

**Ambiguity in the Selected Lusoga Proverbs**

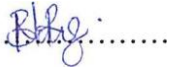
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A RESEARCH REPORT WRITTEN IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE AWARD OF DEGREE IN BACHELORS OF ARTS WITH EDUCATION  
TO BE SUBMITTED TO DR. NABULYA EVE

## Declaration

I, Banyenzaki Ruth Namuddu, hereby declare that this research proposal entitled; "Ambiguity in The Selected Lusoga Proverbs", is my original piece of work, and where it's indebted to the work of others, the acknowledgements have been made. Thus dissertation has never been submitted to any institution of higher learning for any academic award.

Signature .  .....

Date. .)19/10/2023

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## Approval

I certify that this work entitled; " Ambiguity in The Selected Lusoga Proverbs",has been done under my supervision and submitted for examination in partial fulfillment of the requirements for the award of Degree in Bachelors of Arts With Education

Signatu  
reDate

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Dr. Nabulya Eve

(Supervisor)

## **Dedication**

I dedicate this work to my loyal family, and a special thanks to Mr. Banyenzaki Roger, (my father) for his unconditioned love, guidance, moral and financial support throughout this amazing journey of life.

## **Acknowledgement**

My heart felt gratitude to all those who in one way or another contributed to this proposal:  
my supervisor (Dr. Nabulya Eve), family, Iryn Mugerwa, Daniel Mugerwa and friends, (Linda  
Joy, Daniel , Jonathan, and others). May the almighty God bless you?

## **A Study Establishing the Use of Ambiguity in The Selected Lusoga Proverbs**

### **Introduction**

Ambiguity is an important concept in many fields of study, including linguistics, philosophy, psychology, and computer science. At its core, ambiguity refers to situations where something can be interpreted in more than one way, making it difficult or impossible to determine the intended meaning.

In linguistics, ambiguity arises when a word or phrase has more than one possible interpretation, often due to multiple senses or meanings. For example, the word "bank" can refer to a financial institution, the side of a river, or an object used for sitting. Similarly, the phrase "time flies like an arrow" can be interpreted in different ways, depending on whether "flies" is a verb or a noun, and whether "like an arrow" is a simile or a modifier of "flies". Ambiguity is a common feature of natural language, and it can lead to confusion, miscommunication, and even humor in certain contexts.

In philosophy, ambiguity is a central issue in discussions about meaning and truth. Philosophers have long debated the nature of language and how it relates to reality, with some arguing that words and concepts are inherently ambiguous and subjective, while others maintain that there is a fixed and objective reality that can be accurately described through language. The study of ambiguity in philosophy often involves analyzing logical paradoxes and other seemingly contradictory statements, such as the famous liar paradox ("this statement is false").

In psychology, ambiguity plays a role in perception and decision-making. Research has shown that people are more likely to make errors when faced with ambiguous stimuli or situations, as

they struggle to determine the correct interpretation. Ambiguity can also lead to anxiety and uncertainty, as people try to predict or control uncertain outcomes.

In computer science, ambiguity is a challenge in natural language processing and machine learning. Computers often struggle to understand the nuances of human language, and ambiguity can make it difficult for algorithms to accurately interpret text or speech. Researchers are developing new techniques and tools to address this issue, such as context-based language models and semantic parsing algorithms.

Overall, ambiguity is a complex and multifaceted concept that has important implications for many areas of study. By understanding the nature of ambiguity and its effects on communication, perception, and decision-making, researchers can develop more effective strategies for navigating the complexities of language and meaning.

In literature, proverbs are often used to add depth and richness to the characters and themes. Ambiguity in proverbs can serve to underscore the complexity of human experience, and to challenge the reader's assumptions and beliefs. For example, in Shakespeare's *Hamlet*, the character Polonius offers several proverbs that use ambiguity to convey his own duplicity and hypocrisy. In Act 2, Scene 2, he says "Though this be madness, yet there is method in't." This proverb uses ambiguity to suggest that what may appear to be madness on the surface may actually have a hidden purpose or logic. This ambiguity adds to the complexity of Polonius's character, and invites the reader to question his motives and actions.

Lusoga is a Bantu language spoken by the Baganda people in Uganda. Proverbs play an important role in Lusoga culture, serving as a means of communication and expression of cultural values and beliefs. However, Lusoga proverbs are often characterized by ambiguity, which can make them difficult to interpret and understand.

Ambiguity in Lusoga proverbs can arise from several factors. One contributing factor is the use of metaphorical language, which can be open to multiple interpretations. For example, the proverb "Akaṅgoma kakwe kaalya, kaalya kanojo" literally translates to "A good singer eats, eats until he chokes." The metaphorical meaning of the proverb is that one should not overindulge in one's talents or abilities, as this can lead to negative consequences.

Another factor that contributes to ambiguity in Lusoga proverbs is the use of language that is deliberately vague or imprecise. This can be seen in the proverb "Omuto omulamu tebulwa mubi", which translates to "A well-behaved child is not beaten." The proverb does not specify who should not beat the child or what constitutes "well-behaved" behavior. This ambiguity allows for a range of interpretations and can make the proverb applicable in a variety of situations.

In addition to metaphorical language and vague phrasing, ambiguity in Lusoga proverbs can also result from cultural and historical factors. Many Lusoga proverbs have their roots in oral traditions that date back centuries, and their meanings may have evolved or been lost over time. Furthermore, the proverbs may have been influenced by cultural practices and beliefs that are no longer widely understood or accepted.

Despite the challenges posed by ambiguity in Lusoga proverbs, they remain an important part of the cultural heritage of the Baganda people. The proverbs serve as a means of passing down cultural knowledge and wisdom from one generation to the next. They also provide a means of expressing complex ideas and emotions in a concise and memorable way.

### **Hospitality and Generosity**

One of the core values reflected in Lusoga proverbs is hospitality and generosity. For example, the proverb "Okwetagaana kwa muntu si kwa muntu" (The joy of giving is not for the giver alone) emphasizes the importance of generosity in the Basoga culture. This proverb suggests that giving is not just a benefit to the recipient, but also brings joy and satisfaction to the giver. The ambiguity in this proverb lies in the fact that it can be interpreted in different ways. It may suggest that the giver should not expect anything in return, or it may imply that the recipient should reciprocate the generosity in some way.

### **Respect for Authority and Elders**

Another value reflected in Lusoga proverbs is respect for authority and elders. The proverb "Obulamu bw'omwana buli mu kitundu kya muka" (The life of a child is in the hands of its mother) emphasizes the importance of a mother's role in the upbringing of her children. This proverb suggests that parents and elders have a responsibility to guide and protect their children. The ambiguity in this proverb lies in the fact that it can be interpreted in different ways. It may suggest that parents have complete control over the lives of their children, or it may imply that parents have a responsibility to provide for and protect their children.



## **Hard Work and Perseverance**

Another value reflected in Lusoga proverbs is hard work and perseverance. The proverb "Obulamu bw'omulala bw'oty" (The life of a liar is short) emphasizes the importance of honesty and integrity. This proverb suggests that those who are dishonest or lazy will not succeed in life. The ambiguity in this proverb lies in the fact that it can be interpreted in different ways. It may suggest that honesty and hard work are rewarded in the long run, or it may imply that dishonesty and laziness lead to a short and unhappy life.

Lusoga proverbs are characterized by their ambiguity, which allows for multiple interpretations and meanings. The way Lusoga speakers interpret and understand ambiguous language in proverbs is influenced by their cultural and linguistic background. In this response, I will discuss how Lusoga speakers interpret and understand ambiguous language in proverbs, and how this process differs from speakers of other languages.

Lusoga speakers interpret and understand ambiguous language in proverbs by relying on contextual cues, cultural knowledge, and shared experiences. For example, the proverb "Okwekubira nga kubi" (To beg when it is bad) may be interpreted in different ways. It could mean that it is better to beg when things are bad, rather than waiting until they get worse. Alternatively, it could mean that begging is a bad thing to do, regardless of the circumstances. Lusoga speakers rely on contextual cues, such as the tone of voice, facial expressions, and nonverbal cues, to understand the intended meaning of the proverb.

They also rely on their cultural knowledge and shared experiences to interpret and understand ambiguous language in proverbs. For example, the proverb "Okwetagaana kwa muntu si kwa

muntu" (The joy of giving is not for the giver alone) reflects the cultural value of generosity and hospitality. Lusoga speakers are familiar with this value and understand the proverb in this context. They also rely on their shared experiences to interpret and understand the proverb. For example, they may recall a time when they received a gift and felt grateful, which reinforces the idea that giving brings joy to both the giver and the recipient.

The process of interpreting and understanding ambiguous language in Lusoga proverbs differs from speakers of other languages. For example, in English, proverbs are often used in a more literal sense, and their meaning is less ambiguous. The proverb "A bird in the hand is worth two in the bush" means that it is better to have something that is certain than to risk losing it by trying to get something better. The meaning of the proverb is clear and does not rely on contextual cues or shared experie

## **Background**

Lusoga is a Bantu language spoken in Uganda by the Basoga people. Proverbs, also known as "obutaki" or "amatala" in Lusoga, play an important role in the culture and traditions of the Basoga people. Proverbs are used to convey messages and advice, and they often contain wisdom and insight that has been passed down through generations.

However, like many proverbs in different cultures, Lusoga proverbs are also prone to ambiguity. Ambiguity refers to the quality of being open to more than one interpretation or having multiple meanings. Ambiguity in Lusoga proverbs can be caused by various factors such as context, idiomatic expressions, and wordplay.

Context is an essential factor in understanding Lusoga proverbs as it provides clues to the intended meaning. A proverb that may seem ambiguous on its own can become clear when considered in the context of the situation or conversation it is used. For instance, the proverb "Mmutwe gunnya omugongo" can be understood in different ways depending on the context. It could mean "the head sees the back," in the sense that a leader should be aware of what is happening behind them. Alternatively, it could mean "the head causes the back to itch," in the sense that a leader's actions can have consequences for those behind them.

Idiomatic expressions can also contribute to ambiguity in Lusoga proverbs. These are expressions whose meaning cannot be inferred from the literal meaning of the words used. An example is the proverb "Obuyinza obwabulira," which translates to "the medicine that treats the disease." This proverb can be interpreted in different ways, but the intended meaning is that the solution to a problem lies within the problem itself.

Wordplay is another factor that contributes to ambiguity in Lusoga proverbs. Wordplay involves the use of puns, homophones, or other linguistic devices to create multiple meanings. For example, the proverb "Omusika gwa gwobya" can be interpreted in different ways. It could mean "the wealth that causes poverty," in the sense that material possessions can lead to greed and a lack of contentment. Alternatively, it could mean "the poverty that causes wealth," in the sense that hardships can lead to resourcefulness and innovation.

## **Geographical Background**

The Busoga people are a Bantu ethnic group that inhabits the eastern region of Uganda, primarily in the districts of Iganga, Jinja, Kamuli, and Bugiri. The Lusoga language is a Niger-Congo language and is spoken by approximately 2.5 million people, primarily in Uganda.

The Busoga people have a rich cultural heritage, which is reflected in their proverbs. Proverbs are an essential part of Lusoga culture and are used to convey wisdom, knowledge, and cultural values. Busoga proverbs are often used in everyday conversation, storytelling, and public speaking.

The region where the Busoga people reside is characterized by a tropical climate, with two wet seasons and two dry seasons. The region is primarily agrarian, with agriculture being the main source of livelihood for the majority of the population. The area is rich in natural resources, including fertile soil, forests, and rivers.

The Busoga people have a long history, dating back to the 16th century when they migrated from the north of the present-day Uganda. The Busoga kingdom was established in the 18th century, and it played a significant role in the political and economic development of the region. The kingdom was ruled by a king or a chief, who was responsible for maintaining law and order and resolving disputes within the community.

In the 19th century, the Busoga kingdom came under the influence of British colonial rule, which had a significant impact on the cultural and linguistic practices of the Lusoga people. The introduction of Christianity and western education led to changes in the traditional practices of the Lusoga people, including the use of proverbs.

Today, the Busoga people continue to use proverbs as a means of transmitting cultural values and knowledge to future generations. The study of ambiguity in Lusoga proverbs provides insights into the linguistic and cultural practices of the Busoga people and contributes to a deeper understanding of the history, culture, and geography of the region.

### **Problem Statement**

The problem of ambiguity in Lusoga proverbs is a significant issue that affects the effective communication of the intended meaning of these proverbs. Proverbs play an essential role in the culture and traditions of the Basoga people, and they are used to convey messages and advice to various audiences. However, the ambiguity in these proverbs can lead to confusion, misinterpretation, and misunderstanding by the audience.

The lack of clarity in the meaning of Lusoga proverbs can be attributed to various factors, including context, idiomatic expressions, and wordplay. The context in which a proverb is used can significantly affect its interpretation, and without proper context, the intended meaning of the proverb may be lost. Idiomatic expressions, which are commonly used in Lusoga proverbs, can also contribute to ambiguity as their meaning cannot be inferred from the literal meaning of the

words used. Additionally, wordplay, including puns and homophones, can create multiple interpretations of a proverb, making it difficult to discern the intended meaning.

The problem of ambiguity in Lusoga proverbs has significant consequences. Misinterpretation of proverbs can lead to misunderstandings, conflicts, and even cultural misrepresentation. Proverbs are an integral part of the Basoga culture, and it is essential that their intended meaning is accurately conveyed to preserve the cultural heritage and traditions of the Basoga people.

To address this problem, there is a need for increased awareness and education on the proper interpretation of Lusoga proverbs. It is crucial to understand the context, idiomatic expressions, and wordplay used in these proverbs to accurately interpret their intended meaning. Additionally, efforts can be made to standardize the interpretation of proverbs to minimize ambiguity and ensure that the intended message is effectively communicated to the audience.

