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Department of English Language and Literature

A Functional Analysis of Afar proverbs of Afar National Regional State,
Ethiopia

By

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DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

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Declaration, Confirmation, Approval, and Evaluation

Title: - A Functional Analysis of Afar proverbs of Afar National Regional State of Ethiopia

Declaration

I, the undersigned, declare that this M.A thesis research report is my original work and that all the sources used are duly acknowledged.

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Acronyms

ANRS: Afar National Regional State

CAS: Central Statistical Agency

E.C: Ethiopian Calendar

EPRDF: Ethiopia People's Revolutionary Democratic Front

FGD: Focus group discussion

TPLF: Tigray people's Liberation Front

Abstract

The main purpose of this study was the functional analysis of Afar proverbs concerning the Awsa zone and the context in which they are performed in society. 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 bowl sampling technique were collected and analyzed according to their functions which they are serving in the society. After the rigorous analysis was made it was found out that Afar proverbs in the Awsa zone serve to convey socio-political conditions, promote cooperative values, and also serve to educate children. The Afar people also used proverbs to teach the young generation about correct individuals who misbehave, for instance, blaming others, fighting with neighbors and teach youth about relatives. While these functions stay intact, it is the conviction of the researcher, based on the results of the study that further researches need to be conducted to document and preserve the proverbs in the society.

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the Study

All human societies have their oral traditions, values, customs, beliefs, and oral traditions. Those human societies reflect their own identity through speaking or writing. Many folklorists also explain that in the past and even at present either literate or semiliterate societies make use of oral literature to respond to the political, social, and economic realities of a period. For example, Richard Bauman (1972, p.33) sees folklore as the product through the creation or recreation of the whole group and its forbearers, and an expression of their common character. In this case, folklore is spoken of in terms of traditions, with tradition conceived of as super organic, temporal continuum; the folk traditions bearers “That is, they carry the folklore traditions on through time and space

Fikade (1991) argues that ‘folklore links life manner, philosophy, and general attitude and offers the new generation with the cultural, political, economic and social life of the past generation’ (p.46). Oral literature is considered as a heart in the human way of life and the soul of their culture gives them to experience them from their day-to-day life. On the other hand, Oral literature preserves the tradition that has a significant role in modern culture development. In this case, proverbs are forms of oral literature that reflect the wisdom and philosophy of the people (Chesaina 1994).

As stated by Alagoa (1968) “Africans oral traditions are one of the major sources to study the history, culture, religion and other aspects of most African society” (p.142). However, by ignoring the importance of oral traditions and sources among African societies colonial historians described Africa as a continent without history” Rodney& et al. (1971, p. 332). Yet with the development of the colonial struggle, the leading scholars of Africa began to examine African

oral traditions. Hence, they develop sophisticated and complex research methodologies to evaluate the validity and reliability of Oral sources and traditions before using them to write the history of oral societies. Besides, that researcher states “development of the study of oral traditions as a major source for larger parts of African society, the study of African literature,

language, and cultural resources also expanded. By means the study of African proverbs with different focus developed in the last half of the twentieth century” Baumann, (1936, p.147).

As every society has proverbs that are transmitted from generation to generation the Afar people have their proverbs that have power full meaning and values in the traditions of people. Afar has developed their proverbs since early life until nowadays; people are practicing their culture, traditions, norms, myth, proverbs, oral tradition, and negotiation systems. And for all events, there is the use of proverb and it is a powerful statement that has value and is respected in Afar people.

In this thesis, the researcher was assessing functional analysis of the Afar proverb in Afar people. Afar people have many traditions and proverb was mainly functional in very events in people. Therefore, in this thesis work, the researcher’s intention is functional analyses of the proverb in Afar people mainly in Zone one, two woredas was be selected such as Dubti and Aysaita woreda. The researcher was analyzing the function of the proverb in the procedure of meditation, negation, peacekeeping, political, physiological, and mental functionalities of using proverb in Afar people.

1.2. Statement of the Problem

Ethiopians like other African people have many oral-literary traditions and cultures. Several studies have also been conducted in the area, for example, Ahmed (2010) studied the images of women in Arsi Oromo folktales, folksongs, and proverbs. He collected and analyzed folktales, folksongs, and proverbs from two districts in East Arsi Zone. Berhanu (2008), also carried out a study on “The Portrayal of Women in Folktales and Popular Sayings of the Oromo of East Wollega”. Similarly, one of the indigenous peoples of Ethiopia, the Afar also developed its oral tradition a system of communication in which information and messages are transmitted verbally from one generation to another. Among the oral traditions of the Afar, proverbs have very significant impacts on the day-to-day communication and activities of the people. Particularly, elders use proverbs as a spice for their speech in every context of their life. Consequently, proverbs have a strong value and importance among the Afar people. As part of these proverbs of the Afar, society has significant power in creating knowledge. While the Afar proverbs are not well investigated, there is a big research gap in explaining the function of proverbs in the area. Therefore, the researcher planned to conduct this research to examine the wider philosophical

outlook of the people towards their proverbs, and this will contribute to investigating answers for the research questions.

As mentioned above, proverbs are very important for developing learners and sub-genres of oral and written literature to use language communication of people economically, politically, and culturally in day-to-day real life. Proverbs are also referred to short sentences understanding warning or advice of metaphorical language of communicating traditional national norms and culture. As a result, there are also a large number of afar proverbs. Since Afars are part of the oral society, the analysis of proverbs will extend to the entire productivity, efficiency, and social well-being of the society. The Researcher initiates to conduct this study, in the same manner as Afar oral traditional proverbs in creating a functional manner.

The Afar society is rich in oral literature in Ethiopia. Nevertheless, as could be gathered from the review of studies done on the area, adequate research has not yet been done on their afar proverbs. On the other hand, the proverbs of the Afar people are an unexplored genre. One finds only a few studies in such a widespread and most functional genre. This is one of the reasons why this study needs to deal with the topic. Secondly, the fact that my previous field experience has provided me access to make a sort of bird's-eye-view assessment of the people and to have a memory of their Afar proverbs. With it, I pointed out that no study had not yet been conducted on the topic. Hence, I am very much eager to the function of Afar proverbs because every language has its proverb. This was trying to indicate a significant number of proverbs by considering the purpose of proverbs in general, and particularly in the case of two woredas in the Awsa Zone of the Afar Region. The research was addressing the following research questions

1.3. Research Questions

1. In what contexts are proverbs used in Afar?
2. What functions do Afar proverb in Awsi rasu serve?
3. Who usually uses proverbs in speech occasions the Afar people?

1.4. Objectives of the Study

The study has the following general and specific objectives.

1.4.1 General Objective of the Study

The main objective of this study is to analyze the functions of Afar proverbs in the Afar National Regional State of Ethiopia in the case of the Awsa zone.

1.4.2 Specific Objectives

- 1.To analyze the function of Afar proverbs in Awsi rasu.
- 2.To demonstrate the contexts in which Afar proverbs are used in society.
- 3.To identify who usually uses proverbs in speech occasions in Afar.

1.5. Significance of the Study

The study has significance in introducing Afar proverbs for others and transferring afar proverbs to the next generation. The study was providing some information about afar proverbs and revealed the socio-political effect of afar proverbs on afar people. This study is significant in the sense that it provides useful information for the advancement of further studies in the area of afar traditional proverb systems and functions of their usage. In addition, the study is also important for the researcher himself to change his theoretical knowledge into empirical. Finally, the result of this study could be a source of information for the general reader who wants to probably improve his or her knowledge on issues revolving around the practice of afar proverbs and their socio-political impact.

1.6. Scope of the Study

This study mainly focused on the functional analyses of the Afar proverb. The scope of this study was to cover most Afar people living areas mainly the Afar region, Ethiopia, particularly Awsa Zone. Hence it is difficult to scope whole regional zones that Afar proverb would be functionalized. Due to inadequate resources, the researcher had to use Afar as the main unit of analysis. And it is delimited to analyze the proverbs effect of afar traditional proverb system afar proverbs at particularly zone one some selected districts(woredas) in Dubti woreda and Aysaita woreda afar National Regional State Ethiopia.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

2. Introduction

This chapter deals with reviewing different materials that are related to folklore in general and proverbs in particular. It includes concepts, functions, forms, classifications, and characteristics of folklore in general and proverbs in particular

2.1. Folklore

There are some disagreements about the definition of folklore because different scholars define folklore in different ways. The concept of folklore has been very extensive. Therefore, the scholars define folklore according to their field of study.

2.1.1. Concepts of folklore

Folklore is a means in which people use certain activities to reflect traditional ways of life in a certain group of society to use something in common. The traditional ways of life which serve the society may include customs, norms, politics, beliefs, rituals, marriage, wearing styles, and so on. Those traditions are shown through proverbs, myths, folktales, oral poetry, songs, and dances. Dundes (1965, p.2) explains that folk refers to the group of people who shares something in common. What the people may share in common includes culture, language, religion, and occupation, so on. Then, the word folklore refers to 'lore of the people or 'the traditional knowledge of the people.

Dundes (1965, p.11) states the definition of folklore as follows: "Folklore refers to people's manners, customs, observations, ballads, proverbs, and superstitions, etc. Furthermore, he states that folklore stands for the wide concept that includes myths, legends, tales, jock, proverbs, riddles, chants, charms, cures, deaths, insults, blessing, oaths, teases, greetings, customs, folkdances, folk drama, folk art, folk beliefs, folk costume, folk medicine, folk music, etc."

From the aforementioned definition, one can imply that folklore deals with wide relations with the nature of human society. This shows that folklore connected with the past generation to the present generation. The values shared through folklore include socio-cultural, political, economic, and overall philosophy of life.

Scholars of different periods understand folklore as a dynamic process. Both symbols and associated meanings change over time and according to the various outside and inside influences. Such fluid and dynamic features of culture and tradition are a universal and natural phenomenon that keeps human groups in constant flux (Dorson, 1972 and Julie, 1984). According to Glassie (1995, p. 401) this fluid and dynamic definition of culture, “authentic” need only refer to moments of creativity or interpretation. When individual commitment brings social association, authenticity is realized through creativity and interpretation. This implies that so long as one acts freely, with the desire to connect to the traditional within society (i.e., the works and the ideas of other society members which are also willful, creativity and consciously connected values or ideas of a social group), resultant (reactions expressions or interpretations) become authentic. Folklore is the product through the creation or recreation of the whole group and its forbearers, and an expression of their common character. In this case, folklore is spoken in terms of traditions, with tradition conceived of a super organic, temporal continuum; the folk traditions bearers. That is, they carry the folklore traditions on through time and space like so much baggage.

Richard Bauman, (1972) defines that folklore as an action. He explains that kinds of focus on the doing; that is, on folklore performance, in the sense that it is the key to actual integration between people and lore on the pragmatic stage. This means the social base of folklore in terms of the actual place of the lore in the social relationships and its use in communicative interaction is conceptualized concerning performance in real relation among society and its lore.

Parades (1968) folklore is the study of “special groups” such as age groups, occupational groups, groups living in certain regions of the country, and groups identified by national or ethnic group in origin. This view indicates that the study of folklore represents the study of the society it belongs to by reflecting forms of socio-cultural value. All human societies have their oral traditions, values, customs, beliefs, and oral traditions. Those human societies reflect their own identity through speaking or writing. Many folklorists also explain that in the past and even at present either literate or semiliterate societies make use of oral literature to respond to the political, social, and economic realities of a period. For example, Richard Bauman (1972,p.33) sees folklore as the product through the creation or recreation of the whole group and its forbearers, and an expression of their common character. In this case, folklore is spoken of in terms of traditions, with tradition conceived of as super organic, temporal continuum; the folk

traditions bearers “That is, they carry the folklore traditions on through time and spaces and philosophy of human beings.

2.1.2. The Function of Folklore

Folklore plays a significant role in the life of the society it belongs to. Adams (1975) and Dundes (1965) analyze the essential “function of folklore” in terms of what was considered in the society. Adams names these functions: validation, use to maintain conformity or control, escape, and education. Folklore, they suggest, validates and justifies aspects of culture, rituals, institutions, and provides rationalizations when institutions and conventions are challenged. The second function of folklore, which Adams uses “integrations” is group cohesion and group feeling. Dundes (1965) terms this as “maintaining conformity”. He emphasizes this notion of the way folklore acts as a controlling factor. This means it focuses on how folklore can be used to express the social approval of those who obey the rules. One influential approach to the study of folklore is the functional approach that deals with the roles and significances of oral art in a given society and the contextual environment of the society that produces the oral literature (Dorson, 1972).

Folklore helps us to understand the social setting. The new generation scholars of folklore supported the functional theory of the study of folklore. “More than in America and in Europe the functional theory has received a strong support from the new generation of folklores” (Dorson ,1972, p.24.) Therefore, in the forms of written or spoken in the functional theory, it is meaningless without it is living presentation. This statement can be best demonstrated to understand the role played by the folklore genre and it is more important to study the oral art genre in its social setting and occasion of folklore performance. A folklorist William Bascom (1965) identifies four functions of folklore that also work in the family folk group. He discusses that folklore serves to: amuse, validate culture, educate society, and maintain conformity. Families retell stories, celebrate holidays, and events because they are entertained by their love and by each other. Bascom notes that there usually is more than amusement going on when folklore is being performed. He acknowledges that some traditions invite fantasy and creativity, allowing people to imagine living in a better situation or escaping the limitations of life and death. However, these fantasies often release tension to prepare group members to accept or adapt to their situations. Moreover, if family members question how things are, often there is a tradition to validate what the family stands for and to indicate how members should behave.

