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COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

DEPARTEMENT OF LITERATURE

IMAGERY IN SAMIA PROVERBS ON CHILD MORAL UPBRINGING.

BY

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RESEARCH DISSERTATION IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE AWARD OF BACHELORS OF ARTS

DECLARATION

I Isimoni Sharon declares that, this is my original study which has never been submitted for any award at Makerere University or any other Institution.

Researcher: ISIMONI SHARON

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Date *21st / 12 / 2020*

APPROVAL

This dissertation has been submitted with my approvals as the supervisor for this work.

Supervisor.....Abasi Kiyimba.....
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DEDICATION

I would like to dedicate this work to my parents especially my mother Mrs. Nafula Sylvia, my father Mr. Erastus, sisters, brother, Mr. Bukenya Brian, Mama blessings and entire family and friends who have been together with me on this journey of education .Your prayers, financial, moral support and for all the sacrifices they have passed through to help me achieve my dreams. Thank you and May the Good Lord bless you all abundantly.

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I should like to acknowledge the contribution of my parents, siblings, family and friends and everyone though I cannot mention all of you that have helped me to have a step closer to my dreams. And I truly appreciate all their help from the bottom of my heart.

I also acknowledge the Almighty God for his spirit that has guided me from birth until where I am now, I Glorify and Praise your name.

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ABSTRACT

This dissertation is set out to study how proverbs bring about moral education in the Samia by using different types of imagery for example tactile, visual , olfactory, gustatory and others which helped the researcher to investigate well.

It was meant to investigate how proverbs bring about the Samia child to grow up with good morals in the society leading a good example .These morals are taught among the Samia children from the time of birth until old age and they pass on from generation to generation educating the young ones.

CHAPTER ONE: INTRODUCTION

1.1 Introduction to the study

In this chapter I am going to give an introduction of the Samia people and also give a brief introduction of what I am going to be handling in this research.

1.2 Background of the Samia people

The Samia are a Bantu speaking group of people living in both Kenya and Uganda respectively .In Kenya they occupy the whole of Busia District and in Uganda also Busia District and the southern part of Bugiri District .The language spoken by the Samia people is called Olusamia and we see that the Samia people occupy eight of the ten sub counties of Busia District namely Lumino, Dabani, Bulumi, Buhehe, Lunyo,Masafu,Masaba,Busitema.We see that Busia District is boarded to the north and west by Tororo and Bugiri ,South by Lake Victoria and to the east by Kenya . Busia District has a total population of over 280,000 people and a total area of 733sq.km.

Ethnicity and origin

According to Were (1984:50-54) he explains that the Samia were originally part of a large group of Bantu people in west Kenya the Abaluyia. The Abaluyia derived from the word “Oluyia” meaning fellow clansmen. The original word luyia is derived from the verb ohuyia which means to burn and oral sources have it that the people Abaluyia from back then sit around a ban fire in the evenings and it is here that folk song, riddles,tales were told.

Samia are said to have migrated through western Uganda for example scholars like kwamusi (1996), Maloba (1970) argue that Abaluyia are Bantu who traveled through Bunyoro and some through Buganda to occupy the area close to Lake Victoria and some settling on Islands of Lake Victoria such as Lingira, Jagusi, Sigula and Bwama.

Other scholars say that they migrated from Egypt through Sudan and into Uganda however fearing the Luo advancement and influence they moved and occupied the area East Coast of Lake Victoria but due to the British intervention they were divided into two groups each on both countries Uganda and Kenya .The Kenyan Samia occupied Samia and put under Luo control in

Kisumu District and the Ugandan Samia occupied Samia Bagwe county under Busoga administration .In 1921Samia Bagwe county became part of Budama sub District under Mbale District administration. In 1954, it became Bukedi District whereby Samia Bagwe was a county until in 1997 when it finally became Busia District.

Economic Activity

The main activity of the Samia people is subsistence agriculture. The main food crops are millet, sorghum, cassava, maize and sweet potato .The stable food is **obusima** consisting of finger millet which is prepared to make millet bread combined with cassava and this is not the only use of millet as it is also greatly used in preparing alcohol **amalwa**.

