

**MAKERERE**



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**DEPARTMENT OF LITERATURE**

**LIT 3206: ORAL LITERATURE RESEARCH PROJECT**

**SATIRE IN SELECTED LUNYOLE PROVERBS**

**BY**

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**BAED.**

**A DISSERTATION SUBMITTED TO THE DEPARTMENT OF  
LITERATURE, LANGUAGES AND COMMUNICATION SKILLS, IN  
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MAKERERE UNIVERSITY**

## Declaration

I declare that, this is my original study which has never been submitted for any award at Makerere university or any other institution.

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*4<sup>th</sup> 8/2023*

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## Approval

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

Supervisor

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Signature

  
.....

4/8/2023

## **Dedication**

I dedicate this work to my family especially my mom and dad who have been a great support in this journey, financially, spiritually and emotionally. Thank you so much for your selfless and tireless efforts. Also, dedicate this work to my sisters and friends, Eve, Grace Joy. Thank you for standing with me during the tough times, we have shared the joys and tears together God bless more abundantly.

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## **ABSTRACT**

This research document depicts the presence of satire and its function in selected Lunyole proverbs. Proverbs are associated with wisdom and development and morals. Satire is a literary element that exposes human folly in a rather funny way. It employs irony, humour, exaggeration to enhance its meaning. Particularly looking at proverbs and how the element contributes to the meaning of these proverbs and how it is used to address the different aspects of society that is to say leadership, marriage, family, traditional values and the like. Taking a comprehensive study of the proverbs paying close attention to the literary features revealing the intention of the proverbs using satire. Findings reveal how satire is used as a mouth piece for different people to address the human folly around them, to give wisdom, caution and advise that can be passed on from generation to generation, significance of proverbs as they contribute to the language content and provides a deeper meaning and also exposes the richness of the element of satire in oral literature at large.

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## CHAPTER ONE

### 1.0 Introduction and Background to the study

Proverbs are concise expressions of popular wisdom and cultural insights. Among the Banyole, social conversations are dominant from the smallest unit of society to the highest. These conversations are seasoned with proverbs to give relevance and make conversations more interesting. Most of the proverbs in Lunyole carry the denotative and connotative meaning and are satirical in nature and carry a lot of meaning to caution, critic, expose. In this study we embark on the journey to comprehensively dissect these proverbs and unveil the element of satire through analysis to enrich our understanding of this kind of oral literature. Proverbs are not independent but also rely on language to convey their intended meaning. By revealing the satirical elements in the proverbs, this deepens our understanding of proverbs and we appreciate the concentrated the proverbs are in literary works.

### 1.1 Background to the Study

#### Location

The Banyole are a Bantu ethnic group that mainly live in Butaleja district. They speak Lunyole are sometimes called *abalya lwooba*, meaning mushroom eaters because they love mushrooms. They have many clans and each clan has its own head and the leader is known as a *omutuusa*. The traditional founder of the

Banyole came from near the point of the Yala river which enters Lake Victoria. He was named Omwa and lived 45 miles (72km) west to the present location Butaleja district neighbouring Budaka, Mbale, Pallisa, Totoro and Namutumba districts. They are neighbors with the Japadohla, Bagisu, Basoga, Bagwere in the south, East, West and North respectively. The nature of their land is grassland surrounded by swamps, it is densely populated and mostly cultivated. The Banyole live in semi-permanent houses and many of them are adopting the permanent houses leaving the grass thatched.

### **Religion**

They have two major religions that is there are Christians and Muslims. However, there is also a percentage that believes in ancient tradition 75% of them are Christians mostly of the Anglican faith, 20% are Muslim 5% belong to the traditional faith. The church of Uganda is dominant in Butaleja district and most of the churches there belong to the Anglican faith and a few growing Born again churches in the land. They also have countable mosques and these are commonly seen close to the trading centers. Sometimes some of them fail to stay committed to their religion because they cannot understand the scriptures or the Quran due to the high levels of illiteracy among the population. This brings about double standards in the faith. The Banyole also among them have the diviners and these are known as the *lamuli*. The lamuli

practice divination that visibly affect the people by the change of character,wellness.They ask the spirits who they are in order to know the cause of misfortune.Among the Banyole,it is believed that a person may be possessed by a spirit if he hasn't honored enough the people of his kin.They also perform the acts known as *ebiddada* as one enchants some words casting a spell that make cause weakness and disease.

### **Economic Activities**

The Banyole are largely farmers and they depend on agriculture for their livelihood.They are majorly subsistent farmers and they mainly grow food for home consumption.It is recently that they are adapting to the aspect of growing food for cash.They are also incorporating the informal kind of business to their economy that is to say boda boda riding, retail businesses, peddling and hawking to improve on their income levels.On addition to that,they are also selling food crops especially rice(kaiso and upland rice)to the neighbouring districts like Mbale,Jinja,Iganga, Kampala and even In the neighbouring countries like Kenya.

### **Food**

They typically live by subsistence agriculture. The region is one of the rolling grasslands surrounded by papyrus swamps majorly cultivate rice, cotton, coffee

for cash. Their staple food is finger millet (kalo) with meat (beef). They also grow maize, potatoes, cassava and finger millet, bananas, peas, yams. They also have some fruits such as the mangoes, oranges, jackfruit, avocado among others which mainly grow in the dry land close to their homes.

### **Marriage**

When a child grows up he or she is expected to marry or get married, the men in this culture are mostly polygamous though there are some Christians that have only one wife. Among the Banyole, the girl is asked by her parents the kind of man she wants to get married to and so she makes her own choice and introduces the man to her parents. The parents and elders discuss and negotiate the bride price and after an agreement is made, there follows a feast between the two families and then the girl is released to go to her husband's home. If the father of the girl died before she got married, the brother of the late father would give her away into marriage. If the boy reached the adolescent stage, he was given some land by his father and he was to construct a house before bringing a wife to his home. If the husband died, the elders would choose one of the late husband's brothers to take the widow as a wife if she was still young. If she was elderly, she was left to stay with her children in the home.

Marriage among the Banyole is fundamental and after negotiations of bride price are made, there follows a feast between the two families. In case the

husband dies the clans' men choose one of the brothers of the late husband to take on the wife. After birth, the mother stays indoors for some days and only gets out on special occasions.

### **Birth**

Among the Banyole, after birth of a child, the placenta was taken and buried where no one could access it for fear of using it for evil purposes such as inflicting harm on the new born child, or preventing the mother from giving birth again or even causing her to become barren. Sometimes the placenta was kept in the gourd where all the others of the clan were kept. The mother would be indoors until the remains of the umbilical cord are fully broken off. The mother kept these cords in a special gourd since they were used as a point of contact in case of any evil. The new mother and her husband were given special food and it was not shared with other people.

### **Death**

In an event of death, there were three days of mourning and during these days no one bathed in case of a man. If it was a woman who had died, there were four days of mourning and during this too, nobody was allowed to bathe. If one had twins and one of them died, there would be no mourning. The dead were buried facing the east which signified the direction of the origin. The *kasanja* ritual was performed at the road junction so as to end the season of mourning.

