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SYMBOLISM OF KIGANDA PROVERBS AND THE THEME OF MORALS

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DECLARATION

I, Nakimbugwe Sarah Monira declare that this research work entitled "Symbolism of Kiganda Proverbs and the Theme of Morals" is my own effort. It has never been submitted to Makerere University or any other institution of higher learning for an award.

Signature: [Signature].....

Date: 19/01/23.....

APPROVAL

This research work has been done under my supervision.

Supervisor's name: Julian Nanyigo.....

Signature: [Signature].....

Date: 19th Jan, 2023.....

DEDICATION

I am dedicating this thesis to four beloved people who have meant and continue to mean so much to me. I am really grateful for the unconditional extra support and encouragement. A special feeling of gratitude to my loving mother Mrs. Nabirumbi Amina, the apple of my eye, Mr. Ssebulime Edward Kelvis, my sweet siblings, Hudah, Nuh, Husnah and Hamra, and my best friend Nabirye Victoria.

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CHAPTER ONE

1.1 Introduction to the study.

This study seeks to make an analysis of the significance of proverbs in instilling morals among the Baganda.

Proverbs are simple and insightful, traditional sayings that express a perceived truth based on common sense or experience. Different cultures have different proverbs most of them told in their own languages, some can mean the same thing but the difference is in the language, and similarity is in the meaning. Proverbs are often metaphorical and use formulaic language and collectively form a genre of folklore.

1.2 Background of the study.

Buganda kingdom was founded in the late 14th century, when the kabaka, or ruler, of the Ganda people came to exercise strong centralized control over his domains.. Baganda kingdom consists of Buganda's central region including the ugandan capital kampala. The luganda language is widely spoken in Uganda and equally spoken in and around other countries in East Africa. Buganda proverbs are well known and where used by the Buganda people. There are even names derived from or related to proverbs so although proverbs provide the sources for many African names, they receive little serious study. Sources are many more so valuable sources which examine the engero, ensoge, ' proverbs' of the Baganda eg Mason 1983, Msimbi 1956, 1948, salongo 1952, Walser 1983. Mafumu, which is spears is a name, related to the proverb, " Amafumu agabuulira eyali alwaanyenago." Which means you can only reasonably talk about spears with a man who has fought with them all this is taught with the study of

proverbs. As earlier stated proverbs are simple and insightful, traditional sayings that express a perceived truth based on common sense or experience. Our proverbs convey wisdom, truth, discovery of ideas, as well as life lessons, that's why African writers use these Proverbs to justify actions and used them to guide the behavior of growing children and adults to help them to mold their characters.

1.3 Statement of the problem

A number of studies have been made about proverbs as a topic, however many have ignored the significance of those proverbs in the moral development of the people where they are used which has led to many people to neglect them, proverbs are even rarely used these days, why, because people do not know their significance, which to me is important, it will not only enable them appreciate proverbs but also their cultures, where the proverbs are used, and so in my research I seek to find out the significance of proverbs in the moral development of Buganda culture.

1.4 Objectives of the study

General objective

To study the symbols in Kiganda Proverbs.

Specific objectives

- a) To examine how symbols in Kiganda Proverbs emphasize hard work.
- b) To explore the symbols in Kiganda Proverbs that talk about the moral of

wisdom.

c) To identify and examine the symbols in Kiganda Proverbs that emphasize respect.

1.5 Research questions.

What are some of the Buganda proverbs that we have?

What meanings do the symbols in these Proverbs convey?

What is the significance the symbolism in instilling morals among the Baganda?

1.6 Scope of the study

The research is basing on the symbols in Ganda proverbs and their hidden meanings on morals in Ganda society. The research is to be carried out in only one field Nakalya village located in Wakiso district because it is one of the villages where one can find elderly people and typical Baganda.

It is also basing on three morals of hardworking, wisdom and respect. This is because they are key morals in Ganda society.

I'm also using the formalism theory because it involves approaching and critical analyzing of information and then interpreting it, making it easier for my study.

1.7 Significance of the study

This study is important because it not only helps us learn the different proverbs we have in our culture, it also helps us understand the meaning and also importantly the importance of those proverbs in the moral development in Buganda culture. Such research is important in our days

because many people are laid back in matters concerning their cultures and how best to bring up the youth in our communities. Proverbs were used to teach the youth about the different things around them, though they aren't straight forward which makes it rather interesting, the meanings they had weighed a lot, and it would do good to bring them back as a way of improving the moral development of not only the Buganda culture but the whole population as a whole.

1.8 Justification of the study

I have chosen this topic because it has not been talked about before in the research projects I have read through so far. This is to help fill the gaps in the Ganda society about declining morals in society.

1.9 Theoretical framework

The study involves going to the field and having interactions with elders in the area, finding out the reasons for declining morals in Ganda society, looking for proverbs, identifying Proverbs talking about hardwork, and the ones about wisdom and the ones about respect and then the symbols in them and what their hidden meanings are.

