

A STUDY OF SYMBOLISM IN GANDA PROVERBS.

BY

NABIRYO CAROL

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**A RESEARCH REPORT SUBMITTED TO THE DEPARTMENT OF
LITERATURE AS PARTIAL FULFILLMENT FOR THE
DEGREE OF BACHELOR OF EDUCATION OF
MAKERERE UNIVERSITY**

FEBRUARY 2020

DECLARATION

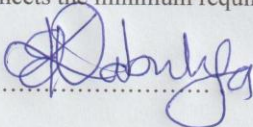
I NABIRYO CAROL do solemnly declare that a research report submitted to the department of literature as partial fulfillment for the degree of bachelor of education of Makerere University about A STUDY OF SYMBOLISM IN GANDA PROVERBS is my own and original work.

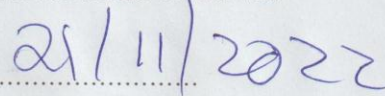
Signature: Nabiryo Carol
(STUDENT)

Date: ...12/Feb/2020

APPROVAL

I certify that the candidate has been under my supervision and the research dissertation presented is original and meets the minimum requirements for the award degree in Bachelor of Arts with education

SIGNATURE.....

DATE.....

SUPERVISOR.

APPROVAL

DEDICATION

I dedicate this work to Naume Winfred for the love she shows to me. My mum to Mrs. Namirembe Claire, I love you.

To my siblings Nabukenya Ketty, Namuwonge Alfloria and Nabwire Alice.

ACKNOWLEDGEMENT

I acknowledge God who has enabled me to study up to the university.

My beloved auntie who has supported me in everything ever since I was young to make sure my future is bright.

I acknowledge my siblings, Ketty, Gloria and Alice whose love and encouragement has given me hope.

I also acknowledge my friends Joan, Shamim and Aisha for the advices they give me to work hard.

Lastly, my supervisor who has guided me to the best in life.

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ABSTRACT

In a society, people are from different cultures that have norms, beliefs and practices that join them.

In Buganda, people use Luganda as their official language which they use for communication. Buganda tribe is one of the 23 tribes in Uganda and people there are called Baganda.

The Luganda language is full of meaning because it uses proverbs which have a lot of symbolism in them. This work is to expose the meanings of sum of the proverbs used from Buganda.

A proverb is one of the most important genres of oral literature. The study focuses on the need to promote cultural heritage and re..... interest in proverbs as a genre of oral literature. It shows circumstances in which proverbs were developed and the lessons these proverbs have to offer to people with what they symbolize. This study pays attention to the way proverbs utilize symbols to convey deeper meaning. We shall know the deeper meaning of these proverbs.]

This study looks at what male proverbs a special genre of oral literature. Baganda placed a lot of value to proverbs and they can easily be recited in a short time.

CHAPTER ONE

1.1 Introduction

The study is about Kiganda proverb which is the Baganda use to pass on information to other people. In reality, no sense can be made if no symbols are touched for example of other words or action to bring out the meaning.

According to the Oxford Advanced Learners' Dictionary, International students Edition (7th Ed) (2005P 1169), a proverb is a well known phrase or sentence that gives advise or says something that is generally true, for example "was not, want not."

Language symbolizes someone's culture where he/she belongs. Proverbs is one of the aspects of language and is used to by many people according to cultures. These bring out culture, norms, beliefs and values basing on specific culture.

Proverbs are metaphorical saying perceived truth or experience. The add meaning to message and make communication interesting for people.

Kanat Sydykov argues that folk proverbs are an integral part of the spiritual treasures of the culture and language of the people the age-old wisdom and skills used by them. He thinks its an important part of the culture of human language.

Abas Kiyimba suggests that a woman is worth measured by her beauty while that of a man is measured by his lineage and abilities. These interrelated ideas run through all the oral literature of the Baganda, but its proverbs that are used to illustrate the discussion in the article.

According to Isaac Ssetuba, he thinks proverbs are perceived as linguistic phenomena and enhance culture.

Symbolism is the practice or art of using an object or a word to represent an abstract ides, in action, person, place, word, or objection all have a symbolic meaning.

According to Merriam, she thinks symbolism is the art or practice of using symbols especially by investing things. However, despite the wide usage of proverbs, there are substantial problems that use regarding their interpretation. It is because they involve deeper meaning and seem to

have many interpretations. Many proverbs have words which are rarely used currently which makes it worthy to study.