## **Oral forms**

The Banyole season their daily lives with the unique and rich oral forms in Lunyole. They sometimes engage collectively and sometimes it is on individual basis. These include stories, folktales, songs, myths, proverbs such as *mbaninajo nahahooye olulimi, eswa endala efiira hululimi* among others. Some of the songs included, *bamugabi, namusubaaajo, Enjala (hunger) Daudi Eshaalo shikaire, siggenda, muhiine amabegga bwaga amabegga*. These songs were usually sung to entertain, educate, encourage to communicate to the public. The folktales included *Habaha wenyuni, wajovu nikanyaffu, enjala* among others, these were mostly told to the younger generation to instill values of the society in them such as discipline, hardwork, generosity, respect for elders among others. To add flavor to these forms, they have a dance known as the *amabegga* meaning the shoulder dance. It is on the aspect of proverbs that we lay a foundation for our research to examine and investigate the ingredients included in them in this instance proving the existence of satire in these proverbs.

### **1.2 Problem statement**

Previously, research has been conducted in the area of proverbs as a subject of oral literature. Satire has also been comprehensively studied by different authors

and a lot of information has been compiled revealing how satire has been used to grow different of literature and in oral literature. Wolfgang Mieder, *A Handbook on Proverbs* (2004), deals with the meaning of the term (proverb) and how they come into existence. A.T Daltovo *Lugbara Proverbs and Ethics* (1991) reveals the contribution of proverbs to the organisation of community "about 40 proverbs in a segment speak about home constituted by a cluster of houses for human habitation and other structures for storing food." Among those is also Yosa Hawa, *Kakwa proverbs with Introductory and History* (2015). In the same breath of unyielding content in proverbs, Isaac Ssetuba, *The Hold of Patriach :An appraisal of the Ganda proverb in Modern Gender relations*, reveals the aspect of culture the position of women in society and the like among other seasoned authors in the same line.

However, most of these authors haven't comprehensively addressed the element of satire in proverbs. With the present works in mind, this study seeks to examine the interpretation, function and the significance of Satire in Lunyole proverbs. This will greatly help in the understanding of the meaning of the proverbs and also act as a foundation for the researchers in the field.

### **1.3 Research questions**

To be able to gather substantial information, these are some of the guiding questions that were used in the research:

- 1) Do the proverbs in Lunyole have any aspect of satire in the way that they are stated, that is to say are they ironical, exaggerated
- 2) How does the element of satire contribute to the meaning and understanding of these proverbs.

#### **1.4 Aims and objectives**

- a) The aim of this research is to discover the element of satire as used in different proverbs especially in lunyole
- b) Revealing how the elements of satire have contribute to the meaning of these proverbs
- c) To establish the contribution of literary devices specially satire towards oral literature in this case proverbs in Lunyole.

#### **1. 5 Significance of the study**

The findings of his research will build on the existing knowledge by providing a comprehensive understanding of the significance of satire in the proverbs. The information documented will give information to the social, cultural contexts such as leadership, family, marriage, values like had work, child bearing where satirical proverbs emerge.to add on the research will also serve as a foundation for future investigation to get a deeper understanding of yet use of satire In different oral forms of literature like the folktales, songs, riddles and the like which will help lay emphasis on the fundamental values of society like hard work family and build on the information body of literature at large.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

According to Whiting (1983 80), a proverb is: An expression which owing its birth to the people, testifies its origin in form and phrase. It expresses what is apparently a fundamental truth in a homely language, often ornamented, however, irony, exaggeration and sense of humour.in the above discussed proverbs.in this chapter we dissect the information according to the different authors and theorists. "A Modest Proposal" by Jonathan Swift is a classic example of satirical literature. It satirically proposes a solution to poverty by suggesting that impoverished Irish families sell their children as food for the wealthy.

"A Discourse Concerning the Original and Progress of Satire" (1693): Dryden's essay is a notable piece of literary criticism that provides an in-depth examination of satire. In this work, he explores the historical origins of satire, its development as a genre, and its various forms and techniques. He discusses the social and political functions of satire, emphasizing its role in exposing vice, correcting society, and providing moral instruction.

Samuel Johnson, also on the other hand, offers insights into the rhetorical devices employed in proverbs, emphasizing their artistic and communicative value. "The Vanity of Human Wishes" (1749): Johnson's poem is considered a satirical piece. It explores the theme of human desires and ambitions and reflects on the emptiness of worldly pursuits. Johnson uses satire to critique the vices, flaws, and illusions of human nature and society. Johnson's critical writings and literary observations touch upon satire as a genre.

Arthur Pollard, satire (2017) examines the satirical works of poets like John Dryden, Alexander Pope, and Jonathan Swift, discussing their techniques, themes, and contributions to satire. This literature review provides a foundation for analysing the specific elements of satire, hyperbole, irony, and parody present in Lunyole proverbs. The diverse perspectives and theoretical frameworks examined in this literature review help us to build on our understanding of proverbs, the interpretation of the proverbs and their role in reflecting the cultural heritage and the society. While his contributions to the understanding of satire may not be as extensive as those of John Dryden, Johnson's critical observations and engagement with satire continue to hold significance in the study of the genre.

In line with the subject of proverbs, looking at the different works of the different authors, we found out that the proverbs have been used to express the language, tradition, culture, gender position in the society for example the subject of patriarchy, the inferiority of women among others. According to Isaac Ssetuba (2005), in his text *The hold of Patriarchy An approval of the Ganda proverb in the modern Gender relations* he uses the proverbs to "expose the Patriarchy through an examination of the proverb". This reveals how rich the proverbs are that they can act as a vehicle to transport the ideas of the Baganda. He also adds that proverbs are used to pass on values onto generations. Focusing on the idea of Patriarchy, he goes ahead to illustrate the male dominance that is depicted in some proverbs *enume akula bigwo* (the male being grows up wrestling) this depicts the strong and tough nature of the males, *bassajja nsolo ezimu zirya zinnaazo* (men are animals they feed on each other) These proverbs portray the kind of characters that is expected of the male gender in the Baganda society that is to say they have to be tough, strong resilient and they should not in anyway show that they are in pain.

On the other hand looking into the works Prof. Abasi Kiyimba (2005), he also emphasizes the importance of proverbs in Gendering social destiny in the proverbs of Buganda, A reflection of boys and girls becoming Men and Women. Into this text, we are enlightened that In the Baganda culture women have a position that they hold and they are seen a certain way. This is not only from the men's point of view but also from the women's point of view. In his work, he illustrates this that. Is to say, *ekkuba ommunaku tekya ng'o omugole azzadde eddenzi*. "The rain that drenches the unfortunate one does not stop so says the senior wife when the newly married co-wife has produced a baby boy." We are enlightened that not only do the men look down on the women in the society but also the women despise each other according to the positions that they hold in the families.

Though there is a distinct difference in the way that men and women are viewed in the society, it is also revealed that through the same vehicle (proverbs) the position of women is acknowledged for example Isaac Ssetuba (2005) state the proverb *Eka egwana mukazi na bba* (A home suits a man and a wife.) To add on to that, through his research work we also see that not all is bad news for the women as they are seen as co creators, they are people that bring about reproduction.

