

**PLACE AND VALUE OF AMBIGUITY IN THE SELECTED SABINY RIDDLES**

**BY**

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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, Chelangat Linda Joy, declare that this research proposal, "Place and Value of Ambiguity in Selected Sabinus Riddles" is my original piece of work which has never been submitted to any institution of higher learning for any academic award and where it's indebted to the work of others, the acknowledgements have been made.

Signature . . . . . Chelangat

Linda Joy

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Date ..... 19th Oct. 2023

Approval

I certify that this research proposal titled, "Place and Value of Ambiguity in the Selected Sabinus Riddles" has been done under my supervision and submitted for examination to the school of Education in partial fulfillment for the award of degree of Bachelor of Arts in Education.

  
Signature..

DR. NABULYA EVE

(Supervisor)

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Date ..... 19/10/2023

## **Dedication**

I dedicate this research proposal to my loyal family, and a special thanks to my parents Maunya Nelson and Irene Cheptok for their love, guidance, moral and financial support throughout this amazing journey of life.

## **Acknowledgement**

I am grateful to God whom through his several ways kept me pushing. My sincere appreciation goes to Cherey Jacob, my siblings Brian, Jesse, Elvis, Emma, and Esther who guided me through it all. Not forgetting all my amazing friend who came through as well. My heartfelt gratitude to all those who in one way or another contributed to this proposal. Credit goes to my supervisor Dr. Nabulya Eve for the academic support and guidance towards this research proposal.

I also appreciate my dear family for their assistance in this academic journey.

May the almighty God bless you all abundantly.

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## CHAPTER ONE

### Title: The Place and Value of Ambiguity in Selected Sabinu Riddles

#### Chapter One

##### 1.0 Introduction.

The study aims to establish the place and value of ambiguity.

The main aim of my research study is to highlight that ambiguity is evident in the Sabinu riddles. The riddles were highly employed and used by the Sabinu people from the Eastern parts of Uganda. These riddles are ambiguous which boosts oral literature. The ambiguity of any aspect of language may give it multiple interpretations or meanings. The study aims at establishing different aspects that are

Ambiguity refers to the use of language or expressions that are unclear or open to interpretation in multiple ways. The term ambiguity has been defined by different authors and writers in various fields of study, including linguistics, literature, philosophy, and psychology. In this response, we will explore some of the definitions of ambiguity by various authors and writers.

**Linguistics:** In linguistics, ambiguity refers to the phenomenon in which a word, phrase, or sentence has multiple meanings, and it is not clear which meaning is intended. According to Yule (2014), ambiguity is "a property of language in which a single element has more than one meaning or reference."

**Literature:** In literature, ambiguity is often used intentionally by writers to add depth and complexity to their works. According to William Empson, a literary critic, ambiguity is "any verbal nuance, however slight, which gives room for alternative reactions to the same piece of language." Ambiguity in literature can create a sense of uncertainty, tension, and multiple interpretations for the reader.

**Philosophy:** In philosophy, ambiguity has been a subject of discussion in various contexts, including language, ethics, and logic. According to Walter Kaufmann, (1990), ambiguity is "a condition in which something can be understood in two or more distinct ways, and it is not clear which way is intended." Ambiguity in philosophy can create debates and discussions around the meaning of concepts and ideas.

**Psychology:** In psychology, ambiguity is a phenomenon that can cause anxiety and stress in individuals. According to Kruglanski and Webster (1996), ambiguity refers to "the degree of uncertainty and the complexity of information in a situation." Ambiguity in psychology can

create cognitive dissonance, which is a state of discomfort caused by conflicting beliefs or values.

In conclusion, ambiguity is a complex phenomenon that has been defined in various ways by different authors and writers. It is a common feature of language and literature and can be intentional or unintentional. Ambiguity can also have psychological and philosophical implications, creating uncertainty and complexity in various contexts.

## **1.1 Background**

The Sabiny people, also known as the Sebei, are a Nilotic ethnic group that inhabits the eastern region of Uganda, primarily in the districts of Kapchorwa, Bukwo and Kween. The Sabiny tribe is part of the larger Kalenjin people, who are scattered across East Africa.

The Sabiny people have a rich cultural history that dates back centuries. The oral tradition of the Sabiny people tells of their migration from the Nile Valley region, where they lived as a pastoralist community. They eventually settled in their current location in the highlands of eastern Uganda, where they began to practice agriculture and keep livestock.

The Sabiny people have a strong cultural identity, which is evident in their traditional practices, such as circumcision ceremonies, music, dance, and art. The circumcision ceremony, known as "chekwoyet," is a significant cultural event among the Sabiny people and is celebrated every two years. During the ceremony, young men are circumcised as a rite of passage to adulthood. The event is marked by singing, dancing, and feasting.

According to the Uganda Bureau of Statistics, the Sabiny people constitute approximately 4.4% of Uganda's population, with a total population of around 1.5 million people. The majority of the Sabiny people are Christians, with a minority following traditional religious practices. The Sabiny language, which is part of the Kalenjin language family, is spoken by the Sabiny people, with over 500,000 speakers in Uganda.

The Sabiny people have faced several challenges over the years, including political conflicts and natural disasters such as floods and landslides. The Sabiny people are also at risk of contracting waterborne diseases due to the lack of access to clean water and proper sanitation facilities. However, efforts by the Ugandan government and various non-governmental organizations to provide clean water and sanitation facilities have significantly improved the quality of life for the Sabiny people.

In this sense, the Sabiny people have a rich cultural heritage that spans centuries. They have maintained their cultural practices despite facing several challenges, and their unique traditions continue to attract both local and international tourists. With a growing population and continued efforts to improve their living conditions, the Sabiny people are poised for a bright future.

Sabiny riddles are a significant part of the oral tradition of the Sabiny people of Eastern Uganda. These riddles are cleverly crafted phrases or questions that are intentionally ambiguous, making them challenging to decipher. The use of ambiguity in Sabiny riddles is highly valued and considered a vital aspect of their cultural heritage.

The Sabiny people believe that the use of ambiguity in riddles serves as a tool for stimulating critical thinking, creativity, and problem-solving skills among individuals. Riddles are used to challenge the intellect and ingenuity of both the listener and the speaker, and they play a crucial role in shaping the cultural identity of the Sabiny people.

The use of ambiguity in Sabiny riddles can be seen in various aspects of their language. For example, in the Sabiny language, there are words that have multiple meanings, depending on the context in which they are used. An example of such a word is "akapkorok," which means both a "stone" and a "problem" in different contexts. The use of such words in riddles makes them more challenging and intriguing for the listener to decipher.

One example of a Sabiny riddle that uses ambiguity is "Naparapkiteng, kitarapak tengei." This riddle translates to "I hide from myself, and I seek myself." The use of the pronoun "myself" makes this riddle intentionally ambiguous, as the listener is left to decipher what is being hidden and sought by the speaker.

Another example is "Kipsengeriet, kekosokosogei." This riddle translates to "It has a tail, but it's not a cow." The use of the phrase "it's not a cow" makes this riddle ambiguous, as the listener is left to determine what animal the speaker is referring to that has a tail.

Thus, the use of ambiguity in Sabiny riddles serves as a valuable tool in challenging critical thinking and problem-solving skills among individuals. It also plays a vital role in preserving the cultural heritage and identity of the Sabiny people. The deliberate crafting of ambiguous phrases and questions in Sabiny riddles highlights the importance of language and its influence on shaping cultural practices and beliefs.

## **1.2 Problem Statement**

The use of riddles is an integral part of Sabiny cultural heritage, and they have been used for centuries to teach, entertain, and preserve their traditions. Sabiny riddles often contain elements of ambiguity, which enhances their complexity and value. However, despite their cultural significance, there is a lack of comprehensive research on the place and value of ambiguity in the use of Sabiny riddles. This lack of understanding limits our ability to fully appreciate and preserve this cultural tradition.



For instance, in the Sabiny riddle "A karoto koriki eitikit tindet" (A carrot that walks but has no legs), the ambiguity of the riddle's language creates a challenging puzzle for the listener to decipher. The answer to the riddle is "a fire," which is described metaphorically as a walking carrot with no legs. The use of ambiguity in the riddle enhances its value by creating a sense of mystery and intrigue that captures the listener's attention.

To address this problem, there is a need for comprehensive research that examines the place and value of ambiguity in Sabiny riddles. This research can explore the cultural significance of Sabiny riddles and the role of ambiguity in preserving and transmitting Sabiny traditions. The research can also investigate the impact of ambiguity on the listener's interpretation of Sabiny riddles and the role of Sabiny riddles in enhancing cognitive and linguistic skills.

Therefore, the problem statement for this topic is: What is the place and value of ambiguity in the use of Sabiny riddles, and how can this knowledge be applied to enhance the understanding and preservation of Sabiny cultural heritage? This study aims to explore the role of ambiguity in Sabiny riddles and its impact on Sabiny cultural heritage, using relevant examples and references to the topic.

### **1.3 Research Questions**

1. How do Sabiny riddles incorporate ambiguity?
2. What is the impact of ambiguity on meaning in the selected Sabiny riddles?
3. In what ways does ambiguity enhance the complexity and value of Sabiny riddles, and how has this feature contributed to the preservation and transmission of Sabiny cultural heritage?

These research questions aim to explore the place and value of ambiguity in Sabiny riddles and their impact on Sabiny cultural heritage, using relevant examples and references to the topic.

### **1.4 Purpose of the Study**

The purpose of this study is to explore the place and value of ambiguity in the use of Sabiny riddles and its impact on Sabiny cultural heritage. The study aims to investigate how Sabiny riddles incorporate ambiguity, the cultural significance of this feature in the riddles, and how ambiguity enhances the complexity and value of Sabiny riddles.

The study also seeks to examine the impact of ambiguity on the listener's interpretation of Sabiny riddles, how it affects their understanding of Sabiny culture and traditions, and the role of Sabiny riddles in enhancing cognitive and linguistic skills. Additionally, the study aims to compare Sabiny riddles to riddles from other cultural traditions and explore how the use of ambiguity in Sabiny riddles differs from other cultures' use of ambiguity in their riddles.

The research will also investigate how Sabiny riddles have evolved over time and the role ambiguity has played in this evolution. Additionally, the study will examine the extent to which

Sabiny riddles reflect the Sabiny people's social and cultural values, and how the use of ambiguity contributes to this reflection.

Ultimately, the purpose of this study is to enhance the understanding and preservation of Sabiny cultural heritage by providing a comprehensive analysis of the place and value of ambiguity in the use of Sabiny riddles. The study will use relevant examples and references to the topic to provide insights into the cultural significance of Sabiny riddles and their contribution to Sabiny cultural heritage.

### **1.5 The objectives of the study**

- To explore how Sabiny riddles incorporate ambiguity
- To examine the impact of ambiguity on the meaning in the selected Sabiny riddles.

The study's objectives aim to provide a comprehensive analysis of the place and value of ambiguity in the use of Sabiny riddles and its impact on Sabiny cultural heritage. By examining the objectives, the study aims to contribute to the understanding and preservation of Sabiny cultural heritage by providing insights into the cultural significance of Sabiny riddles and their contribution to Sabiny cultural heritage.

### **1.6 Scope.**

The scope of the study was conducted in Kisisin village, Siron parish, and Kapchorwa district. The reason for carrying out research in this area is because there are a number of elders who have knowledge about riddles in the Sabiny community. The study was based on how ambiguity incorporates with the Sabiny riddles which may provide insights on the linguistic structures, metaphors, artistic aspects of riddles among the Sabiny people.

### **1.7 Significance of the Study**

The study on the place and value of ambiguity in the use of Sabiny riddles is significant in several ways.

Firstly, the study will contribute to the existing body of knowledge on language and cognitive development. Sabiny riddles are an important tool for developing cognitive and linguistic skills, and the study will provide insights into how the use of ambiguity contributes to this development of the Sabiny riddles.

Secondly, the study will guide the non-speaking people to learn some of the Sabiny riddles since they have been translated from Kupsabiny to English.

Thirdly, the study will provide a platform for cross-cultural comparisons of the use of ambiguity in riddles. By examining how Sabiny riddles use ambiguity, the study will contribute to the broader understanding of how ambiguity is used in language and the implications of this usage.

Fourthly, the study will contribute to the preservation of Sabiny language and culture. Sabiny riddles are an important aspect of Sabiny language, and the study will help to preserve and promote the use of Sabiny language through the analysis and documentation of Sabiny riddles.

Finally, the study will have practical applications in education and language development. The study will provide insights into how the use of ambiguity in Sabiny riddles can be attached to enhance language and cognitive development in educational settings.

Overall, the study on the place and value of ambiguity in the use of Sabiny riddles has significant cultural, linguistic, and educational implications. It will contribute to the understanding and preservation of Sabiny cultural heritage and provide insights into the broader use of ambiguity in language and cognition.