1.2 Background of study

Baganda kingdom is the central region of Uganda. The region known today as Buganda was Muwaawa before 12th Century which means a place sparsely populated. It is believed Baganda came from Abyssinia through rift valley and the mountains of Elgon, therefore the Baganda belong to Bantu group in Central Uganda.

Proverbs played an important role before colonization came in. they were used for social communal and cultural relations of Kiganda culture. Anyone who used and knew them a lot was taken to be more cultural. They were used to make communication interesting and pass on information.

The Ganda people are located in the interlucustrine region. They are one of the powerful kingdoms before whites colonized the region. Ganda people were ruled by kings who attained power through succession. The king “Kabaka” was highly respected and his word was unquestionable. Ganda people were divided into clans.

According to Pawikova (2014), Sir Apollo Kagwa’s historical works, written and published between 1900 and 1912, together with the literary atmosphere provided by mission settlers, stimulated many people at time those who got education, to write detailed historical narratives in Luganda about the Baganda.

Scholars from Buganda probed more interest to record the oral literature of the Baganda for example M. B.Nsimbi who wrote a collection of Luganda proverbs in “*Siwa muto lugero.* ”

1.3 Problem Statement

A lot of research has been conducted on Ganda proverbs however, most data available tends to focus on the proverbs about the status of the king war, good morals in society among others. In this study, I am going to concentrate on symbolism in proverbs from Central Buganda by identifying symbols used in proverbs and analyze the importance of these symbols in the meaning of these proverbs.

1.4 Objectives

The research was carried out with mainly the following objectives;

- (i) To identify Buganda proverbs which employ symbolism.
- (ii) Analyze effectiveness of symbolism as a device.

1.5 Research Questions

- a) How does symbolism convey meaning in proverbs?

1.6 Significance

The study of symbolism in proverbs from Buganda intends to complete understanding and appreciation of the Luganda language, the wisdom in this study will be an inspiration to people especially the young generation. The study will help in understanding more about Buganda as a culture.

1.7 Scope of the Study

The study is about how symbolic Buganda proverbs are even the hidden meaning in proverbs and how they help people in the society.

1.8 Area of Study

The study was carried out in Wakiso district, Hoima road which is one of the new districts in Buganda kingdom. I visited Kakiri homestead, Nkowe homestead to carryout my research.

Baganda are divided into clans (*emizi*) for example Ngabi, Ngeye, Mpologoma and others which adds value to them. Baganda are farmers and matooke is their stable food.

Other cautions including hunting, fishing. They are identified through big buma the women, noses and short in height with dark color, Kaweke hair too but dark.

1.9 Organization

The research involves four chapters. The first chapter has title, background and problem of study, the objectives, area of study and scope.

Chapter two has list of proverbs, assessment of data, methods used to collect data and source of information.

Chapter three gives more information about the study of symbolism in proverbs of Buganda.

Chapter four includes conclusion and recommendations.

Methods of data collection

I used the following methods to collect data of proverb in Buganda.

2.2 Interviews

This means asking people about something and they give their opinion about it. I asked adults how they know proverbs and examples for example at Kakiri, I asked Salong Nsiko the Chairman on some of the examples of proverbs and what he understands they mean. I told me he was busy and so he gave me a Sunday when he was free. The wife gave me breakfast then started the interview. He asked them on those I know and I told him "*kamu kamu gwe muganda*" which made him laugh "*hahahaha*" he said, that is a common proverb that even children know. I also asked my friend Shamimu some proverbs she knew and told me "*Obutwa tebumanyi nyini bwo.*" Later, he gave me the proverbs he knows with their interpretations but unfortunately he had a lot of calls all the time, so he was on and off but that gave me time to note the proverbs he gave me down for example "*Kyosiga kyokungula*" where he said that "*abantu ffe abasalwo kyetwagala okubera*" and many other proverbs.

I also asked some old lady near our home called *Jjaja Mutini* by people and she gave me some proverbs.

Observation

I observed contexts of language that needed the use of proverbs. My association about proverbs with Ssalongo left a critical thinking in me. I watched my aunt's introduction 'CD' on 'TV' because she speaks use of proverbs sometimes during the function to make it interesting. I too sometimes use proverbs like "*kamu kamu gwe muganda.*"

I also observed the hidden meaning of how symbolic these proverbs are to people just as Bukenya observes that “oral literature is an experience that most of is from genuinely African backgrounds grow up with and new within our everyday lives.”

