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A Paremiological Worldview of the Muthambi People of Kenya

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Abstract:

This paper attempts to map out a socio-economic worldview of the Muthambi people of Kenya as portrayed in their proverbs using the lenses of Ethnomethodology Theory. The Muthambi people, live in Muthambi and Mitheru Wards of Tharaka Nithi County in Kenya. Although the orature genre has engaged many scholars over a long period of time, the branch of paremiology; which refers to the study of proverbs that is associated with Archer Taylor (1890-1973), one of America's foremost specialist in America and European folklore, has not been exhaustively studied. This emanates from the fact that proverbs belong to the realm of language which is a vehicle of a people's culture. The Muthambi people's proverbs have been given little or no attention by earlier scholars. This paper is anchored on Ethnomethodology theory as propounded by Garfinkel (1967). Ethnomethodology theory postulates that members of a society create knowledge due to interaction with their environment to give meaning to life. In this paper, a total of 90 proverbs that were collected from the field as used in various contexts have been classified thematically according to 9 selected socio-economic areas, on the worldview of the Muthambi people. A descriptive analysis of the proverbs has been done in prose form. The findings of this study indicate that proverbs of the Muthambi people embody their socio-economic worldview. This validates the ethnomethodology approach that societies in general and the Muthambi one in particular, encapsulate their intangible cultural heritage and their socio-economic worldview in their proverbs.

Keywords: Proverbs, Muthambi, worldview

1. Introduction

Proverbs¹ use imagery and symbolic language in terse creative statements to carefully express people's wisdom, philosophies and views about all aspects of their life. As is the case with other genres of oral literature, proverbs are created by a given society as a reflection of their life experiences emanating from their interaction with the environment, they live in. Every society has its own proverbs which touch on the social and economic aspects of its people's life.

Proverbs act as a law which guides members of the society on what is generally desired. Since proverbs comment on the aspects of people's life, they are best suited for a study aimed at showing people's positions, perceptions and general views about life. The study of a society's worldview is important in understanding its intangible cultural heritage. Such knowledge enhances social integration and cohesion necessary for the general development of the society. Mbiti (1991: 27) writes:

Proverbs provide us with a rich source of African wisdom. Some of these proverbs contain some religious beliefs, ideas, morals and warnings. They speak about God, the world, man, human relationships, the nature of things and so on. They are set within the cultural and social environment of the people who have produced them and use them. Because proverbs are short, it is easy to remember them. Many people who know a lot of proverbs are skillful in using them at the right moment for the right purpose. Since proverbs are easily passed on from one generation to another, we find that many of them go back several generations²

The term worldview³ refers to perspectives, positions and views a person or a group of persons may have about various aspects of life. Due to their wide usage in everyday activities of life, proverbs occupy an appropriate position in reviewing a society's worldview. This fact is underscored by Chesaina (1997) who says that proverbs can be regarded in a nutshell as a people's philosophy, worldview, wisdom, values and attitudes. The Muthambi people whose socio-economic worldview is discussed and analysed in this paper live in Muthambi and Mitheru Wards of Tharaka Nithi County in Kenya.

¹ In the context of this paper, a proverb is defined as a short familiar sentence expressing a supposed truth or moral lesson; a byword; a saying that requires explanation. In oral literature, a proverb has also been defined as a short saying of wisdom in general usage.

² See John S. Mbiti's *Introduction to African Religion*, East African Educational Publishers, Nairobi; 1991, pg. 27

³ The term is derived from a German word *weltanschauung* which means a philosophy or a comprehensive view of a person or a group of persons about the world and human life.

They speak Kimuthambi, which is one of the dialects of the Kimeru⁴ language. The discussion of this paper is guided by two objectives:

- To identify the social paremiological worldview of the Muthambi people.
- To establish the economic paremiological worldview of the Muthambi people.

2. Review of Related Literature

A number of works on proverbs have been presented by various scholars such as Mbaabu (1978), Odaga (1984), Chesaina (1997), Kobia (2004) among others. The approach taken by these scholars has mostly gravitated toward collecting proverbs and documenting them in books and monographs. Mbaabu (1978) for example collected Kimeru proverbs, riddles and poems and documented them in the Kimwĩmbi dialect. Some of the proverbs collected and published by this scholar are also found among the Muthambi people. This observation can be explained by the fact that the two sub-communities neighbor one another and therefore interact and influence one another in many socio-economic aspects of life. Mbaabu (Ibid) does not give an in-depth analysis of the proverbs. This paper endeavours to map out how the proverbs capture and reflect the socio-economic worldview of the Muthambi people.

