

THE WORLD VIEW THROUGH ENGLISH AND BEMBA PROVERBS: A LITERARY PERSPECTIVE

BY

Joseph CHABUSHIKU SAPWE SIKANYIKA

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LUSAKA

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DECLARATION

I, Joseph CHABUSHIKU SAPWE SIKANYIKA declare that this dissertation represents my own work and has never been submitted before for a degree or any other qualification at this or any other University.

Signed.....

Date

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APPROVAL

This dissertation of Joseph Chabushiku Sapwe Sikanyika is approved as partial fulfillment of the requirements for the award of the degree of Master of Arts in literature at the University of Zambia for the University of Lubumbashi.

Examiners Signatures

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| 3. SIGNED..... | DATE..... |

DEDICATION

I dedicate this work to my parents and my beloved wife.

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Joseph Ch. SAPWE SIKANYIKA

ABSTRACT

The purpose of this paper, *The World View Through English and Bemba proverbs: A Literary Perspective* was to find out if the same kernel of poetics and world view could be found under the two conditions and languages. In order to reach this investigation, the data on proverbs were required for Bemba and English. Bemba proverbs data were drawn from books: “Amapinda Yesu” (Our Proverbs), assembled in the Democratic Republic of Congo, from the proverbs by Stephen A Mpashi Icibemba *na Mano Ya Ciko* (Bemba with its wisdom) works done in Zambia, from Larry’s dissertation of Master of Arts in Anthropology entitled: “*Tools for World view Studies: An exploratory Comparison of the Bemba of Zambia and Shona of Zimbabwe*”, *Amapinda Mulyashi* by Paul B. Mushindo, and lastly, two recent publications: *Proverbs of the Bemba Bantu of Southern Africa* by Obine K Bwalya and *Insosele Na Mapinda: Ancient Bemba Wisdom for Modern Living* by Sampa Kangwa Wilkie and Mulenga Mpundu Kapwepwe. Data of English proverbs were taken from *The Best Proverbs and Quotes* compiled by Jubel D’Cruz, English Proverbs (alphabetically) from https://en.wikiquote.org/wiki/English_proverbs (alphabetically by proverb) and the *Wordsworth Dictionary*.

The methodology of the work consisted of translating Bemba into English and vice-versa, and giving two ways of the meaning: the literal meaning and the literary (the metaphoric one). As other literary genres in literature, proverbs were analysed by looking at their poetics; that is, analyzing the structures; the rhetoric: the figures of speech, the symbols and the archetypes.

Four important themes were the focus of this study: **God, Time, Child and Woman**. The study consisted of basic assumption and images which provide a more or less coherent way of thinking of the world. The selected proverbs were analysed according to some critical approaches to literature. Each theme raised a specific approach to literature. For instance, the woman raises the feminism and gender issue.

After a cross-cultural study of the proverbs of the two languages: English and Bemba proverbs, similarities in the poetics and the aesthetics have been found. This was on the level of thematic, structure, rhetoric and the world view. God in many Bemba proverbs has many

symbols whereas, less symbols are registered in English proverbs in the attribution of God. However, the world view on God remains the same. Time presents the same world view, it is considered as an acting force on man. He must use it as an important resource of his life. However, time cannot be viewed independently from the space; it acts on all its occupants. The world philosophy of the child is quite similar, children are considered as world of tomorrow. Therefore, their education is quite important. The woman diverges a bit; most of Bemba proverbs marginalize the woman while the English proverbs qualify the woman. She is minimized on one side and found important on the other.

CHAPTER ONE

INTRODUCTION

1.1. Background

This work is entitled *The World View Through English and Bemba proverbs: A Literary Perspective*. Proverbs are important vehicles of wisdom about life. In fact, this idea sides with Mieder (2004; he finds proverbs as effective devices to communicate wisdom and knowledge about human and the world at large (P.146). They constitute the focus of many scholars in various domains such as Anthropology, Folklore, Literature, Psychology, and so on; because they reflect the cultural ethos of a society. Besides, they are cultural symbols revealing the worldview of people; and they convey the moral and the ethics in the community.

The interest in this study, the domain of literature stemmed from the English proverbs for their poetics. In fact, the poetics must be understood, as the literary or philosophical study of the basic principle of forms, techniques poetry, of imaginative writing in general (Disco Encarta). In other words, it is a way of composing it. After collecting a great deal of proverbs and classifying them, some presented an aesthetic and artistic arrangement in the alliteration and rhyming. Shirley Arora has also made such observation in her article: “*The Perception of Proverbiality* (1984) where she has explicated the Alliteration and Rhyme, structures such as Parallelism and Ellipsis in proverbs (Arora, 1984). The Arora’s typical stylistic features mentioned manifest respectively as follow:

- Alliteration (*Forgive and forget*)
- Parallelism (*Nothing ventured, nothing gained*) [A ‘parallel’ proverb has two halves that share the same syntactic structure. Typically, there is some repetition of words and/or affixes.]
- Rhyme (*When the cat is away, the mice will play*)
- Ellipsis (*Once bitten, twice shy*)

The wonder was to know if this sprung from an artist; because only poetry has such arrangement since it is made by a composer. These typical stylistic features are mostly observed in the written form. This is surprising when we see their occurrence in oral literature; because, proverbs are classified in oral literature rather than in written; they are transmitted from one generation to another through the word of mouth and orally. That is why Ong maintains that “Oral literature is like the wind (the production of sound has something to do with air) moving everywhere at the same time, no particular audience binds it” (Amuka, 1978, P.8). This view echoes Ruth Finnegan in the *Oral and Beyond* who has put it as follow: “oral tradition (oral literature is passed down word by word for word from generation to generation and thus reproduced verbatim from memory throughout the centuries, or alternatively, that oral literature is something that arises communally, from people or the folk as a whole, so that there can be no questions of individual authorship or originality (Finnegan, 2007, P.40.). In fact, the case is not totally true with English where some of the proverbs have authorship and their origin.

As a matter of fact, this phenomenon of aesthetic arrangement urged me to investigate into the African culture to see whether these artistic devices could be achieved as well. The analysis of the surface structure pushed me to look also at the world view through proverbs. The Bemba proverbs were my intention. The reason of making this investigation finds its motivation in Aristotle’s (1996) *Poetics*. He has maintained that all human beings by nature want knowledge and the human are unique in their capacity to get universal judgments from their experiences. Contrary to animals who act by instinct or acquired habit, humans are capable of acting from understanding: they know (as a dog might know) that this is the thing to do in a certain situation, but they may also understand (as the dog cannot) why it is the things to do. This is what Aristotle calls in Greek *tekhnê*; the word translated as craft, skill or art, but Aristotle defines *tekhnê* as a productive capacity informed by an understanding of its intrinsic rationale (P. ix). Therefore, a comparative study with English and Bemba was the only way to find out what was the world view in the proverbs of the two cultures.

This work was carried out from several collections of English and Bemba proverbs. The Bemba proverbs are taken from different books: first from a book entitled “Amapinda Yesu” (Our Proverbs), gathered by a catholic priest in the Democratic Republic of Congo. Secondly, from the proverbs by Stephen A Mpashi in his book *Icibemba na Mano Ya Ciko*. [Bemba with

its wisdom] who effected similar work in Zambia, Larry's work is the most important ; it has indexed 1282 Bemba proverbs translated into English in his thesis of Master of Arts in Anthropology entitled; "*Proverbs: Tools for World view Studies: An exploratory Comparison of the Bemba of Zambia and Shona of Zimbabwe*" and *Amapinda Mulyashi* by Paul B. Mushindo. Lastly, two recent publications are important sources: *Proverbs of the Bemba Bantu of Southern Africa* by Obine K Bwalya and *Insosele Na Mapinda: Ancient Bemba Wisdom for Modern Living* by Sampa Kangwa Wilkie and Mulenga Mpundu Kapwepwe. And for English proverbs, they are drawn from *The Best Proverbs and Quotes* compiled by Jubel D'Cruz, from an article of English Proverbs [[https://en.wikiquote.org/wiki/English_proverbs_\(alphabetically_by_proverb\)](https://en.wikiquote.org/wiki/English_proverbs_(alphabetically_by_proverb))] and *Wordworth Dictionary*.

What is interesting about Bemba proverbs found in these works is that they are common and they are complementing each other. However, there are few proverbs collected and found in one book but absent in the others and vice-versa. Moreover, one cannot assume that the collection of works done by the various authors is exhaustive; because there are proverbs commonly used by people which still need to be gathered. In addition, the collection of proverbs is still an immense field of investigation. It requires more paremiologists, considering the importance of proverbs in African and European world view. However, the challenge is that if there is no urge for other new researchers, there is a risk of losing this patrimony because villages which constituted the sanctuary of oral tradition do not have their primitive form; they are being transformed at a vertiginous speed with modernism.

1.2. Statement of the problem

The problem was to investigate and establish whether it was the same linguistic kernel of poetics and the world view that could be obtained from the two ethnic, cultural language group /societies. This linguistic problem has generated the title: "***The World view Through English and Bemba proverbs: A Literary perspective***".

1.3. The Aim of this study

The purpose of this study was to find out through a literary comparative study the similarities and the difference of Bemba and English Proverbs in the poetics and world view. The focus is chiefly about God, time, woman and child.

1.4. Objectives

In this research, the objectives are:

1.4.1.. To investigate the poetics of the selected English and Bemba proverbs.

1.4.2.. To find out the theme through the English and Bemba proverbs.

1.4.3 To find out the worldview of proverbs about God and the time, woman and the child.

1.4.4 To find out how the communication is made through proverbs.

1.4.5 To make a cross critical literary analysis of the English and Bemba proverbs.

1.5. Research questions

1.5.1 What were the wits in the English and Bemba proverbs, in other words what are their surface and deep structures?

1.5.2 What was the worldview of the people about God, child, woman and time through proverbs?

1.5.3 What were the medium of communications in the selected proverbs?

1.5.4 Could we find the similarity of some proverbs in English and Bemba which are not neighbouring languages?

This was the scope on which the work was framed up in order to understand these proverbs by making literary and comparative analysis.

1.6 Limitation or scope of the study

This research was not an easy task; it was a comparative study of proverbs from two distinctive cultural languages which do not share the same linguistic and geographical space. Bemba and English are distinctive languages which are respectively Bantu and Indo-European language. They have a morpho-semantic structure totally different and specific. In addition the translation is not an easy undertaking. Beuchat considers that most of the features of the linguistic structure of Bantu riddles or proverbs indicate to the literary style of the riddles or the proverbs and they cannot be translated into English. This is the case of symmetry of syllable patterns and onomatopoeic ideophones which are culture or rather language bound and they are very much like the feature of poetry. A poem cannot be translated from one language to another. One can only write a new poem by using the poetic features of the new language (Dunde, 1965, p182). However, it paves the way to a new field of research and limits the scope of this study.

1.7. Theoretical framework of the study of English and Bemba proverbs

The problem in this literary study of English and Bemba proverbs consisted of investigating if the poetics and the worldview could be the same in the two distinctive language and culture. Therefore, the theoretical framework for this work was based on formalist theory; it consisted of looking at work of art as organic form. The assumption is that a given literary experience takes a shape proper to itself or at the least that the shape and the experience are function of each other's (Guerin, et ali, 2005, p.103.) The formalist approach involves detailed inquiry into plot structure, narrative perspective, symbolic imagery, and other literary techniques (Microsoft Encarta 2009). It was from this perspective; structures and literary style were looked at in this study.

Despite the fact that proverbs are short by themselves, they are close to poetry by their language and their form. As a matter of fact, understanding them requires researching for the hidden message. It is only by treating the words as symbols, which logically do not mean what they say but stand for something else, and by decoding every single word, that one can appreciate and enjoy. Therefore, the patterns created by the formal elements of literature such as alliteration, image, and metaphor, are useful to understand more deeply a proverb's meaning and the nuances that enrich it.

As a matter of fact, the exploration of these elements is fundamental to any analysis of literature. Siran applied symbolic theory to proverbs. He identifies three aspects of proverbs: literal text that can be translated (signification), literal meaning in light of social and historical context (value), and symbolic or connotative meaning (meaning). By regarding proverbs as symbols, fresh areas of cultural discovery emerge (Moon, 2009. P. 42).

The investigation of the world view through God, Time, woman, and child generates specific theory corresponding to the theme. The woman's study through the proverbs was based on the feminism and gender theories. Feminism has been focused upon what is absent rather than what is present, reflecting concern with the silencing and the marginalization of women in a patriarchal culture, a culture organized in favor of men. Unlike the other approaches we have examined thus far, feminism is an overtly political approach and talk for their false assumption about women. (Guerin remarks that some of the proverbs demystifying this view, they are anti-proverbs; they are basis of the Dialogics, theory of Mikhail Mikhailovich

bakhtin , it is “the key term used to describe his theory and it is specifically identified with his approach to questions of language in the novel, Dialogics (cf.”dialogue”, “speaking” across”). Refers to the inherent addressivity” of all language; that is, all the language is addressed to someone, never uttered without consciousness of a relationship between the speaker and the addressee (Guerin et al, 2005, p.362).

Proverbs related to experience or morality has led to the moral and philosophical approach. The proverbs about the child speak about the experience of the child and the process of learning. They also appeal to the moral and philosophical approach. The basic position of such critics is that the larger function of literature is to teach morality and to probe philosophical issues. They would interpret literature within a context of the philosophical thought of a period or a group (Guerin, et ali, p.77).

The proverbs related to God are also based on the moral and philosophical point view. The proverbs are religiously oriented. They emphasize on the existent of the Supreme Being which is the source of the existence of the world and the humanity.

1.8: Research Design, and Methodology, and Data Collection

1.8.1 Research Design

The Research Design in this project was cross cultural and descriptive. It was comparing the proverbs of two different cultures, English and Bemba to find out the common elements which made wisdom in universal proverbs. In short, it was a Comparative research method used in cross-cultural studies to identify, analyse and explain similarities and differences in two societies.

In this study, the main concern was the similarities in the poetics and the aesthetics. That were the literary study of the basic principles, forms, and techniques of proverbs, or imaginative writing and the way the proverbs looked, especially when considered in terms of the way they were educative or pedagogic when they were uttered.

In the methodology of the analysis of proverbs in this paper, Okumbo Miruka’s article “*Understanding and teaching proverbs*” were so influential. He emphasized that “proverbs need to be analyzed as rigorously as the other longer genres such as prose, poetry and drama”. He argues that “not enough time was allocated for the reading and teaching of proverbs or the emphasis was disproportionately allotted to narratives and poetry. The

teachers and students lacked the technical skill with which to analyze proverbs since there were no texts that dealt with the genre exhaustively enough. It was in this perspective that some structural features of the proverbs are looked at. In addition Nkombe Oleko(1977) with his article, “La Structure Sémantique du Proverbe et les Relations Interparémiques » in the magazine: Recherches Philosophiques Africaines « La Philosophie Africaine » issued by the Département de philosophie et Religions Africaines, inspired also in this work in the semantic structure of the proverbs(p.128).

Therefore, two ways of the meaning of the proverb have been presented: the literal meaning on one hand and the literary (the metaphoric one) on the other, by providing first the translation from Bemba into English and vice-versa. Other languages are used not exhaustively, just to illustrate the sameness of some proverbs.

Since the proverbs are considered as other literary genres, in literature, the attempt was to analyze them by looking at their structures; the figures of speech applied and even some of the symbols, archetypes. The selected proverbs about the child, the woman and God, are analysed according to some critical approaches to literature. The woman raises the gender issues. The discussion led to the psychological point of view, the theme about the child evoked the philosophical attitude. Proverbs about God were analysed from the point of view of the moral and philosophical approaches. The Dialogics of Michael Bhaktin intervened in some proverbial aspects that sounded antiproverbs. The particular case was the woman, some proverbs stated the inferiority of woman, few stated the contrary, showing the importance of the woman.

1.8.2 Data collection

This study was based on two corpora: English and Bemba proverbs, selected from existing documents done by some paremiologists. Neither oral interview nor questionnaires were used in these data. The Bemba proverbs were taken from a book entitled “Amapinda Yesu” (Our Proverbs), the proverbs by Stephen A Mpashi in his book *Icibemba na Mano Ya Ciko*. [Bemba with its wisdom] and from a thesis of Master of Arts in Anthropology by Larry Nimieyer entitled: “*Proverbs: Tools for World view Studies: An exploratory Comparison of the Bemba of Zambia and Shona of Zimbabwe*”. The English are taken from Wikipedia, The Wordsworth Dictionary of Proverbs, and *The Best Proverbs and Quotes* compiled by Jubel D’Cruz.

The proverbs were classified on the basis of some selected theme, structure and the world view. These two corpora were helpful in finding the similarities in order to summarise the key findings. Nevertheless, few proverbs out of the corpora intervened to express specific structures which do not have proverbs in the corpora. They were translated reciprocally in the two target languages, English and Bemba. Not only the equivalences of proverbs of selected corpora were given, but also other proverbs having the same theme, structure and world view in other languages.

CHAPTER TWO

LITERATURE REVIEW ON PROVERBS

2.1. Introduction

The present topic: *The World view through English and Bemba Proverbs: A Literary Perspective* is an original paper; I have not known any scholars who have tackled this topic, after investigation. However a few paramogiolists attempted to gather the Bemba proverbs and classified them according to the various themes. Moreover, there are some scholars who made comparative studies of English proverbs with other languages. For a comparative study of Bemba proverbs, one scholar Nimieyer has made comparative an anthropological study of Bemba and Shona proverbs.

This paper is inserted in the scope of previous works done by other scholars who have undertaken the same field of investigation of proverbs. In fact, there exists a huge study carried out on proverbs from different countries, African as well as others. Mieder (1994) maintains that “279 publications in the form of books, dissertations, and journal articles (...) should form the basis for future scholarship on the fascinating world of African proverbs. The almost three hundred countries are concerned with paremiological questions as they relate specifically to African proverbial wisdom” (P. 86).

In fact, in the review of literature, I find worthwhile to delineate the meaning of the proverb, give the functions of the proverbs and make a critical look about the mentioned works apparent to my research, since they dealt with proverbs of English or Bemba.

2.2 Definition of the proverb

The definition of the proverb is difficult to delimit. Many scholars have attempted to provide the definition. For Lord John Russell “A proverb is the wit of one, and the wisdom of many.” Mieder has defined the proverb as a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation”(Mieder, 2004, p.3). Finnegan, A proverb is “a saying in more or less fixed form marked by shortness sense and distinguished by the popular acceptance of the truth tersely expressed in it (Finnegan, 1970, P.58). Alan Dundee’s studies have come up with the following definition: “A proverb is

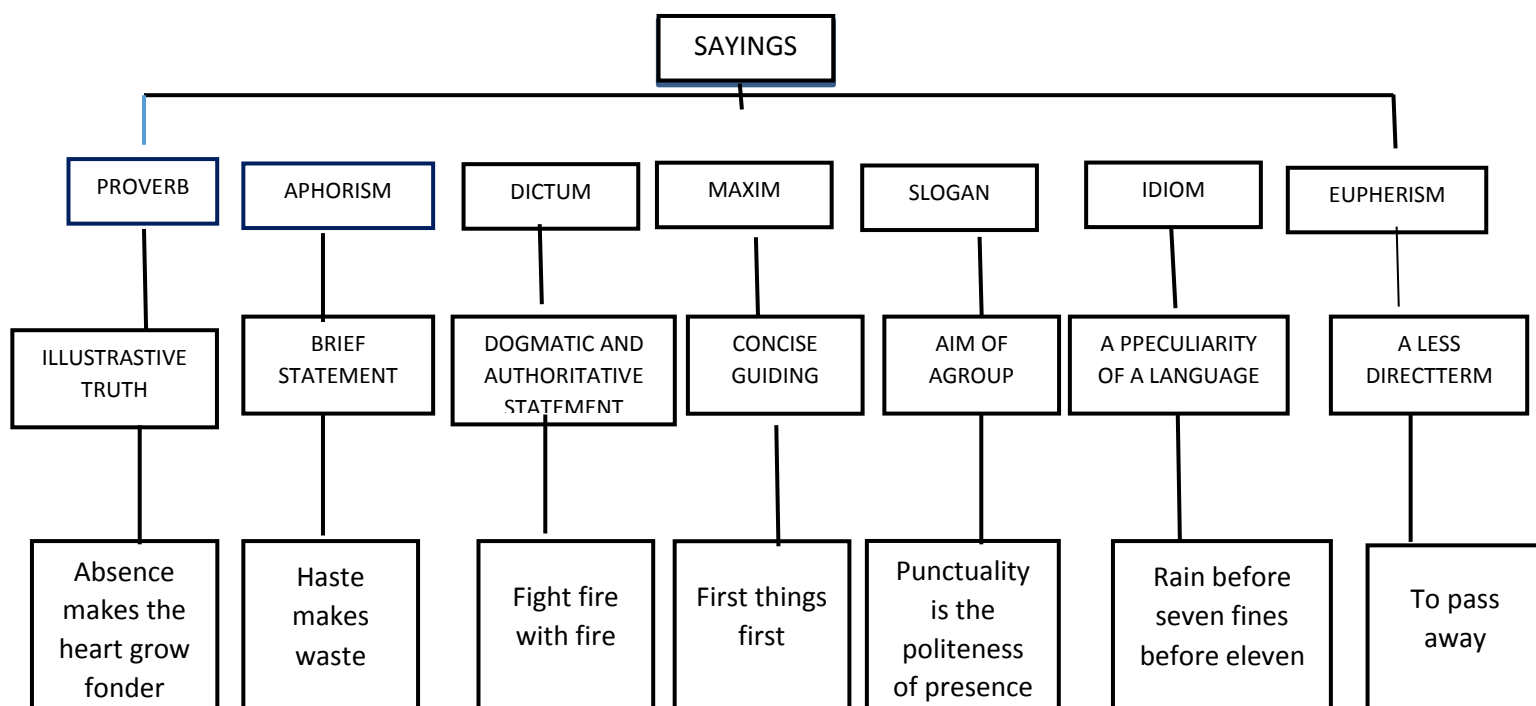
a traditional saying that sums up a situation, passes judgment on a past matter, or recommends a course of action for the future”. It also has been defined as the wisdom of many and the wit of one (Mieder, 2007, p.11).

2.2.1 Proverb and saying

The saying and the proverb are confusing terms; the proverb is a saying but the saying is not a proverb. Finnegan has defined the proverb “a saying in more or less fixed form marked by shortness sense and distinguished by the popular acceptance of the truth tersely expressed in it (Finnegan, 1970, P.58). Considering the proverbs and the saying as two distinctive concept is erroneous. The saying is global concept which comprises the proverb that is why the proverb is defined as a saying. Okumba Miruka is right when he says that

It will be noticed that many books equate proverbs with sayings that may be loosely accepted but for purposes of scholarship, it is better to be specific because the word “saying” is rather general and vague. It may be regarded as a general category for proverbs, aphorisms, dictum, maxims, slogans, idioms and euphemisms. Therefore, proverbs may be called sayings, but saying may not be called proverbs (Okumba, 1994,p.37).

The below diagram is more explicit about what is saying. A clear definition can be represented in the following tree-diagram below as indicated by Akivanga



2.2.2. Conclusion

As matter of fact, considering all the definitions above, we define a proverb as a didactic and advisory wise saying. It is a globalizing terms. Therefore since the proverb is a saying it can be defined as an illustrative truth, a brief statement, a dogmatic and authoritative statement, concise guiding principle, and aim of a group, a peculiarity of a language and a less direct term or a polite alternative term. In short, a proverb can be defined as an eternal truth that conveys man's wisdom.

2.3 Function of the proverb

2.3.1 Introduction

Proverbs are multifunctional and flexible instruments of everyday thinking, although they may maintain solidified attitudes or traditional modes of thought of a certain culture. A proverb can be considered as a piece of advice concerning a recommended direction of action (although it is not literally a piece of advice). Proverbs are propositions full with hidden feelings, wishes and intentions of the speaker. They can serve as tools to cover individual opinions in public interactive situations. Like in rhetoric in general the proverbs we use in our speech (and in our inner speech, too) protect our personal attitudes by referring to the third party. They give us persuasiveness by appealing to an authority (Laukangas, 2007). However, in this study, I focus on a few including the truth, the normative function and mnemonic function.

2.3.1. The Truth

What is **the truth** then? Truth may be defined as what remains unchangeable in time and space. Proverbs express an eternal thought which cannot be removed despite the fact the principal way of transmission is from the oral performer to hearer. And this truth is the reflection of a given society which must be conveyed from one generation to another in permanent way as its culture.

It is like when someone says the earth turns around the earth. No one can alter this truth. It is a general truth. It can neither be used in the past or in the future it remains a permanent truth and untouchable. Therefore an uttered proverb remains true. In the same way, one says "forgetting is the cure for suffering". The saying conveys an eternal teaching for suffering of the human being.

2.3.2. Normative function

Normative means something related to norm. According to the Webster's New Revised Dictionary, norms are model or pattern considered typical for a particular group. Okumba Miruka in his article, "Understanding and teaching proverbs has argued as follows: By this is meant that proverbs are not used merely for the sake of it but that they are Vehicles of the society's precepts through either warning, cautioning, satire, advise, counsel, invective, encouragement or any of these roles for which proverbs are acclaimed. All this presumes that the Society has certain standards that the society churches and wishes to perpetuate. Proverbs facilitate the advancement of that goal (Okumba, 1994, p.48,).

In short, we may conclude with Achebe stating that "Proverbs are the palm oil with which words are eaten. The more conclusive is the Yoruba's saying that: a proverb is a house which carries a subject under discussion along; if a subject under discussion goes astray, we use a proverb to back it (Okumbo, 1994, p.49)

2.3.3. Mnemonic function

The proverb functions as memory aid in as much as it is short and concise. When used in a discussion or any discourse the proverb gives a conclusion or summarizes the main points. In this perspective, it plays a mnemonic function because it helps one to remember the main points or the main ideas. Proverbs, functioning as symbols, are especially important in oral cultures where discussions must be remembered in order to be useful. Ong (2002) emphasizes that oral cultures rely upon formulaic expressions and mnemonic patterns in order for people to remember what was said. Proverbs are particularly useful in oral cultures since they are often short, pithy statements that are easy to remember (P.127).

The function of the proverbs finds its achievement in Achebe (1972) *Things Fall Apart* as we can deduct in Okoye's speech. to give value to what he is saying and he uses the proverbs so that his audience could grasp the main point of his speech:

Having spoken plainly so far, Okoye said the next half a dozen sentences in proverbs. Among the Ibo the art of conversation is regarded very highly, and the proverbs are the palm-oil with which words are eaten. Okoye was a greater talker and he spoke for a long time, skitting round the subject and then hitting it finally. In short, he was asking Unoka to return the two hundred cowries he had borrowed from him more than two years before". As soon as Unoka understood what his friend was driving at,

burst out of laughing. He laughed loud and long and his voice rang out clear as the ogene, and tears stood in his eyes (p.7).

