

A COLLECTION OF 100 BURJI PROVERBS AND WISE SAYINGS



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DEDICATION

I dedicate this work to:

My lovely family that including my son Ricardo and his young sisters and brothers

*And to the members of the Burji tribe and the entire team of African Proverbs Working Group
here in Nairobi and around the world.*

ACKNOWLEDGEMENT

I sincerely take this opportunity to acknowledge the people who have greatly contributed to make this work a success, without their contribution I could not have been able to complete it.

My great thank goes to God almighty for the protection and strength he gave me while doing this work.

I appreciate the support and encouragement of Mr. Cephas and Elias and the all African Proverbs Working Group members,

I say Glory Be to God!!!

INTRODUCTION

Also called Amara-burji, the ultimate origin of the Burji is traced near a place called Liban in northern Ethiopia around the sixteenth century. It is widely believed that at one time the Burji were part of the Amhara peoples of Ethiopia. This view is borne out by various factors, one of which is similarity between the names; one is known as Amhara and the other as Amara. There is also considerable linguistic affinity between the Burji and the Sidama who are related to the Amhara. With which the Burji language has over 41% lexical similarity.

Ancient Burji were agricultural people who lived around the Gara Burji in Ethiopia. Their territory was to the east of river Galana Amara and south-east of Lake Abaya. To the west, across the Galana Amara was the Konso country, to the north the Darasa and to the south and south-east the Boran.

The Burji are currently scattered across Kenya with a large concentration in Moyale, Marsabit and Part of Nairobi where they have become economic powerhouse of the upper eastern province of Kenya. Compared to the population in Ethiopia, its only a small percentage of the Burji that is found in Kenya with great number remaining in Gara Burji who now have a special Woreda (where they administer themselves) or scattered elsewhere in southern Ethiopia - Moiale, Yaballo, Agar Maram, Mega and Hiddi Lola, Awaasa and Addis Ababa.

The Amara-Burji are divided into two main groups - The Burji and the Gubba. The Amhara tribe live in the extreme north-western corner of Ethiopia next to them is the Gubba tribe. It is difficult to establish any cultural and linguistic affinity between the Gubba tribe in the north and the Gubba in Gara Burji.

Towards the end of 16th Century, triggered off by a misunderstanding between the Burji and the Boran, from Liban the Burji moved in a westerly direction and settled at a place called Abuno which they have strong sentiments about. From Abuno the Burji moved to Barguda. Just before their final settlement on the mountain, the Burji separated into two groups at a place called Mure. One group composed of the Qarado, Yabbi and Umma clans came in through Wollo, while the Gamayo, Karama, Annabura and Woteish came through Sara.

Emperor Menelik ruled Ethiopia between 1890 and 1913. At the beginning of his reign, Ethiopia comprised of four provinces of Amhara, Shoa Tigre and Gojjam and by the end of his reign, the Kingdom had been extended to more than twice its original size. Between 1890 and 1900 the territories of the Oromo including Burji were subdued. When Menelik sent his General Ras Gadi and the soldiers to the Burji country in 1895, Guyo Aba Gada was the ruler of Burji. Firmly convinced that it was pointless to resist, he advised his people to exercise restraint and they yielded without resistance. The Burji did not suffer destruction, but they gradually lost their

freedom. After Menelik's historic victory over the Italians at Adowa and signing of the peace treaty in October 1896, the generals became ruthless in their dealing with the Burji people. And in a very short time the Burji were reduced from proud independent people to the humbled status of Gabbar or Ser (loosely translated as slaves). The entire population was rounded up and counted, dived and allocated amount the generals as forced labour. The Chief of rulers became the agent through whom their authority was exercised. Land was seized and declared crown land and it was on this that the Burji toiled. According to Mr. K. A. Mude a former Kenyas' Ambassador to Sweden, on top of the services they were rendering, the people were forced to pay tribute (Gibira).



Sadly, Burji were by no means alone in suffering from meneliks aggression. As narrated by Sir Arnold Hodson who was Consul at Gardulla in his work 'Where the Lion Reigns' and 'Seven Years in Southern Abyssinia', London, 1927 explains how the king sent his generals to the south to conquer and subdue the region.

As the Burji could not rise and revolt successfully, many people decided to move away and began to disperse into the territories of neighboring groups. Some migrated to Konsos and Darasa country, while others went to Yabalo and Agar Maram. This is also supported by Sir Arnold Hodson, who was Consul at Gardulla, not far from Burji, in his book 'Seven Years in Southern Abyssinia', page 102 wrote: 'Burji had been sadly devastated quite recently, and very few natives were left there. The responsibility for this rests with a former Governor of Sidamo, named Ato Finkabo, who appears to have carried on a very flourishing business in slaves from these parts. In fact, he became so enterprising that most of the natives who were left fled to Konso and Boran to escape falling into his clutches'. The population dropped to a paltry twenty thousand. From Gara Burji, Yabalo and other areas of refuge, the Burji began to migrate southwards, settling for a while, but moving gradually onwards until they had passed over into Kenya.



Although the Burji fleeing from Menelik moved into Kenya as early as 1896 the first Burji on record is Hille Ume who was found in Moyale in about 1906 by Philip Zaphiro, the first British frontier agent in Moyale. Hille Ume went back home for a period of time but returned to Kenya during the years of the Great war accompanied by Nawe Gubbe. These two, then, were the first Burji in Kenya according to available records.

According to government Moyale district annual report records Burji came over in small numbers from time to time and were a great asset in the district as they were the main agricultural workers. They also built the houses and the road between Moyale and Wajir and were producing enough food to supply Moyale and other stations. By 1926, they were the sole supply of labour and major food suppliers in the district.

Another historic contribution of the Burji to Kenya is naming of Marsabit town after a Burji farmer named Marsa. Who according to www.wikipedia.com moved to Marsabit after being encouraged by the British administrators. The name is loosely translated as Marsas Home from Amharic (official language spoken in Ethiopia also understood to the Burji then) sentence Marsa bet. To date Burji people pronounce the name as Marsa-bet.

According to Marsabit District Annual report, Burji and the Konso are the first to permanently settle in Marsabit around an area called Karatina & Majengo Mpya after moving from Boma due to the draught of 1928. This is so because the other tribes who were in area at the time were all pastoralists and could not settle permanently.

Majority of the Burji are Sunni Muslims while the remaining are either Christians or traditionalist.

A COLLECTION OF 100 BURJI PROVERBS AND WISE SAYINGS

1. Aagan guddate, midagum balesiti

Swahili: Mazoeya ya kila siku, uhondo wa uzuri.

English: Continual presence erases beauty.

French: la frequence reguliere, enleve la beaute.

Meaning: One no longer notices what one sees every day.

Biblical parallel: *Song of Solomon 7:6* “How fair and how pleasant art thou, O love, for delights!”

2. Adhaflooni maut walin gae jenan nam jed’ani.

Swahili: Wakati watu walitaka kujua nani alisababisha mzozo kati ya ng’ombe na kamba; walilaumu mtu.

English: When the people wanted to know who brought the cow and the rope into conflict they blamed the man.

French: Quand les gens ont voulu, savoir qui a mene le conflit entre la vache et la corde; ils condamna l’homme.

Meaning: The one who is more intelligent will always get the blame.

