

A COLLECTION OF 100 MANYIKA (ZIMBABWE) PROVERBS AND WISE SAYINGS



By

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DEDICATION

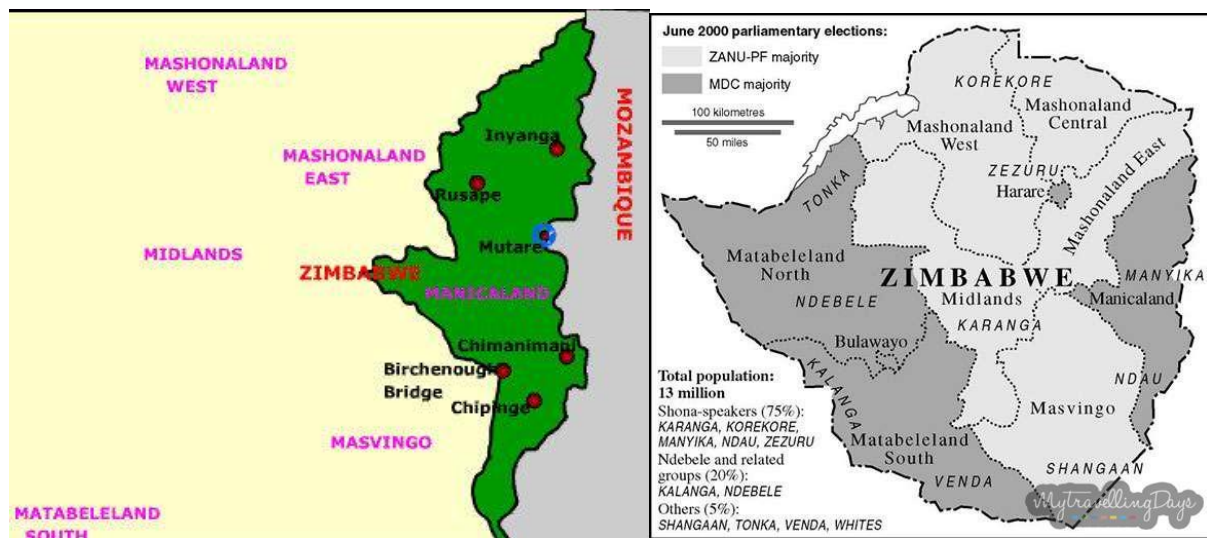
I dedicate this work to my family and the entire African Proverbs Working Group and all readers of African literature.

INTRODUCTION

Location

The **Manyika** ethnic language is a Shona people with its own dialect, Manyika. The majority of Manyika comes from the eastern region of Zimbabwe the dialect is widely spoken in Manicaland and in certain areas of Manica Province in neighboring Mozambique. The Manyika dialect varies from region to region in Manicaland. Those from Nyanga, Nyamaropa, Nyatate and surrounding regions have a different tone and shaping of words compared to those from the Buhera and Bocha areas. There are inherent cultural norms in each of the sub-regions inhabited by the Manyika.

Ethnographical Map



Language

The Manyika language is a dialect of the broader Shona language. Largely spoken by the Manyika people in the eastern parts of Zimbabwe and across the border in Mozambique. During colonization the term was taken to include all people from Manicaland an administrative province of eastern Zimbabwe. Other shona dialects that must stand alone were incorporated into the Manyika dialect by so doing forcefully marrying cultures that are not compatible. The Manyika are the people under chief Mutasa whose territory used to stretch into now Mozambique. To the south it is bordered by the Jindwi dialect also known as Chibocha. The Jindwi share borders with the Ndau in Chimanimani stretching down to Chipinge and have the Vahera to the west. The Ndau dialect is complicated on its own with people from the dry parts distinct from those from the highlands. The other cultures and dialects married into the Manyika dialect are Chiungwe which is for the people mostly under Makoni this dialect is clearly distinct from the others mentioned above. Nyanga also has a lot of other dialects that are distinct from Zezuru and the Chimanyika where they were married into. The Wanyama under chief Saunyama and the Wahwesa in Kairezi, the Tangwena in nyamaropa and the vabarwe are dialects that were

included to make the manyika dialect. Stretching into Mozambique have a dialect that must be respected as it is different from other dialects it was grouped into.

Variations in local vocabulary and word prefixes exist. In East Africa *manyika* means "be known"; therefore, some people have Manyika as their surname. The prefix *va-* (used in Shona before male names to signify seniority and respect) is *sa-* in Manyika. It is also replaced by *wa-*; *vanhu vakaenda vakawanda* becomes *wanhu wakaenda wakawanda*. However, in some areas Zezuru and Karanga words have been completely altered when they are translated into ChiManyika; for example, the Zezuru word *Nhasi* (meaning "today") becomes *Nyamusi* in Manyika.

The identification through cultures languages and artificial boundaries worked well in separating and dividing the Zimbabweans thus making it easier for the management and control of the administrative districts. This however failed to maintain and appreciate the religious and cultural norms of these dialects. This has been adopted by the current governments though these boundaries have been shifted the identification of these dialects as representing a culture is still to be considered. This has subsequently led to the abandonment and lack of appreciation of minority cultures by so doing killing the aspect of identity and belonging.

History

In 1695 Emperor Changamire Dombo overran the rich gold-producing kingdom of Manyika, descending to the lowlands on the eastern edge of the country to destroy the Portuguese market town at Masikwesi. Dombo now controlled the whole gold-producing territory from Butwa in the southwest to Manyika in the northeast

Another use for the word *Manyika* was developed by the Portuguese in the late 19th century. Claiming that the then-reigning Mutasa had made a "voluntary submission" to them in 1876, they expanded the area of *Manyika* on their maps to the enormous territory to which they laid claim:

On a Portuguese map of 1887...its boundaries extended along the Zambezi from Shupanga to near Tete, then south-west along the Mazoe and south by the Sabi river valley to its junction with the Odzi river, then east along the Musapa and Buzi rivers to the mouth of the Pungwe. This enormous size of Manyika was evidently fixed by political and commercial considerations. The Mazoe river valley was included because of rumours of abundant alluvial gold. The Kingdom of Manyika over which the Manyika rulers...exercised authority...was a much smaller area.

The greatly expanded Portuguese Manyika included the territory of Maungwe; the Portuguese treated the Makoni chiefs of Maungwe as independent sovereigns and made treaties with them.

A third use of *Manyika* was that made by the British as a counter to claims by the Portuguese and the SaManyika people. In their attempt to gain control of "the Pungwe River route, which was the main water way to and from Beira", the British South Africa Company imposed "a treaty on Mutasa on 14 September 1890". The treaty "provided that no one could possess land in Manyika except with the consent of the BSA Company". When it was signed the company invented its own "Greater Manyika", the western boundaries of which lay deep inside Portuguese territory; areas such as Mazoe and Maungwe, to which the company made different claims, were excluded. Once the Company's frontiers had been fixed by means of war and arbitration, there was no longer any need to inflate the power and territory of Mutasa.

The kingdom of Manyika was divided between the two administrative districts of Umtali and Inyanga; much of its land was alienated to white farmers, and the administration was determined to advance a minimal definition of Manyikahood. "Umtassa's country and people are called Manyika", wrote Native Commissioner Umtali in January 1904. "They do not speak the same dialect as the other Mashonas". The desire to separate Mutasa from neighbouring peoples can be seen in early district reports from Umtali, in which Native Commissioner Hulley contended that the three chiefs in the district (Mutasa, Maranke and Zimunya) had distinct origins (even if there was a popular tendency to refer to his district as "Manicaland"). As far as the administrative district of Makoni was concerned, the Native Department emphasized the distinction between its people and the Manyika. In 1910 there was a boundary dispute between the Native Commissioners of Makoni and Inyanga districts. Native Commissioner Inyanga wrote Superintendent of Natives Umtali to explain why he was collecting tax from Africans on farms which lay just within the western border of Makoni district:

There are no Makoni (Shonga) natives on any of these farms. I have always acted on your suggestion—that is I have dealt with Manyikas only... [Let] the Native Commissioner Rusapi deal with Makoni natives and I with Manyika...No dispute should arise.

The matter was decided; the Chief Native Commissioner determined that "the N.C., Inyanga deal with all Manyika natives and the N.C., Rusapi with all the Makoni". The Native Department politically and culturally separated the Ungwe of Makoni from the Manyika. In 1915, a debate arose within the Native Department about the significance of the term *mayiaini* in relation to Manyika marriage customs. Llewellyn Meredith (who had been Native Commissioner in both Melsetter and Makoni districts, whose inhabitants were considered Manyika) expressed his opinion about "Manica customs and language", but was scorned by the Manyika specialists. Superintendent of Natives Umtali mocked Meredith's "18 years' experience of Manyika customs gathered in other districts" and invoked the authority of Archdeacon Etheridge the leading missionary expert on Mutasa's chiefdom). "I do not of course know", wrote Etheridge, "what word may be used in Chindau, or Chirungwe, the dialects spoken in Melsetter and Rusape [Makoni] districts, but as regards Chimanyika there is no question at all".

Culture

The Shona are traditionally agricultural. Their crops were sorghum (in modern age replaced by maize), yam, beans, bananas (since middle of the first millennium), African groundnuts, and, not before the 16th century, pumpkins. Sorghum and maize are used to prepare the main dish, a thickened porridge called *sadza*, and the traditional beer, called *hwahwa*. The Shona also keep cattle and goats, in history partly as transhumant herders. The livestock had a special importance as a food reserve in times of drought.

Already the precolonial Shona states received a great deal of their revenues from the export of mining products, especially gold and copper.

The use of proverbs are common medium of expressing their collective wisdom which comments on the happenings that reveal a system of values under the culture functions and develops.

1. Anenzara haatumwe mudura

Kiswahili: Mtu aliye na njaa hatumwi kwenye gala

French: Un homme qui meurt de faim ne doit pas être envoyé au granary

English: A hungry man is never sent to the granary

Meaning: Someone who has a problem cannot be trusted to solve it by him/herself. You should try and help when you are in a position to help.

Biblical Parallel: Proverbs 19:17 *“Whoever is generous to the poor lends to the Lord, and he will repay him for his deed”*

2. Anemwana anopedza husiku hose achifamba nzira.

Kiswahili: Aliye na watoto hutumia wakati mwingi wake usiku njiani.

French: Celui avec des enfants passe leurs nuits en route

English: The one with the children spend their nights on the road

Meaning: If you have people under you especially your children, you will do anything however dangerous it may be to ensure they are safe and ok.

