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TITLE:

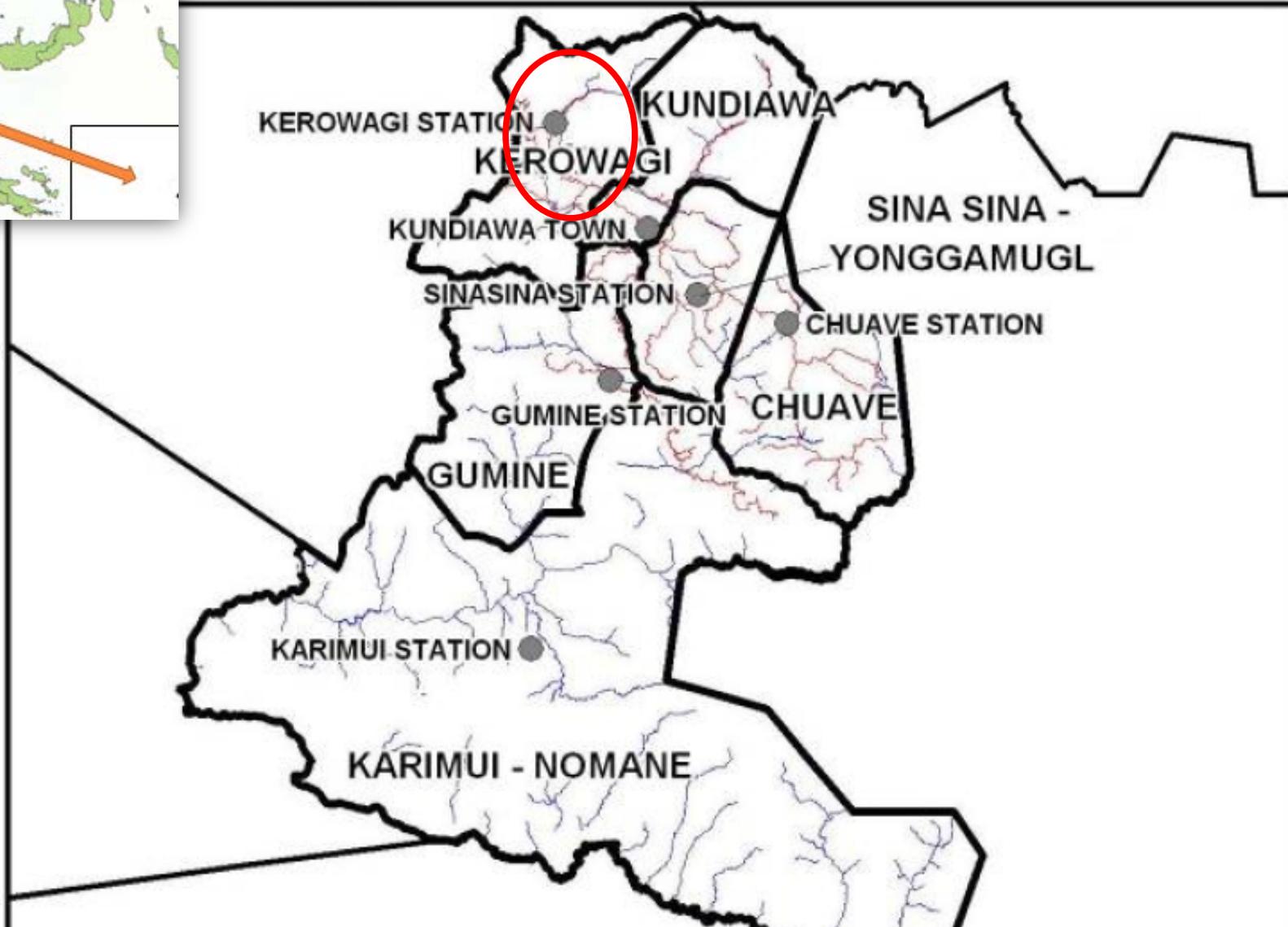
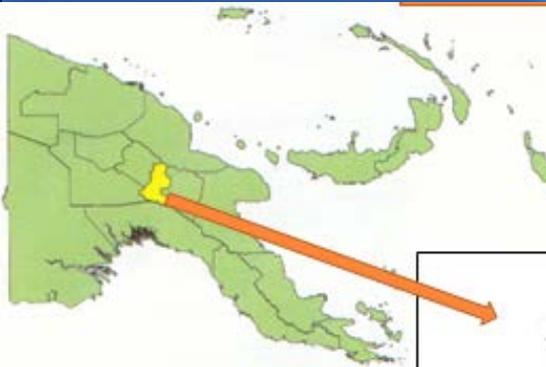
SIGNIFICANCE OF PROVERBS- *"KAPADUM"*
GENRE IN THE KUMAN SOCIETY OF SIMBU
PROVINCE



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PNG, SIMBU PROVINCE-KEROWAGI DISTRICT



Source: National Research Institute, PNG District & Provincial Profiles

OVERVIEW:

The significance of the use of Proverb in the Kuman Society of Kerowagi District in Simbu Province.

- Proverb in Kuman Dialect is called ***Kapadum***.
- very strong cultural tradition .
- high cultural value in many parts of PNG especially in the Highlands.

This kind of *traditional knowledge is getting lost*. Younger generations grow up without learning about this particular kind of genre.

Kapadum is used in ceremonies to enriched Societal Wealth, Strength, and its sustainability from undue intertribal and societal influences.