Odaga (1984) also collected and recorded 112 proverbs from 13 Kenyan communities⁵. Odaga's observation that proverbs embody the worldview of a community informs this study. However, this study differs from Odaga's work in the sense that it classifies and analyses proverbs from the Muthambi sub-community to establish how they reflect a socio-economic worldview.

Chesaina (1997) on the other hand, collected proverbs, poems, riddles and narratives of the Embu and Mbeere people. Her work is vital to this research because it gives some general information on themes, presentation and structure of proverbs. This research however, differs from her work in the sense that its focus is on identifying the socio-economic worldview of the Muthambi people through an analysis of their proverbs.

Kobia (2004) conducted a study on how women are portrayed in Kimeru proverbs. He established that some Kimeru proverbs depict a woman in a positive manner as elegant, beautiful, and well mannered. On the other hand, his study established that a woman is also portrayed negatively as a weak creature, a man's property, a coward, a cheat and a source of evil⁶. His study provided insights on the traditions of the Meru people. However, this study is different from his work in that it limits itself to the aspect of the worldview as portrayed in Muthambi people's proverbs.

The metaphorical allusion in Kiswahili and Kiganda proverbs was studied by Nsookwa (2011). He found out that the metaphorical allusion is present in both Kiswahili and Kiganda proverbs. His research is important to this study because it gives a description on the appropriateness of proverbs in depicting the worldview of a society. It also provides information on appropriate methods of data collection and analysis. This study is different from his work since it does not adopt a comparative approach.

3. Theoretical Framework

This study was guided by ethnomethodology theory by Garfinkel (1967). Ethnomethodology seeks to find out ways used by members of a society in their everyday interactions so that they can achieve a sense of order in their societal world. Members of a society have ways like oral literature which guides and evaluates their behavior and actions. Garfinkel (ibid) laid the foundation on the use of ethnomethodology in the study of oral literature works when he held that ethnomethodology uses artistic practices to depict the rational mind of a society. This position is emphasized by Okombo (1992) who says that ethnomethodology is based on the realization by social scientists that a human society is not a society of naive actors but a society of members who reflect and pass judgment on their own actions. Idowu (2010) asserts that ethnomethodology is a tool of discovering how people meaningfully express their experiences to develop their societies.

Major tenets that guide ethnomethodological studies on oral literature include:

- Involvement of every society in social issues and at the same time evaluating and passing judgment on its own behavior (Okombo, 1992).
- Emphasis that ordinary members of a society meditate about societal issues just like Sociology experts do. The meditation on social matters is based on their everyday world (Bittner, 1973).
- Involvement of members of a society in events as they appear and are known in the native set up.
- Investigation of how ordinary members of a society get meaning and order in their world.
- Demonstration of how organized artistic practices like proverbs, partial description, elliptical expressions, fables, cautionary tales etc. portray logical mind of particular society (Garfinkel, 1967).
- Studying of the process of how people invoke certain taken-for-granted rules about behavior to interpret their state of interactions and make it meaningful (Abraham, 1982).

The tenets enumerated above provide a roadmap for this paper showing the link between the Muthambi people and their meditation about their life and how they evaluate themselves in everyday setup using proverbs to express their worldview.

⁴ Other dialects in the Kimeru language include Kitharaka, Kiĩgembe, Kimwĩmbi, Kitigania, Kichuka, Kiĩmenti and Kiĩgoji.

⁵ See A.B. Odaga's *Yesterday's Today: The Study of Oral Literature*: Kisumu: Lake Publishers & Enterprises Ltd. Pg 91 - 98. The proverbs were collected from the following Kenyan communities: Luo, Kikuyu, Maasai, Burji, Kuria, Luhya, Kamba, Marakwet, Giriama, Swahili, Kisii, Borana and Kipsigis.

⁶ See Schipper Mineke's *Source of All Evil: African Proverbs and Sayings on Women* (1991). Nairobi: Phoenix Publishers. The author discusses a wide spectrum of man's view on woman.

