

Functions of Dawro Proverbs

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Abstract: *This research was conducted to assess functions of Dawro proverbs. The proverbs with nearly similar functions were grouped and analyzed. Explorative method is used in the study. To keep the original meaning and beauty of the proverbs, great effort was made, and when possible, English counterparts were used. Finally, it was concluded that Proverbs are performed for a particular purpose in order to bear a desired function.*

Keywords: proverbs, Dawro proverbs, function, Dawro Doona

1. Introduction

Dawro Doona (Dawro Language) is one of over 86 languages spoken in Ethiopia. Dawro language, in addition to serving as means of communication for Dawro people, is used as a medium of instruction of all subjects from grade one to four, is given as one subject from grade one to eight, and is used as a medium of instruction in teachers training institution for first cycle teachers[1].

Every society has a common understanding about the nature and what they think to be true. This common understanding is transmitted from generation to generation through language. Thus, language is the way in which culture of a certain people is manifested. Dawro language has been representative of cultures, traditions and customs of Dawro people since the beginning of the people at the area. As other languages do, Dawro language has got widely used proverbs. These proverbs are the wealth of the people that passed from generation to generation through word of mouth representing the norms, social status, culture, etc of the people [1]. The objective of this study was to assess functions of Dawro proverbs. The following symbols (signs) are used in the paper to represent the idea presented in front of them below.

- Is used before English translation of a proverb to indicate that it is direct translation of a proverb from Dawro Doona to English.
- Is used before English translation of a proverb to indicate that it is English proverb which is used as a parallel to Dawro proverb.
- Is used within the words (like na'aa) to represent the glottal sound /ʔ/.

2. Literature Review

Proverbs are not said in the conversation for their own sake, but for sociological purpose. They are used for warning, advising, caution, concluding, etc. This sociological purpose of proverbs is their function [2].

Proverbs can be used to advise, to rebuke, to avoid the disagreement, to bring a dispute to a close, to warn, to comment or persuade, to instruct or order and/or to resolve conflicts. They can also be used as an oblique or allusive way of communication, as a form of expression with a certain educational relevance, as an artistic activity, or as all these at once [3].

Proverbs are a shorthand method of communication. A ready-made statement, a proverb, conveys a culturally agreed upon idea which may be expressed less clearly and effectively in a speakers own words. In the few words of a proverb, one can concisely make the point to be clearly understood [4].

Functions of proverbs can be categorized into four: Aesthetic, reflective, normative and summative functions [2]. Aesthetically, proverbs are used to flavor the actual speech. They help the speaker achieve better communication. The communication with proverbs becomes more enticing and persuasive. Proverbs enable the speaker achieve three things: he involves his audiences by challenging their knowledge of their language, entertains them by introducing variety, and gets the message more forcefully because proverbs are figurative and leave an indelible mark on the mind. The figures may last longer than ordinary expressions because the listener may himself want to use them another time in similar or different contexts. Reflectively, proverbs give an insightful sense of a society. They act as mirrors through which we glance at the society and its attitudes. They are used to know the facts of a society that survived yesterday, apply today, and give the direction of tomorrow. With proverbs, we understand, express and preserve the values and cultural beliefs of a society. Normatively, proverbs are used to shape the behavior that is unacceptable in the community to bring it to normality. People teach moral and cultural values of a society by advising, counseling, warning, criticizing, making caution, consulting, dominating, etc through proverbs. Summatively, proverbs are condensations of larger issues. Scholars and experienced speakers conclude their speech with proverbs because proverbs are veiled and brief.

3. Method

The proverbs were grouped according to their functions. Together with analysis of functions of proverbs, how they are performed to achieve the purpose of the speaker under a possible situation was indicated. Explorative method was used for analysis. The proverbs were translated to English as carefully as possible to keep their original meanings. Some proverbs were directly translated from Dawro Doona to English and for some proverbs it was tried to find English proverbs which were assumed to have nearly the same meaning. This study focused on analyzing the functions of Dawro proverbs. Therefore, discussions about the functions

of proverbs were basically based on the direct meaning of Dawro proverbs.

