

**0001. Ababiri babibira ebigambo: naye abasatu babisattula.** Two make plans : but three frustrate them. A secret is better kept by two than by three. Engl. "Two is company, three is a crowd". Notice the play on words!

**Abaddeko kizimu.** He was in a whirlwind (under the influence of a sudden fancy, not his usual self).

**0003. Abafugibwa ngabo : atannagikwatamu ye agitenda obwangu.** Those who are ruled are like the shield: who never got hold of it, thinks it light. Those who don't rule think ruling is easy.

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**Abagagga n'abagagga baagalana : ekirevu kiyita ku bisige ne kigenda kyegatta n'enviiri eziri ewala.** The rich love each other (find each. other) : the beard passes by the eye-lashes and joins the hair which is further away. Engl. "Like will to like".

**0005. Abaagalana tebafunda.** Those who love each other need only a small place. Although the but may be small, they live happily together. Engl. "Home is home, be it over so homely".

**0006. Abaganda bakaabira ekitali kyabwe : amaziga ne gajja.** The Baganda quarrel about a thing that does not belong to them : and then the tears come: Don't worry about other people's business!

**0007. "Abaganda baakalya olumanyo" : buli ajja nti Nkonge wuuyo.** "The Baganda just had an intuition (felt it instinctively)" : because everyone coming said: "There is Nkonge". So the Banyoro said once during the wars between the Baganda and the Banyoro : A Munyoro with the name Nkonge happened to hide himself from the passing army of the Baganda, near the road, just where there was a stump of a tree in the path. So every warrior passing warned his followers: look out! here is a stump (nkonge). The poor man in hiding thought they had seen him, came out and was killed. - Okulya olumanyo = to feel instinctively.

**0008. Abaganda bamanyisa akataayonka. Bategeeza akataayonka:**

**0009. Abaganda busa bwa mbogo : bukala kungulu, sso munda mubisi.** The Baganda are like buffalo-dung : it dries on the surface, whilst it is soft underneath. You slip on it. Treacherous friends!

0010. **Abaganda kye bavuma kye balya.**

**bavumagana:** The Baganda eat what they decry (e.g. emmamba, effumbe). Difference between words and deeds, theory and practice.

0011. **Abaganda mwennyango : bagweyokya**

**balaba.** The Baganda are like the stinging nettle : they sting themselves on it with open eyes. Giving hospitality to thieves, marrying a mulogo, having bad friends.

0012. **"Abaganda mwetooloola emiyagi" : nti**

**"tuloga akafumbe".** (If you tell the Baganda) "You go round the miyagi-bushes" (i.e. you are evasive, dishonest in talk) : (they answer you) "We only get rid of the kafumbe-smell". The ffumbe (civet-cat) has an offensive smell which it leaves on the grass and on the bushes where it has been passing and which remains also on the clothing of the passers-by. To get rid of that smell the old Baganda walked round miyagi-bushes.

0013. **Abaganda nswa engabo bazisuuliranga ku**

**mabega.** The Baganda are like flying ants : they put their shields on their backs. With the shields on their backs they look like flying ants with their wings folded.

0014. **Abaganda nswa : zeebikka kungulu.** The Baganda are like flying ants : they cover themselves superficially. Outwardly kind, inwardly angry.

0015. **Abaganda nswenke : kasukusuku tikalina nkuyege.** The Baganda are useless fellows (lit. poor, homeless) : the kasukusuku-mushroom has no termites. The kasukusuku-mushroom grows on dry banana-leaves rotting on the ground and has no long root (as the ggudu-mushroom has) which the other mushrooms drive through channels built by the nkuyege (termites), i.e. the Baganda are said to have no roots (foundation, firmness); "tibeessigwa".

0016. **Abagenyi makondwe : agamu gasegulira gannaago.** Visitors are like banana-stumps : they make room for others that follow. The old banana-stumps rot away and make room for the new shoots.

0017. **"Abakadde ka batabaale" : nga talina wuwe; naye obanga alma, "Abakadde bayinze".** "Let the old men fight" (one might say) whose father is not there; but if his father is there, he says: "Ah, no, the old people are beyond that".

0018. **Aba-kali-buti baseka : naye aba-kali-maanyi bakaaba.** (cf. Ab'omugumu: 0087) The

relations of a coward laugh : but those of a mighty fighter wail. The coward is hale and hearty after the war; the fighter is dead. "It is better to be a live dog than a dead lion" (Lincoln).

**0019. Abakazi ndagala nnamu - - (cf. Abalungi ndagala:**

**0020. Abakondeere : bakwanya mikka.** The trumpeters (horn-blowers) : blow in harmony. They work together, although they might be of different character. Community spirit.

**0021. Abakopi mayenje : gagwa walime.** Peasants are like crickets : they establish themselves where the soil is prepared. They settle down where the chief has occupied his land.

**0022. Abakopi muwemba : bw'ogusaayira, kudda mulala.** Peasants are like millet : where you break up the soil (on which millet has been growing), new millet grows. The people who have been killed by the king, are followed by others. -

**0023. "Abakulu balya bulungi" : ye agwa n'olusuubo.** "The parents eat good food" (says the greedy child) : and falls with the packet of food (hanging from the roof). The child could hardly

reach it. Prompt punishment for greediness!

0024. **Abakulu n'abakulu tibaleekaana** : (1. singa **Nnamasole ayitiriza Mulere**; 2) **ekigere we kifuluma kiwakanya kinnaakyo**. Big people don't quarrel with each other : 1) otherwise the mother of the king would interrupt the Mulere. The Mulere is a "mwami wa kabaka" and the head of the king's flutists. His position is so high that even the Nnamasole won't interrupt his business, but waits till he has finished. Big people don't quarrel with each other : 2) otherwise one foot would inter-fere with the other.

0025. **Abakulu n'abakulu tibaseerana mukubi (nva) : nga za mazzi (= nga si za munnyu)**. Grown-ups don't quarrel about vegetables (little things) : if they are watery (if they are tasteless).

0026. **"Aba keno tebanjagala" : nga ayambadde buzina**. "The people here don't like me" : (so says) who has only rags to dress himself. He expects them to clothe him better.

0027. **Abala ennage : ava ku emu (ng'aweza omuwendo gw'ayagala). ( "Kamu kamu gwe muganda") : "N'ow'emu akoomera"**: One who counts mpafu-stones (kernels) : begins with one. All

things must have a beginning.

0028. **Abalamu baseesa gwaka. (omuliro)** (Baseesa gwaka:) The living keep up only the burning fire. People love one when one is still alive or rich.

0029. **Abantubalamu magoma : gavugira aliwo.** People are like drums : they sound for one who is alive. He might soon be forgotten. Engl. "Fickle fortune's favourite".

0030. **Abalemeezi nkolo : ziremedde mu ntamu.** The Balemeezi are like the root-stocks of banana-plants : they are left in the cooking pot. Such root-stocks are only famine food and not appreciated.

0031. **Abalemeezi nkucwa : bazibira Kangaawo ekkubo.** The Balemeezi are daring : they prevent even their ssaza-chief from passing. When they are busy catching ensua on the road, everybody has to go round them, they won't budge.

0032. **"Abalenzi bagabega nga bagaaya" : abaguliza omukazi.** (One who remarks) "The boys help themselves to matooke and are chewing (heartily)" : is giving a hint to the woman. He is afraid that he won't get enough to eat.

0033. **"Abalenzi, mugawe ebyala" : nga w'atwala**

**w'afunze.** "Boys, put them (the matooke) into your claws (fingers), dive into it" : (one who says so) has only a narrow place where he could put (more food). No more room. He has had enough.

0034. **Abali awamu : tibalema kuyomba.** People living together won't fail to quarrel (now and then).

0035 **Abalirira ekigula (= ekyagala) enkumbi : tawa munne ssooli ddene.** One who counts in a miserly fashion the price of a hoe : does not give his neighbour much maize. A stingy fellow does not profit the community. 22.126.

0036 **Abali wano : balwanira ebifo.** Those present here fight for their places (for precedence). An expression used as a riddle (ekikokko): Nnina mukazi wange, erinnya lye "Abali wano balwanira ebifo". Answer: ensanafu.

0037 **Abalungi mbwa ya nnamaaso : bw'etebba n'eyigga.** The beautiful are like a dog with big (beautiful, strange) eyes : it might turn out to be a thieving dog or a good hunter. "All that glistens is not gold"

0038 **Abalungi ndagala nnamu : teziggwamu lusuku.** Beautiful women are like fresh banana-leaves : they never come to an end in the bananary.



There will always be beautiful people.

0039. **Ab'amaanyi babiri : ennyumba emu.**

**(Empanga ebbiri:)** Two powerful (forceful) persons : and one house (will come to no good).

0040. **Ab'amannyo amabi : Katonda b'awa**

**ennyama.** Those who have ugly teeth : God gives them their meat. Blessings of God are not dependent on good looks.

0041. **Abaami basatu : entebe emu.** Three chiefs : but one throne. Katikkiro, omuwanika, omulamuzi, all three are governed by the Kabaka. Or: The three cooking-stones form one seat for the cooking pot (entarnu).

0042. **Abaana ab'omwavu : bakuza ab'omugagga.**

The children of the poor man: make fat those of the rich one.

0043. **Abaana ba Kintu : tibaggweerawo ddala (= tibaggwawo kufa).** The children of Kintu (legendary ancestor of the Baganda) never die out. Mankind is constantly renewed. - Narrower sense: there will always be Baganda in the world. - "Baana-ba-Kintu" is also a propepe n

0044. **Abanaku bamanyagana : empologoma bw'erwala, ensiri y'erumika.** The poor ones know each other : when a lion is sick, the mosquito does the cupping. Both live in the wilds. - Misery brings people together. "Misery acquaints a man with strange bedfellows"

0045. **"Abaana tebakkuse" : ng'alabidde ku lulwe. (olubuto)** "The children have not enough yet" (says he) : but he thinks of his own stomach. Pretending to think of others. Selfishness.

0046. **Aba n'ebingi ng'abimma: aba n'ebitono ng'abigaba.** The person who has many things is mean (refuses to give) : he who has few things gives them away. Riches harden the heart; poverty softens it.

0047. **Abangi babi kulya : naye ku mirimo balungi.** A crowd is bad for eating: but good for work. Both are finished quickly.

0048. **Abangi be batta ensonzi.** If many help, they will catch the "nsonzi" (small fish). Many hands make light work.

0049. **Abangi bwe bakusiima (= bakwebaza) : ng'olubimbi luweze.** If many congratulate you on

your work : your day's cultivation is at its end. You have worked long and well.

**0050. Abangi tebawulira : wabula enkuba y'ebawuliza.** A whole crowd does not obey : but rain makes them listen. They run away and take shelter. It takes a powerful personality to rule a crowd.

**0051. Abangi tibasiimira ddala.** Where there are many, they won't agree entirely.

**0052. Abangi : tiwabula atoma (= anyiiga).** Where there are many : somebody will be offended. Some will surely be grousing.

**0053. Abangi we basimba olunwe : we kyabikira.** (ekizimba) If many people touch the boil (put their finger on it) : it will burst. Power of public opinion.

**0054. Abantu balamu : bitooke bisalire;** tibyekwekebamu. People are like cleaned banana-stems : one cannot hide in them. Bad reputation follows one everywhere. Germ. "Nichts ist so fein gesponnen, es kommt doch an die Sonnen".

**0055. Abantu balamu : omwennyango bagweyokya balaba.** People are like the stinging nettle : they get stung by it whilst seeing it. They run

into trouble with open eyes.

0056. **Abantu balamu : tebeesigwa; Jjunju bamutebuka okutta Mayembe. (Sseba-lamu tibeessigwa:)** The living are not to be trusted : they cunningly got round (king) Jjunju to kill (his Katikkiro) Mayembe (who was his best friend).

0057. **Abantu magoma - - ( Abalamu magoma:**

0058. **Abantu baseesa gwaka. ( Baseesa gwaka:**

0059. **Abantu basiima bakyagaaya.** People are grateful as long as they are eating. Ingratitude!

0060. **Abasajja mivule : giwaatula ne giggumiza. (Ennaku ennungi:)** Men are like mivule (trees) : they shed their leaves and grow them again. Good and bad days follow each other.

0061. **Abasajja nsolo : ezimu zirya zinnaazo. (Basajja nsolo: )** Men are like wild animals : some eat their own kind. Said of people who bully others: tyrants, despots, dictators etc.

0062. **Abasajja ssubi : erimu lisiba linnaalyo (= buli erifuluma lisiba linnaalyo).** Men are like grass : one stalk is used to tie the rest. As grass is tied into

bundles with other grass, so outstanding people dominate others.

0063. **Abasa n'abasa : abataasinrjana mpaka (= tibaseerana).** (Tusisinkanye:) Two clever rogues compensate each other (in their cheating). They are a match for each other.

0064. **Abatabaazi (or: ababaka) basula ku luba (= basula kumpi).** The warriors camp on our side (i.e. quite near, on this mutala).

0065. **Abataka abaagalana : be balima akambugu.** Farmers who like each other : dig up the lumbugu (grass). They do not quarrel about digging up the weeds on their common boundary.

0066. **Abataka mbizzi : bakkuta ekiro.** Farmers are like pigs : they eat properly at night. When the others have gone, they indulge in a proper feed. - Also the wild pigs feed at night.

0067. **Abataka nkwenge : gw'olya naye ye akutta.** Landowners are like parrots : the one with whom you eat, kills you. One is the enemy of the other.  
**"Abalabe b'omuntu banaabanga ba mu nnyumba ye"**

0068. **Abataka tebeesigwa : omuntu enviiri z'azaalibwa nazo, bw'afa nga zivaako, ng'asigaza amannyo agaamera obukulu.** Farmers are not trustworthy : man loses the hair he was born with, when he dies and retains the teeth which he had grown in later age. Good things of old are forgotten soon.

0069. **Abatongole bikya bya mbuzi : tibyegaana mugwa.** The citizens are like the necks of goats : they don't refuse the rope. They might murmur behind the chief's back, but they have to obey.

0070 **Abatono : balwanira mu ssanja. (= Obusajja obutono bulwanira - -)** Small men fight (under cover) under dry banana-leaves (like the nkuyege). Caution and bravery.

0071. **Abayita ababiri bajjukanya (= bejjukanya) : enviiri zikulaga (= zikutegeeza) engo, bwe weesisiwala.** Two who walk together warn each other : your hair, bristling, gives you warning of the leopard. Your hair always goes with you and, when the presence of a leopard is sensed, the fright makes your hair stand on end. - Mutual help of friends.

0072. **Abaziika abafu okumpi : be babaleetera okululuma.** Those who bury the dead in a shallow

grave (or: near the house) : cause them to haunt the living. Only the near-related are buried near and then in a deep grave.

**0073. Abegeyera ku nsiko : be bawa abataka empoza.** Those who take a counsel (plot together) on the uncultivated land (i.e. before they come near the chief) : give the citizens a chance of defence. Prepared and concerted action.

**0074. Abeggami b'enkuba bagenze? : nkuwe erimonde lyo eddene.** Have the people, who took shelter from the rain gone? : now let me give you the big potato. Said after unwelcome guests have gone.

**0075. Ab'ekika bita : bikoona gana. (Ab'oluganda bita:)**

**0076. Ab'empaka ababiri : sibawala luga.** If two men fight for a stick (with equal force) : neither will get it. Lat. "Duobus certantibus tertius gaudet". Dutch "Als twee honden vechten om een been, loopt een derde er mee heen".

**0077. Abeera awawe tabulako ky'akola : ekirevu kizina kirabye emmere.** The man who is at his own home has always something to do : the beard dances, when it spots food. The mouth behind the beard is

the proper home for the food and gets busy when food is in view.

**0078. Abika atali wuwe : abika ayanjala engalo.**

One who brings the death-notice of a person who is not his relation : spreads out his hands. One who is personally grieved, looks depressed. 81.54.

**0079. Abikka ebibiri : tabojja. (ebiswa)** The person who covers two anthills (at the same time) : does not pick up flying ants. Whilst he is busy on one, the ants fly away from the other. Splitting of energy! Concentration!

**0080. Abikka ku maddu : nti "malako ompe eggumba"; nti "ogenda kulyambala mpogo?"** He barely hides his desire : (who says) "finish off the meat and give me the bone"; (question) "do you want to use it as an anklet?"

**0080. Aboogezi abangi : batwala embwa mu katale.** A crowd of loud talkers : leads the dog to the (meat) market. They probably talk about slaughtering and meat, which gives the dog hopes.

**008. Ab'oluganda baagalana : nga bombi bali mu ngoye (= nga bonna bali mu mwera).** Relations love each other : as long as both parties are rich (or:



as long as they are all in funds). "Okubeera mu ngoye" or "okubeera mu mwera" stands for "being rich". "Lwera" = copper; "mwera" = cents. - Selfishness.

0082. **"Ab'oluganda balimpolera" : kazzi abola.** "My relations will revenge me" (says the man who has been wounded to death) : but perhaps he perishes unrevenged.

0083. **Ab'oluganda bita : bikoonaagana ne bitayatika.** Relations are like beer-calabashes : they bump against each other, but don't break.

0084. **Ab'oluganda bwe bayomba : tossaawo kikyo.** When relations quarrel : don't put your oar in! Don't meddle in other people's business. Both parties will attack you.

0085. **Ab'oluganda n'oluganda tibaagalana : essanja lyokya ebitooke.** Relations do not love each other : the dry banana-leaves burn the green banana-plants. If the banana-stems are not freed from the dry leaves (ssanja), a grass-fire can destroy the whole bananary. Leaf burns leaf. - Perhaps it is also taken from the custom of singeing a green banana-leaf with burning ssanja, to make a luwombo.

**0086. Ab'oluganda olaba nga basuulana embazzi : nga banaagikumma.** If you see that brothers (relations) blame each other for having mislaid the axe (which you came to borrow) : they intend to refuse it to you. They only pretend to blame each other.

**0087. Ab'omugumu baba bakaaba : ng'ab'omuti baseka.** (Aba-kali-buti:) The relations (friends) of a courageous fighter wail : whilst those of a coward laugh. The first dies in the battle; the other escapes. "Discretion is the better part of valour".

**0088. Abonaabona n'omulwadde : si ye amusikira; enswa tezibuukira mu mpampaga-ma. ( Ajjanjaba omulwadde:)** The one who suffers with the patient (who nurses him) : does not (as a rule) inherit from him; the flying ants don't swarm into the hole of the anthill (in which they live).

**0089. Abuulira alowooza : asirika akira.** One who talks, thinks : but one who keeps silent, thinks more.

**0090. Abuulira omugezi : takoowa.** One who explains things to an intelligent person : need not tire himself out talking. Not much explanation is necessary.

0091. **Abumba mbi : assaamu n'ekibya.** One who moulds a bad (water) pot : adds a bowl to it (in order to attract the buyer).

0092. **Abutise amatama : nga nnyinimu abba.**  
(Akuba kulatta: Obutise amatama:)

0093. **Addingana amawolu: y'agaggyako omukkuto (= y'agejjako).** One who eats often (in many places) cold food (left over) : also gets his fill. One who tries perseveringly, will succeed. –

0094. **Addin.nana ekitiko : y'akiggya.** The man who often comes to see (whether) the mushroom (has broken through) will take it. He can pick it at the right time. Certain mushrooms always grow in the same place.

0095. **Afudde kituyu : ng'amenvu.** He died in absolute helplessness (with no possibility of resistance) like the bananas (in the beer-vat).

0096 **Afuna : aduula.** One who possesses makes fun (of others who have nothing).

0097 **Afuna abangi : tayombera kalali.** ( **Omwaza-kinyumu:** ) One who has many (guests) : does not quarrel about a burst of laughter.

0098. **Afuna eby'okuwola** - - ( Funa eby'okuwola:

0099. **Afuuye ennombe : nga talagaanye na bayizzi.** He has blown the horn : without making arrangements with the hunters. If the hunters do not know by whom the horn has been blown, they do not come. Organisation is necessary, wherever people are supposed to work together.

0100. **Agabira abangi : abula gw'akkusa.** He who distributes (things, food) among many : satisfies no one.

0101 **Agabuuka gatalagaanye : gakubagana empawa.** Big birds (aganyonyi) that don't fly in formation : knock each others' wings. No public spirit, no esprit de corps. Unplanned work!.

0102. **"Agafaayo?" : "tugasuula ku nsiko; agammuka ge tunywa".** (amenvu) "What is the news?" (so one asks) : (but they intentionally misunderstand him and pretend to hear "the ripe beer-bananas, what do you do with them", and they answer) "We throw them into the bananary; those which ooze out mubisi, we use for drinking".

0103. **Agafuma :bagabejjereza taaba.** (amannyo) If

the teeth get discoloured : they blame the tobacco for it. If one writes a bad hand, the pen is at fault. If the food is not ready, the fire-wood was wet.

0104. **Agafunda : gadda ku mwala. (amazzi)** If the water (in a river) decreases : it concentrates in the middle (from where it started spreading). In need one returns to the original sources.

0105. **Agakuyunjira amangu : gw'oyita nnalyambe. ( Gw'ogayunjira:)**

0106. **Agalabagana : gatyannana;aga Mbajja ne Mugema.** (amaaso) Eyes that look into each other : respect each other as those of Mbajja and Mugema. "Mbajja" and "Mugema" are titles of two outstanding personalities in Buganda. Mbajja was "mwami omukulu wa Kabaka", Mugema is the title of the ssaza-chief of Busiro, the "kojja wa Kabaka, amusumika olubugo".

0107. **Agalamidde : tabula gw'atta.** One who lies in ambush : will no doubt kill somebody.

0108. **Agali awamu : ge galuma ennyama;** ow'amalibu akiina wa ngereka. ( Abangi be batta:) Teeth without gaps : chew the meat; one who has gaps sneers at one who has protruding teeth. Unity

makes strong.

**0109. Agambagamba enfuuzi :**

**y'agituubyatuubya.** One who reminds the orphan of his misery : makes him cry (even if it is done with kind compassion).

**0110. Agamyuka omutezi : ge gamyuka n'akasolo.**

(amaaso) What tires out the one who sets the trap : also tires the animal (when it is caught).

**0111. Agaana bba : abula obugyo. (Gaanya bba:)**

A woman who refuses her husband : has no place of refuge. One who does not want to submit to lawful authority, is nowhere welcome.

**0112. Aganaalya n'agataalye : gonna ku nte.**

(amaaso) The eyes (of those) who will eat and (of those) who will not eat : are all looking at the cow (being slaughtered). All who plant expect results; but not all will obtain them.

**0113. Aganaanyuma : tegalinda nnoma. (amazina)**

Dances that promise entertainment: do not wait for the drum to start. Pleasant things need no command.

**0114. Aganyegenya : gakira amalibu. (amannyo)**

(Okulebera : si kugwa:) Loose teeth are better than

no teeth. Better little than nothing. "Any port in a storm". "Half a loaf is better than no bread".

**0115. Agaanyi mukama we : ng'alabye obugyo.**  
**(Gaanya bba:)**

**0116. Aganywebwa omuto : omukulu y'ayiwa.**  
**(amata)** The milk that is drunk by the little one : the mother throws away. If the little child has drunk too much from the mother's breast, it vomits (= abooga, azza amabeere) and the mother has to clean it up.

**0117 "Agaasaaka ge gattula" : ng'akuddako mulungi (= ng'omulungi azze ku mu-lungi).** (Enda mawogo:) The strength (amaanyi) that beats the barkcloth in the first (rough) treatment is the same as that in the final treatment : (just as in bringing forth children) when a beautiful child follows another beautiful one. The first child is, so to say, the preparation for the second one. - "okusaaka" is the first, rough beating with the mpuuzo; "okuttula" is the thorough final treatment with the nzituuze. - This proverb is used as a compliment for the mother. Also in this form: "nga nnyammwe yazaala abalungi beereere" = your mother brings forth only beautiful children.

**0118. Agatali maawule : gookya ngalo (or: gookya**

**emimiro).** (amatooke) Undivided lumps of matooke : burn the fingers (or: the throat).

0119. **Agatataba : tegaluma nnyama. (amannyo)**  
**(Agali awamu:)** Teeth that are not standing together  
 (with gaps between) : do not chew the meat. "Unity  
 is strength".

0120. **Agatawulira mukama waago : gabikka entembo.** (amatu) Ears that don't listen to their  
 master : cover (= are thrown on) the young banana  
 plantation. Cutting off the ears was in olden times  
 punishment for disobedience.

0121. **Agayirira ebitono : agwa kiserebetu.**  
 Carelessness in small things : leads little by little to  
 ruin.

0122. **"Ag'emitala gajja?" : "situgawulira".**  
 (amawulire) "Does the news of the other side of the  
 water arrive?" : (answer) "we don't hear it". P.

0123. **Ag'emputtu : gakubya nnyinigo.** The ears of  
 an obstinate child : cause their owner to be boxed.

0124. **Agenda akaaba : tekikugaana (=**  
**tikikulayira) kumulagiriza.**



0125. **Agenda alira : tekikulobera kumulagiriza.**

(The fact that) one goes away weeping : does not prevent you from sending kindest regards. Said of newly married wife taking leave of her parents, or children leaving. The tears will dry.

0126. **Agenda e Bulyankolo : taleka kambe.**

A man who goes to a place where they eat nkolo (root-stock of banana, famine-food) : does not leave his knife at home. "Bulya-nkolo" is the name of a village. To prepare that food he needs a knife. One who is going to do a special job, takes the necessary tools along.

0127. **Agenda ewaabwe : tazibirirwa budde.**

One who goes back to his home : does not consider the night too dark. He knows his way.

0128. **Agenda gy'amanyi : tazibirirwa budde.**

If a man goes to a place he knows : he is not overtaken by the night. He finds his way even in the dark.

0129. **Agenda n'omulungi : azaawa.**

If a person goes away from home with a good friend : he does not mind being in foreign lands. Even if his own people despise him, he fares well with his friend.

0130. **"Agenda y'alaba" : ow'ebbuba talaga**

**nnaku.** (A suspicious husband, asked, when he

intended to come back, answers) "One who travels, sees (what will happen)", i.e. "I can't tell you now". He does not tell in how many days he will return. - He wants his wife to be in uncertainty.

0131. **Agenekera : atuma asa.** The man who washes out the salt (into the lusoggo, the funnel made with a green banana-leaf) : gives orders to the one who grinds the pulp. The latter does the heavier work. - Ordering is easier than obeying.

0132. **Agenze butasiibula : nga njala.** (Okugenda kiserebetu:

0133. **Agenze butasiibula : nga museveni.** He went away without saying good-bye : like a soldier (7th army) going to war. He is in a depressed mood.

0134 **Agenze kafuuwuula mpawu.** He went away in a great hurry like the mpawu-termites (when swarming).

0135. **Ageerwanyalwanya : gaba gaagala nnyini nnyama.** (Geerwanyalwanya:)

0136. **Ageya akwagala : akuggya nnimi.** The person .who speaks evil about someone who loves you : makes you report the slander (to the offended

person).

0137. **Ageya Nnanfumbambi : yeeteesa.** One who speaks evil of another who calls herself "a bad cook" : won't listen to objections from her, because she does not claim to be a good one. Or: He who speaks evil of "Nnanfumbambi" : can do so with impunity. Nnanfumbambi, a chief at Mpumu (Kyaggwe) used to tie bells to his feet, so that everybody was warned of his coming. One talking evil of him could stop in time. Or: He who speaks evil of "Nnanfumbambi" : does so at his own risk. Nnanfumbambi, as Ssabaddu of the Ssekiboobo, was the latter's intimate friend and therefore it was very risky to arouse his indignation.

0138. **Agitta : tagiwoomya?** Does the one who kills the cow (or the chicken) which he got as a present : not make it sweet (to the one who gave it)? Should the one who got such a present not let the donor participate in the meal? Custom of "kuddiza".

0139 **Agobedde munya - - ( Ogobedde munya:**

0140. **Agoberera : y'asamba; nga si gwe balese.** One who follows (others) : hurries (to catch up with them); unless they have left him purposely.

0141. **Agudde n'agolokoka : nga mututuuli.** He fell and got up quickly: like a hunchback (omuntu w'ebbango). A hunchback is short and therefore he has not much trouble in getting up again.

0142. **Agwa mu kituli : ye mubbi.** ( Gwe bakwatira:).

0143 **"Agummye n'aguwanga" : agenda lw'eggulo.** (One who complains) "He refused it (the beer) and very decidedly" : goes (in search for beer) in the evening (when they have finished it all).

0144. **Agya amangi : ye agamanya kye geddira.** (**amayembe**) He who has many fetishes : knows the taboos of each one (e.g. that some might not be touched after eating certain food; or, that certain fetishes may only be used with peculiar ceremonies). Men are like these fetishes: each one has to be treated according to his character and peculiarities. A ruler ought to know his subjects personally and intimately.

0145. **Agya erya nnammere : teyeekaanya bagenyi.** (**eddagala, ejjembe**) He who has obtained his food through the medium of the fetishes, should not be annoyed, if visitors come to eat with him. Christian version: We should let others partake of the

gifts God has bestowed on us.

0146. **Ajaganya ng'akimezezza okw'enjala : bwe siikoze nnaawuuta.** (Ekitiko) He is dancing for joy like one who has managed to grow a big mushroom in famine time (and exclaims) : if I have no food to dip into the sauce I can sip the sauce.

0147. **Ajja ekisana : tasooka mukeeze kukyusa buwufu.** He who arrives when it is already hot : does not turn back before the one who came early in the morning (to put up again the grass which is trodden down). "First come, first served- Okukyusa (= okuweeta) obuwufu: to turn back. Munno

0148. **Ajjanjaba omulwadde, si y'amusikira. (Abonaabona n'omulwadde:)** The one who looks after a sick person : is (as a rule) not the heir. A little annoyance is often the reason for refusing the inheritance.

0149. **Ajjukiza "Busemba" : y'agikuba.** The one who draws the attention to "Busemba" : will beat it. "Busemba" was the name of the drum of death in the lubiri, up to the time of king Mwanga. After the enthronisation of the king all the drums were carried out, except Busemba, which was left as if inadvertently. One who drew the attention to the

apparent oversight, was immediately seized and put to death, and his armbones were prepared as drumsticks for this drum. Custom abolished by Mwanga II. at the request of the Europeans.

0150. **Ajjukiza : y'alwanya eggye.** One who reminds (somebody) of an offence suffered : gets a whole army to fight. Inciting to anger.

0151. **Ajooga omutaka : asookera ku bikajjo.** (The mutongole-chief) who bullies the land owner : starts by breaking his sugar-canes. Then he confiscates a goat, etc.

0152. **Akabangala : nsigadde mu malye.** (I am like) an edible rat : I am left with the remnants of the food (in the field). Wailing of one who has lost all his relations.

0153. **Akaabidde mu babe : ng'alabye bamuwa.** (The poor man) laments among his people (relations) : seeing (feeling) that they will give him something. Other people will only have excuses.

0154. **Akabi kaliva gy'oli : ng'omuntu akuba n'omusota omukago.** The evil comes from yourself (you have only yourself to blame for) : like one who makes blood brotherhood with a snake. Beware of

false friends.

**0155. Akabimbi akatono : kakira ekyosi.** A day's work, though small : is better than a holiday (doing nothing).

**0156. Akabi nga kanajja : lubaale akwata mukyawe.** If evil is to come : the evil spirit gets hold of a woman who is despised and prophesies through her. They will not take notice of her and will take no precautions.

**0157. Akabi tekabula musombi : Kajabaga yasomba Abaganda.** ( Ekibi tekibula: ) Misfortune has always a bringer : Kajabaga brought the Baganda (into Buddu). Kajabaga, a traitor, showed king Jjunju a ford over the river where he could advance with his army into Buddu.

**0158. Akabi tikeekisa.** An evil does not hide itself. If you have heard of a calamity, you won't fail to tell others about it.

**0159. "Akabuzi akato tekeevumbulira ggenekere lyako?"** : ng'oli avuvuba omuto ku bibye. "Do you think the little goat will not find its tasty bits by itself?" : (this is what one asks his neighbour) if he interferes with a little child's business (interests).

0160. **Akabwa ke weeyolera : ke kakuluma enteega.** The little dog that you have brought up for yourself : is the one that bites your calves (lit. the hollow of the knee).

0161. **Akaddiya akajwina ke : y'amanya bw'akatunga.** One who has grown old with his rags : knows how to mend them.

0162. **Akafa omukkuto : tikaluluma.** The animal that dies from over-eating : will not haunt (the living). They fed it well and therefore it bears no grudge.

0163. **Akaganda akatono : kakira mukwano (or: kakira ekkwano eddene).** ( Omu-kwano gukira:) Relationship, even remote : is better than friendship. Friendship may cease altogether, but relationship remains. - "Blood is thicker than water".

0164. **Akagenda kalya : tikalaba nnaku.** What travels with food : does not see trouble (does not suffer hunger).

0165. **Akaggo akakuba muka balo : w'akalaba akakasuka.** If one of the wives sees the stick that beats her fellow-wife : she throws it into the wilds



(or: into the fire). The husband might one day beat her as well. - Interested charity.

0166. **Akagoma akatono : kakutuusa ku ggoma ddene.** A small drum (chieftainship) : leads you to a big one..

0167. **Akagufa k'emmale : sikanyigirwa mu ttooke. (Kagumba tekanyigirwa:)** The (little) bone of a mud-fish : is not kneaded together with ttooke.

0168. **Akajabangu akasengusa ennyonyi : ng'ewa musolo. (Akalogojjo akasengusa:)**

0169. **Akajabangu ak'omubumbi : 1) g'azimba g'ayokya; 2) w'asula watonnya, essubi n'alissa omuliro.** The stupidity of the potter : 1) the houses he builds (with sticks and grass to burn his pots) he burns again; 2) the rain comes in where he sleeps and yet he destroys with fire the grass (which could be used for thatching).

0170. **Akajanja : kasimya omuwuulu oluzzi.** Thoughtlessness makes an unmarried fellow dig a well. Formerly the bachelors were not supposed to live by themselves and had there-fore not to care about a personal household.

0171. **Akajenjegule akazinya atanywa mwenge.**

Lack of reserve that makes one, who does not drink beer, dance.

0172. **Akajja obunaku keemanya : ejjanzi terigenda na nzige. ( Ekijja obunaku:)**

0173. **Akakadde ak'obuggya : amaggwa gakafumita emirundi ebiri.** The old fellow full of envy : the thorns (on the road) pierce him twice. After the first time he does not remove the thorns from the path, because he wishes others to step on them; the second time he forgets that he left them there and steps on them again.

0174. **Akakonge ak'omu kkubo : bwe katakukuba magenda, kakukuba amadda. (Kaabulindiridde : ng'enkonge:)** If the little stump in the path does not trip you when you are going : it trips you when you are going back. One cannot avoid all difficulties.

0175. **Akakuli mu linnyo : tikaganya lulimi kutereera (= kwebaka).** The little morsel between your teeth : gives your tongue no rest.

0176. **Akaakyama amamera : tekagololekeka; bw'ogolola omenya bumenyi. (akati)** What grew crooked when young : cannot be straightened (later).

"Just as the twig is bent, the tree is inclined". A child must be taught (corrected) when young.

0177. **Akalagaane tekaggya buliika.** What is according to agreement : does not bring special interest. If one has done what he promised (e.g. to pay back his debt at a certain date), he cannot be fined.

0178. **Akalengule : kaalobera Ngobyia okuzaala.** Constant roaming about : prevented Ngobyia from begetting children. "Ngobyia" is a general name for "vagabond". - He had no time to stay at home with his wife.

0179. **Akaliba akendo : okalabira ku mukonda.** What will become a proper calabash : you can judge by its stalk (pedicel). The qualities of the boy often predict the man of the future. "The child is the father of the man" (Wordsworth).

0180. **Akalimi ka mwewoze : kajja kawewedde.** The tongue of a borrower : is smooth in its approach.

0181. **Akali mu linnyo : tekaganya lulimi kwebaka. ( Akakuli mu linnyo:)**

0182. **Akalina abiri : otega kalaba (or: olonda**

**ejjinja kalaba).** (Akasolo or akanyonyi) An animal that has two eyes : sees where you put the trap (sees when you look for a stone to hit it).

**0183. Akalogojjo akasengusa ennyonyi : ng'ewa musolo. (Olina akambayaaya:)** Unreasonable behaviour, like that of a bird changing its nesting place : as if it had to pay poll-tax. People often leave their place to escape the poll-tax-gatherer.

**0184. Akaluma munno : bw'okalaba okookya omuliro. (. Akawuka akaali:)** If you see an insect biting your friend : you destroy it by fire. Mutual help .

**0185. Akalya amajjwa : ke kamanya bwe kagakyusa.** (Kalya amaggwa:)

**0186. Akambayaaya : akakabya nnamube kibe) eggulo.** (Alimu akambayaaya:)

**0187. Akambe kaawaase - - (Gwe baayogeddeko:)**

**0188. Akamegga enjovu : kenkana wa!** A thing that causes an elephant to fall : how small may it be! It is not strength (bulk), but cleverness that beats the mighty.

0189. **Akaami akatono : 1) kakira omumyuka; 2) okanyoomera mitala wa mugga.** (Kaami katono:) Being a small chief : 1) is better than being second in command. Even a small chief : 2) you risk sneering at only if he is chief on the other side of the valley (if he is not your chief).

0190. **Akamira eyiye : 1) taginyoola; agamba, nti "nnakiyumba" gireke egejje; 2) tagiseera mata (= tagimma mata).** The milker : 1) does not turn away the calf's mouth (from the udder); but he says: let nnakiyumba (name of the calf) suck and get fat! The milker : 2) does not cheat his own calf out of its milk (leaves always sufficient milk for the calf in the udder). Care for one's own children! Personal interest.

0191. **Akamwa kangu : kakuyitabya ow'ebbanja.** A hasty tongue : makes you answer your creditor. If you were aware that it was your creditor, you would keep quiet in your house and he thinking that you are not at home, would leave again.

0192. **Akamwa akangu : kassa nnyiniko.** Too quick a retort : kills the one who has made it. To bite one's lips.

0193. **Akamwa kabi : katta "Siroganga".** (.

**Kamwa kabi:)** .

0194. **Akamwa k'omuntu : si ka nte.** A man's mouth : is not a cow's mouth (which ruminates).

0195. **Akanaafa : tikawulira nnombe. (Engabi eneefa:**

0196 **Akanajja : ne nkabojja. (akaswa)** As soon as the little nswa appears : I shall pick it. Applied to a person who claims everything for himself, leaving nothing to others.

0197. **Akaana k'obulenzi : tokaweera mpindi mu ngalo.** You don't give a little boy beans with a bare hand. You should use a basket or a banana leaf, because he will one day be a man, a ruler, leading the way for women folk.

0198. **Akatabagano katta omutezi n'omwokyi.** The agreement binds the trapper (the man of the nets) and the one who roasts the meat. All who have worked together deserve a reward.

0199. **Akanatta obuguzi : kaba katono.** What can spoil a bargain : is (often) a small thing (amount).

0200 **.Akanatta : tikabula muga. (akatiko)** Even a deadly mushroom tastes nice. "Not all that's sweet is

wholesome". "Sin is sweet". "The spice of danger".

**0201. Akaneene bwe kaluma omuya : nga tekalumye ngalo.** If the "kaneene" (an otter-like animal) has bitten through the net (basket) : it has not bitten your fingers. It could have been worse.

**0202. Akanidde nnyo : ng'akigoberera embuga. (ekisolo)** He (the mukopi) is trying hard to keep the wild animal away from the chief's place. Said of a tenant who stands by his chief, warns him of approaching danger etc.

**0203. Akanyiigo akakwata embwa : omuyizzi takamanya.** The hunter does not know how disappointed the dog is. The dog has to do all the hunting and gets only bones and entrails.

**0204 Akasanke kafuuyirira zirwana. (Nfuuyira zirwana:)** The little "kasanke" (small red finch) encourages the fighting cocks (in order to get feathers for its nest).

**0205. Akasibe akabi : ke kaleesa ettambiro okumpi.** A little prisoner (led away to be killed) who is obstreperous : brings the killing place much nearer. The king or the executioner might give orders to kill him on the spot.

0206. **Akasikwasikwa aka mbidde : bwe kakula kafuuka omwenge.** (N'ezikooko. lima:) A shoot of the beer-banana : will become beer, when it grows up. Great things have small beginnings.

0207. **Akasiriikiriro : 1) kalwanya eminya; 2) kazaala embiro.** Silence : 1) makes the lizards fight (they feel safe); 2) causes hurry. Seeing that the conversation stops, when you come near, makes you pass quickly. Ominous silence! Munno

0208. **Akasolo akatavumbuka - - (cf. Akatavumbuka: )**

0209. **Akasolo kabaka ke keebaagira : ettungulu.** (Which is) the animal that even the king skins himself? : the forest-onion. A riddle: everybody eating a forest-onion (Sassa tasselata) skins it himself, even the king. - There are things which are not done by proxy.

0210. **Akasolo tekannafa : nti "Omukira gwa jjembe lyange".** The animal is not dead yet : (and you say) "I add its tail to my charms". "Don't count your chickens before they are hatched!.

0211. **Akasubi kamu : bwe kava mu nju, tetonnya.**



If one grass-stalk falls from (the roof) of the house : it won't leak. A small loss is negligible. No reason for alarm.

0212. **Akasugga kagoba kisambu.** ( Ekkerenda: ) **The kasugga** (vegetable plant) takes shape according to the soil it grows on. As the tree, so the fruit.

0213. **Akasuka ly'ali nalyo : taba mutt.** A man who throws the spear he has : is no coward. Use the gifts that God has given you.

0214. **Akasukka (= akasusse) omumiro : nga tikakyabalibwa (= tekabalwa).** What has passed the gullet : is not counted any longer (if one is not satisfied yet) Charity is soon forgotten.

0215. **Akasuula obwoya : kakangula obusolo.** (Kasolo akagenda:) An animal that passes (voids) feathers : puts the (other) animals on guard (also human beings). It is likely to be a dangerous one.

0216. **Akatakenga : ke kafa omutego (akasolo).** (cf. Kateeyanira: 2194) The animal that is not on its guard : dies in the trap.

0217. **Akatale ak'ettunzi : katunda bwesaanya.** A

market with many wares and moderate prices : sells out.

0218. **Akatale ka mmese : katunda keekuba ensiko.** The market place of the rat : sells when it (the rat) has gone to the wilds. The rat carries foodstuff from the house into the holes outside.

0219. **Akatali kabbe : eggumba osuula mu mulyango.** What is not stolen : its bone you throw through the doorway. You are not afraid, that you will be noticed eating it.

0220. **Akatavumbuka : kalinda mbwa. (akasolo) (Engabi eneefa:)** The animal that does not run away : is waiting for the dogs.

0221. **Akataazimbe : emmuli kazitwala buklika. (akasajja)** The little man who won't build a house : is the one who carries the reeds cross-wise. They will break.

0222. **Akateesize : tekakuba bbiri.** An animal that mistrusts itself : does not bring forth twins. The one which trusts its breasts (udder) risks it.

0223. **Akateeyanira : ke kafa omutego. (Kateeyanira:)**

0224. Akatiko kaasa ettaka : ng'osima? If a mushroom just breaks through the soil (in your courtyard) : will you dig it out at once? Better wait and let it grow fully. - Impatience.

0225. "**Akatooke sikampoomedde**" : **nga si ggwe okeefumbidde**. "The little matooke did not taste good (to me)" : (so you say) if you have not cooked it (yourself). To blame others is easier than doing it better.

0226. **Akatono akatuuse : kakira ekinene ekisuubize**. A little thing that is there : is worth more than a big thing that only has been promised. "Half a loaf is better than no bread". "A bird in the hand is worth two in the bush".

0227. **Akatono ak'omukwano : kasinga ekinene eky'empaka**. (akantu, akalabo) A little service out of friendship : is worth more than a great service which is forced.

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0228. **Akatono kakuweesa ekinene**. (akalabo) A small gift (service) received : makes you give a big one. You don't want to be outdone in generosity.

0229. **Akatono kazira mu liiso**. Even a small thing is taboo in the eye. The eye tries at once to wash it

out with the tears. - A tender conscience is disturbed even by small faults. - A small grain of sand can put a big machine out of order.

**0230. Akatono kazza omukwano. (akantu, akakolwa)** A little thing restores friendship. To give a little thing to an old friend reminds him of the old friendship.

**0231. Akatono okalya ne munno : bw'akwata enkukunyi, anyigira ku kinkumu.** A little thing that you eat with your friend : (comical illustration) when he gets hold of a flea he crushes it on his thumbnail. Cooperation between the two thumbs. Friends help each other in everything.

**0232. Akatta : tekabula muga. (akatiko)**  
**(Akanatta:)** Even a poisonous mushroom is tasty.  
"Not all that's sweet is wholesome".

**0233. Akawala kaatuma Kyabaggu omuliro. (akazaana)** The slave girl sent to king Kyabaggu for fire (light). She had given birth to a child and could risk asking the king directly for it, as he was the father of the baby.

**0234. Akawe tikasiimwa wabiri.** A gift (**okuwa**) is not equally appreciated by two different persons.

"There is no accounting for tastes".

**0235. Ssekawuka kaali kakulumye : bw'okalaba okadduka.** ( Ssekawuka:) The insect that has once bitten you : if you see it, you destroy it by fire.

**0236. Akawuulu akagezi : kagenda okunywa ogw'obusogozi, nga kamaze okweyalira.**  
(Kawuulu kagezi: )

**0237. Akawundo k'emputtu : 1) bakasalira mu muzinnoonyo gwa lulagala; 2) kage-ndera mu ndagala.** The (insect-eating) bat is a silly thing : 1) they cut it up in the rolled-up banana-leaf; 2) it enters the banana-leaves (and is caught therein). It is too slow and too silly to fly away.

**0238. Akawunguko : emmandwa mu bikajjo.** In an instant, quickly : as the lubaale priest disappears between the sugar-canes.

**0239. Akaayanira omukwano : taliwa.** One who is keen to restore friendship : does not pay damages. He is likely to be forgiven.

**0240. Akayiira : kavunaana omuwendo.** A little grass-fire : is the cause of a big compensation. It can cause a big conflagration. The one who caused it,

will have to pay for the damages.

**0241. "Akayiseeko amazzi tekakirwa" : ejjinja erisula mu nnyanja, balinyiga ennoga?**

**(Akayitiddwako tuzzi:)** (They say) "What has been cooked in water is unsurpassed" (is better than fried or roasted things) : but what about the stone that lies in the lake; do they knead it like a morsel (of ttooke)?

**0242. "Akayitiddwako tuzzi tikakirwa" : ejjinja lirikira obutta okugonda? ( Akayi-seeko amazzi: )**

(They say) "Food (akamere) that has been in water is unsurpassed" : (answer) will a stone (that is in the lake) be softer than porridge?

**0243. Akekera - - (Okekera:) Akaziga ka mmese : kajja n'ekimasu. ( Maziga ga mmese:)**

**0245. Akazigizigi : kalitta eggye.** Clouds of black smoke : will kill a whole army. Behind those clouds it is easy to prepare for battle and to surprise the enemy.

**0246. Akendo we kawoomeza amazzi : we kaatikira.** When the ladle makes the water sweet : it breaks. Often just those things get lost or broken to which we are most attached. - Loss of one's dearest

friends.

**0247. Akeesiga : ke kazaala ebbiri. (Akateesize:)**

The small goat that has confidence in her udder:  
brings forth two kids.

**0248. Akeewaniko ak'amakobe - - (Olimu  
akeewaniko ak'amakobe:)**

**0249. Akeezimbira (= akeezimbidde) - -  
(Keezimbira:)**

**0250. Akiika embuga : amanya ensonga.** He who  
attends the chief's court: is informed on current  
affairs.

**0251. Akikinadde : ng'eggabi ekkasuke  
omwambe.** He is looking alarmed : like a big  
bushbuck at which the knife is being thrown.

**0252. Akirimbye : nti "Abalungi baagenda".** He is  
not telling the truth, saying "the good (nice) people  
have all gone". Superficial judgement! If he would  
observe more people and not for a moment only, he  
would see that even now there are many good ones. —

**0253. Akivaamu : y'akiyita ekyato.** After stepping  
out of the canoe : he calls it names ("that blessed

canoe"). "Ekyato kino kintobezza". Before it was "kaato akalungi". Discarded things (old people etc.) are despised, although they have done good service once. - "Speak well of the bridge that carries you over".

**0254. Ak'obwangu : okalya mu nsawo yo.**

**(akantu)** You purchase a thing quickly : if you have its price in your pocket.

**0255. Akola bikolemu : ng'atikkula ava emugga.**

He does what is done already : like one who takes the water pot off the head of the one who comes from the well. The "kutikkula" is nothing, compared with the fetching of the water..

**0256. Akola (= akoze) bya mbyone : ow'obusa**

by'akola ewaabwe. He (she) acts in a "the devil may care-manner" : as an unmarried girl does at home. She thinks: I won't remain here very long. Leisure and carelessness make her do those things.

**0257. Akola ne bba - - ( Alima ne bba: )**

**0258. Akombye ku erima. (Akombye mu kya kkobe:)** He has kissed the hoe, i.e. he refuses flatly. A kind of oath to confirm a refusal.

**0259. Akombye mu (kikuta) kya kkobe :**



eky'ettungulu kiwoomerera. He has licked the skin of the kkobe (aerial fruit of yam-species) : that of the ttungulu (blood-red fruit of the forest-onion) is sweet. Used as an absolute refusal (= nnanidde ddala). Rather let me lick the kkobe than the ttungulu. I'll give nothing to him. I'll be damned - -.

0260. **Ak'omulamu : si ka nte, nti gye yakaabira jjo ne leero. (akamwa)** ( Akamwa k'omuntu: 0194)  
A reasonable man's mouth is not a cow's mouth. A man is an intelligent being.

0261. **Ako nno katiiro : akatiiza embwa n'eggumba.** That is now fidgeting about (nervousness, suspicious restlessness, jealousy) : that causes a dog with a bone to take it from one place to another (lest another dog should find it). Jealousy! .

0262. **Akooye : banyaga. (ente)** He is tired : (the others) raid. If a raider gets tired too soon, his fellow-raiders take all. - Losing one's chances by giving up too soon.

0263. **Akoze bya mbyone - - (Akola bya mbyone:**

0264. **Akuba abaana :** bonna abakubira ddala. He who beats the children : beats all of them. They all become afraid and suffer with the beaten one.

Compare the riddle: "Bakazi bange bwe mbakuba, bonna bakaabira kumu" (Ebikokko No.47) i.e. enkuyege!

**0265. Akuba endeka-mwoyo : ng'addaabiriza ogwafa.** (Omukwano guva mu ngabo:) One who speaks soothingly (about an unpleasant experience of the past) : restores the friendship that had been upset. He speaks, as if he had "left his soul" with the one-time-friend.

**0266. Akubaguliza : oyagala wa kigwo?** He is warning you (with a discreet wink) : do you want one from a wrestler? The wrestler gets hold of you and forces you.

**0267. Akuba kulatta : nga nnyinimu abba.** (Abutise amatama:) He pretends to be unconcerned : like the master of the house who steals (vegetables, meat, salt etc.). They punish the child for the alleged theft and he is ashamed to confess his guilt.

**0268. Akuba entungo tayogera : ng'alabye gw'atayagala.** (Omulwadde taggya:) One who beats out semsem-seed does not talk : if he sees somebody whom he does not like. Good friends are offered semsem-seed on such occasions (as we do with ciga-rettas, sweets, binywebwa, emmwanyi

etc.).

0269. **Akuba owuwe : Akuba awumba engalo.** One who beats his own child : beats with half-closed hands (fingers). Not to hurt it too much.

0270. **Akuba ssemukiti : ng'embwa eyogereza.** He is overdoing it (is importune) : like a dog wooing.

0271. **Akuddira mu luyimba : talukuwoomeza (= takulongoosa).** One who comments on your song : does not make it sweeter (better). A spiteful person will interpret your song (or any of your words) in a criticising slandering way.

0272. **Akufumbira ey'omutwe : omufumbira ya bigere.** (Akuliza amaziga: ) One who cooks meat for you from the head : you cook for him the meat of the feet. "To pay back with the same coin". If one hurts you, you hurt him. "

0273. **Akugoba : tabulako ky'akusuuza.** (**Akukanga:**) One who pursues you : does not fail to make you drop something. A thief drops his load; an animal drops the prey.

0274. **Akugoba ye akuwa ekkubo (= ye akuwa amagezi) : nti "Ab'emmanga, mbawee-rezza".**

The one who pursues you shows you the way (of escape) : (he shouts) "You down there! I am driving him towards you!" Hearing that you naturally branch off. Said about a thief running away.,

**0275. Akujjukiza : akira akuvuma.** One who reminds you : serves you better than one who abuses you. "Forewarned is forearmed".

**0276. Akukanga : tabula ky'akusuuza; bw'atakusuuza malusu n'akusuuza eminyira.** One who frightens you : is sure to make you drop (what you are holding); if he does not make you lose your spittle, he makes you lose snot.

**0277. Akukeera enkya : 1) bw'atakuzinga muggo, akuzinga bugenyi; 2) bw'atakuvu-ma, asunza.** (Wambula dda:) One who visits you early in the morning : 1) if he does not bring a stick to beat you, he brings you presents; 2) if he does not abuse you, he praises you. An early visitor brings either very good or very bad news.

**0278. Akukeesa ekiro - (Akutwala ekiro:)**

**0279. Akukira eka : ne mu kibira.** If one is your superior at home, he is your superior even in the forest. Give honour to your elders wherever you are.

0280. **Akukola obubi : ggw'omukolera bulungi.**  
One who does evil to you : you repay him by doing good. "Ababayigganya mubasabire busabizi!"

0281 **Akukonedde : ebigenge ngalo.** He has defrauded you (robbed you of your goods) : (as) leprosy does to the fingers.

0282. **Akukongoola emabega : akuwa ekitiibwa (= akutya).** One who makes faces at you behind your back : respects you. He is afraid to do that to your face.

0283. **Akukongoola mu maaso : akulya bujonjo.**  
One who makes faces at you in front of you : eats the gum of your eye. Expression of abuse.

0284. **Akukubira ku muggo : akwagaza bulwa.**  
One who hits your stick : incites you to a fight. Provoking behaviour.

0285. **Akukuba mu liiso : omukuba mu kutu; bw'agamba nti ondabye, naawe omu-ddamu nti ompulidde?** The man who hits you in the eye : you hit on the ear; if he says: "Have you seen me?", you answer back: "Have you heard me?"

0286. **Akukuba omuggo omunene : akutenda nkaaba mbi.** (Y'akukuba:) One who beats you with a big stick : reproaches you for crying aloud. He does not see that he should blame himself.

0287. **Akukyaye bw'awerekera akubanja : teweebaka.** If your enemy accompanies your creditor (and you see them) : you will have a sleepless night.

0288. **Akulabako akatono : akira alagiriza.** He who pays you a short visit : does better than one who sends you greetings.

0289. **Akulabira mu masannanzira : akuyita muyise.** One who sees you at the cross-roads : considers you a traveller (stranger).

0290. **Akulembedde bw'agwa mu bunnya : ow'ennyuma toyitayo! ( Akulembera: )** If the man in front (of you) falls into a hole : you, walking behind him, don't go that way! .

0291 Akulembera : y'akuwa amagezi. (cf. Akulembedde: 0290) He who walks in front (of you) : gives you wisdom. His mistakes are a warning to you. Successors can learn from predecessors. Duta 1204.

0292 Akulira mu nda ya munne : tabulako

ky'aggyamu. (cf. Ekkerenda: 1448) The child in the mother's womb : unfailingly takes some qualities from her.

0293. **Akuliza maziga : omuliza omusaayi.**  
(**Akufumbira ey'omutwe:**) He who makes you shed tears : you make him shed blood. Vengeance; vendetta. "An eye for an eye".

0294. **Akulunza embuzi : omulunza ente (= maliga).** He who makes you herd his goats : you make him herd your cows (or: sheep). "Eriiso ligattwa liiso n'erinnyo ligattwa linnyo"

0295. **Akuliira omuwemba : akunywesa gwa nkenku.** One who eats your millet : makes you drink weak beer. One who deprives you of necessary things, does not allow you to do your work properly.

0296. **Akuuma ekitiko : y'akiggya.** ( Addingana ekitiko: )

0297. **Akumanyi omuze : takuganya kwetonda.**  
(Nkumanyi:) One who knows your evil habit (and tells you that he knows it) : does not give you a chance to defend yourself.

0298. **Akuuma omwami : akira akuuma ente.** The

guardian of the chief : surpasses the guardian of his cows. The courtier gets a cow which the herdsman has to provide.

**0299. Akumazeemu amakulu : ng'akubuuliza ewala.** One who gives you exhaustive information : tells you about somebody living far away (e.g. he lives there, bbatu-house, he is blind in one eye, he has a growth on his forehead etc.).

**0300 Akumegga : takusaasira.** One who throws you in wrestling : has no pity on you. It is simply a matter of greater strength and skill.

**0301 Akumma ebijanjaalo : akuwonya embubu.** One who refuses you beans : saves you from bellyache (indigestion). A refusal is often a blessing..

**0302. Akunkumula omutwe : ng'embuzi etenda enkuba.** He shakes his head : like a goat complaining about the rain. 90.112.

**0303. Akunoonya ameebola : takunoonya masasula. (Gw'owola otudde:)** One who looks for you when he wants a loan : does not look for you, when payment is due.

**0304. Akununkiriza empaka z'atabaddemu : ye kalwanira. (Ab'oluganda:)** He who tries to cause a



dispute (conflict) in which he is not concerned : is a quarrelsome person. Undue interference in other people's business.

0305. **Akuseera emisana** : naawe omuseera ekiro. If a man cheats you in the day time : you cheat him at night. Paying back in his own coin.

0306. **Akusigula : takugula**. One who involves you in a law suit : does not pay your fine. You will have to pay yourself for your mistakes.

0307. **Akusindika okuwoza : akuwerekeza Muwanga**. He who urges you to plead in court : sends "Muwanga" (a traditional deity) with you. It was customary to wish well by saying "Muwanga awarekere". But he sends his wishes only; he himself does not come along. Words, not deeds.

0308. **Akusinga (amaanyi) : akukubya gw'okutte (= gw'oli nagwo). (omuggo)** A man who is stronger than you : beats you with your own stick.

0309. **Akusinga eka : ne mu kibira. (Akukira eka:**

0310. **Akusokaasoka : akwogeza ky'osirikidde**. A person who bombards you with questions : makes you speak about some-thing you wanted to hide.

0311. **Akusooka okunaaba : asooka n'okubega.**

The man who washes (his hands) first : also eats first.

0312. **Akussizza kasiiso : ow'endali k'assa**

**omukukumi. (Omussizza kibyamu:)** He is leering at you : as a squint-eyed fellow leers at one who has hidden him-self. Also used for "slandering".

0313. **Akusuubiza : akira akumma.** He who promises you (a thing) : is better than one who refuses (it). A promise is better than a refusal.

0314. **Akusuutasuuta : akuliisa engo. ( Kaliba**

**kasajja: )** One who flatters you : makes you a prey of the leopard. He who praises you saying "he will be a man", makes you reckless in the hunt and a prey of the leopard. Untimely praise spoils the character.

0315. **Akutemyako : oyagala wa mbazzi?**

(Akubaguliza: 0266) He is giving you a discreet hint : do you want one with an axe? He wants a broader.

0316. **Akuutiri ne kuutiri : emmese terya kyuma.**

**(or: Ekikalubo n'ekikalubo : omu-bbi tayinza kubba mayinja.) ( Bukumbu:)** Hard on hard : the rat does not eat iron. (or: Hard on hard : the thief

can't steal stones.) Don't attempt the impossible.

**0317. Akutwala ekiro : omusiima bukedde.**

**(Akujeesa ekiro:)** He who guides you during the night : deserves your thanks in the morning (because he has saved you from travelling in the heat of the day). Often we understand only very late what others have done for us. Admonitions and restrictions in time of youth. "Speak well of the bridge that carries you over".

**0318. Akutwala enkild : takusiibuza wa muliraano (= takuganya kuslibula wa muliraano).**

One who frightens you : does not make you accompany him as far as the neighbour's place. You part at once.

**0319. Akutwala ettwe (= olutwe) : taba wa wala.**

He who betrays you : is not one from afar. "Abalabe b'omuntu banaabanga ba mu nnyumba ye".

**0320. Akuvuma obuto : tassaako magufa.** He who calls you "a little baby" : need not add worse insults (because it seems to include them).

**0321. Akuwa akatono : 1) akira akumma; 2)**

**akulobera okugeya; 3) akulobera okwe-gaana.** One who gives you little : 1) is better than one who

refuses to give; 2) prevents you from speaking evil about him (you cannot say: "tampadde"); 3) prevents you from saying: "I got nothing".

0322. **Akuwa : gw'owa.** One who gives you something : you give him something. One good turn deserves another. Give and take.

0323. **Akuwaanawaana : akuliisa engo . ( Akusuutasuu ta : )**

0324. **Akuwaaniriza (= akuwaliriza, = akusuutasuuta)** okulinnya : bw'ogwa (= bw'o-menyeka), ye akuyita "Kadduwannema". He who praises you for climbing well : calls you a cripple when you fall. Don't trust the praise of men! See the fable "Wakibe ne Wambuzi"

0325. **Akuwa okubaaga : akuwa kulya.** He who asks you to slaughter an animal : gives you also something to eat from it. A good piece of it is the butcher's fee. "Kuba omukozi asaanira empeera ye" .

0326. **Akuwa okulya : y'akutwala omuluka.** He who feeds you : makes you become his tenant. You like a chief under whom you get good food, who helps you.

0327. **Akuweera omwana : akira "nnakwagadde"** (= **akuwadde eggaali**). One who gives something to your child : shows more love to you than one who merely says: "I love you" (or: who gives you a bicycle).

0328. **Akuweerera ebigambo : akira akuweerera envuma**. One who supplies you valuable advice (when you go to court as a defendant) is more useful to you than one who gives you a (female) slave. Because that slave is not allowed to enter the court and cannot help you there.

0329. **Akuyigiriza okutega : bw'otta tomuwa?** One who teaches you how to set a trap : won't you give him of the meat you catch?

0330. **Akuyisa enkya : omuyisa eggulo**. (Akwata empola: ; Bateebereza bubi: ) One who overtakes you in the morning : you overtake him in the evening.

0331. **Akuyita empola : oyitaba mpola**. One who calls you quietly : answer him quietly ! Take a hint so that nobody is aware of it!

0332. **Akuyita okulya : y'akugeyera emmere**. (Mala okulya: ) One who invites you to eat with him

: complains (to others) about your excessive appetite.

0333. **Akwagala : akubuulirira.** He who loves you : warns you.

0334. **Akwagala : akuzimbya ku lwazi.** One who loves you : makes you build (your house) on rock (unfertile land). You want to be near him, in spite of the disadvantage.

0335. **Akwagala n'akukyaye : kyonna kye kimu.** One who loves you and one who hates you : it's all the same. Either will talk constantly about you.

0336. **Akwagala n'atakwagala : tebuziba nga tewannabula akwogerako.** If there is one who loves you and one who hates you : it will not be evening, before either of them talks about you.

0337. **"Akwalula esiridde"** : tayita wa ggwanga. (Eyakwalula esiridde:) He who has been told "Akwalula esiridde" : does not risk passing his enemy.

0338. **Akwana : akira ayomba. (= Ayeekwanira - -)** One who is friendly (to you) : is better than one who (habitually) finds fault (with you).

0339. **Akwata empola : atuuka wala; nnawolovu**

**ow'e Bulemeezi omusanga mu Kyaddondo (= nnawolovu atuuka ku kibuga).** One who takes things slowly, goes far; the chameleon from Bulemeezi you find in Kyaddondo (or: the chameleon arrives in town). Recommending dignity, gravity! Lat. "Festina lente!" Ital. "Chi va piano, va nano e va lontano". French "De la douceur plutot que de la violence". "Softly, softly catches the monkey". "More haste, less speed".

0340. **Akwata erya mukama we : n'erirye. (effumu)** He is holding his master's spear : and his own. Whilst the master is using his spear, the bearer is not left helpless.

0341. **Akwata munne : gwe batta.** He who attacks his neighbour : will be killed himself. "Harm watch, harm catch". Compare the fable of the snake and the frog.

0342. **Akwatulira : akira akugeya.** One who speaks openly to you : is better than one who speaks behind your back.

0343 **Akweyamba : omwana yeeyamba nnyina.** He is relying on you : as a child relies on its mother.

0344. **Akwokera enkejje : akuyita "dduma-**

**bikalu''**. (Gw'olya naye:)

**0345. Akwonoonera : naawe omwonoonera; omuvubi ensonzi emusiiga ttoosi, naye agisiiga vvu.**

One who does harm to you : you also do harm to him; the nsonzi (small mud-fish) besmears the fisherman with mud, and he, in turn, besmears the nsonzi with ashes (when roasting it).

**0346. Akyala : ye abigya.** One who visits (travels) : brings news (about others and others, have news about him).

**0347. Akyawa okubuulirirwa : akyawa okumanya.** One who hates advice : hates knowledge.

**0348. Akyaliisa ebijanjaalo empiso.** He still eats beans, one by one (as one takes up pins), i.e. peacefully, quietly, slowly. The same as "eradde".

**0349. Akyawuniikiridde : ng'alya n'omutabaazi.** He still keeps silent (looks amazed, speechless) : like one who eats with a warrior. The interesting stories of the warrior make him forget the food.

**0350. Akyogerako si ye akireeta : omukazi tayita njala kugwa (or: si ye akiyita : omukazi omunafu tayita njala kujja).** One who speaks about it, does



not bring it : a lazy woman does not tell of the famine to come. Women often talk about a possible famine. A warning is not causing the evil. Might be used, if somebody takes a warning as a curse.

0351. **Alaba ebingi : alabunkana (= alabankana).**  
He who sees many things : distracts his mind.  
Splitting one's energy.

0352. **Alaba ekirungi : akinyumyako.** One who  
sees a good thing : speaks about it.

0353. **Alaba waggulu : nga ndyanga.** He who looks  
into the blue : is like a skin bag (made of goat-skin,  
stiff and always open).

0354. **Alabye malinnya : amakka tagalaba (= amakka gabula).** He has seen the way to climb up :  
but the way to come down he does not see. Used for:  
He can make statements, but cannot prove them.

0355. **Alagira kimu mu katale : taliira.** One who  
orders only one thing on the market : does not eat  
any relish. He should reckon with the possibility that  
this certain article (e.g. ssemutundu) is sold out, and  
that he should order an alternative kind of relish.

0356. **Alangajja (= alatta) : ng'eyakasibira e**

**Mbaale; nti bwe kalifa ndikasanga. Olangajja:)**

He is trusting : like the man who tied up his lamb (akaliga) at Mbaale (Masaka road mile 23) saying: I'll find it again, even if it should die there. Those people are all of the sheep-clan and won't touch lamb (alive or dead).

**0357. Alatta - - ( Alangajja: )**

**0358. Aleka amaliire ge : asula enjala.** If one (who is used to eating slowly) suddenly has to hurry up : he won't get enough. If one relinquishes his ordinary ways of eating, he goes hungry all day.

**0359. Alembalemba : ng'omukulu anaasala ku njovu; nti "Awagwa ekinene watuuki-bwa"; nti "Kabaka bwe yafa tewagenda".** He is strolling leisurely : like an old man who is going to cut some elephant meat, saying: "Where something big falls, there people gather"; (reply) "But when the king died, you did not go there!" Then there was no meat to be had!

**0360. Aleeta en\_nombo : y'agidibya.** The one who starts a fashion: abolishes it.

**0361. "Aliba azze wa?" : azimba ya nnyina.**  
**"Wherever will she go?" : (one saying so) is**

building a house for his mother. One is sure that his mother will not leave him.

**0362. Aliba-tasaabadde : aligalengera nsanda.**

**(amaato)** One who has missed the boats : looks at the distant prow. That is all what he can still see. "Aliba-tasaabadde" is a proper name.

**0363. Alidde ggi : kwesubya muwuula.** He has eaten the egg : (that means) depriving oneself of the meat (of the chicken that could have been hatched). "You cannot eat your cake and have it".

**0364. Alidde kya mukama we nga tasenguse : taba mubbi.** He who eats something belonging to his master, provided he has not left his service, is not a thief. Hence the petty thefts of the servants.

**0365. Aliggala n'aliggula : bonna obusungu** benkanya. (ekkubo) The one who blocks the path and the one who forces it open again : are both equally angry. It takes two to make a quarrel.

**0366. Alikuliira omwana : omuteresa ntende ya taaba.** ( Alikulyako omwana:) If a man is likely to take your child away from you : you give him a parcel of tobacco for safe-keeping. If you find that he appropriates some of it, you know that he might also

take your child. Test of trustworthiness!

0367. **Alikulyako omwana : ttooke lya mu kibya.** ( Alikuliira omwana:) He who will take your child from you (sell it and say that it has died) : (is the one who takes) the morsel of ttooke (that has fallen from your "nnoga") back into the bowl. One who is dishonest in small things, cannot be trusted in big things.

0368. **Alima ndalo : tasiga bulungi.** One who cultivates a big (ever increasing) stretch of (uncultivated) land : does not sow well. He won't be able to keep it in order.

0369. **Alima ne bba : taba munafu.** If the wife cultivates with the husband ( the husband helps her) : she won't be lazy.

0370. **Alimu akambayaaya akakaabya : nnamube olw'eggulo.** A child that cries for sheer impertinence : is like a jackal that howls after dark. People hearing the "kibe" crying at that time curse it.

0371. **All mu bwato : annyulula banne be gasaanyawo.** (amayengo, amazzi) He who is in the

boat (canoe) : pulls out his friends whom the water is going to drown Those in safety must help those in danger.

**0372. Alimu empewo : talagwa muliro. (Mina empewo:) .**

**0373. Alimu muyiira : talaalikibwa nga tanneesiisirira.** He whose house has been burnt in the grass fire : is not called up for community labour, as long as he has not yet built a grass but for himself.

**0374. Alina effubitizi eriyuliza omufu olubugo : nti emagombe agenda na mpiso?** He is so spiteful that he would tear the barkcloth from a dead man : does the dead man go to the underworld with a needle? He won't be able to mend the damage done.

**0375. Alina embwa : tasuula ggumba.** One who has a dog: does not throw away bones. Take care of things which might be useful!

**0376. Alina empewo : talagwa muliro. (Alimu empewo:)** One who feels cold : need not be invited to come to the fire. He will see to it himself.

**0377. Alina kasiikuuzi : akakubya emmomboze eyajja n'ebigere byayo.** He has got an exasperating

manner : such that he would even hit a stranger who came on foot (so that he can't even walk any longer). He should have accepted him as guest or sent him away, without doing harm to him.

0378. **Alina nnyina omuto : tabula kitaawe (= tabulwako kitaawe).** One who has got a maternal aunt : has also a father. Her husband calls that child "mwana wange".

0379. **Ali w'ali : w'alabira ebirungi n'ebibi (= w'alabira enjuba n'omwezi).** He is here and there (and everywhere) : and sees good and bad things (sun and moon).

0380. **Alondobereza: ng'eyanyaga emu.** He talks (pleads) incessantly : like (the warrior) who has only one cow (on the raid). The chief who sent them on the raid, claims from each one his tribute. Those who managed to get more than one cow can easily give up the part claimed. But one who has only one wants to keep it.

0381. **Aloopedde muganzi mu kizikiza.** He has denounced the favourite in the dark (i.e. with no effect). The denunciation is not believed.

0382. **Alotaloota olumbe : aloota ky'aliraba.**

(Oloose ky'oliraba:) He who dreams often about death : dreams of what will happen to him. Death is sure to come one day.

**0383. Alowoolereza enkoko ky'erya : tagimaliriza ttooke.** One who reflects on what a hen eats (worms, caterpillars etc.) : loses the appetite to finish it (on his plate) with the ttooke.

**0384. Alowooza (ekigula) enkumbi - - (cf. Abalirira ekigula:)**

**0385. Aludde okutabaala : ensiisira alassa ya kibandwa. ( Okulwa okutabaala:)**

**0386. Alumirirwa : y'aggulawo.** One who is worried : opens the door (in the morning). He wants to dispel his worries. - Or: One who is interested (in an undertaking), begins.

**0387. Alusaggya : ng'omuwuulu agula enkulo. ( Balusaggya:**

**0388. Alwa ku katale : y'alaba ssentala bw'agwa (= bw'agenda).** One who has visited the market for many years : sees the tax-gatherer pass away (die). Said to one who is slow and lazy when some misfortune happens to him.

0389. **Alwala gw'otoyagala : nti 'nze simanyi bifaayo**". (If somebody inquires about) a sick person whom you don't like : (you answer) "I don't know anything about it". If you were concerned about it, you would inquire yourself.

0390. **Alya ku kirungi tamala? : bw'olya ensonzi, osula mu kitoogo?** Does one who eats a good thing, never stop? : if you eat nsonzi (small fish), do you live in the papyrus-swamp?

0391. **Alya ng'eyasumattuka kkunsa.** He eats like one who makes his stomach drop.

0392. **Alya : y'alula.** He who eats : gets an appetite. Said of one who gets more stingy the richer he becomes. - Engl. "The appetite is concealed under the teeth".

0393. **Amabeere kirevu : n'omugumba agamera.** Breasts are like a beard : even a barren woman has them. A beard can be worn by one who has got a family, and by one who has not.

0394. **Amaddira : ge gaamukwasa.** Doing it again : made him get caught. A thief will finally get caught.

0395 **Amafuta ga nte : gazze mu ddiba lya nte.**



**(Mafuta:)**

0396. **Amafuta tigalwana na musana.** Butter does not fight with the sun. Said of people or nations refusing to fight. Yielding, complaisance.

0397. **Amagamaga : ng'aggye akamu. (akatiko)**  
(Omagamaga:)

0398. **Amagenyi abiri : gatta ejjiba.** Two places for visiting (obtaining presents) : killed the pigeon. First the pigeon alighted on the top-branches; then it spotted "misogasoga" (castor-oil-plant-fruits) on the lower branches, where it was caught in the trap.  
"Curiosity killed the cat"

.  
0399. **Amagere ga nkoko : tegatta baana baayo.**  
The feet of the hen : do not kill the little chicks.  
Punishment does not kill the children. "Spare the rod and spoil the child". "Atakwata muggo gwe : akyawa omwana we"

0400. **Amagezi ag'omu : gaakisa (= gaalesa)**  
**Magambo ku kkubo.** (Magezi g'omu :) The wisdom (counsel) of one : left Magambo on the road. He was blind and did not inquire about the way to a distant place. Do not despise the advice of a prudent man! - Magambo was a mwami of Kyaggwe.

**0401. Amagezi gakubuze : agabula ab'e Mityana. (Bikubuze ebyabula:).**

**0402. Amagezi gakuweebwa munno.** Wisdom is given to you by your friend. "Two heads are better than one". "Ow'amagezi awulira okuweererwa ebigambo"

**0403. Amagezi gakuweddeko :** 1) okubongoota nga tonneeyalira; 2) okufuluma n'oggalawo; 3) ng'ayombera gy'asaka. You have no sense left : 1) if you go to sleep before spreading the mat; 2) if you (are in danger from wild animals or enemies and) go out of your house, locking it behind you (you deprive yourself of the possibility of safe retreat); 3) like the man who quarrels, where he works for food (they will not engage him again). Don't undertake a thing without making sure that you will be able to see it through.

**0404. Amagezi gandi ku mwoyo : ng'omufuuwi w'ennombe.** The idea is in my mind : as the tune in the head of the hornblower. As long as it is not spoken, you cannot know it.

**0405. Amagezi gasalwa luvannytmta : enkonge emala kukukuba n'obuuka.** (Kasiru y'asooka:)

Prudence comes (when it is too) late : first you hit the stump (on the path), then you jump over. One

0406. **Amagezi muliro : bwe gakubulako okima ewa munno (= bwe guzikira oguggya wa munno).** Wisdom is like fire (in the hearth) : if you have none (if it has gone out), you fetch a "lyanda" from your neighbour. "Counsel is never out of date". "Two heads are better than one".

0407. **Amagezi nsejjere : buli efuluma emmula bwayo.** Wisdom is like termite hills : each one puts out new earth in its own way. Men have their own ways, their own ideas and purposes.

0408. **Amagezi ntakke (= nswa) : ekula y'ebuuka.** Wisdom is like a flying ant : it grows first and then flies away. It develops slowly and then flies away.

0409. **Amaggwa g'otega abayise : gafumita ggwe nnyinigo.** The thorns you put down for passers-by : pierce yourself, the owner of them.

0410. **Amagoma gavuga - - ( Magoma::Abantu magoma:)**

0411. **Amagufa : tegaweerezebwa.** Insulting is not done by proxy. He who is insulted will say: "Let him

come himself and insult me".

0412. **Amaka abiri musango: olwanirira agali e Kyaggwe n'ag'e Ssinga baganyaga.** (To own) two houses (homesteads) gets you into trouble (with the chiefs) : whilst you are working hard at your home in Kyaggwe, they rob you of your home in Ssinga. The chief of Ssinga will ask: "Wa kuno takola mulimo?"

0413. **"Amaka galadde" : agula muwemba.** "My home is peaceful" : (one saying so) buys millet (for brewing beer). When the beer is drunk, peace will be soon upset.

0414. **Amakeerere si gamu.** To be early does not mean the same for everybody. For the "nkwale" (partridges) it is 3 a.m., for the buffaloes 3.30-4 a.m. (kinywa-mbogo).

0415. **Amakubire si gamu.** The manner of beating varies. Beating, flogging, spanking, etc.

0416. **Amala gateeba bw'ayigga : avaayo bukumbu.** One who aims carelessly when hunting : goes away empty-handed.

0417 **Amala geebikka : asula mpewo, tagenda kuwona ssennyiga.** One who covers himself

negligently : will feel cold during the night, and won't get rid of his cold (in the head).

**0418. Amalala g'omukyaze : 1) nti banziriza olulimi, siigende; 2) nti nsanze olubende, nnaalyayo obugenyi.** (It is) self-conceit (imagination) in a visitor (to say) : 1) they have warned me of a bad omen (and therefore) I shall not go. Ironical answer: If they present you (at table) with an intestine, will you stay there for ever and ever? Play of words: "okuddiza" is here taken in two senses; "okuddiza olulimi" (to predict evil on account of a bad omen) and "okuddiza ebiriibwa" (to give part of food). The "lulimi" (tongue) is short and the "kyenda" (intestine) is long; therefore the "ever and ever". (It is) self-conceit in a visitor (to say) : 2) I have met a striped cat (on the way), that means I shall get presents. Ironical answer: "When the king became ruler of Busoga, had he perhaps met a zebra on the road?" Both animals are striped, the lubende is small, the zebra is big; therefore small good luck and big good luck! Both proverbs are ridiculing superstition.

**0419. Amalaalo ag'omugagga : gafuga ag'omwavu.** (Eyakusinze:) The grave of a rich man rules that of a poor one. The different names indicate it: "masiro" (for kings), "kiggya" (for chiefs) and

"malaalo" for peasants.

0420. **Amala okufuna : nti "oluggya lukala mbuzi"**. One who possesses things : (says proudly) "My courtyard is well-trodden by goats". Sign of riches. Ostentation.

0421. **Amala okugwa : lw'amanya bwe yandiyise.** When one has fallen : he understands how he should have acted (not to fall).

0422. **Amala okukivaamu - - ( Akivaamu:)**

0423. **Amala okulya : "ewaffe bampita"**. After the meal (he says) "they are calling for me to go home". No more to be had.

0424. **Amala okusomoka : yeerabira eyamusomosa.** (Baatuuka : beerabira:) He who has crossed over : forgets the ferry-man.

0425. **Amalenge ogasalira abafuuwi?** Are you cutting the whistles for the (other) blowers only? Will you not use them yourself? - Telling others and not practicing it yourself.

0426. **Amaliire si gamu. ( "Tukkuse" taba:)** Repletion is not reached at the same time (by all

eaters).

0427. **Amaluma : si njala (= gakira enjala).** Eating without vegetables (meat etc.) does not mean hunger. "Half a loaf is better than no bread". "Beter

0428. **Amaluma tegeegombya njala.** Having food without relish does not make one wish for famine. It is better to have essentials only than nothing at all. "Half a loaf is better than no bread".

0429. **Amalume abiri : tegabeera mu lugo lumu.** (Empanga ebbiri:) Two (strong) bulls do not do well in the same kraal.

0430. **Amambulugga gajja kiro : ag'emisana galuma (= ge gatta).** Mumps come on at night : those of the day-time are painful (are killing). Used as form of refusal: "I don't want to have anything to do with it".

0431 **Amamese amangi tigeesimira bunnyanya : nga tiwali njangwa.** (Too) many mice don't dig holes for themselves : unless there is a cat about. Too many people together do not accomplish useful work; unless there is one who drives them on.

0432. **Amampaati aga nnyini nkoko : nti "enkoko**

**zange zibuukira omuyagi**"; nti "ente esinga obunene ebuuka emituba". Vanity makes the owner of hens say : "my chickens fly over a muyagi shrub"; (ironical reply) "and the cow that is bigger (than a hen) will fly over a bark-cloth-tree".

**0433 Amampaati ageegoloza omukadde :**  
**ng'agenda kukula (or: sso nga takyawanvu-wa).** It is pride that makes the old man stretch himself : as if he was going to grow (or: although he cannot get any taller).

**0434 Amansonyinsonyi : gassa olugave. (cf. Okwerinda si buti: 3845)** Shyness killed the pangolin (scaly ant-eater). It did not look up and therefore it did not see its enemies.

**0435. Amaanyi amatono : gakugabanya otulo.** Little strength (weakness) : makes you choose sleep. You don't feel like carrying on conversation or helping others.

**0436. Amaanyi ameemanye : ge gamala ebita e mbuga.** Imaginary strength : breaks the beerpots in the chief's place. One who imagines himself to be strong and tries to lift the calabashes full with beer, will break them. "Pride will have a fall".



0437. "**Amaanyi gampweddeko**" : **ng'omusajja** azaala. (Siwoza, amaanyi:) "My strength is finished" (says the lazy man) : (and they answer him ironically) like that of a man who brings forth. That might happen to a woman, but not to a man.

0438. **Amaanyi ga nnabugi : gamukubya akyali muto**. The hardness of old mutuba-bark (special kind of ficus) is the reason, why it is beaten, when still young. When young, it is still soft and pliable. Children must be trained at an early age.

0439. **Amaanyi gava mu kulya**. (Amaanyi **g'endiga**: The strength (and value) of the sheep comes from its tail (fat and movement). Said of people who are backed up by influential persons.

0440.

0441 **Amaanyi tegawala luga**. Mere force does not peel the stick (because of the thorns on it). Be careful in all your undertakings!

0442 **Amaanyi tegalya bwami : singa ennaana ye kabaka w'ennyonyi**. Mere strength does not acquire a chieftainship : otherwise the hornbill would be the king of the birds.

0443. **Amaanyi tigalya : ennaana terya nkoko (= singa ennaana emazeewo enkoko).** Mere force brings no success : the hornbill does not eat the chicken. "Discretion is the better part of valour".

0444. **Amasannanzira : gatta agazimbako** n'omubuuzebwa. (Masannanzira :) Cross-roads : kill the one who builds on them and the one whom people are looking for. One who builds on cross-roads is in for trouble. Drawbacks of publicity.

0445. **Amasavu g'ennaana : gasaala ekka kibira. (Ekyatta omwami:)** The fat of the hornbill : sizzles when it glides down (without beating the wings) to the forest. It makes a noise like sizzling fat. Applied for "furnishing knowledge when it is too late".

0446. **"Amasavu si mugabano" : ow'amaanyi ng'aganyaze.** "Fat is no (valuable) gift" : (thus you console yourself) when a strong fellow has taken it (from you).

0447. **Amasaawa : si malima.** Superficially scratching off the weeds : is not cultivating. Do things thoroughly! Starting only is not enough.

0448. **Amasiga tegagwako musulo.** On cooking-stones there falls no dew. They are always ready for

the visitors (or the hungry).

0449. **Amasika ngabo : tigalema.** The taking hold of shield (and spear) : can be done by anybody. Said of one who brags with his fighting spirit and is coward, when the fighting starts.

0450. **Amaaso agalwa : ku mutwe gatikkira engule.** (Omuddu awulira) Eyes that know how to wait : put the crown on the head. Patient obedience leads to a chieftainship.

0451. **Amaaso amabi : tigayiwa tulo.** (Maaso mabi:)

0452. **Amaaso amati : galamusa nnyinimu.** Fearful (timorous) eyes : greet the owner of the house. It is customary that the visitor is greeted first by those in the house.

0453. **Amaaso batadde ku gwaka : ne beerabira ogunyooka.** They have their eyes on a fire that burns : and forget the one that only smoulders. Men are attracted by riches, fame, glory, and have no time for humble things.

0454. **Amaaso gajjirira omu : galaba bangi.** Eyes that have come to see one person : see many. The

visitor will see many others. Simple actions often bring complications.

0455. **Amaaso gakuli nga ekiwuugulu ekisibe endege.** You have a face like an owl with bells on its legs.

0456. **Amaaso gamwesimbye : ng'ag'enkoko enywa mu lwendo.** He stares with his eyes : like a chicken drinking from a ladle (looking skywards for swallowing).

0457. **Amaaso ge gatya.** It is the eyes that are afraid. The first impression on judging the distance for a journey or the amount of work to be done exaggerates the difficulties and underestimates the energy. Imaginary difficulties.

0458. **Amaaso g'enjala : gatuukira mu lusuku.** Hungry eyes are directed towards the bananary. Reproach for people who, as visitors, look round greedily and inquisitively.

0459. **Amata g'ennyana - - ( Ga nnyana:)**

0460. **Amatama mangi : tigabaamu bugenyi.** Big words : contain no presents.

0461. **Amatambulire : tigali wamu.** The manner of walking : is not the same with everybody. Walking, running, slinking, crawling, marching etc.

0462. **Amatole amanene : teganyaga mwana.**  
(Matole manene:)

0463. **Amatu ag'emputtu : gakubya nnyinigo.**  
Stubborn ears : bring blows on their owner. Germ.  
"Wer nicht horen will, muss filhlen".

0464. **Amatu baagateekako kuwoomya mutwe?**  
Have they put ears on (only) to adorn the head? Ears are given to hear. "Mina amatu agawulira, awulire" .

0465. **Amatu g'omubaazi gawulira kya "embwa etwala ennyama yo"** : omusaba taku-wa. (Matu ga mubaazi:) The ears of the butcher hear (if you tell him) "the dog is stealing your meat" : but if you ask him (for meat), he does not give it to you.  
Convenient deafness!

0466. **Amatu mulimu amazaana? :** gohna maami (= matongole) (or: timubamu mazaa-na). Is there anything servile in ears? : they are entirely independent. Each ear is independent of the other.

0467. **Amatu tigalya maluma.** Ears don't eat food

without relish. They want always something new, interesting, spicy.

0468 **Amawolu : galiibwa mujjukiza.** Cold food (left over from the night before) : is eaten by one who asks for it. Adults, as a rule, are shy to show themselves so hungry.

0469 **Amaawule : 1) ge gawola; 2) tigookya mutima. (Agatali maawule:) Matooke** divided up in portions : 1) cool nicely down; 2) don't burn the heart. Do not take things as hot as they are cooked! Meet excitement with calm mind!

0470. **Amawuunire g'empisi : ge magendere.** The grunting of the hyena : is the sign that it moves about.

0470. **Amayumba bisaka : tomanyanya bibaamu.** (Ennyumba kisaka:) Houses are like thickets : you don't know what is inside.

0471. **Amayumba bunyonyi : buli akafuluma kazimba bwako.** Houses are like birds : each one builds it in its own way. In the different homesteads you find different laws, customs etc. P.

0472. **Amazeeko nga muwogo : waggulu nva,**

**wakati nku, wansi mmere.** He is self-sufficient like the cassava-plant : on top greens, in the middle fire-wood, below food.

**0473. Amaziga amaggya : gajjukiza amakadde.**

New tears : bring old ones back to memory. A new bereavement renews the sorrow of the former one.

**0474. Amazina g'ekirevu : gajjira ku mmere.** (cf. Omukulu all awawe: 4190) The dancing of the beard : starts when food is brought. Joyous expectation of a good feed. M.78.

**0475. Amazumwe (= amazuuku) : nga nnyina mwami azaala omwami.** (Kitembe kissa: ) (It is) a wonderful thing : as when the mother of a chief brings forth another chief. Like Nnanteza who was the mother of two kings: Jjunju and Ssemakookiro.

**0476. Amazzi amatono : gabooza ente; nti baleete ez'abaana zimale okunywa (= nti leka enzadde zinywe).** A little water (scarcity of water) : prevents (the whole herd of) cows (from drinking); (the herdsmen give the order) to bring the mother-cows first to drink. Precedence of elders etc. A man with few possessions chooses carefully his heir. Only favourites are given rare things.

**0477. Amazzi bwe gakalira : gadda ku mwala.**

When the water (in a stream) dries up : it concentrates in the middle (from where it spreads). In distress one returns to the original (reliable) sources.

0478. **Amazzi tigeerabira gye gava : waabo mpewo.** (Omwana tiyeerabira waabo:) Water does not forget its origin : its home is the cold. The natural and usual state of the water is cold. Even when it is heated up to boiling point, it will cool down to its original temperature. - Application: One does not forget his own clan and is naturally attracted by his clansmen.

0479. **Ambuzeeko n'empuluwujju.** (Takyawulizikako:) I lost sight of him altogether. "Empuluwujju" is a rare insect. Therefore the saying means: I have as little idea about his where-about as about the where-about of the mpuluwujju. Or: He disappeared from my sight as a broken cupping horn (which is thrown away as useless).

0480. **Amegga omunafu : tassaako mannyo.** (**Amezze:**) One who has thrown a weak man in wrestling : does not start using his teeth (biting him). Noble-mindedness, sporting spirit!

0481. **Amezze : n'assaako n'okuluma.** He has



thrown (his opponent) in wrestling : and goes on to bite him (kick him). "Adding insult to injury".

0482. **Amuguddeko akayiifuyiifu : omugole ku nkyakya.** (Kiyiifuyiifu: ) He fell upon him suddenly : as a young wife upon the cracks on her husband's feet First fervour!

0483. **Amukubye akakule : enkuyege k'ekuba essabo.** He scorned him with a burst of laughter : as the termite scorns the lubaale-grass-temple. The termites are not harmed by the lubaale-shrine, although they eat it up. Their "enduulu", when men approach, sounds like laughter, scorning the awe, people have for the shrine.

0484. **Amussizza kasiiso : ow'endali k'assa omukukumi.** (cf. Omussizza: 4325).

0485. **Amuvuddeko bukumbu : ng'enkuyege ku ggi.** (cf. Nvuddeko: 3388) He left him without success : as the termite left the egg.

0486. **Anaabulwa omwana : anaaweeka ejjinja.** A woman who has no child : will carry a stone on her back. She wants to appear like others. Used to criticise imitation of modes and fashions. One does not want to be "singular".

0487. **Anaggula omunaku amatu : "wano waliwo kitaawo ne nnyoko"**. He who wants to open the ears of a poor man : need only say to him: "Here is your father and your mother".

0488. **Anaakuboolera mu lumbe : nti ggwe wa maanyi**. If a man, in case of bereavement, considers you as being outside the clan (being no relation of the dead person) : (he will say to you) you have the strength (to go to Bulemeezi to take the death notice there). The relatives of the deceased are supposed to have no strength left in their sadness.

0489. **Anaakuggya ennimi : ageya nnyoko ng'olaba (= nga w'oli)**. He who speaks ill about your mother in your presence : makes you tell her (what the slanderer has said). A man who speaks ill about your relations (friends etc.), causes you to speak evil about him to them.

0490. **Anaakugoba embuga : nti omwami yeesaze akajegere. (cf. Anaakutiisa: 0499)** He who wants to drive you away from your chief's place : (says) the chief is in a fury.

0491. **Anaakugoba ku nswa : nti tolya omulalu**. He who intends to drive you away from the flying ants :

(says) don't eat the mulalu (the first flying ant emerging from the kiswa)! Used for warning off a person from a thing in order to get it yourself afterwards.

0492. **Anaakulyako omwana : ayogera kiganda kyennyini.** One who wishes to take your child away from you : speaks of real relationship.

0493 **Anaakulyamu olukwe : akugwa mu kifuba.** He who will betray you : embraces you.

0494. **Anaakuliisa akasolo akabi : akalya akabeera (= akawaana).** He will make you eat a bad (uneatable) animal : if he eats and praises it. Enticing, seducing, making sin attractive.

0495. **Anaakumaza emmere : akuwa nguuli omutali sooda.** One who wants to stop you eating (= wants to kill you) : gives you "waragi" (distilled beer or spirits) without soda, i.e. "neat". A bottle of such stuff can kill a man.

0496. **Anaakusengezzesa omuto : nti wano tegusukkawo. (omwenge)** He who wants to urge you on to filter half-fermented beer : (says) it should not be left longer to ferment. Used for urging on somebody to rash, precipitate action, when it would be better to wait.

0497. **Anaakussa ekkande : "kasooli wa kuno tayera, awunda"**. One who wants to place you on barren land : (praises it, saying) "Maize not only grows in abundance here, but it is a pleasure to look at it".

0498. **Anaakusiba olumbe olumbe : nti yaluggya wala; nti we lulema tossa wansi?** A man who wants to say of you that you have an incurable disease : says "He got it from afar (i.e. that is a long and chronic evil)"; (ironical answer) "If it is so heavy for you (having carried it from so far a place) won't you put it down (and rest a while)?"

0499. **Anaakutiisa embuga : nti "omwami yeesaze akajegere"**. (cf. **Anaakugoba embu-ga: 0490**) One who wants to frighten you away from the chief's place : says: "The chief is in a fury".

0500. **Anaakuttira amaka : nti "ogunnema gusula bweru"**. (**omulimu**) A concubine who wants to spoil the peace of your home : (says) "work that is too much for me, sleeps outside" (i.e. I can do anything, nothing is too much for me). She is jealous of her concubine (fellow-wife) and wants to get her away.

0501. **Anaakuvuma obubi : akubuvumira ku ndwadde**. He who wants to abuse you with

offending words : abuses you in your sick-ness.  
Instead of condoling with you, he accuses you of  
pretending to be sick.

**0502. Anaakuvumira mu magezi : avuma mwana**  
(= **akuvumira mu mwana**). One who wants to  
abuse you in a clever way : abuses your child (=   
abuses you through your child).

**0503. Anaakweggyako : tabula ntondo. (cf.**  
**Olunaanoba: 3991)** A woman who wants to get  
away from you : undoubtedly has a grudge (against  
you, which makes her think of divorce).

**0504. Anaalemwa ebbuzi okutuga : nti**  
**lintunuulidde.** He who will fail to strangle the big  
goat : (might say as an excuse) "It looks so pitifully  
at me". Feigning pity, hiding cowardice.

**0505. Anaamukuteerako : omulabira ku kimyu.**  
You can tell a man who is going to help to bury  
(your relation) by his girdle. He tugs up his garment  
and gets ready to dig the grave.

**0506. Anaanyumya takeereza : nnamunyi oluva**  
**ku nju ng'ekireka akuba.** He who intends to tell a  
story, does not wait long (with) : the wagtail flying  
away from the house beats its wings, dancing

immediately. The wings of the wagtail are compared here with the fringes of banana-leaves (kireka), tied round the hips in dancing (mpina).

0507. **Anaaseera owuwe : 1) nti 'leka ab'ebweru balye"; 2) asala akiika** (= He who intends to cheat his own child : 1) says "stop, let the guests eat"; 2) cuts slantingly. The slices of meat etc. are thinner at the bottom.

0508. **Anaatera okumala : akoza avulunga.** He who has almost had enough : stirs up the relish (sauce) without consideration for others. Applied to a woman who intends to leave her husband. She neglects her work, is annoying and spiteful.

0509. **Anaatera okuyomba : tabula njogera ye.** One who is in the habit of quarrelling : is soon ready with an angry word.

0510. **Anatta enzige : asooba. (cf. Bbugubugu : si muliro: 0937)** One who wants to catch locusts : approaches carefully..

0511. **Anaatuubya engo : embuzi asiba ku luzibaziba.** He who wants to entice the leopard : ties a goat to a luzibaziba-shrub. Inviting disaster. Okutuubya = okuluvuwaza (give appetite).

Luzibaziba is a liana-like shrub ("alchornea cordifolia").

**0512. Anaawangaaza obuliirize : omunwe alya gumu. (cf. Akwata empola: 0339)** One who wants to partake (of his host's) food for a long time : eats only one potato. If he ate ravenously in the beginning, he would not be welcome to stay long.

**0513. "Ani alimumpeera?" : awa wa kibungu.** (One who asks) "Who will give (the child) food for me?" : gives it to a child that has no teeth yet. It cannot masticate yet and therefore the parent gives small amounts.

**0514. Anneegobyeko : ssemukuto ball ba mayenje.** He is keeping away from me : as the ssemukuto (cricket-like insect that exudes an irritating fluid in defence, causing blisters) keeps away eaters of crickets.

**0515. Anneesibyeko : ebigalanga ku mulwadde.** He clings to me : like "bigalanga" (flatulent dyspepsia) to a sick person. I can't get rid of him.

**0516. Anneesulubabbye : nga nnasswi w'embwa.** He keeps aloof from me : as the little toe of the dog does (from the other toes).

0517. **Anoonya : alaba. He who searches : finds.**  
**"Munoonye, mulizuula"**

0518. **Anyumiriza eggunju (= effumbe) aliriisa omwami. (cf. Anaakuliisa akasolo akabi: 0494)**  
 One who praises to the sky (the meat) of a weasel (or: civet-cat) : makes even the chief eat it. People will believe the silliest things.

0519. **Anziriddemu : nga Muteesa Walugembe bwe yaddira mu b'obugulu obutono; nti mmwenna mwambale empale empanvu.** He has pity on me : as (king) Muteesa Walugembe had pity on people with thin legs; (because he said to them) all of you dress in long trousers! (to cover the unsightliness).

0520. **Asaba "ndikulaba" : ng'asaba eryenvu erimu. (cf. Osaba ndikulaba: 4539) 23.149.**

0521 **Asaba omunafu : asaba atoola.** He who asks a weak man (for something) : asks whilst taking it. The weak man has no chance to resist. "Might is right".

0522. **Asagambiza : ng'akimezezza okw'enjala. (ekitiko)** He is mad with joy : like a man who managed to rear a big mushroom in famine time.



0523. **Asagaasagana : nga bbunwe w'omukovvu.** He wavers from side to side (is undecided) : like the hip-bone of an emaciated person.

0524. **Asamirira amaddu : ayigga mbogo.** One who is crazy for meat : hunts buffalo. He will even risk his life to gratify his lust. The buffalo is the most difficult animal to hunt (cunning, vindictive, cruel). Rowl.

0525. **Asaasira omunaku : y'amuliza.** He who commiserates with a poor person (in words only): makes him cry. He reminds him only of his misery, but does not help him.

0526. **Aseka ekimwegeru : engalabi ky'eseka n'emitu mu kamwa.** He laughs secretly : as the engalabi-drum laughs with the little pegs round its face (drumming-surface). The pegs are compared to the teeth of the mouth.

0527. **Asemblerera kabaka ye muwangaazi : ennongo emera mu kiswa enkuyege tegirya.** The one who comes near the king is long-lived : the nnongo-tree (*Albizzia grandibracteata*) that grows on the ant-hill is not eaten by the ants. The king does not kill his katikkiro.

0528. **Asenga atuusa : y'anenya banne (= abatannaba kutuusa busenze).** One who has acquired a plot (kibanja) : criticises those who have not yet succeeded.

0529. **Asenga ku kiggwa : y'akumira lubaale omuliro.** He who gives his service to the shrine (of the gods) : kindles the fire for the lubaale. The lubaale-priest works for the lubaale.

0530. **Asenga omwami : tagayaala, amukolera (or: atema ebisaakaate).** (cf. **Asenga tagayaala: 0531**) .

0531. **Asenga tagayaala.** A new tenant is not lazy. Otherwise he will not be a tenant very long.

0532. **Asenguka : akwaliza bisulo.** He who leaves his plot (kibanja) : increases the number of places where you can stay. Chances of finding lodging, hospitality etc.

0533. **Asiba mu mbuzi omugwa : gwe babanja.** He who puts the rope round the goat's neck : is the one whom they make responsible. He had it last in his possession.

0534. **Asiibula nga muyala : "weeraba" tata.** He

takes his leave like a hungry fellow : (who says)  
"good-bye" without end. He hopes still to be invited  
for food.

**0535. Asigadde mu "gw'e Busami" :**

**"Nneemagaza". (omugga)** He is left in the same  
state as "the river at Busami" : (whose name is)  
"Nnee-magaza" (i.e. "I am quite at a loss").  
Busami is the name of a place. Play on words!

**0536. Asiika obulamu : tassa mukono. (cf. Awujja obulamu: 0730)** He who is frying life (= cares for the welfare of his body) : does not put his arm down (keeps moving, lest things get burnt).

**0537. Asimaasima akatiko : y'akaggyako omukonda.** One who prematurely examines a mushroom : breaks off the stalk. Those who prematurely pry into other people's plans (or interfere with them), spoil them.

**0538. Asimba emisogasoga : teyeegaanya mayiba. (or: Asimba ensogasoga - - )** One who cultivates castor-oil plants : does not drive the pigeons from his courtyard. A father who has marriageable daughters, does not prevent suitors from visiting him.

**0539. Asimba kasooli : tamulya makoola, amulinda kwengera. (cf. Kameze mu luggya:**

**2123)** He who plants maize : does not eat it during the weeding season, but waits, until it is ripe."God made time, but man made haste".

**0540. Asimira embwa lumonde : gw'etwaza.** The man who digs up potatoes for the dog (feeds him) : is the one the dog will listen to. Therefore the owner is responsible for the damage caused by the dog. Parents are responsible for their children.

**0541. Asinzidde ku ssinzi : n'asaba ekkobe. (cf. Okusenziira ku ssinzi: 3779) .**

**0542. Asirika amanya : ekikere baldbikira mu kyeya ne kikaaba mu nkuba (or: eki-kere bakibikira kwa musana, kikaaba kwa nkuba). (cf. N'asirika amanya: 3023).**

**0543. Asirikirira : tabula ky'akola.** Even one who keeps very quiet : surely does something (is not idle).

**0544. Asitukiddemu : ng'atega ogw'ekyayi.** One who gets up immediately (on hearing the click of the trap) : sets the trap with banana-fibre only. The animal might be able to tear loose. Safeguarding a thing which might be lost, unless one is quick.

**0545. Asobeddwa : ng'ayomba n'ayonsa. (cf.**

**Kakutungidde: 2091)** He is doing an impossible thing : like one who quarrels with a woman suckling her child. If the child gets sick, he will be blamed for it and he will be called a mulogo.

0546. **Asooka okufuna : yeerabira (= tamanyi) munne by'alifuna. (cf. Amala okufuna: 0420)** The one who receives (his share) first : does not worry whether his neighbour gets anything. Selfishness.

0547. **Asooka okwekweka : atenda banne okukwakwaya.** The one who has already hidden himself (in the bush) : reproaches the others (coming after him) that they make so much noise. 13.24.

0548. **Asse aga n'aga : ng'agula omugumba omunafu. (cf. Osse aga n'aga: 4564)**

0549. **Asubira : akira aloota.** The person who has hope : is better off than one who only dreams.,

0550. **Asubwa obwami : tiyetta.** The man who has failed to obtain a chieftainship : does not kill himself. One can live without being a chief.

0551. **"Asuddeko" : omulimiriza (omulumiriza) ku kkobe.** "He is at it again (he starts putting makobe fruits aside for himself)" : (so they say watching) the fellow working for food and

appropriating food that is not a part of his wages.

**0552. Asuddeyo gwa Nnaggamba. (cf. Osuddeyo: 4566)**

**0553. Asugumbira akabi : gwe katta.** He who mixes with trouble : will be killed by it. periculum, (Augustine). Engl. "Opportunity makes a thief". "Playing with fire".

**0554. Asugumbira entalo : y'azifiiramu. (cf. Asugumbira akabi: 0553)** He who rashly mixes in battles : will die in them

**0555. Asugumbira okulaba ensolo : gw'erya. (cf. Asugumbira akabi: 0553)** The one who incautiously tries to see the (wild) animal : will be eaten by it.

**0556. Asula obubi (= awabi) : omulabira ku nkeera.** The man who sleeps badly : you see him early in the morning. He is in a hurry to get to a better place.

**0557. Ataabalamule : nti "baleke baggwekerere".** The one who is not likely to rule them (the children) : (says) "Let them fight with each other". The indulgent parent.

0558. **Atabalira nnyina : talemerwa. (cf. Atwalira nnyina: 0683)**

0559. **Atabyetisse : tamanyi buzito bwabyo. (ebintu)** The man who has not carried loads himself : does not know how heavy they are.

0560. **Ataafiriddwa wuwe : agamba nti "Iumumenye".** A man who has not lost his own (relation) by death : says "lumumenye" ("death has broken him"). Condolence without much sympathy.

0561. **Ataafiirwanga ggole : agamba nti "libongoota".** One who has never yet lost a bride by death : is inclined to say "She is drowsy" (although she might be seriously ill). Experience makes you know the signs of danger.

0562. **Atagala ng'obusajja bw'e Bulemeezi : bulekerera okulwanira enswa ne bulwanira envubo, nti "Envubo eno ggwe wagnosisima?"** He acts stupidly like the little men of Bulemeezi who stop fighting for the flying ants and fight for the "nvubo" (hole dug at the side of the anthill) saying: "Did you dig this hole?"

0563. **Atagukwanye : (ye agamba) nti**

**"banaakitiza!" (= balina akatinko).** He who is not in love himself : (says) "They are infatuated with love".

0564. **Ataagunjule wuwe : agunjula muzaana.** A father will not bring his own child up well : (if) he brings up (only) his slave. If the slave is told to do all the work, the child will be spoilt and lazy.

0565. **Ataguyiisizza : y'agunenyenza munne, nti "agumye n'aguwanga".** The one who has not brewed the beer : complains to his friend about it, (saying) "He refused me a drink and did it rudely" (although the real reason was his coming, when the beer was finished).

0566. **Atajjukira bya dda : tagaba.** One who does not remember things of old : is not generous. He does not think of past merits of people or their parents, is narrow-minded and inconsiderate. P.

0567. **Atajjukiza mugagga : alina ky'aliira. (cf. Sijjukiza mugagga: 4788)**

0568. **Atakedde takedde mukeeze : kuzzaayo buwufu.** One who is late, is later than the earlier man (who has gone away already) : (that means) going back (without having achieved the purpose of



coming).

**0569. Atakirambudde : y'akiyita ekigumba. (ekitiko)** He who does not (frequently) inspect the place where mushrooms grow : calls it a barren place. Other people will come and take the mushroom, before he has a chance.

**0570. Atakirya : takimanya buwoomi.** The one who does not eat it : does not know its sweetness. Pleasure is understood only by those who have experienced it.

**0580. Ataakiweereza : y'akiyita ekitunzi.** The man who has not sent the thing (for sale) himself : calls it valueless. Despising other people's efforts.

**0581. Atakubalira : naawe tomubalira; ennyanja ekutta omizeeko. (cf. Atakusonyiwa: 0589)** The person who shows no consideration for you : you also show no consideration for him; the lake kills you, whilst you swallow its water. Revenge!.

**0582. Atabukubuuza : abukuzimbiriza. (obugenyi)** He who does not ask you about the news (obugenyi) : makes you keep silent about them. You conclude that he is not interested in your experiences on a journey.

0583. Ataakulaba : akunyooma. (cf. Omubiri bwe gukuggwa: 4053)

0584. **Atakulabye : takubala.** He who has not seen you : does not count you in (when distributing food, things etc.).

0585 **Atakulekera : naawe tomulekera; ennyanja ekutta omira.** (cf. Atakubalira: 0581; cf.

**Atakusonyiwa: 0589)** He who gives you nothing : you also give him nothing; the lake kills you whilst you are swallowing. Revenge.

0586. **Atakulongooseze : y'agamba nti kinaamala.** The one who says that will do : prevents you from finishing the work properly.

0587. **Atakumanyi : azikuyooza mu mulyango.** (ennaku) (cf. Atamanya nnaku: 0607)

0588. **Atakumanyi busajja : lumonde akuwa mumenyemu.** He who does not realize that you are a man : gives you little pieces of (cooked) potatoes. To a man the host must give a whole good-sized potato. Underestimating one's dignity.

0589. **Atakusonyiwa : naawe tomusonyiwa;**

**ennyanja ekutta omira.**

One who does not forgive you : you don't forgive him either; the lake kills you, whilst you are drinking (its water in drowning).

**0590. Atakuta mukono : akusuuza ebya beene.**

The man who does not free your hand : makes you drop other people's things. One who pesters you continually, prevents you from doing your work.

0591. Atakuzadde : akutikka ejjinja. (cf. Tamuzadde: 4996).

**0592. Atakwagala : akumanyiiza eky'ekibuga.**

**(enjala)** The one who does not like you : says you are used to the privations (hunger) of the town. He scorns you, saying: "Oh that hungry fellow, that needy wretch, he does not know any better"..

**0593. Atakwagala : ky'asanga ky'akutema.** The one who does not like you : spreads every calumny he has heard about you.

**0594. Ataakwalize nnanda : akulaga kifo, nti "oyo agenze muganda wo".** He that will not increase the number of your (well known) relations: is the one who points at the place (where a relation of yours, unknown to you, has been sitting, saying) "that person who just went away, is a relative of yours". If

he had said that before, it would have meant establishing closer relations.

**0595. Atali muzimbi : empagi bw'emukuba, tewaba musango.** If a pole hits somebody who is not a builder : he cannot complain. He has nothing to do on the building-site. Interference!

**0596. Atalina maanyi : tagwa ddalu.** He who has not got strength : does not become mad. Mad people, as a rule have great strength and endurance.

**0597. Atalina muka mwana : yeekaamwana yekka.** The man who has no daughter-in-law : grouses by himself. He has to look after himself in everything.

**0598. Atali nnannyini mbooli : asima aligguula.** He who is not the owner of the potatoes : digs them up negligently. Carelessness in treating other people's property.

**0599. Atali nnyini mwana : tamufiirira.** The one who is not the owner (parent) of the child : is not ready to die for it.

**0600. Atali nnyoko : 1) akulaba mu mutwe, eyakuzaala akulaba eri olubuto; 2) aku- wa nsigo**

**ng'omwaka gugwako; 3) takugerera nnaku za bukulu.** One who is not your mother : 1) looks at your head (outer looks), your mother looks at your belly (and worries whether you have enough food and has pity on your hunger); 2) gives you seeds, when the planting season is finished and when it is too late for planting (your mother would help in time); 3) cannot estimate your age (your mother knows it).

**0601. Ataliwo: tagwirwa mutti.** A tree does not fall on one who is not there. Used in proving an "alibi". No guilt.

**0602. Ataliwo : y'atta embogo.** The one who was not there : kills the buffalo. He shows the others how they should have attacked it. Cheap advice. "Empty vessels make the greatest sound".

**0603. Ataalugende : entanda akusibira ya menu.** He who need not travel himself : makes up a food-parcel for you with menu (unsubstantial food, quickly perishable). An inconsiderate person will always underrate somebody else's needs.

**0604. Ataalukutambulire : akusibira ya menu.** (cf. Ataalugende: 0603)

0605. **Atalutambudde : 1) nti "kaakano badda"; 2) nti "kaakano baziruma enteega".** (cf. **Magezi g'atagenze: 2678**) He who has not gone on the journey (lugendo) with others : (thinks by him- self) 1) now they will be coming back (he feels lonely); 2) now they gnaw the bones (of the goats) (he envies them).

0606. **Atalutambudde : y'alunenyenza munne.** He who did not make the journey himself : reproaches the other (for coming back late).

0607. **Atamanya nnaku : akuziyooza mu mulyango.** One who has no personal experience of sorrow : pities you at the doorway only. He does not listen sympathetically. He does not let you in and explain in detail. Tamanyi kukusaasira.

0608. **Atamanyi bifa ku mwoyo gwa munne : enkumbi afulumya bbiri.** (A woman) who does not know what is going on in the mind of her co-wife : puts out two hoes. Perhaps she is sick. Lack of consideration!

0609. **Atamanyi bikiinwa : bwe bamuyita okulya ng'asembera.** One who does not understand a joke : sits down, if they invite him to the meal (although he sees that there is not enough food).

**0610. Atamanyi bikiinwa (= bisaagwa, = kusaaga) : emmese bw'emusaba ekigwo, atoola musanvu kukuba. (cf. Atamanyi bya kusaaga: 0612)** One who does not understand fun : gets hold of a cudgel to fight, if the mouse invites him to a wrestling bout. Attitude of the mouse when standing on its hindlegs.

**0611. Atamanyi busungu bwa muddugavu : amutikka entamu.** He who does not know the anger of the black man : puts a cooking pot on his head. A cooking-pot is black with soot and makes him blacker than he is.

**0612. Atamanyi bya kusaaga : emmese bw'emusaba ekigwo, addira muggo.**

**0613. Atamanyi liiso bwe liruma : anyiga mu ly'emmind.** The man who does not know how painful an eye can be : presses down tobacco in the opening (liiso) of the pipe. Play on words: liiso ly'omuntu - liiso ly'emmind. Rub .C.265.

**0614 Atamanyi mpewo y'emagombe : olusanja ajja na lumu.** He who does not know how cold it is in the underworld : comes (to the burial) with one single dry banana leaf. He brings nothing for the dead. - Dry banana leaves were spread on the ground

for the mourners to sleep on. Duta 1.

**0615. Atamanyi mpewo y'emagombe : y'amma omufu olubugo. (cf. Tabyetisse: 4984; cf.**

**Eyeebikka ebbiri: 1839)** One who has not experienced the cold in the underworld : refuses to bring a lubugo for the dead. miseris succurrere disco" (Dido in Virgil). Therefore the numerous "mabugo" for the dead body. - Also applied in a case where too few workmen are sent for a job; or where too little money is given to one who is sent to buy a thing.

**0616. Atamanyi nnaku : y'agamba nti "Baagenda kusevena", sso nga baagenda kutu- fiirira.** He who does not know the hardships (of a soldier in war) : says "They went to play at soldiering", although they went to die for us. "He jests at scars that never felt a wound".

**0617. Atamanyi : tamanya nti tamanyi.** The man who knows nothing : does not know that he knows nothing.

**0618. Atambula sserebu : ng'eyakwana ogw'okumpi. (cf. Okutambula sserebu: 3787; cf. Osereggana: 4553)** A man who goes incessantly (to a place) : (behaves) like one who has his sweet- heart in the neighbourhood. Expression of envy.



0619. **Atambula : y'abiraba.** (cf. **Ekifo ekimu: 1281**) One who travels : sees things.

0620 **Atamukedde : y'amutenda endya embi.** He who comes later than the other man (to the meal) : blames him for eating ravenously.

0621. **Atamukutte : y'agamba nti "mutenge, tugende!"** (or: **nti "megga, tugende!"**). (cf. **Twamukutte: 5162**) The one who is not wrestling : says "throw him and let us go". It is easier to give advice than to carry it out.

0622. **Atamusuza : y'amutenda eggonjebwa.** He that never gave him shelter before : praises him for gentle manners. He does not know him yet. "All that glistens is not gold".

0623. **Atamuzadde : amutikka ejjinja.** (cf. **Atakuzadde: 0591; cf. Tamuzadde: 4996**)

0624. **Atamuzadde : amutunula mu mutwe; naye amuzadde amutunula eri olubuto.** (cf. **Atali nnyoko: 0600**) .

0625. **Atamuzadde : y'amukuza.** The man who is not the parent of the child : is the one who is fit to bring it up Old custom of the Baganda: "Omwana takulira wa kitaawe". Parents are often too soft and

too indulgent.

0626. **Atamwa omukwano omukadde : nga n'omuggya aligutammia.** One who gets tired of an old friendship : will also get tired of a new one. Fickleness!.

0627. **Atangaaliridde : ng'azadde ekifudde. (cf. Otangaalirira: 4571)**

0628 **Atannabambula : tomuyita "kabaaga-mbwa".** He who has not yet returned from his hunt unsuccessfully : don't call him a skinner of dogs. There is still a chance that he returns with-nnyama.

0629. **Atannafa : tiyeevuma ggwanga.** One who is not dead yet : does not speak evil of his tribe. Otherwise he would deprive himself of the possibility of going "home".

0629. **Atannafa : tiyeezika..** One who has not died yet : is not going to bury himself. It would be folly to squander one's property, as long as one has hopes of living. Cf. legend in Ap.Eng.56!

0630. **Atannagula : tayisa lutala.** One who has not bought anything yet : does not let one food parcel pass un- inspected. He wants to strike the best

bargain.

0631. **Atannaguzza : y'aseka (or: asekerera aguzzizza).** He who is not involved in a dispute : laughs (or: laughs at one who is involved).

0632. **Atannakoma kulambula : tamalamu bya kutenda.** One who has not yet finished his tour of inspection : does not praise everything. He might not be pleased with what he has not yet seen.

0633. **Atannasesema : ye yeetenda okugonza. (cf. Asooka okwekweka: 0547)** The one who has not vomited yet : fancies himself to have chewed well. He imagines he has done better than others.

0634. **Atannayita : y'atenda nnyina obufumbi (= okufumba).** One who has not yet left his own home : praises his mother for cooking well. He has no experience of how others cook. Small horizon.

0635. **Atannaziraba : y'asekerera ajeera. (ennaku)** One who has not experienced sorrow yet : laughs at one in misery. "He jests at scars that never felt a wound" (Shakespeare).

0636. **Atasaba taweebwa : en koko oluba okunywa amazzi ng'eralamira waggulu.** One who does not

ask, does not receive : when the chicken is drinking water, it lifts its head to heaven. Even the chicken prays.

0637. **Ataasa omuto akambe : amuwa kati.** One who wants to save a child from harm, when it plays with a knife : gives him a piece of wood. Averting one's attention from a dangerous thing.

0638. **Atasaasira mwavu : ageya mugeye.** One who feels no pity on a poor man : talks evil of him. Expression used to encourage another to be charitable.

0639. **Atasasula mabanja 1) amaaso aganaabira mu nsiko; 2) abanjirwa mu kikunta.** One who does not pay his debts : 1) washes his face in the jungle (he does not dare to wash himself in the open, his creditor might see him); 2) is asked for payment, when still in bed (the creditor comes very early to find him at home).

0641. **Atasenza bantu : bamuwa ddagala, alyoke asenze.** (A master) who cannot (or does not want to) get settlers (on his land) : is influenced by means of charris so that he should get (admit) settlers.

0642. **Atasenza : "omusu sigulya mwami".** He

who does not like settlers on his land : (says) "the edible rat does not eat the chief". He prefers to be alone and undisturbed.

0643. **Atatya musajja munne : tawangaala.** One who does not respect his fellow-man : won't live long. He underrates his neighbour's strength and is overcome by him.

0644. **Atava ku mbuga bamuwa omusibe atalina muguwa.** (cf. **Bw'otova ku mbuga: 1105**)

0645. **Atava ku mulungi : afa awoza.** (cf. **Bw'otova: 1106**)

0645. **Atava ku mulungi : afa awoza (c.f. Bw'otoya: 1106)** He who does not want to leave a beautiful woman alone (or any enticing thing like money, nnyama etc.) : must defend himself (arguing) until death. All reasoning with him is of no avail.

0646. **Atava ku nnyama : asala eddiba.** The man who never stops scratching off the meat (from the skin) : will cut the skin. Dutch "Wie het onderst uit de kan will hebben: krijgt het lid".

0647. **Ataawone bwavu : 1) agula wa mutunda-bikadde; 2) asuubula magi.** One who will never get

rid of poverty : 1) buys from a secondhand dealer (what he buys there, won't last); 2) deals in eggs (they perish soon).

0648. Atawulidde : taloopu mbuga. One who has not heard (anything evil about his neighbour) : does not go to court to accuse (him).

0649. **Atayombera mukwano : nga munne tamwagala.** (cf. **Siyombera mukwano: 4853**) A man who does not quarrel about neglected friendship (namely that the friend does not come to see him. etc.) : does not love his friend.

0650. **Atazimbira Muzinge : alirya w'ekyalo (= akaalo)?** He who does not build for the king : where will he get a little chieftainship? "Muzinge" (peacock) is the king of the birds.

0651. **Atazimbye ku luzzi : alya olw'eggulo (= emmere alya lwa ggulo).** (cf. **Nsambu y'ewala: 3325**) One who does not build (his home) near the well : eats late in the evening. Going to the far-away well will postpone his meal.

0652. **Atazze mbwa ye kumpi : nti "eyange eyigga n'ekiro".** The one who does not keep his dog near him : says "my dog hunts even at night". It will be

eaten by the leopard. - Not taking care of one's property, especially of children; letting them roam about at night-time.

**0653. Atega akwasa : teyeekaanya kulambula.**

One who puts out a trap to catch (enkwale etc.) does not neglect to inspect it. Don't do things by halves!

**0654. Atega emingi : atega ategulula (= tanyaata).**

(cf. **Atega ogumu: 0655**) He who sets many traps : sets them and takes out the catch (or: does not go without meat).

**0655. Atega ogumu : taliira. (omutego)** The man

who sets only one trap : won't have meat (with his matooke). Perseverance! "A home is not built on one pole".

**0656. Ategejja : ng'asaba oluwanga obulamu; nti ye oyo ekyamutta kyali kiki? (cf. Otengejja: 4574)**

He takes (useless) trouble : like one who asks life from a skull; (question) what has killed that one? He to whom the skull belonged, was also killed by death.

**0657. Ate tuwakanire ebaagwa? Nti munda**

**mulimu ento? Tulinde tunaalaba.** Why should we argue about an animal that is being skinned?

Whether there is a young one inside? Let us wait and see!

0658. **Atta ekizigo : asooba.** He who puts up a net (for catching the animal) : walks carefully (without making a noise).

0659. **Atta munne : gwe batta. (cf. Akwata munne gwe batta: 0341)** He who kills his neighbour : will be killed himself.

0660. **Atudde entitibbwa : kabootongo z'atuula mu mumwa.** He sits immovably : as syphilis sits on the lips (i.e. a long time, without healing up).

0661. **Atudde katubidde : ng'embwa bw'etuula mu lumbe lwa nte.** He is sitting and does not move away : as a dog sits where they have killed a cow. The dog won't budge, till he gets something.

0662. **Atudde kitebe : enjala ky'etuula mu lubuto.** He sits there firmly established, as hunger sits in the stomach. If you feed it at midday, in the evening it is still there.

0663. **Atudde kiyaziyazi : omugumba ky'atuula ku mbaga. (cf. Okutuula ekiyaziyazi: 3798).** He (she) sits pompously : as the barren woman sits at a



feast. To attract the attention of a possible partner. A woman with children would be ashamed to do so.

**0664. Atudde obukonge : Ndawula bwe yatuula mu Butwala. (cf. Ntudde obukonge: 3377)** He sits (immovably) like a tree-stump : as prince Ndawula sat at Butwala. He lived there a very long time. Used of people sitting down to beer.

**0665. Atuuga akatale : tabalirira balema.** One who throws the marketplace into a panic : does not consider the lame. They cannot run away. - Used for orders impossible to fulfill.

**0666. Atuli mu ttaano : ekkumi likwata mpaawo.** He is on our five fingers (hand) : ten fingers get hold of a bowl (full of beer). One hand gets hold of a thief, two hands of something you should appreciate. Rule of politeness.

**0667. Atuma omukulu : tamagamaga.** A man who wants to ask an elderly person for a service : does not look round (for a long time). He goes directly to him, because he has confidence that he will be able to do it.

**0668. Atunda ayolesa : y'atera okumaza (= okumalawo).** A businessman who exhibits (his

wares) : is likely to sell out. Importance of advertising.

0669. **Atunda omutwe gw'ente : amala kunyiga ku gugwe.** He who sells the head of a cow : should first feel his own head (feeling that there is no meat on it). He should not ask too high a price for mere bones.

0670. **Atunula "bakimpe nkirye" : ng'abali emiryango tebakyagala.** He looks in as if thinking "give me some of it so that I can eat it" : seeing that those in the ddiro don't like it. Hungry eyes!. Similar sayings might be found under "Otunula - - " or under "Okutunula - ".

0671. **Atunula baakitujjula (= baakitijjula) : ng'emmanvu (= ng'engalabi) eyoza lu- monde.** He looks ugly (ill-humoured, dejected) : like a little trough (or: an engalabi- drum) used for washing potatoes.

0672. **Atunula bunuuza : ng'omubbi taleese.** He looks disjointed (disappointed) : like a thief who has not brought anything (who was unsuccessful).

0673. **Atunula gamyansa : ng'omufumbo amira agookya.** (cf. Otunula: 4590)

0674. **Atunula kalyolyongo : ng'embwa eyota ekikoomi.** He looks malicious : like a dog warming itself at the fire.

0675. **Atunula katubidde : ng'ow'ekirevu ageregeza.** He looks as if he could not move : like a bearded fellow who has the dribble of his saliva still in his beard (after the night's sleep).

0676. **Atunula kirungube : 1) ng'embuzi eyali ekulabye; 2) ng'esswera ekkube.** He looks and stares : 1) like a goat which has seen you; 2) like a big fly that has been hit.

0677. **Atunula "kiwe omuliro". (kyoto)** He looks like one who says "give it more fire!" (cook quicker, I am frightfully hungry).

0678. **Atunula kyamuli : ng'essalambwa ery'ensenke.** He looks with bleary eyes : like a puff-adder that is half-blind.

0679. **Atunula mbebere : ng'omukulu ateetimba. (cf. Otunula: 4599)**

0680. **Atunula mpwangali : 1) ng'embwa esudde ekyuma; 2) ng'akaabira gw'atalaba- ko; 3) ng'omukondeere amazeewo emyungu, nti olifuwa ki? (cf. Otunula: 4599)**

0681. **Atunula na kimaka : ng'eggumba eggereke ku nkolo.** He looks queer (out of place) : like a bone given as relish with a (cooked) banana-rootstock. Neither is decent food.

0682. **Atunula seddoolo : ng'omukadde ayogereza.** He looks with unwinking eyes (with a brazen face) : like an old man asking for a bride.

0683. **Atwalira nnyina : talemererwa.** He who takes anything to his mother : never says that it is too heavy. For one's mother no sacrifice is too big.

0684. **Atya omusana : talya bwami.** He who is afraid of the sun : does not become a chief. Formerly the official meetings were held in the open. Other meaning: He does not mind coming to the Lubiri often, waiting there in the sun, till he gets a post.

0685. **Avaawo asigira : 1) ejjenje lisigira nnabbubi ; nti balintwala ogw'obulanzi, osiga- langa ku baana; 2) enkoko esigira wakanke; 3) kabootongo asigira ennungu n'ebikaata.** He who leaves his place (or: He who passes away), puts in his representative (heir) : 1) the cockroach puts in the spider, (saying) "When they will take me to my work as prophet, you will stay with my children"; 2) the

hen puts in the kasanke (small red finch) (she bequeaths her feathers to the kasanke, who cannot take the big stiff feathers, but carries away the soft ones from under the wings for its nest); 3) syphilis puts in (is replaced by) cracks in the skin and rash (on palms and soles).

**0686. Avaawo asigira : 1) omuliro gusigira evvu; 2) omwezi gusigira olumuli.** One who leaves his place, puts in his representative : 1) fire leaves ashes; 2) the moon leaves the dry elephant grass stalks (used as torch when there is no moon).

**0687. Avuddewo kkope : ng'eddiba ly'engabi. (cf. Nvuddeko bukumbu: 3388)** He went away (came away) without success : as the skin comes off the bush- buck (without fat).

**0688. Avuga : sajja na mwana.** He runs (drives) like (one who says) "I did not come with a child". Leaving all the others behind.

**0689. Avuma omwali : ng'avumye eyagubumba. (cf. Bw'osekerera ekibya: 1100)** He who abuses the (unbaked) cooking pot : abuses the one who has made it. Engl. "Love me, love my dog".

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**0690. Awaddinnana nnyondo : tiwabula nkeka.**

Where a hammer beats repeatedly : there will be a crack.

0691. **Awaddugala : walaba. (cf. Eriiso ly'omukulu: 1779)** Where it is black (namely in the pupil of the eye) : there one sees. Nowadays also used in connection with ink and reading.

0692. **Awafa obuguzi : tewafa mukwano.** Where commercial dealings stop : friendship does not die. Opposite: In money matters friendship ceases.

0693. **Awafuluma omuntu : waluluma.** Where a person died : there is haunting. The muzimu hovers round.

0694. **Awagenda ekkovu : n'essonko (we ligenda).** Wherever the snail goes : there also goes the shell. Said of two persons usually seen together.

0695. **Awagenda enkumbi : tewaba wabi.** Where the hoe goes : there is no bad place. Farming is the backbone of the country.

0696. **Awagumba ennume : n'enduusi we zibeera.** Where there are males together : there will also be females.

0697. **Awagwa ekku (= etti) : tiwabula kalondererwa.** Where a big tree falls : there will always be little pieces (firewood). When a rich man dies, there is always hope of getting something.

0698. **Awagwa enkuba : tewagwa njala.** Where rain falls : falls no famine. A good "windfall" banishes poverty (want).

0699. **Awagwa enkuba : waagala ssoli.** Where rains fall : maize likes to be (thrives).

0700. **Awagwa ekinene : watuukibwa; wakanke mu lumbe lwa mpanga. (cf. Avaawo asigira: 0685)** Where a big thing falls : people gather; as the little finch at the death of the cock. When rich people die, the mourners come in numbers, hoping to inherit something.

0701. **Awakana nga muyala : nti egindi genger; ko ye nti "nedda".** He is questioning the truth of the statement (hoping that he is wrong), like a hungry man, to whom they say "In such and such a place the matooke are ripe"; he answers: Really? Is it true?

0702. **Awa kanyumiza : tewaala nkoko, waala mayiba.** At the home of a good entertainer : chicken won't increase in number, but the pigeons. He has to give away too many chickens. "Mayiba" signifies

here "visitors".

0703. **Awakula ennume : tewakula emu.** Where strong things grow : it is not just one that grows. Said of great talents, powerful people etc. The one will followers.

0704. **Awali akaloka : embizzi w'ezza omumwa. (cf. Wali akaloka: 5218) .**

0705. **"Awali eddibu tiwaluma" : nga si ggwe balikubye. (cf. Eziruma munno: 1873)** Where there is a gap between the teeth, there is no toothache : (so you say) if they have not knocked out your tooth. One does not feel the neighbour's pain.