As a matter of fact, it is obvious that in the chat between Okoye and Unoka we observe that the proverb is a channel which has helped them to understand each other. Unoka burst out of laughing because he has now understood well the message. The proverb has vehicled it well; it is thanks to it that the communication passes well. This view can be summarized in the proverb: “All the good sense of the world runs into proverbs”.

In fact, this view echoes Wolfgang Mieder statement in *Africa Proverb Scholarship*: “Being a conversational openers, discourse flavourers, and dialogue closers, proverbs are used by mature Igbo speakers to introduce and conclude their viewpoints not only to show their knowledge of tradition, but also to smoothen out their argument and to sweeten the entire communicative event in the see-saw of views and counterviews (Mieder, 1994, p. 186).

2.4 Studies on African Proverbs

Many studies on African proverbs deal with theoretical investigations that are concerned with questions of definition, form, linguistics, aesthetics, structure, style, metaphor, variation, semiotics, performance, speech act, semantics, and the various proverbial genres especially wellerisms. It is very important to know that some of scholars dealt with the use and the function of African proverbs in oral communication. Mieder underlines: “scholars again and again show that proverbs express behavioural attitudes, life experiences, social rules of conduct, traditional cultural values, common sense knowledge codified wisdom and a generally shared worldview. Proverbs permeate all African societies, and they often serve didactic, moralistic, pedagogical (educational), psychological, and rhetorical functions, always couching the intended message in the formulaic language of folk speech”.

The African proverbial philosophy remains untouched by many scholars. However, a special attention is focused on literature-oriented folklorist or literary historians to the use of African and function in African novels, plays, short stories, and poems. Few studies have been noticed on the novels of Chinua Achebe and Wole Soyinka without forgetting the following African writers Amadou Hampaté Ba, Suleiman Oman Baalawy, Ebrahim N. Hussein, Graham Hyslop, James Ngugi wa Thiong’o, Gerishon Nyugi, Femi Osofisan, and Okot P’Bitek. The various studies on the interrelationship of the proverbs with the fable, fairy tale, folk drama, folk tale, legend, myth, riddle, and song have been undertaken to investigate

whether the use of proverbs in folk drama, folk narrative resembles that of non-African societies.

2.5 Some related works to the research

2.5.1 Studies in Bemba Proverbs

Sampa Kangwa-Wilkie and Mulenga Mpundu Kapwepwe, *Insonselo na Mapinda: Ancient Bemba Wisdom for Modern Living*. This book is a compilation of Bemba proverbs classified according to the respective themes: appreciation, caution, communication, conduct, life and death, Experience, family, children, Mother love, Home, Husband, Marriage, Siblings, Grandparents, in-laws, maternal uncle, God, Good health, Hospitality, Hunger, Justice and punishment, leadership, listening and learning. Cooking and learning, Misfortune, poverty, self-reliance, service to others, sharing and giving, women and work. The proverb is translated literally and literarily.

Some of the classifications are subject of discussion. This is the case of “conduct” as the theme. The conduct is defined as the way a person behaves, especially in public. Another definition of conduct is the management or execution of matters such as work or official affair. Considering the above definition, all the proverbs may be classified under this theme. Yet, in Sampa and Mulenga’s book the proverb is defined as pithy statement of the universality of consequence from observed behaviour in humans and nature. In addition, the rubric communication is also object controversy. All the proverbs maybe understood as a communication in the way of behaving or the communication of wisdom. Classifying a certain number of proverbs under this theme is wrong, because one cannot say these proverbs have the role of communication only; because, Mieder (2004) finds all proverbs as effective devices to communicate wisdom and knowledge about human and the world at large (P.146).

Stephen A. Mpashi, *Icibemba na Mano ya Ciko*, is another book about proverbs in Bemba. Stephen is prolific writer in Bemba literature. His collections of proverbs are explained in Bemba. Stephen is very vivid in explaining them; he uses sometimes illustration to permit his reader to grasp the meaning of the proverbs. Sometimes, he simply moralizes and through proverbs; therefore, he wants his reader to understand the meaning that the proverb conveys so that he can interiorize this precept of life for a good conduct. This is the case of the proverb: *Apo wikele epabukulu bwa mpanga*, where you are is the limit of the forest. The proverb means that you must content yourself with what you have or you are. For Stephan A

Mpashi, the explanation runs as follow: *Wilakumbwa fyakukumbwa kumbwa, sakamana fye ifyo uikwatile, e fikulu; nga wa cenda ico uikatile way a uletamfya fimbi ukupanya ukupanya ne cili mu minwe. Lesa pakutupela ubumi ala linganya. Kupike citabo lolesha mu mulu na ku kabanga na kumasamba na mupinda, walamona ukuti apopene uli e pakati ka calo, bonse bali fye mumbali yobe. Wamya apo wikele* (Don't envy anything but content yourself of what you have, it is what is big ; if you minimize what you have in your hand, you go looking for something else, you will even drop what you have. God by giving us life, he equalizes. Close the book, look in the sky, to the east to the north and to the all sides, you will realize that you are in the middle of the world, the other are at your sides. Ameliorate where you are) (Mpashi, 1963, p.10).

Another work is *Zambian proverbs* by Nyambe Sumbwa, a collection of Zambian proverbs of six languages: Bemba, Kikaonde, Lozi/Lunya, Luvale, Nyanja and Chitonga. He limits himself on the explanation of the proverb and their contextualization. My attention was focused exclusively on Bemba proverbs. His methodology in the explanation of the selected proverbs is as follow: the literary translation of the proverbs, the meaning, the implication and the comment. The aim of his work is for the education of Zambians in general and the young in particular: regarding the wisdom, values, beliefs and practices of our ancestors. It is aimed to students writing examination in local language and also a researcher as me. His methodology sides with mine in the explanation of proverbs.

2.5.2 Comparative studies of proverbs.

The World view Through Bemba and English proverbs is an original work. It is inserted in the scope of the comparative literature. A comparative literature study traces the transformations and travels of literary genres and texts across time and space. They explore the connections of literature with history, philosophy, politics, and literary theory. And they study the intersections of literature with other cultural forms such as film, drama, the visual arts, music, and news media. In our increasingly globalized age, translation studies are also an important part of the comparative approach to literature(<http://www.bu.edu/mlcl/home/why-study-comparative-literature/>).

In the field of proverbs there are many works of proverbs comparing proverbs of different languages of national tendency or cross national. In the national work, I can mention

Mukumbuta Lisimba with his book: *Kongo Proverbs and The Origin of Bantu Wisdom*, he tried to explain the formation of Bantu Languages with the special reference to the Kongo proverbs. It focuses on the metaphors and symbols revealing some aspect of Bantu moral psychology since it represents man's attempt to organize his social experience. To come up with that conclusion he has made a comparative study of some Bantu proverbs.

2.5.3. Comparative studies of English other languages and Bemba with Shona

Many works related to my dissertation compare English with a specific language. Mine deals with Bemba and English. The work dealing with Bemba is the paper done by Larry entitled, *"Proverbs: tools for worldview studies: an exploratory comparison of the Bemba and Shona of Zimbabwe"*. It is correlated in the fact that it makes a comparison study of Bemba and Shona proverbs. However, it is different in the sense that Shona is the language of comparison to Bemba whereas mine is Bemba to English.

Other comparative proverbs study using English as a language of comparison with other language that can be mentioned: the article of Halis Gospinar: *Proverbs about children in English Georgian and Turkish*, This study is about the proverbs connected to children in three different cultures (English, Georgian, and Turkish). He has shown the importance that these proverbs contribute to education of children. In the collection of the "children" proverbs, he has provided their complete English-language equivalences to help strangers to better understand the implicit as well as the explicit meanings of those three nations' proverbs. The objective was to explore the paradigm of the proverbs related to children in English, Georgian and Turkish languages. In fact, this sides with our research on the level of the theme about children.

A Comparative Study of English and Chinese Animal Proverbs—From the Perspective of Metaphors by Jianwen Liu School of Foreign Languages, Wuhan Polytechnic University, Wuhan, has analysed that China Proverbs, in nature, are greatly associated with culture. In both form and meaning, they are concise and comprehensive, vivid in images and select materials widely, delivering all sorts of physiological information and cultural knowledge and explicitly expressing all human beings' life, social and historical experience. Since the ancient time, animals have been the most intimate friend of human beings, and people intend to express their feelings and points of view on animals. Therefore, some animal words are added with people's feelings and associations, human beings often deliver ideas and feelings

through animals. There are lots of animal proverbs in English and Chinese. Metaphor is ubiquitous. It is not only a rhetorical device but also a mode of thoughts. There are some similarities and differences in animal proverbs' metaphor because of the similar and different faith, value, and ways of thinking and aesthetic orientation.

He has made a comparative and contrastive analysis of metaphorical meanings between English and Chinese proverbs and compared some representative animal proverb metaphors.

A Comparative Study of English and Persian Proverbs Based on Halliday's Experiential Metafunction by Mandana Kolaheidouz Mohamadi, Nesa Nabifar. The paper comparatively analyses Persian and English proverbs based on Halliday's systemic functional approach. The aim of this research was to apply experiential meta-function on Persian and English proverbs and investigate that mostly which type of process was being used in Persian and English proverbs. And what are the differences and similarities between these two languages from this point of view.

Lunjwire Lw'Engombe Ya BAHIMBA Joseph, ***Interpretation of Proverbs: Cases of Bashi and English (memoir de D.E.S), juillet 1999***. This paper is also a comparative study of English and Bashi proverbs. It also analyses some themes related to the family: Child, Mother and father.

In short, all these works adjoin my analysis simply because they were comparative studies and they had dealt with proverbs belonging to one language of my analysis, Bemba for Niemeyer and English for the others. On the other hand, we are making a study diametrically different. Actually, my study was related to the scope of many works dealing with proverbs.

A Comparison of English and Japanese Proverbs using natural Semantic Metalanguage is an article published by Mile Neal in the journal New Voices in Japanese Studies volume 7 June 2015. The scholar tries to investigate the meaning of semantically similar English and Japanese proverbs. His textual data sourced from online corpora to highlight and compare the different cultural and conceptual elements embedded within these proverbs. The findings of this investigation proved that matching proverbs from different languages is a potentially problematic exercise, both in dictionaries and in the second-language situation.

He has examined poetic language in depth, trying to gain an insight into how proverbs reflect cultural thought and behaviour. Proverbs reproduce the shared common knowledge of a culture, providing an insight into the values and beliefs of the people who use them. He has

realised that proverbs are tools for examining shared cultural knowledge and culturally-specific language.

In the context of his study, a proverb is defined as “a brief, decontextualised, self-contained statement with a fixed form that conveys a sense of folk wisdom and traditionalism” (Norrick 1985, 31). This study was interested in comparing the folk wisdom and traditionalism contained within pairs of Japanese and English proverbs.

Neal came to the conclusion that through proverbs we learn folk wisdom using poetic devices such as metaphors. He said that the different metaphors used in Japanese and English proverbs are an intriguing point of comparison, and a focus of this investigation. Lakoff and Johnson (1980) argued that “our conceptual system is largely metaphorical” and that “the way we think, what we experience and what we do every day is very much a matter of metaphor” (124). Through language, societies share metaphors, and in so doing, share linguistic devices that structure how we view the world by comparing Japanese and English metaphors, we are in effect comparing two societies’ common knowledge and traditionally shared views on the world (Neal, 2015, p.86).

CHAPTER THREE

THE CORPORA: ENGLISH AND BEMBA PROVERBS

3.1 Introduction

In this chapter we are going to give a collection of English and Bemba proverbs as the corpus for each language.

3.2. *The Corpus of Bemba proverbs*

3.2.1. *The social and linguistic background*

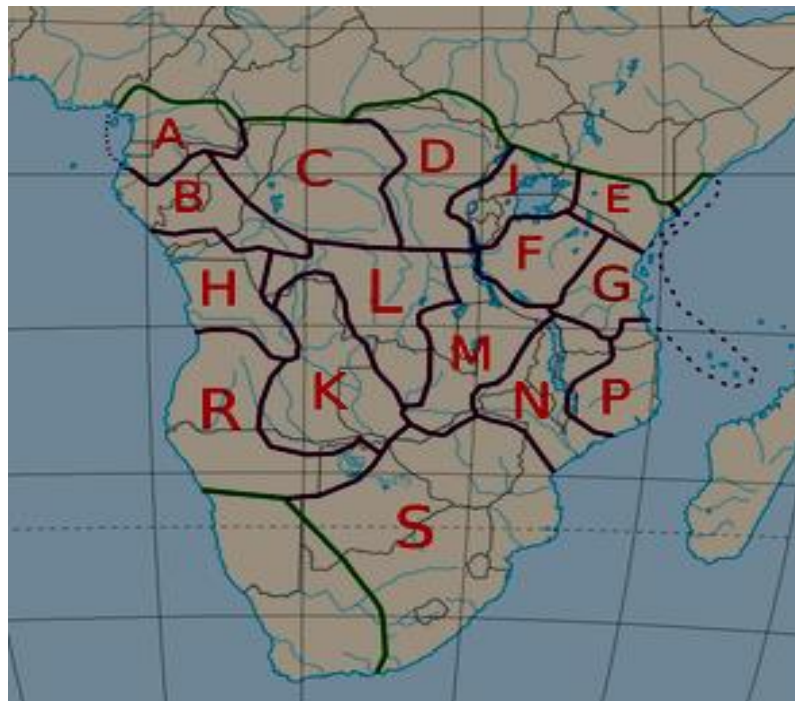
It was important to give the geographical dispersion of the proverbs before carrying on this study. According to Malcolm Guthrie, the Bemba language is in the linguistic Zone “M 40” It is one of the Bantu languages. This zone starts from Congo and extends to the Republic of Zambia. Some of the languages related to it in this zone are: Lamba, Lala, Tabwa, Aushi.... In fact, there is a mutual intelligibility within all these languages, that is, there is communicability. However, each language claims to be independent and autonomous; but sometimes Bemba claims to be the main Language of these while the others are simply varieties and dialects. The quotation below says more:

The Bemba language, *ChiBemba* (also *Cibemba*, *Ichibemba*, *Icibemba* and *Chiwemba*), is a major Bantu language spoken primarily in north-eastern Zambia by the Bemba people and as a lingua franca by about 18 related ethnic groups, including the Bisa people of Mpika and Lake Bangweulu, and to a lesser extent in Katanga in the Democratic Republic of the Congo, Tanzania, and Botswana. Including all its dialects, Bemba is the most spoken indigenous language in Zambia. The Lamba language is closely related, some people consider it a dialect of Bemba (https://en.wikipedia.org/wiki/Bemba_language).

A close analysis of this quotation shows that it is a mistake to include Bemba in Botswana. Even the linguistic delimitation by Guthrie is quite clear as we can see below. Getting embroiled in the linguistic controversy is outside the mandate of this study. This question has been raised, simply because, people of the distinct languages mentioned in this linguistic zone “M” also use these Bemba proverbs. This linguistic controversy is common in Africa as Finnegan Ruth (1977) has put it in *Oral Literature in Africa*: “Linguistically Africa is one of the complex areas in the world. The exact number of languages to be found is a matter of

dispute, but the most cited figure is 800, if anything an underestimate. These let it be stressed, are language in the full sense of term and not mere dialects. They can, however, be grouped into larger families. The exact composition and relationship of these are again a matter of controversy, but the overall picture is clear” (p.58).

Guthrie’s classification and geographical distribution of Bantu Languages



The only endeavour at a detailed genetic classification to replace the Guthrie system is the 1999 "Tervuren" proposal of Bastin, Coupez, and Mann. However, it relies on lexicostatistics, an inferior methodology. Meanwhile, *Ethnologue* has added languages to the Guthrie classification that Guthrie overlooked, while removing the Mbam languages (much of zone A), and shifting some languages between groups (much of zones D and E to a new zone J, for example, and part of zone L to K, and part of M to F) in an apparent effort at a semi-genetic, or at least semi-areal, classification. However, zone S (Southern Bantu) does appear to be a coherent group. The languages which share Dahl's Law may also form a valid group, Northeast Bantu. The development of a rigorous genealogical classification of many subdivisions of Niger-Congo, not just Bantu, is hampered by insufficient data (https://en.wikipedia.org/wiki/Guthrie_classification_of_Bantu_languages).

According to linguistic orality some of the proverbs in this linguistic zone can influence Bemba proverbs.

3.2.2. Classification of Bemba proverbs according to different themes

3.2.2.1 Overview on the classification

The concern in this part is to try to classify the Bemba proverbs according to different themes. Subsequently, to give a meaning of each component of the proverb: a literary meaning and the metaphoric meaning that proverbs convey and the equivalence in English. Examples from other languages can be given sporadically but not systematically; bearing in mind that the target proverbs are in English and Bemba. As matter of fact, one may go along with me that translation is not an easy task because the translation sometimes betrays.

The abbreviations used in this part

Lt: literary meaning; **M:** meaning.

1. Self acceptance (acceptance of one's lot)

àpo wíkele epá bùkulú wá mpáanga.

/ipo/wikelé/epa/bukúlu/wá/mpáanga//.

/where you stay/is/the limit/ of / the forest.

Lt: *The place you are; that is the dimension of the land.*

M: *You must be content with what you are and where you are. That is your life.*

English version: Bloom where you are planted. / Go with the flow.

Meaning: Accept your lot in life, but make the best out of it. Take advantage of whatever gifts you have.

Àkatí ukwéte ekobóominàkwé mbwá or ekobòmakwé mbwá.

/ a stick/ you have/is what/ hit / the dog/.

Lt: *You must beat the dog with the stick you have in your hand.*

M: *You must content yourself with what you have other than what you expect in the future.*

The Kiswahii version goes: *Fimbo uliyo nayo ndiyo ioua nyoka.*

M: *The stick in your hand is that will kill the snake.*

English version: *A bird in the hand is worth two in the bush.*

2. Accumulation of task /Holding more functions

- Amakánga yàbilí yalaléshe.
/amakánga/yàbilí/yalaléshe//.
/turkeys/ two/ escape/
Lt: Two guinea fowl escape
M: we cannot embrace two things at the same time; we shall miss them all. There is a similar proverb in French: *Chasser deux Lievre à la fois* (to chase two hares at the same time).
- Címbwi àfwilé ntàngalálo.
/címbwi/afwíle/ntàngalálo//.
/ the hyena/ died/ torn/.
Lt: The hyena died torn.
M: we must not do many things at the same time.
Swahili version: Njia mbili zili mushinda mzee fisi, ali pasuuka maamba.
M: following two roads at the same time has made the hyena to be torn between the two legs.
- Òwaikéte fibíli afwílilé pá ménshi.
/uwaikéte/fibíli/afwíle/ pa/ménshi
/ who held / two things/died/ in/ water/.
Lt: One who had taken two things died into the water.
M: You cannot serve two masters at the same time. Focus one thing at time.
A French version: who kisses much misses the train.
Another proverb similar in Swahili version: Mpanda farási wawíli hupasuka msamba.
M: He who rides two horses had a rip between the two legs.
English version: to kill two birds with one stone.
- Ímbwa ilalépula akánwà múkulyà àmafúpa ayàkulú.
/ímbwa/ilalépula/akánwà/múkulya/amáfupa/ayàkulú//.
/ the dog/tears/ mouth/by eating/ bones/ big/.
Lt: the dog tears his mouth by eating big bones.
M: Count your cost before embarking in anything.
- Ukùtangalíla kubíli :kwaipéye címbwi.

/ukùtangalíla/kubíli/kwaípeye/címbwi//.

/speading/ two parts/ killed/ hyena/.

Lt: spreading two legs has killed the hyena.

M: we can't do many things at the same time.

English version: to kill two birds with one stone.

3. Education /Experience/ child

- Akafúmbè ukunónà kutúlà kubwaícè.

/akafúmbè/ukunónà/ kutúlà/ kubwaíce//.

/small rat/to become fat/starts from/ Childhood/.

“Akafumbe” is small rat that is very delicious. It leaves in an underground burrow. To get it people used to dig vertically, because it goes deep. A myth around the small animal is that old people forbade young boys from eating it, by scaring them of having a bad aftermath after the consumption.

Lt: *it is from infancy that the small rat starts to fatten.*

M: *Education starts from infancy.*

- Amáno ya baíce bafyáshi bábo.

/amáno/ ya/ baíce/ bafyáshi/babo//.

/intelligence/ of/children/parents/ theirs/.

Lt: *the intelligence of children, is their parents.*

M: *children are shaped and guided by their parents.*

- Bufúndi tebwakutólafye; bwa kusámbililà.

/bufundi/tebwa/kutola/ fye/

/skill/not/of/pick up/ simply/it is/ learned//

Lt: *Skill is not picked , it is learnt.*

M: *A skill is acquired through the process of learning.*

- Icisalwa, masaka, abana tabasalwa, bana bonse.

/Icisalwa/ masaka/abana/ tabasalwa/ bana/bonse//

/what is selected/ sorghum/children/are not selected/children/ all//

Lt: what is selected is sorghum, children are not chosen,

M: We can not discriminated children, despite their physical state or status

Ifyuma filanonkwa: abana tabanonkwa, bana bonse.

/ ifyuma/filanonkwa/abana/ tabanonkwa/ bana/ bonse//

/Goods/ are gained/children/ are not bought/ children/all//.

Possessions are always traded, but children are not traded.

- Ku bwáice takubwélelwà.

/Ku/ bwáice/ takubwélelwà//.

/To/childhood/one cannot return//.

Lt: To Childhood one cannot return. Childhood cannot be returned to)

M: one must not behave as child when he knows that he is a grown up

- *Munda ni mu cabu*

/Munda/ ni /mu cabu//.

/the womb/is/the bridge//.

Lt: in the womb(of a woman), there is a bridge

M: Mothers bear Children of different behaviour

- Kulá: umóne.

/kúla/ umóne//.

/grow/ see/

Lt: Grow and see /you grow, you will see

English version: wait and see

M: when you grow, you will have the experience of life

- *Umwaíce téshiba mukówa: kano bamwéba kùbakúlu*

/umwaíce/ téshibà/ mukówa/kano/ bamwéba/ kùbakúlu//.

/A child/doesn't know/ clan/: unless/ he is told/ by grown-up//.

Lt: The child does not know his clan: he is told by the elder.

M: It is task to the old people to educate the children

- *Umwaíce ushilasúmwa kuli cíiba atoto mulómo ukushína*

/umwaíce/talasumwa/kuli/ ciiba/atoto/ umulomo/ ukushina//.

/a child/ who has never been bitten/ by/ savage pigeon/ praises/ the beak/ unsharpened//.

Lt: A child who has never been bitten by a wild pigeon, he praises it for having a non-cutting beak.

M: we can't speak about something of which we don't have experience.

Another Bemba Variant: *Umwana ekalisha ilyo anya(A child sit well when has defecated)*

Another version: English: **A burnt child dreads the fire.** Meaning: You will avoid an activity which has given you a bad experience for the rest of your life. Chinese Version: One bitten by a snake for a snap dreads a rope for a decade. Indian Version: The one burnt by hot milk drinks even cold buttermilk with precaution. Cf. "**Once bitten, twice shy**" *This Proverb intimates that it is natural for all living creatures, whether rational or irrational, to consult their own security, and Self-Preservation; and whether they act by Instinct or Reason.* An English version: **Once bitten, twice shy** (Wiki love African Proverb).

William Caxton, the first English printer, gave the earliest version of this saying in 'Aesope' (1484), his translation of Aesop's fables: 'He that hath ben ones begyled by somme other ought to kepehymwelfro(m) the same.' Centuries later, the English novelist Robert Surtees referred to the saying in 'Mr. Sponge's Sporting Tour' (1853) with '(He) had been bit once, and he was not going to give Mr. Sponge a second chance.' The exact wording of the saying was recorded later that century in 'Folk Phrases of Four Counties' (1894) by G.G. Northall and was repeated by, among others, the English novelist Joseph Conrad (1920, 'The Rescue'), the novelist Aldous Huxley (1928, 'Point Counter Point'), and the novelist Wyndham Lewis (1930, 'The Apes of God'). 'Once bitten, twice shy' has been a familiar saying in the twentieth century. From Wise Words and Wives' Tales by Stuart Flexner and Doris Flexner (Avon Books, New York, 1993). A variation, once burned, twice shy, is also traced back to Mr. Sponge's Sporting Tour. Once burned was First attested in the United States in 'Dead Sure' (1949) by S. Sterling. The meaning of the saying is One who had an unpleasant experience[[https://en.wikiquote.org/wiki/English_proverbs_\(alphabetically_by_proverb\)](https://en.wikiquote.org/wiki/English_proverbs_(alphabetically_by_proverb))].

- Ukutukana: kufuma ku bakálambà
/úkutukánà/ kufúma/ ku/ bakálambà//.
/insulting/come/ from/adult/.
Lt: *Insulting: comes from old people*
M: *Good behavior as well as bad one is learnt from childhood from old persons*
- Tapakáfimbwe: pàlálóka
/tapakáfimbwe/ pàlálóka//.
/ it will not be covered/there leak/.
Lt: *It will not be covered: it leaks*

M: An ill-bred child is unable to receive the advice they give him.

- Umwána alilíle sémbe: mulékele limukóme.

/umwána/ alilíla/ isémbe/mulékele/ limukóme//.

/ a child/ exact/axe/: leave it to him/to cut him/.

Lt: the child cries for an axe: leave him, it will cut him.

M: If the child refuses the advice that they give him, let him undergo the consequence (experience).

A child must learn through experience

Another variant: umwana ngalila umulilo muleke ekateko(if A child is

- Mulefúndilà abana bénu kùníka: amáno yaláya no mukúku

/mulefúnda/abana/bénu/kúnika/amáno/ yalaya/no/mukúku//.

/you are teaching/children/your/at the river/intelligence/go/ with/ river/.

Lt: You are teaching your children at the river: the knowledge goes with the stream

M: you don't have to wait when children are grown up to teach them, it will be too late.

- Wa fúnde kili mwíbwé: ikli mwifwésa tacúumfwà.

/wa/fúnde/kili/mwíbwé/ ikili/ muifwésa tacúumfwà//.

/you/ teach/it is/ in the stone/what is/ in termitterium/ do not understand//.

Lt: You teach what is in the stone, what is in the termitarium does not hear.

M: Some people do not like the advice given to them.

4. Determination or volition

- Apalí umúnwe : é pali ibála.

/apalí/umúnwe/é/pali /ibála//.

/where there is/ a finger/ there is /a field/.

Lt : where one points the finger, it is where there is a field.

M: When one wants he can.

English version: where there is a will, there is a way.

- Ináma taifwá kúbuta búmo: kanó kumáta yabíli.

/Ináma/ taifwá /kúbuta /búmo/ kanó /kumáta /yabíli//

/animal/ is not killed/ by gun/one/only/guns/two/.

Lt: An animal do not die to one bullet but to two.

M: When one fails, he must not be discouraged, he must retry and he will succeed at last

- Lísembe talitwá:icitwá mútima.

/lísembe/talitwá/icitwá/mútima//.

/the axe/is not sharpened/what is sharpened/ the heart/

Lt: The axe is not sharpened but the heart is

M:It is the will which help one to work

- Uwaénda mu maínsa : tacéba múulu.

/uwaénda/ mu/maínsa/tacéba/múulu//.