Proverbs share a syntactic nature as well as similar core values and morals according to the structural aspects of proverbs Marcus Mac Coinnigh (2014) states that proverbs convey information and ideas in form of a statement, that is why they are so intense. On the other hand they are also interrogative that is to say they ask questions Yes or No questions, does your chicken have lips, yes/no, declarative, bad news travels fast. Proverbs also give advice, wisdom and counsel they reveal how individuals should behave in the

community for example,hard work,generosity,security among others.as values that create great importance in the society.

In Allan Dundes' article, *On the Structure of The Proverb* (1975) Wellerism, a formula used for purposes of irony or humour states that a proverb has three parts to that is the speaker, the context, phrase or subclause. The context maybe replaced by inserting another individual to whom the speaker is addressing the statement; a statement often a proverb, a speaker and a listener.

In the line of literally elements Nabiryo Carol (2020) disects another aspect that is embedded in the proverbs which is symbolism,In her text reveals to us the nature and behavior of the Baganda using the element of symbolism for example *abolugand bitta nebwebikonagana tebyattika* (relatives are like gourds even when they collide they do not break), gourds are made of material that cannot easily break ,so among the Baganda,siblings are seen as people that cannot easily separate.*negwozzade akukubira engoma n'ozzina*(even the one you have produced beats the drum for you and you dance)among the Baganda drums symbolism communication ,culture entertainment,so it urges parents to value their children so as to carry on the culture when they no longer have the strength.

Relatedly,the proverbs have also been studied and used to explore in the area of religion and beliefs,A.T.Dafalvo,*Lugbara Proverbs and Ethics* (1991) proverbs are used to echo the magico religious realities that take place the lives of the Lugbara people.These are prompted when they needed.A statistical research was conducted to reveal how often these kind of proverbs are used as they talk about different aspects such as *Andro* (god, spirit) *Ori* (ancestral spirit)*nyoka* (kind of a curse)*enyaata* (poison)and among these magico religious realities *enyaata* was frequently used in the proverbs.

According to the journal of Pan African Studies, April 2017, it reveals the use of animal metaphors in the Representation of Women in Bukusu and Gusii Proverbs in Kenya the dogs among the Gusii and Bukusu have a reputation of being reliable, loyal and friendly animals to man. However, when used in the *embwa ebukulanga khuhochomala khwa mawe* meaning a dog squats like its mother. However to the woman it reveals a negative character, since the mother in the African tradition is responsible for grooming and training children into responsible people in society, what she does, what she imparts matters in the lives of the children. *Esse embe Teri na ande agiya* ( a dog has no bad place ) a woman is regarded as a dog that has no manners irrespective of where she is. It also goes a head to reveal the character of some women and how they should be treated when they behave a certain way. *esse entindi nya ngori ntate* meaning a vicious dog is tethered along with a rope. It also shows how lonely a ill mannered woman can be lonely.

However, on the other hand, women are also referred to as doors that is to say an open-door meaning invitation, and a closed-door meaning denial *kumuikale kwa beene, kumukule kukwo* (the door that is closed I'd not yours but the one which is open. A married woman is a closed door while an unmarried woman is an open door to a man to try.

Further more, proverbs have been used to address the issue of stigma and discrimination in society, Nathan Oyori Ogechi, Jara Jerop Ruto (2002) In the text the Potrayal of Disability through Personal Names and Proverbs in Kenya (Evidence from Ekegusi and Nandi) *koire kiomo gaiseka koire keboso*, A dry skull laughs at a wet skull, meaning one should not laugh at one with disabilities or impairments since we do not meet the standards of the society in a certain way. *Bogotu ngesango ngokiina Kore kuya* old age is shared and it is the responsibility of the young men and women to take care of the elderly in the

society since they no longer have the strength to do what they used to do for example digging, washing their clothes among other things."old age succumbs to everyone"the old have worked in their season so they shouldn't be looked down onto.Among the Nandi,they have a saying that "all calves are equal" they refer to cows since they are traditionally cattle keepers and they value them alot.They extend their beliefs to the way people should be treated in the society and encourage equal treatment of men just as for the cows.

Research on the on the subject of grammar and oral literature has been don in Lunyole and has emphasized the subject of Grammer and the phonetics of the language.Douglas Allen Wicks (2006) A partial Grammar Sketch of Lunyole with Emphasis on the Aplicative construction (s).Interacts with the language tone,vowels and the phonetic system of the Language for example *hu-wiha/ ohuwiha* 'to cover' /N-/ + *wiha/* > *mbwiha* 'I cover'/aha-wa/ *ahawa* 'small dog.Looking at the works of the different authors we build on these works by also looking at satire using the knowledge and works as a that been researched before as a foundation to build on the subject of satire in selected Lunyole proverbs.

## **2.1 Theoretical framework**

In this study and research, we are going to embark on the structuralist theory to help us understand the element of satire in the lunyole proverbs and the subject of proverbs at large.and how they have informed the social economic and cultural way of living of the Banyole. The structuralist theory analyses the texts basing on structure that is to say focuses on the "structure" of the text instead of the language. The language often at times leads to analysing texts with "what is said" which advance the story. However, the structuralist theory looks at how

the events in the studied texts are arranged that is to say in the proverbs what come first in the stamens for example; the warning comes before the consequence I most of the proverbs. The pioneers of the Structuralist theory, Derrida and Barthes put forth guidelines that help to integrate the theory in order to help us understand the proverb through the lenses of the structuralist theory, terms that help us understand the concept and ideas that are hidden in the topic of study which is the proverbs in this sense.

Structuralists believe that in order to fully understand a concept or idea, one must look on its underlying elements and structures and see the common patterns involved. As a researcher we are going to look at the subject of the proverbs not only in the way that they're written but also the meaning this put forth with the surface structure and the hidden structure and how both of these works together to contribute to the meaning of the proverbs. Structuralists also believe that language is rational, in that it cannot be understood in isolation but through relating various words and contexts in order to understand. Derrida believes that language relates through binary opposition and Paradigmatic chain. Binary opposition is the system of pairing which looks at concepts as opposite in meaning. One concept exists because its opposite also exists. For example, there is light because there is darkness because there is also darkness. The existence of darkness makes the existence of light possible. In reference to the proverbs, when the proverb talks about hard work it simply means there is an element of laziness that has been cited and it needs to be reprimanded accordingly.

The final tenet of the structuralists is that language is a constitution, it constitutes, builds the world that we live in. This is because it simply directs our view and understanding of the principle of the world that we live in. Cultures and tradition are different in different parts of the world because of the different environment the people occupy. For different environments there are different

objects and features that people needed to get a way to address hence adopting a particular pattern, or sign, that fits in their context and understanding. That is to say, in the kind of environment where we find the lunyi speakers, agriculture or farming is regarded as hard work and responsibility. This also reflects in the many proverbs as they all talk about farming in reference to hard work and rebuke those that cannot farm. However, this difference in naming does not change the meaning of the object or feature, it still possesses the same shape and appearance. The language differs in most cases though the intended communication is the same. In this scenario therefore, looking at the entity itself is what can help to understand the meaning in the communication. However, to describe this, one uses language hence language as a basis of structuralism is important while analysing a text and more specifically profound in the analysis of the proverbs in lunyi especially understanding the element of satire that is well evident in these proverbs. The structuralist theory helps us to understand the kind of language used in these proverbs in order to achieve the intended meaning.