0706. **Awali ensogasoga : tiwabula jjiba. (cf. Asimba emisogasoga: 0538)** Where there are castor-oil seeds : the pigeon is not missing. Where there are marriageable girls, there will be suitors.

0707. **Awali entumwa : tewabula mulimu.** Where there is a messenger, there is always a message (to be given to him). As at a chief's place.

0708. **Awali omugenge : siwagererwa lugero.** Where there is a leper present, one does not speak in proverbs. So many proverbs speak of lepers.



Consideration.

**0709. Awali omulema : tewaweterwa (= tewafunyirwa) lunwe (or: tewagererwa lugero).**

Where there is a lame person, one does not point with the finger at him (or: one does not use proverbs). He would think that they are speaking about him.

**0710. Awali omunyumya : tewabula nseko.** Where there is a story-teller, there is laughter (entertainment).

**0711. Awalungi tewaba wannyu : Mujaguzo evuga n'okka e Bunyolo (= n'okkirira e Bunyolo).**

The pleasant places are not always your home (i.e. you cannot always enjoy your peace at home) : when the Mujaguzo (set of 25 royal drums) sounds, you might have to go down to Bunyoro (to fight).

**0712. Awampi : walema ekkere okubuuka.** Where the distance is short : the big frog cannot jump. People living near to each other, often don't see each other for a long time.

**0713. Awampi wazaayirwa : ennyama ku magumba ga nnannyiniyo.** Where there is only a small distance (separation), there is (often) estrangement : (as it is with) the flesh on the bones of

(old or sick) people. Sickness or other circumstances often estrange people living near to each other. With old people the flesh seems to hang loose on the bones.

0714. **Awangadde busekuzo : ekinu kyatika.** If one uses the pestle a long time (crushing maize etc.) the mortar breaks. The pestle lives longer than the mortar.

0715. **Awanirira ettooke - - (cf. Ettooke oliwanirira: 1803) .**

0716. **Awanise : tavumagana nkenku.** The one who has put beer-bananas on the shelves (on the kibanyi for ripening them), should not criticise others for having inferior quality of beer. He has no guarantee yet, that he will produce a better quality. It is unwise to blame others for what can happen to ourselves.

0717. **Awasizza ekikazi ekibi : taba muwuulu.** One who has married a bad woman ; is at least no (involuntary) bachelor any longer. "Half a loaf is better than no bread".

0718. **Awasulwa olumu : wabalwa. (cf. Ogusula gwe gukuwa: 3570)** Where one can live another day : there will be appreciation. One condemned to death

rejoices on being told that the execution is postponed. There is a chance that the sentence may be commuted.

0719. **Awatali nnyoko : zikuluma olya. (enda)** If your mother is not there : your bowels ache whilst eating. The presence of the mother sweetens all food.

0720. **Awatali waggale watiibwa : singa ensekere esula mu nnyindo.** Where there are open doors one fears : otherwise the lice would live in the nose.

0721. **Awava enju : wadda ssabo.** In the place of a (hospitable) home : comes a shrine for the lubaale. Said of the home of an inhospitable man, whose father (or predecessor) was known for kind hospitality.

0722. **Awava munno : tewadda munno; awava okugulu, wadda muggo.** Where an old friend has left you : no new one comes; where you have lost a leg, a stick (crutch) comes in its place. A good friend is irreplaceable.

0723. **Awawooma enkolo : tewasigala kalu.** Where the banana-rootstock is eaten with pleasure : there remains no banana-shoot. The farmer who sells his land, undermines his existence. The trader taking from his basic capital, works towards bankruptcy.

0724. **Awaayira omufu : yeeteesa.** He who calumniates a dead person : is completely self-possessed. Dead persons cannot defend their reputation.

0725. **Awerekera ensangi : tagya nayo; kawawa akoma (= asigala) ku muyango.** One who accompanies a friend : does not go away with him; the cow-fly stops at the entrance (of the stable, whilst the cows enter). We accompany our brethren to the grave, but do not enter (into magombe) with them.

0726. **Awerekera ensusso : ow'obusa gy'awerekera ab'ewaabo. (cf. Gw'otaayogereza: 2001)** He (she) walks too far in seeing people off : as an unmarried girl does, when she sees her own people off (who came for a visit). An unmarried girl has no husband who could take it amiss; but a married person has.

0727. **Awoomerwa emyungu : y'agisibako empambo. (cf. Lungu luwoome: 2651)** He who finds the vegetable-marrow sweet : ties up its seeds (for planting them at home).

0728. **"Awo we nnalabira (= bikoma)" : nga gwe babadde bageya atuuse.** "That much I saw" : (so

one ends his uncharitable talk) when the person that has been criticised turns up. "Awo we nnalabira" is the usual end of a story.

0729. **Awoza eby'obulimba : awoza awakana.** One who pleads in court with lies : pleads stubbornly.

0730. **Awujja obulamu : tassa mukono. (cf. Asiika obulamu: 0536)** He who fans his life (takes care of his body) : does not put his arm down (keeps busy).

0731. **Awuliriza omubaluuzi : amannyo gajjako ebikalu.** One who listens to a story-teller : gets dry teeth. He listens open-mouthed.

0732. **Ayagala ekikye : n'ekya munne; obeera muzibu, oyagadde omulongo, olukoba n'olusuula? (cf. Ayagala omulongo: 0734)** A man who loves his own (treasured) property : loves also what belongs to it; you are an extraordinary fellow, if you love the mulongo and throw away the lukoba.

0733. **Ayagala obukulu : takyala.** One who likes to be master : does not go about visiting. Because in other places he has not got the influence and power as at home.

0734. **Ayagala omulongo : Ayagala n'olukoba.** He who loves the child (umbilical cord) : loves also its

mother (the strap in which the cord is wrapped up). The mulongo (umbilical cord) is wrapped up and hung up or worn on a strap. They are therefore inseparable, like mother and child.

**0735. Ayagala omuntu y'amunyiriza : eky'emisana kinyiriza olukokola. (cf. Ayagala omwavu: 0737).**

**0736. Ayagala omusiiwuufu : y'amunyiriza.** One who loves an unsightly person : (is the one who) makes him beautiful.

**0737. Ayagala omwavu y'amunyiriza : kya misana ku lukokola.** He who loves a poor man makes him tidy (helpfully removing some blemish on his body, dirt etc.) : as the midday-meal does to the elbow. Washing the hands one dries them on the arm and the elbow.

**0738. Ayagala okunyiriza ekyoto : aguma n'asiiwuuka ekyenyi. (cf. Ky'oyagala kikuseeza: 2573; cf. Ogutateganya: 3575)** A woman who (really) wants a nice fire place : does not mind trouble and lets her face get pale with ashes.

**0739. Ayeefulukuta mu nsambu : y'aliyirira abaalyanga amakota.** One who sneaks about in an

overgrown bananary : pays for those who have stolen big bunches (of matooke). If he takes little bits left over, he is thought capable of stealing big things.

0740. **Ayeemanya amalwatira : takuba ngabi.** A man who knows his own (bodily) weakness : does not kill an engabi (bush- buck). Hunting ngabi is strenuous work, not meant for weaklings.

0741. **Ayengeetana ng'aggya endoko : aziggye mu ttaka, azizza mu ttaka.** (cf. Okweye- nga: 3856)  
He is toiling for nothing, like a man who transplants seedlings : when he has taken them out of the soil, he puts them back into the soil again. Useless trouble!

0742. **Ayenjeera ng'ebikoko ebirwanidde mu musulo.** He is weak (despirited) like cocks that were fighting in the dewy grass. They are wet all over. Dampened spirits!

0743. **Ayeeraba ebbiri - - (cf. Eyeeraba ebbiri: 1846)**

0744. **Ayeerondera : taba mubbi.** (cf. Kyerondera **taba mubbi: 2525**) One who finds something (useful) for himself : is not a thief.

0745. **Ayeetegereza bba - - (cf. Eyeetegereza:**

1854).

0746. **Ayeeyereza omunafu : 1) y'amulimya; 2) y'amulwanyisa.** One who sneers at a person who is lazy : 1) makes him (her) work in the garden; 2) makes him (her) furious.

0747. **Ayimbye obubi n'obukoowu : obubwa bw'asanga.** He who is both bad and lazy : finds his lot with the dogs. His companions do not care about him and leave him to his fate.

0748. **Ayinaayina omulogo : y'amwokesa amaduudu.** One who flatters a witchdoctor : encourages him to burn the maduudu-seeds (poisonous plant: Datura Stramonium). And finally the witchdoctor will be caught. But one who tells him the truth and warns him, to leave off his evil doings, might save him. *Correptio fraterna!*

0749. **Ayita n'emmandwa : y'amanya ky'erya.** One who goes with a soothsayer (lubaale-man) : knows what he eats. The mmandwa eat many things which ordinary mortals do not eat.

0750. **Ayitaayita : y'akubuulira kaseera; nti gindi njala nnyingi.** He who travels about : can tell you where there is a shortage of food; namely in such and



such a place there is great famine.,

**0751. Ayogera byantanantana : ng'ava ku mu mulwadde, nti "we nvudde oba taliwo".** He brings a doubtful message (bigambo) : as one who comes from a sick person and says: "perhaps he is no longer where I left him" (i.e. not alive).

**0752. Ayogera kaati : ng'omuyizzi amaze okutega.** He talks without restraint (i.e. loudly) like a hunter who has put up the net. Whilst putting up the net, the hunters work silently so as not to drive the animal away.

**0753. Ayogera kaati : ng'ow'eggaali aloga; nti "nnenda kuwanga mayembe gange".** He talks without restraint, like the owner of a bicycle trying to bewitch some-body; (because he talks quite openly about his sinister intentions, saying) "I am going to set my mayembe". Mayembe means charms or handlebars! Play on words! If they try to put some spell on a person, they never talk openly like that..

**0754. Ayogera kirabika : ng'ow'ejjanga abika.** He tells (us) what is evident : like one with sore eyes, when he brings a death-notice. He seems to be weeping.

**0755. Azaala abangi : abamanyira amagezi; lumonde ababe abasiba ku muguwa. (cf. Baana ba lumonde: 0878)** One who has many children : knows their qualities; the potato-plant keeps the offspring on a string. The single potatoes in the potato-hill are connected with the plant. "It is a wise father that knows his own child" (Shakespeare).

**0756. Azaala (or: eyeezaalira) : akira atema ente.** One who brings forth a child : is better off than one who kills a cow. The meat of the cow does not last long; but a child is the possession of a life-time.

**0757. Azaala : awereera (= Bazaala beekolera).** A woman who brings forth : takes trouble upon herself (namely: okuyonsa, okuweeka, okweraliikirira etc.).

**0758. Azaala ekibi : akiwongerera.** A woman who brings forth an ugly child : makes an offering (to the lubaale) on its behalf. To secure the protection of the lubaale.

**0759. Azaala ekibi : alyowera (= ayiira, = ayirira) abasesi. (ekyana)** A woman who brings forth an ugly child : brings forth for the benefit of the scoffers. The child will be an object of derision.

**0760. Azaala omubi : azaalira abasesi. (cf. Azaala**

**ekibi : alyowera: 0759)**

**0761. Azaala omulalu y'amumanya : enseenene zigwa kwa kikome.** The parent of a mad child knows how to handle him : the grass hoppers settle down in dull weather (cannot be caught when the sun shines).

**0762. Azaala omwana omugagga : tamuwa lubugo. (cf. Baatuuka : beerabira: 0924)** If the child of a poor man gets rich : he does not bring a barkcloth (blanket) for the parent (or: he does not bring a barkcloth for the father's burial).

**0763. Azaala ow'obuwala : azaala n'ow'obulenzi.** She who brings forth a daughter : gets also a son (in-law).

**0764. Azinira ku ntujjo : afuyibwa mpaawo ddu.** He who dances at the feast of the twins : is given a full cup. The entertainer is worth his drink.

**0765. Azzizza gwa Mantambuntambu.** He has committed the offence of Mantambuntambu.

"Mantambuntambu" = bintu bya beene = other people's business; he has taken the law into his own hands, without taking the case to court.,

**0766. Babadde bawoza ogw'embwa : ng'endiga**

**erinnya enju.** They were dealing with the case of the dog (which had climbed the roof of the house) : when the sheep climbed it. For a dog to climb the roof, is a bad omen; but for a sheep to climb it, is worse. Used in recurrent bad luck. (cf. Job!) "It never rains but it pours".

**0767. Babika anzirako : ne batabika nze. (cf. Lukuba eggu: 2627; cf. Lukuba emyali: 2629; cf. Eziruma munno: 1873)** They report the death of my younger brother : and not my own. The younger man dies and leaves the elder alive. Everybody likes to be alive and is afraid of death.

**0768. Babika enjala : obajja mulawo. (cf. Bakubuulira kirya-nkolo: 0807)**

**0769. Babikidde enfuuzi : okwennyamira. (cf. Obuuliridde enfuuzi: 3447)** They have brought the death-notice (of his parents) to an orphan : which means great sorrow.

**0770. Babikidde omunafu : butalima.** They have brought a death-notice to the lazy woman : that means that she need not work in the field. Convenient excuse from an unpleasant duty.

**0771. Baboola mwavu.** They "excommunicate" a

poor man. A poor man is often not recognized as member of the clan, as relation, whilst the rich one has more relations than he wants.

0772. **Babuulira omwana wa boowo : nga naawe omunaku owulira.** They give advice to (warn) a child who has still his parents : but also you, an orphan, can hear it. Said to an adopted child..

0773. **"Badereva ensimbi baziyoola mu makubo" : nti ggwe bakukwata omukono nga bayoola?** (Jealous remark to the drivers) "Drivers pick up their money on the roads" : (answer of the driver) "Do they prevent you from doing the same?"

0774. **"Bagabega nga bagaaya?" : ng'abaguliza mubezi.** (One who asks) "When they serve matooke, do they heap them up like plunder-ers?" : gives a hint to the server (i.e. that is enough for me). Otherwise there is nothing left for yourself.

0775. **Baagala atabaala : tebaagala muyombi.** They like a fighting man : but not a quarrelsome one. Rather honest fight than a poisonous quarrel.

0776. **Baagala ayaze. (or: Abantu balamu baagala ayaze.)** People like an important man. A rich (influential) person has many "friends" who hope to

profit by him.

0777. **Baagala azimbye.** People like a man who has built his own house. They are shy to visit one who lives with other people not well acquainted with them.

0778. **Baagala mugagga. (cf. Baagala ayaze: 0776)**

0779. **Baganda baamirira alidde (= basanyukira alidde obwami).** Brothers (relations) loudly congratulate one who has achieved a chieftainship (or any high position). They hope to profit thereby.

0780. **Baganda muliro : gusula mu nju, sso nga gugikyaye.** Brothers (relations) are like fire : the fire lives in the house, although it hates the house. The fire often burns the house down.

0781. **Baganda nswa : yeebikka ku mabega, ng'olubuto bwereere. (cf. Abaganda nswa: 0013)**  
The Baganda are like flying ants : they (the Baganda) cover their backs, whilst their bellies are bare.  
Carrying their shields on their backs they look like flying ants with the wings folded.

0782. **Baggala ekkubo : baba ba maanyi; n'abaliggula. (cf. Aliggala n'aliggula: 0365)**

0783. **Baggyewo eddiba : ennyomo zikolonge.** (cf. **Eddiba likaze: 1240**) Let them take the skin away (on which they were sitting whilst eating) : that the ants can form their procession. Or: Let them take off the meat (from the bone) that the ants may come along (to gnaw the bones).

0784. **Baggyewo embuzi : batunuulire enkondo.** Let them take the goat away : and the litigants can then look at the (empty) stake, where the dispute goat was tied up. Removing the object of litigation.

0785. **"Bagigujumbudde" : atereka ya lubiriizi.** (He who complains) "They have cut up (divided) all the meat (each one grabbing what he could get)" : is left with a poor rib-piece. Said about unfair distribution.

0786. **Bagoba bikere : ng'eminya gijja?** (cf. **Bagoba minya: 0787**) If they drive away the (weighty) frogs : will the lizards (the lesser fry) be allowed to come? If they send away important people, will the lesser people be allowed to come;

0787. **Bagoba minya : ng'ebikere bijja bikwetenga.** (cf. **Bagoba bikere: 0786**) They drive the lizards away : whilst the frogs come and stay.

0788. **Bagobedde munya mu ssubi.** (cf. **Batise;**  
**cf. Basindise: 0908g; cf. Ogo-bedde munya: 3558)**  
 They have chased the lizard into grass (which is the  
 place he likes most).

0789. **Bagundi bakugamba : nga y'amugamba.**  
**(cf. Bakugamba: 0811)**

0790. **Bajula avuddewo.** They regret the absence of  
 one who is no longer there. "Absence makes the  
 heart grow fonder".

0791. **Bakaabira mubikire : naye abakutukidde**  
**mu ngalo!** They mourn over one whose death has  
 been reported (from afar) : but more over one who  
 died in their hands. Distance diminishes the sorrow.

0792. **Bakakubye mu nkaatuufu : kukongera**  
**kumwa. (akamwano)** They have sharpened the  
 knife on the rough skin of the palm, to go on scratch-  
 ing with it. Said of people arguing with an irritable  
 fellow. He merely gets more stubborn and angry.

0793. **"Bakale boogere" : nga bamugambye**  
**gw'ayagala.** "Let them talk" (says a man) : if they  
 have been speaking to him about some-body he likes.  
 He does not intend to let himself be influenced



against him.

0794. **Bakama mpisi : banyikira.** (or: Abakama empisi - -) Those who milk a hyena : exert themselves. Difficult job! - Those who want to get something out of a miser, have to try hard.

0795. **Bakanaanise akaagala : muk'omubbi okuzaala abalongo.** (cf. Bakinaanise akya-gala: 0797)

0796. **Bakidambya : kye kizaala eddenzi. (kikazi)** They despise the unsightly woman : and she brings forth a splendid little boy. They never expected that she could still produce a son and heir.

0797. **Bakinaanise akyagala : nga mukk'omubbi azadde abalongo.** They have put a bracelet on her that she likes : as the case of the wife of a thief bringing forth twins. 1) A thief's wife usually cooks and eats inside so as not to be seen; so when she brings forth twins, she has two reasons to be in privacy. - 2) Among the ceremonies to be performed at the birth of twins was also one of stealing matooke, which is just in keeping with a thief.

0798. **Bakinsimba : ne sireka muwa-butwa mmere.** (cf. Kumira mwoyo: 2434) They put the

cupping-horn (ekirumiko) on me : and I shall not leave alone the food the poisoner is giving me. I would rather eat it than die of hunger. - I will take the risk!

0799. **Bakiraasa : ow'embuzi alaasa ow'amaliga.** (cf. **Ow'embuzi alaasa: 4653**) They talk about others : he who possesses many goats (does not talk about them), but about the many sheep that somebody else has. He does not want to give any away. - One talks about another's duty to give, in order to escape himself.

0800. **Baakisimba enkumbi. (ekibanja)** They have dug the kibanja well with the hoe. So says the visitor who wants to relieve himself and sees no highgrass nearby, where he could hide himself. A polite way of asking for the latrine. Latrines were introduced only about 1910-20.

0801. **"Bakiwadde munnange" : bwe buggya.** "They have given it to somebody else" : is the expression of envy. Chieftainships, ebibanja, presents etc.

0802. **Bakookolo bageyana, nti erya munnange lye lisinga okuwunya. (ebbwa)** Cancer-patients slander each other thus : the sore of my neighbour smells

worse than mine. Men often talk about their neighbours' faults, fondly imagining that they themselves have not got them.

**0803. Bakopi mayenje - - (cf. Abakopi mayenje: 0021)**

**0804. Bakuba emyali : omubumbi n'aba mulamu (or: ne batatta mubumbi).** They break the (unbaked) pots : but the potter must remain alive. Otherwise no more pots would be made. –

**0805. Bakubalira amalya : ne batakubalira mirambo.** It is better (fairer) to count the marriages and not the dead husbands (in order to prevent the impression that a woman, whose several husbands have died, is responsible for their death). Such a woman is generally feared. –

**0806. Bakubanja n'otobba.** It is better to have debts than stolen goods. Theft involves injustice, but debts don't.

**0807. Bakubuulira kirya-nkolo (= nkondo) : obajja mirawo!** They tell you about the banana-root-stock-eating season coming : and you make for yourself ladles for stirring! There won't be anything to stir, when famine comes!

0808. **Bakubuulira lw'e Mukoko : olatta.**

**(olugendo)** They tell you to walk to Mukoko and you grudgingly set out on the long journey. The king of Bunyoro formerly resided at Mukoko.

0809. **Bakubye mu kirimba : kulaba ziyidde.** They have knocked at the cluster of mpafu (Uganda-plum) : to see whether they are ripe. Used for "sounding" one's opinion..

0810. **Bakubye mu nkaatuufu : kwongera kumwa.**  
**(cf. Bakakubye: 0792).**

0811. **"Bakugamba" : y'akugamba.** (One who says to you) "They tell you" : is in reality the one who wants to tell you.

0812. **Bakugoba mu nju : nti "nnaasula mu mulyango".** They send you out of the house : (and you say) "I'll sleep in the doorway". But that also belongs to the house. - Circumventing an order.

0813. **"Bakugobanga n'ojja ewaffe" : y'akuyita Lubuna-miryango.** "If they send you away (from home), you come to us" : (so he says; but when you come) he calls you a miserable hungry fellow, hanging round all doorsteps.

0814. **Bakukiza nsumika : ebijja bituutiira. (cf. Bakusinza nsumika: 0828)**

0815. **Bakukyawanga : n'otogya ddogo. (cf. Obukyawe bukira eddogo: 3441)** It is better to be despised : than to be entangled in witchcraft.

0816. **Bakulagirira eddagala eritta engabi : oyokya binsambwe?** If they advise a (superstitious) means of killing the bushbuck : do you burn the binsambwe (of whose bark nets are made)? Better trust the old proven means. - Do not burn the bridges, you might need them again.

0817. **Bakulagula enfumu : ng'ogalamira? (cf. Banjula enfumu: 0896; cf. So olaba: 4857)** They pronounce the words of the lubaale (the oracle) over you : and you are lying down? You ought to be in a reverent position.

0818. **Bakulamulira, nti "ka banzite" : nti emagombe eriibwa obwami (= nti ogenda kumyuka kitaka)?** They condemn you and you say: "Alright, let them kill me" : do you think that in the underworld chieftainships are given (or: do you think that you will be a mumyuka-chief there)?

0819. **Bakuloze empyangira : kabootongo z'aloga omuluvu.** (cf. **Nnaakuloga empya-ngira: 3199**)

They have cured you of your self-assurance : as syphilis cures the glutton of it. Syphilis puts fat (pus) on his lips and he can't eat it.

0820. **Bakuloze katawaano : ke baaloga**

**ow'ebbuba.** They have given you a lesson : as they gave the suspicious husband. The over-suspicious husband misinterprets any absence of his wife from the house, accusing her of infidelity, finally sending her away and making her commit infidelity thereby.

0821. **Bakulu babiri ab'empiiga : si kyalo.** (cf.

**Empiiga n'empiiga: 1564**) Two masters who are jealous of each other : do not guarantee peace in the village.

0822. **Bakulu balya bulungi.** (cf. **Abakulu balya: 0023**)

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0823. **Bakumba na mulamu.** They show off with the living. Name of King Mukaabya's mulongo. - After death one is soon forgotten.

0824. **Bakunyaga n'ente : ne batakunyaga na mukazi-muggya.** (It is better that the raiders) rob the cows only : and not your concubine as well. Because

she might speak evil of you afterwards. The cows can't.

**0825. Bakusaggira okolola : ey'obugoba gy'oyagala? (or: nti osinga kwagala ya bugo-ba?) (ennyama)** You cough, when the beaters beat the game into your net : do you want only the little meat which the beaters get? The beaters shout whilst driving the game into the net. The hunters on the opposite side keep still and take care not even to cough. One who coughs is punished by giving him only a "beaters' portion". - Warning for one who is going to spoil his chances.

**0826. Bakuseera mu katale : n'oyombesa ekkubo (or: Bakuseerera). (cf. Baluleekez: 0862)** They cheat you in the market : and you quarrel with the road (on the way home). Grousing on the road won't help you very much. If you have complaints, air them in the right place!

**0827. "Bakuseera" : takwazika.** "They are cheating you" : (so he says, but) he does not give you the thing on loan (which you wanted to buy from somebody else). Cheap advice of rich people to the poor. "Words are as easy as the wind". "Fine words butter no parsnips". M.130, L.279, 29.5, Ssal.p.41, p.59, Rowl. Guide 1.

0828. **Bakusinza nsumika : nti "ebijja bituutiira"** (or: **nti labs bwe bijja bituutiira**). (Meeting) people who are better dressed than you : (makes you say) What comes here, is puffed up. Envious criticism!

0829. **"Bakutenda" : akugabya** (One who tells you) "They speak well about you" : makes you distribute (un-baked) pots, i.e. presents. On hearing oneself praised, one becomes generous.

0830. **"Bakuwa" : afunda ku kya ggumba. (cf. Balenzi, babawa: 0846)** "They are giving you (a piece of meat)" : (one saying so) will have to be content with a bone (ekifi kya ggumba).

0831. **Baakuwa obukulu : oliirira?** They have given you a chieftainship : and you use it for your own advantage only? Selfishness.

0832. **Bakuyisa ennyindo : oyitabya kamwa?** They call you with the nose (= give you a discreet hint) : and you give answer with the mouth? Giving away thereby the one who has warned you.

0833. **Bakuyita embuga : si buganzi.** They call you to the chief's place : but that does not (necessarily) mean affection for you. They might have accused you.



0834. **Bakwanya mikka : nga makondeere.** (cf. **Abakondeere: 0020**) .

0835. **Bakyaliza ntondo : ng'omusukundu.** (cf. **Okyaliza: 3865**) They pay a visit with a grudge : like the mushroom (on an old fig-tree-stump). As long as the fig tree (mutuba) is alive, no mushrooms appear. Said of people who only come for the burial of a person.

0836. **Bakyassaako agange.** (**amatooke**) They still put out my matooke. I have still a good appetite.

0837. **Bakyawa mwannyoko : ggwe osaba kibugo?** (If) they hate your sister (brother) : will you ask for a barkcloth? You won't get it.

0838. **Bakyewunya : ng'omufumbo alya mu baddu.** They are astonished at it : as when a married man eats with the slaves. He is supposed to eat with his family.

0839. **Balabaganako : mbwa na ngo.** They look at each other like dog and leopard. Implacable enmity.

0840. **Balambula kimeze.** (**ekitiko**) They come to visit (have a look at) a mushroom that is full-grown.

They try to make friends with a rich man, who is likely to die soon, in the hope of inheriting something.

**0841. Balamu magoma - - (cf. Abalamu magoma: 0029)**

**0842. Baleke, abaana bazannye - - (cf. Baana bazannye: 0883)**

**0843. "Baleke baggwe akanyomagano" : ng'omwagalwa kungulu. (cf. Leka, eggayannano liggwe:**

**0844. "Baleke beemale eggayannano" : nga gw'ayagala y'ali kungulu. (cf. Leka, eggayannano liggwe: 2584)**

**0845. Balekera ddala : endwadde si ya kuwona.**  
They have given up hope entirely : the sickness is beyond recovery.

**0846. "Balenzi, babawa" : alya ku vviivi (= atwala ya luyuvuyuvu). (cf. Bakuwa: 0830)** (One who - with false generosity - says) "Here, boys, they are giving you" (meat, letting a piece of it pass in the hope of getting a better one) : will finally have to eat a piece from the knee (or: an inferior, lean piece).

0847. **"Balenzi, mugawe ebyala!" : nga w'atwala w'afunze. (amatooke)** "Boys, put the matooke into your claws!" (dive into the meal) : (one who says so) has little room where he could put more food. He has had enough and is afraid that they might not manage all the food.

0848. **"Baligikuba kigo" : kazzi yeerabira omuliro.** (One who says confidently) "They will make it a very strong house (for me)" : forgets perhaps the fire (which can destroy also a strong house). Said of one who is too self-confident about his material possessions.

0849. **"Balikomya eyo ne bazza" : ye Munyolo agenda.** "They might stop (me) there and bring (me) back" : says the Munyoro as he runs away from his master. One should try a good thing, although a failure is possible.

0850. **"Balikuba ku nda eridde" : muk'omubbi talamula bba (= talabula).** "They shall beat (for once) the bowels that have eaten (= they will beat the thief who has stolen)" : so thinks the wife of the thief and does not warn him. Because she herself likes to eat stolen meat.

0851. **Bali ku ddembe : bakudaalira ajeera.** (cf.

**Atannaziraba: 0635)** Those who are at peace (well-to-do) : make fun of you, when you are poor. 13.38

**0852. Balikuta nga : 1) kayamba kenkana mmale; 2) embuzi zibaaga ngo; 3) enjala zibaaga ngo.**

They will let you free : 1) when the "kayamba" (ejjamba = small fish) is as big as a "mmale" (mud-fish) (i.e. never); 2) when goats slaughter leopards (i.e. never); 3) when your nails can tear a leopard to pieces (i.e. never). Sarcastic promise of what will never happen.

**0853. "Balimutta jjo" : tikikulobera (= tikikulayira) kumusenga.** (Although they might tell you) "They will kill him (the chief) tomorrow" : that does not prevent you from becoming his tenant. There is no personal danger for you.

**0854. "Balimwogerako" : omuzira gwe batendereza.** "They will speak of him" : (this expression is used) when they praise a hero (or any outstanding personality or event). Baligyogerako (enjala); balizoogerako (enzige); balimwogerako (musisi).

**0855. "Balintuma olwange" : tafuna.** "They will send me on my own errand" : (one saying so) does not get any-thing. A child has been sent to somebody

with a basket (present) and the child asks somebody else to accompany him. But the latter refuses to go, hoping to be sent later alone and to receive a greater "bakshishi". Selfishness and its punish-ment.

0856. **"Balireete" : eggye talirinda kulwana.** "Let them bring it (the army)" : (one who boasts like that) will not wait for it to fight (with it). He will run away. Courage of a braggart.

0857. **"Balitta ku lingi" : asenga kwa Mukwenda okuli abangi.** "They will kill a great number" : (one who says so) becomes a subject of chief Mukwenda (Ssinga), where there are many people living. Many consider it as an honour to be under him, even if they are in danger of being killed in the fight. "Kasita tulifa bangi".

0858. **"Balo embogo yamutta" : ko Nnampulirazzibi, nti "bw'atyo bw'azifumita".** (The hunters report to the wife) "Your husband has been killed by a buffalo" : the wife who has not listened properly, answers "Yes, he kills them just like that". Listen well to what you are told.

0859. **Baloolera nkunga : ng'ab'ebbugga balya.** They look at the nkunga (vegetable) - doubting whether they should eat it - : whilst the others who

have bbugga (good vegetable), eat lustily. "Nkunga" (amaranth plant) is only eaten, when nothing else is to be had.

**0860. Balubuuliza mbazzi : nga luli ku muddo lulya (= lugaaya). (olute)** They ask for the axe to kill the miserable cow : and it goes on eating grass. A careless man does not heed a warning. Roscoe

**0861. Balugadde batya? (oluggi)** How could they make such a narrow door? We can't get a thing through that door.

**0862. Baluleekeza : ng'omusajja ayombera ensuwa. (oluyombo)** They quarrel loudly (about an absent person) : like a man (going to the well) quarrelling with the waterpot (about things at home).

**0863. Balunaayiza : ng'ow'embaliga ayita mu luwenda (= akulemba omusulo).** They interfere unduly (in the quarrel = luyombo) : as one with outward turned feet (interferes with the grass) when passing along a track (= going first in dew-covered grass).

**0864. Balusaggya : ng'omuwuulu agula enkulo; nti "onooziwa ani okuzifumba?" (cf. Oli balusaggya: 3881)** They do it thoughtlessly (hastily)

(i.e. olugambo) : as a bachelor who buys scrapings of a hide; to whom will you give them for cooking? They need careful cooking which is beyond a bachelor.

**0865. Balweggira : ng'ensimbi egula muwogo. (olumbe)** They have brought the sickness (death) upon themselves : like the money that buys cassava. Uncooked muwogo is poisonous.

**0866. Balwongesezza : 1) nga muk'omubbi azadde abalongo; 2) ng'omunafu azadde abalongo. (olusa) (cf. Bakinaanise akyagala: 0797)** They have found an additional excuse (for eating inside in the kisenge) : 1) as the wife of a thief who has brought forth twins; 2) as a lazy woman who has brought forth twins (she has a new reason not to hoe).

**0867. Balya nga ndaba : 1) wa kikere omukira mpaako; 2) y'atoma. (cf. Bandaba alinda kutoma: 0892)** They eat whilst I am looking (and expecting an invitation) : 1) the frog has no tail. When Lugaba called the animals to distribute tails to them, the frog thought: Oh, Lugaba knows me and will keep a tail for me. When he finally turned up, all tails had been given away. Therefore the frog has no tail today. They eat whilst I am looking : 2) (one who says so) becomes disappointed.

0868. **Balyegombera ku mugogo. (ettooke)** (cf. **Obulungi obw'ensozi: 3453**) They covet the banana-bunch, when it is still on the stem. When you cook the bananas, they might prove uneatable. "Distance lends enchantment".

0869. **Balya okwabwe : tebalema kuduula.** Those who eat from their own land : always look down upon others. Farmers' pride!.

0870. **Bambalaganye bukanzu : essuka ewenjuka.** They got hold of each other firmly (in wrestling) like a kanzu encircling the body : and not like a suuka that flaps open.

0871. **"Bampe ne nneeriira, balibuuza ani?" : afa tasasudde.** "Let them give it (i.e. the goat) to me and I shall eat it (use it all up), whom can they ask for payment (when I am dead)?" : (the old man, saying so) dies without having paid the price. Dishonest mentality, methods of a "mulyazaamaanyi".

0872. **"Bamulanga ki?" : y'akaabya musibe.** (One who asks) "What do they accuse him of?" : makes the prisoner cry. The prisoner thinks that the man has pity on him, and starts protesting his innocence and asking for help.



0873. **Bamuloze katawaano : ke baloga ow'ebbuba, nti "ddayo gy'ova". (cf. Bakuloze: 0820)** They have given him a sound lesson (i.e. that will teach him) : as they gave it to a suspicious husband (saying to his wife) "Go where you came from!"

0874. **"Baamutta" : akira "yafa".** (One about whom they say) "They have killed him (in the war)" : deserves more praise than one who "died of sickness".

0875. **Bamututte kya mwanisi wa taaba : ekibaaaze.** They took him away (quickly) as a tobacco-curer takes his tobacco out of the sun (when rain starts) : without delay..

0876. **Bamwagala olusuusuuto : lwe baagala mulekwa mu lumbe.** They love him in a flattering way : as they love an orphan (heir) during the mourning period (i.e. as long as they have hopes of inheriting something).

0877. **Baana ba Kintu - - (cf. Abaana ba Kintu: 0043)**

0878. **Baana ba lumonde : bakulira ku muguwa (= ngoye). (cf. Azaala abangi: 0755)** The offspring of

potato grows on the muguwa (= root which grows from the potato-slip into the potato-hill). They remain with the motherplant.

0879. **"Baana ba muno beeyokyayokya nnyo" : nga y'amummyeko.** "The children in this home fry lots (of gonja) for themselves" : (so the visitor remarks) if the owner of the house has given him nothing to eat.

0880. **"Baana bannemye" : talamula baana. (cf. We mbalemera: 5294)** "The children are beyond me" : (a parent saying so) won't be able to bring up the children properly.

0881. **Baana ba Walumbe : babuna misaasaano.** The children of Walumbe (children who have lost their parents) : disperse. As long as the parents are alive, they stay together.

0882. **Baana ba Wambwa : baggwa musaasaano.** The young of Mr. Dog : disperse in all directions. They are given away or sold.

0883. **"Baana bazannye (= baleke)" : bw'avaawo abayita balangira. (cf. Baana na baana: 0891)** "Let the children play" (so one says as an excuse when the neighbour with his children is there and the children

start fighting with each other) : but when he has gone, he calls them (the neighbour's children) "balangira", i.e. arrogant creatures.

0884. **"Banaabegabega ettaka" : nga muk'omubbi asindika bba okugenda okubba.** "They will wipe out (their footprints) on the ground" : as the thief's wife tells her husband, when she sends him stealing.

0885. **Banadda : ba twatumye banadda.** They will come back : those we have sent will come back. Admonition for patience: Do nothing hastily in your impatience.

0886. **Banaagyekanga : taginyiriza. (enju) (cf. Mpolampola eyiisa obusera: 2802)** (One who says) "They will have to hurry up (in building my house)" : will not build it carefully.

0887. **Banaku beekiina : nti "nnasuze mu Ggulu (e Mukono)". (cf. Ssebanaku beekii- na: 4883)** The beggars are exaggerating : (because one of them said) "I slept in heaven". The literal meaning: I slept at Ggulu, a village near Mukono in Kyaggwe.

0888. **Banaakutenda okukomaga : n'okomaga n'ensambya.** They flatter you for your fine workmanship in beating out barkcloth : (and that

makes you boast that) you can beat out even the bark of the lusambya trees (Markhamia platylocha).

0889. "**Banaalya ku ago ne beebaka**" : "**Abalya nnyingi basula ku kyoto?**" (One who has not much matooke to offer, says) "They will eat of those and then go to bed" : (sarcastic answer) "Do those who eat a lot (emmere ennyingi) spend the night at the fire place?".

0890. "**Banaalyamu agayidde**" : ng'erumye omukazi; "**k'egwe amasanda**", ng'erumye omusajja. (cf. Tunaalyamu eyidde: 5135; cf. Leka egwe: 2585)

0891. "**Baana na baana**" : ng'omu tannakuba munne lubale. "They are children amongst children" : (so one says, looking benignly on their pranks) as long as none of them has yet broken another's head.

0892. "**Bandaba**" : 1) afunda ku munaabo; 2) alinda kutoma; 3) alya kya luyovu. "They see me" (so says the man who would like to be invited to eat with others and thinks that they have noticed his presence, but) : 1) he has to satisfy himself with the water to wash his hands (he gets nothing to eat); 2) he has to expect disappointment (they don't seem to notice him at all); 3) he eats the scrapings (the miserable remnants).

0893. **"Bandaba wa?" : yeeyitira basabi.** "Where do they see me?" (i.e. they don't take notice of me) : (one saying so) calls for attention. A girl, having no suitor, wants to draw the attention of possible suitors.

0894. **Banfuuyiridde emmese : alima watono.** (One who complains) "They have infested my plot with rats" : cultivates a small plot. If he had a big plot, he would hardly notice the rats.

0895. **"Banjagala" : yeegomba "tebanjagala". (abakazi)** (One who says) "They love me" : desires (to be as healthy as the man who says) "They don't love me". The first one contracts sickness through various love-affairs and is worse off than the second one who remains healthy.

0896. **Banjula enfumu : ogalamira? (cf. Bakulagula enfumu: 0817)**

0897. **"Bannange bangi" : ow'essimba akubula.** "I have plenty of friends" : (so you say) but none who is trustworthy.

0898. **"Bannange banjagala" (= bannange bangi) : 1) nga tonnagwa wabi; 2) bw'ofa wabula akukaabira.** (You say) "My friends love me" (= are

many) : (and I say) 1) "as long as you are not in trouble"; 2) "when you die, nobody will cry for you". "When poverty comes in at the door, love flies out of the window". "A rich man has many friends".

0899. **Bannanze bwemage : bwe balanga enjobe mu lusa.** They have accused me unjustly, as they accused the antelope in the marsh. It grazes there, doing no damage to the crops.

0900. **"Bansuute" : atta obusika.** (He who thinks) "Let them praise me" : forgets his inheritance. They do not want a proud heir. - Used about any proud fellow.

0901. **Bantu balamu : mwennyango. (cf. Abantu balamu: 0055)**

0902. **Bantu mannyo ga mbizzi : gaseka kungulu, nga munda mulimu bussi.** Humans are like the teeth of wild pigs : outside all smile, inside murder.

0903. **"Bantwala olutwe" : tava mu ggwaatiro.** (A woman who complains saying) "They malign me" (by suggesting that she seems to steal her matooke, as her lusuku is so small and every day she is seen peeling them) : does not leave the peeling place (is always there).

0904. **Basajja kye balya : tekifa bwereere.** What men eat, is not wasted. All that is done to develop strong healthy men, will benefit the country.

0905. **Basajja mabale : gasannana; nga bw'oddira ejjinja n'okuba linnaalyo, n'eryatika.** Men are like flint-stones : they hit each other; if you take a stone and hit it with another, it will break.

0906. **Basajja mivule. (cf. Abasajja mivule: 0060)**

0907. **Basajja nsolo : bw'omugobera mu nsiko, awaguza maanyi.** Men are like wild animals: if you follow one in the wilds, he breaks (through the thicket) with great force. He does not give in without a fight.

0908. **Basajja ssubi - - (cf. Abasajja ssubi: 0062)**

0908a. **Basammula ekkere : balinywera mu mazzi** (or: basenawo mazzi). They drive the frog out of the house (with a stick) : but they don't mind drinking (drawing) water from a well, where the frog lives. Inconsistency.

0908b. **Basa na basa : ng'amagezi bagenkanya.** (cf. Abasa n'abasa: 0063)

0908c. **Baseka n'eggimbi.** (cf. **Gayita ku kibi: 1906**) They laugh with a sting (in their heart). Only outwardly they smile, but inwardly they grieve. Grudge, sorrow.

0908d. **Baseesa gwaka. (omuliro) (cf. Abantu baseesa: 0058; cf. Abalamu baseesa: 0028)** They poke the fire as long as it burns. Men are esteemed (used), as long as they are alive. After death they will be forgotten.

0908e. **Basiima bakyagaaya.** They are happy as long as their mouths are full. Cupboard-love!

0908.f **Basiimira ku mugogo : bw'erigwa wansi, nga bbi. (ettooke)** They are very pleased with the banana-bunch, as long as it is on the stem : when it comes down, (they find out) that it is rotten (with the nguju-parasite). Don't judge people by appearances!

0908g **Basindise asutamye. (cf. Bagobedde munya: 0788)** They have driven him where he can squat in peace (in safety).

0908h. **Basindise empisi okuwooza akatale.** They have sent the hyena to take the market-fees. All will go into its own snout.



0908i. **Basindise enkima mu kibira.** They have sent the monkey to the forest. It will not come back, because it likes to be there. Applied to people who have been given a job they really like.

0908j. **Bassa kimu : nga nkuyege.** They help each other like "white ants".

0909. **Basse Munyolo : Abaganda baseke.** (cf. **Lugudde ku Munyolo: 2620**) (When) they have killed a Munyoro : the Baganda rejoice.

0910 **Basugumbira (= abasugumbira) e Mmengo : Kabaka alibookya.** Those who risk going to Mmengo (the king's place) : the king will burn them to death.

0911. **"Basujju bandidde" : abuulira Lubinga, nti anaasala atya okusinga mutabani we, Kasujju ?** "The people of Busujju-ssaza are beyond me!" (so one says, who has been wronged and seeks justice) : he tells Lubinga (the old head-mutaka, a lenient old man), who will settle a case against one of his own children, a Kasujju? I shall get no satisfaction.

0912. **"Bataka bagunywa kiro" : bamukubya akasendwe.** "Land-owners drink beer at night" (says

the man, going in search for beer) : (but where he wants to enter to get a drink, with people who do not like him) they beat him with an akasendwe (a short pole, supporting the inside-wall of a kisuwa-hut), pretending not to know him.

**0913. Bataka tebeesigwa - - (cf. Abataka tebeesigwa: 0068).**

**0914. Baata enkoko) nkulu : kwetakulira.** A grown-up duck (or: hen) : scratches itself. A grown-up person must fend for himself (herself).

**0915. Bateebereza bubi : akuyisa enkyā, omuyisa eggulo. (cf. Akuyisa: 0330) .**

**0916. Bategeeza akataayonka.** They make it known to one who was not suckled where he actually lives (i.e. a person who does not know his home because he or she was robbed and taken away as a slave). The very fact that they don't tell his or her home, indicates that he was taken slave somewhere. They don't want to lose the slave.

**0917. Batindira kibaze. (ekiryo)** They make a trestle for the kiryo (gourd plant) when it puts forth fruit. Men do not want to support others, when they see no hope of profit.

0918. **Batisse (= batikkidde) mulalu ssanja. (cf. Bagobedde: 0788)** They have covered the madman with banana-leaves. That is just what he seems to like. It makes him only more mad. Said of effects opposite to those intended.

0919. **"Batongole bagaanyi" : nga y'agaanyi.** "The tenants refuse to work" (says the small chief to his superior) : but in reality it is he that refuses to make them work. Blaming others for one's own insufficiency.

0920. **Batongole mbuzi : zirundwa kamwa. (cf. Mutongole mbuzi: 2956)**

0921. **Batta emiggya : beerabira emikadde.** (emikago) They make new blood-brotherhood-contracts (friendships) : and forget the old ones. No fidelity! Engl. "Old friends and old wine are best".

0922. **"Baatubba, baatulekera kaki?" : w'asula akulaga nsiisira. (cf. Baatwaya: 0926)** "They have robbed us and what have they left us?" : (one who is lamenting like that) shows you only the grass huts, where he lives. Nothing else remains to be stolen.

0923. **"Batuggudde" : taggya mutwe wansi.** "The

robbers are breaking into our house" : (the coward whispering that to his sleeping partner) does not lift his head from the ground. He wants the other to get up.

0924. **Baatuuka : beerabira abaabatuusa.** Those who have succeeded : forget those who have helped them to succeed. Ingratitude to parents, benefactors.

0924a **.Baatuma mugezi.** They have sent a clever messenger. So they say, when he has delivered his message properly.

0924b. **Batuusa ebbugga : beerabira embooge. (cf. Ssebatsuusa: 4885)** When "bbugga" (fine vegetable) is brought : "mbooge" (lesser vegetable) is forgotten.

0924c **."Batusaze" : y'atiisa eggye.** (He who tells his companions) "They have cut us off" : frightens the soldiers.

0924d. **"Baatutta baatumalawo" : akiina abaafa. (cf. Tufudde, tuwedde: 5100)** (One who says) "They have killed us and finished us off" : sneers at the dead. He counts himself among the deceased.

0925. **"Batuvumye e mbuga amatulu" : nga ye y'alirina.** "They have called us blind fellows at the chiefs place" : (one who talks like that) is himself a

blind fellow. He speaks in the plural, although he is the only one who was reprimanded. He says "us", because he wants support.

0926. **"Baatwaya baatulekera ki?" : omugogo alaga gumu. (cf. Baatubba baatulekera: 0922)**

"They (the warriors) have pillaged our food and left us nothing" : (one who complains like that) can only show one cut-down banana stem.

Exaggeration! "Much ado about nothing". He had nothing else to be stolen.

0927. **"Baatwongera abaddu" : ng'akagugu kali mu nkawwa.** "They (the masters) have increased the number of porters" : (so he says, but) he still carries the load under his arm. It does not seem to make any difference to him.

0928. **"Baawunda mpango" : nga balidde bakkuse.** "How they have embellished the pole (in the house)" : (so the guests say) when they have eaten and had enough. Before that their interest was wholly concentrated on the food.

0929. **"Bayira ndya" : agabira w'ebweru. (cf. Mbayiyira ndya: 2730)**

0930. **Bayisaawo ne beeriisa enkuuli (z'entuuyo).**

They behave like braggarts (they wipe off the perspiration, as if they had been doing tiring work).

0931. **Bayita kungulu : nga muwuzi.** They go over the surface like a swimmer. They treat things superficially. A swimmer does not see what is below the surface.

0932. **Bayita n'omuliika : n'anunula (= awonya) abaana.** (cf. **Ofunda n'omuliika: 3546**) They even deal with a usurer : if he redeems the children. Paying a big sum is a lesser evil than losing one's children.

0933. **Bazaala mubiri : tebazaala mwoyo.** Parents give birth to the body of their children : but not (always) to their characters. Good parents may have bad children.

0934. **Bazaala mugagga.** They are parents of a rich man. Everyone who receives a present from him, calls him "mwana wange".

0935. **Baze wange, onkyawanga : n'ompa enkumbi n'olubugo!** Husband of mine, you despise me : give me at least a hoe and a lubugo (working garment) (that I can offer food to my relations, when they come to visit me).

0936. **Baazibumbira kwatika : ne ziramira mu kyokero.** They have manufactured them (entamu or ensuwa) only to be broken and, lo, they stand (the fire in) the oven. Weaklings are often strong characters.

0937. **Bbugubugu : si muliro (nga gw'agifumbira tamwagala).** (cf. **Mpolampola eyiisa obusera: 2802**) A crackling heat is not the same as a steady fire. "More haste, less speed".

0938. **Bbula bikolwa : likwosa ekigagi.** (cf. **Bbulwa: 0939**) Doing no work : makes you warm yourself on (a fire of) dry aloe (i.e. rubbish). You are too lazy to collect decent firewood.

0939. **Bbulwa bikolwa : likwasa ebigagi.** (cf. **Bbula bikolwa: 0938**) Doing no work : makes you light a fire with dry wild aloe.

0940. **Bbuno asekerwa abassi.** Mr. Teeth (man with protruding jaw, showing constantly his bare teeth) laughs even at murderers. He appears to be laughing.

0941. **Bbwa ddene : ligambwako nnyiniryo; lumonde bw'alemwa omuggo, enkumbi eyamusimba y'emusima.** A big dog (also bbwa

ddumi) is mastered by his owner (who trained him); if the potato cannot be dug out with the stick, the hoe which put it in, will dig it out Difficult characters.

**0942. Beerabye bbiri : tibajjukira nga bayinza kulwalako. (cf. Eyeeraba ebbiri: 1846)** Those who admire their own body (ebbiri) : do not think of the possibility of getting sick.

**0943. Beesaanya we ndi : ng'ovuddewo nga bakugeya.** They pretend to be friendly, whilst I am present : when you have gone they talk evil about you. P.

**0944. Beeyamirira yejjeeredde.** People show themselves pleased (exchange congratulations) if one has won a lawsuit (even those who wanted him to lose it).

**0945. Bigambo bikira ennoma - - (cf. Ebigambo bikira: 1152)**

**0946. Bigendetanye (= bigendegetanye, = bigendagatanye) : ng'emmese eridde ag'o-muliirize. (cf. Bya mpuna: 1119)** These things are well matched (well deserved) : as when the rat has eaten the matooke of the selfish eater.



0947. **Bigere biranga essubi.** The feet twist the grass (spread on the floor of the house) (put it in disorder). Many visitors disrupt family-life.

0948. **Bigere bitunda nnyinibyo.** The feet take their owner into trouble. Self-inflicted evil. Used about people who effect their own ruin.

0949. **Bigere bya mbogo : obirinnyamu nga teriiwo (= obyegezaamu ng'evuddewo).**

The footprints of the buffalo : you step into them only when it is absent. No use facing a danger for which one is no match.

0950. **Bigere kkumi ttunda : bwe bil(utuusa w'onoolya n'osanyukirira; ate bwe biku- tuusa w'otoolye n'osunguwala. (cf. Ebigere kkumi: 1164)** The ten toes (the feet) are a selling business : if they lead you where you will get food, you rejoice; and if they lead you where you won't get food, you are angry. The head (and the whole human being) is therefore a slave of the feet.

0951. **"Biggweredde awo" : nga gwe bageya ayingira. (cf. Awo we nnalabira: 0728)** "That's the end" (says one) : seeing the person entering of whom they have been speaking (backbiting).

0952. **"Biggweredde awo" : ng'owuwo y'amezze.**

"That will do" : (is what you say) when it is your man that has thrown (his opponent). You would not say so, if your friend has been thrown. Rowl.Guide 0953 Bigooli : babiriisa njala. The root-stock of the waterlily is famine food.

0954. **Bijjula ettama : bye bikuwa engaaya.** What even fills your cheeks : gives you something to chew. Planting food keeps you alive. Fruits of training and education.

0955. **"Bijuulo" : omusajja ajuula banne.** "Second-rate men" : that is what a very strong man thinks (or says) who thinks little of his fellow-men. Okujuula = to make weak beer, second infusion. Jjuule = washy beer.

0956. **Bikalu bitaaka : ng'ejjinja ly'omu kyoto.** (They are) dry things that don't burn (ebitayaka) : like the stone in the fire place. It seems to be looking after itself. - Stinginess.

0957. **Bikoomi bya mwaka : n'omunafu ayokerera.** (cf. Makoomi ga mwaka: 2685)

0958. **"Bikongo biwunya ttaka" : nga nnyoko y'abirimye (= nga mwannyoko abifu- mbye).** "(These) yams smell of the soil" : (you can risk

saying that) if your mother has planted them (or: if your sister has cooked them). Used in chaffing good-naturedly a person well-loved (mother, sister) who has cooked fresh produce from the garden.

0959. **Bikongoolo : tibitta nnume.** (cf.

**Mavumirizi: 2717)** Mockery : does not kill the bull. Mere words do not kill (or frighten) the brave. "Hard words break no bones".

0960. **Bikubuze : ebyabula ab'e Mityana, okuyisa e Ttanda ewa Walumbe.** You have forgotten the story of old (ebigambo) : as the people of Mityana have forgotten it, about passing at Ttanda where Death lurks. An old legend warned people of a big hole at Ttanda (a village in Ssinga) where Death is supposed to have entered into the earth.

0961. **"Bikutunye" : emmese gw'esaba ekigwo, y'addirira omuggo.** (ebigambo, ebiko- lwa) ( cf. **Atamanyi bya kusaaga: 0612)** "Your words (or deeds) have ruined your chances" : (so says one) whom the rat has asked for a wrestling contest as he gets hold of a stick (to kill it).

0962. **"Bikutunye" : ng'akuloopye wa mu nju.** (cf. **Binkutte: 0971)** "Your words have betrayed you" : as it is with the one who has given you away and is a

member of your household.

0963. **Bikwalira : "tibirimbula". (ebintu)** If your property increases : (you are inclined to say) "it will not be lost to me". Nothing can harm me. "Mwoyo gwange ofunye ebirungi bingi - - wummula, olye, onywe, ogayagaane!"

0964. **Bikya bya mbuzi : tibyekaanya mugwa. (cf. Omutongole bikya by'embuzi: 4354)** The neck of a goat : does not get tired of the rope. Even men can get used to slavery. Or one who is used to being criticised, is not afraid of it (like a katikiro).

0965. **"Bimanywa nda" : nga by'alowooza munne tabimanyi. (ebigambo)** "Thoughts are only known by one's own heart" : (so one says) if his friend does not know what he is thinking.

0966. **"Bimanywa nda" : ng'omulenzi alidde ntulege.** "Secrets are known in one's own heart" : as in the case of a boy who has eaten zebra-meat. The boy knows best himself, if it does him any good. Zebra-meat is not appreciated.

0967. **"Bimanywa nda" : omunaku tayogera by'alidde. (ebiriibwa)** "The things eaten are known by the stomach" : so the beggar says to himself and does not reveal what he has eaten already. Otherwise

he might not receive anything.

0968. **Bimpemudde. (ebigambo, ebikolwa)** These words (or actions) put me to shame.

0969. **Bimuyise ku nviiri. (ebigambo)** The advice went over his head (did not enter his head). Said of one who does not want to be told..

0970. **Binene : biseega.** Big things (riches, honour, fame etc.) : come to nothing.

0971. **"Binkutte akamwa" : ng'akuloopye wa mu nju.** "I am caught by my own mouth (word)" : (so you have to say) if one of your own household has reported you.

0972. **"Binnyo birya" : ye mugagga omussi w'ente.** "Those blessed teeth" : (they give that name to) a rich man who can kill many cows. He has plenty of meat.

0973. **Bino bya mpuna nno - - (cf. Bya mpuna: 1119)**

0974. **"Bino byange na bino byange" : omukazi alimisa nsimo.** "These are mine and those are mine" (says the rich man bragging) : but his wife has to use

a worn-out hoe for digging. If he is so rich, why can't he give his wife a decent hoe to work with?

0975. **"Binsanga wano" : ze nnimi z'omukadde.**

"The stories (news) are brought to me here" : that is the (uncharitable) talk of the old people. The aged do not get about any longer and so they report from hear-say.

0976. **Bintabira : biddira emmindi. (cf. Ebitabira: 1192)**

0977. **Bintu bizibu okugaba : gw'owa enkoko atenda munnyu gwokka; ggwe eyagimu- wa takwogerako.** It is difficult to give away things : he to whom you give a chicken praises only the salt, but does not speak about you who has given to him.

0978. **Binywera bye bigenda : omukazi yasiba embwa ya bba ku mugugu. (cf. Ebi- nywera: 1179)**

0979. **Biriko akuluma : tibyegaanibwa.**

**(ebigambo)** Accusations for which there is a witness against you : cannot be disproved.

0980. **Birungi birekwa - - (cf. Ebirungi birekwa: 1184)**

0981. **Birungi okwogera : si birungi kuddamu (=**

**okubiddamu kuzibu).**

**0982. Bisatuuka : ng'omuwuulu ayita we balya; "bw'onootuuka eka nga bagimaze, onookola otya?"** The feet go in a blind hurry : like (those of) a bachelor who passes by people who are at their meal (and invite him to take pot-luck); (they ask him) "If you reach home, when they have finished eating, what will you do?" Young people could not expect food to be put aside for them if they were absent..

**0983. Bisenge bya muyiisa : tibiggwaamu mwenge. (cf. Ebisenge: 1189)**

**0984. "Bita bisigale" : nga n'enkaaga alina ey'okubizzayo ku buko.** "The beer-calabashes can remain here" : (so says the prospective husband, after having brought the beer and after having come to an agreement about the bride-price), if he has also the sixty rupees to be given to his buko.

**0985. Bitambulirwa. (eby'okufuna)** (To obtain good things) you have to go and look for them. "No pains, no gains".

**0986. Bitannakala : tebisalirwa byayi.** Things that are not yet dry : are not Aied up with fibres (in parcels). Applied to bad wishes which need not

materialise at all.

0987. **Bitono biggwa byokya : omukazi tabegera bba busera.** (cf. **Ebitono biggwa: 1198**) Dict.982.

0988 Bitunda nnyinibyo. (cf. Ebigere byantunda:

0989. **Biva nju : bidda nju. (ebintu)** Things come out of houses : and go again into houses. The poor feed the rich; the bakopi feed the rulers.

0990. **"Biwedde mirembe, akabi kabule" : akiina muyiisa.** "Oh! Everything is finished, with no trouble at all" : (one who says so) is sarcastic to the one who made the beer. He does not believe that all the beer is finished, and goes away offended.

0991. **Biyita lukootozo : ng'akoza ettimpa. (ebintu, ebiseera)** Things slip away quickly : as the ttimpa-vegetables (into which one puts his morsel of ttooke). Said about fleeting time or transitoriness of earthly things. "Time flies". Lat. "Sic transit mundi gloria"..

0992. **B'oluganda bye bita : bikoonagana ne bitayatika.** (cf. **Ab'oluganda bita: 0083**) Relatives are like calabashes : they knock against each other, but they do not break.



0993. **Bubulwa mbwa amagunju gakinakkina (= gayinaayina).** (cf. **Mbwa' zaafa: 2757; cf. W'osanga enkofu: 5375; cf. Omuggo oguli: 4122**)  
Where there are no dogs : the weasels play (or: become the masters). Often at the right moment you have not the right means to achieve a certain purpose.

0994. **Bufa magoba. (obwato)** Small boats sink when landing. Disaster might come at the end of the journey. "A narrow shave"; "just in the nick of time".  
"There's many a slip 'twixt the cup and the lip".

0995. **Bugagga ntuuyo. (cf. Obugagga: 3418) Duta 875.**

0996. **Bugubugu - - (cf. Bbugubugu: 0937) .**

0997. **Bugya dda : bukuyisa ku malaalo ng'olya (or: ng'oyimba).** (The time of bereavement) having passed long ago : makes you walk past the old grave eating (or: singing). "Time heals all wounds".

0998. **Bukaajumbe : anaabusereka akeera. (cf. Obukaajumbe: 3434).**

0999. **Bukadde buwoomya ki? : ttooke. (cf. Obukadde buwoomya: 3428) 1000 Bukadde**

**magezi : takubuulira kyamukuza (= kyamuwangaaza).** Age is wisdom : the old man does not tell what made him old (out of shyness and fear of being laughed at).

1001. **Bukira obuzibu. (cf. Obumanyi: 3457)** To have a place of refuge (where one is known) is better than bravery. If a man is hunted by his enemy and can hide with one of his friends, he is better off than the brave man who risks a fight and perhaps loses his life.

1002. **Bukojjange bunjagala : ng'adda ku nnyoko waali. (cf. Ebukojjange: 1200)**

1003. **"Bukula musaayi" : nga bafumise ow'emitala. (obulwa) (cf. Obulwa bukula: 3455)** "A fight gets lively, when blood is spilled" : (so one says) if they have speared someone of the other hill (village). No personal concern.

1004. **Bukulu bw'omu : kwesitukira. (cf. Okubula omwana: 3679)** To be old and alone : means "help yourself".

1005. **"Bukumbu" : enkuyege bw'eva ku ggi (= ng'ogusima ebbumba). (cf. Nvuddeko bukumbu: 3388)** "No success" : (says) the termite coming from the egg.

1006. **Bukundugga : 1) nnyinibwo abusanga; 2) ne bukula. (obubuzi, obwana)** The little goats are emaciated : 1) the owner finds them so (when they have died and he is shown the carcasses; but if the keeper simply says that they have died, the owner does not believe it, because there is no proof); 2) but they grow up (they are at least alive).

1007. **"Bukya mbirya" omunya guggiira ku nju (= mu ssubi). (cf. Kitta nkimanyidde: 2378; cf. Bukya ngwota: 1009)** "Every morning I eat them (ebiwuka)" : (so says the lizard seeing the smoke rising through the thatch, also when the house happens to be on fire and) the lizard gets burnt in the house (= in the thatch). Circumstances may suddenly change and become disastrous.

1008. **Bukya n'ebigambo. (obudde)** The day breaks with worries coming.

1009. **"Bukya ngwota" : guggiira mu nju. (omunya) (cf. Bukya mbirya: 1007)** Every morning I warm myself (on the warm smoke rising through the thatch) : (so says the lizard and) gets burned on the (burning) house. Neglecting a timely warning.

1010. **Bukyawe bukira - - (cf. Obukyawe: 3441).**

1011. **Bulamu kye kiwango.** (cf. **Obulamu:** 3442)

1012. **Bulangasa : ng'obulago bw'emmese.** (cf. **Oli mulangaasira:** 3912) .

1013. **Bulemeezi teva muto : eva musisiirwa.** Out of Bulemeezi there comes no simple "kid" : from there comes something full-grown.. The Balemeezi are shrewd, renowned for talking and arguing.

1014. **Buli ggwanga : n'ebyalyo.** Each nation : has its own customs (good and bad qualities, difficulties).

1015. **Buli gw'olaba n'akamyufu : ng'oyo yatabaalira Tororo.** (akabonero) Not every soldier whom you see wearing the red patch, has fought at Tororo (big camp 1939-45).

1016. **Bulikugwa : obukyala si bumbejja.** It will come to an end for you : the standing of a woman through marriage is not the same as the standing of a princess. The latter remains princess all her life, whilst the former loses her standing at the death of her husband.

1017. **Buli kulya : n'okwasama.** (cf. **Ogutateganya siguzza nvuma:** 3575) As often as you eat : you

have to open your mouth.

1018. **Buli mukopi abeera n'ennyanja : olugira "awungukidde awo".** (cf. **Ennyanja ey'omukopi: 1702**) Every peasant has got his own lake (nearby) : (they say) "He has gone over there". "Okuwunguka" is usually used only for crossing over an arm of the lake.

1019. **Buli museveni muwangaazi : agidde awone mu bitter.** Every soldier (7th army) is long lived : if only he escapes things that kill.

1020. **Bulinde buwere : yawanguza Buvuma.** (cf. **Linda buwere: 2595**).

1021. **Buli ow'emmamba : asuuta yiye.** Every member of the mmamba-clan praises his own subclan (essiga), i.e. his own mmamba. Engl. "Every man thinks his own geese swans".

1022. **Buli wanzina n'eyiye : Wajjenje azinya byoya, Wakikere mumiro.** Each dancer dances with his own means : the cricket with its wings, the frog with its gullet. Germ. "Jedes Tierchen hat sein Plaisierchen".

1023. **Bulungi si ddya.** (cf. **Obulungi si ddya:**

**3454)** The beauty of a woman is no guarantee of a happy marriage.

**1024. Bulungi si ddya : singa ekkajjo4y'enjovu liwangiza "Muzibu".** (cf. **Obulungi: 3454**) The beauty of a woman does not necessarily mean a happy marriage : otherwise the kkajjo-lya-njovu palm (*Dracoena Manii*) would serve as a pole for the "Muzibu" (big house in the lubiri). The kkajjo-lya-njovu has a straight fine looking stem, but is poor material.

**1025. Bulyake : si bwa jjo.** Deceit is not a thing of yesterday only.

**1026. Buliibwa mukalu. (obutaka)** An ancestor's land is acquired by an active and cunning man. He has to fight for it, plead in court, defend his possessions.

**1027. Bumpanga : ng'enkoko egula ettooke.** (That is showing) valour (**buzira**) : like the chicken that is buying a banana- bunch. A newly married wife goes home to her parents and, if the latter are pleased with the report about her husband, they give her a bunch of bananas, which she carries in an upright position (**bulanga**) on her head with a cock sitting on top of it, signifying that the man is capable of his tasks as a husband.

1028. **Busa bwa mbogo : bukala kungulu.** Buffalo-dung : dries on the surface. You are in danger of slipping on it. Watch your steps! Treacherous friends!

1029. **Busajja : bukirana. (cf. Obusajja bukirana: 3460)**

1030. Busajja bwa nkuba : bw'agula omwenge, agula "Ka-bantende". (He shows the generosity of) a rain pool : when he treats men with beer(buying it from the owner of the house), he buys the name "Ka-bantende". The men, praising him for his generosity, make him spend all his money and even incur debts.  
- A pool, temporarily filled with rain water gives all its water away, till nothing is left. Therefore a spendthrift who has nothing left is given the name "Busajja bwa nkuba".

1031. **Busenze : bukala mmuli (Bukalammuli). (cf. Obusenze: 3462) M.170, Nsimbi III.**

1032 Busenze bunnemye - - (cf. Obusenze bwe bubula enswa: 3465).

1033. **Busenze butta munaanya. (cf. Obusenze butta: 3463)**

1034. **Busenze muguma : bwe bukonnontera n'osongola.** Tenancy is like the (pointed) stick used for digging out potatoes : when it has become blunt, you point it again. When a squatter gets tired of his old place, he looks for a new one and is happy there.

1035. **Busiru bwa njoka : butta nnyinizo, nti munaalamira mu ttaka?** (cf. Ssebusiru bwa njoka: 4899)

1036. **Busolo bwa kuno - - (cf. Obusolo bwa kuno: 3471)**

1037. **Buswagu : oswaguza ne gw'olya naye.** You offer congratulations to a hunter even when you have a right to partake in the feed. You give thanks even to one who has only done his duty.

1038. **Butaka bw'abanaku : kiwaalo.** The home of the poor (beggars) : is fate. They have no real home; so they have to stay where they can. - The rich can select a place for their burial; the poor have no other place than that of their kika.

1039. **Butalaga : nga njala.** (That is leaving) without saying good-bye : as famine does. M.174.  
1040 **Butalima : buzaala enjala.** No work in the field brings forth famine. No farmer, no bread.



1041. **Butamanyiira : bukussa n'omuyombi omukago.** Lack of experience : makes you enter into blood brotherhood with a quarrel-some fellow.

1042. **Butannaziba : tobusindirako (= tebukusinza) maluma.** (cf. Obutannaziba: 3485)

1043. **Butazimbye : bumanyibwa nnyinibwo.** (cf. Obutazimbye: 3490)

1044. **Buteeraba - -** (cf. Obuteeraba: 3494) Ssal.p .13

1045. **Buteewuliriza : bunyooza ennanga amatu.** (cf. Obuteewuliriza: 3497)

1046. **Butoola : ekibbo n'emmere.** Together (belonging together, joined, going together) like basket and food.

1047. **Buyisi bw'omu : bulangwa nsega (= nsega y'ebika).** (cf. Obuyisi: 3507) .

1048. **Buuzza ataakuldine : musumba wa mbuzi (= omuwa-butwa abuuza musumba wa mbuzi).** Ask advice from one who will not ridicule you : the poisoner asks the goatherd (nti awafudde omuntu lull

wa?). In olden times the corpses were taken into the wilds and there the musezi went at night, after having inquired from the goatherd (guileless person) about the place.

1049. **Buzaala enge. (obufumbo) Marriage brings forth aversion (unkind spirit).** A married woman can no longer greet everybody as before with the same cordiality. Otherwise there will be suspicion roused in the husband.

1050. **Buziba bweru : tebuzziba mu nju.** If it is getting dark outside : it is not getting dark (dangerous) inside. In the house one feels safe.

1051. **Bwa ddiba : buli afuluma (= bull muntu, = bull omu) asika wuwe. (bulenge)** As with the edges of a skin (when they peg it out) : the man on either side pulls it his way. Arguing, haggling in trade etc.

1052. **"Bwakedde mpulira" : bafumitira ku buliri.** (One who says) "Daylight came whilst I was awake" : is speared on his bed. If enemies surround the village, they will find him unprepared.

1053 **"Bwakedde mpulira" : bw'atabba n'asera.** (One who says) "Daylight came whilst I was still awake" : (might get as answer) "Such a man is either

a thief or a sorcerer". The musezi digs up the dead at night. Sarcastically misinterpreting above remark.

**1054. Bwangu bwa kuwa : bukuweesa alikumma.** Hastiness in giving : makes you give to a man who will refuse you (a gift).

**1055. Bwangu na bwangu : ng'omutezi w'enkwale; ky'ajje atege ng'ategulula.** Quickly, quickly (in quick succession) : as the trapper of partridges acts; he has hardly set the trap, he opens it again. Enkwale are easily caught with the kakunizo (string-trap)..

**1056. Bwatukeredde ku ntugu.** (obudde) Daylight came upon us in our worry. Expression used by people after a nightwatch with a very sick person.

**1057. Bwe babuulirira omwana wa boowo : ng'ow'omunaku okutu akunkumula.** If they teach a child who has still both parents (who is rich, free-born) : also the child of a poor man ought to prick up his ears.

**1058. Bwe bakubuulira ennaku : 1) ng'obalaata; 2) n'ozanjazamu kati. (cf. Bwe nku-buulira: 1073)** When they tell you about their difficulties : 1) you play about (show yourself disinterested); 2) you are

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making signs with that stick of yours (with the pencil).

1059. **"Bwe bambuulira, saatuula" : nga lwali lwa mugagga. (olumbe)** "When they told me (about the death of so and so), I did not remain sitting (I came at once)" : (if one says so) it was the death of a rich man. The speaker had hopes of inheriting something.

1060. **Bwe bayita abalungi : ayitaba.** When they call the beautiful ones : he answers (eagerly). Fondly imagining himself to be handsome.

1061. **Bw'ebinda : si bw'etonnya. (cf. Bw'eyinda: 1077)**

1062. **Bwe bukya : si bwe buziba. (obudde)** The weather in the morning : is (often) not the same as in the evening. "Don't praise the day before it is over".

1063. **Bwe bukya : si bwe buziba; enkoko ebuuza nnyina waayo omuziro.** The weather in the morning : is not the same as in the evening; the little pullet asks the old hen their totem. Nti "tweddira ki?" Nti "ensogasoga". The little chick needs to ask that while the mother is still alive, and there is time to ask her.

1064. **Bwe bukya : si bwe buziba; ensegga yatta n'Omuyima omukago.** The weather in the morning :

is not the same as in the evening; the vulture made blood-brotherhood with the Muyima. The Muyima does not kill the vulture; since the vultures show the Mulaalo the carcass of any lost animal.

1065. **"Bwe bumu" : akuddiriza endwadde.** (obulwadde) "My illness is still the same" (says the patient) : and makes you bring the sick-ness back. You, the doctor, think that the first medicine was not the right one and you give another, whilst the effect of the first one should have been waited for.

1066. **Bwe gayita : bwe galya entanda. (amannyo, amatama)** As they (the teeth or the cheeks) travel together : so together they eat the food for the journey. "Equal work, equal pay".

1067. **Bwe gull gwa bataka : gunadda.** (omukwano) (cf. Abagagga: 0004) It is the same as with friendship among farmers (landowners) : (when they have had a quarrel) the friendship comes back.

1068. **"Bwe gutyo yazaala bwe gutyo" : olukomera luzaala emituba.** (A woman who abuses another woman, saying) "Oh, that miserable brat of yours (ogwana) brings forth also a miserable brat" : a hedge of mituba-sticks brings forth mituba-trees. The offensive woman might also have the misfortune of

bearing an ugly child. "The pot calls the kettle black".

1069. **Bwe katagirya (kataligirya) : enkoko eribiika (erikookolima). (akayaayu)** Provided that the wild cat does not eat it : the chicken will lay eggs (will cackle). "If nothing comes between - ". "Wind and weather permitting".

1070. **Bwe mubanga mulya enswa : temuzitendanga kuwooma, nga temunnasaasira nkuyege ezaabumba ettaka.** When you eat flying ants : don't talk about them being tasty without appreciating the hard work of the nkuyege (work-termites) that have built up the anthill. Honour to whom honour is due.

1071. **"Bwe ndi, bwe ndi" : y'atunda abaana.** "You see me like this, like this" : (one saying so, is so poor that) he has to sell his children.

1072. **Bwe nfanga, banfunyanga : omufu taluma.** When I die, they fold me up : a dead man does not bite. Song. Let us make merry as long as we are alive.

1073. **Bwe nkubuulira ennaku : ozanjazamu kati? (cf, Bwe bakubuulira: 1058)** Whilst I tell you of my troubles : you are making signs with that stick of

yours (pencil)? The speaker does not understand that his words are being written down.

1074. **Bwe nkulabako : ndabye ku nsega ey'omuseera, kubanga erivaayo n'ekiwalaata.** (cf. **Kulaba nsega: 2427**) Looking at you : I see a young vulture, because (each young vulture) will come (to be hatched) with a bald head. Said to a young man, who has already a bald head.

1075 **"Bwe twenkana" : abuulira abassi.** (One who says) "We are so many (so strong)" : says it to his would-be killers. He tries to frighten them.

1076. **Bwe weeteeba : akuleka mu kibira.** If you rely on your own counsel only : (your companion) will leave you in the forest. A wise man takes advice.

1077. **Bw'eyinda : si bw'etonnya.** (cf. **Obw'enkyia: 3527**) A threatening storm : does not always come off. Not all is as bad as it looks. (Horace). -A saying often used in bargaining to diminish the price.

1078. **Bw'oba omugezi ogeziwala : bw'oba omusiru osiriwala.** (cf. **Bw'ogeziwala: 1083**)

1079. **Bw'ofumbira atakkuta : toyaya lusuku.** If you cook for one who never gets enough : you don't

plunder your whole bananary. You give him enough to prevent him becoming an enemy. (Omufumbira kafu, tafa mukago.)

1080. **Bw'ofuna omuto : olukadde lwo togoba.** If you possess a young wife : you don't send away the old one. The old one is still good for working. Old things still can be handy.

1081. **Bw'ofunda : nnakawere akuyita okulya.** If you are poor (and without relations who would give you food) : a new mother will call you to eat. Others would not eat there, because she is unclean.

1082. **Bw'ogenda ebulya nkolo : toleka kambe.** (cf. **Agenda e Bulyankolo: 0126**)

1083. **Bw'ogeziwala w'ogeziwala : bw'osiriwala ogajjulira ddala ebikonde binaakuyi-tako.** (cf. **Bw'oba omugezi: 1078**) If you get sense, you are wise : if you don't you are a fool; if you bring the meat undone, you will feel my fists. Thus speaks the fastidious husband in his imperious way to his wife.

1084. **Bw'ogoba musajja munno : embiro olekamu ezinadda.** If you follow up your fellow-man in pursuit : you should think of your own chance of running back. He might turn round, get help from others and attack you. - Prepare for emergencies!



1085. **Bw'ogwa awabi : eyali munno akwerabira.**

When you fall into trouble : the one who was your friend forgets you.

1086. **Bw'okiina omukaba : weeraliikirira**

**ky'anaakuzza.** If you sneer at an impudent person : you have to worry about what he (she) will answer. It will be even more offensive.

1087. **Bw'okuba ekitakaaba : ggw'okaaba.** If you

beat something that does not cry : you will cry. You will hurt yourself, you tire yourself out..

1088. **Bw'okyawa gw'oyita naye : weeyongera**

**nnaku.** If you despise your companion : you increase your own trouble. Respect your friends!

1089. **Bw'olaba akukaabirako : naawe**

**weeyongera okukaaba.** If you see that somebody weeps with you : you weep more. And if somebody helps you at work, you yourself become more energetic.

1090. **Bw'olaba embwa ezannyikiriza ekiriba :**

**ng'enaakirya.** If you see a dog playing with a hide : it will eat it. Watch the signs of danger.

1091. **Bw'olaba emmese ng'esuna omutwalo : ng'ebinnya yasima edda. (cf. Emmese bw'olaba: 1545)** If you see the rat gnawing at the food-parcel : (you know) that it has long ago finished digging its holes (in the ground). For retreat in emergency. - Said of servants, married women, who have made up their minds to leave.

1092. **Bw'olaba nnamunye atubidde : ate ggwe ow'embuzi n'ogoba? (cf. Embwa bw'olaba: 1508)** If you see a wagtail sinking in the mud : will you, with your goats, be able to follow (to pass)? Where one better equipped than you failed, will you succeed?

1093. **Bw'olaba omugenyi asookedde ku kyento : nga taagabe.** If you see that a visitor starts sucking the top part of the sugar-cane : (you know) that he won't give anything of it away. The top-part is the least sweet. You cannot expect him to leave you the better part. - Bukodo.

1094. **Bw'olaba omukulu afungiza : nga ky'agoba kiriibwa. (cf. Omukulu afungiza: 4189)** If you see the master tuck up his garment : (you know) that he is after food (or something important).

1095. **Bw'olaba omuwuulu aliko entumbwe :**

**ng'asula mwa jjajjaawe.** If you see a bachelor with fat calves (on his legs) : (you know) that he lives with his grandfather (or grandmother). There he is well fed and treated as a favourite..

1096. **Bw'omalamu n'oguziika. (omwenge)** When you have finished tasting the beer (which is being brewed), you cover it again. That means that the owner has given the visitor some of the beer.

1097. **Bw'omala okusesema mu mwenge : nti "alinnyimba ndimutta".** If you have been just vomiting at a beer-party (you frighten the others from 'talking about it, saying) "Whosoever tells tales about me, I shall kill him".

1098. **Bw'omegga omunafu : ossaako n'okuluma?** If you have thrown (in wrestling) a weaker man : need you also hurt him? "Adding insult to injury".

1099. **Bw'omu : buwola oluuyi. (obuntu)** A lonely existence : cools down on one side. One who eats by himself lets the food get cold on the side where there is no-body eating.

1100. **Bw'osekerera ekibya : osekerera yakibumba.** If you laugh at the bowl : you laugh at the potter (its maker)..

1101 **Bw'osika (= osikirira) ekitajja : eddiba ly'enkoko oleka mmanju. (cf. Bw'owala ekitajja: 1110)** If you pull something that does not want to come : you leave the skin of the chicken behind the house. Plucking the chicken's feathers, part of the skin came with them. Forcible (violent) ways are harmful.

1102. **Bw'osika ekitajja : olwa ddaaki n'ota.** If you pull something that does not want to come : after sometime you give it up. Said to somebody who has often been invited and does not come.

1103. **Bw'otolya embuga : togejja.** If you don't eat in the chief's place : you won't get fat. Eyeewala mukama we tafuna.

1104. **Bw'otonnava : toyonoona kisulo. (cf. W'otonnava: 5381)** When you have not yet left a place : (you) don't spoil your sleeping place. Don't burn the ship (the bridge) that might bring you back.

1105. **Bw'otova ku mbuga : benawo oweebwa omusibe ataliiko kyayi olyoke omu-kuume. (cf. Ekita ekitava: 1376)** If you don't leave the chief's place (at the right time) : you might get a prisoner who is not tied up to take along for custody. A

difficult job which you could have avoided.

1106. Bw'otova ku mulungi : ofa owoza. (cf. Atava ku mulungi: 0645).

1107. Bw'otoove : otonnana ogenda. If you cannot leave (where you are dissatisfied) : you quarrel as you go along.

1108. Bw'ottottola ebya kyalo : bw'olwala w'abula akulumika. If you speak evil about things in the village : there will be nobody to bleed you, when you are sick.

1109. **Bw'otuma abatadda : naawe ogoberera.** If you send people and they don't come back : you also follow. The messengers who don't carry out your wishes worry you..

1110 **Bw'owala ekitajja : eddiba ly'enkoko lisigala mu lusuku.** (cf. Bw'osika ekitajja: 1101) .

1111. **Bw'oweeke gw'otozadde : oweeka asoosootoka.** If you carry a child on your back whom you have not brought forth yourself : you carry one who tries to slip out (is reluctant). Somebody else's children are difficult to manage.

1112. **Bw'oweetuuka : w'oyagula. (W'oweetuuka: 5383) .**

1113. **Bw'owulira oli ng'agarnba nti gobs embwa : nga mu kisenge eriyo ekyokulya.** If you hear somebody ordering you to drive the dog away : (you know that) there is food in the kisenge.

1114. **"Byaffe biri" : nga biragaane. (ebigambo)** "Those things of ours" : (if you remind somebody like that, it means that) a certain arrangement was made there.

1115. **Bya kagambwa : ng'omuwuulu anaatuuma nnannyinimu erinnya. (cf. Kya kagambwa: )**

1116. **Bya kulya kubula : bye bikuyisa mwannyoko omugenyi. (cf. Obuteeyinza: 3498)** The fact that you have no food to offer : makes you call your brother a visitor. It makes you go to the neighbour and say: "A visitor has come and I have nothing to offer him". Then the neighbour will help you.

1117. **"Bya kuno bwe bityo" : avuma bakopi. (cf. Kya kuno bwe kityo: 2485)** (One who complains) "The difficulties in this village are these" : abuses the tenants..

1118. **"Bya kuno" : tasenguka, agoba abajja.** (A tenant who complains about) conditions in the village (bya kuno), does not go away himself, but prevents other tenants from coming. Said about an habitual grumbler or about dissatisfied concubines.

1119. **Bya mpuna : 1) ng'emmese eridde ag'omuliriize; 2) ng'omubbi bamubbye.** (cf. **Bigendegetanye: 0946**) Things that are kept quiet (are not easily published) are these : 1) that the rat has taken matooke from one who has stolen them himself; 2) that they have stolen again from the thief the things which he stole.

1120. **Bya mudduse : tebiddira ddala. (ebintu)** The property (which was stolen) from one who has run away : does not come back at all. He does not fight for it.

1121. **Bya mu nju : bimanyibwa nnyinimu.** Family affairs : are best known to the master of the house.

1122. **"Byanfudde bingi" : agula mutwe gwa nte.** (cf. **Ebyanfudde: 1211**) .

1123. **Byangu okwogera : naye okubiddamu kuzibu.** (cf. **Birungi okwogera: 0981**) .

**1124. Bya nswakaba : ng'emmese by'erya mu kifulukwa.** Little trifles : as the rat eats them in a deserted home (no value).

**1125. Bya nvumbo ebyo : bye biteesebwa mu kyama ababiri n'ababiri.** Those are confidential things : things that are discussed between two and two.

**1126. By'ayogedde : omuwa-butwa ku nkoomi.** What he has said : is said with the same intention as the poisoner had when he stood at the stake (to be burnt) (i.e. an open and full confession to plead for mercy). The poisoner mentioned the names of all he had killed.

**1127. Bye bakubuulira by'otowonga (= Bye bamubuulira by'atawonga) : nti "lubaale anzita?"** If they tell you what you should do and you refuse to sacrifice : (you say) "the lubaale is killing me?" (i.e. it is your fault that you are dying, because you don't take advice). Said of one who stubbornly refused to be advised by others.

**1128. By'empulula : ng'omusale w'amatu ayambala amayembe. (ebigambo)** That is unrestrained (irresponsible) talk : as unrestrained as charms slipping over the head of one who had his



ears cut off. If the ears were still there, the strings of the charms would get stuck on them.

1129. **"Bye ndabye mbirabye" : ye mugenyi akkuta. (cf. Omugenyi akkuse: 4086)** "What I have seen I have seen" : (words of appreciation) of the guest who is satisfied.

1130. **"Byenkanye" : nga y'alidde ekikira obunene. (ebifi)** "The two pieces are the same" : so says one who has already eaten the bigger piece (of meat or other food). It cannot be checked any longer. "Destroying evidence".

1131. **"Byenkanyenkanye" : 1) adda mu lusuku n'amala atoma; 2) Buzu ne Mpumu; 3) ng'alidde ekyere; 4) ng'enkoko egula ettooke; 5) akamwano ku kizimba. (cf. Bakuseerera: 0826; cf.**

**Ey'embuzi: 1845)** "Oh, both are the same" : 1) (so says a man in front of the chief) but when he has reached the bananary, he complains of unfair treatment. Both places are equally famous : 2) Buzu (near Kyola) and Mpumu (near Kisoga) in Kyaggwe. The two chiefs of these places, Nsanja and Nnanfumbambi, were very jealous of each other. "Both are the same" : 3) (says one) if he has eaten a luscious piece without bones (he would not say so, if his neighbour had received that piece). They are the

same (have the same end) : 4) like the hen that is exchanged for bananas. The feathers of the hen and the peelings of the bananas are both thrown into the lusuku. It comes to the same : 5) as with the razor on the swelling. The one who wants to cut the swelling slipped with the razor and cut at the side instead of in the middle.

1132. **Byeyuna mugagga. (cf. Baagala mugagga: 0778)**

1133. **"Byogerwa mpola" : ng'akuzaalira omukazi aloga.** "(Such things) are said secretly" : (so you tell a visitor who talks about your mother-in-law) if the mother of your wife is a witch.

1134. **By'okulya kubula : amaaso tigakyawa luwombo.** When you have no food : your eyes don't despise the singed banana-leaf (in which food is being cooked). What is cooked in that, is a treat!

1135. **By'omuweereza : bye bigula omwenge. (cf. Eby'omuweereza: 1236)** What the messenger is supposed to deliver : buys the beer. He makes merry at somebody else's expenses..

1136. **"By'oyogera tebintama" : nga kyajje amulabe.** "Your conversation does not tire me" :

says the host, when the guest has only just arrived.  
But he has not listened yet!

1137. **"Ddamu mpulire" : ng'anoonya bya kutwala (or: alinda bya kutwala).** "Say it again, that I may hear" : (one who talks like that) tries to make sure, what he wants to tell others.

1138. **"Ddayo ewammwe" : si bulamu; embwa Nnasirye gy'ekutukira olukuku. (cf. Tudde ku butaka: 5097)** (To tell you) "Return home" : does not mean that you will live long (or recover from your sickness); the dog perishes from mange at Nnasirye (village in Kyaddondo, its home).

1139. **Ddaza mwoyo : ng'eridda mu nkovu. (ebbwa)** (A sore causes) anxiety in the soul : if it breaks out again on a scar. It might not heal a second time.

1140. **Ddiba : kkanda-bakunyi.** A skin : (means) exertion for the curriers (who beat the leather soft). Unless they work hard , the skin will remain stiff. It should get as soft and pliable as cloth. - "No pains, no gains". Lat. "Per aspera ad astra".

1141. **Ddiba likaze : ennyomo zikolonge. (cf. Eddiba likaze: 1240; cf. Baggyewo eddiba: 0783)**

1142. **Ddiiro : likunnaanya.** (cf. **Eddiiro:** 1243)

The eating place : brings people together.

1143. **Ebbala erimu erya nnamunpoona : terintwala mu nnyange.** (cf. Nnamunnoona: 3244)

1144. **Ebbanja terigenda eri bbanja.** (cf. **Enkaaga n'enkaaga: 1635; cf. Ewaabo bbanja: 1809**) One debt does not go to another one. One who has a debt with somebody is not asked for a loan by the same man, because the two debts would compensate each other.

1145. **Ebbanja terivunda.** A debt does not simply perish. It does not cease by itself; it must be paid or at least condoned.

1146. **Ebbula bikola eritemeza enku.** It is useless work to cut firewood (for ripening the mabidde). They will ripen in the lusuku, if you have the patience to wait.

1147. **Ebemba tekyala : etabaala.** The king does not simply visit : he fights. Even going for a hunt or a visit was called an "expedition". The king gets the same honour and is feared in the same way, as if he went to war.

1148. **Ebibuuka bitalagaanye : bikubagana empawa.** If the flying things travel without coordination : they beat each other's wings. Concerted action only leads to success.

1149. **Ebiddawo tibyenkanankana : enkaajumbe temala nju.** What follows is not the same as what precedes : old thatch is not enough for the house (if put on again). Said of father and son, testator and heir, king and crown-prince, etc.

1150. **Ebifa mu nnyanja : omuvubi abimanya. (cf. Ekifa mu nnyanja: 1277)**

1151. **Ebifiiramu bye bigunyuzwa : omugenyi tabuuzwa mutwe gwa nkoko.** The words that are not spoken (but only hummed) in a game (muzannyo) make it interesting (appealing) : the visitor does not ask for the head of the chicken (because he has the rest of the chicken inside him).

1152. **Ebigambo bikira ennoma okulawa.** News (rumours, scandals etc.) spread quicker and farther than the sound of drums.

1153. **Ebigambo bingi : empapula ntono ; nga tabimalewo.** I should have many things (to say or to

write) : but the paper is too small; (so one says) if he has no time, if he is in a hurry.

1154. **Ebigambo biyita.** Words pass on. Walls have ears! One must be careful in talking.

1155. **"Ebigambo bya kuno bingi" : ng'omwami y'asuza ababbi.** "There are plenty of wrongs here" (so the people say among themselves) : if the chief himself gives shelter to thieves.

1156. **"Ebigambo bya kuno nga tibyekweka" : nga bamugambye gw'ayagala.** "The news of this place cannot be kept secret" : (so says a man) if they have been talking about somebody he likes. He likes the conversation, because it means honour and glory for him.

1157. **Ebigambo byangu : omukwano muzibu.** Words are easy : but real friendship is difficult.

1158. **Ebigambo maluma : tigaggwa mu kamwa.** (cf. **Owonyanga ow'ekiwundu: 4709**) Talk is food without relish : it does not come to an end in the mouth. As hunger comes back constantly, so the speech of people never stops..

1159. **Ebigambo si mutwalo.** A message is no load.

It is easier to find a man for conveying a message than to get a porter for carrying a load..

**1160. Ebigambo tibyasa mutwe. (cf. Tebyasa mutwe: 5009; cf. Bikongoolo: 0959)**

**1161. Ebigenda ekiro : omanyidde ku ki, nga ne Ssekiboobo yeetikka? (cf. Nnaama- nyira ku Id: 3230)** What passes during the night : how can you know, whether it is even the Sseki- boobo (or Kangaawo) who is carrying loads? Don't judge with certainty about what is doubtful. An old Ssekiboobo (or Kangaawo) is supposed to have carried things out of the lubiri.

**1162. Ebigere bya mbogo : babyegera ng'egenze. (cf. Bigere bya mbogo: 0949)**

**1163. "Ebigere byantunda" : amala okutamwa.** "My feet have misled me" : (one who says so) is just disgusted (because, in the place he came to he received nothing to eat).

**1164. Ebigere kkumi ttunda : bitunda nnyinibyo. (cf. Bigere kkumi: 0950)** The ten toes (the two feet) are a business concern : they sell their owner. They often run their owner into harm. Where they go, the whole person has to follow.

1165. **Ebigwamu bye bitwala embwa mu katale.**

The remnants (of food that fall to the ground) take the dog to the market. Said of the selfish purpose that people have in their actions.

1166. **Ebigwawo tebiraga : Wandiga atambula n'omwana** we. Evils come unannounced :

(therefore) the mother-sheep takes the lamb along wherever she goes. Left alone, the lamb might be harmed.

1167. **Ebijjula mu mwoyo : akarnwa bye koogera.**

What the heart is full of : the mouth speaks of.

1168. **"Ebikongo biwunya ttaka" : nga mukadde wo y'abifumbye.** (cf. Bikongo bi- wunya: 0958)

1169. **Ebikunku ebigenda embuga : tebidda**

**bwereere.** Mangled feet that go to the chief's place : don't come back with nothing. Admonition for the chiefs to help the poor and crippled.

1170. **Ebikwatibwa n'omusibe tibitonda :**

**tibibalibwa mu kuliwa.** The things that are found in the hands of a prisoner are not considered as his property (even if they should be) : they are not counted (given back), when he has to pay damages.



He loses all.

**1171. Ebinaku n'ebinaku byagalana : empologoma bw'erwala, ensiri y'erumika. (cf. Abanaku bamanyagana: 0044)**

**1172. Ebinene n'ebinene byagalana : enjovu temenya movule. (cf. Abagagga n'abaga- gga: 0004)** Big things befriend big things : an elephant does not break a movule-tree.

**1173. Ebinene n'ebinene byasisinkana ku Nnabyonzi. (cf. Ebinene: 1174)** Big things meet on the Nnabyonzi-river. Even the strong man may meet his equal.

**1174. Ebinene n'ebinene tebisibagana : ttimba singa asiba enjovu.** Big things do not come to grips with big things : otherwise the python would take the elephant into its coils. Mutual respect!

**1175. Ebingi bikukula.** Things in a heap get mouldy. Superfluous things perish.

**1176. Ebintu bifunibwa mulamu.** Things are owned by the living. The dead have forfeited the right to property.

1177. **Ebintu bwe bigwamu obuzito : ekikere n'emmese benkanya embiro.** When things fall heavily (danger from falling walls, fire etc.) : the frog and the rat run equally fast (away). Fear gives speed even to the crippled.

1178. **Ebintu tebifaanana abifuna : singa emmese eyitira mu nveera.** Things don't look like their owners : otherwise the rat would walk about with its booty. The rat gathers a lot but eats everything. And a rich man might have collected possessions which he might lose again. —

1179 **"Ebinywera bye bigenda" : omukazi yasiba embwa ya bba ku mugugu (= mu-gwa). (cf. Binywera: 0978)** "What is well fixed, goes well (lasts, is safe)" : so the woman said, when she tied her husband's dog to the headload (or: on a rope). Safe is safe! The dog might run away and trouble with the husband would ensue.

1180. **Ebirabwa si bye bitendwa.** Things are not (always) judged as they are seen. Wilful misinterpretation.

1181. **Ebireetereze : wa maaso by'aleetereza wa mwoyo. (cf. Ebyo bireetereze: 1220)**

**1182. Ebiriko akuluma : tiweegaana; ng'akuloopye wa mu nju.** Statements (accusations) for which a witness (accuser) can be had : cannot be disavowed, if the one who has given you away is of your own household (wife, children, etc.).

**1183. Ebirungi birekwa : 1) embwa yaleka enseko; 2) Nsingiisira aleka omuwemba. (cf. Awalungi tewaba wannyu: 0711)** Good things are left behind : 1) the dog left laughter (he cannot laugh, he snarls and bites instead); 2) the ssaza-chief Nsingiisira of Buddu (was transferred by the king to the ssaza of Buwekula and he) had to leave his beautiful rich millet-fields behind.

**1184. Ebirungi birekwa ku kibuga : oleka omujaguzo evuga ng'oserengeta mu kyalo.** Good (enjoyable) things are left behind in the king's place : you leave the beating of the royal drums and go to your village.

**1185. Ebirungi biri wala.** Good things are far away. "No pains, no gains".

**1186. Ebirwa bikyuka : amalusu gafuuka engeregeze. (cf. Ebisula: 1190)** Things which take a long time, change : the spittle becomes "engeregeze" (dried-up spittle on the cheek of the sleeper).

1187. **Ebirwa byerabirwa : singa abafu baziikulwa.** Things of the past are soon forgotten : otherwise the dead would be exhumed. "Out of sight, out of mind". "What the eye does not see any longer, the heart does not grieve about".

1188. **Ebiriibwa mu ttoggo : byogerwa mu ddumbi.** What they eat during the heavy rains (March-May) : they talk about during the lesser rains (autumn). Pleasures received from good food (and other amenities) are remembered a long time.

1189. **Ebisenge by'omuyiisa : tebiggwamu mwenge.** (cf. **Bisenge: 0983**) The rooms of the beer-brewer : are never without beer. If he says he has none, they will not believe him.

1190. **Ebisula biyuuga (= bifuuka) : amalusu gafuuka engeregeze.** (cf. **Ebirwa bikyuka: 1186**) Food that is kept over night, moves about (gets bad) : spittle becomes "engere-geze" (dried-up spittle on the cheek of the sleeper).

1191. **Ebisula byefuula : omutabaazi yeeфула omwayi (= omunyazi).** What is kept over night changes (deteriorates) : the warrior becomes a maraud-er.

1192. **Ebitabira : biddira mmindi.** Troublesome things : get hold of a pipe of tobacco (soothing influence of a "smoke").

1193. **Ebitabo butiko : obutali bulungi butta.**  
Books are like mushrooms : the bad ones kill.

1193a. **Ebitajudde tebinjiikira.** What is not filling the vessel : does not get poured over me. I can take a few handfuls without being noticed.

1194. **Ebitali bigabane : bwe babyanuka (= babinyaga) biba by'omu.** Things which are not divided up (which are common property of many) : become (suddenly) the property of one, when they are stolen (e.g. a piece of land, undivided, belonging to three children, changes over to one creditor).

1195. **Ebitali byetegeke : embwa bwe bagikuba, omukalo edduka.** Things for which one is not prepared : (are comparable to) a dog that runs away from a piece of dry meat, when he is suddenly beaten. An unexpected question perplexes a person.

1196. **Ebitimba bingi : bitta ensolo.** Many nets : are the death of the animal.

1197. **"Ebitooke bindaaluseeko" : "kwata kimu**

**n'okissa mu nvuba, bisooke bijee-mulukuke".**

"My banana-trees have become tall" (so says the woman and they answer her jestingly) : "get hold of one and put it into the stocks, that they start getting sense again". The woman means "bindaaluseeko" (they have grown tall) and the others purposely misunderstand her as saying "bindaluseeko" (they have become mad).

**1198. Ebitono biggwa byokya : 1) eddiba ly'ensiri likalira mu ngalo; 2) omukazi tabegera bba busera.** (cf. Ekizirakizira: 1447) Small things are eaten up whilst hot : 1) the skin of the mosquito dries up in the hand (beaten flat); 2) a wife does not serve her husband a portion of porridge (all help themselves to it with a kawujjo, whilst it is hot).

**1199. Ebukojjaabwo : teva wa lubu lwo.** From the family of your uncle (brother of your mother) : comes no generation of yours (because you can't marry any near blood-relations).

**1200. "Ebukojjange banjagala" : ng'adda ku nnyoko waali. (cf. Bukojjange: 1002)** "At the home of my uncle they love me" : (so one can say) if the uncle is the younger brother (the one born after her) of his mother. There is generally great natural love existing between them.

1201. **Embugga : teba ya kisibo. (embuzi)** A goat (or: cow, sheep etc.) that is straying : does not belong to the pen. The prospective buyer does not trust it. - Also applied to roaming girls and women!

1202. **Ebweru teremerwa. (cf. Ssekiriba kya ttaka: 4927)** Outside (the grave) there is no lasting place. One day you have to go into it..

1203. **"Ebya bangi biwunya ngalo" : nga wali oliddeko. (cf. Kya bangi kijjula: 2472)** "Things handled by many have a smell from the fingers" : (so one says, and the others answer him) if you have tasted them before. Otherwise he could not know it.

1204. **Eby'abasumba biggweru ku ttale.** The disputes of the shepherds are settled on the pastures. Don't wash dirty linen in public! Family disputes are not for the public.

1205. **Ebya Buganda : bya kulya na kugula.** The greatest worries in Buganda are eating and buying. Formerly there was no buying and selling for money, but only bartering.

1206. **Ebya gundi bya Mwana wa Mukama.** What So and so says, are the words of the Son of the Lord.

Used for statements which cannot be relied upon (unclear, indefinite or sarcastic).

1207. **Ebya kuno - - (cf. Bya kuno: 1118)**

1208. **"Ebya kuno tebiisoboke" : nga bamuwaayiriza mukazi mukadde. (cf. Tekiibe kyalo : 5018)** "Things here are impossible" : (so one says) if they accuse him of having a mother who is exercising witchcraft.

1209. **Ebyali ebyannyu babikuseera : enkejje amazzi bagigaseerera mu luwombo, nti "ofukamu matono".** What might have been your own property, they make expensive for you : **the enkejje in the luwombo** (in which it is cooked) does not get enough water because the mother says to the girl: "Pour in a little!"

1210. **Ebyama ebikulungutanye : bye bizaala ensobi.** Those secrets which are revealed under the seal of secrecy : cause wrongs.

1211. **"Ebyanfudde bingi" : 1) agula mutwe gwannte; nti singa oguze enjere eya ssava, ne tumanya bwe bikufa; 2) enswa eruma mumwa.** "I am losing a lot (of money)" (says the miser) : 1) buying the head of a cow; (answer) if you had bought fat meat



without bones, we could understand that you have lost money. For that "lot of money" he gets only inferior quality. "I am losing a lot" : 2) (says) the flying ant biting the lips of the eater. Hopeless, but courageous defence.

**1212. Ebyange tebinfa bwe bityo : gwe mpola embuzi, ampa nte.** This way my property does not perish : because the one to whom I lend a goat, must give me back a cow. Exorbitant interest.

**1213. Ebya "nkwegayiridde" : bimenya omukono.** The word "I beseech you" : breaks the (punishing) arm.

**1214. Ebyayanga : emmese by'erya mu kifulukwa.** Useless things : such as those which the mouse eats in a deserted house.

**1215. Eby'e Buganda - - (cf. Eby'Obuganda byetegerezebwa: 1223)**

**1216. Eby'embuga bijja kiro : obireke bijje. (cf. Eby'omugagga bijja kiro: 1232)** The riches of the chief come in at night : let them come in. Said of a frog that jumps in and somebody wants to chase it out.

1217. **Eby'embuga bimalibwa omuzadde.** Difficult cases with the chief are settled by a father who has a marriageable daughter. If the chief has an eye on that daughter, the father is safe.

1218. **Eby'embuulano tibyala (= tibyeyamba) : 1) bw'ofuna nnyoko, kitaawo abula; 2) gy'osiba (= gy'oterekera) embuzi, enkiringi tizidda; 3) omuwuulu bw'afuna enkoko, omunnyu gumubula.** The things of an unmarried person (spinster) do not increase : (because) 1) if you have a mother, there is no father (if an unmarried woman has children, they have no legitimate father); 2) if you leave your goat to be looked after, the produce (offspring) won't come back to you (you get only the goat back); 3) if a bachelor gets a chicken, he won't have any salt (for cooking).

1219. **Eby'enkwatakwatanye : ejjembe ly'enkoko ku kugulu.** (cf. **Nnamugalula: 3237**) Puzzling (complicated, entangled) things : like the spur (ejjindu) of a hen on its leg. Other animals have horns on their heads, the chicken on its leg.

1220. **Ebyo bireetereze : w'amaaso by'aleetereza wa mwoyo.** (cf. **Ebireetereze wa maaso: 1181**) Those are enticements : as the one with (beautiful) eyes entices the courageous one. The eyes are the

windows of the soul.

**1221. Eby'obugagga ddiba : afuluma awalulira gy'ali.** Riches are like a hide : everybody pulls (them) his way. Comparing the strife for wealth with stretching out a skin on the ground.

**1222. Eby'obugagga ntuuyo : bw'owummula nga bikala.** Riches are like perspiration : if you rest, they dry up.

**1223. Eby'Obuganda : byetegerezebwa nga kye bakutuma okireese.** The affairs of Buganda : are discussed, when you have brought, what you have been sent for. If you did not bring it, you hear only reproaches.

**1224. Eby'obukanga tibiggwerawo : kafumita-bagenge w'akufumitira omuggirawo. (cf. Kantanyi kaggwerawo: 2161)** A frightening heavy punishment (fine) does not get settled on the spot : the spike of "kafumita-bagenge" (i.e. a small matter) you get out of your foot at the spot where it has hurt you.

**1225. Ebyo bya mukazi na bba.** Those are private affairs between husband and wife. One should not interfere in other people's business. Buvuma

1226. **"Ebyo bye binkanga" : ng'omuwa-butwa awulidde kizuuzi.** "That is what makes me afraid" : (says the poisoner) when he hears the diviner (employed to find lost things). The poisoner is afraid that such a diviner will find his poisons and brings him to ruin.

1227. **Eby'okufuna : bikanula ttulu.** The prospect of getting something : opens the eyes of the one-eyed.

1228. **Eby'okulya bigonza engalo : eyakuwa omukazi omulaza olunwe.** Eatables (e.g. ants) make the fingers flexible : but the one who gave you your wife (mukoddomi wo) you point at with stretched forefinger. The flying ants in the anthill may not be pointed at with the stretched, but only with the curved forefinger (otherwise the ants get bewitched).

1229. **"Eby'okulya tibyandeeta" : ng'omugenyi akiina nnyinimu.** "I have not come for the purpose of eating" : a visitor (who talks like that) offends his host. He gives the impression that he is disappointed and that he does not appreciate hospitality.

1230. **Eby'okuwa bifa obusa : Abanaawa basuuzabbaabwe.** Beneficence is misspent : the people of

Kinaawa (in Busiro) refused their king. King Ssuuna II. who had been extremely helpful to the inhabitants of Kinaawa, was refused passage through their country, when they brought his body from Buddu, where he had died. Superstition!.

**1231. Eby'olutabaalo tibidda ka : nga tibannakosa mu bbwa.** The wounds received in the war do not break out at home : unless they touch the sores (scars). Old grievances flare up, if mentioned again.

**1232. Eby'omugagga bijja (= biyingira) kiro : bw'alaba ekikere (or: ekisolo) ng'agoba.** The treasures of a rich man come in at night : (still) when he sees a frog (or a wild animal) coming in, he drives it away.

**1233. Eby'omugagga bijja byokka : omusota tagukkiriza kujja gy'ali.** The treasures of a rich man come in by themselves : (so they say) but he does not let a snake come near him.

**1234. "Eby'omugagga bivunda" : bw'alwala ebbwa, ng'anyiga (or: sso ng'ebbwa bwe limukwata ng'anyiga).** "The things of a rich man rot (remain where they are)" (so says the rich man who has been asked in vain for help) : but when he suffers from a sore, he presses out the pus (he does not want

to keep that). Why does he not let his body also rot? - Inconsistency.

**1235. Eby'omu nju : tebittottolwa. (cf. Kye nnalaba ewattu: 2518)** What happens in the family : is not for outsiders. Is not to be broadcast. French "On lave son linge sale en famille".

**1236. Eby'omuweereza : bye bigula omwenge; eddenge "teete teete". (cf. By'omu- weereza: 1135)** What is given to a messenger (price for buying a hoe) goes into beer; (the sales- man goes on blowing) the whistle "teete teete" (without selling the hoe to him). Spending other people's property. Song!

**1237. Eccwampa tebula byayo. (cf. Encwampa: 1580)**

**1238. Eddagala ekka : lye lituuka ku ndwadde.** Strong medicine reaches the sickness..

**1239. Eddalu ekkazi : likongooza bba waalyo.** The madness (disobedience, obstreperousness) of a woman makes her despise her husband. He will take revenge (bw'anaakulaba, engalo taaziteme?!). "Okukongoola" = to make a scratching gesture towards somebody as a sign of despising him.

1240. **Eddiba likaze : ennyomo zikolonge.** The skin (hide) is dry : (therefore) the ants can march off. Nothing more to get. - When the food is finished the guests depart.

1241. **Eddiba ly'empala-kitale : basoosootola emmere nga bakomerera mmambo (ge maviivi).** (cf. **Oli mpala-kitale: 3899**) The hide on which the impossible fellow eats (his food) : has to be held down (fixed) with the knees, whilst they dish up the food.

1242. **Eddiba ly'empala-kitale : erirezebwa amaviivi.** (cf. **Oli mpala-kitale: 3899**) The hide (on which the stubborn fellow eats) : is stretched (held down) with the knees.

1243. **Eddiuro likunnaanya.** The eating place brings people together.

1244. **Eddyia eddungi : lifumbiza ne waalaga.** A good (successful) marriage : marries off even the youngest sister. Waalaga = muggalanda = the last born. She goes and becomes co-wife of her elder sister, because she sees that she is happy with her husband. Waalaga, according to others, stands for a girl that gets married to the same husband as her aunt on father's side. Taboo!

1244a. **Eddyā eddungi : likuliisa tiweesibye.** A good (peaceful) marriage lets you bring having to dress up for it. An exacting husband would quarrel.

1245. "**Eggayana (= eggayano) liggwe ku kyalo" eggayannano: 2584)** the food (to your husband) without : ng'owuwe y'ali kungulu. (cf. Leka

1246. Eggeyenguzi ligeya omwami. Scandal-mongering speaks evil also about the chief. Is harmful to authority\_

1247. **Eggufa ekkalu : bbula bulumo.** (cf. **Ggufa kkalu: 1911)**

1248. "**Eggumba ndiwe ani?" : nga gw'anaaliwa amulabye.** "To whom shall I give the bone?" : (so he asks, but) he has already seen the man to whom he is going to give it.

1249. **Eggwanga ery'okumpi : terirwa kudda.** Vindictiveness against a neighbour : will soon be returned.

1250. **Eggwanga n'eggwanga : liggwera ku mwenge.** (cf. **Ggwanga lya mwenge: 1912).**



1251. **Egwanika ly'omugagga n'ery'omwavu lye limu.** The treasures of the rich man and the treasures of the poor man are the same. Both leave their children in distress.

1252. **Eggye ekkise : lirwanira mu kyama.** A hidden army fights under cover. Potatoes grow under the ground unobserved. –

1253. **Eggye lya Kabaka : teriggwa nnyuma (= mabega).** The army of the king does not come to an end at the rear. When the "mujaguzo" (war drum) is beaten, not all warriors turn up at once. There are late-comers constantly. Constant flow of new warriors or workers.

1254. **"Egindi wala" : nga tekuli mumanyi.** "That place (what do you call it) is far" : (says one) if there is nobody he knows (i.e. who can give him food or lodging).

1255. **"Egwana mpotofu" : ng'alina ky'aliira.** (cf. **Nnaaliira mpotofu: 3214; cf. Ewooma mpotofu: 1812**) "The meat (fish) ought to be dried" : (one says so only) if he has anything else for "nva" (engege, enkejje, ennyama).

1256. **Eka egwana mukazi ne bba : atalina mukazi**

**azimba ekibanja?** In a home there should be wife and husband : does a man with no wife put up a plantation?

1257. **Eka eteefe - - (cf. Teefe: 5010)**

1258. **Eka ne mu kibira : nsobeddwa.** I am beaten both ways : at home and in the forest. According to a legend, this is what the man said who lost two women on the same day, the wife he possessed and the one he wanted to get. He was dissatisfied with his wife; but one day he found in the forest a beautiful woman sitting on a tree-trunk to whom he said: "Nkwagala". She answered: "Nange nkwagala. But before you can take me, you must bring me one breast, because I have only one". The man agreed, went home, cut off one of his wife's breasts and returned to the forest. But the beautiful woman had disappeared. Sadly the man went home and there he found his own wife dead. - Engl. "Out of the frying pan into the fire".

1259. **Ekiba ku mulungi : kimanyibwa dda.** (**ekibi**) A bad point in a good man's character : is experienced later. First everything seems to be perfect. - Also used for physical beauty. "A fly in the ointment".

1260. **Ekibandula enzige : guba musana.** What makes the locusts fly, is the warmth of the sun. In the cold of the morning they are stiff and cannot move.

1261. **Ekibanyi kigudde n'amenvu.** The banana-rack has fallen and the bananas with it. All is lost. Total loss.

1262. **Ekibaawo kimala : omukwano guloga enjala.** (cf. **Kibaawo kimala amaaso: 2232**)

1263. **Ekibaawo kye kimala : ennyindo y'enkoko kye kyenvu.** (cf. **Kibaawo kimala: 2233**)

1264. **Ekibbirize : si kigwo.** To throw one who is unprepared (by trickery) : is not wrestling. It is unsportsman-like. Unfair means!

1265. **Ekibi kigwana wala : ne kitaba ku luuyi lwammwe.** (cf. **Maziribano: 2724**) A bad thing (calamity) should occur only far away : and should not be near you. Similar to the christian expression: "Lord spare us!" 22.116,

1266. **Ekibi kikira ennoma okulawa.** (cf. **Ebigambo bikira: 1152**) Bad news travels faster than the sound of the drum. Lat. "Fama volat" (Virgil).

1267. **Ekibimba kye kikka : ensejjere tetuuka ku ggulu.** What rises high, falls deep : the ensejjere (flying ants) do not reach heaven. Upstarts!

1268. **Ekibi tekiba kitono. (cf. Agayirira ebitono: 0121)** An evil is not a negligible thing (tikibula kye kinyaga). Fidelity in small things!

1269. **Ekibi tekibula musombi : ekigere kitunda ekiwanga e Bunyolo.** (cf. Akabi teka- bula: 0157) Misfortune has always a carrier : the foot sells the head in Bunyoro (i.e. by going there and getting the Muganda into trouble in the strange enemy territory).

1270. **Ekibi tekirinda agenze mugga.** Bad news (or warning) does not wait for one to come back from the well. It is given at once to those who are present.

1271. **Ekibojjera ku lwazi : kyesiga mumwa mugumu. (ekinyonyi)** A bird pecking a rock : relies on the hardness of its beak. A man buying expensive things must have a well-filled purse.

1272. **Ekibuga kifukamiza ente.** A town makes a cow kneel. The mighty impressions of town-life and activity fill country-people with awe. Rub .C.2172.

1273. **Ekibulako obukulu : tikifa.** What is not ripe yet : is not taken. It escapes the fate of mature things.

1274. **Ekibula omwavu : kye kimutta.** What a poor man has not got : kills him. He often uses the word: Ssebo sirina kino, "nfudde".

1275. **Ekibunza eggwaatiro : eba enkuba okuyinga.** What makes one change the banana-peeling place : is too much rain. The refuse starts rotting there. - Every happening has its reasons.

1276. **Ekidiba kidda waabukyo : essaaniiko mu lusuku.** (cf. **Kyaliiro kya mmere: 2492**) What becomes useless, returns to its origin : (just like) the used banana leaves in the lusuku.

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1276a. **Ekifa mu ffumbiro : omufumbi ye y'abika.** (cf. **Ekifa mu nnyanja: 1277**) What happens in the kitchen : the cook can tell you.

1277. **Ekifa mu nnyanja : kibuuzibwa muvubi.** For things concerning the lake : you must ask the fisherman. Drum-beat of the mutima-clan. - (Horace). medecin". Engl. "Let not the cobbler go beyond his last"..

1278. **Ekifaananyi : kissa ensekere.** Resemblance : kills the louse. As soon as you see a louse, you kill it, although it might not be the one which has bitten you. One must be the scapegoat.

1279. **Ekifaananyi : si luganda.** Resemblance : is not kinship. Not all who look alike are relations. Used for: Look sharper! You may be mistaken.

1280. **Ekifo ekimu : kissa Wamusu.** (cf. Ekkubo erimu: 1452) (Staying always in) the same place : brings death to the edible rat. The hunter can easily find it.

1281. **Ekifo ekimu : tekisala magezi.** (cf. **Atambula y'abiraba: 0619**) One single place : gives no experience.

1282. **Ekigaluza ow'ennombe : ng'owa ky'obinda akuli bubi.** What makes a man brandish his horn : is the fact that one who has got a spear is oppressing you. You have nothing else to defend yourself but your horn.

1283. **Ekigambo ekirungi : kisuza mpisi ku lugo.** A good word : makes the hyena spend the night near the cattle pen. The young animal in the cattle pen, crying without end is threatened by its mother,

saying: "If you don't keep quiet, I will throw you out of the kraal". The hyena hears that and waits for a good feed.

**1284. Ekigambo ky'emisana : tekiggwa bumu.**

What is spoken in day time (openly) : does not come to an end everywhere in the same way. Everybody who has heard it, will pass it on in his own way.

**1285. "Ekigambo si mutwalo" : nga gye bakutumye oyagalayo.** "A message is no load" : (so you say) if you like the place you are being sent to.

**1286. Ekigambo tekitomera mpagi : singa eby'omu luuma bitomera emiti.** A word (conversation) does not rebound on the poles (of the house) (i.e. one can carry on a conversation from inside with a person outside) : otherwise a telephone message would get stuck on the telephone poles.

**1287. Ekigaanira "mbegera" : mmere kuggwa mu ddiro.** (cf. Ekiwera "mbegera"):

**1288. Ekigaanira omuddu : liba bbwa lya mu mutwe.** What exonerates the slave (from carrying the load) : is the sore on his head. A lawful excuse frees from an obligation.

1289. **Ekigere kikyali ku ttaka : tikyewala nfuufu.**

As long as the foot is still on the ground (on earth) : it cannot keep away from dust (earthly things).

1290. **Ekigere ky'omukopi : ye nvujjo ye.** The foot of the peasant (poor man) is a present of beer. The beer is brought to the chief by his peasants (subjects); the poor man has to go himself to get beer.

1291. **Ekigga kibi : tikifa nsonzi.** In a bad (dirty) river (without flowing water) : one does not catch nsonzi (small fish). Choose the right place for your purposes!

1292. **Ekiggwa : tekiba kinene. (cf. Oguggwa teguba muka: 3563)** What is coming to an end : is no longer important.

1293. **Ekiggya omwoyo omubi : kiba kitono.** What brings out ill-feeling : is (often) a small thing.

1294. **Ekigugu kya kabaka : kyeziziko.** The pillow of the king : is his bent arm. Although he might have a precious pillow, he uses also his arm to sleep upon like other mortals.

1295. **Ekigwa : toddira.** What falls (into the dust, on



the ground) : you don't pick up. Said about food falling on the ground.

**1296. Ekigwo ekimu : tikirobera baana kuyimba.** One fall does not prevent children from singing. One failure does not mean final defeat. Do not lose courage too soon!

**1297. Ekigwo kya lwazi - (cf. Kigwo kya lwazi: 2264) .**

**1298. Ekijja obunaku kyemanya : 1) ejjanzi terigenda na nzige; 2) eriiso lijja n'obu-kwina bwalyo. (cf. Akajja obunaku: 0172)** A poor thing knows its limitations : 1) the green grasshopper does not fly with the locust; 2) the eye is satisfied with its lashes (which do not join the beard or the hair). Do not aspire after things too high for you! Lat. "Non omnia possumus omnes".

**1299. Ekijja omanyi : kikunyaga bitono; ekiddukano tekinyaga byenda.** What befalls you when you knew (it was coming) : robs you of little; diarrhoea does not rob (you of) your bowels. "Forewarned is forearmed". "Kijjomanyi" is the name of a village in Busiro.

**1300. "Ekika kisiridde" : olubugo mu nkwawa.**

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"The clan is becoming extinct" : (one who says so) has to take the barkcloth (for the burial of his relatives) himself under his arm. If he had had children, they would have carried it for him.

1301.

1302. **Ekikoloza omubbi (= engabi) : buba buyingirwa.** What makes the thief (or: bushbuck) in the hiding place cough : is being forced. He cannot hold back the cough any longer.

1303. **Ekikonyogo bakikasukira kulaalira : kidda na kirimba.** (cf. **Kikonyogo: 2272**)

1304. **Ekikozza alima : kye kimunnyulula.** What makes a farmer thin : makes him fat again. Working for the food makes him thin; but eating it makes him fat again. The farmer lives from the soil he tills.

1305. **Ekikukubya nkuba : okiriira wakalu.** (cf. **Ky'osimba onaanya: 2558**) What pelts you with rain (on the lake whilst fishing) : you eat on dry land. "Those who sow in tears : shall reap with songs of joy" (Psalms 126.5).

1306. **Ekikula kyerabira ekyakikuza.** (cf. **Baatuuka beerabira: 0924**) A growing thing forgets

what has made it grow. One who has reached a higher place, forgets that he was once lower. Ingratitude!

**1307. Ekikulejje : ekikubira engalo emabega ne kimala kuyimba bulungi.** A marvellous thing : it clasps hands on the back and bursts out singing lustily (i.e. the cock: first it clasps the wings and then starts crowing).

**1308. Ekikuli wala : empenduzo y'enona.** (cf. Kiri ewala: 2323) .

**1309 Ekikusamiza : kye kikusuula mu muliro.** That which makes you deal with the spirits : throws you into the fire. The basamize jump over fire.

**1310. Ekikuwa obulema : kye kikuwa amagezi.** (cf. Omulema ye amanya: 4228)

**1311. Ekikwanguyira naawe okyanguyira : 1) ekikajjo olya kibisi; bw'olya ekyokye, ng'oli mulwadde ; 2) empogola we yeeyasiza w'ogisusira; 3) eryenvu olya bbisi.** What comes to you easily, you should take easily (without unnecessary trouble) : 1) the sugar-cane you eat raw; if you eat it cooked, it is a sign that you are sick; 2) where the banana (boiled in the skin) bursts, there

you start peeling it (instead of trying where it is still tight); 3) you eat the ripe lyenvu (eating banana) raw (without taking the trouble to cook it).

**1312. Ekikyo kikyo : n'ekya munno kya munno.**

What is yours is yours : and what is your friend's is his. Respect for other people's property..

**1313. Ekimala mpaka : kusirika.** Silence finishes the argument. If one party does not answer any longer, the discussion is at an end. - "Kimala-mpaka" is the name of a large-flowered shrub with highly poisonous seeds, which were used in sorcery (also called "bigingiri-bitya").

**1314. Ekimala omugole ensonyi : byeyazike nga babizzaayo.** What puts the bride to shame : is when they carry back the borrowed things. At first she thought they were the husband's. If she is wise, she grabs a water-pot and goes to the well meanwhile.

**1314a. Ekimanye muntu omu : kikussa makunga.** What is known by one person only : makes you utter exclamations of astonish-ment.

**1315. Ekimanyire bwe kiba : emmese tetomera buziizi.** So it is with a thing you are acquainted with : the rat does not knock its head against the darkest

corner in the house.

**1316. Ekimmanyimmanyi kikwasa - - (cf. Olummanyimmanyi: 3984)**

**1317. Ekinaagomba : tikibuulirwa mulunnyanja. (cf. Kinaagomba: 2292)** A thing which is adverse : cannot be brought home to a fisherman. An experienced fisherman goes out on the lake, although he has been warned - and loses his life.

**1318. Ekinaakulya kijja olaba : ekiwalaata mu masega.** What is going to eat you, comes whilst you see it : like baldness cutting in on either side of your forehead. You see it coming, but you cannot prevent it.

**1320. Ekinaakulya ogoba kijja (= okubirira kijja).** What wants to eat you : you drive away and it comes again (like a furious dog or a sickness) (the more you defend yourself, the more aggressive it becomes).

**1321. Ekinaakutta tekiva wala : nnaganga w'endiga ava buziizi.** What is going to kill you, does not come from far : the sickness of the sheep comes from the darkest (and dirtiest) corner of the house. Goats and sheep used to be kept in the dwelling house.

1322. **Ekinatta amaka (= nnyini maka) : tekyeramba luggya.** What will ruin the home (or: the owner of a home) does not come straight over the court-yard (but sneaks in from the back, e.g. a thief or an adulterer).

1323. **Ekinaawola kikwokeza ki?** Why do you let a glowing piece of iron (kyuma) burn you? If you know that it will cool down? - Said of passionate love that ends in separation. Kwata mpola!

1324. **Ekinene kigenda na kusingirwa : enseenene zigenda na vvu.** Something big goes (is achieved) with a pledge (a gift, a bribe) : the enseenene (edible grass-hoppers) go with ashes. To make the nseenene eatable, their wings and legs must be removed. For that purpose the fingers are dipped in ashes, because the roasted grass hoppers are greasy and slippery.

1325. **Ekinene kigenda na nduulu.** Something big goes (falls) with big noise. Fall of a high tree or death of a famous man.

1326. **Ekinene kye kimira ekitono : emmamba emira enkejje.** A big thing swallows a small thing : the lungfish swallows the sprat. "The right of the stronger". The survival of the fittest.

1327. **Ekinene tikyetwala : kabaka ayingira ewa Kibaale.** Even a big thing does not rule itself : the king is in the power of the Kibaale. "Kibaale" is the title of the man to whom the bakungu (Katikkiro, Omulamuzi etc.) can bring their complaints against the king and who sits in judgement over the king.

1328 **Ekinogezi ekibeera mu ttimpa : kye kikukombya (kikongobya) engalo.** The relish (mixed vegetables) that is in the ttimpa (leaves of the arumlily) makes you lick your fingers. By itself the ttimpa is not tasty; but mixed with other vegetables (enva entabule) it is a delicacy.

1329. **Ekintawa : naawe kirikutawa.** The thing that tires me out : will also tire you out.

1330. **Ekintu ekirungi : kikuleetera obubbi.** A good thing : brings theft upon you. It causes desires and finally theft.

1331. **Ekintu tekiwoomera matama abiri.** (cf. Tekiwoomera: 5021)

1332. **Ekinuuno tekimala munnyu.** Just a lick : does not finish the salt.

1333. **Ekinyiigo : tekinyuza lubugo (or: bulago).** A little offence (disappointment) : does not tear the barkcloth (or: the throat).

1334. **Ekinyonyezebwa abangi : tikibula alaba.** What is looked for by many : will have a finder.

1335. **Ekinyonyi ekibi : kibaagirwa (kimaanyirwa) mu bangi.** A bad (uneatable) bird is butchered (is plucked) when many are present. But if somebody kills a guinea-fowl, he sneaks home, not to be seen by any-body, lest he might have to share the meat with others.

1336. **Ekinyumu ekingi (= ekiyinga) : kireka (= kyaleka) emmese obuwuulu.** Frequent entertainment : leaves the rat without mate. One will be killed sooner or later. Frequent dances, feasts, etc. disrupt family ties.

1337. **Ekinywa ky'amaggwa : akisiba y'amanya bw'akyetikka.** He who ties up a bundle of thorns : will know how to carry it. Leave the fellow alone with his.

1338. **Ekiragala kya kibira : tikibikka lusuku.** A big leaf from the forest : does not cover the (soil in the) bananary. For keeping the ground moist in the



bananary, banana-leaves are spread over the surface. But big leaves growing in the forest (like kataddabusa) are only used for rolling head pads (nkata) or for wrapping up mushrooms, etc. (Bw'oki-raba waka, nga kireese ekisiki oba butiko –

**1339. Ekirembwe ekitaakule : kizimba mu lumuli. (cf. Ssekirembwe: 4926; cf. Eki- taakule: 1379)**

The ant that will not live (long) : builds its nest in a dry elephantgrass-stalk. They will soon collect it as firewood. Lack of foresight. "Building one's house on sand!"

**1340. Ekiri wala - - (cf. Kiri ewala: 2323)**

**1341. Ekiriggwa jjo : 1) tekikuggyako munno; 2) tekikutunuza ng'alira.** What will be forgotten tomorrow : 1) should not separate the friend from you; 2) should not make you look at his (her) tears. Trifles should not upset friendly relations.

**1342. Ekiriko atuma : ne nnamukago atuga.** A (harmless) thing with a harmful force (a sorcerer) behind it (will cause trouble) : even nnamukago-matooke can choke (if it goes down the wrong passage).

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**1343. "Ekirikutta kye nditta" : wabula ennyanja**

**n'omuliro.** (A man might swear allegiance till death and say) "What will kill you, I shall kill" : (but he won't be able to keep that oath) in the case of his friend being killed by the lake or by fire.

1344. **Ekiri mu bbanja - - (cf. Kiri mu bbanja:**  
2326.

1345. **Ekiri mu mannyo : sikiganya lulimi kwebaka.** What is between the teeth : does not let the tongue come to rest. Bad conscience!

1346. **Ekiri mu ttu : kimanyibwa nnyiniryo.** What is in the little parcel : is known to its owner. Each one has his own little secret which he does not give away. - "The heart knoweth its own bitterness".

1347. **"Ekiri omwange" : akwettira obufumbo.** (A woman who talks about her marriage to outsiders saying) "What is wrong at my home, is that and that - -" : spoils the marriage for you and her.

1348. **Ekiri waggulu bwe kiribwatuka : omwana aliyita nnyina.** When the power from above thunders : the child will call its mother (in fear). Of christian origin, probably from Matth.24.27.

1349. **Ekiri waggulu : kirwaza enkoko olukya.** (cf.

**Ekiyita waggulu: 1427)**

**1350. Ekiroga empaka : kusirika. (cf. Ekimala empaka: 1313)**

**1351. "Ekiro kyakulimbye ki?" : y'aleeta olugambo lw'enkya.** (He who asks) "What lies has the night told you (what were you dreaming about)?" : gets you into the gossip of men. He will divulge next morning what you have told him in confidence.  
**1352. Ekirungi kyeresebwa : n'okiwa munno. (cf. Kyeresebwa:**

**1353. Ekirungi mannyo : osekka obikkako.** (You treat) a cherished thing like teeth : you show them when you laugh and cover them immediately after.

**1354. Ekirwa mu mutwalo : kiwumba.** What is in a parcel (load, box) for a long time : gets spoiled (mouldy).

**1355. Ekirya atabaala : kye kirya n'asigadde eka (= n'asigadde eka kimulya).** What consumes the warrior : consumes also the one left at home. Death, accident, snakes, etc. 1) If the soldier is a coward and does not defend his country, the latter will perish. 2) Death is destined for all. "It is appointed unto all men to die" (Hebr.9.27).

1356. **Ekiryia omunaku : tikimalawo (ekisolo)** The animal that kills the poor man : does not finish him entirely. Some traces, bones, blood etc. will be left. Also some good words or deeds will be remembered of him.

1357. **Ekiriibwa omukulu : tikibula nsaanu. (cf. Kiyuuni kiriibwa omukulu: 2398)** What is eaten by the "mukulu" : does not lack taste. What is done by one of standing, finds followers easily (manners, fashions etc).

1358. **Ekiriisa enkoko omuddo : budde kuziba.** The reason why hens eat grass : is the day coming to a close. No other food is left. Excuse of a poor man who is caught committing theft.

1359 . **Ekiryo ekinaakuwonya : kikusooka obugujju.** The gourd-plant that is going to save you : starts with the "bugujju" (young fruits of the cucurbita pepo - gourd plant - which are cut into very thin slices, dried and cooked in fat). If you want to get better, start with those.

1360. **Ekisa ekitagaana : kizaala obulimba.** Kindness which cannot refuse : breeds lies. Overindulgence! A parent who fulfills every wish of

the child, spoils its charac-ter.

