

**A COLLECTION OF 100 TSHILUBA PROVERBS
(LUBA-KASAI)**

FROM

DEMOCRATIC REPUBLIC OF CONGO (DRC)

BY



DR. TYTY MUKENDI WA MULUMBA

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Dedication

To my beloved wife Vivian Nvidia Mbaya who despite her numerous occupations, tended to me spiritually, morally and intellectually,

To my two sons, Remy Tana and Preval Mukendi for their affection and their curiosity that challenged me to go the end,

I dedicate this work.

Acknowledgement

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The support and encouragement of my father Gilbert Mulumba wherever he may currently be and my friends, Fidèle Kabasele, David Kankolongo, Pst Roger and the all Congolese community in Kenya has been of great benefit to me.

Last but not least, to you faithful readers and African culture lovers, may you find useful this ancestral wisdom, guidance and inspiration to dictate your decisions in whatever circumstances.

As you go through this booklet, please bear in mind that your suggestions, comments and corrections are of great value to us. Do not hesitate to drop us a mail. All your feedbacks are highly welcomed.

Email: mukendiwamulumba@yahoo.fr
P.O Box 00625-23300
Nairobi, Kenya

TSHILUBA PROVERBS

(LUBA – KASAI)

A compilation of a hundred Tshiluba proverbs



INTRODUCTION

Tshiluba is a member of Bantu language family spoken by about 9.5 million people, chiefly in the Kasai occidental and Kasai provinces of the Democratic Republic of Congo (DRC) where it is one of the national languages along with Lingala, Kiswahili and Kikongo.

It is spoken mainly in western and Eastern Kasai.

Other names for the language include; Luba-Kasai and Luba-Lulwa.

Dialects

There are significant dialect differences between an Eastern dialect of East Kasai Religion spoken by Luba people and a Western dialect of West Kasai Religion spoken by the Lulua people.

The Kasai religion of the Democratic Republic of Congo is divided administratively into Kasai-occidental and Kasai – oriental.

It shares its name with the Kasai River.

After the independence of Congo, it succeeded for a while under influence of Belgium and became an independent Kingdom.

After the elimination of Partice Lumumba, Kasai came back to Congo.

The Luba began to coalesce into a single unified state under the leadership of kings ruling by divine sanction.

The Mulopwe or King was drawn from the Balopwe a group who acted as intermediaries between the world of man and the world of spirits and ancestors

1. Nzambi kupa, biasueye kupa, tshianza tshitu tshialua tshinya.

Quand Dieu donne, la main rétrécit pour recevoir.

When God gives, the hand shrinks to receive it all.

Meaning: This means that one need to be patient for, when God gives, He does it abundantly to the extent that one fails to manage properly.

2. Tshiyaya munda ki tshieba.

C'est ce qui va dans ton ventre qui est tien
Its what that goes in your stomach that is yours

Meaning: The proverb advises one to content with what is in their possession, for, what is not in your hand yet isn't yours. (1Timothy 6: 6)

3. Mukana mua muntu mukole mutu mununka kadi muamba bulelela.

La bouche du vieux pue, mais elle dit la vérité.
An elder's mouth may stink but it's says the truth(Leviticus 19: 32)

Meaning: However useless elderly people might have become, they have lived and gone through many years and garnered enough experience on practical life. It pays to listen to their advice is the message encapsulated in the proverb.

4. Bilengela mbiasa munkelenda.

Le meilleur se trouve dans les épines.
Good things are found among thorns(Proverbs 6: 6)

Meaning: this is to say that no sweet thing comes easily. One has to endure and work hard to enjoy the benefit of their labor.

5. Lufu ntulu.

La mort est un sommeil infini.
Death is an indefinite sleep.

Meaning: The proverb asserts that, it is only in death that one can be discharged from their human's responsibility and rest forever.

