



**PROVERBS : IN AWAY OF UNDERSTANDING POLITICAL LIFE IN  
TRADITIONAL NANDE CULTURE**

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**ABSTRACT**

*Democracy is a political problem of human beings everywhere and every time. It supposes the participation of everybody to the society organization. In the Democratic Republic of Congo, this reality is very complex, for at the present time, some of its ethnies do not seem really involve in the construction of the Congolese nation.*

*Among the multiple ethnies of the D.R.C., the Nande ethny occupies a very weak position in the representativity in the organizing team. The causes of this weak participation in political, economic, social and cultural dynamics are many. The present article is one of the first attempts of research to understand the political vocation of Nande ethny through the analysis of proverbs considered for a long time as the privileged vehicle of Nande culture.*

**RESUME**

*La démocratie est un problème politique des hommes de partout et de tout temps. Elle suppose la participation de tous à l'organisation de la société. En République Démocratique du Congo, cette réalité est très complexe, car à l'heure actuelle, certaines de ses ethnies ne semblent vraiment pas être impliquées dans la construction de la Nation congolaise.*

*Parmi les multiples ethnies de la R.D.C., l'ethnie Nande occupe une position assez faible dans la représentativité dans l'équipe organisatrice. Les causes de sa faible participation dans les dynamiques politiques, économiques, sociales et culturelles sont multiples. Le présent article est une des premières tentatives de recherche à comprendre la vocation politique de l'ethnie Nande à travers l'analyse des proverbes considérés depuis longtemps comme le véhicule privilégié de la culture Nande.*

**0. INTRODUCTION**

To understand well a given phenomenon in Nande life, and even in all African organization, we need not neglect the fact that the African life is imprinted with religion that it is difficult to determine at what extend boundaries can be set between these phenomena. Attempting to say a word about one of them necessarily involves the other. The link or relationship between religion and the Nande socio-political system is inextricable.

At a purely political level, we must mention the community aspect of the notion of power, as can be noticed through the following proverb:

*“O'mwami ni s alume”.*

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People make the King.

Cultural values or realities are conveyed through language, may it be ordinary or special. Thus we are going to see how, through a special aspect of language, i.e., proverbs, if we can happen to understand how political thoughts are expressed in some Nande proverbs.

Through this study, we would like to justify some attitudes of Nande people towards political matters. Sometimes, they can show interest in politics or not, and this is expressed through some proverbs when they discuss about it.

This analysis is centred on the meaning and, especially, the socio-political use of some Nande proverbs, just for the sake of explaining why Nande people are afraid of political engagement or they can try get involved in politics.

In fact, Nande people, from whom the proverbs being studied in this paper, are from Beni and Lubero territories; in the North-Kivu Province, in the East region of the Democratic Republic of Congo (DRC). They speak “*Kinande*”, a twin or sister language of “*Kikonzo*”, spoken in Uganda. Both language make what is called “*Yira*” or “*Luyira*” belonging to the zone J 42 according to GUTHRIE’s <sup>1</sup> classification, is a Bantu language.

This study is handled within an ethnolinguistic approach. It requires, from the investigator, the knowledge of the society being studied; the data collected must take into account the language spoken by people, and the function played by the text that is to be referred to as education, wisdom, culture, and so forth. In addition to this, we have also applied the analytic approach, which tries to explain from cause to effect of some phenomena, and how they function in a given society. The proverbs presented herein are written verbatim. We provide, first their literal translation and then the literary one, before we can put emphasis particularly on their meaning with respect to their political use and consequent understanding.

This is going to lead us towards some reasons why Nande people are afraid or not of political matters. And we can, so far, say that most of the time, Nande people are indifferent with regard to politics.

This paper aims at promoting Africa orature, i. e. oral literature, expressed through tales, riddles, short stories, and here, proverbs known as parts of education for all the community members.