To perpetuate the family as a unit over space and time, often traditions will validate the previous behaviors and attitudes even other options are appealing. Traditions thus have a function to educate, primarily to instruct on how to act and live. Bascom notes from his research in Africa that children in non-literate societies primarily are taught by stories, sayings, and ceremonies. Families can use traditions to teach appropriate behavior and to gently or openly reprimand members for making unacceptable decisions. Finally, Bascom asserts that folklore will be used as an “internalized check on behavior” to encourage conformity to group values.

Thomas A. Green, (1997) points out that L. Karen Baldwin called families are the social base for folklore. There is a difference between families as the social base for folklore and folklore as the social and expressive base for families. Zeitlin's (1992) collection of US family folklore and other works suggest that traditional expressions serve key families in establishing and maintaining family relationships and values. Zeitlin and his colleagues indicate that families select images and traits that much their beliefs to perpetuate as traditions. Families use these traditions to present themselves, to characterize each other, and to note important transitional events as they venerate the family. Selecting who can and cannot appear in family photography, for example, demonstrate the boundaries of the group. Both Danielson (1994) and Green (1997) emphasize defining family is variable and that dysfunctional and untraditional families, household, and committed relationships should be included in family lore studies.

2.1.3. Forms of Folklore

According to Dorson (1972) as cited in Fekade (1991) folklore can be classified under four broad forms. They are oral literature, material culture, performing folk art, and social folk customs. The material culture can be defined as one of the forms of folklore that encompass visible culture materials. As Dorson stated material or physical folklife presents something visible that is transmitted across the generation. It may include the design of constructions, folk crafts, folk costumes (clothes), preparation of food, etc.

Performing folk art is another form of folklore it refers to traditional music (folksong), dance, and drama. According to Dorson (1972), this generic classification of folklore describes the actual performance by individuals or groups with folk instruments, drama, and dance costumes. The third form of generic classification of folklore is social folk custom. Social folk custom depends on public exercises. Fekade (1991) and Dorson (1972) discussed that it emphasizes group interaction rather than private skills and performances. It includes folk religion, birth

rituals, landmarks, funerals, and initiation, and so on.

The last but not the least classification forms of folklore are verbal art or oral literature. As its name indicates it refers to the heritage of a given society that is transmitted from one generation to another generation by words of mouth. Dorson defines verbal art or oral literature in forms of traditional utterance in terms of spoken, songs, and voiced that show repetitive patterns. It includes proverbs, folktales, myths, songs, legends, riddles, charms, oral poetry, and so on. In short, it can be understood as traditional verbal compositions of society.

2.2. Oral literature

Oral literature can be defined as verbal heritage which serves the society within a culture, tradition, norm, political, economic, etc. that transmit by the word of mouth from one generation to another generation. As Dorson (1972), writes oral literature refers to “verbal art of traditional cultures usually composed orally and transmitted from one generation to another generation through the word of mouth”. As he stated, oral literature is a general term that includes folktales, proverbs, ballades, folksong, riddles, tales, chars, legends, chants, and oral poetries. In short, it refers to a traditional oral composition, imaginatively created or recreated by the individual oral invention. In addition, the term oral literature is used to refer to the oral creations of non-literate or semi-literate societies.

2.2.1. Characteristics of Oral literature

To interpret and appreciate oral literature, it is important to understand its basic characteristics. One of the essential characteristics of oral literature, as Finnegan (1972, p.2) puts it is the “significance of actual performance”. It can be realized through the verbal formulation of an actual (live) performer on a specific occasion. This is an essential feature of oral literature in that the skill of the performer can determine the impact of the oral piece.

The second, characteristic of oral literature is “variation”. By its very nature, oral literature is carried by memory and is delivered by word of mouth. In the act of delivery, as Finnegan (ibid) observes, “The performer may introduce variation in wording, structure or content. More variations of this type would occur as the same oral piece is delivered by a different performer.” Closely related to the characteristic of variation in wording, structure, and content is the characteristic of “verbal variability” (ibid. p.8). Verbal variability refers to how the oral literary piece is presented. The degree of verbal variability of even the same literary piece presented by

different performers depends on the performer or his/her ability to improvise. Another characteristic of oral literature is that it is closely linked with actual contexts of use in other words; Oral literary forms arise from and are used in the context of various social occasions. For instance, a funeral dirge would only be performed (delivered) in the context of a funeral. Likewise, a proverb would only be employed in a speech context where it would serve its purpose. Nobody would utter a proverb in the absence of such a context. Hence, oral literary forms are closely connected with specific occasions or contexts of use. Closely related to the context of use is the characteristic of audience participation. Since, as noted above, many oral literary forms are closely connected with social occasions, their performance involves the participation of people present during the occasion. In the event of the performance of a funeral dirge, for example, the members of the audience would participate by clapping hands or joining in the delivery of the dirge. Similarly, in the event of a riddle contest, the riddle would participate in the performance by uttering certain beginning formulas and by responding to the questions put to him/her by the riddler. This audience involvement can be considered an important characteristic of oral literature.

2.3. Proverbs

This section presents the definitions of proverbs with theoretical aspects of the study, the purposes of the proverbs in different social contexts, the main classification of social functions of proverbs, and characteristics of proverbs presented under each topic.

2.3.1. What is a proverb?

A proverb (from Latin: proverbial) is a simple, concrete, traditional saying that expresses a truth based on common sense or experience. Proverbs are often metaphorical and use formulaic language collectively; they form a genre of folklore. Some proverbs exist in more than one language because people borrow them from languages and cultures similar to theirs (Wolfgang, 1990). According to the Oxford Advanced Learners Dictionary: International Student's 7th Ed. (2005, p.1169), a proverb is a well-known phrase or sentence that gives advice or something that is generally true, for example, "waste not, want not".

In the appendix of the same dictionary, a proverb is a type of idiom. An idiom is a phrase whose meaning is difficult or sometimes impossible to guess by looking at the meanings of the individual words it contains. For example, the phrase 'be in the same boat' has a literal meaning

that is to understand, but it has a common idiomatic meaning: I found the job difficult at first. But we were all in the same boat; we were all learning. Here, being in the same boat means 'to be in the same difficult or unfortunate situation'.

Dalfovo T. A (1984, p.9) says that a proverb may be described as a short, pithy, fixed, popular, experiential, prescriptive, and usually allegorical sentence. Thus, when a proverb is said to be short, it contains five to seven words. Pithy means that the few words that constitute it are well-chosen and related in such a way to convey their message tersely. In terms of fixity, when a proverb is enunciated, listeners can easily complete it in one of its variants. Variations in proverbs result from the nature of oral literature, the situational context, and the diversity of the culture in which they are used.

Proverbs are popular. This is because they are known and used by the majority of the population. The experimental nature of proverbs is seen in the daily experiences of people in the fields, the common instances of social interaction, and personal (behavior). Proverbs not only state a fact or report an experience but also convey a message. This means that they are perspectives. Finally, proverbs are allegorical in that a proverb maybe describe a subject under the guise of the same subject, i.e., it develops a metaphor, which is a meaning that differs from the literal meaning of the word used.

Proverbs are there in all human languages, but they may vary in their importance in each culture. As there is general agreement that proverbs are widely known in all languages, it is very important to define what proverbs are. According to The New Oxford Dictionary (1998), a proverb is "a short pithy saying in general use, stating a general truth or a piece of advice". This definition is developed in the Oxford English Dictionary (2001) which defines a proverb as "a short pithy saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth as curtained by experience or observation and familiar to all".

Okpewho (1992, p.227) sees proverbs as a piece of folk wisdom that is expressed with a short and attractive statement. It can be deduced that proverbs are short and metaphorical expressions that hold the knowledge of the people. Okpewho also defines a proverb 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.

Ted Hildebrand (2005) explains proverbs are a short, generally known the folk which contains wisdom, truth, moral, traditional views in metaphorical, fixed and memorable from which handed down from generation to generation. It is possible to say proverbs are the image of society that is used in day-to-day speech occasions. Also, proverbs are concise statement that expresses truth regarding certain situation in a certain society. In general, proverbs are the concise form of oral art that contains wisdom, and it could be understood through the understanding of the situation in which they are used. Finnegan (2012, p.394) strengthen this idea by saying: it is impossible to understand the meaning of given proverbs without the knowledge of the socio-cultural context in which they are spoken.

As Frappe (1965, p.143) argues, “proverbs are folkloric elements that represent some homely truth expressed in a concise and terse manner to recommend itself to more or less extended circle”. In the same way, Holman (1980, p.365) describes a proverb as a sentence or phrase which briefly and strikingly expresses some recognized truth or shrewd observations about practical life and which has been preserved by oral tradition, though it may be preserved and transmitted in written literature as well.

As stated above, proverbs are keen observation and profound experience in different aspects of the life around and brief-expression the voice of everyday experience and the common property of society. Similarly, Miruka (1994, p.36) and Dundes (1994, p.35) express a proverb as a short or a brief, obscure or gnomic statement that expresses a pearl of supposed wisdom, truth, or moral lesson. It contains folk wisdom, popularly accepted truth, and is frequent in the day-to-day communication of people. In general, it is possible to note that the points entertained above rotate on a similar pivot: they all ascertain that folklore exists in society as a social treasure embodying its customs, beliefs, cultures, sorrows, challenges, happiness, wisdom, shortcomings, and other details of life.

There is a universal agreement about what constitutes a proverb. They have existed in all languages and there is no nation without proverbs. People have used them to express their understanding of their beliefs, values, and their surroundings in ordinary daily conversations. Proverbs were transmitted by oral tradition as a result of general experiences before they were put on paper. As part of the tradition, they are effective elements that transmit human culture. They are historical measurements of human social development, connecting the past with the present. Proverbs fill an important role in the transmission of beliefs, knowledge, and social

values. They express nations' principles and concepts about God and how people should behave towards friends, neighbors, parents, and in all situations in daily life. They are connected with people's identity and roots, showing people's understanding of their language and culture to the point that all nations have considered proverbs as a part of their national heritage. In some cultures, proverbs are a rich part of everyday life, while in others they are considered old-fashioned. People may unconsciously use them, with no awareness that they are employing proverbs in their speech.

Proverbs are brief (sentence-length) contextualized utterances that drive a sense of wisdom, wit, and authority from explicit and international intertextual reference to a tradition of previous similar wisdom utterances. This intertextual reference may take many, including replication (i.e., repetition of the text from previous contexts), imitation (i.e., modeling a new utterance after a previous utterance), or use of features (rhyme, alliteration, meter, ascription to the elders, etc.) associated with previous wisdom sayings. Finally, proverbs address recurrent social situations strategically. (Winick 2003, p.595). Onaga (1984, p. 68) defines proverbs as wise sayings which must be interpreted before their meaning spelling is understood. Every group of people has their proverbs and uses them in their daily conversation. Like oral narratives, proverbs touch on every aspect of the life of the people who create them. Therefore, there are proverbs on political, social, educational, economic, and religious issues, while others have been passed down from generation to generation. Other proverbs are new, stemming from modern and current lifestyles and experiences of our time.

2.3.2. Concepts of Proverbs

Despite their difference in time and place proverbs which are short and witty expressions are similar (the same) all over the world. This is basically because people are fundamentally and psychologically the same regardless of their continental and color differences (Bascom, 1992; Sumner, 1995; Finnegan, 1970). This can imply that proverbs like their similarity across different cultures also have similar functions. The reason for the similarity of the proverbs according to Sumner, (1995) is the fact that human experiences are almost similar. To use Sumner's words, "Love, hunger and fear are the basic factors that rule mankind, primitive or cultured; are factors uninfluenced by environment or civilization." (p.53) Similarly, many authorities indicated that in most traditional African societies' proverbs may serve similar functions, even in nearly the same meanings that are different only for their actual context of

performance than due to their content and attitude (Lindfors, 1977; Finnegan, 1970; Ben Amos, 1975). The context of the proverb may be differing from culture to culture and its functional value might reduce from one generation to the next generation but for most primitive traditions proverbs were used to express the feeling in the world it has been experienced as word expressions such as 'love, hunger, and fear' that has the main rule which mankind has fluctuated since the meaning and use of the prover is different from the context to the context-based on the living standard of people.

However, as far as purposes of use can be different based on the variation in context within which they are performed, it is important to treat the analyzing function of Afar proverbs in their socio-cultural context. As insisted by the importance of context in proverbs say: "Bark on one tree will not adhere to the bark on another tree." Sumner, (1995, p. 54) This means, whatever the similarity might be, still, surely, there exists a difference between proverbs of two culturally different peoples.

2.3.3. Contexts of Proverbs performance

Arewa and Dundes (as cited in Gossen, 1994, p. 387) also emphasized that the contextual approach to the study of folklore in general and proverbs, in particular, focuses on contexts of use. Here are their words. One needs to ask not only for proverbs...but also for information as to the other components of the situations in which proverbs are used. What are the rules governing who can use proverbs and to whom? What occasion? In what places, with what other persons present, and do the proverb relate to a particular topic?

This observation indicates that the contextual approach to the study of folklore underscores the interrelationship of context, meaning, and function of a folkloric form, which is a proverb in this case. In other words, the contextual approach to the study of folklore emphasizes a description of meaning and function of a particular folkloric text e.g., a particular proverb) in the specific context and then comes up to the identification of meaning and function of a folkloric form in a society in general (White, 1986).

Peter Seitel (as quoted in Miruka, 1994, p.38) also argues that the contextual approach to the study of proverbs involves the following questions: What are the rules governing who can use proverbs, or particular proverbs? What occasions? What places? Does the use of proverbs... have to do with particular topics? ... What exactly are the contributing contextual factors that make the use of proverbs or particular proverbs possible or not possible, appropriate or

inappropriate? Depending on this observation it is possible to note that who uses proverb, when and where of the usage and the why of the usage are some important elements of contexts that one should focus on contextual approach.