Research

I also used textbooks from different authors that talk about proverbs. I was interested in studying the context in which they are used and what authors say about them such as “*oral literature in Africa*” by Finnegan “African oral literature” by Okpewho and many others who talk about proverbs.

Sources of data

I used both primary and secondary sources to attain my data.

Primary sources

I consulted elders like Ssalongo Nsiko, Jjaja Mutini who gave me examples of proverbs and their hidden meaning. I also asked my friend Shamimu who knew only one proverb. I also knew some of the common proverbs and wrote them.

Secondary sources

I researched in different textbooks who talk about proverbs and how they are understanding it. I watched a ‘CD’ top of my aunt’s introduction ceremony because the speakers normally use proverbs.

Methods of data analysis

I gathered information about symbolism in proverbs from Buganda. I got my information in Luganda language of which I had to translate in English.

I basically chose the most symbolic proverbs out of the many to make my research more meaning I was able to analyze my data collection finding with proverbs in English.

Problems faced during the research

During my research, I faced a lot of challenges which include;

Getting people to give me proverbs was hard because most of other approaches some were busy like Nsiko and others did not know.

The old lady called *Jjaja Mutini* at my village was stammering and mixed words which confused me alto on what is right.

The biggest problem I faced is translating the Luganda proverbs into English language. Some words were too complex for me to change. This made me form words that do not easily relate with original ones in Luganda.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This study attracts my scholars because proverbs are one of the most widely used forms of oral literature. Among Baganda, many scholars have done research about proverbs as we going to see them below;

Ruth H . Finnegan (1970) in her book “Oral literature in Africa” defines a proverb inappropriate terms as saying in more or less fixed form marked by shortness sense and distinguished by the popular acceptance of the truth tersely, expressed. Finnegan says that proverbs are educative, warning and instruction, she says proverbs are used to make effective and also to embellish their speeches in a way admired and appreciated by their audiences. This means that proverbs have symbolic meanings that made a person well. The vital point that “proverbs are part of an accomplished orator to adorn his rhetoric with a part and appealing proverbs are well illustrated. She gets observations from cross cultural not from Kiganda society.

James O Bukenya et al (1997:47) states that simple everyday conversations are sprinkled with proverbs. They add that serious political, social and religious discussions are conducted, settled through proverbs. A person who knows to quote a proverb can come to the winner in any debate. This shows that for one to understand and use a proverb of a language needs to be conversant with the language in question because proverbs are fully entrenched in long.

Bukenya also says that “proverbs are the most widespread and respected genre of African oral literature because everyday conversations are sprinkled with them... he says communication looks originality and proverbs which thinks its true. He says that is proverbs are horse focused to solve a problem. When truth is allusive, its proverbs that we use to discover it.”

Prof. Michael B .Nsimbi (2004) collected a great deal of proverbs of the Ganda in his book entitled “*Siwa, muto lugero*” in his book Nsimbi lists and gives brief meaning of the proverbs. He majors at meaning of proverbs. Nsimbi classifies them according to their respective themes.

Prof.Nsimbi also gives an example “*Bajjajate newankubadde nga tebaamanya kuwandiika naye kasita baamanya okwogera. Engero kye kimu ku bintu byaffe eby’obuwangwa era ebyomugaso ennyo.*” This means that though our fathers did not know how to write, its better they knew how to speak and they spoke words of wisdom.

Sekamwa Andrew (1995) wrote a book in which he collected hands proverbs .He paid attention more on deeper meanings than what they literally suggest.

Prof.Abasi kiyimba (2013) in his essay asserts that proverbs are essential . He thinks proverbs affect political perceptions of the people and how in return could contribute to culture .he observes imagery as an aspect of style of people which connects with Prof. Kiyimba because alot politicians who use proverbs in there speeches since they have wisdom and are funny .

Sr.Lucy L Nabukonde(2012) defines symbolism as a style which has wide usage in the community with same meanings that can be recognized by readers .

Salwa judum (2005) observes educational and social values by Sudan and English proverbs . He did research on sudan proverbs later grouped them according to there functions .