4. Discussion

The communication is full when the interlocutors understand each other. When proverbs are used in the speech, they have various functions. Some of the functions of proverbs in the Dawro Society are: advising, warning, criticizing, encouraging, informing, expressing feelings etc.

4.1 Proverbs which are used to advise

To advise means to tell somebody what to do or not to do with enough reasons. In Dawro it is common to advise people who are under a certain situation. Advising is the way of informing the alternative or the best way of solving a problem, protecting an unfavorable situation or/and escaping a dangerous condition.

1) Proverbs which advise someone who tends to pretend others

Sometimes people are troubled looking at the status of others. As a result, they may worry much, or may begin to pretend. To advise those who are under such difficulties, Dawro people use the proverbs like:

- a. Degerikka barewa mathaykka barewa eesee.
Bees make their honey, gnats also make their honey.
- b. Itti ayfiya goday baanaa kaa'enna.
One eyed does not play the dust.
- c. Cuulettawe wuttenne suyqii?
Does choked whistle?

These proverbs tell somebody to live according to his own status and identity. They advise not to see what others do to do something. Rather, they advise that one has to know what capacity he has to do it. They declare that others may act as who they are and as their identity and capacity permit them, but one should act as who he is taking the abilities and capacities of himself in to consideration.

2) Proverbs which advise somebody for patience

Somebody may fall into a situation that is difficult to manage. This time individuals may lose hope. To advise somebody who is under such condition, the following proverbs are used in Dawro.

- a. Dandayay darotan gahee.
Patience leads to honor.
- b. Dichchay ixxin suletti?
Do you die because of no development?

These proverbs express that the difficulties become powerful only for the time being. Therefore, there will be time to forget them. The first proverb shows that one who tolerates a situation becomes respected at the end, and the second one shows that better option is to tolerate things because they are to test us for a while before we get over them.

3) Proverbs which advise to act according to the situation

Things that are good in one situation may be bad in another situation acts that are possible in one situation may be

completely forbidden in another situation. The following Dawro proverbs are used to indicate this.

- a. Dangarssa giso bagga shukkee.
→ Slaughter an elephant by the side of its fall.
- b. Shankka paray yederthiya babarqi hariya wudiya xeellidde aadhee.
→ The hyena which is being hunted doesn't consider the herd of donkeys.

These proverbs show the conditionality of acts. As the first proverb shows, when other animals are slaughtered, the people who slaughter turn them over and over the get convenience, but when it is an elephant, it is difficult to turn it over. Thus, it becomes a must to slaughter it as it is. From the second proverb we learn that even though it is known that hyena hunts donkeys in normal contexts, when the hyena itself is in inconvenient condition, it has to save itself rather than hunting donkeys.

4.2 Proverbs used to advise somebody how to act during speech

There are many occasions in which people spend their time together with others. In these occasions, there happens conversation. During conversation some become rough (use emotion provoking words, expressions, or ideas) towards others and this causes disagreement and quarrel. On the other hand, some people who use polite expressions can turn even strong emotional feelings. When advising somebody to have such a quality, the following Dawro proverbs are used.

- a. Deeshshatta bare achchaa liquwan okaa maw.
→ A goat eats a thorn with its soft teeth.
 - A soft answer turns away a wrath..
- b. Wurssi haasayawenne qanxxi dancawenne itta.
→ He who talks all is like he who cuts his trouser.

The first proverb is used to advise somebody to use polite expressions even though the situation permits the inverse. As it is difficult to chew a thorn, it may be difficult to be polite in hard situation, but using soft words hinders the disagreement from going worse.

The second proverb is used to advise not to speak everything which is thought in the mind. It is difficult to mend the feeling of the interlocutor if it is hurt once. Even though it is tried to refresh it, it can't be as normal as the original.

4.3 Proverbs which advise to have a good beginning of success

Most people accept that a good success is a result of good beginning. To advise somebody to have a well organized base, Dawro people use the proverbs like:

- a. Dulliyan lo'o gosi xeeran bacca wodhee.
→ A gourd with good root bears a good fruit.
 - Good beginning is good ending.
- b. Suttiyan susa laafay xeeran buliya wodhee.
→ A gourd with a thin stem bears a bent fruit.
- c. Qoppenan kesso gereessay zaaranaw metee.
→ A song begun without thinking is difficult to end.