Thus, the problem of ambiguity in Lusoga proverbs is a significant issue that affects the effective communication of the intended meaning of these proverbs. Addressing this problem requires increased awareness and education on the proper interpretation of proverbs and efforts to standardize their interpretation to minimize ambiguity.

### **Research Questions**

1. What linguistic features contribute to ambiguity in Lusoga proverbs, and how do these features differ from other languages and cultures?

2. How are Lusoga proverbs used in everyday conversation, storytelling, and public speaking, and what role does ambiguity play in their use?

### **Purpose of the study**

The purpose of studying the topic of ambiguity in Lusoga proverbs is to gain a better understanding of the factors that contribute to multiple interpretations of these proverbs and the consequences of such ambiguity. The study seeks to explore the various factors that cause ambiguity in Lusoga proverbs, including context, idiomatic expressions, and wordplay.

The study also aims to examine the impact of ambiguity in Lusoga proverbs on the communication of the intended message to the audience. It seeks to understand how misinterpretation of proverbs can lead to misunderstandings, conflicts, and even cultural misrepresentation. By understanding the consequences of ambiguity in Lusoga proverbs, the study seeks to highlight the importance of accurately interpreting these proverbs to preserve the cultural heritage and traditions of the Basoga people.

Another purpose of the study is to identify potential solutions to address the problem of ambiguity in Lusoga proverbs. The study seeks to explore ways to increase awareness and education on the proper interpretation of proverbs and to standardize their interpretation to minimize ambiguity. By identifying potential solutions, the study aims to contribute to efforts to

preserve the cultural heritage and traditions of the Basoga people and to promote effective communication of the intended message of Lusoga proverbs.

In summary, the purpose of studying the topic of ambiguity in Lusoga proverbs is to gain a better understanding of the factors that contribute to ambiguity, the consequences of such ambiguity, and potential solutions to address the problem. The study aims to contribute to efforts to preserve the cultural heritage and traditions of the Basoga people and to promote effective communication of the intended message of Lusoga proverbs.

### **Objectives**

The following are possible objectives of the study on the topic, "Ambiguity in Lusoga proverbs":

1. To identify the different types of ambiguity present in Lusoga proverbs, including contextual, idiomatic, and wordplay-based ambiguity.
2. To examine the impact of ambiguity in Lusoga proverbs on their interpretation and communication to different audiences, including native speakers and non-native speakers.
3. To explore the cultural and social context of Lusoga proverbs and how it contributes to their ambiguity.
4. To analyze the linguistic and semantic features of Lusoga proverbs that contribute to their ambiguity, such as figurative language, metaphor, and symbolism.



## **Scope**

The scope of the topic "Ambiguity in Lusoga proverbs" would involve an in-depth exploration and analysis of the use of language in Lusoga proverbs that creates ambiguity or multiple possible interpretations. This would involve examining a variety of Lusoga proverbs to identify instances of ambiguity and analyzing the linguistic features that contribute to this ambiguity, such as word choice, syntax, and figurative language.

The study would also involve exploring the cultural and social context of Lusoga proverbs and how ambiguity is used in these proverbs to convey multiple layers of meaning and significance. This may involve examining the historical and cultural background of the Lusoga people, as well as their beliefs, values, and traditions.

Furthermore, the study may also involve analyzing the cognitive and psychological mechanisms involved in interpreting ambiguous language in Lusoga proverbs. This could include examining how individuals process and interpret ambiguous language, as well as the cultural factors that may influence this process.

Overall, the scope of the topic "Ambiguity in Lusoga proverbs" would involve a comprehensive investigation of the linguistic, cultural, and cognitive aspects of ambiguity in Lusoga proverbs.

## **Significance of the study**

The study of ambiguity in Lusoga proverbs has significant cultural, linguistic, and cognitive implications.

Firstly, the study would contribute to the preservation and understanding of the Lusoga language and culture. Lusoga proverbs are an essential part of the Lusoga cultural heritage, and an analysis of the ambiguity in these proverbs would provide insights into the cultural values, beliefs, and practices of the Lusoga people. By examining the linguistic features that contribute to ambiguity, the study would also shed light on the unique characteristics of the Lusoga language and how it differs from other languages.

Secondly, the study would provide insights into the cognitive mechanisms involved in interpreting ambiguous language. Ambiguity is a common feature of language, and understanding how individuals process and interpret ambiguous language can inform theories of language processing and cognitive psychology. The study of ambiguity in Lusoga proverbs can also contribute to the development of models of cross-cultural communication and understanding.

Finally, the study of ambiguity in Lusoga proverbs has practical implications for language education and translation. A better understanding of the linguistic and cultural nuances of Lusoga proverbs can aid in the development of language teaching materials and the translation of Lusoga proverbs into other languages. This could facilitate cross-cultural communication and understanding, both within the Lusoga community and between Lusoga speakers and speakers of other languages.

## **Chapter Two: Literature Review**

### **Introduction**

The Cambridge dictionary of contemporary English defines a proverb as a short, well-known pithy saying, stating a general truth or piece of advice. Lord John Russell defined a proverb as One man's wit, and all men's wisdom that in itself has become proverbial as the wit of one and the wisdom of many (Taylor, 1975: 68). Proverbs are a part of day-to-day language and are used and referred to in day-to-day speech and writing to convey different messages. The interpretation of a proverb will depend of the context. The dictionary goes ahead to define Linguistic ambiguity as a quality of language that makes speech or written text open to multiple interpretations. That quality makes the meaning difficult or impossible for a person or artificial intelligence (A program to reliably decode without some additional information. The ambiguity of any aspect of language may give it multiple interpretations, contextual applications and multiple reference areas. In English, language can lead to many ambiguous utterances. A mere word or a phrase may, in its relationship to other words or phrases, force a reader or listener to attempt to construe its meaning in more than one way. (Maria Kadlub, 2017, p,44). Ambiguity is a common phenomenon in nature. It means that a word, phrase or sentence has at least two distinct meanings. In extremely informational communication it will cause barriers to understand. Sometimes it will cause divergence or dispute. Archer Taylor, stated at the beginning of his

seminal book *The Proverb* that “the origins of the proverb have been little studied”. Bartlett Jere in the article on *The Origin of the Proverb*, also arguing that much more scholarly work is needed to understand the multifaceted aspects of proverb origins. They both agree that proverbs are not created by the folk but rather by an individual. Someone at some time and somewhere couches a general observation, behavior, or experience into a short complete sentence that subsequently is picked up by others who might well change the wording slightly resulting in a number of variants until a standard formulation result. The different forms of ambiguity in proverbs

The simplest definition of ambiguity reads that an expression is ambiguous if the expression has more than one meaning (Gillion 1990:394). Ambiguity does not only concern meaning but rather the interpretations that can be made by the reader/listener. Lina Bikeliene (2017, p101) illustrates that Linguistic ambiguity could be discerned in five main types: phonological, morphological, lexical, syntactic, and contextual ambiguities. The phonological type of ambiguity arises from homophones. Eight and ate could serve as an example of phonologically ambiguous words since they share the same pronunciation /eit/ but differ in meaning. Phonological ambiguity. The Cambridge encyclopedia of English language defines Phonological Ambiguity as words that sound the same but have a different meaning. Utilizing Phonological Ambiguities forces the brain to think for a moment. It needs to interpret the context of the sentence and place the ambiguity of the Phonological Ambiguity in the right context. In oral communication, the speech sound is the carrier of information. It is a psychological process of encoding and decoding. If there is no literal help and context, the polysemy, homonymy, liaison and omission are easier to cause ambiguity. (Wang, 2017. P247.). Example of sentence with phonological ambiguity is “Don’t pour the flour in the flower pot.: The two words “Flour” and “Flower” may cause the listener to pause before taking in the meaning. Semantic ambiguity.

Is also called lexical ambiguity. Lexical ambiguity is the potential for multiple interpretations of spoken or written language that renders it difficult or impossible to understand without some additional information. There are mainly three types of lexical ambiguity: Polysemy, homonymy and categorical ambiguity. Polysemous words are whose several meaning are related to one another. For example, the verb “open” has many senses concerning unfolding, expanding, revealing, moving to an open position, making openings and so on. Conversely, homonymous words have meanings with no relationship one to another. For example, “bark” means both the noise a dog makes and the stuff on the outside of a tree. A word may be both polysemous and homonymous; the adjective “right” has several senses concerning correctness and righteousness, but also senses lexical ambiguity, therefore, derives from the meaning of words not their structures (Stageberg 1978 p40). 7 concerning the right-hand side. There is no clear line between polysemy and homonymy. (Wang. 2017. P, 247) Syntactic ambiguity. It is also called grammatical ambiguity or structural ambiguity. The difference in meaning is due to the different structures which are permitted by the rules of syntax. According to Stageberg (1978), syntactic ambiguity occurs when the grammatical order permits two or more meanings to emerge. For instance, A fat ladies' man allows two rather different interpretations. One interpretation of this sentence is that a fat man likes women and is liked by them, whereas another one can refer to a man that likes fat ladies (and is liked by such ladies, too). (Maria Kadlub. 2017, p53.) The first class of syntactic ambiguity is that of Attachment Ambiguity: there being more than one node to which a particular syntactic constituent may legally be attached. Attachment problems are mostly problems of modifier placement. The most common example is that of a prepositional phrase. For example, “he hit the man with a stick”. Below I list some of the other occasions on which Attachment Ambiguity may occur. A prepositional phrase may have more than one verb phrase

available to attach to. For example, the student will discuss their plan to hold a party in the classroom. Here, the phrase 'in the classroom' can attach to the verb phrase 'discuss their plan' or verb phrase 'hold a party'. When a sentence contains a sub sentence, both may contain places for the attachment of a prepositional or a adverb. For example, "Rose said that Nancy had taken the cleaning out yesterday." The word "yesterday" may quality the saying action of the matrix sentence, or the taking action of the subsistence. An Attachment Ambiguity also occurs when an adverbial may modify the sentence verb or the whole sentence: "Happily, Nancy cleaned up the mess Rose had left." The adverb 'happily' would be attached to the sentence, meaning that the event was a fortunate occurrence, or it would be attached to the verb phrase, meaning that Nancy was happy to clean up the mess. Morphological ambiguity is often attributed to the feature of inflectional morphemes to be ambiguous to such an extent that they could cause numerous misinterpretations (Wasow, Perfors and Beaver 2005). For example, morphologically ambiguous phrase Rose's book could be interpreted as a book belonging to Rosel or book written by Rose. 8

The third type of ambiguity, lexical ambiguity, can be noticed when no context is provided for words with multiple denotations, e.g. bank could refer to money or a river. This type, however, is not limited to content words, e.g. a function word that can be a determiner, a demonstrative pronoun, or a conjunction and thus be ambiguous when used out of context. Bosch (1979, p12) points out that "ambiguity is traditionally understood as that property of a sentence which makes it say something true and false at the same time" (Bosch 1979, p. 12), i.e. it is caused by ambiguous sentence structures. This type of ambiguity is defined as syntactic. One of the most productive sources of syntactic ambiguity are modifiers and prepositional phrases (Wasow, Perfors and Beaver 2005) because they can be easily attached to any sentence. For example, "He left his car with his girlfriend" (Zwicky and Sadock 1975, p. 10) can mean: (1) he and his

girlfriend both left his car somewhere and (2) he left his car somewhere with his girlfriend in it. Ellipsis is another possible cause for syntactic ambiguity. "She loves her dog more than her child" (Chen 2012, p. 2935) due to the elided part may be understood in two completely different ways: (1) she prefers her dog to her child and (2) her child loves her dog less than she does. The last type, contextual ambiguity, "embraces the use of irony, metaphor, intentional double readings and other uses of 'polysemy'" (Nerlich and Clarke 2001, p. 12). For example, since there is no water reservoir in the world known as the sea of grief, in order for the expression to be logical (the great grief experienced by someone due to some disastrous event) it must undergo metaphorical meaning shift. Contextual ambiguity should be seen as distinct from lexical ambiguity, because the meaning shift does not deal with different meanings of one word, but rather changes them slightly in order for an expression to fit the context. English being a language like any other such as Luganda, these types of ambiguity do not belong to it alone. They can apply to any of the other languages including those that are not mentioned here. This is so because all these elements of language in which the different types of ambiguity appear apply to all other languages. Therefore, the same types of ambiguity apply to Luganda. Hence, the different ways of arriving at ambiguity in some of the Luganda proverbs, according to my analysis.

One of the earliest studies of Lusoga proverbs was conducted by linguist David Dalby in his book "Proverbs in Africa: A Study of Proverbial Lore Among the Bantu" (1965). Dalby noted that Lusoga proverbs often use ambiguity to convey multiple meanings, allowing them to be interpreted in different ways depending on the context. For example, the proverb "Ebyali bya mukolo bya mwaana" can be translated as "The clothes of the elder are the clothes of the child," but it can also be interpreted as "The habits of the elder are the habits of the child." This

ambiguity allows the proverb to convey both the idea of inheritance and the importance of setting a good example.

In a more recent study, linguist Godfrey Olumwulimu (2014) examined the role of ambiguity in Lusoga proverbs in the context of communication. He argued that Lusoga proverbs often use ambiguity to encourage dialogue and negotiation, since different interpretations can lead to different solutions. For example, the proverb "Akabwa kaabwa kaki" can be translated as "The dog that barks doesn't bite," but it can also be interpreted as "The dog that barks is dangerous." This ambiguity allows the proverb to be used in different situations, depending on the intended message and the audience.