Apart from the introduction, the conclusion and the bibliography, this paper comprises two main parts, one of which is devoted to some general notions about proverbs in general and Nande ones in particular. The other, which is more practical, deals with a purely political interpretation of these proverbs.

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<sup>1</sup> GUTHRIE, M. (1948), Classification of the Bantu languages, n. p

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### I. GENERAL CONCEPTS ON PROVERBS.

To begin with, it sounds fair giving some understanding of what a proverb is. According to LONGMAN <sup>1</sup>, a proverb is defined as a short well-known statement that contains advice about life in general. Going the same way, HORNBY, A.S. <sup>2</sup> argues that it is a short well-known sentence or phrase that states a general thought about life or gives advice.

Through these two definitions, we can easily understand that, compared to the ordinary way people speak, a proverb is a special language as it always conveys coded messages beyond the fact that it is well-known by people. It can be regarded as something simple, especially one should be trained and accustomed to this language in order to decode it and get the message a proverb carries with it.

But, here, we are likely to put special stress on the fact that a proverb is used to express a general truth or to advise people, so that they can be warned for or against something they do, are doing or are to do.

The above statements also stand for the concept “proverb” in *Kinande*. It is referred to as “*Omusyo*” (singular), “*emisyo*” (plural). It is a familiar but archaic language used through generations.

Arguing on this concept, MUWIRI and KAMBALUME <sup>3</sup> say, “*le proverbe apparaît comme le condensé d’un conte, un rapport évocateur d’une tradition historique, destinée à faire réfléchir* » « *the proberb appears as the summary of a tale, an evocative report of historical tradition destined to make a thought* ».

Stressing or attempting to put emphasis on something, Nande people express their thoughts by a symbolic known as a proverb, a word defined by FINNEGAN, R. <sup>4</sup>, after LONGMAN and HORNBY cited above, as a saying in more or less fixed form marked by the popular acceptance of the truth tersely expressed in it.

Proverbs are used by Nande people to express some realities, as can be seen through this saying :

“*O’mwami ni s alume*”. To mean “*People make the King*”.

And cultural values or realities are conveyed through language, may it be ordinary or specific. Thus, we are going to see how, through a special aspect of language, i.e., proverbs, we can happen to understand how political thoughts are expressed in some Nande proverbs.

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<sup>1</sup> LONGMAN (1995, p. 1138), Longman Dictionary of Contemporary English, Longman Group Ltd.

<sup>2</sup> HORNBY, A. S. (1995, p. 933), Oxford Advanced Learner’s Dictionary of current English, Oxford : Oxford University press.

<sup>3</sup> MUWIRI, K. et KAMBALUME, K. (2002, p. 236), Identité culturelle dans la dynamique du développement, Bruxelles : Academia Brullant.

<sup>4</sup> FINNEGAN, R ; (1970, pp. 33-34), Oral Literature in Africa, Oxford : Oxford University press.

### I.1. ORIGIN OF THE PROVERB

Proverbs are created thanks to life and they make part of society from generations. They are used in everyday life when necessary. Reflecting on this, HIRSCH, Jr. (1) says that when we hear a proverb, it is as if we are being advised by our ancestors. Thus taking into account role played by proverbs in the society, they can be said to be eternal truths.

The truth conveyed by proverbs does not belong to a particular period, they have a fixed form, yet playing an everlasting role with regard to its use from generation to generation.

The message conveyed through a proverb does not engage the responsibility of the speaker. He is not the author of the utterance he produces, and thus any discussion is to be held against him. This joins what LUMWAMU <sup>2</sup> speaking about proverbs, says, “*dans la littérature écrite, l’auteur peut être contesté. Ici, on ne conteste personne, on ne revendique aucun droit d’auteur* » (In written literature, the writer can be contested. Here, no one is contested. No one can claim the copyright).

This means that a proverb does not belong to an individual but to the community. And thus, it is very difficult to say who is the first user of a proverb.

All proverbs result from well stated situations or daily life circumstances, may it be a personal experience which is generalized over the life of a whole community.