The first two proverbs indicate that the beginning of any task predicts the ending. The goodness or badness of the result is

determined by the base. If the base is well built, the expected result is most probably good; when there is a weak beginning, there becomes a weak result. The third proverb advises that if something is not well planned first, it is difficult to complete it.

4.4 Proverbs which advise to take care in advance (for precautions)

Everything has its right time. If the right time of a thing is not well understood, it may yield unexpected result which may be impossible to protect it. It is also known that everything that happens is the result of some other things in the past, and the things that will happen will be the results of the present or the past actions. To get a good future, someone is expected to do things that facilitate the results that he expects. The following proverbs present such ideas.

- a. Era ecawoo bookka naagawo gee eceri.
 - Forewarned is forearmed.
- b. Gallassi maxo sumbura omarssi uuci baaree.
 - Look before you leap
- c. Galba irxxan xaaxa, na'aa na'atethan seera.
 - Better safe than sorry.
- d. Qammina woxoppa, wurina sitoppa.
 - The early bird catches the worm.

The first proverb is related to the folk tale which is about the cat and the rat which says that there was a cat which decided to marry a rat's daughter. That was the tactic which cats used to hunt rats. Then, on the day of wedding many cats came to rat's house to take the rat's daughter. In advance, each rat dug its own hole. At the time of singing and dancing, cats surrounded all the area and tried to chase all the rats. This time, it is said, the elder rat said, 'Era ecawo, bookka naagawo' meaning 'Having known your system, we made holes'.

The second, the third and the fourth proverbs advise to prepare a meal of a night on the day; to do things before it is impossible to do them, and not to hurry after the time has passed, respectively.

There are some other proverbs which can play the same purpose.

1. Aqi keso goowe aco gidee.
→ A thing said for tomorrow becomes debt.
2. Teerawe wooqqee, penttawe gukkee.
→ The ripen spoils, the boiled evaporates.

These proverbs advise not to arrange things for the coming days while it is possible to do them now because tomorrow is another day and there may not be the same opportunity like now.

There is also a proverb which is used to advise not to cry or regret after something has happened.

- Hayqqawe dendenna.
→ Dead man never stands.
- Dead men tell no tales.

4.5 Proverbs for advising not to have a misbehaving friend

Dawro people believe that friends have great role in affecting one's behavior. For this reason, they use the following proverbs to advise somebody in order to weaken the relation with badly behaving ones.

- a. Hariyanna pesheedda miizzatta hareetha su'aw.
→ A cow which spends a day with a donkey farts like a donkey.
- Evil communications corrupt good manner.
- b. Geleshuwa ogii afi afi aafuwan kessee.
→ A way of ape leads to cliff.
- c. Kaysuwa dabbo adaniya moodo gooppa.
→ Don't say a thief your friend, a cat your possession.

The first proverb is used to advise by expressing how a bad relation changes a good behaviour; the second proverb expresses how a bad relation harms someone in the end by leading to dangerous condition; the third proverb shows that badly behaving persons, like thieves, are not trust worthy and they may sometime deny the relation to you, or the consequence through them may be dangerous.

5. Proverbs which are used to encourage

Encouragement is the way of strengthening the existing behavior. People need encouragement when there is a challenge or when they are hesitating to continue a certain action. People encourage somebody who is in the need of help by using proverbs in their speeches. Some of the situations in which people may use proverbs for encouragement are as follow.

5.1 Proverbs used to for encouraging unity

Almost all the activities of Dawro people are performed in group. To encourage a person to take part in the unity and to make people come together, the following proverbs can be used.

- a. Coray cuchi wongiriya kunthee.
 - Many hands make light work.
- b. Itti markay wodhenna, itti mithay eexxenna.
 - Two heads are better than one.
- One witness doesn't win as one wood doesn't burn.
- c. Asaw asay dhale.
 - There is safety in numbers.