1361. **Ekisa ekiyinga : kikulumya ejjenje.** Too great gentleness makes the cricket bite you. Dangerous things must be handled resolutely and firmly.

1362. **Ekisa ekingi : kitta obwami.** Over-indulgence : destroys the chieftainship (authority).

1363. **Ekisa kitta : n'enge (etta).** Kindness kills : and malice kills. You can overdo both. Prudence must find the golden mean between extremes.

1364. **Ekisa ky'omugumba : kijja emmere eggwawo.** Pity comes to a barren woman : when the food is nearly finished. She eats her fill and only then remembers others.

1365 **Ekisa ky'omuzadde : kijja emmere eggwawo.** Pity comes to a mother : when she sees that the food is coming to an end. She is worried that the children won't get enough.

1366. **Ekisala : kye kikuwa enjaliira.** The anthill that sends out the enkuyege (at the openings) : gives you the sign that you should lay out the banana-leaves (in the nvubo etc.). Preparation for the

swarming enswa. - Watch for the signs and be prepared! .

1367. **Ekiseke ky'omunyumya : kijjula malusu.**  
The beer-tube of the talker : is full of spittle. He invites everybody to have a sip. Said of a generous person.

1368. **Ekisigula ennyana : kiva mu kibeere (= kigiva mu kibeere).** (cf. **Sita kulya: 4830**) What spoils the calf : comes from the udder (of the mother-cow). The calf, relying on the big supply of milk from the mother, does not worry about looking for other food. Applied to prodigal children of poor parents. Also said about "protection", being backed by "the big brother".

1369. **Ekisiimibwa omuyise : omutwalibwa tasiima.** A gift-parcel (ekitone) which might please a passer-by (seeing a child carrying it) might not please the receiver. The passer-by sees only the wrapping; the receiver sees the contents. "Not all is gold that glitters".

1370. **Ekisinde kyo n'ekya munno gw'oyita naye : kye kimu.** Your company (friends) and that of your friend with whom you go : is of the same kind (value). "Birds of a feather flock together".

1371. **Ekisirisa afumba : ajja okulya takimanya.**

One who comes to eat does not know what makes the cook silent. Probably the wife had difficulty with her husband.

1372. **Ekisooka kye kikulu : ebigere bisula mirannamiro. (cf. Ekyasooka: 1460, 1461)** What comes first, is important : the feet sleep at the foot (of the bed). If the feet were more important than the head, they would have to rest at the mitwetwe (head of the bed). The head of the child is the first part to be born.

1373. **Ekisolo tekirya munaku.** A wild animal does not devour a poor man. His poverty makes him walk everywhere and at any time, whilst a child of the rich says: "A wild animal is going to eat me".

1374. **Ekissa omukwano gwabwe mawolu. (cf. Ekitta obuliirawamu: 1404)** What kills their friendship : is cold food. Cold food (left over from the previous evening) is very much sought for in the morning. Any cheating in this matter causes trouble in the family.

1375. **Ekisuula entabi : kye kikuwa entindira.** The gourd vine that branches out : gives you the idea

(amagezi) of making a frame-work (to encourage the growth and to reach the desirable shape of the gourd). Mutual assistance, encouragement.

**1376. Ekita ekitava ku ssengejjero : ye wankindo (= ya nkindo). (cf. Ekitaggwa: 1378)** A beer-calabash that is constantly used at the filter : is bound to have sutures. It is mended. A person who remains in danger, will suffer for it.

**1377. Ekitagaanwa musana : bwe bakugoba mu luggya ogwotera mu nsiko.** A thing that cannot be refused (to anybody) is the sunshine : if they drive you away from the courtyard, you can still bask in it out in the wilds.

**1378. Ekitaggwa ku ssengejjero : ye "wankindo". (cf. Ekita ekitava: 1376)**

**1379. Ekitaakule : kizimba mu lumuli. (cf. Ekirembwe: 1339)**

**1380. Ekitakusaagirako : naawe tokisaagirako; evvuuvuumira tirisaagira ku mwennya-ngo. (cf. Osaagiranga: 4542; cf. Omuto asaagira: 4345)**  
 Whatever does not play jokes on you : you don't play jokes on it either; the buzzing-beetle does not play jokes on the stinging nettle.



1381. **Ekitali kikyo : bbeere lya muto.** What is not yours : is comparable to the breast of a small girl. It cannot be used by anybody; it serves no purpose yet.  
- Man cannot dispose of someone else's property.  
Don't touch it!

1382. **Ekitaliiko bukojja tikiriibwa : ekitooke n'ekitembe.** Where there is no relationship, there is no inheriting : as with the cultivated banana and the wild banana. The two plants are of different species; no mutual fertilisation.

1383. **Ekitali kyetegeke : omukalo gugoba embwa.** What is unexpected (frightens) : even a piece of dry meat drives the dog away. If it is thrown at him, he thinks it is a stone.

1384. **Ekitali kyogere : enseko zikiyitako. (cf. Ky'otobuulirako munno: 2561)**

1385. **Ekitali kyogere : kizimba ku mwoyo.** Trouble which is not revealed : increases in the mind.  
"Company in distress makes the sorrow less".

1386. **Ekitaliwo : tekikaabya (= tekiriza) muto (= mwana).** What is not there : does not make the little one cry. "Out of sight, out of mind". What the eye

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does not see, the heart does not crave after.

**1387. Ekitalo mazuuku : omwana okulya munne.**

An unheard-of thing : a child to eat its friend  
(companion).

**1388. Ekitaliibwa tikirema kwala : ekikere**

**kyayaza ennyama ku mutwe.** What is not eaten  
(not taken away) will multiply : (therefore) the frog  
increases the amount of flesh on its head.

**1389 Ekitamba (= ekiziyiza) mpaka : kusirika. (cf.**

**Ekimala mpaka: 1313) Ekitambuza Omuyima  
empola : giba mirembe (liba ddembe) gy'ava.** That  
the Muyima walks so slowly : comes from his former  
easy life. The Bayima formerly enjoyed an easy life.  
In the employ of the kings and the big chiefs they  
lived at peace.

1390.

**1391. Ekitasala kizigigwa omutaka. (ekiswa)** An  
ant-hill that does not produce "nswa" is found out (is  
known) by one who has been in the place for some  
time.

**1392. Ekitatengezza : tikizza nvuma. (cf.**

**Ogutateganya siguzza: 3575)**

1393. **Ekitatta Muyima : tekimumalako nte.** (cf. **Kitatta: 2368**)

1394. **Ekitava ku ssengejjero - -** (cf. **Ekita ekitava: 1376**)

1395. **Ekitayogera : tikirema ayogera.** A thing that cannot speak : obeys the one who can. Superiority of man over animals. Orators!

1396. **Ekitembe tikissa mirundi ebiri : wabula ekya Nnanteza.** (cf. **Kaggye taba wabiri: 2077; cf. Kitembe kissa: 2369**)

1397. **Ekitentegere bw'okisubula tokivaako nga tikikusiize masanda.** (cf. **Kitentegere bw'okisubula: 2372**) If you strip a mutuba for the first time, you won't get off without being smeared with its sap (latex).

1398. **Ekitentegere gye bakyagala : gye bakyaliirira omusala (or: gye kituula ku nketo).** (cf. **Gwali musala: 1957; cf. Kitentegere: 2373**)

1399. **Ekiteezadde (= ekiteezaala) tekyala : kasooli agoberera muyini kwekoota.** What does not bring forth cannot multiply : the maize follows the example of the hoe-handle in bending itself. The

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ripening maize-cob takes the shape of the bent hoe-handle which has helped in the planting.

1399a. **Ekitooke : kidda walime.** (cf. Kidda: 2242) M.231.

1400. **Ekitooke kyenkanya ne bannannyimu.**  
The banana-plant makes the house-owners similar to itself. Both bring forth: children and ensukusa or ebiwago, often even an equal number.

1401. **Ekitta akimanyidde - - (cf. Kitta nkimanyidde: 2378)**

1402. **Ekitta amaka : tikyeramba (= tikyewanga) luggya; olumbe lwa ndiga luva mu luggi.** (cf. **Ekinatta nnyini: 1322**) What kills (destroys) the homes : does not come straight over the courtyard; the death of the sheep comes from behind the door. The head of the killed sheep is not considered as dead yet; some time after the killing the head alone is beaten thoroughly with the kasekuzo which is usually kept behind the door.

1403. **Ekitta engo : kigiyinga buzito.** What kills the leopard : is something heavier than it. Said of a thing (a job, an office) that is too heavy, too difficult.

1404. **Ekitta obuliirawamu : gaba mawolu. (cf. Ekissa omukwano gwabwe: 1374)** What kills peaceful cohabitation : is cold food.

1405. **Ekitta obusenze : buba bunaanya (= bunafu).** What finishes tenancy is laziness. No chief likes lazy tenants.

1406. **Ekitta omukwano gw'abato : nseko. (cf. Omukwano gw'abato: 4216)**

1407. **Ekitta omukwano : kuwola na kwazika. (cf. Okuwola n'okwazika: 3812)** What breaks up friendship : is borrowing and lending (money and things).

1408. **Ekituuliriro (= ekituulirizi) : kimala enku n'amazzi.** Interminable waiting (whilst others are cooking) : does away with fire-wood and water. Said about an unwanted guest.

1409. **Ekitundu kya gonja : kyamponya enjala ku Mulago.** A piece of gonja (sweet plantain) : has saved me from starving at Mulago. Formerly the chiefs attending court in the lubiri used to stay on Mulago-hill, where there was scarcity of food. Expression of gratitude.

1410. **Ekitwala omwaka ewala : nkuba kubula (=**

**eba nkuba obutatonna).** What makes the year long : is the missing rain. If something is hoped for ardently, time seems to go very slowly.

**1411. Ektivume : tekimenya ggumba. (cf. Bikongoolo: 0959)** An offending word : does not break a bone.

**1412. Ekiwemula omukuumi w'awaka : mawolu. (cf. Ekitta obuliirawamu: 1404)** What puts to shame the man who is guarding the house : is the food which was kept over night. The others go to work without eating; but he who is left at home cannot with- stand the temptation of eating and when the others come home hungry, they find not a particle of food.

**1413. Ekiwera "mbegera" : emmere okuggwa ku lujjuli.** (cf. Ekigaanira mbegera: 1287) What prevents the petition "serve my portion of food" : is the fact that the food in the eating place is finished.

**1414. Ekiwera mu ttama : kye kikuwa envunyuula (= engaaya).** What fits into the mouth : gives you a chance to chew it properly. Not too big and not too small.

**1415. Ekiwero : tekiriraana muliro.** A rag : should

not be kept near the fire. "The man who flirts with danger will lose his life"

**1416. Ekiwola : bakikwasa ngalo (or: tikikwokya ngalo).** What has cooled down : they can get hold of with the hands (or: does not burn your fingers). New things are eyed with suspicion (fashions, laws).

**1417. Ekiwooma : kye kifulula obukulu.** What is sweet (pleasant to the senses) : makes (you) forget (your) dignity. Overeating, drinking, stealing etc.

**1418. Ekiwoomereze ekitata (= ekitaggwa) : kizaala enkenku. (or: Ekiwoomerera olutata : eba nkenku.)** What is being sweetened constantly : brings forth nkenku (beer spoiled by the lack of muwemba ferment). Softness, lack of firmness or solidity etc. "Pleasures pall".

**1419. Ekiwotoka tikyala : omukalo gwa njovu bagufumba mu nsaka. (cf. Kiwotoka: 2390)** What shrivels up does not increase in size : the dried meat of an elephant is cooked in a small cooking pot.

**1420. Ekiwuugulu bwe kikaabira mu luggya Iwo : ng'ennyumba omenyawo.** If an owl hoots in your courtyard : you tear your house down. Old superstition. If a dangerous person wants to befriend

you, you keep aloof.

**1421. Ekiwuka ekitaluma : ye nte y'abaana (abato).** A harmless insect is a cow (= plaything) for the children (harmless pet-cow). Superior without authority.

**1422. Ekiwumbya engalabi : guba mwenge okubula.** What makes the ngalabi-drum rot : is scarcity of beer. No beer no dance.

**1423. Ekiyini kibi - - (cf. Kiyini kibi: 2394)**

**1424. Ekiyinula ennyana - - (cf. Ekisigula ennyana: 1368)**

**1425. Ekiyiira omunaku : kigwa mu vvu. (cf. Kiyiira omunaku: 2395)**

**1426. Ekiyisanyo : amalusu n'eddookooli. (cf. Kayisanyo: 2222)**

**1427. Ekiyita waggulu : kirwaza enkoko olukya.** What flies high in the air : gives the fowl a stiff neck. To build castles in the air brings disappointment.

**1428. Ekiyita waggulu : otega wansi; empungu terya bire.** What flies in the air : you trap on the



ground; the eagle does not live in the clouds. It has to come down for food. - Man is earth-bound. Do not aim too high - above your state or capacities!

**1429. Ekiyombya mwannyoko : ky'otenderako balo mumwa?** If you do something that vexes your brother : do you complain that the same thing makes your husband angry? The husband will be angry more quickly than your brother.

**1430. Ekiyonjo ekitono - - (cf. Omuyonjo omufunda: 4388)**

**1431. Ekizeezengere kibaguliza okukaaba. (cf. Kizeezengere kitta: 2399)** The kizeezengere (insect) emits a warning cry.

**1432. Ekwata omwami : tereka muganzi waka. (cf. Ennombo ekwata:**

**1433. Ekya bangi : kibuna engalo. (cf. Kya bangi: 2472)**

**1434. Ekyagaza omubi : omulungi takimanya.** What makes the bad man loved : is unknown to the good. 45.10,

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**1435. Ekyajja obunaku : ejjanzi teribuka na nzige.** (cf. Ekijja obunaku: 1298)

1436. **Ekyakubbisa : k'ofe emiggo.** Let the cause of your stealing : be the reason for getting a thrashing with sticks. Stealing brought the sticks upon you.

1437. **Ekyakutuma okusamira : kirikwokya omuliro kinaakusuula mu muliro).** What made you pretend to be possessed by a spirit : will burn you by fire. Such pretenders were tried by ordeal. Real basamize were supposed not to suffer any harm through it.

1438. **Ekyakuwangaaza : k'omere ejjobyo ku mutwe.** Let the cause of your longevity : be the result of growing grey hair on your head. Old age is the cause of your grey hair. - The white flowers of jjobyo (penta- phylla) are the symbol of grey hair, of old age. Engl. "Silverhaired". Germ. "Der Schnee des Alters".

1439. **Ekyalo ddiba lya mbogo : terizingibwa omu.** A village is like a buffalo-skin : one man cannot roll it up by himself. The chief requires helpers.

1440. **Ekyalo ekitaliimu busikwasikwa : kizikirira.** A village in which there are no young banana-shoots : is doomed to die. If there are no children left, the nation dies out. Roscoe 485.

1441. **Ekyalo ekitatta basenguse : ne bamuzibi b'amaaso basenguse musana.** In a village where they don't kill deserters (who leave the service of the chief) : also the blind can leave in day4ight.

Formerly those who were caught leaving, were robbed of everything, of women, children and live-stock.

1442. **Ekyalo ekivuddeko omumanye : okiraza mumwa.** The village from which an acquaintance (of yours) has departed : you show with pouted lips. If he was still there, you would go there.

1443. **Ekyalo kw'olwalira ebbwa : kw'otenda enswera.** In the village where you suffer from a sore : you complain about flies. You forget that you yourself attract them. P.

1444 **Ekyalo ky'omukadde : jjingirizi.** The village of the old man : is called jjingirizi (abundance, too much). Whether it is work or walk or food, he always says: "Too much for me". Rub. C.1168.

1445 **Ekyana ky'endiga : kiwooma kikyali kito.** The young of a sheep : is pretty, when it is still small. So it is with human children. 91.130.

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1446. **Ekizikiza kiyamba mumizi. (cf. Onnyambye: 4510)** Darkness helps the fast eater. One who does evil is helped by darkness.

1447. **Ekizirakizira : omukazi tabegera bba busera. (cf. Ebitono biggwa byokya: 1198)** A difficult thing is not tackled by one whose concern it is not : the wife does not serve her husband portions of the porridge.

1448. **Ekkerenda liva mu lubaya. (cf. Kakerenda: 2086; cf. Kasugga kagoba: 2181)** The grain of salt comes from the salt packet. "As the tree, so the fruit". "Like father, like son". "A chip of the old block". "Mulibategeerera ku bibala byabwe"

1449. **Ekkko eringi : lizaala ensekere.** Much dirt : brings forth lice.

1450. **Ekkonde evannyuma : lyasa omutwe.** The last blow splits the head. Revenge is sweet.

1451. **Ekkonkomi ebbi : lye linnannyini kigagi.** The wicked (large) lizard : is the master on the wild aloe. Applications: 1) A wicked mulangira is not reproachable for his bad deeds, because he is the son of the king. This proverb was coined by king Kiyimba as a name for his house. 2) If your father is

a bad man, you cannot exchange him for a good one.

3) A person might be despised by outsiders, but respected in the home.

1452. **Ekkubo erimu : lyassa wamusu. (cf. Ekifo ekimu: 1280)** One track : was the death of Mr. Musu (edible rat). The musu, always using the same track, showed the hunter where to catch it. "All eggs in one basket".

1453. **Ekkubo litemwa mukulu : nga tebannabagoba. (cf. Kkubo litemwa: 2408)** The path is first trodden by the master : as long as (the party) is not followed (by an enemy). If there is any danger, the quickest will be first, e.g. flight in the battle.

1454. **Ekkubo ly'omulimba : liba ku lusebenju (= likala emanju).** A liar's path : runs at the back of the house. He does not want to be seen, coming or going.

1455. **Ekkumi limu : terikyawa omu.** Ten (different) people do not have the same bad opinion about the same person. There is always one - or more - who will tell that person, what people say about him (or her).

1456. **Ekkoma-mwaka : n'ebyayi osala bingi.** At

the end of the year (i.e. harvest, July) : you also cut lots of banana-fibre. The "mwaka gwa kasambula" brings so much food (mpande, binywebwa, ntungo etc.), that you require considerable banana-fibre to tie all the "mitwalo gy'emmere".

**1457. Ekuba omunaku tekya : esigala ku mutwe.** (enkuba) Rain falls on a poor fellow and does not stop : it remains on his head. Bad luck is haunting him (death, famine, fire etc.).

**1458. Ekyanika taaba bwe kikubirwa enkuba ebweru : nga nnannyinikyo taliwo.** If the tobacco spread out (for drying) in the open is ruined by rain : (you know that) the owner is not at home. Otherwise he would bring it into safety.

**1459. "Ekyantutte kimpwedde" : nga gy'akyadde taliddeyo bugenyi.** (If one says) "It made me go disappointed" : (it is a sign that) he got no presents, where he was on a visit.

**1460. Ekyasooka kye kikulu : akakowekowe ke kakulira ekirevu (= enkowekowe zikulira ekirevu).** What was first, is important : it is the eyelash that is older than the beard.

**1461. Ekyasooka kye kikulu : eky'ensuuti**

**ky'enkoko sikyetikka. (ekyoya)** What was first, is important : the tail-feather of the hen does not carry. It is the head that carries loads, not the tail. The tail grows last.

1462. **"Ekyatta omwami nnakimanya" : nti lwaki tewakyogera nga tannafa (= nti ekyakulobera okwogera awo kiki)? (cf. Olwatta: 4021)** (If a person says) "I knew what killed the chief" : (they will answer him) "But why did you not say so, before he died?" (or: What prevented you from speaking there and then?") 3

1463. **Ekya "weeraba" : tikikuzibiriza budde.** Saying "good-bye" : does not bring the day to a close for you. So says the visitor who wants to leave and cannot say "good-bye" to everyone. It is only a formality from which one is dispensed in circumstances. Rub.C.

1464 Ekyekango : tekitya (= tekimanya) muzira. Terror comes even to a courageous man. To be terrified does not mean that one is a coward. 74.34, Ssal.p.80.

1465 Ekyekulumbaza tikituuka wangulu : singa enjovu etuuka ku bire. What exalts itself, does not reach heaven : otherwise the elephant would reach to the clouds. Germ. "Gott lasst die Baume nicht in den Himmel wachsen". Rub.C.6.

1466 **Ekyengera amangu : kivunda mangu.** What ripens quickly : rots quickly. Engl. "Soon ripe, soon rotten".

1467. **Ekyenyi ky'omubi : kye kisabira omulungi amazzi.** (cf. **Kyenyi ky'omubi: 2521**)

1468 **Ekyesiga omumwa omugumu : kye kibojjera ku lwazi.** (cf. **Ekibojjera ku lwazi: 1271**).

1469. **Ekyetimbwa : kikira ekyebikkwa.** A curtain (in a one-room house) provides more privacy than a blanket (kikunta) on the bed. Or: A curtain draws the immediate attention and should therefore be clean (first impressions).

1470. **Ekyeyagalire : tekiri nga kikwatire (= tekikalaza).** (cf. **Ogutali mutume: 3573**) An evil that is self-inflicted : is not the same as one inflicted by others (or: does not make you angry with others).

1471. **Eky'okulya : kikalula ttulu.** (cf. **Eby'okufuna: 1227**) The hope of getting something to eat : draws the attention of the one-eyed.

1472. **Eky'okwebikka kirintwala ekipaalo (= ekiwaalo) : ng'alabye bwesigiro (or: ng'olina gy'okisuubira).** (cf. **Kirintwala: 2332**)



1473. **Ekyonooneka nga mmwenna mulaba : tokinenyeza munno.** If a thing gets spoiled, whilst all of you see it : you cannot blame your neighbour for it.

1474. **Ekyuma eky'omuto : kikuggya empeesa embi. (cf. Mpeesa ka mwana: 2799)** (The task of making) a plaything for a child : gets bad workmanship out of you.

1475. **Ekyuma kitya muweesi. (cf. Kyuma: 2580)** The iron fears the blacksmith. Explanations: 1) The experienced man manages the job. "An old hand at it". "Knowledge is power". "It is easy, when you know how". The strongest thing bows to knowledge and skill. 2) If the stick does not remove the potato, the hoe (which got it in) will get it out. —

1476 **Ekyuma okikube nga tikinnafuyibwako mpewo.** Strike the iron before cold air has been blown on it. "Strike while the iron is hot!"

1477. **"Embaga enyuma kiro" : bw'atagenda kubba, agenda kulwana.** (One who says) "A feast is especially entertaining at night" : (has probably special likings) either he goes stealing or he is out for a fight. The night gives him a good chance for both purposes.

1478. **Embaga ya mangu : n'ow'ettimpa aleeta.**

Even one who has (for vegetables) only ttimpa (arum-lily) : can prepare a quick feast Ttimpa is easily prepared, but is not tasty by itself.

1479. **Embaguliza ennungi - - (cf. Enkasuka ennungi: 1639) .**

1480. **Embazzi bagisaasira amalinnya.** They treat the axe carefully when climbing (the tree, to cut the branches). But when the work is done, they throw it down.

1481. **Embi erumira ennungi okugitta. (embwa)** A mangy dog bites a healthy one to kill it (out of jealousy).

1482. **Embiro entono - - (cf. Mbiro ntono: 2734a)**

1482a. **Embiro tezimala musango.** Running away does not end a dispute. It does not clear you of a misdeed.

1483. **Embiro za wakayiba : tezimalako lusuku. (cf. Ezo odduse: 1881)** The quick flight of the pigeon : does not cover the whole bananary. It does not fly far.

1484. **Embooge bw'ekona : 1) enjagi totegana kusumulula; 2) muwogo tosumulula. (cf. Ow'amaanyi amatono: 4629)**

1485. **Embogo ezaala : n'omutyuma guzaala (or: ne Mucuuma azaala).** The buffalo begets children : and the lion begets children (or: and Mucuuma begets children). The lion often hunts the buffalo. The buffalo thinks: wait, till my children are grown up; they will avenge me. - "Mucuuma" is the name of a famous hunter. —

1486. **Emboozi endagirize : egwana bayomba. (cf. Emboozi ensuulane: 1488)**

1487. **Emboozi ennungi : ekaatuula (= ekaatuusa) eminyira.** A good story dries up the nose. One does not dare blow one's nose, whilst listening to it.

1488. **Emboozi ensuulane : egwana abayomba.** Conversation carried on at a distance : only becomes people who quarrel.

1489. **"Emboozi k'egwe amakerenda" : ng'omuyala atuuse we bafumba.** "Let the interminable talk come to an end" : (says) the hungry one, when he arrives where they are cooking.

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1490. **Emboozi teba nkadde : nnyiniyo y'agikaddiya.** Stories don't grow old : it is the narrator who makes them old (by the way of telling them, or by saying: "That one I have told you before, I will not repeat it"). This and the foregoing proverb are often used whilst taking leave as a compliment for the entertainment.

1491. **"Emboozi tenyumye" : ng'asanze eky'okulya kiwedde.** "The conversation was not very interesting" : (so says one) if he arrived when the meal was finished.

1492. **Embuga ekwagala - - (cf. Mbuga ekwagala: 2737)**

1493. **Embuga ky'ekuwa : kye kibeera ekikyoo.** What the chief's place has given you : is its own. A chief's order may not be disputed.

1494. **Embuga teba lusuubo. (cf. Mbuga teba lusuubo: 2740) .**

1495. **"Embuga tesiibulwa" : nga si muganzi.** "You cannot say good-bye to a chief" : (so says one) who is not a favourite. He might be called back on account of a complaint against him or he has no chance of getting any presents.

1496. **Embuga tezannyirwa.** The chief's place is not a place to be played with. Respect of authority.

1497. **Embugo za muno : zirintwala ekiwaalo. (cf. Kirintwala ekipaalo: 2332)** The barkcloths of this place (i.e. not getting any clothing here) : will make me run away soon. The wife intends to leave her husband, because he does not give her her dues.

1498. **Embugo ziwooma ntono : nga yeebikka bbiri, nga yeesiga ezo okumumala.** Even a few barkcloths can make one happy : if the one who covers himself with two is content with them. Contentment!.

1499. **Embuulire tefa yonna. (cf. Eza kalimpaka: 1859)** A warning is not entirely for nothing. One who is warned, is prepared for possible danger, even if he is not willing to heed it. They often add: "eza kalimpaka banyagira mu ssaazi".

1500. **"Embuuze ze nva" : nga mwannyoko y'azifumbye.** "The things you have inquired about are vegetables" : if she has cooked them. The brother has asked: what have you brought here? It would be bad manners, were he to ask that of his mother or any other cook. But with his sister he can risk it.

1501. **Embuzi bw'eva ku nnyiniyo : era n'omusumba tagisobola.** If a goat strays from its owner : even a herdsman can't manage it. Children running away from their parents or guardians are unmanageable also for the teachers.

1502. **Embuzi ekogga : nnyiniyo n'agisanga. (cf. Bukundugga: 1006)** If the goat gets thin (whilst it is in the care of somebody) : the owner will find it there. This is not considered as a cause of complaint. But if the goat is killed, before the owner has seen it, the keeper will be held responsible. Rub.C.45, Ssal.p.67.

1503 **Embuzi enzadde : tegererwa kisibo.** A goat which will bring forth : does not serve as measurement for the pen. It must be big enough also for the off-spring. Foresight! 49.1, Ssal.p.28, Duta 633.

1504. **Embuzi mulanga : amaziga bbule.** A goat is crying without tears. Said of a person who has no intention of giving anything, but pretends to have great compassion.

1505. **Embuzi terya ntula : nga yalabira ku nnyina waayo.** A goat does not eat ntula (edible fruits of a nightshade-plant) : if it has seen its mother

(leaving them alone). Inherited habits!

1506. **Embwa bw'ebula agyasira : teyigga.** If the dog has nobody to incite it : it will not hunt. It needs the encouragement of the hunter (nti kwata! lya!).

1507. **Embwa bw'eggwa amaanyi : nga n'amaddu gawedde.** If a dog loses its strength : also its desire (for food etc.) come to an end.

1508. **Embwa bw'olaba egoba ow'ekiwempe : ng'ow'eddiba tooyite. (cf. W'erumidde: 5309)** If you see a dog following one who carries a (kiwempe) mat : you will not pass unmolested, if you carry a skin.

1509. **Embwa engizzi (= enjizzi) : ezaala enkolya.** A hunting dog : brings forth one that is useless for hunting. "Enkolya" stands for "having no sense, useless". Children often lack the talents of their parents.

1510. **Embwa ennyingi : ziwabya omusu.** Many dogs : mislead the edible rat. They prevent it from escaping.

1511. **Embwa eyiggira gaayo : n'aga mukama we. (amaddu)** The dog hunts for its own desire (of meat)

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: and for that of his master. Egoistic and altruistic motives.

1512. **Embwa tiyeerabira yagyola.** The dog does not forget the one who reared it (whether he is mukopi or mwa- mi). Gratitude to parents and benefactors!

1513. **"Embwa yange tebba" : ng'eyise ku lwa taaba. (olwaniko)** "My dog does not steal" : (that may be) if it walks where tobacco is laid out (for drying). Tobacco is no attraction for a dog.

1514. **Embwa ya nnamaaso : bw'etebba n'eyigga. (cf. Abalungi mbwa: 0037)**

1515. **Embwa zaafa : amagunju gayinaayina. (cf. Mbwa zaafa: 2757; cf. Kapa w'etali: 2164)**

1516. **Embwege ziwa emmere obwami : nti emyuse ey'eggulo; gye banaafumba jjo eriba Ssekiboobo nandiki Mukwenda?** Simpletons give chieftainships to the food (matooke) : (because they say) the matooke (of today) "emyuse ey'eggulo" (which might mean) the food is similar to that of yesterday (in its good taste) (or: it is second in command to that of yesterday); (answer) will what they cook tomorrow, be the Ssekiboobo (ssaza- chief



of Kyaggwe) or Mukwenda (ssaza-chief of Ssinga)?  
Play on words!

**1517. Emikkuto egyenkanankana : gye mikkuto.**  
(cf. **Omukkuto ogwenkanankana: 4172**) Helpings  
that resemble other helpings : are also helpings.  
Proverb used by parents, when dividing food  
amongst children. You have as much as the other  
one.

**1518. Emikwano efa : ow'omuliraano**  
**n'atakukyawa.** Friendships die : (but) a good  
neighbour does not despise you. It is better to have a  
good neighbour than a friend (far away). The  
neighbour comes to your assistance, when you raise  
the alarm.

**1519. Emirembe ngalo : buli ogujja gukira**  
**gunnaagwo (= tigyenkanankana).** (cf. **Mi- rembe**  
**ngalo: 2761**) .

**1520. Emitawaana emingi : gikukuliza enjala ku**  
**ngalo.** A lot of work : lets the nails grow on your  
fingers. You don't find time to cut them.

**1521. Emitawaana emingi : gyaziyiiza wannyindo**  
**okwekolera oluggi.** (or: **Emitawaana gyalobera**  
**wannyindo okweggala.**) Much work has prevented  
the nose from making doors (at the nostrils).

1522. **Emiti emitō : gye giggumiza ekibira (= gye kibira).** It is the young plants : that strengthen the forest. The little children are the hope of the future.

1523. **Emitwe emingi : gye givaamu ebigambo.** From many heads : trouble results. Used for: Why do you bring the matter before so many people?

1524. **Emitwe emingi : mwe muva ekigambo ekituufu.** When many put their heads together : they will find the right judgement.

1525. **Emmamba tefa ttama. (cf. Wannaana tafa ddogo: 5236).**

1526. **Emmandwa lwe bagisingira : tesula (= ng'egenda).** When they have given the mmandwa (person possessed by a lubaale) his fee : he does not stay (or: he goes away). Said to people, who have received what was due to them.

1527. **Emmeeme ekutundugga : nga kanyonyi akakwate mu ngalo.** Your heart is beating (excitedly) : like (that of) a little bird you hold in your hand.

1528. **"Emmeeme engwa" : ng'olabye akuwa.** "The

heart drops (in my breast)" : (so you say) when you see somebody giving you (something you really want). Expression of ardent desire.

1529. **Emmeeme eteebuuza : efubutula eggambo.** (cf. Nnanteebuza: 3279) The heart that does not think : utters foolishness.

1530. **Emmeeme etujuba (= etefumba) kigambo : ekwogeza munno ky'atalyerabira.** A heart that does not consider a word carefully : makes you speak something your neighbour won't forget.

1531. **Emmeeme ewuula n'etefa.** It is better for the heart to grieve (to feel lonely or to experience sorrow) than to die. Never give up hope!

1532. **Emmeeme gy'esula : ebigere gye bikeera.** Where the heart is : the feet will soon follow. What the heart wishes at night : the feet will soon pursue in the morning. M. 257, 63.34, Ssal.p.27, L.206.

1533. **Emmeeme katale : ky'esiima ky'egula (= oli ky'asiimamu ky'agula).** (cf. Teki- woomera **matama abiri: 5021**) The heart is a market : it buys what pleases it. "One man's meat is another man's poison".

1534. **Emmeeme si bigere : etuuka gy'otootuuke nga**

olowoozayo. The heart is different from the feet :  
thought can go where the feet cannot reach.

1535. **Emmeeme y'omukulu : esirikira bingi.** The heart of an old person : keeps silent about many things. Long life makes one prudent and patient. Dict.1063.

1536. **Emmeeme y'omutambuze : eruma madda.** The heart of the wanderer : is worried about returning home. He might not find his people or his former happiness again. The prodigal son!

1537. **Emmere embisi tekubya mukazi : kubanga akusaasidde enjala.** Half-cooked food does not bring a beating for the wife : because she has shown pity with your hunger. The man impatiently calls for food, although it is not ready yet; the wife obediently brings it.

1538. **Emmere ennyingi : etta mwana wa boowo.** Over-eating kills the child with many relations. All of them stuff him (her) full of good things.

1539. **Emmere ewooma eggwaawo ng'oyagala.** Tasty food is finished, when you would like to eat more.

1540. **Emmere ey'abatabaazi gye bagenda balya : twayita muno nga tweriisa enkuuli.** The food of the warriors which they eat on the march : (is) we passed here "nga tweriisa enkuuli" (i.e. whilst we fed ourselves with nkuuli (= amaanyi)). "Okweriisa enkuuli" means "to brag" or "to show strength". A play on the words "emmere" and "kweriisa".

1541. **Emmere ey'omu : ewooma kwa njala.** Food for one alone : tastes well in famine time. If there are more to eat there won't be enough.

1542. **Emmere y'eky'emisana : tegerebwa.** The midday-food is not measured. There is always an allowance for possible guests.

1543 **Emmese egenda okubba eby'omu nnyumba : ng'obunnya emaze kuweza. (cf. Emmese bw'olaba:**

1544. **Emmese engenyi : tiyesimira bunnya; esinnana busime.** A rat that is a stranger (in the surroundings) : does not dig holes; it finds them dug. Visitors do not work; they are made comfortable by others.

1545 Emmese bw'olaba eruma omutwalo : ng'obunnya ewezezza. (cf. Emmese egenda: 1543)

The rat starts stealing things in the house : when it has finished digging its holes. A man goes out to do daring things, when he has a safe place of retreat.

1546. **"Emmuli zigula ki?" : y'akaza obusenze.**

(He who says - when told to bring dry elephantgrass-stalks for the chief) "How much do the reeds cost?" (i.e. nothing) : makes his tenancy lasting. He willingly does the job, saying: that's easy enough. The chief likes to keep such people.

1547. **Emmundu w'eraga : ettawo.** Where the gun points : there it kills. Or: Wherever the gun reaches it conquers. What can spears do against guns?

1548. **Emmwanyi emu : yalima Mujunwa.** One coffee-bean : brought cultivation to Mujunwa. The chief of Mujunwa (village in Buddu) made blood brotherhood with each settler (a coffee-bean was always used in the blood-brotherhood-pact). That attracted any amount of settlers, who changed the uncultivated country into a flourishing banana-land.

1549. **Emmwanyi gye weesiga : tebaamu mulamwa** (= muwula). The coffee-bean you have trusted : contains no kernel. Outside sound, inside empty, rotten. - False friends.

1550. **Emmya : kabootongo z'amala enkwale.** (I'll put a stop to your) insolence : as syphilis puts a stop to the insolence of the partridges. The partridges have legs with white spots like syphilitics with "bikaata". There is no denying that they are not syphilitic.

1551. **Empabati : esaabala mu luwero.** The impossible fellow occupies the front-seat (in the canoe). And when they land, he jumps out, thereby pushing the boat back.

1552. **Empafu enkununkirize zimezza.** The mpafu (fruits of the incense tree) that are far out on the branches, are the ones that fall.

1553. **Empagi bw'ekukuba : toli muzimbi. (cf. Atali muzimbi: 0595)** If a pole hits you (on the building site) : you are not the builder. Undue interference.

1554. **Empaguka ekendeeza atayunja.** A part of the kiwagu (one row on the banana-bunch) - taken off by the seller - cheats the buyer, who cannot cut off his own bunch (who has no bananary of his own).

1555. **Empaka ennemeremu : zikubya mukyawe.** Unending strife : finally ends in blows for the hated

woman (not for the fa- vourite).

**1556. Empale ya lucoololo eba emu : y'ekyala, y'ekola emirimu.** The poor man has only one pair of trousers : the same for visiting, .the same for working.

**1557. Empande emu : eyiwa ekisero. (cf. Mpande emu: 2791) .**

**1558. Empanga ebbiri tezisibibwa mu luwombo lumu.** (cf. Amalume abiri: 0429) Two cocks are not tied up in the same luwombo (singed banana-leaf) for cooking. Two masters will not do well in the same house.

**1559. Empape mpologoma : bw'erwala, ensiri erumika tebula byayo. (cf. Abanaku bamanyagana: 0044; cf. Encwampa: 1580)** A fool is like a lion - -

**1560. Empemukira busa : esuuza enkoko ejjanzi.** Sheer malice : makes the hen throw away the green grass-hopper. Applied to a mulogo who kills, but does not eat his victim.

**1561. Empera tekwata magulu : ekwata akamwa.** Brandishing weapons does not affect the legs, but the



mouth. Refers to bragging before the fight and fleeing, when it starts.

1562. **Emperekeze tefuuka nnyini dda.** A bridesmaid does not become the bride herself (although she is dressed up like the bride).

1563. **Emperese efa : ng'ewaabwe mirembe. (cf. Mperese efa: 2798)**

1564. **Empiiga n'empiiga : terima kyalo. (cf. Bakulu babiri: 0821; cf. Tufaanane: 5099)** Mutual jealousy does not make the village prosperous.

1565. **Empiima teseera - - (cf. Mpiima teseera: 2800)**

1566. **Empindi zaafa : eggobe mu mutwalo. (cf. Akaneene bwe kaluma: 0201)** The beans have died : but the leaves of them (vegetable) are safe in the bundle. One might be deprived of his chieftainship; but if he has become rich, it was not in vain. He has feathered his nest.

1567. **Empisa gy'omanyi - (cf. Omuze gw'omanyi: 4397)**

1568. **"Empisi enzitira omwana" : nga bali ku**

**wuwe.** "The hyena is killing my child" : (so cries the father) when the stronger wrestlers are on his son.

1569. **Empisi ey'amaddu : efa kiteteme.** The voracious hyena : dies through a banana-stump. They put up a trap for the hyena by fixing a sharp spear head into a cut-off banana stem over which a piece of meat is suspended. The hyena jumps for the meat and falls into the spear.

1570. **Empola mpola : tyiisa obusera.**

1571. **Empologoma ye bba obusolo.** The lion is the Lord and Master of the animal world. Kirw.

1572. **Empooza eva eka : ng'emanyiddwa.** The market-tax comes from home (i.e. must be brought along) : if it is known beforehand.

1573. **Empoza mbi : tebongola mannyo. (cf. Okuwoza tekubongola: 3814)**

1574. **Empulukutu z'omusota : ziwulira n'omuggo. (cf. Mpulukutu: 2805)**

1575. **Empummumpu mu lusuku : kubanga zikoonola nnyingi.** (Men are like) flowersheaths of the plantain : because many curve off from the stem.

Men go on begetting children. - Also a human foetus up to the third month is called "mpummumpu".

1576 . **Empunywunyi : ziramusa awaggale.** (cf. Mpunywunyi: 2807) 88.82.

1577. **Emputte baaziwa okulya Masaka (Kyalugo) : ne zirya Kasaka (Bbaale).** They gave the simpletons the order to occupy Masaka : and they chose Kasaka instead. King Jjunju ordered his chief of newly conquered Buddu - his name was Yigga - to reside at Masaka; but Yigga disobeyed, stayed at Kasaka and lost his post. - A different version is given in .

1578. **Emyasira ebiri : giwabya embwa.** Urging on the dogs in two different directions (on a hunt) : leads them astray. Two masters! "Too many cooks spoil the broth".

1579. **Emyungu emiwagiikirize : gyasa entamu.** **Emyungu** (vegetable marrow of poor nutritive value) which are tightly com- pressed, split the cooking pot. They try to make up for the poor quality by adding quantity. "Prudence \_is better than force".

1580. **Encwampa tebula byayo : empologoma bw'erwala, kivu kye kirumika.** (cf. Eccwampa: 1237; cf. Abanaku bamanyagana: 0044) An

impossible fellow is not without his helpers (friends) : when the lion is sick, the tsetse-fly does the cupping.

**1581. Enda mawogo : ezaala abalungi n'ababi (= ng'omubi azze ku mulungi).** (cf. Agaasaaka: 0117) The womb is similar to muwogo : it brings forth beautiful children and ugly ones. On the same cassava plant one finds good and bad tubers. - Intended as a consolation for the mother.

**1582. Enda ziraba. Wombs see trouble.** Parents often experience trouble with their children.

**1583. Endege ziba nnyingi : ne ziyooogaana (= ne ziyomba, = ne zivuga).** If the ankle-bells (on the children's feet) are numerous : they make a lot of noise. If there are many people together, they can do a lot of work. "Many hands make light labour".

**1584. Endiga okusulika omutwe : tekugigaana kumanya mbuzi gye zizze. (or: Endiga bw'ekoteka omutwe : emanya embuzi mwe zizze.)** (cf. Asirika amanya: 0542) Putting the heads down to the ground : does not prevent the sheep from knowing where the goats have gone to. Silence does not mean indecision. Germ. "Reden ist Silber, Schweigen ist Gold".

1585. **Endiga w'ekootakoota : emanyi nga waggulu nga wala.** Where the sheep walks with its head down : it knows that it is far to the top (of the hill). Young people do not understand the difficulties of life. But in old age one has gained experience.

1586. **"Endwadde ekula ekiro" : y'aziika omuliro.** (One who thinks by himself) "The sickness gets worse at night" : covers the live coal with ashes. He can then kindle the fire quickly.

1587. **Endwadde ennene tewonera lumu : embogo bagifumita effumu limu?** A grave sickness does not disappear in a day : do they kill a buffalo with one spear? Perseverance!

1588. **Endwadde etewona : 1) ekuggyako erinnya; 2) emala eddagala.** A sickness that does not get better : 1) takes away the name (of a person) (finally they give him (her) the name "Nsula bubi", because he (she) always says so); 2) gradually finishes the medicine.

1589. **Endwadde teriira mu nnamu.** A sick animal (cow, hen, etc.) does not eat with the healthy ones. Also applied to sickness and work.

1590. **Endwadde ya kibiribiri : ng'olangira (= nga n'okulangira eddogo)?** Should you immediately attribute a body rash to witchcraft? Look first for natural causes (food, infection, etc.)!

1591. **Endwadde y'omukwano : busobya.** Sickness of friendship : (is caused by) a misdeed. Some ill-chosen word or action wounds the feelings of the friend and destroys the friendship.

1592. **"Endwadde y'omuto tekwata" : ng'amuzaala muganzi.** "The sickness of a child is not contagious" : (says the visitor) if the child's mother is a favourite. And he tells the mother: give me the child to hold for you.

1593. **Endya birungi : tegomoka (= tegimuka).** Eating good things {one who eats good things} : does not (necessarily) make (get) fat. Although the king eats of the land, he is not fatter than others.

1594. **Endya lumu : yazisa Mulajje.** Eating up everything at one sitting : has laid waste to Mulajje. The inhabitants of Mulajje (Bulemeezi), after one good harvest, ate up every- thing, even the seed. The next year they could not plant and left their place. Application: Selling one's land to get money, instead of developing it, is short- sightedness.

1595. **Endiiro (= endiira) ewedde.** The basket of coffee-beans is empty (has gone round). The discussion (argument) is finished; everyone has had his say.

1596. **Endiiro (= endiira) y'okumpi terwa kudda : ejjobyo liddira mu mutwe.** The basket of coffee-beans that is passed between a small group of persons soon comes back (from where it has started) : like the (white flowers of the) jjobyo-plant (i.e. grey hair) which soon appear on the head in advancing age.

1597. **Eneefa : tewulira nnombe. (cf. Engabi eneefa: 1601)**

1598. **"Enfumo eyidde" : ng'eri ku mugenyi. "The oracle is finished" : (so says the mulaguzi)** if he was talking about (if the message was about) a person who has just arrived.

1599. **Enfuna embi : ekira obwavu.** To receive badly : is better than poverty. To receive little is better than to receive nothing. Engl. "Half a loaf is better than no bread". Rub.C.2118.

1600. **Enfuuzi : tefa nto.** An orphan does not die in

childhood. It seems to be the fate of orphans to remain alive for a long life of trouble.

1601. **Engabi eneefa : tewulira nnombe.** The bushbuck that does not heed the warning of the hunter's horn will die.

1602. **Engabi eyeewala : y'ekalubya ennyama (= ewangaala).** The bushbuck that keeps away (from the hunter) : makes its meat tough (or: becomes old).

1603. **Engabi tekooyera : awatali kibira.** A bushbuck does not get tired (does not lie down) : where there is no forest. If you see that it lies down, it will die.

1604. **Engabo enzira - - (cf. Ngabo nzira: 3094) 74.43.**

1605. **Engabo gy'otonnakwatamu : gy'oyita ennyangu (= gy'otenda obwangu).** (cf. Abafugibwa ngabo: 0003)

1606. **Engajaba : yeebakira emikono gyombi ne yeerabira ababbi.** (cf. Ngajaba: 3096) A lazy (careless) fellow sleeps with both arms (under his head) and forgets (does not worry) about thieves.



1607. **Engalangasi aginoonyeza mu banne : nti banno balima, tolaba?** A lazy fellow looks for his food amongst his friends : (therefore they ask him) your friends work in the field, don't you see (and you do naught)?

1608. **Engalo ebbiri : ziwa obutwa. (cf. Engalo ennyingi: 1609)** Two hands give poison. If a present (food etc.) is given through the hands of others, it might be poisoned, or a spell might be put on it.

1609. **Engalo ennyingi : ziwa obutwa. (cf. Engalo ebbiri: 1608)**

1610. **Engalo ensa (enjereere) : ziwoomera nnyinizo. (cf. Ngalo njereere: 3099)** Empty hands : are pleasant for their owner. He can keep all his property for himself. But they are disappointing for the poor.

1611. **Enge ensasulanye : y'erima kyalo? (cf. Empiiga n'empiga: 1564)** Does avenged malice : cultivate (establish the welfare of) the country?

1612. **Engobya n'engobya : zaasisinkana Kijonjo. (cf. Mugobya ne mugobya: 2840)**

1613. **Engo ennafu : erya bbumba.** A weak leopard

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: eats clay. An old kind chief has no power (authority). A strong, even a cruel master gets more respect.

1614. **"Ennoma tezirawa npumba" : ng'ababo bakomyewo.** "The drums do not sound for nothing (they always convey a message)" : (so you say) if your warrior-friends have come back unharmed (they bring booty!).

1615. **Epnombe y'ekikaayi (= ey'ekireku) : tekulagaanyisa na munno.** A horn made from a gourd : is not fit to announce (to make an arrangement with) your friend. Because it might break and then you have no means of sending the message. - Do not trust unreliable things!

1616. **Epnombo ekwata omwami : 1) ebuna ekyalo; 2) tereka muganzi (waka).** The way a chief acts (his mannerism, walking, speaking, etc.) : 1) spreads to the whole village; 2) does not pass over the favourite. They imitate him.

1617. **Ennombo ennungi : ekwogeza ku mufu.** Good manners (behaviour) : make you speak well about a dead person.

1618. **Ennonza-oluganda : gye bayita ensebeezi.**

The way of obtruding one's self as a relation : which is called "ensebeezi". The person doing so is not really related or only a very distant relation and they don't want to acknowledge him.

1619. **Enjala akukulidde - -**

1620. **Enjala bugumba : bukutumya**

**n'ataakuweereze.** Hunger is like having no children : you want to send somebody and nobody goes. You ask for food and nobody gives you any.

1621. **Enjala ekeeta.** Hunger is gnawing pain in the throat.

1622. **Enjala eruma omuwuulu : y'etuumisa nnyinimu erinnya, nti "Byakagambwa", emmere yaffe eyasuze tunaagirya ddi?** If hunger hurts a bachelor : it makes him address the master of the house with the name "Byakagambwa", when shall we eat our food that has been put aside? "Byakagambwa" is an imaginary name which the wife of the master should not understand.

1623. **Enjala esaza amagezi. Hunger brings wisdom.** A certain Ssekibakatu tied a dead rat on his leg, to make people believe that he was suffering from a festering wound and could not work. Song! -

1624. **Enjala gw'eruma : y'atereka amawolu.** One who is hungry : puts something aside for tomorrow (cold food for to-morrow morning). Said of somebody who likes to eat early in the morning. - Looking ahead is wisdom.

1625. **Enjasira ennyingi : ewabya embwa.** If many hunters urge on the dog (in different directions) : they put it off the track. Contradictory orders by parents, superiors, etc.

1626. **Enjogera embi teyuza bulago (= kamwa) : singa obw'ennaana bujjudde nkindo.** Bad talk does not tear the throat (or: the mouth) : otherwise the hornbill's throat would be full of seams (being mended). The hornbill has a hideous cry.

1627. **Enjogera ennungi : 1) ereeta ekiswa mu luggya; 2) ereeta entunda mu luggya.** Friendly conversation : 1) brings an anthill into your courtyard (many visitors); 2) brings flying ants into your courtyard.

1628. **Enjogeziyogezi : etuuka nnyinimu ku muze.** A gossiping visitor : is sure to hurt his host in his weak point.

1629. **Enjogeziyogezi : eziza enkoko amagi.** A chatterer (incessant talker) : causes the hen to leave eggs unhatched. When he arrives, he asks: where does the hen lay my eggs? Hearing that the hen thinks: perhaps there are men's eggs under me, and being disgusted, deserts them.

1630. **Enjovu teremererwa masanga gaayo. (cf. Ow'ekikye: 4642)**

1631. **Enjuba n'omwezi bwe byalwana : ne bigwa e Bakka, Wanga n'abiwanga.** When the sun and the moon were fighting : they fell down at Bakka, and (the lubaale) Wanga put them back (into their places). Bakka is a hill in Busiro, the butaka of the ffumbe-clan. Wanga (or Muwanga) is a traditional deity.

1632. **Enjuba yeekisa (= yeekisizza) mu kire. (cf. Omusana guzikidde: 4301)** The sun has hidden himself behind a cloud. Euphemism for: the king (or any famous personality) is dead. Rowl.

1633. **Enju y'omu nnungi : okuba ennoga akalanga.** To live alone in a house is pleasant : you knead your morsel of matooke un- disturbed. Saying used by women who have no muggya (concubine) to deal with.

1634. **Enkaaba ennyingi : tezza mulambo.** (cf. **Okukaaba ennyo: 3708**)

1635. **Enkaaga n'enkaaga e Ggomba tebanja.** (cf. **Ebbanja terigenda: 1144; cf. Ewaa- bo bbanja: 1809**) Sixty and sixty leaves no debt in Ggomba (county). A blind man and a lame one helped each other to escape from marauders (the blind man carrying the lame and the latter showing the way). Their services compensated each other.

1636. **Enkaliriza : y 'eriisa enkoko y 'omugenyi.** Staring (at the visitor eating) makes one eat the cooked hen of the visitor. The visitor notices it and gives part of the chicken to the hungry looking host. Bad manners!

1637. **Enkalubo ekira amaluma.** (cf. **Nkalubo: 3128**)

1638. **Enkanula maaso yagoba olubende mu nju ne lugenda lubeera mu nsiko.** The staring (protruding) eyes drove the field-rat out of the house and it went to live in the field. It saw the dead house-rat in the trap.

1639. **Enkasuka ennungi : y'ezza omusu.** (cf. **Embaguliza ennungi: 1479**) A deft throw (of a

stone etc. beyond the animal) : brings the edible rat into the net (lutuula). Prudent acting leads to success.

**1640. Enkejje bwe muzirya enjokerere (cf. Gw'olya naye enkejje: 1990)**

**1641. Enkejje enfu - - (cf. Nkejje nfu: 3130)**

**1642. Enkeera ekufudde busa : ng'eby'okulya bibuze.** It has become morning for you in vain : if you have nothing to eat.

**1643. Enkerettanyi bw'ogitega amenvu : erya bibombo. (cf. Nkerettanyi: 3131).**

**1644. Enkima tesala gwa kibira.** The monkey does not settle a dispute concerning the forest. A partisan cannot give an unbiased opinion (Kirwan).

**1645. Enkira ogirimba (= erimbwa) mukadde.** Impossible tales (about far-away places) you might tell an old person. Because he never will go there to see for himself.

**1646. Enkoba z'embogo - - (cf. Nkoba za mbogo:**

**1647. Enkobe ento eseka ekibira nga kiggya.** The little monkey laughs when the forest is on fire. It

does not understand that it might burn him, too.  
Foolish joy over what might be a disaster. Childish folly.

**1648. Enkodomali enywera amazzi ku nsuwa : sso nga waliwo olwendo.** An impractical (stupid) fellow drinks water out of a water-pot : although there is a ladle at his disposal. Lack of common sense.

**1649. Enkoko bw'ebulwa amagi : tebiika byenda.** If the hen has no more eggs : it will not bring forth its intestines. You can't ask for the impossible.

**1650. Enkoko ekkuta : y'ebiibya essakiro.** A chicken that has eaten his fill : makes its crop dance (is happy).

**1651. Enkoko tebiika byenda. (cf. Enkoko bw'ebulwa: 1649)**

**1652. Enkoko tekuba mpiiyi. (cf. Nkoko tekuba: 3137)**

**1653. Enkoko y'omwavu : teggwa nneebaza (= meebaza). (cf. Teruggwa nneebaza: 5027)** For the chicken which a poor man has received : constant thanks are given. The poor man will remind the donor many times, that it was a fine specimen of a



hen.

1654. **Enkoozikoozi : tekooza waaboyo w'etudde, = waayo).** He who tears off a piece of the banana-leaf (used as a table cloth) to make a kawujjo to ladle out the sauce : does not do it, where he sits. He takes it from another man's place. - Selfishness!

1655. **Enkuba bw'etonnya : ne bannamunye banaaba mu bitaba.** When it rains : even the wagtails splash in the pools. When a rich man dies, many profit from his riches.

1656. **Enkuba ekuba omunaku : tekyä.** (cf. Ekuba omunaku: 1457)

1657. **"Enkuba eritonnya ddi?" : emutonnya (= ekutonnya) mu kamwa.** "When will the rain come?" : (they answer him sarcastically) it will fall into your open mouth (when you lie dead).

1658. **"Enkuba eritonnya ddi?" : ne tulya ku mpwankimpwanki; w'alaba ekkovu asammuza oluti (= olusirinnanyi bw'alaba luyingira, ng'asammulira bweru).** "When will the rain come? (if it only started raining!)" : then we could eat quickly growing things (nva, butiko, etc.); (so one talks) but when he sees a snail (which comes after

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the rain), he throws it away with a stick (or: when he sees an earthworm coming into his house, he throws it out).

**1659. Enkuba eryokanga n'etonnya ne tulaba nsiisira we zenkanya omwoyo.**

**1660. Enkuba eyinze : erobera empungu okweyanjuluza.** Too much rain : prevents the eagle from spreading its wings. Too many restrictions, no elbow-room for enterprise.

**1661. Enkuba ka etonnye : tulabe ensiisira we zenkanya emyoyo.** Let the rain come : then we shall see that the temporary grass-huts are like the minds of men. If they keep out the rain, they are good. The character of men is shown in trials: courage or cowardice in battle, real friendship in adversity, etc.

**1662. Enkuba teyaza kyayo : singa ekitoogo (ky'omu Kajjansi) bakitemya mbazzi. (cf. Nkuba teyaza: 3151; cf. Kabaka tamanyi: 2040)** Rain does not increase the growth of its own (produce) : otherwise the papyrus in the Kajjansi-river would have to be cut with an axe. In spite of the abundance of water the papyrus does not grow stronger.

**1663. Enku ennyingi : zitta mutyabi; enziku etta**

**mwenzi.** Too great a load of firewood : kills the gatherer; gonorrhea kills the fornicator. Engl. "The pitcher goes so often to the well that it is broken at last.

1664. **Enkula embi : ekaddiya ekikere nga kito.** Deformity : makes the frog look old, whilst it is still young.

1665. **Enkulukuku tiyeeyita lusozi.** A small anthill does not call itself a mountain. Overbearing, vanity.

1666. **Enkumbi bw'eggweerera : baginazako.** If the hoe has become blunt : they sharpen it again (by hammering it thinner). Said of giving or taking advice.

1667. **Enkumbi okubula : ewa munafu empoza.** The fact that there is no hoe : gives the lazy woman a good excuse (for being idle). If the husband does not buy her a hoe, she won't dig with her hands.

1668. **Enkumbi tebba w'erimye.** The hoe does not steal where it has been cultivating.  
Where it has planted potatoes, it also has a right to dig them up. "Omukozi asaanira okuweebwa emmere ye" .

1669. **Enkungu4utale : etezebwa amayinja.** The lake-Victoria-monster (called enkungu-ntale) : is made harmless with stones. The fishermen, who are very much afraid of it, take big stones along with them in their canoe, which they throw overboard in such places where the monster may be lying in wait.

1670. **Enkusu eyali ekulabye : ekusuula omuzima.** The (grey) parrot that has seen you (knows you) : throws a ripe mpafu (Uganda- plum) to you. Recognition of an old friend..

1671. **Enkuyeye esenda nswa.** The termites attract the flying ants (allure them to fly). A salesman puts new and shiny things out to attract buyers.

1672. **Enkwale emu : ng'ebigere ossa mu kisasi.** (If you have trapped) one partridge : you put its legs under the porch of the house. Old superstitious practice, to have more luck in future.

1673. **Enkyukira : omugenyi gy'akuba ku lumonde.** A way of going for something, as the visitor goes for potatoes. There might be matooke, balugu, etc. dished up for the visitor; but he goes for potatoes, seeing that they are well cooked. Compared with the choice a suitor makes amongst several daughters of the house.

1674. **Ennaku azanjazaamu kati : tafaanana kuzibaako.** (cf. **Bwe nkubuulira ennaku: 1073**) He scribbles the troubles down with his pencil : he seems not to take notice of them. Said of a European to whom a mukopi comes with his complaints; whilst the man speaks, the official takes notes and the mukopi thinks that he just plays with a little stick.

1675. **Ennaku ennindiza : zitta amenvu.** (cf. **Ennindiza etta: 1690**) A few days waiting : kills the bananas. "Make hay, whilst the sun shines".

1676. **Ennaku ennungi : tezikya bbiri.** Good days : do not dawn twice.

1677. **Ennaku mufunza : tegwokya omu.** Misery is like the light of the sun : it does not shine on one person only. The earth is a vale of tears.

1678. **Ennaku teziba nkadde.** Misfortune is not a thing of the past. Even the rich and the happy might fall into trouble.

1679. **Ennaku z'abakyala : buli omu azisinda bubwe.** The misfortunes which women have : each single woman grieves over them in her own way.

1680. **Ennaku z'abasajja : tezigga matenda.** The

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misfortunes of men : turn up in every conversation (are constantly talked about).

**1681 Ennaku z'embwa : n'atagifuna aboggoza.**

The misfortune of a dog is : even one who has no dog of his own, makes it howl (beats it). People without relations, living with others, have a "dog's life".

**1682. Ennaku zigwana muto : bw'omubikira**

**n'aseka. (cf. Zikusooka ne: 5430)** Affliction is befitting for a child : if you bring him a death-notice, he laughs. Children bear trouble more easily than grown-ups.

**1683. Ennaku zikulaga omulimo.** Need makes you work.

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**1684. Ennaku ziri wa "zuukuka olye!".** There is misery in the place where they say to one : "Get up (from sleep) and eat So one complains, when they rouse him from sleep. He says to himself: "If I were a person of standing, they would let me sleep and set aside the food for me". Sarcasm on a lazy fellow.

**1685. Ennaku ziri mu kufiirwa : eyali**

**mwannyoko, okufuuka kitaawo!** There is misery in bereavement : the one who was your brother can

become your father. That happens when the elder brother becomes heir.

1686. **Ennaku zisembera nga kikande.** Misery approaches (creeps in upon you) like uncultivated land. Both encroach slowly, imperceptibly upon your peace.

1687. **Ennimi ennamu : tizisoboka.** Lively tongues (strong rumours) : cannot be suppressed (stopped).

1688. **Ennimira waabo : terimira mu bufumbo.** Zeal in hoeing at home (of unmarried women) : won't continue (necessarily) in marriage. Possible reasons: sickness, pregnancy, discontentedness, etc.

1689 **Ennimiro y'ewala : tekuleetera kisa. (cf. Nsambu y'ewala: 3325)** A garden which is far away : does not give you kind thoughts. The visitor is annoyed that he has to wait so long for his food.

1690. **Ennindiza etta amenvu.** Waiting kills the bananas. Bananas must be taken at the right time for brewing. If that is passed, only very little juice can be pressed out. "Procrastination is the thief of time".

1691. **Ennindiza yamezza Ssemitego.** Waiting brought about Ssemitego's fall. Ssemitego (in

wrestling) tripped up his opponent and looked round to see, whether his wife had seen him throwing the fellow and - was thrown. - Watch your chance!

1692. **Ennoga ya lumonde : eramira wa mukisa.** A morsel of potatoes : is a blessing for one who is blessed with a taste (for it). Not all appreciate potatoes. A special taste is required for enjoying them. - Special vocations!

1693. **Ennongoosereza : emasula omutego.** Excessive care : makes the trap go off. Too much of a good thing becomes an evil.

1694. **Ennume ebonaabonanga : n'etefa. (cf. Bikongoolo: 0959)** A bull (a strong man) endures pain : and does not die. He does not easily succumb.

1695. **Ennume : ekula bigwo.** A bull : becomes strong through falls. Man learns by mistakes.

1696. **Ennume gy'egwa : we batemera.** Where the bull drops : there they cut him up. Said of anything heavy.

1697. **Ennume tegwanga mugongo.** A bull does not fall on his back. A cunning man is not easily made helpless, he is not easily driven into a corner.



1698. **Ennungu enkalarize ekisa : teziwona.**

Syphilitic sores (on the soles of the feet) burnt out with softness : do not heal. They press the feet unmercifully on scorching hot stones.

1699. **Ennyama enkapa esinga nva : enkalubo ekira amaluma.** Lean meat is better than (any other) vegetables : tough meat is better than none at all. "Half a loaf is better than no bread".

1700. **"Ennyama entono" : okaayana eri mu nkwawa.** (cf. Nnyama ntono: 3301) M.291.

1701. **Ennyange teyita na kimbagaya.** The egret does not fly with the shrike (big vulture). Unfitting company.

1702. **Ennyanja ey'omukopi : ebeera ku lusebenju.** The lake of a peasant is next to his house. He cannot buy any fish; so he has to satisfy himself with the vegetables that grow in his garden. Other explanation: If a visitor asks for him they say "Awungukidde awo - - ". "Okuwunguka" means "to cross over the lake".

1703. **Ennyindo teziva bweru : nga wambwa awulidde ey'amasavu.** The nose cannot get away

from (smelling something) outside : like Mr. Dog that smells fat meat. Said of one who seems to be distracted.

**1704. Ennyooma bakama : tenyooma omu.**

Despising superiors : does not stop at despising one only. As a tenant behaved towards the predecessor (chief), so he will behave also towards his successor.

**1705. Ennyongereza teba ntono : oluwandaggirize ku nnyanja. (cf. Kamu kamu: 2127)** Increase is no little thing : like the drizzle on the lake. "Many a mickle mackes a muckle".

**1706. Ennyongeza : tetta buguzi.** A gratuity : does not kill the trade.

**1707. Ennyonyi enkulu : y'eragira (= ebuulirira) ento okwonoona (= okunya) mu kisulo. (cf. Ekkerenda: 1448)** The old bird : teaches the young ones to foul the nest. Bad example of parents etc. "As the tree, so the fruit".

**1708. Ennyonyi entono : yeekemba (= eyala) byoya. (cf. Nnyonyi ntono: 3319)**

**1709. Ennyonyi eteyise : ekololera makaayi.** The bird that does not fly about : spits out uneatable

remnants. Those who don't take trouble to find food, will go hungry.

1710. **Ennyumba bunyonyi : eteesa bwayo.** A dwelling house is like birds : it (each house) discusses its own affairs. Each family has its own joys, sorrows, difficulties, etc.

1711. **Ennyumba eteriimu mukyala : abaana tibakkuta.** If there is no woman (mother) in the house : the children do not get enough to eat.

1712. **Ennyumba ezimbwa ku bugenyi.** A house is built through visiting. A man sees how others build.

1713 **Ennyumba kibira : tegeyerwamu muntu.** A house is like a forest : it is no place in which evil talk about a person should be indulged in. The person talked about might turn up unexpectedly.

1714 **Ennyumba kisaka.** A house is like a thicket. As the thicket might conceal a dangerous animal, ready to spring on the unwary passer-by, so also a house might conceal a dangerous person.

1715. **"Ennyumba y'ewaffe ngyeyabyamu" : bw'aba yeesiba, ng'adda mu kisenge.** (cf. Sirina kye nkukisa: 4812) "In our home I am at perfect

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ease (I am free, unrestrained)" : (so the woman says) but when she dresses, she retires into the bedroom.

1716. **Ensajjalala : ng'eza balugu.** Things there are insipid : like the pieces of cassava (that are separated from the good fruit and put into the ground again for regrowth). Insulting a useless fellow: "**Oli nsajjalala ng'eza balugu**".

1717. **Ensambu ey'ewala - - (cf. Nsambu y'ewala: 3325)**

1718. **Ensawo ey'ataliwo : ejjula amayinja.** The bag of one that has gone away : gets filled with stones. Thieves will take the contents and replace them with stones.

1719. **Ensawo ey'omusango ebeera mu vviivi : olugira, nti gunzise mu vvi.** The bag (the whole weight) of a dispute is in the knee : (because) they say: the dispute has come down on my knee (I,plead guilty).

1720. **Ensawo ya mukulu wo : tekuterekera. (cf. Ekikyo kikyo: 1312)** Your father's bag does not lay up stores for you. Respect for somebody else's property.

1721. **Ensawo y'omukulu : tebulamu zziika.** The father's pocket : always contains something useful (valuable) for the children.

1722. **Ensega tegwa ku mulamu. (cf. Omulyazaamaanyi alya gw'asinze: 4257)**

1723. **Ensekere ekulumye evudde mu lubugo.** The louse that has bitten you : came out of the barkcloth. Said of one who speaks evil about people of his own household.

1724. **Ensenza ennafu : etikka mukama waayo omugugu.** Weak ruling (over tenants) : puts the load on the master's head. He has to do the work himself.

1725. **Ensiba embi : edibya mutere.** (cf. Nsiba-mbi: 3335)

1726. **"Ensi egula mirambo" : nga tebasse wuwe.** "The country claims its dead" : (one says so) if they have not killed your own near relation. No personal sorrow; otherwise he would say: Twafilirwa nnyo etc.

1727. **Ensigalira : ebanjwa mugezi.** The last part of a debt : is collected by a clever man. It is as a rule very difficult to get in such remainders.

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1728. **Ensimbi emu : ekummisa ekyasa.** One cent : makes you refuse ten. One who shamelessly asks for more, gets nothing at all.

1729. **Ensimbi emu kanyonyi : bw'otokatega tokakwa.** One cent is like a little bird : if you don't trap it, you won't catch it. Used as a hint for lazy workmen.

1730. **Ensimbi emu : tekuba nnyonyi. (cf. Nsimbi emu: 3343)**

1731. **Ensimbi tezaalira mu ttaka.** Cowry-shells (money) do not bring forth (when buried) in the earth. Use your money profitably.

1732. **"Ensimbi ze nfuna zimpita mu ngalo" : tatungiramu maliba, zireme kuyitamu.** "The money I possess runs through my fingers (I can't keep any money)" : (one who says so) sews no web between them which would prevent the money from running through. A spendthrift needs to employ means of greater economy.

1733. **Ensimbo efuna ginnaayo.** A sapling of the mutuba-tree gets its companion. Said of the propagation of human beings.

1734. **Ensi okufa : nnakasugga afuuka njagi.** If a country gets ruined : it is like the nnakasugga-plant that becomes (is used as) njagi. The nnakasugga is used as vegetable, but only the leaves. If there are no njagi (ntula) fruits to be had, they sometimes take the fruits of the nnakasugga, which are not appreciated. Compared with a country that has become poor and unimportant.

1735. **Ensisinkano teba ya lumu : enkejje amazzi egaleka mu nnyanja, egasanga mu luwombo.** The possibility of meeting each other is not confined to one day : the enkejje (small fish) leaves the water in the lake and finds it again in the luwombo (being cooked therein). One must consider things from more than one point of view.

1736. **.Ensi tekula lumu nga katiko.** A country does not grow up in one day as the mushroom does.  
"Rome was not built in a day"..

1737. **"Ensi tugituulidde" : nga bagimenya.** (If they say) "We are far too many sitting in the country" : they break it (ruin it). Compared with a branch of a tree, on which there is too much fruit.

1738. **Ensonzi bw'ekukuba mu ttosi : ogikuba mu**

**vvu. If the "nsonzi"** (small fish, caught in the mud by draining off the water of the rivulet) besmears you with mud : you besmear it with ashes (whilst smoking it therein). Paying back! .

1739. **Ensowera ekwagala : y'ekugwa ku bbwa.**  
The fly that loves you : sits down on your sore. Said of persons who visit too often.

1740. **Ensowera ey'amaddu : y'efa ekigu.** A fly mad for food : dies on the fly-trap (gets caught).

1741. **Ensugga zigoba kisambu. The "nsugga"** (vegetable plant) varies according to the quality of the field. Children take after their parents. Munno

1742. **Enswa emu : ekira eddembwe.** One flying ant : is worth more than a (fat) ddembwe (uneatable insect). "Half a loaf is better than no bread".

1743. **Enswaswa eteeyanula : y'ereega engalabi.**  
The water-lizard that does not take itself out of the sun (that remains basking in it) : makes itself into a cover for the ngalabi-drum. They will kill it and use its skin for the drum. - Carelessness in danger.

1744. **Entajjukira : erireka omukadde ku lusozi.** It is thoughtlessness : that will leave the old man on the hill. The young people forget that the old must rest.



1745. **Entakyaluka : wa Muwonge (= wa Kakinda) e Jjalambya (or: bagiroga e Jjala-mbya).** A person who stays too long as a visitor : (will be dealt with as the man who stayed) with Muwonge at Jjalambya (or: they taught him a lesson at Jjala- mbya). Muwonge and Kakinda were two bataka in Mawokota, the first living at Lubanga, the other at Jjalambya, both neighbouring villages. The visitor was taught a lesson there by being accused of having sinister intentions on a married woman and of "spoiling the kyalo".

1746. **Entalambula : eboza ennyama.** Not to inspect the trap (put out) : causes the meat to rot.

1747. **Entalowooza : tekuba bbiri. (ennyonyi or mpafu)** One who does not aim carefully : won't hit two birds (or: plums) at the same time.

1748. **Entamu bw'eyatikira omugoyo : tewaba anenya.** If the cooking pot bursts with the mashed beans and potatoes : there is nobody to blame you (for breaking it). Everybody sees that it was not your fault.

1749 **Entamu ennene : terya ka mufumbi; nti suula empiso mu nnyanja tulabe oba**

**onoogiggyamu.** (They say) a big cooking pot does not eat a little morsel of tooke of the cook (i.e. if one hides a little thing in a good spot, he is sure to find it again) : (reply) just try and throw a needle into the lake and we shall see whether you get it out again.

1750. **Entamu ennyangu : bagitenda nnyo.** A light (thin) cooking pot is much talked about. It cooks rapidly and it breaks quickly.

1751. **Entamu ewulira gwa luberyebereye.** (**omuliro**) The cooking pot listens to the first fire. If the matooke are not cooked with a lively fire from the very beginning, they won't be done and a second cooking won't help.

1752. **Entamu gye wali ofumbyemu : togamba, nti "ya nfumba mbi".** The cooking pot in which you have cooked formerly : you don't call a bad cooking utensil. You do not speak of a former wife of yours in an evil way.

1753. **Entanya : y'ekonya amenvu (= etta amenvu).** Taking the menu-bananas at the wrong time : spoils them for brewing. Or: Arguing about the right time spoils the menu. - Everything in its time. "Too many cooks spoil the broth".

1754. **Entaanya : ow'amaanyi okulwala omunafu ne yeesequera.** If there is an unexpected mishap : for instance a powerful man falling sick, the weakling laughs.

1755. **Entasiima : ebula agiwa .** An ungrateful person : has no one to give him anything.

1756. **Entasumika : bagitenda wabiri. (cf. Ntasumika : 3366)** He who does not tie his garment (barkcloth) on the shoulder (and loses it) : is held responsible for two things.

1757. **Entate tebula byayo : empologoma bw'erwala, ensiri bw'erumika. (cf. Encwam-pa:1580).**

1758. **Entate tezaalwa : amakondeere bagafuyira Sseguku, ng'enkumbi eyagalima bakweka.** A fool is not born (in the clan) : they blow the makondeere-horns (made from myungu-gourds) at Sseguku, whilst they hide the hoe that has cultivated them. A fool is not recognized by his clan; they feel ashamed of him and ignore him. - Sseguku was the fief of the king's homblowers, a hill along the old road to Entebe. –

1759. **Ente bwe zifa : amaliba gakyalira omwenge.**

When the cows die : their skins pay a visit to the beer. Explanations: 1. One who has lost his riches (herds) has only the skins left to dress in, when he goes for beer. 2. The skins are used for dressing the beer- drums.

1760. **Ente enkulu evaako ennyuma : n'abaana bakulemba.** An old cow remains behind : and the young ones go ahead. Old people cannot keep pace with the young ones. Conservatism.

1761. **Ente ensibe : lw'efa lw'emanyibwako nnyiniyo.** The owner of the cow that is kept for somebody : is found out when it dies. The ownership of such a cow is often disputed. Usually the mulaalo claims that it is not a cow belonging to him, but one belonging to the man who gave it into his charge. - Dishonesty of the herdsmen.

1762. **Ente esomoka - - (cf. Esomoka: 1789)**

1763 **Ente etali yiyo : togikubira kisibo.** For a cow that is not yours : you do not build a stable. The owner might get suspicious that you consider it as yours.

1764. **Entetenkanya : ekonya obuto (= ezaala bigambo).** (cf. **Ntetenkanyiriza: 3372**) A senseless

meddler : leaves the unripe matooke undone (or: causes trouble).

1765. **"Ente yange bbuuka-maziba" : "bwe wagifuna n'obuuka ennyanja"**. (A man says) "My animal is a heifer (literally: jumps like the Baziba in their dance)" : (the other taking the literal meaning answers) "When you received it, you jumped over the lake".

1766. **Entokotoko ezadde embette : ng'omunafu azadde kaliira.** (cf. **Gujabagidde: 1925**) The hot dispute has resulted in a fight : as when a lazy woman has brought forth a child with a great appetite. "From bad to worse".

1767. **Entubiro eteekumire : tekukwasa ku nkanaga.** A quagmire that is not likely to swallow you up : does not make you get hold of a thorn tree. In trouble one does not use more painful means than necessary.

1768. **Entujjo ennungi : ekusanga na gwa lwayi.** (omuzigo) (cf. **Ntujjo nnungi: 3378**)

1769. **Entumwa tettirwa gye bagituma.** A messenger is not killed where he was sent. Ambassadors are sacrosanct, immune.

1770. **Enva ez'amazzi : tezikuliisa maluma.** Even watery (low-quality) vegetables : save you from eating only matooke. "One must be grateful for small mercies".

1771. **Enva ennungi : sizirwa kugaga.** Good vegetables (condiments, relish etc.) : do not take long to get spoiled (perish soon). "Strike while the iron is hot". "Make hay while the sun shines".

1772. **"Envuba temulya" : nga gwe bakutte gw'otomanyi.** (cf. **Gwe kitaliiridde: 1970**) "The stocks won't kill him" : (so you say) if you don't know the person who is in them. No personal concern.

1773. **Envumbulira : eriibwa munaku.** (emmere) **Matooke** removed from the ashes (warmed up, cooked twice) : are eaten by a poor fellow.

1774. **Enzaala mbi : ekira obugumba.** Giving birth to an ugly child : is better than having no child. Such a mother can at least be spared the stigma of being called a barren woman.

1775. **"Eradde, eradde" : gye migogo.** (A man who is received with the greeting) "Eradde,-eradde" (on a

visit) : re- ceives bananas (migogo gy'ettooke). There will be a good feed.

**1776. Eriggwa likufumitira ku ttale : ate oddira eriggwa n'oggyaamu erikufumise.** A thorn has pierced you in the wilds : and then you take another thorn to get out the one which has pierced you. It takes a thief to catch a thief.

**1777. Erigwa amakerenda. (emboozi)** The voice (teaching, instruction) will fall like grains of salt.

**1778. Eri omugga gye tugenda : nti mala okundaga ku ntumbwe; nti onooziraba nga tusomoka.** We go towards the river (and the fellow says) : let me see your calves; (the woman answers) wait, you will see them when we cross the river. Used to criticise one who interrupts you, whilst you are still speaking.

**1779. Eriiso ly'omukulu : awaddugala we walaba.** The eye of the master : sees where it is dark. His experience shows him where there is something wrong among his subjects.

**1780. Eriiso nnamwanjula : likulabisa ky'otoolye.** (cf. Ky'otonnalya: 2568) The eye is an announcer (warner) : it shows you, what you should not eat.

1781. **Eruma nnyinimu : omugenyi agiyita biseera.** If hunger pinches the owner of the house (and causes the typical folds on his body) : the visitor calls them wrinkles (of old age). Sponging on a poor man.

1782. **Erwanira obuko (= ku buko) : ekuuka ejjembe. (ente)** A cow that starts fighting in the place of the parents-in-law : breaks a horn. Trying to create an impression and going beyond one's strength.

1783. **Erya mpiteeyite : si kkubo.** A path that crosses another one : is not a good one. If two people first walk together and then separate, each one taking a different direction, one might get into trouble (meeting enemies, snakes, etc.) and find no help.

1784. **Eryato erikuwungudde : toliyita gwato. (cf. Akivaamu: 0253)** The canoe that has brought you across the lake : do not call it (insultingly) "gwato". Ingratitude!

1785. **Eryato eritaliiko nkasi : lya kudduukirira.** A boat that has no oars : must be helped. If somebody is helpless, people must come to his aid.



1786. **Eryato lifa amagoba. (cf. Bufa magoba: .**

1787. Eryato limanyibwa mugolomozi. (cf. Ssebwato bumanywa: 4902) A canoe is known (for its qualities) by the one who launches it. Parents know their children, teachers know their pupils.

1788. **Eryokanga n'etonna : ne balaba ensiisira we zenkanya emyoyo.** (cf. Enkuba ka etonna: 1661)

1789. **Esomoka tewoloma. (ente)** A cow going to another hill (pasture) does not low (longing for the old place). Men soon forget kindness received. 14.52.

1790. **"Essanyu lye nnina mulalu" : baba bamubajjira envuba, nga ye azina (= babajja envuba eno ng'azina).** "The joy I feel is like that of a madman" (so one exclaims) : (and the others answer him) even while they cut the stocks, he dances.

1791. **Essanyu ly'omwokyi wa gonja : tannaggya, ng'akuba mu ngalo. (cf. Ssanyu lye nnina: 4860)** The joy I feel is like that of one who roasts gonja : when he has not taken out the gonja yet (from the ashes), he claps his hands. He beats off the ashes

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from the banana and from his hands which looks as if he is rejoicing and clapping hands.

1792. **Essesema erimu : terikuziza ntula.** Vomiting once : does not prevent you from eating ntula (vegetables) again. One should not despise a man (or a thing) on account of one fault.

1793. **Essolo eggumba : bwe lidduka teribalira.** A barren animal : has no pity (consideration) for others when running (away from danger). Lack of consideration for shortcomings of others.

1794. **Essujju bbi likunamira - - (cf. Nsujju mbi:**

1795 **Essuku eggimu : likummya obwami.** A (big) fertile bananary : makes you miss a chieftainship. Because the chiefs of the bananary-owner do not like to lose the taxes which the owner has to pay for his land. As chief he would be free.

1796. **Eteefe - - (cf. Teefe: 5010) Ap ..**

1797. **Eteekutte : tekwefunguliza mwami; waakalwala ejjute nga weefungula, nti liirino linzita.** A sickness that is not likely to kill you : does not make you expose yourself indecently before the chief; if you only suffer from a boil (on your

buttocks), do you uncover yourself and say: here it is, it is killing me?

1798. **Etemwa omukulu : tenyiiga (= tenyiligwa, = tenyigirwa). (ensonga or ennyama)** What is decided by legitimate authority : is not resented by the subjects. Or: People do not complain over meat cut up (distributed) by an elder, by authority.

1799. **Etewulira mukama waayo : ebiika masumba.** The chicken that does not obey its master : lays eggs that are not fertilized. Obedience brings peace and prosperity. Blessing of the fourth commandment: Otyanga kitaawo ne nnyoko.

1800. **"Ettaka lirya" : ageya mufu.** (A person who says) "The earth eats up (destroys)" : speaks evil of the dead. He talks behind their backs, because the dead cannot answer.

1801. **Ettaala gye weekwatidde : esinga eya munno akuvaako emabega. (cf. Ttaala: 5092)** The lamp which you hold yourself : is more useful than the one of your friend who comes behind you. Self-help is better than other people's. - Do not rely upon the intercessory prayers of your heirs, when you are dead.

1802. **Ettooke essake : lye likira okuwooma.** The banana-bunch you have worked for : is sweeter (than the one you got for nothing). Engl. "Why is our food so sweet? Because we earn before we eat".

1803. **Ettooke oliwanirira (= liwanirirwa) : (nga) likyali ku mugogo. (cf. Amagezi gasalwa: 0405)**  
You support the heavy banana-bunch : when it is still up on the stem. "A stitch in time saves nine".

1804. **Ettufu liba wala : akatale k'emmese mu Busoga.** A good thing is far away : the rat-market is in Busoga. Sarcasm! Rats were considered titbits in Busoga. - "The best things are hardest to come by".

1805. **Ettutu lifumita likyali tto : bwe likula lisogola mwenge.** The tip of ssenke-grass stings you, when it is still young : but when it grows older, it helps you to brew beer. A former enemy might become your helper.

1806. **Eva ku mugendo : y'efuuka kaasa. (ensanafu)** The red biting ant that leaves the marching column : becomes a kaasa (black insect, similar to nsanafu, but travelling singly). Lat. "Vae soli!"

1807. **Eva olulagala : edda lulagala. (cf. Akuwa**

**gw'owa: 0322)** Where the green banana-leaf comes from : there it returns (as ssaaniko). It becomes manure for new banana-plants.

1808. **Evviivi : we livaako - - (cf. Vviivi: 5175)**

1809. **Ewaabo bbanja : tegenda bbanja. (cf. Ebbanja terigenda: 1144)** If you have a debt towards them and they have a debt to you : there is no demand for payment. Mutual help (if equal) or mutual debts are paid already, they compensate each other.

1810. **Ewaffe tutudde kitebe : enjala ky'etuula mu lubuto. (cf. Atudde kitebe: 0662)** At home we sit at ease : as the hunger sits on the stomach. Nothing can dislodge it.

1811. **"Ewaffe zirya ngugo" : akuddiza maliba.** (A man who says to you) "In my place the cattle eat salt-earth" : brings back to you skins only. He is a thief. Such a man wants you to give him your cows to look after by telling you that they will have splendid food; but he will probably kill them, sell the meat, and bring only the skins back.

1812. **"Ewooma mpotofu" : ng'aliko ky'anaaliira. (cf. Egwana mpotofu: 1255; cf. Nnaaliira**

**mpotofu:** 3214)

**1813. Ey'ababiri : evunda. (ennyama) (cf. Eya ka nkobe: 1817)** Meat belonging to two (or more) persons : rots. The rat, the spider and the fly could not settle their dispute over the dividing of the meat of their cow. So they left in anger and the meat rotted away. Division of such meat is often delayed, because the interested parties might not be all present.

**1814. "Eyafa jjo y'awunya" : ng'omufu ayanuka ntanda?** "A man who died yesterday, stinks (expression used by one who has had no-thing to eat since yesterday, equivalent to: I want something to eat)" : (and they answer him sarcastically) does a dead man forcibly request-food for his journey?  
**1815. Eyaffe si ya kukaddiwa. (ensi)** Our country will not become old.

**1816. Eyagunywedde edda : agutamiiza oluggi.** One who is full of beer : blames the door for being drunk. In his drunkenness he is unable to close the door and abuses it, saying: **Oluggi lutamidde.**

**1817. Eya ka nkobe : evunda. (cf. Ey'ababiri: 1813)** The meat of one who says: let me join (of a partner) : rots.

1818. **Eyaakaliddeko : omwoyo mulondo.** He who has just eaten of a tasty thing : has the sweetness thereof in his mind. "Mulondo" = vanilla, a sweet aromatic fruit. - "The appetite is concealed under the teeth". Food, drink, possessions.

1819. **Eya kiwombe : ye ayiwa amata. (cf. Kiwombe: 2389)**

1820. **Eyakukize : 1) ya Kawungu; 2) ensekere ekulumbaliza amagi. (cf. Yakukize: 5390; cf. Eyakusinze: 1824)**

1821. **Eyakukola obubi : akukyayisa abantu bonna.** A man who has done evil to you : makes you hate all men. The evil done to you by one single person makes you suspicious and distrustful also of others. If one does not pay back money loaned to him, you will not be inclined to loan to others.

1822. **Eyakusaasira : ofa tomwerabidde.** The man who took pity on you : you won't forget (him) till you die.

1823. **Eyakusegulizanga omuntu : bw'akuseguliza omuggo, bw'oba omugezi totuula.** If a man who wants you to make room for somebody : tells you to

take your stick away, you won't remain sitting, if you are a wise man.

**1824. Eyakusinze : ya Kawungu. (embuga)** What is stronger than you (what surpasses you in power) : is the court of Ka- wungu (in Mawokota). Kawungu was chief and mmandwa; therefore nobody dared to question his decisions.

**1825. Eyakusinze : ensekere ekwetissa omugina (= ekwambaliza amagi); egabiikira e Buddu, egaalulira e Kyaggwe.** What is stronger than you is the louse : it makes you carry its nits; it lays them in Buddu and hatches them in Kyaggwe.

**1826. Eyakusinze : entaana ya kabaka masiro, ey'omwami kiggya, ey'omukopi ma- laalo.** What surpasses you (is the king, and the chief, because) : the grave of the king is called "masiro", that of a chief "kiggya" and that of a commoner "malaalo". You are last.

**1827. Eyaakuze : taboola baana.** One who has grown old (grandfather, grandmother) : does not disown (keep away) the children. They are all fond of going to the grandparents, who like to see them coming.



1828. **"Eyakwalula esiridde" : akwata kirenge.**

**"The enkejje** (which was to serve at your "name's-giving-ceremony") is burnt to cinders (you are doomed)" : (a man who is told that) escapes by leaving his lubugo in the hands of the attackers. One rather sacrifices his garment than his life.

1829. **Eyali afudde, bw'olemala : nti Katonda**

**yankolera.** You who nearly died in an accident but got away with a lame leg : you com-plain: God has tried me hard! You should thank God; it could have been much worse..

1830. **Eyali akuggulirawo : bw'owulira, nti**

**"weggulirewo"; ebiri ku kyoto ng'akutuza**

**mannyo.** If you hear the one who formerly opened the door for you himself, telling you: "Open it yourself!"; then he removes what is hanging above the fireplace (parcel with ants) with his teeth (by biting the dried plantain fibre on which it hangs). He does not want to let the visitor see the parcel. Said of a miser.

1831. **Eyali akumanyi bw'avaawo : 1) nga**

**bugenderedde; 2) ng'ekkubo lizibye.** If the one who knew you, goes away : 1) friendly relations (obumanyi) are gone; 2) passage through property is barred.

1832. **Eyali munno : lw'akubengukako lw'akubanja n'ensimbi emu.** As soon as the man who was your friend has broken off the friendship : he will claim every single cent from you.

1833. **Eyalumanyanga : y'aluggya mu mwandu.** He that knew her (the old woman who has lost her husband by death) : rescues her from widowhood. By marrying her he saves her from misery.

1834. **Eya mukulu wo ezaala, nti efukumula. (embuzi)** If the goat of your elder brother brings forth, you (being envious) say: she simply shakes them out and never stops.

1835. **Eya nnyinimu : teyasa ntamu. (emmere)** The food of the master of the house : does not split the cooking pot. They separate his share and later put it back into the pot and keep it on the cooking stones. The volume is much less than if the whole family's food were in.

1836. **Eyasuze obubi : 1) omulabira makeera; 2) omulabira ku makeera.** One who has slept badly : 1) shows it in the morning (bad humour etc.); 2) shows it by his getting up early (he is hungry and wants food).

1837. **Eyawukana ku mugendo : efuuka kaasa. (cf. Eva ku mugendo: 1806)**

1838. **Eyayonoonye : bw'asanga bw'atunula.** He who has ruined a thing : looks as silly as it does.

1839. **Eyeebikka ebbiri : tamanya wa lumu (= aduulira w'olumu). (embugo) (cf. Atamanyi mpewo: 0614; cf. Tabyetisse: 4984)** One who has two barkcloths to cover himself : does not know (the feelings of) another who has only one. A rich man does not understand the misery of the poor.

1840. **Eyeebuuza engo : gw'erya (= gw'eruma).** One who inquires about the whereabouts of the leopard : will be eaten by it. Look for the leopard and it will come upon you.

1841. **Eyeegulira - - (cf. Omunaku eyeegulira: 4275)**

1842. **Eyeekaliriza amawolu : y'agaggyako omukkuto.** He who waits patiently for the food left over : can also get his fill.

1843. **Eyeemanyi amalwalira : tatega (= takuba) nnaali. (cf. Ayeemanya: 0740)** One who wants to

guard himself against sickness : does not kill a crested crane. According to traditional belief killing the crested crane brings sickness and death.

**1844. Eyeemanyi essajja : ye asomosa omwami.**

One who knows himself to be a strong fellow : carries the chief over the river. He offers himself to show his strength.

**1845. "Ey'embuzi si ya nte" : ng'aliddeko ekifi (= ng'afunyeke, = nga yakaliddeko).** "Goat's meat is not cow's meat" : (says one) if he has already eaten his piece of goat (and sees that the others receive cow's meat). Greediness, envy.

**1846. Eyeeraba ebbiri : tabuulirwa; ebimusaaliza by'afiirwa.** One who admires his own body : won't take advice; and so loses what he values greatly.

**1847. Eyeeraba ebbiri : talaba munne; abeeyagalanga si bwe bafa?** A man who admires his own body : ignores his friend; do not those who are selfish die in this manner?

**1848. Eyeeraba ebbiri : tayagala kulagulwa.** He who admires his own body : does not want to have his fortune told. He thinks that he is healthy.

1849. **Eyeeralambaza, eyeepanka : bw'alikula alifiirwa emikisa.** He who struts about and gives himself airs : on growing up will lose many chances.

1850. **Eyesiga embiro : 1) addukira Mbajja; 2) y'aserera omutala (= emitala).** One who relies on his quickness (in escaping) : 1) escapes at Mbajja. Mbajja is a village in Kyaggwe, near Kojja, where Makanga, a landowner of Mpuma, was arrested by Kabaka Mawanda, because he had favoured the cause of the king's brother and adversary Kagulu Tebucwereke; he managed to escape. One who relies on his quickness : 2) prowls about at night (dances like a muse- zi) on the neighbouring hill. The basezi are hated and have to run for their lives.

1851. **Eyesiga : talya mu kyalo.** A man who is confident (that his wife has cooked for him) : does not eat in the village (away from his home).

1852. **Eyesitukidde : tanywa matabangufu. (amazzi) (cf. Eyeetuukira: 1857)** One who goes himself to the well : does not drink muddy water. He does not draw disturbed water. - First-hand news is more reliable than second-hand.

1853. **Eyeetegereza amawolu : y'agaggyako omukkuto.** He who carefully chews cold food (food

kept overnight) : gets his fill. Patient and conscientious work leads to success.

1854. **Eyeetegereza bba : y'awangaaza edda.** The wife who seeks to please her husband : makes her marriage last.

1855. **Eyeetegereza : y'atta omuzira.** One who is cautious : kills the fearless. "Discretion is the better part of valour". David and Goliath. French "Plus fait circonspection que vaillance"..

1856. **Eyeeterekera : butera okukya. (obudde)** One who has put aside tasty food (emmere) for tomorrow : looks forward to the morning. Pleasant expectations.

1857. **Eyeetuukira : tanywa matabangufu. (cf. Eyesitukidde: 1852) .**

1858. **Eyeewa ez'omu mba (= matu) : gwe bazikuba. (mpi)** One who invites a slap on the cheek (or: ears) : will get it. Self-inflicted trouble..

1859 **Eza kali-mpaka : banyagira (= bazinyagira, = zinyagirwa) mu ssaazi (or: mu ssaazi mwe ziggweera).** The cows of a stubborn fellow : are raided next to his very kraal. He does not take a warning about approaching danger; he always knows

better.

1860. **Ezaali embikke : leero ze nsagazi** (= kaakano ze nsagazi eziwunga). (cf. Zaali embikke: 5418) .

1861. **Ezenkanankana n'ekisiki : tezaaka.** (enti) If the small pieces of firewood lie in the same direction as (parallel to) the big log : they won't burn. They are put crosswise under the log. If there is no resistance of parents, teachers etc. to the wrongs of the children, there is no obedience and no order.

1862. **Ezibuuka zitalagaanye : zikubagana empawa.** (ennyonyi) Birds which fly without arrangement : beat each other's wings. Concerted action leads to success. Pursuing personal interest only, impedes the common welfare.

1863 **Ezibulamu omukulu : zangaala.** (cf. **Ezivaamu: 1878)**

1864. **Ezikuggwa obulungi : bakulaga ndage.** (ensimbi mu basamizi) Riches that will fall into your hands : they point out to you. You have to follow the direction of the mmandwa (lubaale-priest), who shows you the way to plenty. Cf. **"Lukomera ne Lulina amattire"**

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1865. **Ezigwa mu nvubo : ze nva. (enswa)** The flying ants that fall into the hole (dug in front of the ant-hill) : are relish (are safely in your possession). "A bird in the hand is worth two in the bush".

1866. **Ezikusooka n'ezitakuva - - (cf. Zikusooka: 5430)** .

1867. **Ezinaabala : teziranda ggobe (= tezirinda kugenda wala).** (cf. **Walukagga: 5211**) Beans (empindi) that will bear fruit : do not produce abundant leafage. Essentials are more important than accidentals.

1868. **Ezinaakuliisa amaluma : ne bw'otonnyikiza ziggwawo.** Vegetables which will serve as relish to matooke : come to an end, even if you don't dip your nnoga (morsel) into it. Others will finish it.

1869. **Ezinunula omunaku : Katonda azitunga kiro. (ensimbi)** The cowries (cents) for ransoming an unfortunate fellow : God strings them together at night. Then nobody sees or expects it.

1870. **Eziriko omulema : tizinyagibwa.** The property of a cripple : cannot be robbed. He will be killed sooner than allow it to be taken.



1871. **Eziriko omwasirizi : siziriibwa kasolo.**  
**(enkoko)** Hens that have someone to raise the alarm  
 : are not eaten by an animal. Children that are  
 guarded well by the parents, do not get spoiled.

1872. **Eziri mu bbanja : tezinunula mwana.**  
**(ensimbi)** (cf. **Kiri mu bbanja: 2326**)

1873. **Eziruma munno : tezikulobera kwebaka (= zikuyigiriza amagezi).** The belly-ache (enjoka) of  
 your neighbour : does not prevent you from sleeping  
 (or: makes you wiser). Self-centred egoism, lack of  
 consideration.

1874. **Eziriibwa ku ttoggo : zoogerebwa ku ddumbi.** (cf. **Ebiriibwa: 1188**) What is eaten during  
 the heavy rains (March - May) : is talked about  
 during the lesser ones (October - November).

1875. **Ezitali nsale : 1) tizeetaagwa; 2) zikaza emiyagi.** A price (ensimbi) which is not definite : 1)  
 is not liked. Bananaries (ensuku) which have no  
 definite boundary : 2) finish off all the ntula-fruit  
 (njagi) (even the unripe ones are taken by one or the  
 other owner).

1876. **Ezitemwa okumu : zaawukana emibala.**  
**(ennoma)** (cf. **Zitemwa kumu: 5439**)

1877. **Eziva mu nnyoko : tonyiiga. (ensimbi)**  
 Money that is ransom for your mother : you don't  
 give reluctantly.

1878. **Ezivaamu (= ezivuddemu) omukulu :**  
 zangaala. (ennyumba) Houses abandoned by their  
 master : are open to everybody.

1879. **"Eziva okumu ze mbiro" : nga gw'ayagala  
 asigadde ennyuma.** "The speeds that start at the  
 same time are the legal speeds" : (so says one) whose  
 favourite was left behind. He means that the winners  
 started before the signal was given.

1880. **Ez'omulamu : tezisikirwa. (ente, entebe)**  
 The property ,of a man : is not inherited as long as he  
 is alive.

1881. **Ezo odduse za wakayiba : ezitamala lusuku.  
 (embiro) (cf. Embiro: 1483)** You have run as far as  
 the pigeon runs : which is not the length of the  
 bananary.

1882. **"Ffe bamu!" : bw'akwata aka munne,  
 ng'assa mu nsawo.** "We belong together" : (says the  
 fellow) when he takes the property of his friend and  
 puts it into his own pocket.

1883. **Ffenna tuli byuma : twasisinkana mu ssasa.** We all are tools (of the same master) : we were all once made in the same smithy. We are children of one and the same God.

1884. **Funa bangi : n'okuleekaana gy'akomya.** Get many (children, subjects, tenants) : and the noise (trouble) will grow accordingly.

1885. **Funa eby'okuwola : nga n'ebintu eby'okuwoza mu mbuga olina (= nga n'ebyo-kuwoza).** (cf. **Okuwola n'okwazika: 3812**; cf. Ekitta omukwano: 1407) Give things on loan : and you also plead in court. Sorgen". Play on words!

1886. **Gabwatuka : ne gawera omuwumbo.** Let the matooke make a noise (in chewing, on account of being underdone) : if there is only a good amount of it (quantity more esteemed than quality).

1887. **Gadibe ngalye : ng'embwa ebunza omuzigo.** Let the fat (amasavu) remain (without finding a buyer) so that I can eat it : so the dog thinks, when he is sent to hawk fat for sale.

1888. **"Gafuma (= gamala okufuma) : bagabejjereza taaba"; nti nnabangogoma alina**

**emmindi?** "If the teeth (amannyo) are getting discoloured : they blame it on the tobacco"; has the grasshopper a pipe? The lazy rich man does not take the trouble to clean his teeth and retorts that tobacco cannot be the reason.

1889. **Gakuweebwa munno : empogola egawa mususi. (amagezi) (cf. Amagezi gaku- weebwa: 0402; cf. Ompadde amagezi: 4039)** Wisdom is given to you by your friend : the banana (boiled in the skin) gives it to the peeler (because the boiled banana splits and shows the eater where to start peeling).

1890. **Gakuweddeko : ng'ayombera gy'asaka; nti jjo toliddayo? (cf. Amagezi gaku- weddeko: 0403)** You have no sense left : like the man who quarrels, where he works for food; will you not go there again to-morrow?

1891. **Gakyali mabaga.** We are only at the beginning. Answer to "weebale", when the work has only just begun.

1892. **Gaali masane : ate ente enzirugavu okuzaala amata ameeru!** What a marvellous thing : a black cow giving white milk!

1893. **Gaali masane : omusota okulinnya omuti,**

**nga sigulina magulu!** What a marvellous thing : a snake without legs climbing a tree!

1894. **Ga luleeba : ganywebwa wa mwoyo.** The water which is in a luleeba (bath made of banana-leaves in a hole in the ground) : is drunk by one who is courageous (takes risks). That kind of water is not drinkable.

1895. **Ga mulubaale : osiima olabyeko. (amagezi)** You are pleased with the shrewdness of a lubaale-priest : when you understand it. You don't trust him before, because he is wily.

1896. **Gamuweddeko : ng'ayombera gy'asaka. (cf. Amagezi gakuweddeko : 0403) Gamyuka omutezi : ge gamyuka n'akasolo. (cf. Agamyuka: 0110; cf. Ssebaddu-kanya: 4865)**

1898 **Ganaafa : nago gasalirwa essubi. (cf. N'aganaafa: 3019) 42.65.**

1899. **Ganaakalira ku nnyago : tiyekkaanya agafumbye. (amazzi)** The water (from washing the hands) will dry up on the spearshafts : (so says the husband after eating and washing his hands) and he goes away without thanking his wife who has cooked the matooke.

1900. **Ganaakona : tegabuulirwa muliro mungi.**

The bananas that have no inclination to ripen : won't do so even with a big fire. You can't make a silk-purse out of a sow's ear.

1901. **Ga nnyana : ganywebwa muwangaazi.**

(amata) The milk of the calf : is drunk by one that is to live.

1902. **Gaanya bba : ng'alabye obugyo. (or:**

**Agaanya bba - - )** A woman who starts to oppose her husband : has found a place to go to. She has made up her mind to go and she knows where to go. Applicable also to a servant who intends to leave; very often he causes trouble deliberately.

1903. **Gaasaaka ge gattula : ng'amuddako mulungi. (cf. Agaasaaka ge: 0117)**

1904. **"Gatutabye" : tatta wa ggwanga.**

(amafumu) "The spears have brought us together" : (one who says so) will not kill a revengeful person. The meeting was accidental; so it will be possible to intimidate the adversary and to escape him.

1905. **Gava mu kulya. (cf. Amaanyi gava mu kulya: 0439)**

1906. **Gayita ku kibi : ne gasekera ekirungi.** (**amannyo**) The teeth often pass over (= forget) a sad event and laugh about a good thing (e.g. jokes at a funeral).

1907. **Genda eri e Mbaale mu Baganda banno.** Go to Mbaale to your brethren, the Baganda (their cradleland). This saying originated after the defeat of the Baganda by the Banyoro at the time of the Kabaka Nnakibinge.

1908. **"Genkanyenkanye" : y'amala atoma.** (cf. **Byenkanyenkanye: 1131**) (One who says) "The lumps of matooke (portioned out) are equal" : is (in reality) annoyed (he only pretends to be satisfied).

1909. **Geerwanyalwanya : gaagala nnyini nnyama.** (cf. **Ageerwanyalwanya: 0135**) The men (gasajja) who were fighting each other (over the division of the meat) : intended to kill the owner of the meat. After conquering Kyaggwe, the Baganda-warriors staged a fight over the division of meat (the cows which they had looted) in order to kill Lumansi, their general, as king Kimera had ordered them. Application: What one seems to do, is not always what he intends to do. –

1910. **Ggambo bbi :,lisangwa ku mwoyo (or:**

**wamwenge alisanga ku mwoyo).** An evil thing (word or deed) : beer (intoxicating drink) finds it in the soul. An evil intention is often carried out under the influence of drink. What a person says or does, when drunk often reveals his mentality.

1911. **Ggufa kkalu : bbula bulumo.** From a dry bone : there can be no gnawing any longer. Said of an absolute pauper.

1912. **Ggwanga lya mwenge : liggwa na mwenge.** (cf. **Eggwanga n'eggwanga: 1250**) Revenge (resolved upon) at a beer-party : comes to an end at another beer-party. If somebody refused to give you beer, you in return refuse on another occasion. Cf. the fable "Wakonkome ne Wakikere".

1913. **Ggwe bw'olaba ng'oli agalula effunfugu : nga talissangako?** If you see that somebody brandishes a lump of soil : (won't you suspect) that he has killed somebody in that manner before? Be careful! Danger!

1914. **Ggwe oh mu kulya - - (cf. Oh mu kulya: 3910)**

1915. **Ggwe oli mulimba nga jjembe : lisula ku kikondo, bwe bukeera enkya, nti "nva Buvuma".**



You are a liar like a "charm" : during the night it has been hanging on the pole (in the house of the mulaguzi), and in the morning it announces: "I come from Buvuma".

1916. **Ggyako omwoyo : nga muk'omubbi bwe yaggya ku kwebaza.** (cf. **Okuggyako: 3699**) Take your mind off it (don't mention it, "forget it") : as the thief's wife did, when she did not thank (= congratulate) her husband (for the stolen leg of the goat).

1917. **Ggyawo ekikyo ng'omwana aliko nnyina tannajja.** Take away your property which the child is playing with, before its mother has arrived. When she comes, she will ask you to give the play thing to the child.

1918. **"Egindi wala" : nga tekuliiko muganda wo.** (cf. **Egindi: 1254**) "That place is far away" (you say) : if there is no relation of yours. You are afraid, you won't find hospitality.

1919. **"Gira tunyumye" : bw'ovaawo akwetissa enju.** (cf. **Tuula twogere: 5110**)

1920. **G'oziriza omulyango : ogasanga ku Mayanja.** (cf. **Gw'osussa emmwanyi: 2000**) You

might meet the waters which you prevent from passing (getting through) at the river Mayanja (where they might drown you!). Revenge!

**1921. Gubasaza mu kabu : enswa nnene.**

**(omukwano)** Their friendship makes them divide the little beer-fly : in comparison to that the flying ant is big. They love each other so much, that they share even the tiniest bit between them.

**1922. Gubula yeeguya : tegukala. (omukwano)**

Friendship which does not court favour (with the other party) : won't last.

**1923. Gugaba : munnange nno okoze!** A noble spirit (omwoyo) is generous : my friend, you have been good to me! Expression of gratitude.

**1924. "Guggwereddewo" : ng'akukubye ku nnyindo wa luganda. (omusango)** "That's enough" (you say) : if the one who has hit you on the nose is a relation. Otherwise you would return the blow.

**1925. Gujabagidde gujabagiza) : 1) ng'omunafu azadde kaliira; 2) nga ku ndali kuliko ensenke.**

**(cf. Entokotoko: 1766)** The case becomes complicated : 1) when a lazy woman brings forth a glutton (a child with voracious appetite); 2) when to

a squint of the eye blindness of the cornea is added.  
Double evil!

**1926. Gujaala : gwe gusibirwa empina.**

**(omwenge)** Where there is plenty of beer : there it is adorned with banana-fringes (there banana-fringes are worn to the dance).

**1927. Gulemye : eyalemera e Mmengo.**

**(omusango)** The case cannot be settled : (as the one said) who could not settle it at Mmengo (i.e. Apollo the Katikkiro). Sir Apollo often used the word "gulemye" in difficult cases. Therefore he got the name "Gulemye".

**1928. Guliko omuseesa : tiguzikira.** A fire that has a stirrer : does not go out. Headman (overseer) for the work; driving power for an undertaking; motive for an action.

**1929. Guluma yaguzza : enziku teruma kkundi.**

**(omusango)** Bad behaviour hurts the one who is guilty of it : gonorrhea does not hurt the navel.

**1930. "Gunadda ne nnywa" : 1) alinda okutoma; 2) talwa kuwuuba ndeku, nti mugu- mazeemu?; 3) asamba endeku.** (One who says) "Oh, there will be more beer coming; I shall drink then" : 1) is

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waiting to complain (that he got nothing); 2) will soon.. swing his calabash, asking: have you drunk it all?; 3) kicks the calabash (being annoyed that it remains empty).

1931. **Gunaanyula : tegubuulirwa muwemba - -**  
(cf. **Ogunaanyula: 3569**)

1932. **Gundi apalappalanya : ng'atatte mukago.**  
(cf. **Okupalappalanya: 3770**) Rub .C.1107.

1933. **Gundi ky'ajje yeetikke : ng'akootakoota.** As soon as so and so has started carrying a load : he begins to stoop (he wants to show that they have given him too heavy a load).

1934. **Gundi oyo takuba : nga b'afuga bamuwulira.** That Mr. So and so does not beat (people) : if those whose master he is, obey him. But what will he do, if they don't obey him?

1935. **"Gundi wamu" : ng'akubye ne kojjaawe akaliga. (omwoyo)** "I feel happy" : (so one says) when he has killed a lamb with his uncle. He is looking forward to a welcome feed; he will get the lamb's head.

1936. **Gundi yeetala : ng'omufumbo atalina**

**ngabo.** So and so is running to and from : as a married man (called up for war) who has no shield of his own. He runs from house to house in search of a shield. - Every householder was supposed to possess a shield and two spears. .

1937. **Gundi yeeyolodde : atyatyala butyatyazi.** So and so has pulled himself out of poverty : (and now) he is rolling in pleasure. The "new rich", parvenus!

1938. **Gunsinze : aliwa bitono.** (One who confesses) "The case goes against me" : pays a small fine. Confessing the guilt diminishes the punishment. Engl. "Confession of a fault makes half amends".

1939. **Gunzise mu vvi : nga ye yamwezaalira (= nga wa luganda, omusango gwe gusi- nze).** (cf. **Gutusse mu vvi: 1946**) The case (omusango) has come down on my knees (I am guilty) : (says the father or a relation of the accused) if he has brought him forth (or: if the one who is guilty is a relation of his). Out of love for his son the father does not want the court to punish his son, but declares himself willing to pay the fine instead.

1940. **Gusula : 1) ne gutakusinga, nga mulungi ; 2) gwe gukuwa empoza.** If a judgement is postponed over night : 1) and it did not go against

you, it is a good one; 2) it gives you a chance of defence.

1941. **"Gute ngutole" : ng'Omuganda awoza n'Omunyolo (= Omuyima anaawoza n'Omuganda).** "Leave off pleading and let me go on" : (so an experienced Muganda judge says) when a Muganda pleads in court against a Munyoro. The judge knows the ways of both, even if the Munyoro does not speak Luganda very well.

1942. **Gutta bingi - - (cf. Omukwano gutta bingi: 4214)**

1943. **Gutta nnyinigwo : nga guzise.** A case (crime) that kills the criminal : is finished. The death of the criminal satisfies justice.

1944. **Gutta ento : ne gutasubwa. (omuyiggo)** Even if the hunt kills small game (ensolo) only : it is no failure. Engl. "Half a loaf is better than no bread".

1945. **Gutufudde : gwafa Ssuuna n'Abaziba.** Our friendship has come to an end : it came to an end between King Ssuuna and the Baziba. Ssuuna hated the Baziba.

1946. **Gutusse mu vvi - - (cf. Gunzise mu vvi:**

1939)

1947. **Guva mu ngabo. (cf. Omukwano guva: 4215) .**

1948. **Guweddeko entontogolo : ennyonyi ziyita e ttale (= kkuutwe).** When the (wild) figs are finished (on the tree) : the birds fly past it to the un- filled land. When the rich man's possessions are exhausted, his friends leave him.

1949. **"Guwedde mirembe" : akiina muyiisa. (omwenge) (also: Kasita guwedde - - )** "It got finished without trouble" : (one who says so) is sarcastic to the brewer of the beer. He hides his disappointment at having missed his share, by saying: Oh, if it only went without trouble (fighting etc.).

1950. **"Guwedde" : ng'afunye gw'engabo (= ekyengabo).** "I have got my share (mugabo)" : (says one) who has received the top-row of the banana bunch. His share is better than that of all the others.

1951. **Guyimbye embwa n'okugulu : nga gulemye omusigire.** The dispute has tied the dog (neck) and foot : (so they say) if the dispute is too complicated for the deputy chief. Dogs are tied by the neck only, unless they are mad.

1952. **Guzzibwa omuganzi : omukyawe y'aguliwa.** (cf. Omusango oguzzibwa: 4307)

1953. **Guzzibwa omwagale : ne bavuma omukyawe.** (cf. Muganzi lw'azza: 2830)

1954. **"Gwa gonja gunadda" : nga yayiisizza gwa mazzi.** (cf. Okekera ng'Omunabu- siro ayiisizza:

1955. **Gwaka nga musana : kaakiro tabulamu (or: ak'ekiro tabulamu).** The moon shines like day-light : yet the nature of the night is not missing entirely. There are certain signs of the real night, e.g. dances, excesses etc. - Said of any- thing that reveals traces of something under cover, e.g. of a friend who is not quite open or trustworthy.

1956. **Gwala mubisi : tegwala mwenge.** There is plenty of mubisi (sweet cider) : but not plenty of (fermented) beer. As long as it is mubisi, there is not much demand; but when it has become real beer, there is always too little. - Mwenge costs more effort and is always in short supply.

1957. **Gwali musala : gwafuuka kitentegere.** It was bark of the second (or third) peeling (i.e. good



material) : and has become like that of the first peeling. The first peeling of the mutuba-stem furnishes inferior material (kitentegere); the following peeling provides good material (musala), unless it is left too long on the stem. - Said of people who were bad when young, good in middle age and bad again in old age.

1958. **Gwa menu teguggwe?** (cf. **Ogwa gonja**:

1959. **Gwa ngalabi : tegunywebwa atudde wamu; bagunywa na kuleekaana.** The beer at the ngalabi-dance is not drunk by one who remains at home; they drink it with great shouting. A great work can only be achieved when many come together and encourage each other with singing (shouting).

1960. **"Gwannema" : tateganyako.** (One who says) "It was too much for me" : does not try. Germ. "Frisch gewagt, ist halb gewonnen"..

1961. **"Gwansinga" : asinga emmere ewooma.** (One who confesses) "The case has gone against me" (I am guilty) : is more welcome than tasty food.

1962. **"Gwa ntendewala" : 1) nga w'ayunja wagazi; 2) nga yazimba Bukoba mu ma- tooke amangi.** (If they say of somebody) "He is a generous

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host" (who prepares more food for his visitors than they can manage) : 1) then the place where he can cut down banana-bunches, is big; 2) then he lives in Bukoba (Nnaggalama district), where there is plenty of food.

1963. **Gwayambadde : teguyitira awo (= tiguyita bwereere).** (cf. Ogwayambadde: 3581) 88.64,

1964. **Gwe bakwatira mu kituli : nga ye mubbi.**  
The one they catch in the hole (digging into a house)  
: is the thief (i.e. caught red-handed, in the act).

1965. **Gwe batakigambye : 1) gwe kitalumya mutwe ; 2) y'agamba nti atadde ebiga- mbo.** One whom they have not talked about (in an evil way) :  
1) does not get a headache from it; 2) says: Oh, he only talks nonsense (if they had talked about himself, he would take it seriously).

1966. **Gwe batakutte : talema kwegaana.** He whom they did not manage to catch : will not fail to plead "not guilty".

1967. **Gwe battira nnyina, si gwe bamuliyira : Lubyba baamuliyira emituba.** A man whose mother they have killed, is not the one to whom they pay damages : they cut the forest on the Lubyba-river

(Busiro) and made up for it by planting mituba-trees.

1968. **Gwe batuma okuwera engalabi : tamala kuzina n'alyoka awera ngalabi.** The man they send to prevent (stop) a dance to the ngalabi-drum : should not, first dance (with them) and then stop it. Bad example!

1969. **Gwe baayogeddeko kambe kaawaase : tekaggwa masanda.** One who has been the object of slander is like a knife that has been peeling matooke : the sap (latex) remains on. Any subsequent bad talk is readily believed.

1970. **Gwe kitaliiridde nnyina : nti linda bukye (= nti ka bukye).** He whose mother has not been taken by the wild animal : (can say) "Wait till morning (before going after the animal)". People often do not sympathise with the misfortune of others.

1971. **Gwe nnywedde : gukwata engo mu mannyo.** The beer I have drunk : gets hold of the leopard by its teeth. Drunkenness causes recklessness; danger unperceived.

1972. **Gwe wabbanga naye : bw'asula emiryango teweebaka.** If the man with whom you have been stealing sleeps in your "ddiir", you keep awake (you do not trust him).

1973. **Gwe wajjirira : teguba mulimu?.** Is it not work (cooking) you have come here for? So says the husband to his wife who refuses to cook in the morning. Compare the two verbs: "kufumba" means "to cook" and "kufumbirwa" means "to marry (of a woman)".

1974 **Gwe watumanga : ng'agenda mbiro; naye bw'olaba yekkaanya, ng'agenda ku- senguka.** If you (as master) send somebody on an errand : he will go quickly; but if he hesitates, he is thinking of leaving you. Typical of servants!

1975 **Gwe wazaala jjo : akukubira pnoma n'ozina. (cf. Ne gw'ozadde: 3086)** One whom you have brought forth yesterday : beats the drum for you and you dance. He might become chief. - Even a child might teach or influence his parents.

1976. **Gwe weeyigira : gwe gukussa (= gukukubya); ejjenje lifa bulanzi.** The work you have learnt : will kill you; the cricket dies by prophesying. The cricket cries at night and attracts children who catch it and eat it. - A victim of one's own work (trade, vocation).

1977. **Gwe zisanga azigumira : ejjanzi terigenda**

**na nzige.** He who meets trouble, has to bear it : the cricket does not travel with the locusts. Each one has his own cross to carry, which no one can take from him.

1978. **Gw'ogaliirako : gw'oseera?** Do you cheat the one from whose food (matooke) you eat? Reproach for one who does not give his dues to the chief; lazy tenants etc.

1979. **Gw'ogayunjira : y'akuyita Nnalyambe. (cf. Agakuyunjira: 0105)** The man for whom you cut down matooke : calls you Nnalyambe (using the big knife lavishly, without considering his own family). Instead of gratitude you get backbiting. - A spendthrift mocked for his hospitality.

1980. **Gw'okiiya : oluvannyuma gw'obeera naye.** The man you despise : will be your friend one day (when you are in need). French "Ne jamais dire: Fontaine, je ne boirai pas de ton eau".

1981. **Gwokya bbiri. (cf. Omuliraano gwokya bbiri: 4236) .**

1982. **Gw'olekera abato : gwe gunyuma. (omuzannyo)** A game which you leave (first) to the children : later interests you too (and you play it

yourself). Or: A game you leave to the children (without interfering) : is enjoyed by them.

1983. **Gw'olinda obuto : akulinda bukadde.** (cf.

**Olukula luyonka: 3967; cf. Gw'ose-nvuza: 1998)**

The boy whom you look after in his childhood : will look after you in your old age.

1984. **Gw'ologa amaaso : y'akugoba oluwufu.** (cf.

**Gw'owonya eggere: 2010)** He whose eyes you heal : follows your trail. If you had not helped him, he would not be able to spy on you. Ingratitude!

1985. **Gw'ologa (= owonya) eggere :**

**y'alikusambya.** He whose toe you heal : will make it kick you. Dutch "Ondank is s'wereld's loon"..

1986. **Gw'olulambuza : y'alusalako. (olusuku)** One whom you show through your bananary : will take a piece of it. Don't make people covetous with your possessions.

1987. **Gw'olumirwa omutwe : akulumirwa bigere.** (cf. **Gw'olumirwa omwoyo: 1988).**

1988. **Gw'olumirwa omwoyo : alumwa (=**

**akulumirwa) mutwe.** The man whose moral welfare you worry about : worries about your headache. He

does not want to understand your worries.

1989. **Gw'oluteebeza : si gwe lotta. (olumbe)** The one whose death you conjecture (predict) : is not the one it kills. Somebody else might die long before, who you did not expect would die.

1990. **Gw'olya naye enkejje enjokerere : y'akuyita "dduma bikalu". (cf. Akwokera: 0344; cf. Enke\* bwe muzirya: 1640)** He with whom you eat roasted enkejje (small fish) : calls you a "devourer of hard things" (a glutton). Stinginess, niggardliness.

1991. **Gw'olya naye : 1) y'akubala embiriizi; 2) y'akuziga. (cf. Saagala kunziga: 4757)** He with whom you eat : 1) counts your ribs (he knows your weakness and your secrets and talks to others about them); 2) spies on you.

1992. **Gw'omanyi enfumita : tomulinda kugalula.** The man whose skill in throwing a spear is known : you don't wait till he brandishes it (at you). Do not expose yourself to unnecessary danger!

1993. **Gw'omanyi gw'osaagirasaagirako : evvuuvutunira lisaagira ku mutta-mpindi, eri omwennyango terigendayo. (cf. Omuto asaagira: 4345)**

1994. **Gw'omenyera mu nkejje : ewuwe alya luti. He to whom you give half an enkejje** (small lake fish) : at home eats a whole twig-full. He whom you consider a poor hungry fellow and whom you treat as a beggar, might be an important and well-to-do fellow. Underestimating people! - The enkejje are strung together on a twig and roasted.

1995. **Gw'omma amazzi : omusanga ku ssengejjero. (cf. Gw'osussa emmwanyi: 2000)** One to whom you refuse a drink of water : will meet you (pay back) at the beer-filter. Revenge!

1996. **Gw'onooyota : togulinda kugwa manda.** A fire at which you intend to warm yourself : do not let its coals burn out. Use your chances! Grasp your opportunity! "Ekiro kijja omuntu ky'atayinza kukoleramu" .

1997. **Gw'onoomera mu kkubo : eka we nga mugagga.** The one you despise on the road : is a rich man at home (perhaps).

1998. **Gw'osenvuza mu buto : akusenvuza mu bukadde. (cf. Gw'olinda: 1983)** One whom you help to walk in childhood : helps you to walk, when you are old. Gratitude towards parents.



1999. **Gw'osoose obuliika : ow'omukago talawa.**  
The one on whom you inflict a heavy fine (for the first time) : will not raise the alarm, if he is a blood-brother. Blood brothers are supposed to be merciful and just.

2000. **Gw'osussa emmwanyi : omusanga ku Mayanja, ng'awungula. (cf. Gw'omma amazzi: 1995)** The one whom you pass by distributing coffee beans (which is a sign of friendship and hospitality) : you meet at the Mayanja (river ferry). He might be the ferry-man. - Do not hurt people unnecessarily, as you might have to suffer for it.

2001. **Gw'otaayogereza naye : olaba awerekera ensusso. (cf. Awerekera ensusso: 0726)** You notice that the man who failed to accompany you on your engagement visit, accompanies the girl (after you have taken leave and alienates her from you).

2002. **Gw'oteeresezza mu mboozi, gw'owasa : nga mukyayogera bulungi.** The one whom you don't leave out of your conversation is the one you will marry : provided that you talk well about her.

2003. **Gw'otogenze naye - - (cf. Gw'otoyise naye: 2007)**

2004. **Gw'otokuza : tomubuulirira.** Do not reprimand a child that is not yours. Interference!

2005. **Gw'otooliyise : takwonoonera kikyo.** One whom you won't make pay a fine : don't let him spoil your property. Children, fools, etc.

2006. **Gw'otonnakaddiya : toguyita gugwo.** (omubiri) If you have not yet made your body reach old age : don't call it yours. Germ. "Heute rot, morgen tot".

2007. **Gw'otoyise (= otayise) naye : si muzibu kulimba.** It is not difficult to tell lies (about something you have seen) to one who has not been with you. He cannot control or disprove it.

2008. **Gw'otozinanga naye : bw'asituka okuzina nga ggwe otuula.** If there is one with whom you never have as yet danced : remain sitting, when he gets up for a dance. He might hurt you (step on your toes). - Be careful with people you don't know. Thoughtless familiarity.

2009. **Gw'owola otudde : omubanja oyimiridde.** (cf. **Ky'owola otudde: 2572**) While giving a loan to somebody you might be in a sitting posture : but .to

request the loan back you will have to get up.

2010. **Gw'owonya eggere - - (cf. Gw'ologa eggere: 1985).**

2011. **Gw'oyagala : omusalira omusango n'omuweerera ebintu by'okuliwa.** If you really love somebody (who has transgressed the law) : you condemn him and you supply him with the where-with-all to pay the fine. Justice and mercy! No perverse judgement!

2012. **Gw'oyigiriza okulima : bw'ayeza takuwa.** He whom you teach to cultivate : does not give you anything of what he grows in abundance.

2013. **Gw'oyigiriza okwesa (= ekyeso) : akugobya enkaaga.** He to whom you teach the mweso-game : beats you with sixteen (in the "ssa"). The pupil often beats (becomes greater than) the master.

2014. **Gw'oyita obulungi : y'akuyitaba kkabyo.** He whom you call in a friendly way : answers you offensively.

2015. **Gw'ozadde : akukubira ennoma - - (cf. Gwe wazaala jjo: 1975)**

2016. **Gy'ava gaggya : ne gy'agenda gaggya.**

Where he comes from, the home is burning : and where he goes to, it is burning. No place to go to. Engl. "To fall between two stools". "To fall between the devil and the deep blue sea".

2017. **Gye babitta gye bigenda : ettooke eddene libala mu ggwaatiro. (cf. Gye babu- tta: 2019)**

2018. **Gye babiyigga gye bidda : gonja omunene omusanga mu ssogolero. (cf. Gye babutta: 2019)**

Where they hunt the animals, there they turn up again : you find a big gonja on the very site of the brewing place. Refusing to learn from bad experience!

2019. **Gye babutta : gye bweyuna; ettooke eddene mu ggwaatiro.** Where they kill the animals : there they go again; like the big banana (that grows) on the peeling place.

2020. **Gye banzaalira mmanyiyo : ng'alina mukadde we amubuulirayo.** I know the place where I was born : (says one) who has been told by his mother. He could not know, unless he had been told.

2021. **Gye bazireegera : si gye zivugira. (ennoma)**

(also: **Gye zireegerwa - -**) The drums are not beaten where they are made. Or: The drums do not sound now, as when they were made. Often used in bargaining, to diminish the price.

2022. **Gye biva tibirirema kuddayo : gw'okwata ku nkoona, naye akukwata ku nkoo- na.** Where things come from, there they will go again : one whom you try to help (by getting hold of the back of the head - as one does with a slow walking child), will get hold of your head one day. The parents become children again. —

2023. **Gye nva bangobyeyo : gye pnenda bannyazeeyo. (cf. Gy'ava gaggya: 2016)** Where I come from, I have been driven away : where I am going to, I have been robbed. I am at a loss, what to do, where to stay.

2024. **Gye watudde : nga bakulaga mulage. (cf. Ataakwalize nnanda: 0594)** Where you have been sitting : they point out the place (where you have been sitting and tell them who you are).

2025. **Gy'ossa embazzi : tossaayo matu. (cf. Gy'oyazika: 2029)**

2026. **Gy'otega amaggwa gye bakuzza. (or: Bwe**

**bakugoba gye bakuzza.**) Where you put a thorn-trap : there they put you, when you are in trouble.

2027. **Gy'oterekera embazzi - - (cf. Gy'oyazika: 2029)**

2028. **Gy'otosula : togerekerawo bibya.** Where you do not live (where you have nothing to say) : don't divide the bowls. Do not interfere with other people's business.

2029. **Gy'oyazika embazzi : tossaayo matu.** Where (to whom) you give the loan of an axe : do not put your ears. If one has entrusted his child to somebody else's care - also in marriage - he should not unduly inquire about the treatment she gets there, otherwise trouble will result from it.

2030. **Jjembe ddulumi : olikwasa omwana n'akuba wansi. (or: Ejjembe eddulumi - - )** Give a haunting charm to a child and it throws it away (to the ground). The child has no idea about its hidden powers.

2031. **Kabaka afugira wala.** The king's power reaches far. The power of the old kings was unlimited with regard to life and property.

2032. **Kabaka akira oluganda.** A king is more than relationship. He has the power to pardon one who has been brought to him to be killed and can even make him a chief.

2033. **Kabaka akussa owuwo : essanja libabula endagala (sso nga ba luganda).** The king makes you kill your own son (and you cannot refuse) : (just as) the dry banana-leaf singes the green one (although they are of the same stock). The green banana-leaves are made pliable by singeing them over a quick flame of "ssanja".

2034. **Kabaka muzaawula : nga wa malibu asanze we bafumba emyungu (= we balya ekibumba).** The king is a great finder (of lost persons or things) : like a toothless fellow who finds people who are just cooking vegetable marrow (or: who are eating liver) (soft food for his toothless mouth). On the occasion of the many wars in olden times the warriors got about and found again long-lost friends and relations. The king who started the war, is given credit for that.

2035. **Kabaka nnamunswa : alya ku nswa ze.** The king is like the queen-ant : she lives on her flying ants. The ruler has a right to get his requirements from his subjects..

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2036. **Kabaka nnyanja : etta n'atavuba.** The king is like the lake : which also kills one who does not fish. Nobody is safe. He gets musolo from rich and poor. Otherwise the musolo would be paid by the rich only.

2037. **Kabaka nnyanja : temanyirwa.** A king is like a lake : unfathomable.

2038. **Kabaka nnyondo : ekussa buzito.** A king is like a hammer (or thunderbolt) : it kills by its very weight.

2039. **Kabaka omuggya : agoba omukadde.** A new king drives away the old one. Old people (things, customs) have to give way to young (new) ones.

2040. **Kabaka tamanyi birungi : singa ekitoogo ky'afuusa olunyago.** The king seems not to know what is really good (useful) : otherwise he would use papyrus for making spearshafts. It is long, smooth, no branches etc. Sauciness, pertness!

2041. **Kabaka tatta : omusaakiriza y'atta. (cf. Mwami tatta: 2988)** It is not the king who kills : but the (unjust) accuser (trying to make the king personally offended).



2042. **Kabaka tayotebwa nga muliro.** The king is not like fire, where you can warm yourself. In olden times when anybody could be killed by the king, a mukopi kept aloof from the lubiri.

2043. **Kabaka w'akuleka : si w'akusanga.** The king does not find you, where he left you. In course of time you change (age, position, place etc.).

2044. **Kabamba-ggulu : ng'obwoya obw'omu kifuba.** "Spread all over the sky" (proper name) : as (one who has a) thick hairy growth all over his chest. Said about a fellow who overpowers others with his loud and monopolizing conversation; or of a quarrelsome person.

2045. **Kabambaala : taganya nzige kusula.** "An interfering person" (proper name) : does not allow the locusts to settle down. He won't catch them. - A hasty man does not let you explain. Gram.353.

2046. **Kabanda-majjwa : n'enkanaga azibuuka.** "One who forces himself through thorns" (proper name) : also jumps over the enkanaga-thorns. Said of a fearless fellow. Nothing frightens a courageous man.