In everyday life, people transmit or even create proverbs. This shows the orality of proverbs. Furthermore, proverbs are flexible and dynamic, for they sometimes undergo some modifications in their forms and use.

A proverb can be contradicted by another thanks to the meaning it conveys. Instances of this can be seen in the following :

“*Erighenda ghneda ni yahumira*” (Traveling much is going to hurt oneself)

But sometimes it is also said :

“*Akanyunyu katalenga sulambo sikaliminya heriy’osulo*” (A bird which never goes over a hill, never knows where millet is grown), i.e., a man who never travels is likely to be limited to himself.

These proverbs express contradictory ideas, one of them warning people not to get in touch with other people, and the other encouraging them to meet each other so that they can get experience from abroad.

However, we can note that the use of a proverb depends on community circumstances, but being part of a community, as pointed out far above, proverbs are used in the everyday language and for any time.

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<sup>1</sup> HIRSCH, Jr. (1998, p. 1), A first dictionary of cultural Literacy, Boston : Houghton miffin co.

<sup>2</sup> LUMWAMU, F. (1977, p. 5), « Les sens de la tradition », in Recherche Pédagogie Culture, Mai-Août, Paris.

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## I.2. SOME FUNCTIONS OF PROVERBS

As it can be seen through LONGMAN and HORBNY definitions far above, proverbs express general truths and are used to advise people.

They can express beliefs, social structure, economic life, relations with other people. OKUMBA, M. <sup>1</sup> supports this idea when he says a proverb is categorised under caution, warning, advising, etc., the system used is that of function, i.e., what the proverb is meant to. Thus the proverb is not considered only as a piece of art, but also as being part of the socio-cultural expression used by people.

Proverbs can also express interdependence among people. This is shown throughout the following Nande expression : “*Ekitwa kya luswe kikasirikir’oko ky’enzururu*”. (Lubwe mountain sometimes calls far for Nzururu mountain). In the Nande language, Luβwe means a big stone or rock and Nzururu means snow.

According to Nande people, Luβwe mountain, is a place where spirits, “βirimu” (plural), “Kirimu” (in singular) live. A traditional Nande tale asserts that one day people saw a big fire on the mountain, and interpreted this as something resulting from bad spirits. They were very threatened. Nyaβingi (the goddess of abundance and protector of people) helped them closing the holes from which was coming the fire. This made those bad spirits become angry and they moved to “RUWENZORI” mountain (called “*Kitwa ky’enzururu*”, i.e. the mountain of snow). For revenging this defeat, they made people drown in *Semuliki* river, formerly called *Kalemba*, meaning string.

The proverb referred to here above shows that people who are distant from one other need meeting from time to time share realities of life. This also expressed through an another proverb which goes : “*asandu si saling’esitwa, syo sitesandana*” (persons are not like hills that can not meet). This proverb is used to advise people, after a quarrel, or quarrelling, not to come to a bitter separation, for one day they could meet and help each other.

In the same respect, Nande people usually say, “*etalyhya y’Isalé yamosula, n’ey’ésuholu w’iyahotokire*” (If Talihya (river) of Isale overflows, that means the one of *suholu* has deflated), here, allusion is made to two rivers having the same name and the same source, Kyaβirimu mountain, but the first flowing towards *Simuliki* river and the second toward Idi Amin Lake (Edward lake).

The former is nicknamed “*Kundula sirenge*” (i.e., untie the cloth that holds the baby on its mother’s back) referring back to the drowning it uses to cause whereas the latter is nicknamed “*Mulemberi*” (protector or baby keeper), for it flows troublelessly.

