

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

AN ANALYSIS OF WOLAYTA PROVERBS: FUNCTION IN FOCUS

BY

FIKRE ALEMAYEHU



**A THESIS SUBMITTED TO THE DEPARTMENT OF FOREIGN LITERATURE IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN FOREIGN LITERATURE**

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This is to certify that the thesis prepared by Fikre Alemayehu, entitled; An Analysis of Wolayta Proverbs; Function in Focus and submitted in partial fulfillment of the requirements for the Degree of master of Arts (Foreign Literature) complied with the regulations of the University and meets the accepted standards with respect to originality and quality.

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ABSTRACT

The major goal of this study is to analyze the functions of Wolayta proverbs and their socio-cultural use. To achieve this goal, an attempt has been made to collect proverbs from different villages of Wolayta zone. Four hundred proverbs were collected through tape recording, interviews and observation with native speakers of Wolayta Language. The data were subjected to analysis to determine their major functions. Descriptive technique of qualitative research methodology was used to explain the functions of the proverbs in the daily life of the Wolayta people. From the four hundred proverbs fifty five proverbs were selected for analysis and the rest three hundred forty proverbs were translated and categorized according to their functions and appended to the paper.

The findings indicated that Wolayta proverbs have four major functions these are aesthetic, didactic, normative and reflective. Reflective functions of proverbs do have in this study implies that they are used to persuade one's communication, attract listener, get the attention of addressee, contend human cognitive economy refresh human thought, give a clue to one's speech and bring about a common understanding among the people who take a certain social event, particularly arbitration. The didactic function of the proverbs that the researcher identified in this study is that proverbs teach morals, diligence and purity, and critics' immoralities such as ridicules, snobbishness, laziness and other forms of wicked human behavior. Normative function of proverbs entails the use of proverbs to regulating established norms of the society by punishing deviant behaviors so as to bring individuals dilemma to conform to the dominant cultural values. Reflective proverbs reflect the customary practices, the values of morality and the strictness of Wolayta social laws. Thus, the Wolayta proverbs play great roles in strengthening social conformity and creating public responses to social, cultural and economic obstacles. Furthermore, the study has attempted to show that proverbs can be used for building up a community, maintaining culture and producing responsible people.

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CHAPTER ONE

Introduction

1.1. Background of the Study

According to an American Captain C.H. Stinger, (1910; 32) the people of Wolayta historically lived starting from the Stone Age (the Paleolithic ages), being organized in social-political and economic realm of life. He further added in his assessment that traditional Wolayta people have owned culture and civilization have been lived in African continent and noticed that the people were socio-culturally in distinct similarity to that of the Buganda society lived in Uganda.

Wolayta is the self-name of the people who are the native speakers of the Wolayta language. They are also known by different names such as Wolayta, Welaitta, Welamo and Wolaamo. However, today the last two are not favored by the people regarded as these are regarded as offensive terms. They are not self-referent terms of Wolayta.

Wolayta has 1, 707, 079 native speakers according to the 2007 Population and Housing Census of Ethiopia. The Wolayta speakers reside in the southern nations, Nationalities and people's regional state of Ethiopia. Wolayta speakers also use the name Wolayta in order to refer to the land they live in. Wolayta is located at about 330 kms south west of Addis Ababa and 160 km from Hawassa, the southern regional capital. It is one of the thirteen zones of the southern nations, nationalities and people's regional state (SNNPRS), which also have 11 special Woredas, with a total area of about 3500 sq km. According to the SNNPRS regional static abstract 2007, the average population density of Wolayta is over 385 people per square kilometer (ppkm²) making it one of the most densely populated area of rural Ethiopia, in some rural parts reaching at least 664 people per square kilometer. This was in Damot Gale Woreda.

The major economic activities of the people are agriculture and trade. Agricultural productions are legumes, root crops and some cereals. Predominantly maize, wheat and barley coffee many fruit trees are well known in the zone. Around 92% of the population lives in rural areas engaged in subsistence farming. The agricultural activities are practiced using archaic and backward hand tools. Livelihood is greatly based on maize and root crops and less on wheat and barley. Trade is

also a very important economic activity in the zone. According to Chiatti, R. (1984) honey, butter, animals, grains are the main trade items. Many Peasants sell part of their harvest mainly barley, maize and coffee on the small local markets which are already very prosperous. Some of the peasants carry on an activity of merchant with an ass between Kambatta where they sell butter and buy honey. The trade is very common between these two areas.

It is a well-known fact that Wolayta people were relatively independent from the central government of Ethiopia and had their own kings until the late 19th century. In 1894, Wolayta was conquered by the armies of the emperor Menelik II, during the gigantic military campaign. The kingdom, integrated in to the central authority of the Ethiopian empire. But the region identity, political status, cultural traditions, memories of clan, family lines and social hierarchy did not disappear. The region is doubly overburdening with the bloody reprisals and the tax educations: the king of the kings levies heavily the population: “18000 heads of cattle and 1800 people put in slavery (on the scale of Wolayta), to his own profit”.

The social relationships of the Wolayta people are diversified. The society is organized around three quite distinct social categories; Balabat or land lords, chichenias or tenants, ex-landless, and Goka, independent owners. The notable (Balabat) are the big land owners of the area. Their property, made of farmed land, grassland and forests stretch over 10 to 50 hac. They seldom cultivate their land and the tenants (Chichenia) farm it for them. They later receive a small holding (from 0, 25 to 1, 5 ha) which they farm for their own consumption. In compensation, they owe two days of work per week (Monday and Thursday), used on the land owners fields. The latter receive then 2/3 of the production (sisso), moreover, the tenants have to carry out a fatigue each holydays (to cut wood, to grind grain, to clean the land owners house, to serve him or to follow him during his trip). The all of these obligations mobilize approximately 15% of their labor time. Lastly, the tenant has to pay every year a tax in cash to the land owners. Then, the land owner pays a tax to the state for all the land that he owns. The independent owners (Goka) come generally from families who cleared the land during the apogee of the Wolayta kingdom before the Amhara conquest and who avoided setting under the supervision by the big land owner at his arrival. They pay annual tax to the state alone or gather, most of the time people who have family links.



Wolayta and Wolaitattuwa are common names for the language. It can also be referred to as Wolaita Doanaa (lit mouth of Wolayta) or Wolaitta Kaalaa (lit word of Wolayta). There are several different spellings for this language in the latin alphabet from previous written works. This includes Wolayta, Wolaitta and Welaita which are used by Lamberti and Sottile (1997), Adams (1983), Bekele (1989) and Bender (1987) and others. Although the first three are commonly used, I use “Wolayta: in this thesis, paying my respect to Bekele (1989) and Akililu (2010).

Wolayta is an omotic language of the Afrasiatic Phylum, which consists of 20-25 languages/dialects (Hayword 2003). Fleming, (1976) divides the omotic language family into western and eastern omotic. Wolayta belongs to western omotic. Eastern Branch is then subdivided in to the north east, which consists of the Ari and Dime languages, and the south east, which contains Banna, Hamar and Karo. Waster omotic farther branches in to the kafa Gimojan and maji languages. The former consists of Gimojan and kafa languages, and the latter consists of three languages: Nao, Sheko and Maji. The GiMojan branches in to three groups: ometo, jenjero and Gimira. Biniyam (2008) states that the ometo cluster is the principal group and consist of closely related language and varieties of languages. Fleming, 1976 divides this ometo cluster into south, west, east and north. The south consists of malle and the west comprises the Basketto and Doko-Dollo languages. Haro, kachama, Koyra and Zayse are part of the east. Wolayta belongs to the northern ometo, along with languages such as Gamo, Gofa and Dawuro.

1.2. Statement of the Problem

The cultural life of Wolayta deserves a close study of folklore, for two main reasons. First, the Wolayta people have their own rich cultural traditions. Second, the Wolayta people have distinct social classes or hierarchy. Similar to other Ethiopian ethnic groups, the socio-cultural life of the Wolayta society embodies rich folkloric tradition. The life and day to day activities and their social practices are characterized by oral poems, folktales and proverbs. However, such verbal treasure of the society has been given little attention by researchers.

Although there are some studies on proverbs in other ethnic groups of Ethiopia, for instance, studies like, Teferi Getanhe’s on Agwi proverbs, Berhanu Matthews on Kambata proverbs, Taddesse Juleta on Guji Oromo proverbs, Alemayehu Habite on Kistan proverbs and a number

of MA and BA theses have been produced, almost no research has been conducted on Wolayta Proverbs, a part from Mengesha Gizawu's work. Mengesha Gizawu in (1973) for his BA thesis in the department of Ethiopian languages simply collected and listed the proverbs of Wolayta and he translated into Amharic. He had not analyzed the functions of these proverbs. Hence, there is no in-depth study on Wolayta proverbs/

Not only the researchers but also the youth since they perceive using proverbs as of signal being oldies. Some other people also consider these proverbs as unfit to their status. These factors have led the situation where proverbs tend to be limited only to our traditional people. This is the gap in Wolayta oral literature. Therefore, this study aims to fill this gap by making functional analysis of the proverbs under study.

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of this study is to analyze some Wolayta Proverbs and to examine their functions in the society.

1.3.2. Specific Objectives

- To identify and describe cultural and social functions of Wolayta proverbs.
- To show the meaning of proverbs and the particular situation in which proverbs are used.
- To document the indigenous wisdom of the people under study.

1.4 . Methodology and Procedures

This section describes the research design, sources of data, data collecting instruments and data collecting procedures used in the study.

The researcher has employed qualitative method. This method was selected because it would give the researcher a systematic process of describing, analyzing and interpreting the proverbs collected and selected for the study. It gives the researcher the flexibility to probe initial participant response and human side of an issue such as people's attitudes, behaviors, value

systems, motivations, culture or life style as attached to proverbs and how these value contribute to the livelihood of the Wolayta people.

The proverbs that were used in this work were collected from various sources. This is in line with the position taken by Otite (1982:48). “Oral tradition should be collected from various sources in a society, such as among the elites, the ordinary local historians, the priests and the rulers, etc.”

Since the researcher considers the mode of collection suggested by Otite a second one, that can present critics with authentic understanding of the society under study, the proverbs are collected from various sources. The sources of these include traditional elders in Wolayta land, civil servants who are indigenous, primary and secondary school teachers, farmers, market men and women to mention a few.

1.4.1. Methods of Data Collection

In this paper, two folkloric data collecting methods were used. These two methods are interview and observation. According to Fekade (1984) interview and observation are effective methods of obtaining data for Folkloric study. By these methods 320 proverbs, (290) by interview and (30) by observation were collected.

1.4.2. Interview

Interview is defined as the questioning of a person (or a conversation in which information is elicited); often conducted by journalists. Frey (1995:1) defined it as a purposeful conversation in which one person asks prepared questions (interviewer) and another answers them (respondent). This is done to gain information on a particular topic or a particular area to be researched. Therefore, in this study interview has been used to collect some proverbs for obtaining its functional values, information about the Wolayta society and their socio cultural realities.

The interview was carried out with 10 selected elders from various groups of the community who were selected with the help of local people on the bases of their deep knowledge of the socio-cultural realities and oral tradition of the society. These selected elders are not less than sixty years of age. Additionally, most of the interviews held with the key informants were recorded using tape-recording and translation of the data.

1.4.1 Observation

Observation in philosophical terms is the process of filtering sensory information through the thought process. Input is received by hearing, sight, smell, taste or touch and then analyzed through rational thought.

A functional study of proverbs will force the researcher to stay in a target society for a considerable period of time. It demands him to closely observe the social function of proverbs in day-to-day communication of the society under study. Therefore, the researcher would go down to remote sample village to meet the elders and observe the social occasions that occur in the villages. These occasions helped the researcher to learn the appropriate meaning of the proverbs in the process of functional analysis.

In addition, secondary materials relevant to this study were also used. These include a search for existing works on Wolayta proverbs. Various institutions and individuals were consulted in Wolayta. In this context, various recent documents of the proverbs were collected from cultural associations of Wolayta.

Finally, the collected proverbs were translated into English and were classified according to the social and cultural meanings that they give to the Wolayta society.

1.5 Significance of the Study

As a form of folklore, proverbs manifest the cultural practices, wisdom and philosophies of a society. To be understood well and get publicity, they need to be collected and studied. In other words, collecting and analyzing proverbs of a society make the proverbs assist others to know what the society looks like in terms of its tradition, culture, philosophy and other ways of life (Boswell, 1962; Dundes, 1965). The study of Wolayta proverbs would also be significant for it may serve the stated purpose and add another dimension of knowledge about the functions of folklore in general and proverbs in particular. Therefore, the study will be of great benefit to students, parents and researchers in the field of Wolayta oral literature. This study will afford the opportunity of preserving proverbs not only for future generations but also as a source of wisdom from which the younger generations will benefit.

The study will also provide an opportunity for the researcher to identify the gap between theory and practice in Wolyta culture in proverbs.

1.6 Scope and Limitation of the Study

According to Berahanu (1986) it sometimes becomes difficult to differentiate between proverbs, idioms and sayings. The scope of this paper however is confined to expressions that are generally regarded as proverbs by the Wolayta people. Also it does not take other forms of Wolayta folklore in to consideration. The time and resources available to the researcher are major constraints to a more extensive study of Wolayta proverbs.

1.7 Organization of the Study

This thesis is divided into four chapters. The first chapter deals with the back ground of the study, statement of the problem, objectives of the study, methodology and procedures, method of data collection; significance, scope and limitation and organization of the study. The second, chapter is devoted to theoretical issues, conceptual framework and some local studies in folklore. The third chapter deals with the functional analysis of proverbs. Chapter four presents the, conclusions and recommendation.

CHAPTER TWO

A Review of Related Literature

2.1. Conceptual and Theoretical frameworks

The study of folklore in Ethiopia seems to be a recent development. Although the attempt to collect oral literature can be traced from the period when missionaries appeared in country, the participation of Ethiopia in folklore research had been limited until the second half of the twentieth century. It was in the 1970s that the study of Ethiopian folklore by Ethiopians themselves was given a considerable attention (Fekade, 2001).

Hence, then a considerable number of MA and BA theses have been produced in folkloric forms of Ethiopian various ethnic groups. The first MA thesis entertaining proverbs is Berhanu (1986). It is devoted to the analysis of Kambata proverbs with main emphasis on their content, occasions and functions and forms and styles. The thesis states that the Kambata people are rich in proverbs and that their proverbs portray the social experience of the people. It considers the actual day-to-day life of the people and relates the content, function and other features of the proverbs to the cultural, social and economic realities of the people. It further shows that the Kambata proverbs have historical, ethical and educational functions and that there are no special time set for their use. This thesis is a substantial work that clearly indicates how people's different life could be reflected in proverbs.

The present researcher has gained from it some strategies for interpreting the Wolayta proverbs. The second MA thesis, Teferi (2000) has presented the form and content of Agwi proverbs. In this thesis, Agwi proverbs are presented as instructive and rhetorical tools that foreground persuasion.

