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Papiackum Worldviews in Papiackum Proverbs

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Abstract

Proverbs form part of the collective discourse of a people in their historical and cultural context. As a speech act, there is no society which is bereaved of proverbs because in daily interaction and socialisation, man is akin to use language in a way that goes beyond the ordinary. The aim of this paper is to analyse proverbs as speech acts and as the carrier of the collective worldview and vision of a people. In other words, using Papiackum proverbs as case study, this paper demonstrates how these proverbs represent the collective vision of the Papiackum people in relation to how they perceive the world around them in the quest for human development. From the prism of Functionalism as theoretical paradigm, this paper asseverates that Papiackum proverbs are linguistic elements encoded with speech acts, norms and values that harbor the philosophical speculation or ideological inclination of the Papiackum community as they are part of their collective memory and discourse and serve as catalyst in charting the path towards nation building. The Papiackum is an indigenous speech community in the Ngoketunjia Division, North West Region of the Republic of Cameroon.

Key words: Worldview, Proverb, Papiackum, Functionalism

Many scholars share in the view that there is a relationship between language and ideology. In this light, Zheng (2015) posits that, it is impossible for human beings to know everything in the natural world with its variety and richness and thus notes that, language works as a medium in bridging the gap between the multitudes of the world and the limitation of human beings. He further stresses that language carries ideologies which are often overlooked by both the write/speaker and the reader/hearer and hence people are influenced by ideology hidden in language unconsciously. This is evident in orature and most especially Witticism where the oral text cannot be separated from the collective ideology of the community that produced it. This is because in Africa, oral tradition is not only for entertainment but it is also a means of passing across a specific ideological content. In this regard, Dijk (2006) asserts that, ideologies have been defined as foundational beliefs that underlie the share social representations of specific kinds of social groups which are in turn the basis of discourse and other social practices. This is the case with the Papiackum community where proverbs when examined at the pragmatic level reflect varied worldviews.

The aim of this paper therefore is to analyse Papiackum proverb as the carrier of the collective worldview and vision of the Papiackum people. In other words, this paper demonstrates how these proverbs represent the collective vision of the papiackum people in relation to how they perceive the world around them. This study also goes further to examine the pedagogic relevance of Papiackum worldviews as revealed in its proverbs and their role in fostering growth at the family, community levels and above all nation building. From this perspective, this paper is based on the hypothetical consideration that Papiackum proverbs are encoded with norms, values and worldviews that project ideologies ranging from realism pragmatism, socialism, mentorship, predestination, secrecy and prudence which are of paramount importance in charting the way towards human development and emergence.

Definition of Key Concepts

For the sake of conceptual clarity, the key concepts that need proper scrutiny are worldview and proverb. To begin with Vidal (2008) elaborates on the six worldview questions presented in the book by Leo Apostel and Van der Veken and which traditional philosophical disciplines can be seen as answering these questions. In this guise, the first question is the question of ontology typified with the question “What is?” which encompasses questions like, what is the nature of our world? How is it structured? How does it function and why is there something rather than nothing? The second question reads ‘where does it all come from? Which includes questions like “why is the world the way it is?” and not different?”, “what kind of global explanatory principles can we put forward?” “How did the universe originate?’ The third question is focused on the future and needs thus, “where are we going to?” or “what is the meaning of life?” The fifth question is “How should we act?” which focus on the general principles according to which actions should be organised. The sixth question is about the theory of knowledge and how to construct the image of this world in such a way that they provide answers to some fundamental questions in life. From these questions, one can note that worldviews are principles that provide solutions to some societal problems after diagnosis. In addition, Rajivan (2017) refers to Frazer (1925) who states that a worldview is a set of representations of the world”. This entails that it presents facts about the world while indicating how it should be managed.