Biblical parallel: *Ecclesiastes 7:16* “Do not be overrighteous, neither be overwise – why destroy yourself?”

3. Abaren waaq, inqu’abdu, waabaren tetu, waaquilen quu inquabu.

Swahili: Watu wanaolani, hawana Mungu, kwahiyo Mungu hajui wanachosema.

English: People who curse have no God; therefore God is not aware of what they say.

French: Les gens qui maudisent les autres Dieu ne connait pas leur dire.

Meaning: You cannot fear something you do not believe in.

Biblical parallel: *Proverbs 26:2* “Like a fluttering sparrow or a darting swallow, an undeserved curse does not come to rest.”

4. Abba uf koble, orm kalen kaate.

Swahili: Kama mtu anajichekelea, maadui zake, huyeyusha figo zake.

English: If a man laughs at himself, his enemy adulterates his kidneys.

French: Si quelqu’un, se rit lui meme, ses enemis vont chauffer son reins.

Meaning: If a man can laugh at himself, his enemy will laugh much more till his ribs and kidneys ache.

Biblical parallel: *Proverbs 20:7 “The righteous man leads a blameless life; blessed are his children after him.”*

5. Abban ufitumate, ufi ind’abu.

Swahili: Mtu ambaye anaweza kujiadhibu mwenyewe, akosehe malengo yake.

English: A person, who wants to stab punishes himself, will not miss his arm.

French: Quelqu’un qui peut s’auto sanctionner ne manqué jamais son objectif.

Meaning: If one can discipline himself, our life will go a great success.

Biblical parallel: *Proverbs 3:11 “My son, do not despise the Lord’s discipline and do not resent His rebuke.”*

6. Afan abba quaba, quabani inquadadani.

Swahili: Huwezi kusimamisha kinywa cha mtu.

French: On ne peut pas, stopper la bouche d’une tierce eprsonne.

English: You cannot gag the mouth of another person.

Meaning: You cannot stop people from talking, whether lies or truth.

Biblical parallel: *Acts 4:20 “For we cannot help speaking about what we have seen and heard.”*

7. Afeyi, Aguncoo, awuncoo

Swahili: Ndege kunyongwa kati ya matawi mawili kupata kuumwa juu ya mbawa wote.

English: A bird hanging between two branches will get pain on both wings.;

French: Un oiseau coince entre 2 branches sent la peine sur ses 2 ailes.

Meaning: “There is no way to escape your enemy when attacked on two sides”.

Biblical parallel: *Ecclesiastes 12:11 “The words of the wise are like goads, their collected sayings like firmly embedded nails – given by one Shepherd.”*

8. Ar ina nganne, gaf mari kaso angate.

Swahili: Mpango ukufaulu leo, umekosa faulu siku hiyo ya mkutano wa kaso.

English: The plan did not fail today; it failed at the meeting in kaso.

French: Le plan n’a pas avorte aujourd’hui, mais il a avorte depuis la rencontre de kaso.

Meaning: The plan did not fail when it was put into operation; it failed at the planning stage.

Biblical parallel: *2Samuel 17:23 “When Ahithophel saw that his advice had not been followed, he saddled his donkey and set out for his house in his home-town. He put his house in order and then hanged himself. So he died and was buried in his father’s tomb.”*

9.Ato mani gubatele elennu agumsiha jet

Swahili: Nyungu akasema, iwapo manyatta inahunguwa moto, kwetu sisi haileti tofauti.

English: Even if the hut burnt down, for us it makes no difference; says the pot.

French: Meme sila hute Brule, lepot a dit que qane change rien pour nous.

Meaning: The pot is always being burnt so another fire makes no difference, and if a man has problems, another one doesn’t make any difference.

Biblical parallel: *Philippians 1:23 “I am torn between the two’ I desire to depart and be with Christ, which is better by far.”*

10.Balan kale qunqumtu gufa.

Swahili: Mtu kipofu, anarizika na figo.

English: A blind man is satisfied with an oval kidney.

French: Un aveugle est satisfait avec un rein oval.

Meaning: A blind man can tell by touch whether food is intact or whether someone has taken a bite of it.

Biblical parallel: *Hebrews 5:14 “But solid food is for the mature, who by constant use have trained themselves to distinguish well from evil.”*

11.Balbal tam refu baanin debiani.

Swahili: Mlango unayotumiwa kuingia hutumiwa vile vile kutoka.

English: The same door used for entry is also used for exit.

French: La meme Porte pour l’entres c’est la meme Porte pour la sortie.

Meaning: Like a door, truth cannot be avoided.

Biblical parallel: *John 10:9 “I am the gate, whoever enters through me will be saved, he will come in and go out, and find pasture.”*

12.Bari lafa name guddan chiis iratu bekh.

Swahili: Mtu mzima hujua wakati hatari huja hata kama anasinzia.

English: An adult knows when down comes even when asleep.

French: Une personne mure, connait le moment, quand le danger arrive.

Meaning: A mature person is always observant and alert.

Biblical parallel: *Proverbs 22:3 “A prudent man sees danger and takes refuge, but the simple keep going and suffer for it.”*

13.Beela illa.

Swahili: Jicho na rafiki ni haraka kuumiza.

English: An eye and a friend are quickly hurt.

French: L’oeil et l’ami sont rapides pour nous blesser.

Meaning: In our life, the persons close to us harm us quickly.

Biblical parallel: *Matthew 10:36 “A man’s enemies will be the members of his own household.”*

14.Bikiso wan jede min nama fula, wacigi d’abe ejata.

Swahili: Mungu hujizirisha pahali ambapo na kuhongoza atuwa za miguu zetu.

English: God assigns where a man’s footsteps go.

French: Dieu teleguide, il planifie notre vie.

Meaning: Trust in God, He plans our lives.

Biblical parallel: *Proverbs 3:5 “Trust in the Lord with all your heart and lean not on your own understanding”*

15. Bol il basitu senan, tok quabate, tokon lale.

Swahili: Mtu aliyeonywa kuhusu tundu libabishalo upovu, akafunga jicho moja, akahangiliya ndani, na jicho hilo linguine; akaona ndani”

English: Warned against the hole that causes blindness, a man shut one eye and looked inside with the others.

French: Unhomme averti, ausujet d’un trou causant la cecite; il ferma un oeil, et regarda dedans avec l’autre veuil”

Meaning: It is human to be curious.

Biblical parallel: *Ecclesiastes 7:29 “This only have I found; God made mankind upright, but men have gone in search of many schemes.”*

16.Bulbulee geeshi lukkaanoo.

Swahili: kudumu yai, anatembea kwa miguu.

English: By persevering the egg walks on legs.

French: La perseverance de l’oeuf, l’a conduit a marcher a se pieds.

Meaning: Positive things; appear to those who know to wait.

Biblical parallel: *Lamentation 3:25 “The Lord is good to those whose hope is in Him, to the one who seeks Him;”*

17. Buni D'ed'entaa.

Swahili: Kahawa na upendo ina ladha bora bado angali moto.

English: Coffee and love taste best when hot.

French: Le the, tout comme l'amour goutent bien que quant ils sont encore chaud.

Meaning: We must exploit a situation when yet current.

Biblical parallel: *1 Corinthians 14:40 "But everything should be done in fitting and orderly way."*

18. C'eena, cif cukk c'eena, cit, illa lama

Swahili: Kunyeshe; kukose kunyesha, kuna aina ya mbegu macho zake hua mbili.