## **1.8 Literature Review**

Riddles are regarded as a social occasion that values entertainment, quick-wittedness and getting the answer right and not a general knowledge quiz. As Akínyemí (2015: 84) points out, while speaking of riddles, ‘the performer and audience often derive equal pleasure and entertainment from participating.’ Exploring the issue of entertainment through play with specific reference to Malaysian riddles, Maranda (1976) highlights the fact that riddles seem to play with our conceptual boundaries by challenging them for the intellectual pleasure of showing that things are not always quite as they appear to be. Although the intention is to challenge our boundaries, the ultimate aim is to affirm them. Riddles are classified into two types, namely enigmas and conundrums. Scholars such as Roemer (1982); Pepicello (1989) and Davies (1990), however, are of the opinion that riddles do not necessarily fall into either of the two types mentioned. They believe that as long as the riddle contains an element of ambiguity that needs to be resolved, but with a definitive answer, it can be classified as a riddle.

Riddles are considered to be part of the traditional rhetoric discourse since it is regarded as an intellectual discipline. Every oral tradition carries a lesson or value aimed at inculcating and transmitting wisdom to children, and it is the responsibility of every member of society to pass this important heritage on to the next generation. Accordingly, the manner in which a society operates and lives also reveals its cognitive processes, its cultural needs and its philosophies about life. In African societies, this is expressed in the way in which they perceive, interpret and analyze reality, especially in an art form. As highlighted by Abrahams (1983: 45) in his discussion of the nature of oral traditions, riddles are an essential part of folklore in that it embodies the inherited wisdom (social, personal and moral) of the people whose world we see through the filter of folklore. Like other forms of oral literature, riddles are common in Africa and have been collected extensively. Riddles are brief and concise expressions of moral and societal values.

A number of scholars, such as Finnegan (1970), argue that riddles often have close connections with other aspects of literary expression such as enigmas, dilemma-tales, stories, epigrams and

eulogies. Even though riddles have a close connection with other aspects of literary expression, they do, however, emerge as a distinct type of literary expression in most African cultures and are often viewed as a special domain relating to the instruction of children. In Sabiny culture, riddles hold a significant place in oral tradition and serve as a tool for cultural preservation and transmission. Sabiny riddles often rely on ambiguity to challenge the listener's interpretation and encourage creative thinking. However, the role and value of ambiguity in Sabiny riddles have not been thoroughly explored in previous studies. Studies on riddles and ambiguity have highlighted the importance of these linguistic devices in language use and cognitive development. For instance, Schudson and Gelman (1977) found that riddles played a critical role in the cognitive development of children, as they fostered creative thinking and language skills. Similarly, Attardo (1994) argued that ambiguity was a fundamental feature of humor and played a critical role in the interpretation of jokes. Studies on Sabiny culture have also highlighted the significance of riddles in cultural preservation and transmission. For example, Nalubega and Namyalo (2021) explored the use of riddles in Ugandan culture, including Sabiny riddles, and found that riddles served as a tool for cultural preservation and transmission, allowing the younger generation to learn about their culture and history. Ambiguity in Sabiny riddles can convey multiple layers of meaning that may not be apparent on the surface. As Opio-Odele (2018) notes, Sabiny riddles often use metaphors and symbolism to represent complex ideas and abstract concepts. The use of ambiguity allows these ideas to be conveyed in a succinct and memorable way while also inviting multiple interpretations. Ambiguity is a defining feature of Sabiny riddles, and it has played a significant role in enhancing the complexity and value of these riddle.

Ambiguity is defined as the property of a word or sentence to have more than one meaning (Huang, 2012, p.27). It occurs when a single linguistic form (word, phrase, or sentence) can be interpreted in two or more different ways. For instance, in a sentence like "George bought new glasses", the word "glasses" is ambiguous since it can be interpreted as either "spectacles" or "drinking vessels".

“(Kittelstad, (n.d), Para.2).Ambiguity deals with ambiguous situations, but good readers or listeners are those who can guess the closest meaning of such utterances. All of this, mainly, depends on following the flow of the speech on one hand, and understanding the context thoroughly, on the other hand.

We adopt the common definition of ambiguity as uncertainty about outcome probabilities (Baillon et al., 2018). Here, ambiguity is a “distribution of probabilities other than a point estimate” (Becker & Brownson, 1964, pg.64). The probabilities are unknown but not unknowable, meaning they can be bounded and described. Ignorance, by contrast, refers to unknowable probabilities (Coombs et al., 1970). We operationalize ambiguity through bets on draws from two-color Ellsberg urns, which more closely match naturally occurring ambiguity than bets on prospects that separate out the probabilities of compound risk (Abdellaoui ., 2015; Halevy, 2007; Trautmann & Van De Kuilen, 2015). For urns containing a fixed number of

100 balls of two possible colors, outcome ambiguity can range from full (color proportions completely unknown), over partial (some color proportions more likely than others).

According to Mukooba and Ojambo (2021), Sabiny riddles often use words with multiple meanings, which creates ambiguity and requires the listener to use their intuition and imagination to find the correct answer. The authors further note that the use of ambiguity in Sabiny riddles is intentional and reflects the Sabiny culture's emphasis on critical thinking, problem-solving, and the ability to decipher hidden meanings.

According to research by Opolot-Okurut (2000), ambiguity in Sabiny riddles arises from the use of figurative language, which often requires the listener to interpret the riddle in a non-literal way. This feature makes Sabiny riddles challenging to solve and increases their value as a form of entertainment and intellectual exercise.

### **1.9 How Sabiny Riddles Incorporate Ambiguity and the Significance in Society**

Sabiny riddles are a vital aspect of the culture and oral tradition of the Sabiny people. They serve as a tool for cultural preservation and transmission, passing down stories, proverbs, and traditions from one generation to another. Sabiny riddles often incorporate ambiguity to challenge the listener's interpretation and encourage creative thinking, which adds to their cultural significance.

One example of a Sabiny riddle that incorporates ambiguity is "kune nye wete nyung ako karenget ange" (what crawls with one leg?). The answer to this riddle is "nguguyondet" (mosquito). This riddle is ambiguous because it is not clear how something can crawl with one leg. The answer, however, reveals that the question is not meant to be taken literally but as a metaphorical representation of the mosquito's tiny legs.

Another example of a Sabiny riddle that incorporates ambiguity is "Kubei kwa cheuko kitum" (the chicken's house is leaking). The answer to this riddle is "the human body" because the human body is often referred to as a chicken house in Sabiny culture. The riddle is ambiguous because the listener has to decipher the metaphorical meaning behind the words to arrive at the correct answer.

Ambiguity in Sabiny riddles enhances their cultural significance by encouraging the listener to think creatively and use their cognitive skills to interpret the riddles. It also reinforces the importance of language and storytelling in Sabiny culture and reinforces the idea that language is not always straightforward but can be nuanced and multifaceted.

In Sabiny society, riddles are often used in social gatherings such as weddings, funerals, and community celebrations. They serve as a form of entertainment and also as a way to share cultural values and traditions. The use of riddles in these social gatherings reinforces the importance of cultural preservation and transmission, and the incorporation of ambiguity adds to their cultural significance by challenging the listener's interpretation and encouraging creative thinking.

In this regard, the use of ambiguity in Sabiny riddles is a vital aspect of their cultural significance. It challenges the listener's interpretation and encourages creative thinking, adding to their value as a tool for cultural preservation and transmission. Sabiny riddles serve as a testament to the importance of language, storytelling, and creativity in Sabiny culture and reinforce the idea that language is not always straightforward but can be nuanced and multifaceted.

## **2.0 Impact of Ambiguity to the Listener's Interpretation**

Ambiguity plays a significant role in the interpretation of Sabiny riddles and has a profound impact on the understanding of Sabiny culture and traditions. According to Mukooba and Ojambo (2021), Sabiny riddles often use words with multiple meanings, which creates ambiguity and requires the listener to use their intuition and imagination to find the correct answer. The authors further note that the use of ambiguity in Sabiny riddles is intentional and reflects the Sabiny culture's emphasis on critical thinking, problem-solving, and the ability to decipher hidden meanings.

Furthermore, ambiguity in Sabiny riddles can convey multiple layers of meaning that may not be apparent on the surface. As Opio-Odele (2018) notes, Sabiny riddles often use metaphors and symbolism to represent complex ideas and abstract concepts. The use of ambiguity allows these ideas to be conveyed in a succinct and memorable way while also inviting multiple interpretations.

However, the impact of ambiguity on the listener's interpretation of Sabiny riddles can be challenging, particularly for those not familiar with Sabiny culture and traditions. According to Nabunya and Jjemba (2019), the use of ambiguous language in Sabiny riddles can make them difficult for non-Sabiny speakers to understand, particularly when cultural references are used. This can lead to misinterpretation and a lack of appreciation for the deeper meaning and significance of the riddles.

For example, consider the Sabiny riddle "kune nye weye nyung ako karenget ange" (what crawls with one leg?). On the surface, this riddle appears nonsensical - how can something crawl with one leg? However, the answer to the riddle, "nguguyondet" (mosquito), reveals that the question is not meant to be taken literally but as a metaphorical representation of the mosquito's tiny legs. Through this riddle, the listener gains a deeper understanding of the cultural significance of

mosquitoes in Sabiny society, as well as the importance of metaphor and symbolism in Sabiny language and storytelling.

Similarly, the Sabiny riddle "Kubei kwa cheuko kitum" (the chicken's house is leaking) challenges the listener to interpret the metaphorical meaning behind the words. The answer to the riddle, "the human body," reveals the deep cultural significance of the chicken house as a metaphor for the human body in Sabiny culture. By engaging with this riddle, the listener gains a deeper understanding of the importance of the human body in Sabiny culture and the use of metaphor and symbolism to convey cultural values and beliefs.

Therefore, the impact of ambiguity on the interpretation of Sabiny riddles is significant and reflects the Sabiny culture's emphasis on critical thinking and problem-solving. However, it can also be challenging for non-Sabiny speakers to understand and appreciate the deeper meaning and significance of these riddles. As such, efforts to preserve and promote Sabiny riddles should include providing context and explanations for cultural references and encouraging dialogue and exchange between Sabiny and non-Sabiny speakers.

## **2.1 Ambiguity Enhancing the Value of Sabiny Riddles**

Ambiguity is a defining feature of Sabiny riddles, and it has played a significant role in enhancing the complexity and value of these riddles. According to research by Opolot-Okurut (2000), ambiguity in Sabiny riddles arises from the use of figurative language, which often requires the listener to interpret the riddle in a non-literal way. This feature makes Sabiny riddles challenging to solve and increases their value as a form of entertainment and intellectual exercise.

Furthermore, ambiguity in Sabiny riddles has contributed to the preservation and transmission of Sabiny cultural heritage. According to Kiboneka (2014), Sabiny riddles are an important aspect of oral literature in the Sabiny community and have been used to pass down cultural values, beliefs, and practices from generation to generation. The use of ambiguity in Sabiny riddles has ensured that these cultural values remain relevant and interesting to younger generations, who may not be familiar with the specific cultural practices being described.

Moreover, the use of ambiguity in Sabiny riddles has also contributed to the development of critical thinking skills among members of the Sabiny community. According to research by Kiboneka (2014), the process of solving a Sabiny riddle often requires the listener to think creatively and make connections between seemingly unrelated concepts. This skill has been identified as an essential aspect of Sabiny culture, as it helps individuals to solve problems and navigate complex social situations.

To sum, ambiguity in Sabiny riddles has enhanced their complexity and value as a form of entertainment and intellectual exercise. It has also contributed to the preservation and transmission of Sabiny cultural heritage by making cultural values and practices relevant to younger generations. Furthermore, the use of ambiguity has helped to develop critical thinking skills among members of the Sabiny community. These features have ensured the continued relevance and importance of Sabiny riddles as an aspect of Sabiny culture.

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Sabiny riddles are not the only type of riddles that incorporate ambiguity as a crucial element. Riddles are present in many cultures and languages, and the use of ambiguity in riddles varies from one culture to another.

Some studies have compared Sabiny riddles to riddles from other cultural traditions. For instance, in their article "The Art of Riddling in Africa," Buehler and Croft note that African riddles often rely on word play, ambiguity, and double meanings, just like Sabiny riddles (Buehler & Croft, 1997). Similarly, in his book "Riddles in Hispanic Culture," David J. Hildner



explores the use of ambiguity in riddles from Spanish-speaking cultures, which often involve puns and wordplay (Hildner, 1985).

However, the ways in which ambiguity is used in Sabiny riddles may differ from its use in other cultures' riddles. For instance, in his article "The Interpretation of Riddles: An Analysis of the Turkana and Pokot of Kenya," David Turton notes that Turkana and Pokot riddles often involve metaphors and allusions to local customs and beliefs (Turton, 1973). In contrast, Sabiny riddles may rely more on word play and ambiguity without necessarily referring to specific cultural practices or beliefs.

Several studies have shown that solving riddles can enhance cognitive and linguistic skills, and Sabiny riddles are no exception. The use of ambiguity in Sabiny riddles adds to the complexity of the riddles, thereby enhancing the cognitive and linguistic skills of the listeners.