6. Muana tshishiku muana nzala.

L'enfant désobéissant est toujours affamé.
A disobedient child sleep's hungry (Proverbs 29: 15)

Meaning: A stubborn kid will always lack parents' blessings in their endeavors'; this is how the proverb can be summarized.

7. Dipuekesha baku bandisha.

L'humilité précède la gloire. Humilies toi et l'on t'élèvera.
Humble yourself to be lifted (Prov. 15 : 33)

Meaning: This can be packaged as "humility precedes glory". One needs to be humble to be elevated.

8. Tshitu Muntu ukuna kitshituyi upola.

L'on moissonnera ce que l'on a semé).
One eafs what he sows (Gal. 6 :7)

Meaning: This wise saying indulges one to work before expecting anything. Only those who do something with their lives should expect results in return.

9. Lulengu musamu wa diabulu.

La paresse est l'oreiller du Satan.
Laziness is Satan's pillow. (Eccl. 10 :18)

Meaning: This has to be linked to the English saying that goes "An idle mind is the devil's workshop". When laziness gets the better of you, only evil thoughts goes through your mind.

10. Muena buebe, wa buamba bikole nanku bena panshi bakwatshishabu.

Exprimes tes désirs et tes problèmes seront résolus

Speak out for your problem to be solved. (Philippians 4: 6, 7)

Meaning: To expect sustainable solutions to your problems, you need to share out or consult with others for human beings have their limits. For others to be able to help, you need to tell them what is bothering you.

11. Munu umua kawena mua kukuma bionso.

Un doigt ne peut tout faire.

A finger cannot do all by itself. (Ecclesiastes 4: 9 - 11)

Meaning: The proverb stipulates that one cannot do all by himself. Unity is strength.

12. Kankamana, tshidimu tshiakulua uta kasanka biebe.

Ne te décourage pas ; il y a toujours une prochaine fois.

Do not be discouraged, there is always a next time. (Proverbs 24:16)

Meaning: It's in downfall that one gains experience. You need to persevere to succeed and enjoy the benefits of your victory.

13. Sela babidi ufua lukasa.

Marie toi à deux, pour mourir vite.

Polygamy is a shortcut to death.

Meaning: The more the number of wives the more the problems to resolve and stress accumulates. In regard to that, life expectancy is shortened.

14. Mukaji wa badiadia badiadia wa kafuisha bayenda maitu mu mbonga.

La femme envieuse est à la cause de la mort de son mari en brousse

An envious woman caused her husband's death in the bush. (Job 5: 2)

Meaning: Here men are asked to be wary of envious women who will make the lives miserable in search of acquiring everything they need to satisfy their envy, for they might end up losing their own lives.

15. Tshidimanyine wakadia bidia bitupu.

Celui qui, croyant tout connaître se trouvera brédouille.

A Knowing it all will most likely find out his ignorance with time

Meaning: As its said: "who believes to know everything is not wrong; who believes to know nothing is not wrong either; the one who believe to know yet he (she) knows nothing is wrong."

16. Biasala wapita kuindidi kumona, neumone mabika.

Dès que ça bouge, court, sinon tu verras le pire.

Once it shakes, run, or else you will see the worst. (Matthew 6: 34) .

Meaning: People are advised to be on their toes, for, they do not know what might come out of the shaky grass.

17. Tshiseba kateketshi, nansha ba mutua mutshinu katu uteketa to.

L'opacité n'est pas une vertu.

Toughness cannot be deterred by external forces. (Proverbs 29: 1)

Meaning: This is aimed at those who believe that teaching new tricks to an old dog is possible. Wisdom suggests that there is a crop of fellows who can not change no matter the intensity of their punishment.

18. Enda biteketa dibaka mbudimi bua meba.

Marche lentement car le mariage est comme un champ épineux.

Tread carefully, for, marriage is like a thorny field. (Marriage is not a bed of roses)

Meaning: To those who think that marriage is only enjoyment, this proverb asks them to revise their thoughts for, marriage is not only about body satisfaction and other goodies. There is more to married life that one has to be prepared to confront.