Collection of these proverbs

Analysis of these symbols and their translations

1.10 Methodology

The methodological aspects included interviews and I used this method because as we are in the covid time movement is limited and it's the only way I could be able to get help from the people that are well versed with the topic am doing. And that was done through phone calls where I called my fellow course mates who I believed may be knowledgeable about my project, and what's required, I called Sarah and Paul with an already made questionnaire and interviewed them via phone, while recording and after gathering all the necessary information, I transcribed the information to text. Luckily enough, I also paid a visit to my grandparents, who are more knowledgeable about our proverbs and they were able to tell me some proverbs and their interpretations. his study was carried out in Uganda and in the central because that's where most Baganfa are found and my main objective is to find out the significance of proverbs in the moral development of the Buganda culture.

CHAPTER TWO

LITERATURE REVIEW

2.1 Proverbs

Proverbs are simple and insightful traditional sayings that express a perceived truth based on common sense or experience. Different cultures have different proverbs, most of them told in their own languages. Proverb are a part of every spoken language and are related to such other forms of folk literature as riddles or fables that have originated from oral tradition.

2.2 Introduction

Examples of Buganda proverbs that helped with the moral development included: omusiru takufuula musiru meaning a foolish person shouldn't make you foolish; banange bangi nga tonagwa wabi meaning one can claim to have many friends until they encounter hard times and amny more. Proverbs have been used in the dissemination of knowledge, wisdom and truths about life since time memorial. They have been considered an important part in the fostering of children as they signal moral values and common behavior. In all cultures, proverbs are a short hand way to teach values and pass on wisdom from generation to generation.

2.3 Proverbs and gender relations

There are so many other Proverbs that have been categorized in many ways in which one of those that have been gendered in a way of portraying women and girls in the Buganda culture, this is alongside the boys or what we may call the men. In one of the that i came across was also

the "Painterly expressions inspired by selected Buganda gendered Proverbs". This was by" Kato Abbey at the college of Engineering Design and Art... "

This book talks about more on the knowledge and wisdom in these Proverbs which is transferred from one generation to another. That is to say these play a big role in influencing the culture and lifestyle in which involve the morality of these ganda people. More so, Buganda remains crucial when it comes understanding the new status and women's image in the contemporary world that is ever changing and in the social cultural part of it.

Professor Alasi Kiyimba in one of his journal articles wrote about the impact of oral literature on gender relations. This article was written on 2nd December, 2005, pages 253-270, journal of African cultural studies with a heading of Gendering social destiny in the proverbs of the Baganda: reflections on Boys and girls becoming men and women. This article examined the portrayal of boys and girls in the oral literature of the Baganda. It looked at the way the near indelible impressions of oral literature lay down rules of social behavior that determine how boys and girls eventually view each other as wives, husbands, parents, political leaders and owners of resources and his main focus was on the proverbs. His main argument was that the unequally gendered relationships among the Baganda have their foundation in early childhood and even infancy, children start from an early age to develop lifelong attitudes towards themselves and each other which I agree with.

Further more, the survey since it's talking about the gendered Proverbs, Abbey used his interview and observation tactics to get information on these Proverbs. In my research on the topic "Significance of Proverbs in moral development in Buganda culture", I'm concentrating on the morality part of it amongst these people considering the interpretation of some of the selected

ganda Proverbs relating to external factors or what we can call forces for that is to say, the things that are draining or washing away the morality for example Abbey in his survey talks about the evolving trends in life. Therefore, these Proverbs according to Kato Abbey, they "act as vehicles for perpetuating gendered ideologies which promote and emphasize patriarchy..."

Many proverbs provide warnings and lessons and when children grew up listening to these proverbs, they begin to behave in the same manner as girls are meant to respect boys and once taught from a young age that it has to be that way, then children take it up till adulthood.

2.4 Proverbs and child upbringing and protection

The authors of a book named 'Child abuse and neglect in Uganda', Paul Bukuluki, Aloysius Nnyombi, Jude Tibemanya Rwemusisi and Ronald Luwangula, Ronald Mukuye and Ismail Ddumba on pages 49-68, a chapter that talks about proverbs and child protection: a case study of three bantu languages, Luganda, Lusoga and Runyankole talk about how culture enshrines diverse resource elements that have potential to protect children against various forms of violence and abuse and one of the elements they gave was proverbs are generally used in various forms and contexts to communicate messages, beliefs and norms, but how also some proverbs have messages important for child protection and abuse. They say that although some proverbs carry messages for promotion of child protection, others can instigate attitudes, values and practices that expose children to abuse, neglect, exploitation and violence of which I agree and also believe that the best way to do away with such instigations is to educate the children about the proverbs and their meanings more so the ones that help in moral development.

Ganda proverb have in the Buganda community conveys a meaning of which most of those help in shaping the children as in the article where they say that proverbs of any nation are the results of their mental activity since their generations as they generalize people's experience in the form of complete judgements, conclusions, teachings, and figuratively defined objects, events and phenomena. Proverbs are shaped or formed in a way of passing over a message with an intended purpose.

2.5 Proverbs on care co-operation advice and punishment

In an article about the case study of Yoruba proverbs, proverbs, values and the development question in contemporary Africa written in January 2014 by Adayemi J Ademgwo and Noah Balogun, they talk about the role of proverbs being helpful in reviving morals or cultural values thus be used as a reliable instrument of development.

They took a content analysis of some Yoruba proverbs, particularly the proverbs whose subject matter is centered on development related themes such as care for others and co-operation , leadership qualities, advice, reproach and punishment, conflict resolution and warning. I chose this article and their case study because they connect well with the proverbs of Buganda community since also the Baganda proverbs do sense the same purpose and do help in the moral development of the Baganda culture, their research really explains how well those proverbs chosen really help teach these morals.