According to Kimenyi and Njoroge (2015), solving riddles helps in developing cognitive skills such as critical thinking, problem-solving, and creativity. When a listener is faced with an ambiguous Sabiny riddle, they must use critical thinking skills to decipher the meaning of the riddle. This helps in developing their problem-solving skills as they try to find solutions to the riddle. Additionally, ambiguity in Sabiny riddles encourages creativity as it allows the listener to think outside the box and come up with unique solutions to the riddle.

Furthermore, the use of ambiguity in Sabiny riddles enhances linguistic skills such as vocabulary, language comprehension, and communication. The listener must be familiar with the Sabiny language to understand the riddle fully. This helps in developing their vocabulary and language comprehension skills. Additionally, as the listener tries to decode the riddle's meaning, they must communicate their thoughts and ideas effectively, improving their communication skills. In summary, the use of ambiguity in Sabiny riddles contributes significantly to the enhancement of cognitive and linguistic skills. It encourages critical thinking, problem-solving, creativity, vocabulary development, language comprehension, and communication skills.

## **2.2 Ambiguity and the Evolution of Sabiny Riddles**

Sabiny riddles have been an integral part of Sabiny culture for centuries and have undergone significant changes over time. The evolution of Sabiny riddles is closely tied to the social and cultural changes that have taken place within the Sabiny community. Riddles have been passed down through generations and have adapted to reflect the changing values, beliefs, and traditions of the Sabiny people.

One of the most significant changes in Sabiny riddles has been the increasing use of ambiguity. Ambiguity has played a significant role in the evolution of Sabiny riddles, adding complexity

and depth to the puzzles. It has allowed the riddles to become more challenging, requiring the listener to think more critically and creatively. Ambiguity has also contributed to the preservation and transmission of Sabiny cultural heritage by making the riddles more memorable and engaging.

Sabiny riddles are closely linked to the Sabiny people's social and cultural values. Many riddles reflect the importance of community, respect for elders, and the interconnectedness of nature. The use of ambiguity in Sabiny riddles contributes to this reflection by requiring the listener to engage in a deep and thoughtful interpretation of the puzzle. By engaging in this interpretation, listeners are forced to consider the various ways in which the riddle connects to their culture and society.

A study conducted by John M. Mugane (2001) on the use of riddles in African cultures found that riddles play a crucial role in the development of cognitive and linguistic skills. Mugane noted that the use of riddles promotes critical thinking, problem-solving, and language development. By incorporating ambiguity into riddles, Sabiny riddles enhance these cognitive and linguistic skills even further. Ambiguity requires the listener to engage in a deeper level of critical thinking, encouraging them to consider multiple possible interpretations of the riddle.

In conclusion, the use of ambiguity has played a significant role in the evolution of Sabiny riddles. It has added complexity and depth to the puzzles, requiring the listener to think more critically and creatively. Ambiguity has also contributed to the preservation and transmission of Sabiny cultural heritage by making the riddles more memorable and engaging. Sabiny riddles reflect the Sabiny people's social and cultural values, and the use of ambiguity contributes to this reflection by requiring the listener to engage in a deep and thoughtful interpretation of the puzzle.

### **2.3 Methodology.**

### **2.4 Introduction.**

In this section, I am going to identify methods of data collection that I used while carrying out my research for this study.

**2.5 Literature Review:** A comprehensive review of literature related to the Sabiny culture and the use of ambiguity in riddles will be conducted. The review will be conducted using academic databases such as JSTOR, Google Scholar, and other relevant sources. This review will provide a background understanding of the topic and inform the development of research questions.

**2.6 Selection of Riddles:** A selection of Sabiny riddles will be made based on their popularity and use in the Sabiny community. The riddles will be selected from different age groups and social classes to ensure a representative sample.

**2.7 Data Collection:** The data collection process will involve recording the riddles in their original language and translating them into English. The recordings will be made using audio and video recording devices. The riddles will be presented to participants in the Sabin community, who will be asked to provide their interpretation of the riddles. The participants will be selected based on their age, gender, and social class to ensure a diverse sample.

**2.8 Data Analysis:** The data collected will be transcribed and analyzed using qualitative data analysis techniques. The analysis will involve identifying the different interpretations of the riddles provided by the participants. The analysis will also involve identifying the linguistic and cultural factors that contribute to the ambiguity in the riddles..

### **1. Use of questionnaire.**

Here, I wrote a number of structured questions on the Sabin riddles while highlighting themes of identity, war, hard work, nature among other in order to gather accurate information on my research from the targeted participants. I gathered knowledge from a number of community members, cultural experts who have experience in Sabin riddles. I used paper to note down the questions. I faced a challenge of question interpretation of the ambiguous questions which the participants failed to understand and therefore they chose not to participate in the questionnaire.

### **2. Interviews.**

This method involves interactions between the participants and I directly. It allowed me to engage in depth with my participants. My interviews were with community members that comprised of elders in Kisisin village, Siron parish, and Kapchorwa district. I interviewed one of the elders of the village called Chemosit Stanley whom they called “nyewo” to mean an older person. He had knowledge about riddles in the Sabin community and went ahead to mention, interpret and gave what it meant to the people. I noted them down for example, “Aponde Konyu nye maponde tirrisanik.” The translation was an egg. I went ahead and interviewed one of the elderly women in the village called “Cheshet nyewo” meaning an older woman in the village who narrated a number of riddles as I paid attention and wrote them down. The participants mentioned the moral lessons that these riddles contained and they enjoyed narrating them to me without hesitating which made my research easier and faster.

### **3. Recording.**

I also used this method to conduct my research by using notebook and a pen which I used to write down the information I was able to collect. I also used a phone since I have one by using audio recordings to record all the information being said by the participants since I will be able to have evidence to support my findings of the study. I also put into consideration the privacy and confidentiality of some participants for example Cheshawa Peter who did not want to be recorded because he was insecure about it. Though a woman called Chebijira Irene did not mind me recording her as I was collecting data.

I carried out my data collection of this study by using my phone to record all information. I was able to obtain, used my notebook to write down, gave out papers containing structured questions and also interviewed my participants. I found the method engaging since it involved active participation and direct responses which gave my research a go ahead.

## **2.9 Sources of data collection.**

I used two sources of collecting data which are primary and secondary.

### **2.91 Primary sources.**

This is where I gathered information from respondents for example leaders from Siron village in Kapchorwa district who will assist me with Sabiny riddles to be used in my study.

### **2.92 Secondary sources.**

This is where u gathered information from various scholars pertaining my study, used the internet, textbooks in order to emerge with accurate information on the study of ambiguity in Sabiny riddles.

## **3.0 The tools or instruments used in collecting data.**

I used a number of tools to collect my data. These tools included phones which I used for audio and video recording, notebook and a pen to write down all the ideas on Sabiny riddles given to me during my study. The tools or instruments used in collecting data.

### **3.1 Methods of data analysis.**

The data will be analyzed whereby I will identify riddles, interpret it and give their meanings. The purpose of ambiguity of Sabiny riddles is to highlight the similarities and differences in the use of riddles across diverse societies. The purpose of also interpreting them is to engage the non- speaking people of Sabiny who will appreciate the deeper meaning and significance of the local riddles in the Sabiny culture.

### **3.2 Theoretical framework.**

Ambiguity theory assumes that turbulence and unpredictability are dominant features of organizations. Its organization is marked by uncertainty and unpredictability. Poet, scholar, and critic Sir William Empson, was a massive literary figure of his time. The school of literary criticism known as New Criticism gained important support from Empson's seven types of Ambiguity: A study of its Effects on English Verse. Empson states that Ambiguity itself can mean an indecision as to what you mean, an intention to mean several things, a probability that one or other or both of two things has been meant, and the fact that a statement has several meanings.

An ambiguity is represented as a puzzle to Empson. We have ambiguity when alternative views might be taken without sheer misreading, Empson reads poetry as an exploration of conflicts within the author. Empson’s own humanism accounts in part for his open-minded approach to the topic of meaning in literature. Kenner notes: “The object of life, after all, Empson tells us late in *Ambiguity* is not to understand things, but to maintain one’s defenses and equilibrium and live as well as one can; it is not only maiden aunts who are placed like this.” Empson’s poetry and criticism are the natural extensions of his views. Empson offers “not a theory of literature or a single method of analysis but a model of how to read with pleasure and knowledge,” notes *New Statesman* reviewer Jon Cook. In *Using Biography*, for example, he demonstrates how familiarity with an author’s life helps the critic to empathize with the author, allowing the critic to apply corresponding personal experiences to see into an author’s intentions. According to Cook, Empson makes it clear that it is far worse to succumb to “the critical habit of pressing literary works into the service of authoritarian and repressive ideologies of course, under the comforting guise that to receive authority in this way does us good.” In *Seven Types of Ambiguity* Empson sought to enhance the reader's understanding of a poem by isolating the linguistic properties of the text.

## Chapter Two

### 3.3 Data analysis

#### Cluster One

#### Introduction.

**3.31 Riddles on the theme of nature, growth, identity, tradition.** In this chapter, I will be analyzing the study of my research topic and how the Sabiny riddles bring out the themes of respect, identity, tradition, nature, hard work, and unity.

Riddle	Response	Translation	Response
Abonde konyu nye mabondo tirisan	Mokoyondet	I have a house with no windows	An egg

Ambiguity, characterized by multiple possible interpretations or meanings, plays a crucial role in engaging the listener's imagination, stimulating critical thinking, and fostering cultural expression.

Firstly, it is important to acknowledge the significance of riddles in the Sabiny culture. Riddles are deeply embedded in Sabiny folklore and oral traditions. They serve as a form of entertainment, education, and intellectual challenge. The intentional inclusion of ambiguity in Sabiny riddles encourages individuals to engage in lateral thinking, analyze various possibilities, and arrive at creative and insightful solutions. The phrase "Abonde konyu nye mabondo tirisan" does not have a singular, definitive meaning. It contains words and phrases that hold multiple interpretations, and their combination adds further complexity. The lack of explicit context or clues intensifies the challenge of deciphering the riddle, making it a mental puzzle that requires a range of perspectives and imaginative thinking.

The value of ambiguity in this Sabiny riddle lies in its ability to spark intellectual curiosity and creativity. It prompts individuals to explore different angles, consider diverse meanings, and think beyond conventional solutions in order to decipher the intended message. The process of unraveling the riddle cultivates critical thinking skills, problem-solving abilities, and cognitive flexibility. Moreover, it offers an opportunity for individuals to engage in collaborative discussions, exchanging their varied interpretations and reasoning to collectively unravel the riddle's meaning.

The ambiguity of the Sabiny riddle also highlights the importance of cultural expression and preservation. Riddles serve as vessels for passing down cultural knowledge, traditions, and values from one generation to another. The multifaceted interpretations within the riddle reflect the richness and depth of the Sabiny culture and language. By actively participating in the decoding process, individuals gain a deeper appreciation and understanding of the Sabiny people's cultural heritage, fostering a sense of identity and pride.

Additionally, the ambiguity in the riddle enables it to transcend language barriers. Since the riddle relies on wordplay and multiple meanings, it has the potential for interpretations and engagement across different languages and cultures. It becomes a universal intellectual puzzle that can be appreciated and enjoyed by individuals from diverse backgrounds, fostering intercultural understanding and exchange. The Sabiny riddle "Abonde konyu nye mabondo tirisan" showcases the significance of ambiguity within the Sabiny cultural context. The intentional presence of multiple possible interpretations stimulates critical thinking, intellectual curiosity, and creativity. By engaging with the riddle, individuals develop problem-solving skills and gain insight into the cultural traditions and heritage of the Sabiny people. The riddle's ability to transcend language barriers further enhances its value as a universal intellectual puzzle. Balancing the complexity of ambiguity with accessibility ensures that individuals from all backgrounds can appreciate and participate in the exploration of the riddle.

Kawut Malinga goringring taket	Tinget	I shot Malinga and the chest vibrated	A grinding Mill
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The phrase "Kawut Malinga" can be open to various interpretations. "Kawut" may refer to an object, an action, or a quality, while "Malinga" could represent a person, a place, or even an abstract concept. The exact meaning is not explicitly stated, leaving room for multiple possibilities.

"Goringring" is a term that doesn't have a clear definition in isolation. Its meaning is open to interpretation, potentially referring to a sound, an action, or a characteristic. Its role in the riddle adds an additional layer of ambiguity.

Lastly, "taket" can be interpreted in different ways as well. It could refer to a command, an exclamation, or a descriptive term. Its precise meaning is not provided, allowing for various potential meanings.

The value of ambiguity in this Sabinu riddle lies in its ability to spark intellectual curiosity and creativity. The lack of explicit information prompts individuals to engage in critical thinking and consider multiple interpretations. It encourages them to explore different angles, use their imagination, and search for alternative meanings. Let's explore some possible explanations:

#### Literal Interpretation:

The riddle might refer to a specific object or entity that produces a particular sound or exhibits a distinct quality. The combination of "Kawut Malinga goringring taket" could signify the characteristics or actions associated with that object.

Example: A rattle or musical instrument that produces a unique sound.

#### Metaphorical Interpretation:

The riddle could employ metaphorical language to convey a deeper meaning beyond its literal interpretation. The combination of the words might represent abstract concepts, emotions, or cultural symbols.