English: Whether it rains or stop raining, the lentils have two eyes.

French: Qu'il pleure, qu'il stop les tentilles ont deux yeux.

Meaning: The environment can't change the nature of a thing.

Biblical parallel: *Romans 8:7 "The sinful mind is hostile to God, it does not submit to God's law, nor can it do so."*

19. Dadeen van dalte arabdi.

Swahili: Nungunungu, ulamba azahacho.

English: A porcupine leaks what is give birth to.

French: le porc-epic, laiche sa progeniture.

Meaning: Even with the entire spine, that it has, the porcupine loves her young one since that is what belongs to her.

Biblical parallel: *Proverbs 12:10 "A righteous man cares for the needs of his animal, but the kindest acts of the wicked are cruel."*

20. D'eedam na imani, d'etan na iniman jed'adhi dayo.

Swahili: Aliyekufa ndani ya haki, ni kama anaishi bado.

English: He who dies in truth seems alive.

French: Celui qui est mort dans la verite; semble etre vivant.

Meaning: The effects he who has ruled wisely lives on.

Biblical parallel: *1 Timothy 6:15 "Which God will bring about in His own time – God, the blessed and only Ruler, the King of kings and Lord of lords."*

21. D'eerate kuta jenan, abbat uf mora jed'bofi.

Swahili: Wakati watu waliposema kama nyoka ilikuwa ndefu sana, na wanalitaka basi nyoka akajikunja kunja peke yake.

English: When people suggested that since the snake was too long he should be cut short; the snake resorted to coiling itself.

French: Quand les gens, se sont lamenter que le serpent etait trop long et quil fallait couper ca, se serpent se roula lui meme.

Meaning: It's possible to adapt to circumstances.

Biblical parallel: *Proverbs 25:11 "A word aptly spoken is like apples of gold in settings of silver."*

22.Dik'ameed'aaga, dik'anceetaada.

Swahili: Nyumba haiwezi kujengwa kwa msimu wa mvua ambao imepita

English: A house can't be built for the rainy season that is past.

French: On ne part jamais batir une maison pendant la saison pluvieuse, pourtant elle est la derniere"

Meaning: Each season has its use.

Biblical parallel: *Ecclesiastes 3:1 "There is a time for everything, and a season for every activity under heaven."*

23.D'ugan wara, war itum galani.

Swahili: Ukweli ni nyumbani, ni mpaka tutarudi kwake.

English: Truth is home so one must always come back.

French: la verite, est un domicile, nous devons revenir surqa.

Meaning: Truth cannot be changed.

Biblical parallel: *Proverbs 12:19 "Truthful lips endure forever, but a lying tongue lasts only a moment."*

24.Gaali yayu ilman tante balese quera msan magal tateniti sasar du ree jed'ani, taani,sede.

Swahili: Wakati chui ameambiwa ya kwamba mwanawe aliuawa na ngamia, akajibe la hashu, ni mbuzi sio ngamia.

English: When the leopard was told that her cubs had been killed by a camel, she said, No it is not the camel, it is the goat.

French: Quand on n'avait appris au leopard que son petit etait tue, par lechameau, le leopard a replique non, ce n'etait pas le chameau, mais c'est la chevre"

Meaning: Weaklings are always a target to blame.

Biblical parallel: *Amos 6:8 "The Sovereign Lord has sworn by Himself the Lord God Almighty declares: "I abhor the pride of Jacob and detest his fortresses, I will deliver up the city and everything in it"*

25. Gam, gama koc'ee.

Kiswahili: Cactus ni machungu tu kwa Yule amabaye ladha yake.

English: Cactus is bitter only to him who taste it.

French: Le fruit cactus est érne a celui qui goute.

Meaning: It is he person who suffers, to feel the real pain.

Biblical parallel: *Hebrew 4:15 “For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are – yet was without sin.”*

26. Gara d'ira sodha imbansivina, sed'dodayu qonye.

Swahili: Usifundishe rutu war oho ya uoga.

English: Do not teach a man's heart cowardice.

French: N'enseigne pas a un lache.

Meaning: Every enterprise involves risk taking, so do not discourage a person from making such attempts rest you deny him an opportunity.

Biblical parallel: *2 Timothy 1:7 “For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.”*

27. Hifinaataa k'adi(nni)

Swahili: Rafiki wa nguvu inakuwa adui yenye nguvu.

English: A powerful friend becomes a powerful enemy.

French: Un ami intime, deviant un grand ennemi.

Meaning: A great trust becomes a great betrayal.

Biblical parallel: *Jeremiah 12:6 “Your brothers, your own family – even they have betrayed you; they have raised a loud cry against you.”*

28. Hirba wolliga k'ad Dobi.

Swahili: Wawili katika biashara hawawezi kuweka kikwazo kwa hiyo.

English: A partner in the business will not put an obstacle to it.

French: Deux partenaires ne peuvent pas nuire leurs affaires.

Meaning: Two friends will walk together their way without any problems.

Biblical parallel: *Amos 3:3 “Do two walk together unless they have agreed to do so.”*

29. Hoyt'aneeda c'eed'umma.

Swahili: Mjinga jozi ng'ombe na tembo.

English: A fool will pair an ox with an elephant.

French: Un insense attaché la charue a un elephant.

Meaning: Sharing responsibilities in the wrong way.

Biblical parallel: *Proverbs 26:6 "Like cutting off one's feet or drinking violence is the sending of a message by the hand of a fool."*

30. Icc k'aa Ihaadi, ittadi, ihani.

Swahili: Mpumbavu na maji kwenda njia ya wao ni waliamua

English: A fool and water will go the way they are diverted.

French: Un idiot va la meme route avec l'eau comme il a decide.

Meaning: A fool will go on a losing way.

Biblical parallel: *Proverbs 12:15 "The way of a fool seems right to him, but a wise man listens to advice."*

31. Id jinni idi inyatani.

Swahili: Kati ya wandugu hakuna moja anaweza kula matunda ya sodoma.

English: While relatives exist, one cannot eat the Sodom apple.

French: Entre les frères, personne mange les fruits de sodome.

Meaning: One should seek assistance from relatives rather than living a terrible life.

Biblical parallel: *Proverbs 17:17 "A friend loves at all times and a brother is born for adversity."*

32. Ihaakkali, ittakkalli, ihakad'I, ihakaci.

Swahili: upanga usioweza kukata, upanga mwingine; kudanganya si kudanganya mwingine

English: A blade won't cut another blade; a cheat won't cheat another cheat.

French: La machette qui ne peut pas trancher une autre machette, tromper n'est pas tromper autrui.

Meaning: Never pretend to be able to do something when you are not able.

Biblical parallel: *Proverbs 14:7 "Stay away from a foolish man, for you will not find knowledge on his lips."*

33. Ihey'l itteyi galateefad.

Swahili: Kama jeraha yaumiza kidole, hivyo mawazo yasumbua akili.

English: As the wound inflames the finger, so the thought inflames the minds.

French: Comme lablessure penalise, le doight, la pensee tourminte l'esprit.

Meaning: Don't ignore a small problem it can put you in trouble.