The common economic activity is fishing on Lake Victoria and River Sip and this is where the stable dish called **engeni** (fish) is caught. The Samia also carry out small livestock farming keeping cattle, sheep and poultry and during the bride price ceremony cattle and goats are given out. These animals were used for ceremonial functions and rites for example child naming **ohukulikha** and last respect to the dead **olunghanyo**.

1.3 Opening statement

This research is going to look at the proverbs of the Samia talking about the girl child, and the different ways how these proverbs portray women in the Samia culture and the importance of these proverbs to the society.

Scope of the study

The study will be carried out in the districts of Bugiri and Busia mainly through the researcher aims to consult elder members of the community since they are more knowledgeable in the community culture and practices.

1.4 Research questions

- In what ways do the Samia people use proverbs to convey moral education towards the upbringing of children
- How effectively do the proverbs use imagery in upbringing of a child?
- What is the significance of the proverbs in the Samia community?

1.5 Objectives of the study

1. To find out the various ways how Samia use proverbs to upbringing of children.
2. To analyze the different imagery used in proverbs for the upbringing of the Samia child.
3. To find out the use of proverbs in the Samia community.

1.6 Significance of the study

This research will help to break down the proverbs in the Samia culture especially those that deal with the moral upbringing and conduct of the children. And also the importance to the community.

This research will share more light on the different proverbs in the Samia culture, a culture that is not widely researched on and also examine the different imagery that is used in the proverbs of the Samia people that talk about the children.

1.7 METHODOLOGY

1.7.1 INTRODUCTION

This research was carried out looking at the qualitative and the quantitative method this involved the researcher 's own experiences and observations which were an outcome of interacting with the people in the community especially the elders and the quantitative required the researcher using the limited time to gather information through interviewing the old and the young. The most convenient way was when family members gathered during their free time and the researcher recorded it down on paper.

1.8 Methods of data collection

Methods of data collection will be dealing at looking at the various ways in which I am going to collect and gather my research using different methods. The researcher will use primary and secondary sources of data.

1.8.1. Primary sources

This will require moving to the field to look and meet respondents in Busia and Bugiri districts. The respondent will be interviewed and material will be recorded.

1.8.2 Secondary sources

The researcher collected data especially from Makerere University main library and the library in Arts in Arts.

Other information came from book banks but with limited information and plus the dictionary

1.9. Instruments used for data collection

A smart phone was used for taking photos who were being interviewed during the research which involved collecting of data

Recording were used with a phone by the researcher which involved using a phone such that the records are kept for easy acquiring of information.

- **Methods of Data Analysis**

The proverbs were interpreted and translated and also transcribed to enable us enhance the imagery of proverbs and the different ways that they help in the upbringing of a girl child.

1.11 Problems encountered during the research

Time constraints, the research was done during the second semester of year three and yet I had academic lessons to attend to, and course works and me going to the field to look information made me lose valuable lectures.

The time couldn't allow the researcher to collect enough information due to the limited time which was communicated by his Excellency the president of Uganda.

The problem of insecurity due to the result of covid 19 because some of the people refused the researcher to interview them due to fear that they might construct covid 19 from the researcher and they had the mentality that everyone one sick and insecure

Language barrier whereby since I grew up in the city I did not know deep Samia so I got difficulty understanding some words and sentences in the language.

Different people gave me different information therefore it was not easy to write the information.

Covid 19, as I was still collecting data and doing my work there came this pandemic that made us go into a lock down therefore it became hard for more to access majority of the information.

Illiteracy of respondents was a challenge which made me to require a lot of patience and yet time generally was not on my side.

Finances whereby since I had to finance myself interns of transport, accommodation, feeding and other expenses while in the field collecting data.

1.12 DEFINITION OF KEY TERMS

IMAGERY: This refers to use of figurative language to represent objects, actions and ideas in such a way that appeals to our physical senses

PROVERB: A phrase expressing a basic truth which may be applied to common situations.

CHILD: A person who has not yet reached adulthood

MORAL: relating to the principles of right and wrong behaviors.

UPBRINGING: The raising or training of a child.