/ Who walks/ in /the rainy season/he doesn't look at/ the sky/.

Lt: the person who walks in the rainy season does look at the sky

M: When one is engaged in one affair, he has not to care about the consequence.

5. God

- Apatébetà Lésa tapafúuka cúshi.

/apatebeta/ Lesa/ tapafuuka/ cushi//.

/where God prepares/not emit/smoke/.

Lt: Where God prepares food; there is no smoke

M: The will of God is beyond our reach

- Ukwímba katí kusánsha na Lésa.

/ukwímba/ katí/ kusánsha/ na/ Lésa//.

/to dig/a medicinal plant/to associate/ with/ god/.

Lt: To uproot a medicinal plant we must associate God.

M: A medicinal plant has not effect without God.

- Umwéo wa nkóko wába múli cibínda .

/umwéo/ wa / nkóko/ wába/ múli/ cibínda //.

/ the life/of/chicken/lives/in/ the/hunter/.

Lt: The life of the chicken resides on his owner

M: Our life depends on God or our life is in the hands of God

- Lésa `afwá: uuyáfwa.

/Lésa/ àfwá/uu yáfwa//.

/God/helps/who helps himself/.

Lt: God help the one who helps himself.

M: God doesn't act without our effort.

- Lésa asékula ínkoko shákwe
/Lésa/ asékula/ ínkoko /shákwe//
/God/leads/chicken/ his//
Lt: God leads his chicken in the safe place
M: God is a good shepherd.
- Lésa atopósa ku kabánga nángu ku masámba, apo atémenwe
/Lésa/ atopósa/ ku kabánga/ nángu/ ku masámba/, apo/ atémenwe//
/God/throws us/ to the east/or/to south/, where/ he wants//
Lt: Gods throws to the east or to the south, where he wants.
M: we must let us lead by the will of God
- Lésa lúpe ulwishíbo kwéla
Lésa/ lúpe/ ulwishíba/ kwéla//
God/ is a winnowing basket that knows winnow
Lt: God is awinnowing basket who knows to winnow well.
M: God is just; he will select the good and the bad
- Lésa lúshingà lwándi úlushipútuka
/lésa/lúshingà/lwándi/úlushipútuka/
/God/ rope/my/which never break//
Lt: God is my rope which never breaks
M: my relation is reliable.
- Lésa mufúshi tafúlila úmo
/Lésa/mufúshi/ tafúlila/ umo/
/God /black smith/does not forge for/one//
Lt: God is a black smith; he does not forget for one
M: God is just is action
- Lésa múkulù kapámba shimwátule úlu.
/Lesa/ mukulu/kapamba/shimwatule/ ulu/
/God/great/thunder/the piercer/ sky/
Lt: God is the great thunder that pierces the sky.

M: Nothing is impossible with God

- Lésa ni kalúngu, mwíne kúni na ménshi.

/Lesa/ ni/ kalungu/mwine/kuni/ na menshi/

/God/ is/blast furnace/the owner/wood/ and/ water//

Lt: God is the blast furnace, the owner of the wood and water.

M: God is the creator of the earth and heaven

- Lésà ni mályotóla

/Lésà/ni/ mályotóla//

/God/is/ the avenger/

Lt: God is the avenger.

- *Lesa ni shimwenleganya*

/Lesa /ni shimwelenganya

Lt:/God/is/the creator/

M: God is the creator

- Icípa Lésa: tacishíbwá.

Lt: What God gives is not known.

- *Lesa atuuposa kukabanga nagu kumasamba. Apo Atemwa umwine*

/Lesa/ atuuposa /kukabanga/ nagu/ kumasamba/. Apo/ Atemwa /umwine//.

/God/throw us/east/or/ south/ where/ he likes/ himself/.

Lt: God throw us to the east or the south where he likes himself.

M: God leads in his direction according to his will

- Ifya kwa Lésa: tàfikátilwa máka.

/ Ifya/ kwa/ Lésa/ tafikátilwa / máka/

/things /of/ God/are not reduced about/ force/

M: Things of God are not brought about by force.

- Kukwáta akána kámo: kùtangánina na Lésa.

To have only one child is to do the same task as God.

- Ubùmí bwa nkóko : Busúngwa kulishíkulu Wákwe.

/ubùmí/ bwa/nkóko/Busúngwa/ kuli/shikúlu/ wákwe//.

/the life/ of/the chicken/is kept/by/master/his/.

Lt: the life of the chicken is the hands of his master

M: God is master of our life

Habit

- Munyéla pébwe: tàbulá kubwékeshapó.

/munyéla/pébwe/tabulá/kubwékeshapo//.

/A person defecating/ on the stone/never fails/ to repeat/.

Lt: *A person defecating on the stone, he will repeat it*

M: *A malefactor always comes back on the place he has committed a felony.*

6. Interference

- Imínwe iyíngi isásho munáni.

/imínue /iyíngi/isásho/ munáni//.

/hands/many/ spoils/the relish/.

Lt : Many fingers spoil the relish.

M: Much interference in an affair makes it last long or makes it complicated .

English version: Too many cooks spoil the broth.

- Bamukólwe nga bafúla : ubushíku tabucá mbwángu.

/Bamukólwe/ nga/ bafúla/ : ubushíku /tabucá /mbwángu//.

/ roosters/if/numerous/night/come to dawn/ quickly/.

Lt: When we have many roosters, the night becomes long.

M: Much interference in a matter make it complicated.

English version: Rolling stone gathers no moss.

7. Misfortune

- Ubushíku ushamíne ne címbala cilóoca.

/ubushíku/ushamíne/ne/címbala/cilóoca//.

/ The day/you have a bad chance/ even/ the cold food/ can burn/.

Lt: *the day you have a bad luck even the cold food can burn you*

M: *The misfortune is always followed by other negative events*

English version: Misfortunes never comes singly.

- Umúlandu umó: waletéle iyíngi.

/umúlandu/umó/waletéle/iyíngi//.

/problem/ one/brought/many/.

Lt: *One problem can generate many others.*

M: *The misfortune does not come alone.*

An English Version: *A misfortune does not come singly*

8. Reciprocity

- ákabokó kakónka Kabíye.

/àkabóko/ kakónka/kabíye//.

/ a hand/ follows/ another/.

Lt: *The hand follows another hand.*

M: *A good action is always reciprocated*

English version: *The door swings both ways. Or, a good turn deserves another.*

Kaonde version: *kuboko kulonda kuboko kukwabo*

M: *An arm follows another*

M: *What you do to me, I can do to you.*

- Munùngá ncíshe nshíla :naíne nkakucísha.

/munúnga/ncíshe/nshíla/naíne/nkakukísha//.

/big rat/ make me cross/ the road/I too/ make you cross/.

Lt: *Munúnga(small animal like rat) makes me cross the road, I will do it too.*

M: *The help must be reciprocal.*

- Ìcakunkóka lubílo :nawé cikónke ulubílo.

/íca/ku/nkóka/ulubílo/nawé/ci/kónke/ulubílo//.

/what/you/follows/quickly/you too/it/follows/quickly/.

Lt: *What follows you quickly; do the same.*

M: *Snatch the opportunity which is presented to you.*

English version: *Strike the iron while it is hot*

French version: *strike the iron when it is hot.*

9. Solidarity

- Abántu babili na máno yábili; umúntu umó ne lyáanolímò

/abántu/babíli/na/máno/ yábilà/umúntu/umó/ne/lyáno/límò//.

/ Persons/ two/and/intelligence/ two/ person/ one/intelligence/ one/.

Lt: *Two persons with two minds: one man with one mind*

M: *When we have many persons; we also have much wisdom*

English version: *Two heads are better than one.*

- Akali pá munóbe :ékali páli íwè

/akali / pá/ munóbe/ekáli/páli/ íwè//.

/what is/on /your friend/ it is / on / you/

Lt:What happens at your neighbour happens at you

M:A misfortune that strikes your neighbour, may happen to you one day

- Apali bátatù na malyáshi yatátu.

/apali/bátatù/ na/malyáshi/yatátu//.

/Where there is/ three/ with/ conversations/ three/.

Lt: where there are three persons: we have three conversations

M: When we are numerous, the problem becomes easy

- Cìncí wá bábili te cìncí uli wéka.

/Cìncí/wá/ bábili/ te/cìncí/ uli/ wéka/

/activity/ of/ two/ is not/activity/you are/ alone//.

Lt: The activity of two persons is not the activity when you are alone.

Or the activity performed by two person is quite different from what is done by one person.

M: We must help each other to make things work.

- Ilínsò límo talimóna kasóngolè.

/ilínso/límo/tali /móna/kasóngolè//.

/eye/ one/ do not/ see/savage orange/.

Lt: one eye cannot see the kasóngolè (a wild fruit like the orange)

M: we need to work in cooperation for progress.

English version: Unity is strength

- Insófu pa bwíngi kálulu

/insófu/pa/bwíngi/ kálulu//.

/the elephant/ on/ multitude/ hare/.

Lt: where there are many people the elephant is hare

M: when we work in group the task becomes easier

- Munùngá cínshe nshíla náíne nkàkucínsha.

/munùngá/cínshe/nshila/náíne/nka kuncísha//.

/Small animal/make me cross/the road/ I too/ make you cross/.

Lt: Mununga (small animal) make me cross the road, I will make you cross too

M: what you do to me I can do to you.

Equivalent in English: One good turns deserve another

Ndi néka afwílililé ku mítémbo

/ndi/ neka/afwílilé/ku/ mítémbo/

/ I am/ alone/ died/ with/ burdens//.

Lt: carrying alone a weight can kill someone./ heavy burdens can lead to death.

M: we need to work in collaboration with others.

Equivalent in French: (union fait la force} union is strength..

- Pona nkwáke : ekwíkala múnshi ya címuti

/pona/nkwake/ekwikala/ munshi/ ya/ cimuti//.

/fall/ I get you/ then sit/ under/ the tree/.

Lt: Fall, I will catch you: for I am sitting under the tree

M: To help someone, we need to be at his side

- Twénde bábili té mwénso: kwámbaula.

/twénde/ babili/té/ mwénso/kuámbaula//.

/let's walk/two/ not/ fear/chatting//..

Lt: Walking together is not cowardice but chatting

M: we need to work together to exchange ideas

- Umucínshi wa nséba: kwíminà pámo.

/umucinshi/ wa/nseba/ kwimina/ pamo//.

/the respect/ of/ small birds/ flying/ together//

Lt: Politeness for small birds leaving in group is flying together

M: the union makes the activity work.

- umutémbó ulaléma kóonsekóonse.

/umutémbó/ulaléma/kóonse kóonse//.

/the bags/ weighs/ both side/.

Lt: The load weighs at each side.

M: The work must not be done by one side, everybody must participate

- umúntu úmo lípenà

/ umúntu/ úmo/ lípena//.

/ man/one/ a fool//.

Lt: One person is nothing

M: One person can do nothing unless he is helped

- Umúnwe úmo tautóla nda.

/umúnwe/ úmo/ tautóla/ nda//.

/ Finger/one/ do not pick up/ a louse/

Lt: One thinger cannot get a louse

M: The union makes force

The Swahili version similar to the Bemba proverb: kidole kimoja hakivunjake chawa.(One finger cannot destroy the louse).

- Ukwafwána kùbombéla pámo.

/ukwafwána/ kùbombéla/ pámo//.

/Helping each other/working together/.

Lt: to help each other is to work together.

M: we need to work together to help each other.

- Umucínshi wa nshímu :kùbombéla pámo.

/umucínshi/ wa/ nshímu/kùbombéla/ pámo//.

/respect/ of/bees/to walk/ together/.

Lt: the respect of the bees is to work together.

M: we must help each other to work well.

- Nyína úmo: tafyála umwánda.

/Nyína / úmo/tafyála/mwánda//.

/mother/ one/cannot procreate/hundred/.

Lt: One mother can't procreate hundred children.

M: We can be helped by the children who are not ours./ the children we did not generate are also ours.

10. Woman

- Abanakashi mafi ya mpombo

/Abanakashi/ mafi/ ya/mpombo//

/Women/ the excrements /of /the antelope//.

Lt: women are excrement of the antelope

M: women are numerous we cannot care for one.

- Umwanakashi tapikula cisumbu

/Umwanakashi/tapikula/cisumba//.

/A woman/does not/knit /a net//.

Lt: a woman does not make a big net

M: The capacity of the woman is limited in whatever she does.

- Umwanakashi male tayeta mpombo

/umwanakashi/ male/ tayeta /mpombo//

/a woman / millet /t does not call/ the duiker//

Lt: A woman is finger millet that does not call the duiker.

- Umwanakáshi tasúnda umúsu ukukílusho lúputà.

/Umwanakáshi/ tasúnda/ umúsu/ ukukílusho/ lúputà//.

/A woman/ do not urinate/ urine/go over/ the rounded mound//.

Lt: The woman does not project her urine over the rounded mound

M: A woman has no words where there are men.

- Ifya kúmfwa kubanakáshi: filóca

/Ifya/ kúmfwa/ ku/ banakáshi/ filóca//.

/What /listen/ to women/ burn//.

ifya banakashi :filoca

/ifya/banakáshi/ filóca//.

/What is for/women/ burn//.

Lt: all what come from women burn

M: what comes from women are troublesome

- Bépo mwanákashi: mwáume múbiyò, mwénda nánkwe.

/Bépo/ mwanákashi/ mwáume/ múbiyò/ mwénda /nánkwe//.

Lt: Lie to a woman. Your male companion, travel with him

M: it is easier o lie a woman than a man .

- Ifisosa abanakashi fya buwelewele: nomba uushiteshako cipuba.

/Ifisosa /abanakashi/ fya /buwelewele/ nomba/ uushiteshako/ cipuba//.

/what say/ women/ are of/ stupidity/now/ one doesn't listen to/stupid//.

Lt: What women say are stupidity, but if one does not listen to is also a stupid

M: Things the women say are silly things, and he who does not

listen to them is a fool.

- Umwanákashi ni náma ya pélungu : taimónwa na úmo

/Umwanákashi/ ni /náma /ya /pélungu/ taimónwa / úmo//

/A woman/is/animal/of/ the plain/is not seen /by/one/

Lt:A woman is an animal of the plain is not seen by only hunter

M:A woman is a prey of every man

- Umwanakshi male tayetampombo

/Umwanakshi/ male/: /tayeta /mpombo//

/A woman/ millet/ they do not call/a duiker//.

Lt: a woman is like millet which dose not call the duiker for eating

M: A woman is always courted by a man

11. Time

- Inshita ya nashishe mpapa

/inshita/ ya/ nashishe/mpapa/

/Time/ softened/ the skin//

M: circumstance or things changes with the time

Lt: Days softened the skin

- Inshiku shimona ifyuma

inshiku/ shimona/ ifyuma//

/days/ sees/ money//

Lt: Days are what see wealth

M: time makes money(wealth)

Equivalent in English: Time is money

- Inshiku shalinye umwana na nyina

/inshiku/shalinye/umwana/ na/ nyina//

/days/equalize/child/and/ mother//

Lt: Days equalized child and mother

M: the child will become a mother with the time

- Inshiku shibikilapo nga pabukwebo

/inshiku/shibikilapo/nga pabukwebo//

/days/increases/ like/on business//

Lt: Days add things like articles

M: Days succeed and come many

- Inshiku ishingi tashica shibili

/inshiku/ishingi/tashica/shibili//

/days/many/do not dawn/two/

Lt: Many days do not dawn two

M: Days are not the same.

- Inshiku tashilingana shonse(The variant of “shingi tashica shibili)

- Ku kulwala: takwaba nshita.

For being sick there is no (set) time.

- Inshiku tashisaliilwa

/Inshiku/ tashisaliilwa/

/Days/cannot be stopped/

Time cannot be stopped

Wisdom

- *Akanwa mushitu: kuti wafisamamo.*

/Akanwa/ mushitu /kuti wafisamamo/

/The mouth/gallery/you can hide in//.

Lt: the mouth is gallery where one can hide in.

M: One can save himself by the way he defends.

3.3The English proverbs

3.3.1. The social and linguistic background of English proverbs

The linguistic background of English proverbs is difficult to establish due to their origin, it has been argued that most proverbs are rooted in folklore and have been preserved by oral tradition. An example of such commonplace wisdom is “A rolling stone gathers no moss.” The Bible has provided a large number of proverbs, for example, “An eye for an eye and a tooth for a tooth.” Some proverbs have literary origins, as in the case of Benjamin Franklin's adaptation of Aesop's proverb “The gods help them that help themselves.” Franklin himself originated the proverb “Early to bed and early to rise, makes a man healthy, wealthy, and wise.”(Encarta,2009).

Moreover, a number of scholars argue that many proverbs are so widely circulated they are reflections of broad human experience, not any one culture's unique viewpoint. Also, within any language's proverb repertoire, there may be “counter proverbs”, proverbs that contradict each other on the surface. When examining such counter proverbs, it is difficult to discern an underlying cultural value. With so many barriers to a simple calculation of values directly

from proverbs, some feel "one cannot draw conclusions about values of speakers simply from the texts of proverbs". When looking at them one will realize that many are originated in different cultures. For instance,

- Each to his own taste French: *Chacun à son goût* alternatively: *à chacun son goût* - "To each his own". Mieder, Wolfgang (1991). *A Dictionary of American Proverbs* (Reprinted.). Oxford University Press. p. 802
- A miss by an inch is a miss by a mile.

Meaning: A miss is a miss regardless the distance.

Cf. *Scottish Proverbs Collected and Arranged by Andrew Henderson*, 1832, p. 103: "An inch o' a miss is as guid as a span". [11]. William Camden, *Camden's Remains* (1614): "An inch in a miss is as good as an ell"; reported as a proverb in *Hoyt's New Cyclopedia Of Practical Quotations* (1922), p. 639. Thomas Fuller, *Gnomologia* (1732): "An inch in missing is as bad as an ell"; reported as a proverb in *Hoyt's New Cyclopedia of Practical Quotations* (1922), p. 639.

- The more things change, the more they stay the same.
 - From the French: *Plus ça change, plus c'est pareil*.
 - Meaning: The only thing consistent is the absence of consistency.
 - *Washington, Ruth (2007). The More Things Change the More They Stay the Same: A Behind the Scenes Look at United Airlines Maintenance Base. Authorhouse. pp. 132. ..*
- Repetition is the mother of memory.
 - Latin: *REPETITIO MATER MEMORIAE*
 - *Rowlingson, Cameron B. (1919). Fundamentals of memory development. University Pub. Co.. p. 15..*
- The only free cheese is in the mouse trap.
 - Russian saying.
 - Gage, R. (2010). *Why You're Dumb, Sick & Broke...And How to Get Smart, Healthy & Rich!*, John Wiley & Sons. [[https://en.wikiquote.org/wiki/English_proverbs_\(alphabetically_by_proverb\)](https://en.wikiquote.org/wiki/English_proverbs_(alphabetically_by_proverb))].

There is no geographical dispersion of English proverbs. There is a simple acknowledgement of proverbs adopted by English speakers, as proverbs drawn from some prominent writers such as Shakespeare. His knowledge of figures of speech and other devices, as it has been put: “enabled him to phrase his original thoughts concisely and forcefully. Clarity of expression and the use of ordinary diction partly account for the fact that many of Shakespeare’s phrases have become proverbial in everyday speech, even among people who have never read the plays. It is also significant that the passages most often quoted are usually from plays written around 1600 and after, when his language became more subtle and complex. The phrases “my mind’s eye,” “the primrose path,” and “sweets to the sweet” derive from *Hamlet*. *Macbeth* is the source of “the milk of human kindness” and “at one fell swoop.” From *Julius Caesar* come the expressions “it was Greek to me,” “ambition should be made of sterner stuff,” and “the most unkindest cut of all.” (Encarta, 2009)

3.3.2 Classification of English proverbs according to the theme

1. Appearance

- Appearance is deceitful

/ Appearance/ is/ deceitful//

/Imimonekele/e/ bufi/

Translation: imimonekele ila bepa

Fine feathers make fine birds

/asuma/amasako/ alanga/ utusuma utoni//.

Meaning: You will be judged by how you look.

Simpson, John (2009). *The Oxford Dictionary of Proverbs* (Illustrated ed.). Oxford University Press. pp. 40

2. Acceptance

- A bird in the hands worth two in the bush

/A bird /in /the hands/ worth /two/ in/ the bush/

/Akoni /mu /maboko //kakila /tubili /mu/ mpanga//

Translation: akoni ukwete ku maboko ekobe tali tulyo utwingi utuli mu panga

- Bloom where you are planted

/Satula /apo/ u byelwe//

Translation: sumina ifyo uli (accept what you are)

- Go with the flow

/ go/ with/ the flow/

/kabiye/ no/ mikuku/

sumina ifya kusanga (ubwafya nangu ubukyushi)(difficulties or sufferings).

Meaning: Accept your lot, but make the best out of it.

Bemba version: Apowaikala epabukulu bwa mpanga

3. Child

- A child is the father of the man

A/ child/ is / the father/ of/ man/

Umo/umwana/ni/ wishi/ wa muntu//

Lt: umwana mufyashi wamukalamba

Equivalence in Bemba: imiti ikula e mpanga(growing trees are forest).

- We can't always build the future for our youth, but we can build our youth for the future.

/we/can't/always/build/ the future/ for/ our youth/,/ but/we/ can/ build/ our/ youth/
for/ the future//

/tu/teti/lyonse/ukukula/imikalile/ya/besu/abana;/nomba/tu/kuti/ukukula/besu/abana/if
ya mikalile//

Translation: tatulingile ukupekanishisha lyonse abana besu ifyamumikalile yabo,
nomba tulingile ukubapekanya mumikalile yabo kutanshi.

- The apple never falls far from the tree.

/The apple/ never fall/ far /from/ the tree/

/ umwembe/taupona /ukutali/ ne/ kimuti

M: Children are in many regards like their parents.

4. Experience

- Wait and see

/Wait/ and/ see//

/mpembela/na/ umone/

Translation: Mpembela ukamono ilyo ukakula

- A burnt child dread the fire
/ a /burnt/ child/ dread/ the fire//
/Umo/pile/mwana/ china/ umulilo//
Translation: umwana nga apya elyo atina umulilo
- Once bitten twice shy
/Once/ bitten/ twice/shy/
Umuku umo/ukusumwa/ imiku ibili/ cengela/
/muku umo/sumwa/imiku ibili/nsoni//
Translation: uwasumwa limo acengela imiku ibili
Equivalent Bemba: Umwana utalasumwa kuli ciba autasha umulomo kushina;
Umwana ngalile isembe muleke limukome

5. God

- God cures and the physician takes the fee.
/ God/ cures/ and/ the physician takes the fee
Lesa /aposha/ na /kondapa / asenda/ impiya/
Lesa euposha na kondapa incito kunsenda impiya
- If God had wanted man to fly, He would have given him wings
/ If/ God/ had wanted/ man/ to fly/ He would have given/him/wings/
/nga/ Lesa/alitemwa/ muntu/kupupuka/ngali umupela/ amapindo//
Lt: Lesa ngali temwa umuntu apupuke ngalimupela amapindo
- God is the ultimate judge
Lesa e kapingula wa mpela
- God made the time, but man made the haste
Lesa alipanga shinta, nomba umuntu a apnga ulubilo
- God's mill grind slow but sure.
Ikigayo kya kwalesa kilapela panono panono nokufikapo.
- God will be present whether asked or not
- Man proposes but God disposes.
/Man/ proposes/ but/ God disposes//
/ Umuntu/ asala/nomba/ Lesa/ apekanya//
Ikyo muntu alefwaya tekya Lesa alepekanya

Meaning: Things often don't turn out as you have planned

6. Habit

- Old habit dies hard

/Old/habit/ dies/ hard/

/kale/ikibesho/ukufwa/ukwafya

Translation: ikibesho kyakale takifwa bwangu

- An old dog will learn no tricks

/An /old/dog/ will learn/no/ tricks//

/imo/ikalamba/imbwa/ikasambilila/nangu/umusango//

Lt: ikibesho kyakale teti ki chingwe

Equivalent: uwakalema taleka

7. Interference

- Too many cooks spoil the broth

Too /many/ cooks/ spoil/ the broth//

/maningi/fulisha/kepika/konaula/ubune bwa muto//

Translation: Ba kepika nga bafulisha balonaula ubune bwa muto

Equivalent: iminue iyingi isasho munani

8. Reciprocity

- A good turn deserve another

A good/ turn/ deserve/ another//

Imo/isuma/mikitile/ ifwile/imbi

Translation: imikitile nsuma ifwile imbi

Equivalent: Akaboko kankonka akaboko kabye

- The door swings both ways

/the/ door/ swings/ both/ ways//

/u/mwenshi/ipilibuka/yonse/amashila//

Translation: inshila ipilibuka amashila yonse

- Scratch my back I will scratch yours

/scratch/ my/ back/ I/ will scratch/ yours/

/fwenako/yangi/ inuma/naine/kakufwena/iyobe//

Translation: fwenako inuma yangi naine kafwena inuma yobe

Equivalent; Mayo mpapa naine kakupa/ akaboko kankonka akaboko kabye

9. Prevention

- Prevention is better than cure
/Prevention/ is /better/ than/ cure//
/ukungilila/e/kwamisha /ngo/ bupususho//

10. Solidarity or union

- Two heads are better than one
/ibili/imitwe/ili/bwino ukukila/umo
Translation: imitwe ibili yawamisha ukukilo umutwe umo

- Many hands make light work
/Many/hands/make light/ work//
/iyingi/iminwe/ ilangusha/ umulimo//.
Translation: umulimo wa mbengi walya nguka ukila umulimo wa banono.

- Many straws bind the elephant
/many/ straws/bind/ the elephant//
/Ifingi/ifyani/kaka/ insofu//
Translation: ifyani ifingi filakaka insofu

11. Silence

- Better to remain silent and thought a fool, than to speak out and remove all doubt
(Variant)
Bemba version: Akanua kakwa cibulu kaliwamisha, ukucila akakwa kabepa(the mouth of a dumb is far better than the one of a liar.)

12. Accumulation of tasks

- Kill two birds with one stone
Kill/two/ birds/ with/ one /stone//
Ukwipaye/tubili/utoni/na/ limo/ibwe
Lt: : Ukwipaya utoni tubili nebwe limo
M; Ukwikata imilimo iyingi pa muku umo (taking many tasks at the same time)

13. Will and determination

- Where there is a will there is a way

/where/ there / is / a/will/there/ is / a / way/
/apo/ apa/ li/umo/umutima/pali /imo/ inshila/
Apo umuntu abiko umutima pala sangwa inshila.
Equivalent in Bemba: apali umunwe epali ibala

14. Misfortune

- Misfortune never comes singly.
/Misfortune/never comes/ singly//
/ishamo/ talisa/ lyeka//
Lt: ishamo talisa lyeka
Bemba version: ushamine ne cimbala ciloca

15. The advantage of the early time

- The early bird catches the worm
/ The early/ birds/ catches/ the worm/
/akatanshi/ akoni/kekata/finashi/
• First come first served
/First/ come/ first/ served//
/watanshi/ ukwisa/ watanshi/ ukupoka//
Lt: Uwisa intanshi eu poke intanshi
M: The person to come first is always advantageous.
Equivalent: Akatanshi takanua kundwa.

