

A COLLECTION OF 100 RUNYORO PROVERBS AND WISE SAYINGS



BY
ANGELA KATABARO CHELO
AFRICAN PROVERBS WORKING GROUP
NAIROBI , KENYA
MAY, 2017

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 undertaking this work.

I personally appreciate the support and encouragement of Father Joseph Healey, Mr. Cephas Agbemenu, Margaret Ireri, Ann Wamwiri of Sawamu Bureau Services for typing the work and all the African Proverbs Working Group members.

I say Glory Be To God!!!

DEDICATION

I dedicate this work to:

My lovely family including my sons, Ricardo, Etienne and their sisters and brothers. To the members of the Nyoro tribe and the entire team of African Proverbs Working Group here in Nairobi and around the world.

INTRODUCTION

Location

The Banyoro are an ethnic group living in the western part of Uganda, to the east of Lake Albert. They inhabit the present districts of Hoima, Masindi and Kibale. They speak a Bantu language, *Runyoro* and their origins, like other Bantu can be traced to the Congo region.

Before the nineteenth century settlement patterns reflected clan organization, which was a protection against external enemies. The clans (*enganda*), which numbered over 150 by the 1950s, were both exogamous and patrilineal. Thus, the location and number of settlements tended to coincide with those of the clans. To a large extent Bunyoro's topography determined the distribution of settlements. By the twentieth century, because of population movements, the strengthening of chiefly institutions that afforded better protection, technological developments, natural disasters, and colonialism, consanguinity gradually ceased to be the major determinant of where people lived. The dispersal of clan members over the years has continued among the Banyoro, within Uganda, and to other parts of East Africa.

The Ethnographical location of the Banyoro in Uganda



Myth of Origin

According to oral traditions, the founders of the Bunyoro Kingdom were the Batembuzi. Their existence is surrounded by a lot of myth, mysticism and legend. They (the Batembuzi) are believed to be Gods falling from heaven. It is believed that their reign dates back to the time of Africa's Bronze Age and there were 22 kings in total who ruled over Bunyoro with Issaza being the last of the Butembezi.

Traditionally, the Banyoro believed in a creator-god today called Ruhanga. Tradition recounts in detail how Ruhanga created in Bunyoro a microcosm of the world and came to Bunyoro in the company of his brother NkyaMba. Although the account resembles the biblical story of the creation, perhaps because of embellishment by an early European missionary, it has a peculiarly Banyoro piquancy. Ruhanga, disgusted at the evil he saw in the world, ascended into heaven, never to return. NkyaMba or Kantu was left behind. Mba had three sons: Kairu, Kahuma, and Kakama. Kakama passed a set of tests prescribed by Ruhanga and thus became the Omukama. Kahuma became his brothers' herdsman, and Kairu, the firstborn, furious at his disinheritance, became the source of evil in the world. This myth is historically and socially relevant because it provides historical justification for the monarchy and a justification of social inequality. Thus, the Omukama is invested with divine attributes on earth. A great deal of ritual surrounded his person.

Culture

The Banyoro lived in scattered settlements in the populated parts of their country and their homesteads were rarely more than shouting distance from one another. Politically, they were organized under a King (Omukama). They have a rich culture which guides them in their daily lives. Naming of the children is done three months after birth for a boy, and four months after birth for a girl. A simple naming ceremony is held and the child is given a personal name along with one of the traditional names. The parent, grand-parent or some other relative gives the name. If the father of the child is known and present, he decides on the name. Family names can be handed down in particular clans, in memory of a relative, or according to some features on the child, or some circumstances surrounding the child's birth.

Traditionally, the Banyoro were and some still are polygamous. In the past, brides wealth was not so much of a pre-requisite as it was in other communities. It could be paid later. In the traditional set-up, marriages were very unstable, divorce was frequent and there were many informal unions. Payment of Bride wealth was usually done after some level of stability in the marriage had been achieved, usually after several years of marriage. Today many have embraced monogamy due to foreign cultural, educational and religious influences.

The Banyoro observed the new moon ceremonies. People would assemble at the King's courts to dance as the royal bands-men played the music. This was to celebrate the King's (Omukama) having lived to see the new moon. They use different methods of communications to pass cultural norms to their people. Songs and dances, folklore, riddles, proverbs and sayings are used to pass information to the community. These are used in all their cultural ceremonies and in their daily life to carry messages concerning moral values.

Examples of Runyoro proverbs

1. Omwana munako azinera aruingi.

English: A poor man's child plays behind doors.

Kiswahili: Mwanawe maskini huchezea nyuma ya milango.

French: L'efant d'un pauvre joue derriere la porte.

Meaning: Those who are poor are ashamed to be seen but the rich always want to show up.

Biblical parallel: James 2:1-4 *“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?”*

2. Omunako nalya ameizi, munode nanywa amate

English: A poor person eats water but a rich person drinks milk.

Kiswahili: Maskini hula maji ilhali tajiri hunywa maziwa.

French: Le pauvre mange de l'eau, le riche boit du lait.

Meaning: The poor suffer while the rich enjoy life.

Biblical parallel: Proverbs 14:20 *“The poor is hated even of his own neighbor: but the rich hath many friends.”*

A traditional household is headed by a son who inherits the status of family head after his father's death. The household was usually a kingdom made up of many households and formed the village set-up.

Religion

The Banyoro also believe in various supernatural agencies to who they turn for help or intervention, especially to ensure fertility, good health, prosperity, and population increase. Most Banyoro today are Christians or Muslims, but vestiges of the old beliefs remain.

Economy

The pre-industrial economy was essentially one of subsistence: People generally produced food and other goods for their own use. Agriculture formed the basis of this economy. The ancestors of the Banyoro were both farmers and pastoralists, but the majorities were and have remained sedentary farmers (*abairu*). Their products included millet, root crops, bananas, coffee, and bark cloth. Their implements were primarily hoes and knives. The pastoralists (*abahuma*) operated mainly in grassland areas. Although it was possible to be both a farmer and a rancher, the two occupations were distinct. Knowledge of metalworking greatly enhanced agricultural activities. Animal food was supplied by goats, sheep, chickens, and a variety of hunted animals.

Land has always been an asset of economic importance and it is the basis of the Bunyoro's economic activity. Their staple food includes millet, potatoes, bananas, beans and meat. Certain foods are reserved for particular functions. For example a guest's meal usually consists of millet and meat. Traditionally potatoes were never given to a guest except in times of scarcity. Unlike

in the current way of life, a guest had to be given a meal at whatever time he arrived even if it was after midnight.

Political Structure

The village was politically organized so that the level of cooperation within it was much more pronounced than outside it. Each village had a specially recognized elder known as *mukuru w'omugongo*. He was selected from among the elders and he acted as an intermediary between them and the chiefs. Besides, he had an informal court composed of him and a few other elders. This court settled the village disputes.

In the past the Banyoro had a centralized system of Government whose leadership was the King (Omukama). His position was hereditary. He was the most important person in the kingdom. He were assisted in administrative matters by the provincial chiefs and a council of notables. The King was the commander –in chief of the armed forces and each provincial chief was the commander of a military detachment stationed in his province. The King was assisted by a council of advisors known as the *Bajwara Nkondo* (wearers of crowns made from monkey skin.)