Further elaboration will consider *Kapadum'* Teachings, significances, values and status in the Kuman society.

Examples of *Kapadum* will be used to substantiate concepts.

Introduction.

Proverb, '*Kapadum*' is a *functional element* of the Social fabric of Kuman societal wealth and strength. It lubricates tribal ethics and morality for success and prestige.

I will focus on *Kapadum*- through initiation ceremony.

- definition and scope

- significance

- teaching

- transmission of values

- impacts in the contemporary rural settings and with modern formal institutions.

DEFINITION

“Proverb is ‘a well know phrase that gives advice or says something that is generally true.’”

(Oxford Advanced Learner's Dictionary)

These definitions perfectly apply to the Kuman Dialect of Kerowagi District in Simbu Province.

SIGNIFICANCE

Kapadum, as a social fabric which use to coil and empower a number of important cultural pillars of the Kuman society:

1. *Kapadum*-is a genre used in special occasions.
2. *Kapadum* - Ignites positive socio-economic pressure; create challenges to enhance individual members of a kinship to be productive and generous citizen to the society.
3. *Kapadum* is secret and sacred.
4. *Kapadum* has intrinsic social price.

When *Kapadum* is spoken, the statement is usually embraced by the intended audiences as well as any other bystanders who can interpret with pride.

Consequently the discussion normally penetrates through kinship to accomplish its purpose and richness.

It builds and breaks the Kuman Society.

Therefore, *Kapadum* was an essential cultural fabric that the Kuman society uses to survive.

TEACHINGS

Kapadum was more educational and served three vital cultural elements for communal survival:

1) ***Education***-Every members of the society was indoctrinated with cultural values and principals.

2) ***Prestige***- Community members were taught to be socially and economically Independent and not dependent.

3) ***Security***- Conform to societal ethics and morality.

“Whatever was right for the community was right”,

“whatever was wrong for the community was wrong”.

VALUES

In the past Kapadum was upheld and served three basic values during initiation ceremonies:

- 1. Kapadum was valued for building and correcting individuals and communal characters to be up-right members of Kuman society.*
- 2. Kapadum was valued for enhancing Community empowerment for prosperity which took precedence over individual interest and aspiration.*
- 3. Kapadum did play significant role in doing check and balance during initiation and other customary occasions of significant .*
- 4. Kapadum was valued for it gave assurance for communal security. Kapadum alarmed community when danger is foreseen.*

IMPACT AND SUCCESS IN THE CONTEMPORARY SOCIETY

Kapadum is at the dying state in recent times.

According to:

- oral interviews about 90% of elders in the village ranging from 55-70 years claimed that:

“the outside influence has distorted and killed the value and status of Kapadum.”

(Christianity, education, cash economy)

- 1) Those who still use *Kapadum* in this contemporary society are very successful in both private and public sectors of life.
- 2) A few community leaders of age between 55- 80 years are continuing to use proverb in public speeches, conflict resolutions and other significant customary occasions.
- 3) The use of *Kapadum* makes old and young contemporary leaders standing out among various groups of community leaders.
- 4) People who take heat of *Kapadum* become very successful and prosper in terms of their social and economic standing within their communities.

On the contrary, it's a pity for many contemporary young and old citizens and leaders of various sectors of communities and socio-economics institutions.

They do not possess skills and techniques to use and interpret *Kapadum*.

The absenteeism of the said Social Fabric (*Kapadum*) is threatening the functional pillars of the Kuman society.

This is really a sad Social and cultural scenario and more so with the contemporary use of languages.

The following table presents an example of Kapadum with its English translation

Kuman dialect Proverb-Kapadum	English translation	Teachings & Values
<p>1.Ege wakai orkwa.</p> <p><i>1st Definition</i></p>	<p><i>Situation</i> When people are lazing around with a lot of energy. (wasting time)</p> <p><i>Literal interpretation</i> <i>Fine Weather!</i></p> <p><i>Analysis;</i> <i>The saying has nothing to do with the fine weather.</i></p>	<p><i>Teaching:</i> To be disciplined and use Time and Energy resources to be more productive rather than being lazy.</p> <p><i>Value:</i> Cutting down dependency ration. To boost tribal wealth and prestige.</p>
<p>2. Nono Sambugla</p> <p><i>2nd Definition</i></p>	<p><i>Situation</i> Normally after public speeches leaders make affirmative statements.</p> <p><i>Literal interpretation</i> <i>We are a tribesmen.</i></p> <p><i>Analysis;</i> <i>Tribal cohesiveness.</i></p>	<p><i>Teaching</i> Maintain tribal cohesiveness for Defense/Prestige.</p> <p><i>Values</i> Giving assurance of tribal security and empowering tribal feelings for good or bad.</p>

CONCLUSION

1. The Language of Kapadum is a *functional element* which keeps all pillars of the Kuman society intact and workable.
2. The power of this genre makes or breaks the Kuman society.
3. This language culture has kept the Kuman society alive before the intrusion of extended foreign cultures.
4. In the recent times only a few members of the Kuman society kept this valuable language culture alive, and become successful in their lives.
5. Unfortunately, contemporary Kuman speaking society lost the goodness of this genre gradually.

THE GRADUAL EXTINCTION OF THIS GENRE IS NOW A THREAT AND SHATTER THE ENTIRE PILLARS OF THE KUMAN SOCIETY.

THANK YOU
THE END



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