

Aspects of Oral literature in Chinua Achebe's *Things Fall Apart*

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Abstract

The present article deals with aspects of oral literature in Chinua Achebe's **Things Fall Apart**. The objective to deal with such a study is trying to understand how these aspects function in the novel and the role they play in order to perceive Igbo culture and traditions in particular and African culture and traditions in general. The aspects studied in this research should be carefully preserved due to their cultural values. Though there are problems hindering the growth of oral literature in contemporary societies, the only way to maintain its momentum to contemporary Africa is to jot it down for future generations. For anthropologists, studying oral literature is a way of investigating culture and social organization. As with other forms of speech, people use oral literature to express their ideas, beliefs, and values, and negotiate through their net of social relationships. The essential anthropological task is to understand the relationship between this form of speech and its communicative place in social life.

Key words : *Oral literature, Folksongs, Folktales, Proverbs, Riddles, Omens etc.*

Résumé

La présente étude se focalise sur les aspects de la littérature orale dans l'œuvre Romanesque de Chinua Achebe intitulé **Things Fall Apart**. Les proverbes, les contes, les devinettes, les chansons et autres, sont des éléments de la vie quotidienne africaine et jouent un rôle culturel très important. Les différents rôles que jouent ces aspects renvoient à la sagesse, à l'éducation, à l'intelligence et à l'expression de l'expérience humaine d'une manière générale. La culture d'un peuple est son âme. Et un peuple sans culture est un peuple sans âme, dit-on. La mondialisation et la modernité ravagent la nouvelle génération actuellement connue sous le nom de la génération- Z, ou encore la génération androïde. Cette dernière est amplement emportée par l'acculturation et les imitations aveugles et tend à perdre sa culture africaine riche en valeurs sur tous les aspects de la vie

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quotidienne. Le rôle de tout écrivain africain serait de faire quelque chose comme lègue à cette génération qui tend à perdre sa culture, ses usages et coutumes.

Mots clés : *Littérature orale, contes, chants, proverbes, devinettes, croyances traditionnelles Africaines.*

I. Introduction

A social group possesses a variety of communicative resources. The body movements and objects in a ritual and the lines and colors of a painting are a few examples. Words, however, are the chief resource. Oral literature is a form of communication which uses words in speech in a highly stylized, artistic way. The distinction between the artistic use of words and ordinary or scientific usage is not always clear-cut. The starting point for demarcation, of course, is the conceptualization of linguistic forms by the members of a culture. The more stylized speech forms in a culture are usually differentiated by linguistic labels. These are the labeled verbal genres which the analyst typically glosses as 'myth,' 'folktale,' 'legend,' 'song,' 'proverb,' etc. WP Murphy (1978:113).

The definitional emphasis on the stylistic and artistic qualities of an oral literary form does not imply that referential meaning is insignificant; rather, it underlines the fact that with oral literature referential meaning is expressed in a highly stylized linguistic form. *Annu. Rev. Anthropol.* (1978.7:113-136).

II. Methodology

This research falls in the field of literature, and there are many and diverse literary critical approaches to study (analyse) literature. Among these, only two of them have been applied to collect data in the current study.

➤ *New criticism Approach*

New Criticism, which dominated literary studies from the 1940s through the 1960s, has left a lasting imprint on the way we read and write about literature. Some of its most important concepts concerning the nature and importance of textual evidence, the use of concrete, specific examples from the text itself to validate our interpretations, have been

incorporated into the way most literary critics today, regardless of their theoretical persuasion, support their readings of literature (L.Tyson 2006:196). The ‘text itself’ became the battle cry of the New Critical effort to focus our attention on the literary work **as the sole source of evidence** for interpreting it. According to Thomson (1992), the world of a literary work is self-contained, and readers must exercise total objectivity in interpreting the text. As Lois Tyson and Thomson postulate, close reading of ‘Things Fall Apart’ is the only means enabling the researcher to collect information related to aspects of oral literature in the novel under study, and the interpretation of some extracts should be carried out objectively in order to meet the intention of the author. So, extracts of oral literature stretched in the novel and the hints or clues enlightening the researcher’s interpretation should come within and not without.