Some of the other BA theses concerned with the study of proverbs of Ethiopian ethnic groups are Kotera (1975 E.C) Shimelies (1965E.C.) Desta (1963 E.C) and Mergesh (1973 E.C.) Kotera (ibid) concern with the study of the analysis of Hadya proverbs. It considers the examination of the contents and functions of the proverbs and generalizes that in most cases, Hadya proverbs seem to originate the cumulative experience of the people. Desta (1963) also, analyzed some Kambata proverbs and arrived at a conclusion that Kambata proverbs serve function such as

praising, ridiculing, guiding, encouraging, empowering and affirming. Shimelis (ibid) presented sidama proverbs which possess meanings and functions that may exist in the proverbs in other languages such as Amhara, Gedeo and Oromo. Apart from this, Mengesha (ibid) 1973 E.C is concerned with the study of Wolayta proverbs and has given Amharic translations of these proverbs. Beyond collecting and translating the proverbs, he did not study the function of the proverbs in depth. However, his work has served as a source material for the present study.

Generally, the works mentioned here have to be acknowledged for the fact that they have brought the proverbs of different Ethiopian linguistic groups to light.

However, the presentation of this paper differs from the preceding works; it touches upon the functional dynamism of the Wolayta proverbs across time.

The subsequent section deals with the conceptual and theoretical frameworks that help for the functional analysis of proverbs under study.

2.2. The Concept of Folklore

The concept of folklore is so controversial that it becomes imperative to establish an operational definition. The controversy over its definition is arrestingly expressed by Stich Thomson as cited in (Melakneh, M. (2005:10).

Although the word folklore is more than a century old, no exact agreement has been reached as to its meaning. The common idea present in all folklore is that of traditions, something handed down from one person to another and preserved by either memory or practice rather than written record. It involves the dances, songs, tales legends and traditions the beliefs and superstitions and the proverbial sayings of the people every where. At least, among literate peoples all the subjects mentioned above are considered as folklore, sine all of them are truly traditional.

Folklore is a collection of traditional practices of homogenous people which are reflected through artistic, as well as expressive culture such as folk custom, folkdance, material culture and oral literature; those are transmitted from one generation to the other through imitation of folk learning.

Folklore is one of the significant aspects of people's socio-cultural life. It is an important part of people's customs, traditions and institutions. In preliterate society, it serves as a store house of culture and history (Dorson, 1972:35), Boswell, 1962:11). Therefore, studying folklore can serve

as means of studying the people it belongs to. By closely examining its folkloric forms, it is possible to learn the political cultural and social ideas as well as the economic realities of the society (ibid).

The role played by folklore in a given social cultural milieu is so significant and wide-ranging. Among other things, it has been used as a means of preserving traditional wisdom, recording history, social harmonization, and sharpening of wits for ages as it flourishes in preliterate societies. It also serves as an etiological explanatory function which has to do with the genesis of natural and social phenomena that entails a moral sanction. Its pedagogical function thus aims at inculcating established norms and codes of behavior in younger generations as part of the social harmonization process (Melakneh, 2005:12).

The study of folklore traced \ back to 18th and 19th centuries. The English Antiquary William John, Thomes coined the word folklore instead of popular antiquity, in the 19th century. When antiquaries in England and philologists in Germany began to look closely at ways of the broad massed or the lower class, folklore scholarship emerged to be the dominant field of study. As result, theories emerged (ibid).

In spite of the seemingly opposing approaches two points are evident in all of them that folklore demotes the wider social heritage of mankind including folk life embracing the whole panorama, characteristic of preliterate society.

2.2.1. Functions of Folklore

As stated previously, folklore is a giant element of a prevailing societal culture. It reflects the popular social, cultural, economic and traditional practices. Thus, in a society it belongs to, folklore serves valuable functions. It serves multiple contemporary purposes that directly or indirectly refer to different aspects of human life (Simyu, 1994). In witnessing the diverse functions of folklore, (Bascom 1965:277) states the following:

Some of the most important functions of folklore include aiding in the education of the young, promoting a group feeling of solidarity, providing social sanctioned ways for individuals, serving as a vehicle for social protest, offering an enjoyable escape from reality and converting dull work in to play.

The quoted idea shows that folkloric elements play substantial roles in educating, advising the young, encouraging good behavior and discouraging the evil ones; creating social conformity among people, promoting moral purity and strengthening cultural belongingness.

Miruka (1994), Fekade (1991), and Coyle (1991) also state that folklore, in general is conventionally held to serve four main functions: to entertain, to educate, to validate culture and to maintain conformity to accepted patterns of behavior, with the individual elements all currying their own sets of functions in addition. Such wide range of functions of folklore becomes clear when it is examined with in particular situations in which folkloric elements are brought in to use.

To know some potential functions of Ethiopian folklore, it is essential to observe the idea raised by Ethiopian notable scholar, Fekade. Azeze Fekade who has been exerting a great effort in encouraging, facilitating and conducting studies in Ethiopian folklore, has continuously emphasized the significant functions of folkloric elements in his successive works on Ethiopian folklore.

Among his pertinent works, Fekade (1991:41) indicates the potential functions that Ethiopian folklore may serve in the political functions. The Ethiopian folklore, may serve in the political, social cultural and economic development practices that the country has been promoting presently. According to Fekade (ibid),the study of folklore elements help NGOs and Government policy makers to know the need, attitude and philosophy of the peasant society who are considered to be pivotal figures in the development activists to formulate social , cultural and economic development strategies in such a way that they fit in to the immediate and crucial needs of the society. Thus, folklore elements can serve as means of investigating the appropriate and effective development strategies, in conceptualization formal education and in enrichment of literary works. These categories are elaborated as follows;

Fekade (ibid), in generalizing his idea, has put the significant and major potential importance of folklore under four categories. These are the importance of folklore in preserving heritage.

Folklore is a popular heritage that bridges the life style, philosophy and attitude of a generation to its succeeding one. In other words, the present generation gets access to learning the social, cultural, political and economic lives of the past generation from the existing folkloric forms.

Thus, it is possible to say that the available forms of folklore can help some one observe people across generations. They preserve the earlier tradition, customs and philosophical views across generation (ibid).

The other function of folklore is enrichment of literary works. The infusion folkloric forms, especially proverbs, enrich a literary work and enable it to convey its message in a more teaching language. It seems that it is because of such function of folklore that African novelists exploit proverbs in their literary works (ibid).

2.2.2. Branches of Folklore

According to Melakneh (2005:11) folklore has four main branches; these are social folk custom, physical folk life, performing folk arts and folk literature.

2.2.2.1. Social Folk Custom

This tradition emphasizes group's interaction rather than individual performance. It includes such practices as community and family observance connected with villages, manors, landmarks, households, birth rituals, initiations, marriage and death and processions based on religious and secular festivals (religious modes of workshop that is out side the institutionalized church).

2.2.2.2. Physical Folk Life

It is synonymous with material culture. Material culture represents techniques, recipes, formula, transmitted across generations and it studied to the same forces of conservative tradition and individual variations visible rather than oral aspects of folk behavior which existed prior to and continue to date alongside mechanized industry. Construction designs, folk customs food preparation, furniture, relics, and fashioned tools are but few examples of ancient culture.

2.2.2.3. Performing Folk Arts

This refers to the traditional folksongs, dance and drama, Litigation, horse racing and so forth since they involve an actual performance employing parts of or the whole body.

2.2.2.4. Folk Literature

Folk literature is the verbal heritage of mankind transmitted from generation to generation by word of mouth. In other word it refers to folk speech (local and regional forms of phrase that deviate from formal language used in education, court proceedings, mass-media and public

administration) plus verbal arts, expressive literature voiced forms of traditional literature such as folk narratives, songs, folk poetry war chants, proverbs, riddles legend and creation myths.

2.3. Oral Literature

Literature is the expression of a society's values. These values in the past were communicated orally. Before anything was committed to paper all was oral. This is expressed in the following statement by Simiyó "Every human society is oral and over ninety percent of communication passes through orally." (Simiyó, 1994:94).

Oral literature as its name indicates is presented in the oral (not written) medium. What we discuss as oral literature in this project has different names such as folk literature, oral love, verbal heritage etc.

However, scholars in the field give different definitions to this field of study. Scholars such as Melakneh, Morain, Navdwa and Bokenye and others tried to define the term focusing on the parts that can be included in the boundary of folk literature.

2.3.1. The Concept of Oral Literature

Oral literature is "the verbal heritage of mankind transmitted from generation to generation by word of mouth (Melakneh 2005:12). According to (Morain 2008:35) "oral love is the part of folklore that is transmitted orally. It is the stories, legends, myths, of people." Morain categorized it as animal tales like blazons, calls, chants: contemporary legends like curse; fables (example; folk drama, folk narrative,; folk poetry, folk song, folk speech). Ghost lore (Example, hero tales hollers, jingles and personal experience narrative (example; "pour quoi" tales, prayers) proverbs: riddles; sage or local legend (example: saints, legends, tall tale, to astes, whistles etc.

Another definition given to the field by Nandlua and Bukeny (1983:1) quoted in Tiaubabo (2009:20) oral literature may be defined as those utterances, whether spoken, or recited or sung, whose composition and performance exhibit to an appreciable degree of the artistic characteristic of accurate observation and indigenous expression.

Okpewho's definition that folklore is "literature delivered by word of month" (1992:1) is also on other attempt at defining. There is also a famous scholar who should be mentioned in this connection. Richard M. Dorson, in his book folklore and folk life (1972:2) he defines folk

literature as traditional utterances in the form of spoken, sung and voiced manner that show repetitive patterns. He adds that folk narrative, folk song or folk poetry proverbs, riddles, folk speech, yodels, hollers, cries are sub parts of folk literature.

Berhanu Matthews (2009:13) also defines, not every thing oral is oral literature “oral literature is a general term that includes folk songs, ballads, tales, proverbs, riddle, charms, legends etc.” in short, it refers to traditional oral, compositions imaginatively created by individual and invention.

From the above listed definitions we can understand that oral literature is presented in the oral form and almost all the above listed definitions show orality to be the most common features of folk literature. Furthermore, all the definitions show that folklore is a collective property i.e. there is no individual or original author.

On the bases of definitions given above an operational definition has been formulated for this project.

“Oral literature is a part of folklore that is traditional, anonymous, collective properly which is presented in oral forms”. Here oral forms refer to all oral forms of folklore like speech, songs cries and narratives.

2.3.2. Characteristics of Oral Literature

In order to analyze, interpret and appreciate, oral literature, it is important to understand its basic characteristics. One of the most basic characteristics of oral literature is, as Finnegan (1970:2) puts it is “the significance of actual performance”. This is saying that a piece of oral literature, as its name suggests, can be realized through the verbal formulation of an actual (live) performer on a specific occasion. This is an essential feature of oral literature determine the impact of oral piece.

Another characteristics of oral literature expression by Finnegan (1970) quoted in Berhanu (2009) is variation. By its very nature, oral literature is carried by memory and is delivered by word of (ibid). In the act of delivery, as Berhanu “observers”, the performer may introduce variation in wording, structure and content. More variations of this type would occur as the same oral piece is delivered by different performers.

Another characteristic of oral literature is that it is closely linked with actual context of use. In other words, oral literary forms arise from and are used in the context of various social occasions. For instance, a funeral dirge would only be performed (delivered) in the context of a funeral. Likewise a proverb would only be employed in a speech context where it would serve its purpose. No body, for instance, would utter a proverb in the absence of such context. Hence, oral literary forms are closely connected with specific occasions or context of use (ibid)

2.4. The Concept of Proverbs

A proverb, like folklore is difficult to define. The attempt of almost every scholar in the field to define it asserts this difficulty. Proverbs are a complex phenomenon to study. Taylor (1996:25) testifies the complexity in the study of proverbs when he says:

In study of proverbs many question arose scholarly attention. A review of what can be done in the investigation of proverbs may awaken interests in further endeavors in the same direction. The study of proverbs deals with the bibliography of proverb and proverb collection; the origin, history, influence, reliability and value of collections; the history of individual proverbs, with the interpretation and evaluation of their changing forms; the translation of proverbs from one language to another; literary conventions in the use of proverbs; etc.

The quotation tells us, the difficulty of studying proverbs and its definition. However, the researcher has come across various definitions among which some are indicated below for the sake of comparison as well as the benefit of readers.

Proverbs is saying in more or less fixed form marked by shortness, sense and salt and distinguished by popular truth tersely expressed in it (Finnegan 1970:393).

Mieder (1993:5) presents the following commonly quoted definitions:

A Proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation.

According to the standard dictionary a proverb is a short well known saying that expresses an obvious truth and often advice. A proverb is a concise statement, in general use expressing a shrewd perception about everyday life or a universally recognized truth. Again dictionary of world also defines a proverb as a condensed but memorable saying embodying some important facts of experience that are taken as true by many people.

Authors such as Taylor, Plopper and Ferguson define proverbs as a universal phenomenon, representing a general observation about life, as an expression or representation of some homely truth, while Krappe sees proverbs as the wisdom of many and the wit of one.

In the same way, Holman (1980:365) describes a proverb as:

A sentence or a phrase, which briefly and strikingly expresses some recognized truth or shrewd observations about practical life and which has been preserved by oral tradition, it may be preserved and transmitted in written literature as well.

It is in light of the understanding that gained from the proceeding sections, that proverbs are brief and pithy statements containing popularly accepted truth or a criticism of society and common treasure of a society.

Proverbs play important role among people's of Africa. Africans proverbs are common ways of expressing religious ideas and feelings. "It is in proverbs they find the remains of the oldest forms of African religion and philosophical wisdom." Mieder (2004:28). The Ibo people of Nigeria view them as the palm oil with which words are eaten and the horse on which the conversation rides. Thus proverbs are believed to communicate reliable or trustworthy qualities, which give life and meaning to the socio-cultural activities with in any given human community.

In the African oral society, proverbs touch on every aspect of the life of the people so much that there are proverbs for every context. Charlotte and Wolt, L (1962:16). Even as they are used to show consequences of laziness, snobbishness, and rebelliousness, therefore, a proverb can do any one or more of the following: explain human behavior, serve as a guide for moral conduct, explain social behavior, serve to insure or criticize conduct, give shrewd advise on how to deal situations, expressing egalitarian views and express finer human qualities or emotions, such as generosity. Thus, proverbs serve as a basic teaching tool and a fundamental means for approaching life for the oral culture. From the above stated definitions, the idea coined by mieder (1993; 3) is an operational definition for the present study. Because proverbs in Wolayta society considered as the traditional wisdom that holds truth, morals and traditional view that convey a message to the society indirect expressions.