As regards a proverb, Mieder (2004) through a frequency study of the words contained in the over fifty definition attempts of proverbs makes it possible to formulate the general description thus “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation” (p.119). This citation underscores the view that proverbs are an indispensable component of folklore embedded with wise knowledge transmitted orally to posterity. In a similar vein, he also makes reference to Winnick (2003) who describes proverbs thus:

Proverbs are brief (sentence length) contextualized utterances which derive a sense of wisdom, wit and authority from explicit and intentional intertextual reference to a tradition of previous similar wisdom utterances. This intertextual reference may take many forms, including replication (i.e. repetition of the text from previous contexts).... (P.595)

The citation above like the previous one evokes one central element about proverbs which is their interconnection to wisdom irrespective of their origin or socio-cultural contexts. This means that proverbs represent the wise sayings of a community and are such it is both a means of communication and a means of socialization.

Literature Review

There exist a number of scientific publications on the discourse surrounding worldviews, visa vis proverbs and indigenous knowledge systems as scholars have scrutinised them from different perspectives and cultural settings. To begin with, Maunganidze (2016) examines the link between indigenous knowledge systems and rural development in Zimbabwe. It is based on the idea that while African indigenous knowledge systems remain one of the most valuable resources owned by rural people; they have also been the least mobilised for sustainable development. This study found that traditional healing or medicine has been the dominant aspect of indigenous knowledge where traditional healers prescribe medicines that are prepared using animal parts, herbs, water, alcohol, roots, leaves and bark of trees. In this light, he notes that this observation has crucial implications on the loss of the said knowledge and its transmission to the younger generation as knowledge about traditional medicine practices has not been transmitted to the succeeding generations. This study like the present one focus on the role of wisdom in fostering progress but they differ in that this study focus only on the health domain while the present one is holistic.

Tosam (2014) examines the relevance of Kom ethics to African development. This study hinges on the premise that contrary to some Western ethnographic categorisation of Africans as primitive and bereaved of the capacity for ratiocination and morality, the concept of good and evil, right and wrong, virtue and vice on which morality is embedded are cultural universals. In keeping with the view that, kom ethics are essentially communitarian and places interpersonal relations in an independent world, this study puts forth the argument that the surest way to African development lies in a critical synthesis of African traditional and western ethical values. From this perspective, he states that some cardinal values in Kom moral philosophy

notably, solidarity and the common good which are considered as communitarian as they place a special premium on the moral superiority of the community over the individual. This study like the present one examine communal lifestyle as a world view but they different in that the present one also examine other worldview and their role in the fostering progress.

Dei (2013) examines African indigenous proverbs and the institutional and pedagogic relevance for youth education using Kiembo of Kenya and Igbo of Nigeria as case studies.. From the prism of a comparative approach to the study of African proverbs focusing on these two communities, it holds that within the African traditional context, proverbs as a way of knowing are deeply embedded in the community's cultures, histories, indigenous cosmologies and worldviews. To render the main trust of this study, he begins by analysing some Kiembo proverbs namely "In-laws live together and die as friends" which is about the importance of teaching about family community and responsibility. In relation to Igbo proverbs, he begins with the proverb thus "it is a pot of water that is already half full that the world would like help in filling to the brim" which means the world is more willing to help those who help themselves. In as much as this study like the present one examines worldviews in proverbs, they differ in that the present one present their roles in promoting human development.

Mode (2015) examines the deployment of Hausa proverbs in the promotion of peaceful living of people in Northern Nigeria and the country as a whole. This study is based on the praxis that proverbs though mostly old, can still be used to solve the problems of misunderstanding which leads to different crisis. He found that in the Hausa society, peace is fundamental in meaningful co-existence. To demonstrate this view, the first proverb used is thus "*Rigakafi ya fi magam*" meaning prevention is better than cure. To him, the intended message is that, it is always better to avoid conflict than allow it to start because when it starts, only God knows how it is going to end. The second proverb studied is captioned "*Fitina Kwance*" *take Allah ya la ani mai tashe ta*" meaning trouble lies asleep, God curses whoever wakes it up. From this, he states that trouble shooting is therefore a taboo in the said community. This study focuses only on peace building while the present one has a multi sectorial approach to inclusion in the pursuit for social progress.