Biblical parallel: *James 3:5 "Likewise, the tongue is a small part of the body, but it makes great boast. Consider what a great forest is set on fire by a small spark."*

34. Ihoonni, malee ittoni malee.

Swahili: Paka wanaweza kwenda kuishi makao ya wafalme lakini wao ni paka tu.

English: A cat may go to a monastery, but she still remains a cat.

French: Les chats peuvent visiter le monastere, mais ils resteront toujours chats.

Meaning: The area cannot change your nature.

Biblical parallel: *Jeremiah 13:23 "Can the Ethiopian change his skin or the leopard its spots? Neither can you do well who are accustomed to doing evil."*

35. Illa k'uun sheshaas.

Swahili: Tukitegemea siri kwa mtu asiostaili ni kama kubeba nafaka katika, mfuko na shimo ndani yake.

English: Confiding a secret to an unworthy person is like carrying a grain in a bag with a hole in it.

French: Confier son secret, a une personne incredite, cest comme metre la farine, dans un saa troue.

Meaning: An important thing must be put in a sure place.

Biblical parallel: *Proverbs 15:9 "The Lord detests the way of the wicked but he loves those who pursue righteousness."*

36. Iran ka walin, jiratat, nyata wal quarquara.

Swahili: Meno yaliyo pamoja husaidiana kwa kutafuna chakula.

English: Teeth that are together help each other in chewing food.

French: Les dents ensemble, aident amacher la nourriture.

Meaning: Working together helps get the job done better.

Biblical parallel: *Romans 15:5 "I have written you quite boldly on some points, as if to remind you of them, again because of grace God gave me."*

37. It c'eed'ummim c'eedummof

Swahili: O, kondoo kama mimi sikula wewe, utanikula wewe, alisema fisi

English: O, sheep if I don't eat you, you will eat me, said the hyena.

French: Oh, si je ne te devore mouton c'est toi qui me devorera: dit l'hyiene.

Meaning: If I don't protect myself against you, my life is in danger, said the hyena.

Biblical parallel: *Psalms 27 “The Lord is my light and my salvation, whom shall I fear. The Lord is my stronghold of my life of whom shall I be afraid.”*

38.Iyes mata inquaquabatiri a ad’a abba quabate.

Swahili: Usisimuhe kichwa cha yatima, usije ukamkubusha wazazi wake.

English: Do not care the head of an orphan as this will remind him of his parents.

French: Ne caresser point, latete de l’orphelin de peur, lui rappelr ses parents.

Meaning: When consoling someone, do not overdo it, or you can make them more aware of their loss.

Biblical parallel: *1Thessalonians 4:13 “Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope.”*

39.Jaban jaba ufitin baha; Jallan jalla ak ufitiu balia

Swahili: Mtu mwenye nguvu, kama vile mtu mgumu, hukutana pia na mtu mgumu kama yeye mwenyewe.

English: A strong man will meet a strong man as himself; a rude man will meet a rude man as himself.

French: Un homme fort, rencontre un homme fort, comme une personne duue rencontre une personne dure.

Meaning: Said of an overbreeding person that he might one day meet his match.

Biblical parallel: *Acts 9:5 “Who are You, Lord? Saul asked. I am Jesus, whom you are persecuting” He replied.”*

40.Jarjaran ree in hour, quaqua le billan fit’at.

Swahili: Mtu mwenye kukasa subira, hukosa kufaulu akiwa ana mbuzi, huzilalisha na kisu.

English: An impatient man does not succeed in goat, bearing; he slays them with a knife.

French: Un homme impatient ne requit jamais, quand il marche avec les cheures, il les laisse dormir avec un couteau.

Meaning: Patience brings rewards, haste destroys.

Biblical parallel: *2 Peter 3:8 “But do not forget this one thing, dear friends, with the Lord a day is like a thousand years, and a thousand years are like a day.”*

41.Jibkhi korm tau, adh iratu besissa.

Swahili: Mwana ndama ambaye atakuwa shupavu hutabulika mapema.

English: A calf that will grow into a breeding bull will show signs while on tether.

French: Le bon future sera vu aujourd’hui dans sa jeunesse.

Meaning: Future qualifies shows up in youth.

Biblical parallel: *Proverb 22: 6 “Train a child in the way he should go, and when he is old he will not turn from it.”*

42.Joldommu iy soossaa, Jiditta Tingileyshee.

Swahili: Utasafiri hadi urudi nyumbani, utaishi kwa dunia hadi urudi kwa ardhi.

English: After voyage, or journey you will be back at home, and, after life is the death.

French: A presle voyage c’est le retour, et apres la vie c’est la mort.

Meaning: After journey, we will be backing home, and after living we will go back to our Creator.

Biblical parallel: *Ecclesiastes 12:7 “And the dust returns to the ground ti came from, and the spirit returns to God who gave it.*

43.Ka abba ir berkhu, budha.

Swahili: Anayejifanya mjuaji, kuliko mwenyewe, ni mwenye nia mbaya.

English: He who knows more than the owner is covetious.

French: Celui qui se fait, connaisseur plus que le proprietaire, est d’une marvaise intention.

Meaning: One who thinks he is smarter than the property owner, has ill-intent.

Biblical parallel: *Icorinthians 5:10 “Not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world.”*

44.Karkaru elle fara ch’ap’u ind’owu.

Swahili: Kitu nyepesi huvunjika endapo kibebwe vizuri mkononi.

English: Extra care does not prevent a pot from breaking.

French: Malgre le soins entretenu, un objet fragile se case.

Meaning: Something fragile will eventually break even if carefully handled.

Biblical parallel: *Romans 8:28 “And we know that in all things God works for the good of those who love Him, who have been called according to His purpose.”*

45.Kattarede ayitay sibatu, kalte nageru yigegne bilhatu.

Swahili: Usipochinja dume, huwezi ona mafuta yake na ikiwa mtu atakaa kimya, hakuna suluhu itakayo patikana.

English: So long as it is not slaughtered, e.g. an ox, one may not see its fat, so long as one remains quiet, one may not find solution.

French: On ne peut pas trouver la graisse du boeuf, sans l’avoir abattu comme on ne peut pas trouver de solution a un probleme, si quelqu’un reste calme.

Meaning: There is solution for a problem if this one is exposed.

Biblical parallel: *Revelation 13:18 “This calls for wisdom, if anyone has insight, let him calculate the number of the beast, for it is man’s number, his number is 666.”*

46.Keesuman lola, lola abbat ufira dabarsa

Kiswahili: Wageni ni kama mifereji ya maji, ikiruhusiwa kupita, na kusababisha kitu kwa watu”

English: Visitors are like streams that are allowed to pass by the people they affect”

French: Les visiteurs sont comme des canaux d’eau, permetent de passer, et affectent les peuples”

Meaning: Visitors come to stay a short while and the hosts, should accept this and not take it as a burden.

Biblical parallel: *Hebrew 13:2 “Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing.”*

47:Keesuman il laf keeti male, gur laf inkeetu.

Swahili: Masikio ya mgeni ni makini sana kuskia, kuliko macho yake inanyoona.

English: Visitors are less attentive with the eyes than with the ears.

French: L’oreille du visiteur ne dort pas, bien que ses yeux dorment.

Meaning: People hear more than they can see.

Biblical parallel: *James 1:19 “My dear brothers, take note of this everyone should be quick to listen, slow to speak and slow to become angry.”*

48.Keesuman gorassu challa didhi.