4. Study Area

The data used in this research was collected in Muthambi and Mitheru Wards of Tharaka Nithi County in Kenya. It was collected from 10 Sub-locations⁷ in the two Wards.

5. Data Collection Method

Data was majorly collected using interviews conducted in the field. Four (4) respondents (2men and 2 women) from age brackets of 36-50 and 51-90 years were interviewed from each of the ten sub-location in the study area. A total of 40 respondents were interviewed. The snow ball approach was used in identifying respondents where some respondents were identified first then they helped in the identification of other respondents. Besides the interview method, participant observation was used.

The researchers attended different social and economic forums of the Muthambi people and were able to get some data. The said data was captured and recorded using a tape recorder, video camera and later transcribed in note books as applicable.

6. Data Sampling and Analysis

Purposive sampling was used to select 10 proverbs for analysis on each of the 9 selected socio-economic⁸ issues used in the determination of the socio-economic worldview of the Muthambi people. A total of 90 proverbs were sampled. Descriptive analysis of data was done and presented in prose form. The perspectives, positions and views of the Muthambi people in each of the sampled proverb were discussed and a summary of the worldview on each of the 9 selected socio-economic issues done. A summary on the Muthambi people's social worldview was done based on the analysis of proverbs touching on the selected social issues. Similarly, a summary on Muthambi people's economic worldview was done based on the analysis of proverbs touching on selected economic issues.

7. The Social Paremiological Worldview of the Muthambi People

The social worldview discussed in this section is based on an analysis of Muthambi people's proverbs touching on 5 selected social issues namely: upbringing, marriage and family life, religion and beliefs, discipline, and work. Under each issue, 10 proverbs have been listed. The proverbs have been semantically translated in order to maintain the images and symbolism in them, which are necessary in discussing and demonstrating the worldview carried in them. A short summary of the worldview identified in 10 proverbs under each issue has been discussed. The use of proverbs to determine the worldview of a community is in tandem with ethnomethodology tenet which maintains that artistic work like proverbs reveals images which portray logical thoughts of a society (Garfinkel, 1967).

7.1. Upbringing

The positions, perspectives and views of the Muthambi people on upbringing as social issue are analyzed in a sample of the following ten proverbs.

Kîmuthambi Proverb	Translation
1. <i>Kûjiara tî kûthira bata nî kûgîra îrya nene.</i>	Giving birth is not ending a desire but its welcoming a bigger one.
2. <i>Njogu îtîremagwa nî mîguongo yayo.</i>	An elephant does not surrender carrying its tusks.
3. <i>Gûtî mwana wa nda na wa mûgongo.</i>	There isn't a child who belongs to the belly and the back.
4. <i>Mûjiari atî nkoro njirû.</i>	A parent does not have ill will.
5. <i>Yajiara maatha kayonkagia.</i>	If it gives birth to twins it suckles both.
6. <i>Yajiara mwanki no mwanka îcûne.</i>	If it gives birth to fire it has to lick.
7. <i>Ûrya ûkagûra maitû nîwe ngeta baba.</i>	That who marries my mother is the one I will recognize as father.
8. <i>Ngwacîya mwana wene nîyo îboragya mwanki.</i>	A sweet potato of another person's child is the one which puts off the fire.
9. <i>Mwana mwege nî nda.</i>	A good child relies on the stomach.
10. <i>Mwana ûrî kîo atyagaga mûmûthambia.</i>	A hardworking child does not lack somebody to clean him/her.

Table 1

Analysis of the above listed proverbs reveal that the Muthambi people perceive upbringing as an important social activity in building a strong society. Upbringing is viewed as a lifelong process (prov. 1) whose success requires one to work hard and sacrifice (prov. 10), be fair and human (prov. 3), be responsible and have a strong spirit to withstand all the challenges involved (prov. 2, 4, 5 & 6).

⁷ These are sub-locations which existed in the area of study during the 2009 population and housing census in Kenya. They are: Weru, Iriga, Igamurathi, Chamunga, Kamwangu and Kandungu (in Muthambi Ward) and Ruguta, Ndumbini, Gatua and Karimba (in Mitheru Ward).

⁸ The Muthambi people engage themselves in many social activities such as parenting, marriage and family life, religion and belief systems etc.