Emesto Okello Ogwang in his article "Criticism of Okot 's poetry"looks at issues raised in songs like song of lawino observes that Okot uses unique idiom and poetic styles like symbolism to address concerns in society .

Isaac ssetuba in the book of "tradition values and the proverbs " talks about symbolism in proverbs perceived as lingustic phenomenon and enhancerof culture . He thinks proverbs pass over values to others . Proverbs are regarded as a noble genre of African Oral tradition . He thinks the proverb is stable ,concise and can be fixedwhich meansit can be transmitted to Future generation.

Northropfrye,sheridanBaker and George Perkins in their book " The Harper Hand book to literature " The first category is that of natural symbols which present objects not for themselves

but for ideas which people use most times for example rainbow to symbolize peace .The second type has conventional symbols which represent things for the meaning . People in a particular place agree to follow them for example a national anthem of Uganda which sboluze peace , unity and love . The last category is literary symbols which consists of natural symbols adding meaning .

Frye,Baker and Perkins discussed the significance of symbolism in literature . They think that literary symbols extend meaning beyond representation of reality . They observe symbols as representation of ideas and themes through objects , situation s and characters

- Wolfgang Mierder (1993) argues that proverbs are not seasonal.They are popular wisdom to the modern age. His works concerns the society for example proverbs are used for more understanding about something and are funny . They also preserve culture.for example on page 71 .he says "Good fences make good neighbours which appears in 256 books from 1844 to 2008.

Ferdinand Walker 1974 says that “proverbs is to speech what salt is to fade. This symbolic which means that the importance of proverbs

who says that “proverbs are the palm as with which words are eaten. Therefore proverbs are used in speech to make communication meaningful.

Proverbs are so important in the oral literature of all societies in the world. Achebe uses proverb among the Igbo people l in “*Things Fall Apart*” for example,

“Among the Igbo the art of conversation is regarded very highly and proverbs are the palm oil with which words are eaten,” Achebe (1956: 10).

This shows the importance of proverbs in African tradition.

Okot p'Bitek (1986) notes that “Human beings do not have the dry leaves, smoke or cloves which are brown here and these by the wind. Men live in organizations called institutions, the family and clan, chiefdom or kingdom or an age set system. They have a religion of an ...legal and other institutions. and all these institutions are formed by and in fact built around the central ideas people have developed ideas about what life is all about, that is their social philosophy,

their “world view.” He thinks proverbs say much about a society’s social philosophy and how they view life and the nature of the world.

Isidore Okpewho (1992) in his book, “African Oral Literature” says “when people hold discourse with one another they frequently use proverbs to add some, wit or spice their statements. This means that language is only meaningful having words of wisdom used, that is why Achebe in his novel “*Things Fall Apart*” says “proverbs are the palm oil with which words are eaten. Okpewho (1992: 226) defines a proverb as “A piece of folk wisdom expressed with terseness and charm on terseness implies economy while charm implies poetic beauty.

Muna zaki in (2018) also researches about proverbs all her life. she observes the themes and poetic devices in these proverbs in her article "who could say that the mule is in the pitcher?" She observes that proverbs provide an insight to the cultural traditions and history of nations and sees it's important to preserve them for the next generation.

Karen Kruger (2010) argues that violence is seen as symbolic action with verbal forms such as proverbs which are symbolic in society with deeper meaning and are used for more understanding . She thinks that proverbs can creat an impact on the society and promote culture . Shani Omari (2016) argues that proverbs are important in various culutyres since they are regarded as succinct fixed artistic form and authoritative with truth, wisdom and experience of the society . She observes that the presence of proverbs is needed in order to address and cope with today 's environment and change world view of present generation.

CHAPTER THREE

RESEARCH FINDINGS AND INTERPRETATION

3.1 Introduction

Proverbs are under the genre of oral literature. Some proverbs are short while others minor as Okepwho puts it that is to say,” the short and minor genres of oral literature include riddles, saying, tongue twisters and proverbs.

Prof. Bukenya says they have some characteristics that is to say compact in nature they appear in fixed patterns, they rely on arrangement and word play. They are also used in everyday speech.

According to Nabukonde (2012) a symbol works two ways; it is something itself and it also suggests something deeper, some symbols have widespread, commonly accepted meanings that most readers should recognize and by their nature, we cannot read them at fare value.

She asserts that society generally uses symbols in everyday life food. A symbol can act as a kind to short cut to an idea, when we use a similie such as someone is as true Muganda as Ssabasajja Kabaka as a man which is a symbol of family.

