



The Physical Beauty of Women in Some Amharic Oral Poetry: *Positive Look in Focus*

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Abstract

This study was basically aimed at collecting, analyzing and interpreting some Amharic oral poetry that deal with the positive physical features of women. The oral poems are intended to glorify frequently praised physical looks of women. In addition, the figurative languages employed in the oral poetry to strengthen the expressions were also analyzed. Relying on the nature of the data, descriptive research design with qualitative research approach was employed. Purposive sampling technique was utilized. The data were collected by using document analysis and personal experiences of the researchers since the researchers can serve as tradition bearers as they are part and parcel of the society. The Amhara people, using Amharic oral poetry, reflect their attitudes, feelings and thoughts regarding to the positive physical features of women; for instance, they appreciate the tidy teeth, colorful eyes, attractive lip, hip, waist, and the overall attractive physical features of women. Different figurative languages such as simile, metaphor, personification, hyperbole, oxymoron, etc. were used as a spice to empower the oral poems in strengthening the physical beauty of women.

Keywords

Amharic Language, Oral Poetry, Physique, Women, Positive

1. Introduction

Every society has its own oral traditions. Oral tradition is a means through which a society's history, culture, religious beliefs, philosophical views etc. are passed down from generation to generation. Wilson (2003) as cited in Falade, A. D., (2013), states that for the African people, oral tradition is linked to their way of life. Most African societies place great worth in oral tradition because it is a primary means of conveying culture and mode of transmitting feelings and attitudes. African people, for centuries, depended upon oral tradition to teach the listeners important traditional values and morals pertaining to how to live.

Dundes (1965) defines oral literature as orally transmitted literature whatever found, among primitive isolates or civilized marginal cultures, urban or rural societies, dominant or subordinate groups. Similarly, Beakal Nigussie (2010) defines oral literature as it is the sum of oral works which are produced usually by anonymous authors and are preserved in the peoples memory for a long time by being passed on orally from generation to generation. Oral literature, according to Narasimhaiah and Emenyonu (1988) as cited in Rachel T. (2017), in Africa is as old as man because it portrays a lived experience of a people who have evolved over the millennia a homogenous culture, and it has been the foundation of modern African literature which is a serious intellectual and cultural activity. It includes songs, oral poetry (*focus of this research*), rhymes, praise poems and names, oral narratives, proverbs, idioms and riddles.

According to Megersa Regassa (2017), oral poetry is common in every culture of the society regardless of time and space. All society used it as instrument to express their idea in most impressive and artistic way. Human beings via oral poetry can express their pleasures and sorrows, outlooks and dissatisfactions, their plans and attainments, their judgments on things physical or philosophical, temporal or eternal. Their expressions are temporary or heightened; simple or difficult, pitiful, diffused or discursive, poetic or dramatic, exaggerated, and easily forgotten or memorable. Getie (2000) as cited in Beakal (2010), on the other hand, states that folk poetry is the most common form of folk literature through which people's internal feelings as well as serious issues are expressed or brought to the fore in response to the physical world.

The Amhara societies like other ethnic groups of Ethiopia has its own oral traditions such as oral poetry, proverbs, riddles, war chants/war cry, tales, fables, songs, idioms, etc. Through these oral traditions, the society reflects fears, pleasures, appreciations, outlooks, dissatisfactions, attainments, judgments, etc. In Ethiopia, different researchers conducted different researches on Amharic oral literature in general and Amharic oral poetry in particular. For instance, Getie Gelaye studied on *Peasant Poetics and State Discourse in Ethiopia: Amharic Oral Poetry as a Response to the 1996-97 Land Redistribution Policy*, (1999). In his study, peasants of East Gojjam in their poems and songs expressed their critical views, attitudes and feelings either in the form of support or protest, toward the land redistribution policy and the various state policies and directives. Similarly, Shashitu Bayu (2013) studied on *the Social Functions of West Gojjam Peasants' Oral Poetry in Agricultural Work Practices*. She found that peasants use oral poems to praise hard working farmers, to reflect the condemning activity of lazy farmers, to reflect their sorrow and affection of females and males, and the yearning of lovers, to praise oxen and sickle because of their great role to the life of peasantry and so on. Shibeshi (1986) also conducted on *Famine Inspired Amharic Oral Poetry*. His finding shows that the oral poems mirror the psychological and physical state of the drought affected groups of the society. Daniel (1998) conducted on *Red-Terror Inspired Oral Poems in Gojjam and Gondar* in which the findings focus on reflecting the physical and emotional experience of the victimized groups. Tesfaye (2007) entitled on *Subject Matter Analysis of Amharic Oral Lyric Poetry in Raya* focused on reflecting the peoples thought, feelings, beliefs, hopes and ways of living through thematic analysis of the poems collected from the area.

However, as far as my knowledge concerned, any study was not conducted on Amharic oral poems that reflect the physical beauty of women. The Amhara people use different types of oral literatures to reflect the society's intentions on politics, social aspects, philosophical views, religious stands, economic aspects. Oral poetry is prominent among those. Women's physical looks can be revealed in oral poetries both positively and negatively. However, this study mainly focused on oral poetries that depict the positive features of the women's physique.