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A COLLECTION OF 100 RUNYORO (UGANDA) PROVERBS AND WISE SAYINGS

1. **Runyoro:** *Ababingere nyokoromi ntibanga ruka ngu amanya kuiruka.*
English: Those who pursued my uncle came back that means he knows to run.
Kiswahili: Walio kimbiza mjomba wamerudi yamaanisha yuajua kukimbia
French: Les gens qui poursuivaient mon oncle sont rentrés ; cela signifie il sait bien courir.
Meaning: You should not judge from one fact. Sometimes they killed him and you do not know.
Biblical parallel: John 8:16-17
“But if I do judge, my decisions are right, because I am not alone, I stand with the Father, who sent me, in your own Law it is written that the testimony of two men is Valid”.
2. **Runyoro:** *Aba marumi bagonza nyoko akaba*
English: When your mother is still alive your uncles love you
Kiswahili: Wakati mamako ako hai wajomba hukupenda
French: Quand votre mère est encore vivante, les oncles vous aiment
Meaning: People love you when they have an interest in you
Biblical parallel: John 6:26
“Jesus answered, “I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill.”
3. **Runyoro:** *Abanyo charo bagonjanga okufuruka yenta emu ya tiga.*
English: When the villagers wanted to migrate the person who had one cow opposed the idea
Kiswahili: Wana kijiji walipo kusudia kuhama mwenye ng’ombe moja akakataa
French: Quand les villageois voulaient déménager, la personne qui avait une vache s’opposa.

Meaning: Most of the times, less important person is the one bringing much problems.

Biblical parallel: Proverbs 12:5

“The plans of the righteous are just, but the advice of the wicked is deceitful.”

4. **Runyoro:** *Abinga ibiri imusiga*

English: The person pursues two things will miss all of them.

Kiswahili: Afukuzae viwili huzikosa zote.

French: Si quelqu’un chasse deux choses à la fois, il les rate toutes

Meaning: Have a strategic plan, enforce on one thing.

Biblical parallel: Luke 16:13

“No servant can serve two masters, either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money.”

5. **Runyoro:** *A chumbira enobiamare enguli.*

English: The wife who is not loved cooks everything from the store.

Kiswahili: Bibi asiependwa, hupika na kumaliza chakula galani

French: La femme qui n’est pas aimée finit toute la provision du dépôt.

Meaning: When a woman is not loved, she may try to do everything good without being appreciated by her husband.

Biblical parallel: Proverbs 2:14

“Who delight in doing wrong and rejoice in the perverseness of evil.”

6. **Runyoro:** *A Chumbira enobi ekisura asaliza*

English: She prepares a good meal, but the husband says there is too much salt.

Kiswahili: Yuapika chakula kitamu lakini mumewe asema ya weka chumvi nyingi

French: Elle prépare un bon repas, mais le mari dit qu’il y a trop du sel

Meaning: When a husband does not love his wife any more, he does not appreciate anything she does.

Biblical parallel: Malachi 2:14

“You ask why it is because the Lord is acting as the witness between you and the wife of your youth, though she is your partner the wife of your marriage covenant.”

7. **Runyoro:** *Agenda mpora akoma*

English: The person who goes slowly arrives

Kiswahili: Mtu aendae pole pole hufika

French: Celui qui va lentement arrive

Meaning: To succeed one need to be careful

Biblical parallel: Proverbs 8:12

“I, wisdom, dwell together with prudence; I possess knowledge and discretion.”

8. **Runyoro:** *Akabo kagya nzweri kagya totabarayo akandi.*

English: The used basket to carry a gift to your neighbor will bring back another gift.

- Kiswahili: Kikapu kilicho tumiwa kupeleka zawadi kwa jirani ndicho hurudi na zawadi nyingine.
 French: La panier utilisé pour amener les cadeaux au voisin est celui apportera d'autres cadeaux.
 Meaning: People usually gives to those who give to them too
 Biblical parallel: Luke 6:38
"Give and it will be given to you. A good measure pressed down shaken together and running over will be poured into your lap for with the measure you use, it will be measured to you."
- 9. Runyoro: Akaheru kaiza nyuma ye nzura**
 English: Help from far, comes after the rain
 Kiswahili: Msaada kutoka kwingine hufika kama imechelewa
 French: Une assistance qui vient de l'extérieur arrive après la pluie
 Meaning: External assistance comes after some problems
 Biblical parallel: 1Kings 18:44
"The seventh time he servant reported, "A cloud as small as a man's hand is rising from the sea" So Elijah said, "Go and tell Ahab, 'Hitch up your chariot and go down before the rain stops'"
- 10. Runyoro: Akaraile kwe enyindo keugukira muka mwa**
 English: What spends a night on your nose wakes up inside your mouth
 Kiswahili: chenye kinalala kwa pua huamkia mdomoni
 French: Ce qui s'est passé la nuit sur ton nez tombe sur la bouche
 Meaning: What happens to your neighbor can happen to you too
 Biblical parallel: Proverbs 3:28
"Do not say to your neighbor, "come back later; I will give it tomorrow" when you now have it with you."
- 11. Runyoro: Akatimba timba rubungu asereiza ukanuka**
 English: The person who stirs the filth ends by smelling bad.
 Kiswahili: Mtu akichimbua nakukoroga uchafu humaliza akinuka vibaya
 French: La personne qui remue la saleté finit par avoir une mauvaise odeur.
 Meaning: The person looking for problems will end in trouble.
 Biblical parallel: Proverbs 21:7
"The rich rule over the poor. And the borrower is servant to the lender."
- 12. Runyoro: Akubinga muno akuijukya empirima**
 English: The person who pursues you continually reminds you your weapon.
 Kiswahili: Akufukuzae kwa ulefu hukukumbusha silaha yako
 French: La personne qui continue à te chasser te rappelle de ton arme.
 Meaning: Constant provocations creates anger and vengeance
 Biblical parallel: Mathew 5:38
"You have heard that it was said, 'Eye for eye, and tooth for tooth'"

13. **Runyoro:** *Akuha nomuha nizo engonzi itafwa*
 English: When you are given, give too that is how the love can be sure and survive long.
 Kiswahili: Ukipewa peana vile vile ndipo upendo utadumu na kuaminika.
 French: Quand on te donne, donne aussi pour maintenir l'amour
 Meaning: Love is maintained through giving.
 Biblical parallel: Luke 6:38
"Give and it will be given to you, a good measure pressed down shaken together and running over will be poured into your lap. For with the measure you use it will be measured to you."
14. **Runyoro:** *Akunobire akweta nolya*
 English: The person who hates you, calls you when you are eating
 Kiswahili: Mtu akuchukiae hukuita unapokula
 French: La personne qui te hait t'appelle quand tu es en train de manger.
 Biblical parallel: Job 1:8-9
"The Lord said to satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil" Does Job fear God for nothing Satan replied"
15. **Runyoro:** *Akutura hangoto nuterahaliso*
 English: When a person strikes you in your back, strike his eyes.
 Kiswahili: Mtu akikupiga mgongoni mpige kwenye macho
 French: Quand quelqu'un te frappe au dos frappe le duns les yeux.
 Meaning: When somebody tells lies to you, tell the truth
 Biblical parallel: Luke 22:70
"They all asked, are you then the Son of God? He replied; you are right in saying I am."
16. **Runyoro:** *Amagezi muro bagwisha nzweri*
 English: Intelligence is like fire people borrow it from neighbours.
 Kiswahili: Hekina ni kama moto huazimwa kutoka jirani
 French: La sagesse est semblable au feu, emprunté chez le voisin
 Meaning: Nobody can know everything; we get much knowledge from others.
 Biblical parallel: Jeremiah 20:9
"But if I say I will not mention Him or speak any more in His Name, His word is in my heart like a fire, a fire shut up in my bones, I am weary of holding it in; indeed, I cannot."
17. **Runyoro:** *Amagezi machande ba karanga nibanena*
 English: Wisdom is like peanuts, you eat them one after another
 Kiswahili: Hekima ni kama njugu kalanga huliwa moja baada ya nyingine
 French: La Sagesse est comme les grains d'arachides. Nous les mangeons l'un après l'autre.
 Meaning: Learning is a process that begins slowly by slowly.
 Biblical parallel: Luke 2:52
"And Jesus grew in wisdom and stature, and in favour with God and men."