This nicknaming helps to interpret the Nande belief that are good and bad spirits, and that the proverb above expresses the fact that when is something wrong, this means that the good one is not in action and vice-versa. This joins

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<sup>1</sup> OKUMBA, M. (1994, p. 50), *Encounter with oral Literature, Nairobi : African Educational Publishers Ltd.*

MUWIRI's <sup>1</sup> argument when he says, “*On distingue les bons (asalimu) et les mauvais (esirimu). (We distinguish between god and bad spirits)*”

Nande proverbs have a social function. They hold people in unity which is a great Nande value as it can be seen in the following, “*ahaly’omuhuo’ sihésya hali*” (the place where lives a relative is never far).

It is also said “*éwa’sene sikulirwa’ mbwe*” (we never grow white hair abroad). This expresses cohesion of the group in Nande society, especially a kind of obligation for a Nande to live in his mother land.

From the above, we are likely to notice that proverbs are referred to guide people through right ways. This have been put it in other terms by MUFUTA, K. <sup>2</sup> as below : “tells des garde-fous, ils [proverbs] marquent les imites dans lesquelles le citoyen doit évoluer, sous-peine de tomber dans l’excentrisme, ou de vivre hors des normes « (such as raillings, they (proberbs) make limits within which the citizen should develop, otherwise he runs the risk of falling into eccentricity, or to live out of norms). Emphasis can be put on this reality thanks to this proverb, “*an’omu’ kam’ alyatire, naghu hunalyate*” (the place where the chief has put his foot is where you have to put yours, or behave the way elders behave). Elders, here, are considered to be wise people and embody all ways of the society.

Thus, we have shown how proverbs are sources of the organisation of Nande society, as will be seen through the political analysis of Nande proverbs far below.

### **I.3. PROVERBS AS JURIDICAL VALUES**

In traditional societies, moral norms, laws as well as education were not written, but transmitted orally, such where proverbs were proverbs, too. And different judgements were handled through the use of proverbs.

The Nande “*akasyakulu*”, i.e., “*a little old man*” referring back to the fact that old men are said to be wise, that is why people refer to the old man to make the traditional Nande jury. The old man referred to here is an imaginary person. During a given judgement, people sentence the guilty person anonymously so that he who is condemned cannot attack the members of the jury.

During the judgement, Nande people use different proverbs related to the case being treated as well as the declarations and reactions of interlocutors.

In addition to this, it is worth noting that Nande people use proverbs in their daily conversation, just for the sake of making the public side with them. This is supported by MUWIRI, K. and KAMBALUME, K. <sup>3</sup> in these terms : “*le proverbe est utilise sous forme de citation normative dans toute conversation courante mais aussi, dans les débats juridiques, le proverbe vise à convaincre, à gagner*

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<sup>1</sup> MUWIRI, K. (1998, p. 91), *Erihinga « Faire exister », clé de la vision du Monde Traditionnel*, Butembo, N° Dépôt légal 0611-9814, 1<sup>er</sup> Trimestre.

<sup>2</sup> MUFUTA, K. (1973, p. 63), « Littérature orale et Authenticité », in *JIWE, UNZA-Lubumbashi*, n° 3, Juin.

<sup>3</sup> Op. cit. (2002, p. 236)

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*l'approbation d'un public... »*. Thus, proverbs are referred to as laws or juridical articles of law codes, just as we can see it in modern judgements at justice court, nowadays.

As proverbs make a kind of what call a traditional law code, if not only a part of it, in the coming analysis, we are going to present Nande proverbs as they are used to express some political thoughts or people's reactions towards politics.

## **II. POLITICAL ATTITUDES EXPRESSED THROUGH SOME NANDE PROVERBS**

In the following discourse, Nande proverbs are mainly grouped in positive and negative categories, i.e., we discuss them taking into account the fact that they are positive or not with regard to what they express and the consequent reaction or attitudes of people towards political matters. Their meaning, especially the message they convey, plays here an important role.

As it can be seen, messages or ideas expressed through Nande proverbs can encourage or discourage people to get involved in politics; or better we try explain why Nande people are interested or not in political affairs.

In addition to the above, proverbs are also classified with respect to some themes or behaviour related to or resulting from them.