1.13 Conclusion

In conclusion we see that even with these challenges I managed to collect the data using all the skills I had. People who I was collecting information from were delighted to see that also our generation still values the culture and respect it that's why the proverbs which were collected by the researcher was clearly said out.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

In the literature review we are looking at the different views by the different scholars who wrote about the same topic we are going to research on and I also get a chance to give my opinion about what they said about what I am researching about.

2.2 Literature review

According to Ruth Finnegan, oral literature in Africa (1970) she says “Oral literature is by definition dependent on a performer who formulates it in words on special occasion. The significance of performance in oral literature goes beyond a mere matter of definition for the nature of performance itself can make an important contribution to the impact of particular literary cultures.” To add on to this, we see that oral literature incorporates performance and in Africa we have a unique way of performance different from that of the western world therefore oral literature depends on performance because each culture and ceremony has a unique performance attached to it.

Ruth Finnegan adds that in discussing the style and structure of African proverbs one of the first things one notices is the poetic form in which they are expressed. This allied to their figurative mode of expression, serves to some degree to set them apart from everyday speech. This is true about the Samia Proverbs because we see that their way of expression is indirect with a hidden meaning which is of course used by the community in everyday life.

Proverbs are generally marked by terseness of expression, but a form different from that of ordinary speech, and by a figurative mode of expression abounding in metaphor.... Furthermore, proverbs are often quoted in abbreviated forms; in Bantu languages these are almost always preferred to more drawn out forms (Doke 1959:150)

Imagery and symbolism were value packed and this, important in terms of passing on values from one generation to another which emphasized the importance of language in moral education as supported by M.H Abraham Glossary of literary term (1971:315). This is true because we see that imagery is value packed and is important for the moral upbringing of a child.

According to Mubina (2002) “a society’s proverbs reflect on its social economic and political institutions.” And in this we see that oral literature is an expression of values perceptions and aspirations of the people. The research agrees with this because we see that these Proverbs have the society values and what the community thinks about different opinions in the society and this helps to discipline in a child.

Dipio (1998) adds that literature is a social form of thought that derives its material from society thus has no alternatives but to discuss the social situation it emanates from. In this we see that Proverbs indeed talk about the social situations for example there are Proverbs that discuss about laziness and this is true to the different happenings in the society.

Encyclopedia Britannica (1922:205) supported that “Amelioration “ though has lost some of its precision as used in mental therapy was simply cure by “suggestion “ connotatively however, “suggestion “ was simply to instill an idea in patients mind, with a hope of changing behavior. In case of children “suggestion” entailed moral education where obedience was to be instilled without the children’s reflection and judgment as in therapy where it is entailed “action” without thought so the children too were slowly powerfully pushed to obey and adhere to the society's norms and customs without really reflecting and thinking about it critically but somehow, they found themselves following the society's customs!

Education is a very broad concept entailing a number of definitions and attributes however the purpose of this analysis, education was defined as a “gradual process of positive behavior change in an individual “.According to Ociti (1977:2), he says “Behavior in the broad sense embraces the thinking, feelings as well as overt action of a person as an individual and as a member of society. He continues that education is not limited by time and space but it was a lifelong process.

According to Okpewho,(1992:59) He emphasizes performance of oral literature when he states that “ An oral performance truly exists when there is an audience that compels the.....as follows .A proverb is a short general known sentence of the folk which contains wisdom, truth, morals and traditional views. In this we see that it is true that Proverbs contain wisdom and morals that are being installed in a community member depending on the norms and values of the given society.

Okpewho continues that “younger members of the society, get the ideals that will guide them through life and the older ones are constantly reminded of the rules and ideals that must be kept alive for the benefits of those coming behind them...”I agree with him because we see that people should not neglect what holds them together in the community and to constantly pass this knowledge to the younger generation.

According to Bengé (1997) he asserted that “Oral literature is influenced by and it is a reflection of ideologies social relation and the prevalent reality in society while it is also in turn influences these social, ideological and material relations of people.”

Philip Noss (1972-73) referred to African tales as having a dual function of deducts and entertainment yet above all they are performances where elicit a complete living event and then also he pointed out the distinctions of the study of oral literature by folklorist and the scholars themselves.