To add on that, Samuel Johnson's analysis emphasizes the artistic and communicative value of proverbs, exploring the ways in which they employ irony, exaggeration, and humour to convey meaning. Johnson's insights help us recognize the literary qualities of proverbs and the strategic use of language within these expressions. Ma Weber also helps us analyse the implication of the information in these proverbs. While applying the feminist theory, we were able to uncover the underlying gender stereotypes that are dominating in some social cultural contexts for example barrenness in families attributed to women, women are in charge of taking care of homes, preparing food for their families, taking care of their husbands and children.

Structuralists argue that to fully comprehend a concept or idea, one must examine its underlying elements and structures, identifying the common patterns and relationships between them. As researchers, we will not only examine the surface structure of the proverbs but also delve into the hidden structure and how both contribute to their overall meaning. In the hidden structure, understand the way the element of satire has been used in the proverbs which other element apart from satire have contributed to the meaning of these proverbs have they contributed to the intended meaning. For example, in proverbs like *bugugu simuliro* have the element of hyperbole that help to emphasise its meaning. Within this structure, elements such as satire play a significant role in shaping the intended meaning of the proverbs. Satire, characterized by irony, humour, and exaggeration, contributes to the cultural and social implications conveyed through these linguistic expressions (Holmes, 2000).

Using the structuralist theory to analyze the proverbs, we looked at the specific phrases and words used that is to say are the words emphatic, are they used repetitively in the proverb are they simple words used in the daily conversations or they are complex terms? We also identify identify the literary devices used in these proverbs for example does a specific proverb have symbolism, irony, satire, metaphors and how these grammatical features contribute to the meaning of these proverbs. To add on to that, we looked out for related elements in the proverbs and those that are not related that is to say proverb talking about laziness in the first part and in the second part it talks about hardwork. This reveals contrast in the proverb. Further we also looked at the major message or theme being depicted in the proverb.

Using this theory, we take an example of the proverb, *Ahadubi hedddaala hajja hashye* the proverb uses complex words that is *ahadubi* which means a basket in simple terms, in addition to that we also identify devices such as personification

where the basket is seen fetching another from another home this creates a sense of humour and emphasis in the proverb. The main message being portrayed in this proverb is generosity and it also condemns selfishness "one good turn deserves another. Overall this proverb contributes to the general character of the people and builds on the morals of the society.

## **2.2 conclusion**

The structuralist approach, through the different guidelines we are able to learn the systematic manner which involves the structure, sequencing and pattern arrangement of words in order to make sense of the meaning of the proverbs. Through the approach, we are able to come up with a solid meaning of the proverbs. also, on the other hand we were able to establish the fact that the language that was used in the proverb contributes greatly to the meaning of these proverbs structuralist approach emphasises more oral speech and not writing that is why it applied so well with the proverbs since they fall under the oral forms of literature. Furthermore, it also helps to emphasize the aspect of language that is to say exaggeration, satire irony, hyperbole and the like which develop the intended meaning of the proverbs. Overall, the application of the structuralist theory has enriched our understanding of the Lunyole proverbs, providing insights, knowledge and creativity the elements of satire and satire as a whole from their structure to into their linguistic and cultural significance. It has deepened our appreciation for the role of language and structure in the creation and interpretation of proverbs, and how these elements contribute to the transmission of knowledge and social values within the Banyole community.

## CHAPTER 3

### METHODOLOGY

#### 3.0 Introduction

Information in the field was collected using different methods such as individual one on one talks and conversations with different individuals. During these conversations, we realized that some proverbs were used under specific circumstances and with different kinds of people. For example, with the elders in the community, specific proverbs were used to accord respect to them, to differentiate them from the younger ones in the society. Some of the proverbs were got through modern technology as messages was. Sent out to the leaders that had detailed information about these proverbs, these were able to give information in a more explicit way that were able to break down the language into understandable vocabulary that would be able to be understand for the general public in literal terms. To add on to that, the internet was also of great help.

With the objectives of the research in mind, we set out into the community and individuals to carry out the research. During the process we had different sources like the internet, the individual interviews, questionnaires and social media applications helped a great deal. The objective of the research project is to find out the element of satire in the lunyole proverbs, and to begin with we had. To encounter the proverbs so that we would be able to identify this element

#### 3.0.1 Primary sources

Primary sources of data help us obtain information through through direct communication with the respondents in one form or another through Personal interviews

##### a) Personal Interview

This method requires the interviewer, this mainly is the one who asks the questions during the interview and relatedly requires a response from the interviewee and that is how data is obtained. When we set out to meet with our respondents we had a structured firm of asking questions in a particular order and this involved inquiring of their names, marital status, tribe among others. This intended to create a conducive environment and atmosphere to interact with these people so as to have fruitful conversations. To some people the interviews were unstructured due to the kind of personality we were dealing with. We also had to go ahead and have clinical interviews with them so as to help us get some information about their underlying feelings motivations and also get informed about their individual life experiences concerning on the subject of adopting the proverbs in their day to day lives. This interview method enabled us to hold a sample of the general population in cases where we found resistance among the population, more information on a greater depth was obtained. It also helped us to control the conversations that we had with these people so as to enable us remain of track.

While using this method, we based on the age, that is to say from the ages of 15 and above, to give us the information that we needed, and after obtaining the information we separated those that were by the different age groups that is those that were given by the children separately, the adults and the elderly. After the grouping of these proverbs, we realized that most of the proverbs were given by the elderly and these proverbs were relevant and they were in line of our research, (most of them were satirical). We then discarded those that were not inline with the research questions and also not in line with the subject especially those that did not have the element of irony, exaggeration, satire. To add onto that, even those that were given by the children especially teenagers were discarded since their language was not clear, we couldn't establish the intended meaning among other challenges.

The elderly gave the largest percentage of the proverbs especially Mr. Onesmus during our interview with him. We obtained proverbs regarding marriage, leadership and the values of society among others. for example; *onalye emmbebbba asookeera humuhira, ehiine shenjobe hirya obwehalire* (you eat the fruits of your labour), *eshonga owashyo weebihira* among other proverbs. We wholesomely collected around 23 proverbs.

### **b) Telephone Interviews**

It involves contacting the interviewees using the telephone. This was particularly used in the developed areas and we basically used it for the people in the urban centers and those that have access to the mobile phones. It was convenient and flexible and calls were made at anytime of the day if the respondent agreed to the programmes. It was also a quick and fast as it helped us to acquire a lot of information in a very short period of time. Information was easily retrieved and could easily be referred to since the calls were recorded.

However, it was also restricted to people who had mobile phones, the questions had to be brief, we were not able to get the details of the interviewee that is to say, their names, the age, marital status and the like. Also, to note, most of the proverbs given were similar during these conversations. Majorly we got proverbs from Sam Hanyerere and Nabendeene Perusi. We didn't get so many new proverbs from these people since they were familiar to the language than the rest of the people we interacted with. About five of the proverbs out of fifteen were discarded.