Ambiguity in Lusoga proverbs can also reflect cultural values and beliefs. In a study of Lusoga proverbs and gender roles, linguist Mariam Nabunya (2012) noted that many proverbs use ambiguity to challenge traditional gender roles and expectations. For example, the proverb "Abaana b'omulembe gali mukwano" can be translated as "Children of a hen are friends," but it can also be interpreted as "Sons and daughters are equal." This ambiguity allows the proverb to challenge the idea that sons are more important than daughters, and to promote gender equality. Therefore, ambiguity is a common and important feature of Lusoga proverbs. It allows them to convey multiple meanings, adapt to different contexts

Ambiguity is a common feature of language, and proverbs are no exception. Proverbs are short, pithy sayings that convey a universal truth or wisdom. They are a rich source of linguistic and cultural insights, and they often use ambiguity to create memorable and thought-provoking



statements. In this literature review, we will explore the role of ambiguity in proverbs, with a focus on its use in literature.

One of the earliest studies of ambiguity in proverbs was conducted by linguist Max Black in his seminal essay "More about Metaphor" (1954). Black argued that proverbs often use metaphorical language to create ambiguity, since the literal meaning of the words may not fully capture the intended message. For example, the proverb "All that glitters is not gold" uses the metaphor of glitter to suggest that appearances can be deceiving. However, the word "glitters" is ambiguous, since it can also refer to the literal act of shining or sparkling. This ambiguity adds depth and complexity to the proverb, inviting the reader to reflect on the nature of truth and deception.

In a more recent study, linguist Elizabeth Closs Traugott (2008) examined the role of ambiguity in the evolution of proverbs over time. She argued that ambiguity can help proverbs to adapt to changing cultural and linguistic contexts, allowing them to remain relevant and impactful. For example, the proverb "You can't have your cake and eat it too" has undergone several variations over the years, including "You can't eat your cake and have it too" and "You can't have the best of both worlds." These variations all preserve the core message of the proverb, but they use ambiguity to adapt to different cultural and linguistic contexts.

Lusoga proverbs are an important part of the cultural heritage of the Basoga people, who live mainly in the eastern region of Uganda. They are used in everyday conversation, storytelling, and public speaking as a way of communicating wisdom, teaching moral lessons, and expressing

complex ideas in a concise and memorable form. In this response, I will discuss how Lusoga proverbs are used in these contexts, and the role that ambiguity plays in their use.

Lusoga proverbs are often used in everyday conversation as a way of expressing a particular point of view or making a comment on a situation. For example, the proverb "Obulamu bw'omwana buli mu kitundu kya muka" (The life of a child is in the hands of its mother) may be used to emphasize the importance of a mother's role in the upbringing of her children. Similarly, the proverb "Enjala ya mupiira si ya mubaka" (The hunger of a sportsman is not the same as that of a spectator) may be used to highlight the fact that those who are actively involved in a particular activity may have a different perspective from those who are simply watching from the sidelines. In both cases, the proverbs provide a concise and memorable way of expressing a particular idea or viewpoint.

In public speaking, Lusoga proverbs are often used to add weight and authority to a particular argument or point of view. For example, a politician may use the proverb "Omwana takulila nju emoi" (A child does not refuse milk) to argue that the people should accept the policies being proposed by the government, just as a child does not refuse the milk provided by its mother. In this context, the use of the proverb adds a cultural dimension to the argument, and may help to persuade the audience to accept the speaker's point of view.

Lusoga proverbs reflect the cultural values and beliefs of the Basoga people, who live mainly in the eastern region of Uganda. These proverbs play an important role in conveying moral lessons, teaching cultural values, and expressing complex ideas in a concise and memorable form. In this

response, I will discuss the cultural values and beliefs that are reflected in Lusoga proverbs, and how ambiguity contributes to the conveyance of these values and beliefs.

A number of different classifications exist in the literature on linguistic ambiguity (cf. Marieanne 2011, Chen 2012, Löbner 2013). Based on a combination of them, this linguistic phenomenon could be discerned in five main types: phonological, morphological, lexical, syntactic, and contextual ambiguities.

The phonological type of ambiguity arises from homophones. Eight and ate could serve as an example of phonologically ambiguous words since they share the same pronunciation /eit/ but differ in meaning.

Morphological ambiguity is often attributed to the feature of inflectional morphemes to be ambiguous to such an extent that they could cause numerous misinterpretations (cf. Wasow, Perfors and Beaver 2005). For example, morphologically ambiguous phrase Dahl's book could be interpreted as a book belonging to Dahl or written by Dahl.

The third type of ambiguity, lexical ambiguity, can be noticed when no context is provided for words with multiple denotations, e.g. bank could refer to money or a river. This type, however, is not limited to content words, e.g. a function word that can be a determiner, a demonstrative pronoun, or a conjunction and thus be ambiguous when used out of context.

Bosch (1979) points out that "ambiguity is traditionally understood as that property of a sentence which makes it say something true and false at the same time" (Bosch 1979, p. 12), i.e. it is caused by ambiguous sentence structures. This type of ambiguity is defined as syntactic. One of the most productive sources of syntactic ambiguity are modifiers and prepositional phrases (Wasow, Perfors and Beaver 2005) because they can be easily attached to any sentence. For example, "He left his car with his girlfriend" (Zwicky and Sadock 1975, p. 10) can mean: (1) he

and his girlfriend both left his car somewhere and (2) he left his car somewhere with his girlfriend in it.

Ellipsis is another possible cause for syntactic ambiguity. “She loves her dog more than her child” (Chen 2012, p. 2935) due to the elided part may be understood in two completely different ways: (1) she prefers her dog to her child and (2) her child loves her dog less than she does.

The last type, contextual ambiguity, “embraces the use of irony, metaphor, intentional double readings and other uses of ‘polysemy’” (Nerlich and Clarke 2001, p. 12). For example, since there is no water reservoir in the world known as the sea of grief, in order for the expression to be logical (the great grief experienced by someone due to some disastrous event) it must undergo metaphorical meaning shift. Contextual ambiguity should be seen as distinct from lexical ambiguity, because the meaning shift does not deal with different meanings of one word, but rather changes them slightly in order for an expression to fit the context.

### **Chapter Three: Methodologies**

#### **Introduction**

Reader-response criticism is a theory of literary criticism that argues that the meaning of a text is created by the reader, not the author. This theory holds that ambiguity is essential to the reading experience, as it allows the reader to participate in the creation of meaning.

In analytics, reader-response criticism can be used to understand how different people interpret the same text. This can be helpful for understanding how different audiences will respond to a piece of content, and for tailoring content to specific audiences.

For example, let's say you are writing a blog post about a new product launch. You could use reader-response criticism to understand how different people might interpret the post. You could

ask people to read the post and then write down their thoughts and feelings about it. You could then analyze their responses to see how they differ.

This information could help you to understand how to better target your blog post to different audiences. For example, if you find that some people are confused by the technical jargon in the post, you could rewrite the post to make it more accessible to a general audience.

Reader-response criticism can also be used to understand how people respond to different types of content. For example, you could compare how people respond to a blog post with how they respond to a video. This could help you to understand which type of content is more effective for reaching different audiences.

Overall, reader-response criticism can be a valuable tool for understanding how people interpret text and content. This information can be used to improve the effectiveness of your communication and to reach your target audiences more effectively.

Here are some specific examples of how reader-response criticism can be used in analytics:

**To understand how different people interpret the same text:** You could use surveys, interviews, or focus groups to collect data on how people interpret a particular text. You could then analyze this data to see how different people's interpretations differ.

**To understand how people respond to different types of content:** You could conduct A/B tests to compare how people respond to different types of content. For example, you could compare how people respond to a blog post with how they respond to a video.

**To improve the effectiveness of your communication:** You could use reader-response criticism to identify the strengths and weaknesses of your communication. You could then use this information to improve your communication and make it more effective.

The methodology of data collection in the topic "Ambiguity in Lusoga proverbs" involves a systematic approach to gathering and analyzing data on the use of ambiguous proverbs in the Lusoga language. The data collection process includes several stages, such as identifying potential sources of data, selecting appropriate data collection methods, and analyzing the data collected.

To identify potential sources of data, researchers may conduct a literature review of existing studies on Lusoga proverbs or consult with experts in the field. They may also collect data directly from native speakers of the language through interviews, surveys, or focus group discussions.

The selection of appropriate data collection methods depends on the research questions and objectives. For example, researchers may use open-ended questions in interviews to elicit detailed responses from participants. In contrast, surveys may use closed-ended questions to gather quantitative data on the frequency of ambiguous proverbs used in everyday speech.

After collecting the data, researchers analyze it using various methods such as content analysis or thematic analysis. Content analysis involves examining the text of the proverbs to identify patterns and themes, while thematic analysis involves identifying and categorizing the underlying themes or concepts expressed in the proverbs.

## **Methods of data collection**

The methods of data collection in the topic "Ambiguity in Lusoga proverbs" depend on the research questions and objectives, as well as the availability of resources and access to participants. Below are some of the methods that can be used to collect data on ambiguity in Lusoga proverbs:

1. **Literature Review:** A literature review involves identifying and examining existing studies, books, articles, and other relevant publications related to Lusoga proverbs. This method can help researchers identify potential sources of data and gain a deeper understanding of the topic.
2. **Interviews:** Interviews are a common method of data collection in qualitative research. Researchers can conduct open-ended interviews with native speakers of Lusoga to gather detailed information on the use of ambiguous proverbs in everyday speech. Interviews may be conducted in person, over the phone, or through video conferencing.
3. **Surveys:** Surveys are a quantitative method of data collection that can be used to gather data on the frequency of ambiguous proverbs used in Lusoga. Researchers can design and distribute surveys to a sample of Lusoga speakers to collect data on their use and interpretation of ambiguous proverbs.

4. Observation: Researchers can observe and record the use of ambiguous proverbs in natural settings such as public spaces, community gatherings, or in daily conversations. This method can provide insight into the context and circumstances in which ambiguous proverbs are used.

5. Document Analysis: Researchers can analyze written documents such as books, newspapers, and other publications that feature Lusoga proverbs. This method can provide insight into how ambiguous proverbs are used in different contexts such as literature, media, and advertising.

After collecting the data using these methods, researchers can analyze the data using various qualitative or quantitative methods such as content analysis, thematic analysis, or statistical analysis to identify patterns, themes, and trends related to ambiguity in Lusoga proverbs.

### **Data Analysis**

The analysis of data in the topic "Ambiguity in Lusoga proverbs" involves examining and interpreting the data collected using various methods such as interviews, surveys, focus group discussions, observation, and document analysis. The following are some of the data analysis methods that can be used in this topic:

**Content Analysis:** Content analysis involves systematically analyzing the text of Lusoga proverbs to identify patterns, themes, and meanings related to ambiguity. Researchers can use software or manual coding to categorize the proverbs based on their level of ambiguity and the context in which they are used.

Content analysis is a research method used to analyze text data systematically. It involves identifying patterns, themes, and meanings in the text and categorizing them into specific codes.



In the topic "Ambiguity in Lusoga proverbs," content analysis can be used to identify patterns and themes related to the use of ambiguous proverbs in Lusoga.

For example, let's consider the Lusoga proverb "Omukulu kumutima, omutwe gwaaliwo." This proverb can be translated to mean "The elder is in the heart, but the head is bald." This proverb is ambiguous because it has two possible interpretations. One interpretation is that the elder is respected and valued in the heart, but their physical appearance may show signs of aging, such as baldness. The other interpretation is that the elder may be physically old and bald, but they have wisdom and experience in their head. To analyze this proverb using content analysis, one might start by reading and rereading the text to identify the key phrases and words used. The next step would be to develop a list of codes that capture the themes and meanings expressed in the text. For example, codes such as "respect for elders," "aging and physical appearance," and "wisdom and experience" could be used to categorize the different interpretations of the proverb.

Once the codes have been developed, the researcher can apply them to the text and identify the frequency of each code. This can help to identify the most common themes and meanings expressed in the proverb. For example, the analysis might reveal that the code "respect for elders" is the most frequent, which suggests that the primary meaning of the proverb is to emphasize the importance of respecting and valuing elders in Lusoga culture.

Content analysis can be a useful method for analyzing Lusoga proverbs and identifying patterns and themes related to ambiguity. By using this method, researchers can gain a deeper understanding of the cultural and linguistic nuances of Lusoga proverbs and contribute to a better understanding of the language and its speakers.

**Thematic Analysis:** Thematic analysis involves identifying and categorizing the underlying themes or concepts expressed in the Lusoga proverbs. Researchers can use software or manual coding to identify recurring themes and patterns related to ambiguity in the proverbs.

Thematic analysis is a qualitative research method used to identify, analyze, and report patterns or themes within data. It involves the systematic identification and analysis of themes, patterns, and meanings within a dataset, such as interview transcripts, survey responses, or, in this case, Lusoga proverbs.

Ambiguity is a common feature of Lusoga proverbs, as they often contain multiple meanings or interpretations. For example, the proverb "Akalya mukumba nga atali bulya" can be translated to "He who eats a pumpkin when it is not yet cooked." On the surface, the proverb seems to warn against impatience or acting too hastily. However, upon deeper analysis, it can also be interpreted as a warning against premature action or decision-making.

To conduct a thematic analysis of ambiguity in Lusoga proverbs, one could follow these steps:

1. Collect a sample of Lusoga proverbs that contain elements of ambiguity.
2. Transcribe or translate the proverbs into a dataset for analysis.
3. Read through the dataset several times to familiarize yourself with the data and identify initial themes or patterns.
4. Create a coding framework to organize the data into categories or themes.
5. Apply the coding framework to the dataset, systematically categorizing each proverb according to the identified themes.