Biblical Parallel: 1 Timothy 5:8 *“But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever”*

Housing

In their traditional homes, called *musha*, they had (and have) separate round huts for the special functions, such as kitchen and lounging around a yard (ruvanze) cleared from ground vegetation.

Arts and crafts

The Shona are known for the high quality of their stone sculptures.

Also traditional pottery is of a high level.

Traditional textile production was expensive and of high quality. People preferred to wear skins or imported tissues.

Shona traditional music, in contrast to European tradition but embedded in other African traditions, tends to constant melodies and variable rhythms. The most important instrument besides drums is the mbira. Singing is also important and families would group together and sing traditional songs.

Kingdoms

The Karanga, from the 11th century, created empires and states on the Zimbabwe plateau. These states include the Great Zimbabwe state (12-16th century), the Torwa State, and the Munhumutapa states, which succeeded the Great Zimbabwe state as well as the Rozwi state, which succeeded the Torwa State, and with the Mutapa state existed into the 19th century. The states were based on kingship with certain dynasties being royals.

The major dynasties were the Rozwi of the Moyo (Heart) Totem, the Elephant (of the Mutapa state), and the Hungwe (Fish Eagle) dynasties that ruled from Great Zimbabwe. The Karanga who speak Chikaranga are related to the Kalanga possibly through common ancestry, however this is still debatable. These groups had an adelphic succession system (brother succeeds brother) and this after a long time caused a number of civil wars which, after the 16th century, were taken advantage of by the Portuguese. Underneath the king were a number of chiefs who had sub-chiefs and headmen under them.

Decay

The kingdoms were destroyed by new groups moving onto the plateau. The Ndebele destroyed the Chaangamire's Lozwi state in the 1830s, and the Portuguese slowly eroded the Mutapa State, which had extended to the coast of Mozambique after the state's success in providing valued exports for the Swahili, Arab and East Asian traders, especially in the mining of gold, known by the pre-colonisation miners as *kuchera dyutswa*. The British destroyed traditional power in 1890 and colonized the plateau of Rhodesia. In Mozambique, the Portuguese colonial government fought the remnants of the Mutapa state until 1902.

Beliefs

Nowadays, between 60% and 80% of the Shona are Christians. Besides that, traditional beliefs are very vivid among them. The most important features are ancestor-worship, (the term is called inappropriate by some authors) and totemism.

Ancestors

According to Shona tradition, the afterlife does not happen in another world like Christian heaven and hell, but as another form of existence in the world here and now. The Shona attitude towards dead ancestors is very similar to that towards living parents and grandparents.

Nevertheless, there is a famous ritual to contact the dead ancestors. It is called Bira ceremony and often lasts all night.

The Shona believe in heaven and have always believed in it. They don't talk about it because they don't know what is there so there is no point. When people die they either go to heaven or they don't. What is seen as ancestor worship is nothing of the sort. When a man died, God (Mwari) was petitioned to tell his people if he was now with Him. They would go into a valley surrounded by mountains on a day when the wind was still.

An offering would be made to Mwari and wood reserved for such occasions would be burnt. If the smoke from the fire went up to heaven the man was with Mwari; if it dissipated then he was not. If he was with Mwari then he would be seen as the new intercessor to Him. There were always three intercessors so the Shona prayed somewhat along these lines:

To our grandfather Tichivara we ask that you pass on our message to our great-grandfather Madzingamhepo so he can pass it on to our great-great-grandfather Mhizhahuru who will in turn pass it to the creator of all, the bringer of rain, the master of all we see, he who sees to our days, the ancient one (these are just examples of the meanings of the names of God. To show respect to him the Shona listed about thirty or so of his names starting with the common and getting to the more complex and or ambiguous ones like...) Nyadenga- the heaven who dwells in heaven,

Samatenga- the heavens who dwells in the heavens, our father... Then they would describe what they needed.

His true name, Mwari, was too sacred to be spoken in everyday occasions and was reserved for high ceremonies and the direst of need as it showed Him disrespect to be free with it. As a result, God had many names, all of which would be recognized as His even by people who had never heard the name before. He was considered too holy to just go to straight up, hence the need for ancestral intercessors. With each new one the oldest was let go.

When the missionaries came, they talked about Jesus being the universal intercessor, which made sense as there were conflicts in the society, with some people wanting their so-and-so, who they believed was with God, to be included in intercession. Doing away with ancestral intercessors made sense.

However they made no effort to know how the Shona prayed and violently insisted they drop the other gods (i.e., the different names for God) and keep the high name Mwari. To the Shona this sounded like 'to get to God all you need to do is disrespect him in the most profound way', as leaving out his names in prayer was the highest form of disrespect.

The missionaries would not drink water from the Shona, the first form of hospitality required in the ethnic group. They would not eat the same food as the Shona, another thing God encouraged.

Added to that, Matopos hill and the land around it was considered the most fertile land in Mashonaland and was reserved for God. John Rhodes took that land as his and chased away the caretakers of the land. People could no longer go there to petition God.

All of which led people to hold on to ancestral intercessors all the more. Jesus was seen as a universal intercessor but as his messengers lacked 'proper manners' it reinforced ancestral intercessors.

The modern form devolved from the original as most ceremonies for God were outlawed, and families were displaced and separated. The only thing left was to hold on to their ancestors. Still if you ask the so-called ancestor "worshippers" about their religion they would tell you they are Christians.

Totems

In Zimbabwe, totems (mutupo) have been in use among the Shona people since the initial development of their culture. Totems identify the different clans among the Shona that historically made up the dynasties of their ancient civilization. Today, up to 25 different totems can be identified among the Shona, and similar totems exist among other South African groups, such as the Tswana, Zulu, the Ndebele, and the Herero.

People of the same clan use a common set of totems. Totems are usually animals and body parts. Examples of animals totems include Shiri/Hungwe (Fish Eagle), Mhofu/Mhofu Yemukono/Musiyamwa (Eland), Mbizi/Tembo (Zebra), Shumba (Lion), Mbeva/Hwesa/Katerere (Mouse), Soko (Monkey), Nzou (Elephant), Ngwenya (crocodile), and Dziva (Hippo). Examples of body part totems include Gumbo (leg), Moyo (heart), and Bepe (lung). These were further broken down into gender related names. For example, Zebra group would break into Madhuve for the females and Dhuve or Mazvimbakupa for the males. People of the same totem are the descendants of one common ancestor (the founder of that totem) and thus are not allowed to

marry or have an intimate relationship. The totems cross regional groupings and therefore provide a wall for development of ethnicism among the Shona groups.

Shona chiefs are required to be able to recite the history of their totem group right from the initial founder before they can be sworn in as chiefs.

Orphans

The totem system is a severe problem for many orphans, especially for dumped babies. People are afraid of being punished by ghosts, if they violate rules connected with the unknown totem of a foundling. Therefore, it is very difficult to find adoptive parents for such children. And if the foundlings have grown up, they have problems getting married.

Burials

The identification by totem has very important ramifications at traditional ceremonies such as the burial ceremony. A person with a different totem cannot initiate burial of the deceased. A person of the same totem, even when coming from a different ethnic group, can initiate burial of the deceased. For example, a Ndebele of the Mpofu totem can initiate burial of a Shona of the Mhofu totem and that is perfectly acceptable in Shona tradition. But a Shona of a different totem cannot perform the ritual functions required to initiate burial of the deceased.

If a person initiates the burial of a person of a different totem, he runs the risk of paying a fine to the family of the deceased. Such fines traditionally were paid with cattle or goats but nowadays substantial amounts of money can be asked for. If they bury their dead family members, they would come back at some point to cleanse the stone of the burial. If someone bets his or her parents he would suffer after death of the parents due to their spirit.

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86.	Unogamuchira yavayeni unowanana zvekudya patafura yavayeni.	22
	English: A person of great appetite is the first one to wash his hands	22
87.	Usazvidza zano remwana mudiki.	22
	English: The host benefits from the visitors feast	22
88.	Uyo unochema pachake haanga nyaradzwe.....	22
	English: He who mourns his own is not stopped	22
89.	Usarova mukadzi wako pamusana pekutakugamuchira yavayeni yasinakuku gamuchira iwe.	22
	English: Don't expose your source of herbs to another medicine man, give him a prepared sample....	22
90.	Unoda kuvaka imba itsva anofanira kuputsa yakare.....	23
	English: He who wants to start a new house must dismantle the old one.....	23
91.	Unoda kutamba anotanga kuridza ngoma.	23
	English: He who wants to dance must starts beating the drums	23
92.	Unovivimbisa kukupa zvinhu zvikuruunotambudza kusyika parufu.	23
93.	Uyo unozviuraya nekudya haasiri dambudzik yonosra.	23
	English: He who dies of overeating will not haunt those left behind.....	23
94.	Unovimba nepfuma yehama yake achafa arimurombo.	24
	English: The one who relied on his brother's wealth died poor.....	24
95.	Vanhu varipo ndovanoverengwa.....	24
	English: Those who are present are the one who are counted.	24

96. Vakafa ndovanokundwa padare remhosa.	24
English: Only the dead are defeated in a court case.....	24
97. Vanomukira havadzoke vasina chiro mumaokao.....	24
English: The early person does not come home empty-handed.....	24
98. Vaviri vakachenjera vanogocha nhunzi,.....	25
English: Two geniuses will successful roast a fly.....	25
99. Zvirinani kuzendamira patsoka dzako panrkuzendamira muromo wako.	25
English: Better stumble in your steps than stumble in your mouth.....	25
100. Zvirinani kuhwanda pamunhu panekuhwanda pamuti.	25
English: You do not look at your neighbor's cow better than your own.	25
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A COLLECTION OF 100 MANYIKA PROVERBS AND WISE SAYINGS.

1. Anenzara haatumwe mudura

Kiswahili: Mtu aliye na njaa hatumwi kwenye gala

French: Un homme qui meurt de faim ne doit pas être envoyé au granaire

English: A hungry man is never sent to the granary

Meaning: Someone who has a problem cannot be trusted to solve it by him/herself. You should try and help when you are in a position to help.

Biblical Parallel: Proverbs 19:17 *“Whoever is generous to the poor lends to the Lord, and he will repay him for his deed”*

2. Anemwana anopedza husiku hose achifamba nzira.

Kiswahili: Aliye na watoto hutumia wakati mwingi wake usiku njiani.