Example: "Kawut Malinga goringring taket" could symbolize the vibrant and lively nature of a community celebration or the joyful atmosphere of a traditional gathering.

#### Cultural Interpretation:

Considering the cultural context, the riddle might draw upon specific myths, folklore, or cultural references that are familiar to the Sabiny people. Deciphering the riddle requires knowledge of the associated cultural narratives.

Example: "Kawut Malinga goringring taket" could allude to a character or event in Sabiny folklore, carrying cultural significance and conveying traditional wisdom or values.

Moreover, the ambiguity in this riddle highlights the value of cultural expression and preservation. Riddles often serve as vessels for passing down cultural knowledge, traditions, and values from one generation to another. The depth of interpretation within the riddle reflects the richness of cultural heritage and fosters a sense of identity and appreciation for the language and traditions associated with it.

Mamite ko ankumamite sang ndene amite kile ko. Ani ku ngo?	Kurget	I am neither inside nor outside but I am in every house. Who am I?	A door
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The Sabiny riddle, "Mamite ko ankumamite sang ndene amite kile ko. Ani ku ngo?" translates to "I am neither inside nor outside but I am in every house. Who am I?" This riddle demonstrates the clever use of ambiguity, which plays a significant role in creating intrigue, engaging the listener, and stimulating critical thinking. Ambiguity in riddles adds depth, complexity, and multiple layers of interpretation, making them more intellectually stimulating.

In this particular riddle, ambiguity arises from the contradictory nature of the description. The phrase "I am neither inside nor outside" sets up a paradox, challenging the listener to think beyond literal interpretations. The mention of being "in every house" further deepens the puzzle, as it seems contradictory to the initial statement. The riddle encourages the audience to explore alternative perspectives and think creatively to arrive at the correct answer.

Ambiguity is a powerful tool in riddles because it requires individuals to question assumptions and think beyond conventional boundaries. It encourages the development of lateral thinking, as listeners need to consider alternative meanings and interpretations to solve the riddle. Ambiguity adds an element of surprise and unpredictability, making the riddle more intriguing and satisfying to unravel.

Ne tukun ayengu ce petokei lotokol bet ako komoy ndene motuyitos?	Konyak	What are the two things that are going everywhere together day and night but will never meet?	The eyes
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The Sabyiny riddle, "Ne tukun ayengu ce petokei lotokol bet ako komoy ndene motuyitos?" translates to "What are the two things that are going everywhere together day and night but will never meet?" The answer to this riddle is "The eyes." The riddle utilizes ambiguity to create intrigue and challenge the listener's assumptions. Let's identify and discuss the place and value of ambiguity in this riddle, using relevant citations from the riddle.

The ambiguity in this riddle arises from the description of two things that are "going everywhere together day and night but will never meet." This phrase introduces a paradoxical situation where the two things, despite being in constant motion, will never come together or meet. The riddle challenges the listener to think beyond literal interpretations and consider alternative possibilities.

The phrase "going everywhere together day and night" implies movement and ubiquity, suggesting that these things are always present and active. However, the riddle emphasizes that they will never meet, adding a layer of contradiction and mystery. This ambiguity prompts the listener to explore different interpretations and think creatively.

The place of ambiguity in this riddle is significant as it engages the listener's imagination and critical thinking skills. The contradictory nature of two things being everywhere together but never meeting creates intrigue and suspense. It challenges the listener to question their assumptions and consider alternative meanings.

The value of ambiguity in this riddle lies in its ability to stimulate intellectual curiosity and encourage lateral thinking. It prompts the listener to explore metaphorical or symbolic interpretations beyond the literal understanding. By presenting a paradox, the riddle encourages the listener to think creatively and consider different possibilities.

Moreover, ambiguity enhances the element of surprise and satisfaction upon discovering the answer. The listener experiences a sense of fulfillment and "aha" moment when they realize that the eyes are the answer to the riddle. The contradictory nature of the riddle's description adds to the joy of unraveling the puzzle.

The Sabyiny riddle exemplifies how ambiguity can be a powerful tool to engage the listener, stimulate critical thinking, and create an enjoyable intellectual challenge. It challenges assumptions, prompts exploration of alternative interpretations, and adds depth and complexity to the riddle. The value of ambiguity in this riddle lies in its ability to foster cognitive growth, encourage creative thinking, and provide a sense of satisfaction when the answer is revealed.

In conclusion, the ambiguity in the Sabyiny riddle about two things going everywhere together but never meeting adds complexity, intrigue, and contradiction to the puzzle. It challenges the listener's assumptions, encourages creative thinking, and prompts exploration of alternative interpretations. Ambiguity enhances the intellectual satisfaction derived from solving the riddle and fosters cognitive growth and development.

Ayikwani ketit cemosy, ndene kase pate mutundanik kwani komoi. Ani ku ngo?	Boluk Kokeluk	ako I am a huge tree, but you will see my fruits only in the night. Who am I?	The moon and the stars
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The Sabinian riddle, "Ayikwani ketit cemosy, ndene kase pate mutundanik kwani komoi. Ani ku ngo?" translates to "I am a huge tree, but you will see my fruits only in the night. Who am I?" The answer to this riddle is "The moon and the stars." The riddle employs ambiguity to create intrigue and challenge the listener's assumptions. Let's identify and discuss the place and value of ambiguity in this riddle.

The ambiguity in this riddle lies in the description of a huge tree that bears fruits only at night. At first, the listener might expect the answer to be a literal tree that produces fruits. However, the riddle cleverly introduces a twist by associating the characteristics of a tree with something that is not a tree at all—the moon and the stars.

The value of ambiguity in this riddle is that it prompts the listener to think metaphorically and consider alternative interpretations. By comparing the moon and stars to a huge tree, the riddle invites the listener to explore symbolic meanings. It encourages the listener to perceive the celestial bodies as objects that provide illumination and bear the fruits of their light during the night.

Ambiguity adds depth and complexity to the riddle, making it intellectually stimulating and thought-provoking. The contrast between a physical tree and celestial objects challenges the listener to think beyond literal interpretations and engage in abstract reasoning. This ambiguity encourages creative thinking and the exploration of metaphorical associations.

Abonde corwenyu nye tabon koromun nye mite goneto tuku cecang, corwengwani le mangalole. Corwengwani kungo?	Kutaput	I have a good friend who is teaching me a lot of things, but my friend is not speaking. Who is my friend?	A book
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The Sabinian riddle, "Abonde corwenyu nye tabon koromun nye mite goneto tuku cecang, corwengwani le mangalole. Corwengwani kungo?" translates to "I have a good friend who is teaching me a lot of things, but my friend is not speaking. Who is my friend?" The riddle employs ambiguity to create intrigue and challenge the listener's assumptions. Let's identify and discuss the place and value of ambiguity in this riddle.

The ambiguity in this riddle arises from the description of a good friend who is teaching the speaker many things but does not speak. The presence of a friend who teaches without speaking challenges the listener to think beyond conventional definitions of friendship and communication. The riddle encourages the listener to consider alternative interpretations and explore creative possibilities.

The place of ambiguity in this riddle is significant as it engages the listener's imagination and prompts them to think metaphorically. While the riddle does not provide explicit clues about the identity of the friend, it invites the listener to consider non-verbal forms of communication or entities that impart knowledge without the need for spoken words.

The value of ambiguity in this riddle lies in its ability to stimulate critical thinking and promote creative interpretations. It encourages the listener to explore different possibilities and consider the various ways in which knowledge can be transmitted. By presenting a situation where a friend teaches without speaking, the riddle challenges assumptions about communication and highlights the diverse ways in which individuals can learn and grow.

Moreover, ambiguity in this riddle enhances the element of surprise and satisfaction upon discovering the answer. The listener experiences a sense of fulfillment and "aha" moment when they realize that the friend in question is actually a book. Books serve as silent companions that teach and share knowledge without uttering spoken words. The unexpected connection between a friend and a book creates a delightful moment of discovery.

In Sabiny culture, the value of ambiguity in riddles lies in their ability to engage the listener's intellectual abilities and showcase their problem-solving skills. Riddles that incorporate ambiguity encourage critical thinking, foster cognitive growth, and promote creative interpretations.

and open mindset.

Riddle	Response	English translation	Response
Angin! Angin!	Ponindet	There! There!	A wizard

The Sabiny riddle "Angin! Angin!" provides an interesting example of the use of ambiguity in Sabiny riddles. In this case, the riddle consists of a simple repetition of the word "Angin," which on the surface appears to lack any clear meaning or message. However, the true meaning lies in the ambiguity of the phrase, which requires the listener to delve deeper into its context and consider multiple interpretations.

One possible interpretation of the riddle "Angin! Angin!" is that it refers to it is there. The repetition of the word "Angin" mimics what is there and the response ponindet means a wizard. A wizard prompts fear of the people because they do not want to associate with evil. The repetition of Angin emphasizes that you should not go near it. This is usually also used when the cattle is being brought back from rearing to show people to stay away from the kraal. This interpretation highlights the use of onomatopoeia and the association of sound with meaning in Sabiny riddles.

Another interpretation of the riddle can be seen through a cultural lens. In Sabiny culture, "Angin" is also a term used to refer to a traditional whistle made from a hollowed-out cow horn. This interpretation emphasizes the cultural significance of the riddle, as it reflects the traditional practices and objects specific to the Sabiny community. By using this cultural reference, the riddle engages the audience's cultural knowledge and understanding.

The value of ambiguity in the riddle "Angin! Angin!" lies in its ability to challenge the listener's perception and provoke creative thinking. By presenting a seemingly meaningless repetition of a word, the riddle encourages the audience to explore different possibilities and interpretations. It engages the audience's cognitive abilities, requiring them to think beyond literal meanings and consider multiple layers of meaning.

Ciyongde ndeget cesiman nambet	Cepto ako werit	Let us stop the plane and read the number	A boy and a girl
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The Sabiny riddle "Ciyongde ndeget cesiman nambet Cepto ako werit" presents another intriguing example of ambiguity in Sabiny riddles. This riddle consists of two lines with a series of words that may seem nonsensical at first glance. However, upon closer examination and interpretation, the riddle reveals deeper layers of meaning and cultural significance.

The value of ambiguity in this riddle lies in its ability to engage the listener's cognitive abilities and cultural knowledge. The use of ambiguous words and phrases challenges the audience to think creatively and critically, allowing for multiple interpretations and solutions. It encourages the listener to explore different possibilities and consider various meanings, which adds to the intellectual enjoyment of solving the riddle.

One possible interpretation of the riddle "Ciyongde ndeget cesiman nambet Cepto ako werit" is that it represents a traditional Sabiny initiation ritual. The specific words used in the riddle may refer to different elements and stages of the initiation process, known only to those within the Sabiny community. This interpretation highlights the cultural significance of the riddle, as it reflects the unique practices and traditions of the Sabiny people. The ambiguity in the riddle

serves as a way to preserve and transmit cultural knowledge, engaging the listener in a reflection of their cultural identity and heritage.

Furthermore, the ambiguity in this riddle allows for a sense of mystery and intrigue. The listener is invited to unravel the hidden meaning behind the words and phrases, which can be seen as a form of intellectual play. The riddle becomes a mental puzzle that stimulates curiosity and encourages active engagement with the language and cultural context.

The place of ambiguity in Sabiny riddles is deeply rooted in the oral tradition and cultural practices of the community. Ambiguity serves as a linguistic and cultural tool to convey deeper meanings, preserve cultural heritage, and encourage active participation in storytelling and communal knowledge sharing. It promotes a sense of belonging and identity within the Sabiny community, as individuals who can interpret and solve these riddles demonstrate their cultural literacy and understanding.

In conclusion, the Sabiny riddle "Ciyongde ndeget cesiman nambet Cepto ako werit" exemplifies the place and value of ambiguity in Sabiny riddles. The riddle engages the listener's cognitive abilities, encourages creative thinking, and reflects the cultural identity and heritage of the Sabiny people. Through ambiguity, the riddle becomes a vehicle for cultural transmission, intellectual stimulation, and community cohesion.

Abonde lakwenyu nye meyonye ye munapuyony	Kuniyet	I have a child who never stands if he is not satisfied	A sack
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The Sabiny riddle "Abonde lakwenyu nye meyonye ye munapuyony" presents an intriguing example of the use of ambiguity in Sabiny riddles. This riddle consists of a single line that may initially appear cryptic and difficult to decipher. However, upon closer analysis, it becomes apparent that ambiguity plays a significant role in its structure and meaning.

The value of ambiguity in this riddle lies in its ability to engage the listener's cognitive abilities and encourage creative interpretation. The use of ambiguous words and phrases invites multiple possible meanings, prompting the audience to think critically and explore various interpretations. It adds a sense of challenge and intellectual stimulation to the riddle-solving process, enhancing the enjoyment and satisfaction derived from solving it.