2.4.1. Source of Proverbs

There are several views regarding how the tradition of communicating in proverbs started. One view is that proverbs come from many sources, the preponderance of which are anonymous and hence, may never be known because their origins are difficult to trace. A good number of proverbs started as popular but verbal rather than as written sayings. As such, there is no clue as to the date of publication or even the author signature. When proverbs, seen in written form, it does not necessarily mean that the authors of such works coined the proverbs, as most of such proverbs do not belong to them. They have been in use among the people from time immemorial and are simply changed from verbal sayings. The works of some scholars such as William Shakespeare, Chinua Achebe and Wole Soyinka are living witnesses to the foregoing. Some proverbs come in to being from mere desire to preserve the society's heritage. Some sayings are based up on stories, fables or myth. Some others however, are based on accepted truth emanating from keen observation of human and natural phenomenon. In fact, long observed that; "proverbs are not the production of the book worm or the mid-night oil. Proverbs were before books they come from, the great book of nature and common sense from power of observation and from experience" Charlotte and Wolf Lesau (1962:12) lots of western proverbs emanated from literature, for example, Alexander pope's a little learning is dangerous thing" Shakespeare's all is well that ends well" and syncs better late than never Maria, L. (1949:132).

Proverbs also from the origin of new proverbs from the latter are being invented on the model of former. From time to time, proverbs can be trailed to a distinct historical incident particularly during the early times of a nation's history.

2.4.2. The Universality of Proverbs

It is doubtful if there is any society in the world, which does not have its own proverbs. Nevertheless, the uses vary from society to society. There are abundant proofs about the existence of proverbs among the Sumerians from the second millennium B.C. in Asia, Europe, America and Africa. However, according to, Kroeber, Whiting, Boas and Thompson, proverbs are said to have been virtually unknown among the Polynesians, the America Indians. No race, whether high or low in the scale of civilization has been without proverbs. Nations renowned for the cultivation of literature have treasured their preverbal inheritance and have polished their



adages until they become gems. Non-literate people, the savage or primitive cultures have had their proverbs, which have learned only through direct intercourse with the people.

Besides, one could not be too sure of a complete absence of proverbs, as it is not impossible that same proverb sayings escape the attention of some impatient scholars while the patient ones collect quite a number of preverbal materials from the same localities.

The universality of the proverbs round the globe is not amazing because, truth about life is the same all over the world. Champion (1966:34) observes that:

Proverbial wisdom is exactly the same all the world over, differing only in the rendering men are all made of the same paste (Dacia). Fundamentally, psychologically, they are the same, oriental or occidental, pig mental or white, love, hunger, and fear are the basic factors that rule mankind, primitive or cultured; factors uninfluenced by environment or civilization. All the civilization of the ages will not eradicate the primitive instincts of mankind.

A study of preverbal racial folklore provides over whelming evidence of this similarities. The same proverb conveying the same piece of advice recurs, again and again indigenous of all tribes or race. So in Wolayta, proverbializing is universal phenomenon because it is a way of articulating ones idea more succinctly than any other way.

2.4.3. Functions of proverbs

Different elements of folklore can share similar functions, accordingly, proverbs seems to serve functions that can be given by other forms of folklore people have used them to express the understanding of the belief, values and their surrounding in ordinary daily conversations. As part of tradition they are effective elements that transmit human culture. They are historical measurements of human social development connecting the past with the present. It fills an important role in the transmission of beliefs, knowledge and social values. They express nation's principles and concepts about God and how people should behave towards friends, neighbors, parents and in all situations in daily life. They are connected with people's identity and roots, showing people's understanding of their language and culture to the point that all nations have considered proverbs as part of their national heritage.

Thus, this sub-section, deals with some common functions of proverbs as stated in different books. To begin with, Bascom (1965), Finnegan (1972), Chesaina (1997) and Miruka (1994)

stated that proverb serve four main functions: Aesthetic, Didactic, Normative and reflective. Each of these functions is discussed as follows;

2.4.4.1. Aesthetic Function

Aesthetic function of proverbs has to do with the role of proverbs in embellishing the verbal and written form of communications. The giant African writer, Chinua Achebe has witnessed the aesthetic function of proverbs by saying “proverbs are the palm oil with which words are eaten”

This expression underlines that proverbs facilitate speech and make it sweet, attractive and understandable (Kalu, 2000:31). The Yoruba also have metaphor that proverbs are the houses of communication. These saying vividly points out those proverbs are facilitate of verbal communication. The communication becomes more enticing and persuasive. Achebe’s things fall a part a quoted in Miruka (1994:77) states:-

This is the time when Okonkwo goes to ask for yams from Nwakibie he puts his case:

I know what it is to ask a man to trust another with his yams, especially these days when young men are afraid of hard work. I am not afraid of work. The Lizard that jumped from the high Iroko tree to the ground said he would praise himself if no one else did. I began to fend myself at an age when most people still suck at their mother’s breasts if you give me your yam seeds I shall not fail you.

In the quotation, Okonkwo could have just gone and stated that he needed the yam seeds and made a solemn contact with Nwakibie, to replay. He would have then bragged that his past spoke for itself. But he circumlocutes and praises himself in an acceptable way, using proverb, away that penetrates the heart of the old man and he succeeds Nwakibie responds in an equally Aesthetic way:

Eneke the bird says that since men have learnt to shoot with out missing he has learnt to fly without perching. I have learnt to be stingily with yams. But in can trust you. In know it as I look at you. As our four fathers said, “you can tell a ripe corn by its look..”

The proverb on the bird, Eneke, threatens to end on a refusal. But it is only to create suspense. The final agreement is slotted in with an approving proverb acknowledging Okonkwo’s maturity.

The aesthetic quality of proverbs, as stated in White (1987:152), lies partly in their peculiar form of indirection and partly in their communicative effectiveness. White (ibid) argues that proverb

“combine a cognitive economy of reasoning with pragmatic force aimed at influencing other people” Bascom (1965:26) also state that proverbs are used to give point and add color to ordinary conversation. When they use proverbs in their speech, people can get attentions from others. This shows that proverbs have power to make decisions attractive and influence people to listen (Damme, 2000:65) proverbs enrich and give elegance for not only oral discourses but also the written ones.

African writer, as stated in Kalu (op.cit) give their attention to influence proverbs and the other forms of oral literature in to their novels with the aim of adding local color and evoking the cultural milieu in which actions in their novels takes place. Chinua Achebe, for example, is one of African writers who often use proverbs in their novels with the aim of communicating to their readers in idioms that are Africans and reflecting African traditional oral art. Lindfors (1973b:77) strengthens this idea as follows:

Achebe, a skillful artist, achieves an appropriate language for each of his novels through the use of proverbs. Indeed, Achebe's proverbs can serve as keys to an understanding of his novels because he uses sharpen characterization, clarify conflict and focus on the values of the society he is portraying

Thus, in Achebe's novels, proverbs function as instruments of adding color and beauty in a narrative discourses. In short proverbs give elegance and communicative effectiveness not only to the oral discussions but also the written form of discourses.

In general, in the above arguments, it is shown that proverbs serve as stabilizing culture. They function in society as means of promoting conformity to the common norms and to ensure their continuity across generations. Bascom (op.cit 289) farther states that proverbs are used to indicate the custom and ethical standards in people and provide them with rationalization when the institutions and norms are challenged. Thus, proverbs commonly serve as means of transmitting mentioning and promoting cultural institutions and no one can doubt the aesthetic quality that proverbs have lent in personal interactions.

2.4.4.2. Didactic Function

The common function of proverbs in that they operate as didactic devices in a society. The function they serve as instruments to introduce and transmitted the socio-cultural realities of a society can be stated as didactic function. (Bascom, 1965:26) in relation to this idea, Malinowski

(as stated in Bascom, (ibid) also emphasis the proverbs serve as warrant, charter and practical guide. They often express, promote and identify beliefs and custom, protect and reinforce morality, and strengthen tradition by endowing value to them. Whenever, dissatisfaction or skepticism happens to an accepted pattern, proverbs are used to validate them. Such reinforcement and validate or cultural values can be noted as significant function of proverbial sayings. Thus, they play their role as means of affirming people's valuable culture, social, economic and political practices. Bascom (1965:293) also argues that proverbs are expression of society's values. Thus, its art both material and moral, inspirations and frustrations, customary practical, social norms, in short, the some total of its realities of life can be observed and learned through proverbs. In doing so, proverbs play the role of bridging the past socio-cultural values to the present ones.

Similarly, Miruka (1994:80) expresses that proverbs function as means of learning people's values and wisdoms. He says:

Proverbs present with a codified wisdom of society accumulated over many years of happy and better experiences. In them, we see the society's perception of life; such perceptions have developed as a result of observation and reflection on the nature of life.

As indicated in the quotation proverbs portray the wise thoughts and observations of better and happy experiences of people as well as their perceptions of outlooks of life.

In other words, peoples accumulated experience of life and their understanding of life itself can be noticed through their preverbal sayings. Thus for anthropologies and folklorists who are keen to study cultural life of a society proverbs can give proper information. In other words' the close examination of proverbs may help some one to understand peoples active cultural practices (Krappe 1964; Abraham 1972).

The other didactic function of proverbs as stated by Finnegan (1992:37) and Miruka (1994:38) is the role they play in education particularly in non-literate society. In a traditional society, the information embodies in proverbs is considered as didactic substance. It is regarded as a dependable rule that guides human beings in their day to day life. Therefore, proverbs teach morals diligences and purity, and ridicule, laziness, Snobbishness immorality, and other forms of wicked behavior. In such community, folkloric forms in general and proverbs in particular are

regarded as guidance of behavior, beliefs, rituals, and accepted norms on the base of which a person should behave or act. In unlit rate society, folkloric forms mainly proverbs happen to be the common means of educating children. The father or grandfather often teaches children badness of theft, lie, mischief, quarrel, and the goodness of love, honesty, obedience, truth fullness faithfulness by telling them proverbs, myth, folktales fairy tales, fables etc.

Elders often advise the youth to have successful social and cultural roles in a society, usually through proverbs. In the same way, people encourage or praise others on good achievements in their life mostly through proverbs. As result, the didactic function of proverbs is prevalent in the formal and informal learning system of a traditional society (Delanq, 1966; Hirdog, 1936; Hindfors, 1973).

The didactic function of proverbs also includes maintains of conformity to the accepted norms of behavior it deals with the function that proverbs serve as means of reinforcing social harmony and exercising social and cultural life. In short, didactic proverbs enforce behaviors, manners and practices to fit to the established social and cultural norms. In other words, proverbs put pressure on individual acts and behavior so that they get on with the accepted norms of society (Bascom 1965:27 Boswell 1962:29).

2.4.4.3. Normative function

Proverbs are largely didactic. They are used to point out facts of life where there is an anomaly so as to restructure things and to promote the deviant back to normality. This presupposes a certain standard way of behavior that is desirable and should be maintained. Hence proverbs are used to warn, caution, advise, lampoon console, encourage etc. The normative function of proverbs regulates the established norm of a society. Each society has its own norms, and it is obvious that the elders have responsible to keep the norm existing in the society. For instance, if there is a conflict occurred among ethnic groups the elders smooth these social frictions by using proverbs based on the norm that have been working on the society.

Proverbs are employed for smoothing social conflicts and discontent and claming the individual in his efforts to adjust himself in his new setting and fate. Some scholars underscore the benefits in proverbs function of indirection to smoothen the rough edges of conversation in a community whose citizens aspire to live together peacefully. First, it prevents both the speaker and the

address from embarrassment. The significance of the hidden meaning, which usually could be spiteful, is restricted only to those affected or those who can understand. For instance, if the speaker is asking for favor, then the refusal will not lead to embarrassment. If an addressee's guilt is referred to in proverb, he has an opportunity to accept his fault without losing face.

Therefore, the normative function of proverbs have great role in a society, because it regulates the social unity and promotes rules and norms that govern the society to the future generations.

2.4.4.4. Reflective Function

Part of a society's oral literature today is inherited from the past and perpetuated by word of mouth. What we have now are the resistant precepts that have withstood the distortions and adaptations. As is obvious, whatever is transferred from the past undergoes some revision to refine and retain only that which is relevant today.

Proverbs are a summary of a people's philosophy of life, developed over generations of fluctuations. From the occurrences and recurrences, empirical conclusions are coined on the nature of life. These are expressed in proverbs as tasted truth traversing the past via the present in to the future. They have survived yesterday, apply to day and guide the pathway of tomorrow. The refinement of proverbs has occurred through reflections on man's nature, what he has done, what he is doing and what he is capable of doing. To say then that they play a reflective role is to mean that they give an insightful sense of probabilities. "They act as mirrors through which we glance at the society, its attitude and through processes." (Miruka, 1994:78).

The reflective function of proverbs involves the roles proverbs play in portraying cultural elements of the society and justifying its cultural practices and institutions. It refers to the proverbs to reflect the common way of life, customs and beliefs etc of the society.

Another reflective function of proverbs is that it portrays philosophical insights. Quite a number of proverbs are reflecting philosophical insights. The corpus of the proverbs of non-literate people, over the world comprises the basis of their moral and political philosophy. Several scholars such as Rattray, Brown, Radin, Achebe and Finnegan have confirmed this assertion.

Scholars, such as Loeb and noted that proverbs were mans first significant attempt at abstract thinking. These specific proverbs show the terseness of the wisdom of the society as well as the shrewdness of their thought. A primitive people could possibly have possessed the rude philosophers, moralists, naturalists and even philologists, which many of the proverbs prove them to have had among them.

The significance of preverbal philosophy is never lost to any scholars as expressed by Elmslie who remarks that:

The proverb does for human life some thing that science does for the world of nature. It rouses the unseeing eye and the unhearing ear to the marble of what seems ordinary." Elmslie (1994:64)

Nevertheless, when we talk about preliterate society's philosophical proverbs, they are simply portray and express, the world in which they live in they reflects traditional beliefs, the facts of life and death the philosophy of peoples god, people's way to success and happiness, the vagaries of human features and the laws by which they must live.

There fore, the reflective function of the proverbs has a significant that is portrays the socio-cultural and philosophy of the life.

2.5. Theoretical framework

There are many approaches to the study of folklore. In this regard, Richard Dorson (1972) alone identified twelve approaches that can be used for studying various genres of folklore. These approaches are contextual, cross-cultural, psycho-analysis, historical-construction, oral-formulic, hemispheric, etc.

- Contextual approach; the contextual approach to the study of folklore was developed in the second half of 20century by folklorist such as Roger Abrahams, Dan-Ben Amos, Lon Dundes.

The contextual approach shares some features with the functional approach. Similar to the functional approach, it focuses on function of folklore in a socio-cultural setting in a society. It calls attention to the function of folkloric form in its context of use. Thus, a folklorist searches for not only text but also context (Dorson, 1972, Finngan, 1992).

What distinguishes this approach from the other is that it views folklore not as a text but as a context in which it is performed. It focuses on the social and cultural environments in which folkloric text is used (Dorson 1972; 45).

