

Corrective Functions of Tambaro Proverbs

Handebo Hankore Harsana

Lecturer at Kebri Dehar University, College of Social Science and Humanities
Department of English Language and Literature, Kebri Dehar, Ethiopia

Abstract

The main purpose of this study was to analyze the functions of Tambaro proverbs. To achieve this, data needed were collected through interview, focus group discussion and observation. The collected proverbs were translated from Tambarissa to English, categorized and analyzed according to their functions in the society. Snowball sampling and purpose samplings techniques were employed. The analysis was carried out through the descriptive method following the qualitative design in order to describe functions of Tambaro proverbs. The study also shows that Tambaro proverbs are used to correct the individuals who misbehave in the cultural practice of the society. Tambaro proverbs are also used to bring individuals to cultural accepted practice of the society, and to reshape cultural practices in Tambaro community. While these functions stay intact, it is the conviction of the researcher, based on the results of the study that further researches need to be conducted so as to document and preserve the proverbs and other genres of the society.

Keywords: Tembaro, proverb, context, function, corrective

DOI: 10.7176/RHSS/10-13-01

Publication date: July 31st 2020

1. Introduction

1.1 Background of the study

Proverbs are a form of oral literature or verbal art that is used in different occasions in the context of day to day conversation. They present traditional wisdom of the society that observed from long life experience.

As Miruka (1994:47) stated proverbs present us with codified insight of society accumulated over many years of happy and bitter experiences. In them, one can see the society's insight of life; such an insight having developed as a result of observation and reflection on the nature of user.

The above quotation shows that proverbs present bad or good socio-cultural experiences of life in the past. They present observed knowledge regarding to certain society's ways of life.

According to Kohistani (2011:17), cultural concepts deal with mental structures, which enable an individual to save perceptual and conceptual information of his or her culture, as well as to interpret cultural experience and expression. This indicates that people provided with aids to interpret cultural phenomena of the society. According to Kohistani (2011:11), one major reason why proverbs are observed and studied even nowadays has to do with the phenomena that proverbs convey different cultural pictures. Since proverbs contain observation of everyday life, they represent popular philosophy of life and provide an insight into human behavior and character. They can also be used to transmit knowledge of the culture of the given society. It can be said that proverbs show socio-cultural situation of a given group of the people.

Tambaro is one of ethnic groups in Ethiopia located in South Nation Nationalities and Peoples Region (SNNPR) in Kambata Tambaro zone specifically in Tambaro Woreda. The language spoken in Tambaro is Tambarissa. Like any other African or Ethiopian languages, Tambarissa Language is rich in its oral literature in different forms like folktales, songs, proverbs and so on. But proverbs are frequently used in Tambaro society. Tambaro people use proverbs in their day to day speech occasion regarding different contexts.

According to oral tradition of the society in the coffee ceremony, funeral ceremony, wedding ceremony, masalaa (Cross festival) ceremony Tambaro elders use proverbs to reflect their past socio-cultural truth, wisdom, reality of the people. Tambaro proverbs need investigations and exploration. To this end, the study focusing on corrective function of Tambaro proverbs is assumed to play great roles in expressing socio-cultural experiences of the people, so one can easily understand the society through study of proverbs.

1.2 Statement of the problem

Proverbs are forms of oral literature that reflect wisdom, and philosophy of the people. According to Halima (2015:29) proverb is the most powerful instrument for transmission of culture, social morality, way of life, thought, and wisdom of the people. Oral literature in general and proverbs in particular have strong relationship with people's way of life. This cultural heritage could be studied in every ethnic group.

In Ethiopia researcher made an attempt on analysis of proverbs. For example, Berhanu Matiwos (1986) has made his thesis on an analysis of Kambata proverbs. His study mainly aimed to analyze Kambata proverbs on their contents, occasions and functions, and form and style. His study clearly shows Kambata people are rich in their proverbs. But didn't collect and analyze Tembaro proverbs, and show any folkloric theory to analyze

Kambata proverbs but the current researcher applied functional approach to analyze corrective functions of Tambaro proverbs.