2047. "Ka bantende" : asigaza misiwa. (He who acts

according to the principle) "Let them praise me" : is left with his arteries only. He gets thin from poverty. He squanders things.

2048. **Kabbiiri akira omutumba. (cf. Katono ko: 2205)** A pair of trousers is better (for porters) than a load of cloth. If you die during the safari, they bury you in your trousers; but the load of cloth you have been carrying, is taken from you.

2049. **Kabbo ka muwala : kajja kajjudde, kaddayo kajjudde (ng'alina essimba).** The little basket of a girl : is full, when she comes and is full, when she goes (provided that she is trustworthy). Especially applied to a married woman, visiting her parents. She brings presents and receives them.

2050. **"Ka beene" : ng'akummye; "we kenkana" : ng'akuwadde. (cf. We kenkana: 5273)** (One who says to a petitioner) "That belongs to other people", refuses to give you anything; (one who says) "That's all I can give you", does give.

2051. **Kabeera kannya : kanditumaze.** If there had been a trap-hole (outside our doorstep - dug by our enemies) : it would have finished us. "A close shave"; we have escaped the danger.

2052. **Kabine abina abasajja banne.** An undaunted (courageous) fellow conquers his fellow men.

2053. **Kabirinnage : obulungi bwamulobera okuwanvuwa. (cf. Omulungi tabulako: 4249)**

Beauty prevented a "kabirinnage" (small person with a neat figure) from becoming tall. One cannot possess all good qualities.

2054. **Kabizzi kato : kasigulidde enkulu ekkolero.**

The little wild pig sets off the trap which catches the old pigs (by roaming about among the potatoes where the trigger is). Young reckless people often bring harm to the whole community.

2055. **Kabootongo asigira ennungu. (cf. Avaawo asigira : kabootongo: 0685)**

2056. **Kabuga ente : ensimbi alina emu (nti ente egwe).** He who presses for the cow to be killed : has only one cent (saying: let the cow die, that we can eat, we have plenty of money). Although he cannot buy much, he wants the cow to be killed quickly. - Even a weakling can incite a big struggle (war) and keep himself out of it.

2057. **Kabugumire : ng'ensingo y'omunafu.** A tough thing : like the neck of a lazy man. He plants

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no food for himself, but goes to work for food (kusaka). Therefore he has to carry firewood or water etc. and brings potatoes etc. home.

**2058. Kabula-bugyo : ng'omukazi ow'envuma.**

One who has no place of refuge : like a slave-woman.

**2059. Kabula butegero : ng'ow'obusa asala**

**omunnyu.** An elusive person (there is no way of catching her) : like an unmarried woman who went out to cut saltgrass. They say at home: she went to cut saltgrass; although she might have gone visiting. They don't rely on her coming back.

**2060. Kabula we kalaga : bakatema ngalo (or**

**lunwe). (kasajja)** If the little man cannot point to anybody (who is ready to witness his state-ment) : they cut off his finger. If the witness, you claim to have, is not there, you lose the case.

**2061 Kaabulindiridde : ng'ekinnya ekiri mu**

**mulyango ; bwe kitayasa nsuwa, kime-nya kugulu.** A threatening (unavoidable) evil : like a hole at the entrance; if it does not smash the water pot (in falling), it breaks your leg.

**2062. Kaabulindiridde : ng'enkongwe y'oku kkubo;**

**bw'etekukuba magenda, ekukuba amadda.** An unavoidable evil : like a stump in the path; if it does not catch your toes when going, it will catch them when coming.

2063. **Kaabulindiridde : ng'omusanvu oguli ku nju; bwe gutakuba nnyinimu, ne gugi-ggala.** An unavoidable evil : like branches (of fire wood) lying at the side of the house; if they don't trip the owner of the house, they block the entrance.

2064. **Ka buwere : yawanguza Buvuma. (cf. Linda buwere: 2595)** Let them all come out (of the canoe) : that brought Buvuma under domination.

2065. **Kabuze n'empulutu : anti oluwande lw'ekiwuubiuro. (cf. Ambuzeeko n'empulu-wujju: 0479)** Gone altogether (entirely useless) : like a splinter of a cupping horn. No repair possible.

2066. **Kabwa kabbi : kagumya mugongo.** A thieving dog : makes its back tough (cultivates a thick skin). Because it frequently gets a thrashing. Perseverance and strength.

2067. **Kacupya : ng'omunnyu - - (cf. Katyupya: 2209)**

2068. **"Kaddulubaale tanfuga" : nga si mugole wo. (cf. Nnakkwale tanfuga: 3193)** "The headwife of the chief is not ruling me" : (so you say) if she is not your mistress (both being wives of the same chief).

2069. **Kafa omukkuto - - (cf. Akafa omukkuto: 0162)**

2070. **Kaafuma : ng'ensawo ey'ekiwero; bw'egwa mu mugga, towonya kantu, byonna bitobera ddala.** Spoiled : like a cloth-bag; when it falls into the river, you won't save anything, all will be wet through. Formerly they had leather-bags. Ye mukazi aloopa bba. The wife has always something to complain about: Bbaze ankola bw'ati .

2071. **Kafumu ka muwunda : kafumitira eruuyi n'eruuyi.** A spear with an iron spike on the other end : stabs either way. Said of a man who is considered as a friend of the husband and maintains at the same time illicit relations with the wife (of the husband).

2072. **Kagenda kalya : tikalaba nnaku.** What goes away still eating : does not see trouble. If a man is sent away from his kibanja and is still healthy (strong), he can get another kibanja. - Not all hope lost.

2073. **Kagenderere ng'omukadde awuula (= akogga).** That is final : as with the old man who has become a widower (or: has grown thin). He cannot marry again (or: get fat again).

2074. **"Kagere kampadde" : w'osanga nga balya.** "The toe has brought me luck" : (so you say) where you find them eating. The toe has led me to a welcome meal.

2075. **Kaggwa ensonyi :-1) ng'omwana abba nnyina (= kitaawe); 2) ng'omukazi awoza ne bba; 3) ng'alya ne mulamu we enswa.** A shameless individual : 1) a child who steals from his own mother (or father); 2) like a wife who takes her husband to court; 3) like one who eats flying ants with her brother-in-law (his sister-in-law).

2076. **Kaggwa ka ttovu : kasonsomolera ne gye katafumise.** The thorn of the tree-thistle affects the body even where it has not actually stung.  
Applications: 1) A calamity befalling a certain part of the population can have adverse effects also on other parts (e.g. famine, strike etc.). 2) Also used for evil effects of sexual excesses.

2077. **Kaggye taba wabiri : ekitembe kissa lumu, wabula ekya Nnanteza.** (cf. Kitembe kissa lumu:

**2369)** Where a mushroom (katiko) has been plucked, there is no second one (from the same root) : the wild banana sends out only one shoot, except Nanteza. Katiko is here personified. - Nnanteza was the mother of two kings: Jjunju and Ssemakokiro .

**2078. Kagubiiru : nga mutwe gw'omusasi (= ng'ensikya y'omunafu); gugenda gwetisse, ate gudda gwetisse (= gugendera mu nku ne guddira mu matooke).** Strong and sturdy : like the head of a musasi working for food (or: like the neck of a lazy fellow); going it carries (firewood) and coming it carries (matoo- ke).

**2079. Kagulumale : ng'omukazi alya n'abaddu.** A person giving away his dignity : like a woman eating with the slaves.

**2080. Kagumba tekanyigirwa mu nnoga. (cf. Akagufa k'emmale: 0167; cf. Kayinja tekanyigirwa: 2221; cf. Akayiseeko amazzi: 0241)** A little bone (of the lungfish) : is not kneaded together with ttooke (with a morsel of banana-pulp). People who are strong-willed are not easily influenced.

**2081. Kagumba weegoge : ng'emmere y'omulima.** The food of a (rich) farmer : is like a bone in the



throat. You have to vomit it up forcibly. The farmers don't like to share their food. They quarrel, whether you eat much or little.

2082. **Kajagira obuguzi : ddamu lye limugoba. (cf. Ssekabugira-buguzi: 4913)** Too keen a buyer : the answer (to the inquiry about the price) drives him away. The seller, noticing the keenness, at once puts up the price.

2083. **Kajjampuni abalagadde ku bbwa.** The sorrel (plant) smarts on a sore. Used, when one encounters resistance or a rebellious spirit.

2084. **Kakande ka nnyoko : kakira olwa kitaawo olubikke.** The uncultivated bananary of your mother : is better (for you) than the well covered (with ssanja) of your father. You get more out of the former. The mother always helps her married children.

2085. **Kakejje ntabula ku mbaga.** The little "nkejje" (fish) is ever present at a feast. Said of any important item or happening at a feast (marriage, lumbe etc.).

2086. **Kakerenda : kaava ku lubaya. (cf. Ekkerenda: 1448)**

2087. **Kakowekowe kanda : katemereza ne we kataalye.** The eye-lash is a queer (difficult) thing : it blinks where it will not eat. Said of somebody who looks upon a petitioner, but does not give. Stinginess.

2088 **Kakoloboto Kabaka yamutuma okuwera ekisiibo : n'ate n'alya.** The king sent Kakoloboto to proclaim a fast : yet he ate himself. Not observing oneself, what one preaches to others. Rowl.Guide

2089. **Kakulu asomba.** Old age brings many things (grey hair, a bald head, wrinkles etc.).

2090. **Kakulu :** awo omy a ttooke. (cf. Obukulu buwo omy a : 3437) .

2091. **Kakutungidde enkanamu : ng'ayomba n'ayonsa.** Your offensive speech (kamwa) has entangled you in a court case (mutango) : as when one quarrels with a woman who suckles her child. That is considered equal to bulogo (bewitching).

2092. **Kakyama mamera - (cf. Akaakyama: 0176)**

2093. **Kakyali kansununwa : leka kaweze oluwombo. (kalagala)** What is still undeveloped (banana-leaf) : let it become a luwombo (banana-leaf

made limp over a flame, to have meat etc. cooked in).

2094. **Kalaba-njuki : y'addira omuliro.** The one who discovers the bees (in a tree etc.) : brings the fire (to rob them of the honey). Engl. "First come, first served".

2095. **Kalazaane : tekaggya buliika. (or: Kalagaane : tikaggya buliika.)** A promised thing : does not come by force (extortion). One should be faithful to his promises.

2096. **Kalema ka nsingo : ekyuma kitema kinnaakyo.** Kalema is like a cold chisel : one iron cuts the other. King Kalema shot his brother Kiweewa dead and burnt his corpse (in 1888).

2097. **Kaalengeera : ng'akakka k'abatabaazi.** There it went up (into the air, thin and high) : like the thin column of smoke from the camp of the warriors.

2098 **Kaliba akabiri : 1) ngule emmamba ey'omutwe?; 2) omusibe tayita Jjimbo. (cf. Sserwali lundi: 4977)** If that happens a second time : 1) do you think that I shall again buy a lungfish with only a head? (I have been warned by my first experience). It will not happen a second time : 2) that

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the prisoner passes the road to Jjimbo (in fetters).  
Used for: "I shall not stand bail for him a second time; I have lost my money the first time".

2099. **Kaliba akendo : okalabira ku mukonda.** (cf. **Akaliba: 0179**)

2100. **"Kaliba kaki akalikugwa ku liiso?" :**  
**ng'omunaku ayombye n'omwana wa boo- wo.**  
"What can it be that will fall upon your eye?" : so a poor fellow says when he has quarreled with a noble one. He wishes evil only, as he cannot do him harm otherwise.

2101. **"Kaliba kasajja" : akuliisa engo.** (cf. **Akusuutasuuta: 0314**)

2102. **Kakulu takulirwa : ekyuma tikikulira jjinja**  
**(= ennyondo tekulira jjinja).** Age comes first (is not overruled) : the iron is not older than the stone (or: the hammer is not older than the stone). The iron was melted from stones. - The child is not more than his father..

2103. **Kalifa aleka kalifa : ekiteme okulekawo ensukusa.** What is doomed to die, leaves what will also die : the cut-down banana-stem leaves the banana-shoot. The shoot will also be cut down one

day. "Mine today and yours tomorrow" .

2104. **Kalimi ka mwewoze : kaweweera majja (= kajja kawewedde).** The tongue of a borrower : is smooth when he comes to borrow (but harsh, when you go to claim your money).

2105. **Kalimi ka mwewozi : kwegonza; kajja ne "sembera, nkubuuze".** The tongue of a borrower : is smoothness; it starts with "come nearer, I want to greet you"..

2106. **Kalimi ke keeru.** The tongue is white (clean, harmless). Said of a hypocrite, who has smooth words, but murderous thoughts.

2107. **Kalimi-ngobyia : nga Kanyolo ak'oku muzibo. (cf. Nnannimi-bbirye: 3255)** One of a quick-changing tongue : like a Munyoro-child on the language border. He (she) is bi-lingual!

2108. **Kalifa abiri : olonda ejjinja nga kalaba. (akanyonyi)** A little bird has two eyes : it sees, when you look for a stone (and flies away). A watchful person can escape many a danger.

2109. **Kalinnimi : ng'omuganzi aloopa awolereza.** A double-tongued fellow : just like a favourite who accuses and excuses (at the same time). He tries to

court favour with both, the chief and the culprit.

2110. **Kalinnimulo : ng'omugenge (= ng'ow'ebikunku) alaga ennaku.** The whole lot : that is what the leper holds up, when he wants to show the (number of) days. As his fingers are eaten away, he can only show his stumps.

2111. **Kalonda : ng'omusiri gw'omunafu.** A mix-up (confusion) : like the plot of a poor man. There everything is to be found: beans, maize, monkey-nuts, vegetables etc.

2112. **Kalulwe : 1) nnantaliirwa mu nnyama; 2) tabula ku nnyama; omumyuka tabula ku mwami.** The gall-bladder : 1) is not eaten with the meat (harmful things must be eliminated); 2) is not missing, when an animal is killed; just as the second in command is not missing, where there is a chief. Useful things and superfluous or less useful things are always connected with each other.

2113. **Kalya amaggwa : ke kamanya bwe kagakyusa. (cf. Ekinywa ky'amaggwa: 1337)** The animal (kasolo) that eats thorns : knows how to twist them (in the mouth, so that they don't hurt). Each man is supposed to know his own business.

**2114. Kalya bugalula : ng'olubuto lw'omusamize.**

He eats (drinks) twice : like the belly of a lubaale-priest. What the musamize eats, whilst being possessed, he does not seem to remember; because later he asks for food (meat) or drink (beer) again. Other explanation: he eats both, ordinary food and fire. A double personality!

**2115. Kalya bugalula : ng'omumwa**

**gw'emmandwa.** A double-dealer (two-faced person) : like the mouth of a mmandwa (possessed by a lubaale). He gives the same advice to the man who comes for help to him against an enemy, as he gives to the enemy himself (and gets double pay of course).

**2116..Kalya buguga : ng'ow'obusa atatereka**

**bugenyi; nti baganda bo bwe balijja, oli-bafumbira ki?** A person who eats up everything he has : like a bachelor who does not put away anything for visitors; (they tell him) "If your relations come on a visit, what will you cook for them?"

**2117. Kalya kokka : keetenda okulya mpola.** The (little) man who eats by himself : praises himself for eating slowly. There is nobody who contends with him. He has all the food to himself.,

2118. **Ka maanyi - kaliibwa na mbiro (= na ngabo).** A difficult thing is achieved by tackling it quickly and courageously. Lat. "Audaces fortuna adiuvat" (Virgil). Engl. "Where there's a will, there's a way". –

2119. **Kambayaaya kakaabya : nnamube olw'eggulo.** (cf. **Alimu akambayaaya: 0370**)

2120. **Kambe kaawaase : tekaggwako masanda.** (cf. **Gwe baayogeddeko kambe kaa- waase: 1969**)

2121. **"Ka mbuukire baaba w'abuukidde" : agwa mu ntubiro.** (cf. **Mbuukire: 2746**)

2122. **Kamegga enjovu : kenkana wa? (cf. Akamegga: 0188) .**

2123. **Kameze mu luggya : ng'osima? (akatiko) (cf. Asimba kasooli: 0539)** The mushroom which grows in your court-yard : you dig up (before it is full- grown)? There is no reason for hurrying up, when things are safe for you. Impatience!

2124. **Kaami katono : okanyoomera (= okagayira) mitala wa mugga.** A small chief : you despise him, if he is living (ruling) on the other side of the river. But you have to respect him, if he is your chief.



2125. **Kampwerenda : ng'ensimbi egula amaduudu.** A person eating to the bursting point (inflicting evil on himself) : is like money that buys "maduudu". Maduudu are the seeds of a poisonous plant (*Datura Stramonium*), used in ordeals.

2126. **Kamukago : okalya dda, kadda dda; ejjobyo liddira mu mutwe.** That little coffee-bean (kamwanyi) of the bloodbrother-pact : you ate it long ago and it has its results in the far future; like the jjobyo-plant (a vegetable "*Pentaphylla*") which produces its white flowers on the head. The white jjobyo-flowers symbolize old age in Luganda speech.  
- The blood- brother-pact imposes its mutual obligations till death and beyond it (children of the bloodbrothers!).

2127. **Kamu kamu : gwe muganda. (akati)** One little twig with another : makes a bundle. Engl.  
"Many a mickle makes a muckle". "Take care of the pence and the pounds will take care of themselves".  
"A penny saved is a penny earned".

2128. **Kaamukuulo : embuzi ennume erya olw'eggulo, ng'eraba enjuba egwa ng'efundikiriza.** (Trying to devour) all at the same time : like a he-goat eating in the evening, when he sees the

sun going down ending the chances of eating more.

**2129. Kaamukuulo : ng'ensambu ya kasooli.**

(Disappearing) all at the same time : like a field full of maize. As a rule all the maize is rooted out at the same time. - They say: "gundi alya kaamukuulo".

**2130. "Kamuli kansaze" : nga ggwe okagoogodde**

(= **okagogombodde**). "The (small) reed has cut me" (you say) : because you have stripped it of its fibre. If you have brought trouble upon yourself, you should not blame others.

**2131. Kamunye nnamukwakkula. (also: Nze kamunye, nze nnamukwakkula.)** The brown kite (hawk) is a robber (grabber). Said as a reproach to children for grabbing the food..

**2132. Kamunye ow'empaka : y'akubya nnyinimu enduulu.** The forceful brown kite makes the owner (of fowl etc.) raise the alarm (when it robs him of his hens).

**2133. Kamunye w'agwa : 1) tewabula luyooagaano; 2) we waba olugambo.** Where the brown hawk swoops down : 1) there is no lack of noise (raising the alarm); 2) there is a peg (a skin spread out for drying).

2134. **Kaamuwuube : ng'engalabi y'ekyengera.**

One who moves from place to place (an unsteady person) : is like the engalabi drum in the season of plenty. The engalabi drum is carried from place to place, hanging on a long string from the shoulder.

2135. **Kamwa kabi : katta Siroganga (= kassa**

**Siroganga).** An angry word killed Siroganga. A fellow who was unjustly accused of practising witchcraft; in anger he replied: "oba nnamutta ne mmuta". On this he was condemned to death by fire. Dying he exclaimed "siroganga" (= I do not practise witchcraft). - Engl. "Give a dog a bad name and hang him!" - One who talks pessimistically about the fate of others (in sickness, in danger etc.) is later accused of having caused the evil (bulogo).

2136. **"Kamwa kanfudde" : ayomba**

**n'ow'omuliraano.** "My mouth made a slip" (= I have said too much) : so says one who quarrels with his neighbour (thereby trying to amend and to make peace again).

2137. **"Kamwa nga ggiira (= ng'eggiira)" :**

**aktunwesa omukyala.** (The woman who says) "The razor shaves like a big grass-fire" : makes you shave her head. The suspicious and jealous husband comes.

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home, sees it and gets you into trouble on account of it. - Flattery of women!

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2138. **Kamwenyumwenyu : embwa k'eseka mu luinbe lw'ente.** A smile : as the dog smiles at the death of a cow. Pretence of grief which the heir shows at a rich man's funeral, is compared here with the grin of a dog at the slaughtering of a cow.

2139. **Kannabubwo : tikakirwa. (or: Akako tikasingika.)** (cf. **Katono ko: 2205**) What belongs to you : is unsurpassable. "A bird in the hand is worth two in the bush".

2140. **Kanaakuloopa : bw'okawa (= olumuwa) omwenge, kafuka ku mpagi.** A fellow who wants to denounce you : when you give him beer to drink, pours it out on the pole (in the house) (to have proof against you (from the smell of beer) that you are brewing (selling) beer).

2141. **Kanaakutanda : akuwa amazzi, ng'akulekera olwendo.** A perplexing situation for you : if one gives you water (to drink) and leaves the gourd in your hands. You may not put it down on the ground and you do not know where else to put it.

2142. **Kanaalusomba : ng'omuwwulu amuzza ku**

mmere. (cf. Kanaaluzaala: 2143) .

2143. **Kanaaluzaaln : ng'omuwuulu amulisa ku mmere, y'azuula ekkovu.** A trouble-maker (oluyombo) : like the young man who examines the food with a torch and finds a snail on it. The husband of the cook (wife) will abuse or beat his wife.

2144. **"Ka ndabe omusika" : bw'alya azaala balongo.** "Let me go and see the heir" : (so says one, when he goes to the feast of kwa- bya olumbe) when he eats there, his wife will have twins.

2145. **"Ka nduve (= ka nguve) ku ntono" : ng'ow'ekibuga asanze (= ng'omuyala atuuse) we bafumba. (olugendo or omulimu)** "Let me stop a while on my journey (or: from my business)" : says the towns- man (or: hungry fellow) arriving where they are cooking. He wants to rest (talk), till they invite him for a meal.

2146. **"Ka ndye mmalewo" : yeerabira olumbe.** "Let me eat and finish everything (of my property)" : (one saying so) forgets death (which might come, before he has finished - or might leave him in poverty).

2147. **Kaneene : ssala (= bunza) miya. (cf.**

**Akaneene bwe kaluma:,0201) .**

2148. **Ka nnananyi : mubbi tagenda na ndege. Let me keep quiet (sirina googera) :** a thief does not walk with anklebells. If he did, he would have not much chance to steal.

2149. **"Kange" kakira "kaffe".** One who can say "that is mine" is better off than one who says "that is ours".

2150. **"Ka nguve ku ntono" : ng'ow'ekibuga asanze we bafumba. (cf. Ka nduve: 2145)** Let me rest awhile from my work : says the man when he arrives at a place where they are cooking.

2151. **Ka nkuggye amaggwa.** Let me take your thorns out. Retort of one who has been accused in court and has been told all his sins by his accuser (who has not mentioned one of his own faults).

2152. **"Ka nkugweko ekiyilfuyiifu" : omugole ky'agwa ku nkyakya.** "Let me help you with great fervour" : as a young wife washes the feet of her husband (cracks on the side of the feet). Initial fervour. Prima caritas!

2153. **"Ka nkukyukire" : omwana akyukira**

**omulezi.** "Let me turn to you" (let me pay full attention to you) : as the child turns to the one who nurses it.

2154. **"Ka nkutte kibwamo" : wambwa ky'atta amagi.** (cf. **Okutta ekibyamu: 3792**) "Let me destroy you entirely" : as the dog finishes off the eggs.

2155. **"Ka nkwasire" : omusamaavu w'amannyo ayasira kasooli.** "Let me crush you" : as one with protruding teeth crushes the maize (cob). Angry threat! One with such teeth manages the maize corn more strongly and quickly.

2156. **Ka nkwetegule : ejjanzi lyetegula mukazi muzadde.** Let me get away from you : as the grasshopper gets away from a mother (who wants to get hold of it as a plaything for the child). Duta 800.

2157. **Kannabwala : Omuyima k'akwata eminyira.** Nails (on the fingers) : that is what the Muyima uses to pick his nose. Abuse!

2158. **Kannantebya : 1) ng'omubbi w'omunju; okumala okubba ate ne yeetaakiriza; 2) ng'omulubaale ow'okumpi; kye yawulidde enkya, ky'alagula eggulo.** A deceptive person (a "fraud") :

1) like a thief in one's own household; who steals and then emphatically repudiates any suspicion falling on him; 2) like a lubaale-priest living nearby; what he has heard in the morning, he prophesies (as his supernatural knowledge) in the evening.

**2159. Kano nno keewaniko ng'aka makobe : gabala waggulu ne gagenda kubala nnu- nda. (cf. Olimu akeewaniko: 3901)**

**2160. "Ka nsale (wo) eggoye" : omuwa-butwa y'alisalirawo Bubirow. "Let me cut the difficult knot" : as the wizard cut it at Bubirow (Kyaggwe).** The said wizard had been accused of having poisoned the son of the chief at Bubirow, and was ordered to drink poison to prove his innocence (ordeal). Instead of drinking it, he jumped into the lake and was drowned. - Engl. "To cut the Gordian knot".

**2161. Ka-ntanyi kaggweerawo : kafumita-bagenge w'akufumitira w'omweggiramu.** A small case (dispute, offence) is settled privately : you pull out the (spiky seeds of) "kafumita-bagenge" on the spot they have stung you. Don't make a mountain out of a mole-hill.

**2162. Kanyinyiggi : omukazi omunafu k'akaaba**



**mu lumbe.** Shedding bitter tears without end : just as a lazy woman does in mourning (she prefers that to hoeing in the field).

2163. **"Ka nzigyewo akabega" : Lukoda Baluubu.**  
 "Let me get my shoulder out of this (i.e. I disappear)"  
 : as Lukoda of the Baluubu said (when he died).  
 Lukoda was an old ssiga-chief at Luubu - Mawokota.  
 Clan of the enjovu.

2164. **Kapa w'etali : emmese yeekola ebigenyi.**  
 Where there is no cat : the mouse feels itself a guest.  
 Engl. "When the cat's away : the mice will play".

2165. **Kasakkyia : n'ataayanike abuuza omusana.**  
 A "spot of sun" : even one who has nothing to dry,  
 likes to see a little sunshine (during the rainy season).  
 2166. **Kaasa ttaka, nga ggw'osima? : kalisansulira  
 mu ttaka?** Do you dig out a mushroom which just  
 breaks ground? : (do you think) it will have had a  
 chance to unfold itself in the ground? Reproach for  
 impatience.

2167. **Kasala becca (= bekkya) : ng'Omunyolo  
 akubagiza Omuganda. (cf. Oh kasala- bekkya:  
 3886)** The knife (akambe) cuts sharply : like a  
 Munyoro, commiserating a Muganda. Just saying  
 "nga kitalo" and nothing else.

2168. **Kasennya-nku ze yeetyabira : ze zimwokya.**

What the "firewood-gatherer" (insect) collects : burns him. When the grass-fire comes, the little bundle on his back catches fire and kills him. Self-inflicted evil.

2169. **Kasiru akulemba : kagezi n'ava oluvannyuma.** (cf. **Amagezi gasalwa: 0405**) First comes folly : finally comes wisdom.

2170. **Kasiru y'asooka : kagezi ajja luvannyuma.** (cf. **Kasiru akulemba: 2169**) .

2171. **Kasita guwedde - -** (cf. **Guwedde mirembe: 1949**) .

2172. **Kasobeza nga kutu : tikunywa taaba ne kumala kuleeta ebifeetete.** A strange thing, the ear : it does not smoke tobacco, and still produces juice (ear-wax .

2173. **Kasobeza ng'enneebaza y'omwavu : ajja akaaba bw'omuwa, nti "onnanze ki ssebo?"** (cf. **Omwavu taweeka: 4470**) A puzzling thing, like the thanksgiving of a poor man : he comes lamenting, and when you give him something, he says (crying again) "What have you given me, ssebo?"

2174. **Kasobeza ng'omubbi ow'omu nju.** A strange thing like a thief stealing in his own household.

2175. **Kasobeza ng'ow'ekiwalaata : atudde mu mulyango nga balya; ogamba nti "mpozzi atunula eno", kazzi atunula mu nju gye balya.** A strange (funny) sight : like one with a bald head, sitting in the doorway, whilst they are eating (inside); you might say: "Perhaps he is looking here (into the open)", perhaps he is looking into the house (where they are eating).

2176. **Kaaso ka mpanga : kalaba n'ekiro.** The little eye of a cock : sees also at night. He sees the day-break (he crows), when nobody else sees it. - Said of shrewd people.

2177. **Kasookedde obirya (= kasooka mbirya) : leero toobisobole.** (For quite a time) you have been taking things (you are cheating me) : but today you shall have no success. Said to a swindler.

2178. **Kasooli alituyombya.** (That cob of) maize will make us quarrel. If the woman gives it to a young unmarried man, her suspicious husband might say this or think it.

2179. **Kasooli w'e Ggomba : aliibwa na mbiro.**

The maize of Ggomba (ssaza) : is eaten in a hurry (by the warriors).

2180. **Kasolo akagenda (akanya) obwoya - - (cf. Akasuula obwoya: 0215)**

2181. **Kasugga kagoba Idsambu : amazzi tigeerabira gye galaga. (cf. Amazzi tigeerabi- ra: 0478; cf. Ekkerenda liva: 1448) -** The little nsugga (vegetable) is like the soil (on which it grows) : water does not forget, where it has to run to.

2182. **Kasukussuku : w'agudde w'aboledde. The kasukussuku-mushroom :** decays where it falls. Said of people who fall asleep, as soon as they sit down.

2183. **Kasuulasuulane : ng'akayinja k'omulusalosalo. (cf. Nna-mpa-we-ngwa: 3233)** A thing that is thrown about : like the little stone in the boundary-ditch. If one has thrown it on his neighbour's side, it will be thrown back again. Said of homeless people (abatalina kika).

2184. **Kaswa akampi : bwe buzannyiro bw'endiga. (cf. Ekiwuka ekitaluma: 1421)** A small anthill : is the playground for sheep. No danger of falling. Harmless

entertainment.

2185. **Kasiikuuzi akakubya emmomboze.** (cf. **Alina kasiikuuzi: 0377**) .

2186. **Kataggwa buto : ng'akafuba k'ennyonyi.** (cf. **Nnantaggwa buto: 3274**) .

2187. **Katagirya : en koko eribiika.** (cf. **Bwe katagirya: 1069**)

2188. **Kataligirya erizaala.** (cf. **Bwe katagirya: 1069**)

2189. **Katangaala : kakira omuggyemu eriiso (= eriiso eriggyemu).** (cf. **Maaso matono:**

2710. A little eye that still sees light : is better than an eye that is taken out. "Half a loaf is better than no bread".

2190. **Kateebulanya (= kubennanya) : ng'olutta ow'ettulu.** A treacherous thing : like the killing of a one-eyed person. He has only one eye to see the tricks of the aggressor.

2191. **Kateegaya : ayingirira basajja banne.** One who does not despise himself (who thinks a lot of himself) : attacks his fellow-men (or: alienates the

wives of his fellow-men). Selfishness, lack of consideration.

2192. **Kateetemera : alifa olw'okubambira.** An individual who does. not kill his own cow (but wants to eat the meat of other people's cows) : will die claiming (trying to reserve for himself) a piece. Selfishness and its punishment.

2193. **Kateeyamba : ng'abaavu abayita ababiri.** A helpless thing : just as when two paupers walk together. Neither can help the other. 31.6, Ssal.p.68.

2194. **Kateeyanira : kafa omutego.** The animal that does not (try to) free itself (from the trap) : will die. Man must try, with his own power, to overcome difficulties. "Struggle for life".

2195. **Kateezaala : tikaala.** (The animal) that does not bring forth, does not multiply.

2196. **Katikkiro yafa ndi Mugongo : nti kaakati oli muluusi?** (cf. Okekera ng'Omu- naawa: 3629)

2197. **Katiko ka mukyala : okakuba nnoga, nako kakukuba nvuba.** The mushroom-sauce which a married woman has prepared for you : you dip your matooke-morsel into it, and that sauce will dip you

(put you) into the stocks. The husband noticing the favour which his wife has given to a visitor, gets suspicious and gets the favourite into court and jail.

2198. **Kati "onsanze" : tokasikira mbazzi!** When the little tree (which you are about to cut down says) "You have found me" : don't cut it with your axe! The spirit in the tree says: "Don't cut me down, this is my tree!" - Some trees were supposed to be inhabited by spirits and could not be cut down.

2199. **"Katonda agoba ensonga" : nga tasse wuwo.** "God will have had his special purpose" (in letting a certain person die) : (so you say) if he has not killed your own (father, child etc.). P.

2200. **Katonda akuwa nswa : ggwe okubirira?** God gives you flying ants : and you drum them back? Not being ready with a covering for the anthill, one tries to keep the ants in by drumming on the anthill. - Seemingly not appreciating God's gifts.

2201. **"Katonda mbeera!" : ngan'embiro kwotadde.** (cf. **Lubaale mbeera: 2606**) "God help me!" : (you have a right to pray so) if you also exert yourself. "God helps him who helps himself"..

2202. **Katongole : ng'omukopi asita ekisaakaate.**

A would-be little chief : (is one who), as a peasant, makes an enclosure for him- self. Ambition! P.

**2203. Katono : kazira mu liiso. (cf. Akatono kazira: 0229)**

**2204. Katono keewaza : kakira eddene eddwadde (= erinafu).** A small thing that is thriving : is better than a big thing that is ailing. Engl. "A healthy ass is worth more than a sick horse".

**2205. Katono ko (= akako) : kakira eddene erya munno.** Something small that is yours : is better than something big that belongs to your neighbour.

**2206. Katubidde : ng'ow'ekirevu ageregeza. (cf. Atunula katubidde: 0675)**

**2207. Katula keebisse buka : naye mu mwoyo ng'ayogeza ekisa.** The little "ntula" (edible fruit) covers itself with bitterness : but inside he speaks with kindness. "Katula" is a proper name. Said of people with rough manners and a kind heart. - Ntula are very tasty; but when gathering them, people carefully remove the sepals, as they (with the leaves) cause a choking sensation in the throat. "A sort of diamond in the rough!"



2208. **"Ka tuwulire" : asaabulula eriri mu kamwa. (ettooke)** "Let us listen" : (one who says so) spoils the ttooke which is in your mouth. He who tries to make you speak, prevents you from chewing. Also applied to being disturbed in other occupations.

2209. **Katyupya (= Kacupya) : ng'omunnyu ogukoza lumonde.** The same attraction : like salt that is put on the potatoes. Salt is savoury by itself and potatoes are tasty. It is difficult to choose between two good things.

2210. **Katwe ka mbwa : ateganya miryango.** The little head of the dog is troublesome (annoying) in the door-ways. Said of people who visit overmuch.

2211. **Kawakuzi : awakula ennombo ku bugenyi. (cf. Magezi amaggye ku bugenyi: 2677)** A snob : (always) apes the manners he has seen, when visiting.

2212. **Kawuulu kagezi : kagenda okunywa ogw'obusogoi, nga kamaze okweyalira.** A wise little bachelor : goes to drink freshly brewed beer only after having spread his bed properly. For a married man this would be done by his wife; but a bachelor has nobody to do it for him, if he comes home drunk. - Foresight!,

2213. **Kawuulu-ppumi : ng'omutwe gw'omunafu; gugendera mu nku, guddira mu ttooke. (cf. Kagubiiru: 2078) .**

2214. **Kawummunta okw'enjala : okw'ekyengera aba mulambuzi. (cf. Baatuuka : bee-rabira baabatuusa: 0924)** A vagabond in famine-time : is an inspector in the season of plenty. The newly-rich!

2215. **Kawumpuli agenda : n'okuba misota?** The plague goes away : and you beat the snakes? Snakes were supposed to be connected with plague; beating makes them angry and the plague comes back.

2216. **Kawundo ka mputtu - - (cf. Akawundo: 0237)**

2217. **Kawunguko : ng'ow'enkedi mu nnimiro.** Swiftly : like one with a shield (a warrior) running through the plantation. Said of a man who is rushing to and fro. - 'Engabo enkedi' is a shield without buckle.

2218. **Kayaayu : olukaatula erinnya, keekuba ensiko.** As soon as you mention the name of a wild cat (you have spotted), it runs away into the bush. As soon as some people get a name and promise to be

useful, they give up their work. - Also said of a thief who runs away, as soon as he hears: Omubbi wuuyo!

**2219. Kayemba nnantabuulirirwa : alisaabala obw'ebbumba. (obwato) (cf. Nnanta-buulirirwa: 3268) Kayemba**, the one who will not listen to anybody : will embark in boats of clay. See the story of Kayemba, son of King Jjuuko, in Apollo, Empisa z'Abaganda .

**2220. Kayindiyindi kalangudde ebijanjaalo.** The "small butter-bean" has made the ordinary bean tasteless. When one finds better food, better comforts, better people etc., one loses inter-est in the old things.

**2221. Kayinja tekanyigirwa wamu na ttooke. (cf. Kagumba tekanyigirwa: 2080; cf. Akayiseeko: 0241)** A little stone is not kneaded (into a nnoga) together with matooke. Men are not dealt with like women.

**2222. Kayisanyo : amalusu n'eddookooli.** Passing each other : like the spittle and the Adam's-apple. The spittle goes down and the Adam's-apple goes up.

**2223. Kayita pirya : ng'ow'obusa agoba akayaayu. (also: Kuyita pirya - - )** Hurrying uselessly : like an unmarried woman chasing a wild

cat (which carries away a hen). If the woman recovers the hen, she cannot eat it herself (taboo), and she can- not give it to the husband (because she is not married). - Kayita-pirya is a name given to a grown-up girl, roaming about too freely.

**2225. K'eppoma : kamanywa mubambi. (akantu)**

It is the drum-maker who knows the charm that is inside the drum. Each one knows the secrets of his own trade (basawo, emmandwa etc.).

**2226. Keerondera taba mubbi. (cf. Kyerondera: 2525)**

**2227. Ke weerimide : kakira "mbegeraako".**

What you have worked for (planted) yourself : is more praiseworthy than (what you got by) "Give me also a piece" (begging). "Poverty is the reward of idleness".

**2228. K'ezaala : k'ekomberera.** The cow licks her own calf only. Everyone looks after his own flesh and blood first. "Every man thinks his own geese swans".

**2229. Keezimbira : tikaba kato; bw'ogenda okukwata akasanke, ogenda osooba.** A youngster who builds a house for himself : is by no means

small; if you are going to catch a kasanke (small bird) you stoop down. Such a young man seems to be able to fend for himself, to pay taxes etc. Even small creatures oftentimes develop remarkable qualities.

2230. **Kiba kibi, kiba kikyo : gwe tikube ekyalo nga balangidde omukadde we - - (cf. Tekiibe kyalo: 5018; cf. Ebya kuno tebiisoboke: 1208)**

2231. **Kibatto : ow'ennungu ku mayinja. (cf. Kino kibatto: 2300; cf. Kikujjuko: 2276)** That's strange! One with cracked (syphilitic) feet walking on gravel!

2232. **Kibaawo kimala : amaaso g'omulungi galoga enjala (= amaaso g'omuganzi gama- la enjala).** It is selfevident (its very presence is enough) : the face of a beautiful woman (favourite) makes (a man) forget his hunger.

2233. **Kibaawo kimala : ennyindo y'enkoko kye kyenyi.** It is self-sufficient : nose and forehead of the chicken are one (and that is enough for the hen).

2234. **Kibaawo : ng'ekibugo ekikuuma empindi.** It is there (fulfilling its purpose) : like an old barkcloth (scarecrow) that guards the beans in the field.

2235. **Kibaaze : 1) ng'eky'omwanisi wa taaba; 2)**

**ensekere ky'eyita mu kiwalaata.** A clearing (a glade) : 1) like the place where one puts out his tobacco to dry; 2) the louse passes it, when crawling over a bald head.

**2236. Kibi kigwana wala - - (cf. Ekibi kigwana: 1265)**

**2237. Kibi kyo : kisinga omulungi owa munno.** (kyana) An ugly child of your own : is more to you than a beautiful one belonging to your neighbour. Such a mother is at least not a "mugumba".

**2238. Kibojjera ku lwazi : kyesiga mumwa bugumu.**

**2239. Kibula abuuza : ng'erigenda emugga.** (ekkubo) Nobody inquires about it : just as with the path to the well (everybody knows it).

**2240. Kibula buguzi : kiddira nnyinikyo.** What cannot be sold (on the market) : goes back to its owner..

**2241. Kibuyaga agwe mu lusuku : kamunye agwe mu nkoko.** May the storm rage over your bananary : may the hawk fall over your chicken! Angry curse! When all the bananas are laid down by the storm, the

hens have no protection any longer from the hawk.

2242. **Kidda walime. (ekitooke)** The banana thrives only on cultivated ground. Engl. "No pains, no gains": "Success means 2 % inspiration and 98 % perspiration".

2243. **Kiddimusi (= kiddumusi) : tekinyaga byenda. (cf. Kiwaluko: 2383)** Diarrhoea does not rob you of your bowels. Vulgar expression for "Don't be pessimistic!"

2244. **Kidiba kidda wabookyo : essaaniko mu lusuku. (cf. Ekidiba: 1276)**

2245. **Kifa mukokko : ng'etonna mu balaalo. (also: Ekifa - )** A thing of no purpose : as when the rain falls, where the herdsmen live (they don't cultivate there).

2246. **Kifa mu nnyanja - - (cf. Ekifa: 1277)**

2247. **Kifa omusana : nkuba y'ekinnyulula. (also: Ekifa - - )** What dies in the sun (heat) : revives again in the rain. Said about friendship, marriage etc.

2248. **"Kifundikwa kirinsabira" : tafuna bwami**

(or: **ng'asubwa**). "My dress will speak for me" : (one thinking so) won't get a chieftainship (or: will be disappointed). A dumb suitor won't get his girl. "Faint heart never won fair lady".

2249. **Kigabo kikadde : akyagala yakissaako omuwambiro**. One who likes his old shield : puts a handle on it. Personal attachment to things of long service.

2250. "**Kigambo si mutwalo**" : **nga bakutumye gy'oyagala**. (cf. **Ekigambo: 1285**).

2251. **Kigaanira omuddu : (liba) bbwa lya mu mutwe**. (cf. **Ekigaanira omuddu: 1288**) M.405.

2252. **Kigenda kudda wa? : bw'asanga bw'ayisa bwe kisanga, bwe kikola**). Where can the slave girl (kizaana) go to? : therefore she takes conditions as she finds them. No choice. Fatalism.

2253. "**Kiggweeso**" : **nga ne gw'oyagala mw'agendedde (= agenze)**. (cf. **Kino kiggwee- so: 2301**) "This is the end (all hope is lost)" : (so you say) when even the one whom you loved has left you.

2254. **Kigya n'abagya**. (cf. **Kiyenjezi kigya**



**n'abagya: 2392).**

**2255. Kigobero : kikira obugenyi. (cf. Wambwa aludde okulabika: 5224)** Going about in search of food etc. : is more advantageous than hoping for presents on visits.

**2256. Kigomba kikira omwana. (Dried and cooked) bananas :** are more helpful than a child. If I have a child, I have to feed two; if I have none, only myself. Proverb used in time of famine.

**2257. Kigudde ku Munyolo : Omuganda yeesekere.** The blame (ekigambo) fell on the Munyoro : to the satisfaction of the Muga-nda.

**2258. Kigudde mu ndira : ekimonde ekinene mu maaso ga muwuulu.** It fell into his hands (claws) : like a big potato in front of a bachelor. A welcome feed. Germ. "Ein gefundenes Fressen". Rub.C.783.

**2259 Kigula engabo kiddawo : ng'eyagigula wa maanyi.** What is spent on buying a shield, comes back (pays) : if the buyer is a strong man. Otherwise it won't bring much profit. 74.44.

**2260 Kiguumaaza : ng'ente esula ku kyoto; bw'owulira efuuwa, nti ekuma muliro; obudde**

**okukya osanga vvu jjereere mu kyoto.** It is deceiving (a misleading conclusion) : as when the cow lies near the fire place and you hear her blowing, you think she keeps the fire going; but in the morning you find nothing but ashes in the fire place. Said of men who pretend to do something, but do nothing. M.409, 89.89, Ssal. p.14.

**2261. Kiguumaaza : ng'ow'ettulu atemya.** A deceiving thing : like a one-eyed person winking. You cannot judge, as only one eye is seeing.

**2261. Kigwa mu muliro : ng'embaala (= ng'ekiwojjolo).** It falls into the fire : like a flying ant (or: like a butterfly). Said of a silly person, harming himself in his folly.

**2262. Kigwa nga mmumbwa : nga y'akimanyidde.** It falls like the mmumbwa (sausage-shaped lump of medicine in clay, hung up in the house) : (they say so of a person) who "knows all about it". It escaped him!

**2263. "Kigwana gonja" : nga bamuzaala mu Busiro.** "In this place gonja should be planted" : (so a man says) if he has been born in Busiro (a country famous for gonja).

2264. **Kigwo kya lwazi : bwe kitakumenya mukono, ne kikwasa omutwe.** Wrestling on a rock : if it does not break your arm, it smashes your head. You cannot do everything everywhere..

2266. **Kijja-nkunene : ng'enswa egoba ennyonyi.** (cf. Majja-nkunene: 2684)

2267. **Kijja omanyi - - (cf. Ekijja omanyi: 1299)**

2268. **Kikere : ky'osammuza omuti, oluvannyuma okikwasako ngalo.** The frog you drive out (of the house) with a stick : you get hold of finally with the hand (if you dip the nsuwa into the well, and a frog gets in). King Mwanga was called "Basammula-ekkere".

2269. **Kikira ennoma okulawa.** (cf. Ekibi kikira: 1266) .

2270. **Kikira obusa : afumbirwa muggavu w'amatu.** Better than having no husband : is to be married to a deaf one.

2271. **Kikonde : kikuba all kumpi.** (cf. Oli kikonde: 3890) .

2272. **Kikonyogo : bakikasukira (=**

**bakikanyugira) kulaalira ne kijja n'ekirimba.**

They throw up the stick even at the risk of its remaining in the tree, and it comes down with a bunch of mpafu. Negligible doubts about success and disadvantages should not prevent us from acting. - Also used to minimize a "nobody", when he has won honour abroad.

2273. **Kilcoyo : tekiriisibwa maddu (= bw'okifumbya amaddu tokirya).** Dried jjuuni-spinach cannot be eaten voraciously (or: if cooked in a hurry, is unpalatable). It creates a choking sensation in the throat.

2274. **Kikubuuseeko : ekyabuuka ku mugenyi omu.** It has put you in a difficult position : as it happened to one single visitor (who could not finish all the food dished up for him). Engl. "Too much on one's plate".

2275. **Kikuffiriddeko : ng'endwadde y'enkoko. It (ekintu)** is lost to you (no means of remedy) : like the sickness of a hen. No medicine was tried, when a hen became sick.

2276. **Kikujjuko : ng'ow'ennungu ayita ku mayinja. (cf. Kino kibatto: 2300)** A marvel : like one with syphilitic cracked feet walking over

pebbles. Kikula (= ekikula) kiwooma : ng'ettooke; gye likoma okukula, n'okuwooma. What ripens (matures) is sweet (tasty) : like bananas; when a banana stops maturing, it stops being sweet.

2278. **Kikulejje : ekigenda emug,ga n'emmind.**

An unheard-of thing : as going to the well with a pipe. Said of something that "is not done".

2279. **"Kikuuno" : ng'olabye akukuunirako.**

"How strange (sad)" : (you say) when you see somebody considering it also strange (sad).

2280. **Kikwanguyira : ky'olya. (cf.**

**Ekikwanguyira: 1311)** What is easy for you to get : you eat..

2281. **Kimala mpaka : kusirika. (cf. Ekimala: 1313).**

2282. **Kimala okwola : bakikwasa engalo.** What has cooled down : they get hold of with the hands. Don't rush things! Kwata mpola!

2283. **"Kimaza bbiri (= nnya)" : y'aliwa ogw'omugenyi.** (One who says to the visitor) "The banana-rack (ekibanyi) will take two (or: four) days to ripen the beer bananas" : is responsible for any

offence of the visitor. He says to him: "Wait, till the beer is ready"..

**2284. Kimira mwoyo : ng'enkoko emira ensanafu.** It swallows the soul : as the chicken swallows the red ants. To do something at a great risk (at the peril of one's health or life)..

**2285. Kimmanje : bwe kita (= okuta), ensuwa nga luggyo.** When the kimmanje comes off the water pot, it falls to pieces. Kimmanje is a plant, from which they prepare a glue to mend cracked pots. -When the uniting element is missing, human undertakings break down. "Strike the shepherd, and the sheep will be scattered"

**2286. Kimpowooze : ng'ogw'amenvu. (omukkuto)** Imperceptibly : like getting satiated with menu. The feeling of having enough soon wears off.

**2287. Kimunkumunku : ng'omukira gw'endiga omuliire ku bijanjaalo.** An unpalatable combination : like the tail of a sheep, eaten together with beans.

**2288. Kimwa kya mugole : kijja ne "siirye", kimala omuwumbo.** That "blessed" mouth of a bride : it comes saying: "I do not eat", and then

finishes a whole heap of food. The bride leaving the kisenge.

**2289. Kimwa-kitoole : 1) ng'omukazi alya emmamba; 2) ng'omusajja alya ebbumba.** An omnivorous person : 1) like a woman who eats lungfish (taboo!); 2) like a man who eats clay. Mocking expression to a man whose pregnant wife has a peculiar desire of eating clay (taboo for pregnancy).

**2290 .Kimyanku ye mugabe.** (The Banyoro said: this time it is not Mannyowenu, who fought us with sticks, but) Kimyanku is the leader (who has spears). Now it is serious. Be brave! And they won. - Kimyanku = wood-gatherer; Mannyowenu = strong-jaw. Ap.Eng.28, Rowl.

**2291. Kinaabataya (= kinaabasobeza) : ng'amatooke amatono; bw'ogalya omu, toga-mala; bwe mugalya babiri simukkuta.** You will be at a loss what to do : like little matooke; if you eat alone, it is too much for you; if two of you eat, you won't get enough.

**2292. Kinaagomba : tikibuulirwa mulunnyanja.** A thing that will go wrong : will not enter the head of a fisherman. In spite of all the warnings he braves the

storm (and goes under)..

2293. **Kinaakulyako amenvu : kituukira ku kususa; olumala okususa ng'alya. (cf. Ekinaakulyako amenvu: 1319)** (A cute person) that will accept menu from you (intends to eat) : will come, when you peel them (for brewing); he helps you in the peeling and eats them.

2294. **Kinaataama : tekikomerekeka. (ekisolo)** A ferocious animal cannot be fenced in. It will break out. - A great evil approaching cannot be prevented.

2295. **Kinaayokya nkimize.** It will burn, when I have swallowed it. I shall be sorry for it, when I have done it. - "It is worth a tummy-ache".

2296. **Kinene kya nkukunyi : owanda mu ngalo amalusu n'olyoka okisitula.** There seems to be something big about the flea : (because) if you want to lift a big thing, you spit into your hands and then you lift it. To catch a flea, people wet their finger with saliva.

2298. **Kinnanga : tekiggwaamu (= tikiggwaako) lumonde.** An old potato plot : still contains some potatoes (if the visitors are welcome; otherwise they won't take the trouble to look for them).



2299. **Kinnya kya mulyango : bw'otokigwamu mafulumu, okigwamu amayingira.** A hole in the doorway : if you don't step into it, when coming out (of the house), you step into it, when going in. If the kabaka spares one in the morning, he kills him in the evening. - "Kinnya kya mulyango" was the name of kabaka Kayima's house.

2300. **Kino kibatto : ow'ennungu ku mayinja. (cf. Kibatto: 2231; cf. Kikujjuko: 2276) Dict.42.**

**2300a "Kino kiggweeso" : nga ne gw'ayagala mw'ajjidde.** This is the end (of trouble) : (so one says) when the one, whom he loves has arrived. Expression of joy.

2301. **"Kino kiggweeso" : nga gw'ayagala agenze. (cf. Kiggweeso: 2253)** This is the end (of joy) : (so one says) when the one (he loves) has departed. Expression of sorrow.

2302. **Kino kinyeenya magi! : ng'enkoko ebiika endege.** This shakes the eggs (is something extraordinary) : as when the hen lays ankle- bells (instead of eggs).

2303. **Kino kirungi : na kino kirungi.** This is good and that is good. A choice is difficult, where the

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qualities are equal.

2304. **Kinsanze n'oluku. (kikome)** The overcast sky (darkness) has found me with firewood. I was prepared for an emergency. - Engl. "A penny for a rainy day".

2305. **Kintabuli : amalibu n'omuzigo.** A mess : toothless jaws and fat together. Duta 666.

2306 Kinyiigo tikiyuza lubugo. (cf. Ekinyiigo: 1333)

2307. **Kinyoola mumwa : nga gw'ageya wa kumpi.** (kisajja or kikazi) That blessed individual twists the lips : just as when one slanders a person nearby.

2308. **Kinyonyi kibi - - (cf. Ekinyonyi: 1335)**

2309. **Kinywa kya maggwa : akisiba y'amanya bw'akyetikka.** (cf. Ekinywa: 1337) 88.72,

2310. **Kirabise ng'Abaseveni bangi bajja kuddayo mu maggye : kubanga amagatto ne kabuuti baabitunda.** It is quite an established fact, that many soldiers (7th army) go back (from leave) to the army, because they have sold their army boots and their big coats (and have spent the proceeds on drinks etc.).

2311. **Kirabwa abangi : omunafu alima ku kkubo.**

(cf. **Okwebambalika: 3831**) What is seen by many : is like a lazy woman who cultivates along the roadside. Exposed to criticism and derision.

2312. **Kiralire : wa ddalu tawulira.** He is a stubborn fellow : a mad man does not listen. It requires great patience to calm him down.

2313. **Kiraza mwoyo : ng'ebbwa eridda mu nkovu.** It creates anxiety : like a sore that breaks out again on a scar. An incurable wound! Evil habits of old breaking out again.

2314. **Kiraza mwoyo : ng'omuwuulu ayimba, nti "ndibula naye"; nti "simanyi alibula na wange?"** It creates anxiety : as when a bachelor sings "I shall disappear with her"; (the husband starts worrying) "will he disappear with my wife?"

2315. **"Kireke, kirye" : nga kin waabokyo.** "Let the little fat child (ekyana) eat" : (so you say) if it pilfers food at home. The indulgent parent!

2316. **Kirevu ntende : kyalekerera wante ne kikwata wambuzi.** A beard is a token of honour : (although) it kept away from the cow and stuck to the goat. The rich do not like it, when a poor man gets rich.

2317. **Kireebereebe : 1) ng'empagi ey'omu ddiro;**

2) **ng'amazzi g'omukonda gw'essu- nsa.** An irresolute character : 1) like the middle post in the eating room; 2) like the water in the stalk of the gourd-leaf. Said of persons who show a wavering attitude.

2318. "**Kiriba edda**" : **mmese ya ku mutala.** "It shall be later" (finally I shall arrive there) : says the mouse seeing food (1u- monde) on the next hill. Perseverance.

2319. "**Kiriba edda**" : **bw'aliba akootakoota,** alingoberera. "It shall be later" (so says the kitanyi (afterbirth), when they bury it in the lusuku, referring to the child born) : but when he will be stooping (in old age), he will follow me. They bury me now; but they will do the same to him, when he gets old. The afterbirth, which is also called "mwana" feels unfairly treated and says "nti nze ski mwana?".

2320. **Kiridde obwami : ekyamusengusanga akyerabira.** A miserable little fellow who reached a chieftainship : forgets what has driven him away from his chief once. He does the same to his tenants, which he had to suffer from his chief. –

2321. **Kiridde obwami : tabula muganda we (= tekibula ppanda zaakyo).** Even an insignificant

little man who has become chief : has plenty of people, who claim to be related to him. Or: People, who have become rich, are suddenly related to many.

**2322. Kiridde nnamube : omunaku lw'ayiga okulonda. (cf. Omunaku lw'ayiga: 4277) .**

**2323. Kiri ewala : mpenduzo (= mpendo) y'ekireeta (= y'ekiggya).** A thing which is far away (high up) : a hook will get it. Engl. "Difficulties are there to be overcome".

**2324. Kiriggwa jjo : 1) tekikutunuza ng'alira; 2) tekikuggyaako munno. (cf. Ekiriggwa jjo: 1341)**

**2325. "Kiri gy'oli" : nga muwuulu y'aguze.** "It is your own business" (says the salesman) : if a bachelor has been shopping (meat or enva, which are difficult to cook). As the muwuulu has no wife to cook it for him, he will probably spoil it.

**2326. Kiri mu bbanja : tekinunula mwana.** What is out on loan : does not ransom the child. The debtor might leave the child on your hands and not pay.

**2327. "Kiri mulaala" : 1) teyeekolera luggi; 2) omusigire teyeegulira ngabo.** "There is peace in the country" : 1) (says the man who builds a house and)

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puts no door into it (against thieves or animals); 2) says the deputy-chief and does not buy a shield for himself (to defend himself against his enemies). False security.

2328. **Kiri mu ttu : kimanyibwa nnyinikyo (= nnyiniryo).** (cf. Ekiri mu ttu: 1346)

2329. **Kirinde kiggweeyo - - (cf. Linda kiggweeyo: 2598)**

2330. **Kirindizo : ng'aga Lubuga.** A useless (ineffective) thing : like the spears of the Lubuga (queen-sister). She has the right to possess spears, but never uses them, because she does not go to war.

2331 **Kirinsanga ewange : emmese efiira mu bunnya. (ekibi)** The evil will come upon me at my home : the rat dies in its hole. The news will reach me early enough at my home. Fatalism! Duta 365.

2332. **"Kirintwala ekipaalo" : nga ne gy'alikiggya amanyiyo. (cf. Eky'okwebikka: 1472)** "The (bad) bedding (ekikunta) will drive me away soon" : (says a woman) who knows another place, where she can get it. Said of a woman determined to leave her husband; or: of employees intending to leave.

**2333. Kiro kyakulimbye ki? : y'akuzaaza olugambo lw'enkya. (cf. Ekiro kyakulimbye: 1351)**

**2334. Kiruyi kya muzaana : kiggwera ku mmere.**  
The anger of the slave-woman : comes to an end at the food. She has nothing else on which to vent her anger. So she beats the food.

**2335. Kirya atabaala : kye kirya - - (cf. Ekirya atabaala:**

**2336. Kiryango kibi : ekiyingiza ababi n'abalungi.**  
It is a bad doorway : that lets bad and good enter.  
Said of a woman-lover of the bad sort.

**2337. Kiriibwa atabaala : tikifa busa. (or: Ekiriibwa - - )** What is eaten by the (marauding) warrior : is not lost in vain. The loss of the owner of the food is for the good of the country.

**2338. Kiriibwa omukulu : tekibula nsaano. (cf. Ekiriibwa omukulu: 1357) .**

**2339. Kiryoka embi : kye kiryoka n'ennungi. (kitawuliro) (cf. Lumbe lukuba: 2639)** The grass-torch that burns a bad house : also burns a good one. Death destroys the peasant as well as the king. - This proverb was the name of kabaka Tembo's house.

2340. **Kisaala munyazi : nti nnyinikyo eyakifuna anaakaaba musaayi (= okukira ald-funa).** If a stolen thing (that is again stolen from the thief) annoys the thief : then the real owner will shed bloody tears (or: how much more will it annoy the owner).

2341. **Kisala obulungi : kye kikuwa embikka. (ekiswa)** The ant-hill that is quite ready to emit the nswa : makes you cover it properly. If you want results, you must plan carefully.

2342. **Kisasa : n'ataaweese aganzika.** It is a smithy (in a smithy) : even one, who is not going to forge, arranges things (pieces of iron, tools etc.)..

2343. **Kisawo ky'ataliwo : kijjula mayinja.** The bag of the absent one : gets filled with stones. Theft! Cf. the story of the "Mwalabu Ali, asomola munne" (Muloboza III.); cf. also legend of king Kagulu .

2344. **"Kisaayire okitte" : akirinda kwa mweya (= kwa kyeya).** "Scrape off the grass round the anthill", to get the flying ants : (so one says) but he has to wait during the hot season (till the rains come). Success comes after patient waiting and watching.



2345. **Kiseke kya munyumya : kijjula malusu. (cf. Ekiseke: 1367)**

2346. **Kisekwa abangi.** A thing which is laughed about by many. Like a katikiro (Prime Minister), who is criticised by many. - To be in the "public eye".

2347. **Kisenyi (= kyoto) : nnantayomboza.** A wide stretch of open grassland (or: a fire-place) : is a place where nobody is forbidden to enter. Place for big gatherings, sport, public meetings etc..

2348. **Kiserebetu : ng'omukkuto gw'amenvu. (cf. Kimpowooze: 2286) .**

2349. **Kisiibule : omusota bwoya.** Dismiss it (from your mind) (it is beyond your reach, you won't get it) : as the snake won't grow feathers. Americanism: Forget it!..

2350. **Kisige : tikigatta na nviiri. (cf. Abagagga n'abagagga: 0004)**

2351. **Kisigula ennyana : kigiva mu kibeere. (cf. Ekisigula ennyana: 1368).**

2352. **Kisikirize (= ekisikirize) : kyeggamwamu musana.** In the shade : one takes shelter from the

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sun. Expression for: Let us have a little rest here (in the shade).

**2353. Kisiimwa omuyise : omutwalirwa tasiima. (cf. Ekisiimibwa: 1369) .**

**2354. Kisinde kyo n'ekya munno gw'oyita naye : kye kimu. (cf. Ekisinde kyo: 1370)**

**2355. Kisisinkana ataakitte : ng'omutamanyapnamba asanze omwenda.** It can happen that a man is not going to kill (the animal he has met) : as it has happened to the unthinking fellow who found only nine cowryshells (for the sacrifice). Nine were not enough; they had to be twice or thrice nine. Cf. Muloboza I.

**2356. Kisookondwe : bw'okifumbira mu nva, tozirya.** If you cook a bug with your vegetables : you won't eat them. A bad character in good company. - "A fly in the ointment".

**2357. Kiiso kya mbuzi : kirekerera omussi ne kitunuulira omubaazi.** The big eye of the goat : leaves off looking at its killer and looks (reproachingly) at the butcher. Accusing the wrong person. "Barking up the wrong tree". – explains: The real culprit is the mubaazi, because he

ordered the killing.

**2358. Kisosonkole (kya ggi) : bakisuula mu luguudo.** It is an empty egg-shell : they throw it on the road. If one loses his (earthly) possessions, they despise him.

**2359. Kisugga kya munafu : kye kitema omulima enkizi.** A big thriving ensugga plant (in the overgrown garden) of the lazy woman : breaks the spine of the industrious neighbour (causes reasonable envy).

**2360. Kitagenda : azaala abagenzi (= kizaala abagenyi); ekikonde kisindika effumu.**  
**"Kitagenda"** : brings forth wanderers; the fist throws the spear. "Kitagenda" is a name denoting a man remaining long in his place; but his children are inclined to wander about in the world. Compared with the spear that flies away, whilst the fist remains..

**2361. Kitaka talya : atereka buteresi. (cf. Ttaka lirya: 5091)** Mother Earth does not eat (destroy) : she lays up for the future only. Belief in life beyond the grave?

**2362. Kita kitava ku ssengejjero : ye ya nkindo.**

(cf. Ekita: 1376) .

2363. **Kitaakule : kizimba mu lumuli.** (cf. **Ekirembwe ekitaakule: 1339**) Something-which-will-not-grow : builds in a reed. "Kitaakule" is the name of an ant-like insect.

2364. **Kitali kibbe : eggufa osuula mu mulyango.**  
If the animal (kisololo) was not stolen : you throw its bones out of the doorway. If it was stolen, you would hide the bones. Destroying evidence..

2365. **"Kitange mmulaba" : tekirobera musibe kubomba.** "I see my (dead) father" : (saying so) does not prevent a prisoner from running away. "Kitange mmulaba" is an oath which the prisoner utters to make his captors loosen a little the tightly-fettered wrists. Although he swears by his dead father that he will not run away, still he will do so, if he has a chance.

2366. **Kitamu kya muyiga : omuguzi akyegaanagaana.** The misshaped pot of (a potter who is only) a learner : is rejected by the buyer. But he takes it all the same, to encourage the learner. Appreciation of the effort, not of the result.

2367 **Kitasimbwa : kyajja ne mukoka, kimala**

**kibala emyungu emingi (= kibala ebita).** What has not been planted : came with the rain-water, and produced many vegetable-marrows (or: pumpkins). Many a man whose origin was unknown, came to great honour.

2368. **Kitatta Muyima : tekimumalako nte.** What does not kill the Muyima : does not finish off his cattle. The Muyima cannot live without cattle. - "Kitatta" is a name adopted by king Mwanga, who clung to his kingdom, although he was driven out repeatedly. He stuck to it, as a Muyima sticks to his cattle. —

2369. **Kitembe kissa lumu : wabula Nnanteza, kye kyassa emirundi ebiri.** (cf. Ama- zumwe: 0475; cf. Ekitembe: 1396; cf. Kaggye taba: 2077) The wild banana bears only once : except "Nnanteza" which brought forth twice. "Nnanteza" is the name of a banana-variety and at the same time the name of one of the thirteen official wives of king Kyabaggu. She became the mother of two kings: Ssemakokiro and Jjunju.

2370. **Kitentebere : ng'omusajja alya (= alega) ebbumba.** (cf. Kimwa-kitoole: 2289) A simpleton (useless, softy, woman-like fellow) : like a man who eats clay. Sometimes clay is eaten by pregnant women who seem to have a special craving for it.

2371. **Kitentebere : ng'omusajja akubira nva ekifo.** A useless fellow : like a man who points out the place where he wants his vegetables put. But he never buys any.

2372. **Kitentegere : bw'okisubula tokivaako nga tekikusiize masanda.** When you peel off the first layer (of the barkcloth-tree), you won't go away without being smeared by its latex. Going with bad friends contaminates.

2373. **Kitentegere : we bakyagala we bakituuza ku musala. (cf. Ekitentegere: 1398)** If they like the wearer of the kitentegere (bad barkcloth), they seat him on a musala (good barkcloth). A welcome visitor is honoured, even if he is dressed badly.

2374. **Kiteruzl aterula embwa ku bugenyi.** The "kiteruzi" is a man who throws some of the eatables (offered to him by the host) to the dog. A guest may never offer any food to the members of the household (children etc.). He would offend his host.

2375. **Kiteezaala tekyala. (cf. Ekiteezadde: 1399; cf. Kateezaala: 2195)**

2376. **Kiti kya muwogo : gy'okisuula gye kimerera**

(= **bakisuula obutadda ne kirokera**). (He is like) a stick of cassava : wherever you throw it, it grows. There are people, who survive anywhere. "He is for ever turning up like a bad penny".

2377. **Kitonto(golo) : ggumbya ennyonyi**. A fig-tree : is a gathering place for birds. One who arranges a dance brings many people together.

2378. **Kitta nkimanyidde (= akimanyidde) : ennyanja etta muvubi**. (cf. Kyakula nda-ba: 2483) It kills (the man who says) "I know it" : the lake kills the fisherman. Too much confidence leads to disaster. Familiarity (with the danger) breeds contempt.

2379. **Kitta engo : kigiyinga buzito**. (cf. Ekitta engo: 1403) .

2380. **Kituuliro kimala enku n'amazzi**. (cf. Ekituuliro: 1408) .

2381. **Kitundu kya muwogo : bakisuulira butadda gye kimerera**. (cf. Kiti kya: 2376) .

2382. **Kivu : kijjirira okuluma n'okutwalana**. The tsetse-fly : comes (apparently) with the intention of stinging and perishes thereby. It sucks itself full of blood to bursting point and does not see the hand

going to kill it. - Passionate action of men leading to disaster for themselves.

**2383. Kiwaluko : tikinyaga byenda. (cf. Kiddimusi: 2243; cf. Ekijja omanyi: 1299)**

Diarrhoea : does not rob you of your bowels.

Therefore one even takes an opening medicine on purpose..

**2384. Kiwanga kya musenguse : kiva we bandikiziise, kigwa ku kubbo.** The skull of a tenant who has left his master : is removed from the spot where they would have buried it, and falls on the road (i.e. perishes in the wilds). "Better the devil you know than the devil you don't know".

**2385. Kiweddeko abamanye : akiraza mumwa. (cf. Ekyalo ekivuddeko: 1442)** A village from which your acquaintances have departed : you point out with pouted lips. You have no sympathy there any longer.

**2386. Kiweddeko endere. (kigoma)** The tig drum has no strings left. Its services are finished. Said of people who once had great influence and lost it all.

**2387. Kiwola (= ekiwola) : bakikwasa ngalo.** What has cooled down : can be got hold of with the hands



(e.g. the corpse of a lion, of an enemy).

2388. **Kiwooma magaaya : bw'oba okimize tokisesema.** Something that tastes well, whilst chewing : you will not vomit up again after swallowing. One easily gets accustomed to dangerous pleasures.

2389. **Kiwombe y'eyiwa amata (ameeru). (cf. Kwana bangi: 2461)** An apparently quiet (but mad) cow spills the milk. You trust that she will keep quiet, and don't tie her legs.

2390. **Kiwotoka tekyala : 1) omukalo gw'embogo gugendera mu nkwawa; 2) eddiba ly'engo balyesiba mu kiwato. (cf. Ekiwotoka: 1419)** What shrivels up, does not multiply : 1) the dried meat of a buffalo finds room in the armpit; 2) the leopard-skin is round the loins (nobody would risk it, if the animal were alive).

2391. **Kibuuka lubona mawano. Kibuuka** (the chief mmandwa of the king) sees wonderful things.

2392. **Kiyenjezi : kigya n'abagya.** A vagabond goes with vagabonds. Used of loose women. - "Okugya" is a lusoga word (archaic Luganda?).

2393. **Kiyiifuyiifu : omugole ky'agwa ku nkyakya.** (cf. **Mmuguddeko: 2781**) With blind zeal : as the young wife falls on (washes) the cracks in her husband's feet.

2394. **Kiyini kibi : kijjukirwa malima.** The old discarded hoe-handle is remembered, when the digging starts. When another one breaks, the old one is found useful again. - One day we might need people whom we have despised. Old friends!

2395. **Kiyiira omunaku : kigwa mu vvu; bazibumbira okufa, ziramira mu kyokero.** What makes a poor man thrive : falls into the ashes; they form the cooking pots from clay at the risk of their breaking, but they get hard (strong) in the kiln. The poor man gets what has fallen into the dust (what the rich man does not want any longer).

2396. **Kiyirikiti kirinnyibwa buwaze : embwa bagikirinnyisa efudde.** The "kiyirikiti" tree (*Erythrina tomentosa*) is climbed only with great effort (on account of the thorns) : they make the dog climb it, when it is dead. In okten times they threw dead dogs on such trees.

2397. **Kiyita waggulu : otega wansi.** (cf. Ekiyita:

2398. **Kiyuuni kiriibwa omukulu : tekibulamu nsaano.** The arum plant (ejjuuni) which is eaten by the elder : is sure to taste well. All food reserved for grown-ups excites the envy of children..

2399. **Kizeezengere : kitta wa mputtu.** The "kizeezengere" (an ugly cricket-like winged insect) kills one who does not take the warning. This insect makes a noise at night, if there is any person or animal about. So the traveller is warned, if there is any danger about. If he does not heed the warning, he might be killed.

2400. **Kizibu okulaba : ng'ekimuli ky'ekira (= ndaggu).** (cf. **Nnantalabikalabika: 3277**)

2401. **Kiziribano : nga gonja omwokere musasa.** A spoilt (unsightly) thing : like a gonja (banana) that is fried with musasa- wood. Fire from musasa-wood discolours it and makes it unsightly. Said of a job that is done unsatisfactorily.

2402. **"Kizzeeyo" : "mw'asiimira".** If one says kizzeeyo (really: put it back) : he means weebale nnyo or nsiimye. He expresses gratitude for a gift, or a congratulation, especially used for complimenting one who has bought a nice cooking pot. The answer to it is mw'asii- mira = awo!

2403. **Kkomekkome : ng'erigenda emugga (= e Bubebbere).** That is the end : like the path to the well (or: as the road to Bubebbere). The road to Bubebbere - Buwaya - is the private road for the king's traditional worship place. - No outlet, a blind alley,

2404. **Kkomekkome omuzaalisa ku lubugo : bw'olaba ng'atutte olubugo, ng'omwana omu; bw'olaba ng'atutte embuzi, nga balongo.** That is the end of the work of the midwife : you can judge by the barkcloth; if you see her carrying a barkcloth, there was one child; if you see her taking a goat, there were twins.

2405. **Kkonde vannyuma - - (cf. Ekkonde evannyuma: 1450) .**

2406. **Kkonkomi bbi - - (cf. Ekkonkomi: 1451)**

2407. **Kkubo likozza.** The road makes one thin. Greek "Tes d'aretes hidrota theoi proparoithen ethekan" (Hesiod).

2408. **Kkubo litemwa omukulu - - (cf. Ekkubo litemwa: 1453).**

2409. **Kkubo ly'omulimba - - (cf. Ekkubo ly'omulimba: 1454)**

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2410. **Kkumi limn - - (cf. Ekkumi 1455).**

2411. **Kkumi lya mpisi : n'obuto nga bugenda.**

Where there are ten (= plenty of) hyenas, there also go the young ones. All are equally voracious.

2412. **Koogera ekibi : ne katatuulira awo. (= Akamwa akoogera )** A mouth that speaks evil : does not remain there. Evil talk becomes a habit, i.e. it will speak evil anywhere. And others take up the evil talk.

2413. **"Kojjange ammanyi" : ekikere kyasubwa omukira.** "My uncle knows me" (said the frog, when the Creator - Mugereka - distributed tails, and did not hurry to go there) : and the frog went away without a tail. Therefore he has none to-day. - Presumption!

2414. **Kookolo bba mabwa.** Cancer is the husband of sores. A cancer-sore is the most fearful of sores. - Said also of bad moral habits: obwe- nzi, obutamiiivu etc. Mina kookolo w'obwenzi - -

2415. **Kola ng'omuuddu : olye ng'omwami.** Work like a slave : and you will eat like a chief.

2416. **K'olya enkya : k'ogwa nako.** What you eat in the morning : you have with you, when trouble arises. It is better to be prepared than to trust to good luck. - It is better to eat before going to work.

2417. **K'onooweeka : tokalinda kusaabaana ttosi (= kusaaba ttaka).** If you are about to carry your child (on your back) : do not linger, till it has soiled itself with mud. If something has to be done, do it resolutely. "Go, whilst the going is good". "Nothing venture, nothing win.

2418. **Kope : ng'amasavu g'engabi. (cf. Kyebonere: 2504)** In vain : like (looking for) fat on a bushbuck. The bushbuck has no fat, not even when it is with young.

2419. **K'osima : k'olya. (akatiko)** The mushroom you dig up yourself : you eat. No work, no food. "No pains, no gains".

2420. **K'otonnaba kumwesa : k'otenda obwogi. (akamweso)** The razor-blade you have not shaved with yet : you praise for its sharp edge. "The proof of the pudding is in the eating".

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2421. **"Kozo mpola, tumalirize" : nga munda**

**yanyiize dda.** (One who says to his companion) "Go slow with the gravy, that we may finish together" : has resented (his companion's behaviour) long ago. He is afraid that - with the other man using the sauce so lavishly - it will be finished before the mmere is finished.

2422. **Kubennanya : ng'olutta ow'ettulu.** (cf. **Okubennanya: 3674**) To be as easy as it is for a sickness to kill a one-eyed person. It need only kill one eye; the other is dead already.

2423. **Kubula mwana : kwesitukira.** (cf. **Omuzadde w'atumira: 4394**) To be without child : means to go oneself. Otherwise the child could be sent.

2424. **Kufuuyira mbuzi mulere : sso nga teeine.** (You can) play the flute to the goat : but she won't dance. "You can't make a silk purse out of a sow's ear".

2425. **Kukaddiwa : kudda buto.** (cf. **Okukula: 3724**)

2426. **Kulaba binene : si kuwangaala.** (cf. **Okulaba ebinene: 3729**) To see much (great things) : does not mean to live long..

2427. **Kulaba nsega ya museera.** (This is like) seeing a baby-vulture. Expression used for seeing a quite unusual (impossible) thing; because all the vultures, old and young, have bald heads. Therefore you cannot call any "young".

2428. **Kulaba obukulu : akuteebeza Obunyolo.** (cf. Walumbe akuyisa: 5212) If someone has had a chance to see you only when you are grown up : he considers you to be a Munyoro (a foreigner, a stranger) .

2429. **"Kulemberamu" : akulega ntumbwe.** (**okulega = okulengera**) One who says to you "Go in front" (through water or dew) : wishes to see your calves (legs) (and does not want to show his own). He has some selfish motive for giving the other person precedence.

2430. **Kulika empewo y'enkya!** Praise for (the work in the field during) the cold of the morning. Expression of gratitude for a present of field-produce (e.g. a basket of maize- cobs etc.).

2431. **Kulumwetu : ng'ensekere empanga.** A shameless scoffer : like a male louse. He is an incomprehensible character. - You cannot see the difference between a male and a female louse.



2432. **Kulya mungu : buteesokoola.** To eat vegetable marrow : does not mean to pick and choose (because it is so soft, it presents no difficulties).

2433. "**Ku mbuga ndivaako bwereere**" : **ennyama anyaga ya vviivi embi; nti nno singa anyaze ennungi.** "I shall come from the chief's place with empty hands" : (he who said so) grabs a bad knee-piece (of meat); if only he had grabbed a decent piece!.

2434. **Kumira mwoyo : ng'enkoko emira ensanafu.** To eat one's soul (to take a great risk) : like the chicken that swallows red (safari) ants. - To eat or to do something out of passion, will do harm to oneself. Reckless behaviour! "It is worth a tummy-ache"..

2435. **Ku mumwa kuliko ekkubo.** The road goes past the mouth. So one says who has been handed food to pass it on to somebody else - and takes a bite..

2436. "**Kunaaba kumirungusa**" : **ng'ow'amalibu asanze bafumba emyungu n'ettooke.** "That will be just a matter of gobbling it up" : (says) the toothless

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fellow, when he finds them cooking vegetable marrow and bananas (i.e. it will be easy work for me to eat that).

2437. **Kunaabeera kubennanya - - (cf. Okubennanya: 3674)**

2438. **Kunaaza mulungi mabega.** (It is like) washing the back of a clean man (i.e. easy work, because he is clean already)..

2439. **Kunguyiza : ng'omubbi owa mu nju.** To make everything smaller (less) : like a thief belonging to the household (he knows where everything is).

2440. **Kunogola nsingo : ng'ow'ettulu alamusa ababiri.** To make the head come off (to screw it loose - the neck -) : as when the one- eyed man greets two persons (at the same time) (he has to turn from one to the other).

2441. **Kuno kuseereza : ligenda mugga. (cf. Kuseereza: 2446)**

2442. **"Kuno kwe kwaffe" : takulaga gy'asula.** "Hereabouts is our home" (says he) : but he does not tell you, where he lives. He does not trust you.

2443. **"Kuno tekuli kabi" : yeerabira ekigenyi.** (cf. **Nsolo npenyi: 3352**) "There is no danger about here" : (one who says so) forgets the wild animal that may come from outside. Also applied to evil men, mischief-makers from outside.

2444. **Ku ntujjo : sikubula musiiwuufu.** On the feast of the birth of twins : all the unsightly (badly dressed, cripples etc.) are there. A dance where all take part.

2445. **Kuseka kamwenyumwenyu : embwa k'esekera mu lumbe lw'ente.** (cf. **Okuseka ekimwegeru: 3774**).

2446. **Kuseereza ligenda mugga.** (That is like) sliding down the path that goes to the river (to the well) (i.e. it is as easy as sliding - -, it goes by itself).

2447. **Kusigalawo kuzirinda : ng'omwana w'omufu asaba ow'omulamu olubugo.** To be left over means to wait for trouble : as when an orphan comes to the surviving relation, for a barkcloth (for the burial). The survivor is the goal for petitioners.

2448. **Kusooba si kubba.** (cf. **Okusooba: 3782**)

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2449. **Kusula kudda buto.** (cf. **Okusula: 3784**).

2450. **Kutta : kulimu ki?** Killing? What good is in that? Referring to war or a skirmish.

2451. **Kutussako-akasiiso : ow'endali k'assa omukukumi.** (cf. **Omussizza kibyamu: 4325; cf. Amussizza kasiiso: 0484**) .

2452. **Kuwala nswaswa ku lwazi.** (That is like) dragging a water-lizard over a rock (i.e. a difficult task, because the water-lizard holds itself on the rock with its claws).

2453. **Kuwerekera nsusso : owa busa bw'awerekera ab'ewaabwe.** (cf. **Awerekera: 0726**).

2454. **Kuwoleza mukazi gye yanobera.** (cf. **Siwoleza mukazi: 4844; cf. Enkima tesala: 1644**)  
To plead in the place the wife has run away to (her home etc.). This will not be satisfactory for the husband, because all the people there will speak in favour of the woman.

2455. **Kuyitaba "wangi" - -** (cf. **Okuyitaba: 3817**)  
**Rowl..**

2456. **"Kuyita kulaba" ow'amalibu ng'asanze bafumba ebikongo. (cf. Okuyita oku-laba: 3819)**

2457. **Kuyitira mu biryo : ng'akwagaza olutalo.**  
(The man who dares) to pass through your gourd plants, wants a fight with you. Provocative action.

2458. **"Kuzaala kulimu ki?" : nga gwe waza?la takuwulira.** "What good is there in bringing forth children?" : (so you say) if your child does not obey you.

2459. **"Kuzaala kulungi" : nga gwe wazaala akuwulira.** "To have children is a good thing" : (so you say) if your child obeys you..

2460. **"Kwa mwezi" : baamuleka Mbaale.** (The fellow who said) "Oh, it will be moonlight (we need not go yet)" : they have left at Mbaale (Mawokota). The others left for home, when it was still daylight. He remained and lost the way. Misplaced confidence!

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2461. **Kwana bangi : weesige batono.** Be friend to many : trust few!.

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2462. **"Kwata n'owaayo" : nga yasikira musikire.**  
(cf. Ndikwata ne mpaayo: 3057; cf. Gunzise mu

**vvi: 1939; cf. Ogwa kasajja: 3580)** "Take and hand over (the child) (for punishment)" : (so says one) who has only inherited the child. A real father would not give it away so easily.

**2463 .Kwebaka kufa - - (cf. Okwebaka: 3829)**

**2464. Kwe galaba : omugumba ku bba. (amaaso)**  
That's what the eyes are looking at (and nothing else) : as the barren woman looks at her husband. Because there are no children to look at.

**2465. Kwegendereza : ng'ow'amayuuga ayita ku lutindo. (cf. Weegendereza: 5264)** To walk with caution : as one with big jaw-bones balances himself over a bridge. Big weight on either side of the head!

**2466. Kwe kuwampanya : ng'abulidde embiro; nti aligoba wa mmindi.** It is a mere subterfuge (trick) of one who is out of breath (to say) : the one who follows us is a pipe-man (a mulogo) (i.e. we have no chance).

**2467. "Kwemmembekedde" : ng'eya wakati. (engalo)** "That is also my opinion" : (one who always says so, is just) like the middle finger (which goes along with the other fingers: if you count - and show - "2", the middle finger is there; if you count "3", it comes along; if you count "4" or "5", it is

there). Applied to people who have no opinion of their own. Yes-men! Nnampawe- ngwa!

2468. **Kwe nkuba omuggo.** That is what I put the stick on (i.e. that is what I like to eat). Old expression for a favourite dish. "Kye ndiira ddala".

2469. **Kwerinda si buti.** (cf. **Okwerinda: 3845**).

2470. **Kwetaganya : ng'akyawa gw'ayita naye.** Useless trouble-making : as of one who hates the person he has to deal with.

2471. **Kwolera mpiri (= essalambwa) mu bunnyanya.** To nurse a poisonous snake in its hole. "To court disaster".

2472. **Kya bangi : 1) kibuna ngalo; 2) kijjula ngalo ng'olabye akwolesako; 3) kinoga (= kirondamu) nnawalubwa.** (cf. **Ebya bangi: 1203**)  
What belongs to many : 1) goes through many hands (is liable to criticism). What is handled by many : 2) shows plenty of fingermarks; so you say when you see somebody exhibiting wares (i.e. let me see). An evil deed perpetrated by many : 3) finds a scape-goat. Not all will be caught, but somebody will be punished for it. - As it is with one pole of the house (sseddugi or sseggwagi) which after the death of the

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father is taken out and burnt to take the spell away. –

2473. **Kyafa kirina ki? : nsawo y'omuwuulu.** What did it have at death? : like a bag of a bachelor. Since the bachelor has no children, he also leaves almost nothing at his death.

2474. **Kyaffe babiri : bw'efa esula.** An animal (kisoló) that belongs to both of us : remains untouched, if it dies (till both owners unanimously decide upon it).

2475. **Kyagaba tasaaga : mwana w'e Kasagga.** **Kyagaba** (name of a big land-owner in Bulemeezi) does not joke : he is a child (native) of Kasagga (village in Bulemeezi). "Mwana w'e Kasagga" = mpologoma. - Play on words!

2476. **Kyajja na mazzi : ne kibala ennunda.** It came with the (rain) water : and produced a calabash. An unexpected "windfall".

2477. **Kya kagambwa : ng'omuwuulu anaatuuma nnyinimu erinnya.** The way (of speaking) of a forward (pert) person : as when an unmarried fellow addresses the owner of the household by his name. Or, when he inquires boldly: amawolu gaffe tunaagalya ddi? Insolence! Kweku- za!



2478. **Kyakatuuka : tekibula mutengeetero (= mutengeeto).** What has just arrived (= what is new) : does not lack charm.

**2479 Kyakayiga bw'akuba engalabi : tayimbirira.** He who is only learning how to beat the engalabi (long drum) : does not sing (when he beats). He is too occupied with the drumming. Ug.Journ.1935 p.21.

**2480 Kyakonye : tekiwulira muliro.** Underdone food : does not heed fire. What has not been cooked well and gets cold, does not become tasty in the second cooking. Lukewarmness is difficult to remedy.

2481 **"Kya kuba" : tagaanira muggya we.** "That may well be" (says the co-wife, hearing something which discredits her fellow-wife) : she does not defend her. Bwe buggya!

2482. **Kyakula ggala : ng'emmese esula omw'omunafu. (ggala = muligo)** It grew up knowing nothing : like a mouse that lives in the house of a poor man. It does not even know how to climb up, because there was never anything eatable in the house.

2483. **"Kyakula ndaba" : ennyanja etta omuvubi. (cf. Kitta nkimanyidde: 2378)** "I have seen it grow up" (I am familiar with its dangers) : the lake kills the fisherman. Familiarity with the lake makes him forget or despise its dangers.

2484. **Kyakulumbye : tekizzikayo.** What has attacked you : cannot be pushed back. Death is unescapable. - This proverb was the name of king Kimbugwe's umbili-cal cord.

2485. **"Kya kuno bwe kityo" : avuma mwami. (cf. Bya kuno bwe bityo: 1117)** (A man who says) "The difficulty in this village is this" : abuses (complains about) the chief.

2486. **Kyakuwangaaza : k'omere ejjobyo ku mutwe. (cf. Ekyakuwangaaza: 1438)**

2487. **Kya kwambala : kitambye amagero.** The business of dressing has brought great trouble. So one says who has nothing to put on..

2488. **Ky'aleeta : tokizzaayo. (cf. Kyakulumbye: .** What God sends you : you cannot send back (sickness, death etc.).

2489. **Kyalemye : ng'omwana alemye nnyina okumubuulira.** The good advice (ekibuuliriro) has taken no effect : as when the child fails to listen to the advice of the mother.

2490. **Ky'aligamba : ndikikola.** What he will tell me : I shall do. Obedience.

2491. **Kyali ky'obulungi : kifuuka kya bubi.** A good village (ekyalo) : can become a bad one (circumstances can change). Or: A good affair (ekigambo) can develop into a bad one.

2492. **Kyaliiro kya mmere : bakyagalira mu ddiro.** (cf. **Ekidiba kidda: 1276**) The banana-leaves which are under the served up matooke : are appreciated only in the eating place. After the eating they are thrown into the bananary.

2493. **Kya maanyi : kiriibwa na ngabo.** Great difficulties are overcome with the shield. Well prepared for the battle. "Onoolyanga emmere yo ng'omaze kugituyanira"

2494. **Ky'amukoze : en koko ekikola baana baayo; ky'ejje ebazaale ng'ebafuula ntebe.** (cf. **Ky'onkoze: 2557**).

2495. **Ky'amukubye : Kawuta akikuba ente mu lubiri.** The throw he has given him (in wrestling) : is like the one the head-slaughterer (head cook) gives to the cattle in the king's enclosure. Crushing victory!

2496. **Kya mummi : okiriira ku mwana.** What somebody has refused to give to you : you will obtain through your child. Intercession!

2497. **"Kyassanga" : akomereza ndu.** "(Formerly this banana plant - kitooke -) was extremely fertile (bearing a big enkota, driving new shoots)" : (one saying so) belittles the shoots (offspring). Applied to men and their children or successors.

2498. **Ky'atalabangako bwe kituuka : tategeera.** If something happens that one never saw before : he fails to understand.

2499. **Ky'aterekera omulamu : tekivunda.** What God gives to man : is always fresh. Lat. "Tu das escam illorum in tempore opportuno"

2500. **Kyazze : tekizzikaayo. (cf. Ky'aleeta : tokizzaayo: 2488)** What has come : is not returnable (accidents, famine, invasion of ants).

2501. **"Kye banjagaza" : bw'atabaala tadda.** "That

is what they want me to do" (says the dutiful warrior) and goes to battle and does not come back. He dies in battle. Selfless sense of duty.

**2502. Kye baanoonyezanga embazzi : kibuyaga asudde. (cf. Ky'oyagaliza embazzi: 2579)**

**2503. Kye bavumagana : kye balya. (cf. Abaganda kye bavuma: 0010).**

**2504. Kyebonere : ng'amasavu g'engabi. (cf. Kope: 2418) 90.123,**

**2505. Kyebonere : ow'entumbi ng'ameze ebbango.**  
An extraordinary (impossible) thing : as when a fellow who has got dropsy also grows a hump (how will he sleep?).

**2506. Kyegombe : tekirwa kubula (= kuggwawo).**  
What is appreciated very much : will soon be lost.  
"Whom the gods love, die young"..

**2507. Kyejjusa : ng'eyakwana ow'amayuuga.** One who has seen his folly : like one who has formerly befriended a fellow with protruding jaw-bones.  
Whenever she sees a large lizard, she thinks: that is a twin-brother of my former friend.

2508. **Kyekango : tikimanya muzira.** Terror does not know a courageous man (or vice versa).

2509. **Kyekulumbaza sikirya : effa-mpewo ndiwa nnyinimu.** I do not eat, whatever is big : the "effa-mpewo" (= ekyengabo = the biggest banana-row on the nkota) I give to the master of the house. The best food (part of anything) is served to the master.

2510. **Kyemanyikiriza : ng'abaleeta omumbejja omubi.** (cf. Yeerangisa: 5402) An example of showing-off : as when they introduce an ugly princess. A beautiful one needs no introduction: she is known and greeted everywhere.

2511. **Kyemanyikiriza : nga Munnabusiro omubbi; nti ndi ku Bbira awo.** (cf. Oli mugezi nga Munnabusiro: 3905) .

2512. **Kyemanyikiriza : ng'omulungi eyeetuuma Nnabiweke.** A way of showing-off : as when a "beauty" calls herself "Nnabiweke" (one with natural small tufts of hair - enviiri za kaweke).

2513. **Kye ndikuwa olikwasaako ebbiri : akuwa lumonde wa bikuta.** What I shall give you, you will have to get hold of with both hands : (one saying so) gives you a hot potato in the "jacket".

2514. **"Kye nkola bannange : saagala bakinkole"; ng'omubbi bamubbye (or: ng'omu-sezi bamuseze).** "The evil I do to my neighbours : I don't want done to me"; so says the thief, when they have stolen from him (or: so says the night-sorcerer, when they have bewitched him). Engl. "Do as you would be done by". "Do not do to anyone what you yourself would hate" "Kyonna kyonna kye mwagala abantu babakolere, nammwe mukibakoleranga"

2515. **"Kinkubidde mu nnimiro" : 1) n'okubunga ng'obunga; 2) ng'ezzimu eggumba.** It (the kizimu) came down upon me in the garden : 1) (so you say) when dizziness (kantolooze) gets hold of you; 2) like a barren whirlwind.

2516. **"Kye nkulekera olyanga" : bwe yeerabira ensawo, akoma mu luggya ng'agiddira.** (He says) "What I leave over, you may eat" : but if he has forgotten his bag, he turns back in the courtyard and fetches it.

2517. **Kye nk wagala : kin mu jjinja.** The measure of love with which I love you : is hidden in a stone. You cannot fathom how I love you. If it was a piece of wood, you could break the wood and see.

2518. **Kye nnalaba ewattu : sikitenda mu ddya.**

What I have seen at home : I do not talk about, where I am married. It is considered bad manners for a woman to reveal scandals of her family to her husband. "Eby'omu nju tebittottolwa".

2519. **Kyenyi kibi : tekirukirwa nkundulu; omala nga bambalikawo.** For an evil (misformed) forehead : no hat is woven; you have to force it on. Not all evils (growths, misshapes etc.) can be hidden (disguised).

2520. **Kyenyi ky'empumi : tekirukirwa nkundulu.** (cf. **Kyenyi kibi: 2519**) For a protruding forehead : no string-hat is woven. "Nkundulu" is a hat made of string, worn by the old Basoga.

2521. **Kyenyi ky'omubi : kisabira omulungi amazzi.** The forehead (face) of an ugly person : asks for water and the beautiful one gets it. A pretty face is a good recommendation. - Also applied to the distribution of other things: prices, bibanja etc. Partiality!

2522. **Kyerabirwa mugambi : naye omugambibwa takyerabira.** The offending remark (kigambo) is soon forgotten by the one who has made it : but the one who has been offended (gwe bakigamba) does



not forget it..

2523. **Kyeresebwa : n'okiwa munno. (ekirungi)** A good thing is given up (foregone in favour of others) : and you give it to your friend. Unselfishness.

2524. **Kyereeta : ng'omususi w'amenvu.** It comes without being called : like the peeler of menu. When menu are peeled for mubisi, as a rule, no outside help is called - "the uninvited guest".

2525. **Kyerondera : taba mubbi. (cf. Keerondera: 2226)** A finder is not a stealer (thief).

2526. **Kyeroopa : nga w'ettu ly'empande.** A thing (kitereke) that gives itself away : like a parcel of peanuts. The rattle indicates what is in the parcel.

2527. **Kye sirabanga, sikyogera : enkuba tejjuza kamooome.** What I have never seen, I do not talk about (even if you tell me to) : rain does not fill the holes in an anthill (special kind, small). One cannot convince a man, who does not want to understand.

2528. **Kye sirya, mbuusa : omuyaayu ndaba ddiba.** What I don't eat, will hardly do me good : of a wild cat I look only for its skin (I don't want its meat). Expression for: I doubt it - I have not seen it

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myself.

**2529. Kye siirye kukkuta : ndekera abaana ne balya; nnasswi takwata ku nkejje.** What won't be enough food for me : I leave for the children and they eat it; the little finger does not get hold of the sprats (small fish). The little finger which, as a rule, does not get hold of small articles, is considered just as important (therefore it is grammatically in the mu-ba class).

**2530. Kyetta ng'eya zigoto : amayembe ezza mu kyenyi.** Something (kisoló) that kills itself, like a cow with horns turned inward : it turns the horns towards its own forehead. Said of a person who ruins his (her) own existence, who runs with open eyes to his doom.

**2531. Kyetunda : ng'ow'ettulu asima enju.** Putting oneself into danger : like a one-eyed person digging under the walls of a house (to break in). If the falling earth blinds his one eye, he won't be able to escape.

**2532. Kye wajja okulaba, olyekkaanya : omunya gwekkaanya omunyale.** (cf. Ky'oma-nyiira bwe kiba: 2554) What you came to see, you are prepared for : the lizard is prepared for the sooty cobwebs.

2533. **Kye walabye : kye kiba ekikyo.** What you have seen (discovered, received) is yours. More than what you don't possess yet.

2534. **Kye-walyanga : bw'olaba ennaku olekayo.** What you were accustomed to eat : you give up, when privation comes. You can do without many things.

2535. **Kye wayagalizanga embazzi - - (cf. Ky'oyagaliza: 2579)**

2536. **Kye wazadde : tekiba kibi.** Whatever you have brought forth : is not bad. It is your child. - Engl. "Every man thinks his own geese swans".

2537. **Kye weetema olwadde : bw'owona tokiwa.** What you agreed (to give the musawo) when you were sick : you refuse to give when you are better. To make a promise is easier than to keep it. 11.43.

2538. **Kyeyagalire : bbwa lya njola. (cf. Omweyagalire: 4479)** That is self-inflicted : like a tattoo-sore. You don't resent it.

2539. **Kyeyendere : bbwa lya njola; bwe likutanirira, tonyiiga. (cf. Kyeyagalire: 2538)** That is self-inflicted : like a sore from tattooing; when it

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festers on your body, you don't complain. Do not blame others for what you are responsible for yourself.

**2540. Ky'ofa togabye : Walumbe y'agaba (= akigaba, = akikugabira).** What you have not yet given away, when you die : Death will give away.

**2541. Ky'ofuna oyagala : bwe kikudibirira (= bwe kikutamirira) oyita Katonda, nti Ayi Katonda, singa okinzigyeko!** You are pleased with a thing, when you get it : but when you get tired of it, you cry to God: Oh God, if you only would take it from me! Fickleness of man! Rain, sunshine etc.

**2542. Kyogereko : tekirema kubaawo.** What has been talked about : is sure to be there. "Where there's smoke, there's fire".

**2543. Ky'ojje obege : ng'oli ku bbiririvu.** You have hardly started to take (the first morsel of) matooke (with the kabezo) : and you reach at once the watery part (of it). You are too hasty; you judge too quickly; you act too rashly.

**2544. Ky'okisa ewannyu : omulubaale y'akyogera.** What you keep hidden at your home : the lubaale-priest reveals (saying: such a thing has brought

trouble upon you).

2545. **Ky'okoze, enkoko - - (cf. Ky'onkoze: 2557)**

2546. **Ky'olabako ky'obuuzo? : nti "Endiga yazaala bumeka?"** You ask what you see with your own eyes : namely "How many lambs has the sheep brought forth?" You ask the obvious, as the little lambs are always with the mother, not like little goats.

2547. **Ky'olaba omu : kikussa matenda (= makunga).** What you see (experience) when you are alone : makes you exaggerate the facts (e.g. the snake was so long).

2548. **Ky'olabye : gonja akiraba kwa njala.** What you have experienced : the gonja (banana) experiences in famine-time. It is boiled, fried; even the root-stock is dug out and eaten. Said to people who have gone through many trials.

2549. **Ky'oleka ennyuma : kye kikusinza.** What you hide in your statement : makes you lose the case. Or: What you leave behind - in the place of crime - causes your conviction. Corpus delicti. - Applicable to hiding sins in confession.

2550. **Ky'olimba obuko : kye kibutta; ndikuttira enswa, ng'ekiswa kikotera.** Cheating your relations by marriage : is destroying your relations with them; (it is like saying) "I shall catch flying ants for you", when the anthill is empty. Lying people cannot be trusted.

2551. **Ky'olyako omuddu : kye kikuseenyeza enviiri ku mutwe.** The food you refuse to give to your servant : makes your hair red on your head. The servant, in order to take revenge, pulls your hair, cuts you in shaving your head etc. So you are afraid of his services and you let your hair grow long and discoloured..

2552. **Ky'olyako omujjwa : kye kimuyombya.** The food (or any useful thing) you refuse to give to your nephew : makes him indignant. Bukodo (stinginess) is very much despised among Africans. 60.26.

2553. **Ky'omanyiira bwe kiba : emmese tetomera mpagi.** (cf. **Ekyuma kitya: 1475**) What you are familiar with (presents no difficulties) : the mouse does not knock against a pole (even in a pitchdark house).

2554. **Ky'omanyiira bwe kiba : amaaso g'omunya tegafa munyale.** What you are familiar with (causes

no difficulties) : the eyes of the lizard don't become blinded by the sooty cobwebs.

**2555. Ky'omanyiira tokitya : envubu tetya nnyanja. (cf. Ekyuma kitya omuweesi: 1475)** You don't fear what you are used to : the hippopotamus is not afraid of the lake.

**2556. Ky'omummi - - (cf. Kya mummi: 2496)**

**2557. Ky'onkoze, enkoko ekikola bwana bwayo : ky'ejje ebuzaale, ng'ebufuula ente- be yaayo.**  
What you have done to me, a hen does to her chickens : when she has hardly hatched them, she makes them into a chair for herself.

**2558. Ky'osimba onaanya : ky'olyako ettooke.**  
From the plantain which you raise without effort, you eat the banana. The result will be according to the effort. - "No pains, no gains".

**2559. Ky'oteebeza embazzi : kibuyaga asudde. (cf. Ky'oyagaliza embazzi: 2579)**

**2560. Ky'oterekera omuganzi : mukyawwe y'akirya.** What you put aside (meat etc.) for your favourite wife : is eaten by the neglected one.

2561. **Ky'otobuulirako munno : 1) enseko zikiyitako; 2) emmese ekibba.** What you don't tell your friend : 1) is passed over with laughter (it cannot be appreciated); 2) the rat will steal it (where you have hidden it). Do not withhold anything from a good friend. —

2562. **Ky'otolya : okiwa banno ne bakirya. (cf. Kye siirye: 2529)** What you don't eat : give to others and they will eat it. Good use of apparently worthless things!

2563. **Ky'otoolye kukkuta : okirekera abaana ne balya; nnasswi takwata ku nkejje. (cf. Kye siirye: 2529)** What will not be enough for your appetite : leave to the children to eat; the little finger does not touch the enkejje. Do not touch, what is below your dignity! Cf. the legend of "Kirya ng'enjovu"

2564. **Ky'otoolye : tokigobako mbwa.** What you don't eat yourself : don't drive the dog away from it. Said to a father who wants to refuse his daughter to a certain suitor.

2565. **Ky'otomanyi bwe kiba : amazina ag'ekirevu olabira ku mmere.** What you don't understand directly, (you can judge by circumstances) : you see the dancing of the beard during the eating.



2566. **Ky'otomanyi : matooke magoye; togamanyi muwendo.** What you don't know : is like kneaded matooke; you don't know how many bananas are in it.

2567. **Ky'otonnalya : tokyesunga; ettooke balitutte kiro.** What you have not yet got in your possession : do not consider as yours; they took back the bananas, you had stolen, at night.

2568. **Ky'otonnalya : tosooka kwasama.** What you never have eaten yet : do not open your mouth for it. "Do not count your chickens, before they are hatched".

2569. **Kyoto : nnantayomboza. (cf. Kisenyi nnantayomboza: 2347).**

2570. **Ky'otoowe mukulu : tokimulimba.** What you don't intend to give to an adult : don't lie about.

2571. **Ky'owa omutomi : olyako. (cf. Mutomi taweebwa: 2954)** What you give to a grumbler : first eat from it (don't give him the whole piece).

2572. **Ky'owola otudde : okibanja oyimiridde.** You might give a loan whilst sitting : but to get it

back, you have to get up. It is easier to give a loan than to get it back (looking for the debtor, court-dealings etc.).

**2573. Ky'oyagala kikuseeza : Omunyolo amalibu gaamuttira olubimbi. (cf. Ayagala okunyiriza: 0738; cf. Ogutateganya: 3575)** What you want to buy at any price makes you suffer loss : the filing of his teeth made the Munyoro lose a whole day's work. To suffer pain for fashion's sake (narrow shoes etc.).

**2574. Ky'oyagala : okigundiza.** What you love : you make last long. You take great care of it.

**2575. Ky'oyagala tekijja gy'oli : Nnabuzaana akwata Banyolo.** What you desire, does not come to you : (the goddess) Nnabuzaana gets hold of Banyoro-women. The Baganda women desired to become wives of kings and chiefs, and therefore they sacrificed to Nnabuzaana. But Nnabuzaana used to favour Banyoro women, bringing them into lubiri and the chief's places..

**2576. Ky'oyagala tekikwagala : gy'okuba olubuto, entumbwe ekubayo mabega.** What you like, does not like you : the calf (of your leg) turns its back to the side your stomach is turned to. Unrequited love. Unsuccessful attempts.

2577. **Ky'oyagala tekikwagala : omwana wa mwannyoko akula nga nsujju.** What you like, does not like you : the child of your sister grows quickly like vegetable marrow. The uncle loses his niece (when she gets married) and she is no longer useful to him.

2578. **Ky'oyagala tekikwagala : singa emmere esula mu ttama.** What you like, does not like you : otherwise the food would remain in your mouth. Love is often one-sided, unrequited.

2579. **Ky'oyagaliza embazzi : kibuyaga asudde.** (also: **Kye wayagalizanga - -; Kye baanoonyezanga - -**) (cf. **Ky'oteebeza: 2559**) What you wish the axe (should accomplish) : the storm has thrown down. What you have desired for a long time, has turned up unexpectedly. Engl. "A windfall".

2580. **Kyuma kitya muweesi.** (cf. **Ekyuma kitya: 1475**)

2581. **Langi enfuuyire : terwa kufuma.** Artificial paint soon fades. Cosmetics are not lasting remedies against ugliness.

2582. **"Leka, ab'ebweru balye" : takkusa wuwe.**

(One who says) "Stop, let the guests eat" : does not let his own child eat enough.

2583. **"Leka, bankube" : talwa kulira.** (Although the woman, who is being beaten by her husband, whilst others want to take her part, says) "Let them beat me" : still she will soon be crying out all the same. She does not say that in all meekness.

2584. **"Leka, eggayamano liggwe" : nga gw'ayagala y'ali kungulu.** (cf. Eeka evvuma-gana: 2586) "Stop! Let the quarrel come to an end" : so says one whose friend is winning. Disguised partiality!

2585. **"Leka (= linda), egwe akasanda" : ng'erumye musajja. (enjala) (cf. Tunaalyamu eyidde: 5135)** "Wait at least, till the sap has dripped off the bananas (emmere)" : (so answers angrily the wife) when the husband is hungry (and asks impatiently for food).

2586. **"Leka, evvumagana liggwe ku kyalo" : nga gw'ayagala amezze.** "Stop! Let there be an end to this mutual recrimination in the village" : (so says one) if his friend is the winning party in wrestling.

2587. **"Leka kwekuza ku nnyama nzibe" : nti "nze mukulu", so nga ffenna twazze kubba.** (cf.

**Weekuza nnyo: 5288)** "Stop bragging with the stolen meat" : (saying) "I am the boss", although all of us have come to steal. Pride in crime!

2588. **"Leka, nve enkoto" : ng'amaze ky'ayokya.** (cf. **Nve nkoto: 3387**) "Let me move away from the fire (space behind the masiga)" : (so says one) when he has finished roasting (his gonja or kasooli). False magnanimity.

2589. **Leka kunyoomera kiyirikiti mu luyiira : ng'ensiko tennakula, kitikkira engule.** (cf. **Mayirikiti gatikkira: 2721**) Do not despise the "kiyirikiti" (tree "Erythrina tomentosa") in the burnt-out bush : when the savannah is not green yet, it puts out its glorious crown. Unsightly things often develop into beauties..

2590. **"Leero kino kiggweeso" : nga ne gw'oyagala atabadde.** (cf. **Kiggweeso: 2253**) "This is now the end (of joy)" : (you say so) when the one you love has also gone to war. He might be killed in the battle.

2591. **Likaliridde : ng'erigenda mu kiyungu.** The path is well-trodden : like the one that leads to the kitchen. That is so, as long as the wife is there. If she is dead, or has run away, the presence of cobwebs shows it.

2592. "**Limpadde envuunyuula**" : **ng'olya ku ddene**. "(The generous helping of ttooke) has given me a chance to satisfy my ravenous appetite" : (so you say) when you eat from a big helping.

2593. **Limpe ndyase! (eggumba)** (The insolent child says) "Give me the bone, let me break it" (to suck out the marrow). As if a child could do that better than an adult! The child wants the rest of the meat on the bone.

2594. "**Linda buwere**" : **akuzimbiriza endwadde**. "Wait till the pain is over" : (one saying so) prolongs your sickness. He prevents you from getting the remedy in time.

2595. "**Linda buwere**" : **yawanguza Buvuma**. "Wait till all the miserable lame fellows are there" : that brought the Buvuma- island under domination (of the Baganda). The Baganda, under Mulangira Kayemba, attacked Buvuma. Each warrior, stepping out of the boat (canoe), stood on one foot. The Bavuma thought that they were all lame and let them all land. That gave the Baganda a chance to attack in full strength and to beat the Bavuma. - Underestimating the danger is courting disaster. "A stitch in time saves nine". "Prevention is better than

cure". "An ounce of prevention is better than a pound of cure".

2596. "**Linda buzibe, tukwane abawala**" : nga mugenge! "Wait till it is dark and let us have fun with the girls" : (one who says so) must be a leper! A leper has no chance in daytime.

2597. "**Linda ekijja**" : ow'obusa alinda lubale. "Wait for another time (kiseera) to come" (says the unmarried woman to her suitor, because she does not want to get married yet) : and the girl waits for blows on her head (musango, illegitimate child etc.).

2598. "**Linda kiggweeyo**" : afumita mukira. (cf. **Kirinde kiggweeyo: 2329**) "Wait till the animal (kisolo) comes out properly (is fully visible)" : (so you advise the hunter and) he spears the tail-end. "Strike whilst the iron is hot!" - Do not let your chances slip by.

2599. "**Lindalindako**" : akuguza ebibbe. (One who says to you) "Wait a little" : wants you to buy stolen things. He wants uncomfortable witnesses first to disappear.

2600. **Liiso ly'omukulu** : awaddugala we walaba. (cf. **Eriiso: 1779**)

2601. **Itemwa mukulu : nga tibannabagoba. (cf. Kkubo itemwa: 2408)** The path (kkubo) is first trodden by the master : (but they say so only) as long as they are not followed by the enemies (otherwise each one wants to be the first).

2602. **Loota aloota olumbe : aloota ky'aliraba. (cf. Aloataloota: 0382) .**

2603. **"Lubaale agoba nsonga" : nga takuttidde wuwo. (cf. Lumututte: 2646)** "The spirit has a right (to kill)" : (thus you speak) if he did not kill one of yours. People will always take the part of (defend) their own flesh and blood.

2604. **Lubaale aliirana.** The lubaale (or witch doctor) profits either way (he takes his fee, wether the sick person dies or recovers).

2605. **Lubaale maliba : bull afuluma alyambala bubwe.** The idea of God (religion) is like skins : each one (every mortal) will adopt his own Each one chooses that religion he considers the right one for him. The Supreme Being is honoured in different ways. –

2606. **Lubaale, mbeera : nga n'embiro kw'otadde**



(= **ng'otaddeko n'embiro**). (cf. **Ka- tonda, mbeera:** 2201) Spirit (heaven), help me! : (you have a right to expect help) if you exert your- self. Engl. "God helps those who help themselves". "Trust in God and keep your powder dry". French "Aide-toi! et le Ciel t'aidera". Germ. "Hilf dir selbst, so hilft dir Gott". Dutch "Help U self, zo helpe U God".

2607. **Lubaale taba nda : lw'abanula lw'azaala.**  
The sky is not (like) the womb of a woman : when it is pregnant (with rain) it brings forth at once.

2608. **Lubaale w'ekiswa : talagwamu lunwe (= nnantalagwamu lunwe).** The spirit of an anthill : is not pointed at with the (stretched-out) fore-finger. Otherwise the ants won't fly. The openings of the anthill (amaaso) may be pointed at only with the curved fore-finger or with the thumb.

2609. **Lubaale w'omulamu (= w'obulamu) : tasamirirwa.** The lubaale of a living person is not overpowered (by another person). Each person was supposed to have his (her) own lubaale. One trying to do harm to his neighbour by inciting the respective lubaale against each other, tries in vain.

2610. **"Lubaale yambikkako akasubi" : nga ne we yeekweka wadi wagumu (= nga yeekweka mu**

**kikulu).** (cf. **Lubaale mbeera: 2606**) "The spirit has covered me with a little grass" : (one can say so) if he has also taken refuge in a strong place (safe hiding place).

**2611. Lubuto kyoto : alusennyera enku y'akoowa.** (cf. **Olubuto kyoto: 3946**) The stomach is like a fireplace : the one who has to collect fire-wood for it, gets tired.

**2612. Lubuto : lugwana kulya.** (cf. **Olubuto lugwana: 3947**)

**2613. Lubwa lukovvu onyoomera mu kyoto : naye bwe lutuuka ku nsiko nga luwera nnemba.** You despise a miserable dog, when it lies near the fire : but when it reaches the wilds, it makes a brave show (is tireless in hunting). Underestimating apparently insignificant people!

**2614. Luganda kulya : olugenda enjala terudda.** (cf. **Oluganda kulya: 3951**)

**2615. Luganda luva ku kkubo.** (cf. **Oluganda luva: 3952**)

**2616. Luganda lwala mukwano.** (cf. **Oluganda lwala: 3953**)

2617. **Luganda lwa mbwa : lulamusa na mannyo.**  
Relationship of dogs : is shown by greeting with the teeth (because they cannot talk). Duta: It does not come from the heart..

2618. **Luganda nkovu : teggwa ku mubiri. (cf. Oluganda nkovu: 3954).**

2619. **Lugoma lukadde : eyalumanyako y'aluggyako endere.** A poor old drum : a man who knows its good qualities, takes the (broken) strings off it and puts new ones on. Respectful treatment of old people and things! .

2620. **Lugudde ku Munyolo : Abaganda baseke (= beesekere).** When trouble has befallen a Munyolo : the Baganda rejoice. Old enmity between the two peoples! Malicious joy at the misfortune of others.

2621 **"Lugumira enjala" : era ng'aliko k'asuddemu.** "(The poor old person) is bearing it patiently (hunger, want)" : (so one commiserates with a poor man) even when he has eaten something.

2622. **Lugwana kulya. (cf. Olubuto lugwana: 3947)**

2623. **Lukadde yalulaba - - (cf. Olukadde eyalumanyanga: 3961).**

2624. **Lukande lwa nnyoko : lukira olwa muka-kitaawo olulime.** The uncultivated land of your own mother : is worth more than the cultivated plot of (another) wife of your father.

2625. **Lukka ennyanja : teruleka nkanga.** On going down to the lake : one does not leave behind the fish-basket. Foresight! Provident care!

2626. **Lukoma nnantawetwa.** The stem of the lukindu-palm : cannot be bent (even the young stems). Obstinacy, stubbornness of people. "Muntu mukakanyavu!.

2627. **Lukuba eggu : ne luleka omuzima. (olumbe) (cf. Lumbe lukuba: 2639) .**

2628. **Lukuba empanga : lulekera ensenyi okutaataagana. (olumbe)** When death strikes the cock : it leaves the hens in confusion. "Strike the shepherd, and the sheep will be scattered"

2629. **Lukuba emyali : ne lutakuba azibumba. (cf. Babika anzirako: 0767)** Death strikes the (unfinished) pots and spares the potter.

2630. **Lukuba lwa liiso : ng'ennyindo erira. (cf.**

**Olukuba Waliiso: 3965).**

2631. **Lukuggya we bajjula : ne lukutwala we basaaniika. (lubwa)** Misfortune takes you from a place where they dish up the food, and brings you to where they still cover it for cooking. "To fall between two stools".

2632. **Lukwegombya (= nze Lukwegombya).** (I am) "Death makes you covet". Lament of a widow who looks with envy on other women still possessing their husbands.

2633. **Lukyakamwa terugalulirwa mbazzi.** (lute) An old cow that still can be milked is not threatened with the axe. They do not think of killing it. - What is still useful, should not be destroyed.

2634. **Luliko omwenge : terubula akubagiza. (olumbe)** Where there is beer at the mourning-rites : a consoler is not lacking. A rich man has many "friends".

2635. **"Lulina amaddu" : nga lusse muganda we. (olumbe)** "Death is a passionate killer" : (so one says) if it has killed a relation (brother or sister).

2636. **Lulina amattire : buli omu afa lulwe.**

**(olumbe) (cf. Lumututte: 2646)** Death has (many) ways of killing : each one dies his own way. So one says hearing about the death of a stranger. P.

**2637. Luma ggumba, amazzi gawole.** Gnaw the bone and let the broth cool down! Stands for "keep quiet and let me explain first!".

**2638. Lummanyimmanyi - - (cf. Ohmunanyimmanyi: 3984)**

**2639. Lumbe lukuba eggu ne luleka omuzima.** Death strikes the unripe fruit (of the muwafu tree) and leaves the ripe one alone. Death does not spare the young.

**2640. Lumbe musolo. (cf. Olumbe: 3979)**

**2641. Lumonde akuza amatooke.** Potatoes prepare the soil for bananas. Before planting a lusuku one plants potatoes on the plot..

**2642. "Lumonde awubira" : ng'alabye mwannyina.** "The (sweet) potato hides itself" (i.e. there will one or another potato still be found in the old potato-plot) : (says a woman) who sees her sister coming for a visit (and she goes and digs it up). If it was another visitor, she would not do that.

Preferential treatment. Rowl.

**2643. Lumonde omunene : yalwanya omukomazi.**

The big potato made the barkcloth-maker fight (with his wife). She gave the biggest potato to her child instead of her husband, who came home from work tired and hungry.

**2644. Lumonde mukalubo : akuba ekikwa.** Tough (underdone) potatoes : bring bad luck (a hungry stomach)..

**2645. Lumoonyere : ng'omulere gwa Ssuuna.** (cf. Mulere gwa Ssuuna: 2884) An interminably repeated saying (song, never ending talk) : like the flute of Ssuuna.

**2646. Lumututte : ekingi bantu. (olumbe)** Death has taken him : (somebody not much concerned about the person) answers: "Ah well, many people have died (since Adam and Eve)".

**2647. Lunaanoba : terubula ntondo. (lukazi)** The woman who intends to leave you : is sure to complain about something. Her complaints are: you give me nothing; my relations get nothing, when they come on a visit etc. - Applied to a person trying to justify a wrong action.

2648. **Lunatta omulwadde : nze nduwuuta.** The sickness will kill the patient : and I suck it in. From me, the mujjanjabi, they expect all the information regarding his death. Other version: - - and I contract it myself (by eating what the sick person left over).

2649. **Lunaayabira emmanga : nga y'ekira oluganda (= nga y'esinga oluganda).** The finishing of the mourning-rites will be held in the other village : (so is the decision of the responsible persons), if in that village there is a person who is a closer relation.

2650. **Lunaayabira mitala : nga y'emusinga ekinyumu.** The finishing of the mourning-rites will be held on the next hill : (so they may say) if there greater amusement is to be had.

2651. **"Lungu (Iwungu) luwoome" : y'aluggyako empambo.** "Let the vegetable-marrow plant be sweet (to me)" : (one saying so) gets the seeds out of the fruit (for planting them in his own garden). Let good things multiply themselves..

2652. **Lusala ekyayi : lulekera munyeera okusaasaana (= kutaataagana).** When the plantain-fibre is cut away : it leaves the small ants (that have built in the trunk) scattered. When the owner of the



house dies, his dependents are scattered.

2653. **Lusowaanya. (olumbe)** Sickness sets (people) at variance. It causes suspicion, even among good friends, that somebody has bewitched the sick person..

2654. **Lutimba lukadde : luttira n'awatali ggira.**  
The old hunting net : kills (catches the animal) even where there is no game track. Old methods don't lose their usefulness altogether.

2655. **Lutta akuwagira : nga lukumaze amaanyi.**  
(cf. **Olutta akuwagira: 4006**)

2656. **Lutta embwa : mu lw'ente batuula kitebe.**  
When death kills the dog (nobody takes much notice) : but at the killing of a cow they sit up happily. Also applied to the attitude of people upon a death notice: rich - poor, stranger - relation etc.

2657. **Lutta emyali : ne lutakuba agibumba.**  
(olumbe) (cf. **Lukuba eggu: 2627**) Death strikes the unbaked pots and spares the one who has moulded them. Death kills the children and spares the parents.

2658. **Lutta munno : nti nze muka4ubaale?** When death takes your companion : (you say) I am a prot

of the spirit (i.e. he won't kill me). But the one who died was also a prot of his spirit. That will not save you.

2659. **"Lutumaze(wo)" : enkokoko asuula (= assa) ku luwe. (cf. Tufudde tuwedde: 5100)** "Death has finished off all of us" (one may say, including himself) : and still he puts the chicken on the roost (to have it in the future).

2660. **"Luvudde ku ki?" : y'akuza omusango. (luyombo)** "How did the quarrel come about?" : (one who asks that question) makes the quarrel into a court case.

2661. **Luwambya : y'awambira abaguzi. (cf. Muwambi si muguzi: 2964)** Luwambya (i.e. a person who wants things reserved for him till he comes again and pays) : reserves them for (other) buyers (who pay there and then). Luwambya is a proper name. - If he is not able to pay, the things will be sold to real buyers.

2662. **Luwanga lwa mbwa : balunyoomera (= onyoomera) mu kyoto. (cf. Lubwa lukovvu: 2613)** They are not afraid of the skull (teeth) of the dog, when it sleeps at the fire- place. But when it shows its teeth to you in the wilds, you are afraid. Don't

judge by appearances! - "Let sleeping dogs lie".

**2663. Luweddemu abakubagiza : musigadde bannyini lumbe.** When the mourners (consolers) have all gone away from the burial : the bereaved ones are left to their sorrow..

**2664. Luyindi : nnantaliibwa nkagga. (cf. Oluyindi: 4014)** The small bean : is uneatable, when green. Luyindi is a proper name.

**2665. Luyitaayita lukira - - (cf. Oluyitaayita: 4015)**

**2666. Luyungudde emmandwa amaziga. (olumbe)**  
A general calamity reduces even a witchdoctor (lubaale-man) to tears. A mmandwa is considered as a man without feelings. So, if he weeps, the calamity must be great.

**2667. Luzigo lwa mumanye : bw'osanga bw'otyaba.** The small firewood belonging to a man whom you know (who cut down a tree) : you gather when you find it. A stranger might object.

**2668. Lw'abaaga : lw'afuna munywanyi we.** When the poor man kills an animal : he easily finds a friend (but not a disinterested one). Cupboard-love!

2669. **"Lwa gonja teruggwe?" : nga y'afunye ekyengabo.** (cf. Ogwa gonja: 3579)

2670. **"Lwakya kutta bantu" : nga gw'asikidde mugagga. (olunaku)** "The day came to kill people" : (says) the heir of a rich man. An expression to hide his satisfaction.

2671. **Lwa mulungi : teruggwa ttenda (= matenda). (olumbe)** The mourning rites of a good person : are praised a long time.

2672. **Maddu ga ddenge : ofuuwa bw'okomba.** There is passion in blowing a whistle (horn) : you bow, whilst you are licking. You should do both things separately. One job at a time.

2673. **Maddu tigaggwaako mulamu.** The longings of a living being never come to an end.

2674. **Madongo asanyuse : nga ku musu kw'alaba.** **Madongo** (name for a dog) is happy : when he spots an edible rat. Said of things which are habitually welcome.

2675. **Mafuta ga nte : gava mu nte ne gadda mu ddiba.** The fat of the cow : comes from the cow and goes back into the hide of the cow (in tanning). Said

of the circulation of goods (money) amongst the people.

**2676. Mafumu ogabuulira eyali agalwanyeekeo.**

You can speak about spears only with a man who has fought with them. Speak with people only about subjects they can understand.

**2677. Magezi amaggye ku bugenyi : gaakubya Wakayima ku mutwe. (cf. Kawakuzi awakula: 2211; cf. Mbuukire baaba w'abuukidde: 2746)**

What Mr. Hare learned when on a visit at Mr. Elephant's, brought blows on his head. Cf. the fable of "Wakayima ne Wanjovu" (Muloboza I.No.6)! Muloboza I.

**2678. Magezi g'atagenze : "kaakano baziruma ebirenge" (= ebinuulo).** (cf. Ataluta-mbudde, nti kaakano: 0605) This is what the one, who remained at home, imagines : "Now they are gnawing the lez.laones of the goat". Those who went visiting are enjoying the mbaga and I am sucking my thumbs.

**2679. Magezi g'omu : gaakisa Bigambo ku kkubo. (cf. Amagezi g'omu: 0400)** The wisdom of one : made Bigambo hide himself next to the road. Bigambo was a blind man. When the soldiers of the king came to catch people to be killed, all ran away;

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but Bigambo sat down somewhere near the road and thought they would not see him, because he did not see them. Do not trust your own judgement only!

**2680. Magezi muliro : bwe gukuggwaako ogunona wa munno. (cf. Amagezi muliro: 0406)**

**2681. Magezi ntakke - - (cf. Amagezi ntakke: 0408)**

**2682. Magoma gavugira aliwo. (cf. Abantu magoma: 0057)**

**2683. Magulu ga ntungo : gasigala mu ssibiro.** The stalks of semsem : remain in the place, where it was hung up for drying. They were treasured, as long as they carried the seed; after threshing they are considered rubbish. —

**2684. Majja-nkunene : ng'enswa egoba ennyonyi. Marvellous! (= oli wa kitalo) :** like a flying ant following up the birds. You would expect the opposite. Reckless undertaking!

**2685. Makoomi ga mwaka : n'omunafu akuma.** Even a lazy person burns the rubbish (on the field) during the planting-season. Expression used to tease a lazy woman; same as "Olimala ddi?".

2686. **Makulane : ng'emmese esula omw'omunafu.** Just the same : as with the mouse that dwells with the poor man. When the man goes out for food, the mouse also goes out; when he comes back with food, the mouse brings grass for the nest. ("Makulane" is of Arabic origin.)

2687. **Makunale : ng'entanda eriko ekibya (or nva).** A strange thing : like a bedstead on which there is a bowl (with vegetables). That is the wrong place to put it.

2688. **"Mala okulya" : ava ku mmindi ya taba.** "Eat first" : (one who says so) omits to offer a smoke (to the guest). To offer a pipe (before the meal) is taken as a sign of welcome.

2689. **"Mala okulya" : enjuba temulinda.** (If they tell a man) "Eat first" (before you go) : the sun does not wait for him. It will be dark before he reaches home.

2690. **"Mala okulya" : takubuulira kiri ku mmere.** (He who says to you) "Eat first" : does not tell you about the additional dishes (to whet your appetite).

2691. **"Mala okulya" : bw'ovaawo ye agamba, nti**

**"abadde amira ebitole".** (One who says to you)  
 "Eat first" : when you leave, he says (to the others)  
 "But that fellow swallows lumps of matooke!"

2692. **"Mala okulya" : ye akugeyera emmere.**  
 (One who says to you) "Eat first" : talks about your  
 ravenous appetite.

2693. **Malizi masajja : galira gavuumira (= gavuuvuuma).** The sobbing (wailing) of men : is  
 wailing like rumbling talk (not like that of women,  
 who shriek their laments).

2694. **Maluulu ga kyalo : tegakusuuza bbuzi lyo.**  
 An alarm raised in the village : does not make you  
 neglect your goat. Not all follow the alarm (the blind,  
 the lame, those afraid of their property).

2695. **Malya-nkolo : tegalagaana.** Eating "enkolo"  
 (famine-food) does not find understanding (with  
 eating plenty). Rich and poor live next to each other.  
 Futility of the communistic "paradise"?

2696. **Maamu, maamu : gye migogo.** The greeting  
 "Maamu-maamu" : means bananas (i.e. a meal for  
 the visitor .

2697. **Mannyangwa : nga lumonde ow'omu**



**kibanja.** (cf. **Nnantalabikalabika: 3277**) Wonderful (unusual) things : as potatoes on a deserted homestead. You might find there gourd vine or maize, but not lumonde.

**2698. Maanyi ga nnabugi : gamukubya akyali muto.** (cf. **Amaanyi ga nnabugi: 0438**)

**2699. Maanyi ga tulo : gava ku lukokola; bw'otofunyako tiweebaka.** Sound sleep comes from the elbow; if you don't fold it (and put your hand under your head), you won't sleep well.

**2700. Manyiira ku mwoyo : ng'endeku ey'obulago.** Keep it to yourself : like the calabash with the long neck. You cannot see whether there is beer in it.

**2701. Masannanzira : gatta omubuuza n'omubuuzibwa.** Crossroads kill the one who greets and the one who is greeted. Both might be taken by the executioners of the king or killed by enemies or killed by accident, whilst obstructing the road.

**2702. "Masappanzira gatutabye" : tatta wa ggwanga.** (cf. **Gatutabye: 1904**)

**2703. Masavu ga npaana : gasaala gakka kibira.**

**(cf. Amasavu g'ennaana: 0445)** The fat of the hornbill is sizzling, when flying down to the forest. The descending hornbill makes a sound as if fat was being fried.

**2704. Masenge ga muyiisa : tegaggwaamu mwenge. (cf. Ebisenge: 1189)** In the rooms of a brewer there is always beer (namely for his friends). The rich man also reserves his money for his friends.

**2705. Maseeneeko : ng'okugulu kw'ejjenje. (cf. Oli mugabi: 3902)** Temporarily attached : like the leg of a cricket. It comes off by just touching.

**2706. Masika ngabo : tigalema. (cf. Amasika: 0449)**

**2707. Maaso amati : galamusa nnyinimu. (cf. Amaaso: 0452)**

**2708. Maaso g'enjala : gatuukira mu lusuku. (cf. Amaaso g'enjala: 0458)**

**2709. Maaso mabi : tegayiwa tato. (cf. Katono ko: 2205)** An ugly face : does not prevent you from sleeping.

**2710. Maaso matono : gasinga ebitangalijja.** Small

eyes : are worth more than things that glitter. "Not all is gold that glitters". Quality is better than quantity..

**2711. Matankane : ng'empale y'omuseveni; mpanvu si mpanvu, nnyimpi si nnyimpi.** Doubtful (uncertain) : as the trousers of a 7th-army-man; they are long, but not long enough, they are short, but not short enough.

**2712. Mateerero : nti enkoko yange ebiika mu kyalo.** Rash judgement : (to say) my hen is laying eggs in the village. Can you judge that by its breast?

**2713. Matole manene : teganyaga nnyini mwana.** Big lumps (of ttooke) will not alienate the child from its mother. The natural love of the child towards its mother is not overcome by material attractions.

**2714. Matu ga mubaazi : gawulira kya "mbwa etwala ennyama yo"; omusaba takuwa.** The ears of a butcher : hear (if you tell him) "The dog is stealing your meat"; but if you ask him for a piece of meat, he does not give it. French "Il n'est pire sourd que qui ne veut entendre". Convenient deafness.

**2715. Matu tegasula njala.** The ears don't suffer hunger. They are always open. The day does not pass without hearing something.

2716. **Mavi ga mukulu : tigafukaamirira bwereere.** Gray hairs (old people) do not like to kneel without reason. One should not easily refuse the request of old people. "Mavi ga mukulu" is the name of a herb.

