



# **GOMBE SAVANNAH**

**JOURNAL OF LANGUAGE, LITERATURE AND  
COMMUNICATION STUDIES (GOSAJOLLCOS)**

**DEPARTMENT OF ENGLISH**  
**GOMBE STATE UNIVERSITY**

**Volume 5 Number 2**  
**December, 2024**



Savannah Journal of Language, Literature and Communication Studies (SAJOLLCOS)  
Vol. 5 No. 2 December, 2024 ISSN: 2787-0286 & 2811-2261 (Online & Print)

**SAVANNAH JOURNAL OF LANGUAGE, LITERATURE AND COMMUNICATION  
STUDIES (SAJOLLCOS)**

**DEPARTMENT OF ENGLISH GOMBE STATE UNIVERSITY**



**VOLUME 5, NO. 2, DECEMBER 2024**

**ISSN: ONLINE: 2811-2261, PRINT: 2787-0286**

**A Publication of Department of English Gombe State University, Gombe State**

**Copyright © 2024 SAVANNAH JOURNAL OF LANGUAGE, LITERATURE AND  
COMMUNICATION STUDIES**  
(SAJOLLCOS) Gombe State University, Gombe State. Volume 5, No. 2 December, 2024.





© Department of English, 2024  
Gombe State University,  
Tudun-wada Jauro Abare,  
Gombe - Nigeria.

All rights reserved.

No part or whole of this Journal is allowed to be reproduced, stored in a retrieval system or transmitted in any form or by any means, without prior permission of the Copyright owner.

ISSN: 2787-0286 Print & 2811-2261 Online

**Printed in Nigeria @Six-Sweet Printers and Publishers**

GSU, Gombe, Gombe State.

**Phone No:** +2348039511789

**E-mail:** alameenalfira@gmail.com

**The Journal**

Gombe Savannah Journal of Language, Literature and Communication Studies (GOSAJOLLCOS) is a peer-reviewed journal of the Department of English, Gombe State University. The journal is committed to the development of communication arts through researches in Language, Linguistics, Literature, Theatre Arts, Cultural Studies, Creative Arts, Media and Communication Studies. It has both print and online versions. The Editorial board hereby calls for thoroughly researched papers and articles on the subject areas already mentioned. Submissions of papers are accepted all year round but publication is expected to be done in May/June annually. All manuscripts should be accompanied with the sum of ten thousand (10,000) naira only. On acceptance of any manuscript, contributors will pay the sum of twenty five thousand (25,000) naira only as publication fee.





### Editorial Committee

Dr. Abubakar Mohammed Gombe  
Dr. Leah I. Jalo  
Mrs. Fatima Shuaibu Gara  
Fatima M. Gurama  
Mohammad Abubakar Musa

Editor-in-chief  
Editor  
Member  
Member  
Editorial Secretary

### Advisory Board

Professor Saleh Abdu

Department of English,  
Federal University Kashere

Professor Emmanuel S. Dandaura

Department of Theatre and  
Cultural Studies, Nasarawa  
State University

Professor Muhammad Dahiru

Department of Languages,  
Yobe State University

Professor A. S. Abdulsalam  
Languages,

Department of Linguistics and Nigerian  
University of Ilorin

Professor E. U. Ahidjo

Department of English, University of Jos

Professor Nahum Upah Butari

Department of English and Drama,  
Kaduna State University

Professor Nesther Alu

Department of English, University of Jos

### Editorial Policy

Savannah Journal of Languages, Literature and Communication Studies is Produced by the department of English and Literary Studies, Gombe State University, Gombe Nigeria. It invites scholarly and well researched articles on any topic related to language, literary and communication studies. Authors of article(s) should adhere to the following requirements:

- Manuscript(s) should be double spaced on A4 paper with 12 points, Times New Roman.
- Manuscript(s) length should not exceed 5000 words, including titles,