Theoretical Framework

The theoretical paradigm adopted for this study is Functionalism which emerged in the early twentieth century with Bronislaw Malinowski and A.R Radcliffe Brown having the greatest influence on its development from their posts in Great Britain and elsewhere. Two versions of Functionalism developed between 1910 and 1930 known as Malinowski's bio cultural or Psychological Functionalism and Structural Functionalism, the approach advanced by Radcliffe Brown. Functionalists seek to describe the different parts of a society and their relationship by means of an organic analogy which compares the different parts of a society to the organs of a living organism. The organism is able to live, reproduce and function through the organized system of its several parts and organs. Like a biological organism, a society is able to maintain its essential processes through the way the different parts interact. Institutions such as religion, kinship and the economy were the organs and individuals were the cells in this social organism. Functionalist analysis therefore examines the social significance of phenomena that is the function they serve a particular society in maintaining the whole. In other words, this theory is based on the assumption that, socio-cultural institutions and practices should be understood in terms of the functions they carryout in sustaining the large social and cultural system. To sum up, in the Functionalist view, the whole is more than merely a collection of its parts in the sense that the various parts are structured according to the "needs" of the whole. In this light, a variety of political theories have adopted a Functionalist methodology notably, the tendency of Historical Materialism to interpret the state, law and ideology in terms of their function in sustaining the class system and the general systems theory approach to political analysis. Functionalist impact upon political analysis was greatest in the early post 1945 period where it was linked to the application of the systems model of political interaction and was widely used in analyzing institutional relationships and performance.

Geo-political presentation, social history and occupation

Baba I whose language and culture are the object of this study, is among the thirteen villages that constitute present day Ngoketunja Division in the North West Region of the Republic of Cameroon. As regards their origin, these people came from Refum which was capital of the defunct Tikari Kingdom now known as Mbamkin in the Adamawa region of Cameroon. They came from some places in North Cameroon notably, Maroua, Garoua and Ngaoundere. They left North Cameroon during the Jihad wars and moved to the South. It

is alleged that they belong to the Tikari ethnic group and arrived North Cameroon from Egypt. When they arrived the South of Cameroon, they created their Fondom with the urge to foster their unity. They call their Fondom “piack” which means “to leave”. This coinage is the result of their history marked by migration before settling to their present site. Structurally, they have institutions that perform political and socio-cultural duties. Politically, *Mwarngang* is the highest institution that has the power to sanction cases of indiscipline, enthrone a new chief and judge issues related to murder. In terms of occupation, they practice agriculture with rice farming as their principal activity. They developed a lot of interest in rice cultivation when the prices of coffee fell in the world market. The cultivation of maize, beans, cassava and other food crops is also in vogue and done mostly by women.

Papiackum Proverbs as Discourse

The concept known as discourse is often used to denote an extended stretch of connected speech or writing. In his guise, Foucault (1977) adds that, discourse is socially constructed knowledge of some aspects of reality. To expatiate on this idea, Leeuwen (2015) affirms that, socially constructed knowledge is one which has been developed in specific social contexts in ways that are appropriate to the interests of social actors in these contexts. Papiackum proverbs are a form of discourse interpreted in its entirety based on their context of use. It is due to the preponderance of proverbs in Igbo verbal discourse that Achebe (1958) notes that, in the Igbo society, that art of conversation is regarded very highly and proverbs are “the palm oil with which words are eaten” This is not only circumscribed within the Igbo society but could be seen as a symbolic representation of Africa where proverbs in conversation are highly encouraged and valued in their expression worldviews.

Methodology

Purposive sampling was carried out among the Papiackum who live in Baba I, North West Region of the Republic of Cameroon where a total of 19 proverbs were collected from 12 key informants via interview. Six of the key informants are men while six are females. The ages of male informants are 40 years, 45 years, 48 years, 58 years, 65 years and 74 years old. The ages of female informants are 52 years, 57 years, 64 years, 68 years, 78 years and 80 years old. These proverbs were collected through an elicitation process where informants were presented some contexts and asked to evoke proverbs that either reflect or satirize them. In addition, when they could no longer remember proverbs, they were asked to state proverbs that highlight key issues like hard work, love, honesty, peace just to mention these. After collecting the proverbs, they were transcribed and translated into English. The proverbs were then classified to their functions and themes that highlight civic engagement.