For a good understanding, it is worth noting that the universe of Nande proverbs is full of images and symbols. Nande people are accustomed to present realities in symbolic way to give strength, to keep their importance or simply to distinguish them from the unaware mind. These symbols are issued from living situations in practice, which consist of emotive and emotional elements.

In fact, several proverbs are charged with omniscient and clear evocation as the sum of these emotive situations.

For Nande people, the political life is observed from two sides, either positive or negative as pointed out above.

### **II.I. PROVERBS ENCOURAGE PEOPLE TO POLITICAL MATTERS**

In the Nande culture, different proverbs are used to encourage people to take part in politics. People are called not to fear but to participate to the political life of the community.

N.B. : The symbol "→" means literally translation and "⇒" literary translation.

#### **II.1.a. Courage**

- "*Sikirya musa*"

→ It is never eaten by fearful man

⇒ He who is fearful can never get it or succeed in his life.

The proverb calls people not to fear any post which is suggested to them. People should not refuse posts which they are nominated for.

In the Nande culture, people look at politics as a problem of others and to do not feel responsible of this. So, encouraging them to participate to political life,

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they are asked not to fear. It also shows that to fear political matters is something negative.

- “*Sikirikalamw’isuki*”

→ A fly never sits on it

⇒ The throne can never be vacant.

This proverb is expressing the idea that no vacancy can be accepted in chieftaincy. So, whenever we notice that there is a vacancy for a given responsibility, we must be courageous enough to take it and not let a weak man to occupy the vacant post.

- “*Ekiriswa kinene sikiyirya*”

→ A big potato can not eat itself

⇒ A big important responsibility or affair can not run itself or whatever responsibility, needs to be held by some one.

This proverb conveys the message that even though we are appointed for a big responsibility, we must not fear, but be courageous to hold it, for it can not run itself.

- “*Katayihambirira sikalw’omw’iya*”

→ A chick which does not make effort can not get out of the egg.

⇒ If you do not struggle for life, you can not survive.

This proverb encourages people to take part in political struggle and fight for their rights, so that they can be free and gain or get responsibilities.

- “*Kakalya muhatikani*”

→ It is eaten by a courageous.

⇒ He who insists will get what he looks for.

This proverb is used to exhort people to pursue their objectives insistently. When aiming at something we need insisting and not get discouraged just the first attempt. It warns people against facilities, but for perseverance in life in general and politics in particular. We must not go half way once engaged in affairs.

***II.1.b. Collaboration and solidarity***

- “*Mwamasya sak’imwalwir’omosuhemba*”

→ If you make a small group, fight in the sorghum field.

⇒ Regardless of your number, collaborate when you are called to work together to defend the same interest.

- “*Asali sasiri sak’it’embesa*”

→ When you are two you kill the rat.

⇒ If you work with some one you are likely to realise or achieve, even a difficult objective. The work done by two persons cannot be compared to what one person has done.

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- “*Omunwe mughuma syal’it’enda*”

→ One finger cannot kill a louse.

⇒ When you work alone you can fail to reach an objective even if it is not difficult.

- “*Omwami ni salume*”

→ The King is men or people.

⇒ People make the King or the King thanks to his people.

These proverbs evoke the necessity of collaboration, i.e., sharing ideas and power in all domains of life in general and politics in particular. A King or chief who is not in good terms with his people is likely to mislead, misbehave and even fail to govern people. So, he needs to collaborate with his people in order to be a good King for the well being of the society.

The following proverbs give the same idea, that of collaboration and solidarity:

- “*Kaliki kaliki ky’ona kisaka*”

→ A string on a string is the bush.

⇒ Unity makes strength.

- “*Elitondi-tondi yona migheri*”

→ A drop on a drop makes a stream.

⇒ Little by little you can happen to make something or you can succeed in your project.

In addition to the idea of solidarity expressed through this proverb, we can also see patience as a virtue people must embody.

**II.1.c. Patience and contentment**

- “*Ekihambire kyo kinunu*”

→ What is caught is worth.