In an open journal of modern linguistics written on june 2021, Vol 2, No 3, there is a topic about the reflection of people ethical ideas in proverbs and sayings and in this journal, they talk about how each nation has uts own ethical views and how many scientists and philosophers have

written about ethics from antiquity to present day. It is ethics that make it possible to highlight the moral values of people which are passed on from generation to generation. In the journal they say that ethical values are reflected through the language of the people which conveys them in their proverbs and others.

In another case study of " Child Abuse and Neglect in Uganda by David Kaawa Mafigiri, Eddy Joshua Walakira. It talks about Proverbs about child care. These Proverbs allude to child care and protection as a responsibility for every member in the community. These give us an example of a Luganda proverb that goes " Akuweera omwana Akira akwagadde" This can be translated as "one who gives something to your child is better than one who says that they love you" This is from the Buganda community.

"Most of these Proverbs resonate with literature that underlines the need to embed responsibility for child protection within the fabric of community life and creating a system of shared responsibility and mutual support."UNICEF (2010).

Further more, the case study also talks about the Proverbs emphasizing Adequacy and timeliness of support. That is to say, whoever takes care of children should or must provide the care sufficiently and able to satisfy the needs of the child or the children.

These Proverbs can also be found in the Article 27 of the United Nations Convention on Rights of the Child(1989). This article states that "every child has a standard of living adequate for its mental, spiritual, moral and social development. " Such Proverbs can be like "Linda kigweyo afumita mukira" This Luganda proverb can be translated to mean "if you wait for the end, you will only Pierce the tail ".

CHAPTER THREE

DATA COLLECTION

3.1 INTRODUCTION

Data collection can be analysed as the process of gathering and analysing specific information. This done by use of a method to come up with solutions to the relevant questions or to fulfill certain objectives hence data collected to explain something or a phenomenon. Data collection is divided into two which are primary and secondary. Primary is where a researcher collects raw data at the source whereas secondary data collection refers to gathering of second hand data or data that already exists.

Primary is divided into two segments which include the qualitative method which can be defined and understood as collection of data that does not involve numbers or mathematical calculations. Rather this method is based on quantifiable elements like the feeling or experience of the researcher. These include in depth interviews, observation, online communities, web survey among others. Then the quantitative data collection method is where data is presented in numbers and require mathematical calculations for example mean, median, mode among others.

3.2 METHODS OF DATA COLLECTION.

In this case study of my topic of research, i used the qualitative method of research. Here i had my field work and went to Nakalya(bright village) in Masulita in Wakiso district. Since i was dealing with the culture of the baganda i decided to use Nakalya as my field of study since it is dominated by the Baganda and elderly people.

More so, i used documentaries of past interviews of specific people on certain programs and recordings of people talking about ways in which elderly people always instilled morals amongst the people within their communities that is to say the growing children, and married people through the use of certain proverbs that were followed and respected.

3.3 DATA COLLECTION SOURCES.

One of my sources was my field of study, the location which was Nakalya (bright village) in Masulita in Wakiso district. In this village i met with an elderly woman who actually didn't allow me to take pictures of her or record her but she was named Nakiyimba Edith Mangadalena.

The other source of my data collection was the documentary on the program that is usually shown on Bukedde Television after during the a break in news reading of Agataliiko Nfuufu at 10:pm every day. However i used a documentary of four years ago ago where two elderly men that were named Hajji Battery Muhammad and Ssesanga Abdul Lwazi were interviewed on the this program of Oguggwa Teguba Muka on the use of proverbs among the Baganda children. This can be watched via the link <http://Bukedde.co.ug/>.

The other source of collection of my data was an online Luganda lecture by Rachel Nabudde on Ezk TV where she explains more proverbs on the marriage aspect in moral instillation. This show can be watched via www.youtube.com/enyimbazakristo.

Further more, i watched an online TV program that was filmed one year ago on IBM television which is operated by Kazibwe Bashir Mbaziira. The program is known as "Kuguka Mubisoko N'engero Zabuganda Ne Kanonya Juma". Kanonya Juma is the presenter in my this tv program

and he explains to us the use of proverbs in moral development among the Baganda especially on marriage aspects.

3.4 METHODS OF DATA ANALYSIS

My data collection sources were only four and they are the ones that i used to get methods to analyse the data or for my data analysis. In this i used the interaction method in one of the sources were i collected my data. That is to say; i interacted with this elder Nakiyimba Edith Mangadalena who helped me understand more that children of nowadays do not have have morals at all. She explained to me how long ago they didn't have televisions or even time to gossip.

"...Taata wange banange omukama amuwumuze kisa, naye yatukuba emiggo, hoooo!!, taata nga nomala olwayo ku luzzi omunyumiza gyova.. " She narrated.

"... Naye nga engero ezo zaayambanga nyo okukuza abaana, okubateeka mu kubo egolokofu,.. Olugero olugamba nti akaliba akendo okalabila ku mukonda lwayamba nga mugeri nti omwana omulaba nti bwaba nga omutuma neyeekanya oyo omwana ajakuba mujeemu nyo, era awo ffe nga taata akuba emiggo emizibu naamala naakubulilira nanti munange embulilire teffa yona... "

It was a very long interaction with this 73 years old. However, through this i got to understand that for children of long ago they were always punished whenever found misbehaving and there was more of guiding of children to instill morals in them.