According to the knowledge of the researcher the corrective function of proverbs of Tambaro has not been studied before, and it needs documentation and publication. This may affect continuity of proverbs to the coming generation of the people. So, it becomes eminent that Tambaro proverbs should be studied. In general, collecting and analyzing proverbs of Tambaro seems to be significant. It seems that no attempt has been made so far to collect and analyze the proverbs of Tambaro. Due to this reasons, the researcher is motivated to conduct his study on corrective functions of Tambaro proverbs.

1.3. Objectives of the study

1.3.1 General objective of the study

The main objective of this study is to collect and analyze the corrective functions of proverbs of Tambaro people.

1.3.2 Specific objectives of the study

The specific objectives of the study include:

- To analyze social functions of proverbs of Tambaro.
- To preserve and document Tambaro proverbs

1.4 Scope of the study

This study focused on collecting and analyzing Tambaro proverbs. Proverbs could be studied from various perspectives and dimensions, but this study delimited to corrective functions of Tambaro proverbs.

2. Review of Related Literature

2.1. Definition of Proverbs

Proverbs are one of the forms of oral literature that contain wisdom of the people. They are defined by different scholars from different perspectives. Okpewho (1992:227) sees proverbs as a piece of folk wisdom which is expressed with short and attractive statement. It can be deduced that proverbs are short and metaphorical expression that hold the knowledge of the people.

According to Finnegan (2012:338), “proverbs are a saying in more or less fixed form marked by shortness, sense, salt, and distinguished by the popular acceptance of the truth, tersely expressed in it.” This quotation shows that proverbs are concise statement that expresses truth regarding certain situation in certain society.

Ted Hildebrant (2005) explains proverbs as a short, general known sentence of the folk which contains wisdom, truth, moral, traditional views in metaphorical, fixed and memorable form which handed down from generation to generation. It is possible to say proverbs are very short, concise, special, memorable, and metaphorical expressions which are used in day-to-day speech occasions. Okpewho, (1992:226) has defined proverbs as, “a folk wisdom expressed with terseness and charm.” The “Terseness” implies economy in the choice of words and a sharpness of focus, while the “charm” conveys the touch of literary or poetic beauty in the expression.

In general, proverbs are the concise form of oral art which contains wisdom, and it could be understood through the understanding of the situation in which they are used. Finnegan (2012:394) strengthen this idea by saying: it is impossible to understand the meaning of a given proverbs without the knowledge of the socio-cultural context in which they are spoken.

2.2. Contexts of proverb performance

This part deals with the contexts in which proverbs are used. It could be socio-cultural situations in which proverbs are performed. According to Miruka (1994:38-39), in these situations one can identify who delivered particular proverbs, for whom they are delivered, when and where they are uttered, and why they are used in a particular conversation.

As Miruka stated there is no rule that designated to use certain proverbs for particular person, at particular time and place, for particular purpose.

Finnegan (2012:395) explained that proverbs whose use and application depends on their contexts no full understanding can be reached without some knowledge of the occasions and purpose of the actual use. This shows that one can understand the meaning and the function of proverbs by involving different socio-cultural situations in a given society.

Bauman (1983:363) as cited in Tadesse (2004:47) concerns with “aspects of proverbial context that are accessible through field work. These are cultural contexts and social contexts.

This indicates that contexts of oral literature in general and proverbs are studied through field work. According to Finnegan (2012:411), proverbs are used on particular occasions, by individual, in particular contexts, and their wit, their attractiveness, their insights, even their meanings seen from that context. Thus, the contextual approach to the study of proverbs; a researcher seeks for function of a specific proverb in a specific

context of speech occasions. The study at hand uses this notion and presents social and cultural contexts of Tambaro proverbs in analytical description along with each proverbial text. So, the researcher of the study went to Tambaro society and to collect proverbs by participating different socio-cultural situations in which elders of Tambaro use their proverbs. This helps him to understand the functions proverbs according to the contexts in which they are used in certain occasions.

2.3 Functions of proverbs

This subsection deals with the functions of proverbs. People use proverbs for different purposes in certain social settings. As Finnegan (2012:410) stated proverbs can be used to discourage bad behaviors, to comment actions of others, to bring the sense of proportion, and to resolve disputes and other social problems. From this one can say proverbs are used to correct deviated notion a given society.