Finnegan (2012, p.395) states that proverbs whose use and application depend on their contexts no full understanding can be reached without some knowledge of the occasions and purpose of actual use. This shows that one can understand the meaning and the function of proverbs by involving different socio-cultural situations in a given society. Finnegan (2012, p.411) also states that proverbs are used on particular occasions, by the individual, in particular contexts, and their wit, their attractiveness, their insights, even their meanings seen from that context. Thus, the contextual approach to the study of proverbs; a researcher seeks for the function of the specific proverb in a specific context of speech occasion.

The study at hand uses this notion and presents social and cultural contexts of Afar proverbs in the analytical description along with each proverbial text. So, the researcher went to study Afar society and collect proverbs by participating in different socio-cultural situations in which elders of Afar use their proverbs. The description of the context in which proverbs are used by the Afar is important to allow anthologies to understand the cultural and social facts connected with the meaning and function of the proverbs included in the thesis since the meaning and function of proverbs are fascinated in the social and cultural contexts characterizing the everyday life of the people. Thus, the attempt to analyze the function of Afar proverbs Awsa zone in focus in their contexts of performance must express the cultural and social occasions in which the frequent use of is discernible. In proverbs, in other words, the question of the meaning, use, and function of proverbs in the social and cultural contexts should address the nature and feature of occasions in which proverbs are performed.

Proverb performances in the contexts of these events are mainly done by elderly people. This is because, among the Afar society, proverbs are referring to be the wit and knowledge of elderly people. They are mainly expressed by senior people. In other words, informal verbal exchanges among elders on any occasion are rich in proverbial sayings. Thus, the use of proverbs is more frequent on social and cultural occasions where participants are elderly people.

During the fieldwork, the researcher came to across the place of two conflict resolution and one wedding ceremony. The conflict resolution creates the problem between husband and wife and the other on the boundary between two persons.

2.3.4.Function of proverbs

Proverbs serve different functions. These functions are promoting political power, enhancing social cooperation, educating children, and promoting conflict resolution. People also use proverbs for different purposes in social contexts. Elias (1968, p.69) proverbs serve different social functions, such as arguing, advising, entertaining, unifying, establishing rapport, making evaluative claims about behavior and moral values of human society. As Finnegan (2012, p.410) stated the function of proverbs can be to discourage bad behaviors, to comment on the action of others, to bring a sense of proportion, to resolve disputes and other social problems.

Okpewho (1992) states that proverbs are playing an important role in entertaining listeners through exciting statements, providing clarity for speech, resolving conflict, and presenting the philosophical view of the human experience of the world through intimate observation of human experience and of the surrounding nature. Bascom (1965), Finnegan (1992), Miruka (1994), and China (1997) emphasize that proverbs have two important functions to serve the society: didactic function and aesthetic function. Bascom (1965) stated “didactic function of the proverb” is the instrument to introduce and transmit the socio-cultural realities of society. With this idea, Malinowski (as stated in Bascom) also emphasized that proverbs serve as a warrant, charter, and practical guide. It expresses, promotes, and identifies beliefs and customs, protects and reinforces morality, and strengthens traditions by endowing values to them.

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

Proverbs are used to reflect the values and norms of a given society Bascom, (1965, p.293). Thus, they are both material and moral, inspirations and social frustrations, customary practices, social norms. In short, the sum of their realities of life can be observed and learned through proverbs. In doing so, proverbs play the role of bridging the experience socio-cultural values to the present time.

In addition, the didactic function of proverbs as stated by Finnegan (1992) and Miruka (1994) plays the role in education, particularly in non-literate society. In traditional society, the information embodied in proverbs is considered a didactic function. It is regarded as a

dependable rule that guides human beings in their day-to-day life. Therefore, proverbs are teaching morals, diligence, purity, ridicule laziness, and other forms of wicked behavior. In such a community, proverbs are regarded as guidance of behavior, beliefs, rituals, and accepted norms based on which a person should behave or act. In an unlettered society, folkloric forms mainly proverb happen to be the common means of educating children. A father or grandfather often teaches children the badness of theft, lie, mischief, quarrel, and the goodness of love, honest, obedience, truthfulness, faithfulness by telling them proverbs, myths, folktales, fairytales, tales, etc.

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

The other important function of the proverb is serving society as an aesthetic function. The role of the aesthetic function of proverbs is embellishing the verbal and non-verbal forms of communication to serve the quality in day-to-day speech occasions. The aesthetic quality of proverbs as stated in White (1987, p.152) lies partly in their peculiar form of indirection and partly in their communicative effectiveness. White (ibid) argues that proverbs “combine a cognitive economy of reasoning with pragmatic force aimed at influencing other people”. Bascom (1965, p.26) also states, proverbs are used to give point and color to ordinary conversation. When they are use proverbs in their speeches, people can get attention from others. This shows that proverbs have the power to make discussions attractive and influence people to listen Dammed, (2000, p.65). Similarly, Finnegan (2012) writes that the aesthetic function of proverbs is used also to add color to everyday conversation. Her expression shows that they have the potential to make the conversation interesting to the audience and facilitate the speeches through metaphor.

The giant African writer Chinua Achebe has witnessed the aesthetic function of proverbs by sayings “proverbs are the palm oil with which words are eaten”. This statement shows that proverbs are facilitating speech conversation, make it sweet, attractive, and understandable (Kālu, 2000). In addition, the aesthetic function of the proverbs is used in speech situations have a tendency to attract the imagination of the listeners by poetic effectiveness of expression and

lend authority and weight to arguments because they are generally recognized as external truth Okpewho, (1992, p.23.)

2.3.5. Social Functions of Proverbs

Bukenya (1994, p.47) says that proverbs have social functions. The function of proverbs refers to the social purpose underlying the use of proverbs, whether they are unconscious or subconscious. Therefore, for those functions, the social function of proverbs has been classified.

2.3.5.1. Aesthetic functions

The Nigerian novelist Chinua Achebe said that “proverbs are the palm oil with which words are eaten”. This expression shows the importance of proverbs as facilitators of speech. They elevate proverbs from one nominal value of word to higher plane aesthetics. It is worth noting that in both speech and writing, and indeed other forms of verbal communication, proverbs are embellishers.

2.3.5.2. Reflecting functions

Proverbs present the codified wisdom of a society accumulated over many years of happy and bitter experiences. Out of these, we see the society’s perception of life; such a perception having developed as a result of observation and reflection of the nature of life.

2.3.5.3. Summative functions

Proverbs usually summarize experiences, real or fictional-many narratives end with proverbs summarizing their messages or giving credence to the experience narrated about as the origin of the proverbs.

2.3.5.4. Normative functions

Proverbs are vehicles of society’s precepts through warning, cautioning, advice, counsel, satire, discrimination, encouragement, association, ignorance, and so on. The presumption here is that society has certain standards that it cherishes and wishes to perpetuate.

2.3.6. Classifications of Proverbs

Bukenya & et. al. (1994, p.44-46) discuss four types of classification of proverbs as follows:

Alphabetical Classification-in Inthis scheme, proverbs are classified following the order of the first letters in the original language. This means that proverbs beginning with “A” will appear before those beginning with “B”, and so on.

Subject, Content, or Thematic Classification-this second type of classification of proverbs is grouped according to what they talk about, for example, religion, politics, marriage vocation, etc. The major shortcoming of this method is that the classes overlap because some proverbs apply across many subjects and may not be pinned down to any particular one.

Functional Classification-This scheme classifies proverbs according to their functions. For instance, proverbs are meant to warn, caution, danger, misfortune, etc. This shortcoming of this form of classification is that a proverb may charge functions depending on when, where, why, and by whom it is used.

Literary Classification-This is the last classification of Bukenya, define literary classification as an entirely new approach that looks at the classification of proverbs from a stylistic-cum-structural dimension for lack of better terms, the author or coins or adopts terms used in other literary contexts to refer to the categories identifiable using this scheme. In this classification, we have schemes like epigrams, allusion, and directives.

Onaga (1984, p. 73) points out that proverbs can be classified according to the themes they depict. Those themes include social life such as marriage, work, health, death, life, relationships, and emotions (hate, discrimination, friendship, enmity, political issues, rulers, laws, perseverance, bravery, inconsistency, misfortune, fortune, natural phenomena such as day and night, the weather among other themes. Bukenya (1994, p.43-44) argues that the classification of proverbs should be consistent, comprehensive, translingual, and transcendental. By consistency, it means that the fact that if a classification method is using one aspect to classify proverbs, then all proverbs should be classified using the same parameter. For example, if the classification is based on the function of the proverbs, the functions of the proverbs being classified must be stated. In terms of comprehensiveness, classification should consider as many, if not all, aspects of the material as possible that is, function, style, and context. On the aspects of a classification scheme being translingual, the classification scheme should be usable whether the proverbs are in the original language or translation.

Finally, the transcendental aspect of the classification scheme demands that the classification scheme should be able to accommodate all proverbs that are likely to be encountered. Some schemes may, however, be used in isolation or combination depending on the precision one intends to achieve.

2.3.7. Characteristics of Proverbs

Proverbs are characterized by the following major features that are also common to other folkloric forms such as folktales, songs, riddles, fables, and so on. The basic characteristics of folklores are universality, timelessness, and being authorless.

Universality- is the basic features of folklore in general and proverbs in specifically. Proverbs are universal for people, and common cultural heritage which helps to conclude that it is a universal human heritage that is common to all peoples. Proverbs are part of folklore and its general concept which refer to the oral transition of history, culture, political, economics, and passed from one generation to another one. Finnegan (1976, p.1) states that “There is no mystery about the first and the most basic characteristic of oral literature even though it is constantly overlooked in collection and analysis” She further elaborates the importance of proverbs with respective to actual performance; it is by far dependent on a performer who formulates it in words on a specific occasion and there is no other way in which it can be realized as a literary product. In literature, the literary piece may have an independent and tangible existence in a given copy- For example, the form can be taken as tangible and independent in written literature. Richard Dorson suggests that folklore embraces people's verbal and material arts customs and the form of cultural elements. He also categorizes folklore into four broad sub-divisions. Those are verbal art, material culture, social folk customs, and folk arts. In addition, Dundes (1965) suggests that folklore involves proverbs, myths, folktales, legends, and jokes.

Timeless-oral literature is timeless or ageless. Scholars of folklore belong that various works of oral literature like myths, folktales, proverbs, legends, and others from that of genres product of society indefinite time. On other hand, Dorson (1972) said that folklore is ageless. Even though they are timeless they serve certain functions in society. Regarding these issues, Berhanu, (2008) suggests that folklore in general, oral literature in particular has no definite time.

Authorless-The same is true to timeless; this means that it hasn't its authorship. In other words, when we compare oral literature with other written literature it is authorless. No exact author of oral literature can be determined because; it is the product of a society that is collected from and transmitted through oral from generation to generation. As Berhanu, (2008) cited from Sokolov (1971) works of folklore are anonymous, timeless, for the reason that the name of authors in the vast majority of cases have not been revitalized, have not been discovered, because for the greater part they were not written down, but were preserved only in the memory of the people. It

signifies that the works of folklore have no specific time and authors.

The other scholars proposed different characteristics of proverbs. Norrick (1985) believed that proverbs are self-contained: it means that none of their essential grammatical units may be replaced. Proverbs are (prepositional) statements: Abrahams is perhaps more precise in requiring the proverb to be a full statement. Proverbs are (grammatical) sentences: Taylor determines that proverbs must be complete (if elliptical) sentences. Proverbs are traditional: the traditional nature of proverbs correlates closely with their status as items of the folkloric.

Another theorist who has mentioned some characteristics of proverbs is Trench (1953) he states the three things go to constitution proverb that means, shortness, sense, and salt. Shortness (Brevity): According to Trench “a proverb bemused-have shortness; it must be succinct, utterable in a breath”. A proverb must be concisecut-down, that is, to the fewest possible words. Sense: Trench explains that the sense is sometimes sacrificed to alliteration. Salt: Trench asserts that “a proverb must have salt that is, besides its good sense it must in its manner and outward from being pointed and pungent, having a sting it.

2.3.8. Structure of Proverbs

When proverbs are defined as brief, terse, and invariable these are called structural features. Brevity means proverbs are short, terseness means that they are relatively fixed. Other structural features of proverbs include the abbreviation, Wallerism, Parallelism, Mnemonics, Imagery, and Humour, as discussed in Bukenya (1994, p.40-43.)

Abbreviation: Bukenya (1994, p. 40) says that a proverb may be abbreviated in that a speaker using a proverb may sometimes choose to deliver one part of the proverb and leave the hearer to complete the rest. For example, where there are trees, there are no builders.

Wallerian refers to the aspect of proverbs being presented as quotations from some imaginary or actual characters (Bukenya 1994, p.40.) For example, it has been said, “Marriage is rib-rib, it has no eyes.” I.e., it is a matter of luck. Parallelism: according to Bukenya (1994, p. 40) it refers to the use of balance units in a literary form. For example, borrowing is a wedding, repaying is a funeral.

Mnemonics: Bukenya (1994, p. 41-42) defines the aspect of proverbs as having poetic qualities, i.e., proverbs and poems have a lot in common in terms of good effects (or mnemonics) which enhance auditory perception. Proverbial mnemonics include alliteration, assonance, rhyme, and reduplication, and imagery.