1.1 Objectives of the study

The main goal of this study is collecting, analyzing and interpreting Amharic oral poetry dealing with the positive physical features of women. In addition to this general objective, this study attempted to achieve the following specific objectives.

- To recognize the positive physical features of women in Amharic oral poetry.
- To identify the physical features of women that are frequently praised in Amharic oral poetry.
- To explore figurative languages those strengthen Amharic oral poetry in dealing with the positive features of the women's physique.

2. Research Methodology

2.1 Research Design

Descriptive research design with qualitative approach was employed to analyze the data as it fits with the nature of the study.

2.2 Sampling technique

Judgmental sampling technique was used as we deliberately utilized the documents that contain raw oral poetries.

2.3 Data collection tools

In this study, document analysis was employed as data collecting tool. Documents that contain raw Amharic oral poetries that deal with the physical beauty of women were collected. In addition, we used our personal experiences to collect and understand the subject matter of the oral poems collected through documents.

2.4 Data Collecting Procedure

Firstly, different materials on Amharic oral poetries were collected. Secondly, we identified oral poetries fitting with this study. Thirdly, we translated collected data from Amharic into English. To accomplish the translation process, communicative translation approach was utilized since it allows the translator to revisit, to modify, to re-correct and reproduce the data meant to be translated (New Mark, 1982). After translation, thematic coding was carried out and analyzed qualitatively. Finally, conclusions and recommendations were drawn.

3. Data Analysis and Interpretation

This part deals with the analysis of oral poetry that reflects the positive physical qualities of women in the social context of Amhara people. Below are brief discussions.

3.1 Oral Poetries Reflecting the Beauty of females' hair

አፍንጫሽ ሰልካካ ፀጉርሽ ደግሞ ዘማ *having marvelous nose and long hair*
 ከማር ይጠፍጣል ንግግርሽማ *her speech is sweetly beyond honey*

In the first line, the words are employed to reflect the alluring nature of both the nose and hair of a lady. Her nose is portrayed as marvelous and her hair is also represented as long and attractive. This physical look of the lady impresses the speaker and he recited such kinds of oral poems so as to appreciate the charming nature of the female. Line *two* of this oral poem may have two meanings. The term /ንግግርሽማ/*has* two meanings that are wax and gold. The first meaning bases on the wax meaning of the word that is the marvelous speech of the lady; whereas the second meaning of the term focuses on the gold meaning which connotes the speech of mother. It depicts the sweet taste of the speech of mother. It is also stated as the taste of the speech of mother is greater than the taste of honey.

ቁመትሽ ሙሉጵ ፀጉርሽ ሐር ሙሳይ *having a lengthy height posture and silky hair*
 ውበትሽ ገራሚ ነው ሌላውን አያሳይ *your beauty, which is splendid is incomparable*

ble

The words in the first line depict how much her height and hair is striking. The speaker escalates the remarkable height and the silky hair of woman. Because of these qualities such as incredible height and silky hair the beauty lady has is really impressive and no one is beyond her. She, in the mind of the speaker, is the stunning lady ever.

ወገቧን እዩልኝ የባህር ቁጤማ *a bulrush waist grew around a sea*
 ፀጉሯ ተዘርሯል እንደ ፈረስ ጋማ *a flatten out hair like a mane of a horse*

This poem is recited when a person wants to appreciate the nature of the lady's waist and hair. This oral poetry is figurative in its nature; for instance, the first verse is metaphorical. The waist of the lady is given the quality of the bulrush which grows around sea. This metaphor represents the impressive look of the lady's waist. The society uses such kind of expression when they need to praise the impressive posture of lady's waist. The second line, on the other hand, is molded with simile expression. The nature of her hair is compared with the mane of the horse. It means that the lady's hair is nice looking or flatten out just like the mane of the horse. Therefore, the speaker appreciates the charming look of the lady's waist and hair though he is not forced to adore her.

እዩት ተመልከቱት ዘማ ፀጉሯን *you see her long straight hair*
 ከራስ እስከ ዳሌ ያከናነባትን *which stretches up to her loin*

This oral poetry portrays the long hair of the lady. The speaker has a deepen feeling towards the lady which results from her fascinating hair style as it is evidenced in the first line. Similarly, line two witnesses the length of the hair which ranges from head to her thigh. Therefore, the speaker is engrossed with her long hair and this, in turn, triggers him to appreciate her.

3.2 Oral Poetries Reflecting the Beauty of a Lady's Eye

አይኗ ግልጥ አድርጋ ስታደርገው ክድን *when she opened and closed her eyes*
 መነኩሴ ከገዳም ጎሽ ይወጣል ከደን *everybody is impressed with it*

The ultimate purpose of reciting this oral poetry is to praise the lovely eyes of the lady. The reciter used hyperbolic expression to glorify the beauty of a woman's eyes. To show how much people are impressed with her eyes, the speaker exaggerates as the monk and the buffalo came from a monastery and a dense forest respectively where they lived before.

አይኗ የሚመስለው የባቄላ አበባ *your scenic eye just like