18. **Runyoro:** *Amagita gairaguza engoyi tari koto*
 English: It is just a small quantity of oil that will spoil the cloth
 Kiswahili: Ni sehemu ndogo tu ya mafuta itakayo haribu vazi
 French: Une petite quantité d'huile gâche l'habit
 Meaning: A small mistake can just bring a great damage
 Biblical parallel: Proverbs 8:12
"I, wisdom, dwell together with prudence; I possess knowledge and discretion."
19. **Runyoro:** *Amagita yo omusaija akaba araire okumaguru*
 English: The oil of a man is one that he has oiled his legs
 Kiswahili: Mafuta ya mwanaume ni yale amejipaka miguuni mwake
 French: La pommade d'un homme est celle qui est embaumée sur ses jambes
 Meaning: Whatever you have acquired is what you can count on
 Biblical parallel: Proverbs 4:7
"Wisdom is supreme; therefore get wisdom. Though it cost all you have, get understanding."
20. **Runyoro:** *Areire Kubi bamumanya mozinduka*
 English: The one who has spent a bad night with problems will wake up early.
 Kiswahili: Alie lala vibaya hujulikana kwa kuamka mapema.
 French: La personne ayant passé une mauvaise nuit avec des problèmes est qui se lève très tôt.
 Meaning: The person having issues to deal with will wake up early in the morning.
 Biblical parallel: Proverbs 20:13
"Do not love sleep or you will grow poor. Stay awake and you will have food to spare."
21. **Runyoro:** *Bakamukwata yaachwa buli akasangwa anyway ineyo*
 English: He ran, because he got a friend there
 Kiswahili: Akatoroka kwa sababu alipata rafiki kule
 French: Il s'échappa car il a trouvé un ami
 Meaning: A friend will help even in a difficult situation
 Biblical parallel: Acts 9:24-25
"But Saul learned of their plan. Day and night they kept close watch on the city gates in order to kill him."
22. **Runyoro:** *Bakugonza oyanire, olefwa ninuka*
 English: People love you when you succeed but when you are poor you smell bad
 Kiswahili: Watu hukupenda unapo nawili lakini ukiwa maskini wanuka
 French: Les gens t'aiment quand tu as du succès, mais quand tu deviens pauvre tu as une mauvaise odeur.
 Meaning: The rich is loved but the poor is not considered.
 Biblical parallel: Proverbs 19:6
"Many curry favor with a ruler, and everyone is the friend of a man who gives gifts."
23. **Runyoro:** *Batekereza abagurusi nibatekwa okubanja okufwa beiu omumazima*

abasigazi nubo nibabanja.

English: People have the idea that the elders will die first, but it is the young ones who die first.

Kiswahili: Watu hufikiri kwamba wazee ndio watakufa kwanza lakini ni vijana wanatangulia kufa

French: Les gens pensent que ce sont les vieillards qui commenceront à mourir, alors que ce sont les jeunes qui meurent les premiers.

Meaning: Death is unpredictable.

Biblical parallel: Eccl. 7:2

“It is better to go to a house of mourning than to go to a house of feasting, for death is the destiny of every man; the living should take this to heart”.

24. Runyoro: *Beitwa bakazi gasangwa bahara*

English: Girls face the same issues that women face

Kiswahili: Yapatao wanawake ndio yapatao wasichana

French: Le sort des filles, c’est le sort des femmes

Meaning: Girls and women are alike in everything.

Biblical parallel: 2Tim 1:5

“I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.”

25. Runyoro: *Bujune nuwe omwegesa*

English: Suffering is a teacher

Kiswahili: Masumbuko ni mwalimu

French: La souffrance est un enseignant

Meaning: Through suffering we learnt a lot of things

Biblical parallel: Hebrews 2:10

“In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.”

26. Runyoro: *Bwayeke kamara bukuru mukibira*

English: Unity finished the greatness of the forest

Kiswahili: Umoja ulimaliza ukubwa wa mustu

French: L’unité termina la grandeur de la forêt

Meaning: Unity is strength

Biblical parallel: Psalms 133:1

“How good and pleasant it is when brothers live together in unity!”

27. Runyoro: *Ebibi byeyoleka musana*

English: Evil is perceived in the light of the sun

Kiswahili: Ubaya hufunuliwa kwenye mwangaza wa jua

French: Le mal se révèle à la lumière du soleil

Meaning: Bad things are revealed after investigations.

Biblical parallel: John 3:19-20

“This is the verdict; Light has come into the world, but men loved darkness instead of light because their deeds were evil. Vs.20 Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.”

28. **Runyoro:** *Ebiro byaba ebibi kandi be kaba ebikoto*
 English: The days may be bad but more
 Kiswahili: Siku zinaweza kua mbaya lakini ukaishi siku nyingi
 French: Les jour peuvent être mauvais, mais vous pouvez vivre longtemps
 Meaning: You can live bad life but for long time
 Biblical parallel: Joshua 4:14
“That day the Lord exalted Joshua in the sight of all Israel; and they revered him all the days of His life, just as they had revered Moses.”
29. **Runyoro:** *Ebicha tibimanya obulemezi obwo mutwe.*
 English: The meek does not know that the head is heavy
 Kiswahili: Shingo haijui uzito wa kichwa.
 French: Le cou ne connaît pas la lourdeur de la tête.
 Meaning: People are not bothered by the natural things.
 Biblical parallel: Proverbs 6:21
“Bind them upon your heart forever; fasten them around your neck.”
30. **Runyoro:** *Ebicha tibikusiga omtwe*
 English: The neck does not surpass the head
 Kiswahili: Shingo halipiti kichwa
 French: Le Coup ne dépasse pas la tête
 Meaning: As the man represent the head, then a woman is not greater than the husband.
 Biblical parallel: 1Corinthians 11:3-4
“Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. Vs.4 Every man who prays or prophesies with his head covered dishonors his head.”
31. **Runyoro:** *Ebiroto obyo owenzara bitangu “omugati, omugati”*
 English: The dreams of a hungry person cry, “bread, bread”
 Kiswahili: Ndoto za mwenye njaa zapasa sauti mkate, mkate.
 French: Les rêves d’un homme qui a faim crient: Du pain, du pain.
 Meaning: Our dreams reveal what we always think about.
 Biblical parallel: Eccl. 5:3
“Do not be quick with your mouth, do not be hasty in your hear to utter anything before God. God is in heaven and you are on earth. So let your words be few.”
32. **Runyoro:** *Ebiya ruhanga nibikire*
 English: God’s promises are fair and perfect
 Kiswahili: Ahadi za Mungu nikweli na dhabiti ao kamilifu
 French: Les promesses de Dieu sont bonnes et parfaites
 Meaning: People should trust God
 Biblical parallel: Roman 1:24-25

“Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. Vs 25 they exchanged the truth of God for a lie and worshipped and served created things rather than the Creator who is forever praised. Amen.”

