



Jimma University

**College of Social Sciences and Humanities Department of English
Language and Literature Post-Graduate Program in English Literature**

A Functional Analysis of Dawuro proverbs

**A Thesis Submitted to the Department of English Language and Literature
in Partial fulfillment of the requirements for the Degree of Master's in
English Literature**

By

Lukas Tsegaye

Advisors:

Principal Advisor: Negus Y (PhD)

Co-Advisor: Gebretsadik B (PhD)

November 2023

Jimma Ethiopia

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A KEY TO DAWURO SCRIPT (S'AAFUWA)

Dawurotsoo Script

Phonetic Presentation

A. Vowels

a	A
e	E
i	I
o	O
u	U

Small Vowels letter

capital Vowels letter

In the Dawuro language, vowels letter have two character in the writing system which are single and double in word formation.

Example:-

Single in word

double in word

a= awa (sun)

aa= aawaa (father)

e=essa (stopa

ee=eessaa (hone)

i=ittaa

ii=iittaa (soil

Consonant letters in the Dawuro language.

There are consonants letter in Dawuro language similar with others but there are some different letter

Dawurogna

English

C'.....C

d'.....NO

k'.....Q

p'.....no

s'.....x

'..... no in english alphabet but Dawuro language glootal

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Abstract

The main objective of this study is to analyze the function of Dawuro proverbs and their use in social culture. To achieve these objectives data were collected through interviews and focus group discussion. The analysis was carried out through a descriptive method following qualitative design to describe the function and using snow bowel sampling technique were collected and analyzed according to their functions which they are serving in the society. The results indicate that Dawuro proverbs have multiple functions; These are corrective, aesthetic, didactic, normative, and reflective. Function of proverbs that the researcher identified in this study is that proverbs teach about morality, diligence, and purity, and at the same time criticize unethical behaviors such as ridicule, snobbery, and laziness. laziness and other forms of evil human behavior. These profound proverbs reflect the customs, moral values , and strictness of Dawuro people. Thus, Dawuro proverbs play an important role in reinforcing social relevance and generating public response to social, cultural, and economic obstacles. Furthermore, research has attempted to show that proverbs can be used to build communities, maintain culture, and develop responsible people.

Chapter One

1. Introduction

1.1. Background of the Study

Oral Literature can be described as verbal art that is delivered orally and transmitted orally from person to person, generation to generation, region to region, etc., by word of mouth. Oral Literature denotes traditional forms of entertainment. Oral literature includes epic poems, folk tales, folk songs, myths, legends, ballads of people and events, etc. In fact, Oral Literature exists in the vocal (speaking) and aural (listening) domains, in the broad world of sound Kondi (2019). Oral literature is synonymous with folk literature and it is a broad term which may include proverbs, ritual texts, curative chants, epic poems, musical genres, folk tales, creation tales, songs, myths, spells, legends, riddles, tongue-twisters, word games, recitations, life histories or historical narratives. Oral literature, therefore, refers to any form of verbal art which is passed down from one generation to another generation by the words of mouth instead of being written down. It is because of the fact that this form of literature is transmitted orally and not in written form that oral literature is widely regarded as literature of the primitive community (Nnyagu 2017).

According to Nandwa and Bukenya (1983:1) , oral literature includes “those utterances, whether spoken, recited or sung, whose composition and performance exhibit to an appreciable degree the artistic character of accurate observation, vivid imagination and ingenious expression.” Similarly, Canadian Encyclopedia, suggests that the phrase oral literature is sometimes used interchangeably with folklore, but it usually has a broader focus. It is the means of transmitting the totality of tradition, culture and total belief of a people to the younger generation in spoken means. Just as literature imitates and mirrors the author’s society, oral literature preserves cultures and tradition. Oral literature is used by people mainly in the illiterate community, like the literate community uses written literature to express their ideas, beliefs and values, and negotiate through their net social relationships(Nnyagu, 2017). Oral literature is a highly wide-scoped concept of any society’s oral tradition. Bascom (1968) stated that verbal arts serve to keep cultural continuity from one generation to another generation.

Proverbs are one of the various genres of folklore. According to Finnegan, (1970), proverbs are very brief sayings with extremely compact messages shared by a large number of people, and they ‘tersely’ communicate social truths. It is also agreed upon by many scholars that proverbs, in previous times, and even today, especially, in the non-literate (traditional) society, play a great role in the people’s culture of educating one another, appreciating, commenting on, and criticizing behaviors, religions, norms, values, leadership and in bringing up their offspring according to their oral tradition in certain community. In other words, a proverb is a mirror in which its society observes its whole being.

According to Dangelo, “Almost every nation has its share of proverbs and sayings” (He asserted that “Because proverbs are so familiar, they often win uncritical acceptance from the audience...(Alemitu Oli, 2021).” Thus, like any other African society, the Dawuro have their own oral tradition, of which proverbs are the popular ones that elders most often use as a spice of their speech in every context of life.

Proverbs are works that summarize the wise and prudent expressions of the people, the words of great cultural figures, scientists, and statesmen, and the wise thoughts of individuals based on their life experiences. Proverbs are considered simple, brief, concrete, traditional sayings that express perceived truth based on common sense or experience. Proverbs are often metaphorical and utilize formulaic language. Collectively, they form a genre of folklore. The ideas of proverbs are clear, the conclusions are complete, the expressions are concise, and of course, the sentences are exemplary. Proverbs have a poetic and prose structure. They reflect diligence, patriotism, courage, generosity, justice, honesty, friendship, nobility, sincere human ideas, pure love, the call to knowledge (Kaschula, 2013).

The southwestern part of Ethiopia is known for its composition of different ethnic and linguistic groups. Considering the linguistic factors, the Omotic group is so close to being viewed as a dialect of variation. Despite its immense geographical difficulties of communication, Omotic people have no problems communicate with each other. Dawuro tongue has the highlands and the lowlands accent of speaking, similar to the accent of Gamo, Goffa, Wolaita and Konta dialects. The Omotic languages are clustered in the Southwestern part of Ethiopia along the Gibe and Omo river basins. The linguistic situation of the Omotic area is not well studied regarding its dialects. Furthermore, how related and distinct are these varieties are from each other needs a brief explanation to identify the various dialects provided. Among the four super-family languages of Africa, the Dawuro language belongs

to the Omotic family. The Dawuro had their own identity, language, culture, history and different heritages. At present this language serves as the medium of instruction in primary and secondary schools with promising attempts to make it the working language of the Zone. Dawuro language is also spoken in Kontta special district, southwest part of Oromia (Jimma zone), and Kaffa, Kambata, and Tambaro zones. Dawuro Doona (Dawurogna Language) is one of around 86 Ethiopian languages. Dawurogna language is used as a medium of instruction for all subjects from grade one up to four.

At this time a new educational curriculum for grades one up to six all subject was given by Dawurogna language, as well as one subject from grade one to grade twelve, and is used as a medium of instruction in teachers' training institutions for first-cycle teachers, in Arbaminch teacher college in diploma level from 2007 up to 2013 graduated. As of 2011 E.C it has been entertained as an undergraduate program in Wolaita Sodo University Dawuro Tarcha campus.

Dawuro clans claim different parts of Dawuro lands as their origin except a few clans that trace their origin to different neighboring Omotic states such as Kaffa, Yam, Gamo, Goffa and Wolaita (Aushecho, 2017). So, Dawurootso is a member of the central Omotic group. The Dawuro (formerly called the Kullo) belongs to the Omotic people of southwestern Ethiopia. Dawuro is the self-name of people who speak the Dawuro language as their first language.

Hence, every society has a shared view of nature and what they believe to be true. Language transmits this common idea from generation to generation. Thus, language is how a particular people's culture manifests itself. Since the beginning of the Dawuro people, the Dawuro language has been a reflection of their cultures, traditions, and customs. Proverbs are commonly employed in the Dawuro language, as they are in other languages. These proverbs are a people's wealth that has been passed down from generation to generation through word of mouth, expressing the norms, social standing, culture, and so on of the people.

1.2. Statement of the Problem

Proverbs are a product of the human mind, which resulted from generalized experiences and observations. Hence, it is natural that these units are often met in everyday life and are constantly used by people for practical purposes. According to Abraham (1982) proverbs criticize moral problems either by directing future actions or by altering a point of view towards something that has already happened. In many African cultures a feeling for

language, for imagery and for the expression of abstract ideas through compressed and allusive phraseology comes out particularly in proverbs (Finnegan, 1970).

As to Mieder (2004) African 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.

As Ethiopia is one of the diversified African nations with a long history of writing, oral storytelling remains important in many parts of the country. The study of folklore in Ethiopia seems to be a recent development. Although attempts to collect Ethiopian oral literature can be traced back to the arrival of missionaries in the country, Ethiopian participation in folklore research was 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 considerable attention (Fekade, 2001). In the 1970s, Fekade Azeze who has been exerting a great effort in encouraging and developing research in Ethiopian folklore, produced a bibliographical review of the works done on Ethiopian folklore and cleared the ground for students and other people interested in conducting studies in the discipline.

Although there are some local studies on proverbs in some ethnic groups of Ethiopia, for example, Tesfaye Danye and Mesfen Wadajo, (2014) studied the social and cultural functions of kafa proverbs. Their study has to examined the social and cultural functions of proverbs told by the Kafa people and classified to study issues related to agriculture, forestry and other social and cultural beliefs of the society. Mohammed Nur Adem (2021) studied a functional analysis of Afar proverbs of Afar National Regional State. His study was to analyze the functions of Afar proverbs in the Afar National Regional State. Fikre (2012) studied Wolayta proverbs, Tadesse (2004) studied Guji-Oromo Proverbs, and Hankore, (2020) studied corrective Functions of Tambaro Proverbs. His study was also show that Tambaro proverbs are used to correct the individuals who misbehave in the cultural practice of the society. Medhin (2018) conducted a study on Dawuro proverbs to assess the role of context in determining their meanings. However he did not conduct the analyze deeply function of Dawuro proverbs. meanwhile, the current study focused on functional analysis of Dawuro proverbs. Not much research has been conducted on the functional analysis of Dawuro proverbs. Being a member of this ethnic group, the researcher has seen the people of Dawuro practicing proverbs in various social occasions. These factors have led to the situation where proverbs tend to be limited only to our traditional people. It seems that such verbal treasures

(proverbs) of the society have been given little attention by researchers. This was the big research gap in Dawuro's oral literature in proverbs. Therefore, this study aimed to fill this gap by making a functional analysis of the Dawuro proverbs.

1.3. Research Questions

1. What are the sociocultural functions of proverbs in Dawuro society?
2. How do proverbs portray the socio-cultural realities of the Dawuro society?
3. What are the relationship between the meaning of proverbs and the particular situation in which the proverbs are used?

1.4. Objectives of the Study

The general objective of this study, therefore, was to collect and examine some Dawuro proverbs to find out what important functions they serve in the society. In other words, the study aims at discovering the functions of Dawuro proverbs by examining them within the socio-cultural realities and showing how they characterize the life of the Dawuro people. The assumption is that by studying the proverbs within the context of their use, it would be possible to understand and state their functions. In short, the study sets out with the following specific objectives.

- ✓ to identify cultural and social functions of Dawuro proverbs.
- ✓ to show how the proverbs portray the socio-cultural realities of the Dawuro
- ✓ to find out the relationship between the meaning of a proverb and the particular situation in which the proverbs are used.

1.5. Significance of the Study

Proverbs manifest the cultural practices, traditions and customs 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 Dawuro proverbs would also be significant for it may serve the stated purpose and add another dimension of knowledge about the function of folklore in general and proverbs in particular. It can also help other people who are not familiar with the culture of the society to get access to the knowledge of the cultural, traditional and social wisdoms as well as artistic talents of the Dawuro society. Besides, the study is believed to

provide other researchers and students of literature with current information about the functions of Dawuro proverbs and, also, serve them as a springboard for further study on Dawuro folklore.

1.6. Scope of the Study

Due to constraints of budget and time, this study was limited in terms of both the geographical area and the content it covers. Geographically, it deals with the Dawuro zone. The research setting of this study was the Dawuro zone. With regard to the content, this study limited itself in dealing with proverbs instead of conducting an inclusive investigation of the oral literature of the people of Dawuro. The scope of this paper, however, is confined to expressions that were generally regarded as proverbs by the Dawuro people.

1.7. Limitation of the Study

Translating proverbs from Dawuro language to English language was one of the limitations of the study since distortion of meaning might occur as the result of the translation. Shortage of time and scarcity of resources were some of the other constraints that could hinder the researcher from conducting a more extensive study of Dawuro proverbs.

1.8. Physical Setting of Dawuro

Dawuro is one of the sixth zones of the Southwest People Region of Ethiopia. It is boarding Konta Special Woreda in the west, Jimma Zone of Oromia Regional State in the west, Hadiya Zone in the north, Kembata-Tembaro Zone in the north and north east, Wolaita Zone in the east, Gamo and Gofa in the south and south east. Tarcha is the capital of Dawuro zone. The zone is located 60, 361 to 70, 211 north of latitude and 360, 411 to 370, 531 east of longitude. The Zone Capital, Tarcha is about 507 kilometers distance south west of Addis Ababa through Shashemene-Wolaita Sodo 435 kilometers from Addis Ababa through Hosana-Wolaita Sodo. Dawuro is 319 kilometers away from Hawasa, the Regional State Capital. From Wolaita Sodo 166 kilometers and from Addis Ababa through Jimma, Konta Special Woreda is 490 kilometers. The total area coverage of the zone is 4403 square kilometer. population.