However, this chapter intends to analyze symbolism in the proverbs among the Baganda and also find other techniques found in those proverbs.

A proverb is a traditional saying that expresses a perceived truth based on common sense or experiences. One of the characteristics of the proverb is, it is a career of wisdom.

3.2 Symbolism in Proverbs

Proverbs are characterized by tenseness of form. Much information is got than the words used for example “*Kamu kamu gwe muganda*”(one by one makes a bundle).

From this proverb, one understands that a person does not need to start with something big to become successful but even beginning with a little one can develop whatever they have.

The proverb also has for *eshodworo* as a technique because it shows that if a person starts with one thing, later he or she can collect many.

There is also repetition for example *kamu kamu* which creates emphasis that one can start from scratch to become someone big.

There is a theme of patience in the proverb whereby one needs to be patient until he or she gets what he or she wants.

According to Wikipedia, the free encyclopedia, a symbol refers to something such as an object, picture, written words, a sound particular mark or person that represents (or stands for) something else by association, resemblance or convention. It is an object that means more than its literal meaning.

Harmon William (2003) asserts that literary symbols serve to illustrate the meaning of a text beyond what's explicitly to suggest another meaning rooted in the knowledge shared by a particular culture. He observes that symbols can contribute to an intrinsic system of meaning by allowing ideas in personal items consistent with the world he or she lives.

Symbolism is that the object evokes an image to suggest a different higher level of meaning.

In Sr. Lucyl Nabukonde 2003 made a comprehensive research about symbolism. However, her research the field of symbolism in Ganda proverbs has not been researched. This is why this research will focus on symbolism in Ganda proverbs.

Ssekamwa (1995) also wrote a book in which he collected Ganda proverbs. However he pays more attention to those proverbs that have deeper meanings than what they may suggest literary.

In this chapter, we are going to analyze the proverbs showing symbols in them. This chapter sets out to achieve the main objective of the study to identify Buganda proverbs which employ symbolism. Analyze effectiveness of symbolism as a device.

SYMBOLISM IN GANDA PROVERBS

1. *Abantu balamungoma, zivugira aliwo*

(Human beings are drums; they only sound for those available).

The symbol in this proverb is the *drum* or drums. Drums in Buganda kingdom were and in fact are still used for communication, drums are also used for entertainment. They accompany songs in music and dance. By nature, drums are known to communicate to only those people that are available. The drums are known to communicate to only those people that are available. The drum is compared to behavior of people. This proverb focuses on people caring a lot more of themselves since no body is so willing to sacrifice for others.

The proverb also alerts people not to be taken up by exaggerated compliments of people. This is because going of the proverb meaning, these compliments are only said to please the person that is present and it may be different when that person turns his back.

2. *Abagagga nabaggaga bagalana, eburuvubire geebiri okumpi*

Nebyegatta kunvire.....

(Rich people like each their, beard by pass the eyebrows that are near and unite with their hair that is far).

This proverb has two symbols namely the *beards* and the *eyebrows* and the hair. This proverb makes an analogy on the appearance of a man's face. Most men have beards. The beards symbolize segregation among people. Therefore, when beards..... to abandon the eyebrows and make friends with the hair that is far, it is looked at as segregation. The assumed person for this segregation is that the eyebrows are little and beards find it more profitable to unite with hair which is a lot.

The eyebrows symbolize marginalized poor people. People that are rich always associate more with those that are well off. The purpose of this proverb is to expose segregation and selfish nature of people. People only want to make friends with those they can benefit from which

happens in society. People in social class want to associate with each other than those in lower class.

3 .Abantu balamu bitooke bisalire; tebyekwekebwamu

(Human beings are like trimmed banana plants, you cannot hide in them).

In this proverb, *trimmed banana plants* are used as a symbol. In Buganda, *trimming banana plants* is a famous practice because every Baganda home is expected to have at least plantation. It is looked at as a sign of order and cleanliness.

Women always ensure that banana plants are trimmed regularly. This also keeps plans healthy and bears good banana.

Trimmed banana plant symbolizes those people who cannot be relied on in terms of trouble. When she is being hunted for, they cannot hide in a *trimmed banana* since its transparent.