6. Review the coded data to ensure consistency and accuracy of coding.
7. Analyze the themes and patterns that emerge from the coded data, identifying similarities, differences, and relationships between the themes.
8. Draw conclusions and make interpretations based on the analysis, identifying the main themes and their implications.

For example, a thematic analysis of ambiguity in Lusoga proverbs might identify themes such as the use of metaphor, the importance of context, and the multiple meanings of words. The analysis could also reveal how ambiguity is used to convey complex ideas or express cultural values. The proverb "Akalya mukumba nga atali bulya" could be coded under the themes of impatience, caution, and multiple meanings, providing insights into the different ways in which ambiguity is used in Lusoga proverbs.

**Statistical Analysis:** Statistical analysis involves using statistical methods to analyze quantitative data collected through surveys or other quantitative methods. Researchers can use software such as SPSS or Excel to conduct descriptive and inferential statistics to identify patterns and relationships between variables related to the use of ambiguous proverbs in Lusoga. Statistical analysis is a quantitative research method used to analyze numerical data, such as survey responses or experimental results. While statistical analysis may seem less applicable to the analysis of Lusoga proverbs, it can be used to identify patterns and relationships between different aspects of the proverbs.

To conduct a statistical analysis of ambiguity in Lusoga proverbs, one could follow these steps:

1. Collect a sample of Lusoga proverbs that contain elements of ambiguity.
2. Develop a coding framework to identify the different types of ambiguity present in the proverbs.
3. Code each proverb according to the identified types of ambiguity.
4. Quantify the frequency of each type of ambiguity across the sample of proverbs.
5. Conduct a chi-squared test to determine if there is a significant relationship between the frequency of different types of ambiguity and the context in which the proverbs are used.

For example, consider the proverb "Akalya mukumba nga atali bulya," which can be translated to "He who eats a pumpkin when it is not yet cooked." To quantify the different types of ambiguity present in this proverb, one could code it as containing ambiguity related to timing (i.e., eating before cooking), ambiguity related to food preparation (i.e., cooking), and ambiguity related to the consequences of actions (i.e., the pumpkin being uncooked).

After coding a sample of Lusoga proverbs for different types of ambiguity, one could conduct a chi-squared test to determine if there is a significant relationship between the frequency of different types of ambiguity and the context in which the proverbs are used. For example, one could compare the frequency of different types of ambiguity in proverbs related to food preparation to those related to decision-making. This could help identify whether certain types of ambiguity are more prevalent in certain contexts or have different cultural significance.

In this way, statistical analysis can be used to identify patterns and relationships between different aspects of Lusoga proverbs, helping to shed light on the cultural values and beliefs they

express. However, it is important to note that statistical analysis should be used in conjunction with qualitative methods, such as thematic analysis, to provide a more comprehensive understanding of the meanings and significance of Lusoga proverbs.

**Discourse Analysis:** Discourse analysis involves examining the social and cultural context in which Lusoga proverbs are used to understand how they are constructed and interpreted by the speakers. Researchers can use discourse analysis to examine the linguistic and cultural factors that influence the use and interpretation of ambiguous proverbs in Lusoga.

Discourse analysis is a qualitative research method used to analyze language use in social contexts. It involves examining the linguistic features of a text, such as grammar, syntax, and vocabulary, to identify underlying meanings, cultural values, and social norms. In the context of Lusoga proverbs, discourse analysis can be used to examine how ambiguity is used to convey cultural meanings and values.

For example, consider the proverb "Akalya mukumba nga atali bulya," which can be translated to "He who eats a pumpkin when it is not yet cooked." A discourse analysis of this proverb would involve examining the linguistic features of the text to identify how ambiguity is used to convey cultural meanings and values.

One aspect of the proverb that is particularly interesting from a discourse analysis perspective is the use of metaphor. The proverb uses the image of a pumpkin that is not yet cooked to represent an action or decision that is premature or ill-considered. This metaphor is culturally meaningful

because cooking is an important part of Lusoga food culture, and the idea of eating uncooked food is associated with impatience and lack of discipline.

Another aspect of the proverb that is interesting from a discourse analysis perspective is the use of negation. The proverb uses the phrase "when it is not yet cooked" to describe the pumpkin, which is a negation of the expected state of the pumpkin. This negation creates ambiguity by leaving open the possibility that the pumpkin could be cooked, and thus the action of eating it could be acceptable. This ambiguity allows the proverb to convey a sense of caution and warning without being overly prescriptive.

Overall, a discourse analysis of the proverb "Akalya mukumba nga atali bulya" would reveal how the use of metaphor and negation creates ambiguity that allows the proverb to convey cultural meanings and values related to food culture, decision-making, and discipline. By examining the linguistic features of the text, a discourse analysis provides a deeper understanding of the cultural significance of Lusoga proverbs and how they are used to communicate important ideas and values.

**Comparative Analysis:** Comparative analysis involves comparing the use of ambiguous proverbs in Lusoga with other languages or cultures to identify similarities and differences. Researchers can use this method to gain insights into the cultural and linguistic factors that influence the use of ambiguous proverbs in different contexts.

Comparative analysis is a research method used to compare and contrast different elements of a dataset to identify similarities, differences, and relationships. In the context of Lusoga proverbs,

comparative analysis can be used to examine how ambiguity is used in different proverbs to convey cultural meanings and values.

For example, consider the proverb "Akalya mukumba nga atali bulya," which can be translated to "He who eats a pumpkin when it is not yet cooked." A comparative analysis of this proverb could involve comparing it to other Lusoga proverbs that use ambiguity to convey similar or different meanings.

One proverb that could be compared to "Akalya mukumba nga atali bulya" is "Akayimba, kafulumya," which can be translated to "He who sings, grinds." This proverb also contains ambiguity, as the phrase "grinds" could refer to either grinding grain or grinding teeth in frustration. However, unlike "Akalya mukumba nga atali bulya," which warns against premature action or decision-making, "Akayimba, kafulumya" encourages persistence and determination in the face of challenges.

Another proverb that could be compared to "Akalya mukumba nga atali bulya" is "Akamwako kafulumya," which can be translated to "He who bites, grinds." This proverb also contains ambiguity, as the phrase "grinds" could refer to either grinding grain or grinding teeth in anger. However, unlike "Akalya mukumba nga atali bulya," which warns against impatience and lack of discipline, "Akamwako kafulumya" warns against provoking others and encourages respectful behavior.

By comparing and contrasting these different Lusoga proverbs, a comparative analysis can reveal how ambiguity is used in different ways to convey a range of cultural meanings and values. For example, the use of ambiguity in "Akalya mukumba nga atali bulya" and "Akayimba, kafulumya" both serve to convey caution and warning, but in different contexts and with different implications. Meanwhile, the use of ambiguity in "Akamwako kafulumya" serves to convey social norms and expectations related to respectful behavior. Overall, a comparative analysis provides a deeper understanding of how ambiguity is used in Lusoga proverbs to convey cultural meanings and values.

Overall, the analysis of data in the topic "Ambiguity in Lusoga proverbs" involves a combination of qualitative and quantitative methods to identify patterns, themes, meanings, and relationships related to the use of ambiguous proverbs in the Lusoga language. The results of the analysis can provide valuable insights into the cultural and linguistic nuances of Lusoga proverbs and contribute to a better understanding of the language and its speakers.

## **Chapter Four: Cluster One**

### **Analysis and Presentation of Selected Lusoga Proverbs**

Proverbs are timeless expressions of wisdom passed down through generations, encompassing the collective experiences and values of a culture. Within the rich tapestry of Lusoga proverbs, there lies a treasure trove of insights into the complexities of life, human nature, and the ever-



changing world. In this discussion and analysis, we will delve into the profound meanings embedded within a cluster of Lusoga proverbs, unlocking the layers of ambiguity and cultural depth that make these expressions of wisdom so potent.

The Lusoga community, with its vibrant oral tradition, has carefully woven these proverbs into the fabric of their daily lives. These proverbs serve as ethical guidelines, cautionary tales, and sources of inspiration, offering valuable lessons that transcend time and space. Each proverb acts as a small but powerful capsule of wisdom, inviting reflection and contemplation to discern its relevance to our contemporary world.

In this analysis, we will explore how the chosen cluster of Lusoga proverbs employs the ingenious use of ambiguity, metaphor, and cultural context to convey profound truths about human behavior, relationships, and the inherent nature of existence. We will examine the nuanced interpretations of each proverb, appreciating the multiple facets of meaning they offer and the cultural richness they encapsulate.

As we embark on this journey through the Lusoga proverbs, let us embrace the wisdom of our ancestors and gain new insights into our shared humanity. Through this exploration, we will discover that proverbs are not mere relics of the past, but living reservoirs of timeless wisdom that continue to shape our understanding of the world and our place within it. With each proverb, we will peel back the layers of ambiguity to uncover the profound truths that lie beneath, enriching our perspectives and deepening our appreciation for the diverse tapestry of human experience.

### **1. . "Obutonde bwa mbuzi, bwooye mbuzi."**

Translation: "The goat's droppings are what the goat knows."

Meaning: People tend to talk about what they know or are familiar with.

The Lusoga proverb "Obutonde bwa mbuzi, bwooye mbuzi" is an example of how ambiguity can be used in proverbs to convey a deeper meaning. Ambiguity is the use of language or words that can have multiple interpretations or meanings. In the case of this proverb, the ambiguity lies in the interpretation of the word "mbuzi," which means "goat" in Lusoga.

On a surface level, the proverb can be interpreted as a simple statement about goats and their droppings. However, the ambiguity of the word "mbuzi" allows for a deeper interpretation. The proverb can also be understood to mean that people tend to talk about what they know or are familiar with. Just like how goats are familiar with their own droppings, people tend to stick to what they know and talk about it.

The use of ambiguity in this proverb allows for multiple interpretations and meanings. It can be understood as a simple statement about goats or as a deeper commentary on human behavior. This is one of the many ways in which proverbs use ambiguity to convey wisdom and insight. They often contain layers of meaning that can be interpreted in different ways depending on the context and perspective of the reader or listener.

### **2. "Ebigere bya mu nsi, biba bya muntu."**

Translation: "What is in the ground belongs to the people."

Meaning: People have a right to what is in the ground, including resources like minerals and oil.

The Lusoga proverb "Ebigere bya mu nsi, biba bya muntu" is another example of how ambiguity can be used in proverbs to convey a deeper meaning. The proverb can be translated as "What is in the ground belongs to the people."

The ambiguity in this proverb lies in the interpretation of the word "muntu," which can mean both "people" and "person" in Lusoga. On a surface level, the proverb can be interpreted to mean that whatever is in the ground belongs to the people who live on that land. This could refer to resources like minerals or oil, which are often found underground.

However, the ambiguity of the word "muntu" allows for a deeper interpretation. The proverb can also be understood to mean that what is buried in the ground belongs to the ancestors or the people who have passed away. In some cultures, burying the dead in the ground is seen as a way of returning them to the earth, and their spirits are believed to reside in the land. Therefore, the proverb can be interpreted to mean that the land belongs not just to the living, but also to the dead.

The use of ambiguity in this proverb allows for multiple interpretations and meanings. It can be understood as a simple statement about land ownership or as a deeper commentary on the relationship between the living and the dead. This is another example of how proverbs use ambiguity to convey wisdom and insight, and to encourage deeper thinking and reflection.

### **3. . "Omusolo gw'omwana, gugwa mu muzira."**

Translation: "The child's excrement falls into the pit."

Meaning: Young children are innocent and not responsible for their actions.

The Lusoga proverb "Omusolo gw'omwana, gugwa mu muzira" is an example of how ambiguity can be used in proverbs to convey a deeper meaning. The proverb can be translated as "The child's excrement falls into the pit."

The ambiguity in this proverb lies in the interpretation of the word "omusolo," which means "excrement" in Lusoga. On a surface level, the proverb can be interpreted as a simple statement about the bodily functions of young children. However, the ambiguity of the word "omusolo" allows for a deeper interpretation.

The proverb can also be understood to mean that young children are innocent and not responsible for their actions. The excrement falling into the pit symbolizes the child's lack of control over their bodily functions and, by extension, their actions. The pit can be seen as a metaphor for the world or society, and the child's innocence is contrasted with the harsh realities of the world.

The use of ambiguity in this proverb allows for multiple interpretations and meanings. It can be understood as a simple statement about bodily functions or as a deeper commentary on the nature of innocence and responsibility. This is another example of how proverbs use ambiguity to convey wisdom and insight, and to encourage deeper thinking and reflection.

#### **4. "Ekikolo kye kikyusa ennyindo."**

Translation: "The school that teaches also scratches the nose."

Meaning: Learning can be painful or difficult, but it is worthwhile.

The Lusoga proverb "Ekikolo kye kikyusa ennyindo" translates to "A hoe cultivates the garden but it also uproots the weeds." This proverb employs ambiguity, which is the use of language that can be interpreted in more than one way.

In this case, the ambiguity comes from the fact that the proverb can be interpreted both literally and metaphorically. Literally, the proverb is referring to the hoe, which is a tool used for both cultivating the land and removing weeds. Metaphorically, the proverb means that sometimes the same action or thing can have both positive and negative consequences. In other words, just as a hoe can help to cultivate a garden by removing weeds, it can also damage the garden by uprooting useful plants.

The use of ambiguity in this proverb is effective because it allows for multiple interpretations and meanings. It can be applied to various situations in life where the same action or thing can have both positive and negative outcomes. For example, it can be applied to relationships, where a person's actions can have both positive and negative effects on their partner. It can also be applied to business decisions, where a decision may have both positive and negative consequences. Thus, the use of ambiguity in the Lusoga proverb "Ekikolo kye kikyusa ennyindo" allows for multiple interpretations and meanings, making it a powerful and versatile proverb that can be applied to various situations in life.