According to Okpewho (1992), proverbs play important roles in entertaining the listeners through exciting statements, providing clarity for speech, resolving conflict, and in presenting philosophical view of human experience or the world by means of an intimate observation of human experience and of the surrounding nature. Bascom, (1965), Finnegan, (1992), and Chesaina, (1997) as cited in Tadesse, (2004) stated two important functions of proverbs such as didactic functions and aesthetic functions.

Didactic functions of proverbs as its name proverbs are used to serve pedagogical role regarding life manners of the people in a given society. According to Dundes (1965), proverbs are used to educate the young generation about socio- cultural realities of the society.

In addition to didactic function, proverbs serve aesthetic quality in day to day speech occasion. Okpewho (1992:231) explained that proverbs are used in speech situation have a tendency to attract the imagination of the listeners by poetic effectiveness of expression and lend authority and weight to arguments because they are generally recognized as eternal truth. According to Finnegan (2012), proverbs are also used to add color to everyday conversation. Her expression shows that they have a potential to make conversation interesting to the audience, and facilitating the speeches through metaphor. A Nigerian novelist Chinua Achebe as cited in Bukunya (1994:47) emphasized on aesthetic function of proverbs by saying “proverbs are palm oil with which words are eaten.” This statement shows that proverbs served as facilitators of conversation. In short, proverbs have a tendency to make speech sweet, attractive, interesting, and they help the speaker to get the attention of the listeners. In general, proverbs are used to present wisdom of the people regarding to the culture, customs, norms, and etc.; they also served to facilitate day to day speech occasions.

3. Research Methodology

In this study qualitative research approach is used. To understand the functions of proverbs the researcher conducted interview with six selected elders (errii nubecho) of Tambaro society through snowball sampling technique regarding context performance and functions of Tambaro proverbs, observed during fieldwork conflict resolution and *Lemalla Molla* meeting are the most important occasions in which proverbs of the society performed and The researcher conducted FGD three times with seven, seven and six elders from three kebels. Finally, the collected proverbs from the study targeted society were analyzed through qualitative method of data analysis. The researcher described every aspect of the study through narration rather than quantifying the responses from the participants of the study. The researcher narrated socio- cultural function of Tambaro proverbs in the society in detail.

4. Data analysis and Interpretation

Corrective Function of Tambaro proverbs

In Tambaro society, elders use proverbs in order to correct somebody from doing something that deviated from the norm of the society. The following proverbs are serving corrective functions of proverbs in Tambaro society.

1 Minsee woshata gobesee sheleta

(Her house for dogs her neck for joke)

This proverb used in Lemalla mollic meeting when elders were discussing about how individuals manage economic life. In that meeting the secretary of *Lemalla molla* group was comer to the meeting of the day. But the discussion of the meeting should be opened by him. In the context of this, one of the elders uttered this proverb in his speeches, and he said that some people kill their time wondering rather than working. The meaning of this proverb deals with carelessness of somebody for his or her life. In Tambaro society the absence of a person of certain work program is highly criticized, and he is considered as careless person.

In the context of the above proverb the ‘dog’ is representation of something that negatively affects the life of the people and ‘joke’ indicates something that doesn’t provide primary advantage for the survival of life. In the above proverb the phrase ‘her house for dog’ signifies carelessness in one’s own prosperity or the phrase signifies something that damages one’s own prosperity, and the term ‘neck’ in the above proverb shows that giving attention for useless things. When dog enters to house eats butter, cheese, and other necessary materials

that present in the house. Tambaro elders use this proverb in order to advise people to take care for the most basic issue for the existence of one's own life rather than spending in unnecessary area. Through this proverb they discourage carelessness in work, and encourage the habit of hard working.

2 Mexoo fushee min hagu girenoo

(They burn the home in which they had spent in the kiramit in the baga.)