1.9. Organization of the Study

This thesis is divided into four chapters. The first chapter deals with the background of the study, statement of the problem, objectives of the study, 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 entertains the methodology, procedure and method of data collection Chapter four deals with the functional analysis of proverbs. Chapter five presents the conclusions and the recommendation of the study.

Chapter Two

2. A Review of Related Literature

2.1. Nature and Concept of Oral literature

According to Kondi (2019) Oral Literature can be described as verbal art that is delivered orally and transmitted orally from person to person, generation to generation, region to region, etc., by word of mouth. Oral Literature denotes traditional forms of entertainment. Oral literature includes epic poems, folk tales, folk songs, myths, legends, ballads of people and events, etc. In fact, Oral Literature exists in the vocal (speaking) and aural (listening) domains, in the broad world of sound.

Oral literature is used to describe the tradition in written civilizations in which certain genres of literature are transmitted from one generation to another through word of mouth. “This type of literature is confined to the so-called folk or people of a culture and the literature of this type is unlettered i.e. it does not use the written form. Epics, ballads, prose tales, rituals and lyric songs, as genres, existed orally before writing was invented (Gill 2017)”. Oral literature includes stories and songs and other people’s sayings that a person has heard and listened to sung and told without any intervention of writing. The creator or transmitter did not write the song or the story but sang or told it. Similarly, the receiver did not read the story or the lyrics of the song. Therefore, these stories and songs are, therefore, not only oral but also aural, i.e. they are not simply told but are also heard.

Oral literature is the repository of the critical knowledge, philosophy and wisdom for non-literature societies. This literature through narrative, poetry, song, dance, myths and fables and texts for religious rituals provide a portrait of the meaning of life as experienced by society at its particular time and place with its unique existential challenges. This literature portrays how one is to live a moral life and explains the nature of one’s relationships with divinity. According to Nnyagu, (2017), “Oral literature is also the repository of artistic expression in society. Its beauty spreads across cultural frontiers. This literature is a channel to find balance, harmony and beauty in the world and it also emphasizes the need to understand pain, suffering and evil”. It explains the causes of human suffering, justifies them and suggests ways of mediation and the healing of suffering.

Oral literature is the verbal heritage of mankind transmitted from generation to generation by word of mouth (Melakneh,2005). Oral lore is part of folklore that is transmitted orally. It is the stories, legends, myths of people. “Moraine categorized them as animal tales like displays, calls, chants, contemporary legends like curses, fables (example: folk drama, folk narrative: folk poetry, folk song; folk speech), ghost lore (example: hero tale, hollers, jingles and rhymes), jokes, fairy tale, memo rate, myth, personal experience narrative (gebreselassie, 2009)”.

Oral literature may be defined as those utterances, whether spoken, recited or sung, whose composition and performance exhibit to an appreciable degree the artistic characteristics of accurate observation and indigenous expression (Gill, 2017)”. Okpewho's definition that folklore is literature delivered by word of mouth (1992) is also another attempt at defining it. There is also a famous scholar who should be mentioned in this connection. Richard M. Dorson, in his book *Folklore and Folk Life* (1972) defines folk literature as traditional utterances in the form of spoken, sung and voiced manners that show repetitive patterns. He adds that folk narratives, folk song or folk poetry, proverbs, riddles, folk speech, yodels, hollers, cries, chants, laments and the like as subparts of folk literature.

From the definitions given above, oral literature is delivered orally and nearly all of them indicate that orality is the most prevalent aspect of folk literature. Additionally, the term literature is frequently used to indicate the creative aspect, which is mentioned in all definitions. The linguistic heritage" described by Melakneh, the stories, legends and myths of the people by Morain, indigenous expressiveness by Nandwa and Bukenya, and repetitive patterns by Dorson are examples of other characteristics. These all demonstrate the traditionalism of oral lore. Furthermore, all of the definitions demonstrate that there is no single or original author for folklore. Rather, it is a collaborative work.

2.2. Function of Oral Literature

Oral literature is a great traditional resource for people through which they see themselves. Being as a base for written literature, it is transmitted from generation to generation orally among illiterate society. Oral literature is part of the vast field of knowledge known as oral tradition or orality that is a system of communication in which information and messages are transmitted verbally from one generation to another (Muktar & Umer, 2020).

According to (Muktar & Umer, 2020) Oral literature has succeeded for many centuries and takes variety of forms such as myth, epics, funeral dirges, legends, praise poems, and

proverbs. Having different genres, this indigenous knowledge is used among traditional societies like in Africa to express their identities, cultures and traditions by creating artistic beauties and clear images of the messages intended to be delivered”. Additionally, it expresses people’s deep feelings, joy and sorrow, frustration, life experiences and values. The stories for example are told to educate and socialize children or warn people not to break the rule of the society (Finnegan, 2012).

Oral literature teaches, among other things, the beliefs of self-restraint, humility, modesty, tolerance, patience, understanding, altruism, and transparency in our dealings with others. Above all, it exhorts us to put our intellectual and technical competence at the service of our society(Muktar & Umer 2020). People use different genres of oral literature to offer advice, to warn, to make happy, to reinforce, to appreciate, to admire, to instruct etc. in all social aspects. In Dawuro society people also use proverbs to advice, to teach good behavior, to appreciate word worker and heroes people...etc.

As its nature, oral literature once used by the community as a whole or famous people of the community show disparity and disappear gradually when it does not get due credit. Heroes use oral literature to convey their message, instruct, advise and educate people. Oral literature is deployed by illiterate societies and it is used to depict their wisdom, societal values, creativities and culture. Also, it is used to describe universal truth, used to govern the whole world (Muktar & Umer, 2020).

2.3. Characteristics /Features / of Oral Literature

The word literature is a commonly used term used to reference to written and creative text. Literature is an outlet individuals use to express their ideas, culture, perspective, commonalities, and differences. Oral literature is a term used to describe written and oral literature. The term oral literature means literature delivered by word of mouth (Dictionary.com). Oral literature stems from several types of literature such as folk literature, folklore, and traditional literature. Various positive and negative characteristics appear depending on how the term oral literature is used. Traditional literature and folk literature emphasis two separate important concepts related to oral literature. One negative characteristic of traditional literature is the original author seems to become lost after time passes (Blogger., 2022). According to (Blogger, 2022) the features of oral literature are:-

Oral literature is based on the actual performance. Oral literature is by definition dependent on a performer who formulates it in words on a specific occasion there is no other way in

which it can be realized as a literary product. This point is obvious if we consider literary forms designed to be delivered to an audience even in more familiar literate cultures.

Oral literature is transmitted through words of mouth. The term 'oral' by itself means spoken rather than written. So Oral Literature uses the words of mouth (spoken form) as its medium of presenting the message to the audience. The audience receive the message by listening and watching.

In oral literature the artist and the audience have a face to face contact. Since the artist meets with his public face to face he can take advantage of this to enhance the impact as well as be influenced by. Sometimes he chooses to involve his listeners directly, as in story-telling situations where it is common for the narrator to open with a phrase which arouses his audience's attention; he also often expects them to participate actively in the narration and, in particular, to join in the choruses of songs which he introduces into the narrative.

Oral literature is contextual. It improvises the local environment and the time in which it is presented. Even within the same culture there may be many set styles of performance designed to suit the different literary genres recognized in the culture. Indeed, these genres are sometimes primarily distinguished from each other in terms of their media of performance rather than their content or purpose.

Oral literature is born, grows, lives and dies. Due to the development of science and technology, oral literature is affected dramatically in its lifespan. While it is true that oral literature is older than its written counterpart, it faces tremendous threats from the rapid development of science and technology in its growth, spread and survival. As most oral literature works are being preserved in other forms than human memory, they begin to lose their oral flavour. So oral literature has lost its oral quality and some works are now extinct.

Oral literature is performed in special venues like theatres. This can be a building or an outdoor area where plays and similar types of entertainment are performed. These are used for live performances by live actors to a live audience. This is one of the things that are at risk of extinction since there are hardly any theatres in most contemporary societies today. People sit at home and watch TV dramas, movies and films than going to the theatres for live performances.

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.

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). Mieder (1993) 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 memorable form and which is handed down generation to generation.

Proverbs reflect African common ideas, themes, suppositions, and truths, they also reveal creations (values) unique to and differentiated by ethnicity, socio-cultural, and geographical factors (Courlander, 1975). Therefore, it necessitates defining them in accordance with their own properties that differentiate them from the rest of folklore genres. (Finnegan, 1970) and Sumner, (1995) have claimed the attempt to define a proverb to be so difficult and that there is no clear cut definition of a proverb. In spite of this claim, many scholars including these two have defined it in different ways. This widely varied sense of definition is of course initiated by the popular functions they serve in society. Okpewho, (1992.) has defined it as, a folk wisdom expressed with terseness and charm. The terseness implies a certain economy in the choice of words and sharpness of focus, while the charm conveys the touch of literary or poetic beauty in the expression.

Proverbs have been, are, and always will be timeless. There are an infinite number of proverbs and proverbial phrases. Proverbs are part of everyone's heritage, no matter how old they are or where they come from. To all proverb users, they represent a good portion of common sense, experience, wisdom, and, most importantly, truth.

Proverbs are used to express widely accepted precepts, which are often regarded as points of wisdom, and they can be used to summarize or conclude the presentation of a claim or thesis. When everyone involved knows the same proverbs, their rhetorical power increases. On the other hand, where they must be explained because they are unfamiliar, this indicates a lack of common background belief or attitude or presuppositions. Proverbs, in particular, can be thought of as having a cognitive function in oral traditions. This is even stated explicitly in a book titled Proverbs. (Ehondor, 2017)."

A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation (Mieder, 1985). On the other hand, Schipper (2003) describes proverbs as “short, pithy sayings, ingeniously embodying an admitted truth or cherished belief. In Webster’s New World Dictionary, Third College Edition, proverb is defined as “a short, traditional saying that expresses some obvious truth or familiar experience. As it is clear from the above definitions, it seems difficult to have an all-encompassing definition, since the various definitions offered depend of the particular proverb scholar’s perspective, focus, and research orientation (Taha, n.d., 2011).

2.5. Source of Proverbs

Mieder (2008) states, proverb, similar riddles, jokes or fairy tales, don't fall out of the sky and neither are they products of a mythical soul of the folks. Instead they are always coined by a private either intentionally or unintentionally identified sources that played a significant role within the distribution and spread of European proverbs, which will be generalized to other cultures of the globe like Asian and African. In line with him the primary source is Greek and Roman antiquity whose wisdom spread through proverb mainly in Latin language. He asserts that the study of proverbs started with Aristotle, and mentions the Bible because the second source, Medieval Latin as language the third, and modern texts because the fourth source. Thus, proverbs spread in several cultures through antiquity, classical languages, writing sources, modern texts etc. There are various sources in Amharic proverb like, Bible, archival, individuals who reflect their experience and observation in interesting words and therefore the people still use it for various situations; diverse sources like poetry, songs, commercials, advertisements, movies, literature, etc. and supported stories, often sentences that come at the top of a story.

2.6. Functions of proverbs

Regardless of their difference in time and place, proverbs which are short and witty expressions are similar all over the world. This is mostly because of the fact that people are fundamentally and psychologically the same regardless of their continental and color differences (Bascom, 1992; Finnegan, 1970). This can imply that proverbs like their similarity across different cultures also have similar functions.

Besides the major functions of proverbs mentioned above which are also the functions of other folkloric forms Finnegan (1992) put the functions of proverbs into two and these are the didactic and aesthetic functions.

2.6.1. Aesthetic function

Aesthetic as the name speaks has something to do with beauty. In the above context, the beauty is particularly that of communication or speech. To indicate the beauty proverb adds to speech, the Dawuro use the proverb “haasayay leemisuwanna k’umay mas’iniyanna.” which means a speech with a proverb and a food with salt. It has great value for proverbs in Dawuro society. It adds beauty to the speech and most of the elders need proverbs in their speech at the beginning, middle, and end of the speech. What is implied in the above proverb is the aesthetic value of proverbs in communication. Finnegan (1970) have pointed out that proverbs have no separate social condition for their performance. But, they can be used in speech and action at any time, and therefore, are not meant for recreation or entertainment. Thus, the aesthetic function is attributed to the concept of palm oil in the Igbo and the salt in food in Dawuro proverbs, where proverbs are used to give color and pragmatic force to formal discussions and ordinary conversations.

2.6.2. Didactic function

Didactic functions of proverbs imply the educative functions through which proverbs express, promote, and recognize the beliefs and customs; care for and reinforce morality and tradition by giving them higher value Miruka (2004), Bascom (1965). Taddese (2004,p. 46) has illustrated this in his thesis: Thus, its art both material and moral, inspirations and frustrations, customary practices, social norms, in short, the 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.