16. Retaliation

- An eye for an eye and a tooth for a tooth.
/ An eye/ for /an eye/ and/ a tooth/ for/ a tooth/.
ilinso/ne/ linso/ne/lino/ne/lino
Lt: ilinso ne linso ne ilino ne lino
M: a bad thing should be retaliated (ububi kukonka pa bubi bye)
Bemba version: ikya kukonka ulubilo nawe kikonke ulubilo

17. Knowledge or perception

- Out of sight;out of mind.

/ Out of/ sight/ out of /mind/

/kunse ya/ menso/ kunse ya/ mutima/

Ikili kunse ya menso: kili kunse ya mutima

Bemba version: icibika menso

M: You will not see a thing which is out of your sight

18. Time

- *No time like the present*

/no/ time/ like/ present/

/ takuli/ inshita/ nga/ lelo/

Lt: *Insita tukwete ya lelo/; inshita ya mailo ne yapita tailiko.*

- **M:** Don't spend time regretting past actions or worrying about the future. Take care of the major problems you have today instead.

Speake, Jennifer; Simpson, John (2009). *The Oxford dictionary of proverbs*. Oxford University Press. pp. 388. [ISBN 0199539537](#).

Another version: *There's no time like the present.*

Meaning: Don't regret past actions or worry about the future. Focus on today's major worries instead. Elkin, A. (1999). *Stress management for dummies*, John Wiley & Sons.

- *Nature, time, and patience are three great physicians..*

Manser, M. (2006). *The Wordsworth dictionary of proverbs*, Wordsworth Editions, Limited.

- *Procrastination is the thief of time.*

- /procrastination/ is/ the thief / of/ time/

- / ukubika ubushiku bumbi/kwibila/ inshita/

Lt: Boma lelo line ifyo ulefwya ukukita , insita ya mailo tailiko.

Equivalent: kalya mailo apile ikya numa.(I will eat tomorrow, had is back burnt/

- Time and tide wait for none.

M: If you don't prepare for the future, you will fall behind.

Spender, D. (1984). *Time and tide wait for no man*, Pandora Press.

inshita na mabimbi tafipembela muntu

- Time flies.
/time/flies/
/inshita/ilapupuka/
inshita ilapupuka
Latin: Tempus fugit
- Time flies when you're having fun.
/inshita/ilapupuka/ nga mulesefya/
inshiku shilapupuka nga mulesefya
- Time is money.
Inshita ni mpiya
- Time will tell.
Inshita ikalanda
Tembe nshiku: inshiku nasho shikutemebe
Treat the days well, the days will treat you

19. Woman

- A cheerful wife is the spice of life.
Umukashi wa sansa musansamushi wa bumi
- Faint heart never won fair lady.
Umutima unakile teti usange umwanakashi umusuma
- Hell has no fury like a woman scorned.
Umulilo wa kwa Shetani taukwete ubukali ngo mwanakashi uwakalipa
- What is good for goose is good for gander.
Ikiweme kukibata kyapanga ikyanakashi kiweme na kukibata ikyaume.
Meaning: What is good for men is also good for women and vice versa.
- A woman is like a tea bag; you'll never know how strong she is until she's in hot water.
Umwanakashi alikwati mabula ya ti; teti wishibe ifyo aba kano wa mubika mumenshi ayakaba
- A woman's work is never done.
Incito ya mwanakashi taipwa
"A man may work from sun to sun, but woman's work is never done.

CHAPTER FOUR

THE POETICS AND THEMATIC ANALYSIS OF ENGLISH AND BEMBA PROVERBS

4.1 The poetics analysis of English and Bemba proverbs

4.1.1 Overview

The concern in this chapter is the poetics of English and Bemba proverbs, that is the literary or philosophical study of the basic principles, form, techniques and inherent meaning conveyed. More particularly, it is the analysis of the surface structure and the deep structure of the proverbs.

4.1.2 The structure of the proverbs

The surface structure of the proverbs is the structural aspect. The main aspect of the proverbs' structure is found in its definition. In fact, Finnegan delineates it when he defines the proverb as saying in more fixed form marked by shortness. The shortness is the most important feature of the proverbs; however, scholars have identified a range of devices which operate in ensemble to effect the concept of proverbial style, amongst which the most important are parallelism, ellipsis, alliteration, rhyme, metaphor, personification, paradox, and hyperbole (Mieder, 2004, 7).

4.1.2.1 Parallelism

Parallelism refers to the use of two balancing unit in a literary form:

4.1.2.1.1 Bemba proverbs

Abantu babili na mano yabili: Umuntu umo ne lyano limo (Two persons with two intelligences: one person with one intelligence).the equivalent in English: *Many heads, many minds*.

Better two head than one. Better one head than a hundred (proverb in English_
Cimuti ta ciwila mutemi: ciwila Mwansa uukuneme.

The tree does not fall on the butcher. It falls on mwansa who is distraight.

Cinci wababili te cinci uliweka.(The activity it is two persons. It is not alone.)

Kula: umone(Grow and see)

Apali umunwe: e palibala.(where there is a pointing finger : there is field).

Icikukunkolubilo: naiweciknokeulubilo. what follow you rapidly follow it rapidly too.

Imbila yamushi tabayasukila: nga wayasukila yobe. It means you don't have to reply to announcement of a research in the village: once you reply it implies that you are guilty. *Apali umunwe e palibala,* where you point the finger it is where there is a field. It means that nothing can be done without being planned for. (Where there is a will, there is always a way).

4.1.2.1.2 English proverbs

1. *Many head, many minds*
2. *Out of sight, out of mind*
3. *First come, first served.*
4. *Where there is a will, there is a way.*
5. *All is well ends well.*
6. *When the cat is away, the mice will play.*
7. *No pain, no gain*

4.1.1.3 Structural analysis of the proverbs

Most of English and Bemba proverbs have a structure with two parts separated by a coma (,). However, in Bemba proverbs we have a colon (:) or comma (,). The first part is supposed to be uttered by the performer and the second part is completed by the hearer: to show to the hearer that what I am saying does not come from me, you know it. There is an implicit question: is what I am saying true? Also, it is a confirmation of the veracity of my saying. This view is inserted in wellerism that I am going to discuss further.

4.1.1.4 Syntactic Parallelism

Linguistic studies on the stylistic markers that feature in proverbs have shown that parallelism - both structural parallelism and semantic parallelism - is one of the most significant and frequently occurring internal devices in proverbs. Rothstein has argued that it fulfils three main functions in proverbs. Structural or syntactic parallelism is a rhetorical device used for the purpose of emphasis or foregrounding. It involves the contiguous juxtaposition of syntactically parallel elements of the proverb text, such as individual lexical items, phrases, clauses, or sentences, for the purpose of suggesting analogical relationships or comparisons (pure.qub.ac.uk/portal/files/15562135/Structural_Aspects_of_Proverbs.pdf). This is the case of the proverb "*kula: umone*" which is literally translated *grow up: see*, there is an implicit subordinating conjunction "ilyo"(when). Inserting it we shall have the following

structure. *Ukamona **ilyo** ukakula*, translated: *you will see **when** you grow up*. Apart from the subordination, the conjunction of coordination can be inserted; so the proverb “*Kula: umone*” can be transformed as follow: “*Kula **na** ukamona*” (Grow up **and** you will} see. For the English proverb, we have such cases: “*First come, first served*”, the conjunction is absent, for a grammar unit, a conjunction can be inserted to have a semantic parallelism. Therefore, the structural parallelism should be: ***when*** *one comes first, he is served the first*.

The English proverb “*wait and see*” are independent clauses linked by a conjunction of coordination “and”, one needs to use logic in the understanding of the two juxtaposed sentences. There are two main methods by which the elements can be placed in parallel syndetic *coordination*, and *asyndetic coordination*. In syndetic coordination the terms are explicitly linked by conjunctions such as *and*, *or*, and *but*, and the elements of the proverb are bound together in a cohesive grammatical unit. While in asyndetic coordination the conjunctions are absent, but the conjoins are syntactically reflected or coordinated in order to suggest an analogical relationship between the elements. The patent case is in Bemba: *Kula: umone* (Grow: see). This syntactic feature is what we call parataxis. This term refers to the linking of constructions of the same grammatical and semantic level through juxtaposition or punctuation, instead of using formal conjunctions, either coordinating conjunctions (*for*, *and*, *nor*, *but*, *or*, *yet*, *so*) or subordinating conjunctions (*although*, *because*, *since*, *unless*). When constructions are linked together in close proximity, a semantic relationship between them is inferred through other methods e.g. logical, temporal, or causal connections, or through manner.. (pure.qub.ac.uk/portal/files/15562135/Structural_Aspects_of_Proverbs.pdf)

Paratactic constructions in the ordinary language are also found in proverbs. Parataxis can occur at the level of the individual lexical item, the phrase, or indeed the clause, but there is a clear preference for simple phrases. In speech, of course, there would be a caesura between the binary elements to clearly demarcate the introduction of a second structure. In printed collections of proverbs, this caesura is indicated by the use of punctuation marks to indicate a fulcrum separating the elements. Phrases are the most commonly found structure located in parataxis, but sentences are also found as can be seen in the examples below. In English, ellipsis of the verb, most often the substantive verb *to be* is frequently found in these paratactic constructions: *Once bitten, twice shy*. Grammatically and syntactically the sentence is Once one **is** bitten, twice he is shy. In Bemba: *Lesa lushinga lwandi ulushiputuka* (God my

rope which cannot be broken). *Lesa ali lushinga lwandi ulushiputuka* (God is my rope which cannot be broken). *Abantu ba bili na mano abili, umuntu umo ne lyano limo* (Two head two mind on head one mind) *Abantu abali babili na mano ali abili: umuntu uli limo ne lyano lili limo* (two persons **are** two, the minds **are** two/). *Out of sight, out of mind*, grammatically and syntactically the sentence structure is *something or somebody is out of sight, he is out of mind*. *Umuntu limo lipena* (one person a fool) *Umuntu uli eka, ali lipena* (The person **who is** alone **is** a fool) (Pure.qub.ac.uk/portal/files/155621/Structural Aspect of Proverbs.pdf)

4.1.1.5 Significance of Parataxis in Literature

Though clauses and sentences in an example of parataxis are independent, the function of parataxis is to allow the reader or listener to imagine the train of thought that leads from one idea to the next. Parataxis examples do not show these connections in full, but instead rely on the intelligence of the reader to fill in the gaps, so to speak. Thus, parataxis is quite different from a *non sequitur*, where there is not any connection from one idea to the next. (<http://www.literarydevices.com/parataxis/>)

4.1.2.. Other parallelisms

4.1.2.1 Cross Parallelism or Chiasmus

According to the world book dictionary: Chiasmus is a figure of speech in which the order of words in the other in one or two parallel sentences (clauses) is inverted in the other e.g. die there, there lie.

4.1.2.1 .1 Bemba proverbs

“*Ichibusa ca balunshi Kano uli na Kalonda: akalonda ngakapwa ne chibusa chapwa*”, inverted in the other sentence. “*Lisembetalitwa: ickitwamutima*” (what is sharp it is not the axe but the heart),” *akatanshi ukunwa, takanwa mfundwa*” (the first to drink water does not drink dirty water). This proverb echoes the one saying that “*the early bird catches the worms*”. But it is similar with the French proverb: “*c’est le premier qui boit l’eau la plus pure*”(it is the first who drink the purest water). *First come, first served*.

4.1.2.1.2 English Proverbs

If you fail to plan, you plan to fail. Some days you get the bear, other days the bear gets you.

4.1.2.2. Contrast proposition

In this case the first part of the proverb is stated in the affirmative and the second in the negative or vice-versa.

4.1.2.2.1 Bemba Proverbs:

akatanshi ta kalisha: a kalekelesha kalalisha (The first action does not affect, the last one the last one does). “*Nshipáapa: apáapile bumbí bushíku*” (I don’t procreate: has procreated one day and a child walked). “*Ubwáto ubwàbulépelo: té bwáto*” (a boat without a row is not a boat). *Umukalamba apusa akabwe: tapusa cebo* (The old man can miss the target with a stone but he cannot miss a word).

4.1.2.2.2 English proverbs: “*want it can get it; doesn’t want it can’t get it*”. “*Put not your trust in money put your money in trust*”..If you buy cheaply, you pay dearly. *Eat to live, but do not live to eat*

4.1.2.3 Wellerism

Wellerism, according to the *World book Dictionary*, is an expression used by or typical Sam Weller a character in Charles Dickens *Pickwick papers*. Example: it is over and can be helped and that’s one consolation, as they always say in turkey ven, they cut the wrong maid head. Another view of wellerism definition is given by Okumbo Miruko in his article “understanding and teaching proverb”. Many proverbs are presented as quotations from some imaginary or actual characters, this is called wellerism.

In all, in wellerism one introduces an element of objectivity and authority when .this kin using it one want simply to say I am a reporter of what saying , I am not responsible for it.

In fact, the wellerism is also found in Bemba, they used the following expressions as introductory such as: *abakale balenda ukuti* (the elders used to say that...), *bati no kuti* (it is said that). *Utukalamba twaposapo ne pinda atuti: akanama ka nseko tabakepaya*.(the old men used a proverb saying that: an animal of laughs, they cannot kill it), *bati no kuti: amakanga abili alesha*(they used to say, two guinea fowls can’t be caught).

4.13 The structure of the proverb in Dundee’s perspective

A. Dundee reviews a number of attempts to define the proverb and shows how previous structural definitions have failed. He also points to the similar structures of the proverb and the riddle, explains that many proverbs are based on traditional semantic contrastive pairs, and eventually offers his own inclusive definition that he had worked;

The proverb appears to be a traditional propositional statement consisting of at least one descriptive element, a descriptive element consisting of a topic and a comment. This means that proverbs must have at least two words. Proverbs which contain a single descriptive element are non oppositional. Proverbs with two or more descriptive elements may be either oppositional or nonoppositional. Proverbs with two more or more descriptive elements may be either oppositional or non oppositional (Mieder, 1994).

“Like father, like son”/ “Mayó mpaápa, naínekakúpapa” (you carry me; I will carry you) would be an example of a multi-descriptive element proverb which was nonoppositional; *“Man works from sun to sun but woman’s work is never done” / “Cìncí wá bábili te cìncí uli weka”*; The activity of two persons is not the activity when you are alone. would be an example of a multi-descriptive element proverb which is oppositional (Man/woman; babili /weka (two/one) finite work/infinite or endless work). Non-oppositional multi-descriptive element proverbs emphasize identificational features often in the form of an equation or a series of equal terms; oppositional proverbs emphasize contrastive features often in the form of negation or a series of terms in complementary distribution. Some proverbs contain both identificational and contrastive features (Mieder, 1994).

4.1.4. Grammatical structures of the proverbs

English and Bemba Proverbs have a wide variety of grammatical structures. We find the following structures (in addition to others): Sentences typically have four different functions: declarative (or indicative); interrogative; Imperative; and exclamatory, which can be drawn together into two larger main groups: Affirmative and Communicative. Proverbs show all these different functions, although some may be more frequently used than others. The first function is declarative it carries information or ideas in the form of a statement . Interrogative sentences, on the other hand, take the form of a question. The two most common types in proverbs are the *Yes/No Interrogative*.

4.1.4.1 Declarative sentence

Declarative sentence is a form of statement, that is, something that somebody says that is not a question or explanatory that expresses an idea or facts in definite terms.

4.1.4.1.1 English proverbs: *Opportunity knocks only once.*

People who live in glass shouldn’t throw stones.

A picture is worth a thousand words.

Some days you get the bear, other days the bear gets you.

4.1.4.1.2 Bemba Proverbs: *Akatanshi takalisha: akalekeshako kalalisha.*

Isembe talitwa: ikitwa mutima.

Insofu pabwingi: kalulu.

Inganda ushilalamo: balaikumbwa umutenge.

The first function is declarative (or indicative) which is a favoured one in proverbs - as it is in natural speech - as it conveys information or ideas in the form of a statement (No.9). Interrogative sentences, on the other hand, take the form of a question. The two most common types in proverbs are (i) the *Yes/No Interrogative*, which can either

4.1.4.2 Negative imperative.

A negative imperative is a negative order, command it prohibit someone not to do something.

4.1.4.2.1 English proverbs

Don't cut off your nose to spite your face.

Meaning: Do not take action to spite others that will harm you more than them.

Don't fall before you're pushed. (wipona tabala kusunka)

Meaning: Don't give up in the face of adversity.

Don't have too many irons in the fire.

. Don't judge a book by its cover.

.Meaning: Never judge something based on its outward appearance.

Don't look a gift horse in the mouth.

Meaning: Never criticize gifts.

Don't make a mountain out of a molehill.

Meaning: Don't make a big deal out of a little thing.

Don't make clothes for a not yet born baby.

Meaning :Don't count chickens before they are hatched

4.1.4.2.2 Bemba proverbs

Wifunda lushishi taulateba: ulecengesha kuni

Don't straiten back rope before you gather the wood, or you will warn the wood.

Wimono kimuti ukupululuka auti walyuma.

Don't see a tree stripped of its leaves and say it is dry

Wimone ilinso ukulwala nge lishabutile.

Don't see a sick eye as one that was not clear.

Winyuka mpapa taulafyala: ulecengesha ifumo.

Do not look for a cover for the baby whe he is not yet born , you will warn the womb.

The *communicative* sentences types feature the imperative form in which an order is given. often give advice, counsel and instructions on how individuals should behave in both specific contexts and in general life. The exclamatory sentence expresses strong emotion such as anger, surprise, frustration, confusion, elation, joy, love, sorrow, etc. From a grammatical perspective, formal English requires that it begin with either *what* or *how* but in reality any declarative sentence can become exclamatory in natural speech, and this is reflected in writing by the inclusion of an exclamation mark at the end of the structure.

4.1.5 Rhetoric of English and Bemba proverbs

4.1.5.1 Overview

The rhetoric of the proverbs is found primarily in the definition of the proverb. Mieder has defined the proverb as a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation. In fact, metaphorical as adjective implies that the wisdom, the truth contained in proverbs are expressed in figurative way. It is a language which does not literally represent real things.

The rhetoric, in its broadest sense is the theory and practice of eloquence, whether spoken or written. Spoken rhetoric is oratory. In addition, rhetoric defines the rules that should govern all prose composition or speech designed to influence the judgment or the feelings of people. It therefore treats of all matters relating to beauty or forcefulness of style (*see* Figure of Speech). In a narrower sense, rhetoric is concerned with a consideration of the fundamental principles according to which oratorical discourses are composed: invention, arrangement, style, memory, and delivery (Encarta, 2009) .

This section is about the figures of speech. The figure of speech is defined as a word or group of words used to give particular emphasis to an idea or sentiment. The special emphasis is typically accomplished by the user's conscious deviation from the strict literal

sense of a word, or from the more commonly used form of word order or sentence construction (Encarta 2009).

All the figures of speech are not all discussed about here. The matter discussed here are imagery, metaphor, Metonymy, synecdoche and personification. In addition satirical proverbs have been indexed to this part in spite the fact that that satire employs wit in the form of irony to expose human wickedness and folly; however, the expression conveys a symbolic meaning parallel to but distinct from the literal meaning. So, they may be extended to metaphor.

4.1.5.2 Imagery

Imagery is defined as vivid figures of speech conveying mental picture. Okumba Miruka (1994) said; “Proverbs like the other genres employ a lot of figures of speech from the social economical, political, physical and cultural environment which are not difficult to identify. But these figures are used to represent certain meanings in the other words; they are transformed such that the figures used transcend their nominal sense (p.48).

Example: “*Umweo wakonko uli mulichibinda umwine*” (the life of the chicken is the hands of his owner). “*Bamukolwe nga bafula: ubushiku tabucha bwangu*” (when we have many rusters singing, the night last long). *Akanua mushitu: kuti wafisamamo* (the mouth is a forest; one can hide in).

4.1.5.3. Metaphor

According to the Webster Dictionary: a metaphor is figure of speech in which term is transferred from the object it ordinary designated to an object it may designate only by inflict comparison or analogy as in evening of life.

Metaphor is a term sometimes used to include the more particular types of figure such as these discussed below. While it may be convenient to consider them more specifically, they certainly have the nature of metaphor that makes analogy by compression of the simile so that the overt ground of likeness is not verbalized. The implicit comparison, contained in a metaphor is the sense of figurative language and must be examined more closely (Chapman, 1973, p.75).

Time is money/time flies

Words are wind but blows are unkind

Love is blind

Amano matwi(wisdom is ears)

Umweo kanani [life is a condiment)

Wall have ears/ union is strength

“*Munda ni mu cabu*” (the womb is a bridge): a bridge is a structure allowing passage across obstacles. It is built above a river, a road; every person can use it to cross. The bridge is metaphor to show that any child of any character can be born from it. In other words, all children born from a mother do not have the same behaviour or character. This proverb encourages the parents to accept any type of character they might have. This to say that the coming of a child into the world does not depend on the parents it is simply a fate.

“*Isembe talitwa. Icitwamutima*” (the axe is not sharpened what is sharpened is the heart). In other words the sharpness of the heart which may be extended to the mind lead to act or what gives courage to the person. It is the desire of his heart. This can be summarized with the following proverbs: “*Where there is a will there is always a way*”.

“*Ishiwi lya mukulu lupango*” (the word of the old person is an enclosure or a fence). The word of the old person is compared to the enclosure. The enclosure protects what is in the house and its inhabitant. A person who is listening to the old people and he incarnates wisdom is protected from any danger or if young follows the old person he will be out of danger or any bad consequence.

The nature of metaphor makes an analogy by compression of the simile. i.e. there is a simile between the enclosure and the word of the old person; to a certain extent. The word is compared to the enclosure. The entire role that an enclosure plays is attributed to the word of the old person. This type of metaphor can be also read below.

e.g.: *Inshiku shimone fyuma*” (Days sees the wealth).

Days are metaphor developed into an animate simile of a person who sees or gets wealth. It is the person who has the capacity of being patient. In each individual person there is a chance of acquiring wealth this is matter of time or patience. “*Akanwa mushitu kutiwafisamamo*” (The mouth is forest. You can hide in)

The figure of speech is the metaphor which makes analogy by comparison of the simile so that the overt ground of likeness is not verbalized. It is the implicit comparison contained in a metaphor. The mouth is compared to the forest and the forest is a place where a person is and can be easily lost in. The mouth can tell the truth. The mouth can lie. The lies can be distorted and be presented as the truth by telling the lies instead of the truth one finds himself behind this wrong statement. This Bemba proverb is close to the two following: “*Akánua esanó, ekupíngulwa fyónse*” (The mouth is the law court where all matters are

judged). In fact, this shows that people cannot solve without sitting together and discuss or talk; so they use words coming from the mouth in order to argue; from news and views they will come to settle the matter or harmonize a conflict opposing them.

In fact, the proverbs show that in many situations we can escape problems thanks to our way of expressing and presenting the fact through a speech. Another similar proverb says: *akanua kakwa cibulu kaliwamisha. Ukucila akakwa kabepa* (The mouth of a dumb is far better than the one of a liar), this simply means; it is better to keep quiet than lying).

In short, the role of the metaphor is to give deeper the meaning. The metaphorical structure has helped us to grasp profoundly a given idea. This can be apprehended in the following English proverbs below:

Fools rush in where angels fear to tread

Alexander Pope “An essay on criticism” meaning fools are often reckless in dangerous situations

Give a dog a bad name and hang him

Meaning once you have lost your reputation it is very hard to regain it.

Dickens, Charles (1999). *Our Mutual Friend*. Arcade Publishing P 373.

Give a dog a bad name and he'll live up to it (or repay you for it).

Meaning: How well a dog behaves depends on how he has been treated. By Clark, Nick (1865) Alistan Cooke, a biography, Routledge, P 174.

4.1.5.3. Metonymy/ synecdoche/ metaphor

Metaphor and metonymy are different kind of processes. Metaphor is principally a way of conceiving of one thing in terms of another, and its primary function is understanding. Metonymy, on the other hand, has primarily a referential function, that is, it allows us to use one entity to stand for another. But metonymy is not merely a referential device. It also serves the function of providing understanding (Chapman, 1973, 75).

“Ilinso limo talimona kasongole” (one eye can not see the fruit the kasongole). The eye is a part of the body for the human being which stands for a person. *Umunwe umo; tautoola nda* (one finger cannot get a louse). Similarly, the finger stands for a person. The cases in English: two heads are better than one; two eyes see more than one. In the first case we are using two heads to refer to two persons thinking, moreover, the head stands for a person, it is a part which represent the whole.

4.1.5.4 The satirical Proverbs

The satirical proverbs use irony, derision, or caustic wit to attack or expose a folly. Bemba language is full of many satirical proverbs, which is not the case with English. The case of “*iminue taikata mafi*” (hands do not touch excrement). It means that with hands one can do something profitable. This proverb, the performer uses to mock at someone who is idle; he does not use his hands to work. What the hand can avoid to touch is excrement because they are disgusting. But someone avoiding to work is compared to someone avoiding touching excrement. The humorous proverbs sound funny on their utterance and they are more satirical by their meaning. Here I am mostly interested in the proverbs which have used excrement as a symbol.

Abanakashi mafi yampombo

Young girls are excrements of the antelope. When we look at the excrement of the antelope, they are presented in small and uncountable numbers. The one who uttered that proverb is referring perhaps to an interlocutor who faced disappointment to mock at him and show him that women are numerous. The value of the woman is not in one woman.

Munyena pebwe tabuula kubwekeshapo

The one who makes his excrement on a stone, he always comes by the same place. A malefactor undiscovered he always comes at same place when he has committed his misdeed. How does the speaker mock at the act of the doer? The way people look at the excrement as disgust things, is the way they look at his behavior.

Ukutandula lunshi pamafi kunyela pabili.

To separate the flies on the excrement is to defecate on two different places. Which means to get rid of a problem you must move the place.

In fact the list is not exhaustive all the examples above are so illustrative for the important of the proverbs in some narrative; we have seen that most of the writers has used them. They constitute an aesthetic point in the semantic organization of the text.

4.1.5.5. Personification

It is a figure of speech in which an inanimate things or animal he is given a human quality. Action speaks louder than words; Action is a personification “*Akanwa takalesha shikulu*” (The mouth does not prevent his master).”*Ichani no mulilo tetifyufwane*” (fire and grasses are not in good relationship) ,Personification of the cani and mulilo i.e where there is grass and fire burns highly understand . “*Iliso limo talimona kasongole*” (One eye cannot see the fruit kasongole); “*Kale talya kubika abika*” The past does not eat but it keeps

4.2 The thematic analysis of English and Bemba proverbs

4.2.1 Overview

In this chapter the main concern is the thematic analysis of the proverbs; that is the main ideas that they carry out. All the proverbs in the corpora are not going to be analyzed, but a certain number of them. The focus will be on English and Bemba proverbs about Child, woman, God. Time and some other selected themes: union and uncoordinated work.