2.4. Time and Place of Use of Afar Proverbs

Proverbs are not even predicted they will certainly be used on any exacting occasion (Bukanya, 1994). This implies that the use and period for proverbs is the solution. They can be used when it is felt essential to use them with a present program. According to Finnegan (1970), proverbs can refer to particularly any situation it would be impossible to give any comprehensive account of the content but Proverbs can be uttered in conversation Finnegan (1970). Mohammed (2007) “defined the proverb as a traditional conversational genre along with the curse, mock boasts, etc.” For example, an Afar proverb, which is uttered frequently in conversation: (“*missili yaaben yaabih foocat amaatiy yaaboonuwaan yaabih lakat amaati*”). This proverb is similar to the English proverb, “proverbs are come to before speech or after the speech.” We can then sum up the various ways in which proverbs are used in African societies by saying that they occur on all occasions when language is used for communication either as art or as a tool (Finnegan 1970). In addition to this, it is possible to use proverbs in a text for summation and the image of women as reflection.

2.5. Reviews of related works

In my review of the literature, there is much research that has reviewed in the proverb many different contexts and based on their categorical functions and has been reviewed by many researchers such as Hiruie Ermias (2020) on the title of “Amharic proverbs and their use in Gə‘əz Qəne” (Ethiopian poetry) and he tried to infer there are numerous proverbs in the custom of Amharic argued that “thousands of original and customized Amharic proverbs that the people state at every situation. Phrasing a short constructive and illustrative proverb instead of making a long dialogue is a common choice of many people in Ethiopia”. There are other categories of the review literature in the area of the research particularly Ormo research has reviewed by researchers including Tedesse Jaleta, (2004) Hika Fekede (2010), Mergers Regassa Tolosa (2019), Hailu Sheleme Chemedda (2010) and Alemitu Oli (2021) has researched the different title of Oromo proverb in different areas. For instance, Tadesse Jaleta (2004) has studied the contextual study of Goji-Oromo proverbs: functional in focus. And the researcher notes that “The Guji use the proverbs to describe the inner thoughts of their hardships and warn against the dangers of life. They give great respect to the wisdom embodied in their proverbs; therefore, the proverbs are highly effective in exercising social control. They reflect the forms of socialization, and cultural transmission, as well as role relationship, power structure and patterns of social

control in the society”. Since they express the norms and moral codes of the society, they are convenient instruments for reinforcing, approving, or disapproving behavior, in terms of the established norms. Hika Fekede 2010 Portrayal of Children and Elders in Wolliso Oromo proverbs also Infer that “how valuable our children is reflected in the proverbs presenting children as precious to people having no children. A special link made by the strong affection of parents for their children and deep love of children for their parents is also among the issues raised by some of the proverbs collected”. According to Mergers Regassa Tolosa (2019) they had reviewed Oromo proverbs and proverbial expressions in the customary judicial system in Ethiopia, and they concern that proverb “play a vital role in conflict resolution and conflict management both during the conflict resolution process and in the circumstances of normal social communication. In this context, proverbs are used to show the drawback of conflict and bring about peaceful coexistence within the community” and on the other hand, Oromo proverbial studies are also continued Hailu Sheleme Chemed (2010) to assess the role of the proverb as means of constructing and perpetuating Gender inequalities in west Shoa Oromo culture they conclude that proverb is “Anonymity, verbal heritage, malleability, historical phenomenon, and oral treasure are characteristics of oral literature and true of proverbs”. Depending on the characteristics of proverbs, it is possible to comment on the social roles, community roles, sex roles, and individual roles in power relationship structures among human beings. Finally reviewed literature about proverbs in Oromo society is thematic Analysis of Oromo Proverbs Said About Women: Alemitu Oli (2021) and also she concludes “study also found out that women are perceived negatively and disrespected in Oromo proverbs. From the result, male dominance and the inferior position, and the low status of women are observed. In these proverbs, women are revealed as ignorant, dependent, weak, irresponsible, unpredictable, and as inferior members of their community.

Therefore, there is still an empirical gap since no scholarly adequate research has been conducted on the Functional analyzes of Afar proverb due to that current researcher wants to study functional analyzes of Afar proverbs and it seems that there are oral literates in Afar such as proverbs are the main tools to use it for the means of short answer for many elaborations sentences and it is tools that serve as conflict managing and many other social phenomena hence current researcher intended to define the function of a proverb in Afar context and its use in the certain discourse of Afar people.

2.6. A theoretical framework for the study

Folklore in general proverbs, in particular, should be studied from a different dimension. It may be seen as functional, structural, contextual, and stylistic, etc. According to Dorson (1972), there are twelve theories of folklore studies as historical-geographical, historical-reconstruction, ideology, psychology, functional, structural, oral-formulaic, cross-cultural, folk-cultural, mass-cultural, hemispheric, and contextual theories of folklore studies. As indicated in the title of this study the researcher uses functional theory for his study. As Dorson (1972) stated one of the persuasiveness to folklore studies is the functional approach of folklore deals with how folklore serve certain function or significances of verbal arts in the given society. Okpewho (1992) puts functionalism emerged as a method of studying the life and culture of the society by examining the roles or functions performed by anything practiced in the society as well as how these functions help to ensure the survival of the society. According to Ben Amos (1982), the functional approach of folklore deals with the relationship between forms of oral art and existing social, cultural, political, educational, and psychological needs. As a description of functionalist theory folklore is used to know the culture of certain ethnic group who shares in common. In short, Finnegan (2012) suggested functional approach helps the researchers to explain why the study of oral literature in general and proverbs, in particular, has made. The contextual performing of a single proverb may have different meanings according to socio-cultural contexts in which the proverbs are used. It means that the functional approach of folklore is related to contextual theory proverbs. Dorson (1972) states, that one should identify the social setting to examine plays a great role by the forms of folklore. The study derives its methodology from the theory of functional approach to the study of folklore as this theory is a major guideline for the collection and functional analysis of Afar proverbs. It can be seen from the review above that, no studies have been carried out on the proverbs of socio-political, social-cooperation, and educating children, conflict resolution in the Awsa afar regarding Dubti and aysaita based on functional analysis and the present study to fill this gap.

2.7. Conceptual framework

There are the researches that share the functional concepts that focus on functions of the proverb as well as a folklorist in the sociocultural setting in the society in the use of contextual approach and it calls attention to the use of proverbial or folkloristic forms in the context use not only text but also contextual use of proverb as folkloristic argued in (Dorson, 1972; Finnegan, 1992) and

similarly. Dorson (1972, p. 15) infer that conceptual framework is “what distinguishes this approach from the other approaches except the functional approach 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 a folkloric text is used” and this approach becomes the central focus of the “dynamic human” interaction and it is an abundant form of folklore for the person who particularly speaks in the form of folklore hence the proverbial property of spoken language how it is spoken, who are spoken and the response of the listener to items of spoken folkloristics sound likely preverbal speaks to understand the notation of uttered meaning and the functions of the proverb and they can be contextualized in the form of context that speaker has used them. Therefore, having possible awareness about the meanings and functions of proverbs can help individuals to understand the context of the proverb in the situation it has used in folkloristics to undertake the studying basis of the approach. And the researcher wants to use to collect information about the values, beliefs, and ideals of the proverb used in afar context.

On the other hand, Arewa and Dundes as cited in Gossen, (1994, p. 387) argued that “emphasized that the contextual approach to the study of folklore in general and proverbs, in particular, focuses on contexts of use”. Contextually, folklore is understood by the interrelation of the context, meaning, and ideology of encompassing in context approach which is the central focus of this concept is preverbal studies in Afar. In other meaning, “contextual approach to the study of folklore emphasizes a description of meaning and function of a particular folkloric text (e.g., a particular proverb) in the specific context and then comes up to the identification of meaning and function of a folkloric form in a society in general “(White, 1986). Thus, in the contextual approach to the study of proverbs, a researcher seeks the function of a specific proverb in a specific context of speech occasion. The study at hand makes use of these theoretical notions and presents the social and cultural contexts of the Afar proverb each analyzing functions proverbial text. Lastly, the central focus of the researcher is not as much a question of the function of proverbs in general but the description of the function of a proverb in a specific speech situation.

CHAPTER THREE

3. RESEARCH METHODOLOGY

3.1. Description of the Study Area

This study was conducted in some selected woredas of Awsa zone Afar Region, Ethiopia. The main reasons to choose the study areas, it looked at zone one (Awsa Rasu) peoples are used in Functional analysis of Afar Proverbs and the working environment of the researcher and researcher want to develop in Afar culture. There are 34 woredas in Afar Region that all Afar people use or functionalize proverbs in their daily life and way conservation of oral traditions but this study only focuses on two woredas, found in Awsa Zone namely, Dubti, woredas, and Asaita woredas. The researcher was obtained adequate data on Functional analysis of Afar Proverbs aspects of Afar people in zone one some selected woredas in Afar National Regional State

Awsa zone is one of the five Zones of the Afar Region of North East of Ethiopia. The distance from Addis Ababa to the Awsa zone is 660 km. Awsa zone is located bordering in the North, in by *Gabbi Rasu* on the Southwest by *Harri Rasu*, on the West by the Amhara Region, on the Northwest by *Fanti Rasu* on the North by *Kilbatti Rasu* on the northeast boarded by neighboring counties such as Eritrea, and on the East by Djibouti. And Awsa Zone has 9 districts from those woredas researcher scopes only Dubti woreda and Aysaita district.

The population is the entire use of subjects that a researcher is interested in for practitioners of Afar proverbs to generate new information across the Awsa zone. According to the Central Statistical Agency of Ethiopia (2007), Census conducted the Awsa zone has a total population of 410,790, in the Awsa zone. The researcher will only research two woredas such as aysaita and Dubti woredas. And the researcher will select participants from four kebeles from each woreda two kebeles were be participated in the research work.

3.2. Research Design

In this study, a qualitative research design is used. This is because the qualitative method is necessary to collect detailed qualitative information in the form of verbatim reports from the respondents through in-depth interviews and focus group discussions, which has helped to carefully search the world as it presents itself. By using a qualitative research approach the researcher described the functions of Afar proverbs social and cultural contexts in which proverbs

are performed. Glass and Hopkins (1994) stated that descriptive research involves gathering data that describe events and then organizing, tabulating, depicting, and describing the collected data.

3.3. Methods of Data Collection

The data was collected using three types of instruments focus-group discussion, interview, and document analysis. As stated under the sample of the study, this researcher project participant's interviews with the sample subjects. Focus group discussion was undertaken using selected clan leaders, religious leaders, and young boys and elders in the two districts.

As the purpose of this study was to examine the functional analyses in afar proverbs special reference by looking into the arts of performance and functionalities by concerning those who use proverb for the different notational functions and other literary, traditional of the proverb in Afar people the society through their proverbs, the researcher felt that interviewing using key informant interview in with most proverbs 'such as clan leaders, elders are informants was appropriately participating. Regarding the relevance of the interview method of data collection, Goldstein (1974), has stated that the information performances are external to the inner man and therefore interviews are an important tool to elicit such kinds of inner information attitudes and understanding from the informants.

The interviews were carried out in different places, as explained under the sample population. The document inspection part helps the researcher to compare the results of the fieldwork with different anthologies of Afar proverbs collected, analyzed by different authors so far.

3.3.1. Interview

Interview refers to an exchange of views between two or more people on topics of mutual interest, as it talks advantage of the centrality of human interaction for knowledge production and fits well on the situation of research data (Kothari, 2004). The researcher used key informant interviews because the researcher intent that knowledge of the proverb is not with everyone in the society but key people who have particular knowledge and experience with the issue of narrating oral traditions like the proverb, therefore, for the data-collection technique that involves oral questioning of respondents, either individually or as a group. This study employed a structured interview with key informant people in gathering information from clan leaders, youths, and Keble leaders in the Afar National Regional State; at Dubti Woreda and Aysaita Woreda.

3.3.2. Focus Group Discussion

Focus Group Discussion (FGD) was also used to discuss certain issues with particular participants who were selected randomly from the Afar proverbs used in two woredas of the Awsa zone. For this study two woredas, focus group discussions were held with 4 groups and 20 participants, 2 groups in each selected woredas. The researcher presents various open-ended questions regarding the functional analysis of the Afar proverb. According to Marshall and Rossman, (2006). Argues that Focus group discussion is questioning the group of respondents in a systematic manner that always contains participants who are unfamiliar with each other then we select certain characteristics relevant to the study's question.

3.3.3. Document Analysis

The researcher reviewed various documents to acquire some information concerning Functional analysis of Afar Proverbs from different materials such as research reports, and other readily available documents including journals, books, etc.

3.4. Source of Data Collection

The data was collected from both primary and secondary sources. The primary data was collected from the key informants such as elders, clan leaders, and kebele leaders by using interviews and focus group discussions. Different documents were assessed to gather the secondary data from journals, unpublished books, articles, research papers, and legal documents and written on Afar proverbs.

3.5. Sampling Techniques

The population for the study was all selected Kebeles: clan leaders, youth, and kebele leaders as a representative and provide sufficient data for the study. According, to Morse (1994) purposive sampling helps to find those interviewees (informants) who have available knowledge and experience, so the researcher used the non-probabilistic sampling techniques. Interviewees in the selected four kebeles were be done with clan leaders, elders, district leaders, and kebele leaders in Dubti and Asaita Woredas.

3.6. Data Analysis Procedure

The data generated from qualitative data was organized and presented in the vernacular (Afar) language and then translated into English for analysis purposes. The proverbs collected were brought together, and shortened out based on the similarity and relevance of their themes and grouped under different topics. Then, there was translated from the Afar language into the English language. After doing the grouping of the proverbs under relevant categories and translating them into English, analysis was taken up. However, for the data analysis, the researcher used only the translating versions of the proverbs. Because of the lengthy nature of proverbs, it makes it difficult to use proverbs in the language they occur and in English at the same time and, therefore, only the translated version of the proverbs appending. The findings were presented by direct quotations from the key informant interviews and focus group discussions in the Afar proverbs practitioners using different selected Awsa zone in two districts. Finally, the results are discussed and interpreted to draw important conclusions and recommendations.