The first proverb expresses that even though it is a difficult job, it can be well done by a very simple contribution of many people. The second one is presented figuratively by comparing a single witness that cannot win with a single wood which cannot burn. The third one directly states that 'man is a medicine for man.'

5.2 Proverbs which encourage hard work

Sometimes individuals who work hard may be envious of others who spend their time without a hard work but live having a comfortable life. This time, to encourage them not to give up their work, these proverbs can be used.

- a. Goshawe tisha mee, shukkawe tiriya mee.
→ Ripen grain for farmer, meat (liver) for butcher.
- b. Aawu minina ankay goshee.

→ Let the owner be strong, even ankka (tree type) ploughs well.

The first proverb encourages a farmer not to be lazy looking at others. It shows the outcome of farming-the ripen grain. It also makes a motivation by expressing that what is sown now will ripe and there will be a better future as a result of this day's hard work.

The second proverb tells not to make a pretext for doing something. It declares that it is possible to do things well if the person is strong enough. To express this ankka (very weak tree from which the beam of plough cannot be made) is used. It shows that if the owner is strong enough and committed to the work, it is possible to work with the material which is available.

5.3 Proverbs which encourage continuing a good beginning

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

a. Tuussaw dicciya mitha turay zaarennā.

→ A plant meant to be pillar will be pillar.

Diccana an'ay haatahan diccee.

→ A child who is to grow will grow with water.

These proverbs are used to encourage somebody by expressing that it is possible to achieve the goal even if there may be challenges. They indicate that there will be no one else that will be what you will be. Everyone has his own chance and success.

6. Proverbs which are used to criticize

When people are disappointed of some one's talks or acts, they express what they think is wrong with him. There are a number of Dawro proverbs which are used to criticize wrong manners.

6.1 Proverbs which criticize thanklessness

Sometimes people who have been helped by others become thankless instead of being helpful. To criticize such persons, the following proverbs can be used.

a. Balguwa shachcha golliya boniyan guuddee.

→ Burn the house of summer in the winter.

b. Ashuwa kalli simmi zo'o miizza ixxee.

→ Having eaten much meat, one hates red cows.

The first proverb is used to criticize somebody who destroys his first destiny, the one who does not consider his base, the one who does not thank the person who favored him or/and the one who blames the act, person or thing that has contributed much for his development

The second proverb is used to criticize somebody who dislikes persons or things he liked most sometime before only because he has gained much benefit from them.

6.2 Proverbs which criticize selfishness

Some people work things negligently when the result of the work is going to be shared with somebody else. However, when they work for themselves, they do it from the bottom of their heart applying all the potential they have. Such behavior is criticized with the following proverbs.

a. Baressa giina baacay unccaa coodhee.

→ Being said it is yours, sickle chops kocho.

b. Baressa giina buuri tookkee.

→ Being said it is yours, one carries all.

The first proverb is metaphorical. Sickle represents a negligent person. Because of its shape, sickle cannot chop kocho. People use this proverb to criticize a person who does difficult activities for himself, but be neglectful to do even the easiest things for others.

Sometimes persons seem that they don't want something when they think it is others'. However, when they realize that it is to be given for them, they themselves begin to appreciate it. Such behavior is criticized using the second proverb.

6.3 Proverbs which are used to criticize overacting

Some people do not consider who they are, what they have and how much potential they have. As a result, they do or say things that do not fit their actual status. Such people are criticized with the proverbs like:

a. Barew miyawe bawashin naatti na'a dishaw ahaw.

→ She who has nothing to feed herself brings her grandson to raise.

b. Itti miizzatti goday guttuma miikke gee.

→ He who has a cow refuses to eat without milk.

These proverbs are used to tell the disappointment towards a person who does something of which his status does not permit him to do. The first proverb is used to criticize the person who pretends that he has everything but actually has nothing. The second one is used to criticize a person who boasts about his little possession.

6.4 Proverbs which criticize despising

To criticize the individuals who comment or blame others without considering their own status, Dawro people use the following proverbs.

a. Buuqay caala kadhee.