4.2.2 Thematic Analysis of Bemba proverbs

4.2.2.1 The child/ infant/innocence or lack of knowledge

- *Akafumbe ukunona kutula kubwaice.*

/akafúmbè/ukunónà/ kútulà/ kubwaíce//.

/small rat/ fatness/ from/ Childhood/.

Akafumbe is a small rat containing fat, its channel is a bit deep, it goes vertically. To get that small animal people needs to dig very profoundly. Old people like it at the point that a myth has been created around it. Children are not supposed to eat it; it has negative consequence on them. This is simply an astute to exclude children from this delicious meat.

Lt: it is from infancy that the small rat starts to fatten.

Meaning: Education starts from infancy.

‘The child is the father of man’ is the equivalent of this Bemba proverb. What somebody become starts from infancy, that is, we are acquiring our behaviour from childhood. In fact, there is no break in the development of person; what somebody is reflects his childhood, in short, we abandon nothing in the course of our development. Therefore, we should educate someone from his early age. This precept sides with the one saying that “ *mulefúndila abána benu kunika amáno ya láya no mukúkú*”(you teach your children at the river; the knowledge goes with the flow of water; which simply means that we do not have to wait for children until they become grown up to educate them because it will be too late. This proverb has two parts, an antecedent and a consequence. *Mulenfundila abana benu kunika* (you teach your children at the river), which is a prohibition; *amano yalaya no mukuku*(the knowlege goes with the flow of water), this is a result for taking this antecedent into account. This proverb,

to a certain extent, is allegoric, the symbolic meaning is that the knowledge is compared to something thrown in river, this does not stay at the place it has been thrown it goes with the current, so there is a force carrying it, which is the flow of water. The mind of child is considered of fixing up what he learns; contrarily to the one of an adult which does not keep, it is considered as river flowing on which they deposit things but they are carried out with the flow of water.

Consequently, parents have the responsibility in the education of their children from tender age. This is stated in the subsequent proverb saying that “ *Amáno ya baíce bafyáshi bábo*” which has been translated literary “ the knowledge of children are their parents” which simply means, the knowledge of the children comes from their parents. Consequently, if a child has a bad education, the responsible are the parents. This is said in the proverb “*ukutukána kufúma kubakálamba*”(insulting comes from adults”, that is., a child who is insulting someone, this simply means ,that behaviour is the education s/he acquired from old persons,to some extent man is corrupted by the community. This is seen in the proverb saying that “*umwaíce téshiba mukówa kano bamwéba*” (a child does not know his clan unless he is told).

This view is not totally different from the English proverbs saying that “the apple never fall far from the tree”, meaning children are in many regards like their parent. this can be emphasized by the proverb “like father, like son”

- *Akooni akanono takafwila mu cinsa ca Kwa nyinakwe.*

/Akoni/akanono/takafwila/ mu/ cinsa/ cakwa/ nyinakwe//.

/a bird/ small/does not die/in/nest/ of/ his/ mother/.

Lt: The small bird does not die in the nest of her mother

M: Every child is expected to have his home one day

French version: le charbonnier est maître chez soi (a charcoal man is master at his place)

The life of the bird constitutes a good example to consolidate the life of persons; this proverb is statement confirming the natural life of birds. A bird builds a nest to lay eggs. As a matter of fact, we have not to despair to see children still living with us, despite their age; we must hope that one day they will have their homes, since birds, animal makes theirs. Once small birds are hatched, and their wings are developed, they learn to fly. Once they can fly high;

they live their mother's nest and starts a new living. The life of a child is compared to the one of a bird, when he becomes adult; he leaves his parent's home to make his own and starts his own life. This proverb is to a certain extent an encouragement to parent still having their aged child in their home. They must be hopeful that a child is compelled to live his parent's house and make his own home. This simply means the fact of children making their own home is a natural phenomenon that is why they have compared it to the life of birds living instinctively. The way birds make the nest never change from generations to generations.

- *Imiti ikula e mpanga*

/imiti/ikula/e/mpanga/.

/trees/which is growing/ is/ forest/.

Lt: The trees growing constitute the bush.

M: The children constitute the society of tomorrow.

« *Imiti ikula e mpanga* ». This proverb equates the French proverb emphasizing that “the children constitute the world of tomorrow”. Literarily, this Bemba proverb means, growing trees constitute the bush of tomorrow. This is an allegorical proverb.”Imiti ikula” trees growing symbolize children growing, whereas “mpanga”: .many big trees and their branches, the adults in a society. “e” is a linking verb which establish a link between the growing trees and the big trees, that is , there is an equivalence which is established between growing trees and the bush. In other words the bush qualifies the small trees. When a person sees the small trees, he must know that this is a bush. This proverb is used to draw the attention of the adult on their children who are growing trees. They must know that since they are aging they will die; they need to take care of the children who must replace them and perpetuate the world. Stephen A. Mpashi (1963)in *Icibemba ne mano yaciko* has more clarified and exemplified the meaning of this proverb. « *Imiti ikula e mpanga ca lola mukutula abaice ebakaba bashicalo kuntanshi, e bakateka i calo nga finofine abakalamba balekcita lelo, pambi no kucilapo. Ili pinda lyasoselako abaice bali no kusungwa bwino, tabali no kucushiwa pamulandu wakuti baice, iyoo. Kabili impinda lile kindicisha abaice, kuambilila no kwiteka* ». This proverb means the children will be father of the country in the future, in the same way that adults are doing today, they may even do better. This proverb advocates for the children; that they must be well handled, they must not be ill-treated or spoiled because they are children. In addition

this proverb urges children to learn to take their own responsibility, they do not have to rely on the adult effort because adults are passers-by what will happen if they are absent) (P.28).

This idea is corroborated by the English Proverbs: “*We can’t always build the future for our youth, but we can build our youth for the future*”. It simply means that we have to teach children to be responsible of their own life than being responsible for them by preparing their need for the future. This sides the English proverbs “*Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime.*”

- *Iyakula yonka mu mwana.*

/Iyakula/yonka/mu/mwana/.

/an aging/ sucks/in the child/.

Lt: A grown up sucks from his child.

M: The children must help their parents.

“*Iyakula yonka mumwana*” this proverb is overtly expressed. Normally, it is the child who sucks the mother’s breast not the contrary, therefore, in this particular case; the speaker should be a mother vindicating her right *Vis à Vis* the children who sucked her breast. The verb “suck” is a metaphor; in this case, it must be extended to all the parents, the father or the mother, it shows the interdependency; at the early age, the children depends on his parents, conversely, when the parent becomes old, he will depend on the child. Consequently, the parents should care about their children for their future security. This is summarized in the Bemba proverb, “*mayo mpapa naine kakupapa*” (mother, carry me; I will carry you too). Here, one will realize that it is a child calling out his mother to take care of his life; he will do the same when she will be old. This proverb shows the African philosophy about the children: they constitute a wealth for their future security.

/ubushiku/ufyele/umwana/ne /mpapo/ ilafya/

/The day /you bear/ a child/ even/the cover/ misses/.

Lt: The day you bear a child you will miss even a garment to carry him.

M: We must always plan our activity than doing something the very day.

The proverb “*ubushiku ufyele umwana: ne pampo ilafya*”(the day you bear a child even the garment to carry the child misses). The proverb means that the day of bearing a child is not known to say I am going to buy the garment. The mother must prepare everything

before time. She does not know when her child may come in the world. This proverb sides with the English one saying that “prevention is better than cure”

The old and wisdom

- Amáno :mátwi.

/amáno/mátwi//.

/Intelligence/ear/.

Lt: knowledge is ears.

M: A child must listen to the advice of old people.

This proverb is a metaphor which establishes a likeness between the ear and the knowledge that is a person having ear has knowledge. However, the fact of having ear is not sufficient to have knowledge. It is the disposition of hearing; one can hear without knowing simply because implies a willingness to learn, to have knowledge. The knowledge has the ears as tunnel before its establishment into the person. In fact the ear is a very important human organ because no one can know without hearing, that’s why another Bemba proverb concludes that “umwána uwabúla amátwí afwíle ngo mungómbà”(a child without ear died as turkey)

- *Ishiwí lya mukúlu lúpangò.*

/ishiwí/ lya/ mukulu/ lupango//.

/ The word/ of/old man/fence/.

Lt: The words of an old person is fence

M: A child who listens to the advice of old people is secured

This proverb is metaphoric; the word of the old is compared to a fence. The fence is an enclosure, it is a structure erected to enclose an area and act as barrier to protect what is inside. The fence is erected to protect the child from going astray is the same way as animal are protected from wandering. This proverb is didactic and moralistic; it teaches us to listen to old people because they have experience. This is fully expressed in the proverb: “*umukalámba apúsa kábwe tapúsa cébo*” (an old person can miss a target with a stone, but his word can not miss, it is always accomplished”. Another similar proverb: “*Umulílo ukíngile abakúlu taóca*” (the fire protected by old people cannot burn). All these proverbs have a didactic function; they put emphasis on the role of the adult which is to protect the child.

This idea is echoed in Mukumbuta Lisimba's book "*Kongo Proverbs and the Origins of Bantu Wisdom*", who has put as follow: "proverbs of this theme have a specific social function to exhort the young to follow of the elderly members of their communities. In the Bantu conception experience and wisdom come with old age which entitles the elders to act as authentic agents of traditional education and social transformation" (Mukumbuka,2007).

In fact to corroborate his argument, he gave the following proverbs which are more illustrative. Furthermore, they side with the Bemba proverbs analyzed above. In short ,they are equivalent of the Bemba proverbs about wisdom. *An elderly person does not fall down, he merely stumbles* (Kongo). *The mouth of an old person does smell bad, but whatever comes from there is never false* (Luyana). - The same proverb is also a Swahili one. *An old person does not miss a word; he misses a stone* (Bemba).

- *Ubwáto bwa bule icipilo te bwáto (a boat without a row is not one).*

This proverb is allegorical. The boat stands for the woman whereas the row stands for the child. The row is what directs the boat because a boat without a row will lead nowhere. A child is considered as giving direction to a woman, in other words, a woman without a child has no value. This proverb reveals the philosophy of Bemba about a woman. A good woman is the one giving the offspring, as matter of fact a barren woman is unconsidered in the society.

Ifya ngumba filasasa (What come from barren woman is sour). The adjective sour is metaphor; in the first place it means a fermented food which has an unpleasant taste. A barren woman is considered as being sour because she does not have children, people believe that a woman having child has developed love that she sharing with her children; whatever she says or does is always interpreted in the wrong way because of that particular context. The English proverbs says: : "*He that has no children knows not what love is*". Furthermore, *Children are the rewards of life*, as the English states. As matter of fact, a childless woman is grieved by that situation. The explanation of this proverb in *Insoselo na Mapinda* by Sampa and Mulenga sides much that particular vision of people. It goes as follow: A woman's food is sour; it means that a childless woman is often bitter and bad tempered. This is already a preconceived idea which prejudices the barren woman.

“*Tapakafimbwé palalóka*”(it will not be covered it leaks). The proverb is alluding to a roof which is leaking because it is uncovered; to avoid the leakage one has to cover it. The paradox here is that the leaking place cannot be covered. This is an allegorical proverb; what will not be covered stands for a person unable to change. “Palalóka” (it leaks) expresses a habitual action and it simply stands for a habit of a particular person. The proverb simply means it is very difficult to undo bad habits. A child who is not educated in his early age cannot follow the advice given to him. This proverb is equivalent to the English one saying that “*old habits die hard*” (Hunt, La Jill (2009). *Old Habits Die Hard*. Urban Books.pp. 280(Wikipedia).

- . *Icisaalwa masaka; abana tabasalwa*

Literally the proverb *icisaalwa masaka abana tabasalwa* is what can be selected is sorghum; but children cannot be selected. There is a contrast between the two parallel sentences; this simply means that sorghum cannot be compared to children. What are sorghums? They are small grain like millet grounded and transformed into flour which is used like maize flour used to make mash when cooked. Sorghum is a common name for cornlike grasses native to Africa and Asia, where they have been cultivated since ancient times. Up to 3 m (10 ft) tall, they bear seeds on terminal heads, or panicles. Grain sorghums are the staple food for millions of people in China, India, and Africa; in the U.S. sorghums serve primarily as livestock feed.

Before the process of transformation into flour, when the sorghum is harvested, the grain is composed of waste and the grains; so they cannot be automatically taken for the transformation process, they need to be selected in order to remove chaff which are the dry coverings bracts of grain and other grass seed that are separated by the process of threshing. In the village, the process is done manually. Nowadays cereal crops are harvested mechanically; the chaff is removed by the combine harvester and deposited with the straw in the field.

As the proverb has stated it, the process removing chaff is not applicable to children. Despite the fact that a family may be composed of disabled children, we cannot discriminate them. They are all children.

The theme of this proverb is the novel of Pardon Mwansa, *Ico Basala Masaka*. Lusaka: Maiden writers’ series. 2010.(*What is Selected Is Sorghum*) It is only sorghum which can be chosen (separated) not a man. This book is about a family who has a disabled child, he was

segregated because his handicap. In the long run, he becomes a very important person. Can we imagine what follows in the novel? The proverb here has a summative function from the title of the proverb we are aware of the content the fiction.

4.2.2.2 Woman

- *Umwanakshi male: tayetampombo*

/Umwanakshi/ male/: /tayeta /mpombo//

/A woman/ millet/ they do not call/a duiker//.

“*Umwanakshi male: tayeta mpombo*” is translated literally that A woman is like millet they do not call a duiker to eat them. The proverb is a very good allegory which compare a woman to millets Millet, common name for several species of the grass family (*see Grasses*), and for their small-seeded grain, which is used to make porridge and flatbreads or as food for livestock. Millet grows in ears or heads atop stalks that range from 0.3 to 3 m (1 to 10 ft) high (Microsoft Encarta). The fields of millets are victims of wild animals and birds which visit it for eating. The field of millets does not move to look for the duiker and others. Stephen Mpanshi says more about this proverb: *Umwanakashi talansha baume ati iseni mungupe. We ulefwaya ukuupa ni we ima uye ulakobekela, ngawaikala tawakamone umwanakshi wa kwisakukobekela. Kabili e shiwi balanda pa kushinina umwaume umucende abati umwanakashi wamutendeke fye ukubifya nankwe te wa kulanshishe iwe.* (a woman does not court a man saying that come and marry me. It is you who want to marry, go to find out a woman to marry, if you stay, you will not see a woman to come to marry you. Moreover, this is the word the use to give to an adulterer it is you who provoked the woman to make love with).

- *Umwanakashi tapikula cisumbe*

/Umwanakashi /tapikula /cisumbe//

/A woman/ does not knit/ a big net/

Lt: A woman does not make a big net

The proverb “*Umwanakashi tapikula cisumbe*” (*A woman does not make a big net*) is informative; it aims at revealing the potentiality of a woman. This proverb states the incapacity of the woman to knit a big net. This proverb has the meaning as *Umwanakashi tacilusha umusu uluputa*. Implicitly the proverb is an exclusion of the woman in many

activities; it is only the man who is able. Therefore, the woman should not be pretentious at the place where they are man.

- *Umwanakashi ni nama ya pelungu*

The proverb « *Umwanakashi ni nama ya pelungu* » is a very a good allegory, in this scenario the setting is the meadow, it is area of low-lying of grassy land, especially marshy one near the river, the view of things is clear because there is no obstacles which can prevent people to see something since the grass is low as said before. , therefore, if there is an animal everyone on that area can see it easily. And the character is any hunter who may be found on that place. It is up to the quickest hunter to stalk it and kill it.

4.2.2.3 Time

- *Inshiku mutanda tashipuila kumo.*

The proverb “*Inshiku mutanda tashipwila kumo*”(seven days do not end the same way) is an advice to show people to consider that life is dynamic. If we live a good or bad situation we must be sure that one day it will have an end. In short, this proverb encourages people to be hopeful not to live despair, considering that in one week we do not have only have a day we have seven days, and the day we know is only today, we do not know what may happen tomorrow even if we can predict life. Another variant of the same proverb says: “*Inshiku mutanda: tashilingana shone*”(seven days are not same all). Stephen Mpashi in his explanation, he sees a negative aspect of a circumstance that may occur in one’s life, thus gives an exhortation: “*Ca pilibuka kuti we muntu teti ushame fye pe iyoo, kusuka nobe bushiku bumo washuka. Impinda liliti wisakamana ukushama kobe, ukasuka ukashuke nobe: Lesa talaba ku ciminine*”(It means that you cannot be unlucky every day at all, it will happen that one day you are lucky. A proverb says that don’t care your misfortune, you will happen to be fortunate one day as well: ‘God does not forget what is standing up’) (Stephen, 1963, p.33). This simply means that as longer as a man is alive, he cannot despair.

- *Inshiku shibikilapo nga pabukwebo*

The proverb “*Inshiku shibikilapo nga pabukwebo*”(days increase as in business).the proverb speak of succession of days who increase in numbers. The days which increase they are affecting the man who lives in this space of time. The contrary can be said about it. Days are not decreasing. This proverb is used as warning about people who do not consider that they are aging.

4.2.2.4 God

- *Apatebela Lesa tafuka cushi*

The proverb « *Apatebela Lesa tafuka cushi* », literally means where God set fire of wood there is no smoke. The smoke is sign showing that there is fire. The proverb sounds somewhat paradoxical in as much as, smoke and fire are inseparable, but God makes fire where we do not see smoke. This simply wants to emphasize the mystery of God in doing things what we think impossible in the hand of God is possible. The mystery of God cannot be sounded by man, it is beyond our understanding. In short the will of God is beyond our reach.

- *Lesa tapela apalamika fye.*

The proverb « *Lesa tapela apalamika fye* » it is translated: God does not give, he simply near something. This is an instruction trying to disillusion man believing that God gives without our effort. This proverb involves man and God's cooperation. Man must make a movement towards God, thus without this process he cannot get what God has given him. There are many opportunities that God has put before man, unfortunately, he is blinded; he does not see what God has brought him. The only secret to get God's gift is that tension towards the gift. This proverb is complemented by the proverb "*Lesa afwa: uuyafwa*" which is translated God help the one who helps himself. It simply means God reward any who makes himself an effort that is why he is generous. Another proverb confirms it: "*Lesa kape kape*" (*God who does not discriminate when he gives*).

Kwimba kati: kusansha na Lesa

The proverb "*Kwimba kati: kusansha na Lesa*" (Digging a medical root is to associate it with God) is an advice to a doctor healing a sick person and to the sick person using medicine for his healing hat he ask the assistance of God. This is to mean that God is the source of someone recovery. This proverb sides with the English proverbs saying that *God cures the Doctor takes the fees*.

4.2.2.5 Solidarity

Ilínso límo talimóna kasóngole(One eye cannot see the the savage orange)

Umunwe umo tausala nda(One finger cannot pick up a louse)

Ubwingi bwaliwama bwaapila fye kunshika umunani (Being numerous is ver nice, the only inconvenience is eating up all the condiment)

Twende babili te mwenso (Let's make the way together is not a matter of fear.)

The equivalent of this proverb is many heads many minds.or four eyes see more than two".This proverb is a synecdoche. A synecdoche: figurative locution whereby the part is made to stand for the whole, the whole for a part, the species for the genus, and vice versa. Thus, in the phrase "50 head of cattle", "head" is used to mean whole animals, and in the sentence "The president's administration contained the best brains in the country, "brains" is used for intellectually brilliant persons(Encarta,2009).

As a matter of fact, the "Linso limo" which means one eye, a part of human body, stands for one person who cannot see the wild fruit like on orange, he needs the help of other people. This proverb advocates for cooperation. People needs to work together, because when people work together the task becomes easier, this is in fact emphasized by the proverb: "*insófu pabwíngi kálulu*"(an elephant with many people it is a hare),- this proverb is equivalent to the English proverb: "*Many straws may bind the elephant* "or "*Many hands make light work*"- there is a contrast between the elephant and the hare which is linked to the size of the two animals, the first is big and the last is small, before one person it is still big, but in front of many it become small. In other words, a big task done by a group is easily done. We can conclude with the proverbs saying that "*umúnwe úmo tautóla nda*", another synecdoche,(one finger cannot take louse it needs the help of other fingers); i.e. one person cannot do something considerable. Moreover, being alone in front of a task is madness as stipulates the proverb "*Umuntu umo lipena*". One needs to be associated with others to make a work runs correctly but not alone otherwise one will be like a fool. In the same perspective, Luba proverb says: "*Bunka budi malwa*" (solitude is suffering). Thus, the union makes force.

People working together are compared to birds flying together, *Umucinshi wa nseba kwimina pamo*". Literarily, this proverbs means "the respect of birds of a flock is starting to fly together". Once people are working together they are respected, because they become one, as birds flying in the same direction. The proverb: "*umuncishi wa shimu kubombela pamo*" (the respect of bees is working together). This proverb is more conclusive so far as the cooperation or solidarity is concerned. If we appreciate honey, it is a work done by many bees. So man must choose this pattern of life for the development.

4.2.2.6 Uncoordinated functionaries- Uncoordinated Group work

- *Iminwe iyingi isasho munani.*

/iminue /yingi/isasho/ munani//.

/hands/many/ spoils/the relish/.

Lt : Many fingers spoil the relish.

“Iminue iyingi isasha umunani”(many fingers spoil the relish) equates the English proverb: “ *Too many cooks spoil the broth*”: too many people trying to help can be an hindrance, also used too many people working on the same project often pulling in different directions (1662:Gerbier,Discourse of building,24 1732: Fuller, No. 4657(Wordsworth Dictionary), *The more cooks the more broth*. This proverb is a synecdoche, many hands stand for many persons using their hands in the pot of relish, and the consequence is that they spoil it . Another Bemba proverb giving the same idea is “*Bamukolwe nga bafula ubushiku tabuca bwangu*” (Many roosters crowing make the night long). Roosters are considered as the announcers of the coming of a day. However when there are many roosters crowing; the night gives the impression of becoming long. In the same way when we have many judges in one affair the case seems to be endless. These proverb sides with “*too many chiefs not enough Indians*: There too many people giving orders and not enough following them, or too many people in charge not enough to do the work.

4.2.3 Thematic analysis of English proverbs

4.2.3.2.1 The Child

- *The child is father of the man*

The proverb “*The child is father of the man*” come from William Wordsworth's poem "My Heart Leaps up When I Behold".

My heart leaps up when I behold

A rainbow in the sky

So was it when my life began;

So it is now I am a man,

So is it when I shall grow old,

Or let me die!

The child is father of the man

And I could wish my days to be

Bound each to each by natural piety.

The man is an adult person, the child is a young human being and the father is a man who originates a man or the founder of the man. The sentence means that the child is the generator of the man. This proverb wants to show to the adult that the childhood is first stage which produces him; therefore, he cannot pride himself by forgetting this stage which has made him a man, it is his prominent period. In other words, the adult should not neglect the child. This proverb, which is the line of the poem cohere with the other part of the poem when he remembers the experience of joy in his childhood, he wishes he could live it when he becomes a man. The manhood is the result of the childhood.

This proverb urges the adult to put a special attention on the education of the latter who constitutes the man of tomorrow. It is in this perspective that the Bemba proverb states that “*Imiti ikula e panga*” (the growing trees are the forest). This simply means that the forest is the result of the growing trees. In short, the children are the generation of the future.

We can't always build the future for our youth, but we can built our youth for the future

The proverb “*We can't always build the future for our youth, but we can built our youth for the future*”. The proverb structurally speaking is a contrast proposition, the first part of the sentence is the negative and the second is in affirmative. The proverb is a directive, in this particular case the proverb is giving us a line of conduct so far as the preparation of the future is concerned. It is sharp instruction that we must follow. The children should have things prepared for their future life; however, they should be prepared to adapt themselves in the future when they will de adult.

- *The apple never falls far from the tree.*

The proverb “*The apple never falls far from the tree*”. The proverb is a paradox, it sounds contradictory to common sense because far from a tree we cannot have an apple falling. Logically speaking the apple comes from the tree, and it cannot fall far from a tree. No one can contradict that. The proverb is allegorical; the apple represents the child while the tree represents the parent. This proverb is used to express annoyance in misbehaviour of a child. A child is supposed to have parent who should shape his way of conduct, he leading a bad life.

- *A burnt child dreads the fire*

The proverb “*A burnt child dreads the fire*” A child who got damaged by the fire, he went through the experience of the fire; therefore he knows the negative impact of it. As matter of fact, he feels extremely frightened to approach it. The knowledge of the fire gives him an attitude of prudence. In the same context the Bemba proverb says: “*Umwana ngalilile sembe muleke limukome*”. It simply means the child who is playing with the axe don’t tell him, it can cut him. Simply let him go through the experience, later on, he would not play with it.

4.2.3.2.2 Time

- *Time is money*

The proverb “*Time is money*” is money is a metaphor giving a value to the time. Money is compared to the time because; it is a very important tool in man’s exchange with goods. Money is defined as “any medium of exchange that is widely accepted in payment for goods and services and in settlement of debts. Money also serves as a standard of value for measuring the relative worth of different goods and services. The number of units of money required to buy a commodity is the price of the commodity”. The monetary unit chosen as a measure of value need not, however, be used widely, or even at all, as a medium of exchange. So time is a wealth that a man must use judiciously for his survival. Man makes a good repartition of time as the way he is budgeting his fund, his money. A waste of time leads a man to his loss of his victuals for life, linked to what he is doing within the space and time. This proverb sides well with the Bemba proverb: “*Inshiku shimona ifyuma*”. This proverb simply means that it is with time that people get money. It is by using our rationality that we work to gain the necessity for our life.

- *Time flies when you are having fun*

The proverb “*Time flies when you are having fun*” is an advice to people who do not have the notion of the time. The verb fly connected to the time expresses a comparison of the time to a bird; because it is only the bird which has this capacity of flying being equipped of wings. It means that man has no capacity of catching the bird which flies high. The proverb is didactic it shows idle people who spend their time having fun that their time is not profitable to anything. It is here that the proverb “*Time is money*” intervenes. One must use rationally is time in the same way, he saves money.

- *Time will tell*

“Time will tell” sides the proverbs *“wait and see.”* it is a very good exhortation; it shows that with the time one will know the reality of facts. So there are some circumstances in life which teach, but they do not occur spontaneously but with the time we can live them and they are always instructive.

4.2.3.2.3 God

- *God cures but the doctor takes the fees.*

The proverb *“God cures but the doctor takes the fees”*. Expresses the ingratitude of the man who thinks that once a man is healed it thanks to his work. If this was so, we could not undergo death; doctors could cure all the disease in as much as they acquired that skill from their studies. Everything depends on the will of God. The proverb is to certain extent an alert on the man to stop believing that all his achievement is the factor of his own effort.

- *God is the ultimate judge.*

The proverb *“God is the ultimate judge”* is an encouragement given to person undergoing a situation of injustice. The proverb becomes a motivation of hope because one is aware that only God can assist him in this hard moment. In short, it means that God is the last judge in any situation where one can face.

- *God made the time, but man made the haste*

The proverb simply means that man has given the time to use it rationally and profit of it, but he is hasting doing something unprofitable without taking into account the precious time that God has given him. Moreover, in whatever he has asked to God, he wants to press God to act quickly. He lacks patience.