3.7. Ethical Considerations

The participants in the research were fully informed of the purpose of the research and there is an ethical protocol that was agreed upon between the researcher and the participants. The respondents were informed about the objective and the purpose of the study and written informed consent was obtained from the study participants before data collection and all data obtained from individuals was kept anonymously by using codes instead of any personal identifier. And the collected data was kept confidentially in a closed cabinet. The collecting data was analyzed honestly without data changing and the findings of the study were reported honestly as well.

CHAPTER FOUR

4. ANALYSIS AND INTERPRETATION

4.1. Functional Analysis of Afar Proverbs of Awsa Area

This chapter dealt with analysis and interpretation of some selected social functions of Afar proverbs. During the fieldwork, all selected proverbs through interviews and FGD were transcribed and analyzed according to their context performance.

Parents, elders, neighbors, use proverbs in advising, encouraging, discouraging, cautioning, appreciating, and emphasizing people and things in Afar society. It is important to note that the images presented or represented in proverbs are culturally defined and may differ from one culture to another, society to society, and even generation to generation. A single proverb could be employed in several situations as well.

The researcher presented the functional analysis of Afar proverbs which focuses on promoting political issues, enhancing social unity, educating children, conflict resolutions, and relatives, and family members. To this effect, attempts have been made to discuss the major functions of selected proverbs in the following sections.

4.1.1. Promoting Political power

Dominant socio-political culture in much of Ethiopia has historically been vertically stratified and rigidly hierarchical. The process of socialization from birth often teaches Ethiopians that people are not equal. It instills an understanding of the roles and statuses which are assigned to different individuals marking them as either marginal, disenfranchised, or privileged and empowered, usually based on ethnicity, clan, class, and wealth. This contributes to a non-egalitarian distribution of power, which is deeply entrenched, and resistant to change (Sida, 2003).

According to Ibsa Gautama (2003.p,41), successive Ethiopian regimes manifested similar characteristics in their manner of governance. They were all mythical, self-centered, traitorous, authoritarian, destructive, and dependents. Probably, they were all the most dubious characters and most vicious groups in the regions and nations.

Afar people use different proverbs to encourage individuals to have an ability to know their socio-political, socio-cultural practices of government as the following proverb exemplifies:

“Tatrelem habbaalte maritte inkih hoxat tan.” (Whoever forgets his pasts goes astray)

The Afar uses this proverb to remind its people to remember its past be it positive or not. From the positive ones, they learn a lesson and go on developing positive ones using the previous as a benchmark. However, if it is negative, they use it not to be victimized by it once again. As one of the informants Mr. Mohammed Ahmed in the context of the coffee ceremony when I asked about the political agenda of the past Ethiopian ruling powers oppressed and exploited Afar natural resources. This shows the fact that the one who has not understood the past impact has no future. It means to learn from a past event and plan for the future. Hence, the Afar used this proverb to teach the new generation to understand the past and its impact and how their voice to get their political rights.

In a power relationship between the judge and the housemaid who is always right is the one who has power at hand. This is reflected in the following proverb:

“ Madqat yeeqete nagus kee Qadli kah mekeltima buxa taama abeena .” (Who broke the law is the king and who pays for justice is a housemaid.)

This proverb shows when a person of high status deserves to be punished, but cannot be punished due to their law; others in a lower status take the blame instead. The ruling power is superior political power and all authority is own his hand. Hanfare Awal in the context of the coffee ceremony on interview explained that Afar uses this proverb when they want to criticize indirectly the ruling power for its unlawful action. The Othering is active in every juncture of institutions including the justice system. This shows their contempt for the justice system they use the above proverb. In the above proverb ‘king’ can be taken in the sense of ‘leader’ as a person in whom resides authority or ruling power: The preceding nominal sense ‘king’ corresponds to ‘his throne’ in the extended sense of ‘leadership’, which symbolizes the office or position of a leader, capacity to lead, the act or an instance of leading leaders.

Corruption is one of the maladministrations which favors those in political power and which by contrast affects the mass. Afar traditional system, in an indigenous Afar governance corruption, is something which is despised. Anybody who would be eligible for roles to play in mada’(madqa) is s/he who speaks the truth, who acts as per what s/he speaks. However, because

of external forces that subdued Afar those who have political power at hand have begun exercising corruption. This is reflected in the following proverb.

“ Iba hinnah, gabahgexa ” (Go by your hand, not by your leg.)

The afar people use this proverb if people bribed someone to do work for them or to say anything against you pay for him to silence him the previous Ethiopian ruling state governments corrupting or embezzling the economy of the country.

The government by itself was corrupt officials and their collaborators in private business. The TPLF members' practice of corrupting was supported by the political system of the day. In my, discussion about this proverb with one of my informants Alo Mohammed interviewed about the previous political situation of ruling governments, he explained that in the past one could not recite this proverb publicly as bribes were considered a criminal offense and the society would reject anyone who gives or took them. During the EPRDF corruption was extremely increased and people simply give or take bribes under many different names. Related to this proverb the cadres of EPRDF at kebele level when they want to bribe say

“Kalam kafeh yan” (The pen is dry)

it means that bribe me. Unfortunately, this kind of behavior has penetrated the economic and political life of Afar for the last many years. Because of this, some people have been compelled by poverty and heavy family responsibly.

The existence of a government depends on the degree to which it serviced the people by which it is elected provided that it is elected democratically. However, when it comes to successive Ethiopian governments the governance is based on a bullet, not the ballot. As Afkae Amin by the time Dergue party chairman point out Dergue was believed in bullet rather than democratic, part of the army by itself and had no tradition of transfer of power in a peaceful manner. The people to realize this express their dissatisfaction using the proverb

“Doolatah aban digir argaade .” (A dance for a state is forced dancing).

In this proverb, it is depicted that whatsoever comes from a government is accomplished by the people not based on their interest but by force. In addition, the informants Dardar Yasen in the interview question explained that in the Dergue regime all action is forced not voluntarily. Under

the Dergue regime, Afar people suffered under a brutal military dictatorship. Afar pastoralists were displaced from their home of land by the name of government farming or commercial farming.

In the above proverb 'dancing' is dictated by own internal feelings but if one is forced to dance it becomes unnatural and ridiculous. Such political conditions force the people to regress to the time when it uses its indigenous egalitarian system called mada' system. On the other hand, the people also conceive that in time and space oppositional categories never stay static. One may be powerful at times and the other time s/he becomes powerless. This is shown in the following proverb:

“Inki inki ayro zahabah yan saami kah baahannah ayrok teena gadaama baahele.” (As a day brings golden opportunity so does it bring adversity).

During the interview as explained by Nur Ebrahim the elders of Awsi rasu use this proverb when they want to criticize the ruling power. The Afar society uses it for social control in a situation when a person uses his/her power against the powerless, to remind that his/her power will not last long and he/she might be in the same situation one day. By the time of the Dergue regime, many technocrats and intellectuals were forced to be party members. This was now to become a crime, and it is also going to deny many of the newly formed national organizations manpower.

According to the new rule no Dergue party member can hold office and authority. It shows that the day against Dergue. However, the regime did not stay eternal. Ethiopian Peoples' Revolutionary Front (EPRDF) got the chance to control the overall political power of the country. According to the informants, those who were harming ordinary people in Awsi rasu were forced to be ostracized because of the bad deed. The pity is those who were politically favored applied similar oppression on local citizens. The people who use this proverb attempt to comment on such political conditions in both political scenarios.

In their response to different political situations, people may be sandwiched between two equally important forces. On the one hand, there are values that people are endowed with which they do not want to part with. On the other hand, there are new political impositions that threaten the survival of the people. If they ignore the former the consequence goes against perhaps the

identity of the people. If they ignore the latter harsh political actions which may threaten their life may happen. To show that the people are in such conditions they use a proverb,

“Numuk teeni yaabek, abba rabaah, akke Waytek inarabtah.” (If one speaks father dies, if not a mother dies)

There is also a similar proverb used by Awsi rasu.

“Usug yashirem misnkica waara kaal gibdaabina leemit yaabuh.” (To tolerate it is psychologically enduring; to speak painfully).”

This is a dilemma. It is the same whether you speak or not speak. You cannot choose between your mouth and abdomen but whichever choice you make the consequence is the same. These are both undesirable to you because no one chooses between his mouth and abdomen, especially regarding sick. Here, the elder of Awsi rasu used this proverb in the context of reconciliation held in Sekoyta kebele, there was a discussion to settle a case between two brothers who conflicted on the question of boundary. In the discussion, Khalifa Esmail one of the elders began his view in a proverb and then elaborated the attitude of the two brothers towards a political prison and life during the last government. It is through such proverb the Awsi rasu as any other government expresses their attitude towards political anomalies.

What is more, people also put their great expectation overtime when they come across harsh political conditions. This is a defense mechanism in which people take refuge under tomorrow to forget the pain they are facing today. This is shown in the Afar proverb that one of the informants from Galifage has given.

“Ayro kaah taturtam fan inki num inkiayro le abbah naqasu yakke.” (Till it passes, a time makes one a slave even for a father).

According to the informant of Awsa, the Dergue in themed-1970s imposed a harsh political decision that people should leave their homeland and settle in another area for large-scale commercial farming. People were forced to leave their homes and settle somewhere else where they could not get pasture and water for their livestock on daily basis because of distance. Some of their cattle were also harmed when being moved from one place to another due to lack of grazing. One of the informants remembers the condition in a very distressful manner. The Derg

uprooted the Afar from their age-old environment and resettled them in a new area without any protection for health ventures. During military power (Dergue) the Afar were forced to dismantle their homesteaded and other structures they got through heritage, bury their history and abandon all sacred objects and move to the new site. Those who opposed the resettlement policy were suppressed and thrown to prison.

Maladministration and corruption are so deep that it is even inculcated in the very psyche of the society. For instance, people are conditioned to see anyone in power use the power as an instrument for his/her benefit. From what they observe among the political folks' people have become developed an attitude that anybody in power has taken bribes and what have you. The following proverb shows such stereotypes in proverbs as,

“Saami mali gabat leemil dabaqa.” (An unfortunate person starves having what to eat at his hands).

as explained by my informant during the interview question Mr. Hussein Ali among this proverb is used to satirize the one at government position only to starve him/her and a family. This created a misunderstanding in the society that once one is in power; s/he is there for personal benefit than serving a community. When I asked about political situations Ato Hussein expressed his observation of the EPRDF leadership and the extent of corruption. During the last twenty-seven years, political power was monopolized by the leaders of EPRDF. They used their power to build good houses, build different factories. Especially they robbed Afar to get everything for themselves before the end of the regime. However, the Ethiopian people resisted such political anomaly due to which TPLF left political power. So, a proverb under discussion is so seductive that one should take care of what s/he does as a society may not keep silent and may overthrow those in power. Moreover, there are proverbs such as

“Saqaal gaboobi xeexih.” (The chief's hands are long).

Cultural the Afar political co-responsibility is the principle underlying the above proverb. This co-responsibility was the democratic way of organizing the transformative political will to change the treats of progress. With this, an elder Mohammed Ahmed in Hinala kebele told that the above proverb shows political co-responsibility between leaders and ordinary people in the society. The wider context of leadership seriously, instead they have focused more fully on the

king as an individual. Why bray, for instance, suggests that the king must take responsibility for the honesty of all legal judgments even though he can't preside over each of them. The more important in any political leadership than, co-responsibility in the dispensing of justice and fairness in a society of all those who are invested with power and responsibility to lead others in one way. This implies that a holistic political environment should be an efficient means for transforming the well-being of the people at the grassroots.

Moreover, there is a proverb that shows justice purchased.

“Qadli sinnim cokmi xaamitemi.” (A judgment without justice is a purchased one). According to the informant of Awsi rasu, this proverb shows Afar life in the Ethiopian state during past ruling governments (especially Dergue and EPRDF). There was an injustice against afar people of Awsa and other zones. The informant Mr. Khalifa Habib explained during an interview in the context of the coffee ceremony told me that there is no peace without justice. Because of this Awsi rasu youths and intellectuals have been struggling for justice. This proverb teaches the young generation not to accept a justice that is purchased. Rather they had better stick to their indigenous value derived from culture (Qaada) which is “Numma” (truth) and “Qadli” (justice).

The Awsi rasu elders reflect their experience of those who have been exercising political power. They commented that the experienced dictatorship from those who have had power at hand. During the Dergue regime, their children are forced to be taken to military camps without their will. Some of them died on the battlegrounds. To show their agony they used a proverb

“Kuwwat le lee gubaakay tawqemiyi duddah..” (Water that has a power flow upwards) .

Naturally the water cannot flow from the lower level to the higher level. One of the elder Mr. Siraj salih through an interview in a wedding ceremony held in sekoyta kebele expressed this proverb about the relationship between the local people and the politicians. The phrase ‘water with power’ metaphorically refers to an act of dictatorship by governments. Successive Ethiopian ruling governments oppressed the Afar people politically. As my informant described, the power which they used has been unfair, unjust, and undemocratic. As one informant the Awasi rasu used the following proverb to express the political condition he observed.

“ Afal malabaay, bagul qeero. ” (On a mouth it is so mild; on a stomach, it is a scar).

This is when a person physically portrays an external feeling instead of their actual feelings. It is a form of irony in which a person takes indifference to or pretends to refuse something one desires. But it may also be a test of faithfulness to the public connecting of social relationships through tolerance and loyal, at one's political power. An elder Mr. Abdella rufa in Dabbale kebele this proverb to warn people indirectly used the false appearance laughing and misunderstanding to the meaning of the action ruling power situation.