According to Alemitu Oli (2021), cited in her study on the function of cultural continuity in promoting beliefs and customs, the didactic function of proverbs serves people to teach morals, diligence, and purity and, ridicule laziness, snobbishness, immorality, rebelliousness, and other evil behaviors (Finnegan, 1992) and (Miruka, 1994). That's why, in the case of Dawuro people, (especially elders), they often use proverbs and other genres to teach their children about their past, honesty, politeness, and faithfulness, and to criticize inappropriate behavior in general. This shows that the educative function of proverbs is widely common among the Dawuro.

2.6.3. 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 and a summary of a people's philosophy of life, developed over generations of variations. 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 in portrays philosophical insights quite 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.

2.6.4. 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 claiming 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 addresses 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 governess the society to the feature generations.

Generally all above mention are the functions of proverbs which are applied in the the dawuro society. Dawuro is one ethnic group of ethiopia with its oral literature. So the researcher constraints to suduty the functional analysis of dawuro proverds on those functions.

2.7. Theoretical framework

There are numerous approaches to studying folklore. In this regard, Richard Dorson (1972) identified twelve approaches that can be used to study various folklore genres. These approaches are contextual, cross-cultural, psycho-analysis, historical construction, oral-formulaic, hemispheric, etc. from this all mentioned, the researcher will be used the functional approach to analysis the the function of proverbs.

2.8. Functional approach;

From these approaches the researcher wuold be select the functional approach to the study of folklore because it has great significance for this study. Scholars who view proverbs from this perspective try to define the proverb by focusing on the communicative and behavioural functions of proverbs (what proverbs do). They maintain that proverbs are not only linguistic structures, they play active social roles in the lives of both the speakers and the listeners. By employing proverbs in their speech, people wish to strengthen their arguments, generalize, influence or manipulate other people, rationalize their own shortcomings, question certain behavioural patterns, satirize social ills or poke fun at ridiculous situations (Mieder, 1993).

2.9. Contextual approach;

The contextual approach to the study of folklore was developed in the second half of 20th century by folklorists such as Roger Abrahams, Dan-Ben Amos, and Lon Dundes. The contextual approach shares some features with the functional approach. Similar to the functional approach, it focuses on the function of folklore in a socio-cultural setting in a society. It calls attention to the function of folkloric form in its context. Thus, a folklorist searches for not only text but also context (Dorson, 1972; Finnegan, 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 no longer simply write down or tape-record a text, for the text is only part of a unique event. Thus, in this approach, the dynamics of human interaction become a central focus. Scholars of the functional bent “view proverbs as the strategic social use of metaphor; the manifestation in traditional, artistic, and relatively short form of metaphorical reasoning, used in an interactional context to serve certain purposes” (Seitel, 1976, p. 122). Seitel further asserts that because these short and traditional statements are used as rhetorical strategies in a communicative event, they are used “to further some social end” (ibid, p. 124). This view is echoed by Yankah (1989) as true of Akan proverbs of Ghana and Nwachukwu-Agbada (1994) as true of Igbo proverbs. Being conversation openers, discourse flavours, and dialogue closers, mature Igbo speakers introduce and conclude their viewpoints with proverbs not only to show their knowledge of tradition, but also to smoothen their argument, to sweeten the entire communicative event in a see-saw of views and counter views (Nwachukwu-Agbada, 1994, p. 194).

Based on functional criteria, scholars have identified many roles played by the proverb in the social life of both speakers and listeners. A review of some of these functions will be necessary here to highlight their usefulness to this study.

Firstly, proverbs promote social integration by validating culture, “justifying its rituals and institutions to those who perform and observe them” (Bascom, 1965, p. 290). When people express dissatisfaction with some accepted aspects of life, a “wise proverb works as explanation” (ibid). In this regard, Nwachukwu-Agbada opines that Igbo proverbs can play this role because they derive their authority by “an appeal to traditionality rather than an appeal to specialists or auspicious persons” (1994, p. 197). They are generally regarded as

true and as such enjoy the social approval of members of the society because “the Igbo sometimes see the proverb as an embodiment of truth which is why they employ it when they want to confer authority on their viewpoint” (ibid, p. 195). But as pointed out by scholars, the truth in proverbs is relative and depends on the context and strategic purpose the user aims to achieve.

Secondly, proverbs function as “pedagogic devices” (Bascom, 1965, p. 290) and as means of teaching morals and values to children (Boateng, 1983). Their educative functions include the proverb’s didactic, cognitive and corrective uses. Didactic proverbs are socializing in nature particularly for children in their formative years. It is because of this pedagogical and moralistic function that proverbs are mostly associated with adults who use them mostly in child upbringing (Arewa and Dundes, 1964;). For example, the Igbo proverb “Nwata bulie nnaya elu, odu awuchie ya anya/ If a child throws his father up, his father’s loin cloth blinds him” (Nwachukwu-Agbada, 1994, p. 197) aims to socialize the child on the relationship that should exist between the child and the older person by emphasizing the consequences of disrespect to the older person.

Thirdly, proverbs act as a means of exercising social control by emphasizing conformity with the accepted patterns of behaviour in a society (Bascom, 1965).

As a “means of applying social pressure and exercising social control” (ibid, p. 295), proverbs are instruments that create and establish certain social norms of behaviour . Proverbs that perform this function emphasize the need to cultivate such virtues as justice, equity, kindness, truth, respect, generosity etc in interpersonal relationships. They are “employed against individuals who attempt to deviate from social conventions with which they are fully familiar” (Bascom, ibid, p. 295) to make them to submit to social norms.

Fourthly, proverbs are used as rhetorical devices to embellish speech, to engage in verbal duels and to defend oneself in court (Nwachukwu-Agbada, 1994; Arewa and Dundes, 1964;) and for didactic purposes (Krikmann, 1985). Proverbs are used in everyday communication for some practical, pragmatic purposes, and in various circumstances. For example, among the Igbo proverbs are used to embellish speech to make them fun and memorable. The Akans of Ghana also engage in proverb duelling as a pastime, to make music and to defend themselves in local courts. In general, with proverbs, one can aim to provide an endorsement to one’s statements, express doubts, accuse someone of something, justify or excuse someone, mock someone, condemn someone’s behaviour etc. The rhetorical and didactic

functions of proverbs have engaged the attention of many scholars, most of whom agree that the most important functions of proverbs are their didactic functions. Whenever a didactic proverb is quoted, a direct or indirect hint is given to the listener asking him for some behavioural change according to the situational or cultural context.

Fifthly, proverbs convey historical and cultural information. The proverb is still a predominant form of recording history and other cultural phenomena in traditional, non-literate oral societies. In such societies such as Ikwo where no written records exist about their past encounters with others and their socio-cultural observances, proverbs come in handy as a record of such accounts. For example, the Igbo proverb “Ozu nwa bekee: ebullie ya elu ‘no, no, no’; ebudaya ala, ‘no, no, no’/ White man’s body: you carry it up, ‘no, no, no; you carry it down, ‘no, no, no’ points to the period of the white administrators in Nigeria who used to insist on being conveyed in hammocks borne by able-bodied Igbo men.” (Nwachukwu-Agbada, 1994, p. 196). Functionally, it captures the communicative role of proverbs guiding the accepted rules of conduct in society. Furthermore, ethnographic examples can be drawn from the cultural function of various genres of folklore, specifically proverbs. Another role of tribal folklore (proverbs) is to justify beliefs, behaviors, and rituals. Because proverbs play a very important role in Dawuro society, the researcher believes that this theory is the most suitable and valuable for this study. Therefore, the researcher analyzes the function of proverbs in society and how the Dawuro society uses proverbs. Second, for what purpose and when does Dawuro society use proverbs? Third, most of the time uses proverbs of the Dawuro society and evaluates how elders correct bad actions in society. Accordingly, the following chapter is devoted to the functional analysis of some selected Dawuro proverbs using functional analysis.

2.10. Review of local studies

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 Dawuro 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 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. Shimel is (ibid) presented sidama proverbs which possess meanings and functions that may exist in the proverbs in other languages such as Amhara, Gedeo and Oromo.

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 analysis of the Dawuro proverbs across time. The subsequent section deals with the conceptual and theoretical frameworks that help for the functional analysis of Dawuro proverbs under study. It helps to researcher by solving the research gap.

Chapter Three

3. Methodology and Procedures

The study derives its methodology from the theory of functional approach to the study of folklore as this theory is the major guideline for the collection and analysis of the proverbs. Thus, the instruments of data collection and procedures of the study discussed below were employed in line with the principles of this approach.

3.1. Design of the Study

This study employed a descriptive research design. This is due to the fact that Dawuro proverbs are appropriate for describing the social purpose of life as it currently exists. And the collected proverbs were examined using the qualitative data analysis method.

3.2. Research Approach

The current study analyzed, explored, described and interpreted the functional analysis of Dawuro proverbs in order to examine a deeper understanding of their functions. Therefore, a qualitative approach is best suited for this study. Qualitative research is a means for exploring and understanding the meaning individuals or groups attribute to a social or human problem. It seeks to describe, understand, and explain a situation in its context.

3.3. Sampling technique

The study used a purposive sampling technique. Dawuro has ten woreda and two town administrations. The informants were selected through nonprobability sampling techniques with purposive selection based on their experience, knowledge, exposure to the genre of oral literature in this case proverbs. From each selected woreda respondents were selected by purposive sampling technique. Elders, traditional religious leaders and knowledgeable individual's government officials were included as subjects of the study.

3.4. Sampling size

In this study the researcher used purposive sampling which is a snowball sampling technique procedure to come up with proverbs having functions that reflect the Dawuro socio-cultural realm of life. Proverbs were collected through interviewing systematically selected elders from various villages of Dawuro communities based on their deep knowledge of Dawuro socio-economic and cultural realities of life.

3.5. Data Sources

In this study, the researcher attempted to implement both primary and secondary data sources. While primary data were collected from the participants, the secondary ones were gathered through document analysis (unpublished books and articles or thesis).

3.6. Methods of Data Collection

In this paper, two folklore data collecting methods have been used. These two methods are interview and focused group discussion. According to Goldstein (1964) and Fekade (1991) interview were effective methods of obtaining data for a folkloric study, especially for the one that involves a functional approach. Since this study also uses a functional approach, and interviews have been thought to help the researcher as one of the effective methods of data collection.

3.6.1. Interview

Interview, as stated earlier, was used as an instrument of data collection. The interview was used for collection of some proverbs, for obtaining meanings and function of the proverbs collected through interview, and for eliciting contemporary information about the Dawuro society and their socio-cultural realities and traditional values. The interview was carried out with eleven elders who were selected with the help of the local people on the basis of their deep knowledge of the socio-cultural realities and oral tradition of the society.

In this study interview was used to collect some proverbs to examine their socio cultural functions among the people of Dawuro. The interview was carried out with selected elders from various groups of the community on the bases of their deep knowledge regarding the socio-cultural functions and oral tradition of the society. These selected elders were not less than fifty years of age. This was done due to the fact that the position that elders above 50 have among the Dawuros enable them to have exposure to proverbs.

3.6.2. Focus Group Discussion

The study conducted a focus group discussion to collect data. FGD participants included local elders, government officials, and youth. Participants are selected to participate in group discussions based on transparent criteria such as gender, knowledge of the research topic and life experiences as well as in-depth knowledge of Dawuro-based proverbs their viewpoint. The researcher asks questions from proverbs and asks questions in group discussions about the functions of proverbs; and then how the community uses proverbs and for what purpose.

To get brief and detailed information from selected informants, they join groups. Therefore, the study uses focus group discussion (FGD) method.

3.7. Procedures of the Study

The following procedures have been used in this study. First, the related literatures, both published and unpublished, have been reviewed. Reviewing of the related literature was believed to help the researcher establish the possible theoretical basis for the study, select the appropriate methodology and other relevant field procedures and activities. Then, preparation for fieldwork was done. The preparation for field work included intensive reading of folklore fieldwork manuals, preparing index cards, organizing of interview items, preparing tape recorder, photo camera, paper, pens and pencils. Procuring money for the fieldwork was also considered as an important aspect of readiness for the fieldwork.

The data obtained during the fieldwork i.e., the proverbs and their contexts were transcribed and then translated into English. The proverbs were, then classified according to their contextual functions. Finally, some proverbs were selected and analyzed along with the situations that gave rise to them.

Analysis of each proverb begins with the description of the specific situation or element of culture where a proverb comes from and then it goes on to the interpretation of the meaning and description of the function of the proverb in the context of that specific situation or element of culture. It follows the situation proverb interpretation procedure. A number that has been put in front of each sample proverb shows the number of index card on which the proverb is found.

3.8. Methods of Data Analysis

Data Analysis is in short is a method of putting facts and figures to solve the research problem. Data collected through interview, and focus group discussion (FGD) was analyzed using qualitative data analysis methods. The collected data by interview, and focus group discussion such as text, video, or audio were used to understand concepts, occasions, opinions, or experiences. These collected interview, and focus group discussion from the respondents were analyzed by qualitative methods to find the result to the study. Therefore, in this study functional analysis of Dawuro proverbs were analyzed qualitatively.

Chapter four

4. Functional analysis of Dawuro proverbs

This chapter focuses on analyzing Dawuro proverbs from a functional standpoint. The proverbs were gathered from the many Dawuro Zone settlements. The Dawuro people use a variety of oral literature, but proverbs are by far the most widely used. Proverbs are used to educate children, make legal decisions, settle disputes, explain contentious statements, make arguments, and add flavor to serious and routine conversations.