French: Celui avec des enfants passe leurs nuits en route

English: The one with the children spend their nights on the road

Meaning: If you have people under you especially your children, you will do anything however dangerous it may be to ensure they are safe and ok.

Biblical Parallel: 1 Timothy 5:8 *“But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever”*

3. Anokuramba anokuisa panzimbo yakanaka.

Kiswahili: Anayekukana anakuweka mahali pema

French: Celui qui vous rejette vous met dans un meilleur endroit

English: He who rejects you puts you in a better place

Meaning: If a person takes advantage of your bad situation to oppress you, he propels you to working hard and attaining your goals.

Biblical Parallel: Philippians 2:14-15 *“Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world”*

4. Anopakura anotambudzika nekuda kwechivi chababa yake.

Kiswahili: Mtu anyepatiana mali yako bila kujikubuka mwishowe utakula mifupa

French: Celui qui grâte finira par manger les os

English: He who dishes out ends up eating the bones

Meaning: you should always be mindful of yourself. Arrange everything in order on your side before you help others.

Biblical Parallel: Galatians 5:1 *“For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery”*

5. Aomuyambira kuti usawira panjodzi ishwari yako.

Kiswahili: Anayekujulisha kuhusu kitu kibaya kinaweza kufanyikia ni rafiki

French: Celui qui te prévient du danger est ton ami

English: He who warns you of danger is your friend

Meaning: A person who is truly a friend will always advise you accordingly even if you are on the wrong path in life.

Biblical Parallel: Proverbs 27:5-6 *“Better is open rebuke than hidden love. Faithful are the wounds of a friend; profuse are the kisses of an enemy”*

6. Asati asyika pamagumo yake hafe akaneta.

Kiswahili: Mtu ambaye hajafika mwisho wa safari yake hachoki.

French: Celui qui n'a pas encore atteint sa destination ne sera jamais fatigué

English: He who has not reached his destination can never get tired

Meaning: Whenever you are in need of something, you can always work-hard until you get what you need.

Biblical Parallel: Proverbs 13:4 *“The soul of the sluggard craves and gets nothing, while the soul of the diligent is richly supplied”*

7. Balba vakura vanobata mukomana wechidiki pangaea yekudya kwemasikati.

Kiswahili: Mtu mzee hushika motto mtukutu wakati wa chakula

French: Le vieux homme attrape l'enfant vilain pendant le repas

English: The old man catches the naughty child during meal time

Meaning: The elder always use their wisdom to solve problems which may appear difficult to the young ones

Biblical Parallel: Job 12:12 *“Wisdom is with the aged, and understanding in length of days”*

8. Benzi rakanzwira tsitsi chakamudya pekupedzisira.

Kiswahili: Mjinga huficha kitacho mkula baadaye

French: Le fou caché qui devait le manger ce dernier

English: The fool concealed that was to eat him latter

Meaning: A stupid person will always defend or hide someone who at the end will destroy him/her.

Biblical Parallel: Romans 6:23 *“For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord”*

9. Chakagadzirwa iwe hakuna ngakutorera nekuti ndechako.

Kiswahili: Kitu ulicho saidiwa kinaweza chukuliwa kwako hata kama unakihitaji bado

French: Ce qui vous a été prêté peut être pris de vous, même lorsque vous en avez encore besoin

English: What is loaned to you can be taken from you even when you still need it

Meaning: When you have something that is not yours, the owner will treat you badly without mercy. You should always strive to have your own.

Biblical Parallel: Proverbs 13:4 *“The soul of the sluggard craves and gets nothing, while the soul of the diligent is richly supplied”*

10. Chaunouraya ndochaunodya.

Kiswahili: Unaye kula naye ndio anye kuaa

French: Celui avec qui vous mangez est celui qui vous tue

English: The one you eat with is the one who kills you

Meaning: Those people who are close to you are the one who know your secrets and can destroy you

Biblical Parallel: 1 John 4:1 *“Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world”*

11. Chinhu chekutanga chakakosha.

Kiswahili: Kitu cha kwanza nidicho chenye umuhimu sana

French: La première chose est la plus importante

English: The first thing is the most important

Meaning: People always remember the first thing or person who undertook an action.

Biblical Parallel: Psalm 25:7 *“Remember not the sins of my youth or my transgressions; according to your steadfast love remember me, for the sake of your goodness, O Lord!”*

12. Vanotya vanorarama nguva refu.

Kiswahili: Wawoga huisha kwa muda mrefu

French: Les lâches vivent plus longtemps

English: Cowards live longer

Meaning: Those people you are conscience and wise in the action that they take live long than those who resolve their entire problem with violence.

Biblical Parallel: Ephesians 5:15-16 *“Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil”*

13. Dai ndakaziya haitungamire.

Kiswahili: Afadhali ningejua, huja baadaye.

French: Si je le savais, viens plus tard

English: I wish I knew, come later

Meaning: You should always take good advice and make the right decisions in life before you come to regret later.

Biblical Parallel: Proverbs 11:14 *“Where there is no guidance, a people falls, but in an abundance of counselors there is safety”*

14. Hakuna fodya yake kunyangwe yakaipa.

Kiswahili: Hakuna mwenye huchukia sigara yake ata kama ni mbaya hajee

French: Personne ne méprise son propre tabac si mauvais qu'elle peut être

English: No one despises his own tobacco however bad it may be

Meaning: No person sees their bad behavior that they have, they do not heed to good advice.

Biblical Parallel: Matthew 7:3 *“Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye”*

15. Haugoni kuvimba murume mumwe chete anesimba ukakunda.

Kiswahili: huwezi kutegemea mtu mmoja mwenye ujasiri kushinda vita

French: Tu ne peux pas dépendre de la victoire d'un autre homme

English: You cannot depend on one brave man for victory

Meaning: It takes working together as a community to resolve a problem, one person cannot do it.

Biblical Parallel: 2 Corinthians 6:1 *“Working together with him, then, we appeal to you not to receive the grace of God in vain.”*

16. Hujaya hwakaitase dovaremkuseni rinonyungudika manheru.

Kiswahili: Ugongwa wa mwenzio haukuzui kulala

French: La maladie d'une personne ne t'empêche pas de dormir

English: Someone's illness does not prevent you from sleeping

Meaning: Everyone has their own life and own problems. You cannot carry someone else's burden.

Biblical Parallel: Matthew 16:24 *“Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me”*

17. Hujaya hwakaitase dovaremkuseni rinonyungudika manheru.

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Biblical Parallel: Matthew 16:24 *"Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me"*

18. Hove diki inoyambira hove huru.

Kiswahili: Samaki mdogo hawezi kumpa mawaitha samaki mkubwa

French: Un petit poisson ne peut pas conseiller un grand

English: A small fish cannot advice a big one

Meaning: An elder is always wise and experienced and there is nothing he has not experienced in life before you as a young boy.

Biblical Parallel: Hebrew 13:7 *"Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith"*

19. Hurerwa hwemumwe haukutadzise kuvata.

Kiswahili: Mti uliyo na matunda, ndio hutupiwa mawe

French: Un arbre qui produit des fruits et celui où les pierres son lancés

English: A Tree that bears fruits is the one stones are thrown at

Meaning: When you have potential in life, those who don't want you to succeed will always try to pull you down.

Biblical Parallel: Philippians 4:13

"I can do all things through him who strengthens me"

20. Imbwa haihukure nekuruma pamwechete.

Kiswahili: Mbwa hawezi kupiga kelele na kuuma wakati mmoja

French: Un chien ne peut pas aboyer et mordre en même temps

English: A dog cannot bark and bite at the same time

Meaning: You should always focus on one thing before you do another. You cannot serve two masters at the same time.

Biblical Parallel: Luke 16:13 *"No servant can serve two masters, for 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 God and money."*

21. Inoyambira anopiwa.

Kiswahili: Anaye uliza hupewa

French: Celui qui demande reçoit

English: He who asks is given

Meaning: Whenever you have a need or problem, it's good that you say or ask to fulfill your needs.

Biblical Parallel: Luke 11:9 *“And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you”*

22. Ktaura nyati inouya.

Kiswahili: Unaeza ongelea nyati na mara hiyo ionekane

French: Parlez le buffle et il peut apparaître soudainement

English: Talk about the buffalo and it may suddenly appear

Meaning: This proverb is used in a situation when you are gossiping somebody and they suddenly appear without notice.

Biblical Parallel: Exodus 23:1 *“You shall not spread a false report. You shall not join hands with a wicked man to be a malicious witness”*

23. Kugarika tange nhamo.

Kiswahili: Afadhali kuanza ukiwa maskini kuliko kuanza na utajiri

French: Il est préférable de commencer par la pauvreté plutôt que de la richesse

English: It is better to begin with poverty rather than riches

Meaning: It is better to start from down in life as you learn what it takes to be at the top compared to start and finding yourself lowered. You may not survive.

Biblical Parallel: James 1:12 *“Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him”*

24. Kukumbira hausi hupenzi.

Kiswahili: Kuuliza sio ujinga

French: Demander n'est pas une stupidité

English: Asking is not stupidity

Meaning: When you ask it does not mean that you are not wise or knowledgeable. Learning is an everyday process.

Biblical Parallel: Matthew 21:22 *“And whatever you ask in prayer, you will receive, if you have faith.”*

25. Kuyambira kuzhinji kunoponesa pamajuru akateiwa.

Kiswahili: Mawaitha mengi yalifanya siafu kutoroka

French: Trop de conseils conduisent à la fuite des fourmis ours de Ogema's

English: Too much advice led to the escape of the ant-bears from Ogema's snare

Meaning: You should not follow advice of every person's; they may mislead you making you to make the wrong decision.

Biblical Parallel: Proverbs 10:23 *"Doing wrong is like a joke to a fool, but wisdom is pleasure to a man of understanding."*

26. Kunyara kwakaita kuti tsuro ifire mumwena.

Kiswahili: Aibu ilimfanya sungura kufa ndani ya chumba chake.

French: La timidité a tué le lièvre et sa tanière

English: Shyness made the hare to die in its den

Meaning: You should always work hard to avoid your fears, so that it may not work on your disadvantage.

Biblical Parallel: Ecclesiastes 7:20 *"Surely there is not a righteous man on earth who does good and never sins"*

27. Kunyange vakanaka havashaiwe yanga rakashata.

Kiswahili: Hata mrembo huwa na doa mbaya

French: Même la jolie n'est pas sans une vilaine cicatrice

English: Even the pretty one is not without an ugly scar

Meaning: Everyone has a weakness and no one is perfect.