Swahili: Mgeni anaweza itikia chochote lakini sio kumuchinja.

English: A visitor will accept anything but slaughter him.

French: Un visiteur peut tout accepter, sauf tancer sa vie.

Meaning: A visitor will accept hospitality however

Biblical parallel: *Hebrew 13:2 “Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.”*

49.Ke-set neger, ke-beklo medember.

Swahili: Mtu anatarajia kitu kutoka kwa mwanamke.

English: One must expect all things from a woman.

French: Quelqu’un, attend une chose venir de la femme.

Meaning: A man expects a word from a woman.

Biblical parallel: *Proverbs 30:19 “There are three things that are too amazing for me four that I do not understand”*

50.k'olp'uly, komombu iy.

Swahili: Rafiki wa karibu wanaweza kuwa maadui wakaribu.

English: A close friend can become a worst enemy in your life.

French: Les amis proches, peuvent devenir des ennemis proches.

Meaning: Don't trust totally a friend in your life.

Biblical parallel: *Jeremiah 9:4 "Beware of your friends; do not trust your brothers. For every brother is a deceiver, and every friend a slanderer."*

51.Kib, kibaa, kiid'iy.

Swahili: Mjinga saa arobaini ni mjinga kweli.

English: Fool at forty is a fool indeed.

French: Un insense pendant 40 heures est un veritable insense.

Meaning: This is a fool, without hope.

Biblical parallel: *Proverbs 29:20 "Do you see a man who speaks in haste? There is more hope for a fool than for him."*

52.Kisiban Dabdicha, Dallen Abamticha.

Swahili: Mwongo ni mwenye dhambi, lakini mpumbavu ametengwa.

English: A liar is a sinner, but a fool is an outcast.

French: Le menteur est un pecheur, mais un insense est rejette.

Meaning: A sinner can change but we can't change a fool.

Biblical parallel: *Proverbs 26:11 "As a dog returns to its vomit, so a fool repeats his folly."*

53.Kuttlaam uttaas tanagaa.

Swahili: Binti mjinga anafundisha mama yake jinsi ya kuzaa watoto.

English: A silly daughter teaches her mother how to bear children.

French: Une sottie fille, apprend sa mere comment mettre au monde.

Meaning: A learner person, teaches his/her teacher.

Biblical parallel: *Isaiah 19:12 "Where are your wise men now? Let them show you and make known, what the Lord Almighty has planned against Egypt."*

54.Law on soresan galan.

Swahili: Ng'ombe kawaida huongozwa na moja kasha wenzake humuata.

English: Cows are always led by one, and then others follow.

French: Il ya toujours une vache devant pour conduire les autres.
Meaning: Team always has a leader who leads and they follow.

Biblical parallel: *Exodus 3:1 “Now Moses was tending the flock of Jethro his father in law, the priest of median, and he led the flock to the far side of the desert and came to Horeb, the mountain of God.”*

55. Le-anbessa ayimetru le-awaki-ayinegru

Swahili: Mtu na asikatie samba nyama, alio usijaribu kushauri mwenye hekima.
English: One should not chop up meat for a lion, as one must not try to advise a wise man.
French: Ne couper pas, la viande en morceaux pour donner a un lion; or ne donner pas les conseils a un sage.
Meaning: Do not seek to help someone powerful more than you.

Biblical parallel: *Proverbs 13:20 “He who walks with the wise grows wise, but a companion of fools suffers harm.”*

56. Lukkaanoo bulbulee.

Swahili: Bora yai mwaka huu; kuliko kuku mwaka ujao.
English: Better an egg this year than a chicken next year.
French: Mieux vaut un oeuf present, qu’une poule, promise demain.
Meaning: It’s better a small thing in our hand than a big one promised.

Biblical parallel: *Matthew 6:30 “If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will He not much more cloth you, O you of little faith?”*

57. Mal bad jed’sequ kamino.

Swahili: Kwa sababu ya mpango duni, mzigo ukapotea.
French: A cause maigre plan, les bagages etaient perdus.
English: Because of a poor plan, there could be no sure success.
Meaning: A good plan will help to ensure success.

Biblical parallel: *Proverbs 16:3 “Commit to the Lord whatever you do, and your plans will succeed.”*

58. Marfee k’asad’wodam.

Swahili: Kwa sababu yeye kuuawa mke wake alichukua malazi na wakwe zake.
English: Because he killed his wife he took shelter with his in-laws.
French: Pour avoir tue sa femme, il a choisit sa demeure avec ses beaux-frères.

Meaning: After acknowledging his mistake we came and fell under the feet of the person to whom we made mistake.

Biblical parallel: *Isaiah 49:23 “Kings will be your foster fathers, and their queens your nursing mothers. They will bow down before you with their faces to the ground; they will lick the dust at your feet. Then you will know that I am the Lord; those who hope in Me will not be disappointed.”*

59.Mata male balbal inuenani.

Swahili: Kichwa hutangulia kuingia kwa nyumba.

English: The head is always the first to enter a house.

French: C'est la tete qui precede pour entrer dans une maison.

Meaning: There is an order of seniority which should be respected.

Biblical parallel: *1chronicles 12:38 “All these were fighting men who volunteered to serve in the ranks. They came to Hebron fully determined to make David king over all Israel. All the rest of the Israelites were also of one mind to make David king.”*

60.Mat'ask' laboo fara.

Swahili: Mtu mwenye hana haya hana hisia ya aibu wakati wote.

English: A shameless person has no sense of shame at all.

French: Une personne ehontee n'a Jamais, le sens de honte en lui dans sa vie.

Meaning: We cannot educate the nature of a person”

Biblical parallel: *Ephesians 4:19 “Having lost all sensitivity they have given themselves over to sensuality so as to indulge in every kind of impurity with a continual lust for more.”*

61.Mayi musurk'oo shiidiss, shied mayi mirga.

Swahili: Kula chakula kikiwa tayari ongea wakati unaofaa.

English: Eat the food when it is ready, and talk at the right moment.

French: Mange la nourriture, quand elle est prete, parler au temps opportun.

Meaning: Everything has its moment or time.

Biblical parallel: *Ecclesiastes 3:3 “A time to kill and a time to heal, a time to tear down and a time to build.”*

62.Mina Tant'aa randaa.

Swahili: Nyumbani bila mwanamke nikama ghalani bila ng'ombe.

English: A home without a woman is like a barn without cattle.

French: Une ménage sans femme, c'est comme une etable sans vache.

Means: Each department needs a manager.

Biblical parallel: *Proverbs 11:14 “For lack of guidance a nation falls, but many advisers make victory sure.”*

63. Mirga wor’ar ondaa.

Swahili: Mtu ambaye ni pia kawaida huenda njaa.

English: A man who is too modest goes hungry.

French: Une personne modeste creuve de faim.

Meaning: A poor person suffers always.

Biblical parallel: *Proverbs 19:7 “He who loves a quarrel loves sin; he who builds a high gate invites destruction.”*

64. Miyyadaa mica eesa D’arrey’s hooli uwwad’ haadi.

Swahili: Anacho tamani mja ni bora kuliko alichu nacho.

English: What one hopes for is always better than what one has.

French: Autan envier la faim, que ce qu’il possède.

Meaning: What he has as possession, is less than hunger.