- *God’s mill grind slow but sure*

God’s mill grind slow but sure” the proverb is instructive is a response to man’s haste that is why another English proverb says *“haste makes waste”*.

- *If God had wanted man to fly, he would have given him wings.*

The proverb *“If God had wanted man to fly, he would have given him wings”* is a speculation about impossibility, to push man to accept the present fact or situation. To show that what the

man is the will or the plan of God. Man is different from birds that have wings to fly. The sovereignty of God wanted man not fly, but a bird to fly that is why he equipped them with wings.

- *Man proposes but God disposes.*

The proverb “*Man proposes but God disposes*” is an advice showing the limit of the pretentious man. Everything we do cannot have the result of our expectancy. We must not be optimistic in all our enterprises the equation may change and give us the unknown result. In short, everything we do involves the will of God. Consequently whatever we have is the will of God.

4.2.3.2.4 The woman

- *A woman is like a tea bag; you'll know how strong she is until she is in hot water.*

A tea bag to which the woman is compared to is a small bag containing tea leaves: a small bag made of permeable paper or cloth containing tea leaves that is placed in boiling water to make one serving of tea. like as preposition is a grammatical word indicating that two things or people are similar or share some of the same features, qualities, or characteristics; it also introduces an example of the set of things or people that have just been mentioned. The woman is compared to a tea bag to show that a woman is seen through her action. It is an allegoric proverb, which is didactic and a very explicit; normally, instead of being long it should be short. So one can simply say that “A woman is like a tea bag”. Someone knowing the tea bag does not need the addendum: “*You'll know how strong she is until she is in hot water*”. It is obvious that a tea bag is used in hot water to make tea not the contrary. In fact, this addendum is simply an emphasis to show that the woman is not a weak creature as some people think.

- *A woman's work is never done.*

This proverb is descriptive; it shows the attitude of the woman towards the work. It has almost the same meaning as the previous one, it stresses on the strength of the woman in her work. She is always active; she has something to do home.

- *A cheerful wife is the spice of life.*

The spice is a metaphor; it is defined as an aromatic substance used as flavour to food, in other words it is an ingredient that people use to put in food to make it more tasteful or more appetizing and attractive. Meaning: a good woman makes a man blissful. In fact, this is the ideal of everyman to get a good wife who is going to make his life better. This view sides with the Biblical proverb saying that “*A cheerful heart makes good healing, but a stricken spirit dries the bone*” (pr.17:22). As a matter of fact an unhappy man is a depressed. This sides with the biblical proverb saying that “*All the days of the depressed are evil, but gladness of heart is a continual feast*”(pr.14:15). We may conclude with the Biblical proverbs stating that “*A joyful heart makes a good face, but by grief of heart the spirit is stricken*” (pr. 15:13). A woman is considered as this aromatic substance able to give a special flavor in the life of the man.

- *Hell has no fury like a woman scorned*

“*Hell has no fury like a woman scorned*”; this proverb is a warning to the man, who must handle the woman tactfully to avoid living the hell. A scorned woman is seen having more fury than the hell. In some religions, the place where some people are believed to go after death to be punished forever for the bad things they have done during their lives. “Hell” is used as an allegory to show, a woman who is the object of contempt, puts her husband in an eternal grief of heart. Meaning: when the woman is the fury the life; life of the man becomes the hell.

- *What is good for goose is good for gander.*

The proverb is a good imagery, where they have used a pair of birds: a goose and a gander. A goose is a large water bird similar to a duck and the gander is the adult male goose. It is a good allegory showing the two birds living together who are supposed to share the same food. This can be illustrated with the similar case of a cock and a hen, naturally, when a cock finds something to eat, he calls the hen to come and eat. This image is a good example of the equality of man and the woman. Meaning: What is good for men is also good for women and vice versa.

- *Faint heart never won fair lady.*

In the proverb “*Faint heart never won fair lady*” “faint heart” is synecdoche in this sentence, *Synecdoche, as defined, it is* figurative locution whereby the part is made to stand for the

whole, the whole for a part, the species for the genus, and vice versa. Therefore, the “faint heart” stands for any weak person, indecisive. It is deductive; a faint heart means a faint hearted: a timid or weak lacking resolve, boldness or enthusiasm is unable to have a fair lady that is not biased, moderately good and acceptable. In other words a good woman does not accept at the first time a man who comes to ask her hand for the first time. One will realize that she is not easy-going lady, automatically he will stop running behind. It is in this context that this proverb intervenes. One must be firm and decisive in his enterprise, “*A faint heart never won a fair lady*”, simply means, a woman can get married when a man has the courage of approaching her. To mean that any man having a faint heart will never win a fair lady.

4.2.3.2.5 Solidarity

Many straws bind the elephant.

This proverb is an allegory illustrating the unity of people which makes strength. What is a straw? The straw is a single dried grass stalk of cereal crop or grass. When one takes one straw or two binds an elephant or even a small rat, it cannot resist at all. But many can create a resistance. This imagery is didactic in the teaching of the importance of the unity. It sides the proverb: “*in unity there is strength*” which comes from the Aesop entitled “the Bundle of Sticks” the story goes as follow:

A farmer whose sons were quarrelling with one another had tried a long time to reconcile in vain with words. Finally, he decided that he might have more success by setting some sort of an example. So he called his sons to him and told them to place a bundle of sticks in front of him. Then after tying them tightly into a bundle, he told them, one after the other the other, to pick up the bundle of sticks and break it. Then, he father untied a stick and gave them a stick to break one by one, which they did with a great ease. “So it is with you son”, said the farmer, as long as you remain united, you’re a match for all your enemies. But if you are divided among yourselves, you’ll be broken as easily as these sticks (Zipes, 1996, p.85).

4.2.3.2.6 Uncoordinated functionaries- Uncoordinated Group work

- *Too many cooks spoil the broth.*

The proverb “*Too many cooks spoil the broth*” is a very good allegory; we have a good scenario of a group of persons cooking meat of one pot. Every cook will make the broth according to his will. Therefore, when we have many wills it becomes a disorder. This proverb is similar to Bemba proverb which says: “*iminue iyingi isasho munani*”. Many

fingers spoil the relish. To express the interference the two proverbs uses the same context. Many fingers is synecdoche. *Synecdoche* is remembered as a figurative locution whereby the part is made to stand for the whole, the whole for a part, the species for the genus, and *vice versa*. The part standing for the whole is “iminwe iyingi” (many fingers) part of the body helping us to handle things. The hands stand for the cooks.

CHAPTER FIVE

THE WORLD VIEW THROUGH ENGLISH AND BEMBA PROVERBS

5.1 The overview on proverbs

Proverbs are significant means of expression of wisdom that transmit the moral and the ethics in the community. They reflect the philosophy of a society; as cultural symbols. They are in the trend of thought of humanity because any user of the proverb expresses a frequently offered piece of advice or information, or a frequently heard reflection on the way things are. This view echoes Kearney who has stated that “the world view of a people is the way of looking at the reality, it consists of basic assumption and images which provide a more or less coherent, though not necessarily accurate, way of thinking of the world”(Niemeyer,1981,P.8).

In this angle, the English and Bemba proverbs about God, time, woman and child are analysed. They will be approached according to some literary criticisms point view to find out the world view conveyed through them. As a matter of fact, because of their specific hint, they were analysed according to the feminist literary genres and gender, the psychologist criticism, the dialogism of Michael Bahktin and the moral and philosophical criticism to show the way people look at the universe. This view coincides with Niemeyer, who says that “Proverbs are effective keys for unlocking the doors of the implicit knowledge as well the explicit knowledge”.

5.2 Woman

Bemba proverbs

Abanakáshi máfi ya mpómbo.(women are the excrements of the duiker).

Meaning: *women to marry are numerous.*

Kúumfwa fyá báume: fyá banákáshi filókya.(listen the words of the men, those of women burn).

Meaning: The conversations of women are always source of dispute

Ubwáto bwabúla icípilo: té bwáto (a boat without the row is not one) a barren woman is not accepted.

Umupíni ukubùlulilé umwànakáshi libwélela.(The hand showed by woman, one finishes to return to it).

Meaning: A woman can also give a good advice.

Umwanakashi tapikula lisumbu (a woman cannot knit a net)

Umwanakashi tasunda umusu ukukilusha uluputa (a woman cannot urinate over a mound).

Umwanakashi ni nama ya pelungu: taimonwa umo (A woman is an animal of the meadow is not seen by one man but many.)

Most of these proverbs give an negative aspect of a woman and speak about the limit of the woman or the incapacity to do an action; except one which revalues the woman's capacity the one saying that "when the woman show the handle, a man finishes to return to it. It means that a woman can also say something positive and constructive. The Bemba views on women reflect the world history as we can read in the excerpt below:

Throughout much of the history of Western civilization, deep-seated cultural beliefs allowed women only limited roles in society. Many people believed that women's natural roles were as mothers and wives. These people considered women to be better suited for childbearing and homemaking rather than for involvement in the public life of business or politics. Widespread belief that women were intellectually inferior to men led most societies to limit women's education to learning domestic skills. Well-educated, upper-class men controlled most positions of employment and power in society (Encarta, 2009).

These different views of the woman evoke the feminist literary study and gender. Indeed, feminism has often focused upon what is absent than rather what is present reflecting concern with the silencing and the marginalization of women in a patriarchal culture, a culture organized in favor of men, unlike the other approaches we have examined thus far, feminism is political approach and can attack other approaches for their false assumptions about women (Guerin et al, 2005, pp.222-223) .

In fact, we have selected important proverbs in Bemba which will constitute the focus of our discussion according to the feminism point of view. We can read them below:

1. *Abanakashi mafi ya Pombo* (women are excrement of the antelope)

2. *Umwanakashi tapikula lisumbu* (a woman cannot knit a net)
a woman has no words where there are men.

3. *Umupini ukulangile umwanakashi libwelelo.* (The handle of the hoe shown by the woman, you will always come back to it).

4. *Umusu wamwanakashi tauciluka luputa*. (urine of a woman cannot go over a round mound).

Women are excrements of the antelope, the first interpretation of this proverb means that women are numerous comparing to men. This implies that a man should need more than one woman because they need to get married. This view in fact tries to objectify the woman it shows that the man can have any number he needs. This also leads us to say the most important among the two is the man because the woman is taken, the man makes a movement toward the women, he is the principal actor and the woman is subjected. In fact, this shows what kind of philosophy the man has towards the woman; he considers her as weak creature. This view sides with another Bemba proverb in Stephen A Mpashi's *Icibemba ne Mano Yaciko* saying that: "*Umwanakashi tacilusha misu luputa*" (a woman cannot throw her urine over a round mound) which he explains in these terms: *Umwanakashi pa Baume tafwile ukulabilikisha ifikansa ukuti eo omfwikepo fye eka. umukinshi wa mwanakashi kunakilila pa baume. Umwanakashi tafwile kulayanagala fyangalo fyabupene nga filya ficita tukalume tulecifinya ukufishe misu apatali*. (a woman among men, she is not supposed to rise her voice so that she can be the only one to be heard. The respect of the woman is to humble herself in the group of men. In fact, the proverb emphasizes that a woman cannot take the first position where there is a presence of men; she must remain behind). This philosophy is African because it is also found in Chinua Achebe's *Things Fall Apart* that *the woman does not lie on the top of the man when they are making children. It is the man who is the top of the woman*. (Achebe). The man considers himself as an important actor in any relationship between him and a woman. This can be completed by the proverb: *umwanakashi tapikula lisumbu* (A woman cannot knit a net).

The proverb: "*abanakashi mafi ya mpombo*" (women are excrement of the duiker) is a humorous one, the performer of the proverb who must be undoubtedly a man equates the woman to the excrement of the duiker. This sounds as an insult towards the woman. This is what Nkombe Oleko in *La structure sémantique du proverbe et relation interparentique* has called *metaphore in praesentia* in opposition to the *metaphore in absentia* (Nkombe, 128), that is the woman is directly identified to the excrements, there is an analogy between woman and excrement. The excrement expresses disgust. The association of the woman and the excrement shows the disdain of the man towards the woman. This idea echoes Stephen whose interpretation runs as follows: "*Abanakashi mafi ya mpombo, e mu kutila*

umwanakashi nga ta lekufwaya muleke abe, kafwaye umbi. Abanakashi balifula”(women are excrements of the antelope, that is to say,if a woman does not like you, leave her and go to look for another. Women are plenty).

The proverb “*Umupini ukulangile umwanakashi libwelelo*” may be translated as follows: the handle of the hoe that a woman has shown you, you will come back to it even if you have despised firstly. This proverb implies that a woman must be heard what she gives as advise can help you entirely, you may neglect finally you will realize that she was right. Contrary to the first proverb that we have just analyzed this proverb integrates a woman; it shows that a woman has also a capacity of reasoning and giving a positive and constructive view. This proverb can be circumscribed in the attack of the woman to the man for the false assumption he has towards her.

In fact, the proverbs present two distinctive camps. This can be interpreted like a dialogue between the man and the woman. This, in fact, echoes the literary theory called “Dialogism”, dialogics” is the key words used to describe the narrative theory of Michailovich Bakhtin (1895-1975) and is specially identified with his approach to questions of language in the novel. Dialogics (cf. ‘ ‘ dialogue”, “speaking across”) refers to the inherent “addressivity” of a language that is, all the language is addressed to someone, never uttered without consciousness of a relationship between the speaker and the addressee. In this humanistic emphasis, Bakhtin departed from linguistically based theories of literature and from other Russian formalists (Guerin et al, 2005, p.350).

As a result, the proverb “*Umwanakashi topikula lisumbu*”, the speaker is addressing to the woman to mean that a woman is nothing and “*umupini ukulangile umwanakashi libwelelo*”, this proverb is an answer of the woman concerning this man’s assault. The woman says she is not “without value”, she is worthy. In fact, Bakhtin’s perception that language in use is essentially dialogic is applied in this context; every speech act springing from previous utterance and being structured in expectation of a future response (Guerin et al, 2005, p. 350).

Applying a psychological approach, the utterance of the proverb”*abanakashi mafi ya mpombo*” presumes a certain frustration that a man underwent. It can be a man who was

courting a woman but she refused to give him her hand. So, to compensate the frustration or the debasement, he utters that proverb as way of escaping his failure to mean that women are numerous even if I do not succeed with this one I can get another one.

Umupini ukulangile umwanakashi libwelelo, according to the psychological point view, the proverb shows the self-esteem of the woman, in her submissiveness to the man, she wants him to praise her, indirectly, and she tells him that she remains the only adviser. Perhaps that man was told not to do something, he refused to listen to the woman, and the consequence leads the woman to use this proverb as challenge for his obstinacy.

Umwanakashi takilusha umusu uluputa (a woman's urine cannot over the round mound), this proverb can be interpreted in terms of women are not clever regarding the response of the woman in terms of "umupini ukulangile umwnakashi libwelelo". This philosophical view in terms of gender shows how much Bemba's men consider the woman of inferior in terms of reasoning. It is really a misconception in terms of response of the woman in the proverb: "*umupini ukulangile umwànakáshi libwélelò*".

Bemba world view of the woman and the man is also well developed in Niemeyer's study of Bemba and Shona proverbs. He argues that "the Bemba contrast men with women in ways that seem to belittle the latter, which is evident in the following proverbs: *Umwakashi tapikula lisumbu*, (They are not strong, can't make a net like men), "*Bepo mwanakashi: mwaume mubiyo, mwenda nankwe*" (Lie to a woman, but travel well with your male companion.) *Ifyabanakashi filoca* (Their gossip "burns" and brings about evil things), *ifisosa umwnakashi fyabuwelewele lelo ushiteshako cipuba* (speaking of their gossip again, it is silly - but he who doesn't listen to it is a fool)! Throughout the Bemba proverbs that refer to women, there seems to be an aura of tension. This tension is recognized again in, "*Wituka mwanakashi talafuula*" - Don't insult a woman before she undresses. Even comments about the role of women, leaves a negative image in spite of which says the advice of women can be helpful at times as seen in the proverb: *Umupini ukulangile umwanakashi libwelelo*. (the hand of the woman shown to you, you may come back to it (Niemeyer, 1981, p.177).

This conception in terms difference is held up to now; however some behavioral scientists cut the discussion short. We can read that a long-held, but disputed, hypothesis holds that women use both halves of the brain to process language, whereas men's language processing

is focused in the brain's left half. A 1995 report by U.S. researchers gave a clear evidence for this sex difference. The researchers considered brain activity in 19 men and 19 women as the subjects took tests that demanded different language skills. A scanning technique known as functional magnetic resonance imaging, which makes it possible to measure changes in blood flow, allowed the researchers to see precisely which parts of the brain the tests stimulated. On some of the tests male and female brain activity was alike, as, for example, on a test measuring visual skills, which demanded the subjects to determine whether two strings of letters had the same pattern of upper and lower case letters. On a test that required the subjects to think about the sounds of words, however, male and female brain activity differed considerably. When the men were asked to judge whether two nonsense words rhymed, they all revealed a surge of brain activity in the left half of the brain, in a region of the frontal lobe. For 11 of the women, performing the same task boosted frontal lobe activity evenly on both sides of the brain. In the remaining eight women, left-brain activity was higher, but not as high as for the men (Encarta, 2009). This view sides with the English proverbs: *what's good for goose is good for gander*, meaning that meaning: What is good for men is also good for women and vice versa. Contrary to the Bemba proverbs, English proverbs stress on the equality between a man and woman.

English proverbs

1. A cheerful wife is the spice of life.

M: a good woman makes a man happy.

2. Faint heart never won fair lady.

M: A woman can get married when a man has the courage of approaching her.

3. Hell has no fury like a woman scorned

M: when the woman is the fury the life of the man becomes the hell

4. What is good for goose is good for gander.

M: What is good for men is also good for women and vice versa.

5. A woman is like a tea bag; you'll never know how strong she is until she's in hot water.

M: to know a woman is to live with her.

6. A woman's work is never done.

M: A house woman has always something to do home.

7. "A man may work from sun to sun, but woman's work is never done."

Most of the proverbs in English give a given quality to the woman. Such as: busy, cheerful, and equal to man. In fact, contrary to many Bemba proverbs where the woman is underestimated; here the woman has a particular privilege. For instance the happiness of the man depends largely on the woman because if one has bad wife is life becomes miserable. That's why the saying stresses that a *Cheerful wife is spice of life*. The proverbs: "*the hell has no fury like scorned woman*" is to certain extent a warning to the man who must know how to handle a woman to avoid living the hell. By the hell one may understand as the place where the souls of people who are damned suffer eternal punishment after death. The woman is compared to the hell to show that she is the source of extreme suffering if we do not care. The proverb: "*A woman's work is never done*", emphasizes the continuous activity of the woman in her daily tasks; she is considered of being strong as the proverb states it: "*A woman is like a tea bag; you'll never know how strong she is until she's in hot water*".

In short, contrary to many proverbs showing the inferiority of the woman; English proverbs plead for the equality of the man and the woman as we read in the proverb; *what is good for goose for gander*. Meaning: What is good for men is also good for women and vice versa.

5.3.The time

5.3.1 Overview about time

We have recorded many proverbs in English and Bemba using the concept time. This concept time is a personification. In many syntactic structures of the proverbs; the time is playing the role of a subject to show that the time is very active in many events. It is the topic, something at which everything is turning around or focusing. The time is defined as a conscious experience of duration, the period during which an action or event occurs. Time is also a dimension representing a succession of such actions or events. Time is one of the fundamental quantities of the physical world, similar to length and mass in this respect (Encarta, 2009).

5.3.1.1 Bemba proverbs about time

1. Inshita ya nashishe mpapa(time softens the skin).

M: An old man is weakened with time in his youthhood he was also vigorous.

2. inshiku mutanda tashilingana shonse(the seven days are not the same).

M:A person cannot live the same condition of life, life may change one day

3. Inshiku shimona ifyuma (days see money).

M: One can miss money today with the time he will have it

4. Inshiku shalingenye umwana na nyina(days equalize a child and her mother).

M: A young person will become also old with the time

5. Inshiku shibikilapo nga pabukwebo(days increase as in business).

M: when misfortune affects, they succeed like days.

6. Inshiku ishingi tashica shibili

M: Many days do not dawn two)

7. Inshiku tashilingana shonse (days are not the same)

M: Days succeed but they are not the same.

5.3.1.2 English proverbs about time

Time and tide wait for none. (Inshita na mabimbi ta ya pembela kintu)

1. Time flies. (Inshita ila pupuka)

Times do not stand still they move.

2. Time flies when you're having fun (inshitaila pupuka nga mulesefya).

Times passes quicky when one he is busy.

3. Time is money (Inshita fyuma).

The time is very precious; one must take opportunity of it.

4. *Time will tell.* (Inshita ikalanda).

Each day has its own story.

5.3.1.3 Cross Analysis of English and Bemba Proverbs about time

In both cases there is personification of time which takes the position of the subject in the syntactic structure to show that time is the doer of a given action. One must take opportunity of it. The time is considered as an important resource of the human life. The proverb "time is money" or "time will tell" summarize all important literature about Time. The different proverbs produced in Bemba stress on the importance of times. Lackoff and Johnson (2003) in "*Metaphor We Live By*" for the proverb "*Time is money*" argue that time in our culture is valuable commodity. It is a limited resource that we use to accomplish our goals. Because of the way that the concept has developed in modern Western culture; the work is associated with the time it takes. Therefore, the time is quantified. It has become habitual to pay people hourly, weekly, monthly, or yearly. If the time is conceived in that way, a valuable commodity, a limited resource, even money; because we understand and experience time as the kind of things that can be spent, wasted and budgeted, invested wisely or poorly, saved or

squandered(P.8). Time is really the only capital that any human has, and the only things he can't afford lose, said Thomas Edison.

"Time softens the skin", "Time will tell" are metaphorical concept; we are using our everyday experience to personify the time, the time is principle actor in our life. The proverb *"Time softens the skin"* means that one cannot be proud of being young; he must know that with the time he will become an old person and as the Bemba proverbs states it. This view sides with another Bemba proverb saying that *the time will equalize the child and his mother*.

The Bemba proverb *"Inshiku shilanasha mpapa;"* meaning that the time softens the skin sides very much with Aristotle who considers the time as destructive force. The proverb means the young man/woman cannot be proud of his youth; time will take away his state and he will become old. Alexander (1966) in *Space, Time and Deity* argues that "The time is the principle of growth," the source of movement, and in sense the producer of emergents. ... the time appears as force which is accomplishing the achievement of a goal"(S. Alexander, 1966, p. 36).

Despite the fact Time is considered as a destructive force, on the other hand, *"Time is healer of all maladies"*, as the English proverbs has stipulated, what looks impossible to day can find a solution tomorrow, a person can be hurt physically or morally, the time will heal the wound. A man must be patient, Similar is the proverb: *Inshiku shalingenye umwana na nyina* (days equalize a child and her mother). The time becomes a force which has made the child an old person. The oldhood is the ultimate goal of the time and the door to death. A man is among the finite being in this earth that lives under the condition of time. In fact, Time cannot be conceived independently, it must be apprehended in relation with space, because the time affects what is in the space. The child or the young boy/girl or any person lives within the space in which he is conditioned by nature. Alexander (1966) says that "Time is intrinsically repeated in Space and Space in Time that is impossible to speak of Time or space by themselves, when neither exists apart from the other. They get shaken apart from each other in thought, just as the shape of billiard balls of varying colour get shaken apart from the varying colour"(P.80).

The proverbs *Time flies, Times is money* share also the same vision. The time cannot be stopped by the man on the contrary it subjugates him. This process of temporality is often referred to by various metaphors and aphorisms-*the gnawing tooth of time, the river of Time , Time flies, here today and gone tomorrow, gather ye rosebuds while ye may, enjoy yourself*

it's later than you think. This dynamic concept of time lies at the basis of the temporalistic view of man and existence which is presented in certain religions, philosophies and works of art. This conception of time finds expression in our tensed way of talking.

Time is money can be paired with the *Time flies*; the Time is winged to show that if one does not take opportunity of it will fly, the time is compared to a bird that one must seize firmly, a slight distraction will make it fly. Lost wealth may be replaced by industry; lost knowledge by temperance or medicine; but lost time is gone forever, said S. Smiles. This echoes the poem "The Coy Mistress" by Andrew Marvell, in which the speaker tells his mistress that if they had enough time, he would spend time admiring her and his vegetable love, and should grow. But they do not have time; through the poem we read: "But at my back I always hear / Time's wingèd chariot hurrying near hurrying near; and yonder all before us lie/ Deserts of vast eternity". The desert of vast eternity is considered as spaceless and timeless. Meaning that they have to take opportunity of the time while living because after there is no time it is "Desert vast eternity", there is nothing. Man is temporal being who lives temporarily. He is temporalized by the time and space.

Russell writes: "The importance of time is rather practical than theoretical, rather in relations to our desires than in relation to truth, . . . Both in thought and in feeling, to realize the importance of time is the gate of wisdom." I should say that the importance of any particular time is rather practical than theoretical, and to realize the importance of time as such is the gate of wisdom (p. 36). The French proverb says clearly "*le temps est comme un oiseau si vous ne le saisissez pas il est parti* (time is like a bird if one does not seize it, it goes). The proverb "*Time flies when we make fun*" is the consequence of not knowing that time is money. Lazy persons can lose their time by making fun since they have realized that they have nothing to do.

5.2.4 The distinction between the English and proverb about time

In English proverbs time has an economical value that is why it is said "*Time is money*" and the proverb *Time flies* simply means that man has to handle the time with care for fear of losing it. The Bemba proverbs: *Inshiku sha nashishe impapa* (days has softened the skin) and *Inshiku shaligenye umwana na nyina* (days equalise a child and his mother) shows a destructive effect on the human being and its environment. This view sides with Bergson's philosophy of time where he proposed that "time is a matter of subjective experience.

According to Bergson, an infant would not experience time directly but rather would have to learn how to experience it” (Microsoft Encarta).

5.4 God

5.4.1 Overview on God

God is the centre and focus of religious faith, a holy being or ultimate reality to whom worship and prayer are addressed. Especially in monotheistic religions (see Monotheism), God is considered the creator or source of everything that exists and is spoken of in terms of perfect attributes—such as, infinitude, immutability, eternity, goodness, knowledge (omniscience), and power (omnipotence). Most religions traditionally ascribe to God certain human characteristics that can be understood either literally or metaphorically, such as will, love, anger, and forgiveness (Encarta, 2009). These attributes of God will be the focus in the following proverbs about God in both English and Bemba.

5.4.1.1 Bemba Proverbs about God

1. Apatébetà Lésa tapafúuka cúshi.

Where God prepares food; there is no smoke.

The will of God is beyond our reach.

2. Ukwimba katí kusánsha na Lésa.

Lt: To uproot a medicinal plant we must associate God.

M: A medicinal plant has not effect without God.

3. Umwéo wa nkóko wába múli cibínda.

Lt: The life of the chicken resides on his owner.

M: Our life depends on God or our life is in the hands of God.

4. Lésa `afwá: uuyáfwa.

Lt: God help the one who helps himself.