Biblical Parallel: Ecclesiastes 7:20 *"Surely there is not a righteous man on earth who does good and never sins"*

28. Kushanda pamwechete kunowunza samba.

Kiswahili: Mtego wa mtu wa kamo huteguliwa mara moja tu

French: La piège d'un vieux homme est seulement déclencher une fois

English: The old man's trap is only triggered once

Meaning: When you are experienced in life, whatever activity you undertake you do it perfectly.

Biblical Parallel: Job 12:12 *"Wisdom is with the aged, and understanding in length of days"*

29. Kuwanda kwema bhasikiti ehove haakutadzise kuisa rako.

Kiswahili: Neti wengi wa kuvua majini, hawezi kukuzuia kuweka yako

French: Trop de panier de pêche dans l'eau ne peut pas vous empêcher de plonger le vôtre.

English: Too many fishing basket in the water cannot prevent you from dipping yours

Meaning: In life you should try your luck and don't stop yourself from doing something just because others have done it and may be failed.

Biblical Parallel: Jeremiah 29:11 *"For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope"*

30. Kutadza kwemana kuniswa kunamai vacho.

Kiswahili: Makosa ya mtoto hulaumiwa kwa mama yake

French: Les erreurs d'un enfant sont imputées à la mère

English: A child's mistakes are blamed on the mother

Meaning: The person who spends a lot of time with a child is the mothers, the way she nurtures her children is how they will carry themselves.

Biblical Parallel: Proverbs 23:13 *"Do not withhold discipline from a child; if you strike him with a rod, he will not die"*

31. Kuziva hunhu hwemundu nguya yenzara.

Kiswahili: Utajua tabia halisi za mtu wakati wa ukame

French: Vous connaissez le vrai caractère quelqu'un lors de la famine

English: You know someone true character during famine

Meaning: When you have a difficult situation in life that's when you will know you true friends.

Biblical Parallel: Proverbs 10:9 *"Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out"*

32. Machongwe mayiri habikwi muhari imwe.

Kiswahili: Jogoo wawili hawawezi kupika kwa nyungu moja.

French: Deux coqs ne doivent pas être cuit dans une même cocotte

English: Two cocks must not cooked in one pot

Meaning: Always be a straight forward person; do not mix issues which may create problems in the future.

Biblical Parallel: Ecclesiastes 3:17 *"I said in my heart, God will judge the righteous and the wicked, for there is a time for every matter and for every work"*

33. Mapatya arimundumbu anerukuyhute rwakaparadzana.

Kiswahili: Ata mapacha tumboni wako na utando unaowagawanyisha.

French: Même les jumeaux dans l'utérus ont une membrane qui les sépare

English: Even the twins in the womb have a membrane separating them

Meaning: Everyone is accountable to what they do with their life; no one will be punished for his brothers or sisters mistakes.

Biblical Parallel: Proverbs 11:21 *“Be assured, an evil person will not go unpunished, but the offspring of the righteous will be delivered”*

34. Mango haidonhere kure nemuti.

Kiswahili: Usiyapuuze mawaiida ya mtoto

French: N'ignore pas le conseil d'un enfant

English: Do not ignore a child's advice

Meaning: If a person is advise you in an area of expertise; do not ignore their advice by only considering their age.

Biblical Parallel: Ephesians 6:4 *“Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”*

35. Mbava mazuva makumi mana.

Kiswahili: Mtumwa huwa hapigwi kamwe

French: Un messenger ne doit pas être battu

English: A messenger should not be beaten

Meaning: If someone is sent bring to you bad news by someone else, you should not vent your anger on them but the sender.

Biblical Parallel: Acts 3:22 *“Moses said, ‘The Lord God will raise up for you’*

36. Mbava inoba painodyira.

Kiswahili: Wezi huiba hata kutoka pale wanakula

French: Les voleurs volent même de l'endroit où ils mangent

English: Thieves will steal even from where they eat

Meaning: When you have a bad behavior you may end up even hurting the people that you love and the even yourself

Biblical Parallel: Ephesians 4:28 *“Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need”*

37. Mombe inemavara inobereka mhuru inemavara.

Kiswahili: N'gombe iliyona madowa huzaa ndama mwenye madowa

French: Une vache tachetée donne naissance à un veau tacheté

English: A spotted cow gives birth to a spotted calf

Meaning: The habits and behavior of a parent is mostly likely to be seen in his/her children.

Biblical Parallel: Ephesians 5:1 *“Therefore be imitators of God, as beloved children”*

38. Moto unopisa muridzi.

Kiswahili: Moto huchoma anayeiwasha

French: Le feu brûle le fabricant

English: The fire burns the maker

Meaning: If you are involved in initiating something then you become the first beneficiary of its positive or negative results.

Biblical Parallel: Philippians 2:14-15 *“Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world”*

39. Mukakdzi anokakavara haafaniri kunamai vemba.

Kiswahili: Mwanamke anayependa kugombana sikuwe ni mama yako.

French: Une femme querelleuse ne devrait pas arriver à être votre mère

English: A quarrelsome woman should not happen to be your mother

Meaning: It takes wisdom to handle your elders who do not have proper manners. You need to too be conscience when dealing with them.

Biblical Parallel: Proverbs 20:3 *“It is an honor for a man to keep aloof from strife, but every fool will be quarreling”*

40. Mukadzi achangobereka haabate poto pachoto.

Kiswahili: Mwanamke ambaye amejifungua hafayi kushika sufuria za kupikia.

French: Une femme qui vient d'accoucher ne doit pas toucher la cocotte

English: A woman who has just given birth should not touch the cooking pot

Meaning: When you are unclean its better you do not handle food for which may affect the family members in a bad way.

Biblical Parallel: Leviticus 15:19 *“When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening”*

41. Mukadzi anobya kunemumwe murmur achienda kunemumwe hana hunhu.

Kiswahili: Mwanamke anyetembea kutaka kwa mbwana mmoja hadi mwingine hana tabia njema

French: Une femme qui change d'un mari à un autre n'a pas de manière

English: A woman who moves from husband to husband has no manners

Meaning: The society has values and norms that should be adhered to, anyone who goes against the culture and values exhibit deviant behavior which is not allowed at all.

Biblical Parallel: Proverbs 30:20 *“This is the way of an adulteress: she eats and wipes her mouth and says, “I have done no wrong.”*

42. Musungu wemudhara akura huno bata kamwechete.

Kiswahili: Maembe hayanguki mbali na mti

French: La mangue ne tombe pas loin de son arbre

English: The mango does not fall far from the tree

Meaning: Children mostly behave and act like their parents. It is up to the parent to direct and teach their children the right ways.

Biblical Parallel: Proverbs 22:6 *“Train up a child in the way he should go; even when he is old he will not depart from it”*

43. Munhu anokupa chekudya anokuchengetedza.

Kiswahili: Anayekulisha anawezo juu yako

French: Celui qui vous nourrit vous contrôle

English: He who feeds you controls you

Meaning: Whenever you have anyone who takes care of you, you always obey their command and instructions.

Biblical Parallel: Ephesians 6:1 *“Children, obey your parents in the Lord, for this is right”*

44. Munhu asinga kudzi mai vake hagone kukudza mai vemumwe.

Kiswahili: Asiye heshimu mama yake hawezi kuheshimu mama ya mtu mwingine

French: Celui qui ne respecte pas sa propre mère ne peut pas respecter la mère d’une autre

English: He who does not respect his own mother cannot respect another person’s mother

Meaning: When you do not value someone who is close to you, it is rarely that you will value your neighbor

Biblical Parallel: Colossians 3:20 *“Children, obey your parents in everything, for this pleases the Lord”*

45. Munhu anesimba anotambudza mai yako uripo.

Kiswahili: Mtu aliyenanguvu kukuzidi hutusi mama yako ukiwa

French: Une personne puissante abusera ta mère en ta présence

English: A stronger person abuses your mother in your presence

Meaning: When someone has power over you, they will always control you.

Biblical Parallel: Psalm 9:9 *“The Lord is a stronghold for the oppressed, a stronghold in times of trouble”*

46. Munhu akatadzirwa haakanganwe asi akatadza anokanganwa.

Kiswahili: Mtu aliyekunia mahali husahau, lakini aliyekanyaga mavi hayo huwa hasahau

French: La personne qui excrète oubliera tôt ou tard mais pas celui qui marche sur le caca

English: The person who excrete may sooner or later forget but not the one who steps on the faeces

Meaning: When you do something wrong to someone, after a while you always forget but the one who was done wrong rarely forgets.

Biblical Parallel: Matthew 6:14-15 *“For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses”*

47. Murume asiri wako unoti unoti munyoro.

Kiswahili: Mtu ambaye si bwana yako unaweza sema ni mzuri sana

French: Une personne qui n'est pas votre mari, vous pourriez le dire qu'il est poli

English: A person who is not your husband you may say he is polite

Meaning: If you do not know a person very well, you may misjudge them of be fooled by their first expression.

Biblical Parallel: John 7:24 *“Do not judge by appearances, but judge with right judgment.”*

48. Munhu anochera gomba ndiye anowiramo.

Kiswahili: Anayechimba shimo hujipata ameingia mwenyewe.

French: Une personne qui fait un trou, arrive à être dans le meme trou

English: A person who digs a hole ends up in it himself

Meaning: If you plan something bad for your friend or neighbor, you may end up being the one who get hurt instead of them.

Biblical Parallel: Romans 6:23 *“For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord”*

49. Munhu anocongeta mumusoro wake nekudakweyamwe unoverenga ganda.

Kiswahili: Mtu anayeweka n'gombe zake na jirani, huhesabu ngozi pekee

French: Une personne qui laisse sa fortune avec quelqu'un d'autre aura rien

English: A person who keeps his heard with someone else count skins

Meaning: Whenever you are not ready to take responsibility of your wealth, you may lose it to someone else's and become poor because of your irresponsibility.

Biblical Parallel: Proverbs 18:9 *"Whoever is slack in his work is a brother to him who destroys"*

50. Munhu anozvichengetedza ganda rake haashaiwe kunyangwe akayata.

Kiswahili: Mtu anayebeba malazi yake hawezi kukosa pakulala

French: Une personne qui porte sa peau ne manquera jamais un endroit à dormir

English: A person who is carrying his skin will never lack where to sleep

Meaning: When you are always prepared, whatever happens you will always be ready to tackle anything.