- references and/or notes.
- Abstract(s) should not be more than 250 words, followed by four to five keywords.
  - Manuscript(s) sent to SAJOLLCOS must be original and previously unpublished.
  - Manuscript(s) should adopt either the APA 7<sup>th</sup> edition or MLA 8<sup>th</sup> edition format
  - Title(s) and subtitles should conform to the adopted referencing style.
  - Manuscript(s) would be subjected to editing and peer reviews prior to acceptance and publication.
  - Author(s) should provide a bio-data of not more than three sentences at the end of their paper stating their rank, affiliation, research interest and email address.
  - All Manuscript(s) for consideration should be accompanied with non-refundable sum of ₦6,000.00 assessment fee.
  - On acceptance of any manuscript, author(s) will pay the publication fee of ₦25,000.00
  - Creative work publication fee of ₦5,000.00
  - All editorial correspondences should be directed to:

**The Editor,**

Savannah Journal of Language, Literary and Communication Studies, Department of English,

Gombe State University, Gombe.

Email: [sajollicos@gmail.com](mailto:sajollicos@gmail.com)

Website: <https://gombesavannahjournal.com>

For further enquiries, please contact: Editor-in-Chief

SAJOLLCOS, HOD's Office,

Faculty of Arts and Social Sciences Gombe State University, Gombe

[sajollicos@gsu.edu.ng](mailto:sajollicos@gsu.edu.ng),

C/o: [amgombe2@gsu.edu.ng](mailto:amgombe2@gsu.edu.ng)

## CONTENT

### SECTION A: LANGUAGE

Pragmatic Analysis of Tones and Tonal Patterns in Igala Language <b>Abdul, Mohammed Adem</b>	<b>1</b>
Process Choice Analysis of President Muhammadu Buhari's 2015 Inauguration Speech <b>Mohammed Maikiyari, Ph.D and Ramatu Tijani Oziti</b>	<b>12</b>
Quantifiers in English and Izhia: A Minimalist Investigation <b>Maria-Helen Ekah, Ph.D and Chibueze Egbe Aleke</b>	<b>26</b>
A Multimodal Discourse Analysis of Images of Banditry in <i>Daily Trust Newspaper</i> Cartoons <b>Umar Uba Abubakar, Ph.D., Benjamin Iorbee, Ph.D and Queen Nguhemem Jebe-Tume</b>	<b>42</b>
Critical Discourse Analysis of Persuasion in Donald Trump's 2024 Victory Speech <b>Hauwa Giwa-Ali, Ph.D</b>	<b>60</b>
Political Discourse Analysis of Selected Plenary Speeches of Nigeria's Senate President Godswill Akpabio <b>Ahmad Musa Saleh and Abdul'aziz Bako, Ph.D</b>	<b>73</b>
Rethinking Social Order: Racism within and After Covid-19 Pandemic <b>Abaya, Henry Demenongo</b>	<b>84</b>
Irregularities In The Grammar of the English Language: Blindspots for Pedagogical Attention in ESL Classrooms <b>Cecilia Folasade Ojetunde, Ph.D and Osipeju, Babasola Samuel</b>	<b>105</b>
An Analysis of Lexical Cohesive Devices in Governor Ahmadu Fintiri's Inauguration Speech <b>Muazu Hassan and Hauwa Giwa-Ali, Ph.D</b>	<b>121</b>
Non-observance of Grice's Maxims: A Study of Some Selected Dialogues in the Play – Harvest of Corruption <b>Abdulkadir Adamu and Usman Maigari Malala</b>	<b>140</b>
The Morphology of Personal Names in English and Ebira Languages <b>Amina Salisu Aliyu, Ph.D, Ahmadu Mohammed Dauda, Ph.D and James Jarafu Jawur</b>	<b>153</b>
Impact of Gamification on Vocabulary Acquisition and Retention among Private Secondary School English Learners In Lagos State, Nigeria <b>Adedokun, James Adekunle and Olabode, Adeyinka Ayoola, Ph.D</b>	<b>169</b>