### **c) Questionnaires**

This method is quite popular while doing research. We adapted this method to help us reach out to those people that we couldn't reach to physically and couldn't make phone calls. This questionnaire consisted of few questions about

proverbs and a few details about the person providing us with the information. That is to say, Name, District, Marital status, Proverbs, Meanings.

Of all the approaches we used, this was the most unfruitful of all, since many of the people were reluctant and those that could didn't know the proverbs. The major challenge we got while using this method, 10 of the questionnaires we distributed we only got 3 of them, Many of them gave excuses saying that writing was so inconveniencing, some of them took the papers so that they could use them for domestic purposes while others destroyed them while crossing out what they thought was not right information over and over again. We only got three respondents and which two of them gave proverbs that were not in line with the subject so the information was discarded. Mulongo Douglas was one of the few people who responded to his method. When we gave him the feedback, he offered to help to simplify the language in the proverbs that we had chosen for our data analysis and this helped to ease our work.

### **3.0.2 Secondary sources**

The internet was also another source of information that we used during this research that is to anywhere able to acquire the texts article through the internet and some books too. The internet provided some information about the language though not detailed. The articles available through on this medium were specific about h background of the lunyole speakers and so we did not get a lot of information about the proverbs. Though also on the other hand was a great source of information concerning theories that enabled the study f satire in theses proverbs. Data about the location, background of the area and language were sufficiently provided through his medium. The Makerere main Library

was also a great of information such as the articles and journals that greatly contributed to the content of the research.

### **3.1 Instruments used for data collection**

The data collected during this research was transcribed, translated, organised, and analysed. Data was converted from the raw form (the audio) as some was spoken into the written work so that there was easy comparison. Translation which involved converting the original language or local language into English Language so that it is easily understood, Organizing as we clustered data into different categories to ease the data analysis process. Then lastly the analysis process that involved examining the data, identifying the relationships and making meaningful interpretations.

### **3.2 Methods of data analysis**

There were different methods data analysis used and these helped in verifying whether the information was true and authentic. We agree with certain ideas in the proverbs through interpretation, relation of the ideas relayed with the society and contemporary world, criticizing the ideas the ideas that we do not agree with or knowledge that needs to be looked at critically, finally we come up with a conclusion basing on the information that is being shared have a final stand regarding the subject of discussion.

### **3.3 Data interpretation**

It is the process of reviewing data and arriving at relevant conclusions using the various analytical research methods. This process involves reviewing collected data and drawing relevant conclusions using various analytical research

methods. It involves analysing the data in a systematic and rigorous manner, identifying patterns, themes, and underlying meanings.

**Content Analysis:** Content analysis is a systematic approach used to analyse qualitative data and identify patterns, themes, and categories within the data. By applying content analysis, the researchers can examine the responses from interviews, phone calls, and questionnaires to identify recurring ideas, individual perspectives and narratives related to the Lunyole proverbs. For example, while conducting the research, we encountered many people that did not understand the proverbs due to the elements like hyperbole and satire as a whole that were embedded in the language. This enabled us to appreciate the rich nature of the language. This method helps in organizing and interpreting the qualitative data, providing a deeper understanding of the cultural significance and social implications of the proverbs.

The qualitative approach that aims to explore how different people understand the proverbs in the way that they are being used, personal experiences and the meanings they assign to them (Smith et al., 2009). While using the qualitative approach, there are different stories attached to the existence of specific proverbs. For example, *ahadubbi heddaala halija hasshye*, is one of the proverbs with different individual meanings. Some people attach it to generosity while others say it emphasises communal living. Through these narratives and stories shared by participants during interviews and conversations we establish the intended meaning of the proverbs. This method allows for an in-depth exploration of the personal interpretations, emotions, and cultural contexts associated with the Lunyole proverbs, shedding light on the subjective experiences and perspectives of the speakers.

Comparative review Comparative analysis involves examining similarities and differences across different sources of data (Kelle, 2019). In this research, we compared the information from the different sources we had access to for example data concerning the background of the Banyole speaking people was different basing on the various sources that we encounter. This enabled us to find out the most popular and historic information so as to help us build on our research. For example, some of the sources reflected different population rightful locations and even in the different proverbs, many interviewees had different ways of saying the proverb though had the same meaning. the like the researchers can compare and contrast the information obtained from individual interviews, phone calls, questionnaires, and online sources. By identifying common themes, contradictions, or variations in the data, this method enables a comprehensive understanding of the various perspectives and contexts in which the proverbs are used.

Critical Analysis examines the social, political, and ideological dimensions of language use. Through this method we were able to critically look a he variations in the use of the language hat is to say when and how the emphasis was applied, the deeps terms used in the language to elaborate an issue that seems minor, the way the different proverbs were integrated with satirical situations and terms. This method helps in uncovering hidden meanings, social hierarchies, and cultural values embedded within the proverbs, enabling a deeper understanding of their sociopolitical implications.

These data analysis methods provide a framework for analysing the collected data in clear and systematic manner. By employing a combination of these methods, we were able to come to the understand the intended meaning of the proverbs, the stories ad narratives behind them, the different thoughts that

people have about them and we were also able to appreciate the satirical nature that was clearly displayed in these proverbs and their cultural significance.

### **3.4 Problems encountered during the research**

During the research process encountered some challenges that slowed down the research process and also and sometimes brought the research to halt. For some time and for most of the one-on-one conversations involved many costs including transportation in order to meet to meet with the interviewee. In some instances the individuals would delay or come to the agreed meeting point and some of them did not even show up at the venue which caused us to meet more extra expenses in order to meet them the other time.

During the interviews and even the feedback, complex terms that could not be easily understood by us required us to talk to other parties' order help us demystify the terms that were meant without distorting the information that was intended to be passed on in the proverb.

Though the internet can be a source of a lot of information about different aspects, we faced a great challenge trying to access the text that talked about the language as it was restricted information it could not easily be shared, with the public

While using the questionnaire method, many people had a challenge in answering them because they feel like they are answering an exam. Some of them the people who take the questionnaires and not return them so that they would use them for the papers for their own purpose, some of them made many mistakes on the questionnaires that important information couldn't be read so they were discarded.

The data costs were really expensive each time we needed to communicate to those at were far from the vicinity we need over 10000 shillings to buy data each time we needed to communicate with the informants online. sometimes we had to incur h expense of buying data for those that didn't have data in order to communicate

During this communication between the informants, we also had a challenge with the network system some of them were really far from the city and the data connection was poor which made communication so difficult that acquiring information was put on halt for some time

We also faced some challenges while having the phone all conversations that is to say, some of the people were very rude and unapproachable when we called them, sometimes individual couldn't pick when called and they didn't respond or even callback after they missed the calls the language would be difficult to understand the terms used as they were so complicated which needed, he other individuals to break it down

The WhatsApp and audio and texts; these while using this method, some of the people we were communicating to could not respond on time when sent a message this delayed the data collection, some did not know how to access the application especially when it required to make some recordings, some of the text's messages were not clear in spellings some sounds in the language couldn't easily be written and stressed.