In addition to appreciating oral literature as literature, it's critical to consider the social roles that particular genres play in the communities in which they are produced. This chapter is devoted to the many purposes of the Dawuro Proverbs based on this concept. I Have restricted my analysis in the investigation of the meanings of Dawuro proverbs. These proverbs serve a variety of purposes, including advice, education, social collaboration, compliance to social standards, ridiculing inappropriate behavior, carrying philosophical insights, displaying fortune, issuing warnings, displaying selfishness, resolving disputes, serving as guidelines for judges, fostering national pride, caution, and encouragement. Four main functions have been broadly divided up into these fifteen headings.

The researcher used this functional classification because he wanted to exhaustively show their functional interfaces and for an easier presentation to make it clearer to the readers. However, the functional category is essentially made based on their various social functions, though the application of Dawuro proverbs is not mutually exclusive to only a certain situation (as explained by a local elder). The major functional categories of Dawuro proverbs deployed in this research are aesthetic, didactic, normative, and reflective. The following are the functional analysis of proverbs according to their categories.

4.1. Proverbs which criticize selfishness

Baassa gina baac'ay unc'aa c'od'd'ee The sickle cuts 'kocho ' for its own benefit.

The literal meaning of this proverb is that people often cut “unccaa” (production insets) with a knife, and rarely use a cutter to cut it. The contextual meaning of this proverb is selfishness. In other words, it is used to express how people will do something for themselves. This proverb is used by society to satirize selfish behavior and point out its underlying moral

crisis. Additionally, this proverb is used to teach and encourage that social diligence must always exist in cooperative and group work. This proverb is metaphorical.

The sickle symbolizes a selfish person. Due to its shape, the sickle cannot cut kocho. People use this proverb to criticize a person who does difficult things for themselves but neglects to do even the easiest things for others.

“Taape aad’d’i ogiyan me”o gaw.” manatta! (she said “break on the road past me”

This proverb refers to something similar to the above proverb. In this proverb, “manatta or manaa” refers to the potters. In that context, when people buy pottery from them, they say that if they pass by, it will break on the road or on the road. Therefore, in Dawuro culture, people use this proverb to express their selfishness. In this proverb, the seller paid him (the manatee) and took his pottery, but he felt selfish and told the buyer. In the community, the adults are the children and the younger people, and everyone wants to feel selfish. Other proverbs have similar meanings.

Bare meeddawe bare hayyee. People who eat alone die alone.

In Dawuro culture, eating alone is considered bad social behavior. So this proverb describes that whoever eats alone will die alone. In society, everyone receives more or less food from others. When a person eats alone, it signifies selfishness. Adults teach children not to eat alone but to eat with others.

4.2. Proverbs criticize laziness.

Azallay sanbatan goshee. Lazy plows on weekends, (means Saturday and Sunday)

According to Dawuro culture, plowing land on weekends (i.e. Saturday and Sunday) is not a habit in society. If someone plows the land on weekends (i.e. Saturday and Sunday), in the Dawuro society, that person is considered lazy at work and has no interest in participating in certain activities. This proverb is said in the context of laziness at work. In the above proverb, the word “weekend” refers to a day that is not suitable for carrying out certain activities. In the Bible, the weekend is a day of honor. Not all Christians plow their oxen on weekends, that is, Saturday and Sunday. The weekend is a day of rest in Christianity. Through this proverb, Dawuro advises against participating in any activity at an inappropriate time or out of laziness. At the same time, it is used to encourage doing the right thing at the right time. In other words, this proverb is used to encourage the younger generation to work hard.

Laffaa maadday yinpuwa kallee. He, who is speaking on behalf of a weak man, will be hated.

The proverb shows that whoever supports the weak and blends in with them will encounter problems. In other words, this means that helping someone whose behavior is unstable and not keeping secrets will create hostility with the other party. The social function of this proverb is to advise or teach these individuals to side with the strong or the wise at the expense of the weak. This also reflects that it is always good to cooperate with hardworking men and hate lazy people in the neighborhood. The following proverb is also used in the same way:

Laaffa laggiyanna zattopa. Don't travel with a friend you don't trust.

This proverb implies that when you travel with a friend you do not trust and hate, you will learn bad behavior from a friend you do not trust. Then, in social activities, elders always advise this type of behavior, which teaches bad character and unnecessary things.

4.3. Enhance cooperation or solidarity

Dawuro believes in non-social cooperative efforts to achieve set goals. This is why they have proverbs to reinforce this belief. Almost all activities of the Dawuro people take place in groups. To encourage a person to join in solidarity and bring people together, the following proverbs can be used:

"Coray gooyiya wode gooyennay bare laafun laytsa gooyee": "He, who does not cooperate with others, might suffer himself".

The Dawuro culture of teamwork and cooperation in socio-economic activities is one of the famous cultural characteristics of the society. Many years ago, the Dawuro people were famous for their collective lifestyle and cooperation in socio-economic activities. When people in society want to do something bigger than themselves, they need help from others. Likewise, groups often exclude uncooperative members by using such proverbs. There is a common case where we encounter a deviant individual in this context:

“Building a house through teamwork is normal. People gathered continuously to move the main pillar of a house closer to a bush in the distance. There is a man who usually does not participate in carrying the giant pillar but hangs a leaf with his hand, only dancing in front of

everyone who is diligently pushing the pillar. When the day came to build the house, he invited all the neighbors to help build the main pillar. But everyone started singing and dancing while hanging a leaf, but no one pushed the pole as usual."

Thus, the social meaning of the above proverb is to socialize people with the culture of social cooperation by informing them about the social impositions and weight of individualism. Another proverb that refers to cooperation is:

“C'oray cuchi baatsaa kuntsee”, “When people cooperate to add saliva, they can **fill a big pot**”.

This proverb indicates that some things are more important than others. The social context to which this proverb applies values activity carried out in cooperation with everyone. This is equivalent to the English proverb “Two heads are better than one” used in another culture. The purpose of using this proverb in Dawuro culture is to encourage social cooperation to carry out certain activities. This shows solidarity. For what? Because in Dawuro culture, he doesn't do many things alone. In this case, solidarity or cooperation is more important than being alone or alone. Then, in the Dawuro culture, this proverb implies cooperation. Not only to talk about work, this proverb is also used to talk about national unity when one person opposes the other. Dawuro elders use this proverb to resolve or negotiate conflicts. Another proverb expressing social cooperation is

K'uncuutii c'ori gammuwa gaadee. “the collection of web binds the lion

In Dawuro culture, this proverb implies the power of unity. In Dawuro society, solidarity is the best choice to do something. Literally, k'unc'uutiya means "bachelor", meaning he is very weak and cannot do things alone. When the k'unc'uutiya's numbers take the lion, unity is better than being alone. In the Dawuro society, elders advise others with this proverb. Proverbs have many meanings in the community. Elders use this proverb to negotiate with each other. Older people use this proverb to advise younger people when they have disagreements. This proverb teaches the importance of unity in a community. There are similar proverbs about cooperation.

Itti markay wod'enna, itti mitsay ees'enna. Two heads are better than one.

One witness cannot win, a piece of wood cannot be burned or used to cook food. In society, a single witness is not accepted. Witnesses, always more than two, go to collect firewood to

cook food. This proverb is presented figuratively by comparing a witness who cannot win with a piece of firewood that cannot burn. Adults teach young people how to achieve unity. The witness does not win, just like a tree does not burn. Asaw asay dhale. There is safety in numbers. The third person directly said that "people are medicine for people".

4.4. Proverbs that encourage hard work

Sometimes, hardworking people can be jealous of people who spend their time not working hard but living a comfortable life. This time, to encourage them not to quit their jobs, you can use these proverbs.

Goshawe tishaa mee, shukkawe tiriya me. Ripe rice for the farmer, meat (liver) for the butcher.

In Dawuro culture, elders have many proverbs advising farmers not to be lazy when looking at others. It shows the result of agriculture: ripe grain. It also serves as a driving force showing that what is sown now will ripen and will have a better future thanks to today's hard work. In this proverb, the lazy farmer does not eat enough food and does not get much rice from his cropland. They always want the seed of a hard worker, not his work. In the Dawuro culture, elders advise farmers who work hard, have enough to eat, and get plenty of grain from their farmland, and they warn lazy farmers to work hard.

Goshawe tishaa mee, shukkawe tiriya mee. Ha leemisso haasayay daro wode azalla boranaw minuwa nashanaw go'ettiya leemisso haasayaa. Dawuro wogan goshshancha mintsetsanaw azalla borana wmaadiya dumma dumma leemisso haasayay de'ee. Ha leemisso haasayay "goshawe tishaa mee" giyawe itti goshanchay suure goshiyawa gidoope bare goshawape tishaa mee. K'ay goshennawe woy azalay ubba wode tishaa asaa soy bide mee. Ashuwa sukawe tiriya mee giyawe k'ay itti uray asuwa shukkiyawa gidoope tiriya mee. Tirii daro wode ashuwa gidдон loytsi laafa gidiya diraw shukkawe mee. Tirii ashuwa gidдон laafaa gidiya diraw Utti naagawe tiriya maanaw dandayenna. Ha leemisso haasayaa c'ima asay daro wode minni ootsawe kalliyawanne azallay kallennawa bornashshiide mak'k'anaw maaddee / in Dawuro language/

Aawu minina ankkay goshee. Let the owner be strong, even smooth tree (ankaa) ploughs well.

This proverb encourages farmers to work hard, and the proverb advises farmers not to find excuses to do something. He said that anything can be done well if one is strong enough.

Symbolizes a smooth tree that cannot be used to plow the land because it is very smooth and farmers do not use this tree to plow. But that person or farmer is a very hard worker; smooth tree plows the ground. This shows that if the owner is brave enough and dedicated to the job, he can work with available materials.

Uttida Kafoy Uluwaa pittina, paallida kafoy doonaa pittes. Birds that land rub their stomachs, whereas birds play clean their mouths.

In Dawuro society, people who work hard are often more proud. In this context, the proverb speaks of the need to work hard. An idle bird cleans its stomach, implying that it is hungry, and a bird found in flight cleans its mouth that has come into contact with something it has eaten. The aesthetic aspect of this proverb is the artistic personification of the bird's actions and its colors to convey the necessary message. In fact, this proverb is often applied to call on those participating in a certain social activity to always contribute and benefit from that activity. While those standing by received nothing but put themselves and their families in a state of starvation. Such aesthetic proverbs are used to enhance people's social participation by criticizing when one falls into idleness and appreciating when one benefits from their participation.

4.5. Teaching moral principles to the young generation

Truth and advice are considered difficult for people to accept. Proverbs that reflect such realities teach an individual in society that was lead him/her to the right way even if the words may be painful. When you advise, those who disagree with you in such a reality might laugh at you today but in the future, they may regret not listening to your advice. For instance, in Dawuro elders are respected whether they are relatives or not. They are considered stores of wisdom and it is a social duty for everyone to respect them. Arguing with elders or speaking loudly to them is unacceptable.

Thus, Dawuro uses their proverbs as a means of educating and disciplining children in this regard. In Dawuro, parents consider educating and disciplining their children to be the most difficult task among the family activities they face. They expressed their concerns about the difficulties of raising children in their proverbs.

Oduwa mal'uwaa sisaadde otuwa mohuwaa shammaw. Hearing sweet speech a woman bought a leaky pot.

The message that the above proverb conveys is that the woman who was intoxicated by the beauty of gossip while selling bought a pot that leaked water. The social significance of this explanation is that the use of sweet words has such an effect that it convinces others to the point of separating us from the true quality of something. The basic value of this proverb is that the use of flowery stories and proverbs in general is very important to attract the attention of others and influence them for better communication. The situations where such proverbs are used are times when there are some economic and social transactions. The fact that proverbs are effective communication tools and influence the perception of others in social communication can speak to the aesthetic function that proverbs have in everyday human communication. The cultural value that this aesthetic proverb brings to society in this specific situation is that the proverb can be used as a social marketing tool in the process of trading goods and services

Leemissoy Yewuwaa Worenashin laafetsee. Proverbs do not conclude a case, but facilitate its end.

This proverb implies the social construction of the aesthetic purpose of proverbs in the communication of Dawuro society. There is a view that aesthetic proverbs arise from the subject or topic of communication at every moment of speech. Therefore, proverbs are often used to inform participants about the proceedings, to make indicative comments about what the final conclusion of the case will be, and to reach consensus. General agreement among all participants about the conclusion of the case procedure will be that would be the case. In a meeting of refereeing elders, for example, such proverbs are used to motivate the audience to stick to the agenda by refreshing group awareness. The proverb is used as a transitional expression spoken by one of the participants with the aim of explaining the subject and giving suggestions to them in the same way.

"Naana yeelliyawee meetennashin dichchciyawee metto," "It is not difficult to give birth to a baby, but it is difficult to raise or discipline him/her".

The nature of Dawuro's social structure makes disciplining children a shared responsibility of all members of society. Neighbors, friends, close or distant relatives can discipline a child or even punish him without consulting the parents. Though disciplining children is a collective responsibility in Dawuro, parents can sometimes be blamed if their children misbehave. People can use the above proverb to say that parents have not disciplined their

children, or parents can even use it for social control purposes to blame their children if they do not receive credit. parental teaching. A proverb that has a similar meaning for parenting is.