Realism and Pragmatism

Realism is both a literal and a philosophical concept which has to do with looking at life from an objective and practical point of view without any form of idealism. Pragmatism on the other hand, is a philosophical orientation which encourages a practical approach to life and issues. To begin with one of the proverbs in the papiackum community that portrays a realistic and pragmatic dimension of life is the proverb thus:

á tǎ mwé – wù wú tím pí
If more than someone you you carry bag.

This proverb is literally presented as “if someone is more than you, you should carry his bag”. In the Papiackum community this proverb is used to caution people to be realistic and know their strength and weaknesses before undertaking any mission. It also teaches the people that they should understand their limit, work within the confines of it and acknowledge defeat if they fail. Hence the idea of carrying one’s bag is a metaphor which shows that one should acknowledge his defeat, be pragmatic and subordinate himself to the stronger party. This proverb further projects humility in accepting defeat.

Secondly, a proverb that projects the ideological discourse of pragmatism and realism is in the form of a rhetorical question and reads thus:

trú mwé fú mbé yí lá ndrí
Head someone white is he not old?

This proverb is literally presented thus, “when someone possesses white hair, is he not old? “In the Community under study, white hair is a metaphor not only for old age but wisdom and experience. Consequently, when a Papiackum man says that a person is old, he or she is not talking in terms of numbers but he is expressing the view that the person in question has experience. It therefore portrays the realistic view that an old man in this society has wisdom and should be listened to. The idea expressed in this proverb is also articulated in the famous adage that “A fool at forty is a fool forever”. From another dimension, this proverb is insinuating that old people by nature incarnate wisdom which they should share with the younger generation for the advancement of the society.

Thirdly, to project the link between honesty and pragmatism/realism, there is the proverbial expression thus:

pó fità mbásáŋ pó ndǵí fitá nkómtrù
They deceive tooth- sharpener they never deceive barber

This proverb is literally presented as “One deceives a tooth maker, one does not deceive a barber. The idea here is that tooth sharpening is done only once in a life time but one needs to regularly visit a barber in order to shave the hair. This proverb projects the view that people should treat a barber with care as they will regularly need his service but they might not do same for a tooth-maker because his service is not regularly needed. This means that people should be realistic in the treatment they offer to barbers by being honest to them knowing that they will always need their service. Pragmatically, this proverb calls on people to know that it is not in all situations that one has money to pay for the services of a barber hence honesty should be the watchword to promote peaceful living and promote individual and community growth.

In addition, the role of virtue in fostering realism and pragmatism is articulated in the proverbial expression thus:

mué nyi ndáp ngá ndré lá ré
Child defecates house that day don't break

This proverb is literally presented as “when a child defecates in the house, the thinks the day will not break”. It expresses the view that when wrong or bad things are done in the hiding, there will one day be exposed, the culprits will be ridiculed and they will be ashamed of themselves. From a realistic perspective therefore, it underscores the view that since society valorises those who incarnate dignity and respect, people should always endeavor to indulge in virtue so as to have a place in the society. The act of defecating is a metaphor representing evil deeds carries out with the hope that it will not be noticed. The fact that the perpetrators of these evil deeds believe that the day will not break is suggestive of the fact that they do not think that they will be exposed. Through this proverb, the Papiackum Community calls on all and sundry to be pragmatic in life by showing a good example for others to emulate in a bid to have a prosperous community and the nation at large.

Furthermore, in relation to realism and pragmatism when involved in the act of eating, there is the proverbial expression thus:

ŋtì Ɔkémáx à tím vóm
Load shoulder it carry stomach.