The Awsi rasu area used the following proverb to remember their past and present actions through the following proverb.

“ Inki num tature wargitte kee wasakkotte gaboobilih daayman mawaara .” (One wouldn't remain in the past and with dirty hands forever).

As Mohammed Awal when I asked political proverb during fieldwork told me that the ruling governments who come to power, whoever they may behave to pause and consider the basic demands of the Afar. It is a democratic question, which asserts that all human beings have equal rights over the shaping of their destiny. All human beings must be treated with respect and dignity. All, therefore, who like their rights to be respected, have to respect it for others. Failing to understand this and advancing only own interest at the expense of others would only result in more devastation to oneself.

It seems those days are gone, when brave and the wise were set against their people in masse. Nowadays, the Afar society has come out by listening to each other with a different understanding of the world. For the Afar that “past time” and “dirty hand” are changed through political contradiction and the Afar question is universally accepted. The problem with successive Ethiopian governments is learning from history. The past teaches so many things. It at least saves one not to repeat the same mistake. Of course, actions are highly interwoven in that the past determines and shapes the present and otherwise.

Therefore, one should assess the past to implement either new or to repeat the past. It is the understanding relationship between the past, the present which will also determine the future. When Afar comments on those with an ill understanding of the past they use a proverb,

“ Akak yemeetekke aaxige sinni num elle gexa kabu mayaaxiga” (He who doesn't know where he came from will not know where he will go.)

Using this proverb afar people remind those who have power at hand to have an ability to know one's own society's traditions, norms, and socio-cultural practices. Informants of the interview asserted that leaders should know one's culture lead the people. The pity leaders once controlled everything they forget that it will not stay forever. The above proverb is used to remind the ruling power of government to know his society norm, history, culture, and identity.

According to informants from Awsi rasu has never passively accepted political maladministration. They resisted, and at times attempt to subvert any action taken on its people in the course of their resistance to unacceptable socio-political impositions. If, in the course of a confrontation its citizens fight they never sit but fight with indifferent forms to restore the truth. This is shown in the following proverb,

“ Daqwat maqar le ugugus anaakaraak elle sugekkeh yadaare. ” (A strong debate restores if you pursue an argument, you may get shedding blood; if you churn milk, you may get butter). According to the Awsi rasu elders the first statement represents you may be involved in the processing of arguments, speeches (rebukes, blames) which does not concern you. According to the second statement, you may be processing something good like milk and you will get something good butter that is a rewarding result. So, one should always be aware of where the action will lead: to a good result if you are doing only what is appropriate to you: to evil results if you are inclined towards following, not your concerns, but fancy cases such as gossips, other people's interests, and the like. As interview of one informant, most of the time Awsi rasu culture avoid cases and matters relating to court and political matters. Sometimes lack of experience as to handle these matters leads to blood-letting and opposition. The temporary nature of political leadership is shown in the following Afar Proverb.

“Polotika macsenti irawo.” (Politics is like a morning shadow.)

Society is well aware of the fact that politics are temporary. On the one hand, this serves as a piece of advice for those who hold power that they should not be reckless which may result in harming them after their power is over. On the other hand, it may serve for those who are greedy to be corrupt enough as they know that they have a short time to do so. The latter, according to the informants is more prevalent in their locality. They say that many whom they know go to the politics and snatch what they get and are thrown. It is observing such trends that Afar people use this proverb to comment on the politics and the actors of the politics.

4.1.2. Enhancing cooperation

Collective consciousness is one of the values that African does share in common. The Afar people as one of the indigenous African community share too. From such collective consciousness, cooperation is derived. They are culturally dependent on one another for support. In such a social context unity and collective strength are believed to constitute the security of the whole society. Hence, uphold the benefit of cooperation as the following proverb shows.

“Girak inki caxxi muura” (Nothing can be done through a single figure).

The Afars use this proverb to encourage and promote mutual support among the members of society. The Awsi rasu elders use this proverb to advise the young generation to support each other for political power, economic growth, and social development. The phrase ‘single hand’ represents becoming a single person without having someone to support. This proverb emphasizes the need for people to cooperate to be successful.

In the Afar society agreement is very important regarding means of social relationships, so you can live without any problems. The Afar elders encourage the young generation to make the way of organizing their unity and avoid disagreements with each other. It indicates that people who are in harmony with each other in their living place can obtain success when they act together on an activity. It is used to depict agreement, which is an important aspect of conformity, as a prerequisite to success in social life. According to the informant, Dardar yasen in Awsi rasu society cooperation is highly encouraged. This performs in a context of cooperation among the society is concerned. The following is one of the proverbs employed in this context.

“Sittingeyiik lakal buxah culaanam xiiqimtah.” (It is possible to enter a home after an agreement.)

The above proverb gives a lesson that people to perform difficult situations in the way of life to achieve the goal must first agree together. The elders of Afar advise the young generations whatever difficult problems are settled within people the key solution is only cooperation and agreement with each other. In afar culture selfishness is strongly discouraging because it is considered hazardous to the next generation. In the afar societies alone destroy the human value and cooperating in social circumstance is developing the human value. To express this perception through the following proverb:

“Dubuk yakme num dubuk raba .” (A person who eats alone dies alone)

The informant Mr. Mohammed Awal religious leader during the interview question explained Awsi rasu aysaita area has a great sense of unity and discourages selfishness. The culture of group work and cooperation in socio-political, socio-economic, and social life activities are well-known cultural features of society. In the proverb above, the activity of eating alone indicates selfishness because; such a person doesn't share his food with others. Food which is implied by eating refers to the fortunes someone blessed without does not extend a helping hand to others. The word 'death' in the above proverb shows bad times. Therefore, when a selfish person is cumbered with a load of misfortunes, he carries his burden alone since association comes through doing something or eating together, which he never did during good times. The afar people had the experienced that they were more respected when united than when each went alone.

The collective effort of the society and the community in Afar are strongly encouraged. The elders of Awsi rasu the sense of collective effort among the society explain in the following proverb:

“Awki inki gulubl daffeyam maxiqa” (Child cannot sit on one knee).

Normally a small child is safely sat down on the two knees or the lap of family. Using only one knee the child may fall. On the primary level of the proverb insists on the co-responsibility of the families in bringing up a child.

The interpretation of this proverb as one informant Ato Hussein Ali extends to cover the cooperation required among all the members of the entire community in all their activities.

As an informant, Hussein Ali village leader explanations during the fieldwork Afar traditional proverbs call for both an individual and collective courage to challenge political and social obstacles by relighting and sustaining the communal values of cooperation and trusting relationships. In this sense, the address is provoked to reflect on the dynamic values and ideas that create hope for both individuals and the community. The Afar express this idea in the following proverb:

“Tengeleemik cambookiy garbo .” (Cotton fibers that are united tie a lion)

One of the informants of Awsi rasu explained that fear creates powerful hidden resentments that build up among the exploited. Moreover, owing to the cooperative nature of the society, the leaders or any individual's branch of established law and order of the moral and ethical codes leads to chaos for the whole establishment and vice-versa. In democratic government political leadership in society is directed towards the promotion of human dignity.

Therefore, informant Ato Mohammed Awal explains that the leaders of the people should strengthen unity and togetherness to establish politically and socially secure societies. The Awsi rasu aysaita area culture believed that the role of the leaders should be creating an environment of respect for all and fostering equal opportunities, cooperation, tolerance, love, and peace between societies.

Similar to the above proverb Afar uses the following proverb:

” Inkittiinoh addal xaay yaddigilleh.” (Within unity stone can be broken)

In Awsi rasu society cooperation helps to solve certain difficulties that somebody faced in his/her life. In the above proverb, the word ‘stone’ represents a very strong thing that cannot easily break.

As an informant, Ato Alo Mohammed in the context of the coffee ceremony when I interviewed explained that this proverb metaphorically used very difficult or strong situations that cannot be solved by a single person. The proverb shows unity plays a great role in solving certain social problems. Through this proverb elders of Awsi rasu encourage new generationsto cooperate in political contradiction, economic resources, and social difficulties faced in society.

Similarly, the Afar uses the proverb:

“Inkittiino qande.” (Unity is strength)

The informant Ato Mohammed Awal point out during the interview question the context of unity is needed. It tells us weak or single people cannot achieve victory but when they are unity to achieve a victory. The idea of unity afar is used for true cultural identity, not for political advantages. By using the above proverb, the elders of Awsi rasu encourages youth to strengthen the collaboration among the people and share something about the knowledge of unity.

The content and context of social organization are based on the unity of the different aspects of the Afar culture. In such an understanding, the family and community are defined in terms of values of unity and participation. In the Afar society proverbs are used to support solving whatever social problems based on situations. According to informants, the Afar elders used proverbs to strengthen cooperation among the members of society to achieve a certain goal. The proverbs are used also to encourage the societies that whatever difficulties problem can be solved through cooperation among the society.

Similarly, the Afar express through proverb social proverbs. The proverb, which reads:

“Dakani mango qaduwih raba.” (An elephant dies because of many spears).

The Afar elders have faith in cooperation among the society is very important. In the social function of the above proverb like an elephant that requires many spears to be killed, a big task or difficult problems can only be accomplished or solved by many people. This is related to ‘many hands make light work’. In the aforementioned proverb the word ‘elephant’ signifies a big problem which faced you, and the word ‘spears’ refers to when people join hands together with the problem easily be solved. This communicates the importance of unity and collaboration in tackling problems together, no matter how big or difficult task will be lighter when several people work in unite.

4.1.3. Educating and disciplining children

This section deals with the meaning and use of selected proverbs to explain their function as seen by Afar as a means to educate and discipline children and youths. Proverbs function as educational tools to convey messages and transmit cultural and social heritage. They imply social norms and values; therefore, they are more effective devices to teach good manners than books. Proverbs encourage people to be concerned about their children and start teaching them good morals at an early age.

During the fieldwork I collected proverbs concerning education from many different angles, drawing directly from informants in their natural context. In the Afar culture the way brings up a child is the way s/he grows up to be important. Because education is helping to knit together the complex fabric relations and interests of constituting improper manner of social life in Afar contexts. On the other hand, stakeholders and who are concerned with a child grow up to be

stimulated than punishment. Then, they express worries about the difficulties of bringing up children in their proverbs as follows:

“Baxa xalaanam xacaminiihq arsaanam gibdah.” (It is simple to bear a child, but it difficult to bring up).

The nature of Awsi rasu social structure makes the educational process a general responsibility for all members of society.

Although, children in Awsi rasu are collectively responsible, sometimes parents might be blamed if their children misbehave. People of Awsi rasu may use the above proverb to comment that parents failed to discipline their children, or society may use it for social control, and to blame his children better than appreciate to teach discipline. Teachers and families are a great responsibly for teaching and disciplining children. A punishing child is considered a criminal offense in the eye of the law nowadays. But some parents still punish them when they take them to school and teachers punish their students without harming them.

Proverbs have significantly been used as didactic tools in child-rearing for linguistic and in teaching concerning the general understanding of human experiences. The proper upbringing of a child demanded an intense early childhood education to emphasize the Afar proverb as follows:

“Arab wiinih xambaqan.” (Fold the hide and vine while still fresh).

The Awsi rasu society uses this proverb when they teach children at a young age. The word ‘hides’ and ‘vine’ in the proverb above represents the problem of child growth in education. The word ‘fresh’ also metaphorically, refers to young or the beginning of school age. Since education involved spreading over a large area of transmission of values, the early stages of child growth and youth were critical to the process. This proverb is considered an effective work when used to advise the public to stress training in the early stages of life.

The above proverb is equivalent to:

“Xalay qunxih barsaanam ayoysoorocen xaahih bisii.” (Educating at childhood is like molding stone).

As one informant Ato Nur Ebrahim told me that educating at a young age is very important and what a child obtains when they are young and not forget when they become old. There is a

common agreement in all cultures that accept learning at a young age as a very important element of child-rearing because a child will not forget what he/she acquires when he/she is young as the proverbial comments that what you learn when you were young will remain in your memory like molding stone, which last forever. If a child does not behave acceptably, his/her parents may say the child is too young to understand right and wrong to justify the child's mistake through proverbs and wait for the appropriate age. If a child does not act in a particular manner their parent may say the child is too young to understand right and wrong to justify the child's mistake.

Children imitate the manner of their parents being the first school they learn from. Consequently, as first teachers, parents should teach their children honestly and truthfully as it is believed that if a child is good, it shows that parents are good, but if the child is bad untrusted worthy and dishonest, it is a reflection on the negative education s/he got from the parents for a child takes after its parents. This idea is expressed in this proverb:

“Tet ugut tetcaala.” (Your origin is your behavior)

Awsi rasu have great faithfulness to their clans and are arrogant to mention that they belong one to another clan. If a person behaves in an unacceptable way of this proverb may be used to remind him that your birth will not help you if he has a bad character. If a person has a good reputation but people around him do not know much about him, people will probably use this proverb if he tries to explain to them about his beginning. That is to say that they learn about his family from his behavior. The above proverb is similar to the following one:

“Dananlih asse bakli buuxa baritta.” (A mule spends with donkey learns fart).

An elder of awsi rasu Ato Kaliaf Esmail during an interview in the wedding ceremony when I asked about the role of education explained that a person who makes a friendship with an individual who has misbehaving or the behavior that deviated from the norms of the society is also learning misbehaving.

As shown in the above proverb the heifer learns the behavior of the donkey in a way that Afar believes that farting is the behavior of the donkey rather than a mule. The central theme of this proverb is good or bad behaving can be experienced from the friends the individual has. The social function of this proverb in Awsi rasu society is to warn an individual not to follow the

footsteps of the people who have the behavior that deviated from the norm of the society and is also used to teach the young generation to conform the popular cultural practice in the Awsi rasu society.