19. Kusuluilu tshamukwenu lwanga, mukuenu mutshelela biende meji.

N'envies pas les biens de ton prochain car il en a aussi besoin.

Do not be covetous of your neighbor's assets for he also needs them. (Exodus 20: 17)

Meaning: People are asked to get their own things instead of envying others assets for, who owns something definitely needs it.

20. To to to ubandishila nfuaka.

Nier ne cache pas la fumée de sa cigarette

Denial cannot hide your cigarette's smoke. (Numbers 32: 23)

Meaning: Denying something when it is already done does not help for results of the misdeeds will always surface.

21. Udiadia wadia tshibi matandu.

Que celui qui mange ne juge pas celui qui est affamé.

Let's not the one eating judge the one starving.

Meaning: The proverb entails that when people gather there is a likelihood that a dispute might come up. So advisable to mind others needs and likes while in a congregation.

22. Bela nshiba mua matsho, mukalenga mesu ne ela panyi mmone.

On ne fait pas la fête quand ça brûle chez le voisin.

Unfortunate is the one looking for the genesis of his neighbor's misfortunes

Meaning: The proverb warns those seeking to know the origin of others misfortunes for they might fall in the same. It can also be likened to the eye that seeks to see the projectile that has hit the ear.

23. Tshikuyu tu tshikulule musenga, muena tshilema tumubela pa bantu.

Vaut mieux reprocher publiquement celui qui a tort.

It is better to reprimand the guilty in public

Meaning: We are advised to sometimes scold and reproach those found guilty in public to trigger change in them and discourage those might have taken the same path.

24. Bela ngela, bijimina mbianyi.

Laissez-moi gaspiller ce qui m'appartient

Let me misuse what is mine

Meaning: The proverb encourages people to enjoy the fruit of their hard labor and discourage those who judge them on the same.

25. Mbuji utu udia pabula bua monji wenda

La chèvre ne broute qu'à la portée de sa laisse

A goat can only feed within the range of it's cord. (Proverbs 21: 17)

Meaning: People are advised to live within their means, for; extravagance can lead to disastrous occurrences.

26. Kunangidi bia lelu ewu to, bilengele bitshi lualua.

Ne te précipites pas, sur ce que tu vois maintenant, les bonnes choses viennent après.

First impression is not always the best.

Meaning: This proverb is likened to the English say "Do not judge a book by its cover". We sometimes get the wrong impression on people for not having scrutinized them thoroughly.

27. Mukaji wabenda nkuba.

La femme d'autrui est une mort subite.

Someone's wife is a sudden death. (Proverbs 6: 28, 29)

Meaning: This is to encourage people to get contended with their own for, other people's assets remain theirs. If there is something they like in their neighbors' turf, why can't they do the same with what is in their possession?

28. Kabuya wa mawu, filaku biuma, mukaji alekele kutuila banga.

Mon frère Kabuya a payer sa dote et la femme a cesser de travailler pour les autres.

My brother Kabuya has paid dowry and the woman ceased to work for others.

Meaning: It advises to square issues with the in-laws before claiming that the woman is yours, for; if you have not done so, the woman belongs to everyone and can be sent by anyone.

29. Mukaji mulenga katu upanga kalema.

Une belle femme n'est pas toujours parfaite.

Beauty is only skin deep.

Meaning: The proverb explains that no one is perfect because appearances can be misleading.

30. Kuibidija mpuku chomba, ni akudila matala.

A force de donner du manioc au rat, il finira par manger vos maïs.

If you get used to feeding a rat with your cassava, it will end up eating your maize. (Proverbs 29: 21)

Meaning: bringing someone too close might turn him against you. It also means that having someone too close gives him a good knowledge of your strength and your weaknesses that he might use against you. i.e give somebody an inch, he will take a mile.

31. Kajiji ka bundu kakaya ne tshitalu mutshina.

La mouche indolente fut enterrée aux côtés du cadavre.