➤ ***Reader-Response Approach***

As its name implies, reader response criticism focuses on readers’ responses to literary texts. Rosenblatt (1978) quoted by Lois Tyson (2006:254) points at five crucial theories to consider in the Reader-response activities. One of these, is what Rosenblatt calls Transactional reader response theory where he talks about the transaction between text and reader. Rosenblatt does not reject the importance of the text in favor of the reader; rather he claims that both are necessary in the production of meaning. The crucial connection between the reader and the text is explained by Rosenblatt’s theory of literary reading, which describes the transactional relationship between a reader and a poem. The events that take place in a literary work occur at a particular time and place, and different readers react to the events in different ways, depending on their unique interests and experiences.

How does this transaction take place?

As we read a text, it acts as a **STIMULUS** to which we respond in our own personal way. Feelings, associations, and memories occur as we read, and these responses influence the way in which we make sense of the text as we move through it. The text is examined closely, often line by line or even word by word, in order to understand how it affects/stimulates the reader in the process of reading. Shortly speaking, “Things Fall Apart” is to be closely read with a particular focus on aspects of oral literature within it. The reader that we actually become when we read the novel in the way it was

intended to be read is what's meant by an implied reader. This is the reader suggested by the author, the initiated reader, the one assumed to read a literary text and analyze it objectively as intended by the author himself. This is the kind of the reader we are now.

➤ ***Textual approach***

Jeremy Hawthorn (1985: 73-4) argues that “textual approaches refer to those critical discussions of novels which restrict themselves to information gained from the actual texts of novels discussed”. The author pursues saying that “critics concentrate on the actual words of the novel(s) they are studying rather than bringing what is called extrinsic information into their criticism”. From the view of Hawthorn, the current study focuses on words, phrases or simply extracts from Chinua Achebe's **Things Fall Apart**, and try to find out the way the latter reflect aspects oral literature.

III. Oral literature in Chinua Achebe's Things Fall Apart

➤ ***Folktale: why the tortoise shell is not smooth*** (p67)

Ekwefi starts: once upon a time all the birds were invited to a feast in the sky. they were very happy and began to prepare themselves for the great day. they painted their bodies with red cam wood and drew beautiful patterns on them with uli. Tortoise saw all these preparations and soon discovered what it all meant. nothing that happened in the world of the animals ever escaped his notice, he was full of cunning. As soon as he heard of the great feast in the sky his throat began to itch at the very thought. there was a famine in those days and tortoise had not eaten a good meal for two moons.so he began to plan how he would go to the sky, but he had no wings, but he went to the birds and asked to be allowed to go with them.” We know you too well said the birds when they had heard him.the birds doubted before as they knew him before, but the tortoise argued that he actually was a changed man, a promise that pushed the birds to accept him and at the same time vote him as their spokesperson after he had told them that “I have learnt that a man who makes trouble to others is also making it for himself”(p68).

After he had been chosen by all the birds, he also proposed them (the birds) to take a new name each in these terms: “there is one important thing which we must not forget, he said as they flew on their way. “when people are invited to a great feast like this, they

are they take new names for the occasion”(p68)..... when they had all taken ,Tortoise also took one.he was to be called “**all of you**”. At last the party arrived in the sky and their hosts were very happy to see them. Tortoise stood up in his many colored plumage and thanked them for their invitation.his speech was so eloquent that all the birds were glad they had brought him, and nodded their heads in approval of all he said. Their hosts took him as the king of the birds.....then they brought them food, the most delicious food made of meat and fish, and palm wine. When everything had been set before the guests, one of the people of the sky came and tasted a little from each pot. He then invited the birds to eat. But Tortoise jumped to his feet and asked: “For whom have you prepared this feast? For all of you.”replied the man. Tortoise turned to the birds and said: “ You remember that my name is “All of you”.

The custom here is to serve the spokesman first and others later. They will serve you when I have eaten.(p69).....so the Tortoise ate all the best food and drank two pots of palm-wine while the birds watched angrily.when he finished the birds ate the leftover and pecked at the bones he had left, and some of the birds refused to eat and decided to fly back home on their empty stomach. But before they left each took back his feather he had lent to Tortoise. And there he stood in his hard shell full of food and wine but without any wing to fly home. He asked the birds to take a message for his wife but all refused. In the end Parrot, who had felt more angry than others suddenly changed his mind and agreed to take the message. “Tell my wife, said the Tortoise, to bring out all the soft things in my house and cover the compound with them so that I can jump down from the sky without very great danger.