##### **5. "Obulamu bw'omu ku lwa lw'omu."**

Translation: "One person's life depends on another's death."

Meaning: People are interconnected and reliant on each other.

The Lusoga proverb "Obulamu bw'omu ku lwa lw'omu" translates to "The life of one is in the hands of another." This proverb employs ambiguity, which is the use of language that can be interpreted in more than one way.

In this case, the ambiguity comes from the fact that the proverb can be interpreted both literally and metaphorically. Literally, the proverb means that one person's life can be in the hands of another person. For example, in a medical emergency, a person's life may be in the hands of a doctor or other medical professional. The proverb can also be interpreted metaphorically, to mean that we are all interconnected and rely on each other for our well-being. In this sense, the proverb suggests that our actions can have a profound impact on the lives of others.

The use of ambiguity in this proverb is effective because it allows for multiple interpretations and meanings. It can be applied to various situations in life where one person's actions can have a significant impact on another person's life. For example, it can be applied to relationships, where one person's actions can have a significant impact on their partner's well-being. It can also be applied to social and political issues, where the actions of those in power can have a significant impact on the lives of those who are marginalized or oppressed.

Therefore, the use of ambiguity in the Lusoga proverb "Obulamu bw'omu ku lwa lw'omu" allows for multiple interpretations and meanings, making it a powerful and versatile proverb that can be applied to various situations in life. The proverb highlights the interconnectedness of people and the importance of being mindful of our actions and their impact on others.

## **6. "Birabiro si biro."**

Translation: "What seems to be is not always the case."

Meaning: Appearances can be deceiving.

The Lusoga proverb "Birabiro si biro" translates to "A small thing is not a thing." This proverb employs ambiguity, which is the use of language that can be interpreted in more than one way.

In this case, the ambiguity comes from the fact that the proverb can be interpreted both literally and metaphorically. Literally, the proverb means that something that is small or insignificant may not be considered a thing. For example, a small crack in a wall may not be considered a significant problem, but if left unaddressed, it could lead to more significant damage. Metaphorically, the proverb can be interpreted to mean that small or insignificant things can have a significant impact. For example, a small act of kindness may not seem like a significant thing, but it can have a profound impact on someone's life.

The use of ambiguity in this proverb is effective because it allows for multiple interpretations and meanings. It can be applied to various situations in life where something that may seem small or insignificant can have a significant impact. For example, it can be applied to environmental issues, where small actions such as using reusable bags or turning off lights can have a significant impact on the environment. It can also be applied to personal growth, where small actions such as reading a book or practicing a skill can lead to significant personal growth over time.

In conclusion, the use of ambiguity in the Lusoga proverb "Birabiro si biro" allows for multiple interpretations and meanings, making it a powerful and versatile proverb that can be applied to

various situations in life. The proverb highlights the importance of being mindful of the impact of small things and the potential for small actions to have significant consequences.

#### **7. "Ebisolo bya nswa, tebyogerwa."**

Translation: "The excrement of a fly is not announced."

Meaning: Unimportant or insignificant things are often overlooked or ignored.

The Lusoga proverb "Ebisolo bya nswa, tebyogerwa" translates to "The smallness of a mosquito's genitals is not discussed." This proverb employs ambiguity, which is the use of language that can be interpreted in more than one way.

In this case, the ambiguity comes from the fact that the proverb can be interpreted both literally and metaphorically. Literally, the proverb is referring to the fact that mosquitoes have small genitals, which is not a topic that people typically discuss. Metaphorically, the proverb means that some things are not worth discussing or are not important enough to merit attention.

The use of ambiguity in this proverb is effective because it allows for multiple interpretations and meanings. It can be applied to various situations in life where some things are not worth discussing or are not important enough to merit attention. For example, it can be applied to trivial matters or gossip, where discussing them does not serve any useful purpose. It can also be applied to situations where discussing certain topics may be inappropriate or impolite.

However, it is important to note that the use of this proverb can also be seen as problematic due to the use of gendered language in the literal interpretation. The focus on the size of a mosquito's genitals reinforces harmful gender stereotypes and contributes to the objectification of women.



Therefore, it is important to be mindful of the potential harmful interpretations of this proverb and to use it in a way that is respectful and appropriate.

In summary, the use of ambiguity in the Lusoga proverb "Ebisolo bya nswa, tebyogerwa" allows for multiple interpretations and meanings, making it a powerful and versatile proverb that can be applied to various situations in life. However, it is important to use this proverb in a way that is respectful and appropriate, and to be mindful of the potential harmful interpretations of the literal interpretation.

#### **8. "Omusolo gw'omuntu, guwedde mu kkubo."**

Translation: "A person's excrement falls on the path."

Meaning: People have an impact on their surroundings and should be mindful of their actions.

The Lusoga proverb "Omusolo gw'omuntu, guwedde mu kkubo" translates to "A person's reputation precedes them on the journey." This proverb employs ambiguity, which is the use of language that can be interpreted in more than one way.

In this case, the ambiguity comes from the fact that the proverb can be interpreted both literally and metaphorically. Literally, the proverb means that a person's reputation can precede them on a journey, meaning that people may have heard about them before they arrive. Metaphorically, the proverb means that a person's reputation can have an impact on their life and experiences. In this sense, the proverb suggests that a person's reputation can influence how they are treated by others and the opportunities available to them.

The use of ambiguity in this proverb is effective because it allows for multiple interpretations and meanings. It can be applied to various situations in life where a person's reputation can have a significant impact on their experiences. For example, it can be applied to job interviews, where a person's reputation and previous work experience can influence their chances of getting hired. It can also be applied to personal relationships, where a person's reputation and past behavior can influence how others perceive and interact with them.

This concludes that, the use of ambiguity in the Lusoga proverb "Omusolo gw'omuntu, guwedde mu kkubo" allows for multiple interpretations and meanings, making it a powerful and versatile proverb that can be applied to various situations in life. The proverb highlights the importance of reputation and the impact it can have on a person's life and experiences.

#### **9. "Ekitiibwa ky'omwana, kya taata."**

Translation: "The child's honor belongs to the father."

Meaning: A child's behavior and reputation reflect on their family.

The Lusoga proverb "Ekitiibwa ky'omwana, kya taata" can be translated to mean "The glory of a child is the father's." This proverb is a good example of how ambiguity can be used to convey a deeper meaning.

On the surface, the proverb seems straightforward enough. It appears to be a simple statement about the relationship between a child and their father. However, upon closer examination, it becomes clear that the proverb is actually quite complex.

One way in which the proverb is ambiguous is in its use of the word "glory." What exactly does this word mean in this context? Is it referring to the child's accomplishments, or to the father's

role in raising the child? Or perhaps it is meant to convey a sense of pride or honor that is bestowed upon the child by the father?

Additionally, the proverb is ambiguous in its use of the word "ky'omwana." Does this refer only to biological children, or does it encompass all children, including adopted ones? And what about children who have lost their fathers - do they no longer have any "glory"?

Finally, the proverb is ambiguous in its overall message. On the one hand, it seems to be emphasizing the importance of the father's role in shaping the child's life. On the other hand, it could be interpreted as a warning against the dangers of excessive pride or ego on the part of the child.

In conclusion, the Lusoga proverb "Ekitiibwa ky'omwana, kya taata" uses ambiguity to convey a complex and multifaceted message about the relationship between a child and their father, as well as the nature of "glory" itself. By leaving certain aspects of the proverb open to interpretation, the speaker invites the listener to engage with the proverb on a deeper level and to draw their own conclusions about its meaning.

**10. "Obutonde bwa mpologoma, bw'onya n'obugagga."**

Translation: "The droppings of a hippopotamus are mixed with those of a dung beetle."

Meaning: People of different backgrounds or social classes can have a shared experience or outcome.

The Lusoga proverb "Obutonde bwa mpologoma, bw'onya n'obugagga" can be translated to mean "The footprint of a bushbuck is also that of a warthog." This proverb is a good example of how ambiguity can be used to convey a deeper meaning.

At first glance, the proverb seems to be a simple statement about two different types of animals and how their footprints can be easily confused. However, upon closer examination, it becomes clear that the proverb is actually quite complex.

One way in which the proverb is ambiguous is in its use of the phrase "obutonde bwa mpologoma." While this phrase can be directly translated as "footprint of a bushbuck," it can also be interpreted more broadly to mean any kind of trace or mark left behind by the bushbuck. This ambiguity allows the proverb to be applied to a wider range of situations beyond just the physical act of tracking animals.

Additionally, the proverb is ambiguous in its use of the phrase "bw'onya n'obugagga." This phrase can be translated to mean "is also that of a warthog," but it can also be interpreted more broadly to mean that things are not always as they seem. This ambiguity allows the proverb to convey a deeper message about the nature of perception and the limitations of our senses.

Finally, the proverb is ambiguous in its overall message. On the one hand, it seems to be emphasizing the importance of careful observation and attention to detail. On the other hand, it could be interpreted as a warning against making assumptions based solely on appearance, and the danger of jumping to conclusions without fully investigating a situation.

In conclusion, the Lusoga proverb "Obutonde bwa mpologoma, bw'onya n'obugagga" uses ambiguity to convey a complex and multifaceted message about the importance of perception and observation. By leaving certain aspects of the proverb open to interpretation, the speaker invites the listener to engage with the proverb on a deeper level and to draw their own conclusions about its meaning.

### **11.Abaamizi: abangi bazimaya embwa.**

English meaning: Many guidelines mislead a dog. Meaning: Too much of something is poisonous.

The Lusoga proverb "Abaamizi: abangi bazimaya embwa." is a powerful expression that demonstrates the use and development of ambiguity to convey multiple layers of meaning and wisdom. Ambiguity in proverbs can be an effective rhetorical device, as it allows for various interpretations and opens up space for contemplation and discussion.

Cultural context: The proverb is originally from the Lusoga community, but it is also translated into Kiswahili. This translation introduces an element of linguistic ambiguity, as the proverb can be interpreted differently depending on the language it is presented in. The cultural context of a proverb can shape its interpretation and significance.

Multiple interpretations: The proverb has several potential interpretations, which makes it thought-provoking and applicable to various situations. Here are some possible interpretations:

**a. Incompetent guides:** One interpretation suggests that the proverb warns against relying on incompetent guides or advisors. "Abaamizi" refers to misguided guides who mislead or deceive others. "Abangi bazimaya embwa" or "Waelekezaji wengi humpotosha mbwa" means that many guides might lead the dog (person seeking guidance) astray. This proverb can be applied in scenarios where individuals must be cautious about whom they trust for advice or direction.

**b. Different perspectives:** Another interpretation revolves around the idea that different guides might have distinct approaches to directing the dog. While some guides may prefer a particular path or method, others might advocate for a different one. This implies that not all advice is universal, and one must consider multiple viewpoints before making decisions.

**c. Subjectivity of truth:** The proverb also emphasizes the subjectivity of truth and how guidance may vary based on the guide's perspective. What one guide considers the right direction may differ from another guide's opinion. This highlights the complexity of finding absolute truths and the importance of critical thinking.

**d. Learning through mistakes:** Additionally, the proverb might encourage learning from mistakes and experiences. The dog may initially follow a misguided guide

but eventually learns from the errors and seeks better guidance. This reflects the idea that sometimes, we learn more through failures and missteps than through easy successes.

Use of metaphor: The use of "embwa" (dog) as a metaphor adds depth to the proverb. Dogs are often considered loyal and obedient animals, and in the context of this proverb, they symbolize individuals who seek guidance and direction. The metaphorical aspect enhances the universality of the proverb, making it applicable to various situations and cultures.

Oral tradition and evolution: Proverbs like this one are part of the oral tradition and are passed down from generation to generation. Over time, they may undergo slight modifications or variations as they are retold by different people or adapted to specific contexts. This evolution contributes to the richness of ambiguity, as it allows for the proverb's continued relevance and adaptability.

The proverb demonstrates the artful use and development of ambiguity. Through linguistic variations, multiple interpretations, and the use of metaphor, the proverb offers valuable insights into human nature, decision-making, and the complexities of seeking guidance. Its ambiguity invites reflection, discussion, and application across diverse situations and cultures, making it a powerful tool for imparting wisdom.

## **12. Atyamiisa asekereraadaaga.**

English: He who sits while eating laughs at those starving. Meaning: A satisfied person careless about those hungry.

Linguistic ambiguity: One of the most apparent uses of ambiguity in this proverb is found in the word "Atyamiisa." "Atyamiisa" can be interpreted in multiple ways, as it does not have a direct English translation. Depending on the context and the intonation used while saying it, "Atyamiisa" can mean "the one who sends" or "the one who throws away." This linguistic ambiguity immediately introduces multiple layers of meaning and requires further exploration for a deeper understanding.

Cultural context: The proverb comes from the Lusoga community, which has its unique cultural nuances and practices. Therefore, understanding the proverb requires some knowledge of the Lusoga culture and the significance of certain actions or words.

Open-ended meaning: The proverb "Atyamiisa asekereraadaaga" does not provide a clear resolution or specific conclusion. Instead, it leaves the interpretation open-ended, allowing the listener or reader to ponder the possible meanings and draw their insights.

Philosophical depth: The proverb encourages philosophical contemplation on the nature of human actions and their consequences. The ambiguity in the proverb



prompts individuals to think critically about how their choices and decisions may impact others and themselves.

**Ethical considerations:** The proverb touches upon ethical dilemmas, where one's intentions may be unclear, leading to various potential outcomes. It urges individuals to reflect on their motives and the potential effects of their actions.