33. **Runyoro:** *Ebyara egatereine gageyamba akulya.*
 English: The fingers which are together helps each other to eat.
 Kiswahili: Vidole vilivyo pamoja husaidiana kule
 French: Les doigts qui sont ensemble s’aident pour manager
 Meaning: Unity is the most thing which helps to accomplish the great things
 Biblical parallel: Psalms 133;1
“The good and pleasant it is when brothers live together in unity”
34. **Runyoro:** *Echwanu niyo ita ekyogi kimariliza echwamu.*
 English: It is the plan which kills. But the weapon is just an instrument.
 Kiswahili: Ni mpango huwa lakini silaha ni chombo tu.
 French: C’est le plan qui tue ; l’arme n’est qu’un instrument.
 Meaning: The conception of the plan is the important thing
 Biblical parallel: Matthew 5:21-22
“You have heard that it was said to the people long ago, Do not murder, and anyone who murders will be subject to judgment. Vs.22 But I tell you that anyone who is angry with his brother will be subject to judgment.”
35. **Runyoro:** *Ekintu kibi kiswaza*
 English: A bad thing shames
 Kiswahili: Kitu kibaya huhuibisha
 French: Une mauvaise chose fait honte
 Meaning: People hide bad character
 Biblical parallel: Roman 1:24
“Therefore God gave them over in the sinful desires of their heart to sexual impurity for the degrading of their bodies with one another.”
36. **Runyoro:** *Ekiroso kibi embwa teronja*
 English: The dog does not taste the meat of a bad animal
 Kiswahili: Mbwa hua haonji nyama ya munyama mbaya
 French: Le chien ne goute pas la viande d’un mauvais animal
 Meaning: People do not follow a dangerous person
 Biblical parallel: Proverbs 22:24
“Do not make friends with a hot-tempered man, do not associate with one easily angered”.
37. **Runyoro:** *Ekizoka omuzano bali enuniyene nkisobora okuleta okufwa kwembuzi*
 English: Something that appears a play for a cow may bring death to a goat
 Kiswahili: Kitu ambacho ni mchezo kwa ng’ombe kina weza manisha kifo kwa mbuzi
 French: Quelque chose parait comme un jeu pour une vache peut tuer une chèvre.

Meaning: One man's meat is another man's poison
Biblical parallel: 1Cor 6:12
"Everything is permissible for me" – but not everything is beneficial. Everything is permissible for me"- but I will not be mastered by anything."

38. **Runyoro:** *Ekiniga mugenyi*
English: Anger is a visitor
Kiswahili: Hasira ni mgenyi
French: La colère est un visiteur
Meaning: Anger passes quickly
Biblical parallel: Ephesians 4:26
"In your anger do not sin. Do not let the sun go down while you are still angry."
39. **Runyoro:** *Ekirungi ekitunda*
English: What sells itself is a good one
Kiswahili: Kizuri chajiuza
French: Ce qui se vend de soit est une bonne chose
Biblical parallel: John 10:27-28
"My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand."
40. **Runyoro:** *Ekintu otari okumanya ekaba ebigambo*
English: What you did not know might be important
Kiswahili: Jambo usilo lijua laweza kua la muhimu
French: Ce que tu ne connaissais pas peut être une chose importante
Meaning: Do not ignore certain things in your life they might help you
Biblical parallel: Hebrews 2:3
"How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard Him."
41. **Runyoro:** *Ekiringi kyetunda*
English: A good thing sells itself
Kiswahili: Kitu kizuri hujiuza
French: Une bonne chose se vend d'elle même
Meaning: Good things are known
Biblical parallel: Romans 1:19-20
"Since what may be known about God is plain to them, because God has made it plain to them, For since the creation of the world God's invisible qualities – his eternal power and divine nature have been clearly seen, being understood from what has been made, so that men are without excuse."
42. **Runyoro:** *Embwa egamba "obutubwogera abandi twebwe gera twenka*
English: The dog said "when we do bark for others we bark for ourselves too"
Kiswahili: Mbwa akasema "Tunapo bweka kwa wengine twajibwekea sisi wenyewe.
French: Le chien dit: « Quand nous aboyons pour les autres, nous le faisons aussi pour nous-mêmes. »
Meaning: When you do good things to others you are also blessed.

Biblical parallel: Luke 6:38

“Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

43. Runyoro: *Empaka titerwa babiri*

English: Discussion doesn't work when two people speak at the same time

Kiswahili: Ubishi haiwezekani ikiwa wawili wote wanaongea

French: La discussion ne marche pas quand deux personnes parlent à la fois

Meaning: Order is needed to find a solution

Biblical parallel: 1 Corinthians 14:29-30

“Two or three people should speak and the other should weight carefully what is said. and if a revelation comes to someone who is sitting down, the first speaker should stop.”

44. Runyoro: *Empungu efwera hanshi*

English: The hawk dies on the earth

Kiswahili: Mwewe hufa arthini

French: L'épervier meurt sur la terre

Meaning: Even those having glory end by dying

Biblical parallel: Eccl. 9:5

“For the living know that they will die, but the dead know nothing; they have no further reward, and even the memory of them is forgotten.”

45. Runyoro: *Engeso ziyesereka omunjwara*

English: The character is hidden in the garment

Kiswahili: Tabia hufichwa mavazini

French: Le caractère se cache dans les vêtements

Meaning: External appearance does not always tell the truth

Biblical parallel: Mathew 23:25

“Woe to you teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence”

46. Runyoro: *Enjura ekagamba “nkaba manyisa nehumuliko omuseija tekaniza enju yawe”*

English: The rain said; “I have warned you through lightening, oh man mend your hut”

Kiswahili: Mvua ikasema nimewajulisha kupitua umeme, mwanaume tengeza nyumba yako.

French: La pluie déclara: “Je vous ai averti par l'éclairage, o homme ! Répare ta hutte”

Meaning: Nature always provides signs that we have to consider to avoid problems

Biblical parallel: Matthew 24:32

“Now learn this lesson from the fig tree, as soon as its twigs get tender and its leaves come out, you know that summer is near.”

47. Runyoro: *Ente encheke achwe ekinaga egamba; kiki kyonansindikire*

- English: The weak cow broke the pot and said: I blame the person who pushed me”
 Kiswahili: Ng’ombe dhaifu kavunja nyungu kasema namlaumu alie nisukuma
 French: La vache faible brisa le pot et dit : « Je condamne la personne qui m’avait poussée. »
 Meaning: A weak person will not accept responsibility of a bad act.
 Biblical parallel: Proverbs 18:2
“Fools find no pleasure in understanding but delights in airing his own opinion.”
- 48. Runyoro: *Ente embi,, ekaba ndungi***
 English: The bad cow is the best
 Kiswahili: Ng’ombe mbaya ndio nzuri
 French: La mauvaise vache est la meilleure
 Meaning: A bad thing can become useful at a certain time
 Biblical parallel: 1Cor 6:12
“Everything is permissible for me” – but not everything is beneficial. Everything is permissible for me”- but I will not be mastered by anything.”
- 49. Runyoro: *Entekanize eyo Bontu eli matonga ya meizi agabatekanize***
 English: The men’s plans are like collecting water drops
 Kiswahili: Mipango ya watu ni kama kukusanya matone ya maji
 French: Les plans des hommes ressemblent à la collection des gouttes d’eau
 Meaning: The plans of many people can help to solve difficult issues.
 Biblical parallel: Prov. 8:14
“Counsel and sound judgment are mine; I have understanding and power.”
- 50. Runyoro: *Entekereza eya Bantu beingi ekabokonyera okuita enzoka.***
 English: The idea of many people helped them to kill the snake
 Kiswahili: Mawazo ya wengi ili wasaidia kuua nyoka
 French: La pensée de beaucoup de personnes les a aidé à tuer le serpent.
 Meaning: When suggestions are shared it helps to solve the problems.
 Biblical parallel: Proverbs 13:13-14
“He who scorns instruction will pay for it but he who respects a command is rewarded.”
- 51. Runyoro: *Enswehera efwera omumate***
 English: A fly dies in milk
 Kiswahili: Nzi hufa kwa maziwa
 French: La mouche meurt dans le lait
 Meaning: A person is caught in whatever he likes
 Biblical parallel: John 6:25-27
“When they found him on the other side of the lake, they asked him, “Rabbi, when did you get here?” Jesus answered, “I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill. Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On Him God the Father has placed His seal of approval.”
- 52. Runyoro: *Enswehera efwefa omumata***
 English: A fly dies in the milk