This proverb is literally stated as “The load on the shoulder is carried by the stomach». The load represents the stick that is used to carry the load. It therefore projects the view that for one to be able to carry this load on the shoulder, he or she must have eaten well. This means that the size of the load to be carried will depend on the quantity of food in the stomach. From a realistic perspective, this proverb puts forth the idea that, he who wants to do too much work, he should also be ready to invest in food. Pragmatically, it stresses the idea that people must work hard in order to have what to eat so as to further indulge in sustainable projects that will lead to individual as well as community growth.

Socialism

Alexander (2014) describes Socialism as that which debts are owned to the self as constituted by society. He further states that, socialism takes the sociability of the self to be so fundamental that it cannot be abstracted from the self without error. This description points to the fact that every action that touches on an individual should have an effect on the society. In this connection, the first proverb that projects communal lifestyle is thus:

ntíáx tí yí mágá mí ngeú kób
One tree only one never makes forest.

This proverbial expression is literally presented as “One tree can never make a forest. One tree here metaphorically refers to an individual while the forest refers to the community or the nation. This proverb therefore projects the idea that an individual cannot build a community or nation. In other words, it highlights the idea that people in a community must work as a team in a bid to attain laid down objectives for the progress of the entire community.

Secondly, another proverb that puts the interest of the community supreme is thus:

á láxmó nt[ítiál] ngù mó mókáb
It left from ceiling fell in small pot.

This proverb is literally presented as “It has left from the ceiling and fallen into the small pot”. This point to a situation where you cannot refuse to help someone because he or she is not related to you. This is in cognisance with the fact that among the Papiackum, the idea of kinship is very strong where people are so connected to one another that one cannot easily detect if there is blood relationship or not. In this regard, this proverb underscores the view that, a hand of solidarity should be extended to those in need of the community regardless of blood relationship. It also highlights the idea that those who are wealthy should put or invest their wealth for the success of individuals as well as for the progress of the entire community.

In addition, there is the proverbial expression thus:

ntíáx pó mí nyóx ndrú fèu
One hand cannot squeeze clothes wet.

This proverb is literally presented as “One hand cannot squeeze wet clothes. This is also related to the saying that “One hand cannot tie a bundle”. One hand is symbolic of an individual or individual consciousness and squeezing clothes symbolises a tedious activity that cannot be done by one person. In effect, it is insinuating that complicated or difficult tasks are easily accomplished when people indulge in team work. It further highlights the idea that, through team work, complicated tasks can be done using less time and energy. This view is reflected in the popular saying that “Many hands do a lighter work”. From a broader perspective, wet clothes can also symbolise a nation. The act of squeezing portrays the difficulties in meeting the aspirations of the nation. In this connection, this proverb highlights the idea that for nation building to be feasible there is the urgent need for collective consciousness.

Furthermore, there is the proverbial expression thus:

mágá pé yí wó
Another is his whose.

This proverb is literally presented as “Another is whose?” This proverb which is in the form of a rhetorical question, ponders on the idea that what is available belongs to whom?. Though it is a rhetorical question, one can suggest that the obvious response to this question is that whatever thing that is available in life, belongs to an entire family and by extension to the community. Among the Papiackum, the material wealth of a subject belongs to his entire family and the community. It is therefore a satire against self-centeredness, embezzlement and mismanagement of resources which can make communities to stay apart thus isolating

those who are wealthy who can serve as a source of inspiration for the less privileged in the said society. The message here is that sharing increases well-being thus reducing poverty and increasing the community's participation in the success of the community.

Moreover, in the guise of family collaboration, there is the proverbial expression thus:

ndúi ndáp á lám vié
Differences house is hidden roof.

This proverb is literally stated as “It is the roof that conceals the members’ differences”. The roof of a house represents shelter. The use of the expression “members’ differences” and the word “conceal” presents the fact that the members have problems but they do not expose them to a third party or to the public. This proverb therefore underscores the idea that, when all members of a community live in harmony, it will be difficult for their differences to be heard in public as it will always be resolved amicably in private. This means that the spirit of collaboration makes each and every one to feel that he or she is an indispensable member of a particular community thus promoting endeavors that leads to the general of the society.

