

FUNCTIONS OF OSHIWAMBO PROVERBS: AN ANALYSIS OF
OSHIKWANYAMA AND OSHINDONGA PROVERBS

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ABSTRACT

This study analysed the functions of Oshiwambo proverbs. The study was guided by three objectives namely: to analyse and identify functions of Oshiwambo proverbs; to assess the proverbs and examine their meanings; and to evaluate and classify the selected Oshiwambo proverbs according to their functions. Oshiwambo has a collection of proverbs, but none of the existing studies on Oshiwambo proverbs focuses on functions of proverbs or classified them. Thus, the classification of Oshiwambo proverbs according to their functions still needed to be explored. It was therefore the intention of this study to analyse the functions of Oshiwambo proverbs and classify them. The study adopted a qualitative research design. The Linguistic data in this study was analysed using the cognitive theory of proverb interpretation. The study analysed the Oshiwambo proverbs according to Ghazizadeh and Najafi's (2010) ten functions namely: educational and moral principles, family blood relationship and relative, patience, warnings, social, comforting in difficulties, God and religious life, motivation and encouragement, appreciation, and conflict. The target population was all Oshiwambo proverbs that were published in the two books "*Omishe di dule eyovi*" and "*Omayeletumbulo gAawambo*". Hence, this study was a desktop research. The study employed a purposive sampling procedure to select 100 proverbs from the above two books as a sample. A total of fifty (50) Oshikwanyama and fifty (50) Oshindonga proverbs and their meanings were selected and analysed. These selected proverbs were analysed and grouped into different categories according to their functions. The researcher found that some proverbs can belong to more than one category. The study found that Oshindonga and Oshikwanyama proverbs have similar functions

and meanings. The study further revealed that proverbs show a lot about people's lives and attitudes towards their surroundings, reflecting various cultural values in given societies.

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DEDICATION

I dedicate this thesis to my grandmother, Mukwahepo Frieda Nghiwewelekwa, who teaches me to be a hard-working person. I also dedicate this thesis to my late father, Haitale Ndume as well as the most beautiful woman on earth, Wilhelmina Hamwoongo-Ndume. I also dedicate this thesis to my siblings Ndume Fillemon Ndume, Sunday Lucia Ndume, Nangula Ndinela Memanguluko Ndume, Saima Ndafapawa Ndume, Magdalena Mwachadange Ndume and Junias Natangwe Ndume, whom I believe can achieve greater things in life. Last but not least, I dedicate this thesis to all the Namibian people that will find this thesis useful.

DECLARATION

I, Leena Ndume, hereby declare that this study is a true reflection of my own research, and that this work has not been submitted for a degree in any institution of higher education.

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Date

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter introduces this study and its focus is on the background of the study, statement of the problem, research objectives, significance of the study, limitation of the study, delimitation of the study and its roadmap.

1.2 Background of the study

Oshiwambo is one of the Bantu languages which is a dialect cluster spoken by the Ovawambo people in Angola and Northern Namibia, of which the written standards are Oshikwanyama and Oshindonga dialects. This language is spoken by over half of the people in Namibia, particularly the Ovawambo people. Oshiwambo consists of eleven dialects namely Oshindonga, Oshikwanyama, Oshimbalanhu, Oshingandjera, Oshikwambi, Oshikolonghadi, Oshikwaluudi, Oshivale, Oshikafima, Oshindombondola, and Oshimbadja. Speakers of these dialects understand each other because the morphology, syntax and semantics in these dialects are similar.

Like any other language, Oshiwambo has proverbs which Ovawambo use in their daily conversations. According to Martin (2015), every culture and language has its own proverbs, which belong to the popular culture and tradition of the language. Martin further states that, nothing defines a culture as distinctly as its language, and the element of language that best encapsulates a society's values and beliefs, of its proverbs. In the same vein, Jeylan (2009) states

that proverbs are commonly used in all societies; but they seem to be more significant in their transmission of tradition among those people where illiteracy is dominant.

Oshiwambo has a reasonable literature on proverbs that lists and translates proverbs. This study aimed at analysing the functions of Oshiwambo proverbs. The aim of the study was to analyse Oshiwambo proverbs by assessing them and examining their meaning. The study also endeavoured to classify the selected Oshiwambo proverbs. The Oshiwambo proverbs that form data for this study were drawn from Hasheela (1986) and Haapanen (2000).

1.2 Statement of the problem

This study focused on analysing the functions of Oshiwambo proverbs. The researcher selected one hundred (100) proverbs that were analysed and categorised in this study. Proverbs in general and their functions in particular, were dealt with in some languages by various scholars such as Kuusi (1972); Lauhakangas (2014); Hasheela (1986); Haapanen (2000); Ghazizadeh and Najafi (2010), to mention just a few. Although various scholars discussed functions of proverbs in some languages, no analysis has been carried out yet to study functions of Oshiwambo proverbs. Two books have been published in Oshiwambo one by Hasheela (1986) and Haapanen (2000) that consist of lists of Oshiwambo proverbs; however, these publications have neither presented any relevant information on functions of proverbs nor classified them. It was therefore the purpose of this study to evaluate and classify Oshiwambo proverbs according to their functions. This study also analysed the functions of Oshiwambo proverbs as well as assess the meaning of these proverbs.

1.3 Research objectives

This study sought to analyse functions and meanings of Oshiwambo proverbs. The study was guided by the following research objectives:

1. To analyse and identify the functions of Oshiwambo proverbs.
2. To assess the proverbs and examine their meanings.
3. To evaluate and classify the selected Oshiwambo proverbs according to their functions.

1.4 Significance of the study

The beneficiaries of this study are both local and international communities, as it classifies different functions of Oshiwambo proverbs. The study may contribute to the academic discussion on proverbs in general, and their functions and meaning, in particular. This study will also be helpful to educators of local languages since teaching proverbs is one of the basic components of the subject on language. Furthermore, this study will also contribute to the development of literature on Oshiwambo language as this research can be used as a reference book. Results of this study will also contribute to the available body of knowledge on Oshiwambo proverbs, and some scholars are likely to learn how to analyse functions of Oshiwambo proverbs from this study.

1.5 Limitation of the study

Since this was a desk-top study, the greatest limitation was the dearth of published sources of Oshiwambo proverbs, since there has not been lots of studies carried out in this area of study. Coupled with that limitation, the researcher did not have enough financial resources to travel to

the northern parts of Namibia to carry out field work. Given these two major limitations the researcher had to work with the resources that were accessible.

1.6 Delimitation of the study

This research only aimed at analysing Oshiwambo proverbs, by categorising them according to their functions. As noted earlier, Oshiwambo has eleven dialects namely Oshindonga, Oshikwanyama, Oshimbalanhu, Oshingandjera, Oshikwambi, Oshikolonghadi and Oshikwaluudi, Oshivale, Oshikafima, Oshindombondola, Oshimbadja. Be that as it may, this study focused only on two Oshiwambo dialects, namely Oshikwanyama and Oshindonga, since Oshikwanyama and Oshindonga are the only two dialects that are recognised as official and are therefore used in written documents and taught in schools.

1.7 Research project roadmap

The study is divided into five chapters. Chapter one presents the general background of the study. This includes background to the language, statement of the problem, objectives, and significance of the study, limitation of the study as well as a delimitation of the study. Chapter two proffered an in-depth study of proverbs and their general classification as well as their meanings and functions. Chapter three exposed the methodology used in this study while chapter four analysed the functions of proverbs, and an assessment and examination of the meaning of the selected proverbs. This chapter also categorized the selected Oshiwambo proverbs according to their functions. The discussion of findings was based on the guiding principles of the cognitive theory of proverb interpretation. Chapter five concludes the study by relating the research findings to the research objectives. This is followed by recommendations for further study.

1.8 Conclusion

This chapter presented the different aspects and elements that introduced what the study is all about. These elements and aspects include the background information to this study which highlighted important information about the topic that was under study. In the same chapter the main research questions of the study were also presented and a problem statement was proffered to identify the need and gap that existed in academia which this study set out to fill.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter discusses the theoretical framework namely, Cognitive Theory of Proverb Interpretation (Lakoff & Turner, 1989). It then proceeds to provide literature review on previous studies conducted on proverbs. The researcher reviewed literature on the definition of a proverb, origin of proverbs, functions of proverbs, meaning of proverbs as well as the classification of proverbs. It was found that “each thesis or dissertation contains a chapter that reviews the related literature and describes the theoretical perspective and previous research findings regarding the problem at hand” (Leedy & Omrond, 2010, p. 66). It can be stated that it is not sufficient for the researcher solely to bring their own findings without considering what others have already done in a chosen field of study. The review of related literature therefore helps the researcher to gain confidence in dealing with the research problem.

2.2 Theoretical framework

According to Severin and Tankard (1982), a theory is a set of ideas of systematic generalisations based on scientific observations and leading to further empirical observations. This means that we can make predictions about the outcome of certain events based of the chosen theory. A theory is also defined as a set of assumptions, propositions, or accepted facts that attempt to provide a plausible or rational explanation of cause-and-effect relationships among a group of observed phenomena. A theory tries to explain the relationships between actions especially those that are difficult to understand. Furthermore, Kerlinger (as cited in Solomon, 2012) states that a theory is a set of inter-related constructs, definitions and propositions that give a systematic view

about a phenomenon by specifying relations among variables with the purpose of explaining and predicting such phenomena.

This study was based on the Cognitive Theory of Proverb Interpretation developed by Lakoff and Turner (1989). Similarly, Cognitive is a theory developed by Piaget (1952) which is a comprehensive theory about the nature and development of human intelligence. The Interpretation Theory, developed by Richo (1976) centers around a process designed to reveal meaning and relationships of our cultural and natural heritage. Lakoff and Turner (1989) assert that proverb comprehension involves the activation of a set of interpretive procedures. This theory subsumes cognitive tools which help interpret proverbs in their context. The researcher used this theory as a way of helping the proverb user or interpreter to use their knowledge about the specific scenario to understand the meaning of proverbs. This means that, the meaning of proverbs plays a big role, since the researcher must know the meaning of each proverb in order to be able to categorise it according to its functions. Thus, one must understand the meaning of a proverb in order to place it in the right category.

2.3 Definition of proverbs

Several scholars define ‘proverbs’ found in different languages, in different ways, but each one uses a different approach. For example, Awedoba (2000) defines a ‘proverb’ as a social and cultural artifact that cannot be fully understood without first of all considering their societal and cultural background as well as situation and circumstance. In the same vein, Stewart (2005) states that proverbs are important cultural products both reveal and direct the values behaviour and world view of a particular culture. The above definitions, show that the word ‘culture’ plays

a big role in understanding the meaning of a 'proverb'. This means that one cannot understand the meaning of the word 'proverb' without considering the cultural beliefs, values and the background of the particular proverb in a given context.

Proverbs are an integral part of the spiritual treasures of the culture and language of the people, the age-old wisdom and skills used by them (Mieder, 2004). Mieder, further states that a proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorial form and which is handed down from generation to generation (2004).

From the foregoing, it can be gleaned that proverbs are a form of communication. They provide a systematic view about a phenomenon of life, predict cause and effect of phenomena and in some instance predict the future based on situational variables. Therefore, proverbs can be placed as a theoretical category in communication.

Proverbs are regarded as a noble genre of African oral tradition that enjoy a special prestige of being the custodian of people's collective wisdom, philosophy of life, experience, fears and aspirations (Finnegan, 1970). In the same vein Daniel (2009) states that proverbs are regarded as repositories of the people's collective social, political and cultural wisdom and as analytic tools of thought. Furthermore, a proverb is also defined as "relatively short expressions which are usually associated with wisdom and are used to perform a variety of functions" (Odebunmi, 2008, p. 2).

Yankah (2012) designates proverbs in Africa as succinct familiar sayings of folk wisdom usually compressed in form and frequently involving jingles that catch attention. Similarly, Paul (2004) defines proverbs as a short-term frame of reference on the moral epitome of the people's experience and expressions on concepts such as ethics, religion, politics, gender issues, natural and physical phenomena, interpersonal relationships, war and peace, jurisprudence, cultural artifacts among others.