M: God doesn't act without our effort.

5. Lesa asekula nkoko shakwe.

Trans: God leads his chicken in the safe place.

Meaning: God is a good shepherd.

6. Lesa atuposa ku kabanga nangu ku masamba, apo atemenwe.

Gods throws us to the east or to the south, where he wants.

Meaning: we must let us lead by the will of God.

7. *Lesa lupe ulwishibo kwela*

God is awinnowing basket who knows to winnow well.

M: God is just; he will select the good and the bad

8. *Lesa lushinga lwandi ulushiputuka*

God is my rope which never breaks

M: my relation is reliable.

9. *Lesa mufushi tafulila umo.*

M: God is a blacksmith; he does not forget for one.

Lesa mukulu kapamba shimwatule ulu.

M: God is the great thunder that pierces the sky.

10. *Lesa ni kalungu, mwine kuni na menshi.*

M: God is the black furnace, the owner of the wood and water.

11. *Lesa ni malyotola.*

M: God is the avenger.

12. *Lesa Tumbanambo: mutima kayebele*

M: God is well off and needs no one to advise him.

13. *Ubùmí bwa nkóko : Busúngwa kulishíkulu Wákwe.*

M: *God is master of our life.*

There are many proverbs speaking about God in fact this shows how much religious Bemba people are. They have much their faith in God as one can read in each line of the proverb. it is worthwhile to put into conjunction all the proverbs meaning: *The will of God is beyond our reach; A medicinal plant has not effect without God; Our life depends on God or our life is in the hands of God; God doesn't act without our effort; God is a good shepherd; we must let us lead by the will of God; God is just; he will select the good and the bad ; my relation is reliable; God is a blacksmith; he does not forget for one; God is the black furnace, the owner of the wood and water; God is the avenger; God is master of our life.*

The unities all the proverbs present the credo of Bemba faith. When taking the proverb “*Apatébetà Lésa tapafúuka cúshi* (the will of god is beyond our reach), this to show that God is mysterious, we do not know his will; therefore we must ourselves let lead by the will of God since god is a Good shepherd.

The proverb “*Lesa Lupe ulwishibo kwela*” God is a winnowing basket who knows to winnow well. Meaning: God is just; he will select the good and the bad. It reflects the Christians’ eschatology. Literally “discourse about the last things,” doctrine concerning life after death and the final stage of the world. It is in a parable of Jesus. Where the kingdom of God is like a fisherman who throws his net into the water, selects good fish and bad fish are thrown into the furnace for eternity.

The world view of Bemba is that they believe in Lesa (God), a supreme being the creator of the earth and heaven as it is concluded in these proverbs: “Lesa ni kalungu, mwine kuni na menshi”. God is the black furnace, the owner of the wood and water. Lesa mukulu kapamba shimwatule ulu (God is the great thunder that pierces the sky). this view echoes Niemeyer (1982), who stated that:

The high god of the Bemba is known by a number of names such as Mwanda-Lesa, Lesa Mukulu, Lesa wa Fimbulumbulu, Icona-Lesa and others. He is understood to live in the sky where he controls the thunder. He is said to be the original source of magic power and is the one who sends children. Gouldsbury and Sheane (1911) pointed out that he is not the object of any cult. The Bemba people did not traditionally address him directly or sacrifice to him, although they did invoke him with the mention of his praise names and his attributes. Mostly he was known for his aloofness and lack of concern for people. (p. 205).

The term Lesa meaning God which is the name of God from Bemba, constitutes a subject of controversy in the book of Leon Verbeek: *Le Monde des Esprits Au Sud-est du Shaba et Au Nord dela Zambie (The world of spirits in the south-east of Shaba and the north of Zambia)*, who has argued that the term Lesa was coined by the first missionary who arrived earlier. They have adopted the concept Lesa to conciliate with the God of Christian pretending that there were great correspondence between the Christian conception of God and the one of the Bemba expressed through the name of Lesa. Subsequently, the missionaries have looked for some Bemba expressions, proverbs, tales and myths to concretize and facilitate the passage of pagans to the Christian religion. The name the most spread for the Bemba known by other people such as Luba, Sanga, Kaonde, Zela is Shakapanga which is composed of two names “Sha” meaning father of and “Kapanga” which means the creator (Verbeek, 1990, p.37).

However, it is known that the Bemba recognized a number of secondary divinities (milungu): Mulenga, Chewe, Cikompe, Cishimba, Kabwe, Mwaba, Nondo and others. The most famous of these is Mulenga, a hunting god and the spirit of a forgotten ancestor (Whiteley 1950:29). Some of these secondary divinities were "worshipped" at caves and waterfalls. For example, Cishimba is identified with a series of waterfalls north of Kasama, and a python in the falls was said to represent this divinity (Niemeyer, 1976, p.207).

5.4.1.2 English proverbs about God

1.If God had wanted man to fly, He would have given him wings.

Lesa ngalitemwa umuntu ukupupuka ngali mupela amapindo..

2.God cures and the physician takes the fee.

Lesa eundapaka na shinganga asenda impiya.

3.Man proposes but God disposes.

Umuntu afwaya nombu Lesa eupekanya.

English proverbs have not many proverbs about God only few ones. The three proverbs gives insight of the English belief, the most dominant theme is the will of God, the care of God and the action of God. That is to say God is the only master of the man life and the man must live under his will. He does what he wants. This idea is fully echoed in the proverb “ If God had wanted man to fly, he would have given him wings”.in short what man is the want of God. Therefore, man has no injunction upon God.

5.4.1.3 The cross analysis of the proverbs about God in English and Bemba

Through the English proverbs “*God is the ultimate judge*” one may grasp the profound confident that man has towards God. He knows that God is fair. And justice is the fundamental aspiration of the humankind which is conducted by law. And law must be understood as “body of official rules and regulations, generally found in constitutions, legislation, judicial opinions, and the like, that is used to govern a society and to control the behavior of its members. The nature and functions of law have varied throughout history. In modern societies, some authorized body such as a legislature or a court makes the law. It is backed by the coercive power of the state, which enforces the law by means of appropriate penalties or remedies” (Microsoft Encarta). The proverb emphasizes also that the worldly

justice is impartial; it is only the celestial or heavenly one which can bring true righteousness. The proverb “*God is the ultimate Judge*” sides with the Bemba proverbs “*Lesa lupe ulwishibo kwela*” God is a winnowing basket who knows to winnow well, meaning that God is just; he selects the good and the bad. Consequently man should not worry about whatever human judgement he can endure. He must believe that God is there. This view is reinforced by the English proverb “*God will be present whether asked or not*” and the Bemba proverbs “*Lesa ni malyotola*” meaning God is the avenger; he will punish the person who has committed injustice. This knowledge about God is what we call Mysticism; it is an immediate, direct, intuitive knowledge of God or of ultimate reality attained through personal religious experience. Wide variations are found in both the form and the intensity of mystical experience. The authenticity of any such experience, however, is not dependent on the form, but solely on the quality of life that follows the experience. The mystical life is characterized by enhanced vitality, productivity, serenity, and joy as the inner and outward aspects harmonize in union with God (Microsoft Encarta).

This view of man on God pushes him to soothe the pain undergoing through injustice and makes him live hope, consolidation and consolation. He feels that he is under God protection as the Bemba proverbs say it: *Lesa asekula inkonko shakwe*, literally It means God protects his chickens.

The English proverb “*Man proposes but God disposes*” sides with the Bemba proverbs “*Umwéo wa nkóko wába múli cibínda*. Literally the proverb means the life of the chicken resides on his owner. This simply means that our life depends on God or our life is in the hands of God”. In short all the proverbs mean that our life depends on the will of God not ours. The will of God must push man to the acceptance of his fate; that is why the English proverbs says “*If God had wanted man to fly, He would have given him wings*”. In fact, this to say what man is, he wanted it, there is no one to dictate him. The Bemba proverb is very conclusive: “*Lesa Tumbanambo: mutima kayebele*” literally this proverb means God is well off and needs no one to advise him or give him direction.

5.5 The child

5.5.1 Overview about the child

Many proverbs reveal what a child is and the attitudes of people *vis à vis* this creature. An important philosophy is developed through proverbs about him. The child has a privilege place in English and Bemba culture. This outlook is a world view; Halis GÖZPINAR has made a similar study in his article: “*Proverbs about children in English, Georgian and Turkish culture*”: there are a number of proverbs in each culture dealing with children and their upbringing in traditional cultures. This means that the welfare of children and their education is very important for the society. In addition to this, children are valued as the bulk of the concept of the family. The study of the proverbs related to children in three cultures (English, Georgian, and Turkish) has revealed similar approaches to the issue.

However, Niemeyer has nuanced the argument by putting that first; children have a prominent place in the world views of all the people. Perhaps another quotation from Pierre Erny will solidify a thought that has been planted in this section on children: . In the Western world, the psychological dimension is stressed above all, whereas in Africa it seems the mind finds rest only in ontological apprehension, in exploration of being. Thus the question "what is a child" or more concretely, "who is that child" can appear odd and somewhat idle in the Western context. By contrast, it is primordial in Black Africa (Niemeyer, 1973, p.14).

5.5.1.1 Bemba proverbs about the child

1. Akóoni akanóno takafwíla mu cínsa ca kwa nyínakwe.

M: Every child is expected to have his home one day.

2. Akafúmbè ukunónà kutúlà kubwaícè.

M: Education starts from infancy Amáno ya baíce bafyáshi bábo.

M: intelligence of Children are their parents

3. Bufúndi tebwakutólafye; bwa kusámbililà.

M: A skill is acquired through the process of learning

4. Kulá: umóne.

M: grow and see

English version: wait and see

Meaning: when you grow, you will have the experience of life

5. Umwaíce téshiba mukówa: kano bamwéba kùbakúlu

M: It is task to the old people to educate the children

6. Umwaíce ushilasúmwa kuli cíiba atoto mulómo ukushína

M: we can't speak about something of which we don't have experience

7. Ukutukana: kufuma ku bakálambà

M: Good behavior as well as bad one is learnt from childhood from old persons

8. Tapakafímbwe: pàlálóka

M: An ill-bred child is unable to receive the advice they give him

9. Umwána alilíle sémbe: mulékele limukóme.

M: If the child refutes the advice that they give him, let him undergo experience.

A child must learn through experience

10. Mulefúndilà abana bénu kùníka: amáno yaláya no mukúku

M: you don't have to wait when children are grown up to teach them, it will be too late.

11. Ímiti ikúla é mpáanga.

M: The children constitute the society of tomorrow.

12. Iyakúla yònká mú mwána

M: The children must help their parents

13. Umwaíce tanína kumúlu wa címuti

M: If a child insults you; he has been sent by an adult person

14. Umwaíce acèngéla ilyo akómba.

M: A child becomes cautious after a bad experience

15. Umwaíce apo atoléle fúlwe; na maílo épo abwélele.

M: We always return to the place where we got fortune

16. Umwána uwàbulá mátwi: afwíile ngomúngombà

M: Children must follow the advice of old people

17. Mayó mpaápa naíne kakúpapa.

Lt: Mother, carry me on your back, I will carry you too

M: We must take care of our offspring; they will look after us in our old age

18. Akasèmbé nga kakúkóma téti upóose.

Despite the faults of our children, we can't throw them in the street

5.5.1.2 English proverbs about the child

1. A child is the father of the man
2. Like father, like son

3. We can't always build the future for our youth, but we can built our youth for the future
4. A burnt child dreads the fire
5. The apple never falls far from the tree.
6. Children are in many regards like their parents.
7. He that has no children knows not what is love
8. The best love is that of children.
9. Children are poor men's richness.
10. Happy is he that is happy in his children.

5.5.1.3 Cross analysis of English and Bemba Proverbs about child

the meaning of all the proverbs constitute the world view of Bemba about children as we see: we must take care of our offspring, they will look after us in our old age; a grown up life depends on his children(the children must help their parents); if a child insults you, he has been sent by an adult person; the children constitute the society of tomorrow; every child is expected to have his home one day; *Education starts from infancy;; when you grow, you will have the experience of life;It is task to the old people to educate the children; we can't speak about something of which we don't have experience;Good behaviour as well as bad one is learnt from childhood from old persons;An ill-bred child is unable to receive the advice they give him; If the child refutes the advice that they give him, let him undergo experience;you don't have to wait when children are grown up to educate them, it will be too late.*

The proverbs above reflect the moral and the philosophy of the Bemba about the child; for that reason, Moral and philosophical approach should be used in the analysis of the above.

Then what is the philosophical and moral approach? The moral-philosophical approach, it is literary criticism emphasizing moralism and utilitarianism; Horace insisted that literature should be delightful and instructive. For Samuel Johnson, basic position of such critic is to teach morality and to probe philosophical issues. They would interpret literature within the context of philosophical thought of a period or a group. For Pope's Essay on Man may be grasped if one understands the meaning and the role of reason in eighteen century thought. Such teaching may also be religiously oriented (Wilfred L Gueri et ali, 2005, p.77).

“*Umwaice acengela ilyo akomba*” (the child becomes cautious after having eaten up all the condiment); “*umwaice ushilasumwa kuli ciba atoto mulomo ukushina*” (a child who has never been bitten by a pigeon, he praises it of having a non-sharp beak); “*umwana alilile sembe; muleke limukome*” (if a child exacts an axe, let him so that it can cut him). All these proverbs emphasize on the experience of the child after undergoing a given experience. However “*Amano; matwi*” (knowledge is ears) simply means that knowledge is established through hearing. *Icibika menso* (what keeps are eyes). All these proverbs stress on the perception as a source of knowledge.

These proverbs reflect Empiricist philosophers who emphasize on experience of the child in pursuit of knowledge rather than intuitive speculation or deduction. John Lock is among the empiricist philosophers emphasizing the importance of experience of the sense in pursuit of the knowledge. In fact, for Empiricists nothing can enter someone’s knowledge without passing through the sense. This is expressed through the proverbs: “*amano matwi*,” that is knowledge comes from hearing. In addition, the proverb “*icibika ménso*” which means, eyes keeps, implies that nothing can be kept in the mind without being perceived by the sense that is, without being seen or heard. That is why the English proverb says: “*out of sight; out of mind*”. What the eyes don’t see; the heart does not keep. This emphasizes the process of knowledge through perception. In short to be is to be perceived, this is Berkeley view; that is, nothing exists without being perceived.

John Locke regarded the mind of the person as blank slate, *tabula rasa*, upon which experience imprinted knowledge and did not believe on intuition or theories of innate conception (Encarta, 2009). This philosophical belief is achieved in the following Bemba proverbs: “*umwaice achengela lintu akomba*”; this proverb means that it is often after eating up all the relish that the child realizes that he must be cautious or wise. In the same way, “*Umwana ushilasumwa kuli cibe autasho mulomo ukushina*” (a child who has never been bitten by the pigeon he praises it of having an unsharp beak), it is after being bitten by the pigeon that a child realizes that its beak is sharp and dangerous, any time he will play with it. Another proverb from the Bemba is the one where the child plays with an axe it is after being cut by it that he will realize that playing with an axe is dangerous (*umwana ngalilile sembe muleke limukome*). The proverb says if the child exacts an axe let him get it, that is let him go through experience so that in the long run he will no longer play with it.

These Proverbs echo English proverbs asserting that “*no one knows where the shoes pinches but he wears it*”. Other similar English proverbs say: *Experience is the teacher of fools*. Even fools learn by their experiences. Also *'Experience is the father of wisdom.'* plus *'Experience is the best teacher.'* and *'Experience is the hardest teacher.'* She gives the test first and the lesson afterwards. Similar is the French proverb: « *l'école de l'expérience est la seule qui puisse éduquer les incensés* » which means, the school of the experience it is the only one which educates the foolish.

These Bemba and English proverbs which reflect the Empiricist are the basic principle in the process of learning and teaching. The mind of the child is considered as *tabula rasa*, a blank slate where the old people must impress their knowledge. This can be read in the following proverbs: “*amáno ya baíce bafyáshi*” (the knowledge of the child is from parents); “*umwaice teshiba mukowa kano bamweba ku bakalamba*” (the child does not know the clan unless is told). That is why learning theorists such as American psychologists John B. Watson and Skinner proposed that all behavior were learned response to the environmental influences, such as, reinforcement and examples provided by parents, peers and others (Encarta 2009). This sides the Bemba proverb which runs as follows: “*ukutukana kufuma ku bakalamba*” (insulting for a child comes from adults), this simply means parents shape the mind of a child. This is what is stressed in the following proverb: “*umwaice tanina ku muulu wa citi*”. (the child cannot climb at the tree by his own he needs the help of the old people, this implies that when a child happens to insult a person, he must have be backed by an adult who constitutes his support. Later, the French philosopher Jean Jacques Rousseau claimed that children at birth are innately good, not evil, and that their natural tendencies should be protected against the corrupting influences of society. The sympathetic, romantic attitude toward children inspired by Rousseau had an important influence on society (Encarta, 2009).

Therefore, Sigmund Freud portrayed early childhood as a formative period for personality development. Adult personality and psychological problems from childhood influences, in fact, this is what is said in the proverb: “*the Child is the father of the man*”; it means that the development of the man abandons nothing en route. What one becomes is an acquisition from childhood. “*Akafumbe ukunona kufuma kubwaice*” (The rat's fattiness starts from infancy). This, in fact, coincides with The modern theory of evolution, conceived by British naturalist Charles Darwin, who contributed to this interest by arguing that human behavior is

best understood through knowledge of its origins—in both the evolution of the species and the early development of individuals.

As a matter of fact, regarding these principles, the education of the child must start from childhood, this is reflected in the following Bemba proverb that we must not educate someone when it is too late(“*mulefundila abana benu kunika: amaano yalaya no mukuku*” which literary means: you teach your child at the river because all the knowledge will go with the current of water which simply means that we have to teach our children at home, the fact of going to the river symbolizes a waste of time instead of doing it earlier, you do it late. The advice to go with water symbolizes that the advice will not be heard because it is too late, that is why the English saying states that “*strike the iron while it is hot*” or “*make the hay while the sun shines*”

CHAPTER SIX

SYMBOLISM IN ENGLISH AND BEMBA PROVERBS

6.1 Synopsis

Symbols are medium of communication in a language. Proverbs are special means of linguistic expression as they are abundant. Lollen asserts that “in a symbol there is concealment and yet revelation: hence therefore, by silence and by speech acting together comes a double significance”; moreover, “without symbolism, even language is incomplete because symbols give a concrete structure to language. Besides, “the use of symbols in language is also a potent way of exerting extra effect to oral communication” (Tunge Lollen, 2015, p.64).

According to Cambridge Advanced Learner’s Dictionary, a symbol is something that is used to represent a quality or idea. Or an object can be described as a symbol of something else if it seems to represent it because it is connected with it in a lot of people's minds. And the Disco Encarta Dictionary defines a symbol as something that represents something else: something that stands for or represents something else, especially an object representing an abstraction.

Symbols play an important role in the conception of reality because understanding the wisdom carried out through proverbs requires, *ipso facto*, an appreciation of the nature and function of it as a medium of communication. Viktor Shklovsky, the Russian Formalist, argues that symbolization helps in defamiliarizing ordinary language in making it beautiful, attractive and forceful. The proverbs make use of symbols of different aspects and thus become a rich linguistic expression (Tunge Lollen, 2015, p.64).

Symbols originate man’s direct environment. Three kinds of symbols are distinguished: artificial, natural and abstract. Artificial symbols are man made, while the natural symbols are beyond man’s control such as the thunder.. The uses of these symbols communicate the various effects and functions. The abstract symbols, logically do not have concrete representation, they are based on the general principles or theories rather than on specific instances.

In this chapter, the main concern is establishing and analysing the symbols used about God, the child, and the woman in English and Bemba proverbs.

6.2.1 Symbolism in the proverbs of God.

6.2.1.1 Bemba proverbs

1. Apatébetà Lésa tapafúuka cúshi.

Lt: Where God prepares food; there is no smoke.

14. Ukwímba katí kusánsha na Lésa.

Lt: To uproot a medicinal plant we must associate God.

15. Umwéo wa nkóko wába múli cibínda.

Lt: The life of the chicken resides on his owner

16. Lésa `afwá: uuyáfwa.

Lt: God helps the one who helps himself.

17. Lesa asekula nkoko shakwe

Lt: God leads his chicken in the safe place

18. Lesa lupe ulwishibo kwela

Lt: God is awinnowing basket who knows to winnow well.

19. Lesa lushinga lwandi ulushiputuka

Lt: God is my rope which never breaks

20. Lesa mufushi tafulila umo

Lt: God is a blacksmith; he does not forge for one person

21. Lesa mukulu kapamba shimwatule ulu.

Lt: God is the great thunder that pierces the sky.

22. Lesa ni kalungu, mwine kuni na menshi.

Lt: *God is the black furnace, the owner of the wood and water*

23. Lesa ni malyotola

Lt: God is the avenger.

24. Lesa Tumbanambo: mutima kayebele

Lt: God is well off and needs no one to advise him.

25. Ubùmí bwa nkóko : Busúngwa kulishíkulu Wákwe.

Lt: the life of the chicken is the hands of his master

Symbols about God

Natural symbols	Translation	Artificial symbols	Translation	Abstract symbols	Translation
Kapamba	Thunder	Lupe	Winnowing basket	Shikulu	Master
Cushi	Smoke	Mufushi	Blacksmith	Malyotola	Avenger
		Kalungu	Blast-furnace	Mutima kayebele	A not advisable heart
		Lushinga	Rope		

Most of symbols used here are anthropocentric; those images attribute of God are related to man's environment and experience since God is invisible. For good communication the man considers himself in his existence as the centre of the universe, that is why these symbols are man made, in other words, they are artificial. As a matter of fact, any image beyond man is incommunicable. For instance the furnace which can be called kiln, an industrial oven used for industrial process such as firing clay for pottery or bricks and for drying material such as hops and timber. The symbol furnace is attributed to God to show simply that nothing can resist to the power of God Almighty; everything can be transformed by him. God is seen as a creator and a renovator. The furnace as image is tool used by man as an industry of transformation.

Blacksmith is defined as somebody whose job is making and repairing iron and metal objects such as horseshoes. In the process of transformation the Blacksmith uses a hammer that he heats on the iron in order to give it a shape. This is a very good image which illustrates that when a man is undergoing suffering, it is the hand of God which transforms, him so that he can have a good shape.

The rope may be defined as strong cord made by twisting together strands of hemp or other fiber or wire. The rope is used to attach something so that it cannot be strayed. It symbolizes the attachment. In short, when God and a man are attached, they become inseparable.

The winnowing basket is a basket which winnows, meaning removing chaff from the grain. The winnowing basket symbolizes God in his process of removing the bad persons and leaving the good. This is what the Bible says: God will select the good people from the bad.

Then the bad people will be thrown into the furnace. This view is summarized in the eschatology of the great day, where Jesus will select the good from the bad.

“Thunder” is one of the natural symbols used in the proverbs to qualify God. Thunder is the explosive sound produced by an ordinary lightning discharge. The lightning bolt heats the air around it so quickly (within a few millionths of a second) and to such a high temperature (about 10,000° C, or about 18,000° F) that the air molecules are pushed apart with great force, much like in an explosion. A wave of compressed air (a sound wave) moves out from the lightning bolt (Encarta,2009).

In fact,”*God is the great thunder that pierces the sky*”.This proverb depicts the anger of God, when the thunder booms up; the sound produced by it, is threatening. The proverb reveals to man that God must be feared, he has destructive power. Lightening emanating from the thunder is a signal to man.

From this scenario we find that the thunder, the winnowing basket, the rope, the blacksmith and blast-furnace are good symbols which help one to grasp God through the mental images that they convey. The winnowing basket role is the automatic selection of undesirable material which is removed from a given substance.

Contrary to the symbols which are natural and manmade, we have abstract symbols which are theoretical; they are based on the general principles rather than on specific instances, they are describing and qualifying. Among the abstract symbols found in the Bemba proverbs, we have the case of “malyotola” (Avenger), “kalungu”(Master), “mutimakayebele” (a not advisable heart). God is given the attribute of the avenger, simply because God is just, he does not accept one being inflicted by any harm unfairely. The Bemba like the Jews always believe in God’s retaliation to bring justice in a given situation. God punishes the person responsible for something bad done to one in order to achieve a fair situation. This is the case of most of psalms in the Bible which is speaking about avenge. Psalm 140: 9-10 says:

Let my enemies be destroyed
By the very evil they have planned for me
Let’s burning coals falls down their heads
Let’s them destroyed into the fire.

This verse of the Psalm shows the wish of man to act on enemies. The enemies must be destroyed by God. The same view can be read in the Psalm 141: 8-10 portrays the same will of man. He wants God to destroy them.

Keep me from the trap they set for me
 From the snares of those who do wrong
 Let the wicked fall into their own nets
 But let me escape..

God as master is believed to have control, to guide, to teach; everything is in his hand. This means that the man must live under his supervision for his safety. Being Master, no one is above him consequently the title of “mutima kayebele” (a not advisable heart” fits him. No one can change his will; God is sovereign, it is up to the man to do his will and be led by him. This idea sides the English proverbs, “*God is the ultimate Judge*”. And “If God had wanted man to fly; He would have given him wings”.

6.2.2 English Proverbs about God

1. God cures and the physician takes the fee.
2. God is the ultimate judge
3. God made the time, but man made the haste
4. God’s mill grind slow but sure
5. God will be present whether asked or not
6. If God had wanted man to fly, He would have given him wings.
7. Man proposes but God disposes.
8. God’s in His heaven above, all’s well with the world.

Symbols of God

Natural symbols	Artificial symbols	Abstract symbols
	Mill grind	Judge
Time		Time
Heaven/world		Haste

We have come to realize that Bemba proverbs about God are very prolific in the use of symbols. But for the English proverbs about God, we have realized a scarcely use of

symbols, we have noticed at least some abstract symbol in English. In the proverb "God is the ultimate judge, the language used in this proverb does not recall to a particular interpretation; no hidden ideas, the language used is quite clear. The proverb "man proposes but God disposes". There is no imagery to be decoded. In short, there is no much to say as far as our concern is to look at the symbols. We have "mill grind" as an artificial symbols, in fact God is compared to mill grind, an instrument used to transform grains into flour its work is qualified of being slow. This symbol insinuates that man in contact with God undergoes a transformation he cannot be the same. This symbol coincides with the Bemba ones qualifying God a Blast-furnace or a Blacksmith which are transformer of any matter.

6.2.3 Conclusion and findings about English and Bemba proverbs about

A theistic God is personal if he can be understood by analogies drawn from human experience and if human beings can enter into a personal relation with him and petition him in prayer. Such a God is considered worthy of worship because he is believed to be morally perfect and infinitely powerful.

6.3 .The symbol about the child in Bemba proverbs

6.3.1 Bemba proverbs

1. *Abaice ni balunshi ; batatata fye.*

Lt: Children are flies, they just hum around.