- Kiswahili: Nzi hufa katika maziwa
 French: La mouche meurt dans le lait
 Meaning: A person is caught in whatever he likes
 Ecclesiastes 7:18
".....the man who fears God will avoid all extremes."
53. **Runyoro:** *Enzara ekagamba muntume omubata hurama*
 English: Famine said "send me to the people who do not unite
 Kiswahili: Njaa akasema, munitume kwa watu ambae hawana umoja
 French: La famine a déclaré: «Envoyez-moi chez les gens qui ne s'entendent pas»
 Meaning: When people are not united many misery comes to them
 Biblical parallel: psalms 133:1
"How good and pleasant it is when brothers lives together in unity".
54. **Runyoro:** *Enzu ho mwibembezi ayemelire omugenyi tatunga ubwikazi*
 English: The visitor has no place in a house where the owner is standing.
 Kiswahili: Mgenyi hana nafasi kwenye mwenye nyumba ana simama
 French: Le visiteur n'a pas de place dans une maison où le propriétaire se tient debout.
 Meaning: Visitors will avoid going in a family where there is no peace.
 Biblical parallel: Proverbs 20:9
"Who can say, I have kept my heart pure, I am clean and without sin?"
55. **Runyoro:** *Hobwo kuba akagamba nukwo omukazi omusihani ta sobora okugamba nangwa*
 English: Having said yes, the adulterous woman is unable to say no;
 Kiswahili: Akiisha sema ndio bibi mzinifu hataweza kusema hapana
 French: Ayant déjà dit oui, la femme adultère n'a plus la force de dire non.
 Meaning: The heart of an evil person is turned toward evil deeds.
 Biblical parallel: Proverbs 5:2-6
"Listen well to my words of insight, that you may maintain discretion she gives no thought to the way of life her paths are crooked but she knows it not."
56. **Runyoro:** *Inyuma zokuzika omwebembezi ogamba "omubili turugagaruko"*
 English: After the burial the responsible says: The bad will never come back
 Kiswahili: Kisha mazishi kiongozi akasema: "Mwili hautawahi kurudi tena"
 French: Après l'enterrement, le responsable dit : « Le corps ne reviendra plus »
 Meaning: When something is finished will not come again
 Ecclesiastes 7:21
"Do not pay attention to every word people say, or you may hear your servant cursing you."
57. **Runyoro:** *Marumi bagonza bulikizarwa na nyoko aikaire.*
 English: Your uncles loves you when their sister is still alive
 Kiswahili: Wajomba wako hukupenda wakati dada yao akiwa angali hai.
 French: Les oncles t'aiment quand leur sœur est encore vivante.
 Meaning: People loves when they have an interest in you.

Biblical parallel: John 6:25

“When they found Him on the other side of the lake, they asked Him, “Rabbi, when did you get here?”

58. **Runyoro:** *Nkatia tungire omuntu ondi akumu swera, nukwo yaba omukazi wogu’*
Amusija
English: Having not found another person to marry she became the wife of that person.
Kiswahili: Sababu hakupata mwingine kuoa akawa bibi ya mtu huyu
French: N’ayant pas trouvé une autre personne, elle devint la femme de cet homme
Meaning: People use the opportunity that they have
Biblical parallel: Proverbs 5:18
“May your fountain be blessed, and may you rejoice in the wife of your youth.”
59. **Runyoro:** *Nomutare reran a meiso, ibale ntilyekumbya iyonka*
English: Nobody can see his own face and the stone cannot roll itself
Kiswahili: Hakuna awezae kuona uso wake mwenyewe na jiwe haliwezi kujivilingisha lenyewe.
French: Personne ne peut voir sa propre face et la pierre ne peut se rouler elle même
Meaning: We need others to help us in some matters.
Biblical parallel: James 1:22-24
“Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like.”
60. **Runyoro:** *Nomuzana nomuro obwokuba tumanya nkoku gwocha*
English: You are playing with fire because you do not know how it burns.
Kiswahili: Wacheza na moto kwasababu hujui ichomavyo
French: Tu joues avec du feu car tu ne sais pas comment il brule.
Meaning: Young people should listen to the elders because they have no experience.
Biblical parallel: Proverbs 20:13
“Do not love sleep or you will grow poor stay awake and you will have food to spare.”
61. **Runyoro:** *Nyina mudoma ntamanya kwegisa abana*
English: A careless mother leave her kid on the way
Kiswahili: Mama mjinga hajui kuwapa watoto mawaitha
French: Une mère stupide laisse ses enfants sur le chemin
Meaning: A stupid mother will endanger the life of the children
Biblical parallel: Proverbs 14:1
“The Lord will have passion on Jacob”
62. **Runyoro:** *Obahwera ente no mugahwa banyegera omulisa*
English: When people were judging between the cow and the rope they condemned the herdsman
Kiswahili: Wakati walipokua washitaki mulinzi

- French: Lorsqu'on tranchait le conflit existant entre la vache et la corde, on condamna le bouvier
 Meaning: When there is a problem, people tend to accuse the leaders
 Biblical parallel: Ezekiel 34:1-6
"The word of the Lord came to son-of-man, prophesy against the shepherds of Israel; prophesy and say to them: This is what the sovereign Lord says; woe to the Shepherds of Israel who only take care of themselves; should not shepherds take care of the flock? You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take care of the flock."
63. **Runyoro:** ***Obusotalibaza kurungi nabantu aliferwa,***
 English: if you do not talk well with people, you will fail.
 Swahili: Kama huongeani vyema na watu, huta faulu.
 French: Si tu ne parles pas bien avec les gens, tu échoueras.
 Meaning: The way you speak affects your life.
 Biblical parallel: proverbs 14:7
"A quick tempered man does foolish things and a crafty man is hated ."
64. **Runyoro:** ***Obwenyara ente eyoleka ensomi yenta endi***
 English: By urinating; the cow shows the nakedness of another cow.
 Kiswahili: Kwa kukojoa ng'ombe akafunua uchi ya ng'ombe mwingine
 French: En urinant, la vache révèle la nudité d'une autre vache
 Meaning: A revealed fault reveals another one
 Biblical parallel: Genesis 3:10-12
"He answered, I heard you in the garden, and I was afraid because I was naked; so I hid. And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from? The man said, "The woman you put herewith me – she gave me some fruit from the tree, and I ate it."
65. **Runyoro:** ***Obwo ragaba nakusemererwa ensenene emu egarwa habili***
 English: When people are willing to share with joy even one grasshopper can be divided for two people.
 Kiswahili: Watu wakiwa na utashi kwa kugawa, hata panzi mmonja yaweza kugawanywa kwa wawili
 French: Quand les gens ont la joie de donner, même une sauterelle peut être divisée en deux
 Meaning: Where people are willing to share, nothing is too small
 Biblical parallel: 1 John 3:11-12
"This is the message you heard from the beginning; we should love one another, do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous."
66. **Runyoro:** ***Obwo muntu achwa okugura genteye, ondi agifumwa ameiso***
 English: When somebody breaks the leg of his cow another will gouge out its eyes.
 Kiswahili: Mtu akivunja mguu wa ng'ombe yake, mwingine ataitoboa macho
 French: Si quelqu'un brise la patte de sa vache, une autre en percera les yeux

Meaning: When you start destroying your property another will not respect it.
Biblical parallel: Proverbs 14:1
“The wise woman builds her house, but with her own hands the foolish one tears hers down.”