Hence, the whole performance or communicative acts must be recorded, the collector can not longer simply write down or tape –record a text, for the text is only part of a unique event.

Thus, in this approach, a dynamics of human interaction become a central focus.

- Cross cultural; the cross-cultural approach to the study of folklore was developed in the second half of 19thc by evolutionary anthropologist of Edward B. Tylor and school of Victorian folklorist led by Andrew Lang, and Edwin Sidney Hart Land. This approaches, states that folklore, represented survival of primitive beliefs held by all races of men at the lower rungs of the evolutionary ladder and to accept a schema of uniform cultural development from savagery to civilization (ibid;38).

In the 20 century, anthropologist cut this approach to ribbons. They point out that dangerous and fallacies in superficial comparison across-culture, and concentrated on intensive studies of single culture (ibid; 39).

- Folk cultural; this point of view sponsored by the advocates of folk life studies may conversantly be labeled “folk culture”. Folk life is to broaden the concerns of the folklorist so that they will embrace the tangible products of the folk, and indeed the totality of folk life.
- Historical-reconstruction; certain scholars well come the use of folk lore and folk life materials to recapture vanished historical periods for which other evidence is scanty. Such a methods, which can be called historical-reconstruction(ibid;12).Such approach was attracted by the Grimm brothers, especially Jacob in his encyclopedic work on Teutonic mythology sought to recreate the old pantheon of German God and goddesses.
- Mass-culture; the approach to the study of folklore was developed in the 20 century. It was the battle continued between the urban, technological, mass production and mass consumption culture and the rural peasant folk culture. Always the cry is that the flowers of tradition are being relevantlessly crashed by the steam roller of industrial revolution.

- Oral formulaic; this approach was articulated by the chief proponents of Harvard scholars Milman Parry, Albert Lord and David Bynum in the 20 century.

This approach looks to the narrator and his performance for the key to the composition and structure of Epic, ballad, romance and folk tales (ibid; 36).

- Psycho analysis; the most speculative body of current folklore approach belongs to the psychoanalytical school that memorizes Sigmund Freud. This is also the school of interpretation most abhorrent to orthodox folklorists. It deals about the sexual symbolism of heavenly phenomena.
- Functional approach; from these approaches the researcher selected the functional approach to the study of folklore because it has great significant for this study.

2.5.1. Functional Approach

The role played by folklore in a given culture is the nucleus of the functional approach theory. The theory is clearly articulated by William Bascom, a student of Herskovits. Bascom focuses on the function played by folklore in any given culture in the preservation of social institutions. He, in particular, considers verbal art as creative composition of a functioning society, dynamic not static, integral not isolated, central not peripheral components of culture (Folklore verbal art. Bascom call attention to the various functional roles of folklore. He notes that, proverbs help settle legal decisions, riddles sharpen wit, myth validate conduct, satirical songs release pent-up hostilities and mythology imposes moral sanctions; explain the genesis of natural and social phenomenon etc. (Melakneh,2005:17).

Furthermore, the cultural functioning of different folkloric genres can serve as ethnographic examples. Another function performed by tribal folklore (proverb) is that it validates belief, conduct and ritual. In view of the important roles of proverbs in Wolayta society the researcher believes that this theory is the most appropriate and valuable for the purpose of this study. Therefore, the subsequent chapter is devoted for the functional analysis of some selected Wolayta proverbs using this approach to analysis.

CHAPTER THREE

Functional Analysis of Wolayta Proverbs

This chapter focuses on functional Analysis of Wolayta proverbs. The proverbs were collected from the different villages of Wolayta Zone.

From the various forms of oral literature employed by the Wolayta people, proverbs are by far the most frequently used in all manner of situations including education of the young, judicial decisions, resolution of conflicts, clarification of loaded statements, giving points and adding color to ordinary and important conversations .

In addition to appreciating oral literature as literature, it is important to pay attention to the social functions that various genres perform in their respective culture. Based on this premise, this chapter is devoted to the various functions of Wolayta Proverbs.

In the investigation of the functions of Wolayta proverbs, I shall limit my analysis in to fifteen main functions. These are proverbs that function as advising , education, social cooperation, conformity to social norms, ridiculing misbehavior, bearing philosophical insights, showing fortune, warning, showing selfishness, conflict resolution, judicial functions, national pride, caution patience and encouraging. These fifteen headings have been broadly categorized in to for major functions. The researcher used this functional classification because he wants to exhaustively show their functional inter paces and for easier presentation so as to make it clearer to the readers. However, the functional category is essentially made based on their various social functions though the application of Wolayta proverbs is not mutually exclusive to only a certain situation (as explained by local elder Mr. Mana). There on the major functional categories of wolayta proverbs deployed in this research are, aesthetic, didactic normative and reflective.

3.1. Aesthetic Function

The aesthetic function of proverbs has to do with the role of proverbs in beautification and embellishing of the verbal form of communications. The giant African writer, China Achebe has witnessed the aesthetic function of proverbs by saying “proverbs are the palm oil with which words are eaten” Miruka (1994; 45).

This expression underlines that proverbs facilitate speech and make it sweet, attractive and understandable (Kalu, 2000:31). The Yoruba also have metaphor that proverbs are the houses of communication. This saying vividly points out that proverbs facilitate verbal communication. The communication becomes more enticing and persuasive. In similar way the Wolayta people say; bread is eaten with honey, words are eaten with sweat proverbs in communication, They are presumably facilitate speech, make it sweet, attractive to hear and make the speech easily understandable. It is also useful to make are his or her communication more enticing and persuasive, by power to influence others to sell their attention to the speaker. In same taken, (White, 1987) argues that proverbs “combine a cog native economy of reasoning with pragmatic force aimed at influencing other people.” In additional, aesthetic proverbs are used to tell a pride one has towards himself or his notion and given a color to what are speaks about. The followings are Wolayta proverbs used in the same situations.

1. Leemisoy Yohuwaa Worenashin lafetees

Proverbs do not conclude a case, but facilitate its end.

This proverb implies the social construction of the aesthetic purpose of proverbs in communication by Wolayta society. There is a belief that aesthetic proverbs crop up from within the subject or the theme of communication at every point of the speech. As such proverbs are frequently used to recap participants on the status of the procedure, to give them an indicative remark about what the final conclusion of the case would look like and to make a common consensus on the case by all participants what the conclusion of the case would be.

In a meeting of elders who undertake, for example, arbitrations such proverbs are used to make audiences to stick on the agenda, by refreshing the cognition of the group. The proverb is used as a transitional utter being made by one of the participant with the purpose supposedly explicating the object gives it a clue to all equally.

2. Odduwa mal^uwuwa siyadda otuwa luhuwa shamausu

Hearing sweet speech a woman bought a leaky pot.

The message portrayed by the above proverb is that, a woman getting intoxicated with a beauty of talks made by sales buys a pot which is leaky. The social meaning of this explanation is that

use of sweet words is so influencing to persuade the other to the extent that it slides one from the actual quality something have. The underlying values this proverb conveys is that it is usually important to use flowery tales and proverbs to better get the attention of others and influence them in communication .The situations at which such proverbs used are at time when there exists a certain social and economic transaction. It can be a witness for aesthetic function proverbs do have in every day human communication that proverbs are instruments for effective communication and influence other's cognition in social interaction. The cultural value this aesthetic proverb provides to a society in this specific situation is that proverbs can be used as tools for social marketing in the transaction process goods and services.

3. Eshaya Minini Michiyaa Ceeqawusu

When brothers kill sisters sing

The proverb used to elucidate the good feeling one has towards the other who socially carried out heroic deeds. The situational in which this proverb, applied in Wolayta culture is hilariously. The social values this of this proverb applied are when one got a brave hunter, becomes a chief of his clan in, warrior, takes upper hand in dispute and wins accusations. For example, in traditional Wolayta culture, if a brother of one's sister found to kill more in a hunting or locally said he found by taken 'ejincha', his sisters comes out of a house and hilariously sings that admonish his heroic deed.

4. Yotaba Manaffe Yelido na'a Manna

It is better to miss ones own child than lying.

The proverb alludes to truth, that telling falsehood, breaking a promise and failing to admit one's wrong act is socially disgusting or unacceptable values. The purpose of using this proverb is to evoke one to talk truth and to bring the actual cognition of person who stacks with his falsehood ness in a certain occasion. In addition, such a proverb is usually used in procedure of arbitration when a case becomes serious due to it lacked an eye-witness to a case, to facilitate and shape the conclusion. The same proverb used as a esthetic to facilitate communication is

Tumay xoosasi bayra

Truth is the elder of God.

Tumawunna cuwawunne kiyossay xayenna

There is always gateway for truth and soot.

4. Uttida Kafay Uluwa pittin, falida kafoy doona pittes.

Birds which land rub its stomach, where as birds playing clean its mouth.

In this context, the proverb projects the necessity of hard work. Idle bird cleans its stomach, implying that it is hunger, and the one found flying cleans its mouth which got contact with some thing ate. The aesthetic dimension of this proverb is the art of personification of the action made by bird and its colorfulness to convey a required message. In fact, this proverb is usually applied to admonish persons who involve in a certain social activity always contribute to it and benefit from it. Where as those sit idle get nothing but expose themselves as well as their families for, starvation. Such aesthetic proverbs are used to accrue social participation of the people, by criticizing when one found in idle situation and appreciating one benefited of from his involvement.

5. Ecceree goobidi garawa no'iyoo oyches

A brave rat abducts kittens.

The proverb shows the functional dynamism of proverbs across time .The proverb shows natural enemies of cat and rat one another or are from different group division. The aesthetic functions this proverb portrays is that people are socially categorized in various social organization with a values set a boundary between one another. This proverb explicates the social fact that marriage relation made with out proper social class is incest.

In same taken, it is socially offensive to the one from low social class marry from upper class. The other significant function of aesthetic proverbs is to teach the members of a certain group or social class about the dominant social facts in form of tale. The proverbial value in educating

children about a standard norm, social status, relationship and class hierarchy presented in Wolayta society as the following exemplary tale explicate;

There lived a lion and a rat is friends in the neighborhood. They were socially cooperative to one another in daily social problems they encounter. Once up on a day, a rat asks a lion, "sir, let my mouth eat soil in front of you!, may I get some powder to cook? The lion replied, yes! But first you have to rub my body skin. She did and got a powder for a day. In other day the rat visited a monkey tells that her neighborhood with a lion is nice but his stinky arm. The monkey tells a lion what a rat said about him. While both sat together as usual, the lion asks a rat what she said about him for a monkey. The lion angrily evict a rat to kill. A rat diving in to a hole to rescue her self, the lion caught her in tail. The rate mischievously said, "oh sir! What you caught is not my tail, but root's fiber" the dainty lion got deceived by a rat uncaught her tail staggering. The rat scoped and started to live in holes, ending up friendship with a lion.

The message that the above tale teaches is that the social relationship and class hierarch must be maintained in every day life in Wolayta society. It also conveys a message to ether party that every one should no way inflict his neighbor or friend indirectly through gossip to others might be heard and defies their good social relationship.

As mentioned in the entry point the proverb above shows the functional dynamism. It is offensive today to say that one is from the upper class the other is from the lower class.

6.Salluwaan dadday shaatiyo mitta. zin "in kanay xaalees.

A tree so feared by thunder is, over run by dogs when it is logged down.

The proverb indicates that, huge tree which so long feared by thunder to sit on, get a misguide for given dogs to run over it when it is logged or cut.

The aesthetic function of this proverb is its personification tactic used to convey essential social message symbolizing objects. The social function underlying this proverb is that it is the social fact that people at some time have high rank, wealth authority get a lions share of social respect in its sake, but when they happen to lack such means of power, they loose their power and become den of despises or non respect by lay peoples. This proverb is used in a situation when elder's advice person sat upper social hierarchy to better maintain their social position and get them to get away with any of their socially disgracing or corruptive behaviors. However, now



days this proverb does not applied in a society because of human rights that is all men are equal before the law. Therefore this proverb shows the functional dynamism of proverbs across time.

The proverb used in similar Social occasions is:

Wulidda mittan beexxe corattees

There comes a multiple of axe on a logged tree.

7. Shareechoy asaba kaayeeshin baba erna.

A Witch knows about others but fails to know him.

The above proverb is that it is socially accepted that a witch man explicates cases of others but know nothing about him. The social meaning of this proverb is that it is socially ridiculous to one to pretend as if he is brave as he feels so. The aesthetic function of the about explanation of the art of application that people use to satire or demolish those persons who happen to act against the accepted social standard. The functional value of this proverb is to make members to conform to the dominant social values and act accordingly in their every day life. It is used to validate the importance of social tolerance, mutual respect and optimization of one's behavior with in a society at the disposal of stupidity, unskilled personality and laziness.

8. Exxay hyqqanappe Eshay hyqqo

It is better to hear the death of a brother than an intimate companion

The proverb, tells that it is ideal one to lose own brother than he looses his social group the social meaning this proverb convey, is that it is worth by far to value one's social unity as more important to the dead end of one's brother. The inference to the meaning explain the high importance that one to give for his group hegemony and to emphasize the power social cohesion does have. The social situation at which this proverb used is that when one finds no one to support the addressee's view from with in a group in a disputed and feels sad about the failures he met because of at his group's disposal. The aesthetic function underlying this proverb is its symbolic characterization by equating the behavior of social cohesiveness pragmatically valued as lacking brother by death incidentally. The psycho-social inference of this proverb is that group

life gives much social comfort than having only one person tied by blood relationship during when one get a challenging social problem. The ethnographic interpretation of this proverb is that it is a second to none choice to the one to conform to his kinship and to establish one to make sentiment towards his own clan.

9. Ussiyaa Aafuwaa pira aadhada, bawolqqa gausu, bayee wolqqa guuku

Having passed a gorge the hyper said that, it was her effort not her mother's.

The proverb asserts that it is common to be proud of one's action. The other meaning of the proverb underlying the social value is that pride springs from a sense of feeling about one's heroic act or success presumably made by one's own effort or because of self-efficacy even so there might have been a significant others who contributed to one's achievement. The aesthetic domain of this proverb is that it is portrayed in a manner that it facilitates required message to be communicated using objective symbolization for human representation. The purpose of such proverbs is to teach those individuals who peak on their success to be ware that there always an implicitly hands of significant others in a heroic deed of one self. The social importance of this proverb is that it is real to one to appreciate the contribution made by others to any of one's accomplishment.