According to Professor Kiyimba Abasi in his article "gendering social identity in the proverbs of the Buganda" he says that proverbs consistently depict the boy and his mother as privilege depositions. The girl on the other hand is looked at as material property to be acquired and disposed and her mother is considered as social worthless.

Yamba (1989 pg 326) making Chinua Achebe's description of proverbs use among the igbo as the palm oil with which words are eaten. An apt expression of essential qualities of proverbs being brevity and wittiness.proverbs are characteristically symbolic and allusive making their contextual interpretation open minded.

Scholars have conducted fascinating researches on proverbs from diverse angles. Linguistic (beck, 2005), gender and women perspectives (Kiyimba, 2005, Diabaha and Appiahmfo, 2005) and others. This entire researcher's point to the proverbs genre as a rich and inexhaustible field of research. This is partly because proverbs are particularly celebrated in Africa not just because Africa is predominantly a non-literate culture as theorists.

According to late Lule Joseph in his book "The hidden wisdom of the Buganda", he says that proverbs are about the wisdom the elders are expected to impress on the minds of the young and those of the less experienced. He inculcates on the mind of the reader of his book that "ozaayangamibiri no otazaayalulimi" meaning it is better for a person to be exiled in body than losing one's mother tongue. This statement is true because a language to be exiled means the people from such a clan do not exist anymore.

2.3 Conclusion

In conclusion, the study of proverbs can help us to understand what different scholars have to say concerning proverbs and how they help on child moral upbringing.

CHAPTER THREE: DATA ANALYSIS

3.1 Introduction

In this chapter we are going to discuss in details the various Images and how women as a whole are portrayed or viewed during the burial ceremony among the samia. The different imagery going to used include visual auditory, motile., tactile Gustatory and olfactory imagery Unlike other tribes we see that women are viewed differently during this important ceremony to bid a person goodbye and the various ways are the main point of our discussion in this research

3.2 GOOD MORALS

In this we see that the Samia people through their proverbs aimed at upbringing and grooming their children to grow up with acceptable behaviors in the society. The Samia have a strong belief in grooming their children as acceptable citizens in the society. For example proverb 1 talks about joining hands to work together in the community which is a proper way of raising your child to collaborate with others.

Proverb 3 that talks about a good road and with these we are able to visualize a person who has flows and this relates with child upbringing because parents are able to teach and train their children to understand that although some people are good, they also have negative traits. As a child we see that when we are growing up, we encounter and interact with a lot of people without knowing their true intentions therefore these proverbs help to train children skills of how to relate with others.

In proverb 6 we see that it talks about blood is thicker than water and there is a mental image of blood and water. When comparing blood and water we see that they are both liquids but with a huge color difference and in this we see that the Samia people use this proverb to teach their children the importance of blood ties. In the Samia culture, emphasis is put on family relations and blood ties and that is why much respect is accorded on a clansman and this shows cooperation of individuals in the society.

Proverb 27 talks about listening to elders and this is important because we see that most times the young children tend not to listen to the people older than them because they see them as if they are not in trend. But we see that this proverb is important even in the community because the elders have more experience and knowledge about life and a child that listens to elders is well behaved and admired in the society.

Knowing how to interact and relate with others is important for a child's proper upbringing. when a child is well behaved, he is able to be guided in life for example proverb 28 has motile images of a journey and with this we see that it is important to ask and be given guidance and advice in order to avoid mistakes in life.

Proverbs that teach moral upbringing in Samia for example Proverb 5 teaches that a good home is not your home .in this we see that the Samia teach the generation to work hard for the best in life and not just admire another person's belongings and success .this is important because it teaches the children to work hard for success and not to commit crimes like theft to acquire good things.

The Samia elders teach the young ones on how to relate and respect others for example proverb 9 teaches that everyone isn't perfect as people have negative and positive behavior and this is important because it helps to teach the young generation to accept the other in the community and to be able to relate well with others in the community.

Proverb 17 shows us that someone junior can also be of help and advice an elder. This is true and important because we see that most times people think that it is only elders that have wisdom but what is unique is that the Samia believed that even children can advise apparent on what to do. This is important because this creates a community where each ones ideas and suggestions are welcomed.