All the above definitions of proverbs indicate that the word 'proverb' is related to wisdom. This means that African proverbs carry wisdom. This reminds us of the importance of using proverbs in our daily conversations. In most cases, if one uses proverbs in a correct context, it shows knowledge and wisdom.

The researcher strongly supports Odebunmi (2008) simply because the researcher has personally witnessed scenarios where wisdom associated with proverbs was used to perform a variety of functions. This means that one is considered as being wise when they make use of proverbs in their communications.

A proverb is a short complete sentence of wisdom or general advice, often structured in a figurative way with a literal and underlying meaning. These two meanings give people an opportunity to add a meaning to the proverb on their own, depending on their specific situation (Holm, 1964).

Dalfovo (1984) agrees with the view that there is no definition of a ‘proverb’ that has gained general acceptance. The common preposition of the definition of a ‘proverb’ is that which resembles the one given in *The Oxford English Dictionary* (2020) which stipulates that a proverb is “a short pithy saying in common and recognized use often metaphorical held to express some truth ascertained by experience.”

As noted above, Dalfovo (1984) states that a proverb may be described as a short, pithy, fixed, popular, experiential, prescriptive, and usually allegorical sentence. Thus, when a proverb is said to be short, it contains five to seven words. Pithiness means that the few words that constitute it are well chosen and related in such a way to convey their message tersely. The researcher strongly agrees with Dalfovo’s definition since Oshiwambo proverbs have not yet gained general acceptance since they belong to a different culture and language.

2.4 The origin of proverbs

The exact origin of proverbs is unknown simply because proverbs have been used for a long time when most people were illiterate, and they were also considered as part of oral tradition. The fact that proverbs belong to oral tradition makes the task of finding when they were first used difficult. Some scholars such as Mphande (2006) states that the Bible consists of the *Book of Proverbs*, but this does not mean proverbs originated from the *Book of Proverbs*. The Bible is a collection of 66 books which came into existence in the course of several centuries. These books were written approximately by forty (40) authors in three languages. The word ‘Bible’ means “the book”, which is sometimes called ‘the book of the books’ and it does not only contain the entire library of collected works and books, but most importantly for its special value. To be

more precise, the Bible is a divine book through which God speaks to his children. (Mphande, 2006)

The Bible consists of the Book of Proverbs in Old Testament. In the introduction of that book, the editors outline the domains of life in which a knowledge and acceptance of the wisdom contained in Proverbs would enable the children of Israel to live life as God intended at creation (Mphande 2006).

Here are proverbs that will help you to recognize wisdom and good advice, and understand sayings with deep meaning. They can teach you how to live intelligently and how to be honest, just, and fair. They can make an experienced person clever and teach young people how to be resourceful. These proverbs can even add to the knowledge of the wise and give guidance to the educated, so that they can understand the hidden meanings of proverbs and the problems that the wise raise. (Proverbs 1:2-6)

The above verses tell people the importance of the Biblical proverbs which were passed down with a specific intention to teach people wisdom as well as teach people to understand some hidden meaning. In the same vein, it is argued that ‘proverbs’ can also make people wiser than before.

Many of the proverbs that are known and used currently come from the Bible, and even as far back as the Ancient Roman and Greek times. However, even though the first ever written recording of some proverbs stem from this time, there is no way of knowing how long before the written recordings were made, that the proverbs were used in spoken conversations (Mieder, 2015; Svartvik, 2004). As Mieder (2015) so eloquently writes, “it has long been noticed that some proverbs known in identical wording in most European languages can at least be traced

back to Greek and Roman sources, always with the caveat that they might in fact be considerably older than their earliest written record so far” (p. 5). The above quote supports the view that the the origin of proverbs was unknown since written documents were not available simply because people were illiterate.

According to (Chakanza, 2000) when a proverb is cited it is preceded with a statement like, “so said the elders”. This is a way of according proverbs authority, it is also a way of saying that the proverbs are owned by all the people and that they contain experiences, wisdom and valid counsel which are to be acknowledged by all. The experiences and wise advice contained in the proverbs are derived from observations made about the nature and behavior of human being.

Proverbs originated from wisdom and they need to be applied with wisdom. Perceiving the full expressiveness of a proverb within its proper context to be able to use the appropriate proverb at the appropriate time; needs a wise combination of knowledge and experience which not everybody can afford. This clearly means that, proverbs encourage knowledge and experience that contribute wisdom. In fact, wisdom is traditionally associated with few words, properly chosen and timely spoken. A proverb is a typical expression of such wisdom. The credibility of the proverbial message derives from the same experiential background from which the proverbs originate (Dalfovo, 1997). This makes people accept a proverb and its message because they recognize their own experiences and their own life in it. Dalfovo further explains that, “to become a proverb, a saying has to be taken up and assimilated by the common people” (p. 18). Thus, many proverbs have their origin in popular wisdom. Once the folk starts to employ the saying and spread it all around, its origin is forgotten and completely lost. In contrast to it, it is

evident that many proverbs have their origin in a specific wise man. But there is a difference between wise men of oral tradition where we have no recorded evidence of the work and the one whose thoughts were noted down so it would be possible to trace their source.

Paremiologists have come to the understanding that, for most proverbs, the original coiner is no longer known. This is common for most proverbs as, in many cases, they are repeated over and over, by people in different places, and as time goes on the original creator will have been forgotten. This is also a way of distinguishing the proverb from some of the other types of phraseological units; it is most often anonymous (Dalfovo, 1997).

Some proverbs that are in use today, that originate in Great Britain, started out as meaningful sayings or remarks by famous literary authors such as Geoffrey Chaucer or William Shakespeare, and they have over time turned into proverbs as they were, and still are, frequently repeated among the people (Mieder, 2014). Something to note here is that these authors did not actually create the proverb themselves, but that they continued to use their expressions in their everyday life and turned it into proverb.

Mieder (2014) states that although there is a universal understanding and a shared common sense of what constitutes a proverb, tracing back its origins has proved to be a difficult task and its origins remains ambiguous. However there seems to be consensus that traditional proverbs have stemmed from various sources; often connected with individuals' experiences, observation or general facts from different surroundings. People then refer to them on similar occasions and transmit them from generation to generation until they become part of their heritage. Many

individual authors, poets, politicians or wise people have contributed a great deal, to all nations' literatures by creating new proverbs, which add to the national heritage of a given nation. Be that as it may, a proverb is first uttered by an individual and in time it becomes part of the tradition of a certain group of people.

2.5 Functions of proverbs

It would not be wrong to state that proverbs are used to convey our general human problems and concerns by means of traditional language. According to Malina (2012) people use proverbs in their speech to strengthen their arguments, express generalisations, influence or manipulate other people, rationalize our own shortcomings and question certain behavioral patterns. The researcher concurs with the above views regarding the functions of proverbs even with regards to the function of proverbs amongst the Oshiwambo people.

Akpovire and Choja (2006) concur that the orientations depicted within African proverbs means that they are aimed at instructing, teaching, advising and enriching a language and a culture. Because many of the proverbs originate from observing behaviors, they sometimes become counseling psychology enriching materials that may be useful in modifying behaviors and in assisting personality development in subtle ways. In addition, Arora (1995) agrees that, proverbs teach manners to people, give advice, help in difficult situations, show people what are the most important things in life, show the proper way of life.

Mollanazar (2001) highlights the discussion that show that most proverbs are directed at instructing people on proper conduct, respect, adaptability, industry, appearance, adversity, self-

praise, avoidance of advice that is purely injurious to the advice and valuable norms and traditions of the people. Mollanazar further states that the point that the quality of mind of the one giving the advice is generally considered in the cultural communication among generations of our people. However, extant literature suggests that proverbs are commonly shared among children, youth and the elderly but with the latter playing the role of a custodian by virtue of the importance attached to oral tradition. Gabriel (2007) notices that Wolaitas use their proverbs as a form of literary expressions to encourage, admonish, mock, advise, console and generally to establish the verbal convention that is significant to their social realities, cultural identities and historical circumstances.

This indicates that Wolaitas' proverbs promote faithfulness, enhance cooperation among people, promote mutual respect among people in the society, encourage good deeds and discourage bad behaviors, as well as promote neighborhood and harmonious relationships. Equally, they teach moral principles to young generation and ignore or deny conformity relationships, teach moral principles to young generations and ignore or deny conformity for the acts deviant to the accepted social values of Wolaita.

Yus (2009) claims that the fact that we use a proverb to criticize, advise or warn someone is because we recognize it as a piece of popular wisdom and by uttering it we are making manifest to the hearer and we find it wise in a given context. In the same vein, Jegede (2008) concurs that aesthetically speaking, a proverb may be used to show joy, to mourn, to praise, to indicate failure or to warn. So, apart from the literal and linguistic contexts, the social context of any proverb determines its suitability of use in a particular situation. The researcher employed the idea of Yus

(2009) and Jegede (2008) simply because the Oshiwambo proverbs have the same functions, which include to criticize, advise, warn, show joy, mourn, praise as well as indicate failure.

Wabara (1992) asserts that proverbs make a speech powerful and stirring, thus making the listener to go along with the speaker. Hence, proverbs can be used for ethical information. They teach morals, influence and change behaviors of man for the better. At any rate, proverbs as a means of communication will continue to be part and parcel of the life of most tribes in the world because proverbs are seen as a means of communication and expression of the spirit and soul of the people. This emphasizes the importance of proverbs in communication and one cannot speak words of wisdom without proverbs.

However, Honeck (1997) states that, the other function for proverbs are their use in practical situations. Therefore, proverbs have characteristic properties that make them useful for everyday purposes. They are relatively short, poetic, typically concrete, and used as indirect comments. They have the power and wisdom of many people behind them. These properties strongly suggest that they can be used to facilitate memory, teach and persuade.

Proverbs are also used for treatment for sociopsychological problems such as substance abuse, psychotherapy, tests of mental status, as a way of teaching children to think more abstractly, as an imaginary mnemonic by the elderly (Mandova, 2013). This is used as a means of assessing workers' attitudes about work and life, and even as tests of a defendant's competency to stand trial.

As can be gleaned from the above discussion, proverbs can perform plenty of functions. They can perform different roles as speech acts depending on the text and the type of communicative setting within which they are used. Mieder (2014) states that “by employing proverbs in our speech we wish to strengthen our arguments, express generalisations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns” (p. 12).

Moreover, proverbs are used in all societal settings, speaking to a plethora of matters such as daily living, history, morality, spirituality, attitudes and behaviours and teaching of community (Boateng, 1983; Kudadjie, 1996; Okrah, 2003; Wane, 2008; Yankah, 1989). Proverbs are, therefore, deeply embedded in cultural communication and discourse speaking to all aspects of the African communities.

According to Marwoto (2004) one of the functions of proverbial or proverbs is to refresh the direction of a person's idea. The proverb as something that is expressed normatively functions with legal, social, psychological, physical, material and message sanctions. The messages conveyed were moral, ethnic, religious, or prohibited, teachings, messages of myth, exemplary, and appeals.

Other scholars like Mkota (2009) have studied over 3,080 proverbs, discussing their meaning and their use. Proverbs have also been arranged alphabetically showing their place of origin, their meaning and use. This scheme classifies proverbs according to their functions. For instance, proverbs are meant to warn, caution, advise and console. The shortcoming of this form of

classification is that a proverb may change functions depending on when, where and by whom it is used, to stop (Kieti & Coughlin, 1999, p. 112).

Mkota (2009) suggests that the Sudanese elderly tend to use proverbs to display knowledge in their conversations and reflect their status as those who know more about a given topic. Mkota further states that, in the Sudan people tend to express their feelings and to convey educational messages to youngsters and youth through their proverbs. They console, criticise, express their frustration, and even justify their wrong behavior and judgement by quoting proverbs.

2.6 Meaning of proverbs

Proverbs were and are used today as an effective spoken or written tool of expressing various meanings and intentions. In fact, the proverbs have figurative meaning, the message they carry is delivered very quickly and to the point which makes it very functional while used in spoken language.

Honeck (1999) explains that background information, the context and mutually shared information generate strong expectations in the hearer that help him to process the proverb directly. On the other hand, Anderson (2013) indicates that from the cognitive linguistic point of view that every proverb should be interpreted in its entire meaning.