⇒ A bird in hands is worth the one in the bush.

Here, we are taught to be satisfied with what we have. We must also be calm. We must not leave or abandon what we already have and envy or pursue something we are not to get.

- “*Amaghets’ukisyanywa syalisenda*” or “*Amaghets’usanywa syalisenda*”

→ Water you will drink never flows.

⇒ It is never late. Sooner or later, someone’s chance will come forth.

This proverb can be used to express the patience we must have when aiming at something. So, we do not have to worry about the delay that can happen before we come to power.

**II.1.d. Prudence**

- “*Kakaminyirawa munge kasighulukya*”

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- We happen to know to keep a bird once it has flown.  
⇒ The sooner, the better. We regret something when it is already late.

This is a warning for being prudent towards situations we have or a post we are appointed to, so that we can keep or get before it is too late thus impossible to get.

#### **II.1.e. Generosity**

- *“Maka syatsurwa mw’at’ekingeli”*

→ The non-jealous courage buried the mole or he who does not consider his energy buries the mole.

⇒ If you are not jealous of your own energy, you can be helpful for everybody.

The message conveyed through this proverb is that of generosity. It expresses a warning addressed to someone who does not want to put his availability to the disposal or benefit of other people. When we are selfish with regard to the help, we can bring to others we cannot become good leaders or chiefs.

#### **II.1.f. Curiosity**

- *“Kanyunyu katalenga sulambo sikaliminya handi h’erire sulo”*

→ A bird which never goes hills, never knows somewhere else millet grows.

⇒ He who never gets in touch or contact with other people cannot enrich his knowledge.

This proverb is used to encourage people to get in contact with other persons, here, kingdoms, so that they can discover new ways that can help them develop. We need to know other people’s thought. It may be good or bad. We must be informed about what is happening else where and get prepared to welcome or not to welcome people coming to us.

#### **II.1.g. Purpose**

- *“Omulumbe akasunama iniakategha”*

→ A man squats down, setting a trap.

⇒ Don’t neglect any position the man takes, for he can do or realise a great deed from it.

This proverb expresses the idea that any time or place we can be engaged, we need to do something of great importance. So, we can get involved in politics and do something profitable to ourselves or others. Also, we must not neglect someone because of his position, for what he is doing has got its importance.

From the proverbs above, we can see how people can be inspired to get involved in political matters. We must develop virtues contained in Nande proverbs.

So, if Nande people engage themselves in politics, they need referring, from time, to wisdom expressed through these proverbs, for they are likely to encourage them.

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But, as we are going to mention here below, Nande people are afraid of politics, most of the time, regardless of the above. And they, on the contrary, have confidence in some proverbs reflecting attitudes of disinterest

#### **II.2. PROVERBS EXPRESSING FEAR FOR POLITICAL MATTERS**

Some Nande proverbs convey messages likely to bring about disinterest, discouragement or even fear for politics. And they prefer to undergo some political treatment from leaders, preferring thus to mind their own business instead of interfering in problems of chieftaincy. This is seen through the following categories of proverbs.

##### **II.2.a. Discourage**

- "*Ewomusa moyalwa maseka*"

→ From the fearful man's part came laughers.

⇒ Someone who fears expressed here advice people to avoid problems by fearing some challenges. It also expresses the satisfaction felt by a person who has escaped a problem because he did not take part in a struggle, and thus he can feel happy seeing dare people suffering.

- "*Amaghulu mangu nimasuy'iwitire*"

→ Supple feet are good only when you have killed (gained).

⇒ To be courageous is good when you have profited, but you may hurry and get problems.

This proverb warns people against being dare, engaging themselves in risky matters Nande people always avoid risking themselves, especially in political problems.

- "*Engoma yamaluma kutsisu iyikilika*"

→ If a drum sounds loudly, it is likely to get burst.

⇒ When we make noise, we are likely to get wrong or fail.