This proverb shows that human beings are as unreliable of *trimmed banana* plantations. You may have relatives and friends and they disappear in the time you need them most. However, there those that can be there for others in time of need.

4. Atamuzadde yamutika ejinja.

(The one who did not produce him loads him a stone).

The *stone* is the symbol in this proverb. In African setting, a stone almost had no value. It is nowadays that stones are of use used for building, making glass, tiles and other valuables.

There are people who can ... bad a child with a *stone* to carry if that person is not the parent. This proverb talks about the selfishness and heartlessness of people. The proverb reminds us to be considerate while giving responsibility to other people. We should always be fair to others if we want to be treated the same.

5. Akamira eyiyetagyiseera mata.

(The one who owns the calf milk, the cow while sparing some milk for its).

The symbol used in the proverb is *milk*. We know that when a cow produces a calf, milk starts to come out. It has been noted that a cow produces more *milk* than the calf requires. As a result people go ahead and milk out of the excess *milk* and used as ghee and other purposes.

Milk symbolizes privileges. This means that when one is looking after his own child, they tend to offer them as many privileges as possible which they cannot give to children who are not theirs biologically.

This proverb looks at the way people make sure they raise their own children because they will give them all the attention and privileges that they reduce on the selfishness. The proverb encourages us to generals, for we can never know what the future hold for us and the people are come across.

6. Babikaanzirako

(They rather bring news of the death of the one who follows me).

The proverb symbol is "*the person who follows me.*" It is clear that any person loves their siblings a family or children. This proverb suggests that one is most likely to love the person that follows them than any other siblings.

The phrase "*the one who follows me*" symbolizes all other people that are not the person speaking. This proverb shows how people love their own lives to the extent of one preferring the death at one's siblings to one's self. This shows selfishness in human being. People prefer others being in problems than themselves.

7. Omubi tazza mmeeme.

(A bad person does not..... eat you).

The symbol in this proverb is *nausea*. This is a feeling a person wants to vomit. *Nausea* is always experienced when one is sick.

The symbol stands for the highest level of all evil. We cannot do way with bad or evil people. The proverb teaches us to accommodate the people we think are bad.

8. Akuba owuwe akuba awumbawumba.

(The one who beats his own does so while folding the palm).

This symbol in this proverb is *palm*. It symbolizes tools that are used for negative punishment. The proverb also has another sense of meaning. The *palm* may symbolize other instruments of power like the power of a ... in court.

9. Omutaka talya mutaka mune etta katerirya

(A landlord cannot eat a fellow landlord, soil cannot eat a broken piece of a pot).

A broken piece of a *pot* is a symbol. The Baganda used to make pots for money purpose like fetching water. The lesson here is we should not offend our close friends. We should live with them peacefully as the soil and pot do.

10. Omwana womutaka nnyenje, tefiira kubibanyi.

(A citizen's child is a cricket, it cannot die from a firewood stove).

A *citizen* is seen as a symbol. It is a small insect that lives mainly in wood. It symbolizes that it hardly lacks an escape route in times of trouble. The proverb suggests that you cannot easily be trapped in the field, they are experienced in. If a citizen son is attacked say on his way to the well, he will have high chances over his enemies especially if they are strangers on the village.

11. Omuliraano bwakonkona panga.

You cannot deny your neighbor a cook when it is cooked.

The *cook* is the symbol in this proverb. It symbolizes the spirit of sharing among relatives, friends and neighbors the cook in African sense is known to move a long distance. A cook can migrate for good if no efforts are made to bring it back home. If a cook was slaughtered, it was always expected that you send a piece to neighbours. This encourages unity and inter-dependency.

12. Omutabaazigwa manyigwa kuba engabo.

(The one a worrier knows is the one hits with his shield).

The *shield* is the symbol in this proverb. It symbolizes cooperation, mercy and protection defence or protection.

In ancient Buganda, the shield was to protect the warrior from being stabbed by enemies.

This proverb talks about the warrior hitting the person he knows with a shield. This proverb shows friendship and relations transcend all obstacles.

13. Sikulekera wabi, akuleka ku mmere

(I cannot leave you in bad time leaves you to eat food without sauce alone).

The symbol in this proverb is *food without sauce*. It symbolizes discomfort. It is known that food is easily eaten and delicious with sauce, we get friends who promise being there for us however they don't when we need them while in trouble.

14. Twagalana, bwamira amalusu takubulira.

(We love each other, does not let you know when he swallows saliva).

