

Full Length Research

The Form and Structure of Gurage Riddles: A Case of Cheha Gurage Riddles

Shashetu Bayu Tizazu and Kamil Nuredin Awol

Lecturers at Wolkite University, College of Social Science and Humanities, Department of English Language and Literature, Wolkite, Ethiopia

Email: shashetu.b@gmail.com, kamnure2007@gmail.com

Accepted 1 January 2020

This study aimed to investigate the form and structure of Gurage Riddles. In line with this, the poetic form and the syntactic structures of riddles were assessed. Interview and documents were employed to collect the data from the selected areas. Purposive sampling technique was applied to choose the informants. Since the collected data were Ethiopic in script, they were transcribed and translated in to English language using literal approach to keep the original meaning as careful as possible. The collected data were analyzed using qualitative method using structural approach and finally conclusion was given. Based on the finding, Cheha Gurage riddles have poetic forms; they have end rhyme, middle rhyme, alliteration and assonance. In addition to this, Cheha Gurage riddles have only three types of sentences such as simple sentence, compound sentence and complex sentence structures. In some complex and compound sentence riddles, the subject I/he/she is not clearly stated however by using some clues such as the employment of the masculine and feminine words which comes with the simple predicate they can be known.

Key Words: Riddle, Structural approach, Form, Cheha Gurage

Cite This Article As: Shashetu B.T., Kamil, N. A (2019). The Form and Structure of Gurage Riddles: A Case of Cheha Gurage Riddles. *Inter. J. Eng. Lit. Cult.* 7(9): 317-322

INTRODUCTION

Most of the time the definitions of riddles in oral tradition have been based on either the structure of the riddles such as their grammar or thematic units, or based on the cognitive aspect of the riddle such as psychological, sociological, and intellectual functions as performed in context (Green and Pepicello 1979). This shows that scholars are giving definition to riddles based on the structure or use of riddles to the community. For example, Zerihun Assefaw (2005:38) define riddle as it is a kind of competition held between the answerer and the

questioner by asking and answering riddles; this competition helps to improve children's cognitions, to let them know their surroundings, to enlarge their thinking ability and to understand the behavior and structure of human beings, animals and nature. This definition clearly puts how riddle is played and its role to the players besides entertaining the children.

Riddle is one of the distinctive types of oral literature which is mostly considered as a children word puzzling game. It has its own rules and structure. According to Annikki (2018) riddling is an exchange of words in which people are deliberately misled because the "right" answer

is sometimes completely unexpected. Similarly, (Finnegan 1970) riddles are puzzled descriptive statements or direct questions demanding the answerer to provide the association or connotation. The answerers are not directly asked to guess but are faced an allusive sentence referring analogously to something else, which they must then try to identify. From the above scholars' explanation, one can easily understand that riddles are statements, questions or phrases in which the words are arranged to confuse the participants or the answerer, and they consist two parts, one functioning as a question, the other as an answer. In addition, the structure of riddle is quite different from other types of oral literature hence it is a word puzzling game.

Riddles vary in style and syntax based on the environment in which they exist; they deal with topics that reflect the thinking in the area in which they originated. (www.folkculturebh.org/en/index.php?issues). Similarly, Finnegan, (1970) states that riddles have different forms. Very often the riddles are in the simple form of a phrases or statements referring to some well-known object in more or less veiled language. As Annikki (2018) points out riddle is a traditional, fix-phrased verbal expression consisting of two parts, an image and an answer, and a seeming contradiction. These shows as riddles have different syntactical structures rich in using metaphorical or/and paradoxical expressions which are arranged either in sentence or phrase to challenge the respondents. The respondent should have to see the riddles analogically with the natural world and the surrounding.

In terms of the poetic form of riddle Finnegan (1970) describes by comparing riddle with proverbs. She states that like proverbs riddles are expressed briefly and concisely, and they often involve the poetic comments such as rhythm, sound, tone and etc. These poetic elements help the respondent or answerer to make analogy to give the correct answer in addition to make analogy with the meaning of the riddle.