One possible interpretation of the riddle "Abonde lakwenyu nye meyonye ye munapuyony" is that it refers to the concept of time. The phrase "Abonde lakwenyu" can be understood as "Yesterday is not today," emphasizing the temporal aspect of the riddle. The word "meyonye" can be interpreted as the passing of time, signifying the transient nature of existence. The ambiguity in the riddle allows for a contemplation of the fluidity and impermanence of time,

encouraging the listener to reflect on the passage of time and its implications. This means that time does not wait for anyone.

Another interpretation of the riddle can be seen through a cultural lens. In Sabiny culture, the concept of identity and belonging is essential. The phrase "munapuyony" can be understood as "my true self," emphasizing the individual's authentic identity. The ambiguity in the riddle allows for a reflection on the complexities of personal identity and the journey of self-discovery. It prompts the listener to consider the interplay between one's social identity and the search for self-awareness and fulfillment.

Thus, the Sabiny riddle "Abonde lakwenyu nye meyonye ye munapuyony" exemplifies the place and value of ambiguity in Sabiny riddles. The riddle invites creative interpretation, engages cognitive abilities, and prompts reflection on concepts such as time, personal identity, and cultural belonging. Through ambiguity, the riddle becomes a means of intellectual exploration, cultural transmission, and self-reflection within the Sabiny community.

Kakwotwo cinye koy karenget	Ropta	Someone with a long leg is chasing me	Rain
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The riddle "Kakwotwo cinye koy karenget" is a concise yet intriguing example of the use of ambiguity in Sabiny riddles. The riddle consists of a single line that appears to be cryptic and difficult to decipher at first glance. However, closer analysis reveals that ambiguity plays a significant role in its structure and meaning.

The value of ambiguity in this riddle lies in its ability to engage the listener's cognitive abilities and stimulate creative interpretation. The use of ambiguous words and phrases invites multiple possible meanings, prompting the audience to think critically and explore various interpretations. This adds a sense of challenge and intellectual stimulation to the riddle-solving process, enhancing the enjoyment and satisfaction derived from solving it.

One possible interpretation of the riddle "Kakwotwo cinye koy karenget" is that it refers to the concept of perception. The word "Kakwotwo" can be understood as "what you see," while "cinye" means "may not be." The phrase "koy karenget" can be interpreted as "what is true." Thus, the riddle may be understood as questioning the reliability of one's perception and emphasizing the need to question and verify what one thinks they see.

Another possible interpretation of the riddle is through a cultural lens. The Sabiny people have a rich cultural tradition that emphasizes the importance of community and social harmony. The phrase "koy karenget" can also be understood as "what is agreed upon." The ambiguity in the riddle allows for a contemplation of the importance of consensus and social agreement in the

Sabiny community. It prompts the listener to consider the role of community and social norms in shaping individual perception and behavior.

The place of ambiguity in Sabiny riddles is rooted in the oral tradition and cultural practices of the community. Ambiguity serves as a linguistic and cultural device to convey deeper meanings, provoke thought, and stimulate reflection. It encourages active participation and engagement with the riddle, as the listener is invited to explore different perspectives and contemplate the complexities of human existence and cultural identity.

Therefore, the Sabiny riddle "Kakwotwo cinye koy karenget" exemplifies the place and value of ambiguity in Sabiny riddles. The riddle invites creative interpretation, engages cognitive abilities, and prompts reflection on concepts such as perception, truth, and social agreement. Through ambiguity, the riddle becomes a means of intellectual exploration, cultural transmission, and self-reflection within the Sabiny community.

Kapkwat koko kungatyo porok	Yilet	The grandmother has gassed for ropes to break	lightening
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The Sabiny riddle, "Kapkwat koko kungatyo porok," presents an intriguing opportunity to explore the place and value of ambiguity within its context. Ambiguity refers to the presence of multiple possible interpretations or meanings, allowing room for different perspectives and creative thinking. In the case of this riddle, ambiguity plays a significant role in engaging the listener's imagination, fostering critical thinking, and promoting cultural expression.

Firstly, it is important to note that the Sabiny riddle is deeply rooted in the cultural traditions of the Sabiny people, who are an ethnic group in Uganda. Riddles have long been a part of Sabiny folklore and oral tradition, serving as a means of entertainment, education, and intellectual stimulation. The ambiguity inherent in these riddles is intentional, as it challenges individuals to think critically, analyze multiple possibilities, and arrive at a clever and imaginative solution.

The phrase "Kapkwat koko kungatyo porok" does not have a single definitive meaning, and it is through this ambiguity that the riddle gains its intrigue. Each word in the riddle holds multiple interpretations, and their combination further amplifies the complexity. The absence of explicit context or clues adds to the challenge of unraveling its meaning, making it an intellectual puzzle that requires lateral thinking.

The value of ambiguity in the Sabiny riddle lies in its ability to stimulate intellectual curiosity and creativity. It encourages individuals to explore different angles, perspectives, and possibilities in order to decode the intended meaning. This process of deciphering the riddle fosters critical thinking skills, problem-solving abilities, and the development of cognitive flexibility. Moreover, it offers an opportunity for individuals to engage in collaborative

discussions, sharing their diverse interpretations and reasoning to arrive at a collective understanding.

The Sabiny riddle's ambiguity also highlights the importance of cultural expression and preservation. Riddles serve as a vehicle for passing down cultural knowledge and traditions from one generation to another. The complexity and depth of interpretation within the riddle reflect the richness of Sabiny culture and language. By actively participating in the decoding process, individuals become immersed in the cultural heritage of the Sabiny people, fostering a sense of identity and appreciation for their linguistic and intellectual traditions.

Additionally, the ambiguity of the riddle enables it to transcend language barriers. Since the riddle relies heavily on wordplay and multiple meanings, it allows for interpretations and engagement across different languages and cultures. It becomes a universal puzzle that can be appreciated and enjoyed by individuals from diverse backgrounds, fostering intercultural understanding and exchange.

However, it is important to acknowledge that the value of ambiguity can also lead to frustration or confusion, especially for those unfamiliar with the cultural context or language. Some individuals may feel overwhelmed by the multitude of possible interpretations or struggle to grasp the underlying cultural nuances. It is crucial, therefore, to strike a balance between the complexity of the riddle and its accessibility to ensure that it remains an inclusive and enjoyable experience for all.

In this case therefore, the Sabiny riddle, "Kapkwat koko kungatyo porok," exemplifies the significance of ambiguity within its cultural context. The intentional presence of multiple possible interpretations stimulates critical thinking, intellectual curiosity, and creativity. By engaging with the riddle, individuals not only develop problem-solving skills but also gain insight into the cultural traditions and heritage of the Sabiny people. The riddle's ability to transcend language barriers further enhances its value as a universal intellectual puzzle. However, it is crucial to ensure that the ambiguity strikes a balance between complexity and accessibility, allowing individuals of all backgrounds to appreciate and participate in the riddle's exploration.

Abonde konyu nye pndo tirisan lotokol	Cikciket	A house that has windows all over	A sieve
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In the case of this riddle, ambiguity plays a significant role in engaging the listener's imagination, fostering critical thinking, and promoting cultural expression.

Firstly, it is important to note that riddles are a fundamental part of Sabiny oral tradition and folklore. They serve as a means of entertainment, education, and intellectual stimulation. The



presence of ambiguity is intentional in Sabinu riddles, as it challenges individuals to think critically, analyze multiple possibilities, and arrive at a clever and imaginative solution.

The phrase "Abonde konyu nye tirisan lotokol" does not have a single definitive meaning, and it is through this ambiguity that the riddle gains its intrigue. Each word in the riddle holds multiple interpretations, and their combination further amplifies the complexity. The absence of explicit context or clues adds to the challenge of unraveling its meaning, making it an intellectual puzzle that requires lateral thinking.

The value of ambiguity in the Sabinu riddle lies in its ability to stimulate intellectual curiosity and creativity. It encourages individuals to explore different angles, perspectives, and possibilities in order to decode the intended meaning. This process of deciphering the riddle fosters critical thinking skills, problem-solving abilities, and the development of cognitive flexibility. Moreover, it offers an opportunity for individuals to engage in collaborative discussions, sharing their diverse interpretations and reasoning to arrive at a collective understanding.

The Sabinu riddle's ambiguity also highlights the importance of cultural expression and preservation. Riddles serve as a vehicle for passing down cultural knowledge and traditions from one generation to another. The complexity and depth of interpretation within the riddle reflect the richness of Sabinu culture and language. By actively participating in the decoding process, individuals become immersed in the cultural heritage of the Sabinu people, fostering a sense of identity and appreciation for their linguistic and intellectual traditions.

Additionally, the ambiguity of the riddle enables it to transcend language barriers. Since the riddle relies heavily on wordplay and multiple meanings, it allows for interpretations and engagement across different languages and cultures. It becomes a universal puzzle that can be appreciated and enjoyed by individuals from diverse backgrounds, fostering intercultural understanding and exchange.

In conclusion, the Sabinu riddle "Abonde konyu nye tirisan lotokol" exemplifies the significance of ambiguity within its cultural context. The intentional presence of multiple possible interpretations stimulates critical thinking, intellectual curiosity, and creativity. By engaging with the riddle, individuals not only develop problem-solving skills but also gain insight into the cultural traditions and heritage of the Sabinu people. The riddle's ability to transcend language barriers further enhances its value as a universal intellectual puzzle. However, it is crucial to ensure that the ambiguity strikes a balance between complexity and accessibility, allowing individuals of all backgrounds to appreciate and participate in the riddle's exploration.

Kurgotik ayenyi le yotoktos angukorokis aret agenge ndene	Konyakwani	Two doors are opening and closing at the same. But they	My eyes
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mokurkotikap kongwany. Ne coto?		are not doors of my house. What are they?	
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The Sabinu riddle, "Kurgotik ayenyi le yotoktos angukorokis aret agege ndene mokurkotikap kongwany. Ne coto?" translates to "Two doors are opening and closing at the same time. But they are not doors of my house. What are they?" This riddle utilizes ambiguity to create intrigue and challenge the listener's assumptions. Let's identify and discuss the place and value of ambiguity in this riddle, using relevant examples.

"Two doors are opening and closing at the same time": This statement introduces a paradoxical situation where two doors seem to be performing contradictory actions simultaneously. The ambiguity lies in the fact that doors usually cannot open and close simultaneously. The riddle challenges the listener to think beyond literal interpretations and consider alternative meanings. It prompts the listener to question what could be symbolically represented by "doors" that can open and close simultaneously.

"But they are not doors of my house": This phrase adds another layer of ambiguity by excluding the doors mentioned from being the doors of the speaker's house. The listener is left to ponder what kind of doors are being referred to. The ambiguity here lies in the fact that doors can have metaphorical or symbolic meanings beyond their literal definition. The riddle encourages the listener to explore alternative interpretations and think creatively.

The ambiguity in this riddle serves several purposes. Firstly, it sparks curiosity and engages the listener's imagination. The contradictory nature of doors opening and closing simultaneously challenges the listener to think beyond conventional boundaries and explore different possibilities. Ambiguity adds depth and complexity to the riddle, making it more intellectually stimulating and thought-provoking.

Secondly, ambiguity encourages creative thinking and interpretation. The riddle does not provide explicit clues or a straightforward answer, allowing room for individual perspectives and ideas. It invites the listener to explore metaphorical or symbolic meanings of doors that can open and close simultaneously. This open-endedness promotes diverse thinking and encourages the listener to consider various interpretations.

Furthermore, ambiguity enhances the element of surprise and satisfaction upon discovering the answer. As the listener engages in the process of deciphering the riddle, the ambiguity builds suspense and anticipation. The "aha" moment when the solution is revealed becomes more rewarding, as the listener overcomes the challenge posed by the riddle's ambiguity.

Overall, the ambiguity in this Sabinu riddle contributes to its value as an intellectually stimulating and engaging puzzle. It challenges assumptions, encourages creative thinking, and prompts the listener to explore alternative interpretations. By embracing ambiguity, the riddle

becomes a platform for individual creativity and unique problem-solving approaches. It adds depth and intrigue to the puzzle, making it a captivating and satisfying experience to unravel.

Ngo nye koy yo kebur ngunyi anku nwac yo keyonyi?	Mwokit	Who is taller when he sits than when he is standing?	A dog
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The Sabiny riddle, "Ngo nye koy yo kebur ngunyi anku nwac yo keyonyi?" translates to "Who is taller when he sits than when he is standing?" This riddle employs ambiguity to create a paradoxical situation, challenging the listener's assumptions. Let's identify and discuss the place and value of ambiguity in this riddle, with reference to relevant Sabiny examples.

The ambiguity in this riddle arises from the contradictory statement that someone is taller when they sit than when they stand. In the normal understanding of height, sitting generally makes a person appear shorter than when they are standing. However, the riddle introduces a twist by suggesting the opposite.

The value of ambiguity in this riddle lies in its ability to challenge the listener's assumptions and encourage critical thinking. It prompts the listener to consider alternative interpretations and think beyond conventional notions of height. By presenting a paradoxical situation, the riddle invites the listener to question their initial assumptions and explore creative possibilities.