Samia Proverbs also teach the children good morals as they grow up in a way that they emphasize children to be cautious of the type of relations that they create when they are not at home. Proverb 11 talks about children learning to accord respect when they go to visit someone. This was important because children tend to change their behaviors when they go to visit and that is why they used such proverb to discipline their children on how to behave in the society.

Proverb 24 emphasized the need for right moral upbringing in the Samia children and community at large and this is seen whereby we see that the parents and elders always advised the young ones on what to do and how to behave. Those that always listened were disciplined and had good acceptable behavior in the community.

3.3 PATIENCE AND RESPECT

The Samia people have a unique way of how they cooperate with others and make it a point to keep good relations of clansmen to avoid conflicts in the society and there is great emphasis on training their children to have patience to keep a good relationship with others.

Proverb 23 talks about patience. We see that this proverb is useful for the upbringing of a child in a way that it teaches the that patience helps them to get the help that they need and this is seen through teaching the young generation on the importance of being patient when interacting and relation with others,

In Samia culture we see that the elders advocate for the younger generation to always be patient and take one step at a time in order to achieve for example proverb 17 shows that wanting a lot in life brings about bad influence and rushing for things which in the long run may not be real. There is mental imagery because we see that children see things for a narrow view point than that of an elder who gets to know the consequences of one's actions.

Proverb 29 which teaches about movement. This proverb is important in child upbringing because it educates the children about taking one step at a time and going slow in whatever they do because it is better to be slow and sure than to rush. This is important because it gives a lesson that patient people become successful because they do not rush.

Proverb 9 teaches that people have positive and negative behavior and this is important in the Samia community because it helps the young ones to learn how to be patient with the different types of people who they come across with in life which will help to create good relationship in the society and promote peace.

Proverb 3 is important also because it teaches children to be patient in life for example it talks about good roads do not lack potholes and this gives a mental image of how life is not on a narrow path and this is important because children grow up understanding that life has different challenges but only patience can help them to grow up well and be successful in life.

3.4 HARD WORK

In this section the researcher is going to be looking at the proverbs that help in educating the children about hard work and its importance to the community and as well as the different imagery depicted in these proverbs.

Proverb 25 which talks about the early bird catches the worm, this is important in the upbringing of children because this teaches them to be hardworking and not lazy. Most times in the community there are the lazy people who wake up late and do not eventually get what to eat and instead become beggars to the hardworking people which is wrong because once someone is hardworking, he will never lack what to eat and therefore this proverb becomes an important lesson while children are growing up aiming to be successful in life.

Another important lesson during the upbringing of a child is in proverb 16 and this is seen through motile imagery whereby even if a child runs away, fate will always meet up with the person. This proverb is important in the upbringing of a child because it teaches the child to never run from his or her problems. A child who is hard working always fulfills his obligation in

the community and will not run away and this becomes a lesson to children to work hard so as not to face any future problems that will cause shame prompting him or her to run away from the community.

Proverbs teach moral upbringing in Samia for example Proverb 5 that teaches that a good home is not your home .in this we see that the Samia teach the generation to work hard for the best in life and not just admire another person's belongings and success and this is important because it teaches the children to work hard for success and not to commit crimes like theft to acquire good things.

Samia people used proverbs for example proverb it talks about of joining hands for work to be done. In this we see that handwork has its glorious fruits for example when people come together as a team to work then the work is done. This is important because it teaches the children that being hardworking and working as a group is important in the community.

Proverb 11 helps to groom the children to grow with good morals for example it brings out the mental image of how a child should behave when he goes to visit another person for example we are able to see that this proverb teaches children to be well behaved and to work hard for good things that they admire in another person's home because with discipline and hard work, every child can be successful in life.

3.3 Conclusions

The Samia people have a unique way how they use proverbs to raise and educate their offspring to grow up morally upright so that they have acceptable behaviors and conduct in the community.

CHAPTER FOUR: CONCLUSION

4.1 Introduction

This chapter is going to discuss the conclusion made about the research which was carried out.

The chapter will include the conclusion, recommendation and challenges faced carrying out the research.

4.2 Conclusion of research findings

The research held the assumption that the Samia proverbs generally are important towards educating and grooming a well cultured, social individual in the society.