Therefore, this study is mainly conducted to analyze and explain the form and structure of Cheha Gurage riddles. Cheha Gurage people are the sub group of Sebat Bite Gurage. They are part of Gurage which is one of the Ethnic group of the Southern Nations, Nationalities, and People of Ethiopia. In this paper the word form used as the components in which Cheha Gurage riddles consists whereas structure used as the syntax or sentence structure of Cheha riddles. "Riddle has a number of expressive models, clichés, patterns, and linguistic design" (Annikki, 8:2018).

OBJECTIVES OF THE STUDY

- To identify and explain the poetic forms of Cheha Gurage riddles
- To find out the syntactic structure of Cheha

Gurage riddles.

- To explain the intended message of the Cheha riddles.

STATEMENT OF THE PROBLEM

Since every society has its own folklore in general and verbal arts in particular, Cheha Gurage societies are rich in oral literature and folklore. These people transfer their oral arts, wisdoms, traditions and socio cultural practices from generation to generation through oral form. However, most Ethiopian oral literatures in general and Gurage oral literatures in particular have not been studied well. There are no enough studies especially on Gurage oral literatures. In fact there are some researchers who have been trying to document and transfer Gurage oral traditions to the next generation; these are Fekade who studied the role Gurage proverbs, Tigelu and Shashetu who conducted on the Gurage women representations on the proverbs, and Shashetu who showed on the cultural role of riddles. However, the study at hand mainly focuses on the structure of Gurage riddles. It explicitly deals about the syntax and poetic structure of Gurage riddles. Hence, this area has not been studied by other researchers yet.

METHODOLOGY

This study is a kind of descriptive type of study. It aimed to investigate and describe the form and structure of Gurage riddles. The data were collected from Cheha woreda which is found in Gurage Zone. The informants to this study were selected using purposive sampling technique. Interview and document were used as a main data gathering instrument. Documents which deal about riddles were collected from the Gurage Cultural and Tourism Office. In this study, the collected riddles were coded according to their syntactic structure and form. Since riddles were composed in Ethiopic script or Guragegna language, the selected riddles to this study were translated in to English using literal or direct translation approach to keep the original meaning of the riddles. Finally, poetic and syntactic structural analysis was given to the selected riddles.

Theoretical frame work

This study used structural approach as theoretical frame work; hence, the study mainly focuses on the structure and form of riddles. Structural theoretical is used in folkloric studies. As Melakneh Mengistu (2005) stated, structural approach deals on the analysis of oral literature through classifying them by their forms rather than their contents. Similarly, Tyson (2006), structuralism

looks for the rules that underline and govern how the structure of a text functions and stresses the idea of the inseparable feature of form and meaning.

In analyzing the formal and stylistic features of Cheha Gurage riddles, viewpoints taken from structuralism such as poetic form and sentence structures were assessed in this study. According to Bascom (1965a) the linguistic constructs of a proverb or the style of verbal expression of a proverb is influenced by its syntax, vocabulary and grammatical structure.

Data Analysis and Interpretation

The Formal and Syntactic Structure of Cheha Gurage Riddles

Structurally, Cheha riddles are binary constructed. Binary construction means a division of riddles into two parts to balance and make them witty and artful (Abrahams, 1972). Thus, in their balancing relationships, the Cheha riddles have various formal and structural features. In this paper, these features are seen from the perspectives of poetic and sentence structures.

The Poetic Features of Cheha Gurage Riddles

The binary or bipartite structure of most Cheha Riddles gives the poetic style and quality. Bipartite structure is a bisectonal division of riddles based on their equal or nearly equal number of syllables and corresponding grammatical relationships (Tae-Sang, 1999). Here, the riddles of Cheha have rhyme and alliteration.