In Sabiny culture, there may be relevant examples or cultural references that further highlight the value of ambiguity in this riddle. For instance, Sabiny proverbs or stories that involve paradoxes or unexpected outcomes could be relevant. While specific examples are not provided in the given riddle, such cultural references could contribute to the enjoyment and understanding of the riddle for the Sabiny community.

Ambiguity in this riddle also enhances the element of surprise and intellectual satisfaction upon discovering the answer. As the listener engages in deciphering the riddle, the ambiguity builds suspense and anticipation. The "aha" moment when the solution is revealed becomes more rewarding, as the listener is able to overcome the challenge posed by the riddle's ambiguity.

Furthermore, the ambiguity in this riddle fosters a sense of intellectual growth and development. It encourages the listener to think creatively, question assumptions, and employ critical thinking skills to arrive at a solution. Ambiguity promotes cognitive flexibility and the exploration of multiple perspectives, fostering a curious and open-minded approach to problem-solving.

In summary, the ambiguity in the Sabiny riddle about being taller when sitting than when standing adds complexity and intrigue to the puzzle. It challenges the listener's assumptions, encourages critical thinking, and prompts exploration of alternative interpretations. Ambiguity enhances the intellectual satisfaction derived from solving the riddle and fosters cognitive growth

and development. While specific Sabinu examples may further illustrate the value of ambiguity, the riddle itself presents a thought-provoking challenge that engages the listener's imagination and problem-solving abilities.

Awitikani, ndene mabonde sura. Ani kungo?	Ndororyet	I am always spinning, but I don't have any cloth. Who am I?	A spider
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The Sabinu riddle, "Awitikani, ndene mabonde sura. Ani kungo?" translates to "I am always spinning, but I don't have any cloth. Who am I?" The answer to this riddle is "A spider." The riddle employs ambiguity to create intrigue and challenge the listener's assumptions. Let's identify and discuss the place and value of ambiguity in this riddle.

The ambiguity in this riddle stems from the description of something "always spinning" but not having any cloth. At first glance, the mention of spinning may lead the listener to think of a textile-making process or an object associated with fabric production. However, the riddle cleverly plays with expectations by introducing the twist that the spinning object does not have any cloth. This contradiction challenges the listener to consider alternative interpretations and think beyond literal meanings.

The value of ambiguity in this riddle lies in its ability to engage the listener's imagination and encourage creative thinking. It prompts the listener to question their assumptions and consider alternative possibilities. By presenting a paradoxical situation, the riddle stimulates critical thinking and problem-solving skills.

Furthermore, ambiguity adds depth and complexity to the riddle, making it more intellectually stimulating and satisfying to unravel. The contradiction between spinning and the absence of cloth creates a sense of intrigue and mystery. It prompts the listener to analyze the characteristics of different objects or creatures that spin but do not produce cloth. In this case, the answer is a spider, which creates intricate webs through its spinning abilities.

The riddle also showcases the symbolic value of ambiguity. Spinning, in this context, can be interpreted metaphorically as representing the act of creation or productivity. The absence of cloth underscores the notion that productivity or creative output is not always tangible or visible. The spider's spinning, which results in intricate webs, represents a form of creation that is intangible yet significant.

Moreover, the ambiguity in this riddle enhances the element of surprise and satisfaction upon discovering the answer. The listener experiences a sense of "aha" moment when the connection

between spinning and spiders becomes clear. This element of surprise, combined with the intellectual challenge, makes the riddle more enjoyable and rewarding to solve.

In summary, the ambiguity in the Sabinu riddle about spinning without having cloth adds complexity, intrigue, and depth to the puzzle. It challenges the listener's assumptions and encourages creative thinking. Ambiguity in this riddle fosters critical thinking, prompts exploration of alternative interpretations, and provides a sense of intellectual satisfaction upon discovering the answer. It demonstrates the value of embracing ambiguity as a means to engage the listener's imagination and stimulate their problem-solving abilities.

In summary, the ambiguity in the Sabinu riddle about a friend who teaches without speaking adds complexity, intrigue, and metaphorical depth to the puzzle. It challenges the listener's assumptions and encourages creative thinking. Ambiguity enhances the intellectual satisfaction derived from solving the riddle and highlights the diverse ways in which knowledge can be acquired and shared.

## Chapter Three

### Cluster Two

#### 3.32 Riddles on the theme of unity, respect and leadership.

Kesuwune kacumbali	kataktak capur	Sukondetap Teta	It fell from Kachumbali	Kataktak to	Cow dung
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The Sabinu riddle "Kesuwune kataktak capur kacumbali," translated as "It fell from Kataktak to Kachumbali," with the response being "cow dung," employs ambiguity to create intrigue and challenge the listener's assumptions. Let's identify and explain the use, place, and value of ambiguity in this riddle.

The ambiguity in this riddle lies in the description of something falling from Kataktak to Kachumbali. Initially, the phrase "It fell from Kataktak to Kachumbali" may evoke various

interpretations and leave room for imagination. The listener might envision objects, creatures, or events that could metaphorically fall or be associated with these locations.

The clever twist in the riddle comes with the unexpected answer of "cow dung." The ambiguity lies in the contrast between the descriptive phrase and the actual response. The riddle challenges the listener to make the connection between the falling motion implied in the phrase and the idea of cow dung.

The use of ambiguity in this riddle serves several purposes. Firstly, it engages the listener's imagination and prompts them to think metaphorically. The contrasting elements in the riddle, the notion of falling and the response of cow dung, create cognitive dissonance that requires the listener to explore unconventional connections.

Secondly, ambiguity adds depth and complexity to the riddle, making it intellectually stimulating. It challenges the listener to consider alternative interpretations and think beyond literal meanings. The riddle encourages creative thinking and lateral reasoning as the listener tries to bridge the gap between the descriptive phrase and the unexpected answer.

Furthermore, ambiguity in this riddle provides a moment of surprise and satisfaction when the listener discovers the connection between the falling motion and cow dung. The unexpected and humorous nature of the response adds an element of delight to the riddle, making the solving experience more enjoyable.

In Sabinian culture, the value of ambiguity in riddles lies in their ability to engage the listener's intellectual abilities and showcase their problem-solving skills. Ambiguity encourages critical thinking, lateral reasoning, and the exploration of multiple layers of meaning. It highlights the linguistic creativity and cultural knowledge of the community.

Lumlum Kupesto	Sakyandet	The thigh is fat	'saga'
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The use of ambiguity in the riddle "Lumlum Kupesto" and its response, "saga," adds an element of intrigue and challenge to the riddle. Ambiguity is the quality of being open to multiple interpretations or having a double meaning. In this particular riddle, ambiguity is used both in the language translation and in the response, enhancing the complexity and enjoyment of the riddle.

Firstly, the phrase "Lumlum Kupesto" is translated as "The thigh is fat," but it is not immediately clear how it relates to the solution. The translation introduces ambiguity by presenting a statement that seems unrelated to the answer, causing the solver to think creatively and consider alternative interpretations. The phrase could be seen as a distraction or a hint, depending on the perspective of the solver.

Secondly, the response to the riddle, "saga," further adds to the ambiguity. Without context or explanation, "saga" appears to be a word that doesn't directly connect to the translation. This ambiguity forces the solver to search for additional meaning or hidden clues within the riddle itself. The challenge lies in discovering the relationship between the translation, the response, and the intended solution.

The use of ambiguity in this riddle serves multiple purposes. Firstly, it increases the level of difficulty and intellectual engagement for those attempting to solve it. By introducing uncertainty and multiple possible interpretations, the riddle challenges the solver to think critically and consider different angles. Ambiguity also allows for a sense of surprise and satisfaction when the solver finally unravels the intended solution.

Additionally, ambiguity can add an element of playfulness and creativity to the riddle. It encourages the solver to think beyond conventional boundaries and explore alternative perspectives. By embracing ambiguity, the riddle creates a space for imaginative thinking and lateral problem-solving, fostering a sense of enjoyment and intellectual stimulation.

Abonde cito nye ye kacinumune konyi le kume	Samakyandet	I have a person when removed from the palace dies	Fish
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The use of ambiguity in the riddle "Abonde cito nye ye kacinumune konyi le kume" and its response, "fish," plays a significant role in creating intrigue, challenge, and mental stimulation. Ambiguity, which refers to having multiple possible interpretations or meanings, is utilized in both the translation and the answer of this riddle.

Firstly, the phrase "Abonde cito nye ye kacinumune konyi le kume" is translated as "I have a person when removed from the palace dies." This translation introduces ambiguity by presenting a statement that is not immediately clear or straightforward. The use of words like "person," "removed," "palace," and "dies" leaves room for interpretation and invites the solver to think critically about the hidden meaning behind these words.

The phrase "I have a person" can be interpreted in various ways. It could refer to possessing a person, having a specific individual, or being accompanied by someone. The phrase "when removed from the palace dies" suggests that removing this person from the palace results in death. However, the exact relationship between the person, the palace, and the act of removal is left open to interpretation.

The response to the riddle, "fish," adds further ambiguity to the puzzle. Without additional context, it might seem unrelated to the translation and leave the solver puzzled. The challenge lies in finding the connection between the translated phrase and the word "fish." This requires the

solver to explore alternative meanings and think creatively about how a fish could be associated with the concept of a person being removed from a palace and dying.

The place and value of ambiguity in this riddle are significant. Firstly, it enhances the intellectual challenge and engagement for the solver. Ambiguity requires critical thinking, problem-solving skills, and the ability to consider multiple perspectives. The solver must analyze the words, search for hidden meanings, and connect disparate elements to arrive at the solution. This adds a layer of complexity and enjoyment to the riddle-solving process.

Ambiguity also fosters creativity and imaginative thinking. It encourages the solver to think beyond literal interpretations and explore metaphorical or symbolic connections. The open-ended nature of the riddle allows for various possible solutions, stimulating the solver's creativity and expanding their cognitive abilities.

Furthermore, ambiguity in riddles can evoke a sense of surprise and satisfaction when the solver finally unravels the intended solution. The "aha" moment of discovering the connection between the translation, the response, and the underlying concept can be highly rewarding and fulfilling.

In summary, the use of ambiguity in the riddle "Abonde cito nye ye kacinumune konyi le kume" and its response, "fish," adds challenge, mental stimulation, and creativity to the riddle-solving experience. By employing words and phrases with multiple possible interpretations, the riddle engages the solver's critical thinking skills, encourages imaginative thinking, and provides a sense of satisfaction upon unraveling the intended solution.

Abonde lakwenyu nye weti kukwamat rubet nkuweckey kabuyonyi	Kuretap peko	I have my person who goes hungry and comes back satisfied	A water pot
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The use of ambiguity in the riddle "Abonde lakwenyu nye weti kukwamat rubet nkuweckey kabuyonyi" and its response, "A water pot," serves to add complexity and challenge to the riddle while stimulating critical thinking and creative problem-solving skills.

Firstly, the translated phrase "I have my person who goes hungry and comes back satisfied" introduces ambiguity through the use of metaphorical language. The phrase "my person" is not immediately clear and can be interpreted in multiple ways. It could refer to a human companion, a personal possession, or a metaphorical representation of something else entirely. This ambiguity encourages the solver to think beyond literal interpretations and explore metaphorical meanings.

The statement "who goes hungry and comes back satisfied" further adds to the ambiguity. The contrast between hunger and satisfaction creates a sense of curiosity, prompting the solver to



seek the underlying concept that can explain this paradox. The riddle does not provide explicit clues about what could satisfy someone who initially went hungry, leaving room for multiple interpretations and potential solutions.

The response to the riddle, "A water pot," continues the use of ambiguity. At first glance, the connection between the translation and the response may not be immediately evident. The solver is challenged to find the underlying metaphorical link that connects the concept of having a person who goes hungry and comes back satisfied with a water pot. This requires thinking creatively and exploring alternative interpretations.

The place and value of ambiguity in this riddle are crucial to the enjoyment and intellectual engagement of the solver. Ambiguity adds a layer of complexity and challenge, inviting the solver to think critically, analyze different perspectives, and consider various possibilities. It encourages imaginative thinking and the exploration of metaphorical connections.

Additionally, ambiguity in riddles can provide a sense of surprise and satisfaction when the solver discovers the intended solution. The "aha" moment of realizing how the translation, the response, and the underlying concept align can be highly rewarding.

Furthermore, ambiguity allows for multiple valid interpretations and solutions, making the riddle more inclusive and accessible to different individuals. It accommodates diverse perspectives and encourages individual creativity in problem-solving.

Abonde cinyu nye bondo awunyek ce mangeri	Ketit	I have my person who has many hands	A tree
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Firstly, the translated phrase "I have my person who has many hands" introduces ambiguity through the metaphorical use of language. The phrase "my person" is not immediately clear and can be interpreted in various ways. It could refer to a human companion, a personal possession, or a metaphorical representation of something else entirely. This ambiguity prompts the solver to explore different interpretations and think metaphorically.

The statement "who has many hands" further enhances the ambiguity. It suggests that the person being referred to possesses an unusual characteristic of having multiple hands. This creates a sense of curiosity and intrigue, as the concept of a person with many hands seems unusual and out of the ordinary. The solver is challenged to think creatively and consider alternative possibilities.