2717. **Mavumirizi : tegatta gwe beeyana ennyo.** (cf. **Bikongoolo: 0959**) Maledictions do not kill the one they speak evil of.

2718. **Mawaggali : ng'eryambe ezziba. (also: Okikinadde : ng'eryambe ezziba.)** Stuck-up-manners : like a (big) Baziba knife. The cutting edge of the Baziba knife is curved backwards. - Used for stubborn- ness, conceit.

2719. **Mawolu tegatta ntamu.** Cold food does not break the cooking pot. "Ntamu" stands for "meal". Having cold food does not prevent one from cooking a fresh meal.

2720. **Mayanja assa bigere Lukumbi : ng'omutwe guli Sseguku.** The river Mayanja has its feet (at Lukumbi), whilst its head (source) is at Sseguku (Kyaddondo). The Mayanja Kato has its source at Sseguku and becomes a rapid river at Luku- mbi. There it is called Mayanja ow'Olusenke.

2721. **Mayirikiti gatikkira kwa mwaka. (cf. Leka kunyoomera kiyirikiti: 2589)** The "kiyirikiti"-tree puts on its bloom in the sowing season.

2722. **Maziga ga mmese : gajja na kamasu.** The tears of the rat come, when it is caught in the trap. Belated sorrow.

2723. **Maziga ga musota : gajja na muggo.** The tears of a snake : come with the stick. When the snake is beaten. The snake does not hear ("listen"). Belated sorrow!

2724. **Maziribano : ng'omubi awonga; nti "ekibi kigwana wala".** A complicated mess : as when an ugly man goes to bring an offering to the lubaale; (he says) "may the evil go away from me". Reply: but where should the lubaale then throw you (as you are so ugly)? –

2725. **Mazzi masabe : tegaloga (= tegamala) nnyonta.** Water obtained by begging : does not quench the thirst. Begging does not make one rich, but work and personal effort. Do the work yourself and then you know that it is done.

2726. **Mazzi matono : enkulu esooka okunywa. (cf. Amazzi amatono: 0476)**

**2727. Mbadde mpoza ogw'embwa : ng'endiga erinnya ennyumba. (cf. Babadde ba- woza: 0766)**

**2728. Mbadde njagaliza embazzi : kibuyaga asudde. (cf. Ky'oyagaliza embazzi: 2579) .**

**2729. "Mbadde nnalwemanya" : ng'omunafu (= omukadde) atabaaza embazzi. (cf.**

**Nnalwemanyidde: 3225)** I used to be well prepared (good at fighting) : (answer) probably like the weak old man (who said so, because) he went to the war (lutabaalo) with an axe (and whenever the warriors brought booty, they called him to kill the cows and he got the neck-portions (hump) of them).

**2730. "Mbayiyyira ndya" : agabira w'ebweru; ng'ab'omu nju basula njala. (cf. Anaa- seera owuwe: 0507)** "I pour food on them (I treat my guests lavishly)" : (a man saying so) gives to an outsider, whilst the members of his household go to bed hungry.

**2731. Mbeera n'abiri : ne nnannyini nkoko nandimuleese. (cf. Weenyumiriza ng'olugunju: 5304)** If I had two eyes (says the one-eyed person) : I should have brought the owner of the chicken also. Bragging of the thief.

2732. **Mbidde ky'ekutuma : togaana.** Where the desire to drink beer sends you you can hardly refuse to go. Irresistible passion.

2733. **"Mbijjukidde" : omuwuulu enswa azimalira ku kiswa (= omuwuulu aziriira ku kiswa).** "I remember things" : (namely that a bachelor has nobody at home to prepare the flying ants) therefore he eats them at the anthill.

2734. **Mbikyusekyuse : enjuba tegwa e Bulemeezi.** Let me turn them over (namely the things spread in the sun for drying) : the sun does not go down in the direction of Bulemeezi. So say the people South or West of Bulemeezi. - It is still time..

2734a. **Mbiro ntono : zikira okwekweka (= okwekisa).** (Running away) slowly : is better than hiding oneself. They will find you.,

2735. **"Mboneredde" : 1) ali ku nkoomi; 2) tata muze; 3) y'amala abikola.** "I am sorry" : 1) (says the sorcerer) when he is at the stake (to be burnt); 2) (says the evildoer) but he does not give up his evil desires; 3) (says the disobedient child) but at once it does it again. No genuine sorrow!

**2736. Mboozi ensuulane - - (cf. Emboozi ensuulane: 1488)**

**2737. Mbuga ekwagala : ekira emitego gyonna.**

The chief's place, where you are a favourite, is better than all the traps. If you are a hunter, you might be able to trap many animals; but a favourite of the chief is better off.

**2738. Mbuga ekwagala : ekuzimbya ku lwazi. (cf. Mwami akwagala: 2982)** The place of a chief who likes you (where you are a favourite) : attracts you to build on rock (unfertile ground).

**2739. Mbuga eramula.** The chief's place settles matters (disputes, cases).

**2740. Mbuga teba lusuubo.** The chief's place is no lusuubo (a food parcel suspended on a string in the hut, to protect the food from rats). It is no charitable institution.

**2741. Mbuga teba mmanga.** The chief's place is not in a backward place. It is situated on a prominent spot; therefore they say anywhere: "tugende engulu ew'omwami"..

**2742. Mbuga terimba.** The chief's place is not



supposed to tell lies..

**2743. Mbuga tesiibulwa. (cf. Embuga tesiibulwa: 1495).**

**2744. Mbuggubuggu : ng'amazzi g'ekiryo.** A clever (marvellous) thing (or person) : like the water in the leafstalk (petiole) of the vegetable-plant. There is no opening, where the water could have entered and still the water flows out, when the stalk is broken.

**2745. Mbugo mbi : zinyoomerwa ku katale.** Bad barkcloth is not appreciated in the market place. In public a man shows his best..

**2746. Mbuukire baaba w'abuukidde : kwe kumenyeka. (or: Mbuukire munnange w'abuukidde : ogwa mu bunny (= mu ntubiro).)** (cf. Okwerinda si buti: 3845) "Let me jump, where my friend has jumped" : means breaking one's bones. What one can do, not everybody can do.

**2747. Mbuzi ekogga : nnyiniyo n'agisanga. (cf. Embuzi ekogga: 1502)**

**2748. Mbuzi lw'efa : lwe bamanya nnyiniyo. (cf. Ente ensibe: 1761)**

2749. **Mbuzi mulanga : amaziga bule.** A goat crying without tears. It shouts (wails) only and gives you nothing, not even tears.

2750. **Mbuzi nzadde - - (cf. Embuzi enzadde: 1503)**

2751. **Mbwa ekira ente.** A dog is more useful than a cow. Because it hunts, watches, announces even the death of his master.

2752. **Mbwa etta na muyimbi.** The dog kills even the singer. Whilst the master sings, his dog roams about and steals food, and the people hold the singer responsible. Referring to the responsibility of parents, masters etc. for the misdeeds of their children.

2753. **Mbwa na ngo. (or: Wambwa ne Wango.)** Dogs and leopards. Referring to the enmity between dogs and leopards. "Like cats and dogs".

2754. **Mbwa nnyingi : ziwubya omusu. (cf. Embwa ennyingi:**

2755. **Mbwa ya kkoligo : eruma agisemberedde.** A dog that is tied up : bites the one who comes near it.

2756. **Mbwa yange tebbba : ng'eyise ku lwa taaba.** (cf. **Embwa yange: 1513**) .

2757. **Mbwa zaafa : amagunju gayinaayina.** (cf. **Bubulwa mbwa: 0993**) (When) the dogs have died : the weasels rejoice (become the masters). Engl. "When the cat's away the mice are at play".

2758. **Mikono ffeeza.** The work of the hands is money.

2759. **Mimwa etoloba : ng'ageya bwe bajja.** A chatterbox (whose lips have no rest) : talks uncharitably about anybody who comes.

2760. **Mirembe gye giseguza.** (cf. **Mirembe ngalo:** Times bring changes.

2761. **Mirembe ngalo : buli oguddawo gukira gunnaagwo.** (cf. **Emirembe ngalo: 1519**) The times are like the fingers : each subsequent one is different (longer or shorter) from its neighbour.

2762. **Mirimu gya mu ttoggo : gikooya buli omu.** The work of the rainy season (March-April-May) makes everybody tired. Because everyone is in the field.

2763. **Miti gy'amayuuni : basimba bayegekereza; bwe gikula ne gyesimba.** When they put the arum-lily plants into the ground : they have to support them; when they have taken root, they stand erect. The high position and honour of men often had humble beginnings.

2764. **Mivule giwaatula.** The movule-trees burst into new leaf. Not all is dead that seems so.

2765. **Mizimbo teekale. (cf. Nnawalubwa: 3287)**  
There is no luck in houses. Expression used by people who are haunted by bad luck; everything they possess they lose; everything they try is a failure.

2766. **"Mmaali yatokomoka" : agula nsuwa.** One says, "My things are destroyed" : and then he buys a waterpot (as if that could not be destroyed). Said of buying useless things.

2767. **Mmandwa lwe bagisingira - - (cf. Emmandwa lwe: 1526)**

2768. **Mmandwa mbi : evumaganya agisamirira.**  
A bad lubaale-priest (medium) : brings abuse upon himself by the person who comes to consult him.

2769. **Mmanya nnenda : nti abalenzi kaakano**

**bazizza.** If I had known that, I should have gone (to war) too (says one who has remained at home) : because now the boys bring them (i.e. many cows) back. Belated sorrow!

2770 ."**Mmanyi byonna**" : **bbaluwa ebuna kyalo.** (One who says) "I know all" (Mr. Know-all) is like a letter going round in the village.

2771. **Mmeeme eteebuuza : efubutula eggambo.** A heart that does not reflect : will speak a thoughtless word.

2772.**Mmeeme katale.** (cf. **Tekiwoomera: 5021; cf. Emmeeme katale: 1533**) The heart of man is like the market place. On the market one buys what pleases him. Engl. "There is no accounting for tastes".

2773. **Mmeeme ya munno ky'eyagala, naawe ky'oyagala : nga mwagalana.** What the heart of your friend desires, you also desire : if you love each other.

2774. **Mmeeme y'omukulu : esirikira bingi.** (cf. **Emmeeme y'omukulu: 1535**)

2775. **Mmeeme y'omutambuze : erumwa amadda.** (cf. **Emmeeme y'omutambuze: 1536**)

**2776. Mmere egulwa : kwe kugikolera**

**ekisaakaate.** Food must be paid for : the tenant has to go to the chief's place to put up the enclosure (and other work), in order to be left in peace on his own kibanja. If he does not work for the chief, he will be in trouble.

**2777. "Mmere eyala mbuga" : ye akozza omwami.**

(One who says) "There is plenty of food in the chief's place" : starves the chief. The chief tries to satisfy his people and might have nothing left for himself. - The mbuga is not a charitable institution!

**2778. Mmere mbi : terumya njala.**

Food of inferior quality (muwogo, bulo etc.) does not leave you hungry. If you have no better, you will get your fill with that. - Also used to express thanks for something small.

**2779. "Mmere yange enfudde ki?" : ye akuyita**

**kaliira.** "Why have I to lose my food?" (says the woman about the unwelcome visitor) : she calls you a glutton (who has come only to eat).

**2780. "Mmoneredde" : tata muze.**

(Even if one says) "I am sorry for it" : he does not alter his inclination.

2781. **Mmuguddeko ekiyiifuyiifu : omugole ky'agwa mu nkyakya. (cf. Amuguddeko: 0482)** I pounced on him : as the young wife falls on the cracks in her husband's feet.

2782. **Mmuteekerawo okugulu.** I put my leg down for him (i.e. I stand for him, I vouch for his innocence).

2783. **Mmwanyi emu - - (cf. Emmwanyi emu: 1548)**

2784. **Mmwanyi gye weesiga - - (cf. Emmwanyi gye weesiga: 1549)**

2785. **Mpa alwogerako. (olumbe)** Nobody speaks (well) about death. It harms everybody.

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2786. **Mpaka nnyingi : zikubya mukyawwe. (cf. Empaka ennemeremu: 1555)**

2787. **Mpa kitakuusa : olusanja lubabula olulagala.** There is nothing that could not be treacherous : the dry banana-leaf sings the green one (although they are of the same mother). "How faithless all men are!"

2788. **Mpa kikula kiwooma : wabula ettooke; ne**

**bwe lyengera bw'olirya liba ddungi.** (cf. Obukadde buwoomya ki: 3428) There is nothing old that is still sweet : except banana; also when it is ripe and you eat it, it is good.

**2789. Mpalakitale : ng'eddiba ly'emmere. (cf. Oli mpalakitale: 3899)** A difficult (stubborn) fellow : as stubborn as a (dry) skin on which they eat. It is always rolled up after the meal and therefore the edges will always turn up and have to be kept down with the knees.

**2790. Mpa magombe gazza : ng'embuzi eruma w'esula.** The underworld gives nothing back : as it is with the goat that bites off the shelter, where it spends the night. If it runs away, it will be eaten by the leopard; if it stays it will be eaten by the owner.

**2791. Mpande emu : eyiwa ekisero.** One nut : pours out the (contents of the) basket. If one nut falls out of the basket on your head and you stoop down to pick it up, you might upset the whole basket. - Don't stand upon trifles, losing sight of big things! Engl. "Penny-wise : pound-foolish". The individual is sometimes the cause for the suffering of the community.

**2792. Mpa-nkuwange.** Come here, I'll put a handle into you! Addressing a hoe which has lost its handle.



- "Mpankuwange" is the name of a rocky unfertile place.

**2793. Mpaawo atabukuttira : ne nnyazaala wo abukuttira. (bufumbo)** There is nobody who could not destroy your marriage : even your mother-in-law can.

**2794. Mpaawo atagukuttira : ne nnyoko agutta. (mukwano)** There is nobody who could not kill your friendship : even your mother can.

**2795. Mpaawo kitakya : n'omusulo ku nsiko gukya.** There is nothing that does not come to an end : even the dew on uncultivated land dries up. Used as general consolation in trouble.

**2796. Mpaawo magombe gazza - - (cf. Mpa magombe: 2790)**

**2797. Mpera tekwatera bigere : tekimulobera kudduka.** A demonstration of prowess does not (necessarily) include the legs : it does not prevent him from running away (when it comes to the proper fight).

**2798. Mperese : efa waaboyo mirembe.** A child given to somebody else to be brought up, dies in

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peace only at home. But if it dies at the home of the guardians, there will be trouble (suspensions, accusations).

2799. "**Mpeeska ka mwana**" : **ye mpeeska mbi**. "I am forging a knife (akambe) for the child" : (that means) it is bad workman-ship. It does not matter very much, as the knife is only a toy for the child.

2800. **Mpiima teseera : omwoyo gwe guseera (or: mugabi ye aseera)**. It is not the knife that is cheating (in cutting the meat) : but the spirit (the divider, the man) is cheating.

2801. **Mpola : amaanyi tigalya**. Gently! : with force you achieve nothing. Dutch "Bedaard aan, niets met geweld". Germ. "Gewalt wird nicht alt".

2802. **Mpolampola : eyiisa obusera. (cf. Bbugubugu: 0937; cf. Akwata mpola: 0339)**  
Slowly, slowly : cooks the pap (pudding).  
"Moderation is best".

2803. "**Mponga kyoya**". "I sacrifice a feather" (i.e. that is all that I have). A poor man, who has been told to sacrifice a hen to the lubaale, says so, because he has no hen..

2804. **Mpulira byogere : ng'engalabi ya Nnyanzi.** I hear what is said : like the drum-beat of Nnyanzi. Nnyanzi is the head of the ssiga lya mbogo. Their drum-beat is "mpulira byo- gere". Lat. "Relata refero".

2805. **Mpulukutu za musota : ziwulira na muggo.** (= **Mputtululu - -**) The ears of a snake : listen to a stick. Stubbornness is not overcome with sweet words.

2806. **Mpungu : kkubira ball (= ekubira bali).** The eagle is a killer for others (kills for others). It lets its prey drop. - Reaping where others have sown..

2807. **Mpunyiwunyi : eramusa (= alamusa) awaggale (= ziramusa).** A simpleton : greets closed doors. He is visiting too often and is not welcome.

2808. **Mubaaga-zibi : abaaga lumu. (cf. Ow'embaaga mbi: 4650)**

2809. **Mu baana abangi (= mu bwana obungi) : timubula azza pnoma (= kalya nnoma).** Amongst many children : there is surely one who will become chief.

2810. **Mubbi : aguza engalo.** A thief pays with his

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(long) fingers. An honest man with his money.

**2811. Mubi azaalwa : ne bw'ozala omulema tomusuula.** (cf. Kibi kyo kisinga: 2237) An ugly child is (also) born : even if you bring forth a lame one, you don't throw it away. Duta 833.

**2812. Mubi azitta : nga balungi balya.** (enswa) Although an ugly person catches the ants : still the beautiful ones eat them. He (or she) is good enough for helping (serving); afterwards they don't worry about him any longer. Rub.C.1544.

**2813. Mubi nga Nsanja.** As bad as Nsanja. Nsanja was a chief of Buzu in Kyaggwe; he lived in the forest and cheated king Mwanga II. with ivory.

**2814. Mu butta : timubula mpulunguse.** In the meal (flour) there are always (unground) lumps. In every good thing there are flaws.

**2815. Mu bwana obungi - - (cf. Mu baana abangi: 2809)**

**2816. Muddo gwa luyiira : n'atalina mbuzi agwegomba.** The green grass that grows after the burning : is looked forward to also by one who has no goat. Good weather for the farmer is also a benefit

for the town's people.

2817. **Muddu akira mukazi.** A slave is of more use than a wife. It was the duty of the slaves to carry the master's goods, when he went to war, and to go with him into battle and into death. A wife does not do that.

2818. **Muddu awulira : y'alya n'omwami ekyenkya. (cf. Omuddu: 4061)** A slave who is obedient : eats his breakfast with his master.

2819. **Muddu awulira : y'awangaaza amatu ge.** A slave who is obedient : gives long life to his ears. If he disobeys, his ears will be cut off.

2820. **Muddu awulira : y'atabaaza engule. (cf. Omuddu: 4061)**

2821. **Muddu lw'abaaga - - (cf. Omuddu lw'abaaga: 4062)**

2822. **Muddu talwewa : aluwa mukama we, nti omwami enkya anaagenda ku kibuga? (lusa)** The slave does not give himself permission for a journey : it is his master who gives it, when the slave asks: Is the master going to town to-morrow?

2823. **Mufumbya-gganda : tabalirira mutyabi (= tabalira basennya, = tasaasira bazaala).** One who uses a big bundle of firewood for cooking : has no consideration for one who has to gather the firewood. One who does not work himself, does not understand how hard it is. Mufumbya- gganda is one of the many titles of the King, and expresses "hardness" or "cruelty". The king used to kill plenty of people, without considering the parents.

2824. **Mugabi tiyeeseera. (cf. Omugabi: 4070)**

2825. **Mugagga alina ebibye : yeeguyibwa.** A rich man possessing his riches : is told pleasant things. Flattery!.

2826 **Muganda w'asula ayonoona. (or: Muganda w'asula.)** Where there is a Muganda there is trouble. Self-reproach! We Baganda are bad! Gram.354.

2827 **Muganga tiyeeanga.** A witchdoctor does not treat himself (goes to another one). Otherwise he might never be sick or die. -

2828. **Mugano gwa nswa : tiguleka mukadde waka (or: mu kyalo). (cf. Omugano: 4079).**

2829. **Muganzi atona bibbe. (cf. Omuganzi: 4080).**

2830. **Muganzi lw'azza : naawe omukyawe lw'ocacanca. (omusango)** When the favourite woman commits a fault : you, the despised one, rejoice. Malicious joy at another person's misfortune.

2831. **Mugenda mulimbagana : nga muli balungi beereere.** You will go on entertaining each other : if all of you are of peaceful mind. But if a quarrelsome, evil-minded person is amongst you, you won't.

2832. **Mugenyi ajja n'essawo lye : tosooka kumugeya.** (cf. Omugenyi ajja n'ensawo: 4085)

2833. **Mugenyi amanya lijja : nga wa nsumika mbi.** If a visitor knows (only) the way (ekukubo) on which he came : he is badly dressed. He does not want to lead, when leaving and says: I don't know the way, because then all those behind him would laugh at him.

2834. **Mugenyi asooka : y'ayita banne emigulungu.** (cf. Omugenyi asooka: 4094) The visitor who came first : calls the following "parasites, spongers".

2835. **Mugenyi tamala zenkana awo.** (cf. Omugenyi tamala: 4114)

2836. **Mugeyi takwaza.** A scandal-monger does not make you richer (akumalamu ekitiibwa).

2837. **Mugezi awubwa : amatu tigawulira vvumbe.** (cf. N'omugezi: 3322) Even a clever man may be mistaken : the ears don't hear a smell. The sense of hearing may be perfect in its own sphere; but it cannot do the work of another sense. Engl. "Let the cobbler stick to his last".

2838. **Muggo oguli - - (cf. Omuggo oguli: 4122)**

2839. **Mugoba taluma ggumba.** An oarsman does not gnaw a bone (because he has to handle the oars). One who has a responsible job, should not busy himself with things distracting him from the work.

2840. **Mugobyia ne mugobyia : basisinkana Kijonjo.** (cf. Engobyia n'engobyia: 1612; cf. Abasa n'abasa: 0063) The rogue and the rogue : met at Kijonjo.

2841. **Mugonza kunyaga : tagonza mbiro?** One who is inclined to rob : is he not also inclined to be quick? If he is not, he will be caught.

2842. **Mugya-ndibu : si ye agimala.** A trouble



bringer : does not take it away. It is easier to cause harm than to make it good again.

**2843. Mujagujagu nga kabwa : tekannazibula nga kasitama.** (cf. Weewulidde bubwa: 5335) A clever lad! Like a little dog : it has not opened its eyes yet, but it sits up.

**2844. Mujogoolikana : ng'abasomosa obuliga.** You make a lot of noise : like people who drive lambs (sheep) across the river.

**2845. Mukaba nga kutu : tekunywa taaba ne kuleeta ebifeetete.** (cf. Kasobeza nga kutu: 2172)

**2846. Mukaba taggya - - (cf. Omukaba: 4133)**

**2847. Mukadde akwatira ku mmere ye. (cf. Omukadde: 4136) .**

**2848. Mukadde tamusuza : y'amutenda eggonjebwa.** (cf. Atamusuza: 0622) One who has never yet lived with an old person : praises him (her) for pleasant manners.

**2849. Mukadde taseka : nga talabise amunyumiza binyuma (= nga tasanze amunyo- nyogera, = nga wabuze amunyonnyogera).** An old man does not

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laugh : if there is nobody to entertain him with interesting (spicy) news (if there is nobody who tickles him).

2850. **"Mukadde wa muno tayomba" : ng'obuziina bwe bw'abuleka bw'abusanga. (cf. Omukadde wa: 4142)**

2851. **"Muka Gita : muka Kasirye" (or: Baka Gita : baka Kasirye).** "Descendant(s) of Jita : descendant(s) of Kasirye". Used as welcome-greeting between the descendants of Jita and Kasirye, the sons of Gunju, head of the butiko-clan (Mawokota - Busiro).

2852. **Muka mufiire : talema kujula.** A widow : will not fail to praise her deceased husband (in the presence of her new husband, he has given me so many clothes etc.).

2853. **"Muka mwana tantya" : ng'azaala mwami.** "My daughter-in-law has no respect for me" : (so complains the husband's mother) if her child is a chief. As a chief's wife she thinks herself superior.

2854. **Muk'omubumbi : aliira mu luggyo.** A potter's wife : eats out of a potsherd. "Shoemakers are the worst shod".

2856. **Muk'omuwuulu : tabaako matu; nti sigasalako?** The (imaginary) wife of a bachelor has no ears; (because he often says: "If such and such a woman were mine) wouldn't I cut her ears off (for infidelity)?"

2857. **Muk'omuwuulu : taba n'abiri. (amatu)** The (imaginary) wife of a bachelor : has not (only) two ears. Because he brags so often about cutting her ears off, that she must have any amount of them.

2858. **Muk'omwavu : talondwa.** A poor man's wife is not looked for except at his home (poverty does not separate the wife from her husband). Or: They do not look for a poor man's wife (to ask anything from her; because she has nothing).

2859. **Mukazi agumira ku nkumbi.** A woman gets strength from her hoe. So says a sickly woman (but industrious), working in spite of her weakness.

2860. **Mukazi muggya : kabugo kakadde; tekabulamu nsekere.** A concubine is like an old barkcloth (blanket) : undoubtedly there will be lice in it. There is always jealousy between the concubines.

2861. **Mukire mukire : ow'enda akira ow'entumbi.**

(also: **Ssenkukirenkukire - -**) Try to be better, always better : a woman with a "lubuto" is worth more than one with dropsy.

2862. **Mukkuto tigusomoka mugga. (cf. Omukkuto: 4173)**

2863. **"Mukoddomi tambula" : ng'embiro mmwembi muzenkanya.** "My brother-in-law (or contestant, friend, opponent) is not getting away from me" : (this statement is true) if both of you are equally quick. Used for any competition in sport, commerce etc. Both are equally strong.

2864. **Mukoloze tafa njala : ng'ali gye batamwagala, nti olukolola ng'amira. (cf. Omukoloze: 4175)** One who coughs, does not die of hunger : if he is where they don't like him, they say: if he coughs (kwekoloza), he "swallows". They make fun of him: he swallows only amalusu!

2865. **"Mukome wano, tweyanguye" : ng'omugenyi anaakyama (= akwatiddwa bubi).** "Now let us hurry, turn back" : says the visitor (who has been accompanied on the road), if he is in a hurry to relieve himself.

2866. **Muka omulamu : tafumbirikika.** As long as

the husband is alive : the wife cannot marry (another). The husband might claim her. - Stolen or robbed things can never be possessed in peace.

2867. **Muka omutabaazi : bw'aleka ekkata si bw'alisanga.** The wife of a warrior (really the warrior himself) : does not find his headpad (enkata = his wife), as he left it. During the absence of the husband the wife misbehaves - dances - men - etc.

2868. **Muka omuzira : bamutwala taliwo.** The wife of a fearless husband : can only be taken away, when he is not at home.

2869. **Mukomye ku njokye : enfumbe timuliddeko.** If you have been able just to roast the meat (and raiders come upon you), the boiled meat is not eaten by you. If you have only just started a thing and you are interrupted, you won't be able to finish.

2870. **Mukuba : olumbe lwamukuba. Mukuba** (proper name) : death has struck him. Play on words!

2871. **Mukulu-atta-maka-ge.** It is the master himself, who destroys his home. "Mukulu-atta-maka-ge" was the name of King Mwanga's kibuga at Mmengo. - Bw'akola obubi, atta maka ge; bw'akola obulungi era alongoosa maka ge.

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2872. "**Mukulu ndimutuma ki?**" : **yeerabira ogw'okumufulumya ebweru ekiro.** "What could I ask my father to do for me?" : a child (being at a loss like that) forgets to ask to be taken out at night.  
 "Ssebo, njagala kugenda bweru".

2873. "**Mukulu ne mukulu munne**" : **nga kwa njala.** "An old man and his old friend" : must help each other in time of famine. If one is in need and knows that his friend has something, he goes to him and uses this saying.

2874. **Mukulu takulira mpya bbiri : endege tezivugira mu mazzi.** (cf. **Omukulu: 4204**) A master does not rule two different homesteads : as the ankle-bells do not ring in the water. Two different domains!

2875. **Mukulu talya nkanja : nga kwa kyengera.** The master does not eat the dregs (of the beer) (as the women and the children do) : if it happens to be the season of plenty.

2876. **Mukulu tava nnyuma - -** (cf. **Omukulu tava: 4205**)

2877. "**Mukulu teyeetikka**" : **amuggya (= amuleetera) bunafu.** (A man who says) "A master

does not carry loads" : becomes lazy.

2878. **Mukulu wo bw'azaala : tokeera nkya** When your elder sister brings forth : you do not go hoeing early next morning.

2879. **Mukungubazi bonna bwe badduka ye ng'asigalawo.** He is a brave man : that holds out, when all the others run away.

2880. **"Mulamu gwe bamianga" : amufumbira gwa luvu.** "It is my brother-in-law, whom they talk evil of" : (says the woman) and cooks for him with ash-salt (she ought to use better salt (ogw'ensero) to show her attachment).

2881. **Mulamu y'afuna.** As long as one is alive : one can get things again. Expression used when one has been robbed of his property.

2882. **Mulangira : tasuulibwa jjinja. (cf. Ekkonkomi ebbi: 1451)** You may not throw stones at a prince. He is protected as the son of the king.

2883. **Mulekere ddala katta-buteme si wa kuta nsiriba.** Stop altogether : the katta-buteme (kind of sedge-grass) does not give up its "nsiriba" (little tubercles at the end of its roots). Referring to stubborn self-willed people. Same as: tajja kuta

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muze!

2884. **Mulere gwa Ssuuna : lumoonnyere.** The flute of king Ssuuna : is being played incessantly. Said of interminably repeated things, sayings, songs. Never stopping.

2885. **Mull bukwata : enkuyege n'enswa. (cf. Muzze bukwata: 2979)** You come piling on top of one another like the worker termite and the flying ants.

2886. **Mulimba asanga mukkiriza. (cf. Omulimba: 4233)**

2887. **Mulimba nga jjembe : liva mu buziizi, nil nva Buvuma. (cf. 01i mukuusa: 3911)** (He is) a liar like a "charm" : it comes from a dark corner (of the house) and lies: I am coming from Buvuma..

2888. **Mulimba takuza baana.** A liar cannot bring up children (they cannot trust him).

2889. **Muliraano gwokya bbiri. (cf. Omuliraano: 4236)** Neighbourliness burns two houses. When one is in trouble, the other one has to help. The nose smells the beer and the mouth drinks. When the nose is blocked by ssennyiga(flu), the mouth breathes for



the nose.

2890. **Mulonzi tattibwa.** (cf. **Omulonzi: 4242**) .

2891. **Mulumbaganyi ng'empalaata y'embuzi : okuleka omutwe ng'ekwata amaviivi.** An intruder (taking the wrong place) is like the baldness on a goat : leaving the head alone and settling on the knees.

2892. **Mulundira wala : alabira ku maanyi nga gamuterebuka.** (cf. **Omulundira: 4244**) A herdsman who has his herd far away : feels (that something is wrong) when his strength is failing. Parents who have their children living far away from them, often feel that something has befallen their children, that one is dying etc. Telepathy!

2893. **Mulungi akunoba : enjala n'etegwa.** (Although) a beautiful woman leaves you : hunger does not befall you. You can get another one to cook for you.

2894. **Mulungi alwa akayuka.** A beautiful person who stays with you a long time : loses her charms. Lat. "Quotidiana vilescent".

2895. **Mulungi na mulungi : wabulawo asinga.** (cf.

**Enkaaga n'enkaaga: 1635; cf. Ebbanja terigenda eri bbanja: 1144)**

2896. **Mulungi takuddukanya.** Even a beautiful person makes you come to help with reluctance (if you are not well, bulwadde bubi, impeded walk etc.).

2897. **"Mulungi tansukka" : bye biwanga mu nguudo.** "A beautiful woman will not defy me" : (bragging like that) will result in skulls on the road. One saying so and attempting to get everything he covets (money, clothes, women) will use force and there will be fighting and deaths.

2898. **Mulwadde asosola y'agezza abalamu.** A sick person picking at his (her) food : makes the healthy ones fat.

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2899. **Mulwadde taggya - - (cf. Omulwadde taggya: 4252)**

2900. **"Mulwadde yanteganyanga" : nga kw'otunula.** "The sick (child, husband etc.) gave me a lot of worries" : (so you say) if you look upon him (i.e. if you managed to nurse him back to life and health). Satisfaction after successful efforts.

2901. **Muli-azzaawo (= Mulyazzaawo) :**

**ng'enkuyege.** Mr. "Eat-and-put-back" : like the white ants. The eater makes good the loss. Where the white ant eats, it puts back soil. Mutual hospitality; manuring one's field, reafforestation etc.

2902. **Mulya-kiro : buziba alaba.** A man who eats in the dark : sees trouble in the evening. If he is busy with other things until evening, he has to start cooking, when it gets dark.

2903. **Mulya-mmamba : aba omu n'avumaganya ekika.** (cf. **Omulya-mmamba: 4255**)

2904. **Muli wa kiro : tasinda lubuto, asinda obudde.** (cf. **Omuli w'omu kyalo: 4240**).

2905. **Mulyazaamaanyi agutta ku ntumbwe.** (cf. **Omulyazaamaanyi: 4256**).

2906. **Mulyazaamaanyi alya -** (cf. **Omulyazaamaanyi: 4257**)

2907. **Mulyowa-nsozi : ye lw'alwala tezimulyowa.** (cf. **Muganga tiyeeganga: 2827**) He who smooths out difficulties for others : has nobody to smooth them out for him, when he is sick. Ingratitude!

2908. **Mu matu : temuli mazaana.** (cf. **Amatu**

**mulimu amazaana: 0466).**

2909. **Mu mbu : mwe muva eggye.** (cf. Kamu kamu: 2127) From the unit comes the big number.

2910. **Mu mpafu temujja mulangira.** In trying to knock down the mpafu (Uganda plum) there is no preference (special treatment) for a prince. As in football. No special rights.

2911. **Mumpi w'akoma w'akwata : ensolosozi eruma atudde.** A short man grips as far as he reaches : the ensolosozi (poisonous ant) bites one who is sitting on the ground. Honest endeavour deserves appreciation and help.

2912. **Mu muwafu : temujja mulangira.** (cf. Mu mpafu: 2910) .

2913. **Munafu addinnana - - (cf. Omunafu addinnana: 4267) .**

2914. **Munafu azaala mbwa : omulima balangira.** A lazy woman brings forth dogs : an industrious one princes. The industrious tiller says: my "princes" here do not eat menuu; whereupon the lazy one says: give them to me, I'll take them home for my "dogs". The children of the industrious woman have plenty

of other food; the children of the lazy one are always hungry as dogs.

**2915. Munafu azaala mumbowa : "ettooke lino walirya n'ani?"; kasajja akukutte envuba.** A lazy woman brings forth an executioner : "with whom have you eaten this banana-bunch (which was hanging nearby)?" ; your little boy is putting the blame on you. The man comes home and sees that a nearby-bunch has disappeared, whilst a far-off-one that should have been taken first, is still hanging. The kasajja (little boy) of the lazy woman has given his mother away (akukutte envuba = akuta- ddeko omusango). "Okukwata envuba" is the work of an executioner (mumbo- wa). Play on words!

**2916. Munaku mmese : etegwa kirungi.** One in distress is like a rat : it is trapped by a tasty thing. You win him by giving him something he likes.

**2917. Munaatunda : nti nze nnaagula? (cf. Munno atunda: 2923)**

**2918. Mungi atiibwa.** A great number causes respect (fear). Armies, public opinions etc. There is power in numbers.

**2919. Mu ngo mulimu enunondo? (cf. Mu ngo**

**temuli mmondo: 2920)**

2920. Mu ngo temuli mmondo. (cf. Ekkerenda liva: 1448) In the leopard there is no serval cat. Both are of the same family. Therefore you cannot say that what the leopard can do, the serval cat cannot do.

2921. **Mu nkyamu : mwe muva engolokofu.** Out of crooked things develop straight things. Do not ridicule the work of beginners! Positive criticism and advice! "April showers bring May flowers".

2922. **Munnange, ommaze enviiri ku mutwe.** My friend, you finish off the hair on my head. Expression of astonishment, surprise (over good or bad things).

2923. **Munno atunda : nti "nze ngula"; nti ekimutunza okimanyi?** If your neighbour sells something and you say (quickly) "I shall buy it"; do you know what makes him sell the thing? Be careful in buying secondhand-things!

2924. **Munno bw'akukola : naawe bw'omukola.** (cf. **Kye nkola bannange: 2514**) As your neighbour does to you : so you do to him. "Eriiso ligattwa liiso, n'erinnyo ligattwa linnyo" (Matt.5.38). Germ. "Aug' urn Aug', Zahn um Zahn".

2925. **Munno mu kabi : ye munno ddala.** A friend in need : is a friend indeed.

2926. **Munnyu gwa vvu : bw'obulwa amazzi tolya.** If you have ash-salt, but no water : you won't eat. Without water you cannot wash out the ashes in the lusoggo (funnel). If you have no wood, how can you build? If you have paper, but no pencil, how can you write? .

2927. **Mu nnyumba temuba kkubo.** In the house there is no road. The house is not the same as the road. If somebody comes to your house, you have to treat him as a guest; on the road you can pass him by.

2928. **Mu nnyumba timubula mukadde : enkoko eyingira ekootakoota.** There is always an old one in a house : the hen goes in stooping..

2929. **Musajja alumbwa : bw'ogenda okumulumba oghenda weenywezezza.** A (fearless) man is attacked : when you are going to attack him, you go pre-pared.

2930. **Musajja awoomera ka. (or: Omusajja - - )** A man is happy, if he has his own home.

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2931. **Musajja lumonde : akulira ku mugwa.** A man is like (native) potatoes : he grows up on a rope. Whenever a boy or a man has committed a crime (stealing etc.), they tie him up and bring him to the chief. A woman is never bound with a rope.

2932. **Musajja munno lukolokolo : olusika nalwo lukusika.** Your man-friend is like a "lukolokolo" (tough thorny creeper) : (you get entangled and) you pull it and it pulls you. Mutual treatment!

2933. **Musajja munno : omuwerera akuwerera.** (cf. **Akuwa gw'owa: 0322**) Your man-friend : you help him and he helps you.

2934. **Musajja tabula : bw'olaba abuze, nga basse mutte.** A (courageous) man does not simply disappear if you see that he has disappeared, they have killed him.

2935. **Musajja w'akulira : ng'alabye bingi.** As a man grows up : he has to go through many a hardship (warnings, re-proaches, disappointments, punishment etc.).

2936. **Musambirizi akira omutengu.** (cf. **Omusambirizi: 4300**)



2937. **Musango gwa ntamu** : gubuulirwa n'omugenyi. The fault of the cooking pot is mentioned even before a visitor. If the wife has only a cracked cooking pot and she is told by her husband: "Fumbira omugenyi oyo", she will answer: "Ssebo sirina ntamu" or "egaanyi okuyiisa", it is cracked underneath. That is spoken of even in front of a visitor, whilst other family affairs are not easily revealed.

2938. **Musenze alanda. (cf. Busenze muguma: 1034)** A tenant often changes his master (reasons: sickness, bereavement, treatment, new friends etc.).

2939. **Musenze muggya : tanenyezebwa.** A new tenant is not soon reproached. He does not know the local customs yet.

2940. **Musira-nnumbu : tabaliriza zigwa mu mazzi (or: tabaliriza zigenda).** He who washes (rubs) the nnumbu (= very tasty ingredients for meat etc.) : does not count the pieces which fall back into the water. He has plenty. Army leaders sending soldiers into battle. "Nnumbu" is a kind of yam (igname), like "ntanganwuzi" (ginger).

2941. **Musisi : Mutenza-ggulu.** An Earthquake is a shaker of the heavens (terrific power).

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2943. **Musisinkanye : omuti w'eggye okufumbirwa omunafu.** You have met each other : (namely) one who is afraid to join the army and marries a lazy woman. The two fit well together: the man is afraid to go into battle and the woman is afraid of the work in the field.

2944. **Musogozu talya bidumo.** The brewer does not eat the dregs (of mubisi). One who is at the source (well), does not drink dirty water.

2945. **Mussa mukka nga makondeere : sso tigaagalana.** (cf. **Abakondeere: 0020**) You blow together like trumpets : although they don't like each other. The same work, but different spirit.

2946. **Mutabaazi gw'amanyi : gw'akuba engabo.** (cf. **Omutabaazi gw'amanyi: 4333.**

2947. **Mutagubya.** A quick, efficient worker (one who does not linger, especially a smith).

2948 **Mutaka : ggongolo.** (cf. **Omutaka ggongolo: 4335**)

2949. **Mutaka talya - -** (cf. **Omutaka talya: 4336**)

2950. **Mutego gwa mpiki : ogugwako ng'olaba.**

You fall into a trap in the mweso-game : whilst you see it. Your opponent puts the "mpiki" (seeds) into the winning field, whilst you see him doing it. Warning against running into disaster with open eyes!

**2951. Muteekerawo okugulu - - (cf. Mmuteekerawo okugulu: 2782) .**

**2952. Muti gwa nnanga : ogukuba amabega, gtunala gwogera obulungi.** You turn the (curved) stick of the (native) harp with its back towards the court (chief) : and still it sounds beautiful.

**2952a. Mutikke talinda. (cf. Omutikke: 4342)**

**2953. Muto anyumya ne muto munne.** A small child talks with his small friend.

**2954. Mutomi taweebwa kinene. (kifi) (cf. Ky'owa omutomi: 2571)** A grumbler is not given a big piece. You are not inclined to be generous to him.

**2955. Mutongole kagumba - - (cf. Omutongole kagumba: 4355)**

**2956. Mutongole mbuzi : zirundibwa wa kamwa; bw'otomugamba okujja okukola tajja.** A free citizen is like a goat : they are herded by one with an

authoritative voice; if you don't tell him to come for work, he does not come

**2957. Mutongole ngabi : tekooyera. (cf. Engabi tekooyera awatali kibira: 1603)** The independent citizen is like a bushbuck : he does not rest. As the engabi does not rest, till it has reached the forest, so is the citizen not at rest, till he has reached his home, his own land, where nobody can disturb him.

**2958. Mutongole ngabi : ye eyitira ginnaayo ababi.** A little chief is like a bushbuck : that - by nervous coughing - calls the enemies (hunters) upon the other ngabi (in hiding). The chief - by defending himself - gets others into trouble. People often get their friend into trouble unintentionally.

**2959. Mutongole tasalirwa ku lusuku.** A sub-chief should not give away part of his lusuku. If he does so (because the petitioner is an influential person), he will lose his whole lusuku.

**2960. "Mutuula nnyo ensoobasoobanye" : ng'ow'omuganzi atudde ku kkono. (cf. Nammwe mutuulanga bubi: 3021)** "You don't sit at all in the proper order" : (says the host) if the child of his favourite sits on his left side. He has to cross his arms, to give the better piece - which he holds in his

right hand - to the favourite on his left.

2961. **Mutunda-bikadde : tatunda bbanja.** A second-hand-dealer : does not sell things on credit. Old things might perish, before the debt is paid.

2962. **Mutwe gukiina : nnaloose "ssebo akomyewo".** The head is hoaxing (people) : (one says e.g.) "I have dreamt that my dead father has come back". People imagine many things.

2963. **Muwa-butwa - - (cf. Omuwa-butwa: 4376)**

2964. **Muwambi : si muguzi.** One who has reserved things for himself without paying for them : has not bought them. Therefore they will be sold to one who pays.

2965. **Muwayira ku ngira : ewuwe tanyumya.** One who is talkative on the road : at home he does not talk. People often show different behaviour at home and outside. "Ngira" is old Luganda.

2966. **"Muwendo mutono" : bijanjaalo olya oyolesa.** (One who tries to bargain in buying, says) "I have little money", (showing it at the same time) : (also when) you eat beans, you show them (hold them in your open hands).

2967. **"Muwogo akaawa" : akaayira akkuse.**  
 "Cassava is bitter" : is bitter for one who has had enough food. One who is hungry, will eat it all the same.

2968. **Muwuulu alina entumbwe : ng'asula wa jjajjaawe.** (cf. Bw'olaba omuwuulu: 1095).

2969. **Muyala akaayanira kulya.** A hungry fellow is clamouring for food. When he is satisfied, he will stop shouting. Duta 962.

2970. **Muyise tabaako wawe.** A wanderer (vagabond) has no home.

2971. **Muyizzi agezza ttutuma.** The hunter exaggerates the size of the "bottle bird". Tall hunters' stories! "You should have seen the one that got away!" - "Ettutuma" is the coucal, the size of an ejjibwa.

2972. **Muyizzi akumma : n'akunyumiza ennombe.** (cf. Omuyizzi akumma: 4385) .

2973. **Muyizzi tafa - -** (cf. Omuyizzi tafa: 4387) .

2974 .**Muzadde tagulwa - -** (cf. Omuzadde

**tagulwa: 4393).**

**2975. Muzibi alya akutte mu ngalo. (cf. Ndi muzibi: 3062) .**

**2976. Muzibi w'amaaso alaba kiro : bw'omuyita ng'ayitaba "ndaba". (cf. Omuzibi: 4398)**

**2977. Muzibu-azaala-mpanga.** The difficult one brings forth a cock. This is the name of Mukaabya Milteesa's house at Kasubi (his and his son Mwa-nga's burial place). - The king is the cock, the subjects are the hens.

**2978. Muzibu : ng'adduka yeeyagula. (= Muzibu okulaba - - )** He is not easily recognized : like one who scratches himself, whilst running away. If he would walk ordinarily, his gait would give him away.

**2979. Muzze bukwata - - (cf. Muli bukwata: 2885)**

**2980. Muzzukulu eyatta Mukudde. It was the grandson who killed (Bwakamba) Mukudde.** Mukudde was an extremely cruel chief of the Banyoro in Buddu, before Jjunju, the Baganda-king, conquered it. - Cruelty alienates everybody, even the nearest relations.

2981. **Mwagaza ekyoyoyo : Omuyima ky'ayagaza entungo.** One who loves with half a will (only) : as the Muyima loves semsem. He likes to eat it, but not to the extent of planting it. He does not acquire land to plant it.

2982. **Mwami akwagala : ye akuzimbya ne ku lwazi.** A chief who loves you : makes you build your house on rock (unfertile ground). Because that means that you can fetch the food at the chief's place, if you have none. - You consider the favour of the chief more important than the fertility of your kibanja.

2983. **"Mwami alijja (= alidda) ddi?" : "ku ggwe kw'atuukira".** (cf. **Omwami alidda: 4408**)

2984. **Mwami azaala bitooke.** A chief brings forth banana plants (not men). If a tenant does not deliver his dues, he has to leave, and another one is put on the kibanja to supply the chief with the produce thereof.

2985. **"Mwami ndimutuma ki?" : bamukwatira mitala wa mugga (= musango gw'emi-tala), nti bayite omwami, ajje anzirukire.** (One asks) "What shall I ask the chief to do for me?" : when they catch him on the other side of the river, committing an offence, he can ask: let them call my chief to come



and rescue me.

2986. **"Mwami, olidde kya nsonga" : bw'avaawo akuyita "ssikabindi" (= ssika mild-ndi).** (The condemned person says) "Chief, you have inflicted a just fine" : but when he goes away, he calls you a "robber".

2987. **"Mwami tambula" : oluvannyuma y'azza omusango embuga.** "The chief is on my side" (I am his favourite) : (one saying so) will take liberties and finally get into trouble in court. Familiarity breeds contempt.

2988. **Mwami tatta : musaakiriza y'atta.** (cf. **Kabaka tatta: 2041**)

2989. **"Mwami y'ankongoola" : ente anyaga emu.** (cf. **Otontomereza: 4580**; cf. **Oku-lokopya: 3739**; cf. **Alondobereza: 0380**) "The chief despises me" : (so complains the warrior) who got only one cow (on the cattle raid).

2990. **Mwana : ddagala.** One who wants to bring up a child : needs medicine. Great infant mortality! - Perhaps the expression "okuwona" for child delivery is in connection with this.

2991. **Mwana ggwe, oli kasobeza : ng'omwana**

**awoowooterwa nnyina.** Child, you are perplexing (beyond me) : like a (crying) child that the mother tries vainly to appease.

2992. **Mwana mugimu : ava ku ngozi.** A strong healthy child : is already strong, when carried in the cloth on the back of the mother.

2993. **Mwana muwala kkoba lya mbogo : lyeggya lyokka mu bunnya.**

2994. **Mwana muwala mutuba : atagusimba ye asubula.** A girl-child is like a mutuba-tree (fig-tree) : the one who did not plant, gets the profit. The parents (fathers) often die, before the girl gets married. Others receive the dowry. "Asiga aba mulala, n'akungula aba mulala" (Jo.4.37).

2995. **"Mwana na mwana" : ng'omu tannakuba munne lubale.** "They are children" : (so you say) as long as one has not yet wounded the other on the head. Lat. "Principiis obsta!" "Sunt pueri pueri; pueri puerilia tractant".

2996. **Mwana omu : 1) ajjula bijogo; 2) alinga ekire ky'enkuba ekimu.** The only child : 1) has plenty of ornaments (they heap presents on it); 2) is like a single rain-cloud. When the cloud has emptied

itself, the weather will be as hot and dry as before. When such a child dies, there is emptiness again in the family.

2997. **Mwana wa munywanyi wange tagenda butalya : bye biwanga ebiri e Kitta-nte.** The child of my blood brother shall not go away hungry : (so says one who has no food to offer; he goes and steals therefore bananas) that means skulls at Kitta-nte (the slaughter-place of the king). He will be caught and killed in the act..

2998. **Mwana wange, mbagambira abali wansi, abali waggulu bawulira.** My child (my dear fellow), I tell them, those who are below and those who are above hear it. Two enemies go to the same lubaale-man: each one to get his help against the other. The one who came first, sees the second one coming and hides on the kibanyi (banana-rack). Whilst the second one sits in the hut, the millubaale speaks above mysterious words, referring to both enemies, trying to reconcile them.

2999. **Mwana wange, nkubuulira : ejugumba n'emala ekona.** My child, I am telling you : the food is bubbling and still it remains underdone. You are too hasty; what you are saying or doing, requires deliberation.

3000. **Mwana wange, olintuuza ku kasansa.** My child, you are putting me on the carpet (where evil-minded people speak against me). You are putting me to shame before the people.

3001. **Mwana w'omulunnyanja - - (cf. Omwana w'omulunnyanja: 4452)**

3002. **Mwana wa wanyenje : tafa mukka.** The young of a cockroach does not die from smoke. A clever father begets a clever child. - Hereditary qualities!

3003. **Mwangu y'atta enswa : ng'asanze kibuuka. (cf. Omwangu: 4461)**

3004. **Mwannyina omubi : amwewereekererwa. (cf. Omulungi ye mwannyina abangi: 4250)** One who has an ugly sister : is the only one who accompanies her. She has no attractions and nobody else wants to go with her.

3005. **Mwannyina omulalu : w'akumuweera w'omutwalira. (cf. Omulalu w'akuweera: 4225)** If a madman gives you his sister (for marriage), you take her there and then. To-morrow he will refuse.

3006. **Mwasa-ngabo : bw'ogiteekawo agifumita n'agyasa n'akwasa ekifuba.** (He is) a shield-shatterer : if you put up your shield, he pierces it, splits it and splits also your chest. A strong valiant fighter.

3007. **Mwavu aluma - - (cf. Omwavu aluma: 4464)**

3008. **Mwavu ayisa bukalu (= bukaba).** A poor man appears in public, provoking people. He is badly dressed.

3009. **Mwavu y'aleeta endiira.** A poor man brings robbing of food. If nobody gives him food, he takes it without asking.

3010. **"Mwayombedde ki?" : ye akuzza mu byaijo.** One who asks "What did you quarrel about?" : renews the quarrel of yester-day.

3011. **Mwaza-kinyumu : tayomba, abagenyi ne bwe boonoona buli kintu. (cf. Omwa-za: 4474).**

3012. **Mwebazizza bamalookooli.** You have said "mwebale" to people with a goitre. You get no answer for your kindness. - People who have a goitre, do not like to talk.

3013. **Mwenkanonkano - - (cf. Omwenkanonkano:**

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**4478)**

**3014. Mweyogereze : takusuuza kayanzi ko. (cf. Omweyogereze: 4480)**

**3015. Mwogeza-bboggo : emmundu aligyambalira.** One who speaks harshly : will have to carry his gun himself. Nobody is inclined to help him.

**3016. Mwogeza-bboggo : ng'ayita na mbwa; nti eridde ki ndiwe (= okuliwa)?** (He is) a harsh fellow : like one who passes by with a dog (which is beaten by somebody and angrily asks) what has it eaten (stolen from you), what I should have to pay for?

**3017. Mwogezi tatenda bibye. (cf. Omwogezi: 4487) .**

**3018. Mw'otosula : tosaliramu bibya.** Where you don't live : don't (try to) deal out the plates. You don't know which belongs to whom. - Do not interfere in the private affairs of others.

**3019. N'aganaafa : gasalirwa essubi.** Also for the mabidde (beer bananas) which will perish (which will prove unfit for brewing beer) : grass is cut. The brewers use lusenke grass for the treading of the

brew. - One has to take risks. One does many things which finally prove futile.

3020. **Nakamwa ntette** - - (cf. Nnakamwa: 3185)

3021. **"Nammwe mutuulanga bubi" : gw'ayagala ye all ku ludda oluliko ekitono.** "But you are sitting quite in disorder" : (so the host says) when the one whom he likes sits on the side where there is the smaller piece.

3022. **Nangalongya (= Na-ngalo-ngya) - - (cf. Nnangalongya: 3254)**

3023. **N'asirika amanya : ekikere bakibikira kwa kyeya ne kikaaba ku nkuba.** Also the silent man can have knowledge : the frog is proclaimed dead in the dry season, and still it croaks again in the rainy season.

3024. **N'asirikirira amanya : ekikere bwe bakibikira okw'ekyanda, olumbe kwa ttoggo kwe kyabiza.** Also the silent man can have knowledge : if they proclaim the frog dead in the dry season, it puts an end to the funeral rites in the wet season.

3025. **Na tte eryawuumanga : bw'erimala okugwa wansi, nga n'abaana abato bagituula mu**

**mayembe.** It is so, even with a cow that was fierce before : when it has fallen down (when it is dead), even the small children sit between its horns. A dead enemy can't do harm any longer.

3026. "**Na wano lulyabirawo" : nga lwa mwavu. (olumbe)** "The finishing of the funeral rites (kwabya olumbe) can also take place here" (says the one who is responsible for it) : if it is for a poor person. If it had been a rich man, he would be particular about the place.

3027. "**Ndaba" : gwe batta.** (One who - when warned that he is in danger of being killed - says) Oh, I see (and neglects the warning) : he is the one they will kill.

3028. **Ndaba ng'onsuula muguluka.** I see that you throw me away without any compunction. I see that you care little about me (you don't speak to me, don't apologize etc.).

3029. "**Ndaba ongalabanja" : ng'akukyawa takubuulidde.** "I see that you are neglecting me" : (so you say to one) who despises you without telling you so. Despising in acts, not in words.

3030. **Ndabidde ku nnamusa.** I see from the way you



are greeting me (that you don't like me).

3031. **Ndege ziba nnyingi - - (cf. Endege: 1583)**

3032. **"Ndiba nsaba ki?" : ye asaba kooterezo.**

"Whatever shall I be asking?" : he who asks such a question, should ask for a "kooterezo". A

"kooterezo" is a small tent-like arrangement, built up with sticks, elephant-grass stalks and covered with barkcloth, under which a slow fire is smouldering from chips of mugavu-wood. - Don't always rely on yourself; work together with others!

3033. **"Ndibiraba ne nziruka" : ye agenda na bapere. (cf. Asugumbira akabi: 0553; cf. Ekiwero tekiriraana: 1415)** "I shall notice the danger and shall run away" : (says the silly girl) and goes away with a man (and is spoiled).

3034. **Ndibirya ne bimpitamu. I shall eat them (eby'okulya n'okunywa)** and they will go through me. Expression for looking forward to a great feast!

3035. **"Ndifa n'agange" : omukadde ku ssogasoga.**

"I shall die with my strength" : (says) the old man, breaking a stalk of the castor-oil-plant (fondly imagining that the feat required strength).

3036. **"Ndifiira bwereere" : asika evviivi lya nte.**

"Shall I get nothing at all (no meat at all)?" : (one who says so) snatches the knee of a cow (better than nothing).

3037. **"Ndifiira (= nnanfiira) ku kinene" : 1) ensanafu ku ggere ssajja (= ku kigere eki-sajja); 2) ensanafu ku ntumbwe.** "I shall die on something big" : 1) (says) the safari-ant, biting the big toe; 2) (says) the safari-ant, biting the calf. "You may as well be hung for a sheep as for a lamb". "In for a penny, in for a pound".

3038 **"Ndifiira mu bakazi bannange" : bamuyisa mu musiri gwa ntungo.** "I shall die amongst my women-friends" : (she says) when they lead her through a semsem field. Semsem has pods which are called mabeere (breasts).

3039 **"Ndifiira mu bangi" : bamuyisa ku musiri gwa ntungo (or: afiira mu lukangaga Iwa ntungo).** "I shall die among many" : (he says) when they lead him through a semsem-field (or: he dries on the frame for semsem-drying). The pods contain many seeds.

3040 **"Ndifiira mu basajja bannange" : bamuyisa mu musiri gwa kasooli.** "I shall die among my men-friends" : (he says) when they lead him through a

maize-field. All the maize plants have "beards" (silk). Ssal.p.34.

3041. **"Ndifiira mu ppanda zange" : nga n'akamwa kalungi (= ng'ayogera bulungi).** "I shall die among my relations" (he says) : (but that will happen only) if he does not offend them.

3042. **"Ndifiira wabuguma" : ennyenje ku kibanyi.** "Let me die, where it is warm" : says the cockroach on the banana-shelf (underneath is the fire place).

3043. **"Ndifiira waggale" : bamuyisa ku kifulukwa (= ku kifulukwa ayitako kkutwe). (or: Ndifiira ndirwanira - - )** "I shall die where there are closed doors" : they lead him past a deserted house (or: but a deserted house he passes in a hurry). He predicts more than he can keep.

3044. **"Ndigalya madda (= olulala)" : agalya mu kibanja (= asanga kibanja). (cf. Tuli- galya amadda: 5119)**

3045. **"Ndiga tekimba" : olukimba ng'etomera butomezi.** A sheep (ram) does not show its anger beforehand (like a dog etc.) : it simply attacks. Said of people whose anger comes suddenly (instead of threatening first).

3046. **"Ndigudde" : abula agumwetikkira.** "In walking I am hampered, by my fatness" : (one saying so) does not find anybody to carry a load (mugugu) for him (her). He overfed his body, giving nothing to others; therefore: no help in his difficul- ties. Duta 486.

3047. **"Ndigula kalungi" : n'agula enkejje empumbe.** "I shall buy something precious" (he says) : and then he buys a wrapped-up enkejje (small fish). To buy "a pig in a poke".

3048. **"Ndigwa mu bangi" - - (cf. Ndifiira mu bangi: 3039)**

3049. **"Ndikibuulira ani?" : nga taliiko mukwano gwe yeesiga.** "Whom could I tell it to?" : (says the man who) has no friend of his whom he can trust.

3050. **"Ndikibuulira omulungi" : bw'okibuulira omu, kibuna ekyalo.** "I shall confide (the secret) to a trustworthy person" : (so you say), but if you tell one, it will go through the whole village.

3051. **"Ndikirya jjo" : bakimutikka.** "I shall eat it to-morrow" (says the thief) : then they catch him with it and make him carry it (to the chief).

Procrastination!

3052. **"Ndikirya na munnyu" : akiryana mazzi.** "I shall eat it with salt" (says the poor man, when he gets a piece of meat; but before he can get ash-salt) : he will eat it with water. To produce salt from the ashes of a certain kind of grass takes time..

3053. **"Ndiko bannange" - - (cf. Bannange banjagala: 0898)**

3053a. **"Ndikugula" : akunkumula lutembe (= matembe).** (He who says to somebody else's wife) "I shall buy (marry) you" : shakes only matembe-seeds (in his bag) (things of no value). He wants to incite the woman against her husband; but he has nothing to pay for her. Matembe-seeds can only be used for the mweso-game..

3054. **Ndikulyako ki? : nga ndikulya minyira.** What can I get from you? : dirt from your nose? Rough expression for one who has shamelessly appropriated somebody else's property, e.g. beer.

3055. **Ndikumma okulya : ne nkulyowa omwoyo.** I shall not give you anything to eat : but I shall help your soul. Sarcasm!

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3056. **"Ndikutuusa" : takutuusa.** (One who assures you) I shall get you there : (very often) does not get you there. Empty promises.

3057. **"Ndikwata ne mpaayo" : nga yasikira musikire.** (cf. **Kwata n'owaayo: 2462**) "I shall take it and hand it over" : (one who says so) has only inherited (the child). He is not the real father.

3058. **Ndi mufu muggya : simanyi bifa magombe.** I am a newcomer amongst the dead : I don't know what happens in the under-world. Expression for ignorance. A "new man" needs counsel.

3059. **"Ndi mugezi" : nga mubuulire.** "I am wise" : (that statement is true only) if I agree to be advised. "Wise is the man who listens to advice" .

3060. **Ndi mukazi mutundwa : nneesibira okunywera.** I am a saleable woman : (says the female slave) I am tying up my garment firmly (for the journey to another master).

3061. **Ndi mutuba mulami : n'omuto atema ensimbo.** I am a barkcloth-tree of good quality : even a child cuts branches from me. I am generous, I have an open hand.

3062. **Ndi muzibi wa maaso : akange ndya nkutte mu ngalo.** (cf. **Muzibi alya: 2975**) I am a blind man : I eat my food with my own hands. So one says who does not want to be helped or interfered with by others.

3063. **"Ndi nnanti nkalu" : ye azimba ku nnanti embisi.** "I am a dry being" : (one saying so) builds on a green (alive) being. I myself am destitute, but I rely on rich relations. - Comparison taken from horns growing on the heads of animals, or nails growing on fingers.

3064. **Ndi nkoko mpanga : ntambula ntolooma.** I am a cock : I walk grumbling (angry). Expression used of one who tries to intimidate others.

3065. **Ndi nkoko njeru : seekweka kamunye.** (cf. **Nkoko njeru: 3135**)

3066. **Ndi ntamu nkadde : siterekwa ewa munnange.** (cf. **Omukazi ntamu nkadde: 4152; cf. Ssentamu nkadde: 4964**) I am an old cooking pot : I cannot be stored up at my friend's house.

3067. **"Nnaabatuusa" : omukazi omubi akutuusa ku mulungi.** "I shall take you there" : an ugly woman can take you to a beautiful one. Planting

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potatoes prepares the ground for bitooke. With humble means one can achieve great things.

3068. **"Ndiraba ezange" : nga tawa musibe mmere. (cf. Zirindaba olwange: 5438).**

3069. **"Ndirwanira mu bakulu bannange" : omukadde bamuyisa mu jjobyoy. (The old man exclaims in his old fighting spirit) "I shall fight together with my old leaders" : (therefore) they lead him through (a plot of) jjobyoy (penta-phylla plant). The white flowers of jjobyoy symbolize grey hair (old age). - There the old man is amongst his comrades.**

3070. **Ndirwanira waggale - - (cf. Ndifiira waggale: 3043)**

3071. **"Ndirya amadda" - (cf. Ndigalya madda: 3044; cf. Tuligalya amadda: 5119)**

3072. **"Ndituusa wa?" : ka lunzite mpeere. "Where shall I go now?" : let the sickness kill me and let me go to rest. So one says who has tried all medicines and gives up hope.**

3073. **"Nditwala kalungi" : mu kibira avaamu atyo. (cf. Nnoonya akalungi: 3318)**



3074. **"Nditwala kinene" : afa tatuuse ku buko.** "I want to take a big thing (to my future parents-in-law)" : (a suitor who talks like this) will die, before he ever reaches at his parents-in-law. He who aims too high, misses the target.

3075. **"Ndiwulira" : bamufumbira mu kasooli (or: banuulira mu kasooli).** (One who says) I shall listen (obey) : will be cooked with the maize cobs (or: they break (him) off with the maize cobs). Said of a stubborn fellow, taking no warning and finally coming to grief. -"Ndiwulira" is the name of a grub feeding on maize cobs (under the bracts). - Engl. "The pitcher goes so often to the well, that it is broken at last".

3076. **Ndiyimbira mu nkambi e Lubaga.** I shall sing in the camp at Rubaga (residence of king Muteesa I.). Expression signifying the intention of applying for a chieftainship from the king.

3077. **"Ndudde okwewagira" : 1) enkolo azirya n'ekiro; 2) muwogo alya na miti.** (One who says) "It's a long time, since I ate well" : 1) eats banana stumps at night (in day-time he is ashamed to do so, because formerly he laughed at the poor people eating the stumps); 2) eats the cassava together with the woody part (in the tuber).

3078. **"Ndwadde ekula kiro" : ye aziika omuliro.**  
**(cf. Endwadde ekula: 1586) .**

3079. **Ndwadde ya muto - - (cf. Endwadde**  
**y'omuto: 1592) .**

3080. **Ndya kya bukaba : ng'emmese ey'omu**  
**ggwanika.** I am eating in a shameful way : like the  
 rat in the cupboard. To take the food from under  
 one's very nose. Anyaga bunyazi.

3081. **Ndya lumu : yazisa Mulajje. (cf. Endya**  
**lumu: 1594) .**

3082. **"Ndya wabiri" : ng'olubuto lw'emmandwa.**  
**"I eat for two" : like the stomach of a lubaale-priest.**  
 He asks for food or drink whilst being in a trance,  
 and later again for himself. The first is for the  
 lubaale; the second for himself.

3083. **"Npende ogw'enswa : ninende**  
**ogw'ennyama?" (omulimu)** "Shall I go for the  
 flying ants : or shall I go for meat?" Both are good  
 things; but only the one or the other is to be had at  
 the same time. The choice is difficult.

3084. **"Ndyebaza ndya" : tagunjula munafu. (One**

who tells his wife) "I shall say weebale, when I have my food" : does not train her, if she is lazy. Not only the success should be praised but also the effort. He should encourage her, when she is at work.

**3085. Ne gw'oyagala : gw'osalira omusango ne gumusinga; n'omuweerera envuma (or: ng'omuliyirako).** (cf. **Gw'oyagala: 2011**) Also one whom you love, you have to condemn, if he is guilty; but you can supply him with a girl slave (or: you can pay the fine for him).

**3086. Ne gw'ozadde : akukubira ennoma n'ozina.** (cf. **Gwe wazaala jjo: 1975**) Even your child might beat the drum for you while you dance. Sometimes parents (elders, superiors) might take useful ideas or suggestions even from their subjects.

**3087. Ne munno : akutebya.** Even your best friend can disappoint you.

**3088. Ne ngejja ng'olulimi lw'ekide.** (cf. **Nnengejja: 3296**)

**3089. Newandibadde tetonnye : ebire tubirabye.** Although it has not rained (yet) : at least we have seen the rain clouds. Although you have given little, you have not refused (to give). Although you have

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not yet given anything, still you have given a promise.

3090. **N'ezikookolima : gaali magi.** Also those which crow : were once eggs. Even the proud cocks were once only little chicks. - All big things have small beginnings.

3091. **"Nfulumire ku mugumu" : nga y'anaasika.** (cf. **Okwerinda si buti: 3845**) "Let me go out (into the dark) under protection of a strong man" (so says a prospective heir who has been warned of danger) and he will reach his inheritance. He will escape harm and live. - Prospective heirs were often attacked and killed.

3092. **"Nfuuyira zirwana" : wakanke mu lwa mpanga.** "I urge them (the cocks) on, when they fight" : says the kasanke (small fire-finch) at the death of the cock. The kasanke wants to get feathers for its nest.

3093. **Ngabi eyeewala : y'ekalubya ennyama.** (cf. **Engabi eyeewala: 1602**)

3094. **Ngabo nzira : ogirabira (= ogimanya) ku biwundu.** A courageous shield (used by a courageous man) : is recognized by the scars

(received in the battle).

3095. **Ngabo tekyala.** A shield does not go visiting (it goes robbing and plundering).

3096. **Ngajaba : yeebakira emikono gyombi ne yeerabira ababbi.** (cf. Engajaba: 1606)

3097. **Ng'akwata nimpaayo - - (cf. Kwata n'owaayo:**

3098. **"Ngalaba" : ng'alinda luwombo.** "I see it" (the water for washing the hands) : (one saying so) waits for the luwombo (containing a special dish, meat, fish, chicken etc.). Before washing he wants to see, whether it is worthwhile washing.

3099. **Ngalo njereere : ziwoomera nnyinizo.** Empty hands are pleasant for their owner (and nobody else). They have not to carry anything. - A guest who comes with nothing, is not appreciated.

3100. **Nnaana bizitowa : ontikka muzigo (oba bbumba)?** I refuse (to carry) heavy things : and you want to put butter (or clay) on my head? Both heavy things.

3101. **panda nnyingi" : ow'essimba akubula.** "My

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relations are many" : (you might be correct), but you have no trustworthy one. He who is too communicative, won't possess a real friend.

3102. **Nga ndi masane! : enzirugavu okuzaala amata ameeru!** What a marvellous creature I am! (says the black cow) : a black cow to produce white milk! Also said of an ugly parent bringing forth a beautiful child.

3103. **Nnaana tabuulirwa kaama.** A hornbill is not spoken to in a whisper. Its voice is also loud.

3104. **"Nga onoobiyanza?" : nga bawadde gw'atayagala.** "Will you be able to eat that?" : (so one remarks) if they have given (a big piece) to one he does not like. The speaker is envious.

3105. **"Nga toba ku ebyo" : ataalimye anaafumba? (cf. Weeyogeza ng'ekitaalimye: 5353)** "How inconsiderate you are" : will not the one who has not been working in the field have to cook? So says one woman to her muggya.

3106. **"Nga tutabye" : tatta wa ggwanga. (cf. Zikusanze tatta: 5429)**

3107. **Nga azzeemu : ng'agula omugumba**

**omunafu.** (cf. Osse aga n'aga: 4564; cf. Ssengavuddemu: 4955)

3108. **"Nnenda eno" : lw'aguzza lw'akubuulira.** (If one says to you) "I am going my way" (without answering your question where?) : when he gets into

3109. **"Nnende nfumbire omusajja" : bwe ligwa mu vvu, y'asooka okulya.** "Let me go and cook for my husband" (so says the woman) : but when a piece of ttooke falls into the ashes, she starts eating (before her husband gets any-thing). The wife is supposed to eat after her husband.

3110. **"Ngigyeyo omwoyo" : ng'asotta emmere y'embwa.** (cf. Nzigyeyo omwoyo: 3399)

3111. **Ngo tebuukira walungi : buli lw'ebuuka, nti "ebadde endidde".** The leopard does not prowl about, where it is safe : whenever it is prowling (you say) : "It was going to attack me (eat me)".  
Exaggerating the danger!

3112. **Ngujuuba : bw'egabega bw'egalya (or: bw'agabega bw'agalya).** As great poverty dishes up the matooke : so it eats it. "Ngujuuba" = atalina mwana: she has not to dish up for anybody else.

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3113. **Nguve ku ntono : ng'omuyala asanze we bafumba.** (cf. **Ka nduve: 2145**) .

3114. **"Njagala akalungi" : mu kibira avaayo atyo.**  
(cf. **Nnoonya akalungi: 3318**)

3115. **Njala akukulidde mu kibondo.** He keeps his claws hidden in their sheaths. Do not trust him!

3116. **Njala : 1) ebuza amagezi; 2) ekeeta; 3) ekimbya.** Hunger : 1) causes stupidity (can make one mad raving); 2) is painful (raises up the gases in the throat); 3) makes one look furious. "A hungry man an angry man".

3116a. **Njala : evumbula.** Hunger finds out. If one is in hiding, he will have to come out for food.

3117. **Njasa biggu : ng'omusamize akuba emiggo.** (He is) a madman : like one possessed by a lubaale, who beats with sticks. A violent fellow is here compared with a "medium", possessed by a spirit.

3118. **Njawukana : eva ku mugga.** The dispersion comes from the well. All come together there and take water and go home again in different directions. - Now-a-days applied to the church.

3119. **Njogera bye ndaba : nti "emmese tenywa**



**mwenge"; nti mu kita ebadde enoo-nyemu ki?** I speak what I see : "a rat does not drink beer"; but what was it looking for in the calabash? (there was semsem in it).

**3120. Njogera bye ndaba : nti "Gatuulemu" wuuyo ajja.** I speak what I know (says who insists on being believed, whatever he says) : (and they say about him) "Hush! There comes Gatuulemu (amagambo)". A dogmatic fellow is not pleasant company.

**3121. "Njogere nsambye" : kabaka amuyita kalaka (= kalatu).** "Let me talk quickly" (i.e. one who hurries too much in his talk) : calls the kabaka a "kalaka" (or "kalatu"). He is stumbling over the word.

**3122. "Njola ki?" : ng'ayola akagubi.** "What am I bringing up?" : (one who asks such a question) is bringing up a "kagubi" (mischievous bird). No respect, gratitude towards parents.

**3123. Njuba ebireese. (ebigambo)** The sun has brought the news. Every day brings fresh news.

**3124. Nkaabira mubikire : naye ankutukidde mu ngalo!** I bewail the death of one, whose death notice

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came from far : but what shall I do, when somebody dies in my arms! I help people in distress who live in far-off lands; what shall I do, when distress is near?

3125. **Nkaaajumbe : temala nju mpya. (cf.**

**Ebiddawo tibyenkanankana: 1149)** Old thatch (taken off and put on again) : will not be enough for a new house.

3126. **Nkalakkalira : ng'ensiriba y'ejjanzi.** (That is) something permanent (unchangeable) : like the amulet (on the neck) of the grasshopper (permanent growth).

3127. **Nkaliriza eriisa enkoko - - (cf. Enkaliriza: 1636).**

3128. **Nkalubo : ekira amaluma; w'osikasikanya oliira.** Tough meat is better than no meat at all; where you pull off the meat, you eat. "Half a loaf is better than no bread".

3129. **"Nkalye nkawulire" : asula tiyeebase.** "Let me eat and feel that I have eaten it" : (one who says so) spends the night without sleep. Overeating or overdrinking results in a bad night.

3130. **Nkejje nfu : ekira ennamu okutambula. A**

dead enkejje (small fish) : travels further than a live one. A live one stays in the water; a dead one is transported far inland. A poor man has to walk more for his food than a rich one.

3131. **Nkerettanyi : bw'ogitega (or: bagitega) amenvu, erya bibombo.** (He is like) an "enkerettanyi" (cute animal) : if you try to catch it with (a bait of) menu (ripe bananas), it eats bibombo (creepers) only. Alluding to shrewd and cunning people.

3132. **"Nkizzizza buggya" : asinga "kinkutuseeko".** (= **"Nkizzizzawo" : akira "kinku- tuseeko".**) (One who can say) "I have repaired it again" : deserves better praise than (one who says) "it broke in my hands". Repairing is better than throwing away.

3133. **Nkoba za mbogo : zeggya zokka mu bunnya.** (cf. **Omwana omuwala: 4437; cf. Lubaale mbeera: 2606**) The buffalo gets out of a hole by its own skin. The buffalo, trapped in the narrow hole, is speared and the hunters then cut straps from its skin, with the help of which the carcass is pulled out. - "God helps those who help themselves".

3134. **Nkoko ekkuta - - (cf. Enkoko ekkuta: 1650)**

3135. **Nkoko njeru : yeeyoleka kamunye. (cf. Ndi nkoko njeru : seekweka kamunye: 3065)** A white hen cannot hide itself from the hawk (wild animal). A person of high standing (Kabaka, chiefs etc.) is subject to criticism.

3136. **Nkoko nnyoole : yalema Abaadi (= Abawadi).** A strangled chicken : is not eaten by Muslims. They are only allowed to eat it when it has had its neck cut by a Muslim.

3137. **Nkoko tekuba** A hen does not belch. If it belches, it is dying. - Said of somebody who acquires possessions and squanders them all.

3138. **Nkoko teyota : bw'olaba eyota nga bagiwujja.** A hen does not warm itself at the fire : if you see it warming itself, they fan it (i.e. they roast it over the fire).

3139. **Nkoko ya mwavu : teggwa meebaza. (cf. Enkoko y'omwavu: 1653)**

3140. **"Nkoko yange ebuuka emiyagi" : nnyiniyo obuuka omuvule? (cf. Okekera ng'omusumba w'enkoko: 3640)**

3141. **"Nkoko yange eyo yeeyambula bbombo"** : nnannyiniyo we yeeyambula aba- longo. "That chicken of mine sheds its first down" : (then probably you) its owner, discard also the umbilical cords (of the twins). At the birth of twins people used to garland themselves with bbombo (creeper plant with yellowish green fruits which are covered with a soft growth).

3142. **"Nkole mpoomye" : Nnalunga yagoya amayuuni.** "Let me get busy and make it tasty" : (said) Nnalunga, when she mashed the arum-lily tubers (instead of simply boiling them). Nnalunga of the nvuma-totem was one of the wives of King Jjuuko and of out-standing beauty. - Going too far with good intentions.

3143. **Nkolola nsajja egoba ngo.** The cough of a man : drives the leopard away. A woman's cough does not frighten it. - Effect of a commanding behaviour.

3144. **Nkolo tenyigwa.** The banana-rootstock cannot be moulded (between the fingers like matooke). Said of stubborn people.

3145. **"Nkomaga ka mwana" : ye nkomaga mbi.** (cf. **Mpeeska ka mwana: 2799**) "I am beating out a

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barkcloth (kabugo) for a child" : that is bad workmanship.

3146. **Nkonge bw'etekukuba magenda : ekukuba amadda.** (cf. **Amagezi gasalwa: 0405; cf.**

**Kaabulindiridde : ng'enkonge: 2062)** .

3147. **Nkonge ya muvule : nnantagwira kyeya kimu.** The stump of a muvule tree : does not fall in one hot season. It takes years to dry.

3148. **Kkonkome bbi - (cf. Ekkonkomi: 1451)** .

3149. **"Nkuba eritonnya ddi?" : emutonnya mu kamwa.** (cf. **Enkuba eritonnya: 1658)**

3150. **Nkubaguliza nga lw'ebibo.** I am warning you, as the door made of kibo-palm branches does. That kind of door creaks very much. - Warning of a thief, trying to enter.

3151. **Nkuba teyaza kyayo : singa ekitoogo bakitemya mbazzi.** (cf. **Enkuba teyaza: 1662)** .

3152. **Nkubye mu kisaka ejjinja : kuwulira bivaamu (= okulaba ekinaabuukamu).** I have thrown a stone into the thicket : to hear what is going on in there. Poking into a secret of somebody.

3153. **Nku1agirira okutega : bw'olitta olimpa (= n'oleeta omwange)?** I show you how to set a trap : if you will kill (an animal), will you give me (meat) (or: bring meat to my home)? He who has led you to success, ought to get his due from you. –

3154. **"Nkumanyi muze" : takuganya (= takulinda) kwetonda.** "I know your evil inclination" : (one who says so) does not give you a chance to defend yourself.

3154a. **Nkusalidde ga nkolwa. (amagezi) (cf. Onsalidde: 4519) .**

3154b. **"Nkusuulidde mwoyo" ∴ nga nnakyeyombekedde akufumbira embaala.** "I like you" (says the) woman-house-owner who cooks flying ants (mbaala) for you. If she does that: it is a sign that you are her "darling". Mbaala-termites are a rare treat.

3154c. **"Nkutabadde" : omunafu atabaala omulima.** "I am attacking you" : the lazy fellow attacks the tiller. He comes to him early in the day to get food from him.

3154d. **"Nkutaddeko abiri" : ow'ettulu g'ateeka ku basengezzi.** "I am looking at you attentively

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(with both my eyes)" : (says) a one- eyed fellow, looking at those who filter the beer into the calabashes. He should speak in the singular, as he has only one eye.

3154e. **Nkutuse buyiso : sikyadda mu ssasa. (cf. Tukutuse bwa mpiso: 5107)** I am broken like a needle : I am not going back to the smithy. I am beyond mending, have no hope any longer.

3154f. **"Nkuwawaabidde" : takuviirako awo.** (One who says to you) "I accuse you" : does not give you peace (till you give him compensation).

3154g. **"Nkuwe nkuwadde) ekyanya" : ow'amalibu ky'awa ennoga (= akiwa ennoga).** "Let me give you room" : as the toothless fellow gives room to the morsel (he throws into his wide-open mouth).

3154h. **"Nkuyita okulaba" : nga ow'amalibu asanze bafumba ebikongo. (cf. Okuyita okulaba: 3819)**

3154i. **"Nkuyigiriza okutega - " (cf. Nkulagirira okutega: 3153)**

3154j. **Nkuyiire nkuwe akanyama akabisi owuute**



**otuzzi.** Let me be good to you and give you a little fresh meat, so that you can suck the juice! Special sign of friendship; from fresh meat one can get more than from smoked meat.

3154k. "**Nkwane ono nkwane : talema kugwa mu kabi.**" "Let me be friend to this one and that one" : (one who is careless like that in choosing his friend), won't fail to get into trouble.

3154l. **Nkwatanyekwatanye : Kalambi ne Bbira.** Intimately connected : like Kalambi and Bbira (two villages in Busiro with no natural boundaries).

3154m. "**Nkwatiraako**" : **si bumbowa (= tafuuka mumbowa).** "Give me a helping hand" (to make such a request) does not mean that one is asked to be an executioner. One who asks somebody to hold a thief for him, does not ask him to punish him. - One should not ask too much assistance from one's neighbour.

3154n. "**Nkwegaanyi**" : **omuggo akwekwesa.** (cf. **Ssebayita mbwa: 4887**) "I shall do you no harm" (he says) : but he hides the stick from your sight. Treacherous promises!.

3155. "**Nkwesambye**" : **Nnasswi mugalabi.** "I keep

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away from you" : (says) the little finger to the ngalabi drum. The drummer does not touch it with his little fingers.

3156. "**Nkwesiga**" : **omukazi munafu yeesiga nnyazaala we.** "I reckon on you" : as the lazy woman reckons on her mother-in-law. Reliance on others without personal effort.

3157. "**Nkwetegule**" : **ejjanzi lyetegula muzadde.** (cf. **Ka nkwetegule: 2156**) .

3158. "**Nkwettire**" : **amasanda gettira enswera.** "Let me kill you" : as the glue kills the fly.

3159. **Nkyatudde ku mmere ya baze.** I am still sitting (busy) dishing up the food for my husband. A married woman was supposed to leave all other work alone, as long as the husband was eating.

3160. **Nnaabalira ku lugoye : entungule ziwubira.** I shall count (the cents) on the string : those which are not strung up get lost. For that purpose the cents have a hole in the middle.

3161. **Nnabaana bangi : eggobe ntitti (= ttitti).** A mother of many children : has no ggobe (leaves of beans) left. Each child comes and asks for vegetables. A mother gives everything for her

children.

3162. **Nnabe-ffulula-biswa. The "nnabe"** (termite eating red ant) makes the anthills (i.e. the termites) migrate. Also used as an abuse.

3163. **Nnabe zzisa : ng'ekiti ky'embazzi ekizisa ginnaakyo. (emiti)** A ruthless destroyer : like the handle of an axe that destroys its fellow trees. The nnabe-ant destroys the termites.

3164. **"Nnaabikyusa" : ng'omuganzi aloopa (banne).** "I shall change round (the information for my purposes)" (says the double- dealer to himself) : like a favourite (who tries to get information from his friends) and uses it against them (before authorities).

3165. **Nnabugwamu : ng'ow'e Ssambwe.** (He is one) who meddles in a conversation which he has misunderstood : like the chief of Ssambwe (Bulerneezi) (whose title is "Nnabugwamu").

3166. **Nnabwekombamba : nga kaddu4ubaale asebeya.** A person doing jobs for herself (which should be done for her by others) : like the chief-woman (of the king or an other big man), attending to somebody else.

3167. **Nnabyejeeguula ng'enswa : tennaba kutuuka gy'egenda, ng'embugo esuula.** A thoughtlessly spending person is like a flying ant : it has not yet reached its destination and throws away the clothes (wings).

3168. **Nnabyejeeguula : ng'omuwuulu agaba nsimbi.** A spendthrift : like a bachelor squandering his money. Doing so, he will not be able to acquire a wife.

3169. **Nnabyewanga : ng'akaliga akaliira mu nte.** A pretentious person : like a lamb that grazes amongst the cows. I want to be among the great.

3170. **Nnaafiira ku kinene - - (cf. Ndifiira ku kinene: 3037)**

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3171. **"Nnaagazina dda" : ye agenda nago (= nga tagayinze). (cf. Linda kiggweeyo: 2598)** "I shall dance later" (says the old man) : and wants to wait till the others have gone. But they will stay longer than he. - Lost chances.

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3172. **Nnagenda ne kye bannambye (=-- bakuwammye) : ng'enuneeme etodde.** I went with what they told me : the heart being full with it. Expression of joy.

3173. **Nnaggerenjula : bw'akuyita okulya akugeyera emmere.** A twister (double-dealer) : (is a man) who invites you to a meal and talks about your voracity afterwards.

3174. **Nnaggerenjula : ng'eddimi ly'enjala. (cf. Gw'olya naye enkejje: 1990)** A twister (double-dealer) : like the tongue in famine time. He invites you to a meal and speaks about a "devourer of matooke" afterwards. - Engl. "Running with the hare and hunting with the hounds".

3175 **"Nnaagunywanga ne nsulayo" : nga gy'agunywedde gy'akwanye.** "I shall drink (beer) there and sleep there" : (one who says so) has a friend there, where he drinks. Good or bad friendship.

3176 **.Nnagutta : n'alindyamu olukwe.** I have made blood-brotherhood (with him) : and he will betray me (by causing others to do me harm).

3177. **"Nnajja kulaba nnyabo" : bw'atambula (= atuuka) abuna ekyalo.** "I came to see my mother" (says he) : but when he comes, he roams about in the village. False pretences.

3178. **"Nnajja n'ebyange" : bitanga ayonzesa mbuga.** "I came with my own property" : like the spotted goat suckling her young in the chief's place. The goat has been confiscated by the chief for an unpaid debt, whilst being with young. After weaning the debtor claims the young.

3179. **"Nnajja n'ebyange" : ne binyiriza embuga.** "I came with my own property" : and that has embellished the chief's place. He claims praise for the improvement in the place.

3180. **"Nnajja okumala" : tamala mbale.** "I come to finish (the job)" : but he never finishes quickly. Referring to the bridge over the river Kkoba near Katende, which defeated the builders. - Businessmen's promises!.

3181. **"Nnajjukiranga ne nseka" : nga si ggwe bakigambye.** "I thought of it and I laughed" : (so you say) if they have not been talking about you. Criticism does not hurt, if it is about somebody else's faults. Trouble does not hurt, if it has befallen somebody else.

3182. **Njakablito teyeesigwa.** A favourite girl is not to be trusted. A tree may look straight and nice; but the wood might be useless. Appearances are

deceptive. "The proof of the pudding is in the eating".

3183. **"Nnaakalyako ani?" : abula gw'akkusa.**  
 "With whom shall I share this little piece?" : (one saying so) satisfies nobody. The thing is too small to be divided.

3184. **Nnakamwa ntette : ng'ageya gw'ayita naye.**  
 An idle talker : like a man who speaks evil of his companion. He will not find another friend among whom he has talked.

3185. **Nnakamwa ntette : ye yabuulira nnyini ttooke, nti ettooke ly'emmanju lyenge-dde.** An idle talker : tells the owner of the banana bunch: the bunch behind the house is ripe. The owner surely knows that better than an outsider. - Also said of "kasooli".

3186. **Nnakapanka : ng'omukazi akalakata nkumbi; nti osiimuulako ki? kuliko ttaka?** A humbug : like a woman scraping clean a hoe (where there is nothing to be scraped off any longer); they ask her: what are you scraping off?, is there still any soil on it? She wants to give the impression as if she had worked hard.

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3187. **Nnakatandaggizi : talera wa mugumba.** A person who beats children badly : does not bring up the only child of a woman. She won't entrust it to him (her).

3188. **Nnakatintigiri : ng'omuzaana adduka obuko.** A woman clad only with a loincloth : is like a female slave who avoids her marriage relations. She has none.

3189. **Nnakawangiza-nkoto : ng'omukazi aloota ennoma ezirawa.** A pretentious person (one who holds her neck erect) : like a woman dreaming that the war-drums are sounding. She expects that her husband will go to war and bring home booty (meat, female slaves to help her etc.).

3190. **Nnakawere akankana : ng'alabye amuweereza.** A woman in childbirth trembles : if she sees somebody helping her. If nobody is there, she does not tremble and helps herself. - Exaggerating one's trouble, sickness etc.

3191. **Nnakawuka : we kagwa mu nvubo amansula.** If a "kawuka" (harmful insect) falls into the nvubo (hole dug in front of the anthill to gather the flying termites) : a person also called "Nnakawuka" throws it out.



3192. **"Nnakikubye" : tatuuka ku nsonga.** (One who says) I hit my old hag (wife) : does not give the real cause. He is just bragging (yeetendereza). He does not give the reason for the beating.

3193. **"Nnakkwale tanfuga" : nga si mugole we.** (cf. **Kaddulubaale tanfuga: 2068**) "A dwarf does not rule me" : (so one concubine says to her fellow-woman), if that person is not her mistress. Despising a person not in power on account of a deformity.

3194. **Nnakubyejuula : ng'omusanvu gw'oku nju; ne nnyinimu gumukuba.** A bullying person : is like the twigs that are put at the side of the house (to prevent trespassing); they might easily get the owner of the house also into trouble. Another explanation: A scandal-monger is like those twigs; they help to keep the privacy or to prevent the hens from scratching the soil on the veranda; but they are also an obstacle to the inmates. - A scandal-monger (ow'omu nju) does not only talk about outsiders, but also to outsiders about the owner of the house. –

3195. **"Nnakuddamu ntya, jjo?" : bw'akukwata takuta (or: akusiba; akunyweza).** (A man who asks you) "What answer did I give you yesterday (to your ex- cuses)?" : will not let you go (unpunished) (or:

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ties you up).

3196. **Nnaakukomeka effumu : omukadde akomeka luggi.** I shall fix you with a spear : like the old man who fixes his door (from inside) with the (slanting) stick. I shall pin you to the wall.

3197. **Nnakula sibbye.** I have grown up without stealing. He who says so, is either a liar or he has grown up in a poor man's house, where there was nothing to steal.

3198. **Nnaakuliriranga : ebiwaata ngululu (= mawaata ngululu).** "I shall become very fat (I shall eat my fill)" : (says one who sees) a big heap of banana-peelings.

3199. **Nnaakuloga empyangira : kabootongo z'aloga omuluvu.** (cf. **Bakuloze empya- ngira: 0819).**

3200. **Nnaakumala amamiima : nnabanfuddu ge yamala nnabbubi.** I'll get you into my crushing grip : as the nnabanfuddu got the spider. Nnabanfuddu is an insect which kills spiders. - Completely overpowering.

3201. **Nnakumanyanga : eyakumanyanga**

**bw'avaawo, ekkubo liziba.** "I knew you from olden times" (therefore you may pass over my ground) : but when the one who knew you goes away, the path is closed. Friendship and long acquaintance give many a right.

**3202. Nnaku musana - - (cf. Ennaku mufunza: 1677) Duta 423.**

**3203. "Nnaakussa ekkande" : nti kasooli wa kuno tayera awunda awo, ng'ogwa nna- kande kusaawa.** "I shall cultivate diligently that overgrown banana plantation" (so one says who has been told) : in this soil maize does not just grow well, it flourishes, and he throws himself into clearing the plantation.

**3204. Nnaakuyigiriza ag'enkolwa. (amagezi) (cf. Onsalidde ga nkolwa: 4519)** I shall teach you the wisdom of the mongoose.

**3205. Nnaku z'abato : n'atazaala akuba.** (That is the) misfortune of children (inferiors) : also one who is not a parent beats them (chiefs, schoolmasters etc.).

**3206. Nnaku za mbwa : n'atagifuna aboggoza. (cf. Ennaku z'embwa: 1681) 87.58,**

3207. **Nnakyemalira : ng'engalo ensajja.** An independent being : like the thumb. It goes its own way, different from the other fingers.

3208. **Nnaakyesaga : nga ttu ly'empande.** I shall examine it : as one examines a parcel of mpande (peanuts). To know what is in, one shakes it.

3209. **Nnakyeyitize : ng'ezzimu eggumba.** A person wandering about aimlessly : like the spirit of a dead person who had no children. One who has had children is supposed to visit them. - The "Wandering Jew".

3210. **Nnakyeyombekedde gw'ayiisa : gwe gumusambya (= gumukubya).** The beer which the (unmarried) woman-householder brews : brings her the kicks (blows) of the drunkards.

3211. **Nnaalemwa ebbuzi okutuga : terintunuulidde? (cf. Anaalemwa ebbuzi: 0504)**

3212. **"Nnali nkirabye" : enseenene eva ku mumwa gwa nsawo.** "I have seen it before" : (says) the grasshopper, trying to escape from the opening of the bag. Lat. "Experientia docet".

3213. **Nnaalinnya : omukazi talinnya nnyumba**

**n'egwa munyale.** The title "Nnaalinnya" does not indicate that the woman climbs on a roof and the soot falls down. A woman does not climb the roof (for building, thatching). Therefore if a man sins with a married woman and he is caught, he will be killed and his house will perish. His wife will not repair it.

**3214. "Nnaaliira mpotofu" : ng'alina gy'aliira. (cf. Nnaalya kawotose: 3227)** (If one says) "I shall eat dried meat" : (you know that he) has other meat he can eat.

**3215. Nnalubamba : ng'amatu g'omulwadde.** A sensitive person : like the ears of a sick man (every noise is pain). Or: A person keen to hear news : like the ears of a sick man (he has to rely on information from his visitors).

**3216. Nnalubwa : tagenda gy'atuuka. (cf. Nnawalubwa: 3287)**

**3217. Nnalukalala : muzira asegulirwa mu kkubo.** A fierce (difficult) character : is like a hero. One keeps out of his way, to escape harm.

**3218. Nnalukoola : all mu kibira; amayu gaggya.** A solitary settler : is (like one) who lives in a forest; when the fire comes, the huts burn down. Nobody is

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there to help him.

3219. **"Nnalulaba" : y'alaba embiriizi z'ekiswa.**

Mr. "See-all" : sees even the ribs of an anthill  
(although there are no ribs).

3220 **"Nnalumanya" ne "Saalumanya" : ffenna mwe tugendedde.** (The one who says) "I knew the kind of death that would kill me" and (he who says) "I did not know it" (both have to die once) : we all are going the same way. Engl. "We are in the same boat".

3221. **"Nnalwalwayo" ajja n'ettu : akira "Nnayanguwako".** He who says "I am late", but comes with a parcel (a gift) : is more welcome than (one who says) "I came in a hurry" and brings nothing.

3222. **Nnalwanjo : alya mu basenze abaggya, ng'emmere bajja nayo mu migugu.** A shameless parasite : one who goes to eat with new tenants who came with the food in their bundles. They have not planted any food yet.

3223. **"Nnaalwayo" : ng'omuweesi ayota omuliro.** (One who says) "I shall stay a little longer" : is like a smith who warms himself at somebody else's fire. He

could warm himself at his own forge. -

3224. **Nnalwemanya : enseenene ebeera ku mumwa gwa nsawo.** (cf. **Nnali nkirabye:** 3212)

3225. **Nnalwemanyidde : ng'omukadde (= ng'omunafu) atabaaza embazzi.** (cf. Mba- dde nnalwemanya: 2729)

3226. **"Nnaalya bibiri" : y'ayombya ennyama.** "I want to get two pieces (bifi)" : (one demanding that) causes a quarrel over the meat.

3227. **"Nnaalya kawotose" : ng'alina k'aliira. (kanyama)** (cf. **Nnaaliira mpotofu:** 3214) "I shall eat dried meat" : (says one who) has other meat to eat.

3228. **Nnamaka abirye : afa enjala.** He who has two homesteads : is likely to die from hunger. Each of his two women thinks: "the husband will not come" and does not prepare any food for him. - "To fall between two stools.

3229. **Nnamaka abirye : tawongera mwami.** One who has two homesteads : does not give the chief his dues. Every time the chief comes, the man is in the other place.

3230. **Nnaamanyira ku ki ebigenda ekiro : nga ne Mukwenda yeetikka?** (cf. Osoboleza wa ebigenda: 4563; cf. Ebigenda eldro: 1161).

3231. **Nnambaalaala : omwenge agunywa kisajja.**  
A woman with shrunken breasts (virago) : drinks beer like a man.

3232. **Nnampa-Idmalo : ng'ekkisa ly'embwa.** A useless person : (as useless) as the collar of a dog.

3233. **Nnampa-we-ngwa : ng'ekituuti kya mayiro.**  
An irresolute person (a sit-on-the-fence) : is like a boundary stone. Said of persons who do not take sides, are neutral, undecided etc. Also of those who are wavering, double-dealing. -

3234. **Nnampa-we-ngwa : ng'envubu; ab'oku ttale bagibuuza omusolo, nti ndi wa nnyanja.** A "sit-on-the-fence" : like a hippopotamus; the shore people demand the tax (and the hippo says) I belong to the lake.

3235. **Nnampa-we-ngwa : ng'omukatoliki atalina mudaali.** A "sit-on-the-fence" : like a catholic wearing no medal (rosary). He does not dare to show himself as a catholic.

3236. **Nnampulira-zzibi : nti balo embogo**



**yamutta; nti owange bw'azitta atyo. (cf. Balo embogo yamutta:**

**3237. Nnamugalula : eyagalula ejjembe ly'enkoko, eribeera ku mutwe gw'embuzi n'eribeera ku kugulu kw'enkoko. (cf.**

Nnamugereka: 3240) The great Disposer (God) who gave a place to the horn of the chicken and a place to the horn of the goat (on its head) put the horn of the chicken (its spur) on its leg.

**3238 .Nnamugenyi-mubi : y'asuza omulungi enjala.** An unwelcome visitor makes a welcome one suffer hunger. The unwelcome one is not offered food and the other has to wait till he goes.

**3239. Nnamulanda : ng'ekibere ky'embwa.** A huge banana-plantation : (is like) the teats of a dog (reaching from the thigh to the chest). Both give much nourishment..

**3240. Nnamugereka : eyagereka amayembe ag'enkoko n'agaggya ku mutwe n'agassa ku magulu. (cf. Nnamugalula: 3237)** The great distributor (i.e. Katonda) who gave a place to the horns of the chicken (spurs), took them from its head and put them on its feet.

3241. **Nnamuldsa : ajjula emyungu n'emikonda.** A lucky person (cook) : who manages to take the myungu (vegetable marrow) out of the cooking pot, with the fruit-stalks still on (and dishes them up like that). The stalks fall off easily from the soft myungu. - Congratulations on the successful accomplishment of a tricky job.

3242. **Nnamulimi akutuse olwala.** The ant-bear has broken its claw (i.e. it can't dig any longer for ants). It is helpless. - Said of an otherwise strenuous worker whose energy is broken by sickness etc.

3243. **Nnamungi tafumba : ayokya.** A great number (of guests) does not cook (the food) : it burns it. With slow and thorough cooking they would become impatient.

3244. **Nnamunnoona : ebbala erimu terimubuusa na nnyange.** One white patch does not make the (white-shouldered) crow fly with the egrets. One should not place oneself above one's standing.

3245. **Nnamunkanga tadduka buko : kubanga bw'osimba effumu n'ajja n'agwako.** A dragon-fly does not avoid its relations-in-law : because if you stick your spear into the ground, it comes and sits down on its top. No fear.

3246. **Nnamunswa : alya ku nswa ze. (cf. Kabaka nnamunswa: 2035) .**

3247. **Nnamunye tamala kubala nnyumba : buli ezimbwa ng'agirinnyako.** The wagtail is not particular about houses : it flies down on any house that is built.

3248. **Nnamunyi w'atubira : 1) enkofu teyitawo; 2) pnaali tatengejja (= ayisa mu lyato).** Where the wagtail sinks : 1) the guinea-fowl won't pass; 2) the crested crane won't float (= passes by boat). Where wise men fail, fools should not dare to attempt.

3249. **Nnamusava w'olumu : 1) takusisa lunnyo; 2) takusuuza ntula.** A big fat cow that is going to be eaten (by many people) in one day : 1) does not make you erect a frame (for drying the meat, because all the meat is going to be cooked and eaten the same day); 2) does not make you throw away the ntula (vegetables) (because tomorrow you will have no meat). Do not do useless things! - "Lay a penny by for a rainy day!"

3250. **"Nnamusenga edda" : effumu akwata lya nnembe. (cf. Okubwesooka si kubu- lya: 3681)** (A man who has only one claim, saying) "I became his tenant long ago" : gets hold of a bad spear. He has

little hope of becoming an under-chief.

3251. **Nnamwanjula : nsawo y'Abagwe.** A presenter (introducer) : like the nsawo of the Bagwe. The Bagwe, a Bantu-tribe near Busia (near the Kenyan border) have a custom of presenting a pregnant woman or young mother with all sorts of medicine and advice, especially, if the woman is of another tribe. The whole lot (of medicine, advice, instruction) is called "nsawo".

3252. **"Nnaamwatulira" : abulako munywanyi we** (= **abulwako munne**, = **tabaako munne**). (One who says) "I shall tell him openly" (a person who reproaches one publicly) : has no friend. Nobody likes to be put to shame.

3253. **"Nnandiwunye mu kabwebwe?"** "Should I try to find the hiding place by smell?" Question put by somebody who has purposely hidden an article and still asks: Where did that thing go to? - Kabwebwe = lusu..

3254. **Nnangalongya : ng'atukula ogumu, agabanya ebiri.** A person with one white hand (from syphilis) : like one who has one clean hand and shares out with two. The other seems not to be washed. - "Nnangalongya" is an old form for "na-

ngalo-mpya".

**3255. Nnannimi-bbirye : ng'Omunyolo ow'oku muzibo.** A double-dealer : like the Munyoro on the language-boundary. He is bilingual.

**3256. Nnannyini kabya : tayasa, abumbirira.** The owner of the little bowl (who has broken it accidentally) : does not smash it altogether, but lovingly holds the broken pieces together. If another had broken it, he would have been angry.

**3257. Nnannyini kasooli : y'amuwa abaayi; bw'aba azikiriza, nti atuuse ekiryabaayi.** The owner of the (growing) maize : gives it to the marauders when it is half-ripe, (saying) it has reached the state of "ekirya-baayi" (= ekiryabatabaazi). Underdone, unripe food.

**3258. Nnannyini kiggwa ye akiweebuula : anti ng'akiriiramumu emmwanyi. (cf. Nnyini: 3308)** It is the owner of the shrine himself who dishonours it, by eating coffee beans in it. Or by other disrespectful behaviour (disobeying the laws of the deity or by speaking evil about the god).

**3259. Nnannyini kitiko : akkuta kibisi (= bubisi).** The owner of the big mushroom eats his fill, whilst it

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is fresh. He need not collect and dry small quantities till he has a meal.

3260. **Nnannyini maka : y'agoonoona.** The owner of the household spoils his home (through bad example or negli-gence). He is responsible for the evil caused thereby.

3261. **Nnannyini mmere ayomba : nga ne nnannyini mbuzi ayomba?** If the owner of the (food) garden quarrels : should the owner of the goat (which trespassed into it) also quarrel?

3262. **Nnannyinimu ayomba : nti newakubadde ewunya, nze empoomedde.** The master of the house (and not the guest) has a right to complain about the food (or to reprimand the personnel) : although the food tastes badly, the guest must say: it is sweet to me (I like it, it tastes nice).

3263. **Nnannyinimu bw'atabaawo : ebikere bitemba enju (= beetemba enju).** (cf. Nnyini nju w'atabeera: 3315. When the master is not about : the frogs take charge of the house. Engl. "When the cat's away : the mice will play"..

3264. **Nnannyini mufu : ye akwata awawunya.** The owner of the dead person (nearest relation) gets

hold of the stinking corpse. His duty.

3265. **Nnannyini mulimo : takeera kwota** One who has work to do : does not sit near the fire in the early morning. The work will make him warm.

3266. **Nnannyini ndwadde, nkugamba nti siisulewo; nti leka kundwaza mwoyo.** The sick person (says) I tell you, I am not going to live tomorrow; (reply) stop worrying me!

3267. **Nnanoga taba : ne mbulwa emmanvu.** I have plucked tobacco leaves : but I have no trough (to pound the leaves). Applied to a poor man, who, when he has finally collected the "bintu", cannot get a wife.

3268. **Nnantabuulirirwa : alisaabala obw'ebbumba. (cf. Kayemba nnantabuulirirwa: 2219)**

3269. **Nnantabwaza (= nnantabweyaliza) : akuba mu ly'enkejje obusomyo (okunyu- nyunta eggumba lyayo).** A poor man sucks the marrow out of the bone of an enkejje (small fish). He cannot afford better bones. - The enkejje-bones contain very little marrow (only in some joints).

3270. **Nnantagambirwa muka-sse : aligambirwa**

**nnyina.** He who does not listen to a concubine of his father : will listen to his real mother. "Muka-sse" is a word used in the Lake district of Buganda and on the islands.

3271. **Nnantagambwa kabi : ng'ekkubo erigenda mu ffumbiro (= ng'ekkubo ly'omu kiyungu).** One about whom nobody speaks evil : is like the path leading to the kitchen (i.e. all good things come from there).

3272. **Nnantaganyula : ng'omunafu omugumba.** A useless person : like a lazy woman who is barren. She does no work and cannot produce any children. Si mwana, si lubimbi!

3273. **Nnantaggwa buto : ng'akafuba k'ennyonyi; ak'enkulu n'ak'ento babubaaza bumuli.** (He or she) never stopped being a child : like the breast of a bird; the breast of an old bird and that of a young one are both carved with a reed. They both remain soft.

3274. **Nnantaggwa buto : ng'ekifuba ky'ennyonyi; baagizaala ku Myanga na kaakati bakibaagisa kamuli.** (He or she) never stopped being a child : like the breast of a bird; it was born in the reign of Mwanga and now they carve it with a little reed. Often applied to persons in "second childhood".



3275. **Nnantaggwa malambula : ng'omukwano gw'olusuku.** One who does not omit to pay regular visits : is like a friend of the bananary. The bananary thrives, if the owner visits it often. The friendship thrives if the friends meet often.

3276. **Nnantakiika : nti embuga egabula baganzi (or: eby'embuga biriibwa baganzi).** One who does not present himself at the lukiiko : (complains) "the good things of the chief's place are given only to the favourites". Expression of envy: By staying at home he will not change such sentiments.

3277. **Nnantalabikalabika : ng'ekimuli ky'endaggu.** (You are) never to be seen (a rare treat) : like the flower of endaggu (kind of yam). Endaggu hardly ever flowers.

3278. **Nnantalaga : abula obwagaliro.** One who does not tell you where he is going : cannot be looked for. In case of an emergency it is difficult to find him.

3279. **Nnanteebuuza : atema eteri ndagire (= atema eritali ddagire).** (cf. Emmeeme eteebuuza: 1529) A thoughtless girl : cuts the bunch (enkota) which was not meant to be cut (= cuts down the

tooke that was not pointed out to her). Or: An inconsiderate man kills the wrong cow. One who does not think, is sure to make mistakes.

3280. **Nnasajja : ng'omugga omufa ensonzi.** You are a fine fellow : like a river in which there are (plenty of) nsonzi (small fish).

3281. **Nnasajja : ng'omugomo (= omuya) ogutta emmamba (= ensonzi).** You are a fine fellow : like a wicker-trap for mmamba (lungfish) (or ensonzi (small fish)). Expression of praise, gratitude. - Omusajja asanyuka n'omukazi asanyuka; omusajja alya mmamba, omukazi alya obuyamba (small fish).

3282. **"Nnasala ngatto" : kwewonya maggwa.** I have cut shoes (for my feet) : (says the parent) to save myself from treading on thorns. Meaning: I have brought forth children, whom I can send instead of going my-self.

3283. **"Nnaasiwa mu (kaato) kange" : asiwa mu ka bukuku.** (cf. **Amagezi ag'omu: 0400; cf.** Amaanyi ameemanye: 0436) (A person who says) "I'll brew my beer in my own trough" : brews it in a mildewy one. He does not want any help or advice. - "Okusiwa" = to mash millet into beer; "obukuku" = mildew (which develops in a seldom used trough and

spoils the beer).

3284. **"Nnasuze lungaaya" : asekerwa wa "npenda nalwo". (olumbe)** (The one who says) "I slept whilst the sickness was gnawing me" : laughs at the one (who says) "I walk about with it". Exchanging experiences about each other's sickness.

3285 **"Nnatta aga n'aga" : embwa yagatta Nnamugonga.** (cf. Osse aga n'aga: 4564) I have failed both ways : like the dog at Nnamugonga. The dog went after two misu at the same time and missed both. - Nnamugonga is the name of a village.

3286. **"Nnaatwala kalungi" : mu kibira avaamu atyo.** (cf. Nnoonya akalungi: 3318)

3287. **"Nnawalubwa" : tagenda gy'atuuka.** (cf. **Nnalubwa: 3216**) An unlucky fellow : does not go where he reaches (does not go to the right place; does not reach where he might have success). Everything he attempts is a failure. See fable in

3288. **Nnawolovu : tattirwa ku bbala limu.** The chameleon is not killed with one blow. Nobody should be condemned on account of one mistake. - One failure should not hinder from trying again. - Engl. "A cat has nine lives".

3289. "**Nnaayitanga ku lusozi**" : **aboola ab'oluganda**. "I shall go over the mountains" : (says the man) who has disowned his relations (i.e. "I shall not come back").

3290. **Nnaayitanga n'abagula : abayiisa gubaggwaako**. I shall keep company with those who sell beer : (because) the brewers them- selves are (often) without it (between the brewings). Desire to have a supply always.

3291. "**Nnazaala omu**" : **kwewonya obugumba**. (A woman who can say) "I have brought forth one child" : is free from the reproach of barrenness.

3292. **Nnazikuno ajeemera kabaka : ng'azimba Bunyolo**. Now he revolts against the king : whilst he is building (his house) in Bunyoro. There the king's arm does not reach him; and he does not intend to return to Buganda.

3293. "**Nnazze kulya**" : **agenda njala**. (An unannounced visitor, who says) "I have come to eat" : goes away hungry. Perhaps he arrives after the meal; or nothing is prepared. No cook there etc.

3294. "**Nneegendera**" : **bw'afa omuliwa nga ggwe**

**wamutuze.** "I am going my way" : (a person saying so goes away in anger and) when he (she) dies (by hanging himself) you will be held responsible, because you might have been the reason why he hanged himself.

**3295. Nneekutte ku mugongo gw'enjovu : sigenda kufa nnyanja.** I hold on to the back of an elephant : (therefore) I shall not be drowned in the lake. If I make friends with rich (powerful) people, I'm safe.

**3296. Nnengejja nga olulimi lw'ekide.** I am swinging from place to place like the tongue of a bell. I am a homeless tramp.

**3297. Nneesittadde ku jjinja : ngudde ku lwayi.** I stumbled over a stone : (and) fell on a long piece of banana-fibre (= into a trap). Banana-fibre is used in setting certain traps. -

**3298. "Nneetambulira makubo gange".** "I am walking on my own errands". Excuse of one who has been caught in an illegal act and pretends to have had no bad intentions.

**3299. "Nnuma kigumba kyange" : bwe bukodo.** (To say) "I am gnawing my own bone" : is meanness. One who hears that, understands that he will not be

given any meat from that bone.

3300. **Nnume tetinta ng'omugongo.** A young bull does not develop (prosper) as well as a young heifer. Also applied to boys and girls. Munno, Dict.1017.

3301 **"Nnyama ntono" : okaayana eri mu ngalo (or: mu nkwawa)?** (You say) "That is little meat" : are you complaining about the piece you have received already (which is in your hands, under your arm)? Take your piece and go away!

3302. **Nnyina abaana bangi : eggobe ntitti. (cf. Nnabaana bangi: 3161)**

3303. **Nnyindo ky'ezira omumwa tegulya (= akamwa tikakirya, = omumwa tiguki- kwatako).** What the nose refuses : the mouth does not eat (does not get hold of). Said of evil-smelling things.

3304. **Nnyini eka w'ataba : ebikere bitemba enju. (cf. Nnannyinimu bw'atabaawo: 3263)**

3305. **Nnyini ffumu : tasubwa nnyama.** The owner of the (killing) spear : is not cheated out of his meat. All hunters partake; but the killer (or the one who first spears it) gets the best part. - If one gets the loan of a thing, that leads him to prosperity, he should also help his helper, when he gets the means.

**3306. Nnyini kakomo : bw'akusaba, ossaawo mukono.** If the owner of the bracelet (who has loaned it to you) wants it back, you hold out your hand (for him to take it).

**3307. Nnyini kamwa : y'akagerera ennoga. (cf. Ow'akamwa ke: 4615)**

**3308. Nnyini kiggwa (or ssabo) : y'akiweebuula. (cf. Nnannyini kiggwa: 3258)**

**3309. Nnyini kitimba : tasubwa nnyama. (cf. Nnyini ffumu: 3305)**

**3310. Nnyini mbuzi bw'atakwata mu kisibo : zifa obuganga. (cf. Omukulu atakwata: 4193)**

**3311. Nnyinimu akugoba : nti nnaasula mu bisegguusi?** If the owner of the house drives you out : (you ask) have I to spend the night under the porch?

**3312. Nnyinimu atiibwa. The master (mistress) of the house has authority.**

**3313. Nnyinimu w'atali : ebikere bitemba enju. (cf. Nnannyinimu bw'atabaawo: 3263)**

3314. **Nnyini mwana akubuulira : ko ggwe Bambuulira.** The owner of the child tells you : and you say: They tell me (= I hear). The former certainly should be considered as trustworthy.

3315. **Nnyini nju w'atabeera - - (cf. Nnannyinimu bw'atabaawo: 3263) .**

3316. **Nnyoko abanga Omunyolo : n'akuzaala mu kika.** If your mother is a Munyoro : you are born in the clan (of the father). The child follows the nationality of the father. - It is better that you are born of a non-Muganda mother and a Muganda father than vice-versa.

3317. **Nnyongereza teba ntono - - (cf. Ennyongereza: 1705)**

3318. **"Nnoonya akalungi" : avaamu atyo.** "I am looking for a nice stick" : (one who says so) comes out (of the forest) without it. Fable of the heron. - One who is too particular and never satisfied, achieves nothing.

3319. **Nnyonyi ntono : yeekemba byoya (= eyala byoya). (cf. Ennyonyi entono: 1708)** A little bird plumes its feathers (appears big, though the body is small). Said of people who make themselves more important than they are. Duta 442, M.629, Ssal.p.73.



3320 **Nnyweredde ng'akayinja ak'e Nnalubaale.** I am as immovable as the rock Nnalubaale (hillock in Mawogola).

3321. **"N'ojja olimba" : nga limuyiseeko. (effumu)**  
 "You come and fail" : (says the attacked person), if the spear has missed him.

3322. **N'omugezi awubwa : omuweesi ekyamuzimbya ku kkubo kulagirirwa. (cf. Mugezi awubwa: 2837)** Even a clever fellow may be mistaken : a blacksmith therefore builds along the road, that he may get advice. Off the road, he has to rely entirely on his own wisdom.

3323. **N'ow'emu : akoomera. (ente)** Even he who owns only one cow : fumigates it (to keep the flies away). Even the poor man protects his little property.

3324. **Nsambu nkadde : ekuliisa amaluma.** An old field : makes you eat your meal without nva (vegetables, additional dishes).

3325. **Nsambu y'ewala : ekuliisa kiro (= lwa ggulo).** A field (garden) that is far away : postpones your meal till late at night (till evening). Distance and transport of food delay the cooking.

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3326. **Nsambu y'ewala : temala njala.** A field that is far away : does not still the hunger. One carries only little food on account of the distance.

3327. **Nsawo tebba : bwe kibula, nga muntu y'akibbye.** The bag does not steal : if a thing is missing, it is a person who has stolen it.

3328. **Nsawo tebba : kya mukama waakyo.** A bag does not steal : the property of its master.

3329. **Nsawo y'omukulu : tebula zziika (= tebulamu zziika).** The master's bag : always contains treasures.

3330. **Nsawo ya mukulu wo : tekuterekera. (cf. Ensawo ya mukulu: 1720)** The bag of your father does not lay up things for you. Respect somebody else's property!

3331. **"Nsaaaze busaazi" : nga gw'asabye amummye.** "Oh! It was only a joke" (I did not mean it) : (says a man ashamedly) who has been refused a request.

3332. **Nsekedde mu kikonde : ng'omuwuulu asikidde abataano.** I laughed up my sleeve (lit. in my fists) : like an unmarried fellow who inherited five wives.

3333. **"Nseenene" : nva lugendo.** "I am an enseenene (edible grasshopper) : I come from a long journey. Expression used, when a visitor comes from far.

3334. **"Nsiba byange" : amala ebyayi mu lusuku.** (One who answers to your question: What are you doing there) "I am tying up my things" : finishes off the banana fibre in his garden. He does not want to let others know what he is tying up and uses therefore lots of byayi. - Application also to personal secrets of one who wants to settle his difficulties without anybody else's advice or help.

3335. **Nsiba-mbi : edibya mutere.** Bad tying up : depreciates the dried bananas. Nobody will buy them on the market, if they are wrapped up badly. Neat things are attractive.

3336. **Nsiba-mbi : ekulwanya n'ekibira.** Bad tying up : makes you fight with the forest. A crisscross bundle of firewood makes the passage through the forest difficult. - Application as the previous one.

3337. **Nsibirwa : lw'efa lw'emanyika nnyiniyo.** (cf. Nte nsibe: 3370)

. 3338. **Nsigalira ebanjibwa mugezi.** It takes a clever man to get the last bit of a debt paid.

3339. **Nsiko : teyomba.** The uncultivated land does not quarrel (with you) (i.e. about treatment, goats, hens, children coming into it). Even if you burn it in the hot season, it will give you fresh grass and medicine herbs again.

3340. **Nsiko : etuyana kiro. (cf. Oli mukaba: 3907)** The uncultivated land sweats at night (dew).

3341. **Nsima otakula : oyagala nkufumite ngalo? (cf. Nsumulula osuna: 3356)** I am digging with the spear (holes for the poles) and you scratch (the soil with your hands) : do you want me to stab your hands? Expression used for: Don't interfere with my work!

3342. **Nsimbi emu : tekuba nnyonyi.** One cowry-shell : is not enough to hit a bird.

3343. **Nsimbi emu : tennyombya; nga wa luganda y'agitutte.** One cowry-shell (cent) : does not make me quarrel; (so one says) if the one who has taken it is a relation of his. But he would quarrel, if it had been an outsider.

3344. **Nsimbi mbi : ewoomera mu kyasa.** A bad cowryshell looks quite respectable in a string of hundred. An otherwise bad character gains in good company.

3345. **Nsimbi tekubalirwa munno.** Money is not counted well for you by somebody else. You had best do it yourself.

3346. **"Nsimbi tezeeyamba" : omutego azitega gumu.** (One who says) "Money does not help itself" : traps it with one trap only. Money by itself is not productive; one must try to increase it. - A trapper who puts out only one trap, has not much chance.

3347. **Nsimbi : ziwoome.** Let the money be sweet (to him)! Sarcastic remark about being too much attached to riches. Envy? "Sour grapes"!

3348. **Nsimbye bwanda obutavaamu.** I have planted bwanda (a portulaca-plant which forms thick carpets on the ground and which cannot be rooted out easily). I have created something that will last.

3349. **Nsirikirirwa nfiirwa : bannyinaze babiri, enkoko emu!** I am speechless and cheated : two sisters and one hen! So says the brother of the two sisters who are married to the same man. He was on

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a visit there and received only one hen as kagenyi.

3350. **Nsisinkano teba - - (cf. Ensisinkano: 1735)**

3351. **Nsobeddwa eka ne mu kibira - - (cf. Eka ne mu kibira: 1258)**

3352. **Nsolo imenyi : bw'esula ku kyalo timwebaka.** When a stray wild animal is in the village : you won't sleep. The habits of a local wild animal you know. - Unknown danger!

3353. **Nsujju mbi : ekunamira ku lulyo gye yava. (cf. Baatuuka beerabira: 0924)** It is a bad pumpkin : that exposes itself indecently to the trailer it grew from. Said of children not caring about (or abusing) their parents (educators).

3354. **Nsukusa ekulira ku kite me.** The plantain-shoot grows next to the old stump. Formerly they cut the old banana stem about half its height and let the stump stand (now forbidden). - The place of the child is near its mother.

3355. **"Nsula mwange" : omuwuulu y'amegga.** "I (eat and) sleep at home" : a bachelor wrestles (i.e. I am a married man). A bachelor is always ready to share pot-luck; but a married man must often refuse

an invitation, as his wife is supposed to have cooked for him.

**3356. Nsumulula osuna : ebiyiika by'oyagala? (cf. Nsima otakula: 3341)** I am undoing a parcel and you nip (me while I'm doing so) : the things that fall out (and get dirty) do you want them? Wait with your answers and objections, till you have heard the explanation!

**3357. Nsuuta ani? : nga nsuuta omwana wa mwannyinaze, zooboota.** Whom do I love more than others? : the child of my sister, both of her parents living. A Muganda has predilection for the child of his sister.

**3358. Nswa emu : ekira eddembwe. (cf. Enswa emu: 1742)**

**3359. Nswaswa eteyanula - - (cf. Enswaswa: 1743) Rowl.**

**3360. "Ntadde" : omuti guta malagala. (A man who says) "ntadde" (I give it up, I am going) : (is like) a tree that sheds its leaves. They never go back on the tree. Expression of disappointment with frustrated efforts.**

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**3361. Ntamala : nga agafumbwa mu kkobe.**

Something insufficient : like matooke that are cooked in a small cooking pot. "Kkobe" or "kikuta ky'ekkobe" stands for a very small ntamu (cooking pot).

**3362. Ntaama ngevvu : bw'ogirabako omukira**

**nga ya mugagga.** If you see on a fat sheep the (whole) tail : (you know that) it belongs to a rich man. A poor man sometimes cuts off a piece of the fat tail (up to three times) and lets it heal up; a rich man can afford to kill the whole sheep. - The rich live from their surplus, the poor from hand to mouth.

**3363. Ntambaazi ya kinyomo : erinnya omuti nga**

**yeetisse.** The impossible (large black) ant : climbs the tree carrying a load. It will fall with the load. - Foolishness in attempting the impossible.

**3364. Ntambudde ssajja na mwana. I walk as a man walks with a child (i.e. slowly).**

**3365. Ntamu nnyangu - - (cf. Entamu ennyangu: 1750)**

**3366. Ntasumika bagitonda wabiri : olubugo nga balututte.** A man who walks naked has to answer for two things : if they have robbed him of his barkcloth



(i.e. 1) for walking naked; 2) for the circumstances in which he lost his cloth). He might have been caught in a crime (stealing, adultery).

3367. **"Ntegedde" : ow'omumwa ategeera ng'awudde.** "I see it now" (that I have been too hasty) : says the aggressive husband (after sending his wife away) seeing that he has no wife any longer.

3368. **"Ntegedde" : y'amala abuuza.** (One who says) "I understand" : (does not really understand) but is asking. Acting differently from what one says.

3369. **"Ntemera ku lwa jjo" : tamiramira, akoowa.** "I add to the lubimbi (one day's cultivation) of yesterday" : (a woman saying so) does not only swallow (gobble down) the food greedily, but gets tired of it. A lazy woman has a tremendous appetite. She does less in two days than a laborious in one.

3370. **Nte nsibe lw'efa : lw'emanyika (= lw'emanyibwako) nnyiniyo.** (cf. **Nsibirwa: 3337; cf. Ente ensibe: 1761**)

3371. **"Ntere nfune" : alyazaamaanya munywanyi we.** (One who acts on the principle) "Let me get rich quickly" : cheats his own bloodbrother. His greed kills other better feelings.

3372. **Ntetenkanyiriza ekonya obuto. (obutooke)**  
**(cf. Obutetenkereza: 3496)** Even careful cooking  
 leaves unripe bananas underdone. With unsuitable  
 material you cannot perform a decent job.

3373. **"Nte yafa" : tolema kulaga ddiba lyayo.**  
 "The cow has died" : (when you, the herdsman, say  
 so) you won't fail to show its skin (to prove that it  
 was the cow of somebody else, not his). Herdsmen  
 frequently try to bluff the owners.

3374. **Ntudde entende : ng'omubbi ow'omu nju.**  
**(cf. Obutise amatama: 3500)** "I am keeping quiet"  
 (says) the thief belonging to the household. They  
 blame and punish the child for having pilfered  
 something and he says nothing.

3375. **Ntudde kitebe - - (cf. Atudde kitebe: 0662) .**

3376. **Ntudde nkaabirwa : okutu gye kutuula ku**  
**mutwe ; agandibadde emabega, gye kukuba**  
**embuga. (cf. Otuusizza nkaabirwa: 4605)**

3377. **Ntudde obukonge : Ndawula bwe yatuula e**  
**Kyebando. (cf. Atudde obukonge: 0664)** I sit  
 (immovably) like a tree stump : as prince Ndawula  
 did at Kyebando. Said of somebody who lives

undisturbed in a place for a long time, or of a messenger who does not move off.

3378. **Ntujjo nnungi ekusanga na ga lwayi.** (cf. **Entujjo ennungi: 1768**) A really lively dance will find you having no butter to smear on your body. Literally: na ga lwayi = having only the empty wrapping (ebyayi) of the butter parcels (amatu ga lwayi) and you say: I should anoint myself grandly. - Things are often missing just when you require them.

3379. **Ntumwa : tefiira gye baagituma.** A messenger (ambassador) does not die in the place he was sent to. Immunity! Ntumwa is also a proper name.

3380. **Ntuuse mu lyaffe eddemeezi : abula w'alya ekyemisana.** I have arrived on our Bulemeezi-road (says the Mulemeezi-traveller) and has no place where he can eat at midday. He is still far from home; but now he hopes to reach a Mulemeezi chief who will give him supper.

3381. **"Ntuzza-liiso" : ng'embwa ekubagiza ginnaayo.** "Poor fellow" : that is how a dog consoles its mate. It cannot do anything else.

3382. **"Ntwalanga ku nkumbi ya nnyabo" : asula**

**tiyeebisse.** "I am longing for the hoe of my mother" : (a girl saying so) does not sleep well. Thinking of the work she wants to do, having the same laborious mind as her mother. - Other version: kubanga akkuse nnyo!.

**3383. "Ntya mu kibira" : nga ekyamukangawo akimanyi. (cf. Siva nnyuma: 4835)** "I am afraid of this forest" (says one who) knows what frightened him (her) there before (a lion, a leopard, a python etc.).

**3384. "Nva enkoto" : nga ky'ayokya kiwedde.** "Let me move away from the fireplace" : (says one who has finished roasting (maize cob, gonja etc.). "Nkoto" is really the place behind the masiga (hearth-stones).

**3385. Nva nnungi : tezirwa kugaga. (cf. Enva: 1771) 80.93,**

**3386. Nva za munyaga : ziriibwa wa mwoyo.** The vegetables of a dirty cook : can only be eaten by a courageous person. One with a weak stomach had better leave them alone.

**3387 Nve nkoto - - (cf. Nva enkoto: 3384)**

3388. **"Nvuddeko bukumbu" : ng'enkuyege bw'eva ku ggi.** (cf. **Amuvuddeko buku-mbu: 0485; cf. Bukumbu: 1005; cf. Onvuddeko bukumbu: 4530**) "I came away unsuccessfully" : as the termite comes off the egg. Expression used for reporting a complete failure.

3389. **Nvuma ne nvuma : tizaagalana.** One female slave does not like the other. Jealousy!

3390 **Nzaala mbi : ekira obugumba.** (cf. **Enzaala embi: 1774**)

3391. **Nzaala mbi : teweeekula.** The mother of an ugly child : does not take it from her back. She is shy of showing it to the people.

3392. **"Nze embaga zantama" : nga ne ky'ayambala** "I got tired of these feasts" (says one) who has nothing to dress up in. Being ashamed of his poverty. - Sour grapes!

3393. **"Nze mpoza bitono" : nga bya musigire.** (cf. **Omusigire amala: 4321**) "I say little" : (if this is said in the court) they are the words of a deputy-chief. The real chief is absent.

3394. **"Nze ndi kkubo lya mulimba" : likala mmanju.** "I am the path of the liar" : that path gets

trodden out at the back of the house. Those who are after evil things, do not want to be seen. Saying of the sorcerer (witchdoctor) when leaving the house of the patient.

3395. **Nze ndi nseera bweru : bwe nsa bugenda n'embuyaga.** (cf. **Ensimbi ze nfuna: 1732**) I am grinding (bulo) in the open : the flour I am grinding is going with the wind. I am working without success.

3396. **"Nze nnakula sizannya" : nga ayambadde olukadde. (olubugo)** "I grew up without play" (I am not used to dancing) : says one who is dressed in an old barkcloth. Disguising his poverty. Sour grapes!

3397. **Nze siyombayomba na nnanda zange - - (cf. Siyomba: 4851)**

3398. **"Nziddemu nziddidemu) mu bisolo byange" : nga mulimu n'ez'embuga.** "I have put them (the cows of the chief) amongst my own" : (says one herds-man to the other), if the chief's cows are amongst them. A practice not approved of by the cattle owners.

3399. **"Nzigyeyo omwoyo" : ng'asotta emmere y'embwa.** "Let me get my mind off the matter" :

like the one who pounds food for the dog.

3400. **"Nzira galeekaana" : ate ayiisa mwenge.** "I do not want any noise (quarrel)" (says the brewer) : still he brews beer (which causes rows).

3401. **Nziyako (= nzigyako) akajanja ak'omuddukizi w'omuliro.** Relieve me of the bother of one who comes for fire (and says: I'll come back to eat). Are those to whom you take the fire not cooking?

3402. **Oba tonnagwa : tolaba kikusudde.** As long as you have not fallen yet : you don't know what has thrown you down.

3403. **Obeera ndegeya : wakunzimbye ku mumwa.** If you were a weaverbird : you would build a nest right on my mouth. You are a garrulous person. - Weaverbirds chatter incessantly.

3404. **Obikka ku maddu : nti "malako ennyama, ompe eggumba".** You are disguising your desire : (saying) "finish the meat and give me the bone". You really mean to say: Are you going to finish all the meat on that bone?

3405. **Obireka n'otobyegomba. (ebintu). (cf.**

**Okirekanga n'otokyegomba: 3663)** It is better (to have riches and) leave them behind, than to do nothing and merely covet them. Or: Leave the kibanja and don't covet uselessly (what you did not plant). Admonition to go on cultivating, even if you intend to leave; you might not be able to leave and then you would have nothing to eat.

**3406. Obisse bibiri : tobojjerere. (cf. Abikka ebibiri: 0079)** If you have covered two distant termite-hills : you won't be able to pick the termites (eating them on the spot). Whilst they are swarming out of one of the anthills, those in the other will escape.

**3407. Obonaabona n'otafa. (cf. Zikusooka ne zitakuva: 5430; cf. Ennume ebonaabo-nanga: 1694)** Keep on suffering and don't die! It is better to persevere and not to give up.