→ Stinky smell looks down on a bitter taste.

b. Geleshu bare telluwa wothi qaaratti boroquwa bore.

→ The pot calls the kettle black.

In both of the above proverbs there are two things. These things have their own drawbacks. Both a stinky smell and a bitter taste have their own problems. However, one despises another as if it were free from any problem.

6.5 Proverbs which criticize irrelevant reply

Sometimes people do not differentiate who favored them and who disfavored them. For this reason, they may thank those who endangered them, or even when they are told that

the person they thank is the one who has endangered them, they may not accept it. To criticize such acts the following proverbs are used.

- a. Booray qoxxawa laaccee, buucawa qaycee.
→ An ox licks a man who castrated it, but fights a man who fed it.
- b. Guppalli caddo tooraa laaccee.
→ A rock hyrax licks a pierced spear.

These proverbs criticize a person who has been deceived. They metaphorically compare the deceived person with animals (an ox and a rock hyrax) which cannot necessarily differentiate the one who has to be praised and the one who has to be reproached.

This criticism is informative because it tries to reveal the truth through the criticism. This is the way people try to unhide secrets of wrong doers and gratitude of another.

6.6 Proverbs which criticize intrigue

Sometimes instead of a person who commits a crime, a person who is wronged or a person who knows nothing about the crime is punished. This act is criticized by using the following proverbs.

- a. Doonay mal'uwa mina siidhi sawuwa akkee.
→ Nose is muffled with the smell of what the mouth eats.
- b. Achchay mal'uwa mina shakalay baqaa akkee.
→ Cheek is slapped for what tooth eats.
- c. Gabaray maathaa ushina quuru bootha shi'ee.
→ Crow excretes white for the milk that a cat drinks.

This way of criticizing is used when somebody who is innocent is judged to be guilty for what somebody else has done. This may happen in two cases: one case is when the judge does not certainly know who is guilty and who is innocent, or when the judge who knows the guilty one wants to make a bias. For example, a house worker and the owner of the house may quarrel. This time, knowing that the owner has wronged, the judge may say that he is innocent and decide the worker to compensate or to ask for an excuse. Then, somebody who is disappointed with the judge can use one of the above proverbs.

6.7 Proverbs which criticize haste

- a) Elleessuu gam'etho iita.
More haste, less speed.
- b) Dirbbaanna peeshaw.
Haste is waste.

Some persons are very quick to plan or to promise, but they become very late or ignorant to complete what they have planned. When they are told a certain idea, they don't take time to accept it. However, they may not understand what it means and do not take any action to apply it. In all their activities they may seem that they are active and fast, but they do not succeed.

When they do a certain thing, they may not be concentrated on it. Rather, they wander here and there. As a result, they would not be successful in all their trials. The one who is disappointed of somebody who has such behaviors can use the above proverbs of Dawro to criticize the action.

6.8 Proverbs which criticize cowardice

Some people are very fearful, easily frightened and avoid trying to do dangerous or difficult things such as hunting, fighting, walking at night, standing and speaking before congregation and taking responsibility. To win their fearfulness, they take as many measurements as possible, but still these cannot compensate their fright. Dawro people use the following proverbs to criticize such manner.

- a) Wodhi erennawe laappun tooraa tookkee
→ He who doesn't kill carries seven spears.
- b) Yashshay yalqiya qanxxenna.
→ Fearful doesn't cut the fat.

The first proverb criticizes somebody who gathers numerous instruments to do something while it is possible to do it only with a single instrument or idea. The second proverb is used to criticize a person who moves around instead of saying the fact to the point or doing the essential thing because he tears something. It can also be used to encourage somebody to tell what the fact is.

6.9 Proverbs which criticize laziness

In Dawro there are many proverbs which are used to criticize laziness. There are some persons who are reasonable to miss the occasions in which are tiresome activities, but they attend only the occasions in which there is benefit. For example, when there is a work, they miss it by telling true and false reasons, but during meal or other benefit, they come first. The following proverbs are used to criticize such people.