Parrot promised to deliver the message, and then flew away. But when he reached Tortoise’s house he told his wife to bring out all the hard things in the house. And so she brought out her husband’s hoes, machetes, spears, guns and even his cannon. Tortoise looked down from the sky and saw his wife bringing things out, but it was too far to see what they were.when all seemed ready he let himself go. He fell and fell and fell until he began to fear that he would never stop falling. And then like the sound of his cannon he crashed on the compound. “Did he die? Asked Ezinma. No, replied Ekwefi. His shell broke into pieces .but there was a great medicine man in the neighbourhood. Tortoise’s

wife sent for him and he gathered all the bits of shell and stuck them together. That is why Tortoise shell is not smooth.

As said earlier, Oral traditions are messages that are transmitted orally from one generation to another. The messages may be passed down through speech or song and may take the form of folktales and fables, epic stories and narrations, proverbs and sayings, songs, and riddles, without forgetting omens, are all aspects of African traditions that attract our attention in the novel.

Oral Traditions make it possible for a society to pass knowledge across generations without writing. They help people make sense of the world and are used to teach children and adults about important aspects of their culture. There is a rich tradition throughout Africa of oral storytelling. There is often a lesson or a value to instill, and the transmission of wisdom to children is a community responsibility. Parents, grandparents, and relatives take part in the process of passing down the knowledge of culture and history. Storytelling provides entertainment, develops the imagination, and teaches important lessons about every-day life.

Oral storytelling emphasizes repetition of the language and rhythm, which are two of its most important characteristics. Storytellers often repeat words, phrases, refrains, sounds, whole lines and even stanzas. As in "He fell and fell and fell until he began to fear... (p70). The use of repetition helps the audience remember the chorus and allows them to join in with the storyteller. A story-teller pays close attention to the beat and how the words sound. Using short phrases makes the stories easier to understand and recall from memory. When audiences who are familiar with the stories actively participate in their telling, they feel a sense of belonging to the community.

➤ *The insincere generous*

In fact, there are numerous tragic stories of these types. Most of the conflicts and tragic events of the past and present are the effects of complex contrivances of the trickster figures, which appear to be sincere but stab you in the back. These universal realities are shown in this

trickster story. The parrot appears not different from the trickster. Though angry against the Tortoise, he appears as a kind man in front of him and kindly accepts to take the message to his wife. This poisoned generosity is what led the Tortoise to a harmful end as a payback of his dishonesty and wickedness. The Parrot deliver the opposite of the right message that leads the Tortoise to be greatly injured when he crashes in the compound. This is what the reader learns as a message of life and wisdom.

➤ ***Reward of the unwise***

The Reward of the unwise is part of this recurring theme. The extraordinary delusions and bestiality of the human race are what is mirrored in this tale. The Tortoise becomes unwise and quickly forgets his own wickedness. He delivers the sensitive message, a message upon which his entire life depends to an enemy that he has just ill-treated, which costs him a kind of the reward experienced in this tale. He is unwise to deliver a message of his life to the wrong person.(an enemy).

➤ ***Retribution***

The Parrot decides to make a revenge on his enemy the Tortoise who deceives the birds that invited him and make him their spokesperson. He eats all the delicious food pretending that it had been cooked for him as he cunningly took a name that gave him such a monopoly to appropriate him all the food and drink on the detriment of all the birds. The Parrot revenges by changing the Tortoise's message to his wife. Instead of soft tools outside, the Parrot tells the Tortoise's wife to put all the sharp and hard things outside, which seriously harm his enemy by injuring him when he falls from a very long height from the sky. It is the price to pay as a result of his greediness in front of the birds.

➤ ***Proverbs and sayings***

It is worth recalling that African proverbs can convey wisdom, truth, a discovery of ideas, as well as life lessons. Proverbs are an illustration of a vivid and fundamental truth. They are concise aphoristic statements concerning the behavior and actions of men and are repository of social problems. Like other oral repertoires, proverbs

must be viewed as part of the cultural evolution and social transformation process. They are ways of expressing public opinion and the vehicles for providing effective means of social control. The fact that wisdom lore reflects universal truths about the daily activities of people makes it popular in its appeal to people's imagination.

In Chinua Achebe's *Things Fall Apart*, the author uses numerous proverbs through the narrator either to convey wisdom or truth, or simply to convey a life lesson to the audience.

➤ *The following proverbs can be well illustrative for these causes:*

- *If a child washed his hands he could eat with kings (p6).*

Here the Wiseman wants to mean in his wisdom that the king is not whomever. For this reason, to squeeze the king one should be well prepared for it. A child is any peasant that is not supposed to squeeze the king or any other honorable person but if need be one must know how to do it. Brief, a king does not collaborate with any person and if you are to meet him you should behave consequently.