In Tambaro culture, helping each other was popular customary practice of the society. In the perspectives of the society's culture, forgetting what people helped during certain problem is considered as abnormality. This proverb was said when Tambaro people discussed about economic difficulties, and helping each other in those difficulties. Specifically, this proverb is asserted in *ambi yaea* (local meeting) when people discuss about poverty that existed in Tambaro society during 1970. The above proverb ironically talks about failing to credit to the good deeds one received from others during certain difficulties.

In the above proverb, the word *baga* represents the time of the person who has appropriate economic status, the *kiramit* shows the time of that person who lived under poverty, and the home reflects the person who helped at the time of poverty.

The meaning of the above proverb is a person who has forgotten the people who helped him or her during the time of his or her problem.

The above proverb is used to discourage forgetting the help or the hands of others when he or she faced in some social problem, and empowering to remember what people helped him or her in his or her problems in order to help them. On the other words through the above proverb an individual who failed to credit good deeds he/she received from others is corrected.

3 Meli ganimee begazu kentabaa

(Fatness can't prevent the spear)

In Tambaro society, a person who believes he/she is superior to the other is highly criticized. If he faced in certain difficulties the other people do not support him. In Tambaro society, people solve the problem happened to somebody through smooth relationship.

In the above proverb, the term 'fatness' signifies that an individual who perceives himself as superior to others in economic status. This proverb used in conflict resolution that happened between two people in Bachira kebele. In this occasion one of the opponents spoke himself as superior. And then one of the elder performed the above proverb in his speech. In the above proverb the term 'spear' shows that very serious difficulties in life. This proverb ironically talks about the disadvantage of perceiving oneself as superior to others rather than talking about physical appearance of the individual. The above proverb is used when people depend only on their economic status rather than socializing themselves with others. Tambaro elders use this proverb to change the attitude of a person who depends only on what he or she has, and to encourage understanding the merit of socializing oneself with others.

4 Mechae denkee chenichu hasisenobee

(For the deaf voicing more is not needed)

This proverb used in a context of refusing the idea of others in certain speech occasions. In Tambaro culture, accepting what elders said or advised seen as a moral principle of the society, and the indications of the respects for elders of the society. In Tambaro society, not respecting elders of the society and not accepting the idea of them is immoral behavior. In this proverb the term 'deaf' shows the person who doesn't give attention to the speeches of the people, and the word voicing reflect the advice of intellectuals of the society. This proverb is asserted in order to bring individual to the point of elders in certain speech occasions. This proverb is used in conflict resolution when the opponent parties refused to hear the speech of elders. Through these proverb elders of Tambaro society warn the opponent parties to accept what they say otherwise the person who refused the idea of the elders must be punished.

5 Lefeno woau woshichu etanoo

(When the river is going to dry up it sinks the dog)

In Tambaro culture, conceited person or conceitness is highly criticized in the society. A person who conceited in his or her mental or physical prosperity and the individual who wants to influence others is considered as abnormal, and he or she lacks acceptance in the society. The meaning of this proverb is influencing the poor is not good. Here in the proverb the term 'river' represents the person who has been in power or good economic status, and extremely relies on his resources and the 'dog' indicates the poor person. When somebody negatively influence the poor person Tambaro people use the above proverb in order to discourage the person who conceited, and motivating to respecting others in the society. In short, the above proverb shows influencing others who live low standard in social status considered as a means of failure..

6 Aentebechu merfa qesiseha felechu hireno

(For the treatment of the hen the goat would be sold)

This proverb is used in conflict resolution that occurred in Bachira kebel between two people. In the dispute, the opponents exaggerated the case, and speak angrily rather than listening what elders say. One of the elders uttered

the above proverb in order to show the easiness of the case, and the punishment that goes beyond the case for the opponents. As indicated in the proverb the treatment of the hen is not better than selling the goat. In the above proverb the treatment of hen reveals very easy problem, and selling the goat shows the most difficult problem that would be happened due to motivating to act the easiest thing without understanding the outcome that goes beyond it. The elders of the society use this proverb in conflict resolution in order to discourage somebody when he or she has dispute with others due to very ordinary things. They tell him or her reality what will be happened if he or she doesn't accept the idea of the people.