- a) Haashoode hargiyanna sokoode paxaw.
→ Sick to work, healthy to meal.
- b) Shamooode gakkenna xingillatta shukkooode gakkaw.
→ Sparrow reaches during slaughtering.
- c) Goshshaa darena booray oshaadaree.
→ Less ploughing ox excretes more.
- d) Balguwan oothenna seesay boniyan woosaw bee.
→ Vagrant in summer is beggar in winter

The first two proverbs criticize the act of coming first to share benefit without sharing the work. The third one criticizes laziness by comparing the use and the harm of it. It indicates that laziness has almost no use but it harms much.

Sometimes some people spend their time without work, or they even blame the people who engage themselves on work. They walk here and there. However, when others use the fruit of their work, they begin to beg those who worked. Such persons are criticized with the proverbs like the fourth one above.

6.10 Proverbs which criticize under acting

People may think that somebody is respect worthy, trustworthy and well mannered. Then, they have many ways to realize their belief within different opportunities. People may find a person whom they have given good picture doing something unexpected from him.

To express that they are disappointed by his act, they use the proverbs like:

- a) Waati xaagganee go booray maa gi waassee.
▪ Corruption of the best becomes worst.
- b) Amanetto mashshay tiriyan me'ee.
→ Trusted knife breaks when chopping liver.
- c) Abban utti xaasa laaccee.
→ He who lives in the ocean licks the dew.

When a person who is thought to make convincing and attractive speech before the multitude fails to do so, the audience can use the first proverb to express that he is disappointed by the act. When the act of somebody dissatisfies the expectation, for example, if a friend whom somebody trusted and is proud of denies the friendship without any convincing reason, the second proverb can be used. It is metaphorical which presents the act of untrustworthiness by comparing with the knife which is expected to chop all the meat but broken down chopping liver which is soft and easily to cut.

The third proverb is used to criticize somebody who wishes to be like others who are in worse condition than him. For example, a very rich person may wish to eat what a poor person eats. Those who see such acts may criticize him with a proverb 'Abban utti xaasaa laaccee'.

7. Proverbs which are used to warn

Warning is advising or telling someone not to do something so that he can avoid a possible problem or punishment. It is the way of informing the risks that someone may not have thought about. The warned person becomes cautious and changes his ways to avoid the risks.

Warning can be expressed through different ways such as sings (e.g. traffic light), gesture (like biting lips) or /and oral speech by telling the risk. Using proverbs to warn somebody is one of the oral expressions which is commonly used in Dawro. Some of the occasions and ways people are warned are as follow.

7.1 Proverbs which warn disobedience

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

- a) Aawuwa sheqayenne tuussa haaruunne itta.
→ Curse of a father is like a crack of pillar.
- b) Aawu sheqqo na'ayenne gordomay baqqo anfinne paxenna.
→ A boy cursed by his father and an eye infected by chickenpox do not recover.

When a child disobeys his father, the father may curse the child. In Dawro, it is believed that what the father says in his cursing would happen. Therefore, to get children away from such risks, the above proverbs are used. In the proverbs the curse of father is presented in comparison. The first proverb compares the course with the crack of a pillar which cannot be mended again. The second one compares it with an eye which is infected by a chickenpox which never recovers. If somebody is cursed by his father but does not apologize it is believed that the curse abides.

7.2 Proverbs which warn someone who rejects advices

Some people do not hear others' advice. They may go in the wrong way, but they think that they are right. As a result, they refuse others. To warn the person with such problem, proverbs like the following are used.

- a) Aggo erennawe aafotee.
→ He who does not hear advice falls in to precipice.
- b) Zorina akkennawa zoodina simmee.
→ He who refuses advices regrets after breaking.

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

Doonay eqqosan tooray eqqee.

→ Where words stand there stands spear.

This means that if people believe that something will happen, it will actually happen.

7.3 Proverbs which warn evil deeds

- a) Agunthay dirawa caddee.
→ A thorn pricks someone who put it.
▪ Evil betrays itself.
- b) Goochi aho gomii laappun a'ha akki kesee.
▪ You reap what you sow
→ Pull an evil to your family; it will turn with seven dead bodies (of your family)
- c) Baluqatta gaadiya duuthaaddu giina barew qaamissaddu gee
→ If a mule snaps a rope, it makes it shorter for itself.
▪ As you make your bed, you must lie on it.