Predestination

This doctrine otherwise known as divine determination is a theological concept propounded by John Calvin who happened to be one of the protestant reformers of the 16th century. In the said doctrine, there is the belief that every human being has been predestined by God either to eternal happiness in Heaven or everlasting damnation in Hell. Consequently, man does nothing to his destiny. This first proverb that carries this philosophy is thus:

ntfóx nù mwé ndgí jítá
Day thing someone doesn't miss him.

This proverbial expression is literally presented as “Someone’s unfortunate day does not miss him”. This proverb is used to show that one cannot escape from his fate no matter which he or she does. In other words, the Papiackum people in their spirituality see the human being as controlled by impersonal forces beyond his or her control. Consequently, what is predestined to happen no matter his effort to thwart or avert it. It also projects the view that life is a blend of roses and sorrow as no condition is permanent. This means that any situation in life should not be received with surprise as it is a manifestation of something that had been predestined. In this respect, it calls on people to continue to work tirelessly for the success of their families and the community despite the misfortunes that might arise.

Secondly, the proverb that puts forth the said doctrine is thus:

yù mwé mí jĩ li
Something someone does not miss him.

This proverb is literally stated as “what is meant for you cannot miss you”. This underscores the view that everyone’s possession is the result of his or her destiny. In this direction, it implicitly projects the idea that, what is meant for a person will come to him or her. In other words, it states that both riches and poverty are destined and should not be put to question. From a different perspective, this proverb is insinuating that people should desist from jealousy and hatred resulting from material wealth as the authors of such wealth are benefiting from the kindness of destiny. It also evokes the idea that one’s opportunities in life originating from destiny cannot be blocked by any human effort. This will reduce envy and allow people to concentrate more on their well-being and that of their communities.

In the same light, there is the proverbial expression thus:

á lác mbàlá
What happens whatever.

This proverb is literally stated as “whatever thing happens, what was to take place will still do so”. This proverb highlights the view that no matter what a person does to stop a bad situation what was to happen will still happen. This means that no person can claim that her or she can stop a situation that is destined by the Almighty. In this guise Ockham (1983) posits that, it is reflected in the doctrine of fatalism which states that, whatever happens must happen of necessity and whatever does not happen of necessity does not happen at all. This entails that it is never both possible that something will happen and possible that it will not happen. The idea here is that people should be dynamic and adaptable to any situation be it good or bad since it cannot be reversed by human ability. It therefore calls on people to focus more on human effort towards success and not on issues that are beyond human comprehension.

As regards the link between fortune or misfortune and predestination, there is the proverb thus:

tʃi kué mí kuó
Cannot laugh not laugh.

This proverb is literally stated as “He who cannot laugh, cannot laugh” It implicitly projects the idea that if you were no born a lucky man, you will not be lucky. The repetition of “cannot” lays emphasis on inability. This means that luck is predestined and no person can work for it or against it. In this regard, Ockham (ibid) states that in line with fatalism, nothing a man does is ever really up to him since it is considered that what he has done, the had to do and what he will do, he must do. It also highlights the view that some people merely depend on others for their destiny to be realized. It is therefore insinuating that people should not develop hatred towards others when they are lucky as it is not of their making but should hare with unlucky ones for the growth of the community.

Moreover, and in the same light, there is the proverb thus:

kálí mí ʃí pálár
Spear never miss shield.

This proverb is literally presented as “The spear never misses the shield”. This implicitly means that an unlucky person always has problems. The shield represents leather which is used in storing a spear. In the Papiackum community, it is unheard of that someone in putting a spear inside its shield misses it. The spear here symbolizes problems and the shield represents an unlucky person. This entails that problems can never miss an unlucky person. This therefore puts forth the view that, there is no need blaming people of some unfortunate situations as it is the work of fate. In this guise, Malloch (2010) affirms that there is an interconnection between spiritual capital which he defines as “the fund of beliefs, examples and commitments that are transmitted from generation to generation through a religious tradition and which attach people to the transcendental source of human happiness” and practical wisdom. This is to say that, if people believe that they have to render accounts to both their spirituality and their local contexts, it will reduce evil thereby increasing community cohesion.