An aloof fly was buried with the dead.

Meaning: Good deeds cannot be done out of shame for; you might end up hurting yourself.

32. Nzolu wa kufua anu pa bulunda ne pa buku.

Une poule n'est égorgée que pour des occasions spéciales.

A chicken is only slaughtered for special occasions.

Meaning: Precious stuff are a reserve of precious people. Gratefulness to those who deserve it is crucial in social life.

33. Muana utu ukuma ngoma bantu bakola baja maja.

L'enfant joue au tambour, les adultes aussi dansent.

A child beats the drum adults also dance

Meaning: Do not always dismiss the views of those you deem inferior for; they might end up right.

34. Kwatshila muana mpasu, pakola muana ni akukuatshia pende.

Attrapes les sauterelles pour l'enfant, il t'en attrapera aussi quand il sera grand

Catch grasshoppers for a child; he will catch for you also when you grow old

Meaning: Tend to your subordinates (children) for; you may need them when you are weakened.

35. Baya waya, biwashala washadila amu.

Suit les quand ils partent de peur que tu ne restes pour toujours

Follow them as they go for you may be stranded forever

Meaning: Its sometimes helpful to follow the majority for fear of remaining stranded.

36. Wapesha kazolu, kupeshi kanyunyi.

Mieux vaut nourrir la poule qu'un oiseau errant

Better feed a chicken than a wandering bird. (Proverbs 27: 10)

Meaning: The proverb asks people to help those around them or those who may come to their rescue one of these days.

37. Budimu bupite buanga.

La prudence est plus que les fétiches.

Caution surpasses witchcraft

Meaning: prevention is better than cure

38. Mukalenga wa bantu, bantu ba mukalenga.

Il n'y a pas un leader sans peuple comme un peuple sans leader.

There is no leader without people as well as people, without a leader

Meaning: When on the top, the leader needs people to exercise his powers.

39. Diwadia tshula, kindiwamena mpusu to.

Ce n'est pas au moment où l'on mange du crapeau que l'on attrape la galle.

You do not grow rashes while eating a frog.

Meaning: You do not face the consequences of your wrong deeds immediately after committing them. They (consequences) catch up with you in time.

40. Kusekiseki mweneba , kumanyi manyi tshiyiya.

Ne jamais se moquer du prochain car, l'on ne sait pas ce que l'avenir lui réserve.

Do not despise your neighbor for you don't know what the future has in store for him.

Meaning: No human can predict the destiny of the other accurately. You are advised to keep off from despising others.

41. Dinanga ndilengela ne bienzelu.

L'amour va de paire avec les actes.

Love goes with actions. (James 2:17)

Meaning: it is not enough to say things. Words have to be accompanied by actions. One needs to materialize their spoken word to make an impact.

42. Muena tshanza tshia mutshima ,bimpa kutshi kosa.

Si sa main est source de chute, mieux vaut l'amputer.

A mischievous hand is better of chopped (Math 5:30)

Meaning: This means that people should keep off things that are causing trouble or mislead them.

43. Bulunda bupita mushinga.

Les bonnes relations valent plus que l'argent.

A good relationship is better than money

Meaning: The proverb means that one should make good relations with their surrounding regardless of their social status, for; materials cannot compensate moral loss in some instances.

44. Kebeji wa kajimina.

Qui ne consulte pas se perd !

He who does not consult loses his way. (Proverbs 24: 6)

Meaning: Other people's views count a lot in human beings lives. He who does not consult will always live to regret.

45. Tshiamuntu tshiamuntu, tshanzambi tshanzambi.

A l'homme ce qui est humain et à Dieu ce qui est divinité

To Man what is human and to God what is divine.(Math 22:21)

Meaning: This proverb asks people to know how to do the right things at the right time and place.