The Expansionist Approach to the Teaching of the English Grammatical Categories: Examples with the Naming Category <b>Khabyr Fasasi</b>	<b>187</b>
Digital Media Learning and Postmodernist Classroom Innovations in Nigerian Universities <b>Maggai Tsokwa and Fatima Inuwa</b>	<b>201</b>
The Pronunciation of the New English Native Speakers in Nigeria <b>Ngor, Cornelius Iko-awaji</b>	<b>210</b>
Lexico-Semantic Analysis of ASUU-FGN Impasse In Nigerian Newspapers <b>Awoniyi Olalekan Ogundeji and Happiness Uduk, Ph.D</b>	<b>222</b>
A Critical Stylistic Analysis of a Channels Television Show, 'Politics Today' <b>Waliyah A. Akeju and Muhyideen Kolawole Ayuba</b>	<b>237</b>
An Investigation on Functionality and Usage of Language Laboratories for Teaching Oral English in Colleges of Education in Bauchi State <b>Bakoji Mohammed Fema, PhD, Alhaji Abubakar, PhD and Fatima Mohammed</b>	<b>249</b>
A Pragmatic Investigation of the Speech of Former President Muhammadu Buhari on Covid-19 Pandemic in 2020 <b>Habu Yusuf</b>	<b>262</b>
Rhetoricity In Orality: An Analysis of Muhammadu Dan'Anace's "Shagon Mafara" <b>Garba Adamu, Ph.D and Ashiru Abdullahi</b>	<b>277</b>
A Semantic Analysis of Selected Mwaghavul Proverbs <b>Danji Sabo and Kyetu Mandyen Danlami</b>	<b>286</b>
Investigating Linguistic Features of North-East Nigerian Suicide Notes <b>Yunana Ahmed, Ph.D and Danladi, Daniel Boyi</b>	<b>300</b>
A Morphological Study of Derivational Patterns In Android Smartphone Terminologies <b>Ahmadu Mohammed Dauda, Ph.D and Abdulkarim Musa Yola</b>	<b>315</b>
Lexical choices and Ideology in Nigeria's Security and Development Discourse in the Nigeria's Media <b>Murjanatu Sulaiman-Shika</b>	<b>326</b>
Syntax and Semantics Interface <b>Mohammed Gambo, Ph.D</b>	<b>346</b>
Colonial Legacy in Tunde Kelani's <i>Saworoide</i> : Language, Power, and Resistance <b>Okunnuwa, Sunday J. Ph.D, Ibrahim, Wahab Adegbayi, and Sobande, Olukayode Olukemi</b>	<b>355</b>



## SECTION B: LITERATURE

- An Appraisal of Cult Symbols In The Selected Songs of American POP Artists  
**Tanimu, Abubakar (Prof) and Adekunle, Joseph** 365
- Enlightenment for Empowerment: A Feminist Reading of Safiya Yero'S Najah  
**Manta G. Yadok and Ishaya: Bilyaminu Salman** 381
- Arab-Muslim Immigrants and the Limits of Cultural Citizenship in H.M. Naqvi's *Home Boy*  
**Olamiposi Oyeleye, Ph.D., Oladiran Damilola Peju, Ph.D. and PatrickbCharles Alex, Ph.D.** 395
- The Artist and Leadership Failure In Africa: A Study of Ngugi Wa Thiong'O'S Wizard of The Crow  
**Dr. Manasseh Terwase Iortyer, Prof. Jeff Godwin Doki and Bizuum Godwill Yadok** 411
- Narratives of Conflict: A Literary Exploration of Boko Haram's Impact in Politics and Security in Nigeria's Northeast Since 2009  
**Markus Ishaku** 421
- Literary Creativity and the Condition of the Nigerian Writer in the Age of Globalization and Capitalist Economy  
**Adebayo, Abidemi Olufemi, PhD and Bukola, Olubunmi Iyabo, M.A** 431
- Amali's Faces of Shame as Reflection of Leadership at the Altar of Ethics and Decorum  
**Isah Ibrahim PhD** 442
- Of Mothers as Mistresses: Jocasta Complex and Transference in Abubakar Adam Ibrahim's Season of Crimson Blossoms.  
**David Mikailu Ph.D.** 452
- Stylistic Explorations of Love: Conceptual Metaphor In Mariama Bâ'S So Long a Letter and Zaynab Alkali'S The Virtuous Woman  
**Anwar Danjuma, Maryam Mukhtar Abdullahi, Muntari Babangida and Sulaiman Harisu** 462
- The Influence of Nigerian Folktales on National Identity and Values  
**Jimoh, Olumide Yusuf, Ph.D. and Adedokun, James Adekunle** 474
- Discontents and the Quest for National Rebirth in Karen King-Aribisala's Kicking Tongues  
**Okache C. Odey** 487
- An Assessment of Performance of Bauchi State Senior Secondary School Students in Literature-In-English  
**Professor Asabe Sadiya Mohammed, Dr Alhaji Abubakar and Haruna Shuaibu Hardawa** 496