7 Aaro degunach meena wesa

(Without having husband she prepared the bed)

The meaning of this proverb is the representation of a person who is unable to prioritize which should come first in the life of the person. In the context of this proverb in Tambaro society preparing the bed is not the first to sleep with husband, but having husband and making smooth relationship with him should be made at first. Through this proverb Tambaro people advise somebody to act timely issue in a time and to discourage acting un prioritized issues in most important time. In other way this proverb shows the eagerness of the girl to have husband and to sleep with him.

8 Xaqubuhu xeman qamam yano

(He who has no cow says I wish to drink milk)

This proverb is uttered when somebody want to eat without engaging in certain kind of job. According the informants of the study Tambaro people argue against the habit of laziness in a certain activity. As indicated in the proverb there is opposite idea 'hasn't cow and drinking milk' shows that eating without hard work is impossible. It is spoken to advise the individuals to work hard to be being successful in their intended aim.

9 Buxichi dewan gumichu fuliteu

(Deer appears in the debo of the poor person)

In the case of Tambaro culture this proverb portrays the appearance of the deer is unfamiliar in Tambaro society. If once it appears everybody chased it and kill it. Even if it appears in the work program, people run away to chase it and go to home without turning to the work. This proverb shows the people use the appearance of the deer as pretext to leave the work program of the poor rather than the eventuality of the appearance of the deer in Tambaro society. The above proverb shows that the people use the appearance of deer as pretext to leave the work. Due to this, Tambaro elders use this proverb to discourage searching excuses to leave the work program of the poor, and to encourage the people to work hard in certain work program.

10 antabee mikiche kelita hasenoba

(An axe is not needed for the bone of the hen)

In Tambaro society, an individual who easily sees the case of certain thing is encouraged, and elders of the society use proverbs in order to catch the attention of the opponents by showing the easiness. This proverb presents the idea that disputes which are not of serious cause or minor disputes should not be magnified, and that people should deal with it smoothly. As indicated in the proverb the bone of the hen is easily broken without the need of knife or axe. In Tambaro society, people use this proverb in conflict resolution in order to show the easiness of the disputes for the conflicted parties. Through this proverb elders of Tambaro ethnic group change the attitude of the conflicting parties to see their dispute easily and to reach final agreement.

11 Mogeanchu enjiji abau

(The thief has a lot of tear)

In Tambaro society, the thief is wrong doer of the society and he or she can be seen as nothing because in Tambaro culture, taking something from the pocket of somebody or his or her houses without the knowledge of the owner of the resource. Here in the proverb the word 'thief' represents the conflicting party who speaks turn by turn without giving the turn for the mediators. In this context the elders of Tambaro use this proverb in order to warn the person by comparing him or her with thief. If the thief is seen by the owner of the prosperity, he or she must be punished. Similarly in Tambaro culture, an opponent party who speaks more is considered as the wrong doer in the conflict. In Tambaro society, the above proverb plays a great role in discourage speaking turn by turn without understanding others during conflict resolution.

12 Qopenachu xawaqi kei hiliqano

(A liar frustrates by his own words)

In Tambaro society, lying person is not believed to the truth, and he or she lacks acceptance in the society. That individual frustrates in his or her inner mind/psycho because he or she lacks confidence in his or her behavior. And others do not accept his or her words. The theme of the above proverb is liar lacks acceptance within the society, and to lack confidence in his or her own speech. In Tambaro society this proverb is used to discourage lying and to develop the habit of faithfulness in the society.

13 Zema gibanohu azu gibano

(A person who refuses to tend cattle shouldn't ask for milk)

In Tambaro society, listening elders used this proverb when they discussed about work ethics that practiced the

norms of the society. In Tambaro society, in ancient time the youth tend animals and drink milk when they going to tend animals and turn to home after tending animals. In the above proverbs the phrase ‘tending animal’ shows accept the idea of the people, and the word milk signifies the merit that derived from accepting the advice of others. This shows due to the refusal of acting something people miss important issues for them. This proverb used when somebody refused to do something. But in the context of the occasion, this proverb deals with demerit of refusing the idea of elders in the certain social issues. In this occasion one of the disputing bodies refused to give attention for the elder’s speech in a case. One of the elders uttered the above proverb. In Tambaro society the above proverb is used to warn somebody who refused to accept what others order him. If he refuses the order of the people, the elders of Tambaro use the above proverb. Through this proverb they show the merit that he will miss due to refusal of the idea of others. In short the above proverb is used in Tambaro society to discourage the people who do not give attention for the idea of the elders, and also it is used to empower the people who accept the idea of elders by comparing the merit of accepting of the idea of elders with the advantage of milk.