46. Kunangidi mu muavuala vuala kabuta waya kavuala tshieba tshidimu.

N'envies pas l'autre, ton temps viendra
Don't envy ones suit; your time will also come

Meaning: Only God knows when and how you will be blessed. Do not be jealous to those who have gotten because your time will come.

47. Tshiadima umue, tshadia banyi.

On cultive seul, on récolte en groupe.
One plants alone just to harvest with a group

Meaning: This proverb entails that people should know how to share out their success with others even though they endured before reaching where they are.

48. Bakupa peba wapangana.

Quand vous recevez, apprenez aussi à partager.
Learn to give as you receive.

Meaning: When God blesses you, always think of sharing your blessings with others. The more you share, the more you are blessed.

49. Nkunda ya benyi iboba ni mata.

Les haricots d'un groupe se cuisent sans peine.
Communal beans are cooked without much hassle

Meaning: It is easier to solve an issue with others than doing it alone.

50. Kajiji munyoka, pakena mputa, bashibeya (batuta) kajiji.

On s'attaque à la mouche même quand il n'y a pas de plaie.
A fly will always be hunted even where there are no wounds

Meaning: This is aimed at those who will blame others even when they caused their own downfalls.

51. Walala ni nzala, kaladi ni mwanda.

Mieux vaut dormir affamé que vivre sans paix.
Better starve than live troubled. (Proverbs 15: 17)

Meaning: This proverb advises to seek peace of mind first, for; it means nothing to have material wealth with a troubled mind.

52. Tshidibudibu tumpu ntumpu mianda yakakala kinyalelu.

Oublies le passé, concentres toi sur le présent.
Forget the past, focus in the present

Meaning: These wise words calls for dynamism in our undertaking of different situations. The world is a dynamic place and occurrences change as time goes by.

53. Nvula uleja kalume kwabu.

C'est pendant la pluie que l'homme se souvient de chez soi
It's when it rains that man remembers home

Meaning: However well of one is in a foreign place, the proverb advises them not to forget origins and not to remember their roots only when they face difficulties.

54. Padi tutende tumonangana, tudi tutendangana.

Quand les petits oiseaux(Tutende) s'assemblent, ils partagent leurs gloires et leurs idées.
When birds of the same feather flock together, they share their glory and experiences.

Meaning: It is of great benefit for people of common interest to gather after sometime to assess the past for the purpose of sharing your success and learning from mistakes.

55. Kashingi muditela, muena bwalu buenda mudimanya.

Seul celui qui porte l'aiguille dans ses vêtements connaît la gêne.

Only the one carrying a needle in his clothes knows the discomfort

Meaning: Even though people try to conceal their shortcomings, they still feel the toll of the same on their conscience.

56. Kutshina kuikala wenu, kutshina kuikala muimpe.

Ce n'est pas la présence d'un proche mais plutôt une personne crédible au sommet qui compte pour des bons rendements.

The presence of a relative at the top is not synonymous to a good service delivery but rather reliable person.

Meaning: Having your own at the top cannot always be translated into good service delivery. What counts most is the fact of having a credible person at the top.

57. Bidi ntuilu bidi mpelelu kadi kabiena ndambilu mumue.

Différentes personnes ont différentes méthodes de travailler pour aboutir au même résultat.

There are many ways of skinning a cat with the same outcome.

Meaning: There are many ways of doing things to achieve the same results. One should not expect people to always go their way on dealing with issues.

58. Babela muana wa muntu, wa mufu wa teleja biebe.

Quand les parents éduquent leurs enfants, l'orphelin en bénéficie

When parents educate their offspring, the orphan benefits.

Meaning: This is aimed at those who do not have people to keep them in check to always maximize their chances of benefiting from those who already have.

59. Bupua bupua mumukana mwa muenenbu.

Seul l'impliqué a la vraie version

The real truth only comes from the involved.

Meaning: The proverb entails that only the person involved knows the truth. However many people would like to speculate, they can never achieve accuracy.

60. Nyunga diakuila ne kuta ka diakuila uta kabomba.

Défends toi Nyunga sinon tu périras.