It is a phrase that lovers always say on one another. The symbol in the proverb is saliva. It shows things that we hide from others because no one can know if you swallow saliva.

The proverb asserts that regardless of the love someone has for others. There is always a secret or two that they keep away from that loved person.

15. *Abalirira ekigula enku mbitawa munnessoli ddene.*

(The one who considers the price of a hoe does not give his friend big maize).

This proverb has two symbols first the *hoe* and the other is *big*, maize. The hoe symbolizes selfishness versus generosity.

The proverb questions the act of giving to others. The hoe is used in the garden to plant crops.

The second symbol, big maize stands for selfishness versus generosity of people. Some people always wish everything good just for themselves and may only afford to give out unworthy things to others. This is selfishness that proverb condemns. The proverb encourages us to give generosity.

16. *Akatono okalya ne munno, bwakwata enkukunyi anyigira kukinkumu.*

(You eat a small thing with your friend, when he gets a louse he presses it between his finger nails).

The *louse* is the symbol used to convey meaning. This proverb contains another literary technique which is direct speech or dialogue. The louse symbolizes those things or items that a person may hesitate to share even with his closed people that a person will always want to share whatever they have with their people.

17. *Atamanyi bitakuma.... munne enkumbiafulumya bbiri.*

(The person who does not know what is on his friends heart brings out two hoes).

This proverb presents a *hoe* as a symbol. It symbolizes tasks. The proverb therefore appeals to use to always be empathetic we have to do whatever it takes to ensure that as we understand what our relatives feel, think.

18. *Oluganda nkovu, teggwa ku mubiri.*

(A relation is a scar, it cannot disappear from the skin).

The symbol of the scar is used in this proverb. It symbolizes permanence in this proverb. In ancient Buganda, once someone got a scar, it was always to stay with that person until death. This proverb condemns the practice of falling apart with people whether there is reason or not. This is common among women who easily make people. The proverb advances the view that people just like relations.

19. *Awava mumumatewadda munno, awava okugulu wadda omuggo.*

(Where a friend parts, you cannot replace him with a friend, when a leg goes off, it is replaced with a stick).

This proverb states a fact of life, the stick is used to symbolize something that is duplicated. The proverb is based on assumptions that human beings are expressly different.

20. *Aboluganda bitta, nebwebikonagana tebyattika.*

(Relatively are gourds, even when they collide, they don't break).

The symbol in this proverb is the gourd. Gourds have the material that may look to be delicate. Gourd symbolizes strength and permanence. The proverb tells us before hand that we should find a way of resolving our conflicts and behave like gourds. Life moves and despite of conflicts.

21. *Abagenyi makondwe, agamugaseguliraga nnago.*

(Visitors are logs, some create space for others).

The symbol in this proverb is logs, logs are known to decompose and become soil in the process. This proverb looks at the nature and its relationship with continuity. This proverb looks at way logs rot, and compares it with coming and going of visitors in a home. We should tire on looking after visitors since they are logs.

22. *Owenzina mbi azinira mubabe.*

(The one who dances badly dances among his own people).

Bad dancing is the symbol which shows intolerable behavior. The proverb asserts that one with bad behavior should not be killed but help him change. When we don't help such a person,

he/she will in the process groom other people into criminality. Bad behavior is usually tolerated by one's close people.

23. *Abataka bagalana bebalima kambugu.*

(Citizens that love each other are those that eliminate couch grass).

Couch *grass* is a symbol in this proverb. It symbolizes hard situations. Couch grass is one of weeds that grow on the soil in Buganda region. It also stands for hardships. Using symbolism, the proverb urges proverbs to love each other and stay united. The proverb encourages people to live peacefully with others in order to finish tasks.

24. *Omukwano masavu, agawoze tegawooma.*

(Friendship is like fats; once it cools it does not taste well).

Fats represent symbolism. Fats are liked by most people mostly children. When it cools, it solid.... becomes hard to eat. We face good and bad times so we should get used to all conditions

25. *Abatakankwenge, gwolya naye yakuta.*

(Citizens are hypocrites, the one you eat with is the same person that kills you).

The symbol is eating. It symbolizes living with people. Eating unites a lot of people who sit and join eat together. It creates unity in people. It improves health of people when they eat balanced diet. The proverb warns people to interact with others.