10. Kararaa kafafa ayoo, soora gossera bullera mango

A man who does not have anything at home boasts outside

It indicates that one who boasts form outside is one lacked to have nothing with in home or a very poor. The aesthetic value this proverb entices in communication is its technical dimension used to portray the actual situation or a state of person with out personifying the person in change. The social function this proverb applied is when one's found over acting beyond what he actually has and to satire his ill-manner of his bare wealth appearance. The eventual underlying meaning of this proverb is instilling people who just ride on the standard norm so as to litigate them towards their actual appearance and conform to behaviors expected in one's sake must fit to the socially ideal state of normal. The cultural function this proverb serve is that there already existed definite social value set for every members in Wolyata to act accordingly of their social

status. Gender category, wealth rank and based on the hierarchy of social classes one belonged to. Equivalent proverb used in similar situation is

Aybinne baynara mal¹ ttn manaa gawusa

One who has nothing says eat if sweet

11. Bollosso Bollan Shankay Gaamuwaa Worin, Dalbon deyiya Dabuwaaw hytay kiyes.

When a hunter kills a lion at 'Bollosso' mountain, relatives at 'dalbo' becomes pleased.

The proverb expresses the practice of hunting in Wolayta society. When a hunting group killed a lion (the largest wild animal) the relatives heard of the event feel proud, though they are not part of the episode. Socially, this proverb portrays that one's heroic deed makes others who related with him to get hilarious of feel proud full of the deed. The social meaning underlying this utter is that pride or a good deed made by one of a group's party is emotionally shared by all group members. The aesthetic function this proverb conveys is that a good act is an acceptable social norm and is a reward for all the individuals with in a group equally making the scene enjoyable or pleasant to all. The ethnological value this proverb underlines is that the Wolayta society underscores good behavior and in turn values it as a reward to all members of the society.

3.2. Didactic Function

The didactic function of proverb deals with the role the proverbs play in education particularly in non-literate society. In traditional society, the information embodies in proverbs is considered as didactic substance. Therefore, proverbs teach children morals diligences and purity.

In order to understand this sub section very well, it is very important to know what education mean educations like many other terms have various definitions. However, for the purpose of this work, I shall adopt Akinpelu's concept of education. "Education is life long and embraces the entire process of living." Akinplus 1981:185.

Akinplus, describes an educated man as one who combines expertise in some specific economic skills with soundness of character and wisdom handle successfully the problem in his immediate and extended family; who is well versed in folklores and genealogies of his ancestors who has same skills of handle minor health problems and know where to obtain advice.

The above description shows the important of educating a child or a young adult in a given society. Therefore, education of people is one of the most striking functions of Wolayta and the people use proverbs to important several dispositions in to children and youth for the purpose of making them educated men and women of the society.

The following corpus of Wolayta proverbs are apt examples of such child training. For the timely correction of a child in order to prevent him from developing un expected habits and grow up with them and there by bringing sham to himself and his family, the following Wolayta proverb are quoted.

1. Tussa Kiyanna mitta tuuray teqqenaa

A Vine can not hinder a tree growing to be a pillar

The above proverb strengthens, that something predestined to be good or worth will not get troubled. The social meaning of these proverbs is uttered in child growth that the child expected to grow with good conduct and good fate is presumed to be culturally. The symbolic interpretation of the above proverb is that the vine is a bad behavior children and the pillar is represented for a good mannered children. This proverb is often used to give an advice to children and train them in a good social behavior.

Similarly, the Yoruba society uses the same proverb to that of Wolayta society in child training. For instance, the proverb spoken by Yoruba of Nigeria is:

From childhood one it is trimmed braches an “iroko” if it matures completely it can not be bent again.

Literally speaking, it mean that one trims the branches of an “iroko” tree when it is still very tender, for if they mature, trimming them becomes very difficult. In other words, the training of a child commences when the child is still very young and ‘impressionable’. Otherwise his training becomes late and an uphill task. The commonly spoken proverb by Wolayta people is “Nayattetan xuluqqanna natine mishraa wadhdhena machiyannu maadena.” Children not pinched at child hood and wife not hit at a bride are, valueless,

Therefore, both proverbs prove that the child is compared to the 'iroko' tree, which is flexible when young and can easily be bent. So also is the child when he is young. Inversely, a child who is left to do what he likes when young may become hardened in his dispensable behavior with the result that it will be almost impossible for him to change his ways when he attains adulthood.

1. Issi miizzee gusoy dirssa mizzaa bashshees

The dung of a single cow spoils cattle in a herd.

In this proverb, a cow living within a herd contaminates the whole cattle, when a cow gets some disease. In other word, it is often conditional that a child with bad behavior affects the other children. Socially, this proverb is used to warn the other children so that they grow in a better social insight. The social situation this proverb used is when the elder grow with bad habit and expectedly the other children to not to follow the same step. In addition this proverb is used when elders advice the head of another family to advice or warn their children before they go wrongly.

2. "Asasayne asayayne kalloysees"

He who wears "Asara" becomes barbody; he who lives abroad is segregated.

The above proverb explains the seriousness of migrating from the locality. It equates the migration with the type of cloth which the traditional Wolayta people use, which is open from one side and lets unconditionally a person to un wear and get shameful in front of the others. Therefore, this proverb is often used to discourage migration to unknown areas. This proverb applied to advise young teenagers who pretend to take a flee from home land disobey their parents. The social base is to abstain children from taking migration to other community and encourage them to conform their local norms.

3. Zigaa Hayttay paalli paallidi ba xaphuwan wodhdhees

Leaf of a tree playing high, comes down under the root of that tree.

The proverb expresses, that it is a must to any body that takes flee comes back to his original home as the leaves of coniferous tree rote under root of the tree. The social context in which this proverb applied is at the time of arbitration of the family members with their parents.

This proverb is often used to prohibit a child from not to get in to dispute with their parents and to value that their parents are their final gravers. Therefore, the researcher exclaims that training children to stay in their original home land is commonly an encouragement to a child to conform his families and norms as common to other culture.

4. Naatuura tushiyo barbbaree qessiyaa oyqqees

Eating stewed pepper with kids makes elders dirty.

The factual linkage of the above proverb is used to mean that the soup eaten together with many children in one table exposes the elders to get contacted of the soup by the children. The situation in which this proverb applied in Wolayta culture is at the time when elders set together to resolve the conflict occurred between two people and when arriving at the conclusion of the matter.

The purpose this proverb is used to criticize the unwise or unskilled participants who distorted the good conclusion of the matter and to teach him to refrain from unwise intervention afterwards. It is also used to advise the children to not clutter the view of the elders or seniors.

5. Coray cuchchi baattaa kuntees

The mass spit fills a big pot.

The above proverb indicates, that many is very important than some or one. The social context in which this proverb is used is to appreciate the activity carried out by cooperation with people. This is equivalent to with the proverb “two heads are better than one headed” used in another culture. The purpose of this proverb in Wolayta culture is to encourage social cooperation to undertake certain activity. In country it is used to discourage social deviance a certain social group or individualism.

6. Haree ba maran shempees, ayyiyaa banatuun attausus

Donkeys relive by their foals, the mothers by their children.

The expression in the above proverb is that the value of children in the society, in relieving the problems of the family. The social function of this proverb is to allocate the usefulness of children in alleviating the common problems that the family had before giving birth to a child.

Hence, the purpose of using this proverb is to advise the family which is in difference to deliver child or unwilling to grow children. It also used to appreciate a child who did same good activity in home, assuming he/she same to grow good behavior particularly to get hard workers.

7. Zorin ix xay zoodi ba'ees

Refusing an advice, results in caring on one's back.

The Wolayta people use this proverb, to advice someone that it is rather hard to refuse the advice given by elders. The social context in which this proverb applied is when somebody gets reluctant to accept the advice of mitigation remarks provided to in/her during arbitration or in other social setting.

The social purpose of using this proverb is to give it weight for the advice provided by the other in owner's sake has to be unconditionally valued. It is also used as warning remark for a wrong does to predicate the severity of negative outcome will be experienced at the expense of the advice provided to him.

In other situations, it is used to socialize children in away that they should respect the elder and advices provided by elders.

8. Ussee goduwaa kalliyaa limiyaa meqqawssu

A cow that follows its calf gets broken.

The proverb compares aged cow with a person that without physical or mental ability cannot overcome situations beyond his capacity. The social function this proverb in Wolayta society is to advise or to warn, especially children to not follow the foot steps of their seniors in a difficult situation. For example, a child aged ten happens to smoke cigarette that is practicing by elder brother aged 25 years. It is also used to educated children in away that, they could nurture good behavior and positively conform to the dominant culture of the society.

The purpose using the proverb is to socialize members of the community in the manner which is acceptable in a society. In addition, this proverb is applied when a child found to be exercising certain harmful action. It is used to refrain, a child from such action and to worm him/her not to do the same action again.

9. Galla awan oottenay qami –aginan kayssawaw bess

He, who does not work in the day time, goes to steal when it gets dark.

The proverb implies behavior of hard working, by considering the evil outcomes it can bring otherwise. The social context the proverb applied is to acculturate children or those adult who do not work and to motivate them by exclaiming the good result of loving work.

Hence, the social value of this proverb is used to explain the positive impact that hardworking is pillar for socio- economic acceptance of an individual. On other hand, its also teaches that stealing at the disposal of hardworking leads to they social outcast and to impose deviant on lazy people to conform to behavior of a hardworking. An equivalent proverb used by Wolayta people is “zakkay” ixxin oottay ullay ixxin mesa” one who worked until his wrist tired eats until he gets is stomach full.

9. Shempoy de’idey darobaa beees.

He who is alive can see much.

In Wolayta society, the above proverb is used to advise a person who encountered serious social difficulty and to give him a better future. The Wolayta people normatively use this proverb to encourage some body who met difficult social calamities, such as hunger, poverty, social isolation, hopelessness, arson, child betrayal, family collapse death of spouse etc. The normative function of this proverb is to enable some one who got hopeless due to unbearable social problems, so as to cope up or develop endurance. It is also often used to provide condolence to a person who sticks to sadness due to death of family members to reline him/or her to mitigate his bad feeling by advising and showing him a bright future to come.

The following proverb which had equivalent meaning is “Danddayay darees” meaning patience overgrows.

10. Aakkidi gidenna ayfidi gidess

It is not the width that satisfies rather the product.

The proverb tells, the fact that the quality of something is worth full than quantity. The social situations in which this proverb applied is when one is seen discontented with what he/she has at hand. Its social base is the value of landholding in a society. The proverb encourages, small land holder farmers to get satisfied with the size of the land and to criticize the land lords who have large landholding. It is also applied to socially express the difference of various clans or tribes. In Wolayta culture, to indicate the one in the same social status, used to conform his group particularly small land holders. This proverb is a benchmark for division of social classes and a cultural mechanism to make a social control and to protect the small land holders not get in to conflict with the land lords. In another term, the proverb used to teach the social group or individuals to value what they have and investing on what is at hand makes oneself to be productive (rich) than getting selfish towards what others have.

11. Kokkay uyiyo haattaa yoray ulees

The water which should be absorbed by a fire cookie is being drunk by a selfish man.

In Wolayta society, this proverb is used to discourage quickness and impatience of an individual. The social based and application context of this proverb is when somebody is in tolerates the actual time span of a certain event or situation being interrupted by somebody driven by his/her selfish intention or due to his in human interest. The social value of this proverb is to advise those who violate the normative and the natural time gradient for the condition expected to happen should be patiently awaited. On other hand, it is used to discourage that intolerance is an unacceptable social behavior in Wolayta society. It is also a social term used to denounce un conforming social norm or behavior spontaneously acted out by a person due to his own selfish interest.

12. Xiloy qanxin aacees

A truthful person becomes alive after death.

The meaning of the above proverb is appreciating heroism or good deed valued linking its consequence with the future generation or off springs of a man even after his death. The social context in which this proverb is often applied is explorations of the comparative fate of generation of a blessed man or that of socially evil man. For instance, when the people see the

children of oppressed tenant found in a better social and economic life as compared to the children of an exploitative landlord seen socially fable, death of either parent.

Consequently, as this proverb used to encourage positive conformity of individual member of the society and to discourage those people who practice socially un enduring actions because of the authority or power they had.

13. Eessooy booraa yeesees

He who is in hurry, milks an ox.

The notion of the above proverb is used to explain actions done wrongly because of the haste behavior of a person. Its literal base, is derived from the action that a certain man entered to milk an ox, pretending that it is a cow occurred because of his quick behavior. Its social value is applied to warn those people who often speak out in a social episode before listening what happened about, due to their quick behavior. This proverb is also used in cases of local court to refrain unwise reactions made by local judiciaries. This event often exclaimed in Wolayta culture as it distort the factual content of the case the parties submit to a court before making a decision. In brief, the need for listening both parties carefully in judgment due to the fact the court cases traditionally presented orally.

The following proverb has equivalent meaning to the aforementioned proverb.

i. Eesotiyaa Goddaree kacciyaa saxxees

The hasty hyena bits horn

ii. Siyenna hayttay shoorora ooshshees

Inappropriate listing creates dispute among neighbor

14 .Siiqo Asaa qaxay duuttees

The relation between the two beloved, can be broken by a third party.

The proverb, suggests that intervention of the third party in the affairs of the beloved, specially spouses, and results in breaking their good relationship. The social function of such proverb is to

warn a person as far he intervenes in the affair so as to distort their social bondage. Similarly, this proverb is between spouses so as to mitigate the falsehood of a third party never be exclaimed or coming in to conclusive remark during arbitration.

In ordinary situation, this proverb is practiced to give a weigh for the privacy of marital relationship and to encourage conformity to long last the parties in marriage.

15. Hiillaa daroy xaphuwaa qanxxees

Being an extreme expertise does not inhabit committing mistake.

The terminological meaning of the above proverb is used to elaborate the importance of optimization of all matters and to reveal that carrying out every action should be done by consultation of others. The social function of such proverb in Wolayta society is to encourage individuals who pretend to be the wisest to be ware to consciously undertake some action yet with the support of others is worth stating. It is also used to encourage a behavior which conform to the values of the listening to each other, what so ever the social status of the individual members. It is also practiced, to denounce that thinking oneself as it only himself is ridicules and dangerous.

Similar proverbs applied at the disposal of the above proverb are:-

- i. Erawusu giiddo qarattiyaa maccaasiya maxaafaa meeccawusu.

A lady thought to be skillful, washes a book.

- ii. Lo'ana go xalee ayte toysses

A medicine believed to be the best, makes one blind.

- iii. Hanttaara kalluwaappe saro namisay keha.

An optimal hunger is better than over feed

3.3. Normative Function

The normative function of proverbs used to regulate the established norm of society. They are used to point out facts of life where there is an irregularity so as to restructure behaviors and to

bring about the deviant back to normality, by socially forcing them to conform to the dominant cultural values of a society.

The standard dictionary defines norms as “a designated standard to average performance of people of given race, background etc”. Wolayta people have an established standard of behavior, which every member of her society is expected to cherish and comply with. Wolayta society has an age proven and means of exercising this social controlling mechanism often they are applied to validate justify and moderate the activities as well as apply social pressure on deviant members form its social norm.

The general situation at which normative proverbs applied are merely similar to other types of proverbs i.e., to punish, warn wrong doer, advise its social members, to reconcile and settle disputes to encourage social conformity, to reveres deviants, to acculturate new offspring's and socialize children in values of dominant norm to facilitate normative court prospection and Jurisdiction, to maintain social heritage etc.