67. **Runyoro:** *Okubamanyisize engo nko banabwe bukutwa embogo yagamba embuzi*
English: When the leopard was told that his cubs were killed by the buffalo, he said no, it is the goat
Kiswahili: Wakati chui aliambiwa kwamba watoto wake waliuawa na mbogo akasema ni mbuzi
French: Quand le léopard fut informé que ses enfants étaient tués par le buffle, il dit non, c’est la chèvre.
Meaning: The weaker person is always accused in the society
Biblical parallel: Proverbs 19:7
“A poor man is shunned by all his relatives – how much more do his friends avoid him! Though he pursues them with pleading, they are nowhere to be found.”
68. **Runyoro:** *Omojo agoya neise*
English: The boy is like the father
Kiswahili: Kijana afanana na babae
French: Le garçon ressemble au père
Meaning: The leading is a responsibility of the father
Biblical parallel: Genesis 19:4-5
“Before they had gone to bed, all the men from every part of the city of Sodom- both young and old-surrounded the house. They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”
69. **Runyoro:** *Omubwiko, utagenda omukuhamura wiraru*
English: when there is a conflict do not sit with fools
Swahili: nyakati za ugomvi usiketi na wajinga (pumbafu)
French: Quand il y a un conflit, ne t’assieds pas avec les fous
Meaning: choose the right thing.
Biblical: Proverb 24:1
“Do not envy wicked men, do not desire their company.”
70. **Runyoro:** *Omugisa muyaga nogukinga nigutaha*
English: Blessing is like wind even when doors are closed, it enters.
Kiswahili: Baraka hufananishwa na upepo hata milango ikifungwa huingia.
French: La bénédiction est comme le vent ; elle entre même si les portes sont fermées.
Meaning: When God orders blessings nobody can stop it.
Biblical parallel: Galatians 3:14
“He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.”

71. **Runyoro:** *Omukama akugenza akutuna owangu*
 English: The king who loves you can send you to visit your family
 Kiswahili: Mfalme akupendae hukutuma kwa watu wako
 French: Le roi qui t'aime peut t'envoyer à la maison.
 Meaning: A prison who is trusted by the king can be given a time to visit his family.
 Biblical parallel: Acts 28:16
"When we got to Rome Paul was allowed to live by himself, with a soldier to guard him".
72. **Runyoro:** *Omukazi mudoma tamanya museija*
 English: A careless wife does not know her husband
 Kiswahili: Mke mupumbafu hajui mumewe
 French: une femme stupide ne connait pas son mari
 Meaning: A foolish woman despises her husband
 Biblical parallel: Proverbs 14:1
"The wise woman builds her house, but with her own hands the foolish one tears hers down."
73. **Runyoro:** *Omulimi murungi tesorora enfuku*
 English: A good farmer does not discriminate among hoes
 Kiswahili: Mkulima hachagui jembe
 French: Un bon agriculteur ne choisit pas de houe
 Meaning: A good laborer does not complain about his work
 Biblical parallel: James 5:7
"Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains"
74. **Runyoro:** *Omugurusi akagamba, omuntu atagumisiriza talinda ente, azizara*
 English: The old man says: "the person who is no patient will not take care of the cattle, he will slaughter them"
 Kiswahili: Mzee akasema; mwenye kukosa subira hatalinda ng'ombe atazichinja
 French: Le viellard dit : « Une personne impatiente ne garde pas les bovins ; elle les égorge. »
 Meaning: Patience pays but hast destroys
 Biblical parallel: Proverbs 14:17
"A quick-tempered man does foolish things, and a crafty man is hated."
75. **Runyoro:** *Omugurusi aetembya ebiro ebirungi ebya rabireho*
 English: Every old man speaks about good things he saw when he was young
 Kiswahili: Kila mzee huzungumzia mambo mazuri yakale ujanani
 French: Le vieillard parle de bonnes choses du passé
 Meaning: People who do not make progress speak much about the past
 Biblical parallel: Titus 2:3
"Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good."

76. **Runyoro:** *Omugurusi amanyire ukubucha rundi nkobwa hungira oturo*
 English: The old man knows when dawn has come even when he is sleeping
 Kiswahili: Mzee ajua kwamba ni asubuhi hata anapo lala
 French: Le vieil homme connait l'aurore même quand il dort
 Meaning: Old people knows by experience
 Biblical parallel: Proverbs 16:31
"Gray hair is a crown of splendor; it is attained by a righteous life."
77. **Runyoro:** *Omukazi owitekaniza akwzina tasereko ekifuba*
 English: A woman who is ready to dance does not hide her chest
 Kiswahili: Bibi aliye tayali kucheza hafichi kifua chake
 French: La femme qui est prête pour danser ne cache pas sa poitrine
 Meaning: If you want to do something, you must be prepared for it
 Biblical parallel: Matthew 14:6
"On Herod's birthday the daughter of Herodias danced for them and pleased Herod so much."
78. **Runyoro:** *Omukama akagamba mukore chona kandi mundetere mukore chona kandi mundetere ekitasoboka*
 English: The king said "Do the possible but bring me the impossible"
 Kiswahili: Mfalme akasema; fanyeni iwezekanavyo bali munipee kisicho wezekana.
 French: Le roi dit: « Faites le possible et amenez-moi l'impossible. »
 Meaning: Difficult matters should be addressed by those who are capable
 Biblical parallel: Luke 1:37
"For nothing is impossible with God."
79. **Runyoro:** *Omulyango ogwo tahiramu nugwo oturukiramu.*
 English: The door which helps you to enter is the same that is used that is used to go out.
 Swahili: Mlango utumia o kuingia ndio unatumuwa kwa kutoka nje.
 French: La porte utilisée pour entrer est la même utilisée pour sortir.
 Meaning: One thing can be used for different purposes
 Biblical parallel: John 10: 2-3
"The man who enters by the gate is the shepherd of his sheep. The watchman opens the gate for him and the sheep listen to his voice."
80. **Runyoro:** *Omumaiso bachura, omutima baseka*
 English: By seeing them, they cry but in their hearts they laugh
 Kiswahili: Usoni waonekana wanalia lakini moyoni wacheka
 French: En les voyant, ils pleurent, mais dans leurs cœurs ils rient
 Meaning: External appearance lies
 Biblical Parallel: Matthew 15:8-9
"These people honor me with their lips, but their hearts are far from me. Vs.9 they worship me in vain; their teaching are but rules taught by men."
81. **Runyoro:** *Omunako nalya ameizi, muyonde nanywa amate*

- English: The poor person eat water but the rich drinks milk
 Kiswahili: Masikini hula manji lakini tajili hunywa maziwa
 French: Le pauvre mange de l'eau quand le riche boit du lait
 Meaning: The poor person suffers but the rich enjoys life
 Biblical parallel: Proverbs 14:20
"The poor are shunned even by their neighbours but the rich have many friends."
- 82. Runyoro: Omuntu atali omwabo bamweta ekisoro**
 English: A person in a foreign country is called animal
 Kiswahili: Mgenye kaa nchi nyingine huitwa munyama
 French: L'étranger est appelé un animal
 Meaning: When someone is not known, anything bad can be said against him.
 Biblical parallel: Genesis 9:10
"And with every living creature that was with you – the birds, the livestock and all the wild animals, all those that came out of the ark with you – every living creature on earth."
- 83. Runyoro: Omuntu omu arora omugongo gwentu nondi avora ogwimbuzi**
 English: This person sees the back of a cow and another sees the back of a goat
 Kiswahili: Mtu aona mgongo wa ng'ombe na mwingine aona mgongo wa mbuzi
 French: Cette personne voit le dos d'une vache et une autre voit le dos d'une chèvre.
 Meaning: Different people have different levels of understanding things
 Biblical parallel: Eccl 1:17
"Then I applied myself to the understanding of wisdom, and also of madness and folly, but I learned that this, too, is a chasing after the wind."
- 84. Runyoro: Omuntu owabeire munaku nuwe uli oya bungire muno noweine obumanyi**
 English: The rich man who has become poor and the person who has travelled a lot has much experience.
 Swahili: Tajiri aliyefirisika na mtu ambaye amesafiri sana wana ujuzi mwingi.
 French: Le riche devenu pauvre et la personne qui a beaucoup voyagé ont beaucoup d'expérience
 Meaning: Changes and difficulties are good teachers.
 Biblical parallel: Heb. 2:10-12
"In bringing many sons to glory it was fitting that God for whom and through whom everything exists, should make the author of their salvation perfect through suffering."
- 85. Runyoro: Omusaija uwempoka eyitirana owempoka**
 English: A rude person will meet a rude person
 Kiswahili: Mtu mjeuli atakutana na mtu mjeuli mwenzie
 French: Un homme rude rencontrera un autre homme rude
 Meaning: Nobody is able to defeat everybody forever
 Biblical parallel: Proverbs 14:17

“A quick tempered man does foolish things, and a crafty man is hated.”