**3408. Obonyeebonye : anti alaba alonda.** You have seen trouble : well, the one who sees, finds. Sarcastic play upon words: obonyeebonye = olabye.

**3409. Obubaka tibufa nga butunzi.** The respect for a (former) chief does not come to an end as does that for a former trader.



3410. **"Obubbi ntadde" : omukazi ali mbuga.** "I have finished with stealing" (says the husband who has been stealing) : if they have taken his wife (as a hostage) to the chief's place (till he gives himself up). He has been running away, but had to come back to ransom his wife.

3411. **Obubuiwa : bukuliisa (ettooke) eriri mu maaso ga mumw. (= Obubulwa buku-tooza - - )** Having no food in front of you : makes you take the tooke from your neigh-bour's helping.

3412. **Obubulwa ggye : busembeza emmandwa ku lubu.** The absence of an army : brings the lubaale priest to the front rank. The king (chief) not having sufficient soldiers calls the mmandwa with his charms to the front. Otherwise the mmandwa are despised.

3413. **Obudde butuukira mu muti ne bukya. (other form: Ennyonyi etuukira - - )** Dawn comes upon the tree and the day starts. The birds in the trees greet the morning with their song. Also used of a new settler who lives for the time being with a relation of his and looks slowly for a kibanja.

3414. **Obudde bwe buziba : ennyonyi yeeyuna omuti.** When the day comes to a close : the bird

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takes shelter in a tree.

**3415. Obudde okuziba : buliisa enkoko omuddo.**  
(cf. Ekiriisa enkoko: 1358)

**3416. Obudde tibuleka nnyinibwo : nnannyini lugendo y'abulekawo.** Darkness does not force one who wants to wander to remain at home. It is the wanderer who leaves the darkness to itself. Said also of bad weather.

**3417. Obufuzi bw'emmese : bulabika ng'omaze okuzimba enju.** The fact you are put in charge of rats, is seen as soon as you have built your house. They feed in your house as if they were children.

**3418. Obugagga ntuuyo : zittulukuka ng'ogenda, bw'owummula nga zikuggwako.** Wealth is like perspiration : it abounds when you are active, but comes to an end when you rest (on your laurels).

**3419. Obuganzi bukayanirwa.** Favouritism is passionately struggled for.

**3420. Obugayaavu : buzaala obunafu.** Laziness begets weakness (physical and moral).

**3421. Obugenyi buwombeeka (= bugonza) : nga**

**musulo guwombeeka essubi.** Presents appease (soften) the heart : as the dew softens the grass.

3422. **Obugezageza bwatta ssesolye.** Trying repeatedly for the bait in the trap killed the ssesolye (little birds eating menu).

Engl. "The pitcher goes so often to the well, that it is broken at last".

3423. **Obuggya dda : bukaza omuvule.** To be of olden times : makes the muvule wither. And so it is with men.

3424. **Obugulu obutono : sibumegga nnyinibwo; singa nnamunye atambula agwa.** Short legs do not throw down their owner; otherwise the wagtail would fall whilst walking.

3425. **Obugwagwa nnyumba mbi : ogiyingira ogiraba.** (cf. **Kiryango kibi: 2336**) Immorality is like a dirty house : at the very entrance itself the filth is obvious.

3426. **Obukaba bukulya amaaso : nti "Wamala yansiiwa".** Immorality is eating your eyes, and you give as reason for it: "The lubaale Wamala has rubbed ashes into my eyes". False excuses.

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3427. **Obuukabuuka ng'emmese emulise mu maaso ekiro.** You are hopping about like a rat whose eyes gleam at night. Said of a person who has no fixed home and turns up everywhere, like a vagabond.

3428. **Obukadde buwoomya ki? : wazira ttooke.** (cf. **Mpa kikula kiwooma: 2788**) What becomes sweeter through age? : bananas only.

3429. **Obukadde magezi.** (cf. **Bukadde: 1000**) **Duta 545.**

3430. **Obukadde mawolu : galiibwa mujjukiza.** Old age is like food put aside : it is eaten by the one who remembers (that it has been put aside). Old people are often put aside and forgotten.

3431. **Obukadde nnoma.** Old age is like a drum. A drum makes a noise when it is moved about on account of certain articles which were put inside by the maker; an old person groans when getting up and down.

3432. **Obukadde obusinda amaluma : bwetisse mukene all ku mutwe.** Old age which complains of plain food : is carrying a headload of mukene (small lake fish - "excellent nva"). Silver hair is here

compared with the glittering little fish; but they are "nva" he can't eat! (Song "Kiwalannaana")

**3433. Obuuka ebikoomi ng'atalya bbugga.** You are jumping over ground, where a heap of grass has been burnt, like a man who does not eat bbugga (vegetable). Bbugga is often planted (and grows well) on such ground.

**3434. Obukaajumbe : anaabusereka akeera.** He who wants to put old thatch on the roof again : does so early in the morning. During the day it raises dust and soot. - The courageous tackle things without hesitation. Engl. "Faint heart never won fair lady".

**3435. Obukojja bwa munno si bukojja bwo.** The marriage relations of your friend (or your marriage partner) : are not yours.

**3436. Obukopi bugezza effuba : ng'omutono ye mwami. (cf. Omwami: 4417)** To be a peasant swells the chest (makes proud, cheeky) : if the chief is a small man. The peasant is inclined to despise a bodily insignificant chief.

**3437. Obukulu buwoomya ttooke. (cf. Obukadde buwoomya ki: 3428)** Ripeness makes ttooke sweet.

3438. **Obukulu ndege : tezivugira mu mazzi. (cf. Omukulu takulira mpya bbiri: 4204)** Authority is like ankle-bells : they do not ring in water.

3439. **Obukya buziba : omwana alwa ddaaki n'ayisa amuzaala.** After the morning comes the evening : the child finally overtakes the parent.

3440. **Obukyala gwe bunaalema : abuwa musebeyi.** One who is going to be tired of being principal wife, gives her powers away to one of the concubines (e.g. looking after the lusuku, the kitchen etc.). She intends to leave that husband.

3441. **Obukyawe bukira eddogo. (cf. Bakukyawanga n'otogya ddogo: 0815)** To be hated is better than to be involved in witchcraft.

3442. **"Obulamu kye kiwango" : akiina Baabutiko.** (One who says) "Life is long living" : makes fun of the people of the mush-room clan. "Kiwango" has a double meaning: 1) life everlasting, 2) place name in Bukee-rere (butaka bwa Baabutiko); but even the bakulu of the mushroom clan (Musitwa, Mberenge) have died.

3443. **Obulamu ttooke : bugenda n'abulabirira.** Life is like ttooke : it goes (perishes) when the

cultivator goes.

3444. **Obulema tebujja dda.** Lameness does not come (only) in later life (like old age) (it is possible also in childhood).

3445. **Obulimba bussa nnannyinibwo. (cf. Ky'olimba obuko: 2550)** A liar is killed by his own lies. Treachery falls back on its owner. French "Tricherie revient a son maitre.

3446. **Obulimba bwe buyambi bw'omuto. A lie is a child's way of escaping (punishment).**

3447. **Obuuliridde nfuuzi : kwennyamira. (cf. Babikidde enfuuzi: 0769)** If you talk to an orphan (about his parent) : he (or she) feels grief again (remembering the loss).

3448. **Obulonda mpeke : tebugaana njala kugwa.** The finding of just one ear of corn does not keep hunger away. Engl. "A drop in the ocean!"

3449. **"Obulo sibubadde bwange : bubadde bwa Ggulu-ddene".** "The millet corn was not mine : it belonged to the elephant". A ruse, adopted by Wakayima (the hare) in the fable, to get compensation.

3450. **Obulungi : bukira obugagga.** Beauty is better than riches. Even in old age one shows former beauty. Also said of a good name. French "Bonne renommee vaut mieux que ceinture doree".

3451. **Obulungi bw'enswa : atalya mutima gwa mbuzi, aguliira mu nswa.** The beauty (taste) of flying ants : one who does not eat the heart of a goat, eats it in a flying ant (it is not butchered).

3452. **Obulungi obwemanye : 1) bukuvumya akusinga; 2) bukuyisa ku balya. (cf. Obuteeraba: 3494)** Selfconscious righteousness (beauty) : 1) causes you to abuse one who is better than you (pride); 2) makes you pass by people who are eating (against good manners).

3453. **Obulungi obw'ensozi : obulaba oziri wala.** The beauty of hills you admire : when you see them from afar. Nearby you see the barrenness, the stones, hard climbing. Engl. "Distance lends enchantment".

3454. **Obulungi si ddya : (wabula empisa). (cf. Bulungi si ddya: 1023)** Beauty is not the same as a happy marriage : (but the behaviour). Beauty of the marriage partner does not guarantee a good marriage. Engl. "Beauty is only skin-deep". - Don't be superficial in choosing your wife (hus-band)!



3455. **"Obulwa bukula musaayi" : nga si ggwe bafumise oba nga tebafumise wuwo.** "A fight gets lively, when blood is drawn" : (so one says) only if it is not you who has been speared, or if they have not speared your own relation (son, father, brother).

3456. **Obulwa dda : 1) blikaza ekkubo ku lwazi; 2) bukutula empalaata.** Walking on a rock for a long time : 1) makes a visible path on it. Long life : 2) gives a bald head (baldness). Dying young saves you from getting it.

3457. **Obumanyi bukira obuzibu (obuzira). (cf. Bukira obuzibu: 1001)** Acquaintance is better than courage. If one is hunted by his enemies, he can hide himself at his friend's home; if he has no friends, he might be caught and be killed in spite of his courage.

3458. **Obumpi bw'ensuwa : bugiyisa nsumbi.** The smallness (shortness) of a waterpot : causes it to be called "nsumbi" (water jar). A "small" man may be a "big" one. "Appearances are deceiving".

3459. **Obumyufu bw'amaaso si buzira : singa endegeya mu kasooli bagigobesamu ma-fumu na ngabo. (cf. Okumyuka amaaso: 3766)** Red eyes do not necessarily mean courage : otherwise one would

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have to drive away the weaverbird from the maize with spear and shield.

3460. **Obusajja bukirana.** The strong qualities surpass each other. Each in a way is more important than the other.

3461. **Obuuse nga wajjiibwa.** You fly high, but not far : like the pigeon. You aim high, but will soon come down.

3462. **Obusenze bukala mmuli. (cf. Busenze: 1031; cf. Ekitta obusenze: 1405)** Tenancy is firmly established by (bringing) reeds. The tenant who works well for his master is liked.

3463. **Obusenze butta munaanya.** Serfdom kills the lazy man. If he does not work, he will be sent away soon.

3464. **Obusenze butunda. (cf. Obusenze bwe bubula: 3465)**

3465. **Obusenze bwe bubula : enswa entunda ezimba ku mpawu.** If the "entunda"-termite does not want to work on its own anthill, it builds on the hill of the "mpawu"-termite. One who is too lazy to build his own house, is a parasite on somebody else.

3466. **Obusenze muguma. (cf. Busenze muguma: 1034)**

3467. **Obusigire bwassa Kisolo.** Stewardship killed Kisolo. Kisolo was the representative of Kintu in the latter's absence. But Kintu's wife became pregnant during that time and on the return of Kintu Kisolo was accused of being the culprit and speared by Kintu in spite of denying his guilt.

3468. **Obusigire tibugenda na kabukuto.** To be a representative does not go well together with urging on people impotently. The musigire of the chief will lose the case when the chief comes back.

3469. **Obusiro tebutuukirwako : ajja okulya, atuukira ku ndagala.** Busiro (the king's place) is not reached at once : one who is going to eat, reaches first the banana leaves (spread out as table cloth). One who wants to become Prime Minister, has to start from the bottom: Mutongole - Muluka Ggombolola etc.

3470. **Obusiru obwakukutte bwa nkoko : bugizaalisa mu kyalo.** The madness that got hold of you is that of a hen : it makes her lay eggs in the village (away from home). Squandering things.

3471. **"Obusolo bwa kuno tebufa" : atega gumu.** (One who says) "The animals of this place do not die" : sets only one trap. The hunter who is more persevering and lays traps all over the place, will get more. - One man's advice is not sufficient.

3472. **Obusolo gye babutta, gye bweyuna (= bweyunira) : 1) ettooke eddene mu ggwaatiro; 2) omumonde omunene gukula mu lusalosalo. (cf. Gye babutta: 2019)** Where they kill the animals, there they go again : 1) like the big banana at the peeling place itself; 2) a giant potato grows in the ditch.

3473. **Obusungu mugenyi : 1) akyala n'addayo; 2) amala kuboonoonyesanga yeege-nderera.** Anger is like a visitor : 1) he comes and goes; 2) first it causes you to do evil and then it goes away. "Anger is short madness".

3474. **Obusungu obungi : bukulagiriza emmese olusuubo. (cf. Omwogezi ayinga: 4485)** Great anger : makes you show the food parcel to the rat (because in your anger you talk to yourself, whilst hanging up the food parcel, saying: "I'll hang it up here" and the rat will find it). In anger one talks too much and to his own disadvantage.

3475. **Obusungu obungi tebukkutibwa (= tibukkutwa) : Nnamunkanga eyabukkuta ekifuba kabanika.** Great anger is never satisfied : the dragon-fly that got its fill, got a distended chest. It looks like an angry animal. - Used as a warning for angry people.

3476. **Obutaagalana bukusabisa mukazi wo gonja. (cf. Okulwawo kukusabya: 3752)** Absence of mutual love makes you ask your wife for a roasted banana. As long as she loved you, there was no need to ask for it.

3477. **Obutaagaane : bwambaza embwa olukoba. (cf. Obuyingirwa: 3506)**

3478. **Obutajja kundaba nnasiba embwa ku lumbugu n'egaana okululya?** Is the reason that you never came to see me : because I have tied the dog to the lumbugu (grass) and it refused to eat it? What have I done, that you shun my company?

3479. **Obutalya ku kimu bwassa wajjiibwa.** Eating not only one (caster-oil-berry) : killed the pigeon. Those berries high up are safe enough, but those further down lead to disaster, because there is the trap.

**3480. Obutamanya bya mwaka : ng'emmese esula omw'omulima.** Not knowing the time of the year (season) : means being like a rat that lives in the house of a farmer. The farmer has always food in his house. The rat need not worry, therefore, about the seasons.

**3481. Obutamanya nnaku : bukuzza gye baakutunda.** Not knowing the misery (that awaits you at home) : makes you run back to the place where they have sold you. The slave girl is badly treated by the new master and tries to run home. But she does not think that she probably will not find much love there, because they preferred money to her. - Engl. "Out of the frying pan into the fire".

**3482. Obutamanyirira : bukussa n'omuyombi omukago.** Lack of experience : makes you contract blood-brotherhood with a quarrel-some person.

**3483. Obutamanyirira butabaaza anaafa.** Being unexperienced makes one fight and meet death (risking too much).

**3484. Obutamera kirevu ; njuba ya kikome, ekuliisa lwa ggulo.** Beardlessness is like a cloudy day (overcast sky) : which makes you take your supper early. When the sun is not visible, you can't

tell the time. If a person has no beard, you might be mistaken in guessing his age.

**3485. Obutannaziba : tobusindikirako maluma.**

When it is not yet evening : do not complain that there are no "vegetables" (meat, fish, greens, termites etc.). They might easily come yet.

**3486. Obutasaba baabulekera (= bwalekerwa)**

**mbwa.** Taking without asking they considered as befitting a dog only (not man).

**3487. Obutaseeranye : tibugulibwa.** Without mutual bargaining in trading (buguzi) : there will be no sale. If both stubbornly insist on their price, there will be no exchange. Obutasingwa mpaka : butta omukwano. (cf. Omukwano kyayi kya mpiso: 4218) If an argument is not settled : it kills the friendship.

**3489. Obutateesa buliisa abasatu amaluma.** Not talking things over : makes three people eat without "vegetables". Each relies upon the others to bring vegetables and finally nobody has brought them.

**3490. Obutazimbye : bumanyibwa nnyinibwo.**

Pains (bulumi) which show no visible signs (swellings) are only understood by the patient himself. It is easy to minimize somebody else's inner

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trouble.

3491. **Obuteebaliza ku munno : bwe buggya.** Not to say "Weebale", when your neighbour has received something, is envy.

3492. **Obutekkaanya : bukutindiza balugu (ng'enva ze balya zirandira wansi).**

Thoughtlessness makes you lead up the balugu-plant (yam) (because what is eaten of that plant, is not above, but below ground). Mockery!

3493. **Obuteeraba : bukuvumya akusinga. (= Obuteemanya - - )** Not to shout "ku lwa Kabaka" (when spearing an animal) : means enmity. The king is supposed to be the lord of all. "Lese-majesty".

3494. **Obuteeraba : bukuyumya akusinga. Obuteemanya - - )** Not knowing one's own failings : makes you blame one who is better than yourself. Lack of self-knowledge causes you to underestimate another who surpasses you. - Compare Matt.7.3: "n'otolaba kisiki mu liiso lyo". - Engl. "The pot calling the kettle black!"

3495. **Obuteerowooza : ng'omuwuulu asaba eggobe. (cf. Balusaggya: 0864)** To be thoughtless : as a bachelor is who asks for "ggobe" (vegetables).



They require an experienced cook. But he has no wife!

**3496. Obutetenkereza : bukonya obuto. (cf. Ntetenkanyiriza: 3372)** Slow cooking leaves unripe bananas underdone. Applied to unsuccessful bringing up of children. Too soft treatment.

**3497. Obuteewuliriza bunyooza ennanga amatu.** Not answering quickly to the tuning-efforts causes a harp (i.e. its pegs) to be twisted frequently. Disobedience causes punishment.

**3498. Obuteeyinza : bukuyisa mwannyoko omugenyi. (cf. Bya kulya okubula: 11(16))**

**3499. Obuteezhnbira bwassa wangiri.** Not building its own house : has killed the wild pig. It lives in hollows (caves) made by others. If the owner comes, he can easily kill it.

**3500. Obutise amatama : nga nnyinimu abba. (cf. Ntudde entende: 3374)** You cover your jaws (you keep your mouth shut) : like the owner of the house who steals. The others punish the child for it and he says nothing.

**3501. Obutooke obuto : bugwana nva.** Unripe

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matooke ought to be offered with enva (vegetables).  
Without relish they are not eatable.

**3502. Obutono bulwanira mu ssanja. (cf. Abatono balwanira: 0070)**

**3503. Obutta bumenya omulawo : oleeta kibaya.**  
If the (tough) porridge breaks the stick (used for stirring) : do you bring a papyrus-stalk (to stir with)?  
If strong measures did not bring success, will weaker ones do?

**3504. Obuwa si bugabane.** To give is not to share.  
Giving is not the same as sharing. Giving something to one does not cause mis-givings; but in distributing things to many, one has to beware of favouritism.

**3505. Obuwulize : bwe buganzi. (cf. Muddu awulira: 2818)** Obedience means affection (favouritism).

**3506. Obuyingirwa : bwambaza embwa olukoba.**  
Forced obedience puts the collar round the dog's neck.

**3507. Obuyisi bw'omu : nsega y'ebika (= bulangwa nsega).** The passing away of the lonely traveller is made known by the vultures (circling

over the body). He has nobody else to announce his death. Applied to persons who are alone or single-handed.

**3508. Obuzadde bulima : obusuutira we babwagala (= okwenyumiikiriza we bakwaga-la).** Parenthood is like tilling the land : they (the parents) like to be praised for it.

**3509. Obuzadde buwonya embooge.** Bringing forth saves the "mbooge" (vegetables) from being killed (plucked). When the mbooge-plant goes to seed, it is unsuitable for cooking and is no longer plucked ("embooge ey'obwana").

**3510. Obuzaaliro si bwe bukuliro.** The place where one is born is not the place where one grows old.

**3511. Obuuzza nga Munyolo : akulaba n'ensuwa, nti ogenda iziba?** You are greeting like a Munyoro : when he sees you with a waterpot, he says: are you going to the well? Lunyoro "iziba" corresponds to Luganda "emugga".

**3512. Obuziina gye babwagala : gye babwaliirira.** Where they like the rags : they spread out the mat for them. A beloved person, even in rags, finds a warm welcome.

**3513. Obwami ddiba lya mbogo : terizingwa omu.**

Chieftainship is like a buffalo-skin : it cannot be rolled up by one man. The chief requires the cooperation of many.

**3514. Obwami kyambalo kyazike : nnannyinikyo**

**bw'akikuggyako togaana.** Chieftainship is like a borrowed garment : if its owner takes it away from you, you cannot object.

**3515. Obwami obutono : bukubuuzisa gwe**

**watumye.** A small chieftainship makes you question the one you have sent (with a mes-sage). The messenger does not care to report at once, as he would, if a big chief had sent him.

**3516. Obwangu bw'okuwa : bukuweesa**

**atalikuwa.** Being quick in giving : makes you give things to one who won't give you any-thing in return. Misspent charity!

**3517. Obwato bufa magoba. (cf. Bufa: 0994) .**

**3518. Obwavu bukuliisa ebikonde. (cf. Omwavu**

**aluma: 4464)** Poverty makes you eat your fists. If you have nothing to eat, you thoughtfully put your closed hands to the lips, thinking: how can I get food

now?

3519. **Obwavu bukuliisa nnyoko.** Poverty makes you eat your mother. If one has no money to buy meat, he says: "O, nnyabo! Singa nnina nsimbi, nnandiguze".

3520. **Obwavu si bbanja.** Poverty is not (as bad) as having debts. What he has, is his, and nobody troubles him.

3521. **Obwavu : tebukozza.** Poverty does not make one thin. In olden times everybody had his food, although he had no money.

3522. **Obwavu tebukumanyisa gw'oyagala (or: akwagala).** Poverty does not let you know whom you might love (who might love you). Having nothing, you have no chance to show your love.

3523. **Obwayiise : tebuyooleka. (obulamu)** What is poured out, cannot be gathered again. "No use crying over spilt milk". - Slander, suspicions. - The dead do not come back. - What is done; is done.

3524. **Obw'effumu : si bwa ddogo. (obulwadde)** Sickness from a spear-wound and from witchcraft are not (to be treated) alike.

**3525. Obw'ekiro : buzimbya enkadde. (entwiri)**

Night-time : makes old rancour grow..

**3526. Obwemage bwe balanga : enjobe mu lusa.**

(A person whom they accuse) without reason : is like an antelope in the marsh (accused of having damaged the crop). A marsh-antelope causes no harm to potatoes or other crops.

**3527. Obw'enkya : si bwe buziba. (cf. Bwe bukya:**

**1062)** The weather in the morning is (often) not the same as in the evening. A bad start does not always forbode a bad end. "

**3528. Obwerabize obungi : bukusabya gwe**

**wamma.** Great forgetfulness makes you ask something from a person, to whom you have (in the past) refused a request. You probably won't get anything either.

**3529. Obwesige bull nnyanja.** Trust (safety) is

found on the lake. Escaping with the canoe saves the fisherman from attack on the land (the water is his element).

**3530. Obwewussa bussa (= bulitta) emmandwa.**

Hypocrisy kills the sorcerer. He tells the people:

"such and such a thing may not be eaten, as it is for the lubaale"; but then, he eats it himself and offends the lubaale who will kill him.

**3531. Obwezizingirire empogola erwana mu ntamu.** To be tied up all round ,: is like a banana "in the jacket", fighting in the cooking pot.

**3532. Obw'olubuto : butwala obw'omutwe.** (obu1wadde) Illness of the belly : brings along illness of the head. When the body is not fed, the will to work is hbt there either.

**3533. Obw'omu buwola(ko) oluuyi.** Porridge (obutta) served to one man gets cold on one side (the one he is not eating from). Or: An old man (obukadde) sleeping on his bed, gets cold on the side he is not sleeping on, because he has not enough body heat. A big job needs- more than one man to manage it.

**3534. Obw'omulimba : tibukeerera.** The time which a liar mentions (in his narrations) is not disputed. You cannot disprove his statement that it was 6 hr. or 9 hr. (he is always right).

**3535. Obw'omutambuze tibuziba : enjuba egudde ng'agamba: npenda emisana.** For a traveller it does

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not get dark : although the sun is down, he says: O, it is still light!

**3536. Obwosi : buluma gwe bwaddako.** The sickness "obwosi" (of children who are deprived of breast-feeding) hurts more those children born before (by the same father). Those of a different mother (although by the same father) feel more indifferent. Engl. "Blood is thicker than water".

**3537. Odaagana (= otaagana) : ng'olwatta Mpoobe e Kibiri.** You make vain attempts (to escape your fate) : like Mpoobe (who was killed by Walumbe) at Kibiri. Being worried into telling a secret killed Mpoobe.

**3538. Oduula nga musibe : nti tunaalaba okusula nga tutunula.** You speak sarcastically like a blind man : (saying) we shall find a place for sleeping, while we still "see" (whilst it is still day-light).

**3539. Ofanga n'otodda : ng'omuntu anyaze omukazi.** Die and don't come back (be courageous and don't fear death) : like a man who fights for a woman (in the battle). So a father encourages his warrior-son.

**3540. Ofubye ng'akagobera embuga : nti bwe**



**kanaalya omwana wa beene.** You are solicitous like one who drives a wild animal away from the chief's place : (fearing) it might eat somebody's child (the chief's). A mukopi is supposed to work for the chief's interest.

**3541. Ofudde lwa nnabamba : kawumpuli lwatta omuwazi.** You died of a contagious sickness : plague killed the tanner. The man who scraped off the fat and the meat from the inside of the cow's skin (the enkulo), did not know that the animal had perished of rinderpest. He died after eating the enkulo.

**3542. Ofuna by'okuwola : nga n'eby'okuwoza olina.** (cf. Funa eby'okuwola: 1885)

**3543. Ofunda n'ekkubi : n'otobeera na ddiirawamu.** You prefer an "ekkubi" (big bird of prey which sucks only the blood of the animal killed) to the big grey eagle, which takes the booty along. "Eddiirawamu" robs you also of the meat, whilst the "ekkubi" leaves you the carcass. - Of the two evils one chooses the lesser.

**3544. Ofunda ne "ndikutunda" : n'otobeera ne "ndikutta".** You prefer to be with one who says "I shall sell you", rather than with one who says "I shall kill you". Being sold is the lesser evil. Life is more

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than freedom.

**3545. Ofunda n'omuko omwavu : n'akulambula. (cf. Omuko omwavu akanya: 4181)** It is better to be content with a poor son-in-law : he will come personally to help you, when you are in need. A rich one will only send presents and not show himself at all.

**3546. Ofunda n'omuliika : n'anunula (= n'akukuliza) abaana. (cf. Bayita n'omuliika: 0932)** You bear with an usurer, if he redeems your children (from slavery). Engl. "Any port in a storm".

**3547. Ofunye ekkobe : ate ogoberera n'essinzi. (cf. Okusinziira ku ssinzi: 3779)**

**3548. Ofuuse gw'e Kanyanya : mugenzi tazze.** You have become like the edible-rat of Kanyanya : once gone (escaped) it did not come back. Comparing a living person with the dead. - Kanyanya is a mutala in Busiro. -The dead do not come back.

**3549. Ofuuye omukka mu kisero. (cf. Okufuuwa omukka: 3693)**

**3550. Ogandadde nga mubbi ow'omunnyu :**

**bakuba omwana. (cf. Obutise amatama: 3500)**

You lie on your back (saying nothing) like one who has stolen salt (and does not confess) : although they beat the child for it. He pretends innocence.

**3551. Ogawadde ekyanya : ow'amalibu ky'awa ennoga. (cf. Nkuwadde ekyanya: 3154g)**

**3552. Ogaya bitono : enkukunyi emegga embwa. (cf. Togayirira bitono: 5071)**

**3553. Ogenda Mbaale mu Baganda banno.** You are going to Mbaale to your Baganda-brethren. Mawokota is considered to be the cradle-land of the Baganda and Mbaale is its principal place.

**3554. Ogenze mugga : okuggwa kko? (cf. Twazze mugga: 5164)** Do you go to the river : to get rid of the dirt? Said of somebody who wants to get rid of his debts.

**3555. Oggye ku mutwe : otadde ku kibegabega.** You have taken (the load) from the head and put it on the shoulder (i.e. you have made it easier; you have helped me).

**3556. Ogira ekiniga : ng'omusezi alya menuu. (cf. Okinagguka ng'omusezi: 3661)** You are spiteful : like a nightdancer eating menuu (eating-bananas). He

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eats bananas in the day-time and destroys the plants during his nightdances.

3557. **Ogitte : eva mu nnyiniyo.** (The order) "kill it" (the cow or the goat) can only come rightly from the mouth of the owner.

3558. **Ogobedde munya mu ssubi.** You have driven the lizard into the grass (the thatch of the house). The grass is the element of the lizard. - Said of a man who has been asked about a matter in which he is well versed.

3559. **Ogubula eyeeguya : tegukala. (omukwano)** Friendship that is lacking in mutual interests (consideration), does not last (is not solid).

3560. **Ogudde ddalu : kuwona mabanja.** (If) you become mad : (that means) you get rid of debts. There are people who feign madness to escape their debts.

3561. **Oguddinnanwa : gwe guwunya ensiwo. (omwenge)** Beer that is mixed again with ferment : makes the brew tasty.

3562. **Ogufa : tegumanya yasooka. (omukwano)** Friendship that comes to an end, no longer knows the

one who started it. All the good of former days is forgotten.

**3563. Oguggwa : tiguba muka. (cf. Okulya ennyingi: 3759)** Beer that is finished : has no taste (was not strong enough). Also said of any perishable thing. - Good things are soon forgotten. Beauty is not lasting.

**3564 .Ogugutana : ng'ow'ejjanga aloga muliro.** You are disputing something (muttering to yourself) : like one with sick (bleary) eyes, kindling a fire.

**3565 .Oguliko engalabi : tegunywebwa atudde wamu. (cf. Gwa ngalabi: 1959) 36.8.**

**3566. Oguliko omuseesa : teguzikira.** Fire that has a poker (stirrer), does not go out. Undertakings that have an active promoter, will develop. - Perseverance.

**3567. Oguli ewa munno : tegugoba ngo. (cf. Omuggo oguli: 4122) Roscoe 485,**

**3568. Ogummuka gwe gukuwa nsogola.** The expectation of the mubisi being tasty (pleasant to drink), encourages you to brew.

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3569. **Ogunaanyula : tegubuulirwa muwemba, ne bw'ossaako omungi.** Unfermented banana-juice (mubisi) that is going to be good beer : is not influenced by muwemba (millet, added for fermentation) even if you add much of it.

3570. **Ogusula gwe gukuwa empoza : nga mulungi. (omusango)** A case which is postponed (for another day) gives you a chance of defence : if it is in your favour. A hopeless case does not give you any chance, even if it is postponed. - Dutch "Nacht brengt raad".

3571. **Ogutaggwa : guboolanga abataka. (omusango)** Incessant strife : brings mutual hatred among the land-owners.

3572. **Ogutaliiko mpeera : gugenda n'okwebaza.** Work for which no payment is asked : goes with "thank you".

3573. **Ogutali mutume : tegukalaza (= tigukaluba).** (omulimu) Work which is not a command : does not make one angry (or: is not irksome).

3574. **Ogutannammuka : tigukukubisa mwana. (omubisi)** Since the mubisi (banana juice) has not

yet oozed out : this (fact) causes you to refrain from beating the child (if he takes and sucks a lyenvu).  
You don't consider it a loss.

3575. **Ogutateganya : siguzza nvuma. (omulimu)**  
**(cf. Ayagala okunyiriza: 0738; cf. Ky'oyagala**  
**kikuseeza: 2573)** Effort which does not persevere :  
does not bring back the slave (who has escaped).  
Engl. "No pains, no gains". "No mill, no meal".

3576. **Ogutinta gukka. (omukwano)** Friendship that  
prosperes : can come to an end.

3577. **Oguzzanga ku busenze : n'otoguzza ku**  
**butaka. (omusango)** You might risk committing an  
offence, if you are a tenant : but not if you are on  
your own land. A tenant can always find another  
place.

3578. **Oguzziddwa omuganzi : omukyawe**  
**y'agumala. (cf. Omusango oguzziddwa: 4307) .**

3579. **"Ogwa gonja (= olwa gonja) teguggwe?" :**  
**nga y'alidde eky'engabo.** "Will the affair with the  
gonja not come to an end?" : (says the one) who has  
already eaten the best part of it (ekiwango  
ky'engabo). The others grumble, that they have  
received only the smaller parts (eby'ensubi). - No

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consideration for others!

3580. **"Ogwa kasajja gundeebuukanya" : nga ggwe wamwezaalira.** (cf. **Gunzise mu vvi: 1939; cf. Kwata n'owaayo: 2462**) The case of the little man (son) has caused me a lot of hard work : (you say so) if you have brought him forth. The fond father does not want him to be punished, because it is his son, for whom he has paid the fine.

3581. **Ogwayambadde : teguyita bwereere (= teguyitira awo).** A body that is clothed : does not walk naked. What is the use of worrying? You have got what is necessary.

3582. **Ogw'edda : tigukutwaza lubugo lumu.** Old friendship : does not make you take one barkcloth (for the burial). If the friendship has died, you consider yourself free from obligations. Faithlessness!

3583. **Ogw'embuga : gutta atagenze. (omulimo)** Work for the chief : kills the man who refused to go. The chief will not let him live on his land.

3584. **Ogw'embuga : 1) gutta ogw'obuko (ng'abakazi alina babiri); 2) tigulekeka. (omulimo)** The work for the chief (communal work)



: 1) comes before the work for the father-in-law (if one has two wives); 2) cannot be left alone.

**3586. Ogw'embuga : tigunywebwa atudde wamu.**  
(omwenge) The chief's beer is not drunk by him who remains at home. He must come to the mbuga; he cannot send for it.

**3587. Ogw'enzikiza : ayogedde ku bule.**  
(omusango) One who accuses another of a crime committed in the dark (without witnesses) : talks about little clouds (i.e. bwereere).

**3588. Ogw'obulungi gwa butiko : bw'oggyawo, tokkatira.** (cf. Omukwano butiko: 4209)

**3589. Ogw'okulya : gusuula emmese mu kita.**  
Gluttony throws the rat into the beer-calabash.  
"Curiosity killed the cat".

**3590. Ogw'omulimba : tiguggwa mpoza.**  
(omusango) The trial of a liar never comes to an end (in arguing). He changes his statements continually.

**3591. Ojaganya ng'eyakimeza okw'enjala : nti obutiko bugenda kukuloga enjala?** You are rejoicing like one who has watched a mushroom grow in famine-time : are mushrooms going to appease your hunger? Mushrooms do not nourish. -

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Taking pleasure in worthless things.

**3592. Ojaganya ng'ow'amalibu alonze erinnyo.**

You are rejoicing, like a toothless fellow, who has found a tooth. That tooth is of no use, as he cannot fix it into his jaws.

**3593. Ojambagiza : ng'akimezezza okw'enjala.  
(cf. Ojaganya ng'eyakimeza: 3591)**

**3594. Ojjanga kwa nkuba : omusana guleeta enjala.** Come during the rainy season! : the hot season brings famine. Come at a favourable time!

**3595. "Ojjanga n'olya" : y'akuyita "Lubuna miryango".** "Come and have food with me" (he says) : and then he calls you a "miserable hungry fellow, hanging round all doorsteps".

**3596. Ojjukidde okwebikka : ng'obudde bukedde.** You think of covering yourself (to go to sleep) : when the dawn is breaking. Starting work when it is too late. - Sowing when the rainy season is over.

**3597. Ojjukire okwebikka : nga bukyali! (cf. Ojjukidde okwebikka: 3596)** Think of your bedding (place for sleeping etc.), when there is still day-light.

3598. **Okaabidde mu lwabya : wakanke mu lwa mpungu.** You wail at the mourning-rites : like the kasanke (small red finch) at the mourning for the eagle. Nothing to inherit.

3599. **Okaddiwanga mubiri : n'otokaddiwa mwoyo.** You become old in your body : but you are still young in your mind. Praise for an old man, who - in spite of his age - is still generous.

3600. **Okaladde : ng'akayonsa obusatu.** You are furious like a little goat that suckles three young ones. She cannot suckle them fairly, because she has only two teats.

3601. **Okalaliddwa : atali mu lwadde okuyoya obusera.** You are (unreasonably) angry : as it is unreasonable of one who is not sick to clamour for porridge (buugi). That is food for sick people.

3602. **Okalya dda : kadda dda. (cf. Kamukago: 2126)**

3603. **Okambagga (or: Akambagga) : ng'embidde empaatirewo.** You are a sour fellow : like freshly peeled mbidde (beer-bananas). They contain a lot of bitter sap. - Said of an unlikable character.

3604. **Okamaze : omufumba kafu lw'eggulo.** You are the limit : you cook (for your husband) only a tiny bit in the evening! Laziness, stinginess!

3605. **Okangabadde : ng'ebyanika taba. (ebiriba)** You are difficult (crooked, stubborn) : like cow-hides on which tobacco is dried (in the sun). They turn up at the edges.

3606. **Okansombedde : kimbagaya yakasombera Balama. (cf. Tekibula musombi: 5019)** You have brought evil over me : as the Kimbagaya has brought it over the Balama. Lugero Iwa Ssemakokiro. - When King Ssemakokiro lived at Kitende, a big bird (kimbagaya which is the totem of the Balama, a sub-clan of the bird-clan) descended on his house. The king suspected evil from the Balama and put them to death.

3607. **Okantyabidde : akalimu obuwuka obw'okunnuma. (akaku) (cf. Omwana alintyabira: 4422)** You have collected firewood for me : in which there are stinging insects. You have involved me in a precarious (risky) affair.. The following sayings, starting with "Okekera", are not real proverbs, but humorous expressions, based on intentional misinterpretation of words or phrases

which have a twofold meaning. The same holds good also of sayings starting with "Okerebera", "Onigguka", "Oyogedde", "Oyogera", "Weekina", "Weenyumikiriza", "Weenyumiriza", "Weeyogeza" and other similar expressions.

**3608. Okekera ng'afumba ekiro : nti ssebo tunaaliira mulyango.** You are talking (nonsense) like a woman cooking late in the evening : (saying) ssebo we can eat in the doorway (in the moonlight). The husband purposely misunderstands "mulya-ngo" (leopard) and asks: and in daytime you eat "lion" (mulya-mpologoma).

**3609. Okekera ng'afumba obutooke obuto : nti ewaffe tulya ga bisiisa.** You are talking (nonsense) like one cooking unripe bananas : (saying) at home we eat caterpillars. "Bisiisa" has two meanings: "unripe bananas" and "caterpillars". Therefore she gets the answer: "Ffe tulya ga ssekese" (we eat centipedes).

**3610. Okekera nga agula endiga (= ente), nti yaswala amagulu.** You are talking like a man who buys a sheep (cow) and complains about its ugly legs. We might ask: Is the animal meant for stamping budongo (mortar) or for treading mwenge?

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**3611. Okekera ng'agula nnandere : nti taliimu maaso; k'oli nti ogula wa kukuuma waka?** You talk nonsense like one who buys a "nnandere" (small fish in Lake Kyoga), saying: but it has no eyes! ; (reply) do you buy it for watching your house (in your absence)? If these fish are kept for long, nnyenje or rats might eat their eyes; a sign that they are not fresh.

**3612. Okekera nga muk'omugoma; nti ow'omwange leero agireese n'amayembe gaayo?** Are you joking like a drummer's wife, who says: Oh today my husband has brought his fare with the horns on? When cattle were killed in the lubiri (king's enclosure), the drummers were given the heads and the women greeted their husbands with this joke.

**3613. Okekera nga nnakawere omuli w'omunno : nti nnawonyezza "kigongo".** You are talking like a mother whose newly born child has died, because the mother has taken salt during her pregnancy, saying: I have saved my kigongo (my life). The others hearing her, interpret "kigongo" as "fillet" (piece from the cow's back) and say: Give us to eat of that piece!

**3614. Okekera nga nnakyeyombekedde asima**

**kandi : nti kuliko nsajjalala; nti ekiku-suza wekka mu nju, ng'abasajja ball mu ttaka kiki?**

You are talking like a spinster digging up kandi (kind of yam) and saying: there are tasteless ones among them; (sarcasm) why do you live alone in your house, if there are men in your soil? "Lusajjalala" has two meanings: 1) tasteless, inedible yam; 2) manikin, miserable specimen of a man.

**3615. Okekera ng'ava eri omulwadde, nti twasuze ku bugubi.** You are exaggerating like one who comes from visiting a sick person, saying: we have stayed with him till the cry of the quails (early morning).

**3616. Okekera ng'eyakafiirwa, nti leero nadda wa? : nti abafilirwa edda balaga wa?** You are talking like one who has just lost (a near relation) through death, saying: where shall I go now? : (answer) where did those go, formerly, who lost their relations?

**3617. Okekera ng'eyeekubye ekigere : nti simanyi kye kinanviiramu.** You are talking nonsense like one who has hurt his toe and says: I do not know what will come out of it (i.e. what harm will come of it). The other interprets "kinanviiramu" as "what profit shall I get out of it" and says

therefore: will 5 cents be enough .

**3618. Okekera ng'omufumite : nti omusaayi gupnenze munda; bulijjo gubeera wa?** You are talking like one who has been speared : (saying) my blood is flowing into my body; (answer) where is it otherwise?

**3619. Okekera ng'omugemuzi agamba, nti enkukunyi zampaatidde ku kibuga.** You stretch a point like one who has taken victuals to the bbooma and says: the fleas have attacked me in the chief's place. Reply: but the katikikiro who is always there probably will be eaten by them in the skin (empogola). Play of words: "okuwaata" means either "to attack" or "to peel bananas".

**3620. Okekera ng'omugenyi eyaliiridde amaluma : nti omutwe nnassa wa? nti zinga mu ddiba ly'embuzi.** You are talking like a visitor who was given food without "vegetables" (additional dishes), saying: where shall I put the head (meaning his own head, for the night's rest)?; (answer of the host) wrap it up in the goat's skin. Both are talking sarcastically: the visitor is disappointed about the poor meal and sees no pillow for his head. The host seems to understand that the visitor means by "mutwe" the head of the goat whose meat should



have been there for the meal. - The head of the slaughtered goat is as a rule wrapped up over night in a fresh skin.

**3621. Okekera ng'omukazi agamba, nti emmanga eyo tekyayita kambe.** You are talking like a woman, saying: down there (in the lusuku) a knife cuts no more (matooke) (i.e. there is no ttooke left). Reply: perhaps an axe might serve! (insinuating her laziness in cleaning her lusuku).

**3622. Okekera ng'omukazi omuzadde : omwana bw'akaaba, nti bwandu bwe bumu-kaabya.** You are talking like a mother, whose son is crying (saying) : it is stomach-ache that makes him cry. Sarcastic answer: the king has also a big mwandu (harem), does he cry all day? - Mwandu means "stomach-ache" or "harem".

**3623. Okekera ng'omulimi w'empindi agamba, nti empindi zange zali ziri matuba, ennyonyi zizirya.** You are exaggerating like a planter of beans, saying: my beans over there are as big as figs and the birds feed on them. Reply: and your maize-plants are probably like muvule trees!

**3624. Okekera ng'omukunku eyeekoonye : nti ekigere nkimazeewo; nti kyakume-zeeko ggulo?**

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You are talking like one without toes who has stumbled : (and says) I have ruined my toe!; (sarcastic answer) has it (the toe) just grown this evening? (formerly you had no toes).

**3625. Okekera ng'omulwadde agamba, nti kasookedde ndwala siryanga "ka mu ntamu" wabula obusera bwe nnawuseeko eggulo bwokka.**

You are exaggerating like a sick person (complaining) : since I have been sick, I have not eaten anything cooked in a cooking pot; I have sipped only a little porridge in the evening. Answer: was that cooked in a snail's shell?

**3626. Okekera ng'omulwadde anywa taba : nti kasooka ndwala siriimu mukka.** You talk (nonsense) like a sick man who is smoking : (saying) since I fell sick, I have no breath. Reply: but what is that you are puffing out of your pipe? - Play of words: "mukka" means "breath" or "smoke".

**3627. Okekera ng'omulwadde nti lulinzita nga lummazeemu amaanyi.** You are talking like a sick person who says: the sickness will kill me as my strength is finished. Reply: What do you want strength for in the underworld? Do you expect to build down there?

**3628. Okekera ng'omulwadde nti olumbe lwanzimba munda.** You are talking (nonsense) like a sick person : (saying) the sickness caused a swelling inside my body. Question: Has the sickness gone cutting poles and elephant-grass-stalks? - Misinterpreting the word "kuzimba": "to swell up" and "to build" (tonal difference only!).

**3629. Okekera ng'Omunaawa : nti Kabaka yandeka nga ndi Mugongo; nti kaakano oli muluusi?** You are talking like a certain Munaawa (Muganda of Mawokota) saying: When the king died, I was at Mugongo (place on the Masaka road); (the other under-stands: I was a mugongo (female animal bearing), and asks) and now you are a muluusi (animal not yet bearing)?

**3630. Okekera ng'Omunnabuddu : nti Kabaka yantuma lwokyo; nti olwokya Kaba-ka baluggya Buddu? (cf. Oyogedde bitajja: 4723)** You are talking like a man from Buddu : (saying) the king has sent me on an urgent errand; (reply) does the branding iron (that cauterizes the sores of the king) come from Buddu? In Lunnabuddu "lwokyo" means "in a hurry"; in Luganda "branding iron".

**3631. Okekera ng'Omunnabusiro asima balugu : nti bakime akambe, tusale ensigo; nti ab'eka**

**banaasala nnuuni?** You are talking like a man of Busiro who is digging out yams : (and says) let them bring a knife so that we may cut the "ensigo" (prunings or underground parts from which the tubers are cut to let new tubers grow); (reply) will those at home then cut the nnuuni (pancreas-gland near the stomach)? "Ensigo" means either these "prunings" or "kidneys".

3632. **Okekera ng'Omunnabusiro asima balugu : nti laba Kabaka mwe yakkira!** ; nti owuwo ali mu ttaka? You are talking like the man in Busiro, digging for yam and exclaiming: look here, the "king" (big tuber) is down here! ; (reply) is your king living in the soil?

3633. **Okekera ng'Omunnabusiro ayiisizza ogwa mazzi : nti bwe guli gwa gonja, gunadda.** (cf. **Gwa gonja: 1954**) You are talking like the man in Busiro who brews beer with plenty of water : (saying) the good strong beer comes later. The guests might say: Give us first the strong beer! Cf. Yoanna 2.10!

3634. **Okekera ng'Omunnabuyaga : nti leero Kajeerero ali Nkira, nti edda ggwe wamukiranga?** You are talking (nonsense) like a man from Buyaga (county) saying: Today the Kajeerero (chief) lives at Nkira (place); (reply) have

you formerly surpassed him? Misunderstanding the expression: "ali Nkira" (he lives at Nkira), and interpreting it as "alinkira" (he will surpass me).

**3635. Okekera ng'omunnabyalo : nti singa bantadde ne nzira eka, ne ngwa ku mu-gagga ; nti ab'omubyalo ne basinga bakatikkiro? (cf. Okekera ng'omwavu: 3643)**

**3636. Okekera ng'Omunyolo : nti okulya enkolo, ndya lumonde; nti enkolo, nga lumonde gw'olabye?** You talk like a Munyoro (Muyima) who says: I should prefer to eat potatoes, rather than banana-stumps; (reply) where you eat banana-stumps do you find any potatoes? Banana-stumps are only famine food; therefore where you see people eating them, you can be sure potatoes are no longer there. Engl. "Castles in the air".

**3637. Okekera ng'Omunyolo y'afa : nti mwoyo gundi ku mbuga.** You are talking (speaking bad Luganda) like a Munyoro who is dying and complains : my heart is in the chief's place. He wants to say: "mwoyo gumbuga" = my heart is oppressed.

**3638. Okekera ng'omunywi w'emmind : nti mundeke, sikyalimu mukka. (cf. Oke-kkera ng'omulwadde anywa taba: 3626)** You are talking

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lies like a pipe smoker who says: Leave me alone, I have no breath left. Reply: What is that you puff out of your pipe? - Mukka" means "breath" or "smoke".

**3639. Okekera ng'omusasi : 1) nti nnyabo nnyinyika! ; 2) nti nnyabo tompeereza mutwe?**

You are talking nonsense like one who wants to work for food : 1) (saying) madam, give me work! "Okunnyika" has two meanings: "to put to work" or "to immerse". The "madam" seems to understand the latter and asks teasingly: Don't you know that the man "Mpisi" whom they put into the lake "Mutukula" (in Ssinga - Hoima Road) never came back? You are talking nonsense like one who wants to work for food : 2) (saying) madam, won't you put more on top (of the food basket)? The woman takes "mutwe" in the literal meaning and asks: If your mother has not given you a head, when you were born, how can I give you one now?

**3640. Okekera ng'omusumba w'enkoko : nti ez'ewange ziwalalira emiyagi; nti ggwe, nnannyinizo owalalira emivule? (cf. Amampaati aga nnyini: 0432)** You are exaggerating like one with a hen-farm : (saying) those hens at my home leap over miyagi shrubs; (sarcastic reply) and you, their owner, probably leap over muvule trees?

3641. **Okekera ng'Omuyima (= Omulaalo) : nti nnalidde enjuba; nti eyiyo eri munda?** You are talking like a Muyima (herdsman) saying: I have eaten the "njuba"; (reply) oh! your sun then is inside the body! In Luganda "njuba" means "sun"; in Luyima it means "blood cooked from the lancing of a cow".

3642. **Okekera ng'Omuzungu : ndiyo; nti wabuna nsi?** You talk nonsense like a White man, constantly saying "ndiyo"; are you all over the place? "Ndiyo" means "yes" in Kiswahili, but "I am there" in Luganda.

3643. **Okekera ng'omwavu gwe bakwatira ku kibuga : nti singa bantadde ndaba omugagga mu kyalo, mmugwako.** You are talking like a poor man they have caught in the town (without musolo-ticket) : (saying) if they would let me free, I would go and see a rich man in the village and beseech him to help me. Reply: Are there no rich men here in the kibuga? e.g. the Prime Minister?

3644. **Okekera ng'ow'ebbango, nti bwe nnatuuka, nnagwa bugazi.** You are talking like a hunchback, saying: when I arrived, I fell on my back. He could not very well remain lying on his hump!

3645. **Okekera ng'ow'ebikaata ava embuga : nti tukutte mu gabuguma.** You are talking like one with syphilitic hands, coming from the chief's place and saying: we got hold of some hot things (hot meat). Answer: Evidently! your hands prove it!

3646. **Okekera ng'ow'ejjanga abika, nti gundi yafa : nti naffe tulabye bw'okaaba.** You are talking like one with inflamed eyes, bringing a death notice, So and so died : (reply) we also see how you are weeping.

3647. **Okekera ng'ow'ekirevu akuma omuliro : nti bampeeyo essubi nkume omuliro; nti eryo lyonna erikuli ku mumwa?** You are talking like a bearded fellow lighting a fire and saying: let them give me some dry grass, that I may light the fire! ; (reply) what about all that growth round your mouth?

3648. **Okekera ng'ow'ekiwalaata abika : nti olumbe lwanjera (= lwatwera) ekyenyi; nti naffe tulaba bwe kikutte e Bule ne Bweya. (kyenyi)** You are talking like a man with a bald head, bringing a death notice, (saying) this bereavement has swept off all my hair; (reply) we also see that your fore-head extends from Bule to Bweya (two places in Butambala, very distant from each other).



3649. **Okekera ng'ow'ekiwalaata akka (= akkirira) ekibira : nti munterekera ku butta; nti tunaabuseera wa omaze okugenda n'olubengo?**

You are talking like a bald fellow who goes down to the forest and says: keep some porridge for me! ; (answer) how shall we grind the flour, if you take the grinding stone (the bald head) with you?

3650. **Okekera ng'ow'ekiwalaata alabye engo, nti bwe ndabye ensolo, enviiri ne zinva ku mutwe.**

You are talking like one with a bald head who saw a leopard and says: when I saw the animal all the hair came off my head.

3651. **Okekera ng'ow'ekiwalaata : nti ekimmalako abaana sikimanyi; nti kyo ekya-kumalako enviiri wakiraba?** You are talking like one with a bald head, saying: I don't know what finished off all my children! ; (reply) did you ever see what finished off the hair (on your head)?

3652. **Okekera ng'ow'ennungu eyalya obwa-Mukwenda : nti obuyinja bunnyiga (= bunkosa); nti va mu Mityana (= bwa-Mukwenda), ogende (= olye) Buyinja.** You are complaining without reason, like the man with syphilitic cracks on his feet, who became Mukwenda (big chief of Ssinga) and said: the pebbles (on the road) hurt me; (reply) leave

Mityana (capital of Ssinga) and go to Buyinja (mutala in Ssinga). Deliberate misunderstanding "buyinja" and talking about the place Buyinja. Being chief of Buyinja he will have power over the "buyinja".

**3653. Okekera ng'ow'ettulu agamba nti mpaayo amazzi, nnaabe mu maaso. (cf. Wee-kiina: 5278)**

You are talking like a one-eyed person who says: give me water to wash my face (literally "my eyes", although he has only one).

**3654. Okekera ng'ow'olukuku azimba e Kyaggwe.** You are talking like one with a skin-disease in Kyaggwe (i.e. scratching your-self). In Kyaggwe there is the embwa-fly which bites severely.

**3655. Okekera ng'ow'oluwumu ayombera embuga, nti tuva kusasambuka n'omwami.** You are talking (in a double sense) like one with ringworm quarreling in the chief's place, saying: we are coming from a quarrel with the chief. "Kusasambuka" means "quarreling" or "peeling off" (in the ringworm the skin scales off).

**3656. Okekera, nti amannyo galiko emmere; nti gatema mmuli?** You are talking (nonsense) like one

who says: there is food on your teeth (they are not clean); (retort) what are the teeth for? perhaps for cutting reeds?

**3657. Okendedde : ng'omulima atalya mmere ye.**  
You have grown thin : like one who is too stingy to eat his own produce.

**3658. Okerebera : ng'ow'ekirevu akuma omuliro.**  
(cf. Okekera ng'ow'ekirevu: 3647) .

**3659. Okikinadde : ng'ensejjere eyingira enkaata.**  
You are walking with a protruding chest (stuck out) like an ensejjere termite, when it enters a head-pad (lying on the ground).

**3660. Okinagguka : ng'azaala akuza. (cf. Okukinagguka: 3712)**

**3661. Okinagguka : ng'omusezi awakanira endeku ejjudde?** You are fooling like a night-wizard who argues, saying: my calabash ought to be full (i.e. give me more beer). Reply: Do you not trample down the bitooke during your night dances? And you expect us to give you more beer?

**3662. Okinsombedde - - (cf. Okansombedde: 3606)**

**3663. Okirekanga : n'otokyegomba. (ekibanja)**

Leave the kibanja there and do not uselessly covet (what you did not plant). Admonition to go on cultivating, even if you intend to leave your place. You might not leave, after all, and then you would have nothing to eat.

**3664. Okirimpire : omukopi talya ttooke Kabula.**

You are mistaken : a peasant does not eat ttooke mbidde in Kabula (ssaza). During the persecution under Mwanga the Christians fled to Kabula, where ma-tooke were a rare treat (for chiefs only).

"Okirimpire" then became a name "Kirimpire" for Yozefu Nsingisira, a former Ssaza-chief of Buvuma, later a chief in Buddu (Katabalwa), from whom the above expression originally came.

**3665. Okkuse emirembe : leero owonga**

**ogalamidde.** You are tired of the past times : now you pray whilst lying down. You have ceased practising Christian religion and practise traditional worship.

**3666. Okembye mu kya kkobe : eky'ettungulu**

**kiwoomerera. (kikuta)** You have licked at the peel of the kkobe-fruit : the skin of the forest-onion is therefore sweet to your taste. You won't be able to do

it (= oteganira bwereere).

3667. **Okongodde jjawe.** You plucked off the jjobyo-plant (vegetable) which are plucked already. You try to do a job that is done already.

3668. **Okoonye ku mmanvu : kuzuukusa kawundo.** You have hit the wooden trough (lying outside the house) : that means alarm for the bat. I am warned, I know what your intention is.

3669. **Okoosekooze mu ga lumonde : anti tegamalako maviivi.** You walk stooping in the potato leaves (field) : they don't reach even to your knees. You try in vain to hide yourself. Your excuses are of no use.

3670. **Okoooye : banyaga. (cf. Okuwummula si kutuuka: 3815)** (Whilst) you got tired : the other warriors plunder (cows, women etc.). You are not persistent enough!

3671. **Okoowodde abombye : kweyongera kukukuma. (cf. Akugoba y'akuwa amagezi: 0274)** You are shouting after somebody who runs away : that only makes him hide more carefully.

3672. **Okuba kalakya : omwavu akakuba ku**

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**mmamba.** You attempt the impossible : like the poor man trying to buy a lungfish. He cannot pay for it.

**3673. Okuba ndugga butannyuka?** Are you playing about without ever finishing? Said to one who works leisurely and never comes to an end.

**3674. Okubennanya : ng'olutta ow'ettulu (= ng'olutta ow'erimu).** To be as easy (it is as easy) as it is for a sickness to kill a one-eyed person. It need only destroy the other eye, as one is dead already. - Said of a thing which presents no difficulty.

**3675. Okubeera ku lusozi : ne weeyama olusozi.** (That is like) living on a hill, whilst you decry the hill. To declare one's dislike for something and still like it.

**3676. Okubuga : ng'omugenyi atakkuse; nti n'abakadde ab'enunanga nnaabasiibula.** To be importunate like a visitor who did not get enough to eat; he says: I have to say good-bye also to the old people down there. He hopes to find them eating and be invited to partake.

**3677. Okubujjabujja : ng'ebbuzi eddume.** Stammering like a he-goat.

3678. **Okubula obuwolezo : butta abaana ba wamusu.** To have no defence kills the young of the (edible) rat. These animals are tracked by the young shoots they have nibbled off and are killed; but nobody defends them. - Applied to people who are without witnesses for their innocence.

3679. **Okubula omwana : kwesituldra.** To be without child : means to help oneself. Such a woman has to do her work without being helped by children.

3680. **Okubuuza : si kuwaba.** A question is not an accusation.

3681. **Okubwesooka si kubulya : 1 ) singa empampagama y'etta enswa; 2) ebigere ebi-sooka ku buliri biba mirannamiro.** To be first as tenant does not mean necessarily that one gets a chieftainship (obwassabaddu) (another might come after him and get it) : 1) otherwise the natural cavity in an anthill would gather the flying ants (and not the nvubo which was made later); 2) (because), although the feet are first put down on the bed (and not the head), their place is at the foot of the bed.

3682. **Okubyeko kati : ow'ebikunku ku mpomero.** You have beaten on it with too small a stick (i.e. you try in vain) : like one who has only stumps instead of

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fingers, trying to get hold of an "empomero"  
(calabash without neck for storing butter).

**3683. Okudaagana : ng'olwatta Mpoobe. (cf. Odaagana: 3537)**

**3684. Okuddaabiriza emimwa : ng'ayita "baffe".**  
To clean one's lips : like one who pronounces  
(shouts) the word "baffe" (peculiar movement of the  
lips).

**3685. Okuddinnanibwako si kwagalana : singa  
essanja tiribabula lulagala.** To follow each other  
(in age) does not necessarily mean to love each other  
: otherwise the dry banana-leaf would not singe the  
green one (the dry banana leaf is older than the green  
one).

**3686. Okudizza kaneene nsonzi.** (That is like)  
giving to the "kaneene" (otterlike animal) nsonzi  
(small fish) (something that looks like magnanimity).

**3687. Okuddiza guba mwoyo : 1) omukazi  
omunafu asala ku lusuku lwe n'addiza ensiko; 2)  
emigga giddiza ennyanja; 3) n'owuwo akumma.**  
To give something without being asked (a gift, food,  
drink) is a sign of appreciation (love, sacrifice,  
noble spirit, generosity) : 1) the lazy woman cuts off



a part of her bananary and gives it back to the wilderness (sarcasm!); 2) the rivers give their water to the lake (although there is plenty of it there); 3) and your own relation refuses (outsiders are often more generous than one's own kin).

3688. **Okudduka omuwawaalo : ng'essolo eggumba.** To run away (unconcerned about anybody else) like a wild animal that has no young.

3689 . **Okufa amaaso : kulwana na nswera.** To be blind : means fighting with the flies. They persistently come back.

3690. **Okufa lwa nnabamba (= n'olwa nnabamba).** To die from a spell (or occult power) (e.g. after stealing in a bananary or drawing water from a well that has been bewitched).

3691. **Okufa si ppombo : nti eridiba (= nti eridiba mangu).** Dying is not just a fashion (about which you might say) it soon will fall into disuse. "It is appointed unto all men to die" (Hebr.9.27).

3692. **Okufiirwa amalusu n'omwasi.** To lose both the spittle and the sneeze. To add a second evil to the first; to make matters worse.

3693. **Okufuuwa omukka mu kisero.** (cf. **Ofuuye omukka: 3549**) You are blowing smoke into a basket (i.e. you are trying in vain).

3694. **Okugaba kuzibu : okuddiza guba mwoyo.**  
To be generous is not easy : generosity reveals a noble mind.

3695. **Okugaba kweterekera.** To give is to lay up for oneself.

3696. **Okugandaala ng'enku enzige.** To take a rest like freshly cut firewood. Such wood is cut whilst still green; then it is left lying till it is dry; finally it is broken up and taken home.

3697. **Okugenda ekipaaze : eky'omwanisi wa taba.**  
To rush off in a panic : as a person does who has laid out tobacco to dry (when rain starts suddenly).

3698. **Okugenda ekiserebetu : nga njala.** To disappear unnoticed like hunger (famine). Hunger and famine disappear without much ado.

3699. **Okuggyako omwoyo : ng'agotta ey'embwa.** (cf. **Ggyako omwoyo: 1916**) To put something out of mind : as one does who mixes food for the dog. He does not think of eating it.

3700. **Okuggya si kuzzaayo : kitaawo bw'afa tozzawo mulala.** Taking away is not putting back again : if your father dies, you can't put an-other one in his place. Irreplaceable persons or things.

3701. **Okuggyawo ekitayiro : ng'ow'obusa azadde ow'obuwala. (cf. Okweggyako eki-gombo: 3837)**  
To cause trouble thereby : as when an unmarried girl has brought forth a girl-child. Her child can be taken by the father and she cannot claim any right.

3702. **Okuggwa enkuuka : ng'omusezi ly'aggwa mu lutabaalo.** To come to a definite (complete) end : as the night-wizard comes to in the battle. When he is killed, nothing can be inherited.

3703. **Okugwa ettente : ng'omukulu omukwate ku kutu.** To lose one's dignity : like an old man (person of standing) whose ear is grasped. To get hold of somebody's ear is considered as very familiar - an impossible act with a person of respect. Therefore the expression "munkwatire ku ntanyenya" (= mundabire) can only be used for two very intimate persons.

3704. **Okujaganya : ng'ezzaana eddekere enju. (cf. Okwekuukuubya ng'ezzaana: 3840)**

**3705. Okujja gawanye : ng'ebisesemye. (cf. Ozze gawanye: 4751)**

**3706. Okujjonkera : ng'ow'olufuba atakkuse lumonde.** To breathe painfully : like a consumptive person who has not had enough potatoes. He can hardly say the full word "lumonde", when he asks for more.

**3707. Okujjukira okwebikka : nga bukedde. (cf. Ojjukidde okwebikka: 3596; cf. Oli mu kulya : Katonga ajjula: 3910)**

**3708. Okukaaba ennyo : tekuzuukusa afudde.** Loud wailing does not restore to life. "It is no use crying over spilt milk".

**3709. Okukaabira ebitali bibyo : amaziga gamala gajja. (cf. Abaganda bakaabira: 0006)** To quarrel about things which do not belong to you : is to shed tears for nothing. Do not interfere in other people's business!

**3710. Okukembakemba : ng'atwala emyali.** To be doubled up (walking stoopingly) : like one who carries unbaked pots (from place to place). He holds them carefully in front of him, stooping, whilst he walks.

**3711. Okukiina abaafa : nti olumbe lutumazeewo! (cf. Tufudde tuwedde: 5100)** To make fun of the dead : (as when saying) "Death has finished off all of us".

**3712. Okukinagguka : ng'azaala akuza; nti owange saamunywerako ddagala. (cf. Old-nagguka: 3660)** To be like a woman who brings forth children and manages to bring them up healthy; (she says) when I gave birth to the child, I had no need of medicine (I did not drink any medicine).

**3713. Okukirwako si kukimanya : wabisige agenda okuwulira ng'eby'enviiri baabinya-ze edda. (cf. Okulwa ku kyalo: 3749)** To have lived long in a village does not mean that one knows it : the eye-lashes hear (one day) that the hair on the head has disappeared (fallen out) long ago. They live "on the same lusozi" and still they know nothing about each other.

**3714. Okukisulako : si kukimanya. (kyalo) (cf. Okukirwako: 3713).**

**3715. Okukizza munda : ng'akaabira eddiba ly'enjobe; nti eddiba lyange litobye ebi-rengye ; nti anti mu mazzi mw'ekulidde.** To draw in the breath

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(as sign of astonishment or disappointment) like one who complains about the skin of the marsh-antelope (his garment), saying: the fringes of my antelope skin got wet; (answer) but that skin has grown in the water (when it was on the antelope!).

**3716. Okukola mbyone : ow'obusa by'akola ewaabo. (cf. Akola bya mbyone: 0256)**

**3717. Okukomeka : ng'omukadde bw'akomeka oluggi.** To shut the door : as the old man shuts it when retiring early (i.e. to shut him-self up for good). Meaning: to fix the door, made of reeds with an inside prop against it.

**3718. Okukuba akalali ak'engalabi eseka n'enti mu mubiri.** To burst out laughing : like the engalabi drum that laughs with the pegs in its body. To laugh in sorrow or in pain.

**3719. Okukuba embukutiro : 1) omwavu z'akuba omugagga; 2) omukadde z'akuba omuyaiyu, nti gulya kabi ki?** To pay attention (or to look forward eagerly to) : 1) as the poor man does to the rich man; 2) as an old man does to the (meat of a) wild cat, (saying) what bad things does it eat?

**3720. Okukuba engulegule : omusezi z'akuba ku**

**ndeku; nti waseranga mu bya nkago, ebya mbidde bye walekanga!** To examine tentatively (by striking the knuckles of the finger on an empty vessel or feeling with the palm of the hand over something covered) : as the night-wizard does on the beer calabash (asking: is there no beer left?); (reply) when you were dancing at night among the food-bananas, did you leave the beer-bananas unharmed? You have destroyed the bananas and now you want beer from us!

**3721. Okukuba omwana : si kumunoba (= kumukyawa).** To beat a child : is not to hate it. Engl. "Spare the rod and spoil the child". "A father who spares the rod hates his son" (Prov.13.24).

**3722. Okukubiira ensingo (= essingo) : ng'ow'ettulu alamusa abangi (= abasatu).** To turn the head constantly : like a one-eyed man greeting many (or: three persons).

**3723. Okukulabako : ndabye ku muzi gwa jjinja.** Seeing you is (like) seeing the root of a stone. A stone has no roots; I never have the pleasure of seeing you.

**3724. Okukula : kudda buto, ng'ettungulu. (cf. Okukula kudda buto: 3784)** To grow old is to

become a child again, like the forest-onion. The kitungulu (forest-onion, *Sassa tasselata*) has blood-red flowers and blood-red fruits. - Old age is second childhood.

**3725. Okukulunga amalusu : ng'enkuyege ey'ekyanda.** To roll saliva round the mouth (to talk nonsense, to jabber) : like the termite in the hot season. To waste time.

**3726. Okukuma ekkungu : omubootongo ly'akuma mu luggi.** To heap up (swell) one's importance : as the syphilitic appears to do, when sitting in the doorway. Everybody tries to avoid him.

**3727. Okukuuma olubugo : lubaale nga mubbe.** To guard the barkcloth-curtain : when the spirit is away. The spirit was supposed to be hidden behind the curtain. - To wait for nothing.

**3728. Okukwata omukulu mu kiseke.** To get hold of the wrist of the father (to prevent him from doing what he intends to do). Undue interference.

**3729. Okulaba ebinene si kuwangaala : abaalaba ku Bukya bandiwangadde. (cf. Kula-ba binene: 2426)** To see big (astonishing, famous) things does not mean to live long : otherwise those who have



seen Bukya would have lived longer than others.  
 "Bukya" is a famous legendary person (juggler).

**3730. Okulagulwa : kuzaala obulogo.** Fortune-telling leads to practising witchcraft (and murder).

**3731. Okulamusiza ewa munno : tekiba kisa.** To greet in a friendly manner at your friend's home is no special sign of kind-ness. Everybody does that.  
 "N'abakafiiri si bwe bakola?" (Matt.5.47). Ssal.p.44.

**3732 Okulangajja : ng'eyakasibira e Mbaale. (cf. Alangajja: 0356)**

**3733. Okulebera : si kugwa. (cf. Aganyegenya gakira amalibu: 0114)** To be hanging loosely does not mean to fall. Weak support is better than no support.

**3734. Okuleeta obukula : embogo ekyama.** To act in the manner of a rhinoceros (namely to attack straightforwardly) : the buffalo goes treacherously round about. Honest anger - cunning revenge; open attack - treacherous ambush.

**3735. Okulindiggula : ng'abika atali wuwe.** To rattle off a message : like one who brings the death-notice of somebody who is not his relation. Without sympathy.

3736. **Okuliraana ennyanja : si kuliira. (cf. Muk'omubumbi: 2854)** To live near the lake : does not mean to eat fish.

3737. **Okuliraana omuyombi : oliraanye ensiko, kubanga teyomba. (cf. Nsiko teyo-mba: 3339)** If you are neighbour to a quarrelsome person : then look for the neighbour-hood of the jungle, because the jungle does not quarrel.

3738. **Okulira nnyo tekuzza : singa Kaweekwa e Ggangu yankazze. (cf. Omusana ogwase: 4302)** To wail excessively does not bring back the dead : otherwise it would have brought back Kaweekwa of Ggangu. "Yankazze" is Lunnabuddu!

3739. **Okulokopya : nga ye anyaga emu. (cf. Mwami y'ankongoola: 2989)** To complain (about unfair treatment) : as he does who brings only one cow back from the raid.

3740. **Okulukumba : ng'ow'ebbango ayambalidde ebita.** You are strutting : like a hunchback with a load of calabashes. You are "putting on airs".

3741. **Okulumya engabo amannyo.** To make the shield break its teeth, make it unfit for the fight.

Expression used for "kugaana" (to refuse to obey).

**3742. Okulunga amalusu : ng'enkuyege ey'ekyanda. (cf. Okukulunga: 3725)**

**3743. Okulungutana : ng'emmese eruma omutwalo.** You are circumspect : like a rat gnawing at a food parcel (of entungo, binyee-bwa etc.).

**3744. Okulungutana : ng'omutabaazi anyaze amagi.** You are very careful (not bumping against anybody) : like a warrior who has been stealing eggs.

**3745. Okulunze ennoga : ng'amannyo tegagyase.** You are moulding your lump of matooke : as if your teeth were not able to split it.

**3746. Okulunze obulago : ng'ow'ettulu alamusa abali abasatu. (cf. Okukubiira: 3722)** You are twisting your neck : like a one-eyed man who is greeting three persons.

**3747. Okulwa e Buddu : gwe musujja.** To stay a long time in Buddu : means contracting malaria. Used as an excuse for hurrying up - I can't stay longer.

**3748. Okulwa ku buko : kukuliisa mayiba.** To stay long with your relations in law : means getting

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pigeons (instead of chickens). Because you have finished off the latter.

3749. **Okulwa ku kyalo : 1) si kukimanya; 2) kukumanyisa enkuba gy'efuluma.** To live long in a village : 1) does not always mean knowing it; 2) teaches you where the rain comes from.

3750. **Okulwa ku luggya : kukulabisa entumbwe za ssezaala wo bwe zaaswala.** To linger in the compound of your in-laws makes you see the calves of your father-in-law in a way that embarrasses him. One sees too much. - Too great familiarity etc.

3751. **Okulwa okutabaala : ensiisira alasa kibandwa.** If one has not been in the war for a long time : he starts building grass huts with a special (complicated) roof (not bending the "mikwero" towards the middle). Such is useless trouble as the warriors might have to leave to-morrow.

3752. **Okulwawo kukusabya mukyala wo gonja.** If the marriage has lasted for a long time : it makes you ask your wife for a (roasted) banana. In the beginning you were given it without asking. - Love cooled down.

3753. **Okulwawo : kwengeza enkana.** Waiting a

long time : makes the swelling ripen (a syphilitic swelling on the wrist). Medicine is of no avail.

**3754. Okulya eggi - - (cf. Alidde ggi: 0363)**

**3755. Okulya ekiguude : ensega ky'erya omufu.**  
To tear one's good name to pieces : as the vulture does with the dead body.

**3756. Okulya enkolo : ndya lumonde. (cf. Okekera ng'Omunyolo: 3636)**

**3757. Okulya ennunza n'ennunzibwa.** To pocket the ransom and the object of the ransom. To take the money for the upkeep of a child and then claiming the child. - To take the price from the buyer and the purchased article.

**3758. Okulya ennyingi si kugejja : singa enkoko yenkana nte.** To eat much does not mean to get fat : otherwise the hen would look as big as a cow (because it eats all day long).

**3759. Okulya ennyingi : si kuggwa maddu.** (ennyama) To eat much meat : does not end desire. Lust comes back undiminished. Otherwise an old man would have had enough sleep in his long life.

3760. **Okulya nnyo : tekugezza nkoko lulundulunduli.** To eat much : does not make the shin of the hen fatter. So it is with many men.

3761. **Okulya ojjanganga : akagere ta!** You can come to eat : (but after that) please go! Said to a visitor who might upset the household, daughters etc.

3762. **Okuuma embwa ensajja : n'otokuuma nkazi.** You can keep a male dog from trouble : but not a bitch. It is easier to keep a boy from harm than a girl. If the girl misbehaves, she might come home pregnant.

3763. **Okumira ekirevu : okuyita emmere?** To bite your beard : do you call that food? They call the old man to come for food; but he is silent and refuses to come.

3764. **Okuumiira : ng'ow'ekirevu ayasizza endeku. (cf. Okekera ng'ow'ekirevu: 3647)** You are haughty : like a bearded man who has broken a calabash. He asks for "wuzi" to mend the calabash; but they tease him saying: You have plenty of wuzi round your mouth!

3765. **Okumussa akasiiso : ow'endali k'assa omukukumi.** To keep an eye on him : as the squinter

does on one who is hidden. The hidden person does not know, whether the squinter looks on him or in another direction.

**3766. Okumyuka amaaso : si buzira; omukazi endegeya agobya ffunfugu.** Red eyes are not a sign of courage : because even a woman can drive away weaver birds with a lump of soil. Weaver birds have red eyes.

**3767. Okunpanga amadda : n'otokunga magenda.** Returning, you speak admiringly (or enviously) about the things you have seen on your visit : but you don't do so whilst going there.

**3768. Okunguyidde ng'ey'omuluvu : w'alaba akalengejja n'akakutulako n'alya.** You are deprived of all relations : like a chunk (bone) of meat in the hands of a glutton; where a little piece (of meat) still hangs on, he bites it off and eats it.

**3769. Okununkidde : ng'emmindini enkwatire ku ffumu.** You don't reach (fit) at all : like a pipe held (in the hands) together with a spear (on either side too short). You are dressed very badly.

**3770. Okupalappalanya : ng'atatte mukago.** To make vain excuses : like one who does not want to

make blood-brother-hood. To avoid the ceremony, he says: "I have eaten", because they used to eat only after the ceremony.

**3771. Okusaba "ndikulaba" : ng'asaba eryenvu erimu. (cf. Asaba "ndikulaba": 0520)**

**3772. Okuusakuusa nga anaakwokya : nti siigawo evvu.** You are hypocritical : like a musawo who is going to burn you with an awl (hot iron), ordering you: smear ashes on (to deaden the pain).

**3773. Okuseka ebikette : nga muka omugoma, nti baze agireese n'amayembe gaayo. (cf. Okekera nga muk'omugoma: 3612)**

**3774. Okuseka ekimwegeru (= ekimwege) : embwa ky'eseka mu lumbe lw'ente. (cf. Aseka ekimwegeru: 0526; cf. Kuseka kamwenyumwenyu: 2445)** To laugh secretly : as a dog laughs, when the cow dies. It will be a

**3775. Okusekera mu bikonde : nga asikidde omugagga.** To laugh into one's fists : as one laughs who has become heir to a rich man. One who becomes heir upon the death of a rich man, may not laugh openly; so he has to cover his mouth, when he is tempted to laugh. —



**3776. Okuseemyaseemya : nti tugenda okukoola emmere. (cf. Weeyogeza ng'anaa-koola: 5351)**

Talking nonsense : (as when you say) we are going to weed the food (in the field). "Okukoola" means "to weed out" and "to pull out".

**3777. Okusigalawo kuzirinda : ng'omwana w'omufu y'asabye lubugo.** To be kept waiting (for what has been asked) : like the child of the dead father, when it asks for a barkcloth. It is given grudgingly, because there was no real friendship with the father.

**3778. Okusiimuula engalo : kuva ku mukkuto.** Rubbing your hands : comes after eating enough (and well). Expression of satisfaction after a good meal.

**3779. Okusinziira (= osinzidde) ku ssinzi : n'ogoberera ekkobe. (cf. "Ofunye ekkobe ate ogoberera n'essinzi": 3547)** You worry about the "ssinzi" : but in reality you are after the "kkobe". "Essinzi" is the underground tuber of the yam-plant (lukobe); "ekkoobe" is the edible aerial tuber of it. - Said of one who wants the girl, but hates the father.

**3780. Okusitukiramu : ng'eyatega ogw'ekyayi. (cf. Asitukiddemu: 0544)**

3781. **Okusiwa ensaano ku mazzi.** To sprinkle flour on water (to do something useless). It all flows away.

3782. **Okusooba si kubba. (cf. Okusoonooka: 3783)** To walk stealthily does not mean to steal.

3783. **Okusoonooka si kubba : singa nnawolovu amaze ebintu (= amazeeko abakazi enkumbi).** To walk stealthily does not mean to steal : otherwise the chameleon would have finished off everything (or: would have stolen all the hoes from the women).

3784. **Okusula kudda buto. (cf. Okukula kudda buto: 3724)** To stay in somebody else's house : deprives you of the power you have at home (Duta). Or: To sleep is like becoming a child (Kagerenjuzi).

3785. **Okusumika obulungi : si kuwasa. (cf. Bulungi si dda: 1024; cf. Okwambala bulungi: 3826)** To dress well : does not mean marriage.

3786. **Okutambula kuziiziina : asisinkana y'avuma.** To walk without purpose : (means that) anyone who meets you abuses you (makes fun of you).

3787. **Okutambula sserebu : ng'eyakwana**

**ogw'okumpi.** (cf. **Atambula sserebu: 0618**)

**3788. Okuteebuuza : ng'olutta omuwere. (lumbe)**  
**(cf. Kateebulanya : ng'olutta ow'e-ttulu: 2190)** To  
 be inconsiderate (ruthless) : like death that takes the  
 newly-born.

**3789. Okutegeeza kasiru : osooka kumuggula**  
**matu.** To teach an idiot : you first open his ears. To  
 be successful in an undertaking you first remove the  
 obstacles.

**3790. Okutengejja : ng'asaba oluwanga obulamu;**  
**nti oyo teyafa lumbe?** To do a useless thing : like  
 one who asks life (health) from a skull (jaw-bone);  
 did he (to whom the jaw-bone belonged) not die  
 himself (and prove thereby to be helpless against  
 death)? Skulls and jaw-bones of ancestors were  
 decorated and invoked.

**3791. Okutitibana : ng'atuga omulalu.** To use  
 strength : like one who throttles a madman. He is  
 very strong as a rule.

**3792. Okutta ekibyamu : embwa ky'etta amagi.**  
 To kill all en masse : as the dog eats eggs. He cannot  
 bite off pieces, but destroys the whole egg, breaking  
 it in his mouth. - Used for wholesale destruction of

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an army, of families etc.

3793. **Okutte enkofu : okayanidde ejjiba?** You have the guinea-fowl in your hands : (and now) you grumble about the (little) pigeon? You are never satisfied.

3794. **Okutte gano ne gano : ng'agula omugumba omunafu.** (cf. Osse aga n'aga: 4564).

3795. **Okutuubagira : ng'eyakaabira Nnamumwa.** To sit waiting for a long time : like the one who mourned over Nnamumwa (a legendary person, who remained unburied for many days).

3796. **Okutuula ekisajja ekikulu : embwa ky'etuula mu lumbe lw'ente.** To sit there with the air of an important old man : as the dog sits at the slaughtering of a cow. Waiting for "nnyama".

3797. **Okutuula ekitebe : enjala ky'etuula mu lubuto.** (cf. Atudde ekitebe: 0662)

3798. **Okutuula ekiyaziya : omugumba ky'atuula ku mbaga.** (cf. Atudde kiy.: 0663) To sit pompously : like a barren woman sitting at a feast.

3799. **Okutuula olubuti : omubi lw'atuula mu balungi.** (cf. Otudde olubuti: 4581)

**3800. Okutunda mwoyo : ng'enkoko emirs  
ensanafu. (cf. Otunze mwoyo: 4603).**

**3801. Okutunguutana : ng'amasiira amalonde. To  
glitter : like pearls (found on the road).**

**3802. Okutunula embebere (= mpwangali) :  
ng'omukulu ateetimba. (cf. Atunula mbebere:  
0679)**

**3803. Okutunula kalyolyo : ng'embwa eyota  
ekikoomi. (cf. Atunula kalyoly.: 0674)**

**3804. Okutunula na kimaka : ng'eggumba  
eggereke ku nkolo. (cf. Atunula: 0681)**

**3805. Okutunula sseddoolo : ng'omukadde  
ayogereza. (cf. Atunula sseddoolo: 0682)**

**3806. Okutya okusekwa : omwana tayambala  
lugoye lwa kitaawe. For fear of being laughed at : the  
child does not put on the garment of his father.  
Behave as befits your age and position!**

**3807. Okuvuma tikuweerezebwa. (cf. Amagufa  
tigaweerezebwa: 0411) .**

3808. **Okuwakanya emmandwa : si kuyubuka mimwa.** To argue with a lubaale-man : does not blister your lips. By arguing you make him confirm his statements.

3809. **Okuwa : kutereka. (cf. Okugaba kweterekera: 3695)**

3810. **Okuwangaala : ensejjere egula omuddu.** In the long run the ensejjere-termite (flying ant, remaining long in the same anthill) buys a slave. As the people take torches to catch the ensejjere, flying after midnight, it looks, as if men had to provide light for their swarming

3811. **Okuwera enkolokooto ey'omuvumbuzi w'amawolu : ky'ajje avumbule, ng'akuba mu ngalo; nti abanaagalya banaakuba mpina?** To show eagerness as one does who has dug out matooke, put into the hot ashes the previous night : hardly has he dug them out than he claps his hands (beating off the ashes from his fingers); (therefore they ask him) will those who are going to eat them, start dancing to your beating?

3812. **Okuwola n'okwazika : bye bitta omukwano. (cf. Funa eby'okuwola: 1885)** Lending money and loaning things : kill friendship.

3813. **Okuwonga okungi : si kuzza lubaale (= si kuwuliza lubaale).** Many offerings : do not propitiate the deity. The sick person dies all the same.

3814. **Okuwoza tekubongola mannyo.** To plead (to defend oneself) does not chip off the teeth. Everybody has a right to defend himself. –

3815. **Okuwummula si kutuuka.** Resting is not attaining. Engl. "No pains, no gains"

3816. **Okuyananza amagalo - - (cf. Oyanza amagalo: 4716)**

3817. **Okuyitaba "wangi" : si bufuge.** To answer "wangi" : is not slavery. Respectful obedience is good manners also towards those who are not our superiors. Rowl.Guide 90 explains: "does not always mean readiness to obey".

3818. **Okuyita kungulu : ng'omuwuzi.** To pass on top (to be superficial) : like a swimmer.

3819. **Okuyita okulaba : ng'ow'amalibu asanze ebikongo.** Passing just to see (not to eat) : like the toothless person who found them having (eating)

yams. They are too tough for him.

**3820. Okuyomba entulumuko : ng'ayomba (omukwano) ogukaze.** To quarrel with great anger : as one quarrels with a man with whom friendship has died (dried up).

**3821. Okuzaala : kukira okutema ente.** Letting the cow calve is better than killing it. It is more profitable to till the land than to sell it. - "You can't eat the cake and have it".

**3822. Okuzaala kulungi : ng'olabako.** To bring forth children is good : if you see them about you. If they remain alive; but if they die, one after the other, it means sorrows.

**3823. Okuzimbya entwiri : ng'omukulu agaba enkejje.** To cause dissatisfaction : as the parent does who deals out sprats. He gives one child a big one, the other a small one, appearing to be partial.

**3824. Okwagala : kulya magezi.** Love eats the understanding. Engl. "Love is blind". "Love is a furnace, but it won't cook the stew".

**3825. Okwagalana kyayi kya mpiso : bwe kitasoba(ko) tikitunga.** (cf. Omukwano kyayi:



**4218)** Mutual love is like the thread in the needle : if it does not pass 'through and stick out of the eye, it does not sew. Each of two friends must have something the other does not possess. They must complete each other's deficiencies.

**3826. Okwambala bulungi si kuwasa bawala : singa akasanke kamaze abawala mu nsi.** Dressing well does not mean marrying girls : otherwise the little red finch would have finished all the girls on earth.

**3827. Okwasaamirira si kumira : singa ennaana emira bugobo.** Keeping the mouth open does not mean swallowing : otherwise the horn-bill would swallow food unchewed.

**3828. Okwasimula : ng'omununsa w'obugolo.** To sneeze : like one who takes snuff.

**3829. Okwebaka kufa : ye asiba oluggi (= y'akomeka oluggi).** Sleep is death (to the outer world) : therefore he locks the door. He does not want to be disturbed.

**3830. "Okwebaka lulingolola" : ng'omwavu omulekere** Sleep will stretch me out : as it does a poor man to whom you have given your bed (a rare

treat).

**3831. Okwebambalika : ng'omunafu alima ku kkubo. (cf. Kirabwa abangi: 2311; cf. Okweswalinga : 3850)** To expose oneself to criticism : like a lazy woman cultivating along the road.

**3832. Okwefetta ng'omukazi omunafu : nti "baze bw'alinvuma, ka ne nzita emiko-no" ; sooka otte enjoka ezirya amatooke.** To talk nonsense like a lazy woman : (saying) "If my husband is going to abuse me, I shall stop working (in the lusuku)"; (sarcastic answer) better first stop your appetite for matooke! If you want to stop cultivating, you must first stop hunger, as you will have nothing to eat.

**3833. Okwegambagamba ng'ow'amalibu ayasira embwa : "bw'eribulwa amannyo, ndigisongolera emmambo". (cf. Weeyogeza ng'ow'amalibu: 5359)**

**3834. Okwegaana mulanga : endiga ndege, ente kide, embwa kyuma, embuzi mujugo.** To refuse a request absolutely : as the sheep refuses the neck-bells, the cow its bell, the dog the iron(bell) and the goat its neck-pieces (i.e. all refuse and so do I).

**3835. Okwegendereza ng'eyafumbirwa wa**

**mayuuga : bw'alaba ekkonkomi, ng'aga-mba nti anaaba ssezaaIa wange.** You are careful, like a woman married to a man with broad jaws : if she sees a large lizard, she says: that will be my father-in-law (i.e. watch your step!).

**3836. Okweggala si magezi : emirembe giva e mbuga.** To shut oneself up is not wisdom : peace comes from the chief's place. To bury grief is not wise : peace comes from the heart.

**3837. Okweggyako ekigombo : n'owa busa azaalira ku luggya. (cf. Okuggyawo eki-tayiro: 3701)**

**3838. Okwegulira kukira okubba.** Buying is better than stealing.

**3839. Okwekobereza : ng'afumbye gonja, nti lyako abiriridde.** To make excuses : as the woman does, when she has cooked gonja (instead of matooke, saying) eat, it is soft. Gonja is not appreciated, because it only becomes soft when soaked in water.

**3840. Okwekuukuubya : ng'ezzaana eddekere enju.** To relish one's idleness : like a slave-girl who has been given disposal of the whole house (in the

absence of her mistress). To be happy, carefree.

3841. **Okwekuluumulula : ng'amale ag'ekyeya.** To rumble ominously : like the rain clouds in the dry season.

3842. **Okwemala eggoga : omulogo (= omusezi) lye yeemala mu lutabaalo. (cf. Wee-maze eggoga: 5292)** To satisfy one's desires (with impunity) : just like the sorcerer does in the war. Killing is his trade.

3843. **Okwemalamala : ng'embwa egoba enjovu.** To put on airs : as a dog does when it follows an elephant.

3844. **Okwenyumiikiriza : ng'olugunju - - (cf. Weenyumiriza: 5304) .**

3845. **Okwerinda si buti : ensanafu etambula egaludde (= eteze).** Caution is not fear : the red ant travels with the mandibles raised. Engl. "Discretion is the better part of valour"  
3846 **Okwesimba obulere : ow'ennombe akiika.** To play straightforwards as in playing a flute : a hornblower blows sideways.

3847. **Okwesogolera kulungi : n'okomba engalo. (cf. Eyesitukidde tanywa: 1852)** To make your own beer is a good thing : because you can taste (and

judge it) by licking your fingers. One looks after his own things best.

3848. **Okwesulubabba : nga nnasswi w'embwa.** To keep at a distance : like the little toe of a dog.

3849. **Okwesumagga : ng'omusagga gwa Nnakkoby.** (cf. Weesumagga: 5316)

3850. **Okweswalinga : ng'omunafu alima ku kkubo.** (cf. Okwebambalika: 3831)

3851. **Okweteganya : nga lumonde akona.** To exert oneself uselessly : like an underdone potato. Further cooking will not make it soft.

3852. **Okwetematema : ng'omubi awonga; nti "njagadde ekibi kigwe wala"; nti ggwe bakusuula wala.** (cf. Maziribano: 2724)

3853. **Okwettira ekitakwettidde : embuyaga ku jjinja.** To worry oneself to death about something that does not worry about you : as the storm does on a rock. It does not make the slightest impression. - Engl. "Water on a duck's back".

3854. **Okwewuliriza : kunyooza ennanga arhatu.** To listen attentively : as one does when tuning a harp

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(turning the pegs).

**3855. Okweyagaagula : ng'ow'ensimbu atabaala. (cf. Weeyagaagula: 5342)** To take a risk : as when an epileptic goes to war.

**3856. Okweyenga : ng'aggya endoko. (cf. Ayengeetana: 0741)** To tire oneself out uselessly : as one does who transplants tobacco seedlings (stooping down, taking the plant out of the ground and then putting it in again).

**3857. Okweyisaako : ng'omwavu agamba, nti kiki ekinnuma?** To avoid the point : as the beggar does, when he says: what is biting me? Reply: Perhaps the fleas in your rags!

**3858. Okwezza ennyuma ng'ensama : yenkana nte, esuula nkiringi.** To have broad hindquarters like an ensama (water-buck) : they are as broad as a cow's, but produce only goats' dung.

**3859. Okwogera amakuumuule : ng'aga lumonde. (amagambo)** To talk sarcastically : (words) resembling dry potatoes..

**3860. Okwogera endibattiro ey'omuyizzi : nti mala okunaaza omusu ojje onkulu-buute ku**

**bigere; nti omusu gwe mba nnaaza, ggwe baze gwe mba nkulubuuta.** To talk in a muddle like a hunter (who says to his wife) : first wash the edible rat (I have brought); then come and rub my feet; (the wife answers laughingly) oh, it is the musu I am to wash carefully and you, my husband, I am to rub only?

**3861. Okwogera nnyo si kulya bwami : singa ennyonza erina obwami.** Much talking does not mean receiving a chieftainship : otherwise the robin-chat (bird) would have one.

**3862. Okwogerera waggulu si kitiibwa : singa elvaana ye kabaka w'ennyonyi.** To shout is not to receive honour : otherwise the hornbill would be the king of birds.

**3863. Okwo nno kukuumiira : ng'ow'ekirevu ageregeza.** That is selfconsciousness : as a bearded man is selfconscious about the spittle dried up in his beard. He remains sitting in the hope that it won't be noticed.

**3864. Okwo nno kuseka nnyindo yankolera.** That is now a really good laugh : the nose has done it to me. The laughter (of mine) was so great that (only) my nose saved me. - The nose prevented the mouth

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from stretching to the forehead.

**3865. Okyaliza ntondo : nga kabu.** You are irritating when visiting : like a beerfly. It comes back so often as to be unwelcome.

**3866. Okyemanyi Omunyolo : mwa Luwalira. (cf. Omunyolo akyemanyira: 4286).**

**3867. Olaba atazirya agulako oluti : ng'azirya taagule kikanda?** If you see one who does not eat nkejje (sprats) buying a luti of nkejje (about 10 of them stringed up on a twig) : will one who eats them not buy the whole lot (load)?

**3868. Olaba embwa egoba - - (cf. Embwa bw'olaba: 1508)**

**3869. Olaba eyagenze n'ebiyayi ng'adda n'olutala : ng'akatale keetuuze.** If you see one who went (to the market) with plantain-fibres (for sale) going away with a load of salt : then the market(ing) is upset. He has probably stolen the salt, because the proceeds from the fibre could not have paid for the salt.

**3870. Olaba lulema yalukedde : nga ggwe atandise mu ttuntu onoolukola otya?** If you see



that the lubimbi (piece of one-day's cultivation) is too much for one who started early : how will you, who has started only at midday, manage it? No hope for you!

**3871. Olaba nnasswi akulembedde : nti**

**Obuganda mirembe?** If you see the little finger in front (on the spearshaft) : will Buganda be at peace? Brandishing the spear one holds the little finger foremost on the shaft; when that finger leads there is trouble (war) on. The little finger is called "mukulu".

**3872. Olaba omugenge nga yeeyuna ettu :**

**ng'engalo kw'asigalako ensajja.** When you see a leper eagerly opening up a foodparcel : you know he has still a thumb on his hand. If he hadn't, he could not do it.

**3873. Olaba omukulu afungiza (= adduka) : nga ky'agoba kiriibwa. (cf. Bw'olaba: 1094)**

**3874. Olaba malinnya : amakka ganaalema. (cf. Alabye malinnya: 0354)**

**3875. Olaga kalinnimula : ng'omukunku alaga ennaku ebbiri.** You show (indicate) the whole lot together : like one with stumps (instead of fingers), when he indicates "two" days. He cannot show two

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fingers only.

**3876. Olangajja : ng'afumita ekitaliibwa.** You are careless (thoughtless) : like one who spears what cannot be eaten (e.g. a kibe or a kayaayu).

**3877. Olangajja : ng'eyakasibira e Mbaale. (cf. Osuddeyo gwa Nnaggamba: 4566)** You are careless : like the man who tied up his lamb at Mbaale. Mbaale (in Mawokota) is the cradle-land of the endiga-clan. So they all consider themselves as brethren and trust each other, not to steal and eat meat which is taboo to them. - But there might be people there who are not of the "ndiga-clan"!

**3878. Olejjalejja : nga baakwaluza mukalo gwa ndegeya.** You are talking incessantly : as if, at your "name-giving ceremony", they had used dried endegeya-meat (instead of enkejeje). The weaver-birds make a great noise; but fishes are silent.

**3879. Olekeredde afuluuta n'osoya enju. (cf. Otabaala ng'alekerera: 4568) .**

**3880. Oleese mawano : ng'atadde emmindi ku kamwa.** You have brought evil forebodings : like a person putting his pipe into his mouth (to blow smoke in the direction of somebody, to harm him).

3881. **Oli balusagya : ng'omuwuulu agula enkulo. (cf. Balusaggya: 0864).**

3882. **Olidde eggī : kwesubya muwula. (cf. Alidde ggi: 0363)**

3883. **Olidde ka bulanga. (also: Olidde ka bulanga : omwana wa boowo k'alya ewaa-bwe.)** You have eaten (you are in possession of) something you received straight-forwardly (i.e. it was not stolen; you came by it in an honest way).

3884. **"Olijja ddi ewaffe?" : lye bbanja ery'omugenyi (= omugezi).** "When will you come to our home?" : is the debt of the wise visitor. He understands at once that there is a present waiting for him. He will not wait long to recover that "bbanja".

3885. **Oli kajagujagu ng'akabwa akato : tikannazibula, nga kasutama. (cf. Weewulidde bubwa: 5335)** You are as adroit as a little dog : it has not even opened its eyes and yet it sits boldly upright.

3886. **Oh kasalabekkya : ng'Omunyolo akubagiza Omuganda. (cf. Kasala becca: 2167)** You are too intimate : like the Munyoro who commiserates a

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Muganda. The two tribes were not friendly to each other; therefore the Muganda does not appreciate being commiserated by a Munyoro.

**3887. Oh kasobeza ng'okutu - - (cf. Kasobeza nga kutu: 2172)**

**3888. Oh kasobeza ng'omuweesi : akugamba okufukuta n'afukamu amazzi.** You are a puzzle (to me) like a smith : he tells you to blow the fire and then he pours water on it.

**3889. Oli kasobeza ng'omuyizzi : agamba embwa "mutte, mulye!"** You are a puzzle like a hunter : he tells the dogs "kill, eat!" But he wants all the meat for himself!

**3890. Oh kikonde : kikuba ali kumpi.** You are a fist : that beats one who is near. You pretend to be helpful, when I am talking to you, but do nothing, when I have gone away.

**3891. Oh kimwakitoole : ng'omusajja alya ebbumba. (cf. Kimwa-kitoole: 2289)** You are an omnivorous fellow : like a man who eats clay (or cast iron).

**3892 "Olikiraba" : takikutendera.** (He who says)

"You will see" : does not tell you what you will see.

3893. **Oh kkalu-muliro : ng'eggye lya Kasujju.**

You are courageous : like the army of Kasujju (ssaza chief - Busujju).

3894. **Oh lumbe lwa kirago. Your loud voice is a pest (mulogo or mutemu).** Offensive expression, addressed to an accused witness.

3895. **Olima awatono : ne wattira.** Cultivate a small piece : and it will be clean.

3896. **(Amin ng'ow'effumu limu : "nnaakukuba amanyago"; (so ng'alina olunyago lumu). (cf. Weekambazza ng'ow'effumu: 5271)**

3897. **Olimbyerimbye basuze : abalungi bagenze n'omwami.** You are telling lies to the visitors (saying that there are beautiful people in the village) : the beautiful ones went with the chief. There is no attraction here.

3898. **Olimpa ki? : ng'olimpa nkuti.** What will you give me? : perhaps you will give me the door of the house. The door includes all that is inside, therefore the best one can give.

3899. **Oli mpalakitale ng'eddiba ly'emmere :**

**amaviivi ze mmambo. (cf. Mpalakitale: 2789)** You are a difficult (stubborn) character (like a dried skin) that requires the knees to act as pegs to hold the edges down (at meals).

**3900. Oli mpaiakitaie : ekaabira ku nsozi essatu.** You are a difficult (stubborn) character (like a cooking pot) that requires three hills (cooking stones) to broil upon. When there are only two, it refuses to stand.

**3901. Olimu akeewaniko ak'amakobe. (cf. Kano nno keewaniko: 2159)** In you is the high ambition of the kkobe (yam-plant). It climbs high up on the plantain and produces ridiculously small round fruits, although it is supposed to produce "nnunda", a long-necked fruit. - Said of presumptuous persons. Engl. "Much ado about nothing" (Shakespeare).

**3902. Oli mugabi nga jjenje : olulikwatako nga likulekera kugulu.** You are generous like a cricket : when you get hold of it, it leaves a (whole) foot in your hands.

**3903. Oli mu ga bulago : nti wano we gattira Omuyima.** You are in the water up to the neck : here (the water) killed the Muyima. You are in great danger : here another came to grief.

3904. **Oli mugayaavu nga kyannyanja : kisula mu mazzi ne kitanaaba kutukula.** You are as lazy as a fish : it lives in the water and needs not wash itself to be clean.

3905. **Oli mugezi nga Munnabusiro omubbi : nti "ndi ku Bbira awo".** You are clever like the thief in Busiro : (saying) I am living there at Bbira. Bbira is a village in Busiro. Clever play upon words: "Ndi ku Bbira awo" and "Ndikubbirawo" (I shall steal there from you).

3906. **Oli mukaba nga Mulemeezi : yasibira Kangaawo ekkubo. (cf. Abalemeezi nkucwa: 0031)** You are as impudent as a Mulemeezi : he bars the road for the Kangaawo.

3907. **Oli mukaba nga nsiko : etuyana kiro.** You are shameless like the grass in the wilds : it sweats at night only (application to drunkards, fornicators etc.).

3908. **Oli mukalabakalaba ng'omumwi w'ekirevu : awatali linnyo, awangawo** You are clever like one who shaves his beard : where there is no longer any tooth, he puts his tongue between (to flatten out the skin). You know how to help yourself.

3909. **Oli mukubi wa mpi mu kigongo.** You are one who beats the hand on the back. Said of one who mocks mercilessly a prisoner who is being stripped and beaten.

3910. **Oli mu kulya : nga Katonga ajjula?** You are going on eating : whilst the (river) Katonga is flowing over the banks!? Irresponsible carelessness; there will soon be no opportunity to ferry over.

3911. **Oli mukuusa nga jjembe : liva ku kikondo; nti nva Buvuma.** You are a cheat like a charm : it comes from the pole (where it was hanging) and it says: I come from Buvuma.

3912. **Oli mulangaasira : nga bulago bw'emmese.** You are free (unhampered) like the neck of a rat (not caught). If it is caught, a banana fibre is tied round its neck, to take it home for the dog.

3913. **Olimulisa mu kika olumuli.** You will light a torch in the clan. You will spread bad news among the people.

3914. **OR musezi : talengera nnimiro.** You are like a night wizard : he cannot look at a bananary from afar (without desiring to dance therein).



3915. **Olina akajanja : akannamukazi-omu; nti omwandu tunaagukisa wa?; nti ggw'oli-na?** You are overbearing (you boast) : like one who has only one wife (and says) where shall we hide all the plunder?; (reply) have you got any? "Omwandu" means war-booty and generally consists of women.

3916. **Olina akambayaaya : akasengusa ennyonyi ekiro, ng'ewa musolo.** The imagination you have is as far fetched as that of the bird that migrated at night, imagining it had to pay tax.

3917. **Olina akasattizo (= amampaati) : akambaliza ekkovu ekita, nga ligenda kusengejja.** You are full of pretensions : that put a calabash on the snail, as if it were going to filter beer. The calabash is the shell of the snail..

3918. **Olina enfubitizi : ekusuza n'omulamu ng'agenda okufa ali wall.** You are spiteful : sleeping with a woman who is healthy, whilst somebody over there is dying.

3919. **Olina kasiikuuzi : akakubya emmomboze eyajja n'ebigere byayo.** You have mad ideas (in your head) : which make you beat a vagabond who has come to you of his own free will (and you have

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taken him on and you have given him work). He will leave you again.

**3920. Olina mwegunja : ng'anyumya aseka.**

You are anticipating the fun : like one who laughs at his own jokes (before the others laugh) (spoiling thereby the fun for others).

**3921. Olina obukabakaba obwa wamumwa : nti tulye entanda.** You have the impertinence of the mouth : (the mouth says) let us eat the food (for the journey). The mouth always interferes in matters concerning others. It wants to eat with-out doing work.

**3922. Oli ng'akakowekowe : katemereza ataakawe.** You are like the eye-lash : it winks to one who gives it nothing. Expression for: I refuse your request, you ask me in vain.

**3923. Oli nga mazzi ag'oku lutimpatimpa. (cf. Wulutu, wulutu: 5384)** You are like water on the leaf of the arum-lily. A drop of water on such a leaf moves (rolls) about on it like quick-silver, or flows off without leaving a trace. - Inconsistency; restlessness.

**3924. Oli ppapala : ng'emmindind ewona ekiziyyiro.**

You are an "ennanala" : like a tobacco pipe that survives being blocked up. The nnanala is an otter-like animal (kaneene). It has a half choked cry and feeds on small fish. The cry of the animal resembles that of a half choked pipe being smoked.

3925. **Oli njuki : esomba bidumo.** You are like a bee : that fetches (sugar from the) dregs of mubisi. Said of a scandalmonger.

3926. **Oli nkoko : tosaggirirwa.** You are (like) a chicken : you are ungovernable. A hen will lay her eggs, where she chooses. - Said to an unruly person.

3927. **Oli nnakifankenyerere : ekinywera amazzi emugga.** You are a slut (a sloven) : drinking the water at the well (like eating the food (you bought) at the market).

3928. **Oh "nnampa we ngwa".** (cf. **Nnampa-we-ngwa: 3233**)

3929. **Oh nnasajja : ng'omugomo ogutta ensonzi n'obuyamba.** You are a clever fellow : comparable to a mugomo (fish trap), whose narrow meshes catch nsonzi and even buyamba (both small fish).

3930. **Olinnye gye gava : kunywa matabangufu.**

You have climbed up to where the water comes from (and that means that) you have to drink dirty water. Application: You have offended your superior and you have to make recom-pense.

**3931. Oliraana wa butwa (omuwa-butwa) : n'otoliraana wa kyokoola.** It is better for you to be neighbour to a poisoner : than to one who casts a spell over you. You can guard yourself against the former; but the latter makes your goats etc. perish.

**3932. Oh Ssekadde : yeegabira Mukono.** You are like Ssekadde (the old man) : who made himself chief of Mukono (Ssekiboobo). Said of people who assume positions which are not theirs. - "Ssekadde" is a personal name of the mmamba-clan.

**3933. OH waggume nga mugoyo : bagutenda buwoomi ate gusiwuusa mimwa. (cf. Wa ggume: 5186; cf. Oli wa kitalo: 3935).**

**3934. Oli wa kalogojjo : nga mubumbi. (cf. Wa kalogojjo: 5192)** You are unreasonable : like a potter (where he sleeps, the rain comes in, and the grass (thatch) he uses for burning his wares).

**3935. Oh wa kitalo nga mugoyo : bagutenda buwoomi ate gusiwuusa mimwa. (cf. Wa ggume:**

5186)

3936. **Oli wa kyejo : bwe nnaakusimbako enjala, omukka onoosiza mu byayi nga tabs.** You are insolent : when I get my claws into you, you will breathe (as a man would when) tied up like tobacco. Tobacco is wrapped up tightly to preserve its aroma.

3937. **Oli wa mukisa : ng'anyaga embwa ekuzizza.** You are lucky : like a person who steals a dog that is near bringing forth. He has hardly reached home, when he gets a litter of puppies as well.

3938. **Oli wa mukisa : ng'omunafu gwe baagala.** You have luck : like a lazy person whom they love. As a rule a lazy woman is not loved. Such a woman, if she is a favourite, might be lucky to find a bunch of good matooke in uncultivated land and is praised for the food she brings; a diligent woman who mixed some overripe bananas into the matooke, is scolded by her husband.

3939. **Oli wa mugoonyo : bw'otta enkoko, ofumba kasooli.** You are a spiteful person (towards guests) : when you kill a chicken, you cook kasooli (maize). The two don't go together.

3940. **"Oli wa nnyomba mbi" : ng'alima emmere**

**ye ku kkubo.** "You are a very quarrelsome person" (so they say to) one who plants his food along the road. You get yourself into trouble (you ask for trouble), e.g. through other people's goats, through thieves etc.

**3941. Oli w'e Ssambwe : Nnabugwamu. You are of Ssambwe (village near Nandere in Bulemeezi) : like Nnabugwamu** (whose family estate was Ssambwe). Nnabugwamu stands for "intruder". Therefore: You are an intruder, a meddler in things not concerning you.

**3942. Olondobereza ng'eyanyaga emu : nti Kabaka (or mwami) y'ankongoola. (cf. Alondobereza: 0380)** You are talking without sense like the man who managed to get only one cow in the cattle raid, saying: the king despises me.

**3943. Oloopedde muganzi mu kizikiza.** You are denouncing a favourite in the darkness (as if nobody had seen or heard it). Nobody takes notice of evil talk.

**3944. Oloose ky'oliraba : "nnaloose nfudde". (cf. Alootaloota: 0382)** You have dreamt what will happen to you : (if you say) I dreamt that I died. It will come true, because everybody will die.

3945. **Olubbobbo oluwaanyisa ekiramu.** You exchange a basket without a bottom for a good one. Applied to people who take somebody else's thing (cow or goat) and bring back an animal of inferior value.

3946. **Olubuto kyoto : alutyabira (= alusombera, = akisenneyera) enku y'akoowa.** The stomach is like a fireplace : the one who has to collect firewood for it, gets tired. Engl. "He that gapes until he be fed : well may gape until he be dead".

3947. **Olubuto lugwana okulya.** The stomach must be fed. Otherwise the body cannot work.

3948. **Olubuto olubi : lukwogeza bye walidde.** A rebellious stomach : makes you confess what you have eaten. Engl. "Open confession is good for the soul".

3949. **Olufumbe olukulu lulwanira okufa.** A miserable old civet-cat is wrestling with death (that is the end).

3950. **Olufumbe olukulu bw'olaba nga lulwanya embwa : ng'essanja basala.** When they see the old civet-cat fighting with a dog, they cut the dry banana

leaves (for its grave). They used to cover the grave of the dead with dry banana leaves. Meaning: That civet-cat can't run any longer. It is doomed.

**3951. Oluganda kulya : olugenda enjala terudda.**

Relationship goes with the eating : if the related person goes away hungry, he (she) won't come back. The sacred duty of hospitality.

**3952. Oluganda luva ku kkubo.** Relationship comes from meeting on the road. It often happens that far relations get to know each other as relations only by meeting one another on the road.

**3953. Oluganda lwala mukwano.** Relationship improves by friendship. Being related without liking each other is not much use.

**3954. Oluganda nkovu : teggwa (= teruggwa) ku mubiri (or: sirunaabibwa).** Kinship is like a mole (on the body) : it never disappears. But friendship might come to an end.

**3955. Oluganda talya kya munne : ttaka tirirya lwa ntamu. (cf. Omutaka talya: 4336)**

**3956. Olugenda enjala : terudda. (cf. Oluganda kulya: 3951)**



3957. **Olugero olukadde : lusala oluggya. (cf. Omusango omukadde: 4308)** An old proverb forms a precedent for a new one (authorizes a new one).

3958. **Oluggumuggumu : lusiriiza ennumbu.** Hesitation (in adding water) scorches the "nnumbu" (kind of yam) in the cooking pot. Too much water makes it sloppy and tasteless; too little water scorches it.

3959. **Olugo olugenyi : terumanya mbuzi mponge.** The miserable hungry leopard that prowls on strange territory : does not respect a sacrificial goat (destined for the lubaale). Disrespect for other people's claims.

3960. **Olujuukirira lw'anjuukirira gvantisa.** His addressing me angrily has frightened me. Literally: The addressing with which he addressed me rudely has frightened me.

3961. **Olukadde eyalumanyanga (= eyalulaba) : y'aluggya mu mwandu. (cf. Eyaluma-nyanga: 1833)**

3962. **Olukadde olwa Nnyenga : w'otolulaba mu katale, ng'ogamba nti yafa.** If you don't see that little old man on the market at Nnyenga, you say: he is dead. Otherwise he would surely be there.

3963. **Olukka ennyanja - - (cf. Lukka ennyanja: 2625)**

3964. **Olukuba omwana : lwagala nnyina.** When a father beats his child : he is likely to beat also its mother (who wants to protect the child). Or: Death that strikes the child : is inclined also to strike the mother.

3965. **Olukuba Waliiso : lulekera Wannyindo okufeesa. (cf. Omuliraano gwokya: 4236)** Striking the eye leaves the nose sniffing. Sympathy. 80.50.

3966. **Olukuba Wannyindo : lulekera Waliiso okulira.** Striking the nose leaves the eye in tears. Compassion.

3967. **Olukula luyonka abaana balwo. (olumyu)** An old hare gets suckled by his (her) own children. What the parents have done for the children, the children must do for their parents.

3968. **Olulimi katebulanya : lwe ky'ayogedde enkya, kaakano lukyegaanyi.** The tongue is a treacherous little thing : what it has asserted in the morning, it denies now (in the evening).

3969. **Oluliko omwenge : terubula asulamu. (cf. Luliko omwenge: 2634)** If there is beer at the mourning rites : there will be people staying for the night.

3970. **Olulyo olw'omukyawe tirukala : olwange lubaze.** (The woman says) The stolon (stem of the vegetable-marrow-plant) of the hated woman does not dry up (her troubles never come to an end) : mine has produced fruit again (new trouble has cropped up again).

3971. **Olumbagayiza : lusuza omugumba enjala.** Silliness (useless endeavours) make(s) a barren woman miss her dinner. She pretends to have to go and help another woman in childbirth, (although she has had no personal experience).

3972. **Olumbe kijjooloto : olaba lutta Kagulu atafa.** Death is a strange thing : you see how it kills Kagulu who can't die. King Kagulu Tebutwereke, an extremely cruel ruler, was killed by his sister Ndege and thrown into the lake. Therefore he has no grave in Busiro. - Song!

3973. **Olumbe lubugo : tulwebisse. (cf. Ssekiriba kya ttaka: 4927)** Death is a barkcloth : we wrap it round us.

3974. **"Olumbe lutumazeewo enkoko" : asuula ku luwe.** (A man who says) Sickness has finished off all our chickens : throws (a chicken) on the roost. He complains that he has nothing to eat any longer; but he is too stingy to eat that one or to offer it to a guest.  
- Bukodo!

3975. **Olumbe lwa nnabe : ffulula biswa. (cf. Nnabe ffulula: 3162)** The "pest" of red ants drives the termites out of the anthill. A vicious person ruins his companions.

3976. **"Olumbe lwakeera okutta abantu" : ng'asikidde mugagga. (cf. Okusekerera mu bikonde: 3775)** "Death has killed men at all times" (all must die) : (says one) who has inherited from a rich man. A remark that shows little sorrow..

3977. **Olumbe lw'ekirago. (cf. Oli lumbe lwa kirago: 3894)**

3978. **Olumbe lw'omugagga tiwabula alutuukamu : wakasanke atuuka mu lwa mpanga.** At the death of a rich man mourners are sure to be present : the small red finch comes at the death of the cock (for feathers). They all hope to get something.

3979. **Olumbe musolo : teruddukwa; gye lukusangira gy'oweera (= gye gukusangira gy'oguweera).** Death is like poll-tax : it is unescapable; where you meet it, there you pay.

3980. **Olumbe sirutta bumu.** Death does not kill in one way only.

3981. **Olumbe terukuba misinde. (cf. Tirukuba misinde: 5053)**

3982. **Olumbe terulaga nnaku. (cf. Tirukuba misinde: 5053)** Death does not announce the days (left till its arrival).

3983. **Olumbe teruweebwa mukono.** Death is not given a hand. Nobody encourages it to come. All flee from it.

3984. **Olummanyimmanyi : lukwasa embwa mu mannyo. (cf. Ekimmanyimmanyi: 1316)** Familiarity gets hold of a dog's teeth (makes one daring). Engl. "Familiarity breeds contempt".

3985. **Olumyu olukula : luyonka abaana baalwo. (cf. Olukula: 3967)**

3986. **Olunaku lumu : tiruboza nnyama. One**

**single day** : does not make the meat rot. Engl.  
 "Rome was not built in one day". Said to somebody  
 who hurries up others unduly..

3987. **Olunaakutta : akabira kakwesamba.** If there  
 is deadly danger (from a wild animal) : the little  
 forest (where you could climb up a tree) moves away  
 from you.

3988. **Olunaakutta : 1) lukuggya enunere mu  
 kamwa; 2) lukuggya we bajjula.** Sickness that will  
 kill you : 1) takes the food away from your mouth.  
 Omufu talya. The evil of hunger that will kill you : 2)  
 drives you away from where they serve food. You  
 hope to get food elsewhere and find they have  
 finished eating.

3989. **Olunaakutta : lukuziba amatu. (cf. Engabi  
 eneefa: 1601)** An evil that will kill you : makes you  
 deaf.

3990. **Olunaakutta : lwasimuka ebiri.** The evil that  
 will kill you : sneezes twice. Somebody's sneeze was  
 considered as a bad omen for a planned action. So if  
 one says: I am going to X., and somebody sneezes,  
 he will change his plans; but when that somebody  
 sneezes again, his not-going is wrong as well.

3991. **Olunaanoba : tabula ntondo. (cf. Anaakweggyako: 0503)**

3992. **Olunatta Wambwa : lumuziba ennyindo.**  
The death that will kill the dog : blocks up his nose.  
If he can't smell, he is doomed.

3993. **Olunda ntono : ne ziba ezannyo (= ezizo).**  
(cf. **Katono ko: 2205**) If you have only a few goats  
(or sheep) : (cheer up) they are yours!

3994. **Olunderebu olwambaliza ekkovu ekita : nga ligenda kusengejja.** It is stupidity that puts a beer calabash on a snail : as if it were going to draw beer.  
Ridiculing the shell of a snail (something useless, silly).

3995. **Olunkulu lwayokesa Ssekiboobo Mbuula embuga ye.** Arrogance caused the enclosure of Ssekiboobo Mbuula to be burnt down. He had driven away a certain Mugogo from his home at Nnamiryango and built his embuga there, without heeding King Muteesa's warning. "Therefore" lightning struck his place and burnt it down.

3996. **Olunkulu lw'emisota : emito n'emikulu gyonna girya gigalamidde.** Arrogance of the snakes : all of them, the young ones and the old ones, eat

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lying on the ground. If children of men do that, they are strongly reprimanded by their elders.

3997. **Olusala ekyayi - - (cf. Lusala ekyayi: 2652)**  
Roscoe.

3998. **Olusozi lw'ababbi : "ndikubbirawo" (ewa Mugema).** A hill (place) of thieves is where the Mugema (Ssaza chief of Busiro) lives, (because anybody who lives there, says) "I live at Bbira" (but, written together, it can be understood as: "I shall steal from you there").

3999. **Olusozi lw'abakozi : nti nange mbalwa.** The hill of workers is (there where one says) : I also have to be counted (as worker). Play of words: Mbalwa is a village in Kyaddondo, near Nnamugongo.

4000. **Olusozi lw'abammi : ndeke okulya, mpeggwe?** The hill (place) of misers : (is where one says) shall I leave off eating and give the food to you? Play of words: Mpeggwe is a village in Busiro.

4001. **Olusuula entabi : lukuwa okutindira. (olulyo)** The stalk of the gourd-vine that drives shoots : gives you the idea of building up the trellis. With the help of good advice one can achieve things.



4002. **Olutafuka lw'omukyawe : lujjula mawuggwe.** The (sausage shaped) calabash for the hated person is filled with lung (instead of mikalo = dried meat). Such calabashes are used for storing meat.

4003. **Olutambudde : kaakano abalenzi bakoza (enva).** When you are on a journey (you think longingly) : now the boys (at home) are dipping the mmere into the nva. Olutambulatambula lukira - - (cf. Oluyitaayita: 4015)

4005. **Olutototo lwa kamunyi.** Childish talk (voice) like that of the brown kite (high pitch).

4006. **Olutta akuwagira : nga lukumaze amaanyi.** When death takes the one who supports you : it finishes your strength. Loss of a father or benefactor etc.

4007. **Olutta ente : lulekera embwa omunyroonyero.** The killing of the cow makes the dog travel (to get meat, bones).

4008. **Olutta wambwa - - (Olunatta wambwa: 3992)**

4009. **Olutu olutu ng'amazzi ak'oku lutimpa - - (cf. Wulutu: 5384)**

4010. **Oluva e Mukono lwe lulissa Abakunja entubiro.** The bad news (olugambo) that comes from Mukono will kill the Bakunja by drowning. The king had ordered his Ssekiboobo (ssaza chief of Kyaggwe) to round up the Bakunja (Nkokonjeru district) for human sacrifices. They fled to the lake and were drowned.

4011. **Oluvulunguti : abasajja lwe balya mu magi.** A mix-up : as the men eat it in eggs (an egg contains head, feet, feathers etc. of the chicken).

4012. **Oluwanga lw'embwa - (cf. Luwanga: 2662)**

4013. **Oluwijja oluweesa mpiso : luweesa n'akambe.** The anvil (stone) that helps to forge the needle : helps to forge also the knife. "The hand that rocks the cradle : rules the world". The position of the mother in the world.

4014. **Oluyindi tiruliibwa nkagga. (cf. Luyindi: 2664)** The small bean is not eaten whilst still green. Give things their time! Kwata mpola!

4015. **Oluyitaayita : lukira oluliira ku nkoligo. (olubwa) (cf. Ekifo ekimu: 1281)** A dog moving about freely : is better off than one that eats on a

chain. When hungry, it has more chance of getting food. - A man who moves about, has more chance of hearing news than one who sits at home.

**4016. Olwa gonja tiruggwe - (cf. Ogwa gonja teguggwe: 3579)**

**4017. Olwali wa gundi : lwali ku njovu Kavumba. (lumbe) The "kwabya-olumbe"** (finishing of the funeral rites) at So and So's : was like the elephant hunt at Kavumba (village in Busiro). The king had killed an elephant at Kavumba and an immense crowd gathered there to partake of the spoils.

**4018. Olwambuulira saatuula - - (cf. Bwe bambuulira: 1059)**

**4019. Olwa mulungi : tiruggwa atenda. (olumbe)** The burial of a good man : does not pass without praise.

**4020. Olwatika olunatta entamu : lugifuluma mu ntobo.** The crack that will finish the cooking pot : is the one at the bottom. An evil (or sickness) which attacks the vital parts, is disastrous.

**4021. "Olwatta omwami : nnalumanya"; nti lwaki tewayogera ne balunoonyeza omu-ganga? (cf. Ekyatta: 1462)** "I knew what sickness killed the

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chief"; (reply) why did you not say that (before)?  
they could have looked for a witchdoctor to cure it.

4022. **"Olw'ennyama teruggwe?" : nga y'alidde ebbango.** "Will the quarrel about the meat not come to an end?" : (so asks one) who has eaten the hump (the best part).

4023. **Olweyaniikirizo : lwakubya abataka. (cf. Asugumbira: 0553)** Exposing themselves unnecessarily to danger : brought blows to the land-owners.

4024. **Olwa kulya : lusuula emmese mu kita.** Greed for food : throws the rat into the calabash (where it is caught). Passion blinds the intellect.

4025. **Olw'okulya : lusuula enkinzi. Greed for food :** throws away the needle. A person busy with needlework forgets all about it, when hearing that the food is ready.

4026. **Olwokya enju : lwe lulaga nnamunye ekkubo.** (Death) which burns the house, shows the pied wagtail the way. Death in the house also brings other troubles.

4027. **Olwo lwoya lwa mu nnyindo. (cf. Olwoya**

**olw'omu: 4028)**

**4028. Olwoya olw'omu nnyindo : olweggya wekka.** If a hair is tickling you in your nose : you remove it yourself. Because you can judge best yourself, if it hurts.

**4029. Olya akatono : nga ke kako. (cf. "Kange" kakira "kaffe": 2149)** You might possess little : but what you possess is yours.

**4030. Olya entono : nga teziriimu ttaka. (enswa)** You eat a few ants : (and you enjoy them better than when you eat many of them), because they are not mixed with soil.

**4031. Olya entono : nga ze zannyu (= zizo). (cf. Katono akako: 2205)** You eat a few ants : (and you enjoy them), because they are yours. Engl. "A bird in the hand is worth two in the bush".

**4032. Olya ewa munno : nga tokeerimidde. (akamere)** You are eating at somebody else's : without having worked for your food. You are a parasite. Germ. "Sich mit fremden Federn schmacken".

**4033. Olya kizze : nga muwooza wa katale.** You are eating (taking) what comes to you (what they

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bring to you) : like the tax collector on the market.  
Much easier work than collecting other taxes.

4034. **Olyanga akatono : n'otofa.** Better to eat little than to die. Be satisfied with the little you have and don't steal. If they catch you stealing they will beat you to death.

4035. **Omagamaga : ng'aggya akamu. (katiko)**  
You are looking round : like a man who got only one mushroom. Looking for mores .

4036. **Omala okuyombera ku buko : nti "alinyimba ndimutta". (= Omala okukola obubi - -)** You behaved badly, when you were with your marriage-relations : (saying) I shall kill the one who talks badly about me.

4037. **Omezze ate oluma? (cf. Amezze n'assaako n'okuluma: 0481).**

4038. **Ommaze enviiri - - (cf. Munnange, ommaze: 2922)**

4039. **Ompadde amagezi : empogola egawa musuzi. (cf. Gakuweebwa munno: 1889)** You have given me wisdom (you have shown me the way) : as the boiled banana (in the peel) gives it to the peeler.

4040. **Ompadde amaanyi : enjala egawa omutwe.** You have given me strength : (as) hunger gives it to the head. Energy to look for food.

4041. **Ompiseeko kkuutwe : embwa ly'eyita ku mubumbi, ng'egenda eri omuwazi w'amaliba.** You have passed me by in a hurry : like a dog when he passes a potter and runs to a dresser of hides. There is something to be had there.

4042. **Ompise Ssekibotta akubira enva engalabi : ezange leka wano.** You call me a "Ssekibotta" (a fellow who buys nothing and still wants his food) that drums a dance for the vegetables, saying: put mine down here! So says the impatient husband to his wife who brings the food. - Bad mannered, impatient husband.

4043. **Ompitako nti "nadda ne nkulamusa".** You pass me by : (as if indicating) I shall come back and greet you! You have refused to greet me.

4044. **Ompubanyizza ng'ekiwalaata akyala : nti nnaasanga ng'omaze okusa obulo; nti obulo nnaakuseera ku ki?; anti olubengo otutte.** (cf. Okekera ng'ow'ekiwalaa-ta akka: 3649) You put me into a difficulty like one with a bald head who wants

to go away for a short visit, and says: I shall be back again, when you have finished grinding the millet; (reply) where shall I grind the millet, if you take the grinding stone along with you? She calls the bald head a "grinding stone".

**4045. Omubaaga-zibi abaaga lumu. (cf. Ow'embaaga mbi: 4650)**

**4046. Omubbi akubba : entuuliirizi n'etekutuuliirira.** A thief is stealing from you : a scandal-monger does not remain sitting with you (but goes and tells others what you have told him in confidence). A visitor staying long and listening to what you tell him, goes and broadcasts what he has heard (another kind of stealing).

**4047. Omubbi mmese : ategwa kirungi.** A thief is like a rat : he is trapped with a bait.

**4048. Omubbi tawerekwa.** A thieving child will not be taken (readily) into custody. Nobody wants to take a thief into his house.

**4049. Omubi abijja n'ebibye : mpokya abijja n'eggobe lye.** A dirty person is despicable with all his property (food, beer, etc.) : the bean becomes disfigured through its withered leaves. Expression of



disgust and contempt: "I don't want anything from a dirty person like you".

4050. **Omubi akira ebbanga.** An ugly person is better than nobody at all (wife, child, friend etc.).

4051. **Omubi anyumya : akira omulungi akuumiira. (also: Omubi eyeenyumiza - - )** An ugly man who chats (makes himself pleasant) : is preferable to a nice one who does not greet (who is haughty, snubs you).

4052. **Omubi atavaawo : olwaddaaki anaaza omulungi emabega.** The ugly person who faithfully remains : will one day wash the beautiful person's back. When the favourite helper is not there, the ugly one comes in handy. - "Any port in a storm". - Don't despise less-gifted people! Roscoe .

4053. **Omubiri bwe gukuggwa : ataakulaba akunyooma.** When your body shrinks on you (i.e. becomes mere skin and bone) : the one who did not know you before despises you. It is easy to underestimate a person.

4054. **Omubiri gumu : gufuga emingi.** One body rules many. The king exercises his power over many..

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4055. **Omubiri kisaka : ekivaamu kye kikulya.**

The body (of man) is like a thicket : what comes out of it, can devour you. In the thicket there might be an animal; out of the body comes sickness, murderous attacks etc.

4056. **Omubiri mutuba : bw'otoguwembera**

**togufuna.** The body is like a barkcloth-tree : if you don't protect it, you cannot keep it healthy.

4057. **Omubootongo nnamunnungu : w'atuula w'aleka amaggwa. (cf. Ow'olugambo: 4690)** A

syphilitic person is like a porcupine : wherever it sits down, it leaves its spines.

4058. **Omubumbi akaza : ye yeetenda, nti ezange nsinziira ku kibanyi ne nsuula wansi.** A potter

drying (his pots) : is bragging (when he says) I stand here on the drying shelves and throw (my wares) down (and they won't break). He won't risk to do what he says.

4059. **Omubuulirwa akira eyalaba.** One who has been told (only), seems to know more (about it) than one who has seen it himself. The former is inclined to exaggerate.

4060. **Omuddu afuuka ow'ekika : afuuka**

**Ssaalongo.** A slave who becomes a member of the clan : becomes a father of twins (title of honour). He is treated and esteemed like other clan-people..

4061. **Omuddu awulira : y'atabaaza engule ya mukama we.** (cf. **Muddu awulira: 2820; cf.**

**Amaaso agalwa: 0450**) A servant who is obedient : goes with the headdress of his king into the battle. The general, to whom the king has entrusted his army, was invested with the "enguggu y'ekikungu" as a sign of honour and confidence.

4062. **Omuddu lw'abaaga : lw'afuna kitaawe ne nnyina.** If a slave skins an animal : he gets father and mother. They say to him: "Mwana wange, leeta nkufumbire!"

4063. **Omuddu talwewa - - (cf. Muddu talwewa: 2822)**

4064. **Omufu afumbiza omulamu emmere.** A dead person provides food for a living one. The child of the deceased is taken into the family of a brother or sister and cooks for them.

4065. **Omufu akira ennoma okulawa.** The news of a person's death spreads quicker than the summons of a drum.

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4066. **Omufu asikirwa bigere.** The inheritance of a dead man is taken by his feet (because they say: the son has "stepped into the footsteps of his father" (yadda mu bigere bya kitaawe)).

4067. **Omufumbo bw'atagenda mu ffumbiro : abagenyi tibakkuta.** If a married person does not go to the kitchen : the guests won't be satisfied.

4068. **Omufumbo tamira.** A married man is not "devouring" the food (even when he eats much) (because then his wife will only say: to-day my husband is enjoying his food (nti leero gamuwoomedde)).

4069. **Omufu tawalana.** A dead man does not complain. He takes meekly everything given to him.  
- Also said of helpless old people.

4070. **Omugabi teyeseera : bwe yeeseera, nga wa ntondo.** A distributor does not cheat himself : if he does, he is dissatisfied.