‘Rhyme’ as a poetic feature of Cheha Riddles

Rhyme refers to the existence of similar consonant and vowel sounds in the riddles. Cheha riddles have rhymes. There are two types of rhymes: middle and end rhymes. In addition to their bipartite structure, Cheha riddles exhibit both end rhyme- sameness of sounds at the end part of the two riddles and middle rhyme- the sameness of sounds at the middle part of the riddles.

Riddles Rhymed at the end of the two parts of the riddle

The following riddles are rhymed at the end position of the two parts of the riddles.

- 1. አሽቃር ታሽቃር ተሐተረም/ ሰብ ያረብሬ ተፈጠረም- [[A□eke:] [ta□eka:] [tehete:m] [seb] [ja:berem] [tefete:m]
- 2. ትታብራ ያዶትሐማ / ትትቁረጥስ ያዶተና ኅብሳሐማ - [tetabera] [jadot] [hema] [tetecurates] [jadot] [gobesa] [hema]
- 3. ወሽር ተሰበረም / ገረታ በኩሪም- [we□e:] [tesepe:m] [ge:ta] [bekuwerim]

- 4. ምርዮም ያህር በነሙድን /ተገና አንጎድን - [me:jem] [jaye:] [benemuden] [tegegena] [aneguweden]

From the above riddles we can understand that one of the characteristics of Cheha riddle is having end rhyme. For instance, riddle (1) the word ተሐተረም/ [tehete:m] and ተፈጠረም [tefete:m] are rhymed at the end of the riddles. They have the same sound which is ‘m’. In addition to the first riddle, in riddle (2), there is an end rhyme. The words ያዶትሐማ [yadotehema] and ኅብሳሐማ [gobsehema] have the same sound “ma” at the end of the two parts of the riddle. In the riddle (3), the words ተሰበረም [tesepe:em] and በኩሪም [bekuwerim] are rhymed which are found at the end of the two parts of the riddle. The sound ‘me’ is repeated at the end of each parts of the riddle. In addition to these riddles, riddle (4) also has rhyme. The words በነሙድን [benmudene] and አንጎድ [anegoweden] have the same ‘ne’ sound and appeared at the end of bipartite riddle. Generally, the numbers of syllables in some sections of the riddles (2 and 4) are not identical, but nearly equal but, riddle 1, and 3 have equal syllables in the two parts of the riddle.

The following riddles are an example of riddles which have **middle rhyme**:

- 1. በዴፋ ዴፋ ኮፊታ ዴዴፋ - [bedeafa] [deafa] [coreata] [jedefa]
- 2. የረመጂ በረመጂ በአጅ ኤጠቡጫ- [jeremudzi] [biremudzi] [bedzi] [eitebuchi]
- 3. ጅረ ምስ በግሬ አሬ ይወር- [dʒe:] mese] begerie] [arie] [jeweri]
- 4. ሳሳት አተማ ጅነም ቤማ- [soset] [atema] [t□enemam] [beama]

The above riddles are samples that show middle rhyme as one of the characteristics of Cheha riddles. For example, in the first riddle, the sound ‘fa’ is repeated from the rhymed words ዴፋ /deafa/ and ዴዴፋ [jedefa] which are found in a line of a riddle. Whereas, in the riddle (2) the two succeeding words such as የረመጂ [jeremwedzi] and በረመጂ /be:mewdʒi] the sound ‘zi’ which is placed at the end of the words repeated. These two words have different meaning. Besides, in the fourth riddle (3) in the words በግሬ [begerie/ and አሬ[arie] the sound ‘rie’ is found similar. The last riddle (4), the sound ‘ma’ is rhymed in the three words in the line of the riddle, the words are atema [አተማ], t□enemam [ጅነም] and beama [ቤማ]. These examples show that middle rhyme is one of the unique characteristics of the Cheha riddles and it helps to bring music while they told.