Biblical parallel: *1 Corinthians 15:19 “If only for this life we have hope in Christ, we are to be pitied more than all men.”*

65. Name guf ingafa, namigaf imbada.

Swahili: Aliye na mateso, hukufuru na anayekufuru hujiangamiza.

English: One who is sated blasphemes, and one who blasphemes is destroyed.

French: Celui qui passé en tribulation blasphème, et celui qui blasphème se détruit.

Meaning: Wealth is given by God, therefore one should not boast of wealth, because the same God who provided it has the power to withdraw it.

Biblical parallel: *Exodus 22:28 “Do not blaspheme God or curse the ruler of your people.”*

66. Name wan yede, uifen mata qachann indigo.

Swahili: Bega halisikii, uzito wa kichwa,

English: The neck does not feel the weight of the head.

French: Le cou ne ressent pas le plus grand poids de la tête.

Means: Every part of the body is created to coordinate.

Biblical parallel: *2Corinthian 5:10 “For we must all appear before the judgement seat of Christ, that each one may receive what is due him for the things done while in the body whether good or bad.”*

67.Namomitin waya keesa.

Swahili: Tabia inafichwa ndani ya vazi.

English: Personality is hidden beneath one’s clothing .

French: L’habit cache le caractere.

Meaning: Clothes do not necessarily indicate the quality of a person’s character.

Biblical parallel: *1Peter 3:4 “Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight.”*

68.Nam argan d’achan jet arrens.

Swahili: Punda anahasi, wakati akisema, tia mzigo wako kwa yeyote ambaye yuko tayari, sio kwangu.

English: The donkey became rebellious and said, put your load on whoever is available, not on me.

French: L’ane se rebel, en disant charger vos bagages sur n’importe qui est pret, et non pas sur moi.

Meaning: When one is mistreated, there is always a point it reaches where the usually calm individual becomes rebellious.

Biblical parallel: *Ecclesiastes 3:1 “There is a time for everything, and a season for every activity under heaven.”*

69.Nam demef nam deget wa arge.

Swahili: Wote maskini, na Yule aliye safari sana, wanapata ujuzi mkubwa.

English: Both one who became poor and one who has travelled widely will have great experiences.

French: Les deux, le pauvre, et l’homme qui avait souvent voyage, ont acquit la grande experience.

Meaning: Changes and hardship in life are great teachers.

Biblical parallel: *Ecclesiastes 7:14 “When times are good, be happy; but when times are bad, consider; God has made the one as well as the other.”*

70.Name quae biya inargini, ta ufi misa saadha.

Swahili: Mtu ambaye hajawayi one shamba za watu wengine, husema juu kuhusu shamba lake.

English: One, who has not seen other people’s fields, speaks highly of his own pasture.

French: Quiconque n'a pas vu, les étendue de terres, des autres personnes, parle hautement de son champs.

Meaning: One needs to see others work before judging one's own.

Biblical parallel: *Philippians 2:3 "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."*

71.Nami d'agaa rafu, indama quu.

Swahili: Yeye anayejigamba kulala hataamka (hata simama)

English: He who pretends to sleep will not wake up.

French: Celui qui prétend dormir, ne se réveillera plus.

Meaning: One who is only pretending to sleep will not wake up, because he is listening.

Biblical parallel: *Isaiah 29:10 "The Lord has brought over you a deep sleep; He has sealed your eyes (the prophets); he has covered your heads (the seers)"*

72.Namilkan D'ed'era dua issa imbe khatani.

Swahili: Kifo cha mtu mwenye meno ndefu alisadikike kirahisi.

English: The death of someone with long teeth cannot easily be ascertained.

French: La mort, d'une personne avec des longues dents, n'est facile à croire.

Meaning: Someone with long teeth looks as if he is smiling.

Biblical parallel: *Job:29:24 "If I laughed on them, they believed it not; and the light of my countenance they cast not down."*

73. Neger Be-missale

Swahili: Onyo ni, kile mtu anaweza sema.

English: Warning is one can say.

French: La mise en garde, est la seule chose que, quelqu'un peut donner.

Meaning: The warning is the only prevention before the situation.

Biblical parallel: *Galatians 5:21 "And envy drunkenness, orgies, and the like, I warn you as I did before that those who live like this will not inherit the Kingdom of God."*

74.Obsun bar bela, budhen! Budhen! Set.

Swahili: Ndoto, unayeota wakati wa njaa, utalalamika mkate, mkate.

English: Dreams which occur during a famine will shout bread, bread.

French: Leveur, requ pendant la faim, criera pain, pain.

Meaning: Your dreams will reflect what you need.

Biblical parallel: *Jeremiah 23:28 “Let the prophet who has a dream, tell his dream, but let the one who has my word speak it faithfully for what has straw to do with grain? Declares the Lord.”*

75.Olobed’aa ga oloojeetaa da

Swahili: Ukanda akafunga wakati wa mbio atakuja amefunguka wakati wa mbio.

English: A belt fastened while running will come undone while running.

French: La ceinture serree, aumoment de courr se detachera dans la course.

Meaning: We start war with straight, we finish weak.

Biblical parallel: *Isaiah 5:27“Not one of them grows tired or stumbles, not one slumbers or sleeps; not a belt is loosened at the waist, not a sandal thong is broken.”*

76.Orir abba male abera inquabu.

Swahili: Urithi, ahitaji baba wakambo.

English: Property does not need a step-father.

French: L’heritage, ne demande pas la presence du paratre.

Meaning: If you own property you can manage it best yourself.

Biblical parallel: *1Timothy 3:5 “If anyone does not know how to manage his own family, how can he take care of God’s church?”*

77.Qochalen wainu benya fud’ate

Swahili: Hata kobe, alishinda jawabu kwa nguvu.

English: Even the tortoise won a price with an effort.

French: Meme la tortue, a gagne le prix dans son effort.

Meaning: All must work for their reward.

Biblical parallel: *Matthew 6:2 “So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honoured by men. I tell you the truth they have received their reward in full.”*

78.Qupa yam fule baan beekhani, jed’ilense.

Swahili: Fikiria kabla ya kufanya maamuzi, usiku ndio muda mzuri.

English: The hare said that by stopping and observing first, it choses the correct escape route.

French: Reflexissez avant de prendre la decision, la nuit reste le bon moment.

Meaning: Think before taking action so you make the right decision.

Biblical parallel: *John 7:24 “Stop judging by mere appearances, and make a right judgment.”*

79.Sai dema amma ilwe garsa iran dem.

Swahili: Ng'ombe mjinga uongoza ndama wake kwenye hatari"

English: A way ward cow, leads her young one over a dangerous life.

French: Une stupide vache, conduit son voeu sur un chemin dangereux.

Meaning: Even if it is your parent, a bad companion remains a bad companion.

Biblical parallel: *Psalm 1:1 "Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners."*

80. Sasaqan udhan majani.

Swahili: Kama kinyesi kilicho korogwa hunuka.

English: If stirred, excrement stinks.

French: Comme des cremes frais sentent mal, Donne une mauvaise odeur.

Meaning: If a man admits a fault, there is no need to go further into it, and reveal even more faults.

Biblical parallel: *Colosians 3:21 "Fathers do not embitter your children, or they will become discouraged."*

81.Simbaabboo mina jigaass garmi

Swahili: Chumba cha bubu kikishikana kinaweza mfunga samba.