4071. **"Omugagga aboza" : bw'alwala ebbwa, ng'anyiga.** "A rich man lets his riches rot" (so one says, when refusing financial help) : but when he has a festering wound, he presses out the pus.

4072. **Omugagga alungira ku bisirinza.** A rich man fills his pipe with tobacco on top of the dottle (without cleaning the pipe first). Heaping new riches on the old ones.

4073. **Omugagga tabaamu mwoyo : ennyanja tezza mpiso ng'eguddemu.** A rich man knows no generosity (grabbing, cheating and keeping all to himself) : the lake does not give back even a needle which has fallen in.

4074. **Omugagga tafa linnya.** A rich man's name does not die (is not forgotten).

4075. **Omugagga taggwa ntabaalo : 1) buli lw'akugabira, nti kulika ssebo! ; 2) bw'aga-ba, nti yogaayoga, ssaalongo!** A rich man is congratulated without end upon his achievements (luck) : 1) every time he entertains you as his guest, you say to him: well done, ssebo! ; 2) if he entertains, they say: well done, ssaalongo!

4076. **Omugagga w'aliira : tiwabula bukomwakomwa.** Where a rich man eats : there are always leavings (crumbs).

4077. **Omugagga w'emmere : enjala ettira ku kkubo.** A man who has plenty of food (at home) :

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famine kills (him) when travelling. He does not think, that elsewhere there might be no food.

4078. **Omuganga teyeeganga.** A witchdoctor does not cure himself (he goes to another one). Engl. "Physician cure thyself!" Lat. "Medice, cura teipsum!"

4079. **Omugano gw'enswa : tiguleka mukadde mu kyalo.** A swarm of flying ants leaves no old person at home. Said of things which attract general interest.

4080. **Omuganzi atona bibbe.** A favourite gives presents of stolen things. If a chicken has disappeared, he (she) says: an animal has taken it.

4081. **Omuganzi lw'azza - - (cf. Muganzi lw'azza: 2830) .**

4082. **Omuganzi : tagwa mu bibbo.** A well-beloved person : does not fall into the baskets. If he finds people at meals even if he is not expected, he is welcome; he quietly washes his hands, because he is sure to get his share.

4083. **Omuganzi : takola kibi.** A favourite : can't do wrong.

4084. **Omugenyi abala omugogo.** A visitor shows his appreciation according to the food (matooke) eaten.

4085. **Omugenyi ajja n'ensawo : tosooka kumugeya.** (cf. **Omugenyi ow'ensawo: 4110**) A visitor who comes with a bag (luggage) : do not quickly speak ill about him! Engl. "No man is esteemed so well as he that comes full-handed".

4086. **Omugenyi akkuse : y'alaba nnyinimu ebyenda.** A guest who has had a good meal : sees the intestines of his host. He says: "Bye ndabye, mbirabye" (expression of satisfaction), which can be understood: "Byenda bye mbirabye".

4087. **Omugenyi akkuta : ayogeza emmere.** A visitor who has had enough food : makes the food speak The food says: you have not finished me yet.

4088. **Omugenyi akusuula ku bbanja.** A visitor throws you into debt. If you have nothing to offer him, you go to your neighbour to ask for the loan of a chicken.

4089. **Omugenyi akyala waladde.** A guest visits where it is peaceful. If there is trouble in the place he visits, he cannot expect presents, because he has to

commiserate or to help.

**4090. Omugenyi alaga : talya nkoko nswira.** A visitor who announces his visit : does not eat a chicken that is freshly killed. It is softer and tastier, if it is killed the day before the cooking.

**4091 Omugenyi alwa : akayuka.** A visitor who stays long (overstays his welcome) : becomes insipid (is no longer interesting).

**4092. Omugenyi aiwa : y'asamba omwenge.** A visitor who stays long : is made to tread out the beer (in the lyato) (a job not usually done by visitors).

**4093. Omugenyi amanya lijja : nga wa nsumika mbi.** (cf. Mugenyi amanya: 2833)

**4094. Omugenyi asooka : ayita banne emigulungu.** A visitor who comes first : calls those following "spongers". He is afraid that he won't get sufficient attention paid to him.

**4095. Omugenyi atagalamira : nga gy'ava eriyo omusango.** A visitor who does not lie down to sleep : gets into trouble from where he came. He says: I shall lie down after my journey.



4096. **Omugenyi atagenda : azaala ebigambo.** A visitor who overstays his welcome : causes trouble.

4097. **Omugenyi atagenda : bamusogoza omwenge.** (cf. **Omugenyi alwa: 4092**)

4098. **Omugenyi atakanula kigambo : akanula eriiso.** A visitor who does not talk much : sees much.

4099. **Omugenyi atakulalise : akusanga mu kitimbwawo.** A visitor who has not announced his visit to you : finds you in the place cur-tained off (in bed).

4100. **Omugenyi ataakusulire : omuwa lugendo.** A visitor who does not intend to stay : you put him on the road when it is still daylight (in good time).

4101. **Omugenyi atakyaluka : ayomba ne nnyinimu.** A visitor who does not leave in time : has words with his host.

4102. **Omugenyi atuukira ku mpaka : takkuta.** A visitor who arrives during a family quarrel : does not get enough to eat. Being preoccupied with their quarrel, they will not pay sufficient attention to him.

4103. **Omugenyi awooma lw'ajja.** A visitor pleases on the day he arrives.

4104. **Omugenyi kayaayu : ogobera ku nsiko.** (cf. **Omugenyi kibe: 4104a**) A visitor is like a wild cat : you follow it up to the bush (and let it go). Seeing off a visitor a short distance.

4104a. **Omugenyi kibe : basindiikiriza mu nsiko.** (cf. **Omugenyi kayaayu: 4104**) A visitor is like a jackal : they drive it as far as the uncultivated land. A visitor taking leave at night, is accompanied up to the narrow path, where the dew is on the grass.

4105. **Omugenyi nkuba : by'esanga mu luggya by'etobya.** A visitor is like the rain : what it finds outside the courtyard, it makes wet. Said of an unexpected visitor; he threw the household into turmoil.

4106. **Omugenyi omulungi : akusanga na ga lwayi.** A welcome visitor : comes when you have nothing to cook (no fat in the byayi containers).

4107. **Omugenyi omusulize : y'agoba Ssebwana ku ntebe.** The visitor who was given hospitality : drove Ssebwana from the throne. King Kimera, the son of Kalemeera and born in Bunyoro, was thrown into a loam-pit; but he was saved by the owner of the pit, became a great hunter and, going to Buganda,

occupied the throne of his father by expelling Ssebwana the Katikikiro, who had made himself king.

4108. **Omugenyi omuyite : ajja avunja;**

**Lukongwa yavunja Bbira.** A guest who has been asked to come : comes with pleasure; Lukongwa came readily to Bbira. Prince Lukongwa was called by chief Nnatiigo of Magala (Ssinga) to help him to suppress a rebellion. Lukongwa came, settled down at Bbira and remained there for ever.

4109. **Omugenyi omuyite : talya nkoko nfiire. (cf.**

**Omugenyi alaga: 4090)** A guest who has been invited : does not eat a chicken that has just been killed. If he (she) is a relation (muko), the live hen is brought to him and then it is killed and cooked.

4110. **Omugenyi ow'ensawo - - (cf. Omugenyi ajja n'ensawo: 4085)**

4111. **Omugenyi ow'ensonyi : lumuyiikako**

**ng'alaba ng'atunula).** (oluwombo) A shy visitor spills the sauce with his eyes open. Shyness makes him awkward and clumsy.

4112. **Omugenyi ow'entuulirizi : z'akomaga aziwa bitebe.** A guest who overstays his welcome : uses the barkcloths he has beaten out as court-fees. He will

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get into trouble (court cases) (women) and has to use his income for paying fines. - A guest used to work and was given money for it.

4113. **Omugenyi ow'okumpi : afa enjala.** A visitor from near-by : dies of hunger. They don't reckon that he will stay and don't cook for him.

4114. **"Omugenyi tamala zenkana awo" : nga ze yalaga zituuse.** "A guest should not stay so long (so many days)" : (says a visitor) when he has stayed the indicated number of days. It is only pretence, because he would like to stay longer.

4115. **Omugenyi tiyeeyanga : nnyinimu y'amuyanga.** A visitor does not treat himself : it is the host who treats him.

4116. **Omugerengetanya alya ga musumba (= ku g'omusumba).** A resourceful man eats the matooke (steamed in the skin) of the herdsman. Not being satisfied with his own portion, he also takes from what is reserved for the herdsman who will come later. He says: they can steam other matooke for him.

4117. **Omugezi awubwa - - (cf. Mugezi awubwa: 2837)**

4118. **Omugezigezi omukabakaba) akuguza ekibira.** A clever man sells you a forest. He is able to make you buy a thing which is no use to you (formerly forests were not considered valuable); or he sells you things which you can easily make yourself without any expense, e.g. hoe-handles.

4119. **Omugezigezi azuula ekyabula edda.** A clever man finds a thing which has been lost (forgotten) long ago.

4120. **Omugezi mutambuze : w'akoowa w'awummula.** A wise man is like a traveller : where he feels tired, there he rests.

4121. **Omuggo guba gwa "nnatema" : tiguba gwa "nnalonda".** The stick belongs to the one (who can say) "I have cut it" : not to the one (who says) "I have found it". Cutting a stick involves more work than finding it. - One who has simply found a thing, cannot claim it as his property.

4122. **Omuggo oguli ewa munno : tegugoba ngo mu nju.** The stick which is in your neighbour's house : does not drive the leopard out of yours. Things which are not at hand, are of no use in case of an emergency.

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4123. **Omuggo teguba - - (cf. Omuggo guba: 4121)**

4124. **Omugoba amagamaga : y'agobyanya eryato ku mayinja.** A steersman whose gaze wanders : steers the canoe on to the rocks.

4125. **Omugobyanya n'omugobyanya : basisinkana e Kijonjo. (cf. Abasa n'abasa: 0063)**

4126. **Omugoyo bagutenda kuwooma : naye gusiiwuusa mimwa. (cf. Wa ggume: 5186)** They praise the mugoyo (mashed potatoes and beans) for being tasty : but it besmears the lips. Engl. "A fly in the ointment".

4127. **Omugumba azaala bagenyi. (cf. Omukazi omugumba: 4153)**

4128. **Omugwa gw'omwana w'obuwala : gubeera ku kisasi.** The rope of a woman : is always ready on the porch. A girl not allowed to marry according to her own choice, or a woman offended by her husband, is soon ready to say: I am going to hang myself.

4129. **Omukabakaba akuguza - - (cf. Omugezigezi: 4118)**

4130. **Omukabakaba asanga bbambe : nil wabuze kugololawo bw'oti.** A clever man finds the skin pegged out : (and he criticises) you failed to stretch it properly here (like this). He always manages to arrive, when the work is done; but that does not prevent him from criticising the work.

4131. **Omukabakaba kalabakalaba or omukalukalu) : bamusiima azzizza pnoma.** They congratulate a clever fellow, when he has been given a promising post. Some people might be difficult at home, but develop great faculties, when they are given responsibility.

4132. **Omukabakaba tabula kimulema : amatu tigawulira vvumbe.** Even a clever person is sure to fail sometimes; the ear is not able to perceive a fine smell.

4133. **Omukaba taggya busera : bwe bumwokya, nti bunjokezza we njagala.** A brazen-faced man does not scald himself with (hot) porridge : if it scalds his mouth, he says: I like it hot like this (to save himself from being laughed at on account of his greediness).

4134. **Omukadde afa empewo n'amaddu.** An old man dies of cold and hunger (clothing and lacking

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food).

4135. **Omukadde aidra ekifulukwa.** An old man (in the house) is better than a deserted house. You will find better hospitality in an old man's house than in an empty place. Engl. "Half a loaf is better than no bread".

4136. **Omukadde akwatira ku mmere ye.** The old man gets hold (of his disobedient grandson) at his meal. The boy has run away to escape punishment; as the old man cannot run after him, he gets hold of him, when he comes back for food.

4137. **Omukadde atamusuza - - (cf. Atamusuza: 0622)**

4138. **Omukadde ayigga : olutabaalo atenguwa lutenguwe.** An old man goes hunting : but to go to war he simply refuses. On the hunt he forgets his age and runs with speed; but when they call him to war, he remembers his years.

4139. **Omukadde mbalangu : bw'ekutuka teyunga. (cf. Omukadde nkomangwa: 4140)** An old person is like a brittle thing : when it breaks, it cannot be mended.



4140. **Omukadde nkomangwa : bw'ekutuka teyunga.** An old person is like an "enkomangwa" (tree) : when it breaks, it cannot be joined again.

4141. **"Omukadde taseka" : nga talabye amunyumiza binyuma. (cf. Mukadde taseka: 2849)**

4142. **Omukadde wa muno tayomba : ng'obuziina bwe we yabulese w'abusanze.** Our grandfather (grandmother) does not grumble : if he (she) finds his (her) rags where he (she) left them. Old people do not like having their habits upset.

4143. **Omukadde w'e Bukaya : bw'otomulaba Bugungu, ng'omanya nti lwakuba. (cf. Olukadde olwa Nnyenga: 3962)** If you don't see the old man of Bukaya (Kyaggwe) at Bugungu (old Nile-ferry) : you know that he is dead. He never missed the market.

4144. **Omukambwe : bigere bya mbogo - - (cf. Bigere bya mbogo: 0949)**

4145. **Omukazi akunoba : n'atakulaasa.** A woman runs away from you : but she does not defame you. In Buganda it would be a breach of the accepted code.

4146. **Omukazi akunoba : n'atafa.** Your wife might run away from you : but she does not die. As long as he considers her as his wife, he is her husband. After her death he is called "widower".

4147. **Omukazi birenge by'eddiba : bw'otobikunya tebigonda.** A woman is like the legs (ends) of a hide : if you don't rub (crumple) them, they won't become soft (yielding).

4148. **Omukazi ky'atalya : kye kiwunya olwendo lwe.** What is taboo for a woman (eating) : her ladle smells of it. Her children who have eaten such food, drink water, after eating, out of mother's calabash. The mother notices it and abhors the very smell of it.

4149. **Omukazi mmese : ne bw'ekulira mu nju ekubba.** A woman is like a rat : even if it has grown up in the home, it will steal from you. She is not to be trusted; even after being married a long time, she might run away with somebody else.

4150. **Omukazi ngabo : gy'otonnakwatamu gy'otenda okwanguwa.** A woman is like a shield : if you have not tried it on yet, you call it light (handy, manageable).

4151. **Omukazi nnambaalaala : omwenge**

**agunywa kisajja.** A woman with withered breasts : drinks beer like a man.

**4152. Omukazi ntamu nkadde : togiteresa munno.** A woman (wife) is like an old cooking pot : you do not give it to your friend to keep it for you. It might be spoiled.

**4153. Omukazi omugumba azaala abagenyi.** A barren woman : brings forth visitors. She calls her guests: "Baana bange".

**4154. Omukazi omugumba : mbuzi ya nkunku; bw'esowola omugwa togoberera.** A barren woman is like a hornless goat : if it slips its halter, you no longer have a hold on it. If she leaves her husband, she won't come back to him.

**4155. Omukazi omulima : azaala emmere; omunafu azaala omuddo.** A diligent woman brings forth food; a lazy one brings weeds.

**4156. Omukazi omulima : akuliisa (= aliisa bba) n'engabo ku mmere.** A wife who is a good worker : makes you eat with the shield over the food. When you have eaten enough and she wants to dish up more food, you hold the hand in form of a shield over the food: nti lekera awo!

4157. **Omukazi omulima : y'alaba amazina g'enkoko.** A woman who is diligent in the garden : sees the chicken dancing (rejoicing). Plenty of insects from the freshly cultivated ground, remnants of matooke etc. are ever there.

4158. **Omukazi omunafu : akuweeseza olukato, nti agawooma ge gafumita gannaago.** A lazy woman forges an awl for you : the last tasty bit of matooke becomes a kind of pike to pick up the remnants. Picking up the remnants is a sign that the guest has not had enough and that the woman has been lazy in preparing sufficient matooke.

4159. **Omukazi omunafu : alayira enkuba okutonnya.** A lazy woman feels resentment if it rains. Because she will have to start working in the field.

4160. **Omukazi omunafu : alwala ekigere, talwala ngalo.** A lazy woman has a sore foot, but not sore hands. When she is supposed to cultivate, she is afraid that soil and gravel might hurt her sore foot; but for cooking and eating she is quite well.

4161. **Omukazi omuzadde : kinnanga kya lumonde (= lumonge).** A woman who has borne

children : is like a used potato plot. From time to time one can dig up some potatoes.

4162. **Omukazi talema kulimba : azze enjuba ewanze, ng'agamba "nkedde bukeezi".** A woman can't help telling lies : she comes at 9 or 10 o'clock in the morning and says: I have started off very early.

4163. **Omukisa gukwata bazira.** Luck is with the brave.

4164. **Omukisa gwa munno : tegukukwata; embuzi etebba gye basiba, embwa ebba gye bats.** The luck of your companion does not accompany you : the goat which does not steal is tied up; the dog that steals is let free. If another had good luck, do not reckon with the same luck for yourself.

4165. **Omukisa nkukunyi : ne bw'ogituulira togitta.** Good luck is like a flea : even when you sit on it, you don't kill it. If one has a "luck star", he can risk anything.

4166. **Omukisa nkukunyi : obuliri esanga bwalire.** Good luck is like a flea : it finds the bed spread. A lucky fellow finds everything favourable.

4167. **Omukisa nkukunyi : tegugglira mu nju.**

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Good luck is like a flea : it does not get burnt in the house. The flea will jump out and escape. The lucky fellow always escapes.

**4168. Omukisa omubi bwe guba : embwa w'eyita n'eddembe (mu musiri gw'emmere); embuzi bw'eyitawo bagikubira nduulu, songa embwa y'enzibi.** As bad luck will have it : the dog walks with impunity through a plot of planted food; but if the goat walks through it, they raise the alarm over it, although the dog is the real thief. The dog is usually running free, but a goat is always tied up.

**4169. Omukka omungi guyuza akawago. Too much air bursts the bladder (football).** The frog wanted to become as big as a cow, blew himself up, till he burst. "Buli eyeekuza alitoowazibwa" (Luka 14.11). Pride is followed by humiliation.

**4170. Omukkuto mugayaalo : enjala bulwadde.** Eating too much makes lazy : eating too little makes ill. Keep the right measure!

**4171. Omukkuto ogumu : gugezza embwa.** One good meal : makes the dog fat. Makes him happy and carefree. Expression of pleasure and thanks for a good treat.

4172. **Omukkuto ogwenkanankana : gwe mukkuto.** (cf. **Emikkuto egyenkanankana: 1517**)

4173. **Omukkuto tegusomoka mugga.** A full meal : does not go across the river. On the other side one feels hungry again.

4174. **Omukodo kikere : abaana kibikkira ku mazzi.** A miser is like a frog : it hides its young in the water. A stingy man does not show his treasures.

4175. **Omukoloze tafa njala : "ddukira ettooke".** (cf. **Mukoloze: 2864**) One who suffers from a (certain) cough : does not die of hunger. He calls the attention of the eater by "kwekoloza", till they invite him: Come and get ttooke!

4176. **"Omukono gwantandawala (= gwantendewererwa)" : nga awaata ku mangi.** (The woman peeling matooke says) "My arm is getting tired" : if she is peeling a big heap. A form of bragging: I have so much matooke in my lusuku, that it makes me tired to kuwaata. Like a rich man saying "I have so much money that I get tired counting it". - Okutandawala is an old form for kutendewerera.

4177. **Omukono ogumu : gwe gunaaza gunnaagwo.** One hand washes the other.

4178. **Omukono ogutakka : gukuliisa amaluma.** If you don't put your hand down into the pocket (to get out money for buying meat, fish etc.), you won't have any additional dishes. Bukodo!

4179. **Omukono ogw'ensonyi : tigukkusa baagwo.** A shy hand : does not let its people eat enough. If the father or mother are too timid to get the necessities of life, the children will suffer want.

4180. **Omukono we gutuuka : we gweyagula.** As far as the arm reaches : it scratches. Said of reliable friends, to whom one can say everything.

4181. **Omuko omwavu : akanya amagulu (= okugulu).** (cf. **Ofunda n'omuko omwavu: 3545**) A poor son-in-law : often goes to see his parents-in-law and helps them (al-though he might not bring presents). A rich one sends presents, but does not go himself.

4182. **Omuko omwavu : y'amera amayembe; nti abadde antomedde.** A poor son-in-law : grows horns (because they say) "he has charged into me". His "bako" feel attacked, because he never brings anything when he comes.



4183. **Omuko ow'akasitukira : talya nkoko wa mwavu.** A father (or brother)-in-law who leaves quickly after arriving on his visit : will not eat a chicken at a poor man's home. As he has no chicken of his own, he must first go and look for one.

4184. **Omukopi agaana : azinga nkata.** A peasant who refuses (obedience) : rolls a pad for the head (to carry loads). The chief will make him work unmercifully.

4185. **Omukopi awummula : afudde.** A peasant rests : when he is dead. Until then he must work.

4186. **Omukopi ayombera mu kibira.** The tenant quarrels (about the public work) when he is in the forest. When the chief comes to him to call him up for work, he does not dare to object; but when the chief has gone, the tenant gets courage and grouses.

4187. **Omuko w'ennyanja : bamusiima ayambalidde.** (cf. **Omugenyi ow'ensawo: 4110**) A son-in-law from across the lake (bay) is welcome, if he carries fish (strung up on hooks)..

4188. **Omukulu abula awawe : tabaamu kitlibwa.** A master who is absent from his home : loses his influence. His power is greatest at home.

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4189 Omukulu afungiza : nga ky'agoba kiriibwa. (cf. Bw'olaba omukulu: 1094).

4190. **Omukulu ali awawe : tabula ky'alowooza; amazina g'ekirevu gajjira ku mmere.** The old man who sits at home : has always something to think about; his beard starts dancing, when he eats (or smokes).

4191. **Omukulu alya mu kyalo : y'abalira - - (cf. Omukulu atalya: 4194)**

4192. **Omukulu atakwata mu kisibo : zifa nnaganga. (embuzi)** If the master does not take care of the goat pen, the goats will die of disease. Supervision and control will ensure cleanliness and order. - Duties of parents and superiors. - "Nnaganga"-disease comes from not cleaning the pen properly. The children will not take sufficient care of themselves, if not supervised.

4193. **Omukulu atakwata mu kyoto : alya lyesitula. (eggys)** If the master does not take care of the fireplace (cooking) : he eats, when the army is moving away. He has to move with them, before the food is done.

4194. **Omukulu atalya mu kyalo : tabalira baana.**

(cf. **Omukulu alya mu kyalo: 4191**) If the father does not eat in the village (is away from home) : he does not let his children have enough food.

4195. **Omukulu atasala magezi : takuza baana.** A parent who does not use little tricks (kulimbalinga) : won't be successful with his children. He promises the children to bring some meat or 'nva', if they watch the house well during his absence etc.

4196. **Omukulu ateewala nte - - (cf. Omukulu atava ku nte: 4198)**

4197. **Omukulu atiibwa. Respect is due to the master.**

4198. **Omukulu atava (= atadduka, = ateewala nte) ku nte : y'aziza abaana ennyama.** The father who does not keep away from a (an angry) cow : bars his children from her meat. If he is mortally wounded by the cow, his last will will be: Don't eat its meat! Taboo! Or: A father who does not hand over, till he dies, gives his son no chance.

4199. **Omukulu bw'atereka : omuto atereka liiso.** When the father puts something (e.g. nnyama) aside : there the child puts its eyes (remembers the fact and hopes to get it later).

4200. **Omukulu mpagi : bw'eva mu kika, nga kimenyese.** The master is like a pillar : if it is removed from the clan, its power is broken.

4201. **Omukulu ndimutuma ki? : yeerabira okufuluma kw'ekiro.** (cf. Mukulu ndim.: 2872)

4202. **Omukulu ow'essimbo ng'ekibbo : anti bire bakikoleramu emmere kyo tekirya-ko.** (cf. **Omukulu w'essimbo:**

4203. **Omukulu tagalula mpiso : nga tagissanga.** A grown-up person does not brandish the needle : without using it. A strong character speaks and acts according to principles.

4204. **Omukulu takulira mpya bbiri. 3438)** A master cannot rule two horn French "11 n'y a qu'un pape (cf. Mukulu takulira: 2874; cf. Obukulu ndege: esteads. Rome". Interference in somebody else's domain.

4205. **Omukulu tava nnyuma : nga waliwo ekyamukanga.** The master does not move from the rear position : if there is frightening danger from behind. There he can protect those in front.

4206. **Omukulu tebamusikira kuvuga : bamusikira kubalira.** An old man is not put into the boat to row : but to give advice. He cannot row any longer; but he can tell the young men how to row. (Buvuma)

4207. **Omukulu w'alaga olunwe : ekizimba we kyabikira.** Where an old man points with his finger : there the boil will burst. He knows where the trouble lies.

4208. **Omukulu w'essimbo kibbo : oluggyamu emmere, nga kidda emabega, -okutuula ku bukulu.** A dignified master is like a food-basket : when they take the ttooke out of it, it goes to sit in dignity. He does not tackle the food greedily. - Dignified and calm patience.

4209. **Omukwano butiko : tebukkatirwa (= bw'oggya tokkatira).** (cf. **Owaludde luko-kobe: 4621**) Friendship is like mushrooms : they cannot be forced (when getting them out of the ground). Friendship must be handled carefully.

4210. **Omukwano gufuga wa maanyi.** Friendship also rules a strong man.

4211. **Omukwano gukira oluganda.** (cf. **Akaganda**

**akatono: 0163)** Friendship is better than relationship. Relations very often don't like each other.

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**4212. Omukwano gumenya wa maanyi. (cf. Omukwano gufuga wa maanyi: 4210)** Friendship breaks the resistance of a strong-willed man.

**4213. Omukwano gusala mu kabu : enswa nnene.** (True) friendship shares even (smallest things like) kabu (tiny fly hovering over ripe bananas or beer) : a flying ant is something big (for friends).

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**4213a. Omukwano gusala (= gwala) mukaabu.** Friendship thrives on beer.

**4214. Omukwano gutta bingi : enkukunyi emegga embwa.** Friendship kills many things : a flea forces a dog down on the ground. The flea seems to be very affectionate and friendly with the dog. The dog sits down to scratch itself. Real friendship bears (condones) a lot.

**4215. Omukwano guva mu ngabo.** Friendship comes from a fight (quarrel). A storm clears the atmosphere. Lat. "Amantium irae : amoris integratio" (Terence).

**4216. Omukwano gw'abato : gufa nseko.**

Friendship between children : is broken up by laughing. If one falls down, the others laugh at him. - Friends should be magnanimous.

**4217. Omukwano gw'ennyanja : gukyalagana nga gwetisse tigufa.** Friendship with one who lives across the bay : does not die, if they still visit each other and carry presents.

**421.8 Omukwano kyayi kya mpiso : bwe kitasobako tekitunga. (cf. Okwagalana: 3825; cf. Omwagalano: 4404; cf. Obutasingwa mpaka: 3488)** Friendship is like the thread in a needle : when the thread does not stick out of the eye (of the needle), it won't sew. One of the two friends must have a greater perfection than the other (love, wisdom, courage etc.).

**4219. Omukwano masavu : ogalya gakyayokya.** Friendship is like fat : you eat it, while it is still hot. When friendship is still young, it provides the greatest pleasure.

**4220. Omukwano mubiri : awatakusiiwa totakulawo (= toyagulawo).** Friendship is like the body : you do not scratch, where it does not itch. Friendship is reciprocal.

**4221. Omukwano omunene : 1) gukuloopesa ow'ekika; 2) gumegga, enkukunyi emegga embwa.**

Close friendship : 1) makes you talk evil even about a relation of yours; 2) lowers (one's feelings), as the flea makes the dog sit down (for scratching). Evil can result from it.

**4222. Omukwano omutono : gukwegayiriza akuwerekera, nti ntuusako wall.**

A weak friendship : makes you ask the host who is seeing you off, accompany me up to there (a little further). The visitor loves the host more than the host the visitor, otherwise the petition would not be necessary.

**4223. Omukyaze tamala nnyinimu magezi.** A visitor does not exhaust the knowledge of his host. The host does not tell him everything.

**4224. Omulagirwa tattibwa.** The one who has been ordered (to commit a crime) is not punished with death. He who ordered the crime to be committed is responsible.

**4225. Omulalu w'akuweera : w'otwalira.** If a madman gives you something : take it there and then. To-morrow he will have changed his mind.



4226. **Omulangira muliro : ogwota ogwesamba.** A prince is like fire : you warm yourself at it, but you keep at a distance. Out of reverence one should not become too familiar with royalty. .

4227. **Omulangira nvubu : terindwa buziba.** (= **Kabaka nvubu - -** ) A prince is (feared) like an envubu (hippopotamus) : you don't wait for it in the deep. It might kill you.

4228. **Omulema y'amanya bw'agenda.** A lame fellow : knows himself how to get ahead.

4229. **Omulemeezi bw'omuwa ekintu : yeebaza lusozi, nti "Abalemeezi Kkalwe".** If you give something to a Mulemeezi : he thanks you with a hill, namely "Abalemeezi Kkalwe". Kkalwe is a hill in Bulemeezi on which traditional worship was practised. It was therefore used as in our "Katonda yeebale".

4230. **Omulemeezi tabuuzwa mwana : abuuza mwenge.** The Mulemeezi does not inquire about the child (home, relations etc.), but about beer. He is considered a drinker, whose first question is: "Tunaanywera wa?"

4231. **Omulemeezi tagwa : awenjeza nnaka.** The

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Mulemeezi does not fall : he gathers flying ants. He does not own up to have fallen; he says: I only stooped down catching ants.

4232. **Omulenzi omuto ow'ekyejo : bw'alikula alizaala eminene.** (emisango) A young boy who is insolent : on growing up will cause big trouble.

4233. **Omtilimba asanga mukkiriza.** A liar finds a believer. There will always be people who give credence to lies or calumnies. - Said when hearing a bird, whose cry is like "twase enswa, twase enswa" (we have killed flying ants).

4234. **Omulimba takuza baana. (cf. Mulimba: 2888)**

4235. **Omulimi omubi : avumagana nkumbi.** A bad tiller : blames the hoe. The fault is always somebody else's.

4236. **"Omuliraano gwokya bbiri" : nga mwagalana. (cf. Olukuba Waliiso: 3965)**  
 "Neighbourliness burns two houses" (so you say to your neighbour in trouble) : if you love each other.  
 Lat. "Nam tua res agitur, panes cum proximus ardet" (Horace).

4237. **Omuliraano ogutegeeragana : gusinga oluganda.** Neighbourliness that gets on well : is better than mere relationship.

4238. **Omuliwo gwa bbibi sigubuukwa na buzi\_ina : n'omuliwo gwa mirembe sigubuukwa na mwoyo mubi.** (cf. **Ekiwero tekiriraana muliro: 1415**) A huge fire (a fire of a big heap of rubbish) is not jumped over by one in rags : and a small, quiet fire is not jumped over by one of a faint heart. Effort, courage. - The expression "oli muliro gwa bbibi = oli mwana mulalulalu". Foolhardiness.

4239. **Omuliwo : tiguliraana kiwero.** (cf. **Ekiwero tekiriraana: 1415**) Fire and rags (tinder) should not be left together. "Opportunity makes a thief".

4240. **Omuli w'omu kyalo : tasinda lubuto, asinda nzikiza.** A husband who eats in the village (instead of in his home) : does not complain about his hungry stomach, but about the darkness. He comes home late; but he does not like to tell his wife that he has eaten else-where; so darkness has to serve as an excuse.

4241. **Omuli w'ekiro : asuza abaana enjala.** A guest who turns up late in the evening : makes the children go to bed hungry. For hospitality's sake he is

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given what the children would have had.

4242. **Othulonzi tattibwa.** A person who has found (a thing) : will not be killed (like a thief).

4243. **Omulundira-wala : agenda okumanya nga yaggwa dda ku magumba. (ennyama) (cf.**

**Omusibira-wala: 4320)** A man who keeps his cattle far away (from his home) : gets to know (that a cow of his has died) only when the meat is finished and no longer on the bones,

4244. **Omulundira-wala : alabira ku maanyi nga gamuterebuka. (cf. Mulundira-wala: 2892)**

4245. **Omulungi aleka emisango : nga Lava mu kyalo.** A beautiful woman leaves trouble behind : if she does not stop visiting in the village.

4246. **Omulungi alwa : akayuka. (cf. Omugenyi a1wa: 4091)** Even a beautiful visitor who stays (too) long : becomes insipid and is no longer interesting.

4247. **Omulungi mbwa - - (cf. Abalungi mbwa: 0037).**

4248. **Omulungi pnoma mpunde : emala abagabe.** A beautiful woman is like a well-polished drum : it

finishes off the leaders. They all try to get it by fighting and die over it. - Applied to a number of wooers (suitors), all trying to win the same beautiful lady.

4249. **Omulungi tabulako kamogo : embwa tekala nnyindo.** Even the beautiful one has a bad point : a dog's nose is always wet. The dog may be a good hunter, of noble ancestry, reliable and does not steal.

4250. **Omulungi : ye mwannyina abangi.** A beautiful woman is the sister of many. They like to claim relationship with her. - "A fair face is half a portion". A pretty face is a good recommendation.

4251. **Omuluvu mpaawo kimulema : empisi terya menvu.** Even a glutton can't eat everything : the hyena does not eat ripe bananas.

4252. **"Omulwadde taggya mutwe wansi" : nga tewannajja (= nga tannalaba) gw'aya-gala.** "The sick person cannot raise his (her) head from the pillow" : (so says the nurse) if a welcome visitor has not arrived yet. The patient should not be disturbed!

4253. **Omulwadde teyeerabira kusinda.** A sick person does not forget to sigh. His pain will remind him. A person asking for a favour brings strong

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motives to arouse pity.

4254. **"Omulwadde yanteganya" : nga waali.** "The sick person has given me a lot of trouble" : (says the doctor or the nurse) if he (she) is still alive (but I got him through!). He would not speak about him, if he had died..

4255. **Omulya-mmamba aba omu : n'avumaganya ekika.** (cf. **Mulya-mmamba: 2903**) Even when one member of the mmamba-clan eats (of the totem) : he disgraces the whole clan. Original sin! Even if only one member of a family misbehaves, he (she) brings shame on the whole family.

4256. **Omulyazaamaanyi : agutta ku ntumbwe. (omukago)** A traitor (a dishonest fellow) makes a blood-brotherhood with his calf (with his legs). He trusts his legs; when he ought to pay a debt, he runs away..

4257. **Omulyazaamaanyi alya gw'asinze : ensega tegwa ku mulamu.** A cheat gets the better of one whom he surpasses in slyness : a vulture does not come down on a healthy (living) man.

4258. **Omumanyi bw'akwanuka enkata : olwawo okusula.** From the way he takes the pad (load) off

your head : you know, whether you can stay long (on your visit).

4259. **Omumanyi bw'atakukwata mu ngalo : ng'akwerabidde.** If an acquaintance of yours does not offer his hands (for greeting) : you know that he has forgotten you.

4260. **Omumanyize ekita : bw'omuwa endeku, anyiiga.** One who is accustomed to (getting) a big calabash (full of beer) : is annoyed, if you give him only a small endeku full.

4261. **Omumizi agambwako : nga si mwana wo.** The immoderate eater is reprimanded : unless it is your child. One's own children "can't" do wrong.

4262. **Omumizi y'akulira olujjuliro?** Is it the glutton who is the master at table? Of course not! The greatest and best bits are reserved for the mwami.

4263. **Omumpi takaddiwa : takootakoota.** A short fellow does not grow old : he does not stoop. You don't notice so soon that he is ageing.

4264. **Omumpi talega (= talengera) nzige.** A short fellow does not see the locusts approaching.

Application: An unimportant person won't be listened to, if he warns people. Nsimbi III.

4265 Omumpi w'akoma - - (cf. Mumpi: 2911

4266 .**Omumunyala : ng'omubbi owa mu nju.** One who says nothing (mute like a log) : like a thief who belongs to the household. They punish the child for the theft and he keeps quiet.

4267. **Omunafu (alima) addinnana : akira omulima nnabbimbi.** A weak person cultivating a small piece every day : does more than one who cultivates only occasionally a big plot.

4268. **Omunafu akaza kalimi.** A lazy person talks his tongue dry. By excessive (incessant) talking he tries to get what others get by working.

4269. **Omunafu ayinza kababba.** A lazy person is extremely quarrelsome.

4270. **Omunafu gy'ayaya : gye yeeyunira (= wa wowowo, waboobwe).** Where a lazy man (or a weakling) finds food (without work) : there he helps himself frequently.

4271. **Omunafu ow'entatankiriza : y'aliisa bba ku mwaka amangu.** A weak woman who sows at once



(whilst cultivating other parts) : feeds her husband quickly (with new vegetables) in the rainy season.

4272. **Omunafu w'entondo : takkusa bba.** A lazy woman who is touchy (quarrelsome) : does not feed her husband well.

4273. **Omunaku awooma ttu.** It is fitting for a poor man to bring a little present. His gift can not be very great; but he should show good will.

4274. **Omunaku ayanjulwa.** A poor fellow needs introduction. A rich one is known to all.

4275. **Omunaku eyeegulira : y'alya akawera.** A poor fellow who buys food for himself : eats his fill. When he has a little money, he buys (meat, fish etc.) and makes a feast of it.

4276. **Omunaku kaama : yeerandiza yekka.** A person in trouble is like the yam-plant : it climbs upwards by its own efforts.

4277. **Omunaku lw'ayiga okulonda : lw'alonda nnamube.** When a poor man thinks he has found something (nnyama, engabi, ensunu) : he finds a jackal (uneatable). He has bad luck.

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4278. **Omunaku y'amala ebibamba : abaana b'emmese be bakuza ab'embwa.** A poor man provides the means of meeting the needs of the rich : the young of the mouse make the young dogs grow. Peasants make the chiefs rich.

4279. **Omunnyu gwa vvu - - (cf. Munnyu gwa vvu: 2926).**

4280. **Omunnyu mulungi : ekisula mu nju kye kisinga obulungi.** (Foreign) salt (which you have not got) may be good : but native salt (which you have in your house) is better. Engl. "A bird in the hand is worth two in the bush".

4281. **Omunnyu tiguwoomera mu maaso. (cf. Tekiwoomera: 5021)** Salt is not sweet to the eyes. Engl. "There is no accounting for tastes". Engl. "One man's food is another man's poison".

4282. **Omuntu alya omwana : nga Muganda.** (If you hear of) a woman who eats her child : she is a Muganda. If the Muganda husband is looking after a baby that will not stop crying, he calls his wife and says "Jjangu olye omwana" or "ondiira omwana" (stop the child crying - by intimidating it).

4283. **Omuntu awatira ku munne : omubiri ku**

**magumba kwe guba.** A person who is kept (fed, clothed etc.) by his friend : is like the body (flesh) that is sustained by the bones.

4284. **Omuntu gy'ayagala gy'agenda : evvu ligenda mabega ng'olifuse mu lusuku.** Man goes where he wants to go : the ashes go back (towards the kitchen) when you throw them out into the bananary. The wind carries them back.

4285. **Omuntu (omuzadde) afa omubiri : tafa mwoyo.** A parent dies in the body : but not in the minds (of the children).

4286. **Omunyolo akyemanyira wa Luwalira. (= Okyemanyi : Omunyolo wa Luwalira.)** A Munyoro-chief is overbearing at Luwalira's place. Luwalira is the proper name of the former hereditary chief of Kabula and equivalent to the present "Lumaama". During the Banyoro domination the hereditary chief had nothing to say and the Munyoro chief was hated.

4287. **Omunyolo omukalukalu (= omukaba) alisalira Abaganda ennyama.** A sharp Munyoro will cut meat for the Baganda. Superiority.

4288. **Omunyumya tato& birooto.** A story-teller

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does not tell dreams (but what he has seen or heard).

4289. **Omumyuma tasirikira amwanukula.** A story-teller does not keep quiet, if somebody interrupts him.

4290. **Omuniwi w'omwenge : guyinza okumukyama we baziikira omufu.** (cf. Aboo-gezi abangi: 0080a) An habitual drinker of beer : (the beer) can make him change his direction to where they are burying a dead person. There is hope for him to get a drink there.

4291. **Omusabi ayita misana : omubbi kiro.** A beggar goes about in day-time : a thief at night.

4292. **Omusajja atatya munne : tawangaala.** (cf. **Atatya musajja: 0643**) A man who does not respect his neighbour : does not last long.

4293. **Omusajja awaza : ne bw'aba akooye.** A man makes an effort : even when he is tired. Strength of will.

4294. **Omusajja ayonsa bubogo.** The man suckles (his child) like a buffalo (namely standing, not sitting like a woman). He provides the food for the child by going to his work.

4295. **Omusajja bw'abeera n'omukazi omu, oil n'amala alwala akogga nnyo.** If a man has only one wife and she falls sick : he gets very thin. All the work is on him and nobody cooks for him.

4296. **Omusajja gy'agenda : gy'asanga banne.** Where a man goes there he finds his friends. One can find company everywhere. Engl. "Like will to like".

4297. **Omusajja kikere : kyeggya kyokka mu bunnya. (cf. Omunaku kaama: 4276)** A man is like a frog : it struggles out of the hole by its own effort.

4298. **Omusajja ow'obusungu : ng'omusota gw'enswera.** An angry man : is as poisonous as a viper.

4299. **Omusaaale w'obubbi : ye bulimba.** The forerunner of thieving : is lying.

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4300. **Omusambirizi : akira omutengu.** One who actually treads the beer-bananas is better than one who refuses (although he might know it better).

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4301. **Omusana guzikidde. (cf. Enjuba yeekisizza: 1632)** The sunshine has gone out. Euphemism for "the king is dead" (or any important man).

4302. **Omusana ogwase : guzuukusa Kaweekwa e Ggangu.** The heat we have today : could raise the dead Kaweekwa of Ggangu. Kaweekwa was a legendary rich man at Ggangu in Busiro; when he was very sick, he sent word to another man asking for two cupping horns (biwuubiro) for blood letting. But Kaweekwa died and after his death the man claimed that he had given a cow to Kaweekwa (two horns!) and took the daughter of Kaweekwa instead. The widow of Kaweekwa, whose name was "Gwase", cried so much, that the dead Kaweekwa rose from his grave and put the unjust claimant to shame. Then he returned again to his grave. From that legend the saying: Omusana ogwase - - developed.

4303. **Omusango bijanjaalo : obikkuta kiro. (cf. Tokkuta oseka: 5076)** A crime is like beans : they fill your stomach only during the night. Bad conscience!

4304. **Omusango gukwata yagussa : enjoka tekwa mutwe.** The one who has committed an offence, is responsible for it : gonorrhoea does not attack the head.

4305. **Omusango gwa Nnaggomola - - (cf. Ozzizza**

**gwa Nnaggomola: 4755)**

**4306. Omusango oguzzanga ku busenze : n'otoguzza gye bakuzaala.** You might risk a court case, where you are a tenant : but not where your home is. Because where you are a stranger, your relations and clan-people will redeem you; but if you fall out with people at your own home, you will find no help elsewhere.

**4307. Omusango oguzzibwa omuganzi : omukyawe y'agumala. (cf. Muganzi lw'azza: 2830; cf. Guzzibwa omuganzi: 1952)** An offence committed by the favourite has (often) to be paid for by the one who is not in favour.

**4308. Omusango omukadde : gwe gusala omuggya. (cf. Olugero olukadde: 3957)** The settling of an old case : forms a precedent for a new one.

**4309. Omusango tegumanya nnyumba mbi.** A case (a misdeed) does not know the difference between a poor and a rich house. Poor and rich become involved in cases.

**4310. Omusango teguvunda : nnannyinigwo aguvunza.** A court-case does not come to an end (by

lapse of time) : it is the complainant that finishes it (by not suing the evildoer).

**4311. Omusango twaguwoleza e Lubaga : ebiwalaata ne bijjula entuuyo.** We pleaded our case at Rubaga (old residence of king Muteesa) : whilst our bald heads perspired (sitting a long time in the burning sun).

**4312. Omusasi afiira ku kkulu.** One who works for food tries to get a big `enkota' (bunch of bananas) for his work. Looking after one's own interest.

**4313. Omusaasirwa lw'asaka : lw'akkuta.** A poor hungry man eats his fill on the day he works for food. "Make hay whilst the sun shines".

**4314. Omusasi tasaka mulundi gumu. (cf. Olubuto kyoto: 3946; cf. Omukkuto ogu-mu: 4171)** One who works for food does not do so only once. He gets hungry again.

**4315. Omusasi tattiza lusuku : amala matooke gokka.** A man who works for food (foraging), does not clean the lusuku properly : he does the food only. It is not his lusuku.

**4316. Omusazi w'omunnyu : aliira ku kambe ke.** A man who cuts grass (eggugu, enseera) for making



salt : eats (lives) by his knife. The knife is his source of income.

4317. **Omuseveni omwavu y'atasiibula.** A poor soldier (7th army) goes to war without saying goodbye. He has nothing to leave his friends.

4318. **Omusezi ayeesiga mbiro : y'aserera mbuga.** (cf. Eyeesiga embiro: 1850)

4319. **Omusibe tagaana nvuba.** A prisoner does not refuse the stocks. It would not help him if he did.

4320. **Omusibira-wala : agenda okumanya nga yaggwa dda ku magumba. (ennyama)** A person who has his relations far away, hears of the death of one of them, when the flesh has long since fallen from the bones.

4321. **Omusigire : amala bitono.** A deputy (chief) settles small cases only.

4322. **Omusigire w'omukopi : ye kiyumba munyale.** The representative of a peasant : is a derelict house (empty, with sooty cob-webs) (i.e. nobody is there).

4323. **Omusira Nnumbu tabalirira.** (cf. Musira-

**nnumbu: 2940).**

**4324. Omusiru bw'akwana : yeerabira ekika kye.**

When a fool looks for friendship : he forgets his own clan. Only a fool neglects his clan; because if he does so, he and his children will find no help, when in need.

**4325. Omussizza kibyamu : ow'endali ky'assa**

**eyeekwese.** You have taken him by surprise : just as a person with a squint, takes by surprise someone who has hidden himself. The one in hiding thinks that his pursuer is looking somewhere else.

**4326. Omusolo gw'enswa : osolooza olyako.** The

tax of the termite is : you feed on it.

**4327. Omusomesa apanka, nti anywa omwenge**

**alifa; so ng'anywa pnunda bbiri.** A catechist preaches loud : one who drinks beer, will die; but he himself takes two big calabashes (in one sitting). Hypocrisy.

**4328. Omusomesa tayenda : ng'abuliddwa**

**amwagala.** A catechist does not commit fornication : if there is no woman who wants him. Hypocrisy.

**4329. Omusomesa tayomba : ng'abuliddwa**

**amunyiiza.** A catechist does not quarrel : if there is nobody to annoy him. Hypocrisy.

4330. **Omusuubuzi tatta kyalo : kittibwa mukungu.** The trader does not kill the (life of a) village : the head-chief kills it. The trader comes and goes; but the chief can make life impossible by unjust decisions and by driving innocent people away.

4331. **Omusumba w'embuzi bw'akugamba nti zimbuze : ng'anoonyeza abuliddwa n'alinnya ku bifunvu.** If a shepherd tells you: "I have lost my goats" and looks for them and does not find them : he will also climb up the mounds (to look for them from there).

4332. **Omusu omuzadde : tigufa mbwa (= tiguliibwa mbwa).** The edible rat with young : is not killed by the dog. Whilst the dog attacks the young ones, the mother can escape. - A father, by sending his sons, escapes the fine for not doing his "luwalo".

4333. **Omutabaazi gw'amanyi : gw'akuba engabo.** If one is an acquaintance : the warrior hits him on the shield. He can risk it with a friend (sham-attack etc.); but one who does not know him, might take it amiss.

4334. **Omutabaazi talonda : buli ky'akwatako ng'anyaze.** A warrior does not "find" things : all that he gets hold of he robs.

4335. **Omutaka ggongolo : olumukubako nga yeefunya.** A landowner is like a millipede : when you touch it, it rolls itself up (remains inactive). Passive resistance. - The mutaka considers himself independent, self-sufficient.

4336. **Omutaka talya mutaka munne : ettaka terirya luggyo.** (cf. **Oluganda talya: 3955**) The landowner does not eat up his landowner-companion : soil does not eat a potsherd. They are friends. Engl. "Dog does not eat dog".

4337. **Omutaka akukulembedde ekkubo : nti nnaabula?** The owner of the land is leading you on the way : (and you say) can I get lost? No danger! He knows his land. - An experienced leader is safe.

4338. **Omutamiivu awulira kya okeeranga".** A drunken fellow understands (and remembers), if they tell him: come early to-morrow! The beer will be early to-morrow morning.

4339. **Omutamiivu tabaaga mbwa.** Even a drunkard does not slaughter his dog (mistaking it for

cattle). Drunkenness does not excuse every bad deed.

4340. **Omutego olaba gukwasa eggì : ng'akalina obulago tikaayite.** If you see that a trap catches an egg (a small thing with no hold on it) : (you are sure) that something which has a neck, will not escape. If a small offence is punished, a crime will not be pardoned.

4341. **Omutengu talya kiyiyize** (= A disobedient child will not receive a favour which has been thought over. It is considered unworthy of it.

4342. **Omutikke talinda.** One with a load on his head does not wait (for the other porters).

4343. **Omutima gukuli mu nteeko : ng'omunafu omubikire.** Your heart is in its proper place (socket) (quiet, undisturbed) (your mind is at ease) : like that of a lazy woman who has just been informed about the death of a relation. Meaning that she need not go hoeing to-morrow.

4344. **Omuti oguliko ebibowabowa ebigukutte : kibuyaga bw'aguzunzazunza tigutera kugwa.** If a twee- has climbers round it holding it : it probably will not fall, when a storm sways it. Support from friends.

**4345. Omuto asaagira gwe yali asaagiddeko : evvuuvuumira ku muyinna-muti, eri omwennyango terigendayo. (cf. Osaagiranga:**

**4542)** A child plays a joke on one with whom he has played before : like the vvuuvuu-mira (buzzing beetle) on the pigeon-pea-tree; it does not fly on the stinging nettle. It does not take risks.

**4346. Omuto awunya ky'alidde : ng'alidde mmale.** A youngster smells of what he has eaten : if he has eaten "mmale" (lungfish). Youngsters often don't wash after eating!

**4347. Omuto gy'amanya - (cf. Omwana gy'amanyi: 4428) .**

**4348. Omuto mbuzi : erundwa wa kamwa.** A child is like a goat : it (the goat) is herded by one with an authoritative voice.

**4349. Omuto ne muto munne : nga kwa njala.** If one child eats together with another child : (it is a sign) that there is lack of food Eating together with the adults they would not get enough food.

**4350. Omutongole alabirwa ku lusamba.** A free-man is recognised by his token (an ivory ring round

his neck).

**4351. Omutongole amala okutanga : n'alyoka awoza.** A free citizen lets himself be fined : and then he pleads in a higher court.

**4352. Omutongole assisa : ng'ali wagazi.** A free citizen (farmer) produces (plenty of) ttooke : if he has plenty of land.

**4353. Omutongole awoza akola. (cf. Omutongole amala okutanga: 4351)** A free citizen pleads (in a court case) by working.

**4354. Omutongole bikya by'embuzi : tibyegaana mugwa.** A free man is like the necks of goats : they don't mind the rope. Submission to the lawful authority.

**4355. Omutongole kagumba ka morale : tekanyigirwa mu ttooke.** An independent citizen is like a bone of the lungfish : it is not squeezed together with ttooke. If you do squeeze, you won't eat the ttooke. A mutongole has "protection". If you hurt him, you will lose the court case.

**4356. Omutongole mpagi ya "nnaggomola" : egwa ku kkubo.** An independent citizen is like the

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"nnaggomola"(tree)-post : it falls along the road-. A mutongole is not called to work in the lubiri; he works outside, as the nnaggomola-tree is not used for the buildings in the lubiri.

4357. **Omutongole musu : gwagala nsiko.** A small chief is like an edible rat : it loves the wilds. Tenants who have been sent away by him, call him "musu", because their places will grow wild.

4358. **Omutongole nsigo : esiga wagazi.** A free farmer is like seed : it is sown and spreads. He attracts other tenants and the village grows.

4359. **Omutongole tasalirwa ku lusuku.** A free man (tenant) cannot be deprived of a part of his lusuku (kibanja). His possessions are respected by the chief.

4360. **Omutono bw'alwala : akulaza omwoyo.** If a person with a thin body is ill : he (she) makes you anxious. He has not much power of resistance.

4361. **Omuto omutengu : omukulu akombye mu kibya.** A disobedient child (gets no tasty bits) : because the father himself scrapes out (lit. "licks") the bowl. The father finishes all the nva himself and leaves nothing for such a child.



4362. **Omuto omutengu : tasuula bunene.** (cf. **Omwana omutengu: 4434**) The bowels of a disobedient child will be empty. The parents won't give him much to eat.

4363. **Omuto tayonoona : mukulu y'ayonoona.** A child doing wrong is not at fault : it is the parent who is at fault. The child must be taught and warned before it is punished.

4364. **Omutumbliro ogwa wajjiba : tigumalako kyalo.** The high flight of the pigeon : does not go to the end of the village. Pigeons fly high, but not far. - A high-handed chief does not keep his chieftain-ship long.

4365. **Omutunzi lw'amaza : abaana lwe bafa enjala.** When an (itinerant) trader has sold his wares : (he says: let me go home) my children (at home) die of hunger.

4366. **Omutunzi olumaza ebibye : ng'agenda.** (cf. **Omusuubuzi: 4330; cf. Omutunzi lw'amaza: 4365**) The trader goes away after selling his wares.

4367. **Omutunzi takwatibwa nyike.** A salesman must not get angry. "A man without a smiling face

must not open a shop".

4368. **Omutunzi teyeegaana kusumulula.** A trader does not refuse to open (his bag, box, parcels etc.). Other-wise he won't sell much.

4369. **Omututuuli : omwekkaanya ayimiridde.** You notice that one is a dwarf : when he is standing. Usually his legs are too short. - One's drawbacks are discovered when one is put in responsible position.

4370. **Omuti w'amaluma : y'ayita n'entanda ng'eriko n'ettu ly'eggobe.** One who is afraid of eating without vegetables : travels with his food for the road together with a parcel of ggobe-leaves.

4371. **Omuti w'ebbanja : ennaku alaga ntono.** A debtor who is afraid : promises to pay back in a few days. He has a better chance of receiving the loan, if he does so.

4372. **Omuwubuka afiiridde mu maanyi : ebintu abirese kivuvu.** A young man who has died in the strength (of his youth) : leaves his plans (hopes, undertakings) unfulfilled.

4373. **Omuwubuka atanyumya : mbuzi ya zigeye; bw'egwa mu mazzi, ekala iwa ggulo.** A young man

who does not talk (quiet character) : is like a goat with stripes and long hair; even when it falls into the water, in the evening it is dry again. He does not change easily.

4374. **Omuwaabi takuvaako bwereere.** The accuser will not leave you unharmed. Lat. "Semper aliquid haeret".

4375. **Omuwa-butwa alina emmere ye : tabuiwa (= tabula) gw'atta.** A poisoner has his own food : there is always somebody whom he can kill. Said of a rich man, who can always get what he wants.

4376. **Omuwa-butwa teyeetereka.** A poisoner cannot hide himself. He will be discovered sooner or later.

4377. **Muwa-butwa wa kyejo : amagumba g'ayita eridege; ekiwanga ky'ayita ennoma; essanja ly'ayita embugo; mu ntungo mw'akiiba endiri.** A poisoner is a queer (insolent) person : bones he calls ankle-bells; a skull he calls a drum; dry banana-leaves he calls his bark-cloth; his sleeping place is the semsem field.

4378. **Omuwambi si muguzi.** (cf. Muwambi: 2964)

4379. **Omuweesi ekyamuzimbya ku kkubo : kwali kulagirirwa.** (cf. N'omugezi awu-bwa: 3322)

4380. **Omuwuulu anaasula omwa munne : enkowe atanuza wansi.** A bachelor who hopes to sleep at his married friend's home : keeps his eyes downcast. If he is too free with his looks, he won't have a chance of a night's rest.

4381. **Omuwuulu anywa taba : tasllba njala.** An unmarried fellow who smokes : does not go hungry. In exchange for tobacco he can easily get food, especially from women who smoke.

4382. **Omuwuulu ow'ekinyumu : y'aba nnannyini nju (= akulira enju).** A bachelor who has arranged a dance : is the owner of the house. Because they say: "tugende wa gundi" (as if he owned the house).

4383. **Omuyala : tomubuulira gye gengeru.** You don't tell a hungry man that the matooke are ripening in such and such a place. He would not believe you.

4384. **Omuyima omukyawa bulungi : n'otomuwaayiriza kulya nkejje.** If you despise a Muyima, do it fairly : and don't accuse him of eating nkejje (little fish). Because he never does.

4385. **Omuyizzi akumma : n'akunyumiza omuyiggo.** A hunter who refuses (to give you part of the meat) tells you about the hunt (and pleases you that way).

4386. **Omuyizzi atabulira nsiko : taliira.** A hunter who does not get lost (sometime) in the bush : won't get meat.  
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4387. **Omuyizzi tafa : kasolo ke kafa.** The hunter does not die : it is the animal that dies. Even if the animal escapes, the hunter says: "We will get it tomorrow" or "We will get another one".

4388. **Omuyonjo omufunda (= omutono) : gukyamya en koko ebyoya (= eky'ensuti).** A narrow basket : bends the feathers (tail-feathers) of the chicken. Being restricted (in need) leads to many an evil. Poverty leads to theft. Too high a dowry leads to immorality etc.

4389. **Omuzadde asabira ku mwana.** A mother begs things for her child. She would be ashamed to beg for herself.

4390. **Omuzadde asala ngatto : kwewonya maggwa.** (cf. Nnasala ngatto: 3282) .

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4391. **Omuzadde azuula abafudde.** A parent finds the dead again. Namely in the children. Physical resemblance between grand-children and grand-parents.

4392. **Omuzadde tafa. (cf. Omuntu omuzadde afa omubiri: 4285)** A mgr-does not die. Her children keep on praising her.

4393. **Omuzadde tagulwa.** A mother is not bought. A good mother is a gift of God..

4394. **Omuzadde w'atumira : ng'omugumba yeositukidde (= yeositukira).** Where the mother sends (her children) : the childless goes herself. She has no child to send.

4395. **Omuzaana omwatulire : akola enjuba kw'eri.** A slave girl who is known (as a slave) : works whilst the sun still shines. If the work were not finished, she might be punished.

4396. **Omuze : gufiira ku mugumba.** A bad habit (passion) : dies at the death of one who has no children. No children to receive the bad inheritance.

4397. **Omuze gw'omanyi : tigutta bufumbo.** A bad habit which you are aware of (before getting

married) : does not kill the marriage. The partner reckons with it.

4398. **Omuzibi w'amaaso : alaba kiro; olumuyita, nti ndaba (or: bw'omubuuza wee-base?, ko ye nti ndaba).** (cf. Muzibi: 2976) A blind man : sees at night; when you call him, he answers: I am awake (or: when you ask him: are you asleep?, he answers: I am awake).

4399. **Omuzibi w'amaaso : alya akutte mu ngalo.** (cf. Ndi muzibi w'amaaso: 3062)

4400. **Omuzira afiira watono : amazzi gafiira mu ntamu.** A mighty warrior dies in a narrow place : the water (which is mighty in the ocean, lake, river) dies in the cooking pot.

4401. **Omuzira kigere kya mbogo : okyegezaamu nga teriiwo.** The valiant (courageous) is like the footprint of a buffalo : you step into it, when the animal is far away. Those who are superior in body or mind are not attacked in an open fight (but by treacherous means).

4402. **Omuzira mwana gwa ngo : guyimba okuluma n'okutaagula.** A courageous man is the son of a leopard : it both hurts and tears to pieces.

Also used for: "Misfortunes seldom come alone".

4403. **Omwagadde kwa mwaka : kumussa bikongoliro.** The one whom you love at the time of the maize-season : (you will) overwhelm with maize-cobs. Fresh maize-cobs are very much appreciated. The empty cobs are stored and used as toothbrushes.

4404. **Omwagalano kyayi kya mpiso : bwe kitasobako totunga.** (cf. Okwagalana kyafr.-3825; cf. Omukwano kyayi: 4218)

4405. **Omwaka gwa nswa : bagutendera ku mulala.** You praise the year that brings many termites (flying ants), when the next one comes. Good things are appreciated, when they are no longer there.

4406. **Omwami akolerwa.** One must work for the chieftain. Otherwise there will be trouble. 39.22.

4407 **Omwami akwagala - -** (cf. Mwami akwagala: 2982)

4408. **Omwami alidda ddi? : ku ggwe kw'atuukira.** "When will the chief come back?" : (so you ask and lo!) he comes precisely for you (to punish you - because nothing is prepared for him and all in disorder).



4409. **"Omwami ankyaye" : empagi aleeta ya lutege (= bitege).** (One who complains) "The chief does not like me", brings a crooked pole. He causes the dislike of the chief by negligence in his work.

4410. **Omwami watali : omusango tiguggwaawo.** Where there is no ruler : a case will not be settled. There must be authority in human society.

4411. **Omwami ekyamutta - - (cf. Ekyatta omwami: 1462)**

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4412. **Omwami kikonde : kikuba all kumpi. (cf. Oli kikonde: 3890)** A chief is like a fist : it beats one who is near.

4413. **Omwami kitimba : attira n'awatali ggira.** A chief is like a hunting net : he kills also where there is no animal track (kisinde). He insists upon levies, taxes etc. wherever he finds you, not only in the mbuga.

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4414. **Omwami omugabi : akweyanzisa okutte.** A generous chief : makes you give thanks as soon as you have touched the gift. His generosity allows you to consider it as a gift, before he has actually given it to you.

4415. **Omwami taleetebwa ku muyiiro.** A chief is not brought to the brewing place (to receive his share). They take his share of the beer to his embuga.

4416. **Omwami wa lwazo : w'obeera w'ali toyagala.** If you are under an exacting chief : you don't like it. But you might praise him, if you are not his subject.

4417. **Omwami ow'obugulu obutono : omunyooma ng'oli emitala.** (cf. **Obukopi bugezza: 3436**) You despise a chieftain with short legs, if you live on the other hill. If he were your chief, you would not risk doing so.

4418. **Omwana afaanana bukojja bwe : ettooke lifaanana nkumbi eri mu muyini.** (cf. **Ekkerenda: 1448**) The child looks like its relations : the banana looks like the hoe in its handle. Germ. "Wie der Acker, so die Ruab'n, wie der Vater, so die Buab'n, wie die Muatter, so die Tochter, nur noch etwas schlechter".

4419. **Omwana aggya ku ngozi.** A child acquires habits, when it is still in the "ngozi" (cloth for carrying the child on the back of the mother).

4420. **Omwana akulema mu buto : nti "ndimuzaalamu bukadde".** If you can't bring forth a child in your young years : (you say in vain) I shall bring forth in old age. Important things must be started in time.

4421. **Omwana aliko nnyina : takyazika.** A child who is with its mother : is "impossible" on a visit. The child will ask for anything and shames the mother. On account of the mother they don't want to refuse.

4422. **Omwana alintyabira akaku akalimu obuwuka.** The girl will collect firewood for me in which there are insects. So complains the father of a girl who intends to run away from her husband, so that he has to pay back the dowry. - Carrying that firewood on his head, the insects will sting him.

4423. **Omwana atakeberwa : y'alya n'obujonjo.** If a child is not looked after : it will even eat mucous from the eyes. It eats before washing its face and hands.

4424. **Omwana atali wuwo : takukombera kibya.** A child who is not yours : you do not let lick your bowl (you do not give it the last tasty bits). That is a favour for one's own obedient children.

**4425. Omwana atannayita - - (cf. Atannayita: 0634)**

**4426. Omwana bw'avuma ekika kye : ng'akyononye.** If a child reviles its clan : it has brought shame upon it.

**4427. Omwana gw'obiita : olimutwalira mu nsawo.** If you pamper your child : you will have to carry it in a bag. It will not be able to look after itself.

**4428. Omwana gy'amanyi : enkuba gy'etonnya.** A place which the child knows : is the place where it rains. The child imagines all good things to be there.

**4429. Omwana okufa : akuwonya kuyoola.** The death of the child : saves you the trouble of cleaning up. "It is an ill wind that blows nobody any good".

**4430. Omwana omubi : avumya nnyina.** A bad child : brings shame upon its mother. They will say: She brought him up like that. Dutch "De appel valt niet ver van den boom".

**4431. Omwana omugimu : aggya mu ngozi. (cf. Mwana mugimu: 2992)**

4432. **Omwana omugonvu : y'akomba ebibya (= ensaka).** (cf. **Omuto omutengu: 4361**) An obedient child : licks the pots and pans. It gets the tasty bits left by the bakulu.

4433. **Omwana omukyawe akuza ow'omuganzi : ow'emmese y'akuza w'embwa.** The despised child makes the favourite one fat : the young of the rat fattens the young of the dog. Favouritism.

4434. **Omwana omutengu : omala kulumako n'omuwa.** (cf. **Omuto omutengu: 4362**) You punish a disobedient child by biting off the meat and giving it the bare bone. Fasting is an efficient punishment.

4435. **Omwana omutengu : tanya kizi kinene.** (cf. **Omwana omutengu : omala: 4434**) A disobedient child does not pass a big stool. As punishment the parent will give it little to eat.

4436. **Omwana omuto : akaabira ekitali kikye.** A small child always wants what does not belong to it. It is folly to desire things which are not for us. - Living above one's standard.

4437. **Omwana omuwala kkoba lya mbogo : lyeggya lyokka mu bunnya.** (cf. **Nkoba za mbogo:**

**3133)** A girl is like a strap of buffalo hide : it pulls itself out of a hole by its own skin. Certain things, like choice of a husband, must be left to her own decision.

**4438. Omwana muwala ow'amalala : bw'alikula alizaala emisango.** A girl who is boastful : will cause trouble when grown up.

**4439. Omwana omuwere tasookera ku mmere : asookera ku mazzi.** A newly born child does not start with food : but with water. Same as "Kwata mpola" or "genda mpola" (in the beginning!).

**4440. "Omwana omuwanga, takuba nnimi" : ng'abireetedde ye; ate bw'aba abiggye ku ye, agamba "omwana oyo wa lugambo".** "Give a child (often) food etc. and it will not talk evil" : (so the master of the house says) if the child brings stories (about other people) to him; but if it talks to others about him, he says: "that child is a slanderer".

**4441. Omwana tabukutira mu nda bbiri. (cf. Abaana ba Kintu tibaggweerawo: 0043)** A child is not born of two mothers. Expression of an indignant mother claiming her right on her own child. - Cf. Apollo,

4442. **Omwana takkuta watali nnyina eri kitaawe).** A child does not get enough food, if the mother is not there.

4443. **Omwana takulira mpya bbiri : endege tevugira mu mazzi. (cf. Mukulu takulira: 2874)**

4444. **Omwana tasuulwa. A child is not thrown away (not even an ugly one).**

4445. **Omwana tiyeerabira waabo. (cf. Amazzi tiyeerabira gye gava: 0478)** A child does not forget its home.

4446. **Omwana tiyeerabira bukojja bwe : ettooke lifaanana ng'omuyini gw'enkumbi. (cf. Omwana afaanana: 4418)** A child is not forgotten by its maternal relations : bananas look like the handle of the hoe. The child is the off-spring of their sister, as the banana is the result of the woman's labour.

4447. **Omwana wa mbuga tagenda mu mpafu : enkonyogo bw'emukuba tibamuliwa. (cf. Mu mpafu timujja mulangira: 2910)** The son of a chief does not go to get "mpafu" (fruit of the incense tree) : if a stick (used for knocking down the fruit) hits him, there is no compensation (kubanga yeereese yekka!).

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4448. **"Omwana wange oyo annimu eggwiiso" : nga mugagga.** "That child of mine is good luck for me" (says the father-in-law of the son-in-law) : if he is rich. Every time the father meets him, he gets something from him.

4449. **Omwana w'omugumba : teyeeffiira.** The child of a barren woman does not die a natural death. Not only a woman who had no children is called a "mugumba", but also one whose children die soon after birth. She is constantly afraid that her child is being bewitched.

4450. **Omwana w'omulyazaamaanyi : kanyeenyenkule, katunda kiro.** The child of a dishonest father is like a cricket that is busy at night. The cricket sings at night.

4451. **Omwana w'omulyazaamaanyi : tagwa ppanzi.** The child of a dishonest father does not drop from exhaustion. It will always manage to escape.

4452. **Omwana w'omulunnyanja : asuubira ssebo anadda.** The child of a fisherman always hopes that the father will come back (although the lake might have taken him already). "Hope against hope".

4453. **Omwana w'omunafu eba mbwa :**



**ow'omulima mulangira.** The child of a lazy parent is a dog : that of a worker is a prince. The lazy man's child has to look for food like a dog; the worker's has plenty.

4454. **Omwana w'omusawo : bamutta nga tannanuuna.** They kill the child of a witchdoctor, before it has taken medicine (when the ceremonies which were to protect it were not yet performed).

4455. **Omwana w'omutaka : akuuma kiggya.** The child of a landowner (ancestor) looks after the (father's) grave. The relationship is seen by the care the child takes about the father's grave.

4456. **Omwana w'omutaka : kayirikiti.** The child of a land-owner is like a little kiyirikiti-tree. It is unsightly in the dry season; but when the rains come, it is a glorious sight in its fiery bloom. So the son of a simple mukopi can become a big chief.

4457. **Omwana w'omutaka : nnyenje; tefiira ku kibanyi.** The child of a land-owner is like a cockroach : it does not die on the store-rack. It will always find something to eat. Friends, relations.

4458. **Omwana yeetiriboosa : alina nnyina.** An insolent child has only a mother (and no father). The

father would punish it.

4459. **Omwana ye yeerindwa ennyo : tomala gamusuulirira.** (cf. **Omwana tasuulwa: 4444**) A child is to be treated very carefully : don't merely despise it. It should not be ignored, neglected.

4460. **Omwangu okumira aleka amatama gaswadde.** One who is quick at swallowing : leaves his cheeks in shame. They all look at him as he chews with full cheeks.

4461. **"Omwangu y'atta enswa" : ng'asanze kibuuka (= kyanjala).** "The quick man gets the flying ants" (says the braggart) : who just by chance found them swarming. Bragging! Huntsman's slang!

4462. **Omwavu afikka ky'okulya : tafikka mulimo.** A poor man is overlooked, when they divide food : but he is not overlooked, when they give out work.

4463. **Omwavu aliyisa bulago.** The poor man makes his neck pay the fine (ransom). If he cannot pay, they put a rope round his neck.

4464. **OmNavu aluma kikonde.** (cf. **Obwavu bukuliisa: 3518**) The poor man is gnawing his fists (and thinks: if I had meat, I should gnaw it like this).

4465. **Omwavu bw'akyala : y'abunya ekika.** When a poor man goes visiting : he looks up all his clan-members (goes to each one). But when a rich man visits, the others come to see him, where he stays.

4466. **Omwavu bw'atunda, talaba agula : bw'agula talaba atunda.** If a poor man sells, he does not find a buyer : if he buys, he does not see a seller. When he sells, his price is called too high; when he buys, he has not enough money. He always has bad luck.

4467. **Omwavu ky'afuna : kye yeetuuma (nti nze nsimbi, oba nze mwenge).** A poor man boastingly gives himself the name of the thing he receives (I am money, I am beer) (i.e. I have plenty of money, beer in galore). If a poor man gets (occasionally) funds, he becomes boisterous.

4468. **Omwavu tagenda mu kyama.** A pauper does not go to hide himself. He need not be afraid that somebody calls him aside to ask for money, or to get his assistance.

4469. **Omwavu takwana.** A poor man has no friends. Nobody considers it profitable to be his friend. Selfishness of men!

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 4470. **Omwavu taweeka : bw'omuwa, nti onnanze ki? (cf. Kasobeza, ng'enneebaza: 2173)** It is difficult to give anything to a poor man : if you give him anything, he says: why do you give me that? (an expression of surprised gratitude).

4471. **Omwavu ye mulalu : alya bya kuzaayisa.** A poor man is like a madman : he eats food which he never returns (he can't pay back).

4472. **Omwavu ye mulalu : omugagga ne bw'alaluka, taba mulalu mu bantu.** It is only a poor man who is called "mad" : if rich man becomes mad, he is not called mad among men.

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 4473. **Omwayi si mumizi.** A marauder is not (necessarily) a devourer (gobbler). One who helps himself to a lot of food, often gives to others who have nothing.

4474. **Omwaza-kinyumu : tayombera nkolo.** He who arranges an entertainment : does not quarrel about a few banana-stems broken down. Invited guests are pardoned many a thing.

4475. **Omwenge ogujjula : gwe gusibirwa empina.** When the beer is plentiful : they decorate it with

banana-fringes. Said of celebrated people; all want to be related to them.

4476. **Omwenge ogw'ekitundu : togumma munno.** You should not refuse your friend (neighbour) a drink of beer (from a kita that has already been drunk from).

4477. **"Omwenge si mmere" : y'ayogeza obusungu. (cf. Oyogeza kiruyi: 4735)** Beer is not food : (one saying so) speaks in anger. "I can go without beer" (says one) who came uninvited and got no beer. Sour grapes!

4478. **Omwenkanonkano ogwa wakayaayu : omusajja nkoko n'omukazi nkoko.** It is all the same for the wild cat : the cock is fowl and the hen is fowl. In regulated society there must be authority and law. In allusion to the emancipation of women! Nkoko: taboo for women!

4479. **Omweyagalire teguba mubi : omutunzi y'erumya enjala yekka. (cf. Kyeyagalire: 2538)** Voluntary work (mulimo) is not an evil (is not resented) : the trader inflicts restrictions on himself. He has plenty of eatables in his shop; but he wants to sell them.

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4480. **Omweyogereze : takusuuza kayanzi (= kyanzi) ko.** A cajoler (empty talker) does not make you throw away your little cricket (locust). You cannot please everybody. Do not listen to every criticism (crickets are dainties for children).

4481. **Omwezi gwaka nga musana - - (cf. Gwaka nga musana: 1955)**

4482. **Omwogeza bboggo : ensawo ye aligyambalira.** A man who speaks rudely : carries the bag on his own shoulders. Nobody is inclined to help him.

4483. **Omwogezi alaba : ekimutta kuwaayira. (cf. Ow'ennimi alaba: 4665)**

4484. **Omwogezi aterabira : atuuka nnannyinimu omuze. (cf. Enjogeziyogezi: 1628)** A talker who cannot forget : is sure to hurt his host on his weak point.

4485. **Omwogezi ayinga : y'alaga emmese olusuubo. (cf. Obusungu obungi: 3474)** An idle talker speaks too much : he shows the rat where the foodparcel hangs (saying aloud: let me put it up there). The rat hears this and will soon eat it.

4486. **Omwogezi mutambuze : bw'akoowa awummula.** A talker is like a walker : when he is tired, he rests.

4487. **Omwogezi tatenda bibye : atenda bya banne.** A talker (gossiper) does not talk about his own faults : but the faults of others. 14.41,

4488. **Omwogeziyogezi atuuka nnyinimu - - (cf. Enjogeziyogezi etuuka: 1628)**

4489. **Omw'omugumu nga balira : naye omw'omuti baseka. (cf. Aba-kali-buti: 0018)** In the home of a courageous man they weep (when he goes to battle) : but in the home of a coward they laugh. They know that the former will expose himself to danger, and that the latter will run away.

4490. **Omw'omwesi temuliibwa.** The home of a mweso-player is not an eating place (seems not to be a hospitable home). Because the winner jestingly tells the loser after a kyeso: "genda olye ewa-mmwe" (you have lost).

4491. **Omwoyo guntintimirira : ng'akanyonyi akakwate mu ngalo.** My heart is trembling (beating) : like (that of) a little bird you hold in your hand. Fear; bad conscience.

4492. **Omwoyo gw'omuntu kinywa ky'amaggwa : akisiba y'amanya gy'akyetikkira.** The spirit of man is like a bundle of thorns : the one who ties it up, knows how to put it on his head. Everyone has his own ways.

4493. **Omwoyo omutono : gwakuliisa kasanjasanja.** A small (careless) mind : has made you eat the "kasanjasanja"-mushroom (a mushroom of inferior quality).

4494. **Omwoyo omutono : gwanjagaza omuseveni.** A shallow mind : has made me love a soldier (7th army).

4495. **Omwoyo tegukaddiwa : tegumera nvi.** The soul does not get old : it does not grow gray hair.

4496. **Omwoyo we gutuuka : ebigere tebituuka.** Where the spirit reaches : the feet do not reach. Good wishes, prayer, telepathy etc.

4497. **Onaanya : ng'ow'amalibu asenya.** You are in no hurry : like one who has only a few teeth left to brush. Not much to be brushed.

4498. **Onaanya : ng'ow'ekiwalaata akima akamwano.** You are in no hurry : like a bald man



fetching his razor. Not much to be shaved.

4499. **Ondabiranga mulamu : nga naye yeewulirira.** (cf. **Onnamusizanga nnyazaala: 4508**)

4500. **Ondabye eri olubuto : atakuzadde akulaba mu mutwe.** (cf. **Atali nnyoko: 0600**) You are concerned about my stomach : one who is not your mother is concerned about your head (looks). A mother sees to it, that the child is well-fed; another person worries about unimportant things.

4501. **Ondabye ng'endabi : ye njala teddukibwa.** You have looked at me as an "endabi" (small, quick, ever-watchful animal) looks at an approaching danger : which is unescapable hunger. Also said of one who does not give you a chance to explain.

4502. **Onigguuka ng'ayogera : nti Omuzungu yankwatira e Ntebe.** You are boasting like one saying: "The White man got hold of me at Entebe". The others purposely misunderstand: The White man offered me a chair.

4503. **Onigguuka ng'empagi y'ennongo : bannannyinimu balya enkolo nga yo esa butta.** You are haughty like an (old) "nnongo"-pole (in the house) : the inhabitants of the house eat the root

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stocks of the banana-plant (famine food) and the pole grinds flour (the pole is worm-eaten and the dust (mpumbu) drops from it).

**4504. Onigguuka ng'ow'ekiwalaata afiiriddwa : nti ekyandyako abaana sildmanyi.** You are haughty like one with a bald head, who has lost all his children, and says: I don't know what has robbed me of the children. Reply: Do you know what has robbed you of your hair?

**4505. Onjagala lusuusuuto - - (cf. Bamwagala olusuusuuto: 0876) Roscoe 485.**

**4506. Onjunjudde : sabbiiti munafu.** You have helped me : as Sunday helps the lazy woman. On that day she need not "kulima".

**4507. Onkyayidde ku nsiko : nga muyizzi.** You have despised me in the bush : like a hunter (who needed my help on the hunt and gave me hardly any meat).

**4508. Onnamusizanga nnyazaala wange : nga naye yeewulirira. (cf. Ondabiranga: 4499)** "Kindest regard to my mother-in-law" (says the husband to his wife), although the mother-in-law hears it herself. The muzizo prevents the husband of

the daughter addressing his mother-in-law directly.

4509. **Onnwaniridde : Katonda alwanirira omunafu gy'asaka.** You have fought for me (helped me) : as God helps the weak man in search of food.

4510. **Onnyambye : ekizikiza kiyamba mumizi.** You have helped me : darkness helps the devourer of food. He cannot be watched.

4511. **Ono aleeta n'ono aleeta : ye mmere ewera.** (cf. **Kamu, kamu: 2127**) This one brings and the other one brings : and so the food will be plentiful. Principle of polygamists.

4512. **Ono alya n'ono alya : ye mmere egenda (= ewooma).** This one eats and the other one eats : and so the food goes. In company one has better appetite than when eating alone. - Also used for "Fair play!"

4513. **Ono atoola n'ono atoola : ye mmere ewooma.** This one takes and the other one takes : (that shows that) the food is tasty. Seeing others eating gives one appetite.

4514. **Onoggwa ekkuuka : omusezi ly'aggwa mu lutabaalo.** You will get enough of it : as the night-sorcerer gets enough in war. Plenty of dead, with

which to practise his witch-craft.

**4515. Ono mulungi n'ono mulungi : mpaawo gw'osinza musango.** "This one is all right and the other one is all right" : if you (the chief) say so, you make nobody win the court case. Both have brought good bribes.

**4516. Onoomwagala kwa mwaka : kumussa bikongoliro. (cf. Omwagadde kwa mwaka: 4403)**  
The man whom you will love at the time of the maize-season : you will kill (overwhelm) with maize-cobs. Mutual love! - But also an expression of jealousy, used by somebody who is annoyed at seeing that two love each other very much.

**4517. Ono wa mugoonyo : bba okutta enkoko n'afumba kasooli.** This is a spiteful woman : the husband kills a chicken and she cooks maize. The woman can't partake of the chicken meat. Muzizo! Maize and chicken don't go together.

**4518. Onsaba ensimbi : nnatta Omuziba?** You ask me for money : have I to kill a Muziba to get it? The Baziba were traders and supposed to have money. Meaning: I have no money!

**4519. Onsalidde ga nkolwa. (amagezi)** You have

given me the advice of the mongoose (clever advice).  
The advice of the mongoose saved the lives of the  
other mongooses.

4520. **Onsalidde kanywa : okukuloopya ky'okoze.**  
You have cut the sinew of my foot (you have spoilt  
my reputation) : (saying) that I have given away the  
secret of what you have done.

4521. **Onsanze : amatama gasanga lumonde.** You  
have found me (prepared) : as the cheeks are  
prepared for potatoes. I am ready for your attacks.

4522. **Onsobezza : ng'amatooke amatono.** You are  
a puzzle to me : like little banana-food. Too little for  
two, too much for one. - Said of a person who is  
never satisfied, whether you do right or wrong.

4523. **Onsobezza ng'entumbwe zange : gye nnassa  
emabega gye zassa olubuto.** You puzzle me like my  
calves : to where I turn my back, they turn their  
front.

4524. **Onsobezza ng'eyandera : bw'akusuna ate  
bw'akuwoowootera.** I fail to understand your ways  
(as I don't understand my mother) who has brought  
me up : she pinches you (when you are crying) and  
(when you are crying on account of that) she tries to

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pacify you.

**4525. Onsudde akatoogo : nga Mayanja antwala.**

You have thrown me a little papyrus-stalk : just at the moment when the river Mayanja was going to sweep me away. Engl. "A drowning man will catch at a straw". Salvation in the nick of time.

**4526. Onsuulidde omwoyo : nga**

**nnakyeyombekedde akufumbira embaala.** You have thought of me (helped me) : as an independent (unmarried) woman who cooks embaala (tasty flying ants) for you.

**4527. Onsuulidde omwoyo : 1) ng'ow'omu nju**

**akuwandiikira; 2) ng'olukuttira ata-kwagala (= akuloga).** You have thought of me : 1) as one living in the same house writing a letter to you. You have helped me : 2) as death does, when it kills for you a person who hated (or: bewitched) you.

**4529. Ontuuse : Nnalunga yatuuka Jjuuko.** You have been heart and soul with me : as Nnalunga was with Jjuuko. Nnalunga was king Jjuuko's wife. She protected him with her faithful counsel against the murderous intentions of Jjuuko's son Kayemba. But when she became blind, she could no longer warn him and he was killed.

**4530. Onvuddeko bukumbu - (cf. Nvuddeko: 3388)**

**4531. Onnyambye : ekizikiza kiyamba mumizi.**  
 You have helped me : darkness helps the fast eater.  
 "Night covers many a deed".

**4532. Onyiikidde : ng'akigobera mbuga - - (cf. Onyiikira ng'akagobera: 4533)**

**4533. Onyiikira ng'akagobera mbuga : bwe kanaalya abaana ab'omwami, tibaaku-kwate?**  
 You do your utmost like one who is following a wild animal into the chief's compound : if it should eat the children of the chief, will people not get hold of you?  
 Blind hurry!

**4534. Onyumiriza enkulo : nti zitwala emmere.**  
 You are talking praisingly about the scrapings (from a fresh hide), saying that they encourage the appetite.  
 But what about the meat itself which was next to it?  
 That will not only make the matooke disappear, but the people as well.

**4535. Onyumiriza ettiko : endeku y'omukungu.**  
 You praise the big mushroom : (whose name is) "the chief's calabash". The "endeku y'omukungu" is very big and very tasty. - Expression used to praise the

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beauty of a woman or the good qualities of a chief  
etc.

**4536. Onzirizza : omukazi omunafu addiza kayaayu.** You have increased my share (of food) : the lazy woman increases the chances of the wild cat. Weeds near the house give a better chance to the wild cat to get at the chicken.

**4537. Onzise kabiri nga manda : okuva mu muliro ate okudda mu muliro.** You have killed me twice, as is the case with charcoal : coming out of the fire and returning into the fire. The charcoal-burner makes coal through fire and for the fire.

**4538. Opiikapiikana : ng'afumba obusagwa.** You are working : like one who brews poison (for the hunters).

**4539. Osaba "ndikulaba" : ng'akusaba eryenvu erimu.** If a man asks you for a single banana (and you refuse to give it), you ask for (have to look forward to) a refusal. "Ndikulaba" means "I shall pay back to you". So when you will ask him for something, he will refuse it too. Revenge!

**4540. Osagambizza : ng'omukyawe ava okuziika omuganzi.** You are mad with joy : like a despised



woman coming from the burial of the favourite woman. Perhaps she is expecting too much.

**4541. Osagaasagana : ng'atudde mu kya nnyinimu.** You are fidgeting about (feeling uneasy) : like one who has sat down in the place of the master of the house.

**4542. Osaagiranga ku gwe wall osaagiddeko : evvuuvuumira terigwa ku mwennyango. (cf. Omuto asaagira: 4345)**

**4543. "Osala bitono" : nga ky'atutte kinene. (kifi)** "Cut small pieces!" (says one) who already has received a big piece.

**4544. "Osala bitono" : nga ye amaze okugabana. (bifi)** "Cut small pieces" (says the one) who has already received his share. He would not say so, if he had still to get it.

**4545. Osamira ekyafulukwa : kuba tikiriimu. (ekiswa)** You are drumming on a deserted anthill : because there is nothing in. You waste your efforts. Oteganira bwereere!

**4546. Osapnanga mukulu amalawo : n'otosanga muto wa leero.** You find an old man (who has little

food left) leaving off eating and giving the rest to a guest who has just arrived : but you don't find a youngster of to-day doing so.

**4547. Osanyuse nga ggongolo. (cf. Ozinze enkata nga tonnalaba kya kwetikka: 4746)** You are rejoicing like a millipede. It rolls itself up, as soon as you touch it. They compare it with a firewood-gatherer who, as soon as he sees a piece of firewood, at once rolls his headpad.

**4548. Osanze limaze okubbwa embwa. (eddiba)** You have arrived, when the skin was already stolen by the dog. The meat is no longer there or, you have come when the food is finished.

**4549. Oseka bikkete nga muk'omugoma - - (cf. Okekera nga muk'omugoma: 3612)**

**4550. Oseka kette : ng'akyala gye baamutunda.** You are talking nonsense : like one who visits the place where he was sold (his home) and asks to be redeemed. They will not be willing, because they wanted to get rid of him.

**4551. Oseka (= omwenyereketa) ng'ekikutuzi ekirabye eyeeyalira.** You grin like a kikutuzi (insect), seeing somebody spreading his bed (to go to sleep). The kikutuzi is a small insect living in old

grass that is spread on the floor of living houses; it bites the sleepers. - Looking forward to a good meal!

**4552. Osemba n'olya ku ye ekisinde : Busujju bukira Butambala. (cf. Yadde: 5385)** You are last and then you overtake both your man in front and the whole marching column : Busujju is (now) more than Butambala. Kasujju, the ssaza-chief of Busujju, was formerly in charge of the balangira. Application: Big things have small beginnings.

**4553. Osereggana : ng'eyakwana ogw'okumpi.** You visit incessantly : like one who has his "love" in the neighbourhood.

**4554. Oseya : ng'engalabi y'ekyengera.** You are everywhere : like the "ngalabi" (long drum) in the season of plenty. You are to be seen at all parties.

**4555. Osigadde mu malye : nga kabangala.** You are left with the remnants of the meal : like the kabangala (small variety of the edible rat). When the misu (the bigger kind of the edible rat) have left their eating place, the small kind comes and finishes off what is left. - To arrive "after the feast"!

**4556. Osindise asitamye (or: ayagadde okugwa).** You have pushed one who was wavering (who was

going to fall). Also used in the moral sense.

**4557. Osindise omwana wa jjajjaawe.** You have sent the child to his grandfather (grandmother). There they fulfil all the wishes of the child, even if the chief sends his son there to bring in the poll-tax.

**4558. Osinzidde ku ssinzi : n'ogoberera ekkobe.**  
(cf. Okusenziira ku ssinzi: 3779)

**4559. Osenziira ku nkondo : n'osomooza ababaka?** (cf. Toyima mu nkondo: 5089) You are standing near the peg (where a goat is tied up) : and you risk defying the messengers of the chief? They will requisition the goat.

**4560. Ositunkana : ng'atudde mu kya nnyinimu.**  
(cf. Osagaasagana ng'atudde: 4541) You are uneasy : like one who sat down in the (permanent) place of the host. He will have to move.

**4561. Ositunkana : ng'obugenyi obuliko embwa.** You are restless like a guest who has a dog with him. If the dog goes out of the house, the guest also goes out to see, whether the dog does any mischief.

**4562. Ositunkana ng'omugenyi atakkuse : nti "bagundi ka nnende mbalabire ddala".** You are fidgeting about like a visitor who has not had enough

to eat : (saying) I must go and see So and So properly. He hopes to get more food there.

**4563. Osoboleza wa ebigenda ekiro? : ob'oli awo nga ne Kangaawo yeetikka. (cf. Ebigenda ekiro: 1161; cf. Nnaamanyira ku ki: 3230)**

**4564. Osse aga n'aga : ng'agula omugumba omunafu.** You have failed both ways : like one who buys (marries) a barren woman who is lazy. Si mwana, si lubimbi!

**4565. Osse aga n'aga : wambwa ge yatta e Bulugu. (cf. Eka ne mu kibira: 1258)** You are disappointed either way: like Mr. Dog at Bulugu (village in Butamba-la). He was after two misu at the same time and lost both. Engl. "To fall between two stools".

**4566. Osuddeyo gwa Nnaggamba : 1) eyaleka omugole ku kkubo n'agenda mu ntujjo; 2) ng'eyasibira endiga ye e Mbaale.** You have lost your memory (omwoyo) as Nnaggamba did : 1) when he left his bride on the road (or mu lusuku) and went to the dance; 2) like the fellow who tied up his sheep at Mbaale (Mawokota) and left it there. Mbaale is supposed to be the cradle land of the "endiga" clan. Therefore, a Muganda reckons that all the people there are relations of his, who won't steal,

as they do not eat "ndiga". The proverbial forgetful person! Thoughtless like Nnaggamba! .

4567. **"Osula wa?" : y'akuziga.** (He who asks you) "Where do you live?" : wants to find out things about you and tells your enemies.

4568. **Otabaala ng'alekerera afuluuta n'asoya enju.** You are fighting like one who spares the man snoring in the but and pokes (with his spear) the (grass of the) hut. He does not dare to attack properly.

4569. **Otaagana - - (cf. Odaagana: 3537) Munno 1917.**

4570. **Otangaala : nga muya ogutasse. (cf. Otangaalirira: 4571)** You stare with wide-open eyes : like a fishing net that has not caught anything. Looking through the empty meshes.

4571. **Otangaalirira : ng'azadde ekifudde. (cf. Atangaaliridde ng'azadde: 0627)** You stare : like a woman who has brought forth a dead child. An empty hopeless stare.

4572. **Otawaana ng'envi : gwe zaasooka tizinnamutta, nga zikwata omulala.** You are fussy like grey hair : when the one on whom it started is

not dead yet, it gets hold of another one.

**4573. Oteeka mu nnyindo ne weerabira akamwa?**

Do you put (food) to your nose : and forget your mouth? "Nnyindo" stands for "yourself" and "kamwa" stands for "your children"; can one refuse to help one's own children (relations)?

**4574. Otengejja : ng'asaba oluwanga obulamu.  
(cf. Atengejja: 0656)**

**4575. "Oteranga n'oggulawo" : nga gw'ayagala y'ali ku luggi.** "You open the door soon" : (says one) if one whom he likes is at the door.

**4576. Oteera nnaku ng'amaaso : ne ky'otoofune gatunuulira.** You are making fun of my misfortune like the eyes (do with a man) : they also look at things which you cannot get.

**4577. Oteese nga ga Lubigi : bw'olaba gasikuuse, nga mwayiseemu Bannabusiro.** You are at peace like the waters of the Lubigi (river in Busiro): when you see that they are disturbed (stirred up), you know that the people of Busiro have gone through (to sell sugar cane at Kampala). If you are worried, it shows that something has come across you.

4578. **Otitibana : ng'obusajja bw'e Bulemeezi.**

You are fidgety : like the little men in Bulemeezi.

4579. **Otongojjera : ng'amenvu agafudde.** You are stricken with grief (beyond help) : like menvu that have perished. As rotten bananas prevent a successful brew of beer, so also a grief-stricken mind is incapable of joyful conversation.

4580. **Otontomereza : ng'eyanyaga ente emu; nti "Kabaka y'ankongoola"; nti "yaku-temeddeko omukira?"** You are complaining incessantly like one who brought only one cow from the raid; (saying) the king despises me; (ironical reply) has he cut off your tail? Play of words: "okukongoola" means to bully, to be hard, to fleece; but "oku-kongola" means to pick off stalks, peduncles, fruits, vegetables. Deliberately misunderstanding the word "y'ankongoola"..

4581. **Otudde olubuti : ng'omubi atudde mu balungi.** You sit tight (without moving) like an ugly man sitting amongst beautiful ones. Or: like a bad man among righteous people; he is ashamed and feels uneasy.

4582. **Otudde tovaayo nga tolika gy'ogenda okukola, sso nga bakugambye.** You sit there and



don't move and you are not willing to do anything although they have told you.

**4583. Otudde ttereere : ng'ennyindo y'ente eriira mu nti n'ebulako enkovu. (cf. Oyogedde ekituukiridde: 4730; cf. Tereere : ng'ennyindo: 5025)** You are sitting in peace (unharmed) : as the nose of a cow that feeds among thorn trees and shows no scars.

**4584. Otuula buli kafo : ng'enkejje erimu munnyu.** You move about from place to place : like a salted sprat (tasty little fish used for "kukoza mmere").

**4585. Otulo : tetumanyi alirira nnyina.** Sleep does not make an exception even for one who laments his mother. It makes one forget even the greatest sorrow.

**4586. Otunula bakimpe nkirye : ng'abali mu mulyango tibakyagala. (cf. Atunula bakimpe: 0670)** Other proverbs of this kind are to be found under "Atunula" or "Okutunula".

**4587. Otunula buniidde : ng'embuzi ekaabira amalagala.** You look with burning desire : like a goat (on a rope) crying for potato-leaves (which it can't reach).

4588. **Otunula enkakaba (= enkaliriza) : 1) ng'alagirira omusota; 2) ng'ejjanzi eriruma ekitooke.** You stare with fixed eyes : 1) like one who points at a disappearing snake; 2) like a locust with its big eyes, attacking the banana plant.

4589. **Otunula gadibe ngalye : ng'embwa etunda omuzigo.** You look like a person wishing that things should be left over for eating : like a dog that sells butter. You have a hungry look.

4590. **Otunula gamyansa : ng'omufumbo amira agookya.** You look with flashing eyes : like a married man who swallows hot matooke. Old Kiganda "table manners" required that the husband should wash his fingers as the last one and that he waited till the matooke dished up for him had cooled down a little.

4591. **Otunula kaliisoliiso : ng'enkoko ebiika awali embwa.** You are staring suspiciously : like a hen sitting on eggs, when a dog is near. She is afraid of remaining on the eggs and she does not want to leave the eggs to the dog.

4592. **Otunula katubidde : ng'ow'ekirevu ageregezza.** (cf. Atunula: 0675) You look like a

man who cannot move : like a bearded man with the dry spittle in his beard.

**4593. Otunula kirungube : 1) ng'embuzi eyali ekulabye tejja kukulamusa; 2) ng'e-sswera ekkulu.** You are staring (with wide-open eyes) : 1) like a goat that has seen you and refuses to greet you; 2) like a big fly (with huge eyes).

**4594. Otunula kiwalangulo : ng'essonko 1y'ekkovu.** You gaze into empty space : like the (empty) shell of a snail.

**4595. Otunula kizinzibadde : ng'embwa egenda n'abazinzi.** You look cold and gloomy (in helpless anger) : like a dog who walks with the raiders.

**4596. Otunula minwe : ng'embwa erwazizza ginnaayo.** You are staring with two empty eyes : like a dog that looks after a sick com-panion. It cannot help him (give him medicine). Useless impotent stare.

**4597. Otunula muloolo : ng'embuzi eyali ekulabye tejja kukubuuza.** (cf. Otunula kirungube: 4593)

**4598. Otunula mpulunkanya : ng'ow'ettulu alamusa abangi (or: all mu kitimba).** You are

looking cock-eyed (squinting) : like a one-eyed fellow greeting many (or: who is behing a curtain).

**4599. Otunula mpwangali (= mbebere, = nnamulanda) : 1) ng'akaabira gw'atalabako; 2) ng'omukulu ateetimba; 3) ng'omukondeere amazeewo emyungu; 4) ng'e-mbwa esudde ekyuma.** You are looking helpless (as if at a loss) : 1) like a child crying for the absent mother; 2) like an old man who has no curtain in front of his bed (he is sur-prised at the light in the morning); 3) like the hornblower who has eaten the gourds (so that he cannot make any more trumpets); 4) as a dog looks, when he has lost his bell.

**4600. Otunula nnamulanda : ng'embwa - - (cf. Otunula mpwangali: 4599)**

**4601. Otunuulira kalyolyongo : omumizi ng'atunuulira endagala. (cf. Atunula kaly.: 0674)** You look disappointed : as a glutton (insatiable fellow) looks when he sees the banana-leaves (on which there was mmere).

**4602. Otunyoomye : nga batwala wa kika.** You are despising us (the owners of the girl say) : when others take their girl (without considering the legitimate customary ways).

4603. **Otunze mwoyo : ng'enkoko emirs ensanafu.**  
You are taking a risk : like a chicken swallowing  
biting ants.

4604. **Otuwewula mukonga : ng'embwa egenda  
ku mulambo.** You devour us with your eyes : like a  
dog passing a corpse.

4605. **Otuusizza rikaabirwa : okutu gye kutuuza  
ku mutwe; agandibadde emabega, gye kukuba  
embuga. (cf. Ntudde nkaabirwa: 3376)** You have  
placed me in a deplorable position : like the ears  
upon the head; where the ears should be, there is  
placed the court-yard (the hairless spot behind the  
ear).

4606. **Otwala bitono n'emboozi ennungi.** Take the  
little (I can give you) with kind words.

4607. **Ove mu w'enkata : odde mu w'ekinnanga.  
(cf. Ovudde mu muwumbo: 4608)** Leave the field  
with good (new) potatoes : and turn to the old one  
(where there is hot much left). Sarcasm!

4608. **Ovudde mu muwumbo : n'odda ku kitole.**  
You went away from plenty of matooke : and go to a  
little mouthful. You are a fool to leave a promising

situation (work, marriage) and turn to a hopeless one.

4609. **Ow'akabukuta : takwasa mutego. (cf.**

**Ow'akajujuba: 4611)** He who uses force : does not make his trap catch anything. Careful work leads to success. Lat. "Fortiter in re, suaviter in modo".  
Roscoe 485.

4610. **Ow'akagaali y'afuuka nkima : nti olinkima ku ggaali yo.** The cyclist becomes a monkey : (because they say to him) "oli-nkima" (you will fetch me) (teasingly: you are a monkey).

4611. **Ow'akajujuba : takwasa Oiutego. (cf.**

**Ow'akabukuta: 4609)** An impatient trapper will not catch anything in his trap. If he goes too early to find the animal in the trap, or remains watching, the animal scents him and runs away.

4612. **Ow'akake alye : obumrni tebukuggyako**

**luganda.** One who possesses his own property (kantu, kamere, kanyama), may use it : a refusal to give others does not do away with relationship (as it would do with friendship). Stinginess, selfishness.

4613. **Ow'akake tanyaata : ow'oluyingi. (cf.**

**Ow'oluyingi: 4691)** One who has his own means does not eat without relish : for instance the owner of

a fish-trap. It is easy for him to get fish.

4614. **Ow'akalo ke : bw'asanga bw'akola.** He who possesses his own millet : does with it as he likes.  
Right of private property.

4615. **Ow'akamwa ke : y'akagerera ennoga. (cf. Omumpi w'akoma: 4265)** The owner of the mouth : measures the morsel (mouthful) accordingly. Live according to your means!

4616. **Ow'akasitukira : 1) talya nkoko ya mwavu (= mukodo); 2) talya kya mummi. (cf. Omuko ow'akasitukira: 4183)** He who gets up quickly (goes soon away) : 1) does not eat the chicken of a poor man (or: of a miser); 2) gets nothing from a stingy person. Both, the poor man and the miser, will take long to find a chicken. Perseverance in asking (cf. Luke 11.8).

4617. **Ow'akatale : gy'afulumu, gy'assa ebibye.** Wherever the vendor on the market chooses to be, there he puts his wares. Formerly there were no fixed places (masa) to be rented by the vendors; but each one tried to come early, to get the most promising place. - "First come, first served".

4618. **Ow'akatale gy'azza ensawo ye : ng'emuli**

**ekkubo. (cf. Wa katale: 5197)** Wherever the vendor on the market puts his bag : there is the road for him. There he expects the buyers to pass. M.821.

**4619 Ow'akatuubo : tabuulirwa bugenyi.** A glutton : cannot be told about hospitality (received). If he is told about the food which they could not finish, he cannot believe it.

**4620. Owaliriza ekitajja : eddiba lya nkoko oleka mu lusuku. (cf. Owaludde lukokobe: 4621)** You try to force what does not want to come : you leave the feathers of the hen lying in the bananary. They fly away.

**4621. Owaludde lukokobe : nga ky'owalula tikijje. (cf. Omukwano butiko: 4209)** You are pulling tenaciously (but unsuccessfully) : as when you pull something that won't come. Said of attempted friendship that is not reciprocated.

**4622. Ow'amaddu : tamuleza ku ntwere.** (He who is brewing beer) does not let a passionate drinker taste his half-fermented beer. Because he would never stop, when he has once put his luseke into the beer vat.

**4623. Ow'amaddu : y'abajja embaawo.** A glutton



is a carpenter (cuts boards). Because when you tell him of a luscious meal, he says "mbaawo" (if I had been there), I should have eaten like a king! 69.81.

4624. **Ow'amagezi akuguza ekibira. (cf.**

**Omugezigezi akuguza: 4118)** A clever fellow makes you buy a forest. In former times, forests were considered to be useless. Said of a man who sells you a hoe-handle which you can fetch for nothing from the forest.

4625. **Ow'amagezi amangi gamuba ku mwoyo :**

**ow'amatono ku mumwa.** He who possesses much wisdom, has it in his heart : he who has little, has it on his lips.

4626. **Ow'amaanyi : akukubya gw'okutte.**

**(omuggo)** A strong man beats you with the stick which you had in your own hands. He beats you with your own weapons.

4627. **Ow'amaanyi amatono : mu lumbe**

**anyagamu nnyina.** One of little strength : wins a mother at the funeral (of the father). But nothing else.

4628. **Ow'amaanyi amatono : y'agagera;**

**wakasanke atwala bya mu nkawawa, ebiwe-wuka**

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**bye kayinza.** One of little strength : measures it wisely; the kasanke (wax-bill-bird) carries away the soft feathers from under the wings (of the chickens), the soft ones (light ones) it can carry to its nest.

4629. **Ow'amaanyi amatono : y'agatumbula, embooge bw'ekona, enjagi (= muwogo) tosumulula.** (cf. **Embooge: 1484**) One of little strength : does his best with it; if the embooge (vegetable) is not getting soft (in the cooking), you don't unpack the enjagi (edible fruit = ntula) (or: cassava) which are still harder to cook. One must know his limits.

4630. **Owampanya ng'atatte mukago : 1) nti omukazi taliwo; 2) nti osanze mmaze okulya.** You are making excuses like one who is not willing to make blood-brotherhood : 1) (saying) my wife is not at home (I cannot give you any food); 2) (saying) you have come after I have finished eating (the rubrics prescribe eating only after the ceremony!).

4631. **Ow'amatama amangi : si y'aba omwami; wappaana si y'alarnula ewa wakasanke.** It is not cheekiness that makes one a chief : the hornbill does not rule in the sphere of the small red finch.

4632. **Ow'amawaggali : akoma ku mazzi.** An

obstinate person does not get the meat, but only the broth. He offends the host and is no longer welcome.

**4633. Owa muno - - (cf. Omukadde wa muno: 4142)**

**4634. Ow'ebbango bw'otomuwemukira : tiweebilcka.** If you don't tell a hunchback the truth to his face : you will not cover yourself. Sleeping on the same bed, he will require the greater part of the kikunta (blanket). - Selfishness. - Inconsiderate people must be told.

**4635. Ow'ebbango olaba yeebaka obugazi : nga ekitanda mulimu ekinnya.** If you see a hunchback lying on his back : in that bed there is a hollow.

**4636. Ow'ebbanja : alaga ntono. (ennaku)** One who has a debt : promises to pay back in a few days.

**4637. Ow'ebigere mwami : ne Diisi amufuyira ennombe.** A pedestrian is a chief (superior person) : even the D.C. (District Commissioner) blows the trumpet for him. Give way for my car!

**4638. Ow'ebugabuga akujjuza ennyama embisi : tennaggya `Tula eyidde'. (cf. Ow'e-mbugubugu: 4652)** A person who is impatient makes you dish up

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underdone meat : when it is not yet cooked, he says:  
"dish up, it is done".

4639. Oweddemu : ng'aga lwayi. (amatu) Your conversation is empty (shallow) : like the packets in which butter was wrapped up. You are talking uncharitably. - The butter wrapped up in the packets of byayi has melted away.

4640. **Ow'eggaali y'afuuka enkima : nti "olinkima ku ggaali yo".** (cf. Ow'akagaali: 4610)

4641. **Ow'ekibuga : asanyukira yeetisse.** A townsman likes to see porters. They bring food.

4642. **Ow'ekikye talemererwa : enjovu teremererwa masanga gaayo.** What is given to one (by God, by nature), is not beyond his strength : the elephant can carry his tusks.

4643. **Ow'ekikye tiyeerabira (= takyerabira) : Walumbe tiyeerabira mukadde.** The owner of a thing does not forget it : death does not forget (to fetch) the old.

4644. **Ow'ekiro bw'akuyita : bw'oyitaba.** As a visitor (who comes to you) at night calls you : so you answer him.- If he calls you with a loud voice, you

answer loudly; if he speaks softly, you answer softly.

4645. **Ow'ekitiibwa akujjuza ennyama embisi. (= Omugenyi w'ekitiibwa - - )** A visitor of high standing makes you serve up underdone meat. You are afraid to let him wait long.

4646. **Ow'ekitiibwa n'ekikye : mu nnyindo temugenda nnwe bbiri.** Let a person of respect have the honour due to him : you can't put two fingers into one nostril. Mwami - mukopi, mugabe - mutabaazi.

4647. **Ow'ekiwalaata azisa oluggya : omutwe.** A bald fellow lets his courtyard grow wild : and hoes his head. What grows on his head, he combs out. - Said of people who do useless work and neglect their duties.

4648. **Ow'e Kiwaama atuuse mu lumbe : asinga wa Maziga mangi eyalira e Ssingo.** A mourner from Kiwaama who comes to a burial, is worth more than one who has plenty of tears and sheds them in Ssingo. "Wa Kiwaama" is one who cannot shed tears. - Silent grief is worth more than loud wailing.

4649. **Ow'ekyengera : tamalawo mmere, amalawo nva. (cf. Ow'enjala tamalawo nva: 4661)** A man who has plenty of food, does not finish the matooke;

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he finishes the vegetables. When they want to give him a second helping, he declines, saying: I have finished the vegetables.

**4650. Ow'embaaga mbi : abaaga lumu. (cf. Ow'ensala mbi : akwasa omwami: 4668)** He who butchers badly (spoiling or stealing meat) : butchers only once. They won't ask him again to do the butchering. - Engl. "Once bitten, twice shy".

**4651. Ow'embaaga mbi : akukwasa mu nnyama.** A bad butcher : makes you get hold of the meat yourself. Said of any bad workmanship, also in cooking etc. Also of laziness.

**4652. Ow'embugbuggu : alya kabaka tannasula. (= Ow'embugubugu - - )** One who is overhasty : starts eating when the king is not yet resting.

**4653. Ow'embuzi : alaasa ow'amaliga.** The goatherd tells tales about the shepherd. The pantry boy about the cook.

**4654. Ow'embuzi azigamira w'ente.** The shepherd does not look in a friendly manner at the cowherd. Trade-jealousy.

4655. **Ow'emmeeme enkankanyi : takatundamu.** (akatale) A man with a timid heart : does not sell on the market. Anyone who comes with a spear would frighten him. - "Faint heart never won fair lady" (Shakespeare).

4656. **Ow'emmere ye : tabula gw'atta. (cf. Omuwa-butwa alhm: 4375)** A mulogo (poisoner) who has plenty of food, will always have somebody to kill. They come to him for food.

4657. **Owemukidde (= Owemukira) Bunyolo : ng'atalidda Buganda.** You behave(d) shamefully : like one who won't go back to Buganda. Shaming one's own tribe, living abroad.

4658. **Ow'endabirirwa : ebbuga asaba ssabe.** He who postpones sowing in time : eats begged vegetables. The industrious (prudent) woman sows the vegetables immediately after the first rain; the subsequent rains will make them grow abundantly. The lazy woman postpones the sowing for a better time which might never come. - Lazy at work and dissatisfied afterwards.

4659. **Ow'endoga embi : akoma ku kikuba-nsiko.** (= **Ow'envumula mbi** - - ) A bad doctor : gets only the fee paid in advance. "Kikuba-nsiko" is the fee the

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medicine-man demands, before he goes in search for medicine. If he can't heal the sick person, he gets nothing else.

4660. **Ow'endya mbi : talya minyira.** A selfish eater : does not eat the mucus of his nose. Because he keeps all good things for himself. - Bukodo, meanness.

4661. **Ow'enjala : tamalawo nva, amalawo mmere. (cf. Ow'ekyengera: 4649)** One who is hungry, does not finish the vegetables, but the matooke. He says: Give me some more matooke to finish off my vegetables.

4662. **Ow'enjogera mbi : tabuuzibwa.** He who has an offensive way of talking : is not asked questions.

4663. **Ow'enkaaba mbi : agoba omwami mu lumbe (nti "eya kuno ngiguze"; ko omwami, nti "nze mmusse?").** A woman who exaggerates her wailing (at the burial of her husband) : drives the chief away from the burial (she cries: "I have paid for the food" (wailing expression); and the chief retorts: "Have I perhaps killed him!?").

4664. **Ow'ennimi : akira omuyiisa.** An idle talker : is preferable to a brewer. The brewer does not tell



you that he has beer; but the talker finds out the beer places and tells you.

4665. **Ow'ennimi alaba : ekimutta kuwaayira.** A slanderer observes (watches) things (some of his judgement is correct, some wrong) : but what finally breaks him, is calumny.

4666. **Ow'ennimi : tanaaba mubisi.** A scandalmonger does not wash the mubisi off his feet (after treading the bika-mulo; he is so keen to take the news to other people, that he has no time to wash).

4667. **Ow'ennyimba mbi : ayimbira mu babe.** A man who sings bad songs : sings them amongst his friends. The friends are as bad as he is.

4668. **Ow'ensala mbi : akwasa omwami mu nnyama.** He who cuts the meat badly (distributes unfairly) : makes the master get hold of it. Bad workmanship makes the master do the work over again.

4669. **Ow'ensala mbi : asalira mu mbuga ye.** One who administers judgement badly : does it in his own place. Answer of a chief who has been told that his decision is not fair: "I have decided so; if you are not

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pleased, go somewhere else!"

**4670. Ow'ensenza mbi : omwami y'amusenzezza.**

A man who treats his tenants badly : his superior chief puts tenants on the land. The inexperienced little chief does not get any tenants of his own. All are afraid of him.

**4671. Ow'ensonyi : oluwombo lumuyiikako ng'atunula (= zimuyiikako alaba). (cf. Omugenyi ow'ensonyi: 4111)** A shy person (visitor) : spills the sauce in the luwombo (singed banana-leaf containing meat, vegetables etc.) with his eyes open.  
Awkwardness.

**4672. Ow'ensumika mbi : akyaala ewa muganda we (= asumikira mu babe); ssemukuto wa nnamunyenye.** One who is badly dressed : visits at his brother's (at his relations) (or: dresses amongst his equals); the tree-cricket visits the glow-worm. Both have ridiculously short wings.

**4673. Ow'ensumattu : tasimba bigambo ku mannyo.** An inconsiderate talker : does not keep back his words on the teeth. Lack of selfcontrol.

**4674. Ow'entamu enjaliire.** A man who has got a wide-open cooking pot. Compliment for a hospitable

person, a good host.

4675. **Ow'entanda entono : y'asooka**

**okusumulula.** He who has only little food for the road : is the first to open the parcel. For fear of criticism.

4676. **Ow'entono alunda zize : ekisige tekigatta na**

**nviiri. (cf. Abagagga: 0004)** The owner of a few cows only herds his own : the eye-brows don't join up with the hair. The little man does not join up with the rich farmer.

4677. **Ow'entuula mbi : y'alaba ekifo.** He who has

no manners in seating himself : easily finds a place. The others shun him. He elbows his way through the crowd.

4678. **Ow'entuula mbi : y'atuula mbogo mu**

**maaso.** He who sits in a wrong place : sits down in front of a buffalo (king, big chief). He will be punished: degradation, jail, death.

4679. **Ow'envumula mbi : akoma ku kikuba-**

**nsiko. (cf. Ow'endoga embi: 4659)**

4680. **Ow'ettima : tatungisa waabu (= waabo). (cf.**

**Enkuba teyaza kyayo: 1662)** A spiteful person :

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does not teach even his own people (children) the art of sewing.

**4681. Ow'ewange awulira nga mbwa : bw'alaba abagenyi, ng'addira kibbo kukola.** My wife at home is obedient to the dog : (the dog announces visitors) and she seeing them gets hold of the basket to get food to cook for them (as if the dog were her husband).

**4682. Ow'obusa ngabi : n'ataafumite akootakoota (= akwebera).** An unmarried girl is like a bushbuck : also one who will not spear it, stalks it. A desirable girl has many suitors.

**4683. Ow'obusa nnamunnoona : w'alaba eddiba w'agwa.** An unmarried person (boy) is like a crow : where it sees a skin, it comes down. There is a victim..

**4684. Ow'obusa nnamunnungu : w'atuula w'aleka amaggwa. (cf. Ow'olugambo nna-munnungu: 4690)** An unmarried person is like a porcupine : wherever it settles down, it leaves its spines. Immoral behaviour, court-cases.

**4685. Ow'obutama : buli afuluma abuzimbiza mumwe.** One of petty-quarrels : always raises them

at home. Because at somebody else's home he has nothing to say.

4686. **Ow'ogwaka : talaba wa gunyooka.** (muliro) One who has a fire which burns well : does not look at one who has got only a smouldering one. Despising those not so well-situated.

4687. **Ow'obusungu : tamalako matu.** An angry man does not cut off all of the ears. In his hurry he lets pieces stand. - Anger (rashness, precipitation) performs no proper work.

4688. **Ow'olugambo kawumpuli : bw'atta amaka talekaawo.** A scandalmonger is like the pest : when it destroys homes, it does not leave off (talking scandal).

4689. **Ow'olugambo mmindi mpya : w'atuula ng'akoleeza.** A tale-bearer is like one with a new pipe : wherever he sits down, he lights it (to be seen).

4690. **Ow'olugambo nnamunnungu : w'atuula w'aleka amaggwa.** (cf. Omubootongo:4057) A scandalmonger is like a porcupine : wherever it sits down, it leaves its spines.

4691. **Ow'oluyingi : taliira maluma.** He who

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possesses a fish trap : will not eat without nva (fish).

4692. **Ow'oluyirinji : tafa njala.** The owner of a fish-trap : does not die of hunger.

4693. **Ow'omugumba : amenyeka atudde. (cf. Omwana w'omugumba: 4449)** The child of a woman (called "mugumba") breaks (a leg etc.) even when sitting. The mother, who has lost all her children by death, is in constant fear, that the child is being bewitched. - Too soon alarmed.

4694. **Ow'omukago kibalangulo : obikkako lubugo n'osala.** A blood brother is like a kibalangulo (piece of very smooth wood - ssettaala or musasa - on which the razor is stropped) : a piece of barkcloth is placed upon the kibalangulo and then cut straight. As the stropping block is covered, so the blood brother has to cover (protect, defend) his friend against any harm.

4695. **Ow'omukazi omu : ye ssaabaddu w'abawuulu.** A man with one wife : is chief among the unmarried. One with more wives has always somebody to work for him. But when one's only wife has gone away, he has to cook, fetch water etc. himself.

4696. **Ow'omukisa nkukunyi : esanga bwalire nga yeebaka.** (cf. **Omukisa nkukunyi: 4166**) A lucky fellow is like a flea : it finds the bed made, when it goes to .sleep. Blessings come to him without his efforts.

4697. **Ow'omulimo teyeetereka : omubazzi w'enseke ku biwondowondo.** A working man does not do his job in hiding : the maker of beer-tubes (for sucking beer) is seen at the biwondowondo (twigs used for making the tubes).

4698. **Ow'omulimo teyeetereka : nnabbubi ayita n'ebitimba bye; kasennya-nku n'enku ze.** A working man does not do his job in hiding : the spider walks with its web; the kasennya-nku (ingect) with its firewood.

4699. **Ow'omuliraano bw'olaba ayita mu ntungo : nga bwe litaabe ddalu, kinaaba kizindo.** If you see your neighbour passing through your semsem-field : if it is not madness, it is plundering. He has no business there.

4700. **Ow'omuliraano : taliibwako nkoko mpanga.** A cock is not eaten without your neighbour being invited. Hospitality.

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4701. **Ow'omuliraano tayagala mwana : ayagala amatu.** The neighbour does not love his child (as much as) he loves its ears. Because when he hears a strange noise outside (at night), he tells his children: amatu musuuza bweru (listen!). In case of a raid they would flee themselves, not let the ears be thrown outside. Play upon words!

4702. **Ow'omuliraano wa Luganda : lw'afa A** neighbour is like a relation : when he dies, you don't work in the field.

4703. **Ow'omululu mulangira - - (cf. Ow'omululu mwami: 4704)**

4704. **Ow'omululu mwami : bw'akkuta n'agaba.** A glutton is like a chief : (he eats first and) when he has had enough, he lets others partake.

4705. **Ow'omumwa agula mbwa : agira n'aboggoza.** A man with a bad temper who buys a dog : makes it bark (because he beats it).

4706. **Ow'omumwa : ategeera awudde.** He who is harsh with (beats) his wife : understands (his foolishness), when he is a bachelor again (when his wife has left him).



4707. **Ow'omwana : tagwa ddalu.** A woman who has a (small) child : does not become mad (although she talks a lot to the child without getting an answer, the people don't call her silly). One without a child and doing so is considered mad.

4708. **Ow'omwoyo gwe : ky'asiima ky'agula.** A man who has got his own will (taste) : buys what he fancies. Engl. "There is no accounting for tastes".

4709. **Owonyanga ow'ekiwundu : n'otowonya wa njala.** It is easier to cure one of a wound : than of hunger. Hunger always comes back. Hunger is an incurable sickness.

4710. **Owoza kandolindoli : ng'omusajja agamba, nti omusota gusse ente yange.** You are pleading (complaining) incessantly : like a man who says: "A snake has killed my cow". Would it have been better, if it had killed the herdsman? - It could have been worse.

4711. **Owoza ng'omusibe alwadde : nti mbikka bbiri mbugume.** You are pleading like a prisoner who is sick : (saying) "Cover me with two blankets, that I may get warm". As if he had made the blankets (bark-cloths) himself!

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4712. **Owoza olujerengu : Bannasingo lwe bawoza; baali enkumi bbiri, nti tunaasula mu Kiyonjo.** You plead (talk) nonsensically : as the men of Ssinga did; (when they pleaded their case), they were 2000 in number, and they said: we shall sleep at Kiyonjo (kyalo). Sarcastic reply: Will there be room for all of you in a kiyonjo (hen-coop)? Play on words!

4713. **Owulidde eddenge : atunda omunnyu tomulabye.** You have heard the whistle : but you have not seen the seller of salt. Meaning: Laughing at somebody who is disappointed. - In former times Banyoro went round selling lumps of salt and announced their presence by blowing a whistle. - Engl. "The early bird catches the worm".  
 "Procrastination is the thief of time". "Make hay whilst the sun shines".

4714. **Oyagala olukoba : n'okyawo omulongo? (cf. Ayagala omulongo: 0734)**

4715. **"Oyanguyiriranga" : agenda gy'amanyi.**  
 "You are in a great hurry" : (so you say to one) who goes to a place he knows (expecting something pleasant there).

4716. **Oyanza amagalo : ng'omuwa-butwa**

**asigadde awali omulwadde.** You feel about with your hands : like a poisoner who remains with the sick person (till he gets a chance to poison him). Distrusting one's behaviour.

**4717. Oyigganga otta : omwabukira busa si muyiggo.** When you hunt, there should be results : if you get nothing, it is no hunt.

**4718. Oyima ku nkondo za mbuzi : n'osomoza omubaka?** (cf. Toyima: 5089; cf. Osinziira: 4559)

**4719. Oyita ewala : n'otuuka emirembe.** (cf. Yita wala: 5415) Go round the long way : and arrive in safety! It is better to take a longer way which is safe, than a shorter one which is dangerous. - Also applied in work, in business. It is better to cultivate one's own land slowly than to get rich at once by selling it.

**4720. Oyita kungulu : nga muyizzi.** (cf. Okuyita kungulu ng'omuwuzi: 3818)

**4721. Oyogedde bikuliko : ng'ow'amalibu, nti tunaakeera mu lubungubungu.** You talk of things concerning yourself : like the toothless man who said: we start off at dawn. The word "bungu" indicates also "with missing teeth". Other similar sayings will be found under "Oekkera", "Weekiina", "Weeyoge-za" or "Weenyumiikiriza".

4722. **Oyogedde bisobi : nga ngalo.** You are saying contradictory things : like the fingers (of the hands). They all have different lengths.

4723. **Oyogedde bitajja ng'Omun nabuddu - - (cf. Okekera ng'Omun nabuddu: 3630)**

4724. **Oyogedde kirabika ng'omukadde nti nvudde emmanga, ng'omubiri gunjii-kaylika; nti tulabye ensalosalo mwe guyiikidde.** You are saying what is obvious like the old man : (who said) I come from down there and my body is trembling and weak (literally: the strength of my body has flown out); (reply) we see the channels (i.e. the wrinkles) through which it has flown out. Play on words: "okuyiikayiika" means "pour out in continuous stream" and "be flabby".

4725. **Oyogedde kirabika ng'omusale w'amatu akwekweta : nti tuzze katwe kasa; nti garneredde mu kikwekweto?** You are talking about what is evident, like one whose ears have been cut off and who says (coming home from a raid) : we came back with nothing on our heads (no booty); (sarcastic reply) did your ears grow again during the raid? We knew that you had no ears on your head.

4726. **Oyogedde kirabika ng'ow'ekiwalaata alabye engo : nti "enviiri zinvudde ku mutwe"**. You are talking of what is obvious, like the man with a bald head, who had seen a leopard (saying) "All my hair came off my head".

4727. **Oyogedde kirabika ng'ow'entumbi : nti nnasuze olubuto lundi eyo**. You are talking of what is evident, like a man sick of dropsy : (saying) I have spent the night with a troublesome stomach. Of course, such a stomach will cause trouble!

4728. **Oyogedde kirungi nga kya kudda Buganda : n'ataanyaga alanga**. You are speaking of cheerful things like talking about returning to Buganda : even one who has no booty (from the raid) rejoices.

4729. **Oyogedde kituufu : nga ddiba lya nte**. What you are saying is sufficient : like the hide of a cow. One cow-hide is big enough for a garment.

4730. **Oyogedde kituukiridde : ng'ennyindo za nte okuliira mu miti ne zitafumitibwa. (cf. Otudde ttereere: 4583)** You have spoken what is perfect like the nose of a cow that feeds among thorn-trees and is not pricked.

4731 **Oyogera kaleekeemya : ng'omuganzi aloopa**

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**embuga.** You talk loudly (about somebody) : like a favourite trying to accuse somebody in the chief's place. He likes to draw the attention of the master, although he does not address the chief directly.

4732. **Oyogera kandolindoli : nti omusota gusse ente; nti wabadde oyagala gutte omu-sumba? (cf. Owoza kandolindoli: 4710)**

4733. **Oyogera kuno na kuno : nga mukono ogw'omusasi.** You talk about this and that : you are like the hand of a man who works for food. He came for matooke; but seeing other things (vegetables etc.) he asks for them as well. - Not easily satisfied.

4734. **Oyogera tolototto : nga kamwa kanaku (= ng'ow'omumwa atakuba).** You are complaining (criticising) constantly : like a man who is harsh with his wife (or: like one who has not the courage to beat her).

4735. **Oyogeza kiruyi : "omwenge si mmere". (cf. Omwenge si mmere: 4477)** You are talking in anger : (saying) "beer is not food". I can go without it! - Sour grapes!

4736. **Oyomba olutulumuko : nga gwe babbira omuzigo.** You are quarrelling incessantly : like one

from whom they stole butter (to rub on the body).  
Always complaining about the same thing.

4737. **Oyota gwa vvu : nti nnina abaana.** You are warming yourself at a fire which is more ashes than fire : (and you say) "I have children!" Don't you tell them to clean out the ashes from the kyoto?

4738. **Ozaala abakulu : nga bbumbuzzi?** Are you bringing forth grown-ups : like the bbumbuzzi (mason-wasp)? Used as an answer to "Mwana wange", if employed by people of equal age.

4739. **Ozaayisanga (= ozaayanga, = ozaaya) n'otofiisa.** You report missing, but not dead. Rather be missing than dead. Used by people far from home, or talking about experiences in foreign lands.

4740. **Ozaayisanga omubiri : n'otozaayisa lulimi.** You might send your body abroad : but you won't forget your mother-tongue.

4741. **Ozeesennyedde za kukwokya : kijja-nannenge ku kkubo.** You have gathered firewood to burn yourself : like a person walking with a lubugo (garment) hanging to the ground on the road. It gets dirty and torn. - You have caused trouble for yourself! Your own fault!

4742. **Ozimbya entwiri : ng'omuwuulu agaba enkejje.** (cf. **Okuzimbya entwiri: 3823**) You are causing dissatisfaction : like an unmarried man distributing nkejje.

4743. **Ozinuka nga alimyewo ekimu. (ekibibi)** You put on airs like one who managed to heap up just one potato-hill.

4744. **Ozinuka nga w'eriiso limu ng'agamba : tunaatambula obudde ne bukya.** You are bragging (put on airs) like a one-eyed person saying : we shall walk all night till dawn. He can scarcely see the way!

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4745. **Ozinuka ng'ebbuzi eryasizza entamu.** You walk with airs : like a .fat goat that has broken a cooking pot. Nothing to brag about.

4746. **Ozinze enkata nga tonnalaba kya kwetikka.** (cf. **Osanyuse nga ggongolo: 4547**) You have made your headpad before you have seen any firewood to carry. Premature optimism!

4747. **Oziriridde muwuulu mmere.** You have refused to take a meal at a bachelor's home. Your refusal is acceptable to him, as he has no wife to



cook the food.

4748. **Ozirya ng'azaawa ku musiri (enva) : ng'anaakwongera. (okwawa = okunoga)** You are eating with one who can pluck (plenty of) vegetables in her garden. A woman saying so, is pleased with your appetite - and will give you another helping.

4749. **Oziyiza ayingira : n'otaziyiza afuluma.** It is easier to prevent somebody from entering (your home) than from leaving it. Unwelcome guests, drunkards etc.

4750. **Ozze emugga : kuggwa kko. (cf. Twazze mugga: 5164)**

4751. **Ozze gawanye nga bisesemye : okwata mumwa biyuza ngalo.** You come suddenly like vomit : you might try to hold your mouth shut, but it will pull your fingers apart.

4752. **Ozze katwe kasa : onoddayo katwe kasa.** You have come with nothing on your head (no presents) : you shall return with nothing on your head.

4753. **Ozze oyambalidde mu ntumbwe : nga nkoko.** You have dressed above the calves : like a

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hen. Feathers half-way down the legs -  
 "Knickerbockers".

4754. **Ozzizza gwa Mantambuntambu - - (cf. Azzizza gwa: 0765)**

4755. **Ozzizza gwa Nnaggomola.** You have committed a crime like the chief who cheated Nnaggomola of his burial. Not fulfilling promises made. - A debt which is never paid.

4756. **Saagala bakinkole - - (cf. Kye nkola bannange: 2514) .**

4757. **Saagala kunziga mu ddiro.** I don't want to be spied upon in my ddiro (eating place).

4758. **"Saagala kuyomba" : asookera (= atuukira) ku kutoobaana.** (A man who says) "I don't want to start a quarrel" : begins to be awkward. He starts to insist, to be offensive.

4759. **Saagula mulalu : nga sirina jjinja. (cf. Tolumba mulalu: 5079)** I won't scratch a madman (annoy him), if I have no stone at hand (to defend myself).

4760. **"Sala ku kino, owe kayombera" : nga**

**y'alidde ekikira.** "Cut from this and give it to the grouser" : (says) the one who has already eaten a bigger piece (of meat). Ostentatious magnanimity. Rub.C.1298. 4761 "Sala ku yange, owe kalwanira". (cf. Sala ku kino: 4760) .

4762. **Saalya nte : nnalya bbamba.** I have not bought a cow : I have bought a heap of trouble. So says a man who has hired or bought a cow and cannot pay for it, although the creditor comes day after day to collect his debt.

4763. **Sazza musango : nnazza olubanja lwa Nnamunkululu (= Nnamunkukulu) oluta-ggwa mu nju.** I have not committed a crime : but I have contracted a huge debt, the debt of Nnamunkululu (namely a tremendous affair), which does not come to an end in my house. "Nnamunkululu" is a voracious monster, never satisfied and like the "lubuto".