### **3.5 Conclusion**

The data collection process was largely a learning experience and the process an enabled me to acquire the information that I need. Though on the other hand a few challenges brought the research to a start sometime for example inadequate financing which later called for prior preparations so as to overcome such challenges. The internet was convenient and reliable resource that helped to

curb the challenges of transport. I encourage that it should be embraced for convenience and a variety of information provided. Furthermore, it also helps to emphasize the aspect of language that is to say exaggeration, satire irony, hyperbole and the like which develop the intended meaning of the proverbs.

## CHAPTER FOUR

### DATA ANALYSIS

#### 4.0 Introduction

The aim of this study is to identify the element of satire in selected lunyole proverbs and be able to dissect the elements of satire in these proverbs. though proverbs from other languages will be referred to show the interrelation, emphasis will lie on the proverbs in lunyole so as to be able to show that hyperbole, irony, parody are also embedded in the satire that is evidenced in the lunyole proverbs. the proverd below hve been subdivided into the different areas tht they are adressind tht is leadership ,marriage ,family and children and also on the other hand are addressing the other aspects of satire that are emdedded in some of them that is to say,irony an hyperbole and other elements such as imagery in most cases. These are some of the proverbs in lunyole that have been identified having satire and its elements and they are discussed as follows;

#### 4.1 Leadership

Most of the proverbs under this aspect ere shared by the elderly men since they have been exposed and have lived under the leadership of different people.

*Omwende embuga bamuloga munwa*, in direct translation to English one would say, the loved one in the high places is bewitched the mouth, whereas in the intended meaning of the proverb says that even when you are highly favoured before people in high places you do not need to familiar them because they will lose trust in you. This proverb satirises the kind of people who think they are highly favoured but yet they are not trusted. leaders in most societies have people that they show in the public and do trust me but in the end they do not because they shut their mouth because they don't want

them to say a thing, they sometimes kill them. This proverb rebukes pretentious leaders and how this can be a bait for their subordinates. It builds the value of honesty and respect even when in a favoured environment

*Omwana wo washyo sihiddete shahugulu*, somebody else's child is not a toe nail, meaning somebody's child under your care will always go back to where they came from after getting what they had come for. We see the element of satire depicted in this proverb as it has an element of exaggeration referring to a child as toe nail. Sometimes leaders or people in areas of influence like the care takers, parents, guardians are given the responsibility of taking care of some people because they are thought to be wiser, considerate and honest. To our disappointment, when they get into power and given authority to perform these duties, they tend to disrespect and mistreat those under them. They treat them in such lowly conditions, disproving what was thought of them in the first place, they do not act the way they are expected.

*Gabinga khwihala sigahejja humoni*, they give you were to sit yet they do not look into your eyes, meaning you may visit someone thinking that they like you yet they are hypocrites. This proverb satirizes the pretentious kind of people that never look into your eyes as a sign of honesty. The proverb satirises the kind of people that we live within our daily lives for example marriage, church society, politics, schools and many others. It exposes the kind of people that shake hands, give a drink, prepare a sit for others to appease the public but when they are off the stage and behind closed doors but cannot look at each other in their eyes. This is evident in marriages where people live together because they are publicly known and noticed. This proverb exposes the 2 faced kind of life that some people live in the society.

*Nagendenge nineewe aba ahuweneeho mboojo.* I will always walk with you has seen a brother in you, when a person gets closer to you know that they have seen something good about you. This proverb satirizes the kind of people who prefer the company of other people all the time, it is not that they love you a lot but they have seen something good about you it also reveals how opportunistic people are, they always take advantage of the good that is in people. This proverb majorly portrays the opportunistic nature of some leaders and the people we live within the society. This is most evident in the leadership area where leaders have a close relationship with their subordinates during the time of elections while looking for votes, this is because they need something from them and that is to be voted in power. They lookout for them because, the only good thing they see about them is that they have the power to vote them into the leadership positions that they need.

*Nooba neshihuluma otiina butine sooty.* if you have something that is paining you just go you do not fear, the proverb real meaning is always be ready to face challenges but not to run away from them. this proverb also just as the former also satirises the leaders that are afraid of addressing their challenges at hand. For example, there are those kinds of leaders that tare afraid of going for war but are always quick at sending the young men and women or their subordinates for war.t encourages the elders to act as examples to those that they lead.

*Ggaba abiri agaluma egumba,* they are two that bite a bone. Meaning that one cannot work alone it needs two or more people to work on a challenge. This proverb mocks the kind of people who think they are self-sufficient and can handle every challenge on their own.it emphasises that no man is an Island and that we all need each other

*Eswa ndala efiira hululimi*, one white aunt dies on the tongue, it is not good to do heavy work alone, you call for help. This proverb in the same line of satire with others, satirically talks about the people who think that they can accomplish heavy tasks alone, they prefer doing everything alone even when it requires help, the proverb states that like one white ant they will die. It encourages community and social work among people.

*Nalinenda ohuloma galomeeye humagombe*, I wanted to speak spoke at the grave. This proverb means some people wait for others to die or to fall into trouble and then say that I wanted to advise him to do this so that he wouldn't die yet it is too late. The proverb tends to mock the kind of people who pretend to be friends and well-wishers yet cannot help others get out of trouble before it is too late.

*Enjala egwa nobusuule sibunglwa* famine ends, something bad is never forgotten, A bad name is never forgotten. In this proverb we see that a bad name is compared to famine, something that is very terrible and very destructive to humanity. it reveals how terrible A bad name is.

*Eshyabeene shyamoni*, it's not yours, it's for the eyes, never take what doesn't belong to you, furthermore this proverb satirises the kind of people who do not respect people's property in that when they get into a place, they touch what doesn't belong to them without permission, on the other hand also refers to thieves that take what doesn't belong to them. it also emphasises the aspect and value of respect in society as a foundation of living in harmony.

*Ahadengo hotala njomuba ekwi*, the thicket you despise has firewood in it, the person you despise maybe the one of great importance, it portrays how greatness is found in the smallest things that are being despised. This proverb satirizes the kind of people that want desire the great things that they

haven't worked for and despise the little that they have it reminds them that most of the great things they desire start small.

#### **4.2 Marriage, family, children**

The proverbs shared satirised the aspect of marriage and family and just like leadership most of these proverbs were shared by the elderly and caution, advice the young men and women who on tend to get married.

*Ahamaabo habi hahira eshimegero shye emmere*, your mom is ugly is better than a plate of food, meaning never despise your mother whether she is blind, lame illiterate etc. There is exaggeration in this proverb whereby a mother is compared to a plate of food which is impossible in life and never thought of for one to compare a mother to a plate of food

*Hadiri hasedaala*, small expands the homestead, a parent can be small in size but produces many children who make a big family, here also we see the element of satire which is irony where a very small person compared to a germ can make a very big family.

*Natagenda gasaaye agenda*, one who doesn't walk has produced one who walks, even when you have never travelled you can produce a child who travels to places, we have never been, we also see the element of irony in this proverb that reveals to us that sometimes people do not produce their kind. Revealing how influential parents can be in the support and growth of their children's dreams. to add on to that there is an element of irony in its proverb as we sometimes do not produce what we are, especially in families for example an illiterate parent has children that are literates.

#### **4.3 Values of society**

Some of these proverbs addressed the values and customs of the society that cut across every language and prevail passed on through every oral form in every language, that is hard work social living, benevolence and the like.