**Symbolism and metaphor:** The use of "Atyamiisa" as a word with multiple meanings adds symbolism and metaphor to the proverb. It represents situations in life where our actions and intentions might be multi-faceted, and things are not always as they seem.

Imagine a situation where someone offers a gift to another person. In this context, the proverb "Atyamiisa asekereraadaaga" could be applied in different ways:

**a. Positive interpretation:** If the giver genuinely intends to show kindness and love through the gift, "Atyamiisa" could be understood as "the one who sends." The proverb then implies that genuine acts of giving and kindness will be appreciated and received with joy.

**b. Negative interpretation:** On the other hand, if the giver has ulterior motives and intends to deceive or manipulate the recipient through the gift, "Atyamiisa" could

be understood as "the one who throws away." In this case, the proverb warns against deceptive actions, suggesting that dishonest intentions will eventually be uncovered and rejected.

c. Moral dilemma: Additionally, the proverb can lead to a moral dilemma where the giver's intentions are ambiguous. The recipient might question the motive behind the gift and ponder whether it is a genuine gesture or a deceptive act.

In summary, the Lusoga proverb "Atyamiisa asekereraadaaga" effectively uses ambiguity to provoke philosophical thought and ethical considerations. The different possible interpretations highlight the complexity of human actions and intentions. Its open-ended meaning allows for individual reflection and adaptation across various life situations, making it a valuable and timeless piece of cultural wisdom.

### **13. Abanana bazaanha,nga mulimoakako.**

English: Children are playing with your children among them. Meaning: If anything happens to others you will not be exceptional.

The Lusoga proverb "Abanana bazaanha, nga mulimoakako" exhibits the skillful use of ambiguity, which is a characteristic feature of many proverbs in different cultures.

Linguistic ambiguity: The proverb "Abanana bazaarha, nga mulimoakako" contains linguistic ambiguity, particularly in the word "bazaarha." "Bazaarha" can be interpreted in two distinct ways depending on its pronunciation and context. It can either mean "they will praise you" or "they will criticize you." This linguistic duality instantly introduces a layer of uncertainty, prompting further exploration of the proverb's meaning.

Psychological aspect: The proverb delves into the psychological realm of human interactions and perceptions. It reflects the reality that people's opinions about others can be subjective and contradictory. The proverb highlights how the same action or effort can elicit both praise and criticism from different individuals, emphasizing the variability of human judgment.

Relevant example:

Imagine a situation where an artist creates a piece of artwork, such as a painting, and displays it publicly. In this context, the proverb "Abanana bazaarha, nga mulimoakako" can be applied as follows:

- a. Positive interpretation: If the artwork receives appreciation and praise from some viewers, "bazaarha" would mean "they will praise you." The proverb then suggests that the artist's hard work and talent have been recognized and admired by certain individuals.
- b. Negative interpretation: Conversely, if the same artwork is met with criticism from other viewers, "bazaarha" would be understood as "they will criticize you." In this case, the proverb indicates that not everyone may appreciate or understand the artist's creation, and there will always be differing opinions.

c. Nuanced perception: The proverb can also inspire a more nuanced understanding, acknowledging that both praise and criticism are possible outcomes. It acknowledges the complexity of human perspectives and reactions, highlighting that one's efforts might evoke diverse responses.

Humility and self-awareness: The proverb encourages individuals to remain humble and self-aware in the face of praise and criticism. It reminds us that opinions from others are not definitive judgments of our worth or abilities. Instead, it calls for introspection and the recognition that different perspectives will exist, regardless of our actions.

Social dynamics: The proverb touches upon the dynamics of social interactions and human behavior. It points out that people's judgments of others are often influenced by their own beliefs, preferences, and biases. This understanding can lead to empathy and a broader perspective on how individuals perceive and react to various situations.

In conclusion, the Lusoga proverb "Abanana bazaanha, nga mulimoakako" demonstrates the use and development of ambiguity to explore the intricacies of human perception and interaction. The linguistic duality of "bazaanha" allows for multiple interpretations, emphasizing the subjectivity of praise and criticism. By prompting reflection on human judgment and social dynamics, this proverb offers valuable insights into the complexities of human nature and the importance of humility in dealing with differing opinions.

#### **14. Abaavu bagalya makanto.**

English Meaning: A poor person cannot afford all that he or she wishes.

The Lusoga proverb "Abaavu bagalya makanto" showcases the skillful use of ambiguity to convey wisdom and provoke thoughtful contemplation. Ambiguity in proverbs often allows for various interpretations, making them flexible and adaptable to different situations and cultural contexts. Let's explore how this proverb utilizes ambiguity and relevant examples to defend its details:

Linguistic ambiguity: The proverb "Abaavu bagalya makanto" contains linguistic ambiguity, particularly in the word "makanto." "Makanto" can be interpreted in two different ways depending on the context and intonation. It can either mean "sweet potatoes" or "difficulties." This linguistic duality immediately introduces a layer of complexity and multiple potential meanings to the proverb.

Metaphorical meaning: The use of "makanto" as a metaphor adds depth to the proverb. Metaphorical language is common in proverbs, as it allows for broader applications and deeper insights. In this case, "makanto" represents both tangible and intangible challenges that individuals encounter in life.

Relevant example:

Consider a scenario where a person is struggling with their academic studies. In this context, the proverb "Abaavu bagalya makanto" can be applied in different ways:

a. Positive interpretation: If the person successfully overcomes their academic challenges and excels in their studies, "makanto" would be understood as "sweet potatoes." In this context, the proverb suggests that those who work hard and persevere through difficulties will enjoy the sweet fruits of their labor. It emphasizes the rewards of diligence and determination.

b. Negative interpretation: On the other hand, if the person continues to face academic struggles and encounters obstacles in their learning journey, "makanto" would be understood as "difficulties." In this case, the proverb highlights that challenges are a part of life and that individuals must face and learn from them.

c. Balance and acceptance: The proverb can also inspire a balanced perspective, acknowledging that life is a mix of both successes and challenges. It suggests that individuals will experience a combination of "sweet potatoes" and "difficulties" throughout their journey. This interpretation encourages resilience, adaptability, and a positive attitude towards life's ups and downs.

Cultural context: The proverb is rooted in the Lusoga culture, where agriculture and farming are significant aspects of daily life. In this context, "sweet potatoes" are a staple food, representing sustenance and abundance. On the other hand,

"difficulties" represent the challenges that arise in farming, such as unfavorable weather conditions or pest infestations. The proverb draws from this cultural backdrop to convey its wisdom.

General life wisdom: The proverb offers general life wisdom applicable to various situations. It suggests that challenges are an inevitable part of life, and individuals must navigate through them to achieve their goals or aspirations. Additionally, it promotes the idea that hard work and determination can lead to fruitful outcomes, reinforcing the value of perseverance and resilience.

Thus the proverb "Abaavu bagalya makanto" exemplifies the use and development of ambiguity to convey timeless wisdom. The linguistic ambiguity of "makanto" opens the proverb to various interpretations, allowing for its application in different life scenarios. The metaphorical aspect enhances its relevance, making it a versatile piece of cultural wisdom that encourages perseverance, resilience, and a balanced perspective on life's challenges and rewards.

### **15. Ababini bantu, omulala kisolo.**

English: Two people are human beings the third person is an animal. Meaning: Among humans there those that have a tender heart than others.

Linguistic ambiguity: The proverb "Ababini bantu, omulala kisololo" contains linguistic ambiguity, particularly in the word "omulala." "Omulala" can be interpreted in two different ways depending on the context and intonation. It can either mean "a thief" or "a wise person." This linguistic duality immediately introduces complexity and opens the proverb to various interpretations.

Cultural context: To fully understand the proverb, it is essential to consider the cultural context in which it originates. In the Lusoga culture, proverbs are an essential part of communication, and they convey traditional wisdom passed down through generations. The concept of a "thief" and a "wise person" holds cultural significance and carries moral implications.

Relevant example:

Imagine a situation where someone has lost a valuable item, and suspicion falls on two individuals in the community. In this context, the proverb "Ababini bantu, omulala kisololo" can be applied in different ways:

a. Positive interpretation: If one of the individuals is, indeed, found to be the "omulala" (wise person) and helps locate the lost item or provides a valuable solution to the problem, the proverb suggests that wisdom and discernment can lead to positive outcomes. It reinforces the importance of relying on wise individuals to resolve complex situations.



b. Negative interpretation: On the other hand, if one of the individuals is proven to be the "omulala" (thief) and is responsible for the loss or mischief, the proverb warns against deceitful and harmful behavior. In this context, the proverb serves as a cautionary reminder to be cautious about whom to trust and that not everyone might have good intentions.

c. Nuanced perspective: The proverb can also inspire a more nuanced understanding, recognizing that not everything is black and white. It acknowledges that individuals may have different sides to their character, and appearances can be deceiving. It encourages careful assessment and critical thinking before drawing conclusions about people and situations.

Moral and ethical implications: The proverb touches upon moral and ethical considerations, particularly in differentiating between wisdom and deceit. It prompts individuals to reflect on the consequences of their actions and the importance of making wise choices in life.

Reflecting cultural values: The proverb reflects the cultural values of the Lusoga community, where wisdom and integrity are highly regarded qualities. The

ambiguity in the proverb adds depth to its cultural significance and allows it to be relevant and adaptable in various ethical and moral dilemmas.

In conclusion, the Lusoga proverb "Ababini bantu, omulala kisolo" demonstrates the use and development of ambiguity to convey profound cultural wisdom. The linguistic ambiguity of "omulala" introduces multiple interpretations, making the proverb versatile and applicable to different situations. It serves as a moral guide, emphasizing the importance of wisdom and integrity while navigating life's complexities and interactions with others. Additionally, the proverb's cultural context adds depth to its meaning and underscores its significance in Lusoga traditions.

## **Chapter Five: Cluster two**

In the captivating realm of Lusoga proverbs, ambiguity takes center stage as a powerful rhetorical device, transcending time and culture to convey profound wisdom.

As we embark on this discussion of ambiguity in Lusoga proverbs, we will explore the rich tapestry of meanings hidden within these concise expressions, drawing upon diverse sources, including biblical contexts, to deepen our analysis.

The Lusoga community, with its vibrant oral tradition, has woven these proverbs into the very fabric of their daily lives, offering invaluable insights into human behavior, relationships, and ethical principles. But to truly appreciate the depth and complexity of these proverbs, we must embrace the diverse perspectives they encompass, including the wisdom found in biblical contexts. Throughout history, the Bible has served as a timeless reservoir of wisdom, offering moral guidance and ethical teachings to countless generations. By examining Lusoga proverbs alongside biblical parallels, we create an enriching cross-cultural analysis, revealing the universal truths that underpin both traditions.

Within the ambiguity of Lusoga proverbs, we find intriguing echoes of biblical parables and teachings, shedding light on the shared values and human experiences that unite us across different times and cultures. The exploration of these parallels will not only deepen our understanding of the proverbs' meanings but also offer a unique opportunity to foster intercultural connections and appreciate the diverse ways in which wisdom has been expressed throughout history.

As we delve into the captivating world of Lusoga proverbs, interweaving biblical contexts, we will unveil the layers of meaning that lie beneath the surface. Through this diverse analysis, we will uncover timeless truths that continue to resonate with

our contemporary lives, reminding us of the profound insights found in the ancient wisdom of both Lusoga and biblical traditions. May this exploration inspire us to seek deeper connections with diverse cultures and find unity in the shared quest for wisdom and understanding.

**16. Abagaiga ni abagaiga bendagama,okirevu kirekerera amatama kyegema kunviiri.**

English: The rich and the rich love each other, the beard leaves the cheeks and attaches itself to the hair. Meaning: Birds of the same feathers fly together.

Biblical parallel: Psalms37:16 “A little that a righteous man hath is better than the riches of many wicked.”

The Lusoga proverb "Abagaiga ni abagaiga bendagama, okirevu kirekerera amatama kyegema kunviiri" effectively employs ambiguity to convey profound wisdom about unity, cooperation, and the power of collective effort. The proverb's ambiguity lies in its use of metaphorical language and open-ended interpretation, making it versatile and applicable to various situations within the Lusoga community.

Metaphorical ambiguity: The proverb uses metaphorical language, comparing individuals to millipedes, centipedes, and an unidentified insect ("bendagama").

Millipedes and centipedes are known for their numerous legs, symbolizing the

strength and efficiency of working together in harmony. On the other hand, "bendagama" implies an insect with many legs, which could potentially represent an individual's chaotic or uncooperative behavior.

Relevant example:

In the context of a community working on a communal project, the proverb "Abagaiga ni abagaiga bendagama, okirevu kirekerera amatama kyegema kunviiri" can be interpreted in the following ways:

a. Positive interpretation: When the community members come together, each contributing their unique skills and expertise, they resemble millipedes or centipedes ("abagaiga"), moving in harmony and achieving great progress. The proverb emphasizes the strength and success that arise when people cooperate and unite towards a common goal.

b. Negative interpretation: If there is discord and lack of cooperation within the community, it resembles the unidentified insect with many legs ("bendagama"). This interpretation serves as a cautionary message, warning against disunity and highlighting the challenges faced when individuals fail to work together effectively.

c. Nuanced perspective: The proverb also allows for a more nuanced understanding, recognizing that within any community, there will be diverse personalities and skills. Some individuals may be naturally cooperative and efficient ("okirevu kirekerera amatama"), while others might take time to find their roles ("kyegema kunviiri"). This interpretation encourages patience, understanding, and the belief that individuals can grow and develop their cooperative abilities over time.