Biblical Parallel: Proverbs 24:27 *"Prepare your work outside; get everything ready for yourself in the field, and after that build your house"*

51. Munhu humukuru kwauri anokurangaridza akare.

Kiswahili: Mtu aliyekuzidi kwa umri kamwe atakua mkubwa wako milele.

French: Une personne plus vieille que vous restera toujours vieille

English: A person who is older than you always remain older

Meaning: However power, riches or authority you should always respect your elder.

Biblical Parallel: Leviticus 19:32 *"You shall stand up before the gray head and honor the face of an old man, and you shall fear your God: I am the Lord"*

52. Munhu anotanga akungorora asati akudaidza.

Kiswahili: Mtu hukuchunguza kwanza kabla ya kukualika kwake

French: Une personne t'observera toujours avant de t'inviter

English: A person will always observe you before he invites you

Meaning: Before you allow any person to become your friend and know your deepest secret you must know their behavior if they are acceptable to you.

Biblical Parallel: Proverbs 18:24 *"A man of many companions may come to ruin, but there is a friend who sticks closer than a brother"*

53. Munhu akaguta haanga bikira anenzara.

Kiswahili: Mtu aliyeshiba hawezi kumpikia aliye na njaa

French: Une personne rassasiée, ne cuisinera pas pour les faims

English: A person who is satisfied will not cook for the hungry

Meaning: When you have never faced with a certain problem, you may not understand the problem of another person.

Biblical Parallel: Philippians 2:3-4 *“Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others”*

54. Munhu anoremekedza kwakaita yakaipa varombo ndovanopomerwa mhosva.

Kiswahili: Mtu aliyeheshimiwa akichafuwa hewa, mtu asiye heshimiwa ndio huwekewa lawama.

French: Quand une personne respectable pollue l'air, souvent la personne sale est reprochée

English: When a respectable person pollutes the air, often the dirty person is blamed

Meaning: The society mostly misjudge us depending on the social and economic status that we possess in the society

Biblical Parallel: John 7:24 *“Do not judge by appearances, but judge with right judgment.”*

55. Munhu anotakura motoro wake.

Kiswahili: Kila mtu uchukuwa mzigo wake.

French: Chaque personne porte son propre fardeau

English: Each person bears his own burden

Meaning: If you make mistakes or do something bad, you should always be ready to accept the consequence that come with the decision that you make in life.

Biblical Parallel: Luke 9:23 *“And he said to all, “If anyone would come after me, let him deny himself and take up his cross daily and follow me”*

56. Munhu akanyarara anounza rugare mumba make.

Kiswahili: Kijana huumia kwa sababu ya dambi za baba yake

French: Le fils souffre à cause du péché de son père

English: The son suffers because of his father's sins

Meaning: In life all the wrong things you do as a parent, the children or grand-children are the one who bare the punishment of your sins.

Biblical Parallel: John 8:44 *“You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies”*

57. Munhu anemakaro

Kiswahili: Mtu mpenda amani huteleta amani bomani kwake

French: Une personne pacifique est un artisan de paix dans sa maison

English: A peaceful person is a peacemaker in his home

Meaning: Someone who love a certain way of doing things, will always practice everywhere and in everything that he does whenever he goes.

Biblical Parallel: 2 Thessalonians 3:16 *“Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all”*

58. Munhu anofamba achiita makuhwa imba nemba anozara tsvina kumeso.

Kiswahili: Mtu anayetembea kunyumba hii hadi nyingine humwagiwa maji chafu.

French: Celui qui de vagabond de maison en maison projète de l'eau sale à son visage

English: He who roams from home to home get dirty water spattered on his face

Meaning: If you are rumor monger, talking about other people from neighbor to neighbor you will find yourself in trouble.

Biblical Parallel: Proverbs 20:19 *“Whoever goes about slandering reveals secrets; therefore do not associate with a simple babbler”*

59. Munhu anomamira paduze nepanzira hazviite kamwechete.

Kiswahili: Mtu ambaye hutua kinyesi kandokndndu ya bara bara hafanyi mara moja pekee.

French: Une personne qui excrète en route ne le fait seulement pas une fois

English: A person who excrete by the roadside does not just do it once

Meaning: When you have a bad behavior you occasionally repeat it all the time.

Biblical Parallel: 1 Corinthians 15:33 *“Do not be deceived: “Bad company ruins good morals.”*

60. Muromo yakanaka bonita muti udyenamambo.

Kiswahili: Mwizi anasiku arubaini

French: Un voleur a quarante jours

English: A thief has forty days

Meaning: If you have bad behavior one day you will get the results of your bad behavior.

Biblical Parallel: John 10:10 *“The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly”*

61. Muromo yakanaka bonita muti udyenamambo.

Kiswahili: Mdomo na kunena kuzuri kutafanya ukule na Mfalme

French: Une bonne bouche te fera manger avec un roi

English: A good mouth will make you eat with King

Meaning: When you have good behavior, one day it will raise you to a position you never expected.

Biblical Parallel: James 4:10 *“Humble yourselves before the Lord, and he will exalt you”*

62. Murume anochengeta mombe imwechete arinani paneanoti ndichachengeta danga.

Kiswahili: Mtu anayeweka ng’ombe moja ako afadhali kuliko anayesema” Nitaweka ng’ombe wengi”

French: Un homme qui prend soi d’une vache est mieux que la personne qui dit:je prendrai soi d’un grand troupeau.

English: A man who rear one cow is better the one who say “I will rear a large heard”

Meaning: It is good to take initiative and take steps to achieve your goals instead of not taking any step.

Biblical Parallel: Proverbs 16:3 *“Commit your work to the Lord, and your plans will be established”*

63. Muroyi anoroya nemombe yaanokama mukaka.

Kiswahili: Mgaga huganga hata n’gombe yenye hutua maziwa

French:Un sorcier ensorçèle la vache qu’elle presse

English: A witch bewitch the very cow she milks

Meaning: If you have hatred in you, you may end up even hating your own.

Biblical Parallel: Proverbs 10:12 *“Hatred stirs up strife, but love covers all offenses”*

64. Muti yakanaka unokura paneimwe miti.

Kiswahili: Mti mzuri hukuwa na zingine

French:Un bon arbre pousse parmi les autres

English: A good tree grows among others

Meaning: If you have good friend or company they will always be of good influenced to your character.

Biblical Parallel: Proverbs 13:20 *“Whoever walks with the wise becomes wise, but the companion of fools will suffer harm”*

65. Muti unobereka michero ndiwo unopotserwa matombo.

Kiswahili: Usimpige mke wako kwa kukosa kumkaribisha mgeni amabaye hajawaiye kualika kwake

French: Ne frappe pas ta femme d’avoir échoué d’invite un visiteur qui ne t’a pas invité

English: Do not beat your wife for failing to hosting a visitor who has not hosted you

Meaning: You should always be reasonable as a man, a wise woman always advice his husband accordingly.

Biblical Parallel: Proverbs 12:4

“An excellent wife is the crown of her husband, but she who brings shame is like rottenness in his bones”

66. Mutumwa hanambonje

Kiswahili: Mti hunyoroshwa ungali mchanga

French: Un arbre est redressé quand il est encore jeune

English: A tree is straighten while it is still young

Meaning: Whenever you want to solve a problem, you should address it when it is still minor because when it becomes major it may not be solved.

Biblical Parallel: Hebrews 12:11 *“For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it”*

67. Muvakudzani wako ndiye anokubashata.

Kiswahili: Njirani yako ndiye anaye kukukwara mgongo

French: C'est votre voisin qui peut gratter votre dos

English: It is your neighbor who can scratch your back

Meaning: You should be good to people who are close to you because they are the one who can help you when you are in trouble.

Biblical Parallel: Proverbs 27:9 *“Oil and perfume make the heart glad, and the sweetness of a friend comes from his earnest counsel”*

68. Muyananisi anopedzisira anemhosa.

Kiswahili: Anyetaka kuleta amani kati ya wapizani wawili mwishowe yeye ndio huwa mashakani

French: Un concilateur finira par être la victime

English: A peacemaker may end up the victim

Meaning: You should always assess and know which battles to be involved in. You may be the one who suffer because of your kindness.

Biblical Parallel: Matthew 5:9 *“Blessed are the peacemakers, for they shall be called sons of God”*

69. Mwana anokura maringe nekurairwa kwakaita.

Kiswahili: Mtoto hukuwa vile amelelewa

French: L'enfant grandit dans la façon dont il est élevé

English: The child grows up in the way he is brought up

Meaning: Whatever you teach your child is what they will show when they are adults

Biblical Parallel: Proverbs 22:6 *“Train up a child in the way he should go; even when he is old he will not depart from it”*

70. Mwana iropafadzo yakanaka.

Kiswahili: Mtoto ni chanzo cha vitu vizuri.

French: Un enfant est une bonne chose

English: A child is a source of good things

Meaning: When you have a child, when he grows up he will always give you a lending hand to create wealth.

Biblical Parallel: Proverbs 15:20 *“A wise son makes a glad father, but a foolish man despises his mother”*

71. Mwana hacheme pasina.

Kiswahili: Mtoto hali bure tu.

French: Un bébé ne pleure pas pour rien

English: A baby does not cry for nothing.

Meaning: When a wise man does not just speak or accuse without evidence. There must be a good reason for saying.

Biblical Parallel: Jeremiah 29:11 *“For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope”*

72. Nzira mbiri dzinokanganisa bere.

Kiswahili: Njia mbili panda zilimchanganya fisi

French: Deux chemins confond l'hyène

English: Two paths confused the hyena

Meaning: Always be a decisive person in life and follow your principle in everything you do.

Biblical Parallel: 1 Corinthians 10:21 *“You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons”*

73. Panehusti panemto.

Kiswahili: Palipo na moshi pana moto

French: Là où il y a la fumée il y aura le feu

English: Where there is smoke there is fire

Meaning: When a wise elder talk about something, however much you may deny eventually it will come to light.

Biblical Parallel: Proverbs 20:19 *“Whoever goes about slandering reveals secrets; therefore do not associate with a simple babbler”*

74. Range musurira ronobhururuka rinonyengedza apunyuka.

Kiswahili: Kufanya kazi pamoja ndio chanzo cha nguvu

French: Travailler ensemble est la source de la force

English: Working together is the source of strength

Meaning: As a society, when you work together you can be able to achieve a lot compared when you work alone

Biblical Parallel: Philippians 2:2

“Complete my joy by being of the same mind, having the same love, being in full accord and of one mind”

75. Ripa chikwereti ugofura zvakanaka.

Kiswahili: Afadhali kulala kwa nyumba ya mtu kuliko kujizuia kwa mti.