In addition, Gibbs (1997) predicts that processing the figurative meaning of a proverb would take longer than a literal meaning. This is explained by the fact that the figurative meaning of a proverb involved “problem solving, entailing understanding an integration of the proverb topic,

discourse context, figurative meaning and the speaker's pragmatic points'' (Temple & Honeck, 1999, p. 66). Furthermore, Temple and Honeck (1999) demonstrate a multistage model's perspective where by a speaker would have to undergo a process of literal understanding before reaching the figurative reading of the proverb. A first-literal model scope, the hearer would only seek for the non-literal meaning of a proverb, once it is realized that the literal meaning is not valid for the given context.

The researcher strongly supports Temple and Honeck (1999) because the idea of background information is very important as it will help the hearer to understand the meaning of the proverb. This is because one cannot understand the meaning of proverb without considering the background, which is why in most cases people find it difficult to understand the proverb from different culture as the background is unknown. Mphande (2006) states that, another important feature of African proverbs is that for a proverb to be appropriate when cited, the situation depicted in the primary meaning as well as its deeper meaning must match that of the context and situation to which it is being applied. Similarly, Khomeijani and Ghasemi (2012) concur that native speakers of a language get across their messages through using proverbs as short sentences which have a profound meaning. Thus, you cannot understand proverbs correctly without the help of the cultural knowledge of the language.

Chilton(2004) states that the essential element about a proverb is its meaning, and by this is to be understood not merely a bald and literal translation in an accustomed tongue, nor give a free version of what the words are intended to convey. The meaning of a proverb is made clear only when presented with side by side translation which gives a full account of the accompanying

social situation the reason for its use, its effect and its significance in speech. Most of the times people are able to automatically recognize the intended meaning of a proverb after hearing it. Thus, this depends on the skills of the listener. Amali and Bashir (2012) agree that, the meaning of a proverb, to a great extent depends on the circumstance of use, the dexterity of the speaker and the iconic cultural interpretative skills of the listener. Proverbs provide moral guidance and are revered as spiritual wisdom, often carrying both a primary or explicit meaning as well as a secondary or implicit meaning, thus offering a multitude of understandings and interpretations (Kudadjie, 1996; Okrah, 2003; Yankah, 1989).

Finnegan (1970) argues that proverbs are highly dependent on culture and context and thus cannot be understood outside the cultural context in which they are spoken. If removed from the cultural context she argues that they may have an entirely different meaning. The use of the proverb relies on cultural allusions, thus when the cultural element is not understood, the essential meaning of a proverb may be missed or lost. This can be even further complicated by the fact that the same proverb can be used for multiple purposes. Yet, at the same time Asimeng-Boahene (2006) speaks about African proverbs as universalised truths that speak to the human condition. Thus, because the proverb is fluid and flexible it can also be used outside a direct cultural context.

Safitri (2011) states that, the results of meaning analysis show that proverbs contain wisdom points regarding the values of democracy in the Minangkabau culture. Through the survey technique it is found that the application of democratic values in Minangkabau culture is currently experiencing a slight shift from the inherited heritage.

Kieti and Coughlin (1990) state that elders use proverbs to give advice or judge an event or someone's behavior. The advice often summarizes fables. Proverbs are also used to advise someone in a group, but without identifying them. In such a case, an elder might even severely scold someone but only the culprit would know for sure that he might even severely scold someone, but only the culprit would know for sure that him or her that was being addressed. Therefore, the meanings of proverbs are pegged on their uses.

Most proverbs have several meanings. The meanings are drawn from the subject addressed by a particular proverb. Some proverbs are used to caution against bragging, laziness, procrastination, favouritism, presumptions and others encourage obedience or independence and thinking before acting, among other uses. Kieti and Coughlin (1990) explain various meanings of Kikamba proverbs depending on the subject under which the proverb is applied.

Kieti and Coughlin (1990) discuss the meaning of proverbs with informants in order to come up with data under subject matter. Kiet and Coughlin further explained that the essential thing about a proverb is its meaning; and by this is to be understood not merely a bald and literal translation into the accustomed tongue, nor even a free version of what the words are intended to convey. The meaning of a proverb is made clear only when put side by side with the translation and is given a full account accompanying a social situation, the reason for its use, its effect, and its significance in speech.

2.7 Categories of proverbs

Chakanza (2000) has not classified proverbs and figurative expressions according to their meaning and the function they perform such as warning, encouragement, misfortune and gratitude. This is because; there is indeed a certain risk in attempting to classify them in this way because, , a proverb may have more than one function. On the other hand, Lauhakangas (2014) categorises proverbs through seven paradoxes namely, safety, unexpectedness, familiarity, and maintenance of hierarchy, relieving situations, difference of opinions and identity of a community. The researcher disagrees with Chakanza (2000) and supports Lauhakanga (2014) and this is the main motivating factor for carrying out this research which is directed towards categorising proverbs according to their functions. Nonetheless, the classification signs serve as a guide towards understanding the most common situations where these proverbs are used.

In the same vein, Krikmann (2007) demonstrates his twelve categorisation by giving text specimens classifications according to the following four groups, logico arch, semiotic arch, invariants arch and invariants, with each group falling into three categories. All the twelve categories are divided into subcategories according to combinations of their features. Krikmann (2007), further states that the classification of proverbs by any criteria is a complex question and no comprehensive and acceptable solutions has been offered to date. Each type of classification has its own validity, its own practical uses, and organisation that need to be resolved to make the collection as useful and as easy to consult as possible, while keeping in mind space considerations and the economies of publishing. An attempt to compile an exhaustive publication of proverbs encounters the additional issue of proverb variants and equivalent.

Chermak (2005) warns that the field of paremiology cannot progress until it resolves the root question of proverb classification. Proverb scholarship thus far has proposed classifications that are often designed to accomplish one specific purpose, and in the process, they disregard characteristics of proverbs that are irrelevant to that purpose, but which may be relevant for some other approach. Chermak (2005) was mostly interested in the shaping of a logical thought in proverbs, and while he had no ready comprehensive classification in the very approach, or methodology of constructing a classification system itself.

Chermak (2005) indicates that traditionally, proverbs have been collected and classified in a form that is appropriate for publishing in a book format. The publication medium itself, with its linear access format and its economic limitation on the number of proverbs that can be included, imposes a limit on the types of classifications that can be implemented. This format excludes the possibility of constructing a multi-dimension that can be implemented. This format also excludes the possibility of constructing a multi-dimensional classification system that can be applied to an infinite number of proverbs and variants, in an infinite number of languages and dialects, from an infinite number of sources and locations, which may produce an infinite number of linguistic, thematic, structural, and many other kinds of relations among them.

Lauhakanga (2001) develops a multi-dimensional classifications system that takes into consideration the poly-functional of proverbs and the disparate approaches to the study. In the same vein, Velichkovski (2002) indicates that currently, the most widespread systems for classification systems are typical of most collections. Velichkovski (2002) uses the course taken by many other folklorists, which is to order proverbs alphabetically. Although this is the easiest

method for classifying proverbs for the purpose of publication, it is the least convenient method for searching particular types of proverbs if one is interested in conducting comparative, linguistic or thematic studies. Its main drawback, as noted by Permiakov (1988), is that it is difficult to locate variants that begin with a different word, or to search for equivalents in another language.

The classifications of proverbs by keywords, or base words, seem to offer more options for comparative proverb studies within and across cultures. This is the system used by the authors of *A Dictionary of American Proverbs* (Mieder, 1992). Proverbs are alphabetized according to their most significant word, usually a noun or a verb. In his *Macedonian-English and English-Macedonia Proverb Parallels*, Velichkovski (2002) employs a combination of the alphabetical and the keyword systems. In the first part of the volume, the Macedonian proverbs are classified alphabetically, and each proverb is accompanied by its English translation. The classification of proverbs alphabetically, according to their significant words is also quite a good idea but that was not the aim of this research, hence this study sought to classify proverbs according to their functions. Therefore, the researcher does not support Velichkovski in this regard.

Velichkovski's (2002) system of classification and the relational approach in database design are the two most important models for the system developed by Kuusi (as cited in Laukahanga, 2001) for classifying, storing and accessing proverbs. Their system grew out of a need to easily access proverbs of a specific type and to find proverb equivalents within one culture and across different cultures. For this classification system to be practical for research, the author had to forget the option of compiling and accessing the proverbs collection in a book format. It is

important to note that unlike the alphabetical and the keyword classifications, their system was designed specifically for classifying and accessing proverbs that are stored electronically in a database.

Estaji and Nakhavali (2012) analyze the Persian animal proverbs based on the semantic and cognitive frame. The main aim of their research was to determine if there was any semantic derogation in the Persian language, and if there was, ascertain whether it applied equally to both sexes (male and female) terms. The analysis shows that sex and semantic derogation were not shown in Persian structures and proverbs as much as other languages, but in the case of semantic derogation, the metaphorical meanings of the female proverbs connoted worse qualities than those connoted by the male proverbs.

In the same vein, Zolfagari (2009) studied Persian proverbs from lexical and syntactical approaches and satisfactorily tried to explain the parentage of borrowed, foreign and broken vocabularies in Persian proverbs and also the percentage of taboo vocabularies in those proverbs. Zolfagari (2009) continues to distinguish the syntactic parts of proverbial sentences and their types such as elimination in these sentences

In the same vein Ghazizadeh and Najafi (2010) analyze nearly five hundred Persian and English proverbs from semantic and lexical points of view based on Khoramshahi's categorisation. Ghazizadeh and Najafi (2010) findings has been used and proverbs were randomly categorised into twenty groups namely Advice, Chance, Contentment, Criticism, Cure, Endeavor, Experience, Hope, Knowledge, Lie, Malevolent, Miserliness, Modesty, wealth, Participate,

Patience, Sagacity, See, Time and Verdict. For each group five sample proverbs in Persian which had the equivalent content meaning with their sub category were written and their equivalent in English were found as well.

According to Thompson (2004) three categories of Hallidayian functional grammar are used as the basis for exploring how meanings are created and understood. He summarizes them by suggesting ideational meaning in which language is used to talk about our experience of the world, including the worlds in our own minds, to describe events, states, and the entities involved in them.

Widya (2010) classifies data in the form of proverb-petitih into the components of leadership meaning. The component of leadership meaning is inferred from the operational definition of leadership. Widya concludes that the concept of the ideal leadership character in Minangkabau is metabolized by taking the parable of the natural phenomena. The qualities of ideal leadership contained in Minangkabau sayings are as follow: tough, never giving up, influencing, firm stance, in power, helping, intelligent, protect, place of complaint, fair, patient, quiet, and wise.

Abdullah (2011) examines the use of animal names in parables and Arabic proverbs from cognitive semantic reviews. The results showed the diversity of animal names in Arabic proverbs, namely at least 39 animal names. The name of the animal that dominates is that of the dog, followed by that of a camel, horse, and goat. Geographic conditions of the Arabian Peninsula, biogeographic, and socio-cultural societies have a certain connection or relation in the use of the names of the animals in their proverbs.

Chuhao (2018) classifies proverbs on both ideational metaphor and interpersonal metaphor levels and suggests that they can be grouped into four types of semantic changes, namely, semantic reduction, semantic addition, semantic inconsistency, and semantic reconstruction. Furthermore, according to Xie and Peng, (2004) the grammatical metaphor reflects the transformation between the semantic and the grammatical relations. Combining cognitive linguistics and semantics can better understand the essence of grammatical metaphor.

Gorjian and Molonia (2004) studied Kygbara proverbs in terms of their description and use. On the other hand, Andambi and Murolo (2005) organises eight hundred and fifty nine (859) proverbs in a new way, according to body parts, animals, insects, birds and so on. By putting the proverbs into classes, it is easier for a reader to identify the class of choice.

Odaga (1984) points out that, proverbs can be classified according to the themes which they depict. Such themes include social life such as marriage, work; health, death life; relationships and emotions, that is, hate, friendship, enmity; political issues, rulers, laws; perseverance, bravery, inconsistency, cowardice, misfortune, fortune, natural phenomena such as day and night, the weather, among other themes. Proverbs are used in conversations, literally or figuratively.