All these proverbs warn someone who does evil. They warn by telling that the evil thing which is intended for others will rest on the evil doer himself.

The first proverb says that if you put thorn for another, it will also put you in danger. The second one tells that the evil you bring by facilitating the preconditions will turn back with seven dead bodies. This means that when you plan to hurt another in one way, you danger yourself in seven ways. The third proverb means if you cut/avoid your relation to somebody, you make it short for yourself. It is presented metaphorically. It compares the mule which snaps the rope with which it is tied and the man who avoids the relation by thinking evil. When the mule snaps the rope, it will be knotted and becomes short for it. Likewise, the way one does evil shortens his freedom.

7.4 Proverbs which warn restlessness

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

- a) Biqibiqiya kuttata bikkiya akkaa shemppaw.
A naughty hen rests when it is whipped.
- b) Guppennan me''enna, me''ennan simmenna.
When you jump, you break; when you break, you learn.
- c) Gen''atta gaammotta gudana gaade dhuuqqa hayqqaw.
Trying to seem a lion, the bush duiker kills herself.
Pride goes before a fail.

The first two proverbs warn the restless by telling that the end will be worse. The third one warns not to pretend. It presents the bush duiker which tries to seem a lion and tells that the result will be death.

8. Proverbs which are used to inform

Indeed, almost all the expressions inform somebody about something. When someone advises, he informs what is bad and what is good in it; when someone warns, he informs what danger is to be caused as a result of something; when someone criticizes, he informs that one's action is disappointing. However, there are some expressions which purposefully are used to inform what is to happen and what happens; what is expected and what is not expected from individuals; what the cultural norm of a society is, and so on. There are certain Dawro proverbs which can be used to inform someone of different situation in order to create awareness.

8.1 Proverbs which inform that things are changeable through time

Dawro people have proverbs that declare that changes take place on things as time passes.

- a) De'uwa gam'uwan occu wancco gidee.
After time, a rock hyrax becomes spotted.
The times change.
- b) De'uwa gam'uwan na'aa machcha bolotatto gidaw.
After time, daughter-in-law becomes mother-in-law.

Literally, the first proverb explains that the color of a rock hyrax is changed when it gets older. It is grey when it is young, but when it becomes older, it becomes spotted.

The second proverb tells how somebody passes from one stage of life at one point of time to another stage at another time. He who is son becomes a father, he who is grandson becomes a grandfather; he who is young becomes old and the change is must. This manner is indicated by using a daughter –in-law who becomes mother – in-law after time.

8.2 Proverbs Which Inform Cultural Norms

Almost all the activities and speeches reflect the cultural norm of a certain community either directly or indirectly. There are also proverbs which directly state some cultural norm of Dawro people.

- a) Hariya toga haytha baya.
You ride donkey, you lose your name.
- b) Hayqqa asay daree paxa asay dare gina bollaruwa gadiyan de'iyawanna hayqqa asay dara gee.
Together with those who live with their fathers –in –law dead are more than alive.
- c) Sheeshshaw uttina oli biyawoo sheeshshaw loafo.
He who doesn't wait for a urinating person is from a low family.

The above proverbs teach the following points as a culture: The first one tells that a donkey is not to be ridden. Rather, it is a pack animal. If somebody rides it, it is thought as shame. The second proverb teaches that it is like a death to live on the land of father –in – law. If somebody lives on the land of

father-in-law, they are counted with those who are already dead. The third proverb informs that if somebody sits for excreting, the one who is together with him in the journey is expected to wait for the excreting person. If he does not wait, he is insulted as one who is from a low family.

9. Conclusion

Proverbs in Dawro are used for some functions. Functions are the reasons why the speaker uses proverbs. The intended function of a speaker can be advising, encouraging, criticizing, warning or informing. There are different situations to use different proverbs for one of these functions. This means that each function of proverbs can be used in different situations with different proverbs.

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