French: Prend abri à une personne au lieu de le prendre sous un arbre.

English: Take shelter in a person rather than in a tree branch.

Meaning: In life it is good to have friends who can be able to assist you during hard time. Do good to people so that you have good relationship with them.

Biblical Parallel: Matthew 7:12 *“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets”*

76. Ripa chikwereti ugofura zvakanaka

Kiswahili: Lipa deni zako ndio usikuwe mfungwa

French: Paie ce que tu dois et mange avec liberté

English: Pay what you owe and graze freely

Meaning: You should always repay and fulfill your promises to avoid any embarrassment in life from others.

Biblical Parallel: Romans 13:7

“Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed”

77. Ropa rakakora kukunda mvura.

Kiswahili: Damu ni mzito kuliko maji

French: Le sang est plus épais que l'eau

English: Blood is thicker than water.

Meaning: Despite everything, your family will always be there for you in difficult times

Biblical Parallel: 1 John 4:20 *“If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen”*

78. Rufu tek wizira omuntu omwe

Kiswahili: Kifo hakimjie mtu mmoja pekee

French: La mort n'attaque pas seulement une personne

English: Death does not come only to one person

Meaning: Death does not choose and can come to anyone at any time.

Biblical Parallel: *"Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many"*

Matthew 7:13

79. Rufu harusarure rinouya paminhu wese chero nguva.

Kiswahili: Ujana ni kama umande wa usubuhi, huyeyuka joini

French: La jeunesse est comme un matin de rosée, ça évapore le soir

English: Youth is like morning dew, it evaporates in the evening

Meaning: You should always grab opportunities as they come, you never know the same opportunity will not be there tomorrow.

Biblical Parallel: 2 Timothy 2:22 *"So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart"*

80. Ruwoko rumwe harutakure chirongo pamusoro.

Kiswahili: Mkono mmoja hauwezi kuinua nyungu ya maji kichwani

French: La main de soi ne soulève le pot à la tête

English: One hand does not raise the water pot to the head

Meaning: People need to work together to achieve or find a solution to the problem in a community.

Biblical Parallel: Ecclesiastes 4:9 *"Two are better than one, because they have a good reward for their toil"*

81. Seka urema wafa.

Kiswahili: Usihesabu vidonda vyako kabla hujakufa.

French: Ne comptez pas vos cicatrices avant de mourir

English: Do not count you scars before you die

Meaning: No one knows about tomorrow, you should not anticipate too much about what is unknown.

Biblical Parallel: Proverbs 27:1 *"Do not boast about tomorrow, for you do not know what a day may bring"*

82. Shate ekurebwa nezara akachwamutwe kakurebwa

Kiswahili: Wadudu wanao paa huvutia msichana wa harusi aliyetoroka

French: La fourmi volante succombe une future mariée qui a échappé

English: Flying ants lured a bride who was escaping

Meaning: When you have good character you always attract good people close to you

Biblical Parallel: Hebrews 10:25

“Not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near”

83. Tanga watsaira imba yako usati wazvidza yemumwe.

Kiswahili: Kwanza fagia nyumba yako kabla kufagia nyumba ya mtu mwingine

French: Tout d'abord balayé votre propre maison avant de vous méprisez la maison des autres

English: First sweep your own house before you despise someone else's

Meaning: You should not be too first to judge others before looking at your own actions first.

Biblical Parallel: Matthew 7:5 *“You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye”*

84. Tsika yakana dzemwana komana dzinokudzisa baba.

Kiswahili: Tabia mzuri ya motto humpa baba yake heshima

French: Le père gagne du respect et de louange par la bonne conduite d'un fils

English: A son's good conduct earns his father respect and praise

Meaning: A good parent is known from the behavior of his children. Good parented children will make their father proud, and a bad child will make his parents shameful.

Biblical Parallel: Proverbs 10:1 *“A wise son makes a glad father, but a foolish son is a sorrow to his mother”*

Meaning: When left to choose between two evil, it's better to choose the lesser evil.

Biblical Parallel: Proverbs 23:20 *“Be not among drunkards or among gluttonous eaters of meat”*

85. Uno anonoka kuita chinhu unomisa kuitwa kwazvoe.

Kiswahili: Anayesongesha kufanya kitendo, kitendo hicho bado kinamgonja.

French: Celui qui retarde les actions que l'action l'attend toujours

English: He who delays actions that action still waits for him

Meaning: You should always undertake an action when it is required, postponement does not change anything.

Biblical Parallel: Proverbs 27:1 *“Do not boast about tomorrow, for you do not know what a day may bring”*

86. Unogamuchira yayeni unowanana zvekudya patafura yavayeni.

Kiswahili: Mtu mlaifi ndiye huwa wakwanza kuosha mikono yake

French: Une personne avec un bon appétit est la première qui lave ses mains

English: A person of great appetite is the first one to wash his hands

Meaning: If someone has bad habits or behavior, you will always notice from the way they carry themselves.

Biblical Parallel: Proverbs 28:22 *“A stingy man hastens after wealth and does not know that poverty will come upon him”*

87. Usazvidza zano remwana mudiki.

Kiswahili: Mwenyeji hufaidika kwa kukuja kwa mgeni

French: L'hôte bénéficie de la fête des visiteurs

English: The host benefits from the visitors feast

Meaning: When hosting guests, you will have to cook in plenty leading to leftovers which will also enjoy in the delicacy like the visitor did.

Biblical Parallel: Psalm 37:4 *“Delight yourself in the Lord, and he will give you the desires of your heart”*

88. Uyo unochema pachake haanga nyaradzwe.

Kiswahili: Anaye omboleza mtu wake hazuiwi

French: Celui qui pleure à cause de son propre n'est pas stoppé

English: He who mourns his own is not stopped

Meaning: Whenever someone is in bad situation, do not stop them from crying but comfort them

Biblical Parallel: Psalm 119:76 *“Let your steadfast love comfort me according to your promise to your servant”*

89. Usarova mukadzi wako pamusana pekutakugamuchira yavayeni yasinakuku gamuchira iwe.

Kiswahili: Usionyeshe ulikotoa miti zako za shamba kwa daktari mwenza, mpatie uliyo tairisha

French: N'expose pas ta source d'herbe à un autre docteur, donne-lui un échantillon préparé

English: Don't expose your source of herbs to another medicine man, give him a prepared sample

Meaning: You should not expose to everyone your source of livelihood; they may take advantage and throw you out of business.

Biblical Parallel: Proverbs 3:9 *“Honor the Lord with your wealth and with the first fruits of all your produce”*

90. Unoda kuvaka imba itsva anofanira kuputsa yakare.

Kiswahili: Unayetaka kuanza kujenga nyumba mpya lazima abomoe nyumba mzee

French: Celui qui veut commencer une nouvelle maison doit se détacher des vieux

English: He who wants to start a new house must dismantle the old one

Meaning: When you want to change your bad behavior, you should be ready to leave your old behavior behind and change to new habits.

Biblical Parallel: 2 Corinthians 5:17 *“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come”*

91. Unoda kutamba anotanga kuridza ngoma.

Kiswahili: Anayetaka kucheza demsi lazima aanze kupiga ngoma

French: Celui qui veut dancier doit commencer à taper les tambours

English: He who wants to dance must starts beating the drums

Meaning: If you need anything to be done, you should take initiative to start and others will follow.

Biblical Parallel: Philippians 4:5-6 *“Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God”*

92. Unovivimbisa kukupa zvinhu zvikuruunotambudza kusyika parufu.

Kiswahili: Mtu anayekuahidi vitu kubwa anaweza kuua na njaa.

French: Celui qui te promet une grande portion peut te laisser mourrir de faim

English: He who promises you bigger share may starve you to death

Meaning: When someone always promises you of good things, they rarely fulfill their promises.

Biblical Parallel: Romans 14:16 *“So do not let what you regard as good be spoken of as evil”*

93. Uyo unozviuraya nekudya haasiri dambudzik yonosra.

Kiswahili: Anayekufa kwa kukula sana huwa harudi kusumbua waliyo haii

French: Celui qui est mort à cause de la gourmandise se fou la tête de ceux qui meurent de faim.

English: He who dies of overeating will not haunt those left behind

Meaning: Whenever you do an action that make you harm yourself, you cannot blame anyone else.

Biblical Parallel: Proverbs 23:2 *“And put a knife to your throat if you are given to appetite”*

94. Unovimba nepfuma yehama yake achafa arimurombo.

Kiswahili: Aliyetegemea mali ya nduguye alikufa akiwa fukara.

French: Celui qui regarde la fortune de son frère mourra pauvre

English: The one who relied on his brother's wealth died poor

Meaning: You should always take initiative to create your own path in life, you should not rely on other people.

Biblical Parallel: Proverbs 10:4 *"A slack hand causes poverty, but the hand of the diligent makes rich."*

95. Vanhu varipo ndovanoverengwa

Kiswahili: Walioko ndio wenye huhesabiwa

French: Ceux qui sont présents sont ceux qui sont comptés

English: Those who are present are the one who are counted.

Meaning: You should always make effort to be present to be where you need to be do not use proxies. Always be prepared.

Biblical Parallel: Matthew 24:44 *"Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect"*

96. Vakafa ndovanokundwa padare remhosa.

Kiswahili: Aliyekufa ndiye hushidwa kasi kortini

French: Seuls les morts sont battus dans une affaire judiciaire

English: Only the dead are defeated in a court case

Meaning: People who are dead or who are poor cannot be able to defend themselves from any accusations and oppression against them

Biblical Parallel: Proverbs 24:24-25 *"Whoever says to the wicked, 'You are in the right,' will be cursed by peoples, abhorred by nations, but those who rebuke the wicked will have delight, and a good blessing will come upon them"*

97. Vanomukira havadzoke vasina chiro mumaokao.

Kiswahili: Mtu anayeamka mapema haji nyumbani mkono mtupu

French: La personne matinale ne rentre pas à la maison la main vide

English: The early person does not come home empty-handed

Meaning: Whenever you take time and effort to do something you will always get positive results

Biblical Parallel: Proverbs 12:24 *"The hand of the diligent will rule, while the slothful will be put to forced labor"*

98. Vaviri vakachenjera vanogocha nhunzi,

Kiswahili: Gwiji wawili wanaweza kuchoma inzi

French: Deux génies rôtiroent une mouche facilement

English: Two geniuses will successful roast a fly

Meaning: When people work together they can achieve any problem that facing the community

Biblical Parallel: Ecclesiastes 4:9 *“Two are better than one, because they have a good reward for their toil”*

99. Zvirinani kuzendamira patsoka dzako panrkuzendamira muromo wako.

Kiswahili: Afadhali kuteleza kwa kutembea kwako kuliko kuteleza kwa mazungumzo yako.