English: When spider webs unite, they can tie up a lion.

French: Le toile d'araignee peut, capturer le lion.

Meaning: The powerful thing can be defeated by small thing.

Biblical parallel: *Ecclesiastes 9:11 "I have seen something else under the sun; The race is not to the swift or the battle to the strong, nor does food come to the wise or wealth to the brilliant or favor to the learned; but time and chance happen to them all."*

82.Sisil aa, kisalaa, kisissaa.

Swahili: Mjinga wafuta kinyesi ya ng'ombe, ambapo hakuna malisho yake.

English: A fool looks for dung where the cow never browsed.

French: Un insense cherche la bouse dela vache la ou celleci n'a jamail pais.

Meaning: Look for a treasure, in an incorrect place.

Biblical parallel: *Matthew 6:19 "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal."*

83. Shinsi mina, saatee weyda

Swahili: Huwezi jenga nyumba wa msimu uliopita.

English: You cannot build a house for last year's summer.

French: On ne peut pas construire une maison, dans une saison qui n'est pas favorable.

Meaning: We do everything in its season.

Biblical parallel: *Ecclesiastes 3:11* "He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end."

84. Ta falafali, falfaltiti natin gah jed'zars.

Swahili: Mzee akasema; fanya liwezekanalo na unilettee lisilowezekana"

French: Un vieil homme dit, fais le possible, et de me rapporter l'impossible"

English: The old man said; do the possible and bring me the impossible"

Meaning: Do what you can to solve a problem and if you cannot, take it to a wise man.

Biblical parallel: *Job 12:12* "Is not wisdom found among the aged? Does not long life bring understanding?"

85. Tasirba baate arm ind'ofatu

Swahili: Mwanamke ambaye yuko tayari kucheza, hawezi ficha matiti yake.

English: A woman who is ready to dance does not hide her breast.

French: La femme qui est prête à danser, ne cache pas les seins.

Meaning: If you are ready to do something, you will also be prepared to do what is necessary.

Biblical parallel: *2 Corinthians 9:7* "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver."

86. Tarir agufi much kuti.

Swahili: Adik dik aliruka juu ya mti juu, kiwango nguvu zake zilimruhusu.

English: A dik dik jumped over a tree as its high as its strength permits.

French: Ecureuil a sauté haut sur un arbre, comme sa force lui a permis.

Meaning: A dik dik is very small so even if it only jumps to allow height, that is all it is capable of similarly.

Biblical parallel: *Philippians 2:13* "For it is God who works in you to will and to act according to his good purpose."

87. Tej be-brille, neger be-missale.

Swahili: Halleluya ni zaburi pia methali kwa msemu.

English: Hallelujash is to psalms and a proverb to speech.

French: Halleluya, est un psaume et un proverb dans le discours.

Meaning: A wise speech must cover a psalm and a proverb.

Biblical parallel: *Psalm 34:13 “Keep your tongue from evil and your lips from speaking lies.”*

88. Tillibbu iy; Tullubbuiy.

Swahili: Kondoo anayeliya hupoteza kutafuna.

English: A bleating sheep loses a bite.

French: Quand le mouton (beul), il a perdu a rhumimer.

Meaning: We can't accomplish two different things at the same time.

Biblical parallel: *Matthew 6:2 “So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honoured by men, I tell you the truth, they have received their reward in full.”*

89. Tirun wa buitu inajafti.

Swahili: Kipande cha maini kinapolala huoza.

English: A piece of liver that stays overnight rots.

French: Unmorceau dufoie reste la nuit, sera pouri.

Meaning: Anything that drags on too long is spoilt.

Biblical parallel: *Matthew 11:12 “From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it.”*

90. Umwatee, muddam D'akk'ushil

Swahili: Fimbo moja inaweza moshi, lakini sio kuchoma.

English: A single stick may smoke, but it will not burn.

French: Un seul bois, ne peut que produire la fume, mais ne peut pas produire un feu.

Meaning: Alone, we cannot, in our life but with the assistance of others we can.

Biblical parallel: *Ecclesiastes 4:12 “Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.”*

91. Wacoo, walli k'ittagod.

Swahili: Fisi kupitia pengo mbwa kufungua.

English: A hyena intrudes through a gap a dog opened.

French: L'hyène passé dans l'ouvert ure causée par le chien

Meaning: Little error can cause a worse situation.

Biblical parallel: *Ecclesiastes 10:1 “As dead flies give perfume a bad smell, so a little folly outweighs wisdom and honor.”*

92. Wal ir mjiren yabbi walt nagate

Swahili: Wanyonge wawili uhungu ndama wao pamoja.

English: Two weaklings combine their calves.

French: Les deux faibles, unissent ensemble leur vieux.

Meaning: Calves are normally herded together by a number of villagers and are looked after in turns.

Biblical parallel: *Romans 12:16 “Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.”*

93. War abban e.g. saren ege keeti.

Swahili: Ikiwa mtu atadharau familia yake, hata umbwa atatingiza mkia wake kusema ndio.

English: If a man discredits his family even the dog will comfortably dip its tail in their nut.

French: Siquelqu'un discredite sa famille meme le chien, secoue sa queue pour dire oui.

Meaning: Discrediting your own family gives other people a chance to do the same.

Biblical parallel: *Mark 6:4 “Jesus said to them, only in his home-town, among his relatives and in his own house is a prophet without honor.”*

94. Wod'aassatte Hajjinga.

Swahili: Mazungumzo mazuri ni bora kuliko kitanda mzuri”

English: A good conversation is better than a good bed.

French: Une bonne conversation, est mieux qu'un meilleur lit.

Means: A comfortable word is better than a comfortable bed.

Biblical parallel: *Proverbs: 3:24 “When you lie down, you will not be afraid; when you lie down, your sleep will be sweet.”*

95. Wolaallee Jiss jib.

Swahili: Ngao kuvaa wakati kukimbia kufika mbali kutokana ukikimbia.

English: Clothes put on while running come off while running.

French: Le vetement qu'on a mis en courant se note, en courant tres loin.

Meaning: A treasure acquired rapidly is rapidly lost too.

Biblical parallel: *Proverbs 13:11 "Dishonest money dwindles away but he who gathers money little by little makes it grow."*

96. Wolligabee, Gohashikar.

Swahili: Panya kwamba anataka kufa inakwenda uta pua yap aka.

English: A mouse that wants to die goes to sniff the cat's nose.

French: Une souri quiveux mourir, va respire dans le nez du chat.

Meaning: Sometimes the death attracts a person.

Biblical parallel: *Proverbs 14:12 "There is a way that seems right to a man, but in the end it leads to death."*

97. Wollida nama, mukk'silaa

Swahili: Kwa njaa, uja ubishi.

English: With hunger, a man comes quarrel.

French: Quand il y a la famine, ilya l'incomprehension.

Meaning: There is no harmony when there is hunger between people.

Biblical parallel: *Romans 12:20 "On the contrary; if your enemy is hungry, feed him; if he is thirsty, give him something to drink, in doing this, you will heap burning coals on his head."*

98. Yebuna sibatuu megajetu

Swahili: Uzuri wa kahawa nikutokana na kiwango cha joto lake.

English: The fatness of coffee is measured by the heat.