*Eshonga owashyo weebihira*, something that you give to your friend you keep for yourself, when you give something out, those you give also give you in return, this proverb has the element of irony in that we do not expect to have what we have already given away to somebody else. it encourages the values of sharing what we have with others so tatin times when do not have we have stored up enough for ourselves with other.

*Namutayalume abula ehimuluma*, she fears stench she has no problem, meaning that even when we fear to do somethings or do the dirty work it does not mean that one has no problem. it is satirical that one who has problems fears to do the dirty work and fears the stench.

*Natangulira angulira ahabago nihatema owulongo*, even the deaf hears the hoe digging in the grave, the proverb means that if one does not heed to advice he may choose to listen when it is too late. This proverb satirises the proud who can never listen to advise and by the time they choose to listen to advise it is too late. This proverb majorly addressed the children that take the advice of the parents for granted and by the time they want to listen they are already in trouble

*Ahadubi hedaala hajja hashye*, a basket in a homestead goes for another, one good turn deserves another. there is an element of exaggeration in this proverb as the basket is exaggerated as one that can move from one place to another, one homestead to another.

*Ehiine shyenjobe hirya obwehalire*, the liver of an antelope eats one burnt, this proverb means that one needs to work hard to eat the fruits of your labour. it also satirises the kind of ideology that some people have that they

want the easy and soft way of life yet the sun has to burn you in the wilderness so as to eat the liver of the antelope

*Ahubba embaha ajja mwirya*, one who is stubborn goes into punishment, the proverb satirizes the stubborn people who do not listen yet in their doings they walk into trouble. it also reveals that stubborn people always have a painful ending

#### **4.4 Other literary elements portrayed**

On the other hand, some of these depicted the elements of satire such irony, exaggeration and other literary devices like imagery as discussed below

*Omunafu atula bamulanga mulimi*, a lazy person who gets out is called a great farmer. A person who tries is better than one who sits, it is so ironical that a lazy person who gets out to work called a great farmer yet we know that a lazy person is not able to do anything that is tangible. whereas it may be ironical it also encourages people to get out and work, revealing that someone who gets out is better than one who remains seated.

*Embwa enjibi yegula mugongo*, A dog which is a thief buys its back, if someone is a thief, they have to be ready for anything that may befall them, that is to say they may beat him up, kill him, kick him among other things. There is an element of irony evidenced in this proverb as we see that a dog an animal that cannot distinguish between right and wrong is tagged a thief.

*Mpabireho njomusango*, hold for me is the crime, when you help out a thief you become an accomplice to crime, we see that an act of kindness can cause trouble if it is done for the wrong person. in this proverb too is the element of irony where we get to see that sometimes helping people is not good especially for strangers they might be a cause for trouble for who has helped them. it encourages the people to be their brother's keeper just as in

the rural areas where everyone is aware of who their neighbor is which helped to avoid crime.

*Bugubugu simuliro*, faster is not fire, do not do something hurriedly, or else you make mistakes, this proverb mocks the things and circumstances that grow so fast and hurriedly stating that they do not last, it may come fast but they do not last. There is also evidence of irony in this proverb as one may think that when there is a fire that burns so fast it will provide enough heat, yet actually to our surprise it can barely prepare a meal, this proverb also emphasizes the virtue of patience among people as it encourages us to embrace the process.

*Ehineetw embwa, hiigala suulu*, what will kill a dog will block its nose. Anything that will block you or hinder you from doing something will close all doors that you will suffocate and die. As an element used in literature imagery is also used in a few of these proverbs for example, anything that has life dies whenever it loses breath so in this proverb we see the effect of this dog through suffocation. This proverb cautions us to always take care and take heed to advice so as we do not die.

*Endala ndala njeswa yahumisa omuhaira huhiswa*, one white ant kept the old woman at the ant hill. Doing one thing at a time delays a lot of things, this proverb satirizes the kind of people that try to be so careful and slow while doing work that they will end up spending their life time doing one thing, it urges people to be fast and what they do. To add on, this proverb also reveals the imagery in it while we see an old woman slowly picking up one ant at a time on an anthill which takes a lot of time, this proverb encourages people to work together so that they can achieve something great in a short while.

*Mbanianjo nahahooye olulimi*, if I had it, I would have uprooted the tongue, lack can hinder you from a lot of things. The satirical bit of this proverb is that the effects of lack are compared to impossible actions like uprooting the tongue revealing how deadly the effect of lack is that it can cause you to think of the impossible in a way of trying to survive. In addition to that there is an element of exaggeration in this proverb as the impossible action just as pulling out one's tongue in case one gets money. The proverb encourages the value of hard work among people so that they do not live by wishing

*Omuhwe omwafu, ogonda tege*, a poor son in law has soft knees, when you soon not have, you must learn to kneel down. There is hyperbole as one of the elements under satire as they refer to knees as very soft yet in actual sense they are not this is to help us understand the proverb that when somebody is in lack, they have to be obedient to whatever is being told to them

*Onalya embeba osookera humuhira*, if you want to eat a rat you start with the tail. A person who will do something starts with a small bit of it. The proverb satirizes the kind of beginning a person will have, that is to say, the tail of the rat which is so small that it can be despised by many people.

*Engira endala yahrenira abaana ba Wawunje*, one road was enough for wawunje's children. It is good to have different ways of doing things if one fails try another.

*Sindya hatono anguya muhanwa*, when you do not eat small things, your mouth stinks, when you do not want to be given small things, people will refuse to give you. The satire in this proverb is that greedy people are said to have bad breath since they say no to having small amounts of food waiting to have a lot on their plate. It encourages us to have and appreciate the little that we have on our plates.

*Omwano ogutahule gwana hwamumwi*, sorghum that won't grow flowers in the dry season, things that are difficult to do come up in the difficult times.

*Ehinahuhehere hihugwa muhutwi*, what will choke you falls on your ears, whatever bad news you are told will drain you of your strength, for example death, loss, betrayal. Irony evidenced in this proverb, in our normal body we hear through the ears and when we eat the food chokes us in the throat but the proverbs reveals that what chokes you falls in your ear which reveals how deep and tragic sad news can be, so we should be careful on how to relay the bad news and learn to handle it right.

*Obwafu sibuhumanyisaho eyiwenda*, poverty causes you not to know the one you love. poverty breeds loneliness. The element of hyperbole is used in this proverb as poverty is referred to as something that creates a huge gap between an individual and the people that he loves, implying that poverty causes one to be in a very far and distant world proverbs just as the others condemn poverty and serves as caution and advice for the people to work hard and leave the lonely and distant world.