- *When the moon is shining the cripple become hungry for a walk(p7)*

A cripple is a disabled person who can only walk when the way is well made. He is afraid of of being hurt more than he actually is. The proverb simply means that one can do something only when the situation/ environment is favourable for it, and if not favourable not to do it. In brief, let the time allow things to be done and never force the way to do something in life.

- *A man who pays respect to the great paves the way for his own greatness(p14)*

We should recognize authority of others in order to give peace to ourselves and others. Paying respect to the great is to honour them and free ourselves from any negligence. In brief, respect is reciprocal. It is as we say: if you need peace, give peace. The more you respect people, the more people respect you.

- *A toad does not run in the day time for nothing (p15)*

There is nothing without cause. A toad does not naturally walk or run in day time. If you find it running in day time know there is something behind it. In brief, if you

see something unusual happen, get time to ask yourself why.

- ***The lizard that jumped from the high iroko tree to the ground said he would praise himself if no one else did (p15)***

Doing anything special always brings pride to the doer. Something special is what anybody cannot do and which you, you do. Doing something special means you are too special, and this is a source of pride and praise. Brief, if we want to be praised we should always do special things in diverse manner.

- ***I began to fend for myself at an age when most people still sucked at their mothers' breast (p16)***

The wise speaker means that he started to manage for himself at an early age. He is a hard worker who began searching good life very long time ago at a very young age when any other young child could not do so.

- ***If you give me some yam seeds I shall not fail you(16)***

The language of wisdom folded in this speech is that we should always be grateful and obedient to anyone who offers good service to us. It difficult and un understandable to fail the one who did good deeds to us. Brief, good actions are always paid back positively.

- ***Eneke the bird says that since men have learnt to shoot without missing, he has learnt to fly without perching(p16)***

Our experience of life comes from others since we learn from others. Many things we know come from the experience of life we got from the world. Any failure and success we cross become an experience from which we learn. Eneke the bird used to be killed by shooting catapult and died from its inexperience of perching before flying, giving its enemy the chance of not missing its shot. Since then, Eneke learnt to fly without perching before its hunter could shoot, soothing that saved its life from death.

- ***I shall give you twice four hundred yams (p16)***

Giving twice four hundred is a language of wisdom that anybody cannot understand if not initiated for it. Twice four hundred is simply four hundred multiplied by two. So, twice four hundred means eight hundred yams.

- ***It was like pouring grains of corn into a bag full of holes(p16)***

As said earlier, the language of proverbs is a language of the initiates. Pouring grains of corn into a bag full of holes means to make a useless effort. You lose effort for nothing. Pouring grains in a bag full of holes, they will all be lost through the holes. Brief, we have to preserve our effort very carefully and never lose it for nothing.

- *The earth burned like hot coals and roasted all the yams that had been sown(p17)*

We all know how does coals burn when there lit. Having the earth burn this way would make the hearer understand how serious and severe it was to kill the crops that were sown. In brief, the sun shined hard in the dry season and did not give any chance to crops to survive.

- *A proud heart can survive a general failure because such a failure does not prick its pride(p18)*

One should be self-confident in life. Failing once is not failing all the time. We have always to hold our breathe and not lose hope for the next day success when we fail in life. we should keep on trying with courage though the first attempt fails.

- *Where are the young suckers that will grow when the old banana tree dies?(p46)*

All living creatures depend upon new generations that grow into old ones. We are born, grow and die. Young generations are to be preserved in order to take over the old ones when they die.

The children of today are the men and women of tomorrow. The young tree of today is the one upon which we depend tomorrow to build our houses etc.

- *A chick that will grow into a cock can be spotted the very day it hatches (p46)*

Parents identify their children at an early age. Their behavior tell parents how will each child grow, which helps parents to exert adequate education to help children grow in a good and fairly manner. A wise parent can predict how good or bad a child will be as he grows. Brief, we should not wait to be too late to exert fair education on our children. This should start at an early age to expect them grow well.

- *A child's fingers are not scaled by a piece of hot yam which its mother puts into its palm (p47)*

A child and her mother are bound by an umbilical cord from birth to death. And for this

reason, nothing bad thing can a mother give to his child that can harm him. Even a hen steps over its chick but does not injure it. It is supposedly known that nothing can come from the mother to his child that is bad. Even if the yam is hot, if it is from the mother, it will not burn the child because a mother will never harm its child.