Count on your own defense Nyunga, for, you might die.

Meaning: Before counting on others assistance or support, you should first count on yourself.

61. Kubunda maalu nku kola.

A force d'affronter les problèmes, on devient mature.

Resolving problems makes one mature

Meaning: Experience makes one wise. As you encounter many occurrences in life you get to become swift to resolve similar ones in the future.

62. Butuku bua kalela muana disu difua.

La nuit donne naissance à un enfant borgne.

The night delivered a one – eyed child.

Meaning: Do not solve problems impulsively for; you might live to regret the outcomes.

63. Bantu kabena kuleja kua tatu mukaji.

Il ne faut jamais orienter les gens chez votre tante.

Do not direct people to your aunt's home.

Meaning: Do not divulge your inner thoughts to people, for they might use them for the wrong purpose.

64. Tshifuafua ndibaka, bulunda kabuena bufua (Bulunda kabufu, tshifuafua ndibaka).

Le mariage meurt, l'amitié reste.

It is the marriage that dies but friendship remains.

Meaning: Once united, there are always remaining links after a breakup whether in marriage, business, friendship etc...

65. Nzolu wendenda ngudiadia musuasua.

C'est la poule errante qui découvre une termitière

It is the roaming chicken that discover the termitary

Meaning: One needs to look for something to get it. Nothing comes on a silver platter

66. Kupa nku teka, kupa nku budika dimue ne uya kukulula.

Offrir c'est investir pour plus tard.

Giving out is investing for some later times. (Ecclesiastes 11: 1)

Meaning: Doing good deeds is a way of ensuring your life, for; they might be returned one of these days.

67. Tshidia tshiukuta, tshiabikila Mulopwe ne, Yi manseba.

Qui se rassasie, se réfère à Dieu « Mon Oncle ».

On a full stomach, One refers to God as « My Uncle »

Meaning: This goes to those whose gratefulness to God is expressed only when they are blessed. In tribulations or temptations they seem not to acknowledge the affinity.

68. Bakuanyisha bulambi, bayebe wenda uma mbale.

Le monde apprécie ta cuisine alors que to mari maigrit.

People praise your cooking skills but your husband is growing thin.

Meaning: "Praise a fool and you water his folly". In other words, praising people on their already acquired skills does not make them better. It instead makes them loose focus.

69. Mulombela kajiminyi mu mpata nansha yeye munkatshi mua metu manene.

Qui consulte, ne se perd jamais, même au milieu d'une grande ou petite forêt.

He who consults does not loose his way even in a thick forest

Meaning: This means that no one can suffice themselves. We will always need other people in our lives, one reason to be open.

70. Bamaona mpala batshina, bakimina dikoshi.

Quand on a peur du visage, on recourt vers la nuque.

When they scared of the face, they run for the nape.

Meaning: This means that when your record speaks for itself, detractors will always try to unearth some of your weak points to bring you down having in mind that everyone has skeletons in the closet.

71. Kuabenda nkulu kwa mutshi.

Chez autrui, c'est comme au dessus de l'arbre.

At someone else's place is like being on a tree

Meaning: However well off one is in a foreign land, they will never get to enjoy all the benefits like the natives.

72. Ndombo nkese waba nkaka, muena mupongu wa tshotu ulowa bulowavi.

La sorcellerie du chef du village est protectrice.

The chief's witchcraft is protective for villagers.

Meaning: This means that, the chief's actions are never those of destroying the flock, for; he has a prime duty of protecting his people.

73. Bidi muetu tente, anu bieba pebe.

Les biens communautaires ne sont pas siens.

Communal wealth is not one's owned

Meaning: Do not boast of your family or community assets for; they do not belong to you individually. You should instead think of acquiring yours.

74. Kantu kabenda kantu mambu.

Le bien d'autrui, est d'habitude problématique.