‘Alliteration’ as a Poetic Feature of Cheha Riddle

Alliteration is the occurrence of similar consonant sounds at initial positions in consecutive words in a line of verse

(Berhanu, 2009). Though most of the Cheha riddles are in the form of sentences, in some of the riddles the initial sounds of the two consecutive words become similar. From this one can understand that Cheha riddles have poetic senses. The following are some of the examples of riddles which have alliteration.

1. ቢረሙጂ ቢረሙጂ በዛገ ኤሰርጫ - [beremudzi]
[beremudzi] [bezapa] [eiserechi]
2. ኤሰይም ኤሰይም ገብሮ ገረም - [elsejam] [elsejam]
[gebeja] [gepam]
3. ቲዌ እግተታ ቲወጣ ሰባተታ - [tiwie] [jemateta] [tiweta] [sebeteta]

In the above riddles some consonant sounds are alliterated. For example, in the riddle (1) the consonant sound 'be' is alliterated three times. In addition, in riddle (2) the sound 'ge' is repeated two times in the line of the riddle. In riddle (3), the consonant sound 'ti' is existed at the beginning of the two words such as 'tiwie' and 'tiwta'. To sum up this part, from the above examples, it is possible to say that alliteration is one of the features of Gurage riddles.

'Assonance' as a poetic feature of Cheha riddles

Assonance refers the prominence of vowel sounds occurring at initial, internal or final position in words in the line of the verse (Berhanu, 2009). Cheha riddles are fully decorated by the use of assonance. The following are some of the examples.

4. በስቆር አናዳገረ በአፈርም አናዳገረ ሸመታ ውሪ በርደፈረ -
[beseke:] [anedape:] [beafe:m]
[anedape:m] [t□emeta] [we:] [be:defe:]
5. ኤሰይም ኤሰይም ገብሮ ገረም - [eisejam] [eisejam]
[gebeja] [gepam]

In the above riddle (1) the vowel sound "a" is repeated three times in the first part of the riddle. The riddle is binary. It has two parts. In the riddle (2), the vowel sound 'ei' is repeated in the two consecutive words.

To sum up, Cheha riddles share the basic elements of poetry these are alliteration, assonance, end rhyme and middle rhyme. These elements are quite used to analyze and write poems; however Cheha riddles employ these elements which make them unique and similar with poetry. Standing from this, one can easily conclude that Cheha riddles are performed through poetic form, and this makes Cheha riddles have similar structure with poetry.

The Syntactic Structure of Cheha Gurage Riddles

Syntax as a branch of linguistics focuses on the analysis of the structures of a sentence (Emmanuel and Maryam,

2014). In other words, it refers the grammatical structure of sentences. In English grammar, there are four types of sentences based on their structure. From the point of view of sentence structure, Cheha riddles have three forms of sentences. These are simple, compound and complex sentences.

Cheha riddles as a simple sentence

Sentences which are marked as simple sentence have a composition of only one main clause. In other words, they have one subject and predicate; the subject and the predicate either be simple, compound or complex. Most of the Cheha riddles are simple sentences, and the following are examples.

6. ገቀ ነምበና አራመና ጋድር ጋድር - [nekuwe] [gemebena]
[eramena] [gade:] [gade:]
7. ጅወ ኤነን ፈረሰ ጅፎር ይከራ - [d3ew] [eanen] [fe:se]
[d3efewer] [jecera]
8. ቲደር ቲደር ኤቆጥ - [tija:] [tija:] [eikijet]
9. አዶት ተትከ ቲትራከሰ ይረቆ - [adot] [tetec] [titeracebo]
[jereco]