2. *Abaice lupapi: talupwa kukobola.*

Lt: Children are the lupapi tree, it is never finished being lopped

3. *Akafumbe ukunona kutula kubwaice.*

Lt: The small rat's fatness starts from infancy

4. *104kan aka nsoka: takalala munshila.*

Lt: The offsprings of the snake do not lay on the way

26. *Akóoni akanóno takafwila mu cínsa cakwa nyínakwe.*

Lt: Every small bird does die in the nest of its mother.

27. *Imiti ikula e mpanga.*

Lt: The trees growing are forest.

28. *Umwana kasembe nangu kakukoma teti ukapose.*

Lt: A child is an axe, they cannot throw him away

Symbols about the child

Natural symbols	Translation	Artificial symbol	Translation
Balunshi	Flies	Akasembe	Axe
Akafumbe	Small rat		
Imiti	Trees		

Metaphorically, the child is compared to a tree, animals such as, bird, small rat, to things like the axe. Pierre Erny says that “traditional African thought has a tendency to relate the child to everything in the universe which has corresponding status, everything which is growing, entering into the state of maturity, coming into existence - to all reality which is in the inchoative stage. The child is thus integrated into the universe by the play of analogies and becomes himself a cosmic symbol (Pierre. 1973, p.24).

The tree as symbol represents the regeneration. Regeneration, in biology is the ability of a living organism to regrow a portion of its body that has been injured or lost. Plants may regenerate stems, leaves, and flowers so long as their roots have not been destroyed. the trees are growing up at a certain level disintegrate but around them there are small trees growing which will constitute around them other big trees which will make the forest. Niemeyer has concluded that “the Bemba liken children to flies, trees, courtyards, lawns, gardens and axes. Two of the six analogies are growing things (trees and gardens) but nothing definite can be said about this view on childhood, relying as this research does, solely depends upon the proverbs”(Niemeyer,1982, P.147)..

The small rat fatness represents the vitality. For Bemba the Kafumbe is small precious animal because of its fatness, its taste is very delicious, there is a myth around it saying that children do not eat that small animal, which is simply a way of preventing from eating it. In fact, this symbolizes the importance of the child.

The child as an axe symbolizes the role that it plays for the activity of the man. For Bemba a trustful man cannot miss an axe. With an axe a man does many works to produce victuals for survival. As a matter of fact, even if the axe cuts him he can't get rid of it. Throwing means stopping some works project requiring the axe. The child is compared to the axe to show that one needs a child in the future. This in fact emphasized by the proverb: “*Iyakula yonka mu mwana*” meaning that an old person needs the child for his future security this ideas echoes

the following English proverbs: *Children are poor's men richness* and *Happy is he that is happy in his children*.

6.3.2 English proverbs.

Comparing to Bemba, English has few proverbs about the child.

- . 1. A child is the father of the man
- . 2. Like father, like son
3. We can't always build the future for our youth, but we can built our youth for the future
4. A burnt child dreads the fire
5. The apple never falls far from the tree.
6. Children are in many regards like their parents.
7. He that has no children knows not what is love
8. The best love is that of children.
9. Children are poor men's richness.
10. Happy is he that is happy in his children.

Symbols about the child

Natural symbols	Translation	Abstract symbols	Translation
Apple		Child	
Tree		Father	

English, like Bemba proverbs, have put stress on the child; "*the child is the father of the man*" is very significant. It has double symbols. On one hand, the child symbolizes the man, on the other, the man symbolizes the child. When speaking about the man, they are referring to someone who has reached maturity and the child is someone who has no maturity, there is the symbol of innocence. In simple terms, the infancy is found in a grown up person. That is, what someone is starts from childhood; there is no break in the development of a person. Therefore, a good education of someone must begin from childhood. It is here, the saying: *We can't always build the future for our youth, but we can build our youth for the future*", finds its place, it is the task of the adult to prepare for the future of the young generation who constitute the future. The proverb: "*the apple never falls far from the tree*" is very conclusive about the child. Because, the children are in many regards their parents. Here, the child is

compared to an apple belonging to fruits, and the adult to a tree. Meaning that, there is no fruit without the tree. The same view is the “*like son, like father*.”

6.4 Symbolism about women in English and Bemba proverbs

6.4.1 Bemba proverbs

1. Abanakashi mafi ya mpombo

Lt: Women are excrement of the antelope

2. Umwanákashi ni náma ya pélungu : taimónwa na úmo

Lt: A woman is an animal of the plain; she is not seen by only one hunter

3. Umwanakshi male tayeta mpombo

Lt: A woman is millet which does not invite the duiker for eating

6.4.2 Symbols in Bemba proverbs about woman

Natural symbols	Literal translation	Meaning
Mafi ya mpombo	Excrement of the duiker	
Male	Millet	Grains for flour. Not harvested they are food for birds or duikers
Nama ya pelungu	Animal of the plain	An animal for hunting

In the proverb “*abanakashi mafi ya mpombo*”, *mafi ya mpombo* (excrement of the duiker) symbolizes the woman, they mean waste which is released from the bowels of an animal.. The use of the excrement as symbol means there are nothing because they are waste. On top of it, they are numerous.

Inama ya pelungu (animal of the plain) symbolizes an object of hunting and the plain is accessible to anyone willing to get an animal for food. The use of the animal as symbol objectifies the woman; she is the object of the hunter. *Inama ya pelungu* (animal of the plain) symbolizes any beautiful woman who is the target of every person having seen the woman.

For better communication of the meaning, Bemba people have used the language and the context of hunting which is the imagery of their activity. Millet are grain ground for food, when they are in the fields, they are food for animals and birds.

6.4.3 English proverbs

1. A cheerful wife is the spice of life.
2. Faint heart never won fair
3. Hell has no fury like a woman scorned.
4. What is good for goose is good for gander.
5. A woman is like a tea bag; you'll never know how strong she is until she's in hot water.
5. A woman's work is never done.

6.4.4 Symbols in English about the woman

Natural symbols	Meaning	Artificial symbols	Meaning	Abstract symbols	Meaning
		Tea bag	Capacity of transformation	Hell	Torments
Spice of life	Happiness				

The tea bag is an artificial symbol whose effect is realized in hot water. The value of a woman is appreciated when she is in activity. The hell is an abstract symbol, nobody has seen the hell but it is simply described as a lieu of torment in which all the sinners are thrown. A spice of life is a natural symbol; normally a spice is something making a taste better. *Ipsa facto*, a woman makes life more harmonious, without a wife life becomes meaningless and a married man to a good wife is the happiest person. The symbol used is drawn from the kitchen, an ingredient for bettering the food, which is life in this context.

6.4.5 Conclusion

Through the Bemba proverbs, all the symbols convey the idea of the objectification of the woman where the man considers himself as the principle actor. He is the one who gets the woman. In sexual difference and the critique of humanism “*In an essay on Martin Heidegger*”, Derrida explores the difficulty of liberating philosophy from specified images of humanity or ‘man’. Observing that the human has always been defined through tropes of self-fathering – man defines himself and gives himself his own essence (Calebrook, 2007, 214).

The English proverbs give us the profile of the woman, she is a hybrid person; she is on one hand a hell, on the other a paradise, when she is considered as a “spice of life”.

6.5. The archetypes in English and Bemba proverbs

6.5.1. Overview of the archetype

The origins of the archetypal hypothesis date back as far as Plato. Plato's *ideas* were pure mental forms that were imprinted in the soul before it was born into the world. They were collective in the sense that they embodied the fundamental characteristics of a thing rather than its specific peculiarities. In the seventeenth century, Sir Thomas Browne and Francis Bacon both employ the word 'archetype' in their writings; Browne in *The Garden of Cyrus* (1658) attempted to depict archetypes in his usage of symbolic proper-names (<https://en.wikipedia.org/wiki/Archetype>)

The concept of psychological archetypes was used by the Swiss psychiatrist Carl Jung, c. 1919. In Jung's psychological framework, archetypes are innate, universal prototypes for ideas and may be used to interpret observations. Archetype is an image, an ideal, or a pattern that has come to be considered a universal model. Archetypes are found in mythology, literature, and the arts, a Jung added the concept of the *collective unconscious*, which he defined as the reservoir of the experience of the entire human race. The collective unconscious contains images called *archetypes* that are common to all individuals. They are often expressed in mythological concepts such as good and evil spirits, fairies, dragons, and gods (Encarta 2009).

In short archetype is an image, an ideal, or a pattern that has come to be considered a universal model. Archetypes are found in mythology, literature, and the arts, and are important aspects of both philosophical and psychological thought.

6.5.2 The archetypes in the proverbs

The proverbs are the vehicles of the archetypes in both English and Bemba .Despite the fact that Bemba and English proverbs reflect their specific view of culture and philosophy; they are universal in their essence and sense. Bemba proverbs belong to African culture and more particularly to Bantu culture, while English ones reflect indo-European cultural aspects.

With this scenario, when taking the case of the Bemba proverb: “*umwana usila sumwa kuli kiba autoto mulomo kushina*” (a child who has never been beaten by the pigeon praises it of having a beak which is inoffensive). This truth is irreversible and the experience, expressed here, is lived by all children of the world. That is why we find its version in other languages. The English proverb says that “*a burnt child dreads the fire*”. Another version of English proverbs is “*Once bitten twice shy*” the same view is expressed by the Chinese proverb: “*one bitten by a snake for a snap; dreads a rope for a decade*”; and the Indian proverb: “*The one burnt by hot milk drinks even cold buttermilk with precaution*”. The emphasis is put on the knowledge of the children which enters through experience. We have seen also that they have used almost the same precept emphasizing the education of a child based on the experience which is, in fact the empirical philosophy as pointed out earlier. When contrasting the Bemba proverb to English or Indian proverb or Chinese they have almost the same semantic organization. They have all used the same words which are “to bite” and “burnt”, a specific action which will give experience to the child.

In addition, Bemba and English proverbs use the part of the body, “the hand” to express reciprocity: “*Akaboko kakonka akaboko kabiye*” (a hand follows another hand), the equivalent in English: “A good turn deserves another” or “*One hand washes the other*”. From the Latin “*manus manam lavat*”, meaning “*Hand washes hand,*” or “*One hand washes the other*”; or impliedly, “*You scratch my back, and I’ll scratch yours*”. The hand is an important part of the body; it functions in various activities; it takes and gives something. Moreover, the hand is used as synecdoche in the Bemba and the English proverbs. From the hand, there is an idiomatic expression “*to hand in*” which means to give. This idiom equates the Bemba one “*Ukutambika ukuboko*” meaning *hand in*. From the proverb “*scratch my back, I’ll scratch yours*”, one must understand there is no other means by which one can scratch someone except by using the hand. The hand becomes an archetype in English and Bemba.

The proverb *Amakanga yabili yalalesha* (Two guinea fowls dribble) can be contrasted with *to kill two birds with one stone* and the French proverb “*chasser deux Lièvre à la fois*” (to chase two hares at the same time.). The three proverbs in the different languages have used words related to animals as the target of the man. In all cases, they have used two animals. In English and Bemba, they used the birds, that is, the guinea fowls that belong to the family of birds. In all cases, they have used the verb “to chase” to express the activity that a man

undertakes. In Bemba proverb the verb is not overtly expressed; it is implicit; the two guinea fowls dribbling show that someone is chasing them. He wants to get them. But in English proverb they have used the verb to “kill” which means that somebody is hunting the bird. The three proverbs of the respective languages, Bemba, English and French have shared the same linguistic concepts.

The Bemba proverb: “*apowikele epábùkulú wá mpáanga*”(where you are is the limit of the forest) meaning:you must be content with what you are and where you are that is your life, coincides with the English proverb « *Bloom where you are* » meaning: Accept your lot in life, but make the best out of it.; Take advantage of whatever gifts you have. The two proverbs have used the same image, the person must content himself with where he is, and that is the condition or the situation in which he is. In short one must accept his destiny.

The Bemba proverb “*Ubushiku ushamíne ne címbala cilóoca*” means the misfortune is always followed by other negative events. The literary meaning of this is that “the day you have misfortune even the cold food can burn you. This is really a paradoxe! How can a cold food burn someone? This is simply an irony; only a warm food can burn someone: the sentence structure is asemanitic: the semantic feature of the cold food is not in agreement with the one of the verb burn which means to be on fire but cold means not to be on fire. We have two opposite valence in one sentence, positive and negative, which is mathematically clear: negative and positive gives negative. This is simply to mean “misfortune comes with other negative problems”, this exactly what is the English proverb says: “*Misfortune does not come singly*”.

Considering the Bemba proverbs: *umunwe umo tautole nda* (on finger cannot pick a louse). *Umuntu umo lipena* (one person is madness), “*Umucínshi wa nshímu: kùbombéla pámo*” (the respect of bees is working together), “*Insófu pa bwíngi kálulu*” (an elephant, with many people, is simply a hare), “*Ilínsò limo talimóna kasóngolè*” (one eyes cannot see a kasongole). All these proverbs analyzed emphasize the fulfillment of the man in the community. Alone, he cannot do anything, when a person is doing a task alone he will be considered as mad; therefore the advancement of a task requires cooperation. These sayings are maxims, mottos or precepts to encourage people to work together. It is quite true that when a man does his task alone he becomes like a mad because he will be working all the

time to finish a task which could be done by many people in a short time. This idea echoes Mukumbuta's assertion that "it is not also unusual to find proverbs in different Bantu languages making identical or parallel figurative, as opposed to ordinary, statements. Hence the proverb urging co-operation and solidarity is translated as one finger cannot crush a louse or One finger cannot wash the face (Lisimba, 1999, p.186).

The proverbs "*umucinshi wa nseba kuimina pamo* (the respect of the birds is starting flying together) and "*umucinshi wa shimu ku bombela pamo*" (respect of the bees is working together), reflects the communal life of the insects and the animals. This is the pattern of the communal life of the African which reflects nature. Blyden said: It was nature moreover that suggested the collective pattern of life and work adopted successfully in Africa. From the termite the African learned to develop a co-operative, rather than egoistical or individualistic, industrial system; from the same industrious insect came the design of the circular dwelling of Africa and it was said that the Ant-hill was the prototype of the great pyramids of Egypt. Thus the African in his appeal to nature tended to approach man in his perfect state. (Robert, 1967, 216). the idea above coincides

The individualistic life is considered as madness, this is ascertained by the Bemba proverb: "*umuntu umo lipena*" (a person alone is mad), this to mean that the individualistic and egoistic life is not the life of the Bemba community, in extension, of the African.

In fact, cooperation and union is worldly precept, be it in Africa or Europe people believe that where there is cooperation, there is progress and development.

The proverb "*Umupini ukulangile umwanakashi libwelelo*" (the hand of the hoe or axe that a woman has shown; you can reject it finally you will come back to it) this proverb is inserted into the world history of the woman struggle for her emancipation. This proverb tries to restore the woman value despised by the man as I have analyzed it earlier. From the proverb: "*umwanakashi mafi ya mpombo*", I have realized that the woman is considered as a simple object; the meaning of the proverb is that women are numerous; even if you are rejected by one you can choose another one. This view has led many people in the world to polygamy; so, many people are not far from the view of this Bemba proverb. Who cannot use the same precept of life if he found himself involved in the same case?

The proverb: “*umwanakashi tasunde imisu ukukilusha luputa*” (a woman cannot project her urine over a rounded mound); which simply means that a woman cannot be above men. In fact, this view sides with Biblical passage: “Now I want you to realize that the head of the man is Christ, and the head of the woman is the man (1 Cor 11:3). This view started from the medieval literature up to now; the woman is considered inferior to man as Carolyn Dinshaw (2007) has put it: “more profoundly, gender hierarchy was expressed in the very structure of literary activity: drawing on long traditions in classical and Biblical discourses, medieval literary creation was figured as a masculine act performed on a surface gendered feminine” (p.13).

This fact comes from the complex of castration. When children; boys and girls are playing; when the boy urinates, he projects the urine a bit far and the girl will do the same but she will be unable to project it very far; once she looks at the boy she will realize that the boy has a sex allowing to project the urine far but she cannot. Conversely the boy: the conclusion is that her sex has been cut; in short she has lost the sex. One still realizes that the Bemba thought of the proverbs stems from this complex of castration. According to "Some Psychological Consequences of the Anatomical Distinction between the Sexes", whereas castration was experienced by boys essentially as a threat, girls looked upon it as a reality to which they were already subject. Either alternative derived directly from the "primacy of the phallus" in both sexes. When the girl observed a boy and his penis, she recognized that she did not have a penis, and wanted to have one. Worse, she might develop a masculinity complex (the wish to be like a man) or, as a further step, disavow reality by "refusing to accept the fact of being castrated". Naturally, the consequences could sometimes be serious, ranging from feelings of unfair treatment to narcissistic injury, from jealousy to the sort of onanistic fantasy described in "A Child Is Being Beaten" (1919e). With puberty, however, a powerful wave of repression would bear down upon all sexual activity in girls that was of a "masculine" stamp (clitoridal masturbation), clearing the way for the development of a passive and receptive femininity (Encarta, 2009).

When looking at the structure of some Bemba proverbs, the analysis made has shown that we have sometimes the same structure conveying the same meaning. The Bemba proverb “*Kula umone*” shares the same grammatical structures with “*Wait and see*”, the English one. They are both used in the imperative mood to convey the same idea: wait when you grow up, you

will live the experience; to show that we live to see. All of them sides Francis Bacon's saying: "by far the best proof is experience". Meaning also we need the time to know better something to side with William Shakespeare who has put it: Time is the justice that examines all offenders.

The religious proverbs cannot be seen as exclusively Bemba, they convey the word of God, the Bible which is addressed to the every Christian of the world. We can take the case of the proverb: "*apatebela Lesa tapafuka kyushi*". (Where God cooks, there is no smoke). We have learnt that the smoke was the early means of communication of ancestors. Nowadays the smoke also shows the presence of a human being in the surrounding when you are in the forest. This is the case of Robinson Crusoe who was stranded in an island; he was saved thanks to a fire which he had lit, a ship which was sailing in the surrounding, the sailor realized that there was a human being. The smoke here symbolizes the sign of the presence of something. That is why the English proverb says: "*There is no smoke without fire*". In short we cannot know the thought of the God, the thought of God cannot be perceived by a human being, in other words it cannot be seen clearly by the perception of the man, this the mystery of God.

The proverb "*umweo wa nkoko waliba muli kibinda umwine*" (the heart of the chicken is the hand of the owner). This Bemba proverb is a very good allegory. A chicken can get out from its cage and walk around for picking up its food without knowing what await it. The owner can decide to kill it any time he needs it. This proverb reflects the parable of a rich fool in Luke 12: 16-20): "the ground of a certain rich man produced a good crop. He thought to himself what shall I do? I have no place to store my crops. Then this I will do. I will tear down my barns and build bigger ones, and there I will store and all my grains and my goods. And I will say to myself, you have a plenty for good things laid up for many years. Take life easy; eat, drink and be merry." But God said to him, you fool! This very night your life will be demanded. Then who will get what you have prepared for yourself"?

In fact, this proverb shows the limit of the human being in his doings. Whatever we do in this earth depends on the will of God. The proverb is didactic; it shows that the life of chicken is in the hand of the owner, man cannot pretend to master his life it is beyond his reach.

CHAPTER 7

CONCLUSION AND RECOMMENDATION

7.1 Conclusion

The paper is about *The World View Through English and Bemba proverbs: A Literary Perspective*. This work was motivated by the observation made on the poetics and the aesthetics of English proverbs: the rhyme, the alliteration and the structure,. This pushed me to investigate in Bemba culture to see if these aesthetic devices could be realised as well. Before analysing the problem, the route was to investigate the interrelation of wisdom through Bemba and English proverbs by a literary and a comparative study. In order to reach the goal, two corpora of Bemba and English proverbs were built and grouped according to their thematic relationship, Bemba Proverbs translated into English and English ones into Bemba; finally, comparing the surface and deep meanings of proverbs in English and Bemba.

The comparative study of English and Bemba proverbs is an innovative work. To my knowledge I think I am the first to have undertaken this field of linguistic investigation. Other scholars compared English with other languages, such as the article of Halis Gospinar: *Proverbs about children in English Georgian and Turkish*, Joseph Lunjwire's Dissertation: *Interpretation of Proverbs case of Bashi and English*, Larry L. A Comparative Study of *English and Chinese Animal Proverbs—From the Perspective of Metaphors* by Jianwen Liu School of Foreign Languages, Wuhan Polytechnic University, Wuhan, has found that Chinese Proverbs, in nature, are greatly associated with culture. Niemeyer, unique of comparing Bemba and Shona in the dissertation: *Tools for world view studies: An exploratory comparison of the Bemba of Zambia and Shona of Zibambwe*. It is an anthropological study of the two languages. Actually, all these researchers shared one group of the proverbs of my dissertation: English and Bemba. That is, English with Chinese, English with Georgian and Turkish, English with Bashi proverbs.(Bashi,Language is from the Eastern part of The Democratic Republic of Congo), and Bemba with Shona.

However, the comparative and literary study of English and Bemba proverbs was not an easy task because the two languages are geographically and linguistically different. Therefore, a comparative research method was used in this cross-cultural study to identify, analyze and

explain similarities and differences between the two wisdoms in English and Bemba proverbs.

The comparison of English and Bemba proverbs has come to the conclusion that the two languages share the same themes, among which the selected ones are: solidarity, deceitful of the appearance, Education, child, woman, God, Time, determination volition Misfortune, acceptance, interference, reciprocity, retaliation and so on. Moreover, some are similar in poetics and aesthetics. It is seen in structure: wellerism: where proverbs are presented as quotation from some imaginary or present character to introduce an element with objectivity and authority. Simple parallelism: two balancing unity in a literary form, cross parallelism or chiasmus: in this structure a significant word of a structure repeated in the first part is repeated in the second; contrast proposition: in this case the first part of the proverbs is uttered in the affirmative and the second in the negative and *vice-versa*.

On the level of the linguistic structures of the English and Bemba proverbs the study has also shown that parallelism, both structural parallelism and semantic parallelism, one of the most significant and frequently occurring internal devices in proverbs is current in both the two language English and Bemba. it fulfils three main functions in proverbs. Structural or syntactic parallelism is a rhetorical device used for the purpose of emphasis. It involves the contiguous juxtaposition of syntactically parallel elements of the proverb text, such as individual lexical items, phrases, clauses, or sentences, for the purpose of suggesting analogical relationships or comparisons.

There are two main methods by which the elements can be placed in parallel syndetic *coordination*, and *asyndetic coordination*. In syndetic coordination the terms are explicitly linked by conjunctions such as *and*, *or*, and *but*, and the elements of the proverb are bound together in a cohesive grammatical unit. While in asyndetic coordination the conjunctions are absent, but the joiners are syntactically reflected or coordinated in order to suggest an analogical relationship between the elements. Paratactic constructions in the ordinary language have been also found in proverbs. Parataxis can occur at the level of the individual lexical item, the phrase, or indeed the clause, but there is a clear preference for simple phrases. In speech, of course, there would be a caesura between the binary elements to clearly delineate the introduction of a second structure. In printed collections of proverbs, this

caesura is indicated by the use of punctuation marks to indicate a fulcrum separating the elements. In Bemba it is really a recurrent case where the parallel sentences are separated by a semi-colon.

Dunde's structure was also identified: in the analysis of the proverbs. The principle is that proverbs must have at least two words. Proverbs which contain a single descriptive element are non oppositional. Proverbs with two or more descriptive elements may be either oppositional or non oppositional. The alliteration and rhyme are part of the style of the proverbs, humoristic proverbs and the main figures of speech such as metaphor, metonymy, and so on. The purpose was to prove that proverbs were part of the rich source of world philosophy.

On the whole, the poetics is common in both English and Bemba proverbs. The language style is their privilege; it is more rather literary than literal on the level of the syntactic and semantic structure. Structural or syntactic parallelism is a rhetorical device used for the determination of highlighting. The symbols, the imagery are the medium of the communication. We have concluded with Viktor Shklovsky, the Russian Formalist that Symbols play an important role in the conception of reality because understanding the wisdom carried out through proverbs requires, *ipso facto*, an appreciation of the nature and function of it as a medium of communication. The Bemba proverbs studied have shown that in the proverb about God, there is a profusion of use of symbols than English, the language is actually literary.

The worldview through proverbs about God and the time, woman and the child was the main focus of this work.. The worldview through proverbs helped to understand how these different proverbs of the two cultures are reflected in the philosophy of the society. Each theme of the proverbs was interpreted according to a literary approach. The proverbs about the woman were analyzed according to the feminism and gender approach. While the child generates many approaches; it is the main focus of many trends of existing thought such as philosophy and psychology as found in English and Bemba.

A close analysis of the proverbs related to the child, the woman, God and time has proved that the same kernel of wisdom is found in the two languages; despite some trivial differences, on the contrary, they reflect the philosophy of society; as cultural symbols, they

echo the worldview of people; moreover, they are combinations of “universal” and “national-cultural intertwined. Similar proverbs are found in both English and Bemba communities and though each culture has its own set of proverbs. The same wisdom can usually be acknowledged in different cultures.

At last, main symbols discovered had been used as archetypes in the wisdom of both English and Bemba proverbs. In fact, it has been argued that if similar wisdom could usually be acknowledged and the archetypes are found in both Bemba and English proverbs, then there is universality in proverbs. That is, there is not sharp boundary between English and Bemba proverbs, they go beyond the ethnic culture.

7.2 Recommendations

Since English and Bemba proverbs share almost the same world view; it is worthwhile that Bemba proverbs be translated into English and other international language to universalize them so that they can be accessible to anyone as they reflect the philosophy of the world and they are in the trend of thought of humanity. They can be very useful to any user of the proverbs to express a frequently offered piece of advice or information, or a frequently heard reflection on the way things are or must be.

As a catalyst of the human behaviour, proverbs should be inserted into schools in the curricula as field of science, in as much as they contribute to the value of the world as important tools for young generations

In fact, this thesis cannot pretend to be exhaustive, it is a drop in the ocean; however, I acknowledge to have contributed at least to this immense scientific field of research and to have provoked other researchers who will find a space in this realm. I recommend other scholars to find out more archetypes in the two languages and any others. I believe that the reader of this dissertation will be inspired enough to develop some of the points I raised and approached superficially in other specific ways, since a scientific work is a perpetual perfection through the imperfection.

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APPENDIX

Other proverbs used in the dissertation

I..French proverbs

1. Chasser deux Lièvre a la fois.
to chase two hare at the same time)
strike the iron when it is hot.
2. Qui trop embrasse manqué le train
who kisses much misses the train.

II..Kaonde proverbs

1. kuboko kulonda kuboko kukwabo
M: following two roads at the same time has made the hyena to be torn between the two legs.

III. Luba proverbs

1. Bunka budi malwa” (solitude is suffering)

1V. Swahili proverbs

1. Jungu kuu alikosi ukoko (a big pot can’t miss a coating of remaining food in the bottom).
2. Njia mbili zili mushinda mzee fisi,ali pasuuka maamba.
3. Mpanda farási wawíli hupasuka msamba.

M: He who rides two horses had a rip between the two legs

4. *Fimbo uliyo nayo ndiyo ioua nyoka.*

M: *The stick in your hand is that will kill the snake.*

Latin

1. Manus manam lavat, meaning
2. "Hand washes hand,"