"Mishshiraan seerenna maachchiyaanne guuttan seerenna na'ay ittuwa," "Learning at a young age is like sculpturing a stone".

There is consensus in all cultures that learning from an early age is a very important part of a child's education, because a child will not forget what he or she learns as a child, such as proverb: what did you learn as a child. will remain in your memory like words engraved on stone, lasting forever. If a child behaves unacceptable, his parents can say that he is too young to understand right from wrong, justify his mistakes with proverbs and wait until the appropriate age. As explained above, parents should encourage their children to behave well.

Achcha ac'uu c'iggina wurena, which means the debt of teeth is not terminated.

In Dawuro, people should not make fun of others for their bad behavior, failure, weakness, helplessness, shame or mistakes. If someone is making fun of someone else, people will express their opinions based on their emotional level and emotional context.

The proverb is used as an admonition when the speaker uses it when talking about others laughing at other people's failures and when saying that feeling happy at other people's failures leads to one's own failure. It is used in criticism when the speaker uses it to describe a person's failures, inabilities, weaknesses or mistakes or to make fun of others by telling them that the person laughing also has weaknesses. Elders discussing how to correct the mistakes of others can use proverbs to teach. Here it is used to teach young people that laughing at other people's mistakes is a debt that cannot be easily repaid and that what has been said cannot be repaired. Dawuro believes that if one person ridicules another's failure, he will fail in the same or a different way, and he will also be ridiculed. Therefore, this proverb can be used to warn those who make fun of others. It is also used to warn that a debt of words cannot be repaid. That is, even if the person who said something wrong or said something bad to someone tries to make up for it, this will not stop the feeling.

In general, laughing at others is forbidden in Dawuro culture. Even if you are sad, you will still feel sorry for him; You weren't teasing him at all.

k'eeri eray oda oda gees, boyna laas'ay maa maa gees. He who has something in his pocket speaks a lot and a cassava dish respects eating.

The symbolic meaning of the proverb is that people with little knowledge always feel the need to say they are knowledgeable, similar to cassava rice (always eaten socially when lacking favor). He quickly said: "Eat me soon." The dignity behind the practical connection of this proverb is that it is he who has some wealth, knowledge, social acceptance and less dignity who speaks about himself in public. This proverb is used in social situations when a person shows off just because he is better than others, especially in group meetings. The proverb is used to teach children and adolescents that boasting is not the norm, because a person is always strong and competent in public or with social partners.

Doonaa lo'uu c'arshaa kantsee. Politeness helps to pass through the farm with seeds.

It means that those who are deemed socially acceptable and exhibit good conduct receive advantages when they encounter circumstances that contradict their usual behaviors. The social value to which this proverb is attached is that people accept norms, behave appropriately, and benefit from the social protection of others, even when they encounter serious problems. Additionally, socially acceptable behavior helps individuals overcome the poor conditions they encounter. It is also used to encourage people to adopt socially acceptable behaviors and to refrain from misdeeds they have committed in the past. A typical example is when one accidentally discovers a well-behaved person killing his neighbor. His case was heard in front of his seniors and he politely explained the situation. The elder then, taking into account his usual politeness and good manners, decided the case by reducing the punishment more than usual.

Kokkay ushiya haatsaa yoray ushee. The water which should be absorbed by a fire rocket is being drunk by a selfish man.

In Dawuro society, this proverb is used to discourage the quickness and impatience of an individual. The social-based and application context of this proverb is when somebody tolerates the actual period of a certain event or situation being interrupted by somebody driven by his or her selfish intention or due to human interests. 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 the other hand, it is used to

discourage the idea that intolerance is an unacceptable social behavior in Dawuro society. It is also a social term used to denounce conforming social norms or behavior spontaneously acted out by a person due to his selfish interest.

Saluwan dadday piilliya mitsaa gisin kanay aad'd'ee. A tree so feared by thunder is over run by dogs when it is failed down.

The proverb indicates that a huge tree that has so long been feared by thunder to sit on is a misguide for allowing dogs to run over it when it is logged or cut. The aesthetic function of this proverb is its personification tactic, used to convey an essential social message by symbolizing objects. The social function underlying this proverb is that it is the social fact that people who at some point have a high rank, wealth, and authority get a lion's share of social respect for its sake, but when they happen to lack such means of power, they lose their power and become a den of despise or non-respect by people. This proverb is used in a situation when an elderly elder advises a person who sits in the 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 a days, this proverb does not apply in society because of human rights, i.e., all men are equal before the law. Therefore, this proverb shows the functional dynamism of proverbs across time. Dawuro people have traditional wisdom that helps them cope with non-confirmed, challenging, and disadvantageous choices.

"Geleeshshuwape k'aaree c'ucha mal''o". "Half a loaf is better than no bread".

Directly, this proverb means "an ape is better than a monkey". Proverbially, they explain this kind of occasion by saying the above proverb. In everyday life, human society comes across a series of choices, be it fully daunted, concerned, or encountering a non-compliant situation with all its uncertainty. It is quite common to see people choosing the offerings among little or no alternatives, given that all are doubtful. Eventually, the social function of this proverb is to show that all alternatives are doubtful and that accepting one with low risk is a better means in a certain social environment.

4.6. Proverbs that give good hope or encourage continuing a good beginning

Sometimes people begin things hoping for a good end, but fearing some challenges, they may lose hope. On such occasions, to encourage them to continue a good beginning, proverbs like the following can be used:

Tuussaw dic'c'iya mitsaa turay te'enna. A plant meant to be a pillar will be a pillar.

This proverb literally means the pillar is very long and straight. All trees are not pillars of society. The pillar tree is a selected tree and different from others. Turaa has the character to grow a zigzag and catch another tree. When a lot of tura catches a tree, that tree does not grow straight. These proverbs are used to encourage somebody by expressing that it is possible to achieve people's goals, even if there may be challenges. They indicate that there will be no one else who will be what you will be. Everyone has a chance at success.

Dic'c'ana an'ay haatsan dic'c'ee. A child who is about to grow will grow up with water.

This proverb is similar with above and similar meaning. In Dawuro society one born child to grow for they use most of time milk. Milk is familiar to child in society. Society did not use the water for child even if poor. So if he or she have a good chance grow water. These proverbs are used to encourage somebody by expressing that it is possible to achieve the goal, even if there may be challenges. They indicate that there will be no one else who will be what you will be. Everyone has a chance at success.

4.7. Proverbs used to advising

Advising is one of the functions of Dawuro proverbs. People use proverbs to advise their classmates what to do or what not to do, how to behave or not to, what to accept or what not to do, to differentiate good and bad, wrong and right, etc. Proverbs, for example, the following are used to advise people to be wise enough to deal with some difficulties.

K'uunaa k'uunaatsi moogee. A hunchback is buried as per its shape.

In Dawuro culture, a grave with a depth of at least two meters is dug in the graveyard to bury a corpse. The base of the grave must be flat and straight. But if the dead person is a hunchback, the usual grave doesn't fit that corpse. The base of the grave for such a corpse must be dug in order to fit the shape of the corpse. Otherwise, trying to straighten the corpse

is an impossible task. The advice here is that one must be ready enough to do things the way they can be done rather than blindly following a way that is very difficult. In this proverb, people usually advise others when something is difficult to solve and differentiate between things. Then they try to solve a problem by using this proverb.

Dangarsaa gisso бага shukee An elephant is flayed the way it has lain

In traditional Dawuro, wild beasts were hunted for the purpose of winning fame or getting material benefits such as meat, skin, and ivory. Whichever the purpose may be, once the animal is killed, it must be flayed, and the trophy must be taken home. According to the Dawuros' belief, the animal should lie on its right side before it is flayed. If, by chance, it lies on its left side, the hunters must turn it to its right side. As elephants are one of the wild animals that are hunted, an elephant may likely lie on its left side when it is killed. Nevertheless, because of its hugeness, the hunters can't turn it to its right side. Therefore, even if the elephant has lain on its left side, the hunters must flay it and take away the things they want. This is so because abiding by the belief, in this case, would result in losing the most important benefit. Through this proverb, people advise their colleagues to be flexible, as it sometimes helps them achieve their objectives, which could otherwise be missed. Some proverbs advise people to be patient with some difficult tasks they might face. Just to see one example:

Wotara paraa shiirawe togee, wodoro nanaa labawe demmee. One who calms a young horse gets on its back, one who coaxes a virgin deflowers her

The Dawuro rear horses for riding and loading goods. Especially if they are meant for riding, they must be well-trained in that skill. Training a young horse is a very difficult and challenging task. Horses are easily alarmed by different things and run away now and then. Besides, the backs of these horses are also difficult because, when people are near them, they retreat or move about. Therefore, a person who trains such a horse must be patient enough to tolerate all the difficulty, or the horse will remain unfit for riding.

Similarly, approaching a virgin girl also requires great patience. Such girls have no experience with relationships with people of the opposite sex and are hence filled with fear and anxiety about them. This psychological tension forces them to change their decisions about the affair time and again. Their behavior fluctuates from time to time, so the promise

they made today is often canceled at the next meeting. This is such annoying behavior in them that only patient boys and men succeed in becoming intimate friends with them. Therefore, the proverb is used to advise people that if they are to achieve a desired goal, they must be very patient with the challenges they might face. People get some benefits; they must be patient, loving, and effective to achieve the desired goal. Something is not done without trouble.

4.8. Proverbs that criticize thanklessness

Sometimes people who have been helped by others become thankless instead of being helpful. To criticize such people, Dawuro people use the following proverbs.

Asaa na'ay ubbaade barsowa odeena ittoode bak'owa odee. Another body's child talks of a slap he had received once, but not of the food he had always eaten.

Bringing up the child of somebody is a common practice in Dawuro. The child can have lost his/her parents or was forced to separate from his/her parents for various reasons. Because of the separation from their parents, such children are, psychologically, not as stable and satisfied as those children who are with their parents. Therefore, they are susceptible to everything and are easily hurt by conditions. If they are ill-treated by the foster parents at one time for some reason, they register it in their minds forever. Although they have been receiving a great deal of care, they magnified the ill-treatment they received once. Consequently, if they happen to talk about these foster parents, they emphasize their minor wickedness of them rather than their conspicuous kindness. The proverb condemns the ungratefulness of such children. In Dawuro society, this portrays the ungrateful person in society.

Balguwa shachcha golliya boniyan guuddee. Burn the house in summer and in the winter

In Dawuro, farmers harvest and plow in summer and collect the seeds in winter. In this case, in the summertime, there is poverty and shortages of food. When one works hard, he or she gets a lot of crops in summer or winter. If he does not work hard, because s/he has little crops and few crops end in winter, he or she will have trouble in summer. In winter, they all have crops and little crops in summer. A person who has a lot of grain pays for it and eats it. But he forgets what he ate and burns the house when summer arrives. So, in Dawuro culture, this proverb is used to criticize somebody who destroys his first purpose, the one who does not

consider his base, the one who does not thank the person who favored him or/and the one who blames the act, person or thing that has contributed much to his development.

Ashuwa kalli simmi zo'o miizzaa is's'ee. Having eaten a lot of meat, one hates red cows.

This proverb is used to criticize somebody who dislikes people or things he liked most sometimes before, only because he has gained a lot of benefit from them. Anytime people eat red meat. Most of the meat is red. After he eats red meat and is satisfied, he hates red cattle. The elderly use this proverb if a person loves the person only for their good.

Yii''uu kalii dadaw yanbarshaa yedee. Having gotten a comfortable life, an orphan throws at thunder.

An orphan who has lost his/her parents for different reasons is a prey to various predicaments. According to the Dawuro belief, losing one's parents is believed to be the result of rage from God. The one who has lost his/her parents is expected to respect God more so that he/she can be compensated by His in another way. Hence, if his/her living condition improves somehow, it is considered that God has compensated him/her. Once compensated, that person should respect God even more.

In Dawuro culture, thunder is believed to be the son of God and hence is worshipped by the people. It is said that thunder has the structure of a big puppy and that it descends from heaven and strikes dead anybody that annoys it.

Therefore, it is feared and respected. Nobody dares even to call its name in vain, leave alone to sling at it. For an orphan whose living condition has been improved by the help of a god, daring the son of God is a shameful act, and very ungrateful of him. The proverb is used when a poor person who has produced riches with the help of a wealthy person stands against that person forgetting all the favors done to him.

Zorin zorin is'awee zoodina ba'ees or Zorin zorin is'awaa metu zoree. Refusing advice results in caring for one's back.

The Dawuro people use this proverb to advise someone that it is rather hard to refuse the advice given by elders. The social context in which this proverb is applied is when somebody gets reluctant to accept the advice of mitigation remarks provided to/her during arbitration or in another social setting. The social purpose of using this proverb is to give weight to the

advice provided by others. For the owner's sake, it has to be unconditionally valued. It is also used as a warning remark for a mistake to predicate that the severity of the mistake will be experienced at the expense of the advice provided to him. In other situations, it is used to socialize children in a way that they should respect the elderly and the advice provided by the elderly.