The Muthambi people have a position that people should accept their upbringing circumstances (prov. 7). They also have a view that besides caring for behavioral needs, upbringing should also take care of nutritional needs (prov. 9). In addition, they hold the position that upbringing should be done in a just manner even when it is done by step parents (prov. 3 & 8).

7.2. Marriage and Family Life

The Muthambi people's worldview on marriage and family life as a social issue is examined in the following proverbs.

11. <i>Kwa ba mwendwa gûti irîma.</i>	A lover's place does not have hills.
12. <i>Ndoroma ya gwîtuîra îti gîkatha.</i>	A plum plucked by self is never bitter.
13. <i>Rûji rwa gwîtaîra rûti munju.</i>	Water fetched by self is never dirty.
14. <i>Mûka mûkûrû enûkagîrwa na methori.</i>	The elder wife is turned to in tears.
15. <i>Aka baîrî nî nyûngû jîrî jia ûrogi.</i>	Two wives are (like) two pots of witchcraft.
16. <i>Mûka atî mwîrîga.</i>	A wife does not belong to a clan.
17. <i>Jia mûjiî tî como.</i>	Home affairs are not made public.
18. <i>Mûjiî ûtyathagwa nî mûkûrûki na njîra.</i>	A family is not governed by a passerby.
19. <i>Nkemi jiumaga mûjiî.</i>	Jubilant starts at home.
20. <i>Gûti mbiti îti mûnyanya.</i>	There is no hyena which does not have a counterpart.

Table 2

An analysis of the above proverbs indicates that marriage to the Muthambi people is an important institution in the continuity and sustenance of their society. The Muthambi people's proverbs review that for marriage to be successful in its functions it requires genuine love (prov. 11 & 14), freedom to choose a spouse (prov. 12, 13 & 20), obedience and flexibility (prov. 16), perseverance (prov. 12 & 13) and secrecy on family matters (prov. 17) among those who are married. More so, they have a view that jealousy and competition among co-wives can bring down a family (prov. 15). The Muthambi people's proverbs further reveal that it's only spouses as opposed to third parties that have a key position in controlling and governing their marriage (prov. 18). Success in families is seen by the Muthambi people as the beginning of general success in life (prov. 19).

7.3. Discipline

Proverbs on discipline as a social issue are analyzed to review the perceptions, positions, perspectives and views of the Muthambi people as follows:

21. <i>Kanyua kendagia rûthîa.</i>	A mouth sells the cheek.
22. <i>Gachinga ka thano kabîthagia rwanda.</i>	A piece of wood lit during the dry spell burns a desert.
23. <i>Kurû ndiûngi înuîkagîria mwene kyano.</i>	A loitering dog gets back to the owner with an arrow wound.
24. <i>Ngeti îti mûthûmba.</i>	A bully does not have a share.
25. <i>Kyaa kîri matukû.</i>	A fool has many days.
26. <i>Nkinya mpoora îkundaga rwakemba.</i>	A slow walker drinks what is calm.
27. <i>Muntû atîmiaga kîraro.</i>	A person does not defecate at the sleeping place.
28. <i>Mpûkû îtirîjaga kîmamo.</i>	A hare does not eat to expose where it rests.
29. <i>Nkima ya mwanki îrîjagwa na gatere.</i>	Hot food 'ugali' is eaten from the side.
30. <i>Nyûngû îkaruga mai îthambagua na maumago.</i>	If a pot cooks faeces it is washed with urine.

Table 3

An analysis of the above proverbs shows that the Muthambi people find it important to maintain self-discipline (prov. 27 & 28) in order to create a conducive environment to live in. They have a position that discipline requires order and calmness and should be maintained through both words and actions (prov. 21, 25 & 26) by everybody since indiscipline of one person affects other people in the society (22 & 23). The Muthambi people view indiscipline as a hindrance to many good things especially from people one has relations with (prov. 24). More so, the Muthambi people have the view that resolving indiscipline cases require a mixed approach where sternness (prov. 30) and gentleness (prov. 29) can be applied depending on the situation.