Afar has a strong opinion about the area which they live in social life. Afar believes that an individual learns good or bad behavior from his/her company. A company plays a great role to influence social behavior.

“Garqi kacnoyti garqa.” (The friend of a thief is a thief).

This proverb suggests that the habit of a person can affect those in his company. Adversely the proverb also suggests that for you to know much about a person, study or look at the character of the company he keeps because one way or the other he/she would be affected by the people around him/her. This means it could be used to caution or warn a person to be careful of the company he keeps especially if they are known to have negative characters; for he/she could be judged according to their behaviors.

For child education place of growth is stronger than the place of birth and if one tries to behave differently from his growing place. The following proverb realized this concept:

“Urruh elle yooboken aracak elle qaran arac yayse.” (The place of growing up the children is better than the place where birth up children).

As one informant told me that, this proverb is very important for children because education is designated to help stitch together the complex of relations and interests established a proper social life. Learning the place of growth is more emphasis on independent, experience-based, and problem-solving approaches to the learner.

According to the above proverb the phrase ‘birth up’ signifies pre-age school and ‘growth up’ refers to after the school age. Numerous Afar behavioral proverbs are dealing with positive and negative rewards. These are used in training as warnings to stubborn and young adults alike who do not take heed of the advice given by their elders. The Afar proverb encourages family relations, friendships, and neighborhoods and ethnic ties embedded in the indigenous educational system constituted significant motivators and influential elements in character development. This is an example of the proverb:

“Ina baritemil taamittah say baxa tubeemil taamitta.” (The mother acts on what she learns, the daughter on what she saw)

As Awsi rasu informant there are different kinds of Afar proverbs dealing with positive and negative rewards. These are used in training as warnings to childhood and young adults alike who do not take heed of the advice given by their elders. Such proverbs can also be uttered against the elders themselves, the parent's socio-political and economic institutions in the community. According to the informant of Awsi rasu when such a proverb is used against the immediate audience, the sense is that of shame and disapproval. They critique the respondent's irresponsibility in neglecting character development training, which causes moral degeneration of the young generation.

Afar proverb shows that truth will always come out. This message on one can hide the truth, so people should speak the truth always regardless of the consequences. The following proverb is an example:

“Numma giti qeero lekkal naqabu mali ” (Truth road can never be spoiled).

As the elder of aws rasu, it is better, to tell the truth even if you will be punished for telling lies you will not save you anyway. When a child may do something wrong or make some trouble at school or with his friends, his/her parents may investigate the matter to understand why he/she behaved in such a manner and advise their child not to do it again. However, if the child hesitates, to tell the truth, he/her parents may use this proverb to encourage their child to tell the truth. This proverb reflects that lying will not save a person from the consequences of trouble. It also encourages that one should be honest in all cases. The social context of this proverb is used to appreciate educating and disciplining children at younger.

Another Afar proverb similar to the above idea is as follows:

“Diraabat wadirih yadaarenim gibdih.” (Lying's a road is difficult when to turn back).

The one informant of Awsi rasu cultural to judge the above proverb when telling the truth was remembered to the end time, but lying is temporary work. Metaphor the elders of Awsi rasu teach the young generation to warn those who lay that people will know the truth in a very short time. If one has the habit of lying, eventually people will know about it for no one can hide the

truth for a long time. The word ‘road’ in the proverb above shows that a period and encourage the children that one should be truth in all cases wider road.

4.1.4. Proverbs of conflict resolution

In the Afar society, proverbs are used to portray the negative influence of disputes, conflict resolution methods, and catching the attention of opponents in conflict resolution. The processes are a well-known, time-proven social system ready for reconciliation, maintenance, and improvement of social relationships. The methods, processes, and regulations are deeply rooted in the customs and traditional Afar society. The importance and efficacy of the processes lie in the fact that they strive to restore a balance, settle the conflict and eliminate disputes. Some proverbs are discussed below.

In the Afar society, the rural areas may take the form of traditional reconciliation meetings and conflict resolution still proceed. Therefore, proverbs play an important role in these processes because they point out rules of conduct that maintain social and cultural balances between relationships and encourage cohesion in society. The Afar culture gives high priority to peace viewing it as more important than any material benefit. This is asserted in the following Afar proverb:

“Mangoomuh inti ruubanamak salaamah xiinanam muxxutak raqta.” (It is better to live in peace than profit).

As Afar culture peace is increasing self-awareness, improving solutions, and fostering change. The place of peace in human existence and that peace is priceless. In the reconciliation held in Sekoyta kebele, there was a discussion to settle a case between two individuals Ato Siraj Salih and Ato Mohammed Awal conflicted on the question of pasture. In the discussion, Kadafo Esmail one of the elders began his views in the proverb above and elaborated that two-person. This proverb shows that peace has the greatest value, even greater than being wealthy, and is also used metaphorically, as a lesson to conflict parties that settling conflict and reconstructing peace is more important than the profit, they could get from the act of preserving by conflict.

Afar people used different mechanisms for prevention conflict resolution between two parties to stop somebody from taking action that will be harmful. The following proverb to realize this view:

“Taqabi koomaadamak dumal tuh bical sugaanam tayse.” (Preemption is better than late intervention)

In this context, the Awsi rasu elders hoped that this giant of the Afar would not go berserk out of frustration of its efforts for peace and from the feelings of alienation. In the above proverb ‘preemption’ refers done to stopping somebody from taking action, especially action that will be harmful to yourself, and ‘intervention’ signifies something to become involved in a situation to improve or help somebody. An elder Ato Adam Kadir in the context of reconciliation held in Dabba kebele to settle a case boundary between Dardar yasan and Edris Ousman to minimize dispute began with this proverb. He explained that using power before taking action to teach or help it. It shows that those who would be delighted by temporary gains against those who stand for the genuine cause of their nation but what they fail to observe is that the need that sparked the fire of struggle will always be there to ignite it over again and again.

Simply to speak from this message the experience of all its unruly actions has shown that it is out to cripple Afar for a long time to come. It is not yet ready to make peace and move towards a negotiated settlement. This attitude encourages only the continuation of uncertainty and terror for society. Similarly, the Afar express through the next proverb reads as:

As society implies that a small problem is small in time, but it will accumulate and become create a big problem. Then people should not ignore small things for they might cause great damage. The following proverb shows this fact:

“Meqe qangara meqe fiddimak tayseh” (A good word is better than a good mat).

As an elder of Ato Kadafo Esmail in the context of arbitration use this proverb to encourage polite language and discourage bad words regarding two conflict parties. As explained by MussaHamadu to discourage bad words when two dispute parties speak to each other. The bad words or insults harm not only the person who is insulted but also the speaker himself. This implies that a good word is better than the entire good well that will be given to a guest. A kindly face tends to make people you relate with feel secure and well-come. A good word to people is better than all that will be offered to the people throughout his/her. In the proverb above when comparing the phrase ‘good word’ and ‘good bed’ implies politeness and material service that someone provides to somebody else respectively. This proverb teaches when a conflict is to be

resolved; normally there is a dialogue then negotiation and so on. If one of the conflicting parties comes to the negotiating chart with an honest smile, a positive outcome is likely to be reached in the end. And it also teaches that showing politeness to others is better than giving them wealth. The proverb provides a lesson in polite communication that minimized conflict between people. The peacemaking of Afar society cultural used different proverbs to advice, especially when two conflict parties to fear or to refuse to speak the cause of conflict between them for peacemaking elders use this proverb:

“Taham booxay taham farasa .” (Here is the field, and here is the horse).

The Awsi rasu culture used this proverb when opponent or conflict parties refused to speak the cause of conflict. The word ‘field’ and ‘horse’ both suggest the atmosphere and situation are conducive for an act proposed unless one has suddenly developed a problem. A rider on horseback is offered sufficient field to play, and a gallop will take the opportunity unless the person is unserious. The relationships of the two words in the above proverb mentioned teaching conflict resolution can be viewed from the confrontation stage of conflict. The proverb is mostly developed when a person wants to dare another into doing something challenging. It also could be used to call people to mislead. God is the creator of all human beings. God likes true speaking and peaceful coexistence in the people. The afar elders discourage two dispute parties when seat for conflict resolution brings together good action and bad action. The following Afar proverb reflects this concept:

“Yalli boodcalli kicinaah meqem kicina” (God likes conflict resolution evil likes dispute).

In the Awsi rasu society, conflict resolution is the most common social context in which elders settle disputes. The elders of Awsi rasu Kadafi, Dardar yasen, and Edris ousman when they settle for conflict resolution at the beginning to demotivate two disputes’ parties and come to conflict resolution by comparing the action of God with the action of evil. That means conflict resolution, peaceful coexistence is the character of God, and the dispute is the act of evil spirit. According to the informants used this proverb to capture the attention of opponents. They criticize the individual who is not interested in conflict settlement in Awsi rasu society. The above proverb shows the individual who trashes conflict resolution is personified as evil.

The aforementioned is used to encourage the young generation to be interested in conflict resolution and to catch the attention of opponents in conflict resolution a similar Afar proverb says:

“Bagi saytunim xagam faxaahyalli Numma faxa.” (Stomach likes eating clean food and God likes speaking truth).

In the Awsi rasu society, the elderly people use this proverb in conflict resolution to encourage the opponents to tell the truth in case of dispute between them. This proverb is used to get the attention of the opponents and to settle the dispute easily and used to encourage the people to speak the truth.

During conflict resolution opponent parties refused to speak the case of dispute and the elders to change the attention of opponents use the following proverb,

“Umam abaanam sahalinih meqem abaanam gibdah ” (Making difficult thing is easy but making easy thing is difficult).

This proverb is used in conflict resolution between two opponents' parties. It uttered when somebody refused to accept what elders said in certain disputes and exaggerated the case of the dispute. During conflict resolution, the peacemaker used the above proverb to change the attention of the opponent party regarding their disputes and to create a close relationship between opponents. The theme of the above proverb is used to discourage refusing the idea of elders and to encourage the people to see easily the cases of certain dispute.

Some proverbs show minor misunderstanding to major dispute:

“Daleh addat dale mataabuka.” (Do not turn a boil in an ulcer).

This proverb is metaphorically used to warn against pushing minor misunderstandings into a major dispute. Minor misunderstandings should be seen as normal situations in complex societies. When they happened, they should be seen as the complexity of human existence. This is very important for the major conflicts and disputes that happened in the history of mankind have had their origin from a simple dispute that transformed into wicked conflict. The Awsi rasu elders culture believes that no individual is perfect; every person has his/her credits and minors.

Therefore, every peaceful co-existence involves more than one individual. Individuals shouldn't only respect their differences but emphasize those aspects that unite them firmly together.

Selfishness implies that it declares the fact that people prefer themselves to their others especially in a difficult situation. In a situation where a person has to save himself first before he thinks about others. The next proverb shows this view:

“Isih kicintom isi toobokoytah ikcin.” (Love the others, what you love for yourself).

As a leader of Awsi rasu, this proverb is simply suggesting that one should develop cooperation and do away with selfishness. In most conflict situations between (families, friends, communities, and even international levels) a “self-centered” stand taken by the dispute is usually what prolong conflicts. Understanding the misfortune and circumstances of the other people will make one adopt a win-win solution to their problems.

The peacemakers to simplify the cause of conflict between relatives, husband and wife, friends, and neighbors use the next proverb:

“Boddin kee arraaba fanat booduuy yakkeh.” (Conflict does happen even between the tongue and the teeth).

As Awasi rasu elders this proverb draws the attention of the friends, relations, or neighbors that it is normal for conflict to take place among even friends and relations. In this proverb above, however, metaphor is used to show how close the individuals in reference are to each other just as the tongue is to teeth. By using the aforementioned proverb, the elders of Awsi rasu when to start being arbitration between conflict parties just as tongue and teeth have to live together despite occasional conflict it to be created, so also friends, relations and even neighbors should learn from tongue and teeth. They should desist from escalating simple misunderstandings into major conflicts.

Once in a while, the people wrestle with each other without knowing the matter of dispute. The following Afar proverb reflects this one:

“Yitqite can subac baaha (Coagulate milk produces butter).

In the Afar society, elders play significant roles in solving any social problems. They are considered as a means of solutions for social problems and cultural conformity of the society.

This proverb is a metaphor for the important idea that is given by elders or wise people in the community. In this proverb, the phrase ‘coagulate milk’ refers to intellectuals or the elders of the society, and the word ‘butter’ signifies the idea that flows from the intellectuals or the elders of the society. The theme of this proverb is the idea of elders is used to reshape in minds of individuals. This proverb is advising the young generations to be wise in any situation, and respect the idea of elders and intellectuals. In every law a person who is a part of something above the foundation when it creates misbehave it cannot bring from justice.

4.1.5. Family, blood relationship, and relatives

The family, blood relationship, and relatives are considered as the corn stone of the Afar social structure. In the afar culture children inherit the father’s behavior; if a father has good morals the children will follow his characteristics. Children are expected to imitate their father’s bad behavior; people remind them later that they are just doing what their father has done. Also, if a father who is a disciplinarian guide corrects and teaches a child the expected values in the community. They express this idea in the following proverb:

“Abba buxak qandi” (The father is the pillar of the house).