French: Mieux trébucher ans tes pas que de trébucher dans ta bouche

English: Better stumble in your steps than stumble in your mouth

Meaning: It is good always to mind what you say because you can never take it back.

Biblical Parallel: Proverbs 29:20 *“Do you see a man who is hasty in his words? There is more hope for a fool than for him”*

100. Zvirinani kuhwanda pamunhu panekuhwanda pamuti.

Kiswahili: Usichunge n’gombe ya jirani kwa makini sana kuliko yako

French: Tu ne regardes pas les vaches de tes voisins mieux regarder les tiennes

English: You do not look at your neighbor’s cow better than your own.

Meaning: You should always look after you family fast before helping your neighbor. Know how to prioritize everything that you do.

Biblical Parallel: Matthew 6:33 *“But seek first the kingdom of God and his righteousness, and all these things will be added to you”*

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APPENDIX

A RESEARCH PROPOSAL FOR 100 MANYIKA PROVERBS AND WISE SAYINGS

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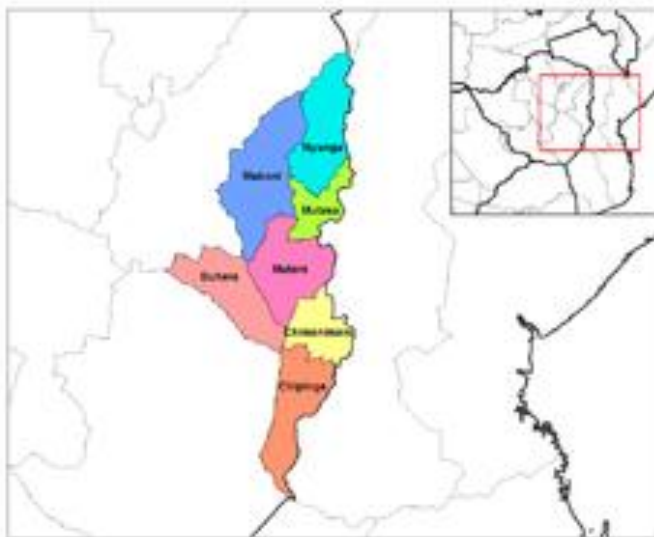
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Location

The **Manyika ethnic group** are a Shona people with its own dialect, Manyika. The majority of Manyika comes from the eastern region of Zimbabwe the dialect is widely spoken in Manicaland and in certain areas of Manica Province in neighboring Mozambique. The Manyika dialect varies from region to region in Manicaland. Those from Nyanga, Nyamaropa, Nyatate and surrounding regions have a different tone and shaping of words compared to those from the Buhera and Bocha areas. There are inherent cultural norms in each of the sub-regions inhabited by the Manyika.

Ethnographical Map of Manyika people.





Language

The Manyika language is a dialect of the broader Shona language. Largely spoken by the Manyika people in the eastern parts of Zimbabwe and across the border in Mozambique. During colonization the term was taken to include all people from Manicaland an administrative province of eastern Zimbabwe. Other shona dialects that must stand alone were incorporated into the Manyika dialect by so doing forcefully marrying cultures that are not compatible. The Manyika are the people under chief Mutasa whose territory used to stretch into now Mozambique. To the south it is bordered by the Jindwi dialect also known as Chibocha. The Jindwi share borders with the Ndau in Chimanimani stretching down to Chipinge and have the Vahera to the west. The Ndau dialect is complicated on its own with people from the dry parts distinct from those from the highlands. The other cultures and dialects married into the Manyika dialect are Chiungwe which is for the people mostly under Makoni this dialect is clearly distinct from the others mentioned above. Nyanga also has a lot of other dialects that are distinct from Zezuru and the Chimanyika where they were married into. The Wanyama under chief Saunyama and the Wahwesa in Kairezi, the Tangwena in nyamaropa and the vabarwe are dialects that were included to make the manyika dialect. Stretching into Mozambique have a dialect that must be respected as it is different from other dialects it was grouped into variations in local vocabulary and word prefixes exist. In East Africa *manyika* means "**be known**"; therefore, some people have Manyika as their surname. The prefix *va-* (used in Shona before male names to signify seniority and respect) is *sa-* in Manyika. It is also replaced by *wa-*; *vanhu vakaenda vakawanda* becomes *wanhu wakaenda wakawanda*. However, in some areas Zezuru and Karanga words have been completely altered when they are translated into ChiManyika; for example, the Zezuru word *Nhasi* (meaning "**today**") becomes *Nyamusi* in Manyika.

The identification through cultures languages and artificial boundaries worked well in separating and dividing the Zimbabweans thus making it easier for the management and control of the administrative districts. This however failed to maintain and appreciate the religious and cultural norms of these dialects. This has been adopted by the current governments though these boundaries have been shifted the identification of these dialects as representing a culture is still to be considered. This has subsequently led to the abandonment and lack of appreciation of minority cultures by so doing killing the aspect of identity and belonging.

History

In 1695 Emperor Changamire Dombo overran the rich gold-producing kingdom of Manyika, descending to the lowlands on the eastern edge of the country to destroy the Portuguese market town at Masikwesi. Dombo now controlled the whole gold-producing territory from Butwa in the southwest to Manyika in the northeast

Another use for the word *Manyika* was developed by the Portuguese in the late 19th century. Claiming that the then-reigning Mutasa had made a "voluntary submission" to them in 1876, they expanded the area of *Manyika* on their maps to the enormous territory to which they laid claim:

On a Portuguese map of 1887...its boundaries extended along the Zambezi from Shupanga to near Tete, then south-west along the Mazoe and south by the Sabi river valley to its junction with the Odzi river, then east along the Musapa and Buzi rivers to the mouth of the Pungwe. This enormous size of Manyika was evidently fixed by political and commercial considerations. The

Mazoe river valley was included because of rumours of abundant alluvial gold. The Kingdom of Manyika over which the Manyika rulers...exercised authority...was a much smaller area.

The greatly expanded Portuguese Manyika included the territory of Maungwe; the Portuguese treated the Makoni chiefs of Maungwe as independent sovereigns and made treaties with them.

A third use of *Manyika* was that made by the British as a counter to claims by the Portuguese and the SaManyika people. In their attempt to gain control of "the Pungwe River route, which was the main water way to and from Beira", the British South Africa Company imposed "a treaty on Mutasa on 14 September 1890". The treaty "provided that no one could possess land in Manyika except with the consent of the BSA Company". When it was signed the company invented its own "Greater Manyika", the western boundaries of which lay deep inside Portuguese territory; areas such as Mazoe and Maungwe, to which the company made different claims, were excluded. Once the Company's frontiers had been fixed by means of war and arbitration, there was no longer any need to inflate the power and territory of Mutasa.

The kingdom of Manyika was divided between the two administrative districts of Umtali and Inyanga; much of its land was alienated to white farmers, and the administration was determined to advance a minimal definition of Manyikahood. "Umtassa's country and people are called Manyika", wrote Native Commissioner Umtali in January 1904. "They do not speak the same dialect as the other Mashonas". The desire to separate Mutasa from neighbouring peoples can be seen in early district reports from Umtali, in which Native Commissioner Hulley contended that the three chiefs in the district (Mutasa, Maranke and Zimunya) had distinct origins (even if there was a popular tendency to refer to his district as "Manicaland"). As far as the administrative district of Makoni was concerned, the Native Department emphasized the distinction between its people and the Manyika. In 1910 there was a boundary dispute between the Native Commissioners of Makoni and Inyanga districts. Native Commissioner Inyanga wrote Superintendent of Natives Umtali to explain why he was collecting tax from Africans on farms which lay just within the western border of Makoni district:

There are no Makoni (Shonga) natives on any of these farms. I have always acted on your suggestion—that is I have dealt with Manyikas only... [Let] the Native Commissioner Rusapi deal with Makoni natives and I with Manyika...No dispute should arise.



The matter was decided; the Chief Native Commissioner determined that "the N.C., Inyanga deal with all Manyika natives and the N.C., Rusapi with all the Makoni".The Native Department politically and culturally separated the

Ungwe of Makoni from the Manyika. In 1915, a debate arose within the Native Department about the significance of the term *mayiaini* in relation to Manyika marriage customs. Llewellyn Meredith (who had been Native Commissioner in both Melsetter and Makoni districts, whose inhabitants were considered Manyika) expressed his opinion about "Manica customs and language", but was scorned by the Manyika specialists. Superintendent of Natives Umtali mocked Meredith's "18 years' experience of Manyika customs gathered in other districts" and invoked the authority of Archdeacon Etheridge the leading missionary expert on Mutasa's chiefdom). "I do not of course know", wrote Etheridge, "what word may be used in Chindau, or Chirungwe, the dialects spoken in Melsetter and Rusape [Makoni] districts, but as regards Chimanyika there is no question at all".

Culture



The Shona are traditionally agricultural. Their crops were sorghum (in modern age replaced by maize), yam, beans, bananas (since middle of the first millennium), African groundnuts, and, not before the 16th century, pumpkins. Sorghum and maize are used to prepare the main dish, a thickened porridge called *sadza*, and the traditional beer, called *hwahwa*. The Shona also keep cattle and goats, in history partly as transhumant herders. The livestock had a special importance as a food reserve in times of drought. Already the precolonial Shona states received a great deal of their revenues from the export of mining products, especially gold and copper.

The use of proverbs are common medium of expressing their collective wisdom which comments on the happenings that reveal a system of values under the culture functions and develops.

Two samples of Manyika Proverbs

1. Anenzara haatumwe mudura

Kiswahili: Mtu aliye na njaa hatumwi kwenye gala

French: Un homme qui meurt de faim ne doit pas être envoyé au granaire

English: A hungry man is never sent to the granary

Meaning: Someone who has a problem cannot be trusted to solve it by him/herself. You should try and help when you are in a position to help.

Biblical Parallel: Proverbs 19:17 *"Whoever is generous to the poor lends to the Lord, and he will repay him for his deed"*

2. Anemwana anopedza husiku hose achifamba nzira.

Kiswahili: Aliye na watoto hutumia wakati mwingi wake usiku njiani.