- *When mother-cow is chewing grass its young ones watch its mouth(p49)*

Mother-cow usually chew thoughtfully, its young ones knowing nothing only watch its mouth thinking mother is playing. Brief, what grown up people do seriously is what young people joke with for they so far do not know what life means.

- *A baby on its mother's back does not know that the way is long(pp71)*

When mother walks with a baby on the back she suffers, but the baby does not feel the suffering of the mother. Someone having a descent life does not really feel how hard life is. In other words, anything we get without sweating is not taken with care for we not know its value.

- *If one finger brought oil it soiled the others (p)*

Our behavior is always modeled by our companionship. If you move with a group of bad mannered people, you will finally be also bad mannered. Brief, we should carefully choose our companions for bad ones will lead us to copy their manner and become like them.

- *A child cannot pay for its mother's milk (p117)*

There is no price a child can pay for its mother's milk. The mother naturally breast feeds its child from birth until it is weaned, and during all this long period, the child pays nothing for it. And there is no price equal to such mother's milk. The known payment for such lovely thing is a natural and everlasting respect, honour and obedience to the mother. Failing to do so is a sign of malediction to the child.

➤ *Songs*

Songs are of great value in oral literature for they encompass deep message that inspires the community. Songs are of different kinds depending on circumstances such as marriage, death, work etc. as during the marriage reported in the novel understudy, the following speech of song-like is felt too deep to encourage the community to educate well their daughters to make the pride of the whole nation.

They sat in a half-moon, thus completing a circle

with their hosts.

The pots of wine stood in the midst. Then the bride, her mother and half a dozen other women and girls emerged from all. The bride's mother led the way, followed by the bride and other women. The married women wore their best cloths and the girls wore red and black waist-beads and anklet of brass (p81)..his eldest brother broke the first one. "Life to all of us,"he said as he broke it. And let there be friendship between your family and ours. The crowd answered: "Ee,e-e!"

We are giving you our daughter today. She will be a good wife to you.

She will bear you nine sons like the mother of our town.

'Ee-e-e'

The oldest man in the camp of the visitors replied:

'It will be good for you and it will be good for us.' 'Ee-e-e'

This is not the first time my people have come to marry your daughter. My mother was one of you. 'Ee-e-e'

And this will not be the last, because you understand us and we understand you, .you are a great family.

'Ee-e-e'

'Prosperous men and great worriors.' ' He looked in the direction of Okonkwo . ' Your daughter will bear us sons like you.' 'Ee-e-e'

The cola was eaten and the drinking of palm wine began (p82)

The speech taking place during the traditional ceremony of marrying

Okonkwo's daughter

becomes like a song full of inspiration through its message of encouragement and praise of the family from which the bride originates, and the bride herself, promising her to be a good wife as she comes from a good and great family like that of Okonkwo.

The reply of the audience becomes a chorus as they all say: "Ee-e-e", a sign of great attention and happiness to the speech being a symbol of mutual understanding in the community. There is a deep relationship between both families for it is neither the first time nor the last to take wives from this family since it is a family well testified for its daughters' good education, which makes the reputation and pride of the family of the bride. It is a strong lesson to learn from it as it encourages other families to educate their daughters in good and fair manner.

As we learn from the same page, the narrator asserts:

"As night fell, burning torches were set on wooden tripods and the young men raised a song." The elders sat in a big circle and the singers went round singing each man's praise as they came before him.".....when they had gone round the circle they settled down in the centre, and girls came from the inner compound to dance.(p82). At first the bride was not among them.. But when she finally appeared holding a cock in her right hand. a loud cheer rose from the crowd. All the other dancers made way for her. She presented the cock and musiciansthe musicians with their wood,... and they were all gay. They sang the latest songs in the village:

'If I hold her hand

She says, "Don't touch!"

If I hold her foot

She says "Don't touch!"

But when I hold her waist beads

She pretends not to know. (p83)

As we understand, the song is a teasing one for the bride who is currently expecting to get married the very day and must be familiar with words of love. The waist is one of

the intimate parts of a woman that men appreciate to touch. And it is also one of the sensitive parts of lovers. This is a way to prepare the bride psychologically to what she is going to face that very night of the honey moon.

Further on the page the narrator postulates: “ *they sang songs as they went, and on the way they paid short courtesy visits to prominent men like Okonkwo,.....* ”

The courtesy visits to prominent men on the way going with the bride is very meaningful since it is a way of officializing the departure of the bride and giving farewell to these important men of the village.