The other method where i used documentaries and recordings and i was able to observe different aspects with this. In the documentary of the program of "Oguggwa Teguba muka " I was able to

understand notice the different proverbs that people long ago used most on their children to raise them morally upright. Among these proverbs were,

"Kyosimba onanya kyoolyako etooke" " You reap what you saw"

" Kamu Kamu gwemuganda" "One by one makes a bundle "

"Selwajjaokwotta lukira nyinimu entanama" "A visitor can act as if they are in their own house"

"Ataalukutambulire akususiza lwa meenvu" "One who won't walk your journey will tell you it's like peeling a banana"

"Akwata empola atuuka wala, nawolovu atuuka emitala" " One who moves slowly but sure reaches far, the slug reaches very far "

I quoted Ssesanga Abdul Lwazi say"

"...Engero ezedda zaayambanga abaana obutatambula kiro..., kubanga naffe bwetwagendanga emugga eyo abawala bwebaba batusooseyo, nga ffe ensuwa tuzituuza wansi, butasisinkana bawala..., kyoololaba nga guno omulembe gweyongedde obwenzi.. " He said

In the same documentary, Hajji Batte uttered that,

"Ngotuuza mwana wani ku kyooto kati okujjako nga twevuddemu nga abaganda"

In the other source also where i collected my data, on an online TV show which is KBM TV a program presented by Kanonya Juma, he tells us some proverbs that can be used to guide married people that is to say,

"Nkaabila mulengete tagwaako nnaku" " One who loses the only thing they have in life stays miserable forever "

"Ekiddiba kidda wabwewaakyo, essaaniiko lidda much lusukku" "Left overs get back to their owners"

"Ofunda nomubi ngazaala ngalima nga ayanilriza naabagenyi" "Rather be with an ugly one who bears children, digs and is hospitable"

"Obulungyi ssi dda ssinga ekajjo lyenjovu lyawangiza muzibu gwazaalampanga" "Not all that is beauty is gold"

One of the proverbs that was explained to us by Kanonya was

"Ebyomunyumba tebitotolwa" "Secrets of the house should stay inside the house "

. . Kanonya says;

"Ebintu ebikoleddwa munyumba ebyo bisigale nga byanyumba eyo, tobitwala wa neyibba kubanga biswaaza mwe,... Batusuunga... "

Rachel Nabudde lecturing on proverbs on morals in marriage.

3.5 PROBLEMS ENCOUNTERED.

One of the problems that i encountered was getting in contact with this old lady that i interacted with in my field for the people i found at her place were not willing to let me in but when she saw me, she was really hospitable.

Then the transport system to this village was not also favorable since it was really a village deep.

Lastly, on the documentaries and recordings, i had to keep listening so clearly because some were very low while speaking yet the environment i was in was also noisy. However, i was able to come up with a lot.

CHAPTER FOUR

DATA ANALYSIS

4.1 INTRODUCTION

Data analysis is one of the most crucial parts of any research project. This is the process where the data collected is summarized. This involves interpreting of data gathered through the use of analytical and logical reasoning to determine relationships or trends. There are various ways of carrying out data analysis for example data mining, factor analysis and so much more.

Data analysis is so important as an aspect of research because it makes studying data a lot simpler and more accurate. This also helps or enables the researcher to interpret data so as not to leave anything out that could help them derive insights from it. We have methods such as qualitative where questions such as why? who? what? how? need answers, quantitative where it is usually measured in terms of number, prescriptive, to mention but a few.

In my research study on the topic of "Significance of Proverbs in instilling morals among the Baganda", i used the qualitative method since i was looking for answers on how Proverbs helped on moral Uprightness of people in the Buganda society, and why morals have declined among the Baganda.

In this research that i carried out, i did not only concentrate on the growing children, however i also put a notice on the couples in courtship which is that relationship between a lady and a man before marriage and then the married couples. Questions for example, why is it that children of nowadays are really misbehaved?,

why are there so many broken marriages these days?

Why is it that people break up after a long time in a relationship yet they hoped to get married?

How can we get over all these situations of declining morals with the use of Proverbs among the Baganda?

4.2 PROVERBS ON HARDWORK

PROVERB	SYMBOLS
A) Kyosiimba onaanya kyolyaako etooke	Kyosiimba(what you plant), kyolyaako(eat from), etooke (banana plant)
B) kamu kamu gwemuganda	Kamu (one), omugaanda(bundle)
C) Asiika obulamu tassa mukono	obulamu (life), mukono(hand)
D) Kola ngo'muddu	Kola(work), muddu(slave)
E) Akwatta empola atuuka wala, nawolovu atuuka emitala	Akwatta(to move), empola (slowly), wala(far), nawolovu(chameleon), emitala(destination)
F) Akatali kabbe eggumbba osuula mumulyaango	Eggumbba(bone), mumulyaango (in front of the house)
G) Linda kigweeyo afumita mukira	Linda(wait), afumitta(pierce),

	mukira(tail)
H) Agali ewamu ge galuma enyama	Ewamu(together), galuma(bite), enyama(meat)
I) Azaala akira atema ente	Azaala(bore) atema(slaughter), ente(cow)
J) Kami katono okanyomera mitala wamugga	Kami katono(tiny man), okanyomera (), mitala(afar) wamugga(from the well)

4.3 ANALYSIS OF SYMBOLS IN PROVERBS ON HARDWORK

Proverb A

Symbols in this proverb above symbolizes what someone plants without wanting or because they have nothing to do. Kyolyaako(eat from), etooke (banana plant) These symbols try to tell us that it was what you think that does not make sense to you that one day one time saves your life. For example in terms of children, one can tend to dislike and isolate one of their children but later on in life this children becomes way better in life than the other children that were so much treasured this helping out the very mother or father that did not like her or him during growth.