4764. **Seegomba nnyindo mpanvu : neegomba kussa. (mukka)** I do not desire a long nose (considered a sign of beauty) : I only want to breathe. Not aesthetic, but practical considerations.

4765. **"Segulira, emmandwa etuule" : nga bye yamulagula byatuukirira (= byalaka).** "Make room

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for the soothsayer to sit" : (so says one) to whom the soothsayer has prophesied what became truth.  
Expression of praise for a wise man whose prediction came true.

**4766. Sekiri omwange - - (cf. Tekiri mwange: 5020)**

**4767. Sengatuusa - - (cf. Asenga atuusa: 0528) Duta 432.**

**4768. Sengavuddemu : ng'azzeemu. (cf. Ssengavuddemu: 4955)**

**4769. Sesolye - - (cf. Ssessolye: 4979)**

**4770. "Seeteekera lugambo lwa njala" : ng'omuganzi aliiridde.** "I have nothing to do with (your) row about hunger" : (so says the man) when his favourite woman has taken the food (of the others). He would speak differently, if it had been the "mukyawe".

**4771. "Seetikka kitali kyange" : enswera ekutte ku mugugu. (cf. Ssebageya nnyonyi: 4871)** "I do not carry what is not mine" : (so he says; but he does not think of) the fly that sits on the bundle (he is carrying).

4772. **"Siba nze ne ntuula" : asula ku miggo.** "If I were you, I would not stay" (with such a husband, so says a woman to her friend who is often beaten) : but she herself suffers under the sticks (and does not go away). Jealousy!

4773. **Sibeera kujja : emmere eno tiyaliweddewo.** If I had not come, this food would not have been finished. So says one who first pretends not to be willing to eat, but then changes his mind.

4774. **Sibifaanana abifuna : singa emmese eyambala enveera.** (cf. **Tebifaanana abifuna: 5005**)

4775. **"Siibisobole" : ng'agenze; amannyo ag'engulu ogasanga ku kiwanga enviiri n'a-matu ebyajjirako nga bigenze.** "Those things beat me" (I cannot understand them) : as it is with a dead person; the upper teeth you find still in the skull, whilst the hair and the ears which were born on it, are gone. Allusion to replacement of old things (persons) by new ones. The old don't want to retire!

4776. **"Sibula kambe mu kibira" : nga yaluma ku kibowabowa ekikaawa.** "I am not without a knife in the forest" : (so says one) who has bitten off a bitter

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climber (liane). That taught him to use a knife instead of his teeth..

4777. **"Sibuuza" : taba mugezi (= amanyi bitono).** (cf. **Amagezi gakuweebwa: 0402**) (A person who habitually says) "I do not ask others" : is not a wise man (or: knows little).

4778. **"Sibuuzibwa ddagala" : ng'azaala abayonka.** "I am not asked for medicine" : (says the woman) who has children who suck lustily. The children are never sick; so the mother has no experience with medicine..

4779. **"Siffirwanga" : ye mwavu.** "I never lose anything" : (one who says so) is a poor man. Because nobody comes to him for a loan.

4780. **"Sifugibwa" : afa abunga (= ajeera).** The man whci says "I shall not be ruled" dies a vagabond (a pauper).

4781. **"Sifugwa mwami" : asenga kwa Nnamasole.** The man who says "I am not going to be ruled by a chief", becomes a tenant of the king's mother. He will be ruled by her chiefs and is then ruled by a woman. Engl. "From bad to worse". - "From the frying-pan into the fire".

4782. **"Sifukamirira mwami" : tosi bayo nkoko yo!**

One who says "I am not going to kneel to a chief" : don't give a chicken to him to keep for you! It won't be safe there, because he will get into trouble with the chief, who will requisition it for disobedience.

4783. **Sigaba bikunta : nga sinnaggyamu kya**

**kwebikka.** I do not give away (distribute) bedding : without first taking from it what might be useful for my bed. Engl. "Charity begins at home".

4784. **"Sigambuguma" : alya agakakanyadde. (cf.**

**Tigambuguma: 5046)** One who says "The matooke don't feel warm in my stomach" : eats them (cold and) hard.

4785. **"Sigaanira nsiko" : ng'abaguliza (nti**

**yeekwese mu nju).** The man who says "I don't say that there is anything in the jungle" (a wild animal or a snake) : is giving a warning. Phrase used to indicate that there is some danger (thief, robber) inside the hut.

4786. **"Sigatta mugugu na mmandwa" :**

**bw'esamira terwa kugukutikka.** You say "I don't want to carry a load with a musamize" : when the spirit comes over him (on the road), he will soon put it on your head (and you will have to carry two

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loads).

4787. **"Sigeyebwa" : olubugo iwe aluggyamu nsawo.** (cf. Sivaawo: 4838) (He who says) "They don't speak evil of me" : has to sit so long that his bark-cloth bulges out on his seat like a bag.

4788. **"Sijjukiza mugagga" : ng'alina ky'aliira.** "I do not remind a rich man" : (says one) who has enough to eat (namely to remind him of something he has promised me).

4789. **"Si ka baana" : ng'asigadde mu ddungu.** "Not even for the sake of the children" : (says the one) who is left in the wilderness. He does not dare to take the risk of travelling through the danger. The lesser evil is to stay put.

4790. **"Siikasuule" : kamwokya. (kalulu)** (A man confronted with the necessity of submitting to an ordeal says) "I am not shunning it" : and it bums him (he loses the court case). Such ordeals were used to settle cases between two litigants who did not find satisfaction with the chiefs (judges). They had to drink the "akasera" (made from poisonous maduudu seeds). When the potation worked and the men were overpowered by the strong drink, they were ordered to get up and step over a lusanja tied low between



two banana-stems and to come to the mixer of the maduudu drink "okweyanza" (magunda). The one who was able to do it, won the court case. –

**4791. "Sikirabanga" : 1) bamukubira ku buko; 2) y'amala n'akiraba; omukazi tayita njala kujja.**

(One who says) "I never saw such a thing" : 1) is being beaten at his wife's home (a son-in-law is never beaten by his "mukoddomi"; not even his dog may be beaten); 2) sees it there and then; if the woman complains about famine, she does not want it to come.

**4792. Sikiiya nnonge nto : bw'ekula, ogyambalako lukoba. (cf. Tokiiya nponge: 5075)** I don't despise a baby-otter : when it grows up, it will furnish you with a skin. Applied to a small girl who might some day become your wife and bear your children.

**4793. "Siikuleke mu kijjire" : ngiakulabyeko ekibisi.** "I shall not desert you in your work of cutting grass (for thatching)" : (so one says) if he has seen beer (at your home). He helps you a while in the hope of being rewarded with a drink.

**4794. Si kutta : kulonda.** This is not killing : but finding (i.e. easy to get). Hunting and killing the animal means effort.

4795. **Sikutte kiti : nkutte mbazzi.** I have not a mere piece of wood in my hands : but an axe. So look out, if you don't want to be hurt.

4796. **"Si kweyama, kuteza" : bw'awona taleeta.** (cf. **Kye weetema olwadde: 2537**) "This is not a request for a remedy against sickness, but for a preventative" : (one who promises the doctor a reward under such circumstances) does not bring anything, when he is out of trouble.

4797. **"Sikyabaliko, ndizaala abalala" : nga bagenda okumutta.** "I don't care about them (the children) any longer, I shall beget others" : (so speaks the father) when the children intend to kill him. Expression about a hopeless situation.

4798. **"Sikyaddinnana" : aggalawo misana (endwadde ekula ekiro y'aziika omuliro).** (cf. **Endwadde ekula ekiro: 1586**) "I am not going in and out any more" (today, says the old man) and shuts the door, whilst it is still daylight (the sickness gets worse at night - he thinks - and covers the fire with ashes).

4799. **"Sikyageza" : 1) emikono girl emabega; 2) tata muze.** (He who says) "I shall not do it again" :

1) has his hands on the back (his hands are tied on the back and that makes him say so); 2) does not give up his evil inclination (sorrow does not always mean betterment).

4800. **"Sikyali kya kumanya" : ng'akwagala akuyita mbwa.** (cf. Tekyali kya kum.: 5023)

4801. **"Sikyaliko bye ntenda (= gwe mbitendera)" : nga takyaliko gw'abibuulira (or: nga takyalina gw'ayogera naye).** I have nothing more to tell : (says the talkative person) if there is nobody left to listen to him.

4802. **"Sikyatta mukago" : asula ewa munywanyi we.** (The man who protests) "I am not going to make blood-brotherhood again" lives already with a blood-brother. He feels safe enough.

4803. **Simala kulya : ne ndyoka njogera kindeese.** I don't want to eat first and then to speak about what has brought me here. First duty, then pleasure; first work, then relaxation.

4804. **"Siima lw'oyagala" : omufumbo ku muganzi.** "Choose the one (lubugo, lugoye) you like" : (says the) husband to his favourite woman. He has brought several garments; but his favourite is given the first choice.

4805. **"Si musiru, muto" : obugole abuyita buganzi.** (cf. Ssebusiru, buto: 4898) "He is not silly, only inexperienced" : (such a person) calls marriage "love".

4806. **Singa avuddemu : singa azzeemu.** (cf. Ssengavuddemu: 4955)

4807. **"Sinywa mwenge" : bw'atuuka awali enguuli, ng'atereera; nti ogwa kabula gwe gusinga enguuli obuka.** "I never drink beer" (says the man) : but when he comes to a place where there is waragi (spirits), he settles down; we might ask: is the beer made of kabula-mbidde perhaps stronger than waragi?

4808. **"Siriiko kye nkukisa" : bw'akyama gy'oli akubayo mabega.** "I hide nothing from you" (he says); but when he goes aside, he turns his back to you.

4809. **"Sirikuleka wabi" : akuleka ku mmere nnuma.** "I shall not desert you in trouble (in an evil place)" : one saying so may desert you, because you offer him food without vegetables (or meat). He may desert you, only because he is not satisfied with the food.

4810. **"Sirikwabulira" : ennyama eyabulira magumba. (cf. Wampi wazaayirwa: 5231)** "I shall not depart from you" (a man says) and yet even the flesh parts from the bones (the body becomes emaciated). Fickleness of friendship!

4811. **Sirina gawemukira Bunyolo kulya nvubu : ng'atalidda Buganda.** I have no mind to do despicable things in. Bunyoro (= abroad) e.g. to eat hippo meat : as one might do who does not intend to go back to Buganda.

4812. **"Sirina kye nkukisa" : bw'aba yeesiba, akukuba mabega.** "I have nothing to hide from you" : (she says) but when she dresses, she turns away from you.

4813. **Siringi ky'eremwa : ow'enkata tazinga.** If the money does not suffice (to pay for a thing) : the carrier does not roll up his head-pad (to take it away). It is no use starting a thing which is beyond your means.

4814. **"Siringi zaabula" : asiiba waka; nti sings ze zijja nga zikunoonya?** "I have lost my money" (he says) : and stays at home; why don't you go and look for it? Do you think the money will come and look

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for you?

4815. "**Siringi ze nfuna, simanyi gye zidda**" : **awasa banobye**. "I can't understand where all my money goes to!" : (says one) who married women who have run away from their husbands. He does not remember the fines of the law-suits!

4816. "**Sirirya bibi**" : **nga nnyina tannakookola**. (cf. **Sirya kabi**: 4822)

4817. "**Siriva kuno**" : **olw'omwana lumuggyako**. "I shall never leave here" (a mother might protest) : but sickness of her child will move her.

4818. "**Siriva wano**" : **gwa mbwa gwe gumuggyawo**. "I shall not move from here (I shall always remain with you)" (so one assures you) : but trouble with the dog (musango gwa mbwa) gets him away. Owners of dogs are very sensitive about their pets; a man might send away his wife, if she has not fed the dog.

4819. "**Siroota kibula**" : **addusa ekyalo**. (He who maintains) "I do not dream what does not happen" : drives the whole village away. He predicts evil (raiders falling over the village etc.) and frightens the people away.

4820. **Siruba lwa mbuzi - - (cf. Sseruba lwa mbuzi: 4966)**

4821. **"Sirya" : ayolesa mubiri.** (One who says) "I don't eat (I have nothing to eat)" : shows his emaciated body (to make people believe that he is hungry).

4822. **"Sirya kabi" : nga nnyoko tannakookola. (cf. Sirirya bibi: 4816)** "I don't eat anything bad" : (so one says) if his mother has not yet contracted cancer. If any other cancerous person would 'offer him food, he would refuse; but not his mother.

4823. **"Sirya katono" : ye awunya akamwa.** He who says "I don't eat little" : has foul breath (remains hungry). One who asks for too much, goes away emptyhanded.

4824. **"Sirya mbiririvu" : akawunga amira bugobo.** "I don't eat soaked matooke" : (one saying so) swallows buugi (pap) without chewing. Buugi is soaked flour! Inconsistency!

4825. **"Sirya nunere mbiririvu" : obutta y'asooka okubega. (cf. Sirya mbiririvu: 4824)** "I don't eat soaked food" : (says the host), but first he serves

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porridge.

4826. "**Sirya mutima**" : **aguliira mu nswa.** (cf. **Ssebulungi bwa nswa: 4896**) "I don't eat the heart" (of anything; taboo) : (one who says so) does eat it, when he eats flying ants. Inconsistency!

4827. "**Sirya nvubu**" : **nga nnyanja agiri wala.** "I do not eat hippo-meat" : (one says so) if he lives far from the lake. Sour grapes!

4828. "**Sita kambe**" : **nga tekamusalangako.** "I don't let go the knife" (says the stubborn child), as long as it has not cut him yet. People often will go on playing with danger or doing evil, until harm comes to them. Engl. "The pitcher goes so often to the well, that it is broken at last"

4829. "**Sita kange**" : **ttooke 1y'e Katente.** "I don't give up what belongs to me" : (says) the banana plant of Katente (which does not shed the bracts of the kiwago). "Sita-kange" is the name of a species of banana. - Alluding to miserly behaviour!

4830. "**Sita kulya kya nkya**" : **ng'olusuku lulimu omusso.** (cf. **Egisigula nnyana: 1368**; cf. **Totta nkya: 5084**) "I don't leave off eating (also) in the morning" : (so one can safely say) as long as there is



plenty of ttooke growing in the bananary.

4831. **"Sitta Munyolo muto" : bw'akula y'akusuuz entala.** "I do not kill a young Munyoro (in battle)" (I prefer to keep him as my slave) : (but) when he grows up, he will make you lose your market wares (they are good businessmen). Or, if he becomes chief, he will kill your children.

4832. **Sitta nkya : ne nninza ggulo.** I do not kill (an animal for meat) in the morning and wait (with eating) till evening (i.e. I prefer to tackle it at once). It might be stolen by men or animals. Engl. "Make hay whilst the sun shines".

4833. **Sitwala ttooke na mwana. (cf. Siiyimbe mwana: 4847)**

4834. **"Sitwalibwa" : afa abunga. (cf. Sifugibwa: 4780).**

4835. **"Siva nnyuma" : nga waliwo ekyamukanga (= ng'alina ekyamutiisa).** "I am not moving from the back" : (says one) who is threatened (or: frightened) by something in front. He wants protection from the front.

4836. **"Siva (= siive) we boogera" : 1) y'abuuka**

**n'akabalangulo mu mutwe; 2) ze mbale.** "I am not going away from where they. discuss things" (he thinks or says) : 1) but he flies away with the axe-handle on his head (they beat the intruder); 2) that means bumps on his head (he who mixes himself in other people's business receives a hard lesson).

4837. **"Sivaawo banyumye" y'agenda n'embale n'ekiwundu.** "I am not going from here, let them talk" : (one saying so) goes from there with bumps and wounds.

4838. **"Sivaawo ne bangeya" : 1) olubugo asigaza nsawo; 2) olubugo yeesiba lwa nkundulu.** (He who says) "I am not going away from here, although they speak evil of me" : 1) leaves his barkcloth (dress) looking like a bag; 2) wraps his barkcloth round him like a bag of banana fibre (from the long sitting).

4839. **"Siive wano" : lwa kulya lumutwala.** (Although he says) "I am not going to leave this place" : hunger moves him.

4840. **"Siwakana zituula" : ng'alabye gw'amegga; naye obanga tamumegga ng'agamba "sizibaako". (mpaka)** (The man who says) "I am not going to argue whilst sitting down" : has seen somebody he is able to throw (in wrestling) (meaning: get up, fight!);

but if he sees that he will not manage him, he says: "I have nothing to do with the affair".

4841. **"Siwa muto lugero" : nga talumanyi (= nga lumbuze).** "I do not speak in proverbs to a child" : (he says so) because he does not understand (remember) them himself. Used for reasons which are only pretence. Like "Sour grapes".

4842. **"Siwanjaga" : nga si mukwate.** "I am not crying for mercy" (so one pretends) : as long as he is not caught. Dutch courage!

4843 **"Siiwemuke" : y'afa n'omwami.** (He who says) "I shall not be put to shame" (I shall not act shamelessly) : dies with the chief. Fidelity until death..

4844. **"Siwoleza mukazi gye yanobera" : ng'alina omulala.** (cf. "Enkima tesala gwa kibira" : 1644) "I am not going to plead at the place where my wife has run away to" : (so one says) if the woman is with another husband. The new husband can not be a fair judge.

4845 **"Siwoza, amaanyi gambuze" : ng'omusajja azaala.** (cf. **Amaanyi gampweddeko: 0437**) "I can't talk, I have no strength left" : like a man giving birth.

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So one talks who has no mind to help, when asked for it.

4846. **Siyimba mbwa na mbiro.** I am not joining the dog in its speed. Expression of one who does not want to exert himself.

4847. **"Siiyimbe mwana na ttooke" : nga gy'ava akkuta.** "I am not going to carry the child and the ttooke (nkota)" : (says the lazy woman), if she has eaten enough at home.

4848. **"Siyita mu kyoto" : 1) nga tumuli ky'ayokyamu; 2) nga tofumbiddwa wa mumwa (luwazo).** "I am not going to pass through the fireplace" (she says) : 1) when there is nothing to be roasted; 2) if she is not married to a man who is a hard master (and beats her) (in this case she tries to escape even through the fire).

4849. **"Siyita omu" : ng'akuddako w'ali.** "I do not want to go alone" (you say to your younger sister), if there is one. Mutual love, company!

4850. **"Siyita omu" : nga mwe mwazaalirwa bwe muli. (cf. Siyita: 4849)**

4851. **"Siyomba" : nga by'atereka abisangawo.**

(cf. **Omukadde wa muno: 4142**) "I am not quarrelsome" (so he or she says) : finding the things in their old place. Peculiarities of old age.

4852. **"Siyombera bya mu lumbe" : bw'atuuka mu kkubo ng'abala mu ngalo.** "I do not quarrel about things (which are divided) when somebody has died" (one who says so) can only count his fingers, when he goes away (empty-handed).

4853. **"Siyombera mukwano" : nga gwe yakwana emitala gukaze.** "I am not vexed (jealous) about my (girl) friend" (one might say so) : if the love, he had on the other hill, has cooled down.

4854. **Siizaaye mubiri n'olulimi. (cf. Ozaayisanga omubiri: 4740)** I shall not be in foreign lands with my body and with my tongue. I shall speak to my people in my mother-tongue.

4855. **"Sizzanga musango" : ayokya luyiira. (cf. Tazzanga musango: 4998)** (One who says) "I have never done anything wrong" : (one day will get into trouble, when) he starts a grassfire. He might thereby burn other people's crops, houses etc.

4856. **"Sook'okoze" : akulenga nnoga.** "Dip your morsel first into the sauce" : (so one says) who

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measures carefully your "nnoga" (morsel, what you take). Also said of a woman who plays her husband into the hands of another woman (her sister), in order to have a reason later to sin with another man.

**4857. So, olaba nnyinimu ayimba ez'engero : nga ggwe ekikunta ozza ku mutwe. (cf. Bakulagula enfumo: 0817)** Although you notice that the master of the house sings proverbs : you pull the blanket over your head. You should pay attention, because he means to tell something special.

**4858. Ssajjabbi : liwoomera mu ngabo (or: liwoomera mirimu).** An ugly man looks charming, when he is in battle-dress (when he works).

**4859. Ssajjabbi : tiribulwa kye lisiimwako (= tabulwa ky'asiimibwako).** A bad man does not lack qualities which are pleasing in him. Even bad characters have their good points.

**4860. Ssanyu lye nnina : lya mwokyi wa ggonja. (cf. Essanyu ly'omwokyi: 1791)**

**4861. Ssavu : ssenda baguzi.** Fat : is an attraction for buyers (of meat). Good looks are a recommendation.

4862. **Ssebabinga : mugabe.** The man who is nearest to the enemy in pursuit : is the real leader. He is the most courageous.

4863. **Ssebabu : tibazza mwoyo.** Ugly people do not make one sick. Ugliness does not work on the stomach, but only on the aesthetic sense.

4864. **Ssebadda kuvuba : tibeeramba luggya.** Those who come back from fishing `nsonze don't pass straight (openly) through the courtyard. They don't want to be seen with their catch, lest they should have to give to others.

4865. **Ssebaddukanya musibe : nga naye aweevuuma. (cf. Gamyuka mutezi: 1897)** He who makes the prisoner hurry : is also panting himself. Punishing others often means punishing oneself.

4866. **Ssebaddusa enteme : baleka emisala mu kyalo.** They run away with the cuttings of the mutuba tree : but the good bark on the old tree they leave behind in the village (where they lived). The valuable things they leave behind and apparently useless things they take along. Said jokingly of people who have to leave their home and take along what they can. Twigs of the good old mutuba tree are taken along to be planted in the new home.

4867. **Ssebagayaaza kkuuku : enkyā banaakoola kasooli.** Those who let the corncockle grow (do not weed out the maize field in time) : will next pull out the maize plants (with the roots of the cockle).

4868. **Ssebagayaaza muddo : nti tugende tukoole entungo.** Those who let the weeds grow (let them in peace) : (say) let's go and weed out the semsem! And they will pull out the semsem plants with the weeds. Belated remedy!

4869. **Ssebagayunga : eryenvu erimu aliyita entwere.** A liar (swaggerer) : a single banana he calls "beer". He tells a person: go to gundi, he has beer, although gundi has only a few "mbi-dde".

4870. **Ssebagema kuzaala : beerabira obukadde.** Those who do not want to get children : forget their old age. They will be sorry, when they have nobody to help them.

4871. **Ssebageya nnyonyi : nga nnamunye ali ku nju. (cf. Seetikka kitali kyange: 4771)** The slanderers are like birds : as the wagtail on the house. Backbiters are always in danger of being overheard by the people concerned or their friends, as the wagtail under the roof. He hears what the other birds say, although they are not aware of it. "Walls have



ears".

4872. **Ssebaggala miryango : ne beerabira emyagaanya.** They close the doorways and forget the gaps (between door and wall). To prevent evil one must consider more than one source of it. Baggala-miryango is a proper name.

4873. **Ssebakiina jjenje : nti lino ssaabi; nti omuzigo liguggya (= lisaabira) mu ttaka?** They make fun with the cricket : (saying) this is well smeared in; (reply) does the cricket get the fat out of the soil (or: smear itself in the soil)?

4874. **Ssebakiina luwombo : nti lukira ekibya; olumalamu enva ng'asuula.** They make fun of the banana leaf (in which food is cooked) : (saying) it is handier than a bowl; when one has finished the food, one can throw it away.

4875. **Ssebakiina musibe : omukiina akukibia; ng'omugamba "omusango gukulumya omwoyo gwa kukutta"; naye ng'addamu "ppenda okugulekera nga ggwe wagu-zza".** People are nasty with a prisoner : you sneer at him and he sneers at you; you say to him: "Your evil deed is worrying you, because you will have to die for it"; but he gives back: "I am going to bequeath it to you, as if you had

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com-mitted it yourself'. What has that to do with you? That is my own business.

**4876. Ssebakisa muliro : alinda okuboolwa.** He who hides the fire (which he was to fetch) : is waiting to be abused. He has brought the fire, but hides it behind his back, until they call him names; then he produces it and has a good laugh at them.

**4877. Ssebakisa mulwadde : 1) okukuba kulimuloopa; 2) owulirira ku nkoko.** When they hide a sick person (the sickness of a person) : 1) beating about with a stick will reveal him; 2) from the cackle of the hens you can hear (that some-body is there).

**4878. Ssebakweka nsaamu. One who hides his mallet (i.e. a cunning, fraudulent person).** When he does not actually use it (in beating barkcloth), he hides it wrapped up in the corner behind the entrance (ezzizi), so that nobody can ask for the loan of it. Still he will be seen using it next morning.

**4879. Ssebalamu tebeesigwa.** The living are not to be trusted.

**4880. Ssebarrialala kwetta : nti lubaale y'atutta.** Those who kill themselves (say) : the spirit kills us.

Blaming somebody else for one's own evil deed.

**4881. Ssebaana bangi : sikubula alya nnoma.**

Somebody with many children : one of them will certainly receive a chieftain-ship.

**4882. Ssebaana bannemye : 1) nti**

**alibakugambirako ani? ; 2) nnyinibo y'abalemya.**

The father says: the children are impossible : 1) but who will be able to exercise authority over them (if not you, the father)?; 2) their owner (the father) makes them impossible.

**4883. Ssebanaku beekiina : nti embuga ndiddeyo**

**omukono gw'embuzi (= essunsa).** The beggars are exaggerating : (one says) I ate at the chief's place a whole leg of a goat (or: vegetable leaves).

Disrespectful behaviour.

**4884. Ssebanenya akyadde : nti y'atuleetedde**

**olumbe.** They blame the person who has stayed out long on a visit : (saying) he has brought sickness into our home.

**4885. Ssebatsuusa bbugga : beerabira mbooge. (cf.**

**N'ezikookolima: 3090)** Those who have reached "bbugga" : forget "mbooge". The newly rich forget that they have once been poor. - Both, bbugga and

mbooge, are vegetables; but bbugga is tastier and has to be planted, whilst mbooge grows wild and is considered as vegetable for the poor.

4886. **"Ssebayita baayita bokka" : kwavanga ku ddagala lya biswa.** (The musawo says) "The sick call me on their own account (for their own good)" : as it is with the medicine blown into the termite hill (to make the termites come out). Meaning: the patients have to pay if they want my services.

4887. **Ssebayita-mbwa : 1) nga mu ngalo ataddemu ejinja; 2) ng'omuggo agukisa.** (cf. **Nkwegaanyi: 3154n**) He is like a man calling the dog (that has stolen something) : 1) in his hand he holds a stone (to punish the dog); 2) whilst he hides a stick (behind his back). Treacherous allurements!

4888. **Ssebeevumya nsogobe : eriiso teriva mu kyoto.** (The balaalo) speak contemptuously about the still-born calf (not much good for eating) : but the eye does not leave the meat over the fire place. Application: People often belittle things, which they covet much.

4889. **Ssebingi bwe bikwalira : ogamba nti tebirimbula.** If your riches multiply : you say: "I won't lose them".

4890. **Ssebugenyi bwa nsanafu : bwe bukukyalira tiweebaka (= gwe zizinda teyeebaka).** When red ants pay you a visit (or: surround you), you won't sleep. Said of people whom you cannot trust.

4891. **Ssebugulu bwa nnyomo : bukaliriza omuwanda.** The tiny legs of the nnyomo (small ants) : make the path smooth. "Many hands make the work easy".

4892. **Ssebuguzi bwa nnume : tebubulako nteera.** The successful sale of an ox : must not pass without a "bakshish" (given by the seller).

4893 **Ssebuko bunaafa : olabira ku nsugga (sso nga edda walyanga enkoko).** If relationship (love) is going to die : you can judge it by the nsugga (vegetable). The man is not supposed to be offered nsugga at his wife's home. So if they offer him nsugga, it means that the family ties are broken. If he is welcome, they treat him with an enkoko or with butiko!

4894. **Ssebukoko buto : bukunga kye bunaamalawo. (cf. Ssebusiru bwa nkoko: 4900)** The little chicks look wonderingly at what they are about to eat. Said of inexperienced people confronted with something new.

**4895. Ssebukulu bwa nte : buli efuluma yeetuukira (= buli evaayo yeesitukira).** Old cows : each single one going out of the kraal gets up herself. The young ones do not help her or bring food to her. Men also often treat old people like this. - Other explanation: There are some things everyone must do himself.

**4896. Ssebulungi bwa nswa : n'atalya mutima alura omwo. (cf. Sirya mutima: 4826)** The tastefulness of flying ants : makes one eat the hearts in them, even if one does not eat the heart of a goat etc. (taboo of the mutima-clan).

**4897. Ssebunnya bwa musota : nnantalagwamu lunwe.** The holes in which a snake lives : may not be pointed at with the finger. "Ssebunnya bwa musota" is a title of the Baganda kings expressing the deadly danger of their presence (i.e. busungu bwe busagwa).

**4898. Ssebusiru buto : obugole abuyita obuganzi.** The bride in her silliness and inexperience : calls marriage "love". Many see their mistake soon.

**4899. Ssebusiru bwa njoka : zitta ziruma) nnyinizo; nti mmwe munaalarnira wa?** The folly of a stomach-ache : lies in the fact that it is a self-

inflicted evil (pain, death); how can you fare well (remain healthy), doing such a thing? Engl. "As you brew so you must drink".

4900 .**Ssebusiru bwa nkoko : 1) bukunga kye bunaalya; 2) ku kyalo kw'ekulidde amazzi enywa manaabemu. (cf. Ssebukoko: 4894)** The silly little chicks : 1) are looking wonderingly at what they are going to eat; 2) in the village where they grew up, they drink the water in which they bathed. Inexperience. Innocence abroad!

4901.**Ssebuwufu bwa ngo : tebuyitibwamu mbwa (= nnantayitibwa mbwa).** The tracks of a leopard : are not trodden by a dog. The king's honour is frightening; he kills those who are crossing his ways.

4902. **Ssebwato : bumanywa muggolomozi. (cf. Eryato limanyibwa: 1787)** The owner of the canoes (who loads) : knows how much they can hold (and how they have to be handled).

4903. **Ssebwavu bwali dda : abejjereza (= awaayiriza) omunyago.** His poverty is an old fact : he only slanders people (relations) saying that they have robbed him. He wants to give the impression that he was once rich (nti baanyaga edda).

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4904. **Sseddume etefa bikongoolo.** (cf. **Bikongoolo: 0959**)

4905. **Sseddume w'embwa : nnantaweebwa bagenyi.** A big male dog : is no present for visitors. Visitors receive a goat or a chicken; but such a dog is no use to them.

4906. **Ssegayonkwa muwala : nga naye baligamuyonka.** As the baby-girl treats (sucks) the breasts (of her mother) : so they (her children) will treat her own breasts.

4907. **Sseggulu ligamba : enjuba tegaana bire.** If heaven commands it : the sun cannot refuse the clouds obscuring it. Vis maior, the higher power!

4908. **Sseggwanga gy'akomya emyewaniko : n'emisiwa.** When the cock stops his crowing : his muscles also relax. When a proud man stops his overbearing manner, his subjects are at ease. M.855,

4909. **Sseggwanga gy'akomya okwereega (= w'akoma okukookolima) : n'emiwula gye gimukoma obugumu (= n'emyala gye gikoma okwereega).** (cf. **Sseggwanga: 4908**)

4910. **Seeguya ambikka.** I don't care about the man



who covers me. Expression of aversion or ingratitude.

4911. **Sseeguya asula wa Nneeguya.** An obstreperous person lives in the house of a good-natured man. He does not care about the just wishes of the one in authority; but the latter bears up with him.

4912. **Ssekabanja ka mulogo : n'addamu talema kubeera mulogo.** If the plot of land formerly belonged to a witchdoctor : then the one who follows him will be a witchdoctor. The spell of the predecessor and his reputation pass on to the successor.

4913. **Ssekabugira-buguzi : eddamu limugoba.** Too eager a buyer : the answer (of the seller) frightens him away. The seller understands that the customer is so keen and at once raises the price.

4914. **Ssekabwa ke weeyolera : kakuluma ntumbwe.** (cf. **Akabwa ke weeyolera: 0160**)

4915. **Ssekkadde lya munno : nti "ekkadde lya gundi likulukumba".** (Seeing) the old father of your neighbour (walking) you say: "That miserable old fellow (the father of So and So) is strutting along!" If

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it was your father, you would say: the poor old man has no strength any longer. Envy!

**4916. Ssekammira bya tere : ensimbi emu emummya ekyasa.** The miser who refuses to give trifles : one cent (he refuses) causes others to refuse him 10 cents (100 kauris) (which they otherwise might have given).

**4917. Ssekamwa : akayita ku kibi ne koogera ekirungi.** An evil tongue : (is the one) that passes over its evil qualities and speaks about the good ones.

**4918. Ssekanyolya, ggwe muwanvu : tubuulire eby'ekibuga!** Grey heron, you are tall : tell us the news of the city! Visitors coming from town are greeted like that.

**4919. Ssekawuka akaali kakulumye : bw'okalaba okadduka (= okeesamba, = okoo-kya). (cf. Akawuka: 0235)** If you see the insect that has once bitten you, you go out of its way (or: you shake it off, you burn it). Engl. "Once bitten : twice shy".

**4920. Ssekayira : tavunaana muwendo. (cf. Tekayira: 5017) .**

4921. **Ssekibakati (or: Ssekimakati, Ssekimeketi) eyiiza amagezi : ntodde mmese, nsibye ku kugulu.** Hunger produces cleverness : I took a (dead) rat and tied it on my leg. The shrewd man pretends to have a gangrened leg in order to have good food cooked for him. Song at beer parties.

4922. **Ssekibette : ng'omusajja akubira enva engalabi; nti ezange teeka wano!** A rude fellow : as when a man beats an "engalabi"-dance for the vegetables. It is considered rude for the husband to drum with the fingers in order to hurry up the wife with the food.

4923. **Ssekikubo (e)kitutte ente : n'omulunda (= omusumba) gy'omunoonyeza.** On the path that leads away the cow : you can also look for the herdsman.

4924. **Ssekimuli kya luwoko : nnantaliibwako.** The flower of the luwoko-bush : is not edible (poison).

4925. **Ssekinyomci- ekitwala-enswa : azikuuma.** The kii-iyorno-ant which takes the flying ants, guards them. Name of King Ssuuna I's mulongo. Application: A good king keeps and guards his people.

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4926. **Sseklrembwe kitaakule : kizimba mu lumuli.** (cf. Ekirembwe: 1339)

4927. **Ssekiriba kya ttaka mpaawo atalikyambala.** (cf. Ebweru teremera: 1202) The garment of clay (i.e. the grave) : there is nobody who will not put it on. "It is appointed unto all men to die".

4928. **Ssekisolo ekibuulira abantu : nti abaana b'empisiyisi be bambuulira.** The animal (kibe) that is telling the people (says) : the children of passers-by have told me. The cry of the kibe (jackal) at night is considered a bad omen: announcing the death of somebody.

4929. **Ssekiswa kimpi : kimala kifa enswa empanvu.** Although an ant-hill may be small : it still can yield many flying ants. Also an inconspicuous giver can give valuable help. Expression of appreciation!

4930. **Ssekiti kya muwogo - - (cf. Kiti kya muwogo: 2376)**

4931. **Ssekiyuuni ekiriibwa omukulu : tikibula nsaano.** The arum-lily (vegetable) that is eaten by the master : does not lack taste. The children like to eat it too.

4932. **Ssekkono tawaanyisibwa.** The real heir cannot be changed. The inheritance always goes to the blood-relations.

4933. **Ssemadane : ng'omuuddu azadde omulenzi (omuuddu).** Useless! As when a slave has brought forth a boy (slave). If it were a girl, she would have a chance to be married to a chief.

4934. **Ssemamwa agaakugeye edda : we gakulabako gasaanyiriza (or: ge gayimba okuloopa n'okuwolereza).** Lips that slandered you before : will pretend friendship when they meet you (or: do both, accusing you and defend you).  
Duplicity of men! Beware of double-dealers!

4935. **Ssemanda : gamenya embazzi ne gayunga (= gayimba okumenya n'okuyunga).** Charcoal : breaks the axe and joins it again. It breaks the axe when the trees are felled (for charcoal burning); it joins it when the live coal in the smithy welds the pieces together.

4936. **Ssematiko agaggyibwa omuwuulu : omufumbo (= nnyinimu) y'agagaba.** Mushrooms (that) are collected by the unmarried : the married one (the master of the household) divides them.

Subordination of inferiors!

4937. **Ssembuzi terya butula : erabira ku nnyina waayo.** (cf. **Embuzi terya: 1505**)

4938. **Ssemiti gya jjuuni : basimba beegekkereza (= beegeketeza).** The young shoots of the arum-lily are planted slantingly. When they catch roots, they will straighten up. - Bringing up of children.

4939. **Ssemyagi (= Ssemuyagi) gulambulwa : atagulambula alya amaluma.** The "njagi"-plant should be visited (watched) : one who does not watch it, eats without vegetables. The "njagi" (= ntula) have to be plucked at the right time, namely when they are not quite ripe; otherwise they are uneatable. - Watch your chance!

4940. **Ssemmango : bamutta na lubango.** The one who fights with spears : will be killed with a spear. "Lubango" is a. spearshaft. Gram.355.

4941. **Ssemoogere : tigaba gamu.** Words (opinions) are different.

4942. **Ssepola nnume : azza mugongo.** He who takes the loan of a male animal (for breeding purposes) : brings back a female one..

4943. **"Ssemukulu akusoose ekibi" : nti abato ba leero tebaasoboke.** "The parent has sinned before you" : (is the right answer to the complaint) the children of now-a-days are unmanageable.

4944. **"Ssemukulu ndimutuma ki?" : yeerabira okugenda kw'ekiro. (cf. Mukulu ndi-mutuma ki: 2872)**

4945. **Ssemusota gusimbye (= guli) mu ntamu : ogutte toolye, oguleke toolye (or: bw'ogutta toolye, bw'oguleka toolye).** If a snake rises from the cooking pot : you won't eat, whether you kill it or whether you leave it alone. If you kill it, you break the pot and you can't cook; if you leave it, you can't do anything.

4946. **Ssemutego gwa mpiki : ogugwako ng'olaba.** The trick of the mweso-seeds catches you, whilst you are looking. You see it coming and you cannot escape.

4947. **Ssemutego tegulwala mugongo : nga kye bagutuma tegunnakikwata.** A hunting trap has no back-ache : when it has not yet caught what it has been set for. Perseverance!

4948. **Ssemuto w'attira eggege : w'addippanya omuya.** Where the small boy has killed (caught) a big "engege" : there he will again cast his net.

4949. **Ssemutunulo gwa mbwa : tegukugaana kulya kikyo (= tegulayirira alya ekikye).** The expectant look of the dog does not prevent you from eating your meat. His look tries to move your kindness only.

4950. **Ssemutwe guttidde : omukulu gwe bayita ekiwalaata.** A head that is free from weeds : (that is) an old man whom they call "bald-head". Applied to a seasoned marriage, with the welfare of the children established.

4951. **Ssemuze gukuwadde balo : ab'ebweru bayima ku lusozi ne balangira; nti eki-gwagwa kya munno, anti weegaana Id?** The evil trait of character has given you your husband (i.e. you knew his bad qualities, when you married him) : and now the outsiders stand in high places and shout: that monster of a husband is yours! Don't deny it!

4952. **Ssemwezi gwaka nga musana : kaakiro tabulamu.** (cf. Gwaka nga musana: 1955)

4953. **Ssemyano gitaakule : gigwera ku kambe.**



(cf. **Kitaakule: 2363**) The unripe banana bunches which will not ripen : are those that are cut down with the knife (before their time). Giving no chance.

4954. **Ssemyungu myeru : ogibikka gyebikkula.**  
You cover white pumpkins and they uncover themselves. You cover them with leaves; but the leaves dry up and the pumpkins- appear again. - Said of people who are unknown in their youth, but make themselves known in later life.

4955. **Ssengavuddemu : ngazzeemu.** I have come out of it : (and) I fell into it again. French "Tomber de Charybde en Scylla". Engl. "From the frying pan into the fire. Grammatical explanation: "Sse-" is the same particle as in the following proverbs: "Ssenkusigulenkusigule", "Ssenkuzaalenkuzaale" etc.; "ga" probably stands for "maziga". (Sse-n-ga-vuddemu : n-ga-zzeemu.)

4956. **Ssenkole mpoomye : yagoya amayuuni (ebikongo).** (cf. **Nkole mpoomye: 3142**) .

4957. **Ssenkuba ya ggulo : bw'etekuba mubbi, ekuba musezi.** If the evening rain does not fall on a thief, it falls on a night-wizard. Both start their work, when it is dark and rainy; but ordinary people remain at home.

4958. **Ssenkufugenkufuge : ng'enkandaggo.** A mutual dependence (reliance) : like the tripod (used for stripping the bark off the mutuba). The man supports the tripod and the tripod supports the man. - Mutual help, service.

4959. **Ssetiktiliimenkulume : ng'eggumba (= eggufa) ly'ensikya (= ly'essengere).** "Let the hurt you" : (says) the bone to the gullet. Used On one who does not want to listen. Oli ssenkulume = towulira.

4960. **Sseiikusigulenkusigule : ogw'engulu gusigula ogw'emmanga, nti tulye (= tuwuu-te) ebyokya; bwe bijja, nga gwo gukikinala.** "Let me tempt you" : says the upper lip to the lower, "let us eat the hot food"; when the food comes, the upper lip keeps aloof.

4961. **Ssenkusigulenkusigule : ng'ow'ettulu, nti mutunule nnyo, tunaabukeesa.** "Let me encourage you" : like the one-eyed person, who says: keep awake, we carry on till morning! He need only keep one eye open; the other is asleep. - Suggesting is one thing -and doing is another.

4962. **Ssenkuzaalenkuzaale : ng'omwana w'obulenzi.** "Let me be your father" : the infant-boy

(can say to his aunt, when he inherits his grandfather). His aunt becomes thereby his "child" and she says "Ssebo" to him.

4963. **Ssenyama mbi : ekira amaluma. (cf. Ennyama enkapa: 1699)** Bad meat is better than no meat. "Half a loaf is better than no bread". 66.19.  
 4964 **Ssentamu nkadde : togiteresa munno. (cf. Omukazi ntamu nkadde: 4152) 46.29.**

4965. **Ssenyuvu teriibwa nnannyiniyo : wabula Ssuuna.** One does not eat his own flesh (may it be ever so savoury) : except King Ssuuna II. did it. He ravished his own children.

4966. **Sseruba lwa mbuzi : sirubula kye lwegaaya.** The jaw of the goat : has always something to chew (ruminating!).

4967. **Sseruggula bifulukwa : aggudde ekirimu muntu.** A person who opens deserted houses : will (one day) open one in which there is a man (who will deal with him roughly). Violence provokes violence.

4968. **Sserugoye oluli eka : sirubula kye lusiba.** A good plantain fibre (ekyayi) which you have at home : won't fail to be used for tying up something. It is always useful.

4969. **Sserukama mayute : olunyiga ku lirye ng'akaaba (= bwe bakama agage ng'akaa-ba, = bwe bakwata ku lirye ng'awoloma).** When they touch his own boil, then the one who squeezes other people's boils, cries out.

4970. **Sserukundugga : akunduzza eza banne, ng'czize zigejja.** The miser makes thin the goats of his neighbour, whilst his own get fat.

4971. **Sseruli ka : terubulako kye lukola.** An old dried up person (lusajja, lukazi etc.) at her or his home : is always with something. At home there is always work.

4972. **Sseruliko mwenge : terubulako akubagiza.** If there is beer at a mourning : comforters won't be missing.

4973. **Sserulume lubi : luwazisa mu lugo lwalwo.** The miserable old bull : attacks the cows in the kraal. Outside he has no chance.

4974. **Sserulya-mayenje : ebinnya aleka byasaamiridde.** The impudent cricket-eater : leaves the holes (which the crickets made) wide open (after catching the cricket). Applied to people who return

borrowed things in a bad condition.

4975. **Sserusambo lwa nnyoko : olukinnimbamu ng'akyaliwo.** You walk over the old field of your mother as long as she is alive. But when she is dead, a new owner will prosecute you for trespassing.

4976. **Sserwajja okwota : lukira (= lukiza, = asinza) nnyinimu entannama.** The (miserable) visitor who came to warm himself claims greater comfort (rights) than the owner of the house. Abuse of hospitality (as regards a. place at the fire, food, bed, women).

4977. **Sserwali lundi : omusibe tayita Jjimbo (= Ggimbo).** (Remember) the day of old! (Since then) no prisoner passes the path to Ggimbo in fetters. When he is led over a certain ditch his ropes are taken away. The name of the ditch is "Sserwali lundi". Explanation: Ssuuna I. challenged a prisoner (Sserwa-li) on the road to Ggimbo (Busiro) to throw him in wrestling. But Sserwali threw the king and the furious king killed Sserwali.

4978. **Ssesema erimu tirikuziyiza njagi. (cf. Essesema: 1792)** Vomiting once does not prevent you from eating enjagi again. Enjagi is an eatable fruit of a Solanacea plant.

4979. **Ssessolye bw'atafa : atuuka ku lyengedde.** If the ssessolye (bulbul) does not die (as long as he is not dead) : he will get to a ripe ppaapaali (or ttooke). Example of perseverance!. As long as there is life, there is hope.

4980. **Ssewaali nte : olabira ku kalanda4ugo.** A place where formerly cows were kept : you recognize by the (luxuriant growth of the) kalanda-lugo-grass. The one-time-riches of now poor people can be concluded from certain remnants (a big house, heirloom, certain habits etc.).

4981. **"Suulawo eldkyo" : bw'ovaawo akusimba lunwe.** (He invites you) Speak to us about yourself (your family or business) : but when you have gone, he points his finger at you. Your contribution to the conversation might politely be asked for, but is not always appreciated. Munno 1914 p.24.

4982 **Taabalamule : nti bawe emiggo bafa.** (= Ataabalamule - - ) He who does not intend to separate the fighting parties : (says) give them sticks and they die. He wants to have his fun. - Peace making is better and nobler than urging on a fight.

4983 **Taaba w'omuyombi : akalako luuyi lumu.** The

tobacco of a quarrelsome person : dries on one side.  
Nobody wants to help him turning what is laid out  
for drying, for fear of his suspecting them of stealing.

**4984. Tabyetisse : tamanya buzito bwabyo. (= Atabyetisse - ) (cf. Atamanyi mpewo: 0615; cf. Eyeebikka: 1839)** He who does not carry loads himself : does not know their weight.

**4985. Taguyiisizza : y'anenya munne. (cf. Ataguyiisizza: 0565)**

**4986. Takirambula - (cf. Atakirambudde: 0569)**

**4987. Takububuuza : abukuzimbiriza. (cf. Atabukubuuza: 0582)**

**4988. Taakulugendere : akusibira ya menu. (cf. Ataalgende entanda: 0603)**

**4989. Takyawulizikako mpuluwujju : ng'akabajjo k'ekiwuubiir. (cf. Ambuzeeko n'empuluwujju: 0479)** He is not heard of at all : like a splinter of a cupping horn (which is thrown away). He disappeared altogether.

**4990. Taalgende : akusibira ya menu. (cf. Ataalgende entanda: 0603)**

4991. **Talutambudde : nti "baziriko bazirya". (cf. Atalutambudde: 0605)** The man who did not make the journey (with the others) : (says to himself) "They are now at the chickens, eating them". He is sorry that he is not there!

4992. **Talutambudde : y'aluyita olwangu. (olugendo)** He who has not made the journey : calls it an easy one.

4993. **Tamukedde : y'amutenda endya mbi. (= Atamukedde - - )** He who did not come as early as the other : speaks about him as "devouring his food". If he had been first, he would have had more!

4994. **Tamukutte : y'agamba nti situla okube eri! (= Atamukutte. - )** One who is not wrestling himself (with him) : can easily say: "Lift him up and throw him there!" To give advice is easier than to follow it.

4995. **Tamusuza : y'amutenda - - (cf. Atamusuza: 0622)**

4996. **Tamuzadde : amutikka jjinja. (cf. Atakuzadde: 0591)** He who is not the father of the child, puts a stone (a heavy load) on his head. A parent has more consideration for his own children



than for others.

4997. **Tannaguza y'aseka - - (cf. Atannaguza: 0631)**

4998. **Tazzanga musango : ayokya luyiira. (cf. Sizzanga musango: 4855)** (One of whom you say) "He never was guilty of a crime" : (one day) causes a grass fire (and burns other people's food or houses).

4999. **Tazzibwawo : afudde.** A person who has died, will not be sent back. Death does not send back his victims.

5000. **Tebakiddangamu : ng'ow'ennungu anyaze engatto.** They will not do it again : like one with syphilitic (cracked) feet who has stolen shoes. Because he got what he wanted.

5001. **"Tebakikola nze ne ntuula" : akuttira bufumbo. (cf. Tekiri mwange: 5020)** (A woman who says to her friend) "I should not stay, where they treated me like that" : spoils your marriage. She speaks like that only out of jealousy.

5002. **Tebakula bumu.** Men do not all grow up in the same way. Differences of character.

5003. **"Tebambalira" : y'amiza omukulu.** "They have no consideration for me" (i.e. these young folks eat up everything) : (this thought) makes the old man devour (what he can get). Greediness!

5004. **Tebeeabaaga : batta batte.** Heroes do not kill themselves : (others) kill them (in the battle).

5005. **Tebifaanana abifuna. (ebintu) (cf. Ebintu tebifaanana: 1178).**

5006. **"Tebinfa" : aluma ku y'omukyawe.** "I do not want to lose" (says one who) bites off a piece from his neighbour's chunk of meat and gives the rest to whom he dislikes. To give grudgingly.

5007. **Tebukumanyisa akwagala. (obwavu)** Poverty does not let you know who loves you. He has nothing to give.

5008. **"Tebwaza". (= Nze tebwaza.)** I am barrenness which will not multiply. Lament of a barren woman.

5009. **"Tebiyasa mutwe" : nga tebabyogera ku ggwe. (cf. Ebigambo tiyasa: 1160)** Words do not crack one's head : (so you might say), if they have not been talking about you.

5010. **Teefe etuusa omugenyi.** (= **Enkoko eteefe** - - ) The chicken which is not going to die : will bring visitors. Expecting visitors, the owner will not kill the chicken for his own meal. - "Live long" draws the visitor. Visitors often save people from harm. If a child is due for punishment and a visitor comes, it escapes the punishment. Or a woman going to be beaten by her husband, is safe if a visitor arrives.

5011. **Tegakwasa : teyekaana kulambula.** (cf. **Atega akwasa: 0653**)

5012. **"Tegambug-uma" : alya gawoze.** (cf. **Tigambuguma: 5046**).

5013. **"Tegassa mwe bagaliira".** The bananas don't bear where they eat them. The owner of the bananary speaks despisingly about his gardens, because he does not want people to think that he has much food. Or: pretences of people who minimize their income before others, to avoid taxes.

5014. **"Tegukira" : akusengezza omuto.** (cf. **Tigukirangawo: 5048**).

5015 - **Tegumanya nnyumba mbi.** (cf. **Omusango tegumanya: 4309**)

5016. **Teguzzibwa omu : n'Omuzungu aguzza.**

Mistakes are not made by one only (all make them) : even the White Man makes them.

5017. **Tekayira kavunaana muwendo.** (akatale)

The market does not resound from quarrelling, but from bargaining. The great noise on a market day seems to be quarrelling; but it is only haggling.

5018. **"Tekiibe kyalo" : nga bakulangidde nnyoko.**

(cf. **Ebya kuno tebiisoboke: 1208**) "This is no place to live in" : (so you say) if they accuse your mother of witch-craft.

5019. **Tekibula musombi : Kimbagaya**

**yakisombera Balama.** (cf. **Okansombedde: 3606; cf. Tikabula: 5050**) Evil has always a bringer : the "kimbagaya" (a giant vulture) has brought it over the Balama (the members of the "ennyonyi" clan). King Ssemakokiro destroyed nearly the whole "ennyonyi" clan, because the vulture had come from the district of the Balama and had alighted on the king's house called "Kagere kamu".

5020. **Tekiri mwange : akuttira obufumbo.** (cf.

**Tebakikola nze ne ntuula: 5001; cf. Siba nze ne ntuula: 4772**) (A woman who says to her woman friend) "That would not happen at my home" (i.e. I

would not suffer such treatment from my husband), spoils your marriage. She is inciting the woman to leave her husband, but out of jealousy.

**5021. Tekiwoomera matama abiri. (cf. Mmeeme katale: 2772; cf. Omunnyu tiguwoo-mera: 4281)**

The same thing does not taste the same to two different mouths. Engl. "There is no accounting for tastes". "Every man thinks his own geese swans".

**5022. Tekoobedde : egudde mu kyayo. (ekitimba)**

The animal did not keep outside the hunters' ring : and fell right into the net. To run into the trap, into perdition.

**5023. Tekyali kya kumanya : ng'eyakwagala akuyita embwa.** There is no more to be heard (said) : as it is with the person who loved you once and calls you now a dog. First friendship (love), then lasting enmity. You know now that that person will tell everything she knows about you.

**5024. Terenfune : alyazaamaanya munywanyi we. (cf. Ntere nfune: 3371)**

**5025. Tereere : ng'ennyindo y'ente.** Unharméd : like the nose of a cow. Although it feeds amongst pointed branches and thorns, the nose does not show

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wounds.

5026. **Tereere : omututuuli ku mpina.** Fitting naturally : like a sturdy dwarf dancing with banana fringes round his waist..

5027. **Teruggwa nneebaza : ng'enkoko y'omwavu.** (cf. **Enkoko y'omwavu: 1653**) The tongue (lulimi) never stops thanking : like the hen of the poor man.

5028. **Terulaga nnaku. (olumbe)** Death does not announce the days of its arrival.

5029. **Teruloboza : lotta engeri z'ebintu zonna.** (cf. **Terulongoosa: 5030**) Death does not pick and choose : it kills all kinds of things.

5030. **Terulongoosa : lukuttako gw'oyagala ne lulekawo gw'otoyagala.** Death is not partial : it kills the one you like and leaves the one you don't like.

5031. **Terumanyi awonga. (olumbe)** Death knows no offerer (knows no bribery; otherwise the rich would never die).

5032. **Terwanninda. (olumbe)** Death has not waited for me. Mourning cry (wailing) of one who has lost his parents by death, whilst he was away. Duta 1184.

**5033. Tewali ayagaliza ya munne kuzaala nduusi.**

Nobody wishes his neighbour's cow (or goat) to bring forth a female young. A father of many daughters is the object of envy (rich dowry). 14.48.

**5034. Tewali w'e Nnamataba (Mulindwa).** The one of Nnamataba is not here (namely Mulindwa).

Mulindwa is a personal name, here taken in its literal meaning ("one who is waited for"). There is none to be waited for, so let us start. Nnamataba is a place on the Jjinja-road (32 km from Kampala) and is the former butaka of the mmamba-clan. Two famous brothers from there became Ssekiboobo, namely Ssebwato and Kibudde. Kibudde had a son called Mulindwa who inherited the riches of Ssebwato and Kibudde. - Instead of saying: "We have not to wait for anybody", they say "Tewali w'e Nnamataba".

**5035. Teweetenda bulima : ng'ensambu kwe**

**balaba.** Do not praise your work in the field, when they (i.e. the visitors) see it with their own eyes. Let them praise it, if it is praiseworthy!

**5036. Tezibula mukwate. (ensimbi)** The prisoner will not fail to get them (ensimbi or rupiya). If one is in prison, he will find somebody to pay the ransom money for him.

5037. **"Tezifudde" : ajja na lusoggo (or: adda na kasoggo).** They did not swarm (properly) : (one who says so), comes with a lusoggo (banana leaf rolled up as funnel). He has only a few flying ants (enswa). The funnel is nearly empty.

5038. **Tezikuba misinde. (ennaku) (cf. Tirukuba misinde: 5053)** Sufferings do not come stamping (are soft-footed). Duta 990, Munno 1914 p.16. 5039 Tezirawa nnumba - - (cf. Ennoma tezirawa: 1614)

5040. **Tibalirira muko : balirira omuwala.** They are not weeping over the son-in-law (whose wife died), but over their own daughter. He is not of their kika!

5041. **Tibaalirira muko : baalirira omuwala.** They are not spreading the mat for the son-in-law, but for their own daughter. Reference to "kudduka buko".

5042. **Tibatya ngabo : batya nnyiniyo.** They are not afraid of the shield, but of the man behind it (not of the defence, but of the attack).

5043. **Tibiggwaamu : nga bya munyago.** There is no end to bigambo : they are as plentiful as war-booty.



5044. **Tibiriika nnyinibyo : omulezi takubirwa nduulu.** The feet (ebigere) do not exact payment from their owner (for having to walk) : they do not raise the alarm over a mother nursing her child (because she is supposed to do her best in looking after it, even when the child cries).

5045. **"Tigabala wamu" : atya omulimu.** (amatooke) The matooke do not bear in one place only : (one who says so) is afraid of work. He is told to cultivate a fertile spot overgrown with elephant grass, which he would have to clean.

5046 **"Tigambugumya" : alya gawoze.** The matooke do not warm my bowels : (one who says so) eats them cold. Because he eats them cold, he does not feel any warmth inside. He should eat, when they are still warm.

5047. **Tigulagwa wa bbanja. (omwezi)** The moon (month) is not shown to one who has a debt. He has agreed to pay, when the moon is again full. To draw his attention to the growing moon would worry him.

5048. **"Tigukirangawo" : akusengezza omuto.** (omwenge) (A man who tells you) "There was never any better brewed than this" : makes you draw unfermented beer. You want to drink it before it is

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ready.

5049. **Tigumanya nnyumba mbi.** (cf. Ornusango tegumanya: 4309) .

5050. **Tikabula musombi : Kimbagaya yakasombera Balama.**

5051. **Tikaggya buliika.** (cf. Akalagaaue: 0177)

5052. **"Timunenya bakyala" : nga gy'ava taliddeyo.** "Don't blame the women (c-ooks)" : (so one says), if he has had nothing to eat, where he came from. He hopes to get food here; therefore he tries to curry favour with the cooks.

5053. **Tirukuba misinde.** (olumbe) Death does not come tramping (has soft footsteps).

5054. **Email kikula kiwooma : wazira ttooke.** (cf. Mpa kikula: 2788) There is nothing that is tasty when mature : except the banana. Praise of the staple food of the Baganda.

5055. **Tizibula mukwate - -** (cf. Tezibula: 5036)

5056. **Tizifudde - -** (cf. Tezifudde: 5037)

5057. **Tizikuba misinde.** (cf. Tezikuba: 5038)

5058. **"Tizikya bbiri". (ennaku ennungi)** Lucky days do not dawn a second time. So says the visitor who has had a good time (eating and drinking).

5059. **"Tizirawa nnumba" : nga basse w'emitala.** "The drums are not beaten without cause" (says one who has heard that) they have slaughtered on the next hill.

5060. **"Toba ggwe" : we wawonerwa (= w'owonedde w'owonerwa).** (Where a man tells you) "If it had not been you" : there it is you escape the punishment (for a bad deed). 41.60, Rub.C.1316.

5061. **Tobeeba kibe : nga tikinnakenena. (cf. Tobukuta: 5062)**

5062. **Tobukuta kibe : nga tikinnakenena ndusu.** Don't tackle prematurely a (wounded) kibe (fox), as long as it does not dribble saliva. Don't take too great risks!

5063. **Togaanira mpengere mu kisenge!** Do not despise the millet grain in the room (it has a hidden power, fermenta-tion). Do not minimize (underestimate) others!

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5064. **Togaya bitono : en koko emala abagenyi.** Do not despise little things : a hen is enough for (several) visitors. Considered a special treat.

5065. **Togaya bitono : enkukunyi togissa luyi. (= Togayanga batono - )** Do not despise little things : you cannot kill a flea with the palm of the hand.

5066. **Togaya kigalamidde : emmanvu etta embaala (or: emmanvu eva wansi n'etta enswa).** Don't despise what is on the ground : people put the little trough on the anthill, drum on it and entice the ants to swarm (or: the little trough is on the ground and still it kills the flying ants). The "embaala" are considered as particularly tasty termites. Application: Small men may be powerful.

5067. **Togaya (or togaana) kyama kya muto.** Do not condemn the secrets of a child.

5068. **Togayira ggyirikiti mu ntooma : bwe likula osanga litikkidde ya mujunga.** Don't despise the "kiyirikiti"-tree (*Erythrina tomentosa*) in the new green grass : when it grows up, you find it crowned with tassels. Application: Don't expect too much from a beginner.

5069. **Togayira Magala mu ddiba.** Don't despise

Magala wearing only a skin. Magala was a very rich man but always dressed in a skin. Application: Appear-ances are deceiving.

**5070. Togayira mpengere mu kisenge. (cf. Togaanira: 5063)**

**5071. Togayirira bitono : enkukunyi emegga embwa.** Do not despise small things : a flea can throw a dog on its back. When the dog is bitten by a flea, it often lies down for scratching.

**5072. Togolokosa mbwa yeebase! Let sleeping dogs lie!**

**5073. Tokaabye : ozuukusizza Kaweekwa Ggangu. (or: Tokaabye : okuzuukiza Kaweekwa w'e Ggangu.) (cf. Omusana ogwase: 4302)**

**5074. Tokemereza agudde : bw'agolokoka akubuulira.** Do not importune with questions one who has fallen : he will tell you, when he gets up again. Moral falls!

**5075. Tokliya nnonge nto : bw'ekula ogyambalako eddiba (= enkoba) (or: ob'oli awo n'ogyambalako engatto).** Do not despise a young otter : when it grows up, you will wear its skin (or:

perhaps one day you will wear it as shoes). The child is the father of the man.

**5076. Tokkuta oseka : ebijanjaalo bidda kiro.**

You don't feel like having had enough and you laugh at the warning : (but wait) the beans (you have eaten) will swell up in your stomach at night and give you stomachache. Application: venereal diseases, illegitimate children etc.

**5077. Tokyawa mulongo : ng'oyagala olukoba.**

Don't despise the umbilical cord, if you like its wrapping.

**5078. Tolifa? Ggw'olifuuka jjinja?** (Do you think you won't die? Will you become a stone? Question put to a person who behaves, as if he could never be punished for his bad deeds (stealing, cheating).

**5079. Tolumba mulalu : nga tolina jjinja.** Don't attack a madman : if you have no stone at hand (to defend yourself). Let sleeping dogs lie!

**5080. Tomala gakola : kola bulungi by'okola.** Do not do things negligently : what you do, do well!

**5081. "Tomanyi bwe nzaala!" : akuguza omututuuli.** "You don't know how well I can

produce children" (says the father who is keen to get dowry for his daughters) : and then he offers you a dwarf for marriage.

**5082. Tosala (= towuliriza) gwa kawala : nga tonnawulira gwa kalenzi. (omusango)** Do not give judgement in favour of the girl : before you have heard the pleading of the boy.

**5083. Tota mabi : omutwe gw'ente nga si mukube.** Do not utter bad words (magambo - accusations) : when the head of the cow is still over the fire. At the ceremony of "kwabya olumbe" a cow is usually killed for the mourners. Its head is reserved for the bajjwa (nephews and nieces etc.) of the deceased; they should not complain prematurely that they have received no meat, as long as the head is still there. - Application: Do not utter suspicions or accusations, before you are sure that you have been wronged (rash judgement).

**5084. Totta nkya : n'olindiza ggulo. (cf. Sitta nkya: 4832)** Don't kill in the morning : and then wait till evening to eat. Eat it at once, otherwise you might lose it. Engl. "Make hay whilst the sun shines".

**5085. Tova mbwa w'eyotera : n'ogenda gonja w'akalira.** Don't move away from the place where

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the dog warms itself, in order to go where the gonja (large sweet banana) is roasted. There it will be too hot.

**5086. Tovumirira egwa wala : enjala bw'ekuluma osakirawo (or: bw'ezza emmere osakirawo).** Do not curse the rain that falls far from your place : perhaps, when you are hungry, you will have to go there for food (or: when it brings food, you will have to fetch it from there).

**5087. Towakanira ebaagwa : nti munda mulimu ento. (ensolo)** Do not argue about an animal which is being skinned (obstinately maintaining) : it is with young. No use arguing; we shall see soon enough..

**5088. Towuliriza gwa kawala - - (cf. Tosala gwa kawala: 5082)**

**5089 .Toyima mu nkondo za mbuzi : n'owakana n'ababaka.** Don't stand near the pegs where the goats are tied up (when the men of the chiefs want to take you for work), refusing to follow them. Seeing the goats they will requisition one as fine.

**5090. Toyiteko kalambiko : ekibbo kiyita ku mugenyi.** Don't pass (without looking at me) : the food basket passes by a guest like that.



5091. **"Ttaka liry'a" : ageya mufu.**

5092. **Ttaala gye weekwatidde : esinga eya munno akuvaako emabega.**

5093. **Tubadde basa na basa : obutasingwa mpaka.**

5094. **"Tubisike" : awarekeza Kiwanuka.** (He who says) "Let's take the things" (and encourages the others to go on a thieving campaign with) "May Kiwanuka - a lubaale - accompany you" (does not go with them and is not caught, although he is the main culprit).

5095. **Tubuuze abakulu : ennyindo kibegabega.**  
Let us ask the old people : the nose asks the shoulder.  
When the nose smells something, it turns to the shoulder: what smells here? -It's wisdom to ask advice from the elders.

5096. **"Tudde eka, tukube abakazi" : akuba muziziko (= bisenge).** "Let us go home and beat our wives" : (one who talks like this) beats only the dark empty place behind the door. Boastful talk, "

5097. **"Tudde ku butaka" : azzaayo kiwanga (= si**

**bulamu).** (He who says) "Let us go back to our ancestors' land" : takes his skull there (or: will not be alive long).

5098. **Tuddeyo tukube - - (cf. Tudde eka: 5096)**

5099. "**Tufaanane**" : **si kyalo**. Two people who say "Let us be equals" : do not provide peace in the village (because each one is jealous of the other's progress).

5100. "**Tufudde tuwedde**" : **akiina abaafa**. (A man who says) "We are dead, we are finished" (i.e. our family is extinct) makes fun of the dead (counting himself among the dead, although he is still alive).

5101. "**Tugende mangu**" : **mitanda gye gimusiibula**. "Let us go quickly" : it's only strips of barkcloth with which he dismisses his guest. Instead of the big piece of barkcloth which the host promised, the guest receives only odd pieces.

5102. **Tuggyemu ow'e Luwunga (= Kagenda)**. Let us get out the one of Luwunga (namely Kagenda). Play of words: "Kagenda" was a chief in Mawokota and his place was called "Luwunga". "Kagenda" is taken in its literal meaning: one who goes, leaves the place; i.e. tuggyemu olugendo or: tugenze, weeraba!

5103. **"Tukkuse" : taba wa babiri.** "We have enough" : (this statement) does not hold good for two (persons). Perhaps the other man is still hungry..

5104. **"Tukube ababaka" : tagenda ku kibuga.** "Let us beat the messengers" : (a man saying so) will not go to the king's place. If he is seen there, they will take him to court.

5105. **Tukube abakazi - - (cf. Tudde eka: 5096)**

5106. **"Tukulunнанira" : amafumu adda n'abiri.** (The coward brags) "We are fighting hard" : and returns home with both his spears. He has not thrown one!

5107. **Tukutuse bwa mpiso obutakyadda mu ssasa. (cf. Nkutuse: 3154e)** We have split like a broken needle : never to go back to the forge. We shall never come together again

5108. **Tukwanye emikka : ng'abakondeere. (cf. Abakondeere: 0020)** We blow the trumpets together : like the trumpeters. We work together in harmony.

5109. **Tuula lubuti : omubi bw'atuula mu balungi. (cf. Otudde olubuti: 4581)**

5110. **"Tuula twogere" : 1) bw'ovaawo akwetissa enju (= nti abadde agyetisse); 2) oluvaawo ng'ageya. (cf. Gira tunyumye: 1919)** "Sit down, let us talk" (he says to you) : 1) and when you have gone, (he says) that you have lifted the roof with your incessant talking; 2) and afterwards he speaks evil about you.

5112. **"Tuli banaku babiri" : akussa emirimu.** (He who says to you) "We are both weak persons" : overburdens you with work (leaves the hard work to you).

5113. **"Tuli bangi" : tanuuna mu lirye. (ejjembe)** "We are many" (says the warrior) and omits to suck (strength and courage) out of his fetish. Relying upon the multitude of warriors he neglects the usual ceremony (to put the fetish to his lips, before going into the battle, and to draw strength from it) and consequently is killed. Roscoe

5114. **Tuli bataka n'abataka : embazzi tetema mbwa (kubanga bonna basula mu kyoto).** We are both landowners : the axe does not hurt the dog (both are near the fire place at the end of the day and live in peace). Lat. "Simile simili gaudet".

5115. **"Tulibatta beefunye" : ggongolo abuukira mu mulyango.** "We shall kill them whilst they are rolled up (asleep)" : as one kills (steps on) a ggongolo (millipede) that wants to pass the doorway. The ggongolo rolls itself up when sensing danger.

5116. **Tuli bukwata : amalusu n'eddookooli.** We are gripping each other, pressing against each other, in passing, like the spittle and the Adam's apple. The spittle goes down and the Adam's apple goes up.

5117. **Tuli byuma na byuma : akambe tekasala mpiso.** We are all tools (so let us have peace) : the knife does not cut the needle. "Dog does not bite dog"..

5118. **"Tulifa babiri" : engalo ku mutwe.** "We shall die together" : (so a man promises; but when the real danger comes) he holds his hands over his head (i.e. he is afraid).

5119. **"Tuligalya amadda" : bagalya mu kibanja (= basanga Idbanja).** "We shall eat (the amatooke), when we come back" : (the visitors say so who want to be off), but they eat on the empty plot (= they find the empty plot). Those who have invited them, have left meanwhile. Engl. "Make hay whilst the sun shines".

5120. **Tuli kakomo : tugendera ku mukono.** We are like a (brass) bracelet : we are fixed to the arm. We are under authority, tuli "bafuge", we are to go where the arm of the master takes us.

5121. **Tuli ppoma : tuvugire amatuine (or: tuvuga amatume).** We are like drums : we sound the message which was given to us. We are the messengers, but not responsible for the message. ,

5122. **"Tuliraba" : ye kojja (or ssenga) w'abammi.** (cf. **Tunaalaba: 5134**) "We shall see" : (one who is in the habit of saying so) is the uncle (or aunt) of all refusers.

5123. **"Tulirabira ku ndwadde" : bwe buliika bw'omusawo.** (The quack, asked about the price of the treatment, says) "We shall judge that by the sickness" : that's the way the quack cheats you. It will be of no use haggling afterwards..

5124. **Tulo : titumanyi alirir. a nnyina.** (cf. **Otulo tetumanyi: 4585**)

5125. **Tulo tuzira : tumegga n'ab'amaanyi.** Sleep is courageous (powerful) : it throws down even the strong.

5126. **"Tulye agawooma" : akuliisa n'omugenyi.**  
 "Let us eat the tasty matooke" (says the guest) : but he offends against good manners and makes you eat with the guest. Guests were always treated separately.

5127. **"Tulye ku by'amagulu" : w'alinnya mu busa, asanguliza ku ssubi; nti lya busa bw'olinnyamu.** (He says) "Let us eat from the work of our legs (stamping budongo or treading bikamulo) (let us use our gain)" : but when he steps on cowdung, he wipes it off on the grass; (remark) eat the cowdung you stepped on. Intended misunderstanding!

5128. **"Tulye ku bya ssavu" : ekkovu aleka mu lusuku; nti wandiridde ekkovu, anti lye lisinga amasavu. (cf. Tuva mbuga okulya: 5146)** "Let us have some fat meat" (he says) : but the snail he lets lie in the bananary; he should eat the snail, because it is very greasy!

5129. **"Tulye ku maanyi" : asaayira kibaala.** (He who says) "Let us try hard" frees the mushroom-anthill of the grass. The embaala-termites are considered as a great delicacy. Therefore people don't mind trying hard to clear the ground for the

mushrooms which grow on the kibaala.

5130. **"Tulye tumalewo" : akuyombya n'ow'omuliraano (nga tomuwadde).** "Let us eat and finish the food" (says the visitor) and makes the neighbour quarrel with your host (because a neighbour coming afterwards gets nothing to eat).

5131. **"Tunaabiwulira" : tadduukirira nduulu.** (One who says) "We shall hear the news" : does not run in the direction of the alarm. He leaves the duty of helping to others. Selfishness!

5132. **"Tunaagabanira mitala (= ku kikande)" : y'akuseera.** (He who says) "We shall divide up the things on the other side of the valley (or: on that overgrown bananary)" : cheats you. He wants to be alone with you, without witnesses.

5133. **Tunaagenda naawe akalannamo : ettooke ekkulu na mumizi.** We shall go together at ease : as the seasoned matooke goes down the throat of a gourmand. It is soft and slips down easily..

5134. **"Tunaalaba" : ye kojja w'abakodo. (cf. Tuliraba: 5122)** "We shall see" : (one who says so) is the uncle of (all) misers.

5135. **"Tunaalyamu eyidde (= agayidde)" :**



**ng'erumye omukazi (= ng'esoose kuluma mukazi).** (cf. **Leka egwe: 2585**) "We can eat that part of the "mmere" (or: "matooke") which is done" : (so says the wife) if she is hungry (or: if she is hungry before the man). The man would prefer the food properly done.

5136. **"Tunaayita mbuga" : ng'ayambadde bulungi.** "We shall pass through the chief's place" : (so says one) if he is well dressed. Otherwise he would be ashamed.

5137. **"Tunaayitanga babiri" : ng'akulabyeko ebibisi.** "Let us be friends" : (so one talks to you) if he has seen you with beer.

5138. **"Tunaayitanga babiri." : ng'akulabyeko mwannyoko (akawala).** "Let us be friends" : (says the boy) if he has seen that you have a sister.

5139. **"Tunaayogera birungi byereere" : ng'abazze ku buko.** (The man says to his wife) "We shall talk only pleasant things" : if those who came (on a visit) are of the relations-in-law. Now we eat humble pie, but later we shall speak differently.

5140. **Tunaayogera olutaggwa : ng'olwa Ssenkoole.** We shall have a very long conversation

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: as long as the plaited-barkcloth-wick (lufuuzi) of Ssenkoole. Ssenkoole was the title of the King's executioner. He also had to keep the King's fire alright by burning plaited barkcloth-wicks. These always glimmered, except when a King had just died.  
- Ssenkoole's butaka was at Buwaate.

5141. **"Tusiimye" : y'akuba ennyama ekigwo.**  
(The visitor says) "Thank you"? : (but as soon as he has gone away) he throws the piece of meat down (saying) "that is all he has given me!"  
Dissatisfaction.

5142. **Tusisinkanye : omumizi n'omuwwuttanyi.**  
(cf. **Abasa n'abasa: 0063**) We are a pair : the fast eater and the one who turns hot food in his mouth.  
Used for two characters of the same type or strength.

5143 **Tussa kimu : nga nkuyege.** We help each other : like the white ants (when they sound the alarm).

5144. **Tutemya bukofu : magi (= enkwale) eraga obudde.** We are awake like the guinea fowl : the crested crane (or: the partridge) is announcing the day. The guinea fowls are wary birds, even during sleep. The crested cranes start crying at 3 a.m., the partridges at 4 a.m.

5145. **"Tutuuse mu lyaffe eddemeezi" : abulwa ne w'alya ekyemis' ana.** (cf. Ntuuse mu: 3380)

5146. **"Tuva mbuga okulya masavu" : bw'alinnya ekkovu, ng'agasangula; olya! nti ge masavu.** (cf. **Tulye ku bya ssavu: 5128**) "We come from the chief's place, where we ate fat meat" : (so he says) but when he has stepped on a snail, he wipes off the fat (on the grass); (remark) eat it, it is also fat!

5147. **Tuzze buteesagga : nga kikere.** We have come without driving the flies away (in a hurry) : like the frog (which can not drive them away, because it has no tail).

5148. **Tuzze emboozi egwa amakerenda.** (cf. **Emboozi k'egwe: 1489**) We arrived when the long interesting talk came to an end.

5149. **Tuzze twetunula ku nnyindo : ng'abagole,** We have come looking down our noses : like brides. Joke on beautifully dressed people. A bride is supposed to look bashful.

5150. **"Twabuna musaasaano" : nga eyabazaala yafa.** "We have dispersed all over the world" : (so say children) whose father is dead. They have no longer any meeting place.

5151. **"Twafudde" : enswa eruma mumwa. (cf. Zansanze: 5419)** "That is the end of us" : says the flying ant arid bites the lip of the person who is going to eat it.

5152. **Twagala okuyomba oluleekereeke : omukazi omunafu aluyomba mu lusuku, nti bansalidde ku mpangi yange! ; nti omuddo gw'oleka eka toguyomberanga!** Let us have a proper quarrel, as the lazy woman has it in her bananary, com-plaining: they have taken away a piece of my garden! ; (reply) the weeds which are in your compound you never quarrel about!

5153. **"Twagalana" : bw'amira amalusu takubuulira.** Even the man who says "We love each other" does not tell you that he is swallowing his spittle. Even most intimate friends do not tell each other everything.

5154. **Twagawujjane : ng'omukazi akoza ne bba.** We used to eat the matooke together, (says the woman) dipping the ennoga alternatively with her husband into the sauce. They have only one dish between them, or, they understand each other well.

5155. **"Twagenda Buganda kulya nnyama" : ge**

**maddu agassa enunandwa e Masajja.** "We went to Buganda to eat meat" : that is the passion which killed the lubaale-priest at Masajja. These priests went to Masajja, a village infected with plague, to break the spell of plague and to eat meat. They were killed by King Kyabaggu.

**5156. "Twakulunnanyira amafumu" : adda n'omuganda. (cf. Tukulunnanira: 5106)** "We fought hard in the spear-fight!" (one who says so) comes home with a bundle (of spears). The coward is merely bragging, because he has not thrown one of his spears.

**5157. "Twakwana masogola": omusambi w'ekikanja akoma ku ndeku (or: omusogozi akoma ku bikanja).** "We have been brewing beer together" (so one complains who has been helping to brew beer) : but the one who has been treading the grass (used for making beer) gets only a full calabash (or: gets only the dregs which he can use once more to make weak beer).

**5158. "Twalabagana dda" : bw'atakuzinga muggo, akuzinga bugenyi. (cf. Wambula dda: 5222)** (He who says) "We have met before" : if he does not cover you with sticks, he covers you with presents.

5159. **"Twalabagana dda" : empale akuwa enkadde.** "We knew each other formerly" (says the rich man to his former friend) and gives him an old pair of trousers. What is not good enough for himself any longer, must be good enough for his poor friend.

5160. **Twaliraanya amayu : tetwaliraanya myoyo. (or: Twaliraanya mayumba : emmeeme tezaaliraana.)** We built our houses next to each other : but our hearts were not neighbourly. No neighbourly spirit!

5161. **Twalyanga mbidde : nga nnamukago all ku Buganda.** (A man says) We have been eating mbidde (beer bananas) : if he finds nnamu-kago (good eating bananas) in Buganda. Application: One married to an ugly woman sees a beautiful one and regrets his misfortune.

5162. **Twamukutte : mutenge twegendere! (cf. Atamukutte: 0621)** We have caught him (the thief) : throw him down and let us go! Encouragement given by one who is not in the fight.

5163. **"Twasse akaffe" : mukazi we y'amulumika.** We have killed our own (kabuzi etc., i.e. we don't want to let others partake in the feed) : (a man

constantly acting selfishly like this), will have to ask his own wife to bleed him. Nobody else will help him.

**5164. Twazze mugga : kuggwa kko. (cf. Ogenze mugga: 3554)** We are coming from the river (well) : (that means) that all the dirt is washed away. Used for: We got all the information we wanted. Full success.

**5165. "Twekimize" : akira "tunamma".** (He who says) "Let us hide it" (store away the good things for ourselves) : is wiser than (one who says) "we shall refuse" (to give it). Concealing things which might arouse the interest or desire of a visitor, is wiser (kinder) than refusing to give them to him.

**5166 "Twenkana" : abeera mu kamwa. (cf. Byenkanyenkanye: 1131)** (One who says) "We are equally strong (rich, famous, learned)" : is working his mouth (is exaggerating, is bragging).

**5167. "Twerimire" : bw'ayeza kasooli we takuwa.** (If the one who said) "Let us cultivate for ourselves" : gets a big crop of maize, he will not give you part of it. Selfishness.

**5168. "Tweriire (= tweriire byaffe)" :**

**akukyawanya n'ow'omuliraano (= ng'akuggya-ko ow'omuliraano).** (He who says) "Let us eat our own food (and not give it away)" : causes enmity with your neighbour (or: robs you of a good neighbour).

5169. **"Twerwanire" : tewabula mulungi agwa.** (If they say) "Let us fight for ourselves" : then certainly a good man will fall.

5170. **Twesindise mamaanya.** We have adopted King Kamaanya's method (of fighting sham-battles as prepa-ration for war). Kamaanya incessantly called old and young warriors for military manoeuvres. We are practising.

5171. **Va eri engabi (= ku ngabi) : 1) tosimira mbwa lumonde; 2) simira mbwa lumo-nde!** Away from the bushbuck! : 1) you do not dig potatoes for the dog; 2) first dig potatoes for the dog! You have brought nothing for the hunt.

5172. **Va ku bigambo! : Muzungu n'alyi musu.** (cf. Ndikumma okulya: 3055) Leave off arguing : and the White man will eat the edible rat. Expression used for a surprising event (action), one did not expect. White mei\ are supposed to dislike "musu".

5173. **"Vaawo, nkusasule" : teri badda.** "Get



away, I'll pay you!" (those who talk like that) will not come back (to pay the debt).

5174. **"Vaawo, twogere!" : ng'akumanyiiko muze.**  
 "Get away from here, that we may talk" : (one who says so) knows your weak-ness (namely that you cannot keep it to yourself)..

5175. **Vviivi we livaako enso : omuggo nga bakutemera.** (= **Evviivi** - ) If the knee-cap comes off your knee: then they cut a stick for you (i.e. you will be a cripple).

5176. **Vvule ekkadde : lye baasomera okwasa (= lyabalobera okwasa).** He is like an old muvule tree which they wanted to split, (but couldn't). Applied to strong willed people who defy others to influence them.

5177. **Wa baana bangi : tasala musango.** A chief who has many children (relations), does not settle disputes (does not give judgement). It would be difficult for him to be impartial.

5178. **Wabisegguusi mwana : ne Waluggi mwana?**  
 The child of the inside of the house is called "child" : but is the child of the door (outside) also called "mwana"? Answer: yes; the child born by father and

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mother is their child (muzaalire ddala); but the child born by the brothers and sisters of father and mother (kitaawe muto nnyina muto) is also their child.

**5179. Wa buggabugga : ng'omwavu akomera ennyumba. (cf. Weebugabuga ng'omwa-vu: 5255a)**

**5180. Wadde wadde : Busujju bukira Butambala. ( Yadde yadde: )**

**5181. Wagenda ekkovu : n'essonko. (cf. Awagenda ekkovu: )**

**5182. Wagenda engabo : n'effumu we libeera. (= Awagenda - - )** Where the shield goes, there also is the spear (ready for the defence and ready for the attack).

**5183. Wagenda enkumbi : tewaba wabi. (cf. Awagenda enkumbi: 0695)**

**5184. Wagendagenda : y'afuna ekisulo.** If one travels he finds his living place. Said of one who leaves his place, settles somewhere, becomes rich and finally a chief.

**5185. Waggumbulizi ky'aba nakyo : ky'awa**

**munywanyi we. (cf. Aba n'ebingi: 0046; cf. Atamanyi mpewo: 0615)** What a poor man possesses : that he gives to his friend. Waggumbulizi is a little hairy caterpillar; when touched, some of these minute hairs pierce the epidermis.

**5186 .Wa ggume nga mugoyo : bagutenda kuwooma, gusiiwuusa mimwa. (cf. Oil wa kitalo: 3935)** (You are) tough like mugoyo (mashed potatoes and beans) : people praise its taste, but it makes the lips rough. Said of an obstinate person.

**5187. Wagumba ennume : n'enduusi we zibeera. (cf. Awagumba: 0696)** Where there are bulls : there are also cows. Men - women.

**5188. Wagwa ekkw : tiwabula bulondererwa. (cf. Awagwa ekkw: 0697).**

**5189. Wagwa kinene : watuukibwa (ng'afudde mugagga). (= Awagwa - - )** Where something big has fallen : people gather (if a rich man has died). There are many mourners.

**5190. Wa kabatukira : talya nkoko ya mwavu. (cf. Ow'akositukira: 4616)**

**5191. Wakabibi afuluma ng'asiba ag'akake. (cf.**

**Azaala abangi: 0755)** The portulaca-plant (creeper similar to purslane) spreads whilst tying the legs of its offspring to itself. Parental discipline!

**5192. Wa kalogojjo nga mubumbi : asula watonnya ng'essubi amalira ku nkoomi. (cf. Oli wa kalogojjo: 3934; cf. Weewulira ng'omubumbi: 5340)** He is out of his mind like a potter : he lives where the rain comes in, and the thatch he uses for his oven (burning his pottery). Ridiculing a man who neglects the necessary things.

**5193. W'akaalo ke : bw'asanga bw'ayisa.** He who has his own home, behaves in his own fashion (makes his own laws).

**5194. Wa kamwa : tabulako musiri gwe.** A braggart (scandal monger, quarrelsome person) also has his field (where he works, namely his mouth).

**5195. Wa kanyumiza tiwaala nkoko : waala amayiba. (cf. Awa kanyumiza: 0702)** At the home of an interesting talker the hens do not increase, but the pigeons increase. He attracts visitors whom he has to treat with "nkoko"..

**5196. Wakasanke : afuuyira zirwana. (cf. Nfuuyira zirwana: 3092)**

5197. **W'akatale gy'assa ensawo ye : nga ye emuli ekkubo.** (cf. **Ow'akatale: 4618**)

5198. **Wa katuubo : tabuulirwa bugenyi.** (cf. **Ow'akatuubo: 4619**)

5199. **Waake alye : obummi tebuggyawo luganda.** (cf. **Ow'akake:"4612**)

5200. **Wakka awunya : nga ggwe omulumbye ku nswa ze.** The "wakka" (stinking black ant) stinks, when you have attacked it among its flying ants. No wonder you get into trouble, when you interfere with other people's busi-ness. - One who is robbed of his things, fights.

5201. **Wakonkomi lw'assa : lw'anegula.** When the big (green-red and blue) lizard crouches down, he gets up again.

5202. **Wakubirwa mubaka : tiwakka mirembe.** (= **Awakubirwa** - ) Where a messenger (of the king etc.) is beaten, there won't be peace. The injury done to the messenger, is done to his master.

5203. **Wakula buteesagga : ng'omukira gwa munya.** You have grown up not (able) to defend yourself : like the tail of a lizard. The tail of a cow

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drives away the flies; but the tail of a lizard cannot do like-wise.

**5204. Wakula ennume : tewakula emu. (cf. Awakula ennume: 0703)**

**5205. Wa kunyumiza tiwaala nkoko : waala ebyoya. (cf. Wa kanyumiza: 5195)** Where there is pleasant talk, the chickens don't increase, but there is an increase of feathers. A pleasant talker has many guests who eat his chickens; but the feathers of the killed chickens increase in the lusuku.

**5206. Wakyemalira ng'engalo ensajja.** A person acting independently (an odd fellow) like the thumb! It always points in a direction different from the other fingers.

**5207. Walabye malinnya : amakka ganaabula. (= Awalabye - )** Where a man has seen his way of climbing up : there might be no coming down. It is easier to do things than to undo them.

**5208. "Walabyewo ki?" : akusinza omusango.** (If a cross-questioner asks you) What have you seen there (i.e. what proofs can you bring forward)? : he makes you lose the court case.

**5209. Wall akadiba : waagala kasambajjo. Awali -**

- ) Where there is a little pond, one needs a fishing net. A kasambajjo is a kind of shallow sieve made from twigs. It is held under the water in a corner of the pond. The nsonzi are driven above the sieve and then lifted out of the water.

5210. **Waluggyo akalanga bya banne.** The potsherd (frying pan) fires other people's things. Two meanings: The niggard does not use his own things, but sponges on others (avarice), or the uncharitable person speaks about other people's faults, but not about his own (backbiting).

5211. **Walukagga : olunaabala tirulanda. (cf. Ezinaabala: 1867)** The lukagga-bean that will bear fruit does not run into abundant leafage. Walukagga is the title of the royal blacksmith.

5212. **Walumbe akuyisa Omunyolo. (cf. Kulaba obukulu: 2428)** Death makes you to be called a Munyoro. If all your relations have died, nobody knows you any longer as a Muganda.

5213. **Walumbe atebuka.** Death catches (you) unexpectedly. Death takes people who think they have been left and forgotten. Expression taken from the mweso-game. Death has its surprises.

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5214. **Walumbe sowaanya : alina akake akeeriire.** (cf. **Ky'ofa togabye: 2540**) Death is a trouble maket- : (therefore) let one who has possessions use them up for himself.

5215. **Walumbe talya : atereka buteresi.** (cf. **Kitaka talya: 2361**) Death does not eat (its victims like a beast of prey) : it only puts them aside.

5216. **Walumbe tawoza : akutta n'ensonga.** Death does not plead in court : he kills you and all (your unavailing) arguments. Death is inexorable.

5217. **Walungi tiwaba wannyu.** (cf. **Awalungi: 0711**)

5218. **Wali akaloka : embizzi w'ezza omumwa.** (cf. **Awali akaloka: 0704**) Where there is something sprouting out of the ground : the pig puts its snout to it. Where there is something to be had, people gather.

5219. **Wamala okulya obwakabaka : tokyalina kye weetaaga.** You have become king : there is nothing more that you could desire (i.e. you have all that you could wish for).

5220. **Wa maanyi abulwa w'avuba : Nnamalere yabulwa omwalo.** Even a powerful man might have



no place for fishing : Nnamalere had no har-bour. Nnamalere was the lubaale of lightning; therefore he was feared on water and on land. Being supposed to hover in space, he could not call a harbour his own. Even the power of the mighty has its limits.

**5221. Wa maanyi matono - - (cf. Ow'amaanyi amatono: 4627)**

**5222. "Wambula dda" : bw'atakuzinga muggo, akuzinga bugenyi. (cf. Twalabagana dda: 5158; cf. Akukeera enkya: 0277)** (One who meets you with the words) "I have not seen you for a long time" : if he does not cover you with sticks, he covers you with presents. If he is your enemy, he gives you a thrashing; if he is your friend, he heaps presents on you.

**5223. Wa mbuzi akunga wa maliga.** The owner of goats exaggerates the riches of the owner of sheep. Expression of envy.

**5224. Wambwa aludde : n'ebigobero kw'atadde (= we byenkan4 Wambwa alu-dde okulabika : nga n'ebigobero.)** Mr. Dog has been absent a long time : meantime he has had plenty of bones (and hidings). Also said of persons and their experiences after a long absence.

5225. **Wambwa ayiggira (asaggira) agage n'aga mukama we. (amaddu)** Mr. Dog hunts for himself as well as for his master (both want meat).

5226. **Wambwa takaabira ggumba.** Mr. Dog does not howl when beaten with a bone (but he does so when beaten with a stick - afterwards he can gnaw the bone).

5227. **Wambwa tiyeeraba kimuli mu liiso (ku nnyindo).** Mr. Dog does not see what is on his own eye (nose). Application: People often look for something under their very nose and do not find it.

5228. **Wambwa y'akiza mukama we amagezi.** Mr. Dog has more sense than his master (because he lies down whilst his master stands in conversation).

5229. **Wampa omukazi, wampa nte? Nti bw'erifa ndigiryako emikalo?** When you gave me a wife, did you give me a cow? When she dies, can I eat her dried meat? The husband, whose wife died, does not want to keep up friendly relations any longer with father- or brother-in-law, and says: All that you gave me is finished and paid for. If it had been a cow, I could at least have dried the meat and used it. Crude old outlook on marriage.

**5230. Wampi : walema ekkere okubuuka. (cf. Awampi : walema: 0712)**

**5231. Wampi wazaayirwa - Buganda bwe btunu : azaayira mitala wa mugga. (cf. Awa-mpi: 0713)**  
Even near home one can be a stranger - Buganda is one and the same land : still one can be a stranger to the man on the next hill (or across the river or on an opposite arm of the lake).

**5232. Wa mugoonyo : okutta enkoko n'afumba kasooli. (cf. Oil wa mugoonyo: 3939)**

**5233. Wa mukisa ng'aliibwa ngo : yava munda ate adda munda.** It is a blessing for him to have been eaten by a leopard : he came from the womb (eya nnyina) and returned to the womb. Uncharitable sarcasm.

**5234. Wa muliraano muganda : bw'afa tolima. (cf. Ow'omuliraano: 4702)**

**5235. Wandekera entate.** You have put me into an impossible position (you have jeopardized me). Like a visitor leaving his stealing dog with his host and going away. The dog gets the host into trouble.

**5236. Wannaana tafa ddogo : ng'era Wammamba bw'atafa ttama.** The hornbill does not give up its horrible voice, even when dead : just as the lungfish does not give up its cheek. Even when the hornbill is dead and you poke its belly with a stick, it makes a noise almost the same as it did when alive, and the lungfish hurts your fingers with its teeth, even when its head is cut off.

**5237. Wango tabuukira walungi : buli w'abuukira, nti ebadde endidde. (cf. Ngo tebuukira: 3111)**

**5238. Wanjovu talemererwa masanga ge. (cf. Ow'ekikye talemererwa: 4642)**

**5239. Wankoko by'azaala : bye byenunulo.** What the hen produces : serves as ransom. You cannot give away the mother-hen, because that is your capital. - Do not sell your land, sell its produce!

**5240. "Wano situukawo" : bw'ovaawo assaawo mmanvu.** (One who tells you) From here I can't reach it (a coveted thing like fruit) puts a mortar there (to stand on it) as soon as you have gone away. False pretences!

**5241. Wa nsumattu : tasimba bigambo ku**

**mannyo. (cf. Ow'ensumattu: 4673)**

**5242. Wante taliiko kabi. There is nothing useless in a cow. All of it can be used.**

**5243. Wanyooka akakka.** Where there rises a little smoke, there the hungry man invites himself. Name given to one who turns up everywhere, where people are cooking. Un-invited guest, gate crasher.

**5244. Wanziringitanya ng'ejjembe ly'enkoko : lyalekerera omutwe ne limera ku kugu-lu. (cf. Weereeze ng'empalaata: 5306)** You have been fooling me like the spur of a cock : it left its place on the head and grew on the leg. Said of people who have annoying habits.

**5245. Wasaanye (= awasaanye) : wataali.** Where something (or somebody) has sunk down (in the grave or in the water) : there is nothing left.

**5246. Wa Ssenkole lufuuzi : tunaayogera olutaggwa? (cf. Tunaayogera olutaggwa: 5140)**

**5247. Watuuka (= awatuuka) akambe : enkumbi tetuukawo.** Where a knife fits in : a hoe does not fit. Where there is room for a knife, there might be none for a hoe. Use the right instrument; the right man on

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the right spot. Engl. "A round peg in a square hole".

5248. **Wava munno - - (cf. Awava munno: 0722)**

5249. **Wava ngo : wadda ngo. (cf. Abalamu magoma: 0029)** From where one leopard disappears : there another leopard appears. Said of the kings!  
"The king is dead, long live the king".

5250. **Wawooma enkolo : tiwasigala kitooke. (cf. Awawooma: 0723)**

5251. **Weebale, weebale : akumalira ebiby (or: amala ebintu).** One who often says to you "thank you", finishes off your things. Every time he speaks so, you lose something.

5252. **Weebale, weebale : azuukusa mbwa mu kyoto.** He who shouts for joy "Well done, well done", rouses up the dog from its place on the hearth. Somebody has brought meat and unpacks it: and the others show their appreciation and the dog is also attracted.

5253. **Weebambalika : ng'omunafu akeera okuggulawo. (cf. Okwebambalika: 3831)** You have made an useless effort : like a lazy woman coming out of the house (bed) early. She is not going to work

all the same.

**5254. We batemera ebbamba : siwabula ssaasaaniro. (cf. Awagwa ekku: 0697; cf. Awagwa ekinene: 0700)** Wherever they cut a big mmamba (lungfish) to pieces : there is bound to be there a big gathering.

**5255. Weebuga : ng'essukka-mugga.** You are excited like a mason-wasp. You are fidgeting about, be quiet!

**5255a. Weebugabuga : ng'omwavu akomera enju.** You are taking over much trouble : like a poor man fencing in his house. He has no goats to fence in and no thieves will come.

**5256. Weebuulirira : ng'aleeta omumbejja omubi. (cf. Yeerangisa: 5402)**

**5257. Weebuuza kabaka ggye? Are you inquiring whether the king has an army? Asking the obvious.**

**5258. W'eddabirizirwa : ebbuga alya ssabe. (cf. Ow'endabirirwa: 4658)**

**5259. Weedibonkola : ng'ow'amalibu addiza**

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**ekibumba.** You have done a silly thing : like the toothless person who refuses (a piece) of liver. Having refused something (meat) that is soft, what else will you be able to eat?

5260. **Weefudde : ng'anaakuboola mu lumbe.** (He who says to you) "You have changed your character", will disown you (disinherit you) at the burial rites.

5261. **Weegagasa : ng'omwavu atalya masavu.** You are particular : like a poor man who refuses to eat fat.

5262. **Weegambya : ng'omukazi afumba gonja.** (cf. **Weeinga: 5266**) .

5263. **Weegendereza : ng'ayafumbirwa ow'amayuuga.** You are careful like the wife of one with protruding jaw-bones. She will not mention the word "kkonkome" (big lizard), for she fears that it might be taken as referring to her husband.

5264. **Weegendereza : ng'ow'amayuuga ayita ku lutindo.** You are walking carefully like one with protruding jaw-bones, walking over a bridge. He might lose his equilibrium.



**5265. Weggulirewo : ng'ebiri ku kyoto akutuza mannyo. (cf. Eyali akuggulirawo: 1830)**

**5266. Weeginga : ng'omukazi afumbye gonja abiriridde. (cf. Weegambya: 5262)** You give yourself airs : like a woman who has cooked very soft gonja. Very soft gonja are considered a treat.

**5267. Weegulirawo omuwa-butwa : ng'omulaba.** You buy yourself a wife who is a wizard (poisoner), whilst seeing her (i.e. I warn you not to marry her).

**5268. Weeguluma nga bijanjaalo : enkumbi ebirima esula wansi, byo Walla waggulu ku mpagi.** You are overbearing like beans : the hoe that cultivates them, sleeps on the ground but they are high up on a pole.

**5269. Weejalabya : ng'omubi awonga. (cf. Ekibi kigwana wala: 1265; cf. Maziribano: 2724)** You pretend to be rich (make a show) : like a bad man offering sacrifice to the gods.

**5270. "Weekakire" : omugenyi yeekakira taaba mubie** (If the host says) "Fill it as much as you like" : the visitor fills his pipe with bad tobacco. If the visitor had been welcome, the host himself would have filled the pipe for the visitor with good tobacco.

**5271. Weekambazza ng'ow'effumu erimu : nti sikukuba manyago.** You are bragging like one who has only one spear saying: I am not killing you with spears (shafts). He ought to speak in the singular, as he has only one spear.

**5272. Weekannansula nga nnamwandu agaba eddagala; nti olwatta balo lwayita wa?** You are bragging (cheating) like a widow who gives out medicine : where did the sickness pass that killed your husband? You could not even cure your husband!

**5273. "We kenkana", ng'akuwadde : "kya beene", ng'akumye. (cf. Ka beene: 2050)**

**5274. Weekennenkula nga bbugga : balyaye kibbo lidda munda.** You are disappointing like "bbugga" (vegetable leaves) : people plucked them by the basketfuls, but the leaves shrink together.

**5275. Weekennenkula nga mukyawe : leero akukyawanga n'akugulira enkumbi; nti abaganzi balimya nkobazangu? (cf. Weeyogeza ng'omukyawe: 5357)** You are imagining things, saying your husband hates you and yet he buys you a hoe; do his favourites hoe with a needle?

**5276. Weekennenkula ng'embooge (= ng'omubooge) : bagunoga kibbo, gudda muga-nda. (cf. Weekennenkula: 5274)** You are disappointing like a heap of embooge (vegetable) : people collect it by the basketfuls and it shrinks to a handful.

**5277. Weekiina nga Kasuipu, nti: Embuga nnaagikuba mu ggulu.** You are exaggerating like the Kasujju (ssaza chief), when he said: I shall put up my headquarters at Ggulu (place in Busujju). Reply: Ggulu (heaven) is rather a high place for a ssaza-chief to reach!

**5278. Weekiina ng'ow'ettulu akiika embuga , nti bakira omwami ayogera nga mmusi-mbyeko abiri. (cf. Okekera ng'ow'ettulu: 3653)** You are bluffing like a one-eyed person who went to court and reported (afterwards): when the chief spoke, Mixed my eyes on him. He should have spoken in the singular, as he had only one eye.

**5279. Weekolera mbyone : ng'omulwadde eyeewolera nte.** You act in a careless manner : like a sick person getting the loan of a cow (think-ing: my relations will give it back).

**5280. Weekolera mbyone : ow'obusa by'akola ewaabwe. (cf. Akola bya mbyone: 0256)** You act carelessly, as an unmarried girl does at home. She thinks: I won't stay here long.

**5281. Weekuube : omukazi omunafu yeekuuba ttaka.** "Smear yourself!" : even a lazy woman smears herself with soil (pretending to have worked well in the garden). Saving appearances! .

**5282. Weekuukuubya ng'ezzaana - - (cf. Yeekuukuubya: 5400) .**

**5283. Weekulumbaza nga ekigenge : buli ekijja n'embuga. (cf. Yeewulira nga kigenge: 5410)**

**5284. Weekuumiiza ng'ow'ekirevu ayasizza ekita; nti zino ewuzi ku mumwa, tizilkitu-nge? (cf. Okekera ng'ow'ekirevu: 3647)** You are haughty like a bearded man who has broken a beer-calabash (and wants others to give him repairing material); (reply) what about those fibres round your mouth?, can't you sew the calabash together with those?

**5285. Weekunye : totaase wa muliraano.** You feign to be very busy : you will not be of any help to your neighbour (who sounded the alarm). Lack of charity!

5286. **Weekutte enkolo n'akambe?** Do you keep hold of the food and the knife? You don't give anybody a chance to eat.

5287. **Weekuza nga kigenge : oluba okujja nga kikuba mbuga.** (cf. **Yeewulira nga ki-genge: 5410**)

5288. **Weekuza nnyo ku nnyama nzibe : nze mukulu.** (cf. **Leka kwekuza: 2587**) You are very arrogant with the stolen meat : (saying) I am the leader (of this gang). That won't help you much, when the gang is caught.

5289. **"We kyenkanawo" : ng'akuwadde.** (cf. **Ka beene: 2050**) (One who says) "That is all I can give you", at least gives you something.

5290. **Weemagaza ng'omukazi ataterokedde bba.** You are in a scrape : like a woman who has put no food aside for her husband.

5291. **Weemasagga : ng'eggongolo essibe ekiwero.** You are showing off : like the millipede dressed in a rag.

5292. **Weemaze eggoga : omusezi lye yeemala mu lutabaalo.** (cf. **Okwemala eggoga: 3842**)

5293. **Weemazemaze ng'atta enjaliko : ng'enkulu ekyatudde.** You are considering it carefully (on the mweso-board) like one who is going to pick an enjaliko (single luwika) whilst the big heap is still remaining. Comparison taken from the mweso-game.

5294. **"We mbalemera" : takuza baana. (cf. Baana bannemye: 0880)** "That's the thing in which I cannot manage them" : (a parent who talks like that), won't educate children.

5295. **"We mmala okulya, simalirawo (bigambo) byange" : ng'anaalya ku bbiri (= n'awalala).** "Where I stop eating, I do not stop talking" (says one) who intends to eat in a second place. He did not get enough to eat.

5296. **Weenaanya ng'omulungi akomba ensaka. (cf. Weewoomya: 5334)** You are fastidious like a clean person licking a small cooking pot (being careful not to be stained by the soot).

5297. **Weenaanya : ng'ow'enviiri ensale.** You are mighty careful : like a syphilitic person after a haircut (being anxious not to show the sickness).

5298. **W'endya-mbi : tabula gw'alya naye.** A great

eater won't fail to have somebody else eating with him (i.e. the hunger and the head eat with him and emaciate him). Whilst the body gets thinner, the head always retains its size.

**5299. W'ennyimba-mbi - - (cf. Ow'ennyimba mbi: 4667)**

**5300. W'entuula-mbi : y'alaba ekifo. (cf. Ow'entuula: 4677)**

**5301. Weenyumlikiriza : ng'alya obutooke obutono.** You are exaggerating like one who eats small (unripe) matooke. Saying: we eat "go bisisa", which has two meanings: either "unripe matooke" or "caterpillar". Reply: and we eat "ssekese" (centipedes).

**5302. Weenyumiikiriza : nga w'ettulu ava mbuga. (cf. Weekiina ng'ow'ettulu: 5278)**

**5303. Weenyumiikiriza : ng'azaala omumpi.** You are flattering yourself (you are an optimist) like the woman bringing forth a fat stumpy child (and saying: when its stomach straightens out, it will be taller).

**5304. Weenyumiriza (= weenyumiikiriza) : ng'olugunju olw'ettulu, nti nnannyini nkoko kata mmuleete!** You are bragging : like a one-eyed

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mongoose, (saying) I nearly brought the owner of the hen also (not only the hen).

**5305. Weenyumiikiriza : ng'omuwuulu omusawo - (cf. Yeetemaatema ng'omuwuulu: 5405)**

**5317. Weesuumusa : ng'omumpi akka e Masiira. (cf. Weeyiringisa: 5344)** You are popping up and down : like a short stumpy person going downhill at Masiira (village). Ridiculing a certain jumpy way of walking.

**5318. Weetaaganya : ng'omugenge alaga ennaku; nti nnamalawo zino!** You take useless trouble : like a leper indicating the number of days (counting and showing his stump of a hand); it is so many days since - -Having no fingers he can't indicate numbers.

**5319. Weetaaganyiza : nga lumonde akona.** You go to useless trouble : like an underdone potato. Such a potato has undergone the cooking process and is still hard. As people also eat raw potatoes, it could have saved itself the cooking.

**5320. Weetaaya : ng'ezzaana eddekere enju. (cf. Yeekuukuubya: 5400)**

**5321. Weetekedde ekitakwetekedde : embuyaga**



**tenyeenya kutu.** You care about something that does not care about you : wind does not move the ear. Unreturned love or friendship.

**5322. Weetemaatema ng'omusawo omuwuulu, nti ejjembe lyange lifunyisa abakazi n'ente. (cf. Yeetemaatema: 5405)**

**5323. W'ettima - (cf. Ow'ettima: 4680)**

**5324. Wettula : ng'omwana omulizi.** You act on your own initiative : like an habitually crying child. Nobody and nothing else is to be blamed.

**5325. We twagala : nga likutte ekitooke. (cf. Obulwa bukula omusaayi: 3455)** That's where we wanted it (namely the spear) to go : (so they say), when the spear (that was meant for a person dear to them), has hit a banana stem.

**5326. Weetwale : enkejje 1w butta. (cf. Yeetutte: 5407)** Be off (hurry up) : like sprats on posho. They slip down so easily.

**5327. We twava emmanju nga kiwedde : musale wa matu.** When we came from the back of the house, all was finished : (says the) fellow whose ears were cut off. He does not want to say that he had his ears cut off for stealing.

5328. **"We twenkana" : yeeyitira abassi.** (The man who shouts to the enemy) "We are as strong as that", calls the killers upon himself. He gives information to the enemy.

5329. **Weetyabidde za kukwokya : kijja-nannenge ku kkubo.** You have collected firewood with which you will burn yourself, as a "kijja-nannenge" (baby born feet first) on the road. When such a child was buried, they heaped firewood on its grave and the next grassfire burnt it and the corpse.

5330. **Weewanise : ng'ow'ekiwaama azaalira mu Bayima.** You are presumptuous like a (Muganda) woman with withered breasts, who brings forth in the land of the Bahima. When she wants to go home to Buganda, there will be no milk to feed her child.

5331. **Weewanise ng'omuwazi : bw'akakana ng'ali ku za birenge ; bw'aba awala asooka mutwe n'alyoka addira ebirenge.** You are acting obstinately in your own way : like a dresser of skins, starting from the ends; a dresser starts from the head of the skin and then works towards the ends.

5332. **Weewanise : ng'akabiika mu nkanaga.** You are aiming too high (you are daring) : like the little

bird that is breeding high up in a nkanaga (thorn-tree). The hawk will see it.

**5333. Weewola kivunya musango : ng'omulwadde eyeewola ente. (cf. Weekolera mbyone: 5279)** If you get the loan of something and eat it (finish it off), you commit an offence, like a sick man getting the loan of a cow (and eating it).

**5334. Weewoomya : ng'omulungi akomba ensaka, nti tensiige! (cf. Weenaanya: 5296)** You take meticulous care of yourself : like a beautiful woman cleaning out a cooking pot, saying: let me not get soiled by its soot.

**5335. Weewulidde bubwa : tekannazibula nga kasutama. (cf. Mujagujagu: 2843; cf. Oli kajagujagu: 3885)** You are self-conscious like little dogs : when it has not yet opened its eyes, it sits up. When it is grown up, it will climb roofs!

**5336. Weewulira bugenge : kyakajja ku mubiri nga kikuba mbuga. (cf. Yeewulira nga: 5410)**

**5337. Weewulira nga kassukussuku : kajjira mu kibondo ate keetikka ssanja.** You are self-conceited like a kassukussuku (kind of mushroom) : it grows in a sack and carries dry plantain leaves on its head.

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Other mushrooms break the soil in their growth; but the kassukussuku grows above ground and carries dry plantain leaves - to boast of its strength.

**5338. Weewulira nga nkoko : eyagifuna akuba nsindirirwa nga yo ekuba muzinga.** You are conceited like a hen : its owner charges (the gun with) powder and the hen fires the gun.

"Kukuba muzinga" has two meanings: "to fire a gun" and "to grow a rump" (the sickly growth on the extremity of a chicken's backbone - a peculiarity imported into Buganda mu "Mikaabya").

**5339. Weewulira nga nkoko : eyagifuna asula wansi mu nkukunyi, yo ng'ebeera waggulu.** You are as overbearing as a hen : its owner sleeps below among the fleas and it sleeps on top (on the laths of the hen-roost).

**5340. Weewulira ng'omubumbi : enju asulamu etonnya, ng'essubi ayokya lukumi.** You are as silly as a potter : the house he lives in is leaking and (in his courtyard) he burns grass by the heaps. Sarcasm on one who neglects the important things for the sake of trifles.

**5341. Weeyagaagula : ng'azinira mu kye yeebikka.** You are doing a risky thing : like one who

dances in poor clothing. If the clothing tears, he is put to shame.

**5342. Weeyagaagula : ng'ow'ensimbu atabaala.** (cf. **Weesigudde: 5313**) You are taking a risk : like an epileptic going to war. He will do more harm to himself than to the enemy.

**5343. "Weeyagaze" : akubbya mw'osula.** (The importunate petitioner urging you to) "search for what I asked you" will make you steal in your own house. Having nothing at hand of your own, you take the "mmwanyi" of a member of the household.

**5344. Weeyiringisa : ng'omumpi akka e Masinga.** You are rolling downhill : like a short stumpy person walking down to Masinga (Busiro?). Jumpy gait, popping up and down while walking.

**5345. Weeyinudde : nga wa nsimbu atabaala; bwe zfrikukwata mu lutabaalo! (cf. Wee-sigudde ng'omusimbu: 5313)**

**5346. Weeyinula : ng'omunaku avuma amagufa; nti ggwe bwe banaagakuddiza too-kaabe? (or: nti owuwo waali?) (cf. Kye nkola bannange: 2514)** You are insulting yourself : like the man who has lost his own mother and abuses others about their own

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dead mother ("nnyoko!"); if they return the insult, will you not lament? (or: is your mother still alive?)

**5347. Weeyisaayisa : ng'omumbowa amwedde.**

You are parading up and down like an executioner after shaving his hair. He wants to create a good and friendly expression.

**5348. Weeyogeza : ng'afumbye amaluma.** You are boasting like a woman who has cooked food without vegetables.

**5349. Weeyogeza : ng'afumbye ekikongo, nti lyako ebibiriridde!** You are exaggerating : like a woman who has cooked kikongo (kind of yam) and says: eat it, it is soft (soaked with water.) Reply: Will a stone in the lake ever soften with all the water round it?

**5350. Weeyogeza : ng'anaakugoba mbuga.** You are exaggerating : like a man who wants to frighten you away from the chief's place (by saying: he is raving mad today etc.).

**5351. Weeyogeza nga anaakoola omuddo; nti ka nnende nkoole entungo; kazzi ali ku muddo.** You are talking like one about to start weeding, and saying: I am going to weed out the semsem, although

he means to weed out the weeds.

**5352. Weeyogeza nga asibiikirira embuzi : nti aliba omulamu alirya wa ku nnyama?** You are talking (to yourself), like a man who ties up a goat in the grass (saying) Where should one get meat to eat (with all the misery about)? Reply: Is what you tie up there not meat? - Unnecessary worries.

**5353. Weeyogeza ng'ekitaalimye : nti baaba (or mulamu) vaayo nfumbe.** You are overbearing like a (lazy) fellow who has not worked in the field and says to his sister-in-law: "move away and let me cook". Reply of the woman: Awo weebeerera wano obw'enkya ekyakulobedde oku-fumba kiki? You have been here all morning (doing nothing); why did you not cook then?

**5354. Weeyogeza ng'olwanobako : nti ewa bbaze nnali muganzi; nti ekyakuggyako ki?** You are talking like a miserable woman, saying: "I was favourite with my husband"; (reply) what then removed you from there?

**5355. Weeyogeza ng'olwanoba luzadde : nti taba mwana wange, sandizze.** You are talking like a woman who has run away (from her husband) after having had a child and said: if it had not been for the

child, I should not have come. Reply: Has your child become your husband now?

**5356. Weeyogeza ng'omukazi agamba, nti olusuku Iwange lundaluseeko.** You are talking like a woman, saying: My bananary has made me mad. Reply: In that case you will have to put your bitooke into the stocks.

**5357. Weeyogeza ng'omukyawe : nti bbalo akukyawanga n'akugulira enkumbi. (cf. Weekennenkula nga mukyawe: 5275)** You are talking (spitefully) like a hated woman : (saying to the favourite) your husband hates you also! he has bought a hoe for you. Reply of the favourite: Do favourite women hoe with a needle?

**5358. Weeyogeza ng'omutulu ava mbuga : nti omwami abadde ayogera nga ntaddewo abiri; nti eddala lyamerredde e mbuga? (cf. Weekiina ng'ow'ettulu: 5278)** You are talking like a one-eyed person who came from the chiefs place saying: when the chief spoke, I set my eyes on him; (question) has the other eye per-haps grown there?

**5359. Weeyogeza ng'ow'amalibu ayigga ayasira. (cf. Okwegambagamba: 3833)** You are talking (nonsense) like a toothless man on the hunt, urging



on the dogs. He says: when the dog has no longer any teeth, I shall put pegs into its mouth. Answer: Why did you not put some into your own mouth?

**5360. Weezaalira ekirikutta : ng'omwana w'ekitooke.** You bring forth for yourself what will kill you : as is the case with the young shoot of the banana tree. When the young plant is big enough, they cut the old down. - Fate of the aged!

**5361. We zireegerwa : si we zivugira. (cf. Gye bazireegera: 2021)**

**5362. We zisanga azigumira : ejjanzi teribuuka na nzige. (cf. Gwe zisanga: 1977; cf. Ekijja obunaku: 1298)**

**5363. W'oddiza omulalu mu kyama : ng'ayogera obulungi. (cf. W'otereereza: 5378)** If you ask a simpleton in secret, you have found somebody who might give good advice. If you have nobody clever to ask, you ask even a fool.

**5364. W'ofunira ebingi : nga kitaawo ne nnyoko tebakyaliwo (= baafa dda).** Where you have plenty : your father and your mother are no longer there. You cannot be grateful enough to your parents.

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5365. **W'ogerera ekkubo : si we liba.** Where you guess the path to be : it might not be at all. One man's judgement is not reliable.

5366. **W'okubira omulalu mu kyama : ng'ayogera bulungi gw'olabye?** (cf. W'oddiza: 5363) .

5367. **W'oligwa nange we ndigwa : bwe bafa tebaziikibwa wamu.** "Where you will fall, I, also, shall fall" : (says he, but) when they die, they are not buried together. Not all is eaten as hot as it is cooked.  
- Promises and predictions are not always fulfilled.

5368. **W'olimalira omulimo ogwo : nga eza Nnakakedde luwe.** By the time you will have finished that job, the hair of a clean-shaven person will have grown into "luwe" (hair of about 5mm) (i.e. you are very slow!).

5369. **W'olumira ku ly'ogenda okukoza : ng'ekiri munda kikuli bulungi?** Where you bite the tooke before dipping it into the sauce, (they might ask you) does what is inside you (i.e. the hunger) give you no peace? Bad manners at table!

5370. **W'omubiri gwe : y'agwonoona.** (= **Ow'omubiri -** ) One who does harm to his body : does it to himself. Your own fault!

**5371. W'omugongo omutono : talya ka Mugolooba.** (= **Ow'omugongo - -**) One who shows no energy (has no persistency) : will not get anything from the Mugolooba. Or: One who is not a favourite : will not get anything from the Mugolooba. Mugolooba was the name of a chief in Bulemeezi (district Kigolooba), who was a difficult man to obtain favour from.

**5372. W'omutala (= ow'omutala) gwe : bw'asanga bw'ayisa (= w'asanga w'akola).** (cf. **W'akaalo ke: 5193**) He who lives on his own land : lives as he pleases.

**5373. W'omwana afuluma amdnya wuwe.** (= **Ow'omwana - -**) Every one knows and loves his own child (more than he loves others). Also said of one's home and country.

**5374. "W'ondaba omala" : yettira obuko.** "Wherever you meet me, you can settle your business!" : one who speaks like this deprives himself of friends (relations). He does not like people to visit him.

**5375. W'osanga enkofu : tosangawo jinja.** Where you find guinea-fowl : you don't find a stone (to hit

them with). Being at a loss in a case of emergency!

**5376. W'osuula engabo : obulwa (= olutabaalo) we bukoma.** Where you throw the shield away : there the fighting stops. You give up too early! Hold out a little longer and you are victorious with your comrades! Lack of perseverance!

**5377. W'osula olumu : obalawo (= w'obala). (cf. Awasulwa: 0718)**

**5378. W'otereereza mmomboze: nga gwe wawasa ng'omulaba? (cf. W'oddiza omulalu: 5363)** Would you trust (anything) to a stranger (slave woman, concubine), even though you had one whom you married (i.e. if you had your own wife)? If you cannot have the best, you have to be satisfied with the second best.

**5379. W'otonnatuuka : we balya eky'enkyia.** Where you have never yet called : there (you imagine) they have lunch. Good things are always where you happen not to be.

**5380. W'otoyitidde : tiwabula mawolu (= tewabulawo ggwolu). (or: W'otoyitidde : we wataggwa mawolu.)** Where you did not visit : (you imagine) there will be (plenty of) food laid by. The

good things are always where we are not.

5381. **W'ottonava : toyonoona mu kisulo!** A place you have not left yet (your kibanja) : do not let it fall into disorder (do not soil it)! You might decide to stay and would have to restore order.

5382. **W'ova toyombye : w'otera okudda.** You like to go back to a place, where you had no complaint.

5383. **W'oweetuuka : w'oyagula. (cf. Mumpi w'akoma: 2911)** As far as you can reach (on your own body) : you are able to scratch. One cannot do more than one is able to do.

5384. **Wulutu, wulutu : ng'amazzi ku lutimpatimpa; olukomako nga gayiika. (cf. Kabala butegero: 2059)** Slithering (sliding, rolling) away : like the waterdrop on an arum-lily leaf; as soon as you touch it (the leaf), the drop slides away (without leaving a trace). Said of persons difficult to meet, elusive fellows.

5385. **Yadde, yadde : Obusujju bukira Obutambala. (cf. Wadde wadde: 5180)** Ah, well, let us be satisfied : Busujju-ssaza is a better country than Butambala-ssaza. A saying which has developed from the original "obusujju (eatable

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vegetable marrow) bukira butambala (not eatable marrow)". Butambala was formerly very thinly populated and poor. Now it is different. - Engl. "Half a loaf is better than no bread".

**5386. Yagenda ne "nnadda" : emitala n'emusingira ekinyumu. (cf. Osuddeyo gwa Nnaggamba: 4566)** He went saying "I shall be back" : on the next mutala a dance absorbed his whole attention (so that he forgot to come back).

**5387. Yajjira mu bbaasa : nga museveni.** He has come in an envelope (official death notice) like a soldier (who has died in the war).

**5388. Yakoma ku mugo gwa bunnya.** He stopped at the brink of the abyss (i.e. he was in proximate danger of a great evil).

**5389. Yakubbye : ate gw'obuulira, nti mwana wattu, ndabye, ababbi banzibye. (= Eyakubbye - - )** To the man who has been stealing from you, you say: my dear, I have had bad luck; thieves have stolen from me (i.e. those who come to express their compas-sion, might be the very thieves).

**5390. Yakukize : ya Kawungu. (cf. Eyakusinze: 1824)**

**5391. Yakukize : ensekere ekwetissa omugina. (cf. Eyakusinze: 1825)**

**5392. Y'akukuba omuggo omunene : y'akutenda enkaaba embi. (cf. Akukuba omu-ggo: 0286) .**

**5393. Yakutemeddeko omukira? (cf. Otontomereza: 4580).**

**5394. Yalabuka : okubba enkoko n'ettooke.** He has taken good care : to steal a hen and bananas (at the same time). If he had taken only bananas, he would have had to steal once more to have "mmere" with "enva".

**5395. Yeebase kaboleredde : .ng'omunafu omulekere obuliri.** He sleeps (lies there) like an overripe fruit : like a lazy man to whom you have given your bed.

**5396. Yeefuulanya : nga linnawolovu eddemeezi.** He changes colour like a chameleon from Bulemeezi. Inconsistency, treachery, hypocrisy.

**5397. Yeegulumiza : nga Nsodo.** He is puffed up with pride : like Nsodo. Nsodo was a tall man of Gayaaza who, in his vanity, wound a cloth round his

head according to the fashion of the Indians (sheiks), and appeared so in court. King Mwanga ordered his ears to be cut off. (Kyaddondo) .

**5398. Yeekabaggula : ng'omunafu alima awagonda.** (= **Yeekabattula - -**) He pretends to be working hard : like a lazy person hoeing on soft ground.

**5399. Yeekuukuubya : ng'ezzaana eddekere enju.** (cf. **Okwekuukuubya: 3840; cf. Weetaaya: 5320**) He (she) enjoys freedom : like a slave girl left alone in the house.

**5400. Yeekuukuubya : ng'omukyawe ava okuta omuganzi.** (**okuta = okuziika**) She enjoys freedom : like a hated (neglected) woman who comes from the burial of the favourite (woman).

**5401. "Ye muto" : "mukulu we gy'agenze, ba nda emu".** "She is still a child" (so the parent laments, whose daughter has gone away from home) : (another consoles him or her, saying) "she has only gone to her elder (married) sister, (don't worry) they are from the same womb".

**5402. Yeerangisa : ng'atwala omumbejja omubi, nti tuleeta omwana wa Kabaka.** (cf. **Weebuulirira**



**ng'aleeta: 5256)** He is showing off, introducing an ugly princess and saying: We bring a child of the king. The daughters of the king are not ugly.

**5403. Yeesimbye jjaali : ng'omusezi alya eryenvu.** He stretches himself : like a night dancer eating stolen bananas.

**5404. Yeetaddeko obwebindu : ng'obw'ebiryo.** He puts on tendrils : like those of the pumpkin (to climb higher). Said of somebody who is too ambitious.

**5405. Yeetemaatema : ng'omuwuulu omusawo, nti ejjembe lyange lifunyisa abakazi; nti ggwe olina bameka? (cf. Weetemaatema: 5322)** He is merely boasting : like an unmarried witch doctor (saying): my charm (medicine) provides women; (we might ask) how many do you own?

**5406. Yeetengezza : ng'awoleza omukazi gye yanobera. (cf. Siwoleza mukazi gye: 4844)** He labours (for nothing) : like one who pleads for his wife at the place she ran away to.

**5407. Yeetutte : enkejje ku butta. (cf. Weetwale: 5326)** He went off (away) like sprats on "posho". Enkejje is the best-liked relish with porridge.

5408. **Ye wa maddu : akujjuza emmere embisi.**  
**(also: Ow'amaddu )** His appetite is too impetuous :  
 he makes you serve half-cooked food. Said of a man  
 who cannot wait, till his wife has cooked properly.  
 Impatience!.

5409. **Yeewulira bubwa : tebunnazibula nga  
 busitama.** (cf. **Weewulidde bubwa: 5335**) .

5410. **Yeewulira nga kigenge : kyakajja ku mubiri  
 nga kikuba embuga.** He is very self-assured, like  
 leprosy : it has only just settled on the body and  
 builds up a chief's enclosure (patches on the skin!).

5411. **Yeewulira nga mulwadde : tannava ku  
 ndiri, nti kaakati nneewulira.** He trusts himself too  
 much, like a sick man : he has not yet got up from his  
 bed and says: now I feel strong.

5412. **Yeeyogeza ng'olwanobako, nti "baleeta  
 omwenge bannone".** He is boasting (he is  
 pretentious) like a miserable woman who has left her  
 hus-band and demands: "Let them bring beer and  
 fetch me". Reply: When he first married you, did he  
 bring milk or water?

5413. **Yeeyokeredde mukira : kubula ky'atuza.**  
 He has burnt his tail (like the dog on the fire place) :

(that means) he has nothing to sit upon (i.e. he has spoiled his chance, burnt his boats, broken his bridges).

**5414. Yita mu lusuku : ng'omwana w'oluggya.**

Pass through the bananary, like a child of the household. Do as if you were at home!

**5415. Yita wala : n'otuuka mirembe. (cf. Oyita ewala: 4719).**

**5416. "Za bakyala" : afuluma asinda zize. (cf. Ennaku z'abakyala: 1679)**

**5417. "Z'abaana" : ng'ekuliyo owuwo.** "Oh, these are boy-fights" (says a man) who has one of his own boys among them. - The indulgent parent!

**5418. Zaali embikke : kati nsagazi. (cf. Ezaali embikke: 1860)** Once those bananaries were well kept (covered with migogo) : now they, are "high-grass". Once. culture - to-day ruins.

**5419. "Zansanze" : enswa eruma mumwa. "Bad luck" (i.e. ennaku) :** says the flying ant and bites the lip (of the one who is going to eat it). Last act of self-defence!

5420. **"Zansanze" : y'afiira mu ddya; nga "Siibisobole" yeekuunidde.** The woman who says: "misery has befallen me", will (stay and) die in her married state (endurance); if she says: "I cannot bear it", she leaves (her hus-band).

5421. **"Zaatulaba babiri" : bw'afuna takuwa.** Trouble met us together (he says) : but when he becomes rich, he does not give you anything.

5422. **"Zaatusanga babiri" : bw'agaggawala takuwa. (cf. Zaatulaba babiri: 5421)**

5423. **Zenkanankana n'ekisiki : tezaaka. (cf. Ezenkanankana: 1861)**

5424. **Ziba nnyingi - - (cf. Endege ziba nnyingi: 1583)**

5425. **Zikeeta" : azisigula.** The endaggu-tubers (kind of yam) cause "rising up in the throat" : (one who says so), uproots them all the same (and eats them). Inconsistency.

5426. **Zikulabira w'otoove.** Real trouble comes upon you, where you cannot escape.

5427. **Zikulaga emirirnu : abajja miyini (or:**

**atunda omugavu**). Necessity teaches you to work (says the poor man and) he makes hoe-handles (or: he sells the mugavu-tree).

5428. **Zikulemye : ezaalema Ntambi e Lubyia. You have failed : as Ntambi failed at Lubyia. "Ntambi" (ow'enjovu)** was the uncle and confidant of King Kagulu Tibucwere-ke; but he had to flee and he took refuge on Lubyia-island. Munno 1924

5429. **"Zikusanze (= nga tutabye)" : tatta wa ggwanga.** (One who says in a conciliatory mood) "You have seen trouble" : does not kill his enemy.

5430. **Zikusooka : ne zitakuva nnymna. (ennaku) (cf. Ennaku zigwana muto: 1682)** (It is better that trials come to you in the beginning (and you find peace after-wards) : than that they come to you at the end. Engl. "Good to begin well, better to end well".

5431. **"Zimba ennene" : tagikubeera (= takubeerako, = takuyamba).** (One who tells you) "Build a big house" : does not help you to build it. It is easier to give an order or advice than to carry it out.

5432. **"Zimba obukeedo" : tagikubeera. (cf. Zimba ennene: 5431)** (The man who tells you)

"Build a house with bukeedo" : does not help you to build it. "Bukeedo" is an ornament consisting of rolls of palm-leaf-fibres on top of the walls, with the roof resting on it.

**5433. Zinaabala : teziranda kugenda wala (= teziranda ggobe). (cf. Ezinaabala: 1867)** Beans destined to bear fruit : do not run far (or: do not run into leaves). Said of people who receive high positions when still young.

**5434. Zinaakalira mu kkubo : teyekkaanya agafumbye bw'afaanana. (ngalo)** (A man who says: my wet hands) will get dry on the road (having washed them after the meal and leaving quickly) : does not look at the host who has cooked the food for him. He leaves quickly hoping to find more food somewhere else.

**5435. Ziraba-muzaale.** Misery (ennaku) is the lot of the one who is born.

**5436. "Ziribbukira mu mabidde" : yeerabira enkenku. (cf. Ziriddira: 5437)**

**5437. "Ziriddira ku mabidde" : yeerabira enkenku.** "(The money spent in buying beer-bananas) will come in again in selling beer" : (one

calculating like that) forgets (possible) bad beer (which won't sell).

5438. **"Zirindaba olwange" : tawa musibe mmere.** (cf. **Ndiraba ezange: 3068**) "I shall meet trouble myself one day" (says the miser) : and refuses to give food to the prisoner.

5439. **Zitemwa kumu : ne zaawukanya emibala.** The drums may be cut from the same tree : but their sounds are different. Said of people in the same house or of children of the same family.

5440. **Z'olaga omulungi : tezirwa kukya.** The days you announce to a good man (friend) (that you will visit him) : come soon. Looking forward with joy. Pleasant things one expects do not tire one out..

5441. **Z'olaga ow'ebbanja : tezirwa.** The days you fix for a debtor (to pay back the debt) : will come soon (for him).

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