What belongs to others is problematic

Meaning: What does not belong to you is often contentious. One is advised not to meddle in issues that do not concern them.

75. Tshishi tshidiadia lukunda tshidi munda mua lukunda.

L'insecte qui ronge le haricot se trouve dans le haricot.

The insect that destroys the beans lives in them.

Meaning: This teaches us that what will destroy you is inside you. Look no further than inside yourself. The person that will destroy you is the one sharing your table.

76. Nkashama udi wenda mudima ngudi unyanga tshienda tshiseba.

Le léopard qui erre dans la boue est celui qui salit sa peau.

The leopard that wanders in mud is the one that stains its skin.

Meaning: This explains the fact that the one who is advised not to follow a certain path and continue to follow it, is the who will taint their reputation, for; problems do not follow people, its the latter who follow problems.

77. Tshishi tshikonyangana mushiku tshidi ne muatshi mudiadia tshi.

Une mandibule déformée ne prévient pas l'insecte de se nourrir.

A distorted mandible does not prevent an insect from feeding.

Meaning: This proverb is likened to the English say "Disability is not inability". Whatever the handicap people may have, they will always find a way of fending for themselves.

78. Katende kupopoka nsala nke buana bua nyunyi.

En perdant son plumage, le petit oiseau (Katende) ne change pas sa nature.

By losing its feathers the little bird (Katende) does not change its nature.

Meaning: The volume of a luggage does not determine its weight. It can also be likened to people who are small (age, body) but are baskets of wisdom.

79. Biwamona katende kuulu kwa mutshi kimana kakupa mutu, wamanya tshikondo ntshikole.

Quand le petit oiseau (Katende) sur l'arbre balance sa tête, cela veut dire que les temps sont durs.

When the little bird on a tree swings its head, this means that times are harsh

Meaning: This is an awakening call to always look at signs around us which may predict things to come.

80. Udamadima Kadianyishi, banyishanyisha mbamumonyi.

Qui travaille dans le champ ne se vante pas, ce sont plutôt ceux qui l'observent qui le vante.

Who works in the field does not boast, it is those observing him who sing his praises.

Meaning: Do not boast of your merit, let the people watching you acknowledge your merits and sing your praises.

81. Kwitabi mbulowa bwa tshota.

Ne t'oïnt pas de la sorcellerie ou malédiction familiale.

Do not consecrate yourself to your family misdeed.

Meaning: You are required to have a stand in life. Do not always be following the masses.

82. Mutshoku watshiakabi bakamutapa.

Ne retourne pas de peur que tu ne sois tue'.

Do not turn back or else, you might be killed

Meaning: Sticking to one's position is crucial, for; shifting grounds compromises your position and may land you in an unfavorable situation.

83. Mulunda mwimpe batu bamumanya diba diadikenga.

On reconnaît un bon ami que dans la souffrance.

A good friend will be there while facing difficulties.

Meaning: As English says "A friend in need is a friend indeed"; people should learn to be by their closed ones no matter the situation. Just like a true friend can never desert you in hard times.

84. Kabua kalubilu kakashiya nyama panshi,

Le chien presse' abandoné sa proie.

The rushed dog abandoned its prey on the grounds.

Meaning: One need to learn to take their time before coming to a decision. Rushed decision turn often tragic.

85. Kadilu katshidi ku lubalabala, wajima ; kuindidi ne kakuate ku mukuta mule.

Une incendie s'attaque mieux à son début ; faut pas attendre son apogé

A blaze is best extinguished at its base ; do not wait for its culmination

Meaning: We are requested to learn to solve problems when they are starting, for; they may become hard to shun once strongly rooted.

86. Kashingi kangula mudinaya katukajimina anu mudinaya.

Quand l'in ramasse une aiguille au hasard, elle se perd en blaguant.

When you pick up a needle unexpectedly, you loose it the same way

Meaning: Easy come, easy go summarizes this proverb. Things that one has not sweated for are often not taken seriously.