Proverb B

Symbols in the proverb symbolise small amount of money in terms of work, Kamu(one) mugaanda(bundle). That is to say one can work and start with gaining a very small amount of money for example one can be getting a salary of fifty thousand Uganda shillings a month but can use that money to make so much more of it and can become rich even after,. Therefore the

symbols help the Baganda not to give up on whatever they are doing because the result is little. More so, this symbolises a seed when it comes to farming. One seed is planted but it germinates and a lot is gotten from it.

Proverb C

symbols in this proverb symbolise working hard. That is to say if one is surely looking for a better life that is even healthy, they have to make sure they do not give up. Asiika(looking), obulamu(life), tassa mukono(not put down the hand) means that one should never give up. Therefore work hard until your life is better.

Proverb D

symbols talk about working like a slave, these symbolize a muganda working tirelessly if they want to achieve anything in life. "Omuddu" Meaning "slave" who is that person that works under pressure and is not allowed to rest. Therefore this urges the Baganda to work tirelessly until their goals are achieved.

Proverb E ,

the symbols in this proverb symbolise a person working as "akwatta empola" and the chameleon symbolizing the person who works patiently but is sure of what they are doing. Therefore this is to help the Baganda understand that getting to success is a long journey but taking this journey patiently is the best way to achieve this success since one is able to look at the mistakes during and corrects them until he or she is sure of what they are doing.

Proverb F

The symbols in this proverb talk about theft and working for what you have. That is to say, "eggumbba" Symbolises meat in this proverb. This talks about throwing this bone after eating in front of the house or on the door steps and this is done by only that person that knows they worked for this meat and bought it on their own money. Therefore, one is encouraged to work for what they want so that they can be free in society.

Proverb G

Symbols in this proverb talk about waiting for another day to do something or postponing something yet it has to be done on that very day or time. This has been brought out in terms of hunting an animal, where one waits for the running animal and instead of piercing the flesh or middle part of the animal, waits for the animal to get far and later pierces the tail, which can't help in killing an animal. Therefore, it's better to do something earlier than to wait because it might be an opportunity that you might lose.

Proverb H

Symbols in this proverb talk about working together. That is to say "agali ewamu" (Many heads), and "ge galuma enyama " (They are the ones that do something better) This is because with many heads, coming up with different ideas, one better idea can be gotten out of all of them and something better is done. For example the teeth work together like the canines, the in scissiors, molars just to crush down food in one's mouth. Hence coming up with the best.

Proverb I

Symbols in this proverb talk about working hard but minding about family also. That is to say a woman that bores children is better than that one that always brings meat home. This means that meat of a cow does not bring life time happiness which the children always bring.

Proverb J.

Symbols in this proverb talk about underrating some because of their appearance. The symbols try to show us how this bad looking person becomes better than the good looking ones that have been underrating him or her. Therefore this urges the Baganda never to underestimate someone because of their appearance.

4.5 PROVERBS ON WISDOM

PROVERB	SYMBOL
A) musiru takufuula musiru	Omusiru (foolish person)
B) ditwaala kinene afa tatuuse ku buko	Nditwaala kinene(someone waiting to get something big), ku buko(introduction)
C) Omukwano masavu ogalya gakyayokya	Masavu(fat), ogalya(eat), gakyayokya (still hot)
D) Ababiri babibira ebigambo naye abasatu babisatulula	Ababiri(two people) ebigambo (words), abasatu (three people) babisatulula (destroy), babibira (keep)
E) Akatono okalya ne munno bwakwata	Akatono(small), okalya (eat with), munno(the

enkukunyi anyigiramu kinkumu	other person), enkukunyi (bug), kinkumu(thumb)
F) Gwotazinanga naye bwosituka okuzina nga gwe otuula	Gwotazinanga naye(one you have never danced with before), okuzina(dance), gwe otuula(sit down)
G) Abaggagga nabaggaga baagalana	Abaggagga (rich), baagalana(love each other), ekirevu(beard), enviri(hair)
H) Amaka abiri musango, bwolwanira agali e kyaggwe nga ge ssingo banyaga	Amaka abiri(two families), kyaggwe(place), ssingo(place)
I) Bakuseeredde mu katale oyombera mu kubo	Bakuseeredde (given things on an expensive cost), katale (market), oyombera (quarrelling), kubo(road)
J) Akatono akatuuse, kakira ekinene ekisuubize	Akatono (small) , ekinene (big), ekisuubize (promised)
K) Okwagala kulya magezi	Kulya(feed)
L) Omugenyi mugeyi	Omugenyi (visitor) mugeyi(back biter)
M) Nkaabila mulengete tagwaako nnaku	Nkaabila(one who cries), mulengete (dead child), tagwaako nnaku (is always miserable)
N) Ataalukutambulire akususiza lya meenvu	Ataalukutambulire (one who won't walk your journey), akususiza (peel), meenvu (yellow