Bukenya (1994) argues that classification of proverbs should be consistent, comprehensive, translingual and transcendental. By consistency is meant that the fact that if a classification

method is using one aspect to classify proverbs, then all proverbs should be classified using the same parameter. For example, if the classification is based on the functions of the proverbs, the functions of the proverbs being classified must be stated.

In terms of comprehensiveness, classification should consider as many, if not all, aspects of the materials as possible, which is, functions, style, and context. On the aspect of a classification scheme being translingual, the classification scheme should be usable whether the proverbs are in the original language or in translated.

Another research done on proverbs is that of the relationship between the form, functions and figurative meaning of Kisamia proverbs, Yankah (as cited in Maima, 2004) agrees to the fact that the Kisamia proverbs have been classified to the subjects, themes and the functions as well as the figurative meaning of Kisamia proverbs which have been classified according to the subjects and the themes and the functions they address. They are classified into cautionary, unity, kinship, social, decadence, gender and hospitality proverbs. The interpretation and meaning of each of the proverb is given.

It is also noted that proverbs are part and parcel of the Oshiwambo culture which makes them important in guiding people in the manner they conduct themselves. This is the reason why Hasheela (1986) compiled a collection of Oshiwambo proverbs with literal translation in English. Haapanen (2000) compiled Oshiwambo proverbs with no literal translation in English. However, Hasheela and Haapanen do not analyse the functions nor do they categorise proverbs according to their functions. This left knowledge gap hence the need for this study.

The researcher adopted the Lauhakangas (2014) and Ghazizadeh and Najafi (2010) classification because they provide practical solutions to the problem of classifying proverbs based on their meaning, although they are not perfect and perhaps not necessarily the best available. Nevertheless, they can be applied to classify proverbs from different languages and cultures, which is important for any parallel study of proverbs across cultures. Although proverbs have traditionally been collected, and studied by folklorists in different languages, the classifications of functions of Oshiwambo proverbs have remain unexplored and this study sought to fill that gap.

2.8 Conclusion

This chapter highlighted the definitions, origin, functions, meanings as well as classification. The chapter clearly indicated that proverbs were studied by different scholars with different purposes including some that were classifying, and some are based on functions while some touch on their meanings. Proverbs have been and remain the most powerful and effective instrument for the transmission of culture, wisdom, manners and ideas of a people from one generation to another. It can be easily proved that people are still interested in proverbs. Through reviewing different studies of different scholars, it clearly indicated that, proverbs are not dead, they have not lost their well-established popularity and they continue to be present in all spheres of life. Although many scholars and writers believe that proverbs and proverbial expressions have ceased to be used in modern word culture, it can be easily proved that they are still used in every domain of life (Lauhakangas, 2014).

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology used in this study. It describes the research design, the population, the sample and the procedures that were used for sampling. This chapter also explains how the data were collected and in which way the data were analysed.

3.2 Research design

A research design is a set of guidelines and instructions that should be followed when addressing a research problem (Saunderts, Lewis & Thornhill, 2007). The main function of a research design is to enable the researcher to anticipate what the appropriate research decision should be in order to maximize the quality of the findings. This was a desktop research, which used the qualitative approach to achieve the set objectives which were meant to analyse the functions of Oshiwambo proverbs.

3.3 Population

The population of a study has been stated differently by different scholars. According to Shen and Ary (2014), population is the abstract idea of a group of many cases from which a researcher draws a sample and from which the results from a sample can be generalised. In the same vein, Graziano and Schroeder (2010) define population as a larger group to which all objects or people of interest belong. Oshiwambo has more than 1000 documented proverbs, which are collected in the two books by Hasheela (1986) and Haapanen (2000). For the purpose of this study, the

population of this study is constituted of all Oshiwambo proverbs. The researcher used all Oshiwambo proverbs collected by Hasheela (1986) and Haapanen (2000) to analyse Oshiwambo proverbs and categorise their functions.

3.4 Sample

According to Polit and Hungler (1999) sampling is the process of selecting a portion of the population to represent the entire population. In this study, a purposive sampling technique was used to select 100 proverbs from the population. Jager (2017) suggests that purposive sampling is a non-probability sampling in which researchers rely on their own judgment when choosing members of the population to participate in their study. In this study only 100 samples were chosen depending on their functions. The researcher used 50 proverbs from Hasheela (1986) and 50 proverbs from Haapanen (2000).

3.5 Procedure

This is a desktop research. The researcher made use of the study by Lauhakanga (2014) and Ghazizadeh and Najafi (2010) to extract the functions of proverbs. The researcher listed all the 50 proverbs that were discussed, followed by analysis of 10 functions of Oshiwambo Proverbs. In addition to this, the researcher used 50 proverbs to examine their meanings as well as group the selected proverbs into different categories depending on their functions.

3.6 Data analysis

This was a descriptive research which used the descriptive method within qualitative analysis. Data for this study were gathered through content analysis to categorise Oshiwambo proverbs according to their functions.

3.7 Research ethics

The researcher ensured that all quoted works were acknowledged to avoid plagiarism. The researcher was objective in the analysis and subjectivity was avoided. The selected proverbs were presented as they are known. Analysis and presentations of data from the categories of functions of proverbs was done accurately.

3.8 Conclusion

This chapter covered the methodology that the researcher used to gather and analyse the functions of Oshiwambo proverbs. The chapter elaborated and discussed the study's research design, population, samples, procedure, data analysis and research ethics.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF THE RESULTS

4.1 Introduction

In this chapter the researcher presents and discusses the research findings. This chapter analyses the research findings on the functions of Oshiwambo proverbs, analyse the meaning of Oshiwambo proverbs as well as categorise the Oshiwambo proverbs according to their functions. The presentation and analysis is done in a way that provides answers and information on the research objectives of this study. The objectives of the study were:

- To analyse and identify the functions of Oshiwambo proverbs.
- To assess the proverbs and examine their meanings.
- To evaluate and classify the selected Oshiwambo proverbs according to their functions.

In examining the meaning and functions of each proverb, the study employed the Cognitive Theory of Interpretation Approach that was developed by Lakoff and Turner (1989). This theory subsumes a cognitive tool which helps to interpret proverbs in their context. The researcher used this theory as a way of helping the proverb user or interpreter to use their knowledge about the specific scenario to understand the meaning of proverb concerned. A categorisations of proverbs was employed by different scholars such as Lauhakanga (2014), Ghazizadeh and Najafi (2010), Krikmann (2007), Permiakov (1975) Chermak (2005) Velichkovski (2002) and Thompson (2004). Although the researcher appreciates the ideas of other scholars, this study adopted the

ideas of Lauhakangas (2014) and Ghazizadeh and Najafi (2010) simply because they categorise proverbs according to their functions, which is what this study set out to do.

The study used proverbs from Hasheela (1986) and Haapanen (2000) by way of making use of convenience sampling to select proverbs from the population. First, the researcher analysed the functions of proverbs, and then presented the selected proverbs and their meanings. Tables are used to present and classify the selected Oshiwambo proverbs according to their functions as shown below.

4.2 Presentation and Discussion of Oshiwambo proverbs

Table 1 shows fifty (500 Oshiwambo proverbs that were analysed and discussed in this section.

Table 1.

Selected Oshiwambo Proverbs

	LANGUAGE	PROVERBS
1	Oshikwanyama	<i>Hamundja ya kula naxe, Hambambi ya putuka naina kai lya oukola wokoshivanda ulula.</i>
	Oshindonga	<i>Ampundja ya kula nahe, Ambabi ya putuka nayina kayi lya uukola wokoshaanda ululu.</i>
2	Oshikwanyama	<i>Kafo kape u lelema nakafo kakulu osho a li.</i>
	Oshindonga	<i>Kafo kape wu lelema nakafo kakulu osho a li.</i>
3	Oshikwanyama	<i>Lya odidi u didilike, lya okadila u diladile lya omhuku u pukuluke, lya ongungu u ngungumane.</i>
	Oshindonga	<i>Lya odhidhi wu dhidhilike, lya okadhila wu dhiladhile lya Ombuku wu pukuluke, lya ongungu wu ngungumane.</i>

4	Oshikwanyama	<i>Mhuku ino hopaenena eengeda danyengele, nyengele mukweni iha liwa.</i>
	Oshindonga	<i>Mbuku ino elekela oondjenda dhayengele, yengele mukweni iha</i>
		<i>liwa.</i>
5	Oshikwanyama	<i>Omuhalombwelwa oha i noisho povanhu.</i>
	Oshindonga	<i>Nakwaalombwelwa na yi niiso paantu.</i>
6	Oshikwanyama	<i>Onhumba ye ku dja oinyenga kulitenga.</i>
	Oshindonga	<i>Ontumba ye ku za oyinyenga kwiitenga.</i>
7	Oshikwanyama	<i>Kape na edimo lihe na shinghili shipanda.</i>
	Oshindonga	<i>Kape na ezimo lihe na shinkili shipanda.</i>
8	Oshikwanyama	<i>Ohonde okupona oi dule omeva.</i>
	Oshindonga	<i>Ombinzi okupona oyi vule omeya.</i>

9	Oshikwanyama	<i>Nekwa litoka oye ngoo nyoko.</i>
	Oshindonga	<i>Nekwa lya tsima oye ngaa nyoko.</i>
10	Oshikwanyama	<i>Kaxuxwena hadela nyoko, nyoko onale e ku hadele.</i>
	Oshindonga	<i>Kayuhwena hadhela nyoko, nyoko onale e ku hadhele.</i>
11	Oshikwanyama	<i>Omukulunhu okwa lya ohonde notwila.</i>
	Oshindonga	<i>Omukuluntu okwa lya ombinzi nuutsika.</i>
12	Oshikwanyama	<i>Oiyuma i li elimba limwe ihai pu okupulungudja.</i>
	Oshindonga	<i>Iiyuma yi li ondunda yimwe ihayi pu okupumathana.</i>
13	Oshikwanyama	<i>Kambungu hepa, mongula u ninge Shime shamakulumbungu.</i>
	Oshindonga	<i>Kambungu hepa, ngula wu ninge Shime shamakulumbungu.</i>
14	Oshikwanyama	<i>Tashi ya ihashi londelwa, tashi i osho hashi talwa.</i>
	Oshindonga	<i>Tashi ya ihashi londelwa, tashi yi osho hashi londelwa.</i>

15	Oshikwanyama	<i>Etimaumbwile oli dule ekuta.</i>
	Oshindonga	<i>Etimaumbwile oli vule ekuta.</i>
16	Oshikwanyama	<i>Elai ola mwene oita.</i>
	Oshindonga	<i>Egoya olya mwene iita.</i>
17	Oshikwanyama	<i>Dipaya elai loye, manga vakweni tava tumu.</i>
	Oshindonga	<i>Dhipaga egoya lyoye, manga yakweni taya tumu.</i>
18	Oshikwanyama	<i>Fo iha popi ngeno a londwela Mhanda.</i>
	Oshindonga	<i>Shifo iha popi ando a londodha Mpanda.</i>
19	Oshikwanyama	<i>Mhundja iha tupuka omakandjo avalu.</i>
	Oshindonga	<i>Mpundja iha tupuka makandjo gaali.</i>
20	Oshikwanyama	<i>Momufitu mu na ongwe, ndele ame inandi tya oukongo wohamba nau aluke.</i>
	Oshindonga	<i>Momuthitu mu na ongwe, ihe inandi tya uukongo womukwaniilwa</i>

		<i>nawu galuke.</i>
21	Oshikwanyama	<i>Omunhu e he ku lilile ke fi woye.</i>
	Oshindonga	<i>Omuntu kee ku lilile ke shi gwoye.</i>
22	Oshikwanyama	<i>Ihadi wanene omutwe umwe.</i>
	Oshindonga	<i>Ihadhi gwanene omutse gumwe.</i>
23	Oshikwanyama	<i>Ku li woye ihaku lelepala.</i>
	Oshindonga	<i>Ku li gwoye ihaku lepala.</i>
24	Oshikwanyama	<i>Mushiinda ekipa lofingo.</i>
	Oshindonga	<i>Omushiinda esipa lyothingo.</i>
25	Oshikwanyama	<i>Mukweni mu udila ta li, ino mu udila ta lili.</i>
	Oshindonga	<i>Mukweni mu uvila ta li, ino mu uvila ta lili.</i>
26	Oshikwanyama	<i>Kalunga iha kwatelwa ta tenge.</i>
	Oshindonga	<i>Kalunga iha kwatelwa ta tenge.</i>