14 Mentichuit xawa hasode higoben higisenich yoo yite.

(A woman who wants to refuse to live with her husband says I have the better one.)

In Tambaro society, women should not insult as well as neglect her husband similarly the husband should not insult his wife and neglect the idea of his wife. They live peacefully. If the husband insult wife the mediator in conflict between the wife and husband use the above proverb to discourage insulting the wife, and to strengthen love or peaceful co-existence between the husband and the wife. In short, Tambaro people use this proverb in order to warn the husband when he did wrong action on his wife.

15 Hir ber degumubu xililich duul ber degano

(The falcon that doesn’t know about the buying of the oxen knows the day of slaughtering)

Informants explained in the meeting that conducted in Mdulla01 kebele on Jun 8, 2009, in Tambaro society, it is not interesting eating without working. In the above proverb the image ‘falcon’ signifies an individual who didn’t participate at the time of work, and wants to eat what is done by others. That means the word falcon refers to an individual who interested in eating what produced by others without having interest during the time of working, and the term ‘slaughtering’ refers to the time of collecting what the people worked before. Tambaro people use the above proverb in order to discourage an individual who is not interested in hardworking. In other words, through the above proverb the elders of Tambaro society empower the habit of working hard to be successful in certain activity. In short, as informant explained in the occasion the above proverbs used to demotivate the laziness in work and at the same time it is used to encourage the habit hardworking.

16 Lefu betu elich qeerasha hequchu keesu woyaa.

(Planting strong tree is better than giving birth lazy son.)

In Tambaro culture, the son of certain parents should support his parents in whatever problems his parents faced. The above proverb is used local meeting after funeral occasion that occurred in Bachira kebel in Buho village on April 15, 2009 E.C. In that occasion the elders of the society discussed about roles of adult in society. One of elders unfortunately raised about laziness of some youth or adult in their family, and he uttered the above proverb. In the context of the occasion the phrase lazy son implies that a person who doesn’t support his family when they faced on certain problem in the life existence. In the above proverb the advantage of planting tree is compared with lazy person. As put the speaker of this proverb tree offers several advantages in human life. But the main intention of the speaker is demotivating the habit of laziness in support the people in their problem. In other way, this proverb is used to encourage an individual to develop the habit of support others during their difficult situation. This indicates that proverbs of Tambaro used to portray the people who help each other at the time of the problems.

17 Aezel’u senbatan hogeano

(Lazy ploughs on Sunday)

According to Tambaro culture ploughing the land on Sunday is not customary practice that experienced in the society. If somebody ploughs the land on Sunday in Tambaro society he is considered lazy in work and lacks interest to engage in certain activity. This proverb is uttered in a context of laziness in work. In the above proverb the word ‘Sunday’ refers to inappropriate day to be engaged on certain activities. Through this proverb Tambaro people discourage acting any activity within inappropriate time and laziness. At the same time it used to encourage doing appropriate thing at appropriate time. In other word, this proverb is used to encourage the young generation to work hard.

18 Maxoo afushemaha haguu eteno

(It can be eaten in бага what saved in the kiramit)

In Tambaro society everybody engaged in agriculture in order to produce different kinds of crops. According to informants of the study a person who spends his time without engaging agricultural activities is insulted. In the above proverb the word summer signifies the time when Tambaro land gets rainfall and the people engaged cultivating land and sow crops, and the term ‘winter’ refers to the time when Tambaro people collect what they

did in the summer. The main theme of this proverb is acting thing within time. Through this proverb Tambaro people advise individuals to develop the habit of hardworking within the time. This indicates that proverbs of Tambaro are used to encourage the habit of hardworking and appropriate use of time.