1. Awaa mottetenna Salo Goyetenna

It is unusal to accuse fathers as it is impossible to plough the sky

The proverb indicates, that the father is head of the household is the one who deserves the at most respect in Wolayta culture. The social base of this normative proverb is that the father is the soul of a family norm and the sole representation for maintaining traits of the dominant norm. In addition, the equivalent normative term used in other culture in Ethiopia, for example, Amhara cultural distinctly valued, in this terminological scale as well as in its normative consideration in similar situation.

For example, the equivalent proverb used in Amharic to express similar social situation is .

It is unusual to accuse a king as to plough the sky.

This comparative cultural analysis of applying proverb indicates the fact that the synthesis and its normative uses of proverbs varies from culture to culture. This meaning can be traced from the normative context that the Wolayta value “father” as Amhara values a “king”

In all this proverb socially got its normative ground form the social philosophy of Wolayta people entailing to the fact that it is must for the father of ones family to become a king of the entire society. Based on this reality, the father of a house hold is culturally, believed to be and accepted as the king of a household.

This proverb is used to acculturate the children and other members of the Wolayta society to listen what so ever a father says is right by default or to teach them to refrain from any deviant reactions against him is accepted as a reveal against dominant culture. In some other social conditions, this proverb is used to encourage the social conformity of individuals for prospects of others based on one's social status or age, especially one's elders.

2. Godiyaa Wuuqqiko ekkaasu, asiya ekkikko wuuqqaasu

What a landlord's wife steals is said to be taken, what the slave woman takes is said to be stolen.

The message of the above proverb is to shows the intimidations of socially high ranked people are fully prevailed to the revel bottom of the social hierarchy accepted to be usually wrong. The social function of this proverb is revealing the fact that the difference of social classes is a base for precision of the minority groups by upper social classes in a traditional Wolayta society. It is also used to impose various social obligations unjustly over the persons from the lower classes. This proverb by default used to exclaim that the minority groups lack social freedom only because they only lack property ownership rights. Its social value is that it is used to maintain the dignity of high ranked or elder peoples by their minors. Another proverb used in the some situation by Wolayta people is;

3. Eeyiyaa neessi tummagin yeeekkawusu

A foolish woman cries when she is told the truth during arbitration.

This proverb implies that women culturally do not expect that they deserve truth, even if they didn't commit mistake or violate truth. The situation in which, this proverb is applied when women unnecessarily behave in front of the elders who have in conducting the arbitration. The social base for using this proverb is there exists the gender discrimination on Wolayta society in the belief that justices does not deserve for women. In addition, this proverb implies that there is

male supremacy or patriarchal domination in a society. The function of this proverb is to reverse a woman who found to be crying after arbitration to stop her cry and make up her to normality. However, now a day's women are very aware of their rights and highly demand their truth during arbitration.

4. Kaloy michchee xanttaa oyttees.

Over confidence lets a boy to touch his sister's breast.

The proverb tells that touching one's sister's breast is culturally shameful and it is accepted as a deviant behavior in Wolayta culture. The social base of this proverb is to discourage overconfidence. The social function is to teach the deviant people to refrain from their wrong action and conform to the standard social norm.

In addition, this proverb is also applied to condemn childish behaviors that spring from over wealth against the social norm.

5. Aginaanne Awaa machchyone maanettena

The moon and step-mother are not trusted

In Wolayta culture, the proverb is to advise some one to not trust fully others. This proverb is used in a situation when some body is found to be hopeful of everything because of his trust only on his rich father, on his wealthy brother and his best friend. This proverb culturally, used to teach especially young teenagers, to develop self confidence and hardworking behavior.

The proverb used with similar implication is;

Amnido mashay Triyan meepees

The trusted knife broken down while cutting the liver

6. Kaway qanxxo kushee alleego

The hand cut down by the king is an aesthetic

The above proverb is to show that what ever decided by a king or chiefs of the tribe should be accepted always right and indisputable. The situation in which this proverb is applied is after a

certain legal procedure occurs and when a particular individual in charge of it happens to react against the decision made by a king. The social function of this proverb is to advise individuals not go against a king and to conform towards the supremacy of the law. It is also used to teach that what soever, done by a king is for the common value of the society and should not be condemned.

7. shalqo shaaray aayee yechuwa diggess

Unwanted pregnancy delays the woman from her mother's funeral

The terminological meaning of the above proverb is discouraging of a pre-marital pregnancy of girls. Culturally, it is accepted that it is curse to a family when a girl gets pregnant before marriage. In some cases a child delivered in such situation is buried in traditional Wolayta norm. The social base of this proverb is advising girls and teenagers to grow with good behavior. The social value of this proverb is practicing shameful and reclusive act backslides person who would expect to grow energetic or useful in a society. It is used to advise, girls to avoid pre-marital sexual intercourse and discourage illegal birth in the society.

In same taken, this proverb is used to advise promiscuous girls to a void pre-marital sexual entre course and to discourage illegal birth in the society.

The above analysis shows the functional dynamism of proverbs across time. Because if a girl gets pregnant by chance the parents have accept it as not taboo but it is usual so if she gave birth they grownup the child.

8. karridoge lattese

He who is neglected inherits

Culturally, the proverb conveys that, for transfer of prosperity, father usually recruited strong family member, yet it is the weak who inherits. The situation it is used when prediction made by mere appearance of one's children by his father for inheritance of property after his death. The cultural value this proverb is used for selecting strong boys at disposal of the weak for inheritance is common in traditional Wolayta. The social function of this proverb is to inform that all people should be valued and respected equally only because they are humans. In the same

taken, it is applied for advising individuals who undermine others that people should not be given a special provision based on their physical feature or social status.

9. Acoynne ajaajeenne ekennan agenna.

A debt and cancer never leave from death.

Literally, this means that the debt borrowed by some body is a must to be paid back as equivalent to the one infected with tuberculosis is a must to die. In other words, it conveys that it is socially mandatory to pay debt money and to show that both conditions are inevitable. The situation this proverb is applied is if somebody borrowed money from someone and refuses to pay back, it is for the owner and the saying used by the third party to initiate the debtor to pay it back in any way. The social function of this proverb is used to show that it is a moral and cultural obligation for the borrower to pay debt that otherwise falling to pay leads to legal claims in a society.

Proverb that is used in the same situation is Dabonne uttan may paxxenna.

The one who conceals relative's property and ate in set does not get relieved.

10. Doonaa lo'oyi carshaa kanttees.

Politeness helps to pass through the farm with seeds.

It means, the one with good conduct passes across over newly growing seeds which is culturally prohibited. In other words, this expresses that one with socially acceptable behavior and of good manner is privileged at time when he is found to be in a situation contrary to his usual attitude. The social value this proverb attached to is that people to accept the norm and behave accordingly gets the social protection from others even when they encounter serious problem. In addition, socially accepted behavior helps individuals to overcome bad conditions they encounter. It is also used to encourage people to nurture socially acceptable behavior and to refrain from deviant acts they used to do. A good example, when one good mannered person accidentally found killing his neighbor, then, his case came to arbitration in front of the elders and he politely explained the event. Then, the elders taking his usual politeness and good manner in to consideration decide on the case by mitigating the level of punishment less than as it had been a usual.

3.4. Reflective function

The reflective function of proverbs involves the roles proverbs play in portraying cultural elements of the society and justifying its cultural practices and institutions. It refers to the proverbs to reflect the common way of life, customs and beliefs etc of the society.

1. Yinddoy yiyaa balgguwawu waassees.

The pelican bird shouts for the up coming summer.

The above proverb means that the pelican bird is very aware of the future incident mainly the time of coming of rain. The underline philosophical insight of this proverb is informing some one that he has to think for his future may not be the same or may go worse of some one is not curious. The situation in which this proverb applied is when one gets irresponsible about his future and found to be extravagant of his property. In other words, it is applied to warn some body to be cautious of him.

2. uttikko xummay poo'ees

If there is patience the dark gets brighter.

The proverb reflects, a room up on one's arrival become dark but it gets bright after a while he sat. This is to say that patience and calumnious are crucial social values. Socially it is used to advise some one to follow up a certain situation in a settled feeling knowing that getting quick decision with something bad may result up on one's death. It is also used to advice a person who gets hopeless with the seriousness of the situation.

Te explanatory translation of this proverb is: there occurred arson or burning a property of the owner, in effect the person gets so stressed and fully unsettled as result. Then, the neighbors gathered due to the accident advice the person to clam down to start to think a better future.

3. Dawuttiyaa Dawuttee na'aa xeellada maattaa bidinttan xiggawusu

Seeing her step-son's a woman spills the milk on the ash.

The proverb is indicating, that the polygamies woman (up on the death of her counter part and forced to up ring the vice's child) spills the milk on ash. In other word, this means to show that

haltered and lack of trust worthiness always exists between the polygamies wife's even after either's death. This also added that, polygamy wives are in acute hatred, how much more rich their husband is. The social philosophy of this proverb is that the love among polygamy is only form the mouth. The social base and reason is that it is related with the use of common property and competitiveness existing between the parties for property inheritance right. Therefore, living polygamies, even if she is strive, never want to grow her diseased vice's children.

The natural base socially constricted to show the human nature of polygamies women that it originates to their arrogance is; once up on their quarreled the two wives of a husband.

At a time, it was only sent marry who settles a dispute between two women. Called to settle the disputes of these polygamies women, St. marry was crossing a river with mule. Suddenly, when she got at the middle of a river the mule deeper into water and she failed. In the meantime she rescued herself by catching a course grass nearby. Got angry with the episode, she cursed saying "no polygamies women love one other, no mule give birth:

4. Baassa gin baaci uncca qanxxes

The sickle cuts 'unccaa' for its own benefit.

The literal meaning of this proverb is that it is unusually cut 'unccaa' by the use of knife and it is unusual to one to use mow to cut. The contextual meaning of this proverb is selfishness. In other words, it's used to show that how people cure to awn something for his or her sake. This proverb is socially used to satire the selfish behavior to indicate its underline moral crisis. In addition, this proverb is used to teach and encourage the social diligence should always exist in cooperative and group works as the same.

5. Laffaa maadday yimppuwa kallees

He, who is on behalf of a weak man, will be hated.

The proverb shows that if some one who supports the weak and integrates with him will encounter some problems. In other words, this means, helping the one with unstable behavior and who do not keep a secrete end up in making an enmity with the other party.

The social function of this proverb is to advise or to teach these individuals to take a side with a strong or a wise man at the expense of the weak. This also reflects that, it is always good to cooperate with hard working men and to despise lezzy men in the neighborhood.

The fowling proverb used in the same way;

Laffaa lagiyara mandaropa

Don't have a journey with un trusted friend.

6. Aawuppe eryay baawa parappe woxxiyaybawaa

No one knows more than oneself, noting runs as fast as a horse.

The proverb implies it is only the one who knows what every well for him/her self. In social terms this proverb is used to elucidate the worthiness of the ideas and decisions of individuals on their own cases. The proverb further exclaims the need for respect for others thoughts by other social members. The underlying philosophical base for this saying is that there is a need for respects of others decisions and the significance of human privacy in to one to decide in his own case. It is also a display for existence of the moral obligation to safe gourd individual rights amidst the possibilities of mass intervention in such culturally complex society. Yet, the social situations this proverb utterly used at time when a man refuses the decision made by others to his sake and litter him for sticking may be not that feasible as to the proposition given by a group in a certain dispute. Then elders dissatisfiedly react to his allegedly un compromise taken wrong and to advise him to accept it rethinking the decision made by a group with a stark mitigation of his stand.

7. Qaachcha daroy hara shiya ehees

Redundant scratch results in additional wastage.

This means that repeated rubbing of one's body after coming form a toilet brings a faces to anus to cause revisit to a toilet. Form the fore going cultural utter, it can be inferred that over acting in a certain matter is probable to make the situation worse than it was before. The social situations at which such proverbs used when any person becomes dissatisfied with the fairness decision made at one's sake and provokes his case to be re argued. As a matter of social fact to conform

to the decision already made, the elders use this proverb to warn the claimer to redress what is said is adequately enough or otherwise it will get be rather worse. Culturally, the one reacted like wise accept know it is undisputable.

8. Qeeri dure oda oda gees, boyn laaxxay maamaa gees

He who has something in pocket speaks a lot and a cassava dish resorts one to eat.

The symbolic connotation of the proverb is that a man with little wealth always feel to speak out that he is a person with property as similar as the lunch of cassava (which is always socially eaten when their lack preference) quickly says “eat me soon” the underlying factual link of this proverb is that it is the one who is with little fortune, knowledge, social acceptance and less dignities who speaks about himself in the public. This proverb is used in the social situation where one shows up only him is better than others, especially at group meetings. The proverb is applied to teach children and the young that it is not normative to show up self as it one is always strong and skilled in the public or with in their social partners.

9, Miiziyaa koiro mara dichabukushin hara yellanaw booraw eqausu

Without getting her calf to grow up, the cow runs for copulation to have another birth

Literally, it means that the cow newly gave birth to her first runs to copulation for the next birth. The social meaning of this proverb is that getting quick to the additional before exhaustively using the one at hand is unappreciable or unethical. The contexts at which this proverb is to cities some body about not to get lazy in life and optimize their social interests similarly, it is used to mean that one has to primarily take care of the one at hand, get responsible for their first choices. The other equivalence of this proverb is that it is critically applied o each those families, especially women, who often give birth to many children to stop birth for extra child. The normative purpose of this proverb is that it is used a social control far ordering children size in a household and a cultural basics of the need for family planning in Wolayta society long before the modern family planning methods come in to frontier in the global medical technologies.

10. Ba bayraa bonchenay, hara bayrayo shanxxa gooches

The one, who does not respect his elder, carries another person’s bag.

The literal meaning of the aforementioned proverb can be inferred that it is divinely a fate for the one to respect his elder senior. The social context this proverb stepped is that when one found to not respect his senior and as a result found undertaking certain unfitting action its disposal. This proverb is used to reflect the vitality of respecting one's senior and to encourage family members, especially juniors to abide their seniors is a normative obligation.

11. Ecceriya muqaaday, garawee sinttan toees.

The strength of a rat calm down in front of a cat.

It is to shows, a point of reference that the strength of the rat becomes weaken when it gets cat. The underlying social philosophy of this proverb is that a plan or an action made with in appropriate or with suspicion of its achievement often end up without meeting the goal. The underlying social meaning of this proverb is that planning a certain action before getting conscious and ends up in vain before meeting its planned target. The social situation at which this proverb is used to recapitulate some one is during when an individuals found to be in similar state even so repeatedly advice and to criticize his ill action. In other words, it is used to advice or warns lazy children who reputedly fail in their education to further grow their endurance by early preparing one self for improvement in the next last action. It is used as a showing one's remark utter getting dissatisfied with his current state. It is used to advice to increase their endurance for up coming activity /plan/ to be accomplished in a better scale and so as to enable them to reverse their misfortune. In brief, it is a proverb socially used to motivate those found to be incapable to achieve a goal, putting a stance spark on the sources and causes of their repeated failure

12. Hayqqin agaganara, dafuriyode yeekausu

He who will forget after the death cries out in the agony.