7.4. Work

The Muthambi people's positions, perspective and views about work as a social issue are expressed in the following sampled proverbs:

31. <i>Gikaro kîmwe gîtyojagwa mbûi.</i>	A feather is not collected in one sitting.
32. <i>Kongo ka njoka nîko keribagîra îme.</i>	The head of a snake is the one which shakes off the dew drops.
33. <i>Gûcûna mûno nî gûcaûra.</i>	Too much licking injures.
34. <i>Kwînja mûno nî kûruta ûrya mûtune.</i>	Too much digging produces what is red.
35. <i>Mûthii atyumbîkaga gîkwaa.</i>	A traveler does not roast a yam.
36. <i>Kîara kîmwe gîtyûragaga ndaa.</i>	One finger does not kill a louse.
37. <i>Nthegere jîrî itîremagwa nî mwatû.</i>	Two foxes don't get defeated in the management of a beehive.
38. <i>Rwambo rûmwe rûtyambaga ndarwa.</i>	One stick does not spread a hide.
39. <i>Njara nyingî ithûranagîra kaugani.</i>	Many hands quarrel in the calabash.
40. <i>Wîra wa mwingî ûragaga kyaa.</i>	Public work kills a fool.

Table 4

The above proverbs portray work as an important social activity in the development of a person and the society. The analysis indicates that the Muthambi people have a view that success in work requires effort and perseverance (prov. 31 & 32), teamwork and cooperation (prov. 36, 37 & 38), good order (prov. 35) and adherence to the set standards (prov. 33, 34 & 40). In addition, the Muthambi people have the view that sharing of proceeds from common work should be done in a just manner which benefits all those involved in 'baking the common cake' (prov. 39).

7.5. Religion and Beliefs

The Muthambi People's views on religion and beliefs as a social issue are studied in the following proverbs.

41. <i>Ngai wa mûthîni atîmamaga.</i>	The God of a poor person does not sleep.
42. <i>Ngai atîrîjaga nkima.</i>	God does not eat food 'ugali'.
43. <i>Ngai atethagia wîtethetie.</i>	God helps a person who has helped himself/ herself.
44. <i>Mûrogi atî mbeû.</i>	A sorcerer does not have an offspring.
45. <i>Nthaka itîkujaga itîndoge.</i>	A circumcised man does not die unless he is bewitched.
46. <i>Gûtî nkoma itî mwobi.</i>	There are no evil spirits which lack a person to contain them.
47. <i>Muntû mûgo atîragûragîra.</i>	A witch doctor does not heal himself/ herself.
48. <i>Kîroria gîtikumagua kwao.</i>	A prophet is never praised at home.
49. <i>Mûtinû ûtîthimbaga ta mbura.</i>	An accident does not show signs like rain.
50. <i>Mûcoka kwao atî ng'onde.</i>	One who returns home is never penalized with a sheep.

Table 5

An analysis of the above proverbs reveal that the Muthambi people believe in the presence of a just, merciful and all-powerful God who assists his people especially those who are in difficult situations (prov. 41 & 42). However, the proverbs caution against the spirit of laziness and encourage people to make deliberate efforts to fix their challenges rather than sitting back and waiting for help from God (prov. 43). The Muthambi people believe in existence of special abilities of healers and prophets used in helping members of the society to understand and address life challenges (46, 47 & 48). In addition, they believe in the powers of witchcraft which are depicted as destructive (prov. 44 & 45). More to that, the Muthambi people's proverbs reveal that people can get some challenges through fate and misfortunes which strikes unexpectedly (prov. 49). In addition, they emphasize on forgiveness to a wrongdoer who shows remorsefulness (prov. 50).

8. The Economic Paremiological Worldview of the Muthambi People

Muthambi people's proverbs touching on 4 selected economic issues namely: crop farming, business, livestock rearing and hunting are analyzed to review their economic worldview. Under each issue, 10 proverbs are sampled and discussed. Majorly, the proverbs have been semantically translated in order to maintain the images and symbolism in them, which are necessary in aiding discussions and analysis. A short summary of the worldview identified in the sampled proverbs under each issue has been discussed.

8.1. Crop Farming

In this section, proverbs with symbols and themes on crop farming are sampled and analyzed. Crop farming was and still is the backbone of the Muthambi people's economy.