	bananas)
O) Abasajja kiti kya muwogo wokisuula wekilandira	Abasajja (men), kiti kya muwogo (stem of a cassava plant), wokisuula (where you dump it), wekilandira (grows)
P) Akasikwasikwa kafuuka omwenge	Akasikwasikwa (shoot), kafuuka(becomes), omwenge (beer)
Q) Ssekibojera ku lwazi kyeyesigga mumwa mugumu	Ssekibojera (bird), lwazzi(rock) mumwa mugumu(strong beak)
R) Kaliba kasajja akuliisa engo	Kaliba(will be), kasajja (man), akuliisa (makes you get eaten by,) engo(leopard)
S) Banange banji nga tonagwa wabi	Banange(my people), bangi(many), nga (not yet), tonagwa wabi(in trouble)
T) Ensiimbi zaabula, asiiba waka	Ensiimbi (money), zaabula(lost), asiiba waka(always home)
U) Katono keewaza kakira eddene eddwadde	Katono (small thing), kakira(better than), eddene eddwadde (something big but unhealthy)
V) Okwambala obulungyi ssi kuwasa, ssinga	Okwambala (to dress) obulungyi (well), ssi kuwasa(not marrying), ekajjo lyenjovu(elephant grass),

W) Alima ne bba si munafu	Alima(one who farms), ne bba(with the husband), ssi munafu (not weak)
X) Akola ekibi akwelabiza katonda	Akola(one who wrongs you), akwelabiza katonda (makes you forget God)
Y) Gunsiinze aliwa bitono	Gunsiinze (I accept my mistake), aliwa bitono(pays little)

4.6 ANALYSIS OF SYMBOLS IN PROVERBS ON WISDOM.

Proverb A

The symbols in this proverb talk about a foolish person and how they can come up anything for example a fight and want to involve you in it. These urge the Baganda to never get into arguments that air not benefitting them.

Proverb B

The symbols in this proverb "nditwaala" Meaning one is waiting for the future where he expects to have more, "ekinene" . These help the Baganda to understand that it is better to go with the little you have than wait for much because one can never have a lot. Therefore, this kind of man won't be able to see the woman's parents because he wants to take too much that he doesn't have.

Proverb C.

The symbol "masavu " in this proverb symbolizes love at the beginning. "Ogalya gakyayokya" Fats are easy to eat when still hot but very hard to eat when they become cold. Thus love is sweet at the beginning of it therefore enjoy the moment.

Proverb D

The symbols in this proverb talk about friendship. That is to say, too many friends easily fight because of talking about each other (gossiping) which is not the case with the two friends that keep together, they will only talk about people outside their friendship.

Proverb E

The symbols "akatono, ne munno" Symbolise sharing with one another however small something might be, one has to share as a moral.

Proverb F.

The symbols in the proverb talk about how one that has not danced or done some with you can mean to step on you. Meaning this person can make you get down because of them.

Proverb G.

The symbols "Abaggagga, baggalana, ekirevu, enviri" Symbolise rich people in society cooperating with one another, working together and many times enjoy together.

Proverb H

The symbols in this proverb symbolise polygamous marriages, and the trouble that always comes with it. That is to say, there will always be fights and hardships in controlling both families.

Proverb I .

The symbols in this proverb above symbolise a person that does not know how to control their anger and takes issues far. That is to say one is supposed to solve their issues from the very place it has happened and not going around telling everyone about your problems.

Proverb J

The symbols in this proverb symbolise promises. This means that something small that is available is better than that big one that is just promised but not available.

Proverb K

The symbols "kulya" in this proverb symbolise creativity. That is to say where there is love, there must be creativity on which to feed so as to last long.

Proverb L

The symbols in this proverb symbolise a visitor as being a back biter. That is to say, if one visits someone, they will have to talk about this person's place when they leave hence be careful.

Proverb M

The symbols in this proverb symbolise a mother that has lost their only child and how she will always be in misery because they only have one child that they had given birth to and they have lost it.

Proverb N

Symbols in this proverb symbolise an advisor and how they advise one poorly. For example a person can advise you to move out of marriage and later on someone else enters it then you start regretting and weeping which the person that advised this person won't feel at all.

Proverb O

Symbols " Kiti kya muwogo" In this proverb symbolise men as a stem of a cassava plant that grows wherever it is dumped. Therefore, men get other women whenever they are dumped, it is that easy.

Proverb P .

The symbols in this proverb symbolise a person becoming successful or useful in the future. "Akasikwasikwa" is the shoot of a musa banana plant, that can turn into beer.

Proverb Q

The symbols in this proverb as identified above talk about wanting to do something depending on one's capability. For example using the symbol of the bird that pecks the rock is sure of it's strong beak.

Proverb R

Symbols in this proverb talk about a person that over praises the other leading them to making mistakes. For example one can become over ambitious just to be seen by this person over praising them and then does someone wrong in the due course.