Open-ended interpretation: The proverb's open-ended nature allows for various interpretations, making it applicable to different contexts and situations within the Lusoga community. It encourages critical thinking and self-reflection, prompting individuals to contemplate how their behavior and attitudes can impact group dynamics and collective outcomes.

Biblical parallel in Psalms 37:16:

The Lusoga proverb finds a parallel in Psalms 37:16 in the Bible, which reads: "Better the little that the righteous have than the wealth of many wicked." While not an exact match, both the proverb and the biblical verse emphasize the value of unity and cooperation among the righteous or the righteous community.

In the Lusoga proverb, "Abagaiga ni abagaiga bendagama," the emphasis is on unity and collective effort, symbolized by the cooperation of millipedes and

centipedes. Similarly, the biblical verse in Psalms 37:16 praises the unity and righteousness of a community or individuals, emphasizing the value of their efforts and actions over the wealth or material possessions of the wicked or uncooperative individuals.

The parallel between the proverb and the biblical verse highlights a shared value in both traditions about the importance of working together harmoniously, appreciating the collective strength of a righteous and unified community.

The Lusoga proverb "Abagaiga ni abagaiga bendagama, okirevu kirekerera amatama kyegema kunviiri" skillfully utilizes ambiguity to impart timeless wisdom about the significance of unity and cooperation within a community. Its metaphorical language and open-ended interpretation offer versatile applications, prompting individuals to reflect on their behavior and attitudes in various group settings. The biblical parallel in Psalms 37:16 reinforces this wisdom, emphasizing the value of unity and collective effort among the righteous. Together, both expressions of wisdom underscore the importance of unity and cooperation in achieving success and harmony within a community. This narrative delves into all the following proverbs enlisted below in this cluster as will be supported by the concluding disposition of the remarks herein.

**17. Abakulu balya ebikalu,talwa kugwa nalusuubo.**

English: The elders who eat dry things, may soon fall with the hanging line.

Meaning: Elders that take dry foods may slugger.

Biblical parallel: Jeremiah31:30 “But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.”

### **18. Abalamu bigogo bisalire, ti byekukekarimu.**

English: The living are like thinned banana plantation it is difficult to hide.

Meaning: There can be no secret under the surface of the earth.

Biblical parallel: Deuteronomy29:29 “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.”

### **19. Abalamu tibasima,okutolaku nga afiire.**

English: The living are never satisfied until they are dead. Meaning: Death is the end of everything that is living.

Biblical parallel: Revelation16:3 “And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.”

### **20. Abalamu tipenda ya munaibwe ekubeibiri.**

English: The living never wish their friends to succeed. Meaning: People do not like when others prosper in life.



Biblical parallel: Psams73:3 “For I was envious at the foolish, when I saw the prosperity of the wicked.”

**21. Abalungi ndagalannamu,tidhiwamubigogo.**

English: The beautiful are like good banana leaves they are never finished in their banana plantation. Meaning: Good things have no end.

Biblical parallel: Psalms1:3 “And he shall be like a tree planted by the river of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

**22. Abasigulananaabakwangana.**

English: Those who lead or support each other are those ones who marry each other. Meaning: Those that are always together end up in marriage.

Biblical parallel: Deuteronomy25:5 “If brothers dwell together, and one of them dies, and have no child, the wife of the dead shall not marry without unto a stranger: her husbands’ brother shall go in unto her, and take her to him to wife, and perform the duty of a husband’s brother unto her.”

**23. Abasilika basilikakubingi.**

English: Silence is golden. Meaning: Silence sometimes is eloquent than words.

Biblical parallel: Ecclesiastes3:7 “A time to rend, and a time to sew; a time to keep silence, and a time to speak.”

#### **24. Abataka bali oti mukusu,wa olwanabo bakwita.**

English: Clansmen are sometimes very dangerous if you quarrel with them they can kill you. Meaning: Your closest allies are you own enemies.

Biblical parallel: Mark6:19Therefore Herodias had a quarrel against him, and would have killed him; but she could not.

#### **25. Abatuuka beerabiraabatuusa.**

English: Those that are successful easily forget those that helped them. Meaning: People that are successful easily forget their past life.

Biblical parallel: Job11:16 “Because thou shall forget thy misery, and remember it as waters that pass away.”

#### **26. Abazika abafu okumpi ,na ababaleeteraokululuma.**

English: Those that bury the dead closer are the ones that make them torment the living. Meaning: Images of the dead bring misery to the living.

Biblical parallel: Revelation20:10 “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.”

**27. Agamyuka omutezi naagamyuka nakasole.**

English: The hunters red eye is also the animals red eyes. Meaning: The hunter can become the hunted, and the hunted can become the hunter.

Biblical parallel: Jeremiah16:16 “Behold, i will send for many fishers, said the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.”

**28. Agaghube agangi tigagheabwima.**

English: Many fat rats cannot digholes. Meaning: Too much of something is poisonous.

Biblical parallel: Job3:21 “Which long for death, but it cometh not; and dig for it more than for hid treasures.”

**29. Agatafumbye inhoko, olyamakagha.**

English: What has not been cooked by your mother you only eat a bit. Meaning: Everything you do has its limits.

Biblical parallel: Judges9:27 “And they went out into the fields, and gathered their vineyards, and trade the grapes, and made merry, and went into the house of their god, and eat and drink, and cursed Abimelech.”

### **30. Agatali mamege gokyaengalo.**

English: What is not shared burns the hands. Meaning: A mean person suffers his fate alone.

Biblical parallel: Luke6:35 “But love your enemies, and do well, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the ungrateful and to the evil.”

### **31. Agatila mekobe tigaigusamugeni.**

English: what is not prepared does not satisfy the visitor. Meaning: You do not welcome a visitor on an empty stomach.

Biblical parallel: Mark 8:4 “And his disciples answered him; from whence can a man satisfy these men with bread here in the wilderness.”

**32. Agaya embwa, atoollogho iriba.**

English: He who that disregards a dog removes the skin. Meaning: If you disrespect something you do not welcome it.

Biblical parallel: Exodus29:14 “But the flesh of the bullock, and his skin, and his dung, shall thou burn with fire without the camp: it is as sin offering.”

**33. Agayirira ekitono,tatuna.**

English: He who that is careless with small things never gets rich. Meaning: it's not big things that matter in life but small things matters a lot.

Biblical parallel: Matthew25:23 “His Lord said unto him, well done, good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things: enter thou into the joy of the Lord.”

**34. Agoraenslave, agorayeyalyaku.**

English: He who that has tales on a fatty one, does so on small one. Meaning. Rumormongers pedal rumors on everything.

Biblical parallel: Luke24:11 “And their words seemed to them as idle tales, and they believed them not.”

**35. Ageya gwe oyenda, akuleetera lugambo.**

English: He that backbites the person that you know brings you rumors. Meaning: Mockers bring disputes among neighbors.

Biblical parallel: Psalms35:16 “With hypocritical mockers in feasts, they gnashed upon me with their teeth.”

**36. Aghabi enkonko ghetoola omwiguto.**

English: In a dirty place the chicken goes satisfied. 5 Meaning: Another man food is another man poison.

Biblical parallel: Leviticus7:19 “And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.”

**37. Aghabi ghetoliwa na amaani.**

English: You overcome a bad place with effort. Meaning: Hard work pays.

Biblical parallel: Exodus5:13 “And the taskmasters hasted them, saying, fulfill your works, your daily tasks, as when there was straw.”

**38. Aghakula ennume, tighakulandala.**

English: Where a bull is being breed it is where you find another that is grown.

Meaning: Birds of the same feathers fly together.

Biblical parallel: Deuteronomy32:14 “Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.”

### **39. Aghalama katondo gume yawa, omwongeramikisa..**

English: He who that courses the blessed one of God adds him blessings. Meaning: Nothing can be against God will.

Biblical parallel: Genesis12:3 “And I will bless them that bless thee, and course him that cursed thee, and in thee shall all families of the earth be blessed.”

### **40. Aghali abakulu ghoneneka bitono.**

English: Where elders are there is less spoils. Meaning: Nothing goes wrong in the hands of the elderly.

Biblical parallel: Ezekiel20:3 “Son of man, speak unto the elders of Israel, and say unto them, thus saith the lord God, are ye come to enquire of me? As I live, saith the lord, I will not be enquired by you.”

In conclusion, the artful use of ambiguity in various Lusoga proverbs, along with their biblical parallels, reveals a profound interconnectedness of wisdom that transcends time and culture. The ambiguity within these proverbs serves as a dynamic tool that invites introspection, encourages diverse interpretations, and fosters a deeper understanding of the complexities of human behavior and relationships.

The metaphorical language employed in Lusoga proverbs, comparing human attributes to natural elements, resonates with biblical parables and allegorical narratives. Both traditions use metaphor to convey timeless truths, showcasing the shared human experience across different times and cultures. Just as Jesus used parables like the mustard seed and yeast to illustrate spiritual concepts, Lusoga proverbs utilize millipedes, centipedes, and other natural elements as symbols to impart wisdom on unity, cooperation, and discord within a community.

Furthermore, the open-ended interpretation present in Lusoga proverbs and biblical passages highlights the power of timeless wisdom that adapts to various life situations and cultural contexts. These proverbs do not prescribe fixed solutions; instead, they encourage individual reflection, offering guidance that is relevant to the complexities of personal experiences. This open-endedness is mirrored in



biblical teachings, inviting believers to interpret and apply scriptural passages to their unique life circumstances.

The cultural context adds depth and richness to the ambiguity found in Lusoga proverbs and biblical stories alike. Drawing from everyday experiences, traditional practices, and the natural environment, both traditions encapsulate the values and norms of their respective cultures. This cultural relevance allows these proverbs and biblical passages to resonate deeply within their communities, making them powerful vehicles of moral teachings and practical guidance.

The use of ambiguity in Lusoga proverbs, along with their biblical parallels, underscores the universality of wisdom and the interconnectedness of human experiences. While originating from distinct cultural backgrounds, both traditions employ ambiguity as a vehicle to convey profound truths about human behavior, relationships, and spiritual growth. The diverse interpretations and open-endedness invite individuals to engage with these proverbs and biblical passages in a personal and meaningful way, fostering self-discovery and spiritual reflection.

In a world that celebrates diversity and interconnectedness, the use of ambiguity in these proverbs unites cultures and faiths, demonstrating that the pursuit of wisdom is a shared journey across humanity. As individuals contemplate the wisdom of Lusoga proverbs and biblical parallels, they find resonance with their own

experiences and insights, ultimately enriching their understanding of life's complexities and the pursuit of moral and spiritual growth. In this distinctive and diverse exploration of ambiguity in Lusoga proverbs and biblical parallels, we come to appreciate the profound depth and richness of wisdom that spans across cultures and generations. The intricate use of ambiguity unites these traditions, reminding us that while our languages and cultures may differ, the pursuit of understanding, unity, and ethical living is a universal aspiration that connects us all as human beings.

### **Chapter Six: Cluster Three**

Amidst the vibrant oral traditions of the Lusoga community lies a captivating cluster of proverbs, shrouded in the enigmatic veil of ambiguity. In this thrilling exploration, we delve into the profound wisdom encapsulated within these Lusoga proverbs, tracing the cultural effect and the deliberate establishment of ambiguity within their rich cultural context.

The use of ambiguity in these proverbs serves as an artful mechanism, drawing on metaphorical language, linguistic nuance, and open-ended interpretation to convey timeless truths about life, human nature, and societal dynamics. As we embark on this journey, we unravel the cultural significance of each proverb, delving into the communal ethos, traditional practices, and the natural environment that breathe life into their enigmatic language.

Through the prism of ambiguity, these Lusoga proverbs come alive, evoking a tapestry of emotions and insights that transcend time and space. Each proverb acts as a portal, transporting us into the heart of Lusoga culture, where collective wisdom is passed down through generations with the utmost care and reverence.

With every turn of phrase, the ambiguity we encounter leads us on a labyrinthine path, inviting us to contemplate the multiple facets of meaning held within each expression. We witness the dichotomies of life — the bitter and the sweet, the challenges and the rewards — seamlessly woven into the fabric of these enigmatic proverbs.

In unraveling the mysteries of ambiguity, we discover how these proverbs serve as moral compasses, guiding individuals through the intricate landscape of human interactions and ethical dilemmas. We uncover the cultural effect of these proverbs, witnessing how they unite the Lusoga community through shared values, beliefs, and collective experiences.

Through a thrilling journey of cultural immersion, we come to understand the deliberate establishment of ambiguity as a potent linguistic device. It reflects the profound respect for individual experiences and the recognition of the diverse tapestry of life within the Lusoga community.

As we navigate this enthralling discussion, we realize that the ambiguity within these Lusoga proverbs is not a mere enigma to be solved but a profound invitation to introspection and contemplation. It is an invitation to explore the intricate nuances of human existence, to embrace

the complexity of our shared journey, and to uncover the wisdom that lies within the heart of Lusoga culture.

Ultimately, this exploration of ambiguity in a cluster of Lusoga proverbs leads us to a deeper appreciation of the universality of human experiences. It transcends cultural boundaries, resonating with the quest for understanding, unity, and moral growth that unites all of humanity. In the thrill of this journey, we find ourselves captivated by the poetic genius of ambiguity, unraveling the hidden gems of Lusoga wisdom and gaining new insights into the human condition.

#### **41. Aghali aghalala, nagahima emamba obaeigumba.**

English: With unity and strength a born can be crashed. Meaning: United we stand divided we fall.

The Lusoga proverb "Aghali aghalala, nagahima emamba obaeigumba" exemplifies the cultural establishment of ambiguity within its rich linguistic and societal context. This proverb harnesses the power of ambiguity to convey profound wisdom and reflects the communal ethos of the Lusoga community.

