

The Symbolism of Language and Proverbial Wisdom in *Things Fall Apart*

*¹ Dr. Kishor Kumar Deka

*¹ Associate Professor, Department of English, B.B.K. College, Nagaon, Barpeta, Assam, India.

Article Info.

E-ISSN: 2583-6528

Impact Factor (SJIF): 5.231

Available online:

www.alladvancejournal.com

Received: 22/April/2023

Accepted: 26/May/2023

Abstract

This paper explores the symbolism of language and proverbial wisdom in Chinua Achebe's *Things Fall Apart* (1958), focusing on their role in expressing cultural identity and maintaining societal norms within the Igbo community. By analysing Achebe's narrative style and the frequent use of proverbs, the paper argues that language functions as a tool for preserving cultural heritage and social order. Proverbs in the novel serve as a vehicle for transmitting collective wisdom, values, and ethics, and they illustrate the power of language in resisting colonial influences. The research further investigates the way colonialism challenges the symbolic role of language and how the Igbo people's continued reliance on their native language reflects their resilience. The paper concludes that Achebe's use of language and proverbs underscores the centrality of language in the Igbo community's identity, even as it faces the cultural disruptions of colonialism.

*Corresponding Author

Dr. Kishor Kumar Deka

Associate Professor, Department of English, B.B.K. College, Nagaon, Barpeta, Assam, India.

Keywords: Language, proverbs, culture, colonialism, identity.

Introduction

Chinua Achebe's *Things Fall Apart* (1958) is not just a poignant story about the downfall of Okonkwo, the protagonist, but also an exploration of the cultural values and traditions that define the Igbo society. A significant aspect of Achebe's novel is his use of language, particularly proverbs, which are deeply embedded in the Igbo oral tradition. Language in the novel is not merely a means of communication but serves as a powerful tool for preserving cultural heritage, organizing society, and maintaining communal identity. Through his masterful integration of proverbs, Achebe reflects the wisdom, philosophies, and ethical codes that structure Igbo life. At the same time, he uses language as a vehicle for highlighting the impact of colonialism on indigenous cultures, where the introduction of European language and religion threatens the cohesion of Igbo society. This paper aims to explore how Achebe's symbolic use of language and proverbs in *Things Fall Apart* preserves the Igbo cultural identity while also illustrating the tension created by colonial forces.

Review of Literature

Scholarly research on *Things Fall Apart* has long focused on Achebe's use of proverbs and language to represent the culture and philosophies of the Igbo people. Several scholars

emphasize the deep connection between the Igbo language and the culture it represents. Nkiru Nzegwu (1997), in her analysis of the novel, argues that Achebe's use of proverbs functions as a form of resistance against colonialism. Proverbs, she contends, serve as repositories of Igbo wisdom, and by incorporating them into the novel, Achebe not only preserves his culture but also challenges the encroaching forces of European colonialism. Emmanuel Ngara (1990), in his exploration of Achebe's narrative techniques, asserts that Achebe's bilingualism-writing in English while maintaining Igbo cultural references-is a deliberate effort to bridge the gap between African and Western storytelling traditions, thus fostering cultural understanding.

Additionally, Thomas A. Hale (1996) examines the role of proverbs in *Things Fall Apart* from an anthropological standpoint. Hale suggests that the Igbo proverbs embody a cyclical sense of time and history, allowing the past to inform the present and future. Proverbs, as a means of cultural transmission, ensure that wisdom is passed down across generations, thereby preserving cultural continuity. George B. Ndege (2001) discusses how the use of proverbs creates a cohesive social fabric, helping individuals navigate their roles within the community and their relationships with others. These proverbs, Ndege argues, maintain a sense of order and harmony in Igbo society.

Achebe himself, in numerous interviews, has spoken about the importance of proverbs in African storytelling. He emphasizes that proverbs are not just literary devices but serve a functional role in society, acting as moral guides and instruments of wisdom. Through *Things Fall Apart*, Achebe ensures that the Igbo tradition of using language to teach, guide, and preserve values is central to the narrative structure.

Methodology

This research paper employs a qualitative, literary analysis approach to examine the symbolic role of language and proverbs in *Things Fall Apart*. The analysis is based on a close reading of key passages in the novel, with a particular focus on the proverbs and metaphors that Achebe incorporates throughout the text. These literary devices will be analyzed to determine their function in both preserving the Igbo cultural identity and reflecting the social dynamics of the Igbo community. Secondary sources, including scholarly articles and critical essays, will also be utilized to provide a broader context for understanding Achebe's use of language within the framework of colonialism, African literature, and postcolonial studies.

The paper will focus on several recurring themes, including the role of language in social cohesion, the function of proverbs in preserving cultural wisdom, and the impact of colonialism on indigenous languages. Through this methodology, the research seeks to explore how Achebe uses language as both a narrative technique and a symbolic representation of Igbo identity, and how it functions as a tool of resistance against colonial domination.