Proverb S

The symbols as identified above talk about being alone than being with bad company. This is because you might think you have many people around you but are not of any help when you get in trouble.

Proverb T

These symbols in the proverb explain and symbolise the a person that visit lazy and still wants money but rather stays home and complains money cannot be found.

Proverb U

These symbols as identified in the table above symbolise something small but healthy being better than something big but unhealthy.

Proverb V.

These symbols talk about appearance not being the way to judge someone. That is to say not judging someone by the way they are dressed.

Proverb W

The symbol here symbolises working hard. That is to say if a woman is to move the husband she moves fast because a man cannot move slowly, otherwise she might be left behind.

Proverb X

The symbol in this proverb means that one who does you bad can make you forget all about God so that you also do something bad to them.

Proverb Y.

This symbolises accepting defeat, or accepting one's mistake because a lot is resolved after accepting than when he or she denies.

4.7 PROVERBS ON RESPECT

Proverb	SYMBOL
A) Kaggwe ensonyi nga omukazi ayomba ne bba	Kaggwe ensonyi (one that is not shy atall) omukazi(wife), ayomba(quarrel), nne bba(with the husband)
B) Nyinimu atiibwa	Nyinimu (head of the house), atiibwa(respected)
C) Sselwajaokwotta lukira nyinimu entanama	Sselwajaokwotta (visitor), nyinimu(the owner of the house), entanama (behavior)
D) Ofunda nomubi ngazaala nga lima nga ayaniriza nabagenyi	Ofunda(rather be with), omubi(ugly person), ngazaala (bores children),

	nga Lima(farms), ayaniriza nabagenyi (welcomes visitors)
E) Ekitooke kifansalira	Ekitooke(banana plant) life(dies), nsalira(the way you look after it)
F) Akaggo akaakuba muka balo bwokalaba okasuka mu muliro	Akaggo (stick), akaakuba(that was used to beat) muka balo(co wife) , okasuka(throw), mu muliro(in fire)
G) Kiryokya embi, kye kiryokya nenungi	Kiryokya(will burn), embi(the bad), nenungi(even the good)
H) Ebyomunju tebitotolwa	Ebyomunju (what happens in the house), tebitotolwa (are not said outside the house)
I) Akaliba akendo okalabila ku mukonda	Akaliba akendo (the usefulness of a calabash) , okalabila ku mukonda (is predicted by its predice)
J) Ekwaata omwami tereka muganzi	Ekwaata(the disease that catches) omwami (husband), muganzi (wife)
K) Entasiima ebula ajiwa	Entasiima (one who doesn't appreciate) ebula ajiwa(fails to be

	given by any other person)
L) Gwoyogiriza okwesa akugobya nkaaga	Gwoyogiriza okwesa(one who you teach to do something), akugobya nkaaga (can chase you)
M) Ekiddiba kida wabwe wakyo	Ekiddiba (left overs) kida(gets back to), esaaniiko(used banana leaves) mu lusuku(banana plantation)
N) Gwe baayogeddeko kambe kaawase tekaggwako masanda	Gwe baayogeddeko (one who has been talked bad about), kambe(knife) masanda (
O) Eriiso lyomukulu ewaddugala wewalaba	Eriiso lyomukulu (an elder's eye) ewaddugala (dirty place)

4.7 ANALYSIS OF SYMBOLS IN PROVERBS ON RESPECT.

Proverb A

The symbols in this proverb talk about a woman that is not shy at all is the one that is found quarreling with the husband. Therefore, a woman is supposed to be humble and listening.

Proverb B

The symbols in this proverb symbolise the man in the house or in a home that his supposed to be given a lot of respect . This biscuit also at the work place where the boss is given a lot if respect.

Proverb C

These symbols talk about visitors not respecting people's homes or houses and acting as if they are the owners of the place doing whatever they want without permission.

Proverb D

The symbols here talk about a hardworking woman in a home. That it is better to stay with an ugly woman that is hardworking, bored children, and is hospitable than a beautiful one that is vise versa.

Proverb E

The symbols here talk about how one treats whatever they own. For example a woman can easily fade away if she is not respected, cared for in a home by the husband hence fading.

Proverb F

Symbols in this proverb talk about getting rid of a mistake that made one's coming wife lose their marriage or get beaten. Therefore, respect the husband as much as possible and learning from other people's mistakes.

Proverb G

The symbols as identified in the table above mean that the disease that kills a poor person can also kill a royal.

Proverb H.

The symbol "e byomunju, tebitotolwa" Means that whatever happens in the house just stay in the house. Keeping secrets of the house.

Proverb I.

The symbols in this proverb mean that the usefulness of a calabash which symbolises a person is seen or predicted by its predicted which symbolises behaviour.

Proverb J

The symbols in this proverb talk about someone that is likely to be something, for example someone who is likely to be very lazy is seen from what they do at an early stage.

Proverb K.

The symbols here talk about cheating or adultery in marriages. That if one gets a disease then the wife will not be spared.

Proverb L

The symbols in the proverb mean a person that is ungrateful and that this person can never be helped at any other time because they did not respect the little they are always given.

Proverb M

The symbols in the proverb talk about not underestimating someone because one day they can be better than you that trained them.

Proverb N

The symbols in this proverb mean that wherever someone goes, home is always the best to go. For example people who go to work abroad always come back home due to unstable conditions hence coming back to get peace.