Betwixt And Between Colonial Hegemony and Contemporaneity: Examining The Voyage of Transmutation In African Drama

**Andrew Aondofa Nyikyaa** 508

Investigating the Educational Advisory Roles of Tera Proverbs

**Alheri Bulus** 527

## SECTION C: COMMUNICATION

The Media Influence on Economic Development Through Addressing Gender-Based Violence (GBV)

**DANGO, Salamatu Eshi and ABDULLAHI, Hussaina Abaji** 535

Social Media Discourse and Peace Negotiations in Contemporary Nigeria

**Peter Ochefu Okpeh, Ph.D., Theodore Shey Nsairun and Okpeadua Sony Okpeadua, PhD** 546

When Robots take over Journalism: systemic Considerations for Artificial Intelligence and Practical Realities in Nigerian Television Newsroom

**Maggai Tsokwa and Tebrimam Useni Andefatso** 560

Mitigating Fake News Through Media Literacy Education: The Perception and Experience of Masaka Market Traders in Karu

**Ben Ita Odeba, Ayuba Ummah Ibrahim and Desmond Onyemechi Okocha, PhD.** 574

An Assessment of Adherence to Journalism Code of Conduct among Journalists in Plateau State

**Dorcas Agabison, Prof. Greg H. Ezeah, Maggai Tsokwa and Orya Theophilus Tertsea** 597

An Assessment of the Two-Way Communication Model of Public Relations Used During the University of Jos School Fees Increase in 2023

**James E. Amad, Evaristus J. Ugboma and Chidimma Precious Okechukwu** 616

An Assessment of the Use of Artificial Intelligence in Business Communication in Lafia, Nasarawa state and Makurdi, Benue state, Central Nigeria

**EIMOGA Audu** 632

## SECTION D: CREATIVE WORKS/BOOK REVIEW

Poems for Savannah Journal of Language, Literature and Communication Studies

**Ismail Bala** 647

The Loss-Land

**Fatima Inuwa** 652



Dustbins and Dreams <b>Abdulkadir Mubarak</b>	<b>657</b>
The Desperate: Desire of a Feminine Soul <b>Faith Nkeri Aliyu</b>	<b>664</b>
Gumakan Zamani: A Book Review <b>Mohammad Abubakar M.</b>	<b>667</b>



## Investigating the Educational Advisory Roles of Tera Proverbs

Alheri Bulus

Department of English, Gombe State University

alheribulus8803@gmail.com

---

### Abstract

*The paper is a survey into the concepts of education, advice, and the roles of Tera proverbs in educating and counselling in the society. It uses the qualitative research design to analyse data obtained from oral interview in form of words and descriptions. The study uses the tenets of sociology of literature and the contextual theory to show how proverbs serve as enlightening and advisory tools in Tera land. The study finds that, education and counselling are powerful values in the society, because the whole history of the progress and development of human societies were born through education and counsels. Therefore, this paper concludes that since education and advice are basic values in the society, Tera proverbs crucially provide these values and this is the reason that constrains one to repeatedly say time and again that education and advice revolve around social, cultural, moral and economic developments of human societies*

---

### Introduction

It is a system that provides members of the society with the necessary skills that prepare them to be responsible people in the future. The

educational system

also teaches individuals the morals and cultures of the society. By extension, education prepares the minds and behaviours of individuals. Malcolm X says, "Education is the passport to the future, for tomorrow belongs to those who prepare for it today." This stresses the ability of education to set the foundation for the future.