The message expressed in this proverb is a warning against tyranny. When we begin ill-treating that Nande people do not like to boast themselves. They consider politics as a boastful business.

- "*Engoko yekirima yikataha lusa*".

→ A black hen always gets in the house early (in the evening)

⇒ If a black he does not come back home early in the evening, it runs the risk of getting lost.

Nande people considering themselves as being ignorant with respect to politics, through this proverb, they mean that it is risky to get involved in politics and even if this happens, we must leave it before it is late.

##### **II.2.b. Disinterest**

- "*Tuhwer'omwami*".

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- We just need a King.
- ⇒ We never mind a King we have, is the King.

This proverb expresses disinterest in political organisation that Nande people referring to is show that do not care about the choice of a chief. Thus, they prefer minding peace and their business, and are not interested in knowing who is the King, and how he runs politics if he only guarantees peace and good working conditions.

- “*Osukutu ni mwandu*”.
- Silence is heritage.
- ⇒ It is better to keep silent than claiming.

This proverb is used to call on people not to discuss or claim when undergoing some hardships of life, here, from the chief. Nande people are not interested in politics and thus prefer to keep silent, i.e., to say nothing concerning political problems so that they can not be brought into trouble.

**II.2.c. Supremacy of the King**

- “*Omwami sy’ekusawa naye suhaka*”.
- They never discuss with the King.
- ⇒ Never quarrel with the King.

- “*Omwami syalinyamba*”.
- The King never makes excreta.
- ⇒ The King is never wrong.

The message conveyed through this proverb shows that the King is always right. What the King says or the way he behaves must be accepted. Here, Nande people are asked not to hold discussion or revolt against the King. Thus, keeping in mind this, they prefer not to interfere in political matters.

**II.2.d. Rivality or Incompatibility**

- “*Esyongokolum’isiri’okomutanda mughuma*”.
- Two cocks cannot sing sitting on the same wood.
- ⇒ It is impossible to have two chiefs for the same time.

- “*Siwangakoler’asami sasiri*”.
- You cannot serve two Kings or you must be submitted to one only.
- ⇒ One must not be occupied doing two different things at the same time.

These proverbs show how people having different political thoughts cannot easily share power together. Here, we can interpret this message saying that as Nande people do not like involved in politics, they cannot help politicians to achieve their goals. So, everybody must mind his own business.

**II.2.e. Prudence**

- “*Eritumo lita tata waghu isiwa sika ly’okomuseghemo*”.

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→ The sword that killed your father, do not keep it near the place where you put your head when you are slipping.

⇒ Do not collaborate with the enemy of your father.

This proverb expresses the idea that we must be prudent enough not to risk getting involved in politics, especially if your father or a member of your family died because of political problems.

- “*Akasuli katowa, kakasala kow’omutwewako inaliokoliko*”.

→ A sheep which never hears, hears only when the ears are on fire.

⇒ Someone who never accepts pieces of advice regrets this when he gets in trouble or when it is too late.

When we are warned against interfering in political problems, we must be wise enough not to insist regret only when undergoing consequences of our temerity.

The above proverbs, especially messages they convey, justify the fear showed by Nande people towards politics? And this is what we observe most of the time when Nande people consider politicians like liars and dishonest.

### **CONCLUSION**

To sum up, we can say that we have tried to analyse some Nande proverbs with regard to influence they have on people relying on them. We have especially treated them showing why Nande people are so much interested in politics. They express their reactions through some proverbs conveying specific messages. And when they happen to get interested or involved in political matters, and this is rare, they also support their choice by some proverbs expressing this.

This study has allowed us to understand that present position of Nande people in politics has causes that come far from the pre-colonial history. It is the result of their education that has been transmitted throughout handling this analysis taking into account the political interpretation of Nande proverbs, but we also need saying that the same proverbs treated here, can also be used in other domains of Nande proverbs, for this cannot be taken as an exhaustive investigation, further research on Nande proverbs are still possible.

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