Harii bare maran shempee, aatta bare naanan shempaw. Donkeys are relied on by their foals and mothers on their children.

The expression in the above proverb is the value of children in 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. The elderly use this proverb to advise children if some children are disobedient to their families. Hence, the purpose of using this proverb is to advise the family on whether it is different to deliver a child or to be unwilling to raise children. It also used to appreciate a child who did the same good activity. in the home, assuming he/she has come to develop good behavior, particularly to be a hard worker. In this proverb, there are two things which are appreciating children and the value of children and how children help their parents.

Dirbaa daruu booraa yeese. He who is in a 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 basis is derived from the action where a certain man went to milk an ox, pretending that it was a cow, which occurred because of his quick behavior. Its social value is applied to warning those people who often speak out in a social episode before listening to what has happened, due to their quick behavior. This proverb is also used in cases of the local court to refrain from unwise reactions made by the local judiciary. This event is often exclaimed in Dawuro culture as it distorts the factual content of the case the parties submit to a court before making a decision. In brief, the need for listening to both parties carefully in justification because court cases are traditionally presented orally.

The following proverb has an equivalent meaning to the aforementioned proverb.

Dirbiya babark' kac'iyaa sa'ee. The hasty hyena bits horn.

Sisenna hayttay shoorunna ooshshees Inappropriate listening creates disputes **among** neighbors

Zigirsay siik'o asaa duuttee. The relationship between the two beloveds can be broken by a third party.

The proverb suggests that the intervention of the third party in the affairs of the beloved, especially spouses, results in breaking their good relationship. The social function of such a proverb is to warn a person as far as he intervenes in the affair, to distort their social bondage. Similarly,

This proverb is between spouses to mitigate the falsehood of a third party never being exclaimed or coming into conclusive remarks during the arbitration. In ordinary situations, this proverb is practiced to give weight to the privacy of marital relationships and to encourage conformity to the parties for a long-lasting time.

Era daruu s'ap'uwaa k'ans's'ee. Being an extreme expert does not involve committing mistakes.

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

Ishaya Minnini Michiyaa C'eeek'aw. When brothers kill, sisters sing.

The proverb is used to describe the good feeling one has towards carriers who socially carry out heroic deeds or who work hard. The situation in which this proverb is applied in Dawuro culture is hilarious. The social values of this proverb are when one is a brave hunter, becomes chief of his clan, a warrior, takes the upper hand in disputes, and wins accusations. Also, he has had good success. Others are proud of him. For example, in traditional Dawuro culture, if a brother of one's sister is found to kill more in a hunting or locally said he found by taking 'shankaa', his sisters come out of the house and hilariously sing admonish his heroic deed. In society, the elderly use these proverbs to advise successful children to do hard work and be children in all situations.

4.9. Proverbs are used to warn.

A warning is advising or telling someone not to do something so that he can avoid a possible problem or punishment. It is a way of informing about the risks that someone may not have thought about. The warned person becomes cautious and changes his ways to avoid the risks. The warning can be expressed in different ways, such as by singing (e.g. traffic lights), gestures (like biting lips), or /and oral speech by telling the risk. Using proverbs to warn somebody is one of the oral expressions which is commonly used in Dawuro. Some of the occasions and ways people are warned are as follows.

4.10. Proverbs warn of disobedience.

When a child disobeys his parents, proverbs like the following are used to warn him.

Aawuwa shek'aayne tuussa haaruu itta. ◇ The cure of a father is like a crack in a pillar.

In culture, a father is a pillar of the family. A child must be obeyed by his or her parents. When a child disobeys his father, the father may curse the child. In Dawuro, it is believed that what the father says in his curse will happen. And the children fear the curse. Therefore, to keep children away from such risks, the above proverbs are used. This proverb compares the course with the crack of a pillar, which cannot be murdered if it ends again. When one's cracked pillar cannot be used to make the house again, and when one's father curses and curses, one cannot be successful or even work hard. There, the elders use this proverb to warn children about how they are with their parents, and the result of disobeying affects how much it affects the children. Similarly,

Aaway shek'k'o na'ay boniyan oyssaa zal'ee, balguwan mas'iyaa zal'ee. A child cursed by his father sells butter in winter and salt in summer.

Literally, aaway shek'k'o na'ay boniyan oyssaa zal'ee. "A child cursed by his father sells butter in winter". Selling butter in the winter is very difficult. Why? Because in winter, in the case of hot weather, the butter melts or dissolves. In winter, selling butter is not profitable, and in summer, selling salt is not profitable. Why Salts do not want water. In summer, the salt dissolves; in the case of rain, these two things are related to the season. Therefore, the social function of these proverbs is to advise parents to obey.

Aawu sheqqo na'aynne gordomay bak'k'o ayfi paxenna. A boy cursed by his father and an eye infected by chickenpox do not recover.

The proverb compares it with an eye that is infected by chickenpox and never recovers. If somebody is cursed by his father but does not apologize, it is believed that the curse abides. Proverbs warn against someone who rejects advice. Some people do not hear others' advice. They may go the wrong way, but they think that they are right. As a result, they refuse others.

To warn the person with such a problem, proverbs like the following are used.

Agga erennawe aafotee. He who does not hear advice falls on a precipice.

The proverbs express that the end of one who refuses others' opinions and advice is a failure. When someone advises others, he or she does not hear it. Accepting advice is very important and gives understanding. When someone makes a mistake, others advise them. Therefore, this proverb is important to advise people who make mistakes again and again. Similarly,

Zorina akkennawe zoodina simmee. He who refuses advice regrets it after breaking down.

The proverbs express that the end of one who refuses others' opinions and advice is a failure. There is another proverb that states that what people say in their advice happens.

Doonay ek'k'osan tooray ek'k'ee. Where words stand, there is a spear. This means that if people believe that something will happen, it will happen.

4.11. Proverbs that warn of evil deeds

Aguntsay dirawa caddee. A thorn pricks someone who puts it on. Evil betrays itself.

The proverb says that if you put one thorn in another, it will also put you in danger. Thinking bad things affects him. This proverb is used to advise some who think bad things affect them, so doing bad things for others is unnecessary.

Goochi aho gomii laappun a'ha akki kесеe. You reap what you sow, pulling evil into your family.

It will turn into seven dead bodies in your family. This proverb is similar to the one above. In Dawuro culture, hurting others is forbidden and not allowed. The One says that the evil you bring by facilitating the preconditions will turn back with seven dead bodies. This means that when you plan to hurt another in one way, you endanger yourself in seven ways.

Baluk'atta gaadiya duutsaaddu giina barew k'aamissaddu gee. If a mule snaps a rope, it makes it shorter for itself.

A proverb means that if you cut or avoid your relationship with somebody, you make it short for yourself. It is presented metaphorically. It compares the mule who snaps the rope with which it is tied to the man who avoids the relationship by thinking evil. When the mule snaps the rope, it will be knotted and become short for it. First, the mules have long ropes and the freedom to get grass. When a mule makes the rope short, it shortens its freedom. Likewise, the way one does evil shortens his freedom.

Generally, all these proverbs warn someone who does evil. They warn them by telling them that the evil thing that is intended for others will rest on the evildoer.

4.12. Proverbs that warn of restlessness

Sometimes some people appear here and there, pretending that they are all rounded. There are Dawuros proverbs which are used to warn such acts.

Bik'ibik'iya kuttata bikkaa akkaa shemppaw. A naughty hen rests when it is whipped.

Pride goes before failure. The first two proverbs warn the restless by telling them that the end will be worse. One says or speaks; the other must be heard. When one does not hear another's thoughts, the end is worse.

Guppennan me''enna, me''ennan simmenna. When you jump, you break; when you break, you learn.

Gen''atta gaammuwadan guday gaade d'uuk'k'a hayyaw. Jumps to try to see a lion.
The deer kills herself.

Trying to do something impossible is its own harm. Because a lion leaps far, a deer likes him and dies. A lion jumps a long, long way. But a deer cannot jump as far as he does. This proverb warns not to pretend. It presents the bush duiker, who tries to see a lion and says that the result will be death.

4.13. Proverbs used to warning

Proverbs are also used to warn people. Among the Dawuros, thinking about the welfare of one another is one aspect of social life. Therefore, they warn their friends before they involve

themselves in some undesirable acts knowingly or unknowingly. For instance, this proverb warns individuals who do not give their ears to the advice of their friends.

Zorina akenave zoodina dendena. He who does not accept the advice of others is difficult to lift up.

Some individuals do not heed the advice given to them by knowledgeable people. Because of their rigidity, they continue in the wrong way for a long time despite the advice given to them by different individuals. Therefore, the chance of tackling the problem at its initial stage becomes narrower and narrower as time goes on. Hence, the problem gets so complicated that it becomes very difficult to get such people out of that problem. The proverb warns obstinate individuals that they had better improve their behaviour.

Malicious people are warned through proverbs so that they might refrain from their bad acts. One instance of such proverbs is:

Asa na'aw goowe yelo na'aw gake. An evil thing meant for somebody else's child falls on one's child.

Malicious people usually wish harmful things on other people. They set a trap for the failure of others and get great satisfaction from the doom of others. But, despite their desire, most of the time, they end up being captured by the trap they set for others; the effect being something which is not expected to happen to them. The oppressed classes use proverbs to warn their oppressors so that they should not mistreat them extremely. The following proverb shows this.

Booray uubaade dok'uwa be'anape tattooed mashsha be'ana gee "I would rather **face** a knife once than face "dok'uwa "plough always," said an ox.

Oxen are the only draught animals in Dawuro. In farming seasons they are yoked every day, except Sundays, for ploughing. While the oxen are pulling the plough, the plough man pricks their buttocks from behind with the plough to press them to move faster. Because of the continuous pricking, the buttocks of the oxen develop wounds. When this wound is pricked, it inflicts such great pain upon the oxen that they prefer death to such a miserable life. Here, the oxen and their way of life symbolize the exploited people and their living conditions. By this proverb, individuals or groups that are oppressed for long by others warn the oppressors that their suffering is no more bearable and that unless changes are made they will die

fighting against that condition. Regarding the function of proverbs for similar purposes, Bascom (1968,498) has this to say: "Even though verbal art serves to continue and stabilize culture, it has also been used for...social change".

4.14. Proverbs that criticize acting

People may think that somebody is respectable, trustworthy, and well-mannered. Then, they have many ways to realize their belief within different opportunities. People may find a person whom they have given a good picture of doing something unexpected from him to express that they are disappointed by his actions. They use proverbs like:

Waani s'aagganee go booray maa gi waassee. Corruption of the best becomes worse.

This proverb indicates one who waits for a big thing, that was not given a big thing. In Dawuro culture, people wait for something. That goes well. That thing will fail anyone who uses this proverb. When a person who is thought to make a convincing and attractive speech before the multitude fails to do so, the audience can use this proverb to express that he is disappointed by the act.

Amanetto mashshay tiriyan me'ee. A trusted knife breaks when chopping liver.

When an act of somebody dissatisfies expectations, for example, if a friend whom somebody trusts and is proud of, denies the friendship without any convincing reason, this proverb can be used. It is a metaphor which presents the act of untrustworthiness by comparing it with the knife which is expected to chop all the meat but broken down chopping liver which is soft and easy to cut.

Abban utti s'aasa laaccee. He who lives in the ocean licks the dew.

This proverb is used to criticize somebody who wishes to be like others who are in worse condition than him. For example, a very rich person may wish to eat what a poor person eats. Those who see such acts may criticize him with the proverb 'Abban utti s'aasaa laac'ee.

4.15. Criticizing flaws in human character

People have different behaviors. Some of these behaviors are disliked and disapproved of by society. However, some individuals show such behaviors in their actions. Proverbs are used to condemn such behavior. In Dawuro society, hasty people are criticized through proverbs for their undesirable behavior. See a couple of proverbs as an example:

Woosay giigibenashin bonc'iyaa hiis's'ee. Before the request is accepted, he spreads the leaf.

Some people violate the respected norms of society. Committing adultery is an instance of violating respected norms, and is highly condemned by society. These people usually incite women to these indecent acts. The occasion on which these people motivate women for this is when the women go to the market or some other distant places in a forest. If a woman who is asked for such an affair says okay, they go into the forest. Then, the person breaks leafy branches and spreads them on the ground to sleep. But, a hasty man starts breaking branches and preparing them for sleeping before the woman expresses her agreement. Such hasty people do not keep the sequence of things and hence, are condemned for their hastiness. Another proverb that is used to condemn hastiness is:

Asinaa be'abeykushin nuuchaa laamotaw. She had not seen a husband but desired **she** to be a brother-in-law.

In Dawuro culture, there is a warm affection between a wife and a brother-in-law. Even though this is the case after the marriage has taken place, a hasty woman longs for a would-be brother-in-law before she knows who her husband will be. The proverb condemns hastiness because it obscures one's ability to think and do things rationally and logically.

4.16. Proverbs that criticize despising

To criticize individuals who comment or blame others without considering their own status, Dawuro people use the following proverbs: In Dawuro society, hypocrites are highly despised. They are also criticized through proverbs for this behavior. The following proverbs are a few examples.

Buuk'ay c'aala kad'ee. Stinky despises vinegar.