The vital role of Tera proverbs among the Tera people cannot be over-emphasized. Beside entertainment, Tera proverbs give a sense of

consciousness, awareness, determination and enlightenment. They touch almost all aspects of life, including culture, friendship, religion, economy and others. The aim of this paper is, therefore, to analyse some Tera proverbs related to education and counselling, to ascertain their contributions in educating and counselling the society. Therefore, the paper looks into some selected Tera proverbs that educate and advice the people.

### Theoretical Framework

This paper uses the sociological approach to study and analyse the selected Tera proverbs used in the paper. Ruth Finnegan, in *Oral Literature; Its Nature, Significance, and Social Context*, notes that "Oral literature is the means through which the people's culture, ideologies and



belief systems are propagated with the purpose of teaching and maintenance control.” (14) The sociological approach suits this study because, proverbs are embedded with all the features listed in Finnegan’s definition of oral literature. Proverbs are socially conditioned. They mirror cultural values and express socially accepted ideas. In order to comprehend them fully, they must be reviewed within their cultural, historical and symbolic context. An attempt to view them independent of the above contexts inevitably leads to distortion of their meanings and other absurdities. Michael Meyer, in *Critical Strategies for Reading; Critical Thinking*, says, “The relationship between literature and society is reciprocal. Literature is not only the effects of social causes; it is also the cause of social effects.” This means that the educational and advisory roles of Tera proverbs reflect the world view and ways of life of the Tera people. They also shape their lifestyle and give meaning to the Tera society.

### **The Concept of Education**

Education is considered the most significant activity in any society. It involves equipping the people to achieve their aims in life to the fullest, by engaging the mind. According to Aristotle, “Education is the process of training man to fulfil his aim by exercising all the faculties to the fullest extent as a member of society.” Education brings about growth mentally, socially, culturally, religiously and religiously. John Dewey, says, “Education is all one

with growth; it has no end beyond itself.” The continuous existence of any society revolves around education, because education serves as the device by which a society renews itself and defends its ideas.

Education is not just about learning certain subjects in the four corners of the classroom. It is about gaining the knowledge and the skills needed to better ourselves and the world we live in. Proverbs are one of the many means through which knowledge is gained. Through proverbs, we see the world from a different perspective. Chuck Grassley, says, “What makes a child gifted and talented may not always be good grades in school, but a different way of looking at the world and learning.” Education goes beyond shaping us as individuals and enhancing our views, as it also helps us better handle problems and helps us form opinions on world issues and teach us about the larger community.

### **The Concept of Advice**

The Cambridge English Dictionary defines advice as, “An opinion that someone offers you about what you should do or how you should act in a particular situation.” Proverbs have been used over several centuries to pass on counsels from one generation to another. The ancient man had always taken counsels for growth, unity, harmony, and so on. A Malawian proverb says, “Just as a bamboo cane forms a round jet of water, so taking counsel together makes men of one mind.” This asserts the power of taking counsels together.

### **The Tera People**



The title, “Tera”, “Nyimatli” or “Yamaltu” are used interchangeably to refer to the same tribe. “Tera” is a name given to the “Nymatli” people by the Hausa-Fulani and Bura people living in the region. The people refer to themselves as, “Nymatli”, meaning the citizens of Yemen. The people live around the mountainous regions of North-Eastern Nigeria, the West of Gongola River. The “Terawas” are found mostly in the Central and Northern parts of Gombe state around “Vima” hill. (Popularly referred to as Bima Hill). Some are found in Akko, Kwami and Funakaye local government areas of Gombe State. Some are found in Eastern Borno and Yobe States. Tera belongs to the Chadic language family, a branch of Afroasiatic language family which belongs to the Central Chadic Subgroup.