51. <i>Mûrîmi ûmwe atîjûragia ikûmbî.</i>	One farmer does not fill the granary.
52. <i>Mûrîmi tîwe mûrii.</i>	The one who farms is not the one who eats.
53. <i>Kîgûûta kîgwatagia mûro.</i>	A lazy person gives excuses about the farming stick.
54. <i>Mbura mbîî igwatagia rûkûngi.</i>	Destructive rains give excuses about the wind.
55. <i>Kanyua karya karîjaga mbeû nîko kaûragia, Nkabanda mbi?</i>	The mouth which eats the seeds is the very one which asks, what shall I plant?
56. <i>Mûkethi ûtukû akethaga kîrî muura.</i>	One who harvests at night harvests what is immature.
57. <i>Kaiga karya kanini nîko kageragwa mwereni.</i>	A small stone is the one which is cast on to the millet.
58. <i>Inyoni jionthe tî jia mwere.</i>	All birds do not feed on millet.
59. <i>Mûgûnda wa ikwaa nîu wîrîmaga.</i>	A yam's farm supports itself.
60. <i>Mûthenya ûmwe ûtî mîraûko îrî.</i>	A single day does not have two dawns.

Table 6

According to the above proverbs the Muthambi people have a view that crop farming should be done with a lot of cooperation (prov. 51) hard work, sacrifice and concentration (prov. 52 & 60), openness, transparency and self-discipline (prov. 55 & 56) and good order (prov. 57 and 60). Since farming has to meet the diverse food needs (prov. 58) of the society, the Muthambi people hold the position that all excuses which might hinder the success of farming should be discouraged (prov. 53 & 54). In addition, their proverbs indicate that crop farming can be self-supportive and therefore it can be used as an investment (prov. 59).

8.2. Business

Business is an economic activity undertaken by a several members of the Muthambi sub-community. The following proverbs are analyzed in an attempt to find out the Muthambi people's views on business.

61. <i>Kûrya na kûrîba gûti nkoro njirû.</i>	Eating and paying does not make the heart unhappy.
62. <i>Ûkîrya bithagia rûgito.</i>	As you eat hide some on the verandah.
63. <i>Karî nda gatîmuntagwa nî mûnyaki.</i>	What is in the stomach is never pierced by a grass.
64. <i>Kîrigi kîrî mûjîi gîtyagaga gyakwoba.</i>	A string at home does not lack something to tie.
65. <i>Kîrigi kîretagîra muntû mûkanda.</i>	A string of a person attracts a rope.
66. <i>Îrandû rîti mwana na gîna.</i>	A debt does not recognize a child or its mother.
67. <i>Thiîri ya kauga îrîbagwa na kauga.</i>	A loan of a calabash is paid using a calabash.
68. <i>Mûthega werandû nî kûrîba.</i>	The remedy to a debt is payment.
69. <i>Ûtîgatara athara mbele ya kwendia.</i>	Don't count losses before selling.
70. <i>Ona mwendia nî agûragaga.</i>	Even a seller buys.

Table 7

The listed proverbs show that the Muthambi people have the perception and view that success in business requires patience (prov. 65), commitment particularly in paying debts (prov. 61, 66, 67, & 68), optimism and a strong spirit to handle the dangers and losses which might occur (prov. 69). In addition, success in business is portrayed as a product of cooperation and good work relations with stakeholders involved (prov. 70). The culture of savings, prudent usage and safekeeping of resources is encouraged in the Muthambi People's Proverbs (prov. 62, 63 & 64).

8.3. Livestock Rearing

A sample of the following proverbs aided in finding out the Muthambi people's views on livestock rearing as an economic activity.

71. <i>Mûrîthi nî ta mûgwati wa mwana</i>	A herder is like a babysitter.
72. <i>Kajaû ga nkya nîko gecûnaga mûgongo.</i>	The calf from a poor mother is the one which licks its own back.
73. <i>Metho ma jiûra matîgiragia ng'ombe inywa rûjî.</i>	The eyes of frogs do not deter cows from drinking water.
74. <i>Mûthenya wa mûta ûtî mûrîthi mûgî.</i>	A day of losses does not recognize a wise herder.
75. <i>Ya gûta îti mûkururio.</i>	That which is destined to get lost does not leave a mark.
76. <i>Îraga kînatha to mûrago.</i>	That which does not produce colostrum does not produce milk later.
77. <i>Ya gûkua îbaragwa thano.</i>	That which is destined to die, diarrhea during the dry spell.
78. <i>Ya gûkua îraragia kûgûrû nja.</i>	That which is destined to die leaves its leg outside.
79. <i>Îtikûragaga na mûgiria.</i>	It does not age with long hair on the back.
80. <i>Yeterere îtigwîcaga.</i>	That which is expecting does not collapse.