26. *Eyakusegulizanga omuntu bwakuseguliza omuggo, bwo'oba omugezi totuula.*

(When someone who used to displace a person for you to sit displace a person for you to sit displaces a stick, if you are wise you don't sit.)

The stick is used as a symbol symbolizing failed relationship. The proverb uses a stick to indicate the signs of failed relationship. This proverb shows what we should always find out what other people think about us.

27. Tokiya nyonge nto, bwekula ogyambalako eddiba.

(Don not despise a young offer; when it grows, you may wear a skin out of it).

The symbol in this proverb is *otter*. It is something beneficial. It is one of small animals. The proverb's message is directed towards elders, guardians, and parents. The otter can symbolize a child since it is small animal and vulnerable. Elders punish young ones when they are in wrong which makes them good citizens in future.

28. Negwozadde akukubira enyoma nozina.

(Even the one you have produced sounds a drum and you dance)

This symbol in this proverb is drum. Drums in Buganda were used for communication, the proverb appeals to parents to respect children because they can be useful to them.

29. Nyoko abanga omunyoro, nakuza kukika.

(You mother may better be a foreigner but when she has produced you in a clan).

The *foreigner* is the symbol in this proverb. It symbolizes segregation. A foreigner as expected has no property in the home where he or she stays. The proverb contrasts foreigner. It also exposes segregation of Buganda. It appeal's to women of Buganda to stick to men from their tribe.

30. Ekitentegeregyebakya babgy bakyalirira musala.

(Where an old mat is loved is where it is used below a new one).

The symbol in this proverb is old mat. In Buganda are made and used as seats for women. A new mat would be preferred than old one if they were both presented. The old one is despised and forgotten when the new one comes. The owner not forgetting the old mat that that it was once new symbolizes love. The proverb encourages us to always remember those people that were once useful and good for us and be there for them too. Loving parents and caring for them when they are old shows that we haven't forgotten they cared and loved us when were young.

31. *Oluganda nkovu teggwa ku mubiri.*

(A relation is a scar ,it cannot disappear from the skin).

The symbol here is a scar which symbolizes permanence in the proverb. In Buganda, if someone gets a ,it means that there is a bond between that person with another who made him or her get that scar till death. Long ago. People used to cut themselves and share blood to create a bond between them or create scars on each other to show that they will last together till death. This shows love, unity, faithful need and honesty among people and promotes them too.

32. *Babadde bawoza ogwe embwa :ng'endiga erinnye enjoy.*

(The sheep to climb a roof symbolizes bad omen) . It shows something bad is going to happen . Baganda use this proverb as a sign of warning to others about something bad that may happen if they proceed with what they are doing .This helps people to always be careful with what they do in life .

33 *Eliso lyomukulu ewadugala wewalaba.*

(The eye of the old person where there is dirt ,is where we see from).

The symbol here is the eye of an old person. This symbolizes how knowledgeable elderly people are in society . They know a lot more than the young generation that is why the young people need to listen to the guidelines they give to us . These help us from doing wrong and us becoming knowledgeable . This also symbolizes the respect elderly people have and the difference between young and old.

34. *Emitwe ebiri jjisiga ogumu.*

(Two heads are better than one).

The symbol here is two heads . They symbolize unity , power ,socialization and love among people since they are more than one working together . This shows that people need to work together in order to get the best work done. The problem sorted by one person is better than one sorted by more than one person since there is sharing of ideas from different heads of people .

CHAPTER FOUR

CONCLUSION AND RECOMMENDATIONS

4.1 Introduction

This chapter summarizes the study giving conclusion after research findings were interpreted in chapter three.

4.2 Conclusion

The study has looked at how proverbs employ symbolism to convey meaning. The study also discussed the importance of proverbs among the Baganda had an effective way of ensuring that children grasp these proverbs. The elders did this work in evening times on fire places. Proverbs can be used to build peace in a country. More people should pick interest of knowing them and writing about them.

Proverbs are known to have wise and mature forms of expression given to a person. The proverbs do not develop in a day but they start as saying then later developed to be known as proverbs. Proverbs are used by people in their day to day life.

Proverbs are used by people in a community through conversations. Proverbs can represent different aspects of style not just symbolism but it was up to the researcher to search the best aspect among many.

All proverbs are metaphorically figurative symbolic however they are not the only aspects in Kiganda proverbs.

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