All the above riddles are simple sentences, but they have different compositions. For example, the first riddle (6) is composed from complete subject and complete predicate. The words 'nekuwe' (tall) and 'gemebena' (black) are adjectives which modify the simple subject of the riddle 'eramena' (cow). The complete predicate of the riddle is 'gade: gader:'. Though it is a combination of similar words, together they give the meaning 'looking to the cattle pen'. The literal meaning of the word 'gade:' is cattle pen; however correspondingly it contains the simple predicate which is 'look'. Such kind of situations makes Gurage language as well as riddles unique. Riddle 7 also composed of both complete subject and predicate. The words 'd3ew' (fly whisk) and 'eanen' (have not) are the modifiers of the simple subject 'fe:se' (hoarse) of the riddle. Collectively, they give the meaning a hoarse which do not have fly whisk'; it is the complete subject of the riddle. The complete predicate of this riddle is 'd3efewer' (street) 'jecera' (goes). The word 'd3efewer' is the modifier of the simple predicate 'jecera'. In short the above riddles have the structure of the complete subject + complete predicate.

Riddles 6 and 7 have different structure from riddle 8 and 9. For example, riddle 8 is a composition of complete subject and simple predicate. The complete subject is 'tija: tija:' (though he goes for a long time). Here, even though the word 'tija:' means 'go', it comprises the noun 'he' circuitously because this word is used only for males. 'eikijet' (do not tired) is the simple predicate of the riddle. The prefix 'ei' is the same as 'not'; it makes the statement negative. The last riddle (9) has the structure of the compound subject and complete predicate. The

compound subject of the riddle is ‘*adot tetec*’ which means ‘the mother and the child’ the prefix ‘t’ from the word ‘*tetec*’ is the same as ‘and’; it joins the two nouns ‘*adot*’ and ‘*tic*’. The rest is the complete predicate of the riddle. ‘*titeracebo*’ (meet each other) is the modifier of the simple predicate ‘*jereco*’ (they shout). In short, the above riddles have the structure of complete subject + simple predicate and compound subject + complete predicate accordingly.

All in all, Cheha Gurage simple sentence structure riddles are composed of simple subject, complete subject, compound subject followed by simple predicate and complete predicate. In some cases the subject of the riddle may be hidden, but it can be revealed by the use of feminine and masculine verbs and adjectives like in the case of riddle 7. In addition, in some cases the predicate of the might not be clearly stated, however it might be revealed in adverbs or complements in the form of repetitions like in the case of riddle 6. In short, to know the correct answers of the riddles, the respondent should have to look the structures of the riddles in a creative angle.

Cheha riddles as a compound sentence

Compound sentence is a sentence which has two or more independent clauses. As stated in the above, Cheha riddles have a binary structure. This binary composition makes the riddle independent and dependent. However, in the Cheha riddles most of the riddles which have a binary structure have a composition of independent clauses. The following are some of the examples of riddles which have a compound sentence structure.

- 10. አግር ኤንን ኮተ ይከራ - [age:] [einen] [kot] [jekera]
- 11. ትታበራ ያደትሐማ ትትቁረጥሰ ያደተና ጎበሳሐማ -
[tetabera] [jadot] [hema]
[teterakos] [jadotena] [gobesa] [hema]
- 12. ቲዊ አማተታ ቲወጣ ቲዴጌጃታ - [tiwie] [jemateta]
[tiweta] [tedenegijata]

The above riddles are arranged in compound sentence form. In riddle 10, ‘*age: eienen*’ is the first main clause. The word ‘*age:*’ (leg) is the object of the clause, and ‘*eienen*’ (do not have) is the verb, but indirectly it includes the subject ‘he’ because this word is only used for males. Collectively they give complete meaning. The prefix ‘*ei*’ in the word ‘*eienen*’ makes the statement negative. The second main clause is ‘*kot jekera*’. ‘*kot*’ is the object of the riddle and ‘*jekera*’ is the simple predicate with the subject ‘*he*’ which is not clearly stated. Together, they give ‘*he climbed the loft*’ meaning. Similarly, riddle 11 has two main clauses with hidden subject but revealed by using feminine words. The first main clause is ‘*tetabera jadothema*’ (she feeds like mother). ‘*tetabera*’ (when she feeds) is the main verb of the clause with the hidden