Table 8

Based on the analysis, it was revealed that the Muthambi people's proverbs hold a position that livestock rearing is a crucial part of their economy. They have a view that animal rearing should be done with keenness, commitment and self-drive (prov.71 & 72) so that it can be a successful venture. In addition, they hold the position that some of the challenges facing livestock can be solved (prov. 73) while other challenges like some misfortunes and accidents have no remedy (Prov. 74, 75, 77 & 78). More so, the Muthambi people hold the position that livestock gives farmers hope in life (prov. 80). Besides that, they hold a view that success in livestock rearing does not last forever (prov. 79) and clear signs of failure can be detected early enough (prov. 76).

8.4. Hunting

Hunting is not widely practiced in the present Muthambi society due to a number of changes which include the settlement patterns. However, there are proverbs which have images and themes on hunting since it was widely practiced by the indigenous Muthambi society.

81. <i>Gûti nkanga mbûgi întege.</i>	There is no crafty guinea fowl while trapped.
82. <i>Gûti mwathi ûtibîtia.</i>	There isn't a hunter who can't miss.
83. <i>Ûtîgakathie mwathi wamwona na thiaka.</i>	Do not praise a hunter on account of seeing him with a quiver.
84. <i>Mwathi aûragira rwanda arûmenyeria.</i>	A hunter gets lost in the desert after getting used to it.
85. <i>Mwene ûrembu nîwe mwene kabara.</i>	One who produces the birdlime gets the chest.
86. <i>Gûti ûta ûti nyama.</i>	There isn't a bow which does not deliver meat.
87. <i>Mbogo nyingi iti nyama.</i>	Many buffaloes do not guarantee meat.
88. <i>Mîgwî îrî itîkagîrwa rûgani.</i>	Two arrows are not put on the bow twine.
89. <i>Wampima kamani ngakûbima mbogo.</i>	If you deny me a hartebeest i will deny you a buffalo.
90. <i>Wabanga kûrya mbiti anga na kîthu.</i>	If you decide to consume a hyena go around with its hoof.

Table 9

An analysis of the Muthambi people's proverbs which have opinions and perceptions on hunting, reveal that hunting requires carefulness since it is a risky (prov. 84) economic activity which require the hunter to embrace teamwork (prov. 89), be decisive (prov. 90), make sacrifice, effort and quality input (prov. 85, 86 & 87), be cautious and focused (prov. 81 & 82) in order to hit or trap the targets which are used as a measure of success in hunting (prov. 83). Hunting ought to be executed in a good procedure which should be followed without divided attention (prov. 88). The Muthambi people hold the view that, despite the hunter's experience, one can miss the target and cause harm to himself especially when he is not very careful simply because of getting used to hunting expedition (prov. 84).

9. Conclusion

From the foregone discussion, the social paremiological worldview of the Muthambi people based on issues of upbringing, marriage and family, religion and beliefs, discipline, and work portrays life as a process whose success depends on the effort of the individual, effort of other members of the society and the will of God. The Muthambi people's proverbs review a social worldview which encourages adherence and conformity to ethics and values of the society. Their worldview is opposed to wrongdoings since the society passes judgment to the wrongdoers. By doing so, the Muthambi people's social worldview endeavor to have a society which has love, peace, cohesion and integrity.

Furthermore, the Muthambi people's worldview encourage society members to assist one another in order to boost the stability of the whole society. They also have a worldview that the society has members endowed with special abilities which can be used to solve various societal problems. In addition, the Muthambi people's proverbs review a social worldview that views work is part and parcel of people's life. They hold the position that work should be done with cooperation, effort, sacrifice, good order, follow the set standards, and be guided by justice in sharing of proceeds.

On the other hand, the economic paremiological worldview of the Muthambi people indicates that economic activities like crop farming, business, livestock rearing and hunting are made successful through working hard, being committed, having relevant skills, knowledge and experience and cooperating with other stakeholders in particular fields. The Muthambi people hold an economic worldview that a person who ventures in economic activities should not fear to get a loss at times.

Their proverbs also reveal that adherence and fulfillment of past economic agreements plays a key role in maintenance of economic relationships. In addition, the Muthambi people have the worldview that those who invest should expect manageable and unmanageable challenges.

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