In the Afar, culture the father plays a great role in the life of the family and the father provides every service needed for the family. In the Afar society, the father should a great responsibility in the family life. Elders use this proverb to encourage the father from the family members. It implies that among the family members the father is more aware of his children than anybody else is. He knows about their behavior, intentions, and their instincts, for he is the closest person to his children. It tends to be quoted to those who think that parents do not understand their children’s needs or the way they think, especially when children are more educated than their parents. Supporting is the main characteristic of Afar society. The social roles of different members of the family especially, father and mother supported by their son. On the other hand, the son is expected to be the protector of their parents in their old age is encouraged to ensure that one has a secure future when the old. The Afar used the following proverb to realize this idea:

“Baxi abba dogolu.” (The son is the fence of the father).

Cultural the Afar society believe that male children are more supportive than girls are. Besidesthe male’s economic role, they consider sons as an extension of their father as they keep their names alive, protecting from enemy back to father; for only their sons’ children will have the same family name. This implies that girls follow their husbands, and boys take responsibility for looking after their fathers. Often, they do not leave their around family’s house and bring their wives to live with them. Afar culturally believes that relatives are a sign of strength as they support on different occasions. When a person loses relatives by death or by nature s/he will be lonely and helpless, as this view asserts the following:

“Alaab sinni qari kee ahli sinni num inkitto.” (A house with no door and a man no relatives are the same).

This proverb reflects that the Afar social value related to wholeness to relatives and family are importantly valued. There lived in communal life particularly along with one’s relative for worse fortune or good festivities are all with families. These, the social function of the proverb above to explain the importance of strong social integration considering as a means of one’s social security and limit for one’s economic wellbeing.

As Afar society, this proverb implies unity within a group of family or among individuals by teaching the young generation exemplifying being alone as a house with no door. It is also to show how much one is exposed to danger and the need for corporation identification of oneself with their relatives accepted as a good social network.

People who have similar manners suit each other. Thus, to achieve such social stated in the following proverb:

“Inki caalat le ado sittannah gexxa.” (The same behavior buddies go together).

The Afar society have granted the knowledge of the powerful social relationship among family members and depends on the culture of a corporation which is lived together based on their relatives and kinship more than other social structures. The main theme of the above proverb is that the members of a certain group of families maintain their trusted close association within

their relatives than other people. This social function of proverbs teaches that every family member should have a guarantee the ability to establish good relationships with relatives.

In the Afar, cultural relative is the protector and defender of each relative in case of an invasion by the enemy and defend their relatives against any negative impact. The following proverb stated this:

“Ku ahli camik kok maasay lafa kok mayaggalan(Your relative eats your meat; he will never break your bone) [Wrongly translated; not equivalent].

According to Awsi rasu elders, this proverb remarks that when a person is an injury by a relative the injury will not be a serious one. Because, a relative should be kind to you by nature, whatever the problem between you and your relative the blood relationship will prevent big damage. This proverb implies that when the family members encourage their children in case of creating a different problem between the relatives to the minimized situation. It also the blood relationship and the relative never hurt deeply. In the above proverb, the word ‘meat’ signifies a simple problem (surface problem) and the word ‘bone’ refers to a dangerous problem done by no relatives (deep problem.)

When the brothers fight, it seems as though they could destroy each other but soon they are reconciled setting aside their differences easily and they start to discuss their plans and affairs of life together. The fight does not leave any major element of misunderstanding. The logic of this proverb according to Afar society that even if brothers seem too late and oppose each other it is usually not deep-rooted and lasting; it is apparent that even if it may seem a real confrontation, it does not destroy their brotherhood and any good intentions they may have for each other. In Afar culture mothers are supporting their children regardless of their age. The following proverb shows this idea:

“Ina baxi cifzi (Mother is the cover of a son).

In the Afar society, mothers are supposed to take care of their children. A mother cannot be harmful to her children as she imparts education and discipline. Mothers are cautious in the maturing and discipline of their children. It is not easy for a person to harm his/her people. This proverb emphasizes that the aspects of caring friendship as important rectitude that a person should have.

CHAPTER FIVE

5. CONCLUSION AND RECOMMENDATION

5.1. Conclusion

This research has aimed to analyze afar proverbs in their natural contexts expressing cultural and social values. Accordingly, it has been found out that proverbs serve various functions on the occasion of performances. Those are, socio-political, socialcooperation, educating children, conflicting resolutions, and family relations. Proverbs are cultural signposts of people expressing their political, values, norms, and attitudes towards their surroundings through them. Yet they are accepted by people as social interventions for control and promotion of various personal values.

The Afar elders use proverbs as means of advising the awareness of the ruling government on the political submission with the views and interests of the people to lead them successfully. This means, they serve the function of expressing people's feelings and dislikes indirectly about the political state of the ruling system. As the analysis indicates, the proverbs considered in the study area, circuitously helped the society to express the likes and dislikes with the administrative system of ruling.

In the study, the researcher has analyzed some proverbs and found out that they are significant in communal life or social cooperation. Most of the proverbs collected from afar society articulate values which strengthen mutual life and satirize vices that threaten social cohesion. This communicates the importance of unity and collaboration in tackling problems together, no matter how big or difficult task will be lighter when several people work in unite.

“A person who eats alone dies alone”

The Afar people believed that social cooperation affects the achievement of a set of goals. The culture of group work and cooperation in socio-political, socio-economic, and social life activities are well-known cultural features of society. In the proverb above, the activity of eating alone indicates selfishness because; such a person doesn't share his food with others. Food which is implied by eating refers to the fortunes someone blessed without does not extend a helping hand to others. The word 'death' in the above proverb shows bad times. Therefore, when a selfish person is cumbered with a load of misfortunes, he carries his burden alone since

association comes through doing something or eating together, which he never did during good times. The Afar of Awsa zone had the experience that they were more respected when united than when each went alone.

It appears from the investigation of the usage of proverbs in Afar culture that emphasizes the importance of educating and disciplining children at a young age with great behavior consideration. The behavior that goes against customs, traditions, and social rules is always confronted by direct or indirect criticism; they seem to have a high devotion to their traditions regardless of real social and political conditions.

Proverbs are revealing much about a person's inner life and attitudes towards their surroundings, reflecting various cultural values in a given society.

5.2. RECOMMENDATION

In the study, it was found out that some proverbs are spoken by elders or adult men to educate and discipline the young generations. In Afar, proverbs are used they ridicule bad manners and teach the children the concept of morality. They learn through proverbs vividly and memorably.

The Afar use the proverbs to describe the private thoughts of their difficulties, criticize, and warn against the risk of life. They give a great to the wisdom manifested in their proverbs and the proverbs are highly effective in exercising social control. They reflect the forms of political power, social cooperation, educating and discipline of children, conflict resolution, and family and relatives cultural transmission in the society

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Appendixes
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COLLEGE OF SOCIAL SCIENCES AND HUMANITIES
DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

Questionnaire - (English Version)

Dear participants, I am researching “Functional analysis of Afar Proverbs with special reference to Awsa zone”. But, for my study to be successful, your cooperation in giving reliable information has due value. Hence, you are kindly requested to give real information in front of the interviewee and the Focusing Discussion questions below. Please attempt all the questions and make them short and precise.

THANK YOU VERY MUCH FOR YOUR CO-OPERATION!

Appendix A

Guidelines for interviews

These interview questions are preparing basically to collect data from the Functional analysis of Afar Proverbs with special reference to the Awsa zone. The data collected will be used represented selected two woredas some partisan’s analysis of Afar proverbs negative and positive side understand political, Cultural and Religion Day to day life of society.

Interview Questionnaires

1. According to your society, what is a proverb
2. Why do people use proverbs in their speech?
3. When do people use proverbs?
4. What functions do proverbs serve in your community?
5. How do people consider people?
6. What are the proverbs the people use concerning the elder?
7. When and for what purpose do the people use them?
8. What effect do these proverbs have on society?
9. How does society see elders?

10. What are the proverbs used concerning elders in society?
11. When and why do the people use these proverbs?
12. What effect do these proverbs have on elders?

Appendix B

Focusing Group Discussion Questioners

1. What is a proverb?
2. When do you use proverbs?
3. Who uses proverbs?
4. How do you accept the message in proverbs?
5. How are olden depicted in your proverbs? Please, point out proverbs you know to support your arguments.
6. Are the proverbs used concerning elder balance to commenting, criticizing, and other negative implications or to rewarding, appraising, and other positive implications?
7. What roles do elders have in the community?
8. How are elders depicted in your proverbs? Please, point out proverbs you know to support your arguments.
9. Are the proverbs used concerning elder's balance to commenting, criticizing, and other negative implications or to rewarding, appraising, and other positive implications?
10. What roles do elders have in the community?
11. Proverbs are oral literature, so what are the characteristics of oral literature?
10. What roles do elders have in the community?
11. Proverbs are oral literature, so what are the characteristics of oral literature?

Appendix C

Afar Proverbs Translation to the English language

1. Tatrelem habbaalte maritte inkih hoxat tan. (Whoever forgets his pasts goes astray)
2. Madqat yeeqete nagus kee Qadli Kahmekeltima buxa taama abeena. (Who broke the law is the king and who pays for justice is a housemaid.)
3. Iba hinnah, gabah gexa. (Go by your hand, not by your leg.)
4. Doolatah aban digir argaade. (A dance for a state is forced dancing).
5. Inki inki ayro zahabah yan saami kah baahannah ayrok teena gadaama baahale. (As a day brings golden opportunity so does it bring adversity)
6. Numuk teeniyaabek, abba rabaah, akke Waytek inarabtah. (If one speaks father dies, if not a mother dies)
7. Usug yasbirem misnkica waara kaal gibdaabina leemit yaabuh. (To tolerate it is psychologically enduring; to speak painfully).
8. Ayro kaah taturtam fan inki num inkiayro le abbah naqasu yakke. (Till it passes, a time makes one a slave even for a father).
9. Saami mali gabatleemil dabaqa. (An unfortunate person starves having what to eat at his hands).
10. Saqal gaboobi xeexih. (The chief's hands are long.)
11. Qadli sinnim cokmi xaamimtemi. (A judgment without justice is a purchased one).
12. Kuwwat le lee gubaakay tawqemiiy duddah. (Water that has a power flow upwards)
13. Afal malabaay, bagul qeero. (On a mouth it is so mild; on a stomach, it is a scar)
14. Inki num tature wargitte kee wasakkotte gaboobilih daayman mawaara. (One wouldn't remain in the past and with dirty hands forever)

15. Akak yemeetekke aaxige sinni num elle gexa kabu mayaaxiga. (He who doesn't know where he came from will not know where he will go.)
16. Daqwat maqar le ugugus anaakaraak elle sugekkeh yadaare. (A strong debate restores if you pursue an argument, you may get shedding blood; if you churn milk, you may get butter).
17. Polotika macsenti iraawo. (Politics is like a morning shadow.)
18. Girak inki caxxi muura. (Nothing can be done through a single figure)
19. Sittin geyiik lakal buxah culaanam xiiqimtah. (It is possible to enter a home after an agreement.)
20. Dubuk yakme num dubuk raba. (A person who eats alone dies alone)
21. Awki inki gulubl daffeyam maxiqa. (Child cannot sit on one knee)
22. Tengeleemik cambookiy garbo. (Cotton fibers that are united tie a lion)
23. Inkittiinoh addal xaay yaddigilleh. (Within unity stone can be broken)
24. Inkittiino qande. (Unity is strength)
25. Dakani mango qaduwvih raba. (An elephant dies because of many spears).
26. Baxa xalaanam xacaminiih qarsaanam gibdah. (It is simple to bear a child, but it difficult to bring up)
27. Arab wiinih xambaqan. (Fold the hide and vine while still fresh)
28. Xalay qunxih barsaanama yoysoroocen xaahih bisi. (Educating at childhood is like molding stone).
29. Tet ugut tet caala. (Your origin is your behavior)
30. Dananlih asse bakli buuxa baritta. (A mule spends with donkey learns fart).
31. Garqi kacnoyti garqa. (The friend of a thief is a thief)
32. Urruh elle yooboken aracak elle qaran arac yayse. (The place of growing up the children is better than the place where birth up children)

33. Ina barittemil taamittah say baxa tubeemil taamitta. (The mother acts on what she learns, the daughter on what she saw)
34. Numma git iaaker muuma. (Truth road can never be spoiled)
35. Diraabat wadirih yadaarenim gibdih. (Lying's road is difficult when to turn back).
36. Mangoomuh inti ruubanamak salaamah xiinanam muxxutak raqta. (It is better to live in peace than profit).
37. Taqabi koomaadamak dumal tuh bical sugaanam tayse. (Preemption is better than late intervention)
38. Meqe gangara meqe fiddimak tayseh. (A good word is better than a good mat).
39. Taham booxay taham farasa. (Here is the field, and here is the horse)
40. Yalli boodcalli kicinaah meqem kicina. (God likes conflict resolution evil likes dispute)
41. Bagi saytunim xagam faxaah yalli Numma faxa. (Stomach likes eating clean food and God likes speaking truth).
42. Umam abaanam sahalinih meqem abaanam gibdah. (Making difficult thing is easy but making easy thing is difficult)
43. Daleh addat dale mataabuka. (Do not turn a boil in an ulcer)
44. Isih kicintom isi toobokoytah ikcin. (Love the others, what you love for yourself).
45. Boddin kee arraaba fanat booduuy yakkeh. (Conflict does happen even between the tongue and the teeth).
46. Yitqite can subac baaha. (Coagulate milk produces butter).
47. Abba buxak qandi. (The father is the pillar of the house).
48. Baxi abba dogolu. (The son is the fence of the father).
49. Albaab sinni qari kee ahli sinni num inkitto. (A house with no door and a man no relatives are the same)
50. Inki caalat le ado sittannah gexxa. (The same behavior buddies go together).

51.Ku ahli camik kok maasay lafa kok mayaggalan. (Your relative eats your meat; he will never break your bone)

52.Ina baxi cifzi. (Mother is the cover of a son).