subject ‘she’ because it is a feminine word. The prefix ‘*teta*’ is the same as ‘when’ which is used to show the time when she looks a mother. ‘*jadothema*’ (like a mother) is the complement. The suffix ‘*hema*’ is the same as ‘like’. The clause compares the way of her feeding with the mother feeding. The second main clause is ‘*teterakos jadotena gobesahema*’ (when she pinches, she looks like stepmother). The first word ‘*teterakos*’ is the simple predicate of the clause with the hidden subject ‘she’. The words ‘*jadotena gobesahema*’ together are the object of the clause. The suffix ‘*hema*’ from the last word used to compare her action with step mother. In short, the two clauses have the same structure which is verb + object; the verbs show the subject of the riddle because of the use of feminine word.

The last riddle (12) is composed from two main clauses in which each of them has the structure of verb + object with the indirectly stated subject. ‘*tiwie jemateta*’ is the first main clause; ‘*tiwie*’ (when it grows up) is the simple predicate of the clause with the masculine subject. The answerer is going to identify the specific subject of the riddle which is named by the indefinite pronoun (he) through relating his feature with the world. ‘*jemateta*’ (alone) is the complement of the clause. The second main clause is ‘*tiweta tedenegijata*’ (he grew with his children). Presiding is the simple predicate of the verb with the indefinite pronoun ‘he’ which is known by the suffix ‘*ti*’ the last word ‘*tedenegijata*’ is the object of the clause.

To recall, Cheha Gurage riddles have compound sentence structure. However, the subjects of each clause are not clearly stated, but the verb of each clauses serve as a clue to know the subject. So, the structure of each clause is ‘subject followed by complement’. From this we can conclude that by using masculine and feminine words Cheha Gurage riddles transfer complete meaning without having a directly stated subject.

Cheha riddles as a complex sentence

Complex sentence refers the composition of a sentence from one or more dependent clause and only one main clause. Though most of Cheha riddles have simple and compound sentence structures, some of the riddles have complex sentence structure. Below are some of the examples.

- 13. ወሸር ተሰጥረም ገረታ በኩሪም - [we□e:] [tesepe:m]
[gereta:] [bekuwerim]
- 14. ዝም ቲያገር ዝም ይፈካ- [zem] [tiyazi] [zem] [jefeka]
- 15. በሰፊ ያመጥ በቁራ ይጨጉ - [beset□a] [jamet] [becura]
[jet□en]

All the above riddles are examples of complex sentence structure of Cheha Gurage riddles. The first riddle (13) has single subordinate clause ‘*we□e: tesepe:m*’ and single main clause ‘*gereta: bekuwerim*’.

'we□e:' (pot) is the subject of the subordinate clause and 'tesepe:m' is the predicate of the predicate; however the predicate has suffix 'm' sound which makes the statement dependent. The suffix 'm' is the same as 'after'. The main clause parts such as 'gereta:' (splinter) - the subject of the main clause and 'bekuwerim' (disappeared) - the predicate part. So, the subordinate clause of the riddle needs the main clause part to give meaningful thought. Similarly, riddle 14 contains one subordinate clause and one main clause. 'zem tiyazi' is the subordinate clause; 'zem' (now) is a complement (time adverb) and 'tiyazi' (when it is seen) is the masculine predicate. The prefix 'ti' sound from the predicate 'tiyazi' makes the statement dependent; it is the same as 'when'. Jointly, they mean 'when it is seen now'. It is the dependent clause part which depends on the main clause of the riddle. The main clause part is 'zem jefeka'. 'zem' (now) is the time adverb, 'jifeka' (he disappeared) is the masculine predicate. Jointly, they give the meaning 'it disappeared now'.