The response to the riddle, "a tree," continues the use of ambiguity. At first glance, the connection between the translation and the response may not be immediately apparent. The

solver must find the metaphorical link that connects the concept of a person with many hands to a tree. This requires thinking outside the box and exploring symbolic associations.

The place and value of ambiguity in this riddle lie in the engagement and mental stimulation it provides. Ambiguity adds complexity and challenge to the riddle, inviting the solver to think critically and creatively. It encourages the exploration of metaphorical meanings and expands the possibilities for interpretation. The solver must consider different perspectives and look beyond literal connections to arrive at the intended solution.

Additionally, ambiguity allows for multiple valid interpretations and solutions, making the riddle inclusive and accommodating to different individuals. It encourages diverse ways of thinking and problem-solving, fostering a sense of intellectual exploration and individual creativity.

Furthermore, ambiguity in riddles can evoke a sense of surprise and satisfaction when the solver finally unravels the intended solution. The "aha" moment of realizing how the translation, the response, and the underlying concept align can be highly rewarding.

Abonde cinyu nye yomishi kumite koyonye	Ketit	I have my person who eats while standing	A tree
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The use of ambiguity in the riddle "Abonde cinyu nye yomishi kumite koyonye" and its response, "a tree," adds complexity and challenge to the riddle, while stimulating creative thinking and encouraging the exploration of multiple interpretations.

Firstly, the translated phrase "I have my person who eats while standing" introduces ambiguity through the metaphorical use of language. The phrase "my person" is not immediately clear and can be interpreted in various ways. It could refer to a human companion, a personal possession, or a metaphorical representation of something else entirely. This ambiguity prompts the solver to consider different possibilities and think metaphorically.

The statement "who eats while standing" further enhances the ambiguity. It suggests that the person being referred to possesses the unusual characteristic of eating while in a standing position. This creates a sense of curiosity and intrigue, as it goes against the usual expectations of how eating is typically performed. The solver is challenged to think creatively and consider alternative interpretations.

The response to the riddle, "a tree," continues the use of ambiguity. At first glance, the connection between the translation and the response may not be immediately apparent. The solver must find the metaphorical link that connects the concept of a person eating while standing to a tree. This requires thinking beyond literal connections and exploring symbolic associations.

The place and value of ambiguity in this riddle lie in its ability to engage and stimulate the solver's mental faculties. Ambiguity adds complexity and challenge to the riddle, encouraging critical thinking and creative problem-solving. It prompts the solver to explore metaphorical meanings and consider different perspectives. By embracing ambiguity, the riddle provides room for imaginative thinking and expands the range of possible interpretations.

Additionally, ambiguity allows for multiple valid solutions and interpretations. It accommodates diverse perspectives and encourages individual creativity in solving the riddle. Different individuals may arrive at various metaphorical connections between the translation and the response, enriching the overall experience of solving the riddle.

Abonde corwenyu nye ye kerek surok le makatinigei akenyi	Yerenet	I have my friend who after putting off the clothes does not wear them again	A snake
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The use of ambiguity in the riddle "Abonde corwenyu nye ye kerek surok le makatinigei akenyi" and its response, "a snake," serves to add intrigue, challenge, and mental stimulation to the riddle, while encouraging creative thinking and exploration of multiple interpretations.

Firstly, the translated phrase "I have my friend who, after putting off the clothes, does not wear them again" introduces ambiguity through metaphorical language. The phrase "my friend" is not explicitly defined and can be interpreted in different ways. It could refer to a human companion, a personal possession, or a metaphorical representation of something else entirely. This ambiguity prompts the solver to consider alternative meanings and think metaphorically.

The statement "after putting off the clothes, does not wear them again" further enhances the ambiguity. It suggests that the friend being referred to has a peculiar characteristic of not putting their clothes back on after taking them off. This creates a sense of curiosity and intrigue, as it goes against the usual expectations of wearing clothes. The solver is challenged to think creatively and consider metaphorical interpretations.

The response to the riddle, "a snake," continues the use of ambiguity. At first glance, the connection between the translation and the response may not be immediately apparent. The solver must find the metaphorical link that connects the concept of a friend not wearing clothes

after taking them off to a snake. This requires thinking beyond literal connections and exploring symbolic associations.

The place and value of ambiguity in this riddle lie in its ability to engage and stimulate the solver's cognitive abilities. Ambiguity adds complexity and challenge, encouraging critical thinking and creative problem-solving. It prompts the solver to explore metaphorical meanings and consider different perspectives. By embracing ambiguity, the riddle provides room for imaginative thinking and expands the range of possible interpretations.

Additionally, ambiguity allows for multiple valid solutions and interpretations, making the riddle inclusive and accommodating to different individuals. It encourages diverse perspectives and fosters individual creativity in problem-solving.

Furthermore, ambiguity in riddles can evoke a sense of surprise and satisfaction when the solver finally unravels the intended solution. The "aha" moment of realizing how the translation, the response, and the underlying concept align can be highly rewarding.

Abonde pikyu ayenyi ce kucompco nyo ye ketinyi ake le kurir ake	Kongda ako Sorut	I have my people who love themselves so much that when you touch one, the other cries	The eyes and the nose
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The use of ambiguity in the riddle "Abonde pikyu ayenyi ce kucompco nyo ye ketinyi ake le kurir ake" and its response, "The eyes and the nose," adds complexity and intrigue to the riddle, stimulating critical thinking, creative interpretation, and the exploration of multiple possibilities.

Firstly, the translated phrase "I have my people who love themselves so much that when you touch one, the other cries" introduces ambiguity through metaphorical language. The phrase "my people" is not explicitly defined and can be interpreted in different ways. It could refer to a group of individuals, personal possessions, or a metaphorical representation of something else entirely. This ambiguity invites the solver to consider alternative meanings and think metaphorically.

The statement "who love themselves so much that when you touch one, the other cries" further enhances the ambiguity. It suggests that the people being referred to have a strong sense of self-love and a sensitive connection between them. When one person is touched, it causes emotional distress to another. The relationship between the individuals and the emotional response creates a sense of curiosity and challenge. The solver is encouraged to think creatively and consider metaphorical interpretations.

The response to the riddle, "The eyes and the nose," continues the use of ambiguity. At first glance, the connection between the translation and the response may not be immediately apparent. The solver must find the metaphorical link that connects the concept of people loving

themselves so much that touching one causes another to cry to the eyes and the nose. This requires thinking beyond literal connections and exploring symbolic associations.

The place and value of ambiguity in this riddle lie in its ability to engage and stimulate the solver's cognitive faculties. Ambiguity adds complexity and challenge, encouraging critical thinking and creative problem-solving. It prompts the solver to explore metaphorical meanings, consider different perspectives, and think creatively. By embracing ambiguity, the riddle provides room for imaginative thinking and expands the range of possible interpretations.

Additionally, ambiguity allows for multiple valid solutions and interpretations, making the riddle inclusive and accommodating to different individuals. It encourages diverse perspectives and fosters individual creativity in problem-solving.

Muyat amu kusherut, muyat amu boringyi ndene tabon amu munyekci	Chukacut	It is bad in the skin, bad in the flesh but good in the soup	Sugarcane
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The translated phrase "It is bad in the skin, bad in the flesh but good in the soup" introduces ambiguity through the use of contrasting descriptions. The phrases "bad in the skin" and "bad in the flesh" create a negative impression, while "good in the soup" presents a positive aspect. The ambiguity lies in reconciling these contrasting statements to identify the entity being described. The solver is prompted to think creatively and consider alternative interpretations that can explain this paradoxical nature.

The response to the riddle, "sugarcane," provides a metaphorical link to the statements in the riddle. Sugarcane is characterized by a rough outer skin and fibrous flesh, which might be considered "bad" in their raw form. However, when processed and added to soup, sugarcane can enhance the flavor and sweetness, making it "good" in that context. The use of ambiguity in the riddle allows for multiple valid interpretations, fostering creativity and individual perspective in solving the riddle.

In addition to ambiguity, the riddle employs other linguistic techniques to develop its complexity. One such technique is metaphorical language, where the qualities of sugarcane are compared and related to the descriptions of being "bad in the skin, bad in the flesh, but good in the soup." This metaphorical association deepens the puzzle and requires the solver to recognize the symbolic connection between the descriptions and the response.

Furthermore, the riddle employs contrast as a linguistic technique. The contrasting statements of "bad in the skin, bad in the flesh" versus "good in the soup" heighten the puzzle's challenge and

pique the solver's curiosity. The stark contrast between the negative and positive aspects of the described entity adds complexity and further engages the solver's thinking process.

The ambiguity, metaphorical language, and contrast work together to enhance the riddle's overall impact. The ambiguity introduces a level of mystery and open-endedness, encouraging the solver to think creatively and explore various interpretations. The metaphorical language adds depth and symbolism, allowing the solver to make connections between the descriptions and the response. The contrast emphasizes the puzzle's challenge and stimulates critical thinking.

In summary, the riddle "Muyat amu kusherut, muyat amu boringyi ndene tabon amu munyekci" and its response, "sugarcane," utilize ambiguity, metaphorical language, and contrast to create an engaging and thought-provoking puzzle. The ambiguity encourages creative thinking, while other linguistic techniques deepen the complexity and challenge of the riddle, fostering a rewarding experience for the solver.

Tyongda nye kisic ako tukukap mo ce anyiny	Teret nyomite ma	A small ugly animal with delicious offal	A cooking pot
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The ambiguity in this riddle arises from the description of a "small ugly animal with delicious offal" as the initial clue. The use of ambiguous terms like "small," "ugly," and "delicious offal" requires the listener to think beyond literal interpretations and consider alternative meanings. The riddle encourages the listener to explore metaphorical associations and symbolic representations.

The place of ambiguity in this riddle is significant as it engages the listener's imagination and prompts them to think metaphorically. While the initial description may suggest an actual animal with offal, the riddle cleverly reveals that the answer is a cooking pot. The ambiguity lies in the comparison between the characteristics of an animal and the functionality of a cooking pot.

The value of ambiguity in this riddle lies in its ability to stimulate critical thinking and promote creative interpretations. It challenges the listener to think beyond the surface level and consider metaphorical connections. By juxtaposing seemingly contrasting elements (a small ugly animal and delicious offal), the riddle prompts the listener to explore unconventional interpretations and think laterally.

Moreover, ambiguity adds an element of surprise and satisfaction when the answer is revealed. The listener experiences a sense of fulfillment and realization when they understand that the cooking pot fits the description. The unexpected connection between an animal and a cooking

pot creates a delightful moment of discovery and highlights the creativity embedded in the riddle.

In Sabiny culture, the value of ambiguity in riddles lies in their ability to engage the listener's intellectual abilities and showcase their problem-solving skills. Ambiguity encourages critical thinking, fosters cognitive growth, and promotes creative interpretations. It allows for multiple perspectives and enriches the cultural and linguistic nuances embedded in the riddle.

In summary, the use of ambiguity in the Sabiny riddle about a small ugly animal with delicious offal adds complexity, intrigue, and metaphorical depth to the puzzle. It challenges the listener's assumptions and encourages creative thinking. Ambiguity enhances the intellectual satisfaction derived from solving the riddle and highlights the ability to perceive multiple layers of meaning.

Co kiyosikitu le kakosuw ako kapatinakwa	Ketitap ndotya ako sekek ce yomucotin	The aged has fallen with their rags	The banana tree with dry banana leaves
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The ambiguity in this riddle arises from the description of the aged falling with their rags. At first glance, one might interpret this as a metaphorical representation of an elderly person who has lost their dignity or stature. However, the riddle cleverly reveals that the answer is a banana tree with dry banana leaves. The ambiguity lies in the comparison between the characteristics of an aged person and a banana tree.

The use of ambiguity in this riddle serves multiple purposes. Firstly, it engages the listener's imagination and prompts them to think metaphorically. By associating the aged and their rags with a banana tree and dry banana leaves, the riddle challenges the listener to explore unconventional connections and interpretations. It invites them to consider the symbolic significance of the aging process and the changing appearance of natural elements.

Secondly, the ambiguity adds depth and complexity to the riddle, making it intellectually stimulating. It requires the listener to think beyond literal interpretations and consider metaphorical representations. The riddle encourages the listener to reflect on the transitory nature of life and the beauty that can be found even in the aging process.

Lastly, ambiguity enhances the surprise and satisfaction when the answer is revealed. The unexpected connection between the aged and their rags and the banana tree with dry banana leaves creates a moment of discovery and delight. It highlights the creative aspect of the riddle and provides a sense of fulfillment when the listener unravels the metaphorical meaning behind the description.

In Sabiny culture, ambiguity in riddles serves to showcase the linguistic creativity and intellectual prowess of the community. It encourages critical thinking, lateral reasoning, and the exploration of multiple layers of meaning. Ambiguity adds complexity to the riddle, making it intellectually satisfying and culturally significant.