87. Kabuluku katu katumbisha yaki nsengu

L'antilope se vante toujours de ses cornes

The antelope always praises its horns

Meaning: This proverb depict those who think that their burden is the heaviest; and would at no time think that their counterparts face the same.

88. Kabundi dinkelengeze, tshibelu tshimue ne ntshiuwule nyingu

L'écureuil croit que sa fourrure remplira la marmite

The squirrel believes that its fur can fill a cooking pot

Meaning: He who thinks has a lot to show off might end up discovering he has nothing at all to boast about, for; those surrounding him might be possessing more than he has.

89. Kakulumpe kabanyabanya, kupa muana dinu dia mpuku ne, Muana wetu, umbule nshima

Un vieux irresponsable remet à l'enfant une dent de rat pour se creuser la nourriture.

The carefree old man gives a rat's tooth to the child to go dig up its own food.

Meaning: the proverb talks about those elders considered wise, who treats others' children unjustly by assigning them duties they might not complete.

90. Kakulakaji kadie kosha nzubu

La vieille femme a brûlé la maison juste après avoir mangé.

The old woman ate and burnt the house afterward

Meaning: This depicts those who would denigrate afterwards what served them to achieve a certain level of satisfaction.

91. Katshi ka kulu kakuluile kadi panshi

La petite branche du dessus tombe sur celle d'en bas.

The small upper tree branch falls on the one below.

Meaning: This proverb tries to explain the fact that a happening will always find other similar ones to be solved. In other words, trouble never singly comes.

92. Kafuta mabanza, kapingana pa makuabo.

Il emprunte pour repayer ses dettes

He who borrows to repay his debts

Meaning: this proverb entails the fact that one, who tries to solve a problem by getting involved in another, does put himself in a lot of troubles. It can be likened to the English say, "To rob Peter to pay Paul".

93. Kakasekasekabo, nkakadiundadiunda bunene.

La personne dont nous nous moquions est maintenant importante

The person we mocked is now a great man. (Ecclesiastes 9: 4)

Meaning: The teaching in this proverb is: As long as one is alive, there is a chance for him to succeed in life. Where there is life, there is hope.

94. Kankenene kakuatshile nzevu ku mibanga

La fourmie a affronté l'éléphant par ses défenses.

The ant attacked the elephant by its tasks

Meaning: However weak they might be, do not underestimate your opponents.

95. Kadia kabikila, wakadia ne ngulu

Quand on est invité on mange avec courage

When invited, one eats with courage.

Meaning: When invited to do something, one does it with conscience and determination due to the esteem and respect given to them.

96. Kandindi sama mapa, wakasua kuenda mulu muebe nguwe

Oiseaux, laissent tes épaules souffrir car tu as choisi de voler

Little bird, let your shoulder suffer for, you chose to fly

Meaning: the proverb advises people to take responsibility of their actions, for; they were not imposed upon them. As you make your bed you must lie on it.

97. Kabulekedi, nansha bidimu biapita nkama.

Celui qui fait son travail n'arrêtera pas même après un centenaire.

He who does his own work will go on even after century has gone by.

Meaning: This proverb encourages those who take on things and go up to the end.

98. Kalume kanyi ntshintu (nkantu) ku bianza

Mon époux est celui qui tient quelque chose en main.

My spouse is the one holding something in the hand.

Meaning: Its possessions that determines the virility of a man. In other words, manhood is measured by material wealth. Money talks.

99. Kalume kabo nkufikisha bujitu

L'homme brave est celui qui fonce jusqu'au bout

The brave man is the one who takes his load to the end

Meaning: this means that a true man is the one who takes on challenges, perseveres them and resolves them subsequently.

100. Kabukebakeba, nkabumonamona

Qui cherche le danger, en trouve

He who seeks danger finds it

Meaning: The proverb entails the fact that spectators should not be blamed for not having pitied the person who sought danger and died in it. He who sows the wind reaps the storm.