27	Oshikwanyama	<i>Efundo ihali linangele.</i>
	Oshindonga	<i>Efundo ihali ilala.</i>
28	Oshikwanyama	<i>Oshiyuma shiwa ihashi kala limba.</i>
	Oshindonga	<i>Oshiyuma shiwanawa ihashi kala elimba.</i>
29	Oshikwanyama	<i>Ya kolongwa ihayi linangala.</i>
	Oshindonga	<i>Ya kolongwa ihayi ilala.</i>
30	Oshikwanyama	<i>Olye a teya ongobe oluving omufita ehe na dibo.</i>
	Oshindonga	<i>Olye a teya ongombe olwiinga omusita ke e na dhimbo.</i>
31	Oshikwanyama	<i>Kalunga ihe ku efa nganyoko.</i>
	Oshindonga	<i>Kalunga ihe ku etha nganyoko.</i>
32	Oshikwanyama	<i>Kalunga ngeenge e ku pa omushila koka.</i>
	Oshindonga	<i>Kalunga ngele e ku pa omushila kookolola.</i>

33	Oshikwanyama	<i>Kalunga oshinima eshi e ku nhunina ihe shi li po.</i>
	Oshindonga	<i>Kalunga oshinima shoka e ku nunina ihe shi li po.</i>
34	Oshikwanyama	<i>Kalunga iha kwafa elai.</i>
	Oshindonga	<i>Kalunga iha kwatha egoya.</i>
35	Oshikwanyama	<i>Eulu kali na eengudi ngeno omapongo hatu londo.</i>
	Oshindonga	<i>Egulu kali na oongudhi, ando omapongo tatu londo.</i>
36	Oshikwanyama	<i>Kape na shikukutu shiha xulu, kape na (oshinima) shidjuu shiha shuna mhadi monima.</i>
	Oshindonga	<i>Kape na shikukutu shaa hulu, kape na (oshinima) shidhigu shaa shuna mpadhi monima.</i>
37	Oshikwanyama	<i>Kanhapo Kamukata ke dule to ende.</i>
	Oshindonga	<i>Kandapo Kamukata ke vule to ende.</i>
38	Oshikwanyama	<i>Limbandungila onhapo yamukweni hayo yoye.</i>

	Oshindonga	<i>Limbandungila ondapo yamukweni hayo yoye.</i>
39	Oshikwanyama	<i>(Oshinima) ngeenge sha pu omwene.</i>
	Oshindonga	<i>(Oshinima) ngele sha pu omwene.</i>
40	Oshikwanyama	<i>(Ongobe) yeembinga dixupi ohai tu apa tai hange.</i>
	Oshindonga	<i>(Ongombe) yooninga oohupi ohai tsu mpoka tayi adha.</i>
41	Oshikwanyama	<i>E ku pa kashona e ku xunga omwenyo.</i>
	Oshindonga	<i>E ku pe kashona e ku hunga omwenyo.</i>
42	Oshikwanyama	<i>Okambadwa kashona ke dule to nangala pedu.</i>
	Oshindonga	<i>Okaanza okashona ke vule to lala pevi.</i>
43	Oshikwanyama	<i>Uha pandula no vake.</i>
	Oshindonga	<i>Waa pandula no yaka.</i>
44	Oshikwanyama	<i>Hambelela nyokokulu ngeno nyoko ina dalwa.</i>

	Oshindonga	<i>Hambelela nyokokulu ando nyoko ina valwa.</i>
45	Oshikwanyama	<i>She ku pe Pamba tambula, Shekupe Kalunga Kanangobe Shambekela nomaoko avali.</i>
	Oshindonga	<i>She ku pe muthithi taamba, She ku pe Kalunga Kanangombe Shambekela nomaoko gaali.</i>
46	Oshikwanyama	<i>Okapundi kashona ke dule omutyonghe.</i>
	Oshindonga	<i>Okapundi okashona ke vule enyonti.</i>
47	Oshikwanyama	<i>Oluvala lihe shi loye ihali ku kwata.</i>
	Oshindonga	<i>Olwaala lwaa shi lyoye ihalu ku kwata.</i>
48	Oshikwanyama	<i>Omitula ihai mane ondobe.</i>
	Oshindonga	<i>Ompitula ihayi mana ondombe.</i>
49	Oshikwanyama	<i>Loshipute olo hali lika.</i>
	Oshindonga	<i>Lyoshilalo olyo hali lika komakwawo.</i>

50	Oshikwanyama	<i>Nai kwate inai lya.</i>
	Oshindonga	<i>Nayi kwate inayi lya.</i>

4.3 Discussion, analysis and categorisation of Oshiwambo proverbs according to their functions

In this section, the researcher analyses and discusses ten (10) selected functions of Oshiwambo proverbs. The ten (10) functions of proverbs, as adapted from Lauhakanga (2014) and Ghazizadeh and Najafi (2010), include educational and moral principles, family, blood relationships and relatives, warnings, appreciation, God and religious life, consolation, conflict, social life, patience, motivation and encouragement. The the fifty (50) selected proverbs and their meanings are presented in tables for the purpose of clarity. Within these tables, the selected proverbs are also categorized according to their functions.

As noted above, this study employed the cognitive theory of proverb interpretation to classify proverbs according to their functions. From the point of view of the cognitive theory of proverb interpretation, one has to interpret the meaning of proverbs to be able to classify and place the proverb in the correct category. The researcher strongly agrees with Lackoff and Turner (1989) simply because this is the theory employed in the entire analysis to classify proverbs according to their function.

4.3.1 Educational and moral principles proverbs

An educational and moral principle is the type of education that starts at home, at an early age. One can call it informal education. This type of education starts from the birth of a child and continues till death. It is reinforced in households and at all social platforms of the society. Honeck (1997) states that proverbs are the store house of the wisdom of different races that play an important role in imparting informal education among both the literate and the illiterate people. Honeck further states that proverbs are the mines of traditional knowledge on customs and manners.

Proverbs function as educational tools to convey messages and transmit cultural issues. Proverbs imply norms and values; therefore, they are more effective devices to teach good manners. They encourage people to be concerned for their children and start teaching them good moral values at an early age.

In Oshiwambo culture, it is believed that if a child learns social values when he/she is very young, he or she will not forget these values as he or she grows older. It is believed that what children learn at their early age will remain in their memory like inscriptions on a stone, which last forever. These proverbs help elders to teach children to respect their parents and their elders, as well as conform to acceptable moral standards. Educating and disciplining children is the most difficult duties that face any family. Parents express their worries about the difficulties of bringing up children through proverbs. Therefore, proverbs based on education and moral principles are used as a tool to teach children behaviour and manners.

Table 2

Proverb 1 and its meaning

Oshikwanyama proverb	<i>Hamundja ya kula naxe, Hambambi ya putuka naina kai lya oukola wokoshivanda ulula.</i>
Oshindonga proverb	<i>Ampundja ya kula nahe, Ambabi ya putuka nayina kayi lya uukola wokoshaanda ululu.</i>
Meaning	A person who grew up with his parents, never do wrong things in life.

The above proverb is an example of an educational and moral principle proverb., As shown in Table 2, it means that if a child grew up with his or her parents, he or she will have wisdom and good manners. This proverb encourages parents to guide and teach good manners to their children. It is believed that a child tends to imitate what their parents do, as such it is encouraged that parents should teach their children by example.

Table 3

Proverb 2 and its meaning

Oshikwanyama proverb	<i>Kafo kape u lelema nakafo kakulu osho a li.</i>
Oshindonga proverb	<i>Kafo kape wu lelema nakafo kakulu osho a li.</i>
Meaning	Young people can be proud of being young, not knowing that old people were also young.

This is proverb is under the educational and moral principle function which educates young people to respect their elders since the elders have more wisdom. Young people can sometimes play tricks on old people, not knowing that the old were also young once and they therefore know all the tricks.

Table 4

Proverb 3 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Lya odidi u didilike, lya okadila u diladile lya Omhuku u pukuluke, lya ongunu u ngungumane.</i></p>
<p>Oshindonga proverb</p>	<p><i>Lya ondhidhi wu ndhindhilike, lya okadhila wu dhiladhile lya Ompuku wu pukuluke, lya ongunu wu ngungumane.</i></p>
<p>Meaning</p>	<p>There are some situations in life that will make a person think, wiser and calm.</p>

Wabara (1992) asserts that proverbs make a speech to be powerful and stirring, thus making the listener go along with the speaker. Hence, proverbs can be used for ethical information. They teach morals, influence and change behaviors of humanity for the better. The above proverb is an educational and moral principle proverb, which is normally used by the elders when they are talking to young people. Here young people are instructed to think before they act, to use wisdom in whatever they are doing and to remain calm in any situation they find themselves.

Table 5

Proverb 4 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Mhuku ino hopaenena eengeda danyengele, nyengele mukweni iha</i></p> <p><i>Liwa.</i></p>
<p>Oshindonga proverb</p>	<p><i>Mbuku ino elekela oondjenda dhayengele, yengele mukweni iha</i></p> <p><i>liwa.</i></p>
<p>Meaning</p>	<p>People should not imitate their friends because some friends have bad influences.</p>

This is an educational and moral principle proverb which is normally used by the elders to teach the young people to be very careful of their friends. The proverb teaches children that they should not just do whatever their friends do, because there might be different consequences for them.

Table 6

Proverb 5 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Omuhalombwelwa oha i noisho povanhu.</i></p>
<p>Oshindonga proverb</p>	<p><i>Nakwaalombwelwa na yi niiso paantu.</i></p>
<p>Meaning</p>	<p>He who never takes others' advice seriously gets embarrassed once when they realize that if they could have taken others' advice seriously they could have avoided any negative consequences.</p>

This proverb falls under the education and moral principle function which is used to encourage people to listen to other people's advice, because by not doing so one may fall into trouble and this is often the time they will start to remember how people tried to advise them.

4.4.2 Proverbs that are used for Family, blood relationships and relatives

This means that, relationships within a family are more important and stronger than those outside of the family (Obi, 2001). In addition to this, it is believed that one's family will always be there, no matter what, even if one has been apart from their own family.

This function serves to encourage children to take responsibility and look after their parents and relatives in future as well as to love their families regardless of their financial or social status. It is believed that children have to take care of their parents in their old age, but if children were not raised to love and respect their parents, then they will not take care of their parents because they will not know if it is an important thing to do. Children understand at an early stage of their lives that they will be obliged to take care of their relatives. By observing their parents taking care of their grandparents in old age, they learn that family always takes care of each other. They are also taught that one does not need to abandon their family, no matter how much they were wronged.

Another proverb in English which also emphasises the importance of family says, 'you can not choose your family, you can only choose your friends.' This usually means that one can not ignore or reject one's family even if that person has done something very bad or has an addiction.

Table

Proverb 6 and its meaning

Oshikwanyama Proverb	<i>Onhumba yeku dja oinyenga kulitenga.</i>
Oshindonga Proverb	<i>Ontumba yeku za oyi nyenga kwiitenga.</i>
Meaning	It is difficult to hurt your relatives.

The above proverb emphasises the importance of family. This means that family bonds are always stronger than bonds of friendship or love. People tend not to harm or speak badly about their relatives. It is believed that when one's relative is in trouble one will be in trouble too, meaning their pain is one's pain too.

Table 8

Proverb 7 and its meaning

Oshikwanyama Proverb	<i>Kape na edimo lihe na shinghili shipanda.</i>
Oshindonga Proverb	<i>Kape na ezimo lihe na shinkili shipanda.</i>
Meaning	In every family there is someone who is poor or does not behave well.