➤ *Omens in the novel*

An omen is a sign that suggests or predicts that something will happen in the future. It is one of African traditional beliefs that Africans rely on. Some omens from the novel:

1) My eyelid is twitching

It means you are going to cry

No, it is this eyelid, the top one

That means you will see something (p 29)

2) He sang it in his mind, and walked to its beat. If the song ended on his right foot, his mother was alive, if it ended on his left, she was dead.

No, not dead, but ill. It ended on the right (p42)

3) She began to run, holding her breasts with her hands to stop them flapping noisily against her body. She hit her left foot against an outcropped root, and terror seized her. It was an ill omen (p72)

➤ *Findings*

The analysis of oral aspects in Chinua Achebe's **Things Fall Apart** reveals the following understanding:

- ✓ The use of some Igbo words in his **Things Fall Apart** aims at tracing the writer's roots as an Igbo, through the literary technique termed as local coloring. In brief, local coloring in literature means the use of details that show the unique characteristics of a particular place or region. These details help readers feel the culture customs,

dialects, landscape and way of life of that area.

- ✓ The information drawn from aspects of oral literature together with the presence of local coloring enable the reader to better understand the values, beliefs, history, and the world view of the Igbo community in particular and African culture in general.
- ✓ Proverbs used in the novel express wisdom and moral truth not only to Igbo people but to the world.
- ✓ Folktales in the novel also teach lessons about honesty, greed etc. they guide characters and readers towards ethical understanding. (see the whole tale reading)
- ✓ The characters handling in the novel proves the writer's literary ingenuity. i.e the use of oral forms in the novel helps the readers to perceive the writer's personality and social status.
- ✓ The story told in Chinua Achebe's **Things Fall Apart** feels natural, realistic and rooted in a specific community (the Igbo community)

All the above discoveries being aspects of oral African literature prove at greater length how Africa is a microcosm of great nation, great history, great culture and great values. African oral literature is life in its whole angles.

IV. Discussion

Taking into account the above findings, any initiated literary individual perceives at which extent Chinua Achebe not only loves Africans and all its dwellers who, obviously have to learn something about Africa and aims at perpetuating African values through the traditional African ingredients such as, proverbs, omens, folksongs and folktales etc. The writer's ingenuity in the field of literature as art, is also perceived. The writer leaves a precious cultural legacy to African generations. Taking into account the aspect of entertainment and beauty, reading **Things Fall Apart** becomes not only interesting due to its instructive asset but also its aesthetic side that makes the novel a magnet urging the reader to keep on flipping pages again and again up to the end.

Conclusion

The present research focused on aspects of oral literature in Chinua Achebe's **Things Fall Apart**. The aspects that held our attention in this study reveal a great deal of awareness regarding African culture, traditions, and mores, all of which enlighten how Africans live life. African traditions are not only a stronghold of wisdom, but also instruction of the African nation. The components of these aspects such as folktales, proverbs, folksongs, riddles and omens are found richer in content and guide Africans regarding all the angles of everyday life. Another factor to be noted is that the wind of modernity blows too strongly and tends to uproot our inherited African values encompassed in oral literature. African writers should be the custodians of the latter; otherwise, the future generation will live in a cultural vacuum if no heritage left behind to serve them; since culture is the soul of the nation.

Appendix of African proverbs and riddles

❖ Proverbs

Proverbs are an illustration of a vivid and fundamental truth

- It takes a village to raise a child.
- When a king has good counselors, his reign is peaceful.
- No matter how long the night, the day is sure to come.
- One falsehood spoils a thousand truths.
- Do not call the forest that shelters you a jungle.
- When you follow in the path of your father, you learn to walk like him.
- It is best to bind up the finger before it is cut.
- The fool speaks, the wise man listens.
- Do not say the first thing that comes to your mind.
- A little rain each day will fill the rivers to overflowing.
- Cross the river in a crowd and the crocodile won't eat you.
- Not to know is bad; not to wish to know is worse.
- Do not follow the path. Go where there is no path to begin a trail.

❖ **Riddles**

1.**Riddle:** why is the mosquito always buzzing around the ear?

Answer: because it is telling the ear that it is going to take some blood, but the ear refuses.

2.**Riddle:** What is that which runs and runs but never gets tired?

Answer: the river

3.**Riddle:** what is that which is hot when it is cold?

Answer: the pepper

4.**Riddle:** what is that which goes with its house on its back?

Answer: the snail

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