Linguistic ambiguity: The proverb contains linguistic ambiguity, particularly in the use of the words "aghali" and "aghalala." Both words are derived from the Lusoga root "ghala," which means "to stay" or "to dwell." However, "aghali" can also

mean "one who stays" or "someone who remains," while "aghalala" refers to "those who remain" or "those who stay."

Relevant explanation:

The ambiguity in the proverb stems from the dual meanings of "aghali" and "aghalala." The phrase "aghali aghalala" can be interpreted in two distinct ways:

a. Positive interpretation: "Aghali aghalala" can be understood as "one who stays, stays for a long time." In this sense, the proverb emphasizes the value of persistence, patience, and dedication. It speaks to the importance of persevering in one's endeavors and not giving up easily. The proverb encourages individuals to stay committed to their goals and endure challenges, as lasting efforts often yield fruitful results.

b. Negative interpretation: On the other hand, "aghali aghalala" can also be interpreted as "those who remain keep staying" or "those who stay too long." This perspective implies a warning against stagnation and the dangers of being overly attached to a situation or place. It cautions against resisting change and failing to adapt to new circumstances, which can lead to missed opportunities and hinder personal growth.

Societal context: The establishment of ambiguity in this proverb reflects the communal values and beliefs of the Lusoga community. The emphasis on the significance of persistence aligns with the communal spirit of cooperation and collective effort. In Lusoga culture, staying committed to one's responsibilities and obligations is highly valued, contributing to the stability and harmony within the community.

The Lusoga community places great importance on familial and societal ties. The proverb's positive interpretation reinforces the cultural notion of the importance of loyalty and commitment to family, friends, and the community. It emphasizes the role of individual dedication in fostering strong social bonds and maintaining a sense of belonging and mutual support.

However, the negative interpretation acknowledges the need for balance and adaptability within the community. It serves as a reminder that while commitment is essential, being overly rigid or resistant to change can hinder progress and growth. This aspect of the proverb encourages individuals to discern when it is appropriate to let go of certain situations or places and embrace new opportunities.

This Lusoga proverb "Aghali aghalala, nagahima emamba obaeigumba" just like all the proverbs in this cluster, demonstrates the cultural establishment of ambiguity within its linguistic and societal context. The dual meanings of "aghali"

and "aghalala" provide room for contrasting interpretations, which reflect the values and beliefs of the Lusoga community. The proverb encourages perseverance and loyalty while cautioning against being overly attached and resistant to change. It embodies the delicate balance between maintaining strong social bonds and embracing personal growth and adaptability—a testament to the cultural wisdom passed down through generations in the Lusoga community.

**42. Aghaungi tighaba ghahgo,embwa tusulamukatale.**

English: A good place that's not yours is meaningless, even a dog never sleeps at the market. Meaning: A another person's property is not your own.

**43. Aghampi ghaalema eikere okutuuma.**

English: A frog failed to jump a short distance. Meaning: Sometimes it is easy to fail on simple test than we thought.

**44. Aghatali aghagho,okinamatyama.**

English: Where you are not the owner you dance while seated. Meaning: In a strange place you need to be humble.

**45. Aghara mwino,tighaira mwino,agharaelino ghaira ilibu.**

English: Where a tooth is removed their remains a gap. Meaning: Where there is a problem there is a need for a solution.

**46. Aghazira inhoko baruma teoolya.**

English: When your mother is not around they abuse while eating. Meaning: When you are away from your home no one regards you.

**47. Agya embi, agya ewume.**

English: You can only call a place bad when it's yours. Meaning: You can only disregard what you own.

**48. Agya niomulungi,taira.**

English: The one that goes with a beautiful-one does not return. Meaning: no one wishes something useful to him away.

**49. Agya kuloba emale aira nekindiba?**

English: He/who that goes to fish for mad fish, do return with a pond. Meaning: If you knock you shall find.

**50. Agya te ayaagha, akira naalibonaeyo.**

English: He who that goes picking is better than I that wait for something to come his way. Meaning: it's better to be hard-working than to be lazy.

In the captivating tapestry of Lusoga proverbs, ambiguity emerges as a powerful and cherished linguistic device, intricately woven into the fabric of the cultural context. Throughout our thrilling exploration of these proverbs, we have witnessed the profound place and value of



ambiguity, serving as a reservoir of wisdom that transcends time and unites the Lusoga community.

The use of ambiguity in Lusoga proverbs reveals the artful craftsmanship of their creators, who skillfully harness linguistic nuances, metaphorical language, and open-ended interpretation to convey timeless truths about life, human nature, and societal dynamics. This deliberate establishment of ambiguity allows these proverbs to serve as versatile moral guides, imparting practical wisdom that remains applicable to a myriad of life situations.

The cultural context of Lusoga proverbs adds depth and significance to the ambiguity they embody. Rooted in the communal ethos and traditional practices of the Lusoga community, these proverbs reflect the values of unity, cooperation, and perseverance. The appreciation for ambiguity within these proverbs aligns with the Lusoga community's holistic view of life, embracing both the bitter and the sweet, and recognizing the multifaceted nature of human experiences.

Throughout our exploration, we have witnessed how these proverbs unite the Lusoga community, fostering a sense of shared identity and collective wisdom. Passed down through generations, these linguistic treasures have stood the test of time, serving as moral compasses for individuals to navigate the complexities of life.

The value of ambiguity in Lusoga proverbs is also seen in its ability to resonate with diverse cultures and transcend linguistic barriers. While firmly rooted in the Lusoga language and

culture, these proverbs offer universal insights into the human condition, making them a bridge that connects people from different backgrounds and beliefs.

As we delve into the cultural establishment and appreciation of ambiguity in Lusoga proverbs, we find ourselves captivated by the poetic brilliance of their creators. They invite us to journey into the heart of the Lusoga community, where wisdom is passed down not through rigid rules but through the beauty of ambiguity, encouraging self-reflection and personal growth.

In this thrilling exploration, we have discovered that the use of ambiguity in Lusoga proverbs is not merely a linguistic quirk but a deliberate and profound expression of cultural values and collective experiences. It celebrates the nuances of life, the diversity of human nature, and the dynamic interplay of individual and communal identities.

In conclusion, the place and value of ambiguity in Lusoga proverbs are a testament to the cultural richness and timeless wisdom of the Lusoga community. Through the artful use of metaphor, linguistic nuance, and open-ended interpretation, these proverbs transcend linguistic and cultural boundaries, offering universal insights into the human experience. They stand as luminous beacons, guiding individuals through life's complexities and fostering unity within the community. As we bid farewell to this enthralling discussion, we are left with a profound appreciation for the poetic brilliance and enduring relevance of ambiguity in the realm of Lusoga proverbs.

### **Conclusion and Recommendations**

In conclusion, ambiguity is a powerful and multifaceted tool that finds its place and value in various aspects of linguistics, proverbs, cultures, biblical parallels, and symbolisms. Throughout our exploration of these realms, we have witnessed how ambiguity serves as a dynamic and resonant device, inviting multiple interpretations and fostering profound connections between different aspects of human expression and understanding.

In linguistics, ambiguity reveals the complexity and richness of language. Words and phrases with multiple meanings allow for creative expression and depth in communication. This linguistic versatility enables poets, writers, and speakers to convey nuanced emotions and concepts, opening doors to diverse interpretations that enrich the experience of language.

Within proverbs, ambiguity adds layers of wisdom and mystery. These concise expressions, often steeped in cultural traditions, employ metaphors and open-ended phrasing to convey profound truths. The establishment of ambiguity in proverbs not only serves as a mnemonic

device for cultural teachings but also offers practical guidance for navigating life's challenges and complexities.

Cultures find strength and identity in the establishment of ambiguity within their linguistic expressions. Ambiguous proverbs, myths, and rituals are vehicles for passing down collective wisdom from one generation to the next, fostering unity and a shared sense of identity. The appreciation for ambiguity in cultural contexts reflects an acknowledgment of the multifaceted nature of human experiences and the power of diverse perspectives.

Biblical parallels demonstrate the universality of ambiguity in human expression. Just as Lusoga proverbs utilize metaphor and open-ended interpretation, biblical parables and allegorical narratives employ similar devices to convey moral and spiritual teachings. The value of ambiguity in these parallels lies in its ability to resonate with believers from different cultural backgrounds and spiritual beliefs, uniting them in their pursuit of understanding and growth.

Symbolisms enriched by ambiguity transcend linguistic boundaries and cultural divides. They evoke universal emotions and archetypal experiences that resonate with people across time and space. Whether in literature, art, or religious iconography, symbols with ambiguous meanings invite contemplation and introspection, stirring profound connections with the human psyche.

The use of ambiguity in these diverse realms reinforces the notion that human expression is a tapestry interwoven with multifaceted layers of meaning. It celebrates the beauty of diverse

interpretations and acknowledges that language and culture are living, dynamic entities that evolve and adapt over time.

In the grand tapestry of human expression, ambiguity emerges as a vibrant thread that connects linguistics, proverbs, cultures, biblical parallels, and symbolisms. Its place and value lie in its capacity to ignite the imagination, foster connection, and impart wisdom that transcends the boundaries of time, culture, and belief.

As we bid farewell to this exploration, we are left with a deeper appreciation for the intricate dance of ambiguity in the intricate web of human expression. Embracing ambiguity in all its forms allows us to appreciate the kaleidoscope of human experience and fosters a profound connection with the rich tapestry of our collective heritage. The journey of ambiguity continues, sparking curiosity and wonder as we navigate the boundless realm of human understanding and wisdom.

## **Recommendations**

Research Gaps on the Place and Value of Ambiguity in Lusoga Proverbs:

**Comparative Analysis:** Conduct a comparative study between Lusoga proverbs and proverbs from other Bantu languages or neighboring cultures to identify unique aspects of ambiguity and its cultural significance within Lusoga proverbs. Such a study would shed light on the distinctiveness of Lusoga proverbs and provide valuable insights into their place within the larger linguistic and cultural landscape.

**Cultural Context:** Explore the cultural context and historical development of Lusoga proverbs to better understand how ambiguity became an integral part of their expression. Investigate the societal changes and influences that may have impacted the establishment and preservation of ambiguous language within the Lusoga community.

**Ambiguity in Oral Traditions:** Investigate the role of ambiguity in other forms of oral traditions within the Lusoga community, such as folktales, myths, and riddles. Analyze how ambiguity is utilized in these narratives to convey moral lessons and cultural values, drawing parallels and contrasts with the use of ambiguity in proverbs.

**Research Gaps on the Provision of Research on Lusoga Proverbs:**

**Comprehensive Collection:** Compile a comprehensive collection of Lusoga proverbs from various sources, including oral interviews with native speakers, written records, and traditional texts. This endeavor would help preserve and document these cultural treasures for future generations and provide a comprehensive resource for further research.

**Linguistic Analysis:** Conduct a linguistic analysis of Lusoga proverbs to explore the language's unique grammatical and syntactic features. Investigate how these linguistic elements contribute to the establishment of ambiguity and provide deeper insights into the construction of these proverbs.

**Educational Integration:** Examine the integration of Lusoga proverbs into educational curricula to promote language preservation and cultural heritage. Evaluate the impact of incorporating proverbs into language and cultural education, highlighting their relevance to contemporary society.

## Various Criticisms on the Place and Value of Ambiguity in the Use of Lusoga Proverbs and Linguistics:

**Cultural Relevance:** Critically assess whether the use of ambiguity in Lusoga proverbs is still relevant and resonant within modern Lusoga society. Address concerns about potential cultural shifts and the impact of globalization on the preservation of traditional language and values.

**Linguistic Misinterpretation:** Investigate the potential for misinterpretation or misrepresentation of ambiguous proverbs in cross-cultural communication. Address criticisms regarding the potential for misunderstanding or misapplying proverbs due to linguistic and cultural differences.

**Gender and Inclusivity:** Examine whether Lusoga proverbs perpetuate gender stereotypes or exclude certain groups from their wisdom. Critically analyze how ambiguity in proverbs may affect gender dynamics and social roles within the community, and explore ways to promote inclusive language and values.

**Ethical Considerations:** Address criticisms related to ethical implications in ambiguous proverbs, especially in the context of moral teachings and decision-making. Investigate how ambiguity may be used to justify conflicting or harmful actions and consider the ethical responsibilities of disseminating traditional wisdom.

In conclusion, the place and value of ambiguity in Lusoga proverbs remain an intriguing and significant area for research. Addressing the research gaps and criticisms outlined above would not only deepen our understanding of Lusoga proverbs but also contribute to preserving cultural heritage, promoting linguistic diversity, and fostering a broader appreciation for the role of ambiguity in human expression and wisdom. Thrilling endeavors into these areas would enrich

our knowledge and appreciation of Lusoga proverbs and their relevance in a dynamic and interconnected world.

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## **Appendix**

### **Appendix One: Questionnaire**

This questionnaire is aimed at identifying the place and value of ambiguity in the use of Lusoga proverbs as stated in the title of this research dissertation. It has been set to answer questions that will help me (the researcher) to have a successful research and make a complete documentation of the discoveries of this research.

### **Instructions**

This questionnaire has been established for purposes of research and research alone. Therefore, please endeavor to make sure that all the information provided herein as per your response are as accurate to the best of your knowledge as possible.

**Questions:**

Do you know how to define a proverb?

Yes                      No

If yes, could you please simply define it below?

.....  
.....  
.....

Do you believe that proverbs have more than one meaning?

Yes                      No

If so, please tell me some of those proverbs with two or more meanings?

.....  
.....  
.....

What do you think is the significance of such proverbs?

.....  
.....  
.....