- 86. Runyoro: Omusaiyo mpungu, nagwa nainuka.**
English: A man is like a hawk, when he falls, he stand again.
Kiswahili: Mwanaume hufananishwa mwene, akianguka aamka tena.
French: L’homme est comme un épervier ; quand il tombe il se lève
Meaning: A man never be discouraged by failures
Biblical parallel: Luke 22:31-32
“Simon, Simon, satan has asked to sift you as wheat. Vs. 32 But I have prayed for you Simon that your faith may not fail. And when you have turned back, strengthen your brothers.”
- 87. Runyoro: Omusiki nahondera isitamiro ya nyina**
English: The girl is imitating the behavior of the mother
Kiswahili: Msichana huiga tabia za mamake
French: La fille imite le comportement de la mère
Meaning: People are influenced by the environment
Biblical parallel: 2 Timothy 1:5
“I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.”
- 88. Runyoro: Omutwe gwebembera okutaha omunzu**
English: The head is the first to enter in the house
Kiswahili: Kichwa ndicho kinatangulia kuingia nyumba
French: La tête est la première pour entrer dans la maison
Meaning: There is always an order of superiority that should be followed
Biblical parallel: 1 Corinthians 11:2-3
“I praise you for remembering me in everything and for holding to the teachings, just as I passed them on to you. Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.”
- 89. Runyoro: Omwana munako azinera aruigi**
English: A poor man’s child plays behind the doors
Kiswahili: Mtoto wa maskini hucheza nyuma ya mlango
French: L’enfant d’un pauvre joue derrière la portes
Meaning: Those who are poor are ashamed to be seen, but the rich want to show up themselves.
Biblical parallel: James 2:1-4
“My brothers, as believers in our glorious Lord Jesus Christ, don’t show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, “Here’s a good seat for you” but say to the poor man, “You stand there” or “sit on the floor by my feet” have you not discriminated among yourselves and become judges with evil thoughts?”

90. **Runyoro:** *Omwana anyakueleta kurungi asemereze nyina nawe asemereza wenka*
 English: The new born coming in the right position from the womb relieves the mother and relieves himself.
 Kiswahili: Mtoto anaetoka tumboni jinsi ipaswavyo hutuliza mamake pia yeye mwenyewe
 French: L'enfant naissant dans une bonne position réjouit sa mère et se réjouit lui-même
 Meaning: A good work rewards the employer and the employee
 Biblical parallel: Proverbs 10:1
"A wise son brings joy to his father, but a foolish son grief to his mother."
91. **Runyoro:** *Omwana omugezi arora eguru nyechya na kansi rweibajo*
 English: A wise child looks up in the morning and looks down in the evening
 Kiswahili: Kijana mwenye hekima aangalia juu usubuhi na chini jioni
 French: Un enfant sage regarde à haut le matin et en bas le soir
 Meaning: A wise person knows when to apologize
 Biblical parallel: Proverbs 18:12
"Before his down fall a man's heart is proud, but humility comes before honor."
92. **Runyoro:** *Omwigo eyeli hara tasobora okuita enzoka*
 English: The stick which is far cannot kill the snake
 Kiswahili: Fimbo ya mbali haiui nyoka
 French: Le bâton qui est loin ne tue pas le serpent
 Meaning: One should use what is near
 Biblical parallel: Acts 17:27
"God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us."
93. **Runyoro:** *Omwonjo owatamunyire enkungami ezo mumaka ya sweento ,eija okuraramu .*
 English: The boy was not aware of the problems in his uncle's house; this is why he went to spend night there.
 Kiswahili: Kijana hakujua shida zilizo katika nyumba ya mjombawe ndipo akaenda kulala kule.
 French: Le garçon n'était pas au courant des problèmes dans la maison de son oncle ; c'est pourquoi il y est allé passer la nuit.
 Meaning: people are caught in problems because they are not informed.
 Biblical parallel: Hosea 4:6
"My people are destroyed from lack of knowledge."
94. **Runyoro:** *Oterwa isemu ngu bakumbire*
 English: Beaten by two brothers you say they are two. No but they are one.
 Kiswahili: Ukipigwa na ndugu wasema ni wawili, hujui ni mmoja
 French: Battu par deux frères, tu dis ils sont deux, sans savoir qu'ils sont un
 Meaning: The victory of united people is shared.
 Biblical parallel: 1Corinthians 12:14-20

“Now the body is not made up of one part, but of many. Vs.20 as it is, there are many parts, but one body.”

- 95. Runyoro: Rwebajo tabanowa muhingisa**
English: Evening has no supplement
Kiswahili: Jioni haina mkombozi
French: Le soir n’a pas de remplaçant
Meaning: people should finish their work of the day and not postpone it.
Biblical parallel: Proverbs 13:4
“The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied.”
- 96. Runyoro: Tambwa tambwa enzu ekahya naiwe ngu tandikele tu byame**
English: When someone is crying that the house is burning and you say prepare the bed we sleep
Kiswahili: Uwi, uwi, nyumba inaungua moto na wewe unasema, tandikeni tulale
French: Quand on crie que la maison brule, est tu dis de préparer le lit pour dormir.
Meaning: Do not be ignorant when something bad is happening
Biblical parallel: Hosea 4:6
“My people are destroyed from lack of knowledge. Because you have rejected knowledge, I also will ignore your children.”
- 97. Runyoro: Tera ekisaka kandi orere kirarugamu**
English: Beat the bush and see what will come out of it
Kiswahili: Piga kichaka uone kitakacho tokacho ndani
French: Frappez le buisson et voyez ce qui en sortira.
Meaning: Take risks for noble objectives
Biblical parallel: Proverbs 26:13
“The sluggard buries his hand in the dish; he is too lazy to bring it back to his mouth.”
- 98. Runyoro: Tikisemire okweha obugambe**
English: It is not good to appoint a newly enriched person as leader
Kiswahili: Si vizuri mtu alietajirika san apewe mamlaka ya uongozi
French: Ce n’est pas bien de nommer un homme nouvellement enrichi comme dirigeant.
Meaning: Wealth does not necessarily mean having leadership qualities
Biblical parallel: Proverbs 22:1
“A good name is more desirable than great riches; to be esteemed is better than silver or gold.”
- 99. Runyoro: Tokusobera okukeikuza omukazi omugavu**
English: You cannot make a lazy woman grow older
Kiswahili: Huezi kufanya mke muvivu awe mzee
French: Vous ne pouvez pas faire grandir une femme paresseuse.
Meaning: There are bad things that we cannot change

Biblical parallel: Eccl 3:1

“There is a time for everything, and a season for every activity under heaven.”

100. Runyoro: Tumukusobora okuchwa echwara ekihuteire

English: You cannot cut your finger because it is wounded

Kiswahili: Huwezi kukata kidole chako kwasababu kina kidonda

French: Vous ne pouvez pas couper votre doigt parce qu’il est blessé.

Meaning: Do not send away a suffering friend who need your help

Biblical parallel: James 2:14

“What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?”