Dawuro heeran buuk'aynne c'aalay laa'uukka meeteteenna yewuwa, gidiide buuk'ay katsa ayfii k'ununne mo iraninne gido shoc'ettiide bayeeddawa gidoode c'aallay k'ay dumma dumma ogiyan munak'y munak'ettiide k'am"owape guyyiya ka'iyaa k'um. Hawaa maanaw loytsi dees'iyaa direw asay meennawa. Ha leemisso haasayaa asay daro wode itti itti asaw aw de'iyaa dabura miyyii odanaw go'ettee. Itt asay bare dabura miyyi de'ishin harawa odiyawa zoranaw go'ettee. (Dawuro language)

In Dawuro culture, stinky (buuk'ay) and vinegar (c'aalaa) are both things that are spoiled. Buuk'ay (stinky) is a seed that is uneatable and spoiled. Stinky seed is thrown out, and sometimes it is roasted and given to cattle. People did not use the stinky seed. Similarly, c'aalaa means vinegar, which is difficult to eat. But both have not eaten in Dawuro society. When the speaker wants to state that a person with weaknesses magnifies the weaknesses of others, the proverb can be used to mean you also have defects. It can also mean you are worse than the person you despise. The proverb can be used to teach people, indicating that everyone has a weakness in different forms. One may be good at one thing but weak at another. Generally, it discourages despising others, meaning you also have a weakness in different forms.

Barew k'as's'aretbenashin haraa ayfiya oykee. He has not been circumcised but covers the eye of one who is being circumcised.

In Dawuro culture, children are circumcised at the age of eight to thirteen. When the circumcision is held, the eyes of the boys or girls being circumcised must be covered by the pain of another person so that they cannot watch the blood that oozes from the mutilated genital. The people who cover the eyes of the children being circumcised sit, embracing them from the back. According to custom, individuals who cover the eyes of others must be those who have been circumcised. Though the proverb is hyperbolic, it is very critical in effect. It is used when a person with a certain defect is observed trying to solve the same defect of another person and acting as if he or she were free of it.

K'arata bare borok'uwa wotsa geleeshshuwa telluwaa miicaw: "Ape doesn't mind its white spot but laughs at the bald buttock of a monkey.

Apes have a white spot on their faces, which makes them funny. Monkeys, on the other hand, have bald buttocks, which are equally laughable as the white spot of an ape. However, a hypocritical ape (k'aariya), instead of considering the comic feature in a monkey (geleeshshuwa) just like the defect in itself, laughs at the monkey teasingly. The metaphor works to criticize hypocritical people indirectly.

Proverbs are used to condemn foolishness. Foolish people who commit gross mistakes due to a lack of balanced reasoning power are criticized by their friends through proverbs. Let us see the following two proverbs:

Ze'awu giina kewiya kashaw. When told that she had a bad odor, she was fumigated with dried dung.

In traditional Dawuro, women were fumigated with the leaves of some trees and some grasses that were planted for this purpose in their homesteads. After being fumigated, their odor becomes so pleasant that it attracts everyone. A foolish woman doesn't know this fact and even doesn't bother to know it in detail. She simply assumes that what the other women fumigate themselves with is dried dung. Therefore, when she is told that her odor is bad, she fumigates herself with dried dung, which makes the odor all the worse. Often, people use this proverb to avoid repeating mistakes and bad deeds.

4.17. Solving conflict

C'inc'ay bare doonaa naagepeattina pengiya naagenna. A wise man shuts his mouth, but not his door.

In this context, the users of the proverbs were presenting a solution to a problem under discussion in the meeting. The problem was the conflict between the Dawuro peoples over the ownership of farmland. From the discussion, it was noted that some people from the community were trying to create a problem for the people in the border villages. The speakers employed the proverbs to propose a solution to the problem. Through the proverbs, they emphasized that the people of the community should keep on remaining silent toward the troublemakers from other communities. The proverbs underline the fact that paying a deaf ear to an enemy and thereby defeating the enemy by silence is a custom of the Dawuro people. They indicate that the Dawuro people believe that silence is golden. Consequently, it's possible to note that the elders use the proverbs to advance or support silence against a equivalent as a better solution and means of carrying peace.

Similarly, a Dawuro person is careful whenever he or she goes somewhere. He or she carefully observes his or her way and his or her environment to save himself or herself from an unexpected problem. Such customary practice is expressed through proverbs. These proverbs seem to emanate from the common experience that someone saves himself or herself from danger when he or she is careful and slow in his or her actions.

Kutto mek'etsaw bees'ii koshshenna. (An axe is not needed for the bone of the hen.)

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

Kaysuu loytsi appus's'ee. (The thief has a lot of tears.)

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

C'addo mande yeddo bandee? may attack me if I stab; may it escape if I leave.

In Dawuro culture, elders use this proverb to persuade two things that are difficult to separate and to make a decision. If one thing is very difficult to do, you must want the option. People use this proverb when they are having trouble deciding something. When something is in doubt or confuses them, they use this proverb.

The literal meaning of this proverb indicates wild animals that have strong forces. When one stabs that animal, he eats what he stabs, and if he leaves, that animal will go. In this case, the stabber will be in doubt. The social function of this proverb is that the elders use it when they are having difficulty deciding what to do. when things will need options.

Azzaniya wozanay aputsaa d'ayenna. A sad heart never lacks tears.

In the context of the discussion on the poverty of the Dawuro, "heart" represents a person; thus, the proverb indicates that a troubled person is always unhappy and seems disturbed. The user of the proverb ascertains that the person is unhappy because he has suffered from grinding poverty. Because he is poor, as indicated by the proverb, he is sad and mentally unstable. In general, the proverbs discussed above reveal that poverty is a serious problem among the Dawuro and is threatening the survival of the Dawuro people. They uncover the situation that, even though the Dawuro is leading a poverty-stricken life, outsiders, or non-Dawuro people, have turned a deaf ear to their problems. In other words, the elders have employed the proverbs to reveal their poverty and helplessness, thinking that they may win the immediate attention of organizations that may help them. In this case, it is possible to note that the proverbs function as vehicles for correcting the erroneous views of outsiders by revealing the real conditions of the people.

Dandayikko d'umay poo 'ee. If there is patience, the dark gets brighter.

The proverb reflects, "A room up on one's arrival becomes dark, but it gets bright after a while. This is to say that patience and calmness are crucial social values. Socially, it is used to advise someone to follow up on a certain situation with a settled feeling, knowing that making a quick decision with something bad may result in one's death. It is also used to advise a person who gets hopeless with the seriousness of the situation. The explanatory translation of this proverb is: "There occurred arson or burning of the property of the owner; in effect, the person gets so stressed and fully unsettled as a result. Then, the neighbors gathered due to the accident and advised the person to calm down and start to think about a better future.

Ac'oyenne ajaajii akennan agenna. A debt and cancer never leave death.

In Dawuro culture, one who borrows something from others is familiar. It is common in Dawuro culture to lend money to those who do not have it. But it is obligatory to repay each other's debts. Even if the debtor dies without repaying the loan, the family will pay it. If it is not paid, it is impossible to bury that one. This means that the debt borrowed by somebody must be paid back, equivalent to one infected with ajaajii (cancer), which is a difficult disease, and one who is affected must die. In other words, it conveys that it is socially mandatory to pay debt money and shows that both conditions are inevitable. The situation in

which this proverb is applied is if somebody borrows money from someone and refuses to pay it back. It is for the owner, and the saying is used by the third party to initiate the debtor to pay it back in any way. The social function of this proverb is to show that it is a moral and cultural obligation for the borrower to pay the debt that it otherwise fails to pay, which leads to legalism in society.

Booziya new tuma gina yeeekkaw. A poor woman cries when she is told the truth during the arbitration.

This proverb implies that women culturally do not expect that they deserve the truth, even if they didn't commit a crime or violate the truth. The situation in which this proverb is applied is when women unnecessarily behave in front of the elders who are conducting the arbitration. The social basis for us this proverb is that there is gender discrimination in Dawuro society in the belief that justice does not deserve women. In addition, this proverb implies that there is male supremacy or patriarchal dominance in This landlords society. the function of this proverb is to reverse a woman who is found to be crying after arbitration, stop her crying, and make her return to normality. However, today's women are very aware of their rights and highly demand their truth during arbitration.

Aakidi gidenna ayfidi gide. It is not the width that satisfies, but rather the product.

This Proverb reflects the fact that the quality of something is worth more than its quantity. The social situations in which this proverb applies are when one is seen as discontent with what he or she has at hand. Its social base is the value of landholding in a society. The proverb encourages small landholder farmers to get a lot of seeds with the small size of their land and to criticize the land lords who have large landholdings but get a small amount of grain. It is also applied to socially express the differences among various clans or tribes. In Dawuro culture, to indicate one's social status, one used to conform to his group, particularly small landholders. This proverb is a benchmark for the division of social classes and a cultural mechanism to make social control and protect the small landholders from getting into conflict with the landlord's difficulties. In other term, the proverb is used to teach a social group or individual to value what they have, and investing in what is at hand makes oneself more productive (rich) than getting selfish towards what others have.

De'uwa gam"uu darobaa bessee. He who is alive can see much.

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

Ussee geeduwaa kalliyaa gimiya woy indiya me''aw. A cow that follows its heifer gets broken.

This proverb shows unequally aged things, which are ussaa (heifer) and gimiya(born cow). The proverb compares an aged cow with a person who, without physical or mental ability, cannot overcome situations beyond his capacity. The social function of this proverb in Dawuro society is to advise or warn people, especially children, not to follow in the footsteps of their seniors in difficult situations. For example, a child aged ten happens to smoke a cigarette that is being practiced by an elder brother aged 25 years. It is also used to educate children in such a way that they can nurture good behavior and positively conform to the dominant culture of society. The purpose of using the proverb is to socialize members of the community in a manner that is acceptable in society. In addition, this proverb is applied when a child is found to be exercising certain harmful actions. It is used to refrain a child from such an action and to warn him or her not to do the same action again. This proverb also warns younger and older people from unwanted things and protects them from bad things.

Balguwa shaacha keetsaa boniyan s'uuggge. (when winter arrives , he burn the house that he eats summer)

In Dawuro culture, helping each other is a popular and customary practice. From the perspective of society's culture, forgetting what people did to help with a certain problem is considered abnormal. This proverb was said when the Dawuro people discussed economic difficulties and helped each other through those difficulties. Specifically, this proverb is asserted in local meetings when people discuss the poverty that exists in Dawuro society. The

above proverb ironically talks about failing to give credit to the good deeds one receives from others during certain difficulties. In the above proverb, the word winter represents the time of the person who has appropriate economic status, and "summer shows the time of that person who lived in poverty, and "home reflects the person who helped at the time of poverty. The meaning of the above proverb is a person who has forgotten the people who helped him or her during the time of his or her problem. The above proverb is used to discourage forgetting the help or hands of others when he or she faces some social problem and empower him or her to remember what people helped him or her with or their problems to help them. On the other hand, through the above proverb, an individual who failed to credit the good deeds he or she received from others is corrected.

Asinaa demmabeykushin hiis'aa giigissaw. (Without having a husband, she prepared the bed.)

The meaning of this proverb is the representation of a person who is unable to prioritize what should come first in their life. In the context of this proverb, in Dawuro society, preparing the bed is not the first step to sleeping with a husband; having a husband and making a smooth relationship with him should be done first. Through this proverb, Dawuro people advise somebody to act on timely issues at the right time and to discourage acting on unprioritized issues at the most important time. In another way, this proverb shows the eagerness of the girl to have a husband and to sleep with him.

Chapter five

5. Conclusion

The oral literature of any society is the result of the struggle of the people to win their daily lives and to modify their environment so that it is suitable for them. The experiences the people accumulate through these struggles are expressed through their oral literature. The preservation and transmission of oral literature are solely dependent on the memory of the individual.

The Dawuro people have rich oral literature. Proverbs are one of the genres of oral literature that are widely used by people. They reflect on various subjects concerning the natives. They deal with social, economic, political, and other aspects of the lives of the Dawuro people. In the absence of scientific knowledge, proverbs help people understand the rules and principles of their daily lives.

Dawuro proverbs are based on a keen observation of the things and activities that are closely linked with their lives. As a result, we find in the proverbs the attitudes, feelings, aspirations, likes, and dislikes of the people. The knowledge that one generation gains from experience is handed down to posterity through proverbs. In other words, the windows of the Dawuros are preserved in their proverbs. Proverb are important instruments of instruction. Through them, the Dawuro teach the youth the moral and social values of the natives. The wise are appreciated, the fool and the lazy are criticized, the wicked are condemned, and the hardworking are encouraged through proverbs. Generally, proverbs are used to orient the new generation to follow when the society accepts and to refrain from what the society despises and disapproves. The role of proverbs in the everyday speech of the Dawuros is also very high. They add flavor to the speech as well as make the message clear. The speaker and the audience can easily communicate with each other in such speeches. Hence, it can be said that proverbs help smooth human interaction.

Due to the binding role of the proverbs, generations continue one after another, maintaining their accepted standards of value, norms, and patterns of behavior.

Finally, the researcher hopes that this paper will inspire other individuals to work on the oral literature of the Dawuro people in particular and on that of other nationalities in general. It is also hoped that this paper will give readers some understanding of the Dawuro people.