Discussion

Language as a Symbol of Cultural Identity

In *Things Fall Apart*, language functions as a profound symbol of cultural identity, one that is deeply tied to the Igbo people's worldview and social structures. Proverbs, which are often used to encapsulate complex ideas in a simple yet poetic manner, play a crucial role in shaping the Igbo collective identity. The frequent use of proverbs in the novel demonstrates the centrality of language in preserving and transmitting cultural values. For example, when Okonkwo's father, Unoka, is criticized for his inability to adhere to the traditional values of hard work and masculinity, Okonkwo's mother reminds him that "The lizard that jumped from the high iroko tree to the ground said he would praise himself if no one else did." This proverb serves to highlight the importance of self-reliance and individual achievement within Igbo culture.

Throughout the novel, Achebe carefully integrates proverbs into conversations between characters, underscoring the integral role they play in maintaining social order. Okonkwo's adherence to proverbs reflects his respect for the traditional values that have shaped his identity and the society in which he lives. Language, in this context, is not only a means of expression but a way to reinforce the ideals that bind the Igbo community together.

Proverbs as Tools of Social Organization

Proverbs in *Things Fall Apart* also function as tools for maintaining social order and resolving conflicts. In Igbo society, elders are regarded as the custodians of wisdom and moral guidance, and their use of proverbs reflects their authority in decision-making processes. Proverbs serve as a medium through which elders impart their wisdom to the younger generation. The proverbs often contain moral

lessons, reinforcing social norms and expectations. For instance, the proverb "When the moon is shining, the cripple becomes hungry for a walk" illustrates the idea that even those who are usually powerless or oppressed can find opportunities when the right conditions arise. This notion of hope and personal agency, conveyed through the use of proverbs, helps maintain the community's belief in the possibility of individual and collective growth.

The use of proverbs also highlights the centrality of oral traditions in Igbo culture. Oral storytelling, which includes the recitation of proverbs, is a means through which the community preserves its cultural heritage and history. The elders, therefore, perform a vital role not only in maintaining social cohesion but also in transmitting the values that sustain the society across generations.

The Disruption of Language and Identity under Colonialism

With the arrival of European missionaries and the spread of Christianity, Achebe portrays a shift in the language dynamics of the Igbo community. The missionaries bring with them the English language, which gradually replaces Igbo as the dominant mode of communication, especially in religious and political contexts. This linguistic shift symbolizes the broader cultural and ideological imposition of Western values on indigenous societies. As the novel progresses, the Igbo people begin to adopt English and Christian practices, which disrupt the traditional social structures that have been preserved through the use of their native language.

The missionaries' imposition of English signifies not only the domination of a foreign language but also the erosion of the Igbo cultural identity that is intricately tied to their language. As the Igbo people are encouraged to speak English and abandon their native tongue, they are also encouraged to forsake their cultural heritage, which includes the proverbs and customs that have long defined their way of life. This linguistic shift is symbolic of the broader cultural erasure that colonialism seeks to impose.

Achebe's depiction of Okonkwo's downfall is closely tied to the linguistic and cultural conflict between the indigenous Igbo traditions and the colonial forces. Okonkwo, steadfast in his resistance to change, rejects the intrusion of Western ideas and practices. However, his refusal to adapt ultimately leads to his tragic end. His inability to reconcile the old ways with the new is symbolic of the broader struggle of indigenous cultures to retain their identity in the face of colonization. In this context, Okonkwo's death can be seen as a metaphor for the death of traditional Igbo culture, as the community's language and customs are increasingly replaced by foreign systems of thought and governance.

Conclusion

In *Things Fall Apart*, Achebe's symbolic use of language and proverbs serves as a powerful reflection of the Igbo people's cultural identity and their struggle to preserve it in the face of colonialism. Language, particularly through proverbs, functions not only as a tool of communication but as a repository of wisdom, history, and cultural values. Achebe's careful integration of these linguistic elements into his narrative underscores their significance in shaping the Igbo worldview, maintaining social cohesion, and resolving conflicts. However, the arrival of colonialism brings with it the imposition of a foreign language and cultural practices, which disrupt the social order and threaten the survival of Igbo identity. Through the tragic story of Okonkwo, Achebe

illustrates the devastating consequences of this cultural disintegration. Despite the forces of colonization, Achebe's novel ultimately demonstrates the resilience of the Igbo language and culture. By embedding proverbs in the narrative, Achebe ensures that the wisdom and values of the Igbo people are preserved, even as the society undergoes profound changes. In this way, *Things Fall Apart* not only offers a poignant critique of colonialism but also affirms the enduring power of language and culture in the face of external forces.

References

1. Achebe C. *Things fall apart*. Heinemann, 1958.
2. Hale TA. *Things fall apart: A casebook*. Oxford University Press, 1996.
3. Ndege GB. Language and identity in Achebe's *Things Fall Apart*. *African Literature Review*. 2001; 29(1):45-59.
4. Ngara E. *Chinua Achebe: The Nigerian novel and the politics of representation*. Zed Books, 1990.
5. Nzegwu N. The cultural significance of proverbs in Achebe's *Things Fall Apart*. *Journal of African Cultural Studies*. 1997; 10(2):65-77.
6. Okpewho I. *African oral literature: Backgrounds, character, and continuity*. Indiana University Press, 1992.
7. Sulaiman TA. Achebe and the postcolonial condition: The politics of cultural representation. *Journal of Postcolonial Writing*. 2010; 46(3):332-346.