SUMMARY

While enjoying the collection of the 100 Runyoro proverbs, I admit that the task was not an easy one. It was accompanied with excitement as well as with challenges. There was need to clearly explain why I was there and the objective of my research to clear any doubt. Since this work could not be done from far, I had to travel to Uganda and meet the Banyoro in their village (Hoima). It was for me an opportunity to come across their culture and share their preferred food “*matoke*” made from banana.

The above proverbs were collected from different people (about 60, mainly old people and elders of the village). Since the contributors were met in different places, they could give the same proverbs at some point. To avoid repetition, I had to select and come up with what we have presented here. We are grateful to everybody who gave his time to collect these rich proverbs.

CONCLUSION

These proverbs in Runyoro come from the Banyoro tribe in Uganda. Banyoro are mainly shepherds and are known because of their cows. They are among the respected people in Uganda. While many of them are rich people, their culture is based on respect that young people and women have to show to the older people. Proverbs and wise saying are used to educate the household and the community. Sometimes it is hard for young people to understand what the elders say. To get the correct message, there is need to seek for explanation from the elders. The proverbs and wise saying cover all area of daily life (education, advice, warning, etc.).

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APPENDIX

INTRODUCTION

Location

The Banyoro are an ethnic group living in the western part of Uganda, to the east of Lake Albert. They inhabit the present districts of Hoima, Masindi and Kibale. They speak a Bantu language, *Runyoro* and their origins, like other Bantu can be traced to the Congo region.

Before the nineteenth century settlement patterns reflected clan organization, which was a protection against external enemies. The clans (*enganda*), which numbered over 150 by the 1950s, were both exogamous and patrilineal. Thus, the location and number of settlements tended to coincide with those of the clans. To a large extent Bunyoro's topography determined the distribution of settlements. By the twentieth century, because of population movements, the strengthening of chiefly institutions that afforded better protection, technological developments, natural disasters, and colonialism, consanguinity gradually ceased to be the major determinant of where people lived. The dispersal of clan members over the years has continued among the Banyoro, within Uganda, and to other parts of East Africa.

The Ethnographical location of the Banyoro in Uganda



Myth of Origin

According to oral traditions, the founders of the Bunyoro Kingdom were the Batembuzi. Their existence is surrounded by a lot of myth, mysticism and legend. They (the Batembuzi) are believed to be Gods falling from heaven. It is believed that their reign dates back to the time of

Africa's Bronze Age and there were 22 kings in total who ruled over Bunyoro with Issaza being the last of the Butembezi.

Traditionally, the Banyoro believed in a creator-god today called Ruhanga. Tradition recounts in detail how Ruhanga created in Bunyoro a microcosm of the world and came to Bunyoro in the company of his brother NkyaMba. Although the account resembles the biblical story of the creation, perhaps because of embellishment by an early European missionary, it has a peculiarly Banyoro piquancy. Ruhanga, disgusted at the evil he saw in the world, ascended into heaven, never to return. NkyaMba or Kantu was left behind. Mba had three sons: Kairu, Kahuma, and Kakama. Kakama passed a set of tests prescribed by Ruhanga and thus became the Omukama. Kahuma became his brothers' herdsman, and Kairu, the firstborn, furious at his disinheritance, became the source of evil in the world. This myth is historically and socially relevant because it provides historical justification for the monarchy and a justification of social inequality. Thus, the Omukama is invested with divine attributes on earth. A great deal of ritual surrounded his person.

Culture

The Banyoro lived in scattered settlements in the populated parts of their country and their homesteads were rarely more than shouting distance from one another. Politically, they were organized under a King (Omukama). They have a rich culture which guides them in their daily lives. Naming of the children is done three months after birth for a boy, and four months after birth for a girl. A simple naming ceremony is held and the child is given a personal name along with one of the traditional names. The parent, grand-parent or some other relative gives the name. If the father of the child is known and present, he decides on the name. Family names can be handed down in particular clans, in memory of a relative, or according to some features on the child, or some circumstances surrounding the child's birth.

Traditionally, the Banyoro were and some still are polygamous. In the past, brides wealth was not so much of a pre-requisite as it was in other communities. It could be paid later. In the traditional set-up, marriages were very unstable, divorce was frequent and there were many informal unions. Payment of Bride wealth was usually done after some level of stability in the marriage had been achieved, usually after several years of marriage. Today many have embraced monogamy due to foreign cultural, educational and religious influences.

The Banyoro observed the new moon ceremonies. People would assemble at the King's courts to dance as the royal bands-men played the music. This was to celebrate the King's (Omukama) having lived to see the new moon. They use different methods of communications to pass cultural norms to their people. Songs and dances, folklore, riddles, proverbs and sayings are used to pass information to the community. These are used in all their cultural ceremonies and in their daily life to carry messages concerning moral values.

Examples of Runyoro proverbs

1. Omwana munako azinera aruingi.

English: A poor man's child plays behind doors.

Kiswahili: Mwanawe maskini huchozeza nyuma ya milango.

French: L'efant d'un pauvre joue derriere la porte.

Meaning: Those who are poor are ashamed to be seen but the rich always want to show up.

Biblical parallel: James 2:1-4 *“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?”*

2. Omunako nalya ameizi, munode nanywa amate

English: A poor person eats water but a rich person drinks milk.

Kiswahili: Maskini hula maji ilhali tajiri hunywa maziwa.

French: Le pauvre mange de l'eau, le riche boit du lait.

Meaning: The poor suffer while the rich enjoy life.

Biblical parallel: Proverbs 14:20 *“The poor is hated even of his own neighbor: but the rich hath many friends.”*

A traditional household is headed by a son who inherits the status of family head after his father's death. The household was usually a kingdom made up of many households and formed the village set-up.

Religion

The Banyoro also believe in various supernatural agencies to whom they turn for help or intervention, especially to ensure fertility, good health, prosperity, and population increase. Most Banyoro today are Christians or Muslims, but vestiges of the old beliefs remain.

Economy

The pre-industrial economy was essentially one of subsistence: People generally produced food and other goods for their own use. Agriculture formed the basis of this economy. The ancestors of the Banyoro were both farmers and pastoralists, but the majorities were and have remained sedentary farmers (*abairu*). Their products included millet, root crops, bananas, coffee, and bark cloth. Their implements were primarily hoes and knives. The pastoralists (*abahuma*) operated mainly in grassland areas. Although it was possible to be both a farmer and a rancher, the two occupations were distinct. Knowledge of metalworking greatly enhanced agricultural activities. Animal food was supplied by goats, sheep, chickens, and a variety of hunted animals.

Land has always been an asset of economic importance and it is the basis of the Banyoro's economic activity. Their staple food includes millet, potatoes, bananas, beans and meat. Certain foods are reserved for particular functions. For example a guest's meal usually consists of millet and meat. Traditionally potatoes were never given to a guest except in times of scarcity. Unlike in the current way of life, a guest had to be given a meal at whatever time he arrived even if it was after midnight.

Political Structure

The village was politically organized so that the level of cooperation within it was much more pronounced than outside it. Each village had a specially recognized elder known as *mukuru w'omugongo*. He was selected from among the elders and he acted as an intermediary between them and the chiefs. Besides, he had an informal court composed of him and a few other elders. This court settled the village disputes.

In the past the Banyoro had a centralized system of Government whose leadership was the King (Omukama). His position was hereditary. He was the most important person in the kingdom. He were assisted in administrative matters by the provincial chiefs and a council of notables. The King was the commander –in chief of the armed forces and each provincial chief was the commander of a military detachment stationed in his province. The King was assisted by a council of advisors known as the *Bajwara Nkondo* (wearers of crowns made from monkey skin.)

BUDGET

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| 6. 1. | Data gathering and processing | \$180 |
| 7. 2. | Typing and printing | \$100 |
| 8. 3. | Binding | \$70 |
| 9. 4. | Transport | \$100 |
| 10. 5. | Miscellaneous | \$50 |
| 11. | TOTAL | \$500 |