The researcher also concludes that it is important for the elders to constantly avail this traditional information to the younger generation because they act as life skills.

4.3. Recommendation

The Samia culture is not researched on as other tribes within Uganda for example Buganda, basically among others. Therefore there is need for more research on Samia tradition and practices and a change on how to make this tribe known to the entire world.

Recommend that more Samia people become proud of their tribe and language and this will expose it everywhere else and people should be proud of where they come from.

The researcher also recommends that parents and community members to continuously educate the young ones right from the start with this native traditional knowledge so that they get to understand the beauty in oral literature and not only the white Man's ways.

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APPENDICIES

APPENDIX 1: SAMIA PROVERBS

1. Amadete kabiri keta enda

English: Joining two hands or more, work is done faster.

You can achieve as a group working together than an individual.

2. Abasebe banyekana embadi

English: Nomads laughed at each other's blade head

We shouldn't celebrate other people's suffering but instead encourage them.

3. Abarabara endayi siikosakho edikho

English: A good road cannot miss potholes

Nothing in life is perfect, anyone can make mistakes.

4. Amakhina amalayi kakhunyola esiekenye

English: A good dance always gets one unprepared.

An opportunity presents itself once when we are not prepared.

5. Asilayi sisekhola esiengwe

English: A good home is not your home.

.

6. Amabanga sikakhira amachi

English: Blood is thicker than water

People should value family ties and bonds.

7. Amakhina amabi siketa obwicha

English: Even though someone is poor, that cannot make you run away.

8. Amabanga katula khusalake

English: Behaviors are attributed to family line.

9. Buri esito siri nabalade basio

English: everyone is not perfect or has positive and negative side.

10. Esiriwomasio sisikhukayira okhona enddolo

English: Another neighbor's problem will never affect you.

11. Edywa engeni sikhoriokha ebukeni

English: A new cock does not crow in a new home.

.

12. Eskhebe esikhoya situsa esihokha singi

English: A person with no talent or wisdom makes a lot of noise.

13. Efula yekaniya omwayi

English: when you see signs, ignore them and something happens, you will regret.

14. Efuma simala obwadieri

English: praises do not tell the truth.

Warns people that we shouldn't trust what others say about us all the time.

15. Egwena irichanga esilakhe

English : You suffer for a reason or nothing will happen until there is a reason.

Perseverance is important if you are to accomplish your dreams.

16. Enyanga nenyingi chiahira endalo cheeng'ombe

English: even if you run away, fate meets up with you.

17. Efulu yakerakira eng'eke

English: small fish advised the big fish.

18. Engira siborera okenda

English: The road does not tell the traveler what lies ahead.

19. Endausi eyire ambi niyo eyitanga enjokha

English: Do not underestimate a neighbor

20. Embwa siirira nitambune esindu

English: the dog will never bark for any reason without seeing anything.

21. Namwana genda akhira ngina amakhesi

English: A child who goes far away is more than the mother.

22. Owengala ayachana

English: A person who is hungry screams and does not hide but when he keeps quiet, he will die.

23. Rinda bunyite yarya nabakheni

English: When you are patient, you will get people to help you but when you rush, you will not get help.

24. Endayi siilondwang'amwo

English: Any good word cannot be repeated.

25. Omwekholera sikufuba

English: The early bird catches the worm.

26. Obukofu nengambo

English: When you grow old, you will be respected.

27. Oleburira esiomukhulandu esialosicho omwekesa.

English: If you cannot listen to elders, the world will teach you.

28. Eyateba yola

English: When you ask, you will reach where you want to go.

29. Kenda kala yola mbarambaro

English: Do not rush or run but go slow and you will reach where you want to be.

30. Otekhoyera esiri obusiba omwikho wao anyala obamo.

English : Never celebrate what is in the lake maybe your relatives are on board.

Appendix 2: List of respondents

Name.	Age
Nafula Sylvia.	52
Nabwire Rose.	40
Odhiambo Charles.	30
Osore Peter.	34

Appendix 3: Interview questions

- What are proverbs?
- Give at least five examples of proverbs you know
- What do you like about proverbs

- How do you think proverbs help in child upbringing

Appendix 4: Session of interview