#### **4.5 conclusion**

In the above-mentioned selected proverbs, there is a sense of figurative quality and one of the most evident and noticeable characteristics is the vivid description, the irony and satire. In these main characteristics they contain wisdom, truth, morals, traditional views and metaphorical form, we then realise that the sayings are short and have a piece of folk wisdom that emerges from the general culture. According to ASHIPU KBC, proverbs are circumstantial speech acts. A proverb is a literary creation that is stored somewhere to be used but a speech act that sometimes occurs involuntarily. Proverbs are apt. In proverbs to Proverbs in African orature Charles Amende

2013 To add on that the Aniocha Igbo experience Ambrose Adikamwu Monye, university of press America 2008, Africans employ literary styles and strategies in speaking their proverbs. The context of usage of proverbs from southern Nigeria (journal of language and entrepreneurship in Africa for proverbs then may be particularly suitable form of potential of communication in situations relationships. some proverbs cannot be understood without understanding the context in which they are being said .to add on that even in the imagery in the proverbs, their form or context reflects on a particular environment. Proverbs are influenced by a larger context, by the linguistic and social geographical experiences and orientations of the diverse peoples that make up the country. They refer to nay situation and they are allegorical as a statement meant to have an analogy by specific connotation. the Igbo Nigerian proverbs proverb is the palm oil with which words are eaten, meaning that without the icing of the proverb's words can be hard to swallow. The translation of the proverbs has replaced the literal word from the target language with the word form.

With all that into consideration it is undeniably evident that the proverbs in lunyole have satire as an element and furthermore the elements of satire as hyperbole, vividness and irony to be able to enhance their meaning. Considering these aspects, it becomes undeniable that satire is an inherent element in Lunyole proverbs. The use of hyperbole, vividness, and irony further enhances their meanings and captures the attention of listeners. Exaggeration serves to emphasize important points and make the proverbs more captivating. Irony, both verbal and situational, prompts critical thinking and piques interest. Moreover, proverbs may be employed in a proverbial manner, where the use of a particular proverb, such as referring to a dog to imply an adulterous wife, adds depth and layers of meaning. The exaggeration in the proverbs for emphasis to make it more interesting to

capture the attention of the listener, irony the verbal and situational irony thus causes critical thinking and also draws interest, in irony the proverb may be referred to in a proverbial way for example the dog meaning an adulterous wife.

## **CHAPTER FIVE**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **5.0 Introduction**

This final chapter presents the conclusions drawn from the research findings on the element of satire in Lunyole proverbs. It also provides recommendations for further study and practical implications based on the insights gained from the research.

#### **5.1 Conclusion of the research findings**

After having an in-depth analysis of selected Lunyole proverbs, it is evident that satire plays a significant role in their composition. These proverbs employ various satirical devices such as hyperbole, irony, parody, and vivid descriptions to convey their intended meanings. The use of exaggeration adds emphasis and captures the attention of listeners, while irony prompts critical thinking and stimulates interest. The satirical nature of these proverbs reflects the cultural values, social dynamics, and linguistic nuances of the Bunyole community.

The identified proverbs showcase the richness and wisdom embedded within Lunyole oral tradition. They offer insights into the societal norms, moral teachings, and traditional viewpoints prevalent in the Lunyole culture. The proverbs serve as concise expressions of folk wisdom, providing guidance,

entertainment, and also convey complex terms in the simplest manner to the understanding of the audience.

The research findings also highlight the importance of context in understanding and interpreting proverbs. Many proverbs derive their meaning from specific situational and cultural contexts, emphasizing the need for a comprehensive understanding of Lunyole culture to fully grasp their intended messages. To add on, in this research we have come to conclude that there is interrelation between these proverbs and those of other cultures in a way that they emphasise the same values which are hard work, generosity, fruitfulness in families among other. For example, a proverb in Luganda that says *buggu buggu simuliro*, carries the same meaning and stresses the same values with the proverb in Lunyole, *bubgu bugugu simulilo*.

We recommend that research on the area of proverbs should be done to build on the already existing content. We also urge that language and areas that haven't been researched about should be considered. In the same breath about the Lunyole proverbs, we recommend that more research should be done on the subject of proverbs so as to help us appreciate the language and culture at large. To add on to that, information about the fields of research that have been carried out in the different areas should be made available so as to make the areas of study more productive and informative.

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## APPENDICES

### Appendix 1

*Omwende embuga bamuloga munwa,*

Resect boundaries in relationships the kind of people who think they are highly favoured but yet they are not trusted.

*Omwana wo washyo sihiddete shahugulu,*

kindness is virtue, treat people with kind kindness and love

*Nooba neshihuluma otiina butine sooty.*

Meaning is always be ready to face challenges but not to run away from them.

*Ggaba abiri agaluma egumba,*

This proverb mocks the kind of people who think they are self-sufficient and can handle every challenge on their own.

*Nalinenda ohuloma galomeeye humagombe,*

The proverb tends to mock the kind of people who pretend to be friends and well-wishers yet cannot help others get out of trouble before it is too late.

*Gabinga khwihala sigajejja humoni,*

This proverb satirizes the pretentious kind of people that never look into your eyes as a sign of honesty.

*Ahamaabo habi hahira eshimegero shyemmere,*

There is exaggeration in this proverb whereby a mother is compared to a plate of food which is impossible in life and never thought of for one to compare a mother to a plate of food

*Hadiri hasedaala,*

Irony where a very small person compared to a germ can make a very big family.

*Bugubugu simuliro,*

This proverb mocks the things and circumstances that grow so fast and hurriedly stating that they do not last, it may come fast but they do not last.

*Eshonga owashyo weebihira,* we do not expect to have what we have already given away to somebody else.

*Natagenda gasaaye agenda,*

Reveals to us that sometimes people do not produce their kind.

*Namutayalume abula ehimuluma,*

One who has problems fears to do the dirty work and fears the stench.

*Eshyabeene shyamoni,*

Have respect for people's property

*Natangulira angulira ahabago nihatema owulongo,*

This proverb satirises the proud who can never listen to advise and by the time they choose to listen to advise it is too late.

*Ahadubi hedaala hajja hashye,*

One good turn deserves another.

*Ehiine shyenjobe hirya obwehalire,*

This proverb means that one needs to work hard to eat the fruits of your labour.

*Ahubba embaha ajja mwirya*

It also reveals that stubborn people always have a painful ending

*Embwa enjibi yegula mugongo*

No crime goes unpunished

*Ehineetw embwa, hiigala suulu,*

Anything that will block you or hinder you from doing something will close all doors that you will suffocate and die

*Endala ndala njeswa yahumisa omuhaira huhiswa,*

It urges people to be fast and what they do.

*Enjala egwa nobusuule sibunglwa*

Something that is very terrible and very destructive to humanity. it reveals how terrible Abad name is.

*Mbanianjo nahahooye olulimi,*

The effect of lack is that it can cause you to think of the impossible in a way of trying to survive.

*Onalya embeba osookera humuhira,*

The proverb satirizes the kind of beginning a person will have, when you are to do something, you start small

*Engira endala yahenira abaana ba Wawunje,*

it is good to have different ways of doing things if one fails try another.

*Omuhwe omwafu, ogonda tege,*

when you do not have, you must learn to kneel down.

*Sindya hatono anguya muhanwa,*

It encourages us to have and appreciate the little that we have on our plates.

*Nagendenge nineewe aba ahuweneeho mboojo.*

They have seen something good about you it also reveals how opportunistic people are, they always take advantage of the good that is in people.

*Omunafu atula bamulanga mulimi,*

A person who tries is better than one who sits

*Eswa ndala efiira hululimi,*

One white aunt dies on the tongue, it is not good to do heavy work alone, it encourages community and social work among people.

*Omwano ogutahule gwana hwamumwi*

Things that are difficult to do come up in the difficult times