French: Celui avec des enfants passe leurs nuits en route

English: The one with the children spend their nights on the road

Meaning: If you have people under you especially your children, you will do anything however dangerous it may be to ensure they are safe and ok.

Biblical Parallel: 1 Timothy 5:8 *“But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever”*

Housing



In their traditional homes, called *musha*, they had (and have) separate round huts for the special functions, such as kitchen and lounging around a yard (*ruvanze*) cleared from ground vegetation.

Arts and crafts

The Shona are known for the high quality of their stone sculptures.

Also traditional pottery is of a high level.

Traditional textile production was expensive and of high quality. People preferred to wear skins or imported tissues.

Shona traditional music, in contrast to European tradition but embedded in other African traditions, tends to constant melodies and variable rhythms. The most important instrument besides drums is the mbira. Singing is also important and families would group together and sing traditional songs.



Kingdoms

The Karanga, from the 11th century, created empires and states on the Zimbabwe plateau. These states include the Great Zimbabwe state (12-16th century), the Torwa State, and the Munhumutapa states, which succeeded the Great Zimbabwe state as well as the Rozwi state, which succeeded the Torwa State, and with the Mutapa state existed into the 19th century. The states were based on kingship with certain dynasties being royals.



The major dynasties were the Rozwi of the Moyo (Heart) Totem, the Elephant (of the Mutapa state), and the Hungwe (Fish Eagle) dynasties that ruled from Great Zimbabwe. The Karanga who speak Chikaranga are related to the Kalanga possible through common ancestry, however this is still debatable. These groups had an adelphic succession system (brother succeeds brother) and this after a long time caused a number of civil wars which, after the 16th century, were taken advantage of by the Portuguese. Underneath the king were a number of chiefs who had sub-chiefs and headmen under them.

Decay



The kingdoms were destroyed by new groups moving onto the plateau. The Ndebele destroyed the Chaangamire's Lozwi state in the 1830s, and the Portuguese slowly eroded the Mutapa State, which had extended to the coast of Mozambique after the state's success in providing valued exports for the Swahili, Arab and East Asian traders, especially in the mining of gold, known by the pre-colonisation miners as *kuchera dyutswa*. The British destroyed traditional power in 1890 and colonized the plateau of Rhodesia. In Mozambique, the Portuguese colonial government fought the remnants of the Mutapa state until 1902.

Beliefs

Nowadays, between 60% and 80% of the Shona are Christians. Besides that, traditional beliefs are very vivid among them. The most important features are ancestor-worship, (the term is called inappropriate by some authors) and totemism.



Ancestors

According to Shona tradition, the afterlife does not happen in another world like Christian heaven and hell, but as another form of existence in the world here and now. The Shona attitude towards dead ancestors is very similar to that towards living parents and grandparents.^[18]

Nevertheless, there is a famous ritual to contact the dead ancestors. It is called Bira ceremony and often lasts all night. The Shona believe in heaven and have always believed in it. They don't talk about it because they don't know what is there so there is no point. When people die they either go to heaven or they don't. What is seen as ancestor worship is nothing of the sort. When a man died, God (Mwari) was petitioned to tell his people if he was now with Him. They would go into a valley surrounded by mountains on a day when the wind was still.

An offering would be made to Mwari and wood reserved for such occasions would be burnt. If the smoke from the fire went up to heaven the man was with Mwari; if it dissipated then he was not. If he was with Mwari then he would be seen as the new intercessor to Him. There were always three intercessors so the Shona prayed somewhat along these lines:

To our grandfather Tichivara we ask that you pass on our message to our great-grandfather Madzingamhepo so he can pass it on to our great-great-grandfather Mhizhahuru who will in turn pass it to the creator of all, the bringer of rain, the master of all we see, he who sees to our days, the ancient one (these are just examples of the meanings of the names of God. To show respect to him the Shona listed about thirty or so of his names starting with the common and getting to the more complex and or ambiguous ones like...) Nyadenga- the heaven who dwells in heaven, Samatenga- the heavens who dwells in the heavens, our father... Then they would describe what they needed.

His true name, Mwari, was too sacred to be spoken in everyday occasions and was reserved for high ceremonies and the direst of need as it showed Him disrespect to be free with it. As a result, God had many names, all of which would be recognized as His even by people who had never heard the name before. He was considered too holy to just go to straight up, hence the need for ancestral intercessors. With each new one the oldest was let go.

When the missionaries came, they talked about Jesus being the universal intercessor, which made sense as there were conflicts in the society, with some people wanting their so-and-so, who they believed was with God, to be included in intercession. Doing away with ancestral intercessors made sense.

However they made no effort to know how the Shona prayed and violently insisted they drop the other gods (i.e., the different names for God) and keep the high name Mwari. To the Shona this sounded like 'to get to God all you need to do is disrespect him in the most profound way', as leaving out his names in prayer was the highest form of disrespect.

The missionaries would not drink water from the Shona, the first form of hospitality required in the ethnic group. They would not eat the same food as the Shona, another thing God encouraged.

Added to that, Matopos hill and the land around it was considered the most fertile land in Mashonaland and was reserved for God. John Rhodes took that land as his and chased away the caretakers of the land. People could no longer go there to petition God.

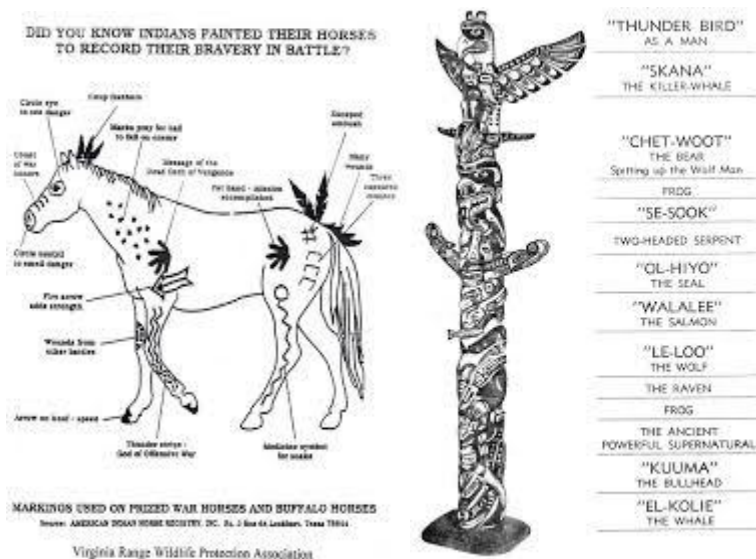
All of which led people to hold on to ancestral intercessors all the more. Jesus was seen as a universal intercessor but as his messengers lacked 'proper manners' it reinforced ancestral intercessors.

The modern form devolved from the original as most ceremonies for God were outlawed, and families were displaced and separated. The only thing left was to hold on to their ancestors. Still if you ask the so-called ancestor "worshippers" about their religion they would tell you they are Christians.

Totems

In Zimbabwe, totems (mutupo) have been in use among the Shona people since the initial development of their culture. Totems identify the different clans among the Shona that historically made up the dynasties of their ancient civilization. Today, up to 25 different totems can be identified among the Shona, and similar totems exist among other South African groups, such as the Tswana, Zulu, the Ndebele, and the Herero.

People of the same clan use a common set of totems. Totems are usually animals and body parts. Examples of animals' totems include Shiri/Hungwe (Fish Eagle), Mhofu/Mhofu Yemukono/Musiya (Eland), Mbizi/Tambo (Zebra), Shumba (Lion), Mbeva/Hwesa/Katerere



Totem means: *A natural object or animal that is believed by a particular society to have spiritual significance and that is adopted by it as an emblem. A person or thing regarded as being symbolic or representative of a particular quality or concept*

(Mouse), Soko (Monkey), Nzou (Elephant), Ngwen (crocodile), and Dziva (Hippo). Examples of body part totems include Gumbo (leg), Moyo (heart), and Bepe (lung). These were further broken down into gender related names. For example, Zebra group would break into Madhuve for the females and Dhuvu or Mazvimbakupa for the males. People of the same totem are the descendants of one common ancestor (the founder of that totem) and thus are not allowed to marry or have an intimate relationship. The totems cross regional groupings and therefore provide a wall for development of ethnicism among the Shona groups.

Shona chiefs are required to be able to recite the history of their totem group right from the initial founder before they can be sworn in as chiefs.

Orphans

The totem system is a severe problem for many orphans, especially for dumped babies. People are afraid of being punished by ghosts, if they violate rules connected with the unknown totem of a foundling. Therefore, it is very difficult to find adoptive parents for such children. And if the foundlings have grown up, they have problems getting married.

Burials

The identification by totem has very important ramifications at traditional ceremonies such as the burial ceremony. A person with a different totem cannot initiate burial of the deceased. A person of the same totem, even when coming from a different ethnic group, can initiate burial of the deceased. For example, a Ndebele of the Mpofu totem can initiate burial of a Shona of the Mhofu totem and that is perfectly acceptable in Shona tradition. But a Shona of a different totem cannot perform the ritual functions required to initiate burial of the deceased.

If a person initiates the burial of a person of a different totem, he runs the risk of paying a fine to the family of the deceased. Such fines traditionally were paid with cattle or goats but nowadays substantial amounts of money can be asked for. If they bury their dead family members, they would come back at some point to cleanse the stone of the burial. If someone bets his or her parents he would suffer after death of the parents due to their spirit.

WRITING OBJECTIVES

The objectives of the research are:

- To collect 100 proverbs and wise sayings from Manyika ethnic group in Zimbabwe,
- To translate these proverbs and wise sayings into French, English and Kiswahili,
- To find the biblical parallel which explain and support the proverb,
- To find visual materials that further explains and illustrates the proverb.

JUSTIFICATION

To help people to enrich their communication skills by using these proverbs and wise saying frequently and to help them value their origin.

METHODOLOGY

The writer will interview in Manyika people from Manicaland. In Zimbabwe and Mozambique, and other people with good understanding of Manyika proverbs and wise sayings. I will record them from translation in French, Kiswahili and English, and produce ten booklets.

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16. Collaborator Lubunga Hussein +258 848688422

BUDGET:

Expenses

1. Typing and printing	\$ 80
2. Binding	\$ 80
3. Transport	\$ 220
4. Miscellaneous	\$ 120
5. Total	\$ 500