6. Recommendations

The researcher for this thesis has attempted to analyze the function of proverbs in this research work. Nevertheless, this is not enough compared to the folkloric treasure of the Dawuro society. The researcher suggests to academicians who are engaged in the field of oral literature in general and proverbs in particular that they use this research work as a basis to carry out further research in the field.

1. Awareness should be raised among the young population of a society that proverbs are not rather oldies but have paramount educational and advisory values in day-to-day life.
2. Proverbs should be incorporated into the educational curriculum of formal institutions.
practically in primary school's mother tongue
3. Proverbs should be well documented in the local museums and national archives in a more organized manner.
4. Professional bias over proverbs has to be improved and widely applied at various institutional levels.
5. Civic societies and others should be made to actively participate in the process of collecting, documenting, and disseminating their use to a wider audience

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Appendix

Interview questions for informants

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

1. Would you tell me your name?
2. What do you know about the culture of dawuro people?
3. What are the roles of village elders in Dawuro custom?
4. What role do proverbs have in the society?
5. In what situations do people use proverbs?
6. What are the functions of proverbs?
7. Do you know any proverb? What does this proverb mean? When do people use it?
8. Who usually uses proverbs in Dawuro Culture? When and where do they use them?

Ooshettiyawantussi giigeedda k'aalaa ooshatuwaa.

Ooshettiyawantussi dawurotsuwan biletsiide shiik'eedda ooshatuu hawaape kaalli deiyawanta.

- A. Ne sunsay oonento odanittee?
- B. Dawuro asaa wogaa s'eelliyawan ne eriyabay ayee?
- C. Itti heeran de'iyaa dere cima asaappe naagettiyaabay ayee?
- D. Leemisso haassayay itti heeraa asaasi ayaw maaddii?
- E. Inte heeraan asay leemisso haasayay ay mala hanotan go'ettii?
- F. Leemisso haasaayatt ilss i deyaa maadoy aybbee?
- g. Dawuro wogan oonee ubba wode leemisso haasayaa go'ettiyawe?

Appendix C

➤ Proverbs which criticize selfishness

1. Baassa gina baac'ay unc'aa c'od'd'ee. The sickle cuts 'unccaa ' for its own benefit.
2. "Taape aad'd'i ogiyan gaw." manatta !
3. Bare meeddawe bare Whoever ate alone died alone.

➤ Proverbs criticize laziness.

4. Azallay sanbatan goshee. Lazy plows on weekends, (means Saturday and Sunday)
5. Laffaa maadday yinpuwa kallee. He, who is speaking on behalf of a weak man, will be hated.
6. Laaffa laggayanna zattopa. Don't take a journey with an untrusted friend.

➤ Enhancing cooperation or unity

7. Coray gooyiya wode gooyennay bare laafun laytsa gooyee": "He, who does not cooperate with others, might suffer himself
8. C'oray cuchi baatsaa kuntsee," "When everyone cooperates to add their saliva, they can fill a big jar
9. K'uncuutii c'ori gaammuwa gaadee

10. Itti markay wod'enna, itti mitsay ees's'enna. Two heads are better than one.

➤ **Proverbs that encourage hard work**

11. Goshawe tishaa mee, shukkawe tiriya mee. à Ripen grain for the farmer, meat (liver) for the butcher.

12. Aawu minina ankay goshee. Let the owner be strong, even smooth tree (ankaa) ploughs well

13. Uttida Kafoy Uluwaa pittina, paallida kafoy doonaa pittes. Birds that land rub their stomachs, whereas birds play clean their mouths.

➤ **Teaching Moral Principles to the Young Generation**

14. Oduwa mal'uwaa sisaadde otuwa mohuwaa shammaw. Hearing sweet speech a woman bought a leaky pot.

15. Leemisoy Yewuwaa Worenashin laafetsee. Proverbs do not conclude a case, but facilitate its end.

16. Naana yeliyawee metennashin dichchciyawee metto, "It is not difficult to give birth to a baby, but it is difficult to raise or discipline him/her

17. Mishshiraan seerenna maachchiyaanne guuttan seerenna na'ay ittuwa, "Learning at a young age is like sculpturing a stone

18. Achcha ac'uu c'iggina wurena, which means the debt of teeth is not terminated.

19. k'eeri eray oda oda gees, boyna laas'ay maa maa gees. He who has something in his pocket speaks a lot and a cassava dish respects eating.

20. Doonaa lo'uu c'arshaa kantsee. Politeness helps to pass through the farm with seeds.

21. Kokkay ushiya haatsaa yoray ushee. The water which should be absorbed by a fire rocket is being drunk by a selfish man.

22. Saluwan dadday piilliya mitsaa gisin kanay aad'd'ee. A tree so feared by thunder is overrun by dogs when it is logged down.

23. "Geleeshshuwape k'aaree c'ucha mal'o". "Half a loaf is better than no bread".

➤ **Proverbs giving good hope or /which encourage continuing a good beginning/**

24. Tuussaw dic'c'iya mitsaa turay te'enna. A plant meant to be a pillar will be a pillar.

25. Dic'c'ana an'ay haatsan dic'c'ee. A child who is about to grow will grow up with water.

➤ **Proverbs used to Advising**

26. K'uunaa k'uunaatsi moogee. A hunchaback is buried as per its shape.

27. Dangarsaa gisso бага shukee An elephant is flayed the way it has lain

28. Wotara paraa shiirawe togee, wodoro nanaa labawe demmee. One who calms a young horse gets on its back, one who coaxes a virgin deflowers her

➤ **Proverbs that criticize thanklessness**

29. Asaa na'ay ubbaade barsowa odeena ittoode bak'owa ode. Another body's child talks of a slap he had received once, but not of the food he had always eaten.
30. Balguwa shachcha golliya boniyan guuddee. Burn the house in summer and in the winter
31. Ashuwa kalli simmi zo'o miizzaa is's'ee. Having eaten a lot of meat, one hates red cows.
32. Yii''uu kalii dadaw yanbarshaa yedee. Having gotten a comfortable life, an orphan throws at thunder.
33. Zorin zorin is'awee zoodina ba'ees or Zorin zorin is'awaa metu zoree. Refusing advice results in caring for one's back.
34. Harii bare maran shempee, aatta bare naanan shempaw. Donkeys are relied on by their foals and mothers on their children.
35. Dirbaa daruu booraa yeese. He who is in a hurry, milks an ox.
36. Dirbiya babark' kac'iyaa sa''ee. The hasty hyena bits horn.
37. Sisenna hayttay shoorunna ooshshees Inappropriate listening creates disputes among neighbors
38. Zigirsay siik'o asaa duuttee. The relationship between the two beloveds can be broken by a third party.
39. Era daruu s'ap'uwaa k'ans's'ee. Being an extreme expert does not involve committing mistakes.
40. Ishaya Minni Michiyaa C'ee'aw. When brothers kill, sisters sing.

➤ **Proverbs are used to warn.**

41. Aawuwa shek'aayne tuussa haaruu itta. The cure of a father is like a crack in a pillar.
42. Aaway shek'k'o na'ay boniyan oyssaa zal''ee, balguwan mas'iyaa zal''ee. A child cursed by his father sells butter in winter and salt in summer.
43. Aawu sheqqa na'ayne gordomay baqqa anfinne paxenna. A boy cursed by his father and an eye infected by chickenpox does not recover.

➤ **To warn the person with such a problem, proverbs like the following are used.**

44. Agga erennawe aafotee. He who does not hear advice falls on a precipice.
45. Zorina akkennawa zoodina simmee. He who refuses advice regrets after breaking down.
46. Doonay ek'k'osan tooray ek'k'ee. Where words stand there stands a spear.

➤ **Proverbs that warn of evil deeds**

47. Aguntsay dirawa caddee. A thorn pricks someone who puts it on. Evil betrays itself.
48. Goochi aho gomii laappun a'ha akki kesse. You reap what you sow pull an evil on your family.
49. Baluk'atta gaadiya duutsaaddu giina barew k'aamissaddu gee. If a mule snaps a rope, it makes it shorter for itself

➤ **Proverbs which warn restlessness**

50. Bik'ibik'iya kuttata bikkaa akkaa shemppaw. A naughty hen rests when it is whipped.
51. Guppennan me''enna, me''ennan simmenna. When you jump, you break; when you break, you learn.
52. Gen''atta gaammuwadan guday gaade d'uuk'k'a hayyaw. Jumps to try to see a lion. The deer kills herself.

➤ **Proverbs used to warning**

53. Zorina akenave zoodina dendena. He who does not accept the advice of others is difficult to lift up.
54. Asa na'aw goowe yelo na'aw gake. An evil thing meant for somebody else's child falls on one's child.
55. Booray uubaade dok'uwaa be'anape tattooed mashsha be'ana gee "I would rather face a knife once than face "dok'uwa "plough always," said an ox.

➤ **Proverbs that criticize acting**

56. Waani s'aagganee go booray maa gi waassee. Corruption of the best becomes worse.
57. Amanetto mashshay tiriyan me'ee. A trusted knife breaks when chopping liver.
58. Abban utti s'aasa laaccee. He who lives in the ocean licks the dew.

➤ **Criticizing flaws in human character**

59. Woosay giigibenashin bonc'iya hiis's'ee. Before the request is accepted, he spreads the leaf.
60. Asinaa be'abeykushin nuuchaa laamotaw. She had not seen a husband but desired she to be a brother-in-law.

➤ **Proverbs that criticize despising**

61. Buuk'ay c'aala kad'ee. Stinky despises vinegar.
62. Barew k'as's'aretbenashin haraa ayfiya oykee. He has not been circumcised but covers the eye of one who is being circumcised.
63. K'arata bare borok'uwa wotsa geleeshshuwa telluwa miicaw: "Ape doesn't mind its white spot but laughs at the bald buttock of a monkey.

➤ **foolishness**

64. Ze'awu giina kewiya kashaw. When told that she had a bad odor, she was fumigated with dried dung.

➤ **Solving conflict**

65. C'inc'ay bare doonaa naagepeattina pengiya naagenna. A wise man shuts his mouth, but not his door.

66. Kutto mek'etsaw bees'ii koshshenna. (An axe is not needed for the bone of the hen.)
67. Kaysuu loytsi appus's'ee. (The thief has a lot of tears.)
68. C'addo mande yeddo bandee? may attack me if I stab; may it escape if I leave.
69. Azzaniya wozanay aputsaa d'ayenna. A sad heart never lacks tears.
70. Dandayikko d'umay poo 'ee. If there is patience, the dark gets brighter.
71. Ac'oyne ajaajii akennan agenna. A debt and cancer never leave death.
72. Booziya new tuma agin yeeekaw. A poor woman cries when she is told the truth during the arbitration.
73. Aakidi gidenna ayfidi gide. It is not the width that satisfies, but rather the product.
74. De'uwa gam"uu darobaa beessee. He who is alive can see much.
75. Ussee geeduwaa kalliyaa gimiyaa woy indiya me''aw. A cow that follows its heifer gets broken.
76. Balguwa shaacha keetsaa boniyan s'uuggge. (They burn the home in which they had spent the kiramit in the baga.
77. Asinaa demmabeykushin hiis'aa giigissaw. (Without having a husband, she prepared the bed.)
- A/ Azallaa k'onc'issanaw haasayettiya leemisuwa haasaya**
78. Aniya shi'ay s'eeran melee.
79. Boozay bongotti gisii c'uttee
80. Meediyanni na'aa c'uuchay mee
81. Azallay sambatan ootsee
82. Kaysuu Hamuusa afina kanay Arba boc'c'ee
- B/ k'aratatsaa k'onc'issanaw haasayettiya leemisuwa haasaya**
83. Tompiya togawe tolchuwa mee
84. Aawu minnina ankay goshee.
85. S'eessay sakkana gakkanaw goshawe uluu kallana gakkanaw mee
- C/ Boozatetsaa konc'issanaw haasayettiva leemisuwa haasaya**
86. Boozay bare booraa ashuwappe attee.
87. Boozay yeriidde sonnuwa okkee.
88. Boozay bongotti sheeshee
89. Boozay kad'ee; cinc'ay miic'c'ee.
- D/ Yoratetstaa c'allanaw haasavettiva**
90. Asawa koyyawe barewa d'ayee
91. Bare maawe bare hayk'k'ee.
92. Babark'k'ii ashuwa siik'uwaw oshaa mee.
- E/ Mak'kiya borinashuwa k'onc'issanaw maaddiya haasayatuwa**
93. Asaa yewuwan mokka wulloppa.
94. Zorina akkennawe zoodina simmenna
95. Babark'k'i dirbide kac'iya sa"ee.

96. Barew dookaalettibeennawe haraa ayfiya oykkee.

97. Barew pa's'ennawe asaw d'aliya bookkee.

98. Buuk'ay c'aalaa kad'ee.

99. Bidintsay d'illiya miic'cee.

F/ Danddayettussaa k'onc'issanaw go''iya leemisuwa haasayatuwa

100. Danddayay darotan gatsee.

101. Deeshshatta bare liik'o doonaan okaa maw.

G/ k'eeri nana bolla lo'otetsaaninne iitatetsan haasayettiya leemisuwa haasayatuwa

102. Na'aynne kanay yewua aahee

103. Na'ay gakkina gollii bayee