Mentorship

It has roots that dates back to ancient times and has served as a powerful developer of human potential throughout the centuries. From its origin, Vierstracte (2013) posits that, today mentors are taught to be guides and companions along the lines of a protégé or an apprentice. In line with this view, the first proverb that puts fort the said idea is thus:

mwé ɲʃütùtə pánté nkí ʃíáx nyámə
Someone does not set trap catch animal.

This proverb is literally presented as “Can someone catch an animal without having set a trap?” The act of catching an animal is a metaphor for success in life. The setting of a trap represents a person who acts as a mentor to lead people to success. Like a hunter who depends on a trap to catch animals so too is a young person who must rely on the wise knowledge of a mentor to succeed in life. This proverb which is in the form of a rhetorical question poses the question whether one can succeed in life without guidance. The truth here is

that the road to success is full of challenges which needs to be surmounted and only a youth who is filled with wit can go right to the end thereby achieving great success for the family and the community.

Secondly, there is the proverbial expression thus:

kílǎ ngá ngáŋ pó wùmt – í
Walking stick owner country is umbrella his.

This proverb is literally stated as “The Fon’s walking stick is his umbrella” The walking stick represents the Fon’s advisers who assist him in taking key decisions in the village. This gives the impression that the Fon cannot rule without taking advice from his subordinates. The Fon who is considered as the highest traditional authority in a village and custodian of tradition is looked upon in this community as someone who is liable to errors and should also subject himself to the advice of his mentors. It therefore suggests that mentorship goes beyond social status and age. From another perspective, this proverb underscores the idea that to ensure good local or traditional governance those who incarnate such powers must receive guidance in order to promote the development of their communities.

In addition, there is the proverb thus:

mbó tí yáx ndrálŋ
I am tree lean bamboo.

This proverb is literally presented as “I am a tree against which bamboos are leaned. The tree metaphorically represents a witty person while bamboos represent those who are constantly in need of witticism. From another dimensions, the tree can also represent a father or mother while the bamboo symbolizes the children. This proverb therefore highlights the idea that the children will always depend on their parents for advice. In other words, it is insinuating that the cutting or falling of the trees which represent the erasing of wit, the life of children who depend on it will be subject to errors put differently, this proverb as certain that the person who incarnates wisdom is like light hope to his children and the younger generation in the drive towards well-being:

Furthermore, there is the proverb thus:

wú náŋ ndzóm ndzóm mbé nkiátə mú - ù ngúrù
You sleep behind behind then pusher fire your there.

This proverb is literally stated as “when you lie backing the fire, it means there is someone to help make your fire” The person who is to help make a fire is a metaphor for a mentor whose service is needed when the fire goes off. It therefore projects the view that people should not imitate those who are not active in the face of their duties as there might be someone doing it for them. The act of sleeping and backing the fire puts forth the idea that fire will always quench and needs somebody to blow it. It is then the role of the mentor to blow it as the mentee cannot do it. It also in simulates that it is the role of a mentor to advice a person not to sleep and back the fire because it needs frequent blowing so that it continues to be lit.

Conclusion

This paper has traced the link between Papiackum indigenous knowledge system and ideological orientation. Ideologies being a collection of ideas, it has demonstrated that in the quest for a virtuous society, the Papiakum community put forth ideologies that promote the well-being of the community. These ideologies range from realism – pragmatism, socialism, predestination to mentorship. As regards realism – pragmatism, these proverbs reveal that a practical solution is needed to solve daily challenges. As for predestination, they have shown that folk knowledge blended with the belief in destiny leads to social progress. As concerns socialism, it has depicted that communal lifestyle via love, sharing, peaceful co-existence and leading a virtuous lifestyle promotes general well – being. Finally, in the light of mentorship, it has proven that the younger generation needs the support of the old to meet the challenges associated with social progress and vice versa.

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