Cemakanyet le kakosuw ndene lekok alak le mite kukworone moyenyi	Kalyanguk amu sukok	The great has fallen but some children play upon their stomach	Flies on dung
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The ambiguity in this riddle lies in the description of the great falling and children playing on their stomachs. The use of ambiguous terms like "the great" and "playing on their stomachs" invites the listener to consider multiple interpretations and explore metaphorical meanings.

The phrase "the great has fallen" can be interpreted in various ways. It could refer to a person of high status or power who has experienced a downfall or a situation where a significant achievement or accomplishment has come to an end. This ambiguous description allows for multiple interpretations, prompting the listener to think beyond literal meanings.

Additionally, the phrase "children playing upon their stomachs" adds further ambiguity to the riddle. It can be understood literally as children engaged in a playful activity while lying on their stomachs. However, it could also be interpreted metaphorically, representing a carefree and innocent attitude despite difficult circumstances.

The use of ambiguity in this riddle serves to engage the listener's imagination and promote creative thinking. It encourages the exploration of alternative meanings and symbolic interpretations. By presenting seemingly contradictory or unusual images, the riddle challenges the listener to consider different perspectives and think beyond conventional solutions.

Kalelewok	Kabanaryek	It is flourishing in the forest	Baby mushrooms
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In the Sabiny riddle "Kalelewok" which translates as "It is flourishing in the forest," and the response is "baby mushrooms," ambiguity plays a significant role. Let's identify and briefly discuss the use, place, and value of ambiguity in this riddle.



The use of ambiguity in this riddle is evident in the phrase "Kalelewok," which can be interpreted in different ways. The word "kalelewok" itself does not explicitly indicate the specific subject or object. It creates a sense of openness and invites the listener to consider various possibilities.

The place of ambiguity in this riddle is in the description of something flourishing in the forest. The riddle does not provide explicit details about the subject. It could refer to various elements that thrive in the forest, such as plants, animals, or natural phenomena. The ambiguity in the description allows for multiple interpretations.

The value of ambiguity in this riddle lies in its ability to engage the listener's imagination and encourage creative thinking. It prompts the listener to consider different elements that could flourish in the forest and stimulates their curiosity. The ambiguity adds depth to the riddle and enhances the challenge of finding the correct answer.

Moreover, ambiguity in this riddle creates a moment of surprise and satisfaction when the listener discovers that the answer is "baby mushrooms." The unexpected connection between the description of flourishing in the forest and the specific reference to baby mushrooms adds an element of delight to the riddle.

In Sabinu culture, the value of ambiguity in riddles lies in their ability to engage the listener's intellectual abilities and showcase their problem-solving skills. Ambiguity encourages critical thinking, lateral reasoning, and the exploration of multiple possibilities. It also highlights the cultural and environmental knowledge of the community, as riddles often draw inspiration from natural elements and everyday experiences.

In summary, the use of ambiguity in the Sabinu riddle "Kalelewok" enhances the intrigue and challenge of the riddle. The open-ended description of something flourishing in the forest allows for multiple interpretations, stimulating the listener's imagination. Ambiguity adds depth and surprise to the riddle, increasing the intellectual satisfaction derived from solving it.

Ongin ongi	Kongda	There, here	The eye
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The use of ambiguity in this riddle arises from the phrase "Ongin ongi," which can be interpreted in multiple ways. The phrase itself is open-ended and does not provide a clear indication of the subject or object being referred to. It can be understood as a description of a location or a spatial relationship.

The ambiguity in this riddle lies in the association between the phrase "there, here" and the answer "the eye." Initially, the phrase "there, here" may suggest a physical location or direction, leaving the listener to explore various possibilities. However, the clever twist lies in realizing

that the answer refers to the eye, which can be seen as both "there" (looking outward) and "here" (within oneself).

The value of ambiguity in this riddle is in its ability to engage the listener's imagination and prompt them to think metaphorically. It encourages the listener to consider alternative interpretations beyond the literal meanings of the words. The ambiguity adds complexity to the riddle and challenges the listener to explore different perspectives and associations.

Moreover, ambiguity in this riddle creates a moment of surprise and satisfaction when the listener discovers the answer. The unexpected connection between the seemingly abstract phrase "there, here" and the specific reference to the eye adds a delightful element of discovery and realization.

In Sabiny culture, the value of ambiguity in riddles lies in their ability to stimulate critical thinking and promote creative interpretations. Ambiguity encourages the listener to think beyond the surface level and consider metaphorical connections. It also reflects the cultural emphasis on lateral reasoning, symbolic associations, and the ability to perceive multiple layers of meaning.

## **Chapter Four**

### **Introduction**

This chapter provides a summary of the study of my research project. The chapter summarizes the key findings and observations from my research.

### **3.4 Conclusion.**

In conclusion, the study is based on a number of riddles used in the Sabiny community and have several possible meanings. We see that most of the riddles have more than one way one can interpret them basing on the different types of ambiguity which are syntactic, linguistic, lexical among others.

The Sabiny riddles were translated from Kupsabiny to English so that the non Sabiny speakers can be able to understand and engage in the traditional riddles of the Sabiny community. In the study I carried out as well, I understood that ambiguity of riddles play a role of promoting morality, incorporates observation, trains the memory and also engages creativity. Ambiguity in

riddles also serves the purpose of entertaining the audience by proposing challenging questions to be solved and this may allow room for deep thinking.

### **3.5 Recommendation.**

I recommend Sabiny riddles as a great opportunity to incorporate one's self in Ugandan in order to stimulate the mind and share laughter through traditional riddles. Due to the influence of modernization which has led to a decline in the use and understanding of traditional riddles, there is limited written documentation. This has made the audience to shift their attention from traditional riddles. I therefore recommend actual written documentation of Sabiny riddles in order to preserve and explore the diversity of Ugandan culture which carry moral lessons, historical facts or references and also wisdom with broader audience.

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### **3.5 Appendices**

#### **3.51 Methods of Data Collection**

#### **3.52 Appendix 1**

#### **3.53 Questionnaire**

The questionnaire is aimed at guiding me on the questions that I should ask my participants.

1. Can you define a riddle?

a) Yes

b).No

2. Do you think all the riddles have the same meaning?

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3).May you please give me some of the riddles with the same meanings?

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4) What do you find relevant in those riddles you have given and why?

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### Translation and Transcription

No.	Riddle in Sabiny	Response	English translation	Response
1	Angin! Angin!	Ponindet	There! There!	A wizard
2	Ciyongde ndeget cesiman nambet	Cepto ako werit	Let us stop the plane and read the number	A boy and a girl
3	Abonde lakwenyu nye meyonye ye munapuyony	Kuniyet	I have a child who never stands if he is not satisfied	A sack
4	Kakwotwo cinye koy karenget	Ropta	Someone with a long leg is chasing me	Rain
5	Kapkwat koko kungatyo porok	Yilet	The grandmother has gassed for ropes to break	Lightening
6	Abonde konyu nye tirisan lotokol	Cikciket	I have a house full of windows	A sieve
7	Abonde konyu nye mabondo tirisan	Mokoyondet	I have a house with no windows	An egg

8	Abonde tenyu nye macekaye yo karonponci	Cipiritit	I have a cow which is not milked when it rains on it	A matchbox
9	Kawut Malinga goriringring taket	Tinget	I shot Malinga and the chest vibrated	A grinding Mill
10	Mamite ko ankumamite sang ndene amite kile ko. Ani ku ngo?	Kurget	I am neither inside nor outside but I am in every house. Who am I?	A door
11	Kiceyo ayiku koy ndene ame ayiku nwach. Ciyisheno amu ko arit. Ani kun go?	Tarit	I was born tall, but I die very short. I am used inside the house. Who am I?	A candle
12	Kurgotik ayenyi le yotoktos angukorokis aret agenge ndene mokurkotikap kongwany. Ne coto?	Konyakwani	Two doors are opening and closing at the same. But they are not doors of my house. What are they?	My eyes
13	Ngo nye koy yo kebur ngunyi anku nwac yo keyonyi?	Mwokit	Who is taller when he sits than when he is standing?	A dog
14	Awitikani, ndene mabonde sura. Ani kungo?	Ndororyet	I am always spinning, but I don't have any cloth. Who am I?	A spider
15	Ne tukun ayengu ce petokei lotokol bet ako komoy ndene motuyitos?	Konyak	What are the two things that are going everywhere together day and night but will never meet?	The eyes
16	Ayikwani ketit cemosy, ndene kase pate mutundanik kwani komoi. Ani ku ngo?	Boluk ako Kokeluk	I am a huge tree, but you will see my fruits only in the night. Who am I?	The moon and the stars
17	Abonde corwenyu nye tabon koromun nye mite goneto tuku cecang, corwengwani le mangalole. Corwengwani kungo?	Kutaput	I have a good friend who is teaching me a lot of things, but my friend is not speaking. Who is my friend?	A book
18	Tyongda nye kisic ako tukukap mo ce anyiny	Teret nyomite ma	A small ugly animal with delicious offal	A cooking pot
19	Co kiyosikitu le kakosuw ako kapatinakwa	Ketitap ndotya ako sekek ce yomucotin	The aged has fallen with their rags	The banana tree with dry banana leaves
20	Cemakanyet le kakosuw ndene lekok alak le mite kukworone moyenyi	Kalyanguk amu sukok	The great has fallen but some children play upon their stomach	Flies on dung
21	Kalelewok	Kabanaryek	It is flourishing in the forest	Baby

				mushrooms
22	Ongin ongi	Kongda	There, here	The eye
23	Kesuwune kataktak capur kacumbali	Sukondetap Teta	It fell from Kataktak to Kachumbali	Cow dung
24	Lumlum Kupesto	Sakyandet	The thigh is fat	'saga'
25	Kecakucekune Cherewen warekyi lakam	Wembet ako Ngaroruk	Cherewen is bringing his Goats downhill	A razorblade and hair
26	Cemute Belyo kumite kuweti	Nkororwet	They cut off an Elephant while it goes	A Pumpkin plant
27	Ce weco ce weco	Suswondet nyo kibite Aran tapan	They turn me they turn me	Road side grass
28	Akase pikap koret makase Kingo	Mparetap ndotek ndo ka Woket	I see only the commoners and no king	Banana plantations or a forest
29	Katapankey Mariamu swet	Buniket	Mariam is holding her waist	A Kettle
30	Abonde cito nye ye kacinumune konyi le kume	Samakyandet	I have a person when removed from the palace dies	Fish
31	Abonde lakwenyu nye weti kukwamat rubet nkuweckey kabuyonyi	Kuretap peko	I have my person who goes hungry and comes back satisfied	A water pot
32	Abonde cinyu nye bondo awunyek ce mangeri	Ketit	I have my person who has many hands	A tree
33	Abonde cinyu nye yomishi kumite koyonye	Ketit	I have my person who eats while standing	A tree
	Abonde lakwenyu nye ngata katengete kusiet yewut le manyolu	Kweikweitic	I have my child who even after washing the hands does not become clean	A Tortoise
34	Abonde corwenyu nye ye kerek surok le makatinigei akenyi	Yerenet	I have my friend who after putting off the clothes does not wear them again	A snake
35	Abonde pikyu ayenyi ce kucompco nyo ye ketinyi ake le kurir ake	Kongda ako Sorut	I have my people who love themselves so much that when you touch one, the other cries	The eyes and the nose
36	Abonde pikyu ce mungunak tokol	Mwokik	I have my people who are all Lords	Dogs
37	Muyat amu kusherut, muyat amu boringyi ndene tabon amu	Chukacut	It is bad in the skin, bad in the flesh but good in the soup	Sugarcane



	munyekci			
38	Abonde cinyu nye weti kasalenyi ankuco koron	Asista	I have my person who goes in the evening and returns in the morning	The sun
39	Cakas koko nye yototin kelak	Pambanuk	I have ever seem grandmother with teeth exposed	Cotton
40	Sat lo parakosuci boyo	Yo kekolyocikei samitya	Clear the place where the elder is going to fall	Defecating in the bush
41	Kisic ndene serene kurindetap ketit nye wo	Toyandet nyolonye ketit nyewo kirindet	It is small and challenges a huge tree stem	A small ant climbing a Mvule tree
42	Ketulele Stephen Kitaw	Nguryandet	Stephen is visible on a rock	Faeces
43	Kucerata mende akalyegei	Kiringet	They tied me up not to defecate	The drum
44	Abonde cheshenyu nye ye kawakas pikap kamwa le mawecekei	Sakekap ketit	I have a wife but when she goes to check on her parents, she never returns	Leaves of a tree
45	Sabe mweiy	Patcikey	Get safe from running	Escape
56	Suwu nye karkei	Mwanyinak ako soroikap warwet	They fall looking alike	Coffee seeds and goat droppings
47	Cokiyomekcek kuce kicwiyekcek	Pekap anyo ako nyancet	What joined us separated us	Water of the well and lake
48	Mutworin nye sitishi, konu amik ankukworotekcek	Anyet	The servant washes, gives us food and transports us	The river
49	Kapusune rotin	Chepkwerut	It protruded through the banana plantation	Mist and fog
50	Cikwencyi Ndiwa chebur pok	Kumiyet	Let us surround and kill Ndiwa	Posho