Despite the existence of these groupings, the Tera maintain their family ties and relationships in terms of military campaign and traditional functions. They act as their brothers keepers to join forces against external aggression. For example, this can be seen when the “Kuji” or Shinnga and two others went and delivered Gwani from Kanuri attack in the late 18<sup>th</sup> century.

The Tera people assess the correctness of each other’s behaviours when individuals violate the behavioural standard that define their roles in a particular situation. They are agriculturalists and are blessed with rich agricultural land. The Tera people use proverbs, which are mostly spoken by elders, to make

positive impacts in the community and to teach moral lessons to individuals.

### Definition of Proverbs

David T. Adamo notes that “A proverb is an important aspect of human communication and has been a prominent linguistic feature in virtually all languages...because it pertains to human communication.” By this, it means that their meanings can vary, since languages, histories, cultures and surroundings all vary. These factors can affect the structure and meaning of proverbs.

Proverbs have been defined by various scholars over the years, but there are still arguments on the correctness of each definition. This does not mean that proverbs cannot be defined or described. Below, are certain features of proverbs;

- They have their origins in oral tradition.
- They are passed from generation to generation.
- They are metaphorical and their metaphoric nature can only be unveiled through proper understanding.
- They are relics of cultural experience.
- The elements of nature around the speaker can affect their structure and meaning.
- They establish life truths, which can be relative or universal.
- They can be reflected in all human life experiences.

From the features listed above, one could define proverbs as, the orally



originated sayings passed from generation to generation and are expressed metaphorically. They are also relics of cultural experience, spoken based on experience with elements of nature. Proverbs establish universal or relative truths about life and can be reflected in all human life experiences.

### Methodology

The research made use of qualitative research design to understand proverbs in their cultural and social contexts. Through oral interviews with elderly men and women of various Tera localities, the researcher has observed how proverbs are used on a daily basis in conversations amongst the people of the communities in order to give counsels and to also educate. The proverbs collected for the research have been found to contain themes of wisdom and enlightenment, expressed in a rhetorical language.

### The Educational Functions of Tera Proverbs

Education is one of the important functions that creates awareness and enlightenment to the people. Through proverbs, youth and children are led into the norms and values of the society. They may come to know what is expected of them and what they should avoid. The education through proverbs is informally given. The use of particular proverbs often arises out of the social interactional situation in which the youth and the elders find themselves. Tera proverbs are often used to let the youth know that it is the voice of communal wisdom and

the echoes of ancestral truth which they should harken to. Proverbs are wise sayings that express the mind. Tera proverbs bring to light certain truths about life. Such truths enlightens the mind and bring about an awareness. This paper discusses the educational proverbs thus:

*Magham zunki zhime gugong kharan  
a me, a duba.*

Translation: Only God knows. The best are living from hand to mouth.

This proverb stresses the idea that only God has the power to know what is best. Only him has the wisdom and knowledge to know life situations. Whether rich or poor, hungry or full, only God knows the true situations of people. This proverbs teaches that God is the supreme.

*Tuskudaan waa me mboohla.*

Translation: He/She is lazy as a dove's beak.

This proverb uses simile to describe how lazy a person can be. The proverb is used in the context of laziness. When a person is lazy and slow at chores, this proverb is uttered to teach him/her that laziness is bad. A lazy person is not capable of taking care of himself let alone taking care of others.

*Dlumdi kuji gori.*

Translation: The King's ears are big.





The above proverb is an exposition into the information world. It teaches that being a leader calls for being conscious of information. A king must be apt to know all the happenings in the society. This helps him to discern false information that may instigate violence or bring about chaos. The proverb teaches that information is power, and leaders must be careful what they hear.