The typological meaning of the above proverb infers that the one who is completely forget the diseased, cries just when he gets tired to death. The social meaning this proverb used is to litigator clatter on those people who presumably act or be have just to show up, even though their inner feeling does not seem true. The function of this proverbial utters, to criticize person who act not accordingly and not persistent to the standard behavior. In otherworld, it is used to reflect

that social behavior of individuals to always explicated accepting the real social situation. It is a critic proverb used to condemn pretence and false behavior of people. The other proverbial utter spoken in similar social situations is:

Wursi maanay singgi siiyesi.

He who will eat all in all smalls the dish.

CHAPTER FOUR

Conclusions and Recommendations

4.1. Conclusions

The major aim of this study has been to explain the functions of Wolayta proverbs. The researcher main focus has been on the meanings and functions of proverbs. Proverbs are signposts in given society; people express their beliefs, values and attitudes towards their surroundings through them. The underling fact identified in this study that proverbs are social tools used to convey required truth of life without directly influencing the human dignity of the subject for whom the message is communicated. As such the significant functions the proverbs provide service in a society criticizing non-conforming to the dominant social norms by its members. Then, proverbs address all conditions and events of life in every walk i.e. laziness brave, patience, hate, love, hard work , poverty, wealth, devotion, wariness, child socialization, conflict resolution, habit, advice, warning, unity, cooperation, respect to teach other, etc. More important approach and specialty of the proverbs is that, whatever and for whomever the message required to communicate, it is performed in a very pleasant way and attractive to the listener as well as the addressee.

Many of the proverbs in Wolayta culture are used as aesthetic tools. Aesthetic function of proverbs has to do with the role of proverbs in furnishing or embellishing the verbal communications. As such, they are also spices used in a middle of every communication they are not just ends in itself rather are means to the end (convey required message with attraction to). In the same taken, the typical Wolayta proverb justifying the aesthetic function of a proverb is, “Leemisoy yohawaa worenashi laafetes” which means proverb does not conclude the case, but hasten its end. Thus, the aesthetic quality of proverbs lies partly in their peculiar form of indirection and so in their purpose for effectiveness of communication.

Consequently, the aesthetic functions of wolayta proverbs have in this study implies that they are sayings which are used to persuade one’s communication, show one’s strengthen, attract listener, get the attention of addressee, contend human cognitive economy refresh human thought, give a clue to one’s speech and bring about a common understanding among the people who take a certain social event, particularly arbitration, etc.

Therefore, the major findings from the social and functional values of Wolayta proverbs can be at best implies that appreciate brave and heroic deeds done by others at me members sake, facilitate speech sharing one's ideas or stand one does have on a certain conflict resolution process, tools used to validate truthfulness' of certain occasion, an emblem for expressing the invincibility of social hierarchy, serve as an instrument to speak out social secrets, a means of explaining the untellable or social incest, a systematic device to convey messages without hurting either parties in a social episode and expressing ones gratefulness to others. Nevretheless, aesthetic values of Wolayte proverbs can be functional to accompanying expressions useful for social marketing of goods in which case it sires an economic function apart from the social function

Many of the proverbs of Wolayta culture are didactic. Didactic function refers to the educative function of the proverbs in a society for child training and acculturates new members of a society mean to conform to the standard social norms as well as adopt acceptable social behavior valued by the people. The common function of didactic proverbs in that they operate as a means of reinforcing human morality and strengthen tradition by endowing values attached to meanings of the proverbs. Similarly, (Miruka ,1994:80) expresses that proverbs function as means of learning people's values and wisdoms. In addition, the role they play indication particularly in non-literate societies is their paramount importance. As such, in a traditional society, the information embodies in proverbs is considered as didactic substance which is a dependable social rule that guides human beings in their day to day life. Therefore, this study identified and described that some Wolayta proverbs teach morals, diligence and purity, and critics' moralities such as ridicules, snobbishness, laziness and other form of wicked human behaviors. There found out that they are also useful in that they are guidelines of accepted norms, social values, customs, belief system and specific behaviors on the basis of which people should behave accordingly. There on, proverbs present wisdom of people and their experiences accumulated over years and hence provide rich information to the successive generations.

Nevertheless, Wolayta proverbial sayings have similar functional use as such they are to teach Children and transmit information to the addresses. Accordingly, the researcher took a note of their deductive functions through interviews with elders and repented the functional values as well as social situations they used by taking 15 sample proverbs as in (part III).

Normative function of proverbs entails to the use of proverbs to regulating established norms of the society by punishing deviant behaviors so as to bring individuals dilemma to conform to the dominant cultural values. The research found out that the general situation at which normative proverbs applied are merely similar to other types of proverbs in term of function. The typical social uses identified normative proverbs include; punishing wrong action, to warn wrong doer, enculturation individuals with definite social yours, socialize children, reconcile and settle disputes enforce social conformity arbitration and maintain social heritages of the society.

More specifically, the research addressed the literal and social meanings attached to these normative proverbial meanings and their contexts critically analyzed in his study. As such, the major functions of normative Wolayta proverbs deployed mean to how to it is socially valued to be a father (family leader) normatively to be the soul of traits of social norms. In addition, there also explicated that father in Wolayta culture symbolized as same as king” in similar proverbial expression of Amhara culture. Furthermore, normative proverbs are paramount importance in addressing the social values attached to class relationship, Social obligation and cultural justification of human social behaviors. It is indicated that social justice is un affirmed by women them selves in the society. The normative proverbs further exclaimed that they are highly used as social control mechanisms. The trust worthiness to other people is given rather social importance commonly valued and explicated through the use of normative proverbs

Reflective functions of some Wolayta proverbs at best explicated in different social contexts just to elaborate the social philosophy of life and social values characterize by use of symbols. As such, the reflective proverbs portray cultural elements and belief system of the people as a basis for their oral and political philosophy of the society. In addition, reflective functions of the proverbs have a normative role which purports the social curiosity of people experienced in their life across human history .Accordingly, reflective proverbs are used by Wolayta society are to express things emotionally, sentimental feeling and the pertinent social episodes. It is also used to advice people who got hopeless in a certain problem in criticize un affirmed social behavior and selfishness, satire, hatred, encourage group work to repute instable acts, to criticize laziness and wicked work behaviors, advice on indisputability of core social values and to repute ridiculousness.

4.2. Recommendations

- The researcher of this thesis has attempted to analyses, the function of proverbs, in this research work. Nevertheless, this is not enough as compared the folkloric treasure of the Wolayta society. The researcher suggests to academicians who are engaged in the field of oral literature in general and proverb in particular to use this research work as a basis to carry out further research in the field.
- Awareness rising should be made for the young population of a society, that proverbs are not rather oldies, but as had paramount educational and advisory values indoor day to day life.
- Proverbs should be incorporated in the educational curriculum is formal institutions, practically in primary schools mother tongue
- Proverbs should be well documented in the local museums and national archive in a more organized manner.
- Professional bias over proverbs has to be improved and has to be widely applied in various institutional levels.
- Intervention by NGOs working in culture and human social heritages given a due attention through encouraging the research institutions and researchers.
- Civic societies and CBO should be made actively participate in the process of collecting, documentation and dissemination of their use at a wider place.

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መንግሻ ግዛው 1973 "የወላይታ ተረትና ምሳሌዎች" ቢኤ ቴሲስ የኢትዮጵያ ቋንቋዎች ስነጽሑፍ ትምህርት ክፍል።

ቆጠራ ዩሐንስ 1975 "የሐድያ ተረትና ምሳሌዎች" ቢኤ ቴሲስ አዲስ አበባ ዩኒቨርሲቲ የኢትዮጵያ ቋንቋዎች ስነ ጽሑፍ ትምህርት ክፍል።

ሸመልሽ ተክሉ 1965 "የሲዳማ ተረትና ምሳሌዎች" ቢኤ ቴሲስ አዲስ አበባ ዩኒቨርሲቲ የኢትዮጵያ ቋንቋዎች ስነ ጽሑፍ ትምህርት ክፍል።

ደስታ ገ/ሚካኤል 1963 "የካምባታ ተረትና ምሳሌዎች" ቢኤ ቴሲስ አዲስ አበባ ዩኒቨርሲቲ የኢትዮጵያ ቋንቋዎች ስነ ጽሑፍ ትምህርት ክፍል።

ፊ.ቃደ አዘዘ 1991 የስነ ቃል መማሪያ አዲስ አበባ ንግድ ማተሚያ ቤት።



Appendix: A

The classified collection

1. Proverbs spoken regarding patience and quickness

1. Zal'anchehay lappun laytti gattidi kare gakkidi woxxees

A merchant who stayed seven years outside his home quicker, when he arrives at the get.

2. Eesoy Booraa yessees

One who is in hurry, milks an ox.

3. Dari guurin darkkon wonttees

The, one who gets up earlier, down at the out skirt of his house.

4. Garawiyaa bawwyiya maattaa baqqaa qullawwusu

The cat spills the milk ready for her.

5. Yiidaa doonan haasayoppaa, denttido xam”an shoocoppaa

Don't speak as you think, don't hit with a stick at hand.

2. Proverbs spoken regarding laziness and wisdom

1. shooruwaann kehiyaa gala'iyaa aawaason yelawusa

A girl humble to her neighbor gives birth in her father's home.

2. Doonaaa looy carshashaa kanttees

One with humble mouth, Crosses over the growing seed.

3. Hiiyessay Diccaa giini zephphaxxees

The poor who expected to be rich lags behind.

4. Ogiyaa eriyaa eeriya pasaa xoonawwusu

A rat which knows the route, wins a hoarse.

6. Aawaa woray wohe Kkashhin, na'a ippe haray mal'enna.
For the father killed of soya bean; his child has had no taste other than it
7. Bana qoppay puraa bollin laxees
The one, who is cures of himself, eats sitting on the back of the horse.
8. Era Zoriyaynne qaraa sefiyaa uri isaauwaa
He who advises the wise and sharpens a sharp sword are the same.
9. Yinddoy yaanaa balgguwaassi wassee
The pelican bird shouts for the up coming summer.
10. Paraa sanggissanawu hariyaa gondorsottees.
To castrate a horse, donkey is rolled.
12. Eeyyaa kanay dadawu boccees
Lazy dog barks up on a thunder.
13. Eeyyaa urawu shukkaaree sulsso
Sweet potato is delicious for poor.
14. Hillaa daroy xaphuwaa qanxxees
A serious wise cuts the root of corn
Serious wisdom takes in to death
15. Maxinee meecetanawu biidi bawu haattaa gideesse
A Salt which went a bath becomes dissolved.
16. Hariyawu hanqqay hashshiyann tookkees
He who is feels anger for donkey, Lifts up on his shoulder.
18. Kushe eniyo kuuccidi gaco keeniyo baasettees
One takes his hands slot and charms his chick's slot?
19. Ittay wuro gin yeletti aqees.
Something which is neglected becomes numerous.

20. Yelida aaway de'ishin na'ay cimées

When the father is birth alive, the son gets old.

21. Ceinccay cimin eeyyay yeekkees

While the son becomes older, when his father is younger.

22. Haattay hadiya efin danccuwaa geduwaa oleettees

After the river had taken the cloth, the belt is thorn after ward.

23. Giyaa eriyaa baaloti na'aa giyyay cimées

He, who knows more about trading, is being cheated by his client.

Pugiyaa cincca, yelwwaa bayraa cimées

The wise deceives the aged.

25. Quuna biittan quunnidi hamettees

While arriving at locality of dwarfs, the normal walk as dwarfs.

26. Azini woozennaa gawwusu sauiya

The widow said that, a husband is a wisdom.

27. Darana dabboy gatani yasees

Guuxxaana dabboy guutaraa kiyees

Expected to be famous, take a meeting under shrub

A relative expected to be down graded takes meeting in a field

28. Maahee haattaa uyiyooaanna malay meqqiyooaasi erenna.

A place where the tiger drinks water and the equade make a secret boat not know.

3. Proverbs spoken regarding truth and falsehood

1. Goy gakkiiis, goyyoy ka'iis

What was said happened what was ploughed ripen.

2. Taayee bayraa bayra gooppaa, kaaluwwaa kalo gooppa xoossaa xlla bata

Please, mom, don't make difference between the younger and the elders do every thing thinking your god.

4. Bana be'ay pituwan koyyees

He who, did something wrong, suspect others.

6. Senttaa xeeraagaa tooray xaddin geeduuwwgee dafurim guuyee gaxaare hayqqees.

The front troop wound, the middle troop tires and the most last following die.

7. Tuma gin tum'osay paxeeos

When truth is told, wound cures.

8. Worddoynne wanceaynne doonani ekkees.

A lyre and a glass are wider on their mouth.

9. Gitay suqidi kanan wottees

The eldest parts pretexts on a dog nearby.

10. Maattaa uyida kanay suraa miida hariyaa doonan qucees

A cat that drank the milk sweeps its mouth on a donkey.

2.1.4. Proverbs spoken regarding overconfidence.

1. Bollotiya na'aa machiyaa woiqqetay ootti yoobaa intta erketa gawusu

The daughter tells her mother about birth.

2. Shodhdee takkaaro kumennashi baappa adhidhiyaa laappun wara hadiyaa gixxes

An inch frog wears seven meters cloth.

3. Gaanay diishin gayttay miices

Someone laughs as there was one to say.

4. Sharechchoy babaa evenshin asabaa kaayyees.

The witch not knowing about him, but forecast to the others.

Not knowing about himself, the pitch man for casts other's

5. Keexxa bitanee sa'a uttin keexxenna caaceree kaaraa kiyees

A man who constructed the house sits on the floor whereas that did nothing on the roof.

6. Haakkenna haysiyaa hayseyiiddi ka'enna gaashiyaa maxeettes

Telling inappropriate proverb leads to harvest unripe tiff.

7. Kanay asaa qulliyaawu giyaa hokii gelees

Having looked at people, the dog enters in to the market vying.

8. Zarqqaqqa zaassay, kencechcha olan keesees

Uncontrolled journey arrives at a serious battle field.

9. Akkekenna gereessay zaarishhin metees

Inappropriate speech becomes difficulty to conclude.

10. Qasho oyssaa oyssaa oyqqaara naaquwaa oyikidaro karrawusu.

One, who has no donkey, neglects, the one who has a horse,.

Saying “more” for sterile women and saying “Owen” for slave women is so special.

11. Woossin ix xay woossidi mees

The One refused an invitation, begs after word.