19 *Metu yobaei awurich mentu batinasha'*

(A cock without work has a lot of wives)

This proverb is performed in local meeting when elders of Tambaro society discuss about the laziness in work. By the nature cock doesn't worry about work. It also does not worry about producing something to live better life in the future. In the above proverb the word 'cock' addresses a man who spends a lot of time by speaking with somebody rather than engaging in work. In the context of this proverb the term wife implies a person who acts certain activities which is deviated from the norm of the society. The main theme of the above proverb is spending time without work is a means to act misbehavior in the society. This proverb is used to demotivate wasting time without doing something. In other word this proverb is uttered to advise the young generation to work hard.

20 *Loket elitei era elit wajita*

(Eye fears the place where the leg reaches)

By the nature walking to reach somewhere is not the duty of the eye rather than the leg. Informants explained that Tambaro people use this kind of expression when somebody discourages the job of others by saying you cannot accomplish this work and it is difficult to you. As indicated in the above proverb the word 'eye' signifies a person who discourages others during their engagement in certain activity. The theme of the above proverb is the reflection of laziness of the speaker in thing that does not belongs to him at the time. Through the proverb Tambaro people discouraging somebody not interfere whatever activities those do not belong to him or her.

21 *Bororenoch gizaa gezenchu etaano*

(The money of an individual who insults the people could be taken by others.)

This proverb is uttered in conflict resolution. In that conflict resolution one of the opponents insults the other one in front the elders. The elders performed this proverb in order to warn the insulting body. In Tambaro society proverbs are used to portray the negative outcome insulting the people. If somebody insults people wrongly he must be punished. As informant asserted the above proverb is used in conflict resolution in order to warn an individual who insults others as he want. In short, this proverb is used in Tambaro society in order to discourage insulting other people. If an individual insults others he or she lost what he or she has through punishment.

22 *Gagi arabiti gaganka fanqashit etaa*

(One's own tongue punishes oneself)

The elder of Tambaro use this proverb when they want to criticize individuals of Tambaro society who engage in a certain activities that deviated from norms of Tambaro society. In Tambaro culture, a person who engages in an activity that deviated from the socio- cultural norms of the society should be punished. In the above proverb the phrase 'one's one tongue' signifies misbehaving or wrong speech of somebody. The message conveyed through this proverb is individual's misbehaving affects himself or herself at first. Elders of Tambaro society use this proverb to warn individual who has bad behavior, and to correct him or her from deviated behavior.

23 *Minu xena kemano, asu xelexu Kemano*

(House prevents rainfall, provision or giving prevents curse)

According to the informant of in Tambaro society blaming others is considered as strange or is not appreciated and giving something for elders and a person who live within economic problem is a means of saving oneself from curse of the people. In the above proverb house signifies the time of blaming individual without his or existence at the time and the place. As the researcher observed during fieldwork, Tambaro people use when people blame others and they are not interest in helping others. Through this proverb Tambaro people discourage the habit of blaming others and at some encourage the habit of supporting elders and the people who live in some social problems.

24 *Gofeno lelui qo'lo tumemano*

(When the time for danger is near the cattles fight in their byre)

The above proverb is uttered in context of dispute between two friends or relatives. In Tambaro society, most of time this kind of proverb is used in a context of disputes that happened within two friends or family members or other relatives. In Tambaro community byre is used to keep cows, or it is a place where cows are kept. But in the above proverb, byre refers to people who have close relationship or family members, and animal signifies an individual who fight with his or her family members or relatives. The main point of this proverb is portraying the outcome of fighting with others in the life of individuals mostly relatives or a friend who has close relationship with that individual. Through this proverb Tambaro people advise the new generation in order to strength love with family or relatives.

25 *Godebiya godeb Mageno degano*

(For stomach the God of stomach knows)

In Tambaro society this type of statement is used when an individual faced certain kind of social problems in his

or her life and frustrated for the problem. Mostly this proverb is used in Tambaro society when an individual faced economic problem in order to persuade that individual. Through the proverb Tambaro people encourage the young generation in order to believe on God and initiate to respect God, Tambaro elders believe that God has ultimate power. It shows that in Tambaro society God is believed above any kind of problem, and He helps people during their difficulties. The above proverb is used in Tambaro society in order to encourage individual to believe in God when whatever problems he or she faced and to discourage frustration at the time of difficulties happened to him or her.