This proverb is under the family, blood relationship and relative category, which is mostly based on family matters. It is believed that in every family there is a poor person. Even if everybody is gainfully employed in that family, there is someone who earns pittance. This proverb does not strictly refer to financial status, it just means that there is someone different from everyone else in every family.

Table 9

Proverb 8 and its meaning

Oshikwanyama Proverb	<i>Ohonde okupona oi dule omeva.</i>
Oshindonga proverb	<i>Ombinzi okupona oyi vule omeya.</i>
Meaning	People are most likely to favour their family than strangers.

The above proverb focuses on family members, which means that, relationships within a family are more important and stronger than those outside the family (Obi, 2001). People tend to cover or protect their family members or relatives. When a person is talking about a relative, she / he tends to protect him or her and show love and kindness to that person simply because they are blood relatives.

Table 10

Proverb 9 and its meaning

Oshikwanyama proverb	<i>Nekwa litoka oye ngoo nyoko.</i>
Oshindonga proverb	<i>Nekwa lya tsima oye ngaa nyoko.</i>
Meaning	Your mother is just your mother whether she is poor or ugly.

This is a proverb used by many Oshiwambo people to inform others to take care and love their parents regardless of their appearances. It also means that people should honour their parents and love them unconditionally because they also took care of them while they were young. Taking care of one's parents is a form of expressing one's love. One must care and show respect to his or her parents because they deserve it for everything they did to raise him or her.

Table 11

Proverb 10 and its meaning

<p>Oshikwanyama Proverb</p>	<p><i>Kaxuxwena hadela nyoko, nyoko onale e ku hadele.</i></p>
<p>Oshindonga proverb</p>	<p><i>Kayuhwena hadhela nyoko, nyoko onale e ku hadhele.</i></p>
<p>Meaning</p>	<p>Children should take care of their mothers because they took care of them when they were young.</p>

The above proverb is used to educate people to take care of their parents and their relatives as they also took care of them while they were young. It is also used as a way of teaching young people to respect their parents. It also informs people that parents are the first and biggest teachers, they teach everything from how to walk and to how to love. With one word one can say that parents are like mentors, who should be honoured.

4.4.3 Proverbs that are used to teach patience

According to Taylor (2003) patience is the ability to endure difficult circumstances such as delay, tolerance of provocation without responding in annoyance or anger. Taylor (2003) further

states that people who are patient can be good leaders as they can make decisions without being influenced by anger. .

Patience is encouraged by religion and tradition. It is believed that a patient person will be rewarded either sooner in this life or later in the afterlife. It is believed that, good things come to those who wait, meaning that if one is patient, good things can happen to him/her.

Proverbs that encourage patience function as a comfort for those who are in pain as well as the poor. People who are in pain find comfort in the knowledge that one day God will restore them and will heal them. The poor are comforted by knowing that being poor is not a permanent condition and that with patience every situation gets better. These kinds of proverbs are also used to encourage people to be thankful for what they have and to work hard to improve themselves, instead of being idle while hoping for better things. Patience inspires people to be tolerant in times of crisis and difficult situations or when they deal with conflict in everyday life.

Table 12

Proverb 11 and its meaning

Oshikwanyama proverb	<i>Omukulunhu okwa lya ohonde notwila</i>
Oshindonga proverb	<i>Omukuluntu okwa lya ombinzi nuutsika</i>
Meaning	Elders have encountered tribulations in life.

The proverb in Table 12 belongs to proverbs whose function is to teach about patience. It has been proven that in most cases elderly people are very patient when it comes to problems of life because they went through a lot and they encounter many problems in life so nothing can shake them.

Table 13

Proverb 12 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Oiyuma i li elimba limwe ihai pu okupulungudja.</i></p>
<p>Oshindonga proverb</p>	<p><i>Iiyuma yi li ondunda yimwe ihayi pu okupumathana.</i></p>
<p>Meaning</p>	<p>People that live together always have misunderstandings or problems.</p>

Patience is encouraged in every situation. It is believed that when people live together it is obvious that they will have misunderstandings in one way or the other. This proverb is used to inform people not to expect happiness everyday but to know that there are days when they will not talk or communicate well with each other. It is a way of teaching people to be strong when they encounter problems.

Table 14

Proverb 13 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Kambungu hepa, mongula u ninge Shime shamakulumbungu.</i></p>
<p>Oshindonga proverb</p>	<p><i>Kambungu hepa, ngula wu ninge Shime shamakulumbungu.</i></p>
<p>Meaning</p>	<p>A person, who is poor today, will have a better life tomorrow.</p>

Here the person is encouraged to be patient in life. This proverb is normally used to encourage someone who is poor so that he or she will not remain poor forever but that he or she can also be rich one day. It also teaches people to wait patiently believing that good times will come.

Table 15

Proverb 14 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Tashi ya ihashi londelwa, tashi i osho hashi talwa.</i></p>
<p>Oshindonga proverb</p>	<p><i>Tashi ya ihashi londelwa, tashi yi osho hashi talwa .</i></p>
<p>Meaning</p>	<p>You can only see what is going but you cannot see what is coming because you do not know when it will come.</p>

This proverb is used to encourage people to wait patiently because they do not know when good things will come. It is also used to make people understand that they cannot do things on their own, but everything is planned by God on his good time. Be that as it may people should learn to wait patiently.

Table 16

Proverb 15 and its meaning

Oshikwanyama proverb	<i>Etimaumbwile oli dule ekuta</i>
Oshindonga proverb	<i>Etimaumbwile oli vule ekuta</i>
Meaning	Having hope is better than having a temporary satisfaction

Hope allows people to approach problems with a positive mindset necessary to success, thereby increasing their chances of accomplishing their goals. It is used to encourage people to wait patiently on the promise even if they do not know when it is coming. To have hope is to want an outcome that makes one's life better in some ways.

4.4.4 Proverbs that are used for Warning

Fergusson (2000) states that there are proverbs of warning whose goal is to warn or to prevent the hearer from doing something. This proverb warns the hearer against anticipation. These utterances are interpreted not only as mere pieces of advice but also as folk and traditional sayings. Consequently, this utterance is not only a mental representation of one speaker, but becomes a public representation in a given speech community.

These types of proverbs serve as tools designed to alert people about the dangers or hazards of life. This serves to examine human circumstances and conditions in many ways, especially in terms of good and evil, people's nature and attitude towards their surroundings, their experiences and wisdom, that is drawn from their observations and practices in daily life. In most cases, people do not consider advice from poor people or minors until they get into trouble and find out that what the poor or minor has said was correct. Therefore, people should not judge each other by appearances.

It also serves to warn people to be very vigilant and cautions. One should not get involved in a matter without knowing its details or consequences. Therefore, this function is used to warn against interfering in other's affairs out of good will without knowing the consequences. They also warn young people to listen to their elders when they tell them something because traditionally elders are considered wise.

Table 17

Proverb 16 and its meaning

Oshikwanyama proverb	<i>Elai ola mwene oita.</i>
Oshindonga proverb	<i>Egoya olya mona iita.</i>
Meaning	A mentally retarded person may realise there is danger coming and give a warning.

The above proverb's function falls under the category of warning. It is a proverb used to warn people not to ignore advice from the minor because that advice might help them to avoid danger. It is common in many African societies for elders to oppose young people's ideas simply because they think they are not smart enough or knowledgeable to advise them but in most cases their advice is very important and can help one avoid danger.

Table 18

Proverb 17 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Dipaa elai loye, manga vakweni tava tumu.</i></p>
<p>Oshindonga proverb</p>	<p><i>Dhipaga egoya lyoye, manga yakweni taya tumu.</i></p>
<p>Meaning</p>	<p>Everyone is important in his unique way, so one should not destroy someone simply because he or she lacks wisdom, or he or she is a fool.</p>

Yus (2009) claims that the fact that we use a proverb to criticize, advise or warn someone is indeed because we recognize it as a piece of popular wisdom and by uttering it, we are making manifest to the hearer, that we find it wise in a given context. The above proverb is a warning one, which means everybody is important in life, someone might look useless, but he or she can do something for instance one can even send that person somewhere on an errand or one can give him responsibilities to carry out.

Table 19

Proverb 18 and its meaning

Oshikwanyama proverb	<i>Fo iha popi ngeno a londwela Mhanda.</i>
Oshindonga proverb	<i>Shifo iha popi ando a londodha Mpanda.</i>
Meaning	Things do not speak otherwise they would warn people.

This is a warning proverb which functions as regret after something bad happens. This means that if a person was warned in advance about something bad then they could easily have avoided it or the danger it causes. Proverbs are very vital in everyone's life, the teaching they give, which ranges from general truths of advice, warning and comments they offer on human experience, encourage most people to act and behave in certain ways.

Table 20

Proverb 19 and its meaning

Oshikwanyama proverb	<i>Mhundja iha tupuka omakandja avali.</i>
Oshindonga proverb	<i>Mpundja iha tupuka makandjo gaali.</i>
Meaning	An animal or a person can't be lucky twice or can't survive a bad situation twice.

Akpovire and Choja (2006) state that the orientations depicted within African proverbs mean that they are aimed at instructing, teaching, advising and enriching a language and culture. Thus, the above proverb is a warning proverb which serves to advice people not to repeat the same mistake simply because this time around they might not be as lucky to survive.

Table 21

Proverb 20 and its meaning

Oshikwanyama proverb	<i>Momufitu mu na ongwe, ndele ame inandi tya oukongo wohamba nau aluke.</i>
Oshindonga proverb	<i>Momuthitu mu na ongwe, ihe inandi tya uukongo gwomukwaniilwa nawu galuke.</i>
Meaning	This is a warning, but it does not mean you should stop what you intent to do.

This proverb serves as a warning to inform people of certain situations. This helps to tell people to decide for themselves whether to proceed or stop with their dangerous mission. For instance, young people want to go out, the elderly can warn them with this proverb so they are aware but this does not mean they should not go out.

4.4.5 Proverbs that are used in social life

According to Lauhakanga (2014) the above proverbs are considered to be older than 15 centuries when people started to work in groups and came up with mass production of daily

items. Lauhakanga further states that movement throughout the world was ongoing through the ways of trade routes and people were realising the importance of working in teams. It is now a common corporate phrase wherein people use it in terms of group projects.

Social proverbs serve as a way of encouraging people to work in teams because collective effort is more effective than individual effort. It can also teach people not to make decisions in isolation. A group decision is considered as a better decision and a person who tries to take a decision individually, may find himself or herself isolated and he or she may stand by himself or herself when crisis arises.

Proverbs are used to control social behaviour as well as being tools to strengthen social relationship. This means that some proverbs are used to strengthen family relationships as well as ties with their neighbours. It serves as a way of encouraging people to be well acquainted with others for when they are in need. A proverb also has a role in defining the duties and responsibilities towards friends and neighbours. Proverbs that function as a social tool can also advise people not to take for granted good friends and neighbours. Proverbs that function as social tools can also encourage people to seek help from family or neighbours when crisis rise without any reservation because humanity needs each other.

In addition, social roles regulate and organize the behavior of children, husbands, wives, parents and grandparents. Children are socially expected to accept the nature of extended family along with other unquestioned social and cultural values.

Table 22

Proverb 21 and its meaning

Oshikwanyama proverb	<i>Omunhu e he ku lilile ke fi woye.</i>
Oshindonga proverb	<i>Omuntu kee ku lilile ke shi gwoye.</i>
Meaning	People ask for help from those they trust.

The above proverb functions as a social tool which highlights the importance of unity. This proverb means that, when someone approaches you and asks for help, it is because they trust you and they know that you will not let them down. In Oshiwambo culture, it is very difficult to approach any person for help, they only ask those they trust.

Table 23

Proverb 22 and its meaning

Oshikwanyama proverb	<i>Ihadhi wanene omutwe umwe.</i>
Oshindonga proverb	<i>Ihadhi gwanene omutse gumwe.</i>
Meaning	More than one person can come up with better ideas than solving problem alone.

The above proverb functions as a social tool. The above proverb is similar as an English proverb that says, ‘two heads are better than one’. This proverb encourages unity. This proverb is used to indicate the importance of unity in everyday life. It means that one can do better in the company of others as opposed to when they are alone, which means that people really need each other.