12. Eceriyaawu de'iyaa achchay naa'ashin issuwaa mixxilissawu issuwaa miiqqu wauu wottees.

Little for time forces to speak again, dish of cassava says eats me soon.

14. Hayqqin aganay daafurin yekkees.

One, who forgets diseased, cries a man get tired.

15. Bana sabbiyayne curqqa sikkiday issuwaa

He who appreciates him and him who sews torn cloth are the same.

17. Kareera kafaafa ayyo sooni buuleeraa goseeraa manqqa

One who boasts outside, is extremely poor at home.

18. Geleshshoy geeman taawe miizzay xeeta gees

A monkey being guest to others said that his father has hundred of cattle.

19. Zin'ada yiyaara zin'aanawu biyaaro kaniya gawwsu

One who is coming from making love, insults the one going to make love.

20. Thuwaa wursssenna qacoy huuphiyaa kiyees

The ant which unable to eat leg climbs to the top of head.

21. Babayraa bonchchennay asa bayrawu, hadiya tookkes

The one, who don't respect his elder, carries the bag of others.

22. Eceriyaa muqaadday garawaa sinttan to'ees

The candle of rat pouts off in front a cat.

23. Ussiyaa aafuwaa guppaa pinnada, baayee wolqqaa guukku ba wolqqa gawusu.

Having passed a gorge the hyper said that it was her effort not her mother's.

24. Baawu pattenagee asawu xale kiyees

One, who can not heal his sylphs, looks for a medicine to other person.

25. Muqoy bana gakkenna qefiyaa zallaa mayzzeel

A Butterfly covers the wing on the stone which is in adequate for him.

He, who is inefficient for himself, makes a favor for others.

26. Ussiyo kaalliya limiya me'awusu

A cow that follows its calf is broken.

2.1.5. Proverbs spoken regarding boasting

1. Maattaa hyida kanay, oyssatyin baana gees

The dog drank a milk says that I will go away after soaked with butter.

2. Guyyeppe kiyida dulle utetta diggees

He, who comes late, seems to be prominent.

3. Yedaa iitay baassan keessees

Bad ridding takes on to a serious battle.

4. Hayquwaappe attana gibar haken mogenassa gakkees

The one, who is going to scope death, arrives at a place where a dead is not bared.

5. Kuttoy kaashiiddi baawa meqettaa kessees

The hen digging down to the ground, full's out the bone of its ancestor's.

6. Biiri biiriyaa kaniya bikki ekkawusu

A promiscuous dog is being hated.

7... Hemeta daray, xalahiyaa dubbushan keessees

Regular journey takes to the meeting place of devils.

8. Mizziyaa yeloogaa dichchennan yelanauu boorawu eqqawwusu

A cow just un growing the first born, runs to copulation for another birth.

9. Daafettiyyaa kuttiya dadaa bangгаа maada daguwwea ootiyaa gara awan gayttawusu,

Restless hen having eaten cursed barley, appeared on the meeting of a cat.

10. Mama gay biittaa miizees

An over feeling results in to eat the soil.

11. Yettay ho'in doomee durees

When the singing initiates, the disabled dances.

12. Arbbabuwaa ekkaana godiya diishin ciraacuwaa ekkane garawiyaa sulettawwsu

The women who take bounty full of milk keeps calm, the cat who takes a sip of it hang her self.

2.1.6. Proverbs spoken regarding theft

1. Kayso! kayso gin kaysoy yaa'aappe woxxees

The thief runs out from the meeting, while it is spoken about the thief.

2. Wuuqqi ariyaa uray malaati goozees.

The thief does not trust her own son.

3/. Kaari baynnay kana, katti baynnay kayso

He who has no house is a dog and he who has nothing to eat is a thief.

4. Kaysoy xillanawu taabootaa yerees,

A thief bows in front of a chapel to make him faithful.

The deceit of thief is saying let me smell this onion

5. Haana maata buuchcha gidukku leehe koshsha

It is not to cut grass, rather to search for something.

6. Dawuron wuuqqana biya kaysoy wolayttan saasukkees

A thief going to steal from” dawro’, whispers at wolayta.

A dog wounded its buttock, doesn’t bark as it is to.

7. Qammi wuqqana biya uray gallasitana yashshes gees

One who goes to steel at night says; “ I am frightened” at day time.

2.1.7. Proverbs Spoken regarding selfishness.

1. Kokkay uyaana haattaa yoray uyees

The selfish had drunk the water expected to be absorbed by a fire cookie.

2. Qeese duufuwaa bayztees

The priest sells the tomb.

3. Shammiyooda. Gakkenna xinggilee shukkiyoode gakteess

He who is not present during work, become participant for eating.

4. Asabaappa afalan xokkay daro

It is paramount to have, a droplet from others.

5. Modhadhanawu gidi moy mooganawu gattees

Something eaten to be fat leads for death.

6. Unccawu yekkiyaa na’aa maray yedhdees

A baby crying for a brad is kicked by an ox.

7. Kaanaa waaxin shendderaakko goyyees

The dog tied for plouging, runs towards forage.

8. Daaro maana gay dabbogge attees

The one, who wants to benefit more, is being outcastes from his relatives.

9. Yora garaway ikisyaasa mees

The selfish cat eats with hair.

10. Booraa miida godaree qambaraa saxxi xeellees

A hyena that eat an ox biting a yoke.

11. Maaxanay muxennan mittees

He who is not collected swallows uncut.

2.2. Proverbs spoken regarding the poor and wealthy

1. Goofinee tedaase kaqettana giiddi bawu woqqees

The rich and poor disputed as stone and false pumpkin collide.

2. Gonggee goobidi woxaa xoqarssees

When a wood strengthened, kicks the grinding stone.

3. Hyyeessawu morccaa paasashaa

Intestine is the best meat for the poor.

4. Kuttoy asaa qulliyawu ketta hokki gelees

Hen pretending people enters the house vying.

5. Gilqqi uyidi gose wurssenna

A weak never finish bottle of drink.

6. Aawaa paray kessenna, na'a paray wottenna

The father's horse doesn't let someone to go up and his son's doesn't let someone come down.

7. Manqqoy manddishin duree mii kallees

When a poor plans, the rich gets satisfied.

8. Hiyyeesi naqqiyooaba, putty dexxiyoobaa asierenna.

The operation of the poor and the weight of cotton is not considered.

9. Mudhdhoy gilqqanaashin, gilqqay hayqqees

The thin dies until the fat loses its weights.

10. Guyye guuttawu, sinttaykka guutta

For whom the fore ancestor are minority, his future is also minor

11. Hiyyeesaa naqqiya uray, xoossaa ayfiyaa xinqquusaa waaqees

The one who oppresses the poor inserts stickney on the eye of his lord.

12. Gilqqay gixxishin giyay laalettetas

The market scattered when a weak is clothing.

13. Santtaa pilaara min saqqees

Eating cabbage with cooked milk is piercing.

14. Kuttoy kalli aadhdhidi, paraa xaqarssees

Over confidant hen kicks a hoarse

15. Hiyyeesa kaloy, udulaa pugissees

When a poor feels satisfied, he starts to pump the coffee grind.

16. Maattayee naatanne Zakkuwaayeenaata pudettan paacaanaa

The one who drunken a milk and local beer could be tested when they go up to the top of the hill.

17. Wolqqi ixxoy xoossan cayees

He who is powerless accuses in the name of god.

18. Asan a say deel, ashuwan paashshay dees

As there is a difference on human beings, there is also on flash.

19. Godeege boshaa, aseegge awucayaa

The queen aborts living being whereas the servants abort dead.

2.2.2. Proverbs spoken regarding the poverty and satisfaction

1. Metootiday harrera zinneas.

He, who is nowhere to sleep, passes the night with a donkey.

2. Iisuwaasson shemppoy, issuwaason shedderay poree

The rich belches while the poor yawning.

3. Cuuloy kuyxaarwwaa haattaa ganxxissees

The one whose throat is block, drinks impure water.

4. Gidngiyawu gishettees xayin marppiya tecceettees

When abundant distributed for the market, when lost stamp a cloth with needle.

5. Booray ubbaa gallaa goshshaappe, issi galla mashshaa danddayanaa gees.

An ox prefers slaughtering than plowing.

6. Kaniya geesaa seesawusu

A dog hates milk.

7. Boolee bari mishshuwawu bashiyaa saxxees

A grasshopper bits a apian for revenge.

8. Kushee iita gin kanan quccaa gees

When one said his hand is dirty, the other refers to sweep it on the dog.

9. Kaloy michche xanttaa oyttees

The overconfidence lets a boy to touch his sister's breast.

10. Hiyessay gaxan durees

The poor dances outside a stage.

11. Bollay kehin borttuwan dichches

Being recovered from sickness, someone went to rub his shoulder o

12. Iitidi aayyiyo aawaa worees, kehidi giyan oogcyan wouhdhees

A miss-fortunes leads to be an orphan whereas a good fortune leads to collect a profit.

13. Kalo laytti oletta, kosha laytti naaqettaa

Be oppressed when it is drought fight when you are satisfied.

14. Baluqiyyaa xalawu aquwaa qakkawwu

A mule knocks at her sleeping wood when she feels weary.

15. Namisay oyqqido bayray, kaaluuuassii kushiya xelles

A hungry elder, looks toward the hand of his younger one.

16. Woriyaa harggiyaappe darkkuwaa kalloyiita

The worst of a problem is starvation.

17. Deidi deriyaa shoobissee, xayidi ishaappe qosetissee

He who has large sums of money invites the whole people, whereas he who has nothing hides himself.

18... Gusoy yinne giyya dara malatees

When dairies come a market seems toilet.

19. Koosoy woni mal'enna, biittaa gujja

If a medicine is bitter add a soil.

20. Ikisaama dorssiya modhdho giishin hayqqawusu

A woolen sheep dies as it is said to be fat.

The thinness of an elephant and poverty of the wealthy are not known

21. Meha baynna uraa ceegginkka wodallo geettees

He who has no money is always poor.

Short donkey is always said to be a "baby donkey"

22. Killiyan xameteaa beexee olomuwaa me'ees

An ax hurt cutting hard wood breaks when cutting soft wood.

23. Al'o azinaa xingillee efes

A husband found by straggle, is being taken by a bird.

24. Godariya namisay oyqqin baawa anhaa mees

A hyena got hungry, eats his father's corpse.

2.3. Proverbs spoken regarding hard work

1. Bone shaachcha kettaa balliguwan xugetess.

He, who doesn't get savanna grass on the winter, carries a skin in summer.

2. Tukkee pentto giishin away penttees

While waiting to have a coffee, the sun gets hot.

3. Oosuwaa ixxiyaa uray qumaa maanauu cuwwaa wochchees

He who is not willing to work, searches for food.

4. Azallay sambbatan oottees

The lazy man works on a holiday.

Lazy farmer weeds his garden in September.

5. Zokkoy ixxin ootay uloy ixxin mees

One who works hard until his waist tires, eats until his stomach full's.

6. Laafa na'i qaluaa laata miishshaa qoppear

Lazy fairs always wait for inheritance.

7. Boggo tama ho'iyay, bone aawaa ho'ees

One who heats fire on summer, heats the sun on winter

8. Aaway uttaa tokkitti gattiyoosaa, na'a goyyidi gattenna

The son does react the same that of his father.

2.2.1. Proverbs Spoken regarding women

1. Ubba hayqqin agganaara daafrin yeellawusu

One, who will completely forget after death, cries at the time of agony.

2. Macca asay niyotuma gin yeekkees

A foolish lady cries when she is told truth during arbitration.

3. Qaree shendderay qaattishin miccees

The forage cooked by a wise woman burnt while she is shaking.

4. Ubba qariyaa yeeho Karen suqawusu.

A skillful woman, parts in a funeral.

5. Azinany ixxido machiyoo cuuchchay xaqarsees

A woman hated by her husband is kicked by lice.

6. Mishiriyaa hayqqiyoo laytti shareechchuaa gelawusu

A lady going to die marries a witch man.

A sick who do not recover calls for cooked maize in January.

7. Doonaa libbamiyaa bollotiyoo qaxxarawusu

Heavy hearted woman mutilates her husband's mother.

8. Yeddiyoo machchio mayzziyoogee, yiyaarissi alleeqo

Generosity is better than mean.

9. Awaaqiyaa machchiya axinaa mogguwaappe diggawusu

Promiscuous wife prevents the corps of her husband not to be burred.

10. Geela'iyoo kawo qaaqqay gelodiggees

Spinster left single willing to marry a king.

11. Laappun maccsay keexxido keettaa issi kanay laalees

The house built by seven women is collapses by a single dog.

12. Maccaasay maqqosan maatlay morkenna

The re is no one grass grows up by the advice of woman.

13. Wozani worin azini yeddees

Being mindlessness results in divorces.

14. Aayeessi baynna sagaayoy, na'eessi kushiyaa menttes

The bras lass does not have for her mother, reeks the hands of her daughter.

15. Machchiyaa worido azinaa, olay wovees

An ignored husband is resorted for death.

Appendix B:**List of informants**

No	Name	Age (Approximately)	Occupation
1.	Titiyos Moliso	65	Farmer
2.	Tariku W/Hawariat	68	Farmer
3.	Wana Wagesho	60	Farmer
4.	Buntaso Alolo	60	Farmer
5.	Mulatu Kaba	67	Farmer
6.	Mamo Kando	70	Farmer
7.	Abera Abate	63	Farmer
8.	W/ Mariam Mota	65	Farmer
9.	Melese Dolamo	63	Farmer
10.	Mamo Somano	80	Farmer

Appendix: C

Interview questions for informants

The following questions are translated in to Wolayta and presented to informants

1. Would you tell me your name?
2. What do you know about the culture of Wolayta people?
3. What are the roles of village elders in Wolayta custom?
4. What role do proverbs have in the society?
5. In what situations do you use proverbs?
6. What are the functions of proverbs?
7. Who usually uses proverbs in Wolayta Culture?

Oyshettiyaageetussi giigidda oyshshaa qaallaa

Oyshettiyaageetussi Wolyittatuwaan birshettida oyshattin hagappe kaallid deiyaageetaa

- a. Ne sunttay Oonnakko oduuttee?
- b. Wolayta Assaa wogaa xeelliyaagan Ne eriyobay aybbee?
- c. Issi heeran deiyaa dere cimma assaappe naagettiyaabay aybbee?
- d. Leemisso haassayay issi heeraa assaasi aybbaa maaddi?
- e. Ay malla hanottan intte heeraa assaasi aybbaa maaddi?
- f. Leemisso haasaayattussi deyaa maadoy aybbee?
- g. Wolayta wogan oonne ubbattoo leemisso haassayaaa goettiyaay?



DECLARATION

I declare that this thesis is my original work, and has not been represented for a degree in another university and that all sources of Materials used for the thesis have been duly acknowledged.

Name: Fikre Alemayehu Mara

Signature  _____

Place: A.A.U