26 Menuu minisiga gelano, ch'chu erisiga wodanoo

(A man lives as his home, a bird shouts as its environment)

This kind of expression is used by Tambaro people when somebody wants to have something beyond his or her economic status, and he worries to act what others act in his neighboring people. According to the informants of the study the word 'bird' implies the people and the word 'environment' refers the economic status of the individual. The theme of the above proverb is celebrating or act something based on their living standard rather than what others act in their environment. Through this proverb Tambaro people advise the young generation to do anything based upon individual living standard.

27 Anchisii aba degam yanohu audenchoo

(He who says I know for him more than himself is an evil)

28 Amachise higami yeta lenkamata lelu ham sheno

(The aunt who says I am better than for him more than his mother is killed by the leg of animal)

The above two proverbs have similar theme in a way that they are used after wrong decisions have made in a case, and it is used to make the mediator to see the case again. These proverbs are used in Tambaro society at the time of conflict resolution when the mediators give wrong decision for one individual. In other words these proverbs are used at a time when an individual who refuses the decision made by others for the case. Through these proverbs the individual made the mediator to see the case again. The main themes of the above proverbs reflect the giving final decision without analyzing the case appropriately. These proverbs show that the mediators made wrong decision and encourage them to see the case again.

29 Macha' denku olechin beamano

(The deaf fight with his neighboring)

Sometimes people fight with other without knowing the case. According to the informant in Tambaro society a person who fights with others due to misunderstanding the case is punished and warned to change his behaving. The message conveyed through the proverb is misbehaving the case and its outcome. This proverb is used in Tambaro society in order to warn an individual who fights with his neighboring without having the truth in the case and disturbs the society. In short, Tambaro people use this expression in order to discourage disputes among the people and encourage peaceful co-existence with the society.

5. Conclusions and Recommendations

5.1 Conclusions

The findings of this study show that, Tambaro proverbs are used to correct individuals who waste their time in performing unnecessary or useless actions, laziness in work, negatively influencing others depending upon one's own economic or political power, lack of interest to help who live in economic difficulties, refuse the advice of elders, want to demand beyond their economic and soon. In short, Tambaro proverbs used to correct the people who act something that deviated from the culture of the society and bring them the culture of the society. They help the new generation to distinguish well-accepted customary practices in the society and the practices that deviated from the culture of Tambaro. The researcher inferred that Tambaro proverbs are the cultural heritage of the society, and they are used to produce well-beings in well established cultural practice of the society.

Recommendations

The researcher has made an attempt to analyze corrective functions of Tambaro proverbs that served in the society. Based on finding the researcher of this forwards the following suggestions:

- Tambaro proverbs should be documented by the employees of Tambaro cultural and tourism office.
- The young generation of Tambaro society should have knowledge on their society's proverbs.
- Researchers should contribute in this regard by conducting a rigorous further research.

References

- Berhanu Mathewos (1986). Analysis of Kembata Proverbs (unpublished MA thesis): Addis Ababa
- Bukenya, A. (1994). Understanding Oral literature. Nairobi: Nairobi University press
- Dundes, R. (1965). The study of folklore. Englewood Cliff: Prince Hall Inc.
- Finnegan, R. (2012). Oral literature in Africa. Oxford University press
- Halima, A. (2005). Thematic analysis of some selected Hausa proverbs. Sokoto: Nigeria

- Hildebrandt, T. (2005). *The Proverbs: an interdisciplinary approach to biblical genre*. Gordon University: Wenham
- Kohistani, Z. (2011). *Understanding Culture Through Proverbs English vs Dar*. British
- Miruka, O. (1994). *Understanding and Teaching Proverbs*. In Bukenya, A and et al (ed). *Understanding Oral Literature*. Nairobi: Nairobi University Press.
- Okpewho, I. (1992). *African Oral literature*. Bloomington: Indian University Press.
- Tadesse Jaleta (2004). *Contextual study of Guji-Oromo Proverbs*. Unpublished MA theses. AAU