Table 25

Proverb 23 and its meaning

Oshikwanyama proverb	<i>Ku li woye ihaku lelepala.</i>
Oshindonga proverb	<i>Ku li gwoye ihaku lepala.</i>
Meaning	It does not matter how far your relatives stay, you should still go and visit them.

Daniel (2009) states that proverbs are regarded as repositories of the people’s collective social, political and cultural wisdom as analytic tools of thought. The above proverb functions as a social tool for life, which means even if one’s relative or friend is staying very far, he will always visit them no matter how far they are located.

Table 26

Proverb 24 and its meaning

Oshikwanyama proverb	<i>Mushiinda ekipa lofingo.</i>
Oshindonga proverb	<i>Omushiinda esipa lyothingo.</i>
Meaning	If you get something good, you should share with your neighbour.

This proverb functions as a social tool for life, which means people should respect their neighbours as they can assist when one is in trouble. Having good neighbours is important because it makes one's life in a neighbourhood safer, happier and more fun. It is also believed that one's neighbour can share with them in terms of basic needs like food. It is a very bad image if one is not talking to their neighbours as there will be no one to help them in times of need.

Table 26

Proverb 25 and its meaning

Oshikwanyama proverb	<i>Mukweni mu udila ta li, ino mu udila ta lili.</i>
Oshindonga proverb	<i>Mukweni mu uvila ta li, ino mu uvila ta lili.</i>
Meaning	Help someone when they are in trouble, do not only help them when they are eating.

This is a proverb which is a social tool, which means that, it is very important to help someone in trouble because they will feel loved. This proverb emphasizes the importance of not only being there for people in happy moments, and when things are going well, but to be there when they are in trouble or experiencing challenging times.

4.4.6 Comforting Proverbs used in times of difficulty

According to Asika (2012) comfort corresponds to everything contributing to the well-being and convenience of the material aspects of life. Thus it constitutes an improvement of living

condition in the inhabited space. Aska further states that grief, loss and pain are unavoidable parts of the human experience, but they can be minimized by the use of comforting proverbs.

Proverbs are used to comfort people in grief or in distress. Words alone cannot take away the pain of losing a loved one but they can go a long way towards helping a grieving person feel loved and supported. Proverbs can help to encourage people during difficulties, and to remind them that hardships will not last forever. Proverbs are used to encourage people to focus on good things in life to avoid losing themselves through grief. It also helps people to understand that God is in charge of everything and human beings have no say when it comes to God's plan, so human beings should accept whatever God gives them including death. They also give people consolation in knowing that they will never be alone in difficult situations because they will find supporters to comfort them.

Table 27

Proverb 26 and its meaning

Oshikwanyama proverb	<i>Kalunga iha kwatelwa ta tenge.</i>
Oshindonga proverb	<i>Kalunga iha kwatelwa ngele ta tenge.</i>
Meaning	When God is doing something, he does not need anyone's help.

According to Taylor (1996) a proverb is a consolation in difficult times and a guide when a choice must be made. The researcher concurs with the above explanation. Thus, the above proverb is a comforting proverb which helps to comfort people to accept everything that God gives them. This means that God does not need any assistance in deciding when someone is going to die. God plans everyone's death and he is the only one who knows the date.

Table 28

Proverb 27 and its meaning

Oshikwanyama proverb	<i>Efundo ihali linangele.</i>
Oshindonga proverb	<i>Efundo ihali ilala.</i>
Meaning	There is no way one can escape fate.

This is another example of a comforting proverb which means there is no way someone can avoid or prevent his or her death. If God decides that someone is going to die, then it will happen. It helps to comfort people in difficulty so that they can accept death and also accept that everyone is going to die.

Table 29

Proverb 28 and its meaning

Oshikwanyama proverb	<i>Oshiyuma shiwa ihashi kala limba.</i>
Oshindonga proverb	<i>oshiyuma oshivanawa ihashi kala elimba.</i>
Meaning	A good person does not live longer; he/she dies at an early age.

This is another example of a comforting proverb, which is normally used when people lose a good-hearted person. It is believed that people with bad manners never die but that they always survive while good people are believed to die younger. This proverb is used to comfort the family members mourning the passing of their beloved relative.

Table 30

Proverb 29 and its meaning

Oshikwanyama proverb	<i>Ya kolongwa ihayi linangala.</i>
Oshindonga proverb	<i>Ya kolongwa ihayi ilala.</i>
Meaning	When there is a grave, it means that someone died.

This is another example of a comforting proverb which means that it is not possible to avoid death. This means that one cannot refuse to die, if it is their time, they just have to go. This proverb is used as a way of encouraging and comforting relatives of the departed during their difficult time.

Table 31

Proverb 30 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Olye a teya ongobe oluvinga omufita ehe na dibo.</i></p>
<p>Oshindonga proverb</p>	<p><i>Olye a teya ongombe olwiinga omusita ke e na dhimbo.</i></p>
<p>Meaning</p>	<p>Who killed someone/ who is responsible for someone's death?</p>

This is another example of a comforting proverb which is a rhetorical question people ask when they are mourning. No one answers this question because death is a natural phenomenon and everybody is going to die. In most African cultures they do believe that when someone is dead there is somebody who is responsible for that death which is not true.

4.4.7 Proverbs that are used for God and religious life

According to Asika (2001) African religions do not include the concept of a future salvation or a restoration to a higher state yet in their proverbs they mention God and they believe that God really exist. Beliefs were expressed orally in myths, legends, proverbs, idioms, folklores, songs, riddles and wise sayings. Asika further states that Africans express their wisdom and philosophy as portrayed in their proverbs, idioms and wise sayings which they convey in those religious moments to address their life problems and express an African world view.

Religion is part of most cultures. It is also part of Oshiwambo cultural system that influences people's behaviors. Many proverbs in Oshiwambo refer to God. People believe in God as the creator of the world and life provider for people and all things. Therefore, he arranges death, life and the means of life. People believe that religion gives great comfort when one is in trouble. Through trusting God and praising God there is essential rule for living a comfortable satisfactory life. It is also believed that God gives wealth. This means that man has no power to choose the type of his life as God has already planned everything for everyone. It helps people to work hard in life as God will not help those who don't help themselves. It also helps to strengthen people's faith.

Table 32

Proverb 31 and its meaning

Oshikwanyama proverb	<i>Kalunga ihe ku efa nganyoko.</i>
Oshindonga proverb	<i>Kalunga ihe ku etha nganyoko.</i>
Meaning	God will never forsake since even your mother can do.

According to Asika (2001) African religions do not include the concept of a future salvation or a restoration to a higher state, yet in their proverbs they mention God and they believe that God really exist. The function of this proverb falls under God and the religious life and it means that, God protects his people every time. One’s parents might be far but God can see watch over everyone. This proverb serves to teach people on how to trust God in every situation they find themselves.

Table 33

Proverb 32 and its meaning

Oshikwanyama proverb	<i>Kalunga ngeenge e ku pa omushila koka.</i>
Oshindonga proverb	<i>Kalunga ngele e ku pa omushila kookolola.</i>
Meaning	Whatever God gives you, just accept.

The above proverb falls under God and religious life as a function. This proverb is used to encourage people to accept whatever God gives them. There are times one finds it difficult to accept that problems and challenges are part of growing and everyone has to pass through them to grow.

Table 34

Proverb 33 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Kalunga oshiima eshi e ku nhunina ihe shi li po.</i></p>
<p>Oshindonga proverb</p>	<p><i>Kalunga oshinima shoka e ku nunina ihe shi li po.</i></p>
<p>Meaning</p>	<p>If God promises you something, it remains yours or it will come to pass.</p>

This proverb falls within the function of God and religious life. This means that, God can reserve for you something and it will happen at his right time. This proverb is used to urge people to keep on waiting upon God. God promises to always watch over us as we go through life, so his promises are for real and no one can stop them.

Table 35

Proverb 34 and its meaning

Oshikwanyama proverb	<i>Kalunga iha kwafa elai.</i>
Oshindonga proverb	<i>Kalunga iha kwatha egoya.</i>
Meaning	One must help himself or herself for God to help him or her.

The above proverb belongs to the function of God and religious life. There are people who believe that they can pray to God without doing anything to help themselves. There are people who always wait on God to fulfill all their needs, not knowing that God does not help people who don't help themselves, one must do something first and pray, and then God will answer their prayer. This proverb emphasises the danger of laziness. It points to the fact that God does not like lazy people, and that he wants people to work and that he will support their struggles.

Table 36

Proverb 35 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Eulu kali na eengudi ngeno omapongo hatu londo.</i></p>
<p>Oshindonga proverb</p>	<p><i>Egulu kali na oongudhi, ando omapongo tatu londo.</i></p>
<p>Meaning</p>	<p>Heaven does not have a ladder otherwise we, the impoverished will use it to climb.</p>

This is another example of a proverb functions under God and religious life. This proverb is used by someone who needs help, and who knows that God is the best helper. People believe that only God helps them. It is used when they are in difficult times and they really need God to help them.

4.4.8 Proverbs that are used to motivate and encourage

According to Taylor (2003), encouragement offers an opportunity to someone to recognize their strength and allow them to grow in life, while motivation is the reason for people’s actions,

willingness and goals. The above definitions show that encouragement and motivation are very vital in everyone's life to keep them going and to achieve something in life. This proverb encourages people to work hard in life to achieve anything they thought was impossible.

Proverbs can inspire people by increasing their willingness to do something and persuade people to keep going even in their struggles. People use proverbs to encourage one another that there is an end to every trouble. This makes them feel motivated during hard times. Proverbs help people to keep hoping in life and to work hard at their own pace to achieve their goals. This means that everyone has their own destiny; some may achieve something at an early age while others do at an older age. This helps them not to give up in life but to keep on pushing until their dreams come true. This function emphasizes the fact that nothing will last forever, and that all problems are temporary. People use proverbs to encourage each other that problems are a part of life and all people go through difficulties.

Table 37

Proverb 36 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Kape na shikukutu shiha xulu, kape na (oshinima) shidjuu shiha shuna mhadi monima.</i></p>
<p>Oshindonga proverb</p>	<p><i>Kape na shikukutu shaa hulu, kape na (oshinima) shidhigu shaa shuna mpadhi monima.</i></p>
<p>Meaning</p>	<p>Every difficult situation has an end.</p>

According to Taylor (2003), encouragement offers an opportunity to someone to recognize their strength and allow them to grow in life, while motivation is the reason for people’s actions, willingness and goals. This means that encouragement and motivation are very important as they give strength to people to overcome their challenges. This proverb is used to encourage people when they are in difficult situations. The proverb reminds them that nothing is permanent and that their problems will come to an end. This helps people to have hope that in whatever situation they find themselves, they will overcome.

Table 38

Proverb 37 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Kanhapo Kamukata ke dule to ende.</i></p>
<p>Oshindonga proverb</p>	<p><i>Kandapo Kamukata ke vule to ende.</i></p>
<p>Meaning</p>	<p>Putting more effort when doing something yields better results than just doing it with less effort.</p>

This proverb is a way of motivating someone that if one is doing something, it is better than not doing anything. This teaches people not to give up no matter the speed because if one is doing something he or she will reach his or her goal with time.

Table 39

Proverb 38 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>Limbandungila onhapo yamukweni hayo yoye.</i></p>
<p>Oshindonga proverb</p>	<p><i>Limbandungila ondapo yamukweni hayo yoye.</i></p>
<p>Meaning</p>	<p>Run at your own pace as you cannot imitate / compare yourself with someone else's pace. Do things at your own pace as another person's pace is different from yours.</p>

This proverb is used to encourage people to do their own things at their own pace and not to compare their lives with other people's lives because everyone has his or her own life. It is an advice to people who like comparing their own life with that of others not knowing that everyone has their own destiny.

Table 40

Proverb 39 and its meaning

Oshikwanyama proverb	<i>(Oshinima) ngeenge sha pu omwene.</i>
Oshindonga proverb	<i>(Oshinima) ngele sha pu omwene.</i>
Meaning	One must act to finish his job.

This is another example of an encouragement proverb which means that one has to work hard .This proverb discourages laziness, which means that if one is not doing anything then nothing will be done at the end of the day. This proverb tells people to work very hard to complete their tasks on time because if they wait for someone else to work on their behalf then nothing will be done.