*Vita mbar ba, yang man a shim nda.*

Translation: The monkey may not be beautiful, but its mother loves it.

This proverb teaches that love is deep and it is not defined by physical looks. The proverb uses a metaphor to enlighten the power of love. Love has to be expressed beyond physical factors and that human beings love whatever belongs to them more than anything. The monkey is a symbol of possession. This proverb further teaches that when love leads, its positive effect affects everyone.

*Dal shilak mbu klak mu?*

Translation: What brought the ugly among beauties?

This proverb is a rhetorical question. It is usually spoken to question the act state of corruption. The proverb is a call to sanity in all aspects of life. It is used to educate especially the youth, on the power of having clean hands in their dealings wherever they find themselves. The proverb can also be seen as a sarcasm. It can be used to ridicule a person who tries to fit his/herself in matters beyond their class, or issues that do not concern

them. It also teaches the importance of staying within one's bounds.

*Vitang woka jha gawa.*

Translation: The monkey can break the sweet corn.

This is a metaphor which expresses an ability. Here, the monkey symbolises a stranger, who is unknown to the listener of the proverb. The proverb is usually applied in a context where three or more people are conversing, and one of them is a stranger. If someone among them tries to say something abusive about the stranger, one of them will quickly call that person to order by saying, "*vitang woka jha gawa*", meaning, this fellow understands the language we are speaking. "Breaking the sweet corn", especially in the context of this proverb, means the ability to understand the language of communication. Thus, the proverb is used to educate people to speak good of strangers, whether the strangers are known or unknown to them. It is call to check the society's moral standing, especially in relation to strangers or visitors.

*Kapar bu kujha ba ghosan.*

Translation: A chicken's clothing is always its feathers.

This is another metaphor in which the images of "chicken" and "feathers" stand for "personality" and "outfit." The proverb is an exposition into the power of outfits. It is the equivalent of the English idiom: "You are addressed the way you dress." The proverb





teaches the influence of outfits on one's personality. The clothes we put on speak a lot about the kinds of people we are. It is a call to check the mode of dressing in the society. In the Tera society, the way elderly men and women dress is different from the way children and youth dress. This variance in dress sense speaks of the age grade people fall into in the society.

### **The Advisory Functions of Tera Proverbs.**

The proverbs under this category aim at giving advice to the society. Youth and children are advised on the basic practices that can be harmful to their lives. Tera proverbs advise the community to be careful with the norms and values of the society, to avoid danger at all times. Tera people, both young and old, are expected to adhere to the various rules and regulations of the society. Failure to obey the rules lead to consequences. The Tera people use proverbs to advice a person or group of persons. The proverbs are discussed below;

*Mbari leni kapar njeka.*

Translation: Being good in this generation is like putting on an outfit that is full of thorns.

Here, people are advised to be kind to everyone, whether they are in pleasant conditions or not. It means that being kind goes beyond one's comfort. Because most times, the people we give our best tend to disappoint us, but this proverb is a call to be kind to them because the empathy that derives our acts of

kindness is stronger than the evil done to us.

*Maito wa llhaga Njena.*

Translation: It was overconfidence that killed the antelope.

This proverb is metaphorically expressed to advice the society against overconfidence. Overconfidence is an attribute that pushes people to do beyond the expected, especially in a situation guided by certain rules, which can lead to penalty. Being penalised leads to wasted efforts. Therefore, this proverb advises on being accurate and staying within the stipulated bounds.

*Wuzundi wa shi hang mbu damang.*

Translation: There is too much weed on the farm.

This proverb comes when there is a battle of choices, and one is expected to decide. It is an exposition into true state of affairs in life. We all, at a point in life, have to make certain important decisions, and we will need counsels on how to make the best choice. This proverb comes in such a context, to call for carefulness in decisions because a lot of weed exist on the farm, therefore, one must be careful.

*Mala nuka jha sara ba.*

Translation: Taking the long route does not break one's leg.