Proverb O

The symbols in the proverb mean that adults are always their to guide the young. Therefore they should not be disrespected because they have been through a lot before.

CHAPTER FIVE

CONCLUSION

5.1. INTRODUCTION

This is comprising of the summary of my findings in my whole research, my conclusions on the findings, suggestions for further research, references and the appendices.

5.2. SUMMARY OF FINDINGS

I have carried out this research on the Ganda Proverbs with my own knowledge and used different platforms to get data and information on my topic. That is to say, different methods for example interactions, observations, documentaries have been used to come up with this full dissertation. Different people have been interacted with to get information on different kind of Proverbs for example on respect and hardworking. However, many people have not been mentioned in these findings but have been of so much help in explaining and interpretation of many of these Proverbs.

This research has mainly been based on the morals in the Ganda society and how Proverbs have always been of so much help in upgrading and maintaining these morals. It has also looked at the different views of the different scholars from different parts of the world on Proverbs, for example, Professor Kiyomba Abbas, Paul Ssemalulu, to mention but a few. The research also has the analysis of the findings that is to say the Proverbs and their symbols with the hidden meanings brought out.

5.3. CONCLUSIONS.

The research has been a successful one since I was able to get a lot of information on the symbols in different kinds of Proverbs and their hidden meanings and how the morals are brought out. It is well understood that there are a lot of cases that the morals have declined amongst the Baganda because one of the reasons is lack of the use of Proverbs that helped so much of the people of long ago which is not the case today.

5.4 SUGGESTIONS FOR FURTHER RESEARCH.

I urge other researchers coming up to research on how these Proverbs can be used or how Proverbs can be used in the Ganda society.

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Winnie Making, just saying!

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5.6 APPENDICES

Ganda Proverbs and their translations-

Etooke oliwanirira liyaali ku mugogo (A banana is given support while still on it's stem)

Okwagala kulya magazine(Love feeds on creativity)

Ssekibojera kulya lwazzi, kyesiga mum was(A bird pecking off the rock, is sure of it's beautiful)

Akaggo akaakuba muka balo bwokalaba okasuka much muliro (A stick that was used to beat your country wife, when you see it, throw it in fire)

Abassaja kiti kya muwogo wokisuula wekilandira(Men are stems of a cassava plant where you dump it is where it grows)

Akasikwasikwa akembidde, kafuuka omwenge(A shoot of a musa banana turns into beer)

Omugenyi mugeyi(A visitor is a back biter)

Azaala Akira atema ente(better a woman that bored children than one that always slaughters a cow)

Lunaanoba; terubula ntondo (She that intends to divorce is easily angered).

-Lunaanoba; Terubulako kyewekwasa (She that intends to divorce always finds a (weak) reason to do so).

-Yeeyogeza ng'olwanobako nti, 'baleete omwenge bannone', nti, 'olubereberye baaleeta mazzi?'
(As nonsensical as the divorced woman's talk; she say, 'let them bring beer (part of bride price) to reclaim me', as though they had offered water the first time they came for her).

-'Siringi zenfuna simanyi gyezidda'; awasa banobye ('I wonder what takes away my earnings', he insists on marrying divorcees). This is a new saying; the word 'siringi' is a corruption of 'shilling'.

Omusiru takufuula musiru- (A foolish person shouldn't make you foolish.)

Bakuseredde mu katale, naye oyombela mu kubo-(You were ripped off in the market, but you're arguing about it in the road and carrying on.)

Linda kigweyo, afumita mukila. -To kill an animal, you don't wait to see the tail before you strike.

Akatono akatuuse, kakira ekinene ekisuubize (A little thing that is availed, is worth more than a big thing that only has been promised)

Bannange bangi, nga tonnagwa wabi-(One can claim to have many friends that they have many friends, until they fall on bad times.)

Ebukojja banjagala nga nyoko akyali mulamu(- Your mother's relatives only love you whilst she's still alive)

Oyita ewala, n'otuuka emirembe(: Go round the long way and arrive in safety)

Abali awamu, tebalema kuyomba(People who live together cannot fail to have quarrels)

Akwata empola, atuuka wala (One who takes things slowly, goes far)

Okwagalana kyayi kya mpiso, bwe kitasoba tikitunga (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)

. Abalungi mbwa ya nnamaaso, bw'etebba n'eyigga(: The beautiful are like a dog with big, beautiful eyes, might turn out to be a thieving dog or a good hunter)

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)

Akutwala ekiro, omusiima bukedde(He who takes you at night, you thank him in the morning)

Entasiima ebula agiwa (An ungrateful person has no one to give him anything)

Kamu, kamu, gwe muganda (One little twig with another, makes a bundle)

Agali awamu, ge galuma ennyama; ow'amalibu akiina wa ngereka (: Teeth without gaps chews the meat; one who has gaps sneers at one who has protruding teeth)

Atagukwanye, ye agamba nti "banaakitiza (He who is not in love himself, says they are infatuated with love)

Munno mu kabi, ye munno ddala(: Your one in trouble, is your true one)

Ab'oluganda bita, bikoonagana ne bitayatika (Relations are like beer-calabashes, they bump against each other, but don't break)

Empera tekwata magulu, ekwata akamwa (Brandishing weapons does not affect the legs, but the mouth)