Table 41

Proverb 40 and its meaning

Oshikwanyama proverb	<i>(ongobe) yeembinga dixupi ohai tu apa tai hange.</i>
Oshindonga proverb	<i>(ongombe) yooninga dhi hupi ohai tsu mpoka tayi adha.</i>
Meaning	Someone is doing something up to his strength.

This proverb encourages people that, it is better to do something than not to do anything. It encourages people to work hard in life. It encourages people to help themselves not to sit and wait for other people to help them.

4.4.9 Proverbs that are used in appreciation

To appreciate a person, one must have to go through their language because it is that vehicle through which people's identity is viewed (Ademowo, 2012). This means proverbs are used as a vehicle for appreciation. The idea behind such proverbs is that if one was starving, obviously one

would want something big to abate the hunger. However, if the only option was to have a little or nothing at all, of course one would choose to have a little.

Proverbs are used as a way of recognition of something that has been done for someone. They also serve as an encouragement to people to appreciate whatever life gives them because God plans everything. One can work all day but they cannot gain more than what was already planned for them by God. This means that one has to accept everything in life whether good or bad. It also serves as an expression of gratitude.

Table 42

Proverb 41 and its meaning

Oshikwanyama proverb	<i>E ku pa kashona e ku xunga omwenyo.</i>
Oshindonga proverb	<i>E ku pe kashona e ku hunga omwenyo.</i>
Meaning	One who gives you little has nurtured your life.

Proverbs are also used as a vehicle of appreciation. The above proverb serves as a way of appreciation to the giver, that even if what he or she has given is little, it is better than nothing. This is a way of thanking someone who gives you something as well as acknowledging that the little contribution they made is worthwhile and appreciated.

Table 43

Proverb 42 and its meaning

Oshikwanyama proverb	<i>Okambadwa kashona ke dule to nangala pedu.</i>
Oshindonga proverb	<i>Okaanza okashona ke vule to lala pevi.</i>
Meaning	Sleeping on a small blanket is better than sleeping on the floor.

Appreciating someone makes them feel good about what they do, and that it makes a difference to their lives. Thus, the above proverb states that one has to appreciate the blanket that one gets to sleep on. This proverb teaches us that it is good to appreciate because in Oshiwambo culture it is believed that a person who appreciates is rewarded and that he/she is progress.

Table 44

Proverb 43 and its meaning

Oshikwanyama proverb	<i>Uha pandula novake.</i>
Oshindonga proverb	<i>Waa pandula noyaka.</i>
Meaning	If you don't appreciate, you will end up stealing.

This is another example of an appreciating proverb. It is believed that if a person does not appreciate what she or he has, she or he will end up stealing to have more. It is good to appreciate because it will prevent one from stealing other people's things, because stealing is bad in society, so everyone is discouraged not to steal. This proverb also warns people who envy others' might while being unappreciative of what they have.

Table 45

Proverb 44 and its meaning

Oshikwanyama proverb	<i>Hambelela nyokokulu ngeno nyoko ina dalwa.</i>
Oshindonga proverb	<i>Hambelela nyokokulu ando nyoko ina valwa.</i>
Meaning	Honour your grandparents otherwise your mother would not have been born.

The above proverb functions as an appreciation of grandparents. One has to honour his or her grandparents, because it is believed that without them anyone's mother would not have been born. In most African cultures grandparents are very important in the society as they are considered as the source of wisdom. They advise their grandchildren and raise them in the way they need to be raised.

Table 46

Proverb 45 and its meaning

<p>Oshikwanyama proverb</p>	<p><i>She ku pe Pamba tambula, Shekupe Kalunga Kanangobe Shambekela nomaoko avali.</i></p>
<p>Oshindonga proverb</p>	<p><i>She ku pe muthithi taamba, She ku pe Kalunga Kanangombe Shambekela nomaako gaali.</i></p>
<p>Meaning</p>	<p>One has to accept everything that God is giving him.</p>

Appreciation in life means being grateful and being able to notice small things that you take for granted. The above proverb serves as a way of appreciating whatever God has in store for us. It is believed that one must appreciate everything from God whether it is whether good or bad, one has to accept it because it is from God.

Table 47

Proverb 46 and its meaning

Oshikwanyama proverb	<i>Okapundi kashona ke dule omutyonghe.</i>
Oshindonga proverb	<i>Okapundi okashona ke vule enyanti.</i>
Meaning	Having something is better than nothing.

Appreciating people makes them feel better about themselves and urges them to go on with new vigor. It can also strengthen the relationships that exist among people (Ademowo, 2012). The above proverb serves as a way of appreciating whatever someone is offering. It means that if someone is offering something then one must appreciate because it is better than having nothing.

4.4.10 Proverb that are used in conflict situation

To manage conflict and attain enduring peace, scholars in Africa have resolved to take a cursory look at phenomenon of our language patterns with a view to see if certain elements could be

exploited to achieve such laudable peace (Fasiku, 2006). The above explanation indicates that proverbs serve to encourage people to live together in harmony.

Proverbs are very useful when dealing with conflict. In some cultures no one can be considered educated or qualified to take part in communal discussions until he or she is able to quote a proverb to defend them during conflict or in court (Taylor, 2003). Taylor further states that in conflict, an elderly person is expected to be capable of bringing about the much-needed peace by using proverbs. This function of proverbs is also used by people to justify their actions.

Table 48

Proverb 47 and its meaning

Oshikwanyama proverb	<i>Oluvala lihe shi loye ihali ku kwata.</i>
Oshindonga proverb	<i>Olwaala lwaa shi lyoye ihalu ku kwata.</i>
Meaning	People can accuse you of things that you did not do/commit, but the truth will always be revealed.

The above proverb is used when people are defending themselves. This means that, proverbs are mostly used in dealing with conflict. The above proverb means that, if someone is being accused of something he did not do, then this is the proverb people use to defend themselves. This proverb is used as a self-defense mechanism when people are in court or in conflict.

Table 49

Proverb 48 and its meaning

Oshikwanyama proverb	<i>Omitula ihai mane ondobe.</i>
Oshindonga proverb	<i>Ompitula ihayi mana ondombe.</i>
Meaning	Taking a little bit of something will not finish it.

To put this proverb in context, it is normally used in conflict situations especially when a man is denying responsibility for a pregnancy, he will normally defend himself using this proverb. That he had sex with the woman only once. This means that he did not impregnate the concerned woman. It should be noted that in most communities it is very common for a man to deny that he is the one who impregnated a woman and in Oshiwambo, most of them use this proverb to defend themselves.

Table 50

Proverb 49 and its meaning

Oshikwanyama proverb	<i>Loshipute olo hali lika.</i>
Oshindonga proverb	<i>Lyoshilalo olyo hali lika.</i>
Meaning	It is the one who has certain weakness that get accused a lot.

This proverb serves as a self-defense that the person who does wrong things, is most likely to be accused when something goes wrong. If people know that someone is a thief when they lose their belongings they will accuse that thief even if he or she is not the one who stole.

Table 51

Proverb 50 and its meaning

Oshikwanyama proverb	<i>Nai kwate inai lya.</i>
Oshindonga proverb	<i>Nayi kwate inayi lya.</i>
Meaning	Just beat someone but do not kill him/her.

In Oshiwambo culture, people use proverbs in conflict to advise each other on how to solve or avoid conflict among people. The above proverb is used when people are fighting, it means just beat a person but not kill him or her. This proverb is used in conflict, when people have disagreements over something.

4.3.2 Conclusion

In this chapter the researcher presented and discussed the findings of the study. The aim of this chapter was to analyse functions of Oshiwambo proverbs, to assess Oshiwambo proverbs as well

as examine their meanings and classify the selected proverbs according to their functions. The researcher analysed and discussed 10 functions of proverbs which include Education, Family relationship, patience, warnings, social tool, comforting in difficulties, God and religious life, encouragement motivation, appreciation and conflict. The researcher analysed fifty (50) selected Oshikwanyama proverbs as well as fifty (50) selected Oshindonga proverbs, and translated these proverbs as well as state their meanings. The researcher found that some proverbs can belong to more than one category, as such these proverbs were placed accordingly. The study established that Oshindonga and Oshikwanyama proverbs have similar functions and meanings. The study further identified that proverbs reveal much about people's lives and attitudes towards their surroundings, reflecting various cultural values in given societies. Proverbs have high frequency and play a leading role in Oshiwambo culture, but although less widely used they are never absent in their culture.

CHAPTER FIVE

SUMMARY AND RECOMMENDATION

5.1 Introduction

The following summary and recommendation are drawn from the findings of this study. The researcher presents the finding of the study in such a way that it gives more clarity on the entire study.

5.2 Summary

The study analysed the functions of some selected Oshiwambo proverbs, a total of ten (10) functions of proverbs were drawn from the study of Lauhakanga (2014) and Ghazizadeh and Najafi (2010) which also focused on the functions of proverbs in different languages.

The objectives of the study were:

- i)** To analyse and identify the function of Oshiwambo proverbs.
- ii)** Assess the proverbs and examine their meanings.
- iii)** To evaluate and classify proverbs according to their functions.

In response to the above objectives, ten (10) functions of the selected Oshiwambo proverbs were discussed. These include education, family relationship, patience, and warnings, social tool, comforting in difficulties, God and religious life, encouragement motivation, appreciation and conflict. The above functions of proverbs are vital in Oshiwambo society. Some are important in

the upbringing a child from an early age, such as education, warnings and encouragement. It is believed that if one raised his/her children well, from an early age, they will not forget as they grow. Some functions put more emphasis on the importance of families, and how one must keep the bonds strong among siblings or family members. Some functions focused on how a person needs to appreciate in everything she/he receives. Some functions dealt with beliefs on how African societies believe in the existence of God and most proverbs use God as a trustworthy person. Conflict is everywhere among people, normally people use conflict as a function of proverbs to resolve issues.

Every proverb was assessed and discussed together with the meaning they convey. In addition to that, proverbs were classified according to their functions. The researcher selected a sample of one hundred (100) proverbs and discussed them and stipulated their meanings. The Cognitive Theory of Proverb Interpretation was used since it enabled the researcher to meet the objectives of this study.

Having chosen the qualitative research design for this study, the results indicated that it was the appropriate design for this study. This qualitative design also enabled the researcher to come up with a sample that was information rich. The researcher knew that the samples would be in a position to provide answers to the research objectives.

The researcher found that some proverbs can belong to more than one category, as such these proverbs were placed accordingly. The study found that Oshindonga and Oshikwanyama

proverbs have similar functions and meanings. The study further established that proverbs reveal much about people's lives and attitudes towards their surroundings, reflecting various cultural values in given societies.

5.3 Recommendations

Since the purpose of every research is to seek information and findings that can add to the existing knowledge, this study too can be said to have made its discovery which in turn can be a contribution to the existing knowledge of selected Oshiwambo proverbs. Based on the findings and the experience the researcher grasped through this study, the following recommendations can be made:

1. Being an Oshiwambo speaker, as well as someone who majored in languages, there is a need to encourage more students and academic scholars to study further on other Oshiwambo proverbs. Additionally, one may agree that through studying proverb, one stands a great chance to know cultural values and proverbs in general.
2. The researcher recommends the further study on functions of Oshiwambo proverbs that can include more proverbs since this study used a sample of only fifty (50) proverbs.
3. The researcher also recommends other scholars to identify other functions of Oshiwambo proverbs that were not discussed in this study.
4. Being a language teacher, the researcher realized that some learners rarely use proverbs in their writing, simply because they do not know how to use them in a correct context, or

they do not know proverbs at all. Therefore, the research also recommends that, learners need to study proverbs of their vernacular language to improve their writing.

5.4 Conclusion

This chapter, presented the summary and recommendations that were drawn from the study. . The entire study shows that proverbs are excellent conduits for communicating practical teachings, cultural norms, value and philosophies of Ovawambo people. The use of proverbs in Oshiwambo brings us one step closer to placing the physical, social, spiritual, moral and communal wellbeing of Ovawambo people at the forefront of African culture.

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