French: La saveur du cafe, depend de sa chaudiere.

Meaning: The taste of food depends with its freshness.

Biblical parallel: *Exodus 16:13 "That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp."*

99. Yessoo ra'D'arrey.

Swahili: Wanatarajia nzuri ili mpate kufurahia.

French: Expecher le bon, pour s'en rejour.

English: Anticipate the good so that you may enjoy it.

Meaning: The outcome of goodness is joy.

Biblical parallel: *Luke 2:10 “But the angel said to them, do not be afraid, I bring you good news of great joy, that will be for all the people.”*

100. Yessoo ra ittakalli ihakaci.

Swahili: Jina nzuri ni bora kuliko harufu nzuri”

English: A good name is better than good perfume”

French: Mieux vaut un bon nom que, une bonne odeur”

Meaning: A good reputation is better than precious things”

Biblical parallel: *Ecclesiastes 7:1 ‘A good name is better than fine perfume, and the day of death better than the day of birth.’*

APPENDIX

INTRODUCTION

Also called Amara-burji, the ultimate origin of the Burji is traced near a place called Liban in northern Ethiopia around the sixteenth century. It is widely believed that at one time the Burji were part of the Amhara peoples of Ethiopia. This view is borne out by various factors, one of which is similarity between the names; one is known as Amhara and the other as Amara. There is also considerable linguistic affinity between the Burji and the Sidama who are related to the Amhara. With which the Burji language has over 41% lexical similarity.

Ancient Burji were agricultural people who lived around the Gara Burji in Ethiopia. Their territory was to the east of river Galana Amara and south-east of Lake Abaya. To the west, across the Galana Amara was the Konso country, to the north the Darasa and to the south and south-east the Boran.

The Burji are currently scattered across Kenya with a large concentration in Moyale, Marsabit and Part of Nairobi where they have become economic powerhouse of the upper eastern province of Kenya. Compared to the population in Ethiopia, its only a small percentage of the Burji that is found in Kenya with great number remaining in Gara Burji who now have a special Woreda (where they administer themselves) or scattered elsewhere in southern Ethiopia - Moiale, Yaballo, Agar Maram, Mega and Hiddi Lola, Awaasa and Addis Ababa.

The Amara-Burji are divided into two main groups - The Burji and the Gubba. The Amhara tribe live in the extreme north-western corner of Ethiopia next to them is the Gubba tribe. It is difficult to establish any cultural and linguistic affinity between the Gubba tribe in the north and the Gubba in Gara Burji.

Towards the end of 16th Century, triggered off by a misunderstanding between the Burji and the Boran, from Liban the Burji moved in a westerly direction and settled at a place called Abuno which they have strong sentiments about. From Abuno the Burji moved to Barguda. Just before their final settlement on the mountain, the Burji separated into two groups at a place called Mure. One group composed of the Qarado, Yabbi and Umma clans came in through Wollo, while the Gamayo, Karama, Annabura and Woteish came through Sara.

Emperor menelik ruled Ethiopia between 1890 and 1913. At the beginning of his reign, Ethiopia comprised of four provinces of Amhara, Shoa Tigre and Gojjam and by the end fo his reign, the Kingdom had been extended to more than twice its original size. Between 1890 and 1900 the territories of the Oromo including Burji were subdued. When Menelik sent his General Ras Gadi and the souldiers to the Burji country in 1895, Guyo Aba Gada was the ruler of Burji. Firmly convinced that it was pointless to resist, he adviced his people to exercise restrain and they yielded without resistance. The Burji did not suffer destruction, but they gradually lost their

freedom. After Menelik's historic victory over the Italians at Adowa and signing of the peace treaty in October 1896, the generals became ruthless in their dealing with the Burji people. And in a very short time the Burji were reduced from proud independent people to the humbled status of Gabbar or Ser (loosely translated as slaves). The entire population was rounded up and counted, divided and allocated amount the generals as forced labour. The Chief of rulers became the agent through whom their authority was exercised. Land was seized and declared crown land and it was on this that the Burji toiled. According to Mr. K. A. Mude a former Kenyas' Ambassador to Sweden, on top of the services they were rendering, the people were forced to pay tribute (Gibira).



Sadly, Burji were by no means alone in suffering from meneliks aggression. As narrated by Sir Arnold Hodson who was Consul at Gardulla in his work 'Where the Lion Reigns' and 'Seven Years in Southern Abyssinia', London, 1927 explains how the king sent his generals to the south to conquer and subdue the region.

As the Burji could not rise and revolt successfully, many people decided to move away and began to disperse into the territories of neighboring groups. Some migrated to Konsos and Darasa country, while others went to Yabalo and Agar Maram. This is also supported by Sir Arnold Hodson, who was Consul at Gardulla, not far from Burji, in his book 'Seven Years in Southern Abyssinia', page 102 wrote: 'Burji had been sadly devastated quite recently, and very few natives were left there. The responsibility for this rests with a former Governor of Sidamo, named Ato Finkabo, who appears to have carried on a very flourishing business in slaves from these parts. In fact, he became so enterprising that most of the natives who were left fled to Konso and Boran to escape falling into his clutches'. The population dropped to a paltry twenty thousand. From Gara Burji, Yabalo and other areas of refuge, the Burji began to migrate southwards, settling for a while, but moving gradually onwards until they had passed over into Kenya.



Although the Burji fleeing from Menelik moved into Kenya as early as 1896 the first Burji on record is Hille Ume who was found in Moyale in about 1906 by Philip Zaphiro, the first British frontier agent in Moyale. Hille Ume went back home for a period of time but returned to Kenya during the years of the Great war accompanied by Nawe Gubbe. These two, then, were the first Burji in Kenya according to available records.

According to government Moyale district annual report records Burji came over in small numbers from time to time and were a great asset in the district as they were the main agricultural workers. They also built the houses and the road between Moyale and Wajir and were producing enough food to supply Moyale and other stations. By 1926, they were the sole supply of labour and major food suppliers in the district.

Another historic contribution of the Burji to Kenya is naming of Marsabit town after a Burji farmer named Marsa. Who according to www.wikipedia.com moved to Marsabit after being encouraged by the British administrators. The name is loosely translated as Marsas Home from Amharic (official language spoken in Ethiopia also understood to the Burji then) sentence Marsa bet. To date Burji people pronounce the name as Marsa-bet.

According to Marsabit District Annual report, Burji and the Konso are the first to permanently settle in Marsabit around an area called Karatina & Majengo Mpya after moving from Boma due to the draught of 1928. This is so because the other tribes who were in area at the time were all pastoralists and could not settle permanently.

Majority of the Burji are Sunni Muslims while the remaining are either Christians or traditionalist.

WRITING OBJECTIVE

The objectives of this research are:

1. To collect 100 proverbs and wise sayings from the Burji ethnic group.
2. To translate these proverbs and wise sayings into English, Kiswahili and French.
3. To find biblical parallels which explain and support proverbs.
4. To find visual materials that further explains and illustrates the proverbs.

JUSTIFICATION

To help, people enriching their communication skill, by using Burji proverbs and wise sayings more frequently and helping them value their origin.

METHODOLOGY

The writer will interview Burji elders from Ethiopia, Kenya and other people with good understanding of the proverbs and wise sayings. She will record them for translation into Kiswahili, English and French and produce ten booklets.

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