The last riddle (15), the subordinate clause 'beset□a jamet' has an arrangement of masculine complement followed by the predicate. 'beset□a' (open area) serves as an adverb of the predicate 'jamet'. The suffix 'ja' of the predicate makes the statement dependent because it is the same as 'after'. The rest, 'becura jet□en' is the main clause of the riddle. 'becura' (hidden) is the complement of the riddle, and 'jet□en' is a masculine predicate. Jointly, they give 'it gives birth in hidden'. In short this riddle has the structure of subordinate clause followed by main clause. Both of them have the same arrangements of the words such as complement followed by masculine verb. This can be one of the characteristics of Cheha Gurage riddles.

Generally, Cheha Gurage riddles have complex sentence structure. Based on the above discussion, most of the time the subordinate clause comes first and followed by the main clause. Suffixes and/or prefixes which come with the verbs make the riddles subordinate. This makes Cheha Gurage riddle unique and different. In addition to this, the subject of the clauses is found by the existence of masculine and feminine words in the riddle.

CONCLUSION

The purpose of this study was to collect and analyze the form and structure of Cheha Gurage riddles. Accordingly, in this research attempts have been made to make structural-based analysis of oral traditions with special reference to riddles. To collect the riddles, appropriate data gathering tools were used: interview and document.

The data collected for this study showed that Cheha Gurage riddles have different features. Based on the finding of the study the following conclusion is made:

- The study showed that Cheha Gurage riddles share some of the elements of poetry such as rhyme, alliteration and assonance. They have an end and middle rhyme poetic features. As a result having poetic feature is one of Cheha Gurage riddles.
- The other feature of Cheha Gurage riddle is the existence of only three types of sentence structure such as simple sentence, compound sentence and complex sentence. The simple sentences structure riddles are composed from simple subject, compound subject and complete subject followed by complete predicate or/and simple predicate. The subject of the complex and compound riddles is not directly stated; however it is revealed by the existence of masculine and feminine words in the riddles. Moreover, the dependent clauses are formed by suffixes and prefixes which come with the verb in the riddles.

REFERENCES

1. Abrahams, R. (1972). Proverbs and proverbial expressions. In R. Dorson (Ed.). *Folklore and folk life* (pp. 117-125). Chicago: University of Chicago.
2. Annikki, K.B. (2018). *The Riddle: Form and Performance*. Retrieved from <http://www.mdpi.com/journal/humanities>
3. Bascom, R. (1965a). Folklore and Anthropology. In A. Dundes (Ed.). *The study of folklore* (pp. 25-33). New Jersey: Prentice Hall, Inc.
4. Berhanu, M. (2009). *Fundamentals of literature*. Addis Ababa: Alpha Printers
5. Emmanuel C.S and Maryam Y.M (2014). Morphology, Syntax and Functions of the Kilba Folk Riddles. *International Journal on Studies in English Language and Literature* (IJSPELL) Volume 2, April 2014, Issue 4, PP 1-12
6. Finnegan, R. (1970). *Oral Literature in Africa*. Oxford: Oxford University Press.
7. Green, A.T and Pepicello, W.J (1979). *The Folk Riddle: A Redefinition of Terms*
8. Gurage Culture and Tourism Office. (2007). የጉራጌ እንቁት፡ ወያኔም የቃር ዝምራ. Wolkite
9. Melakneh, M. (2005). *Fundamentals of Literature*. Addis Ababa: Addis Ababa University press
10. Tae-Sang, J. (1999). A poetic structure in Hausa proverbs. *Research in African Literature*, 30, 83-115. Retrieved on September 9, 2011 from, <http://www.muse.jhu.edu/journals/ral/summary/vo30/30/tae-sang.html>.
11. Tyson, L. (2006). *Critical theory today: A user friendly guide*. New York: Routledge.
12. ዘሪሁን አስፋው. (2005). የስነ-ሰው ማሰራጫና ማስተላለፊያ ስርዓት፡ ስርዓት፡ www.folkculturebh.org/en/index.php?issues