This proverb is an advice and an encouragement to work hard. It advises people to always opt for the



hard way because it always leads to where the treasure is. The proverb is used to encourage and advice youths to work hard and shun laziness, because hard work always yields the best.

*Kus me hugha.*

Translation: Hold your tongue.

This proverb is a word of caution, giving an advice on being careful with one's choice of words, especially in sensitive situations. It is aimed at checking arrogance, encouraging people to master self-control and silence, rather than losing temper and uttering words that break others' hearts. Tera people are lovers of peace and they try passing the virtue through generations. They do so by speaking such proverbs to the young ones in related contexts.

*Aaki shiki mbar, she yinan.*

Translation: Whoever does good, does so him/herself?

This is an advice, given to a person who takes delight in troubling others. It is the equivalent of the Hausa proverb that says, "Wanda ya yi mai kyau, kansa ya yi wa." It is a call for the people to be careful how they treat others because what goes around comes around. It is always given as a piece of advice, so as to check the recurrences of evil in the society. Another Tera proverb which can be applied in this context is, "*mbu taa ma ra ghe muna, toh raa kutkum.*" This proverb also has a Hausa equivalent, "*Idan zaka tona ramin mugunta, ka tona gajere*"

## Findings of the Study

The study finds that Tera people, just like other tribes across Nigeria and Africa, place much value on proverbs because they serve as tools for educating and counselling members of the society across all ages and gender and are applicable in various contexts.

## Conclusion

Based on the poems discussed in this paper, it is clear that proverbs play important roles in educating and counselling the society. They are applied as words of wisdom to expose the minds of the young generation to the harsh realities of life. They serve as the torch that guides young people into a peaceful, serene and harmonious future. Proverbs also play important roles in human relationships. They guide people on how to treat others, especially strangers. Proverbs play a very important role in the history of societal growth and development over centuries.

## REFERENCES

- Adamo, T. David. *Ancient Israelite and African Proverbs as Advice, Reproach, Warning, Encouragement and Explanation*. Langham, 2014.
- "Advice." Cambridge English Dictionary, Cambridge University Press, [dictionary.cambridge.org/dictionary/aryenglish/advice](https://dictionary.cambridge.org/dictionary/aryenglish/advice). Accessed 29 Dec. 2024.



- Dewey, John. *Democracy and Education: An Introduction to the philosophy of Education*. Macmillan, 1916.  
[https://www.scielo.org.za/scielo.php?script=sci\\_arttext&pid=s](https://www.scielo.org.za/scielo.php?script=sci_arttext&pid=s)
- Hillary, Bamukunda. *The Thematic Significance of Proverbs towards Child Upbringing: A Case Study of Selected Primary Schools in Mbarara Municipality*.  
<https://www.proverbicals.com/counsel/amp/>  
[www.afrikanheritage.com/72-african-wise-proverbs-and-inspiring-quotes/](http://www.afrikanheritage.com/72-african-wise-proverbs-and-inspiring-quotes/)
- Meyer, Michael. *Critical Strategies for Reading and Writing: A Reader and Guide*. 2<sup>nd</sup> ed., Bedford/St. Martin's, 2001.  
<https://www.thoughtco.com/african-proverbs-and-quotes->  
<https://examplanning.com/definition-of-education-by-different-authors>
- Nicomachean ethics:  
Aristotle. *Nicomachean ethics*. Translated by W.D Ross, 2<sup>nd</sup>., Oxford University Press, 2009.  
<https://www.ukessays.com/essays/sociology/the-value-of-education-in-society-sociology-essay.php>
- Shehu, Musa and Muhammad, Abdullahi Isah. *Roles of Hausa Proverbs in Peace Keeping and Conflict Resolution. International Journal of Multidisciplinary Research and Development*. Volume6, April, 2019.  
<https://www.toppr.com/guides/essays/importance-of-education/>  
<https://www positivityblog.com/quotes-on-education/>  
<https://www.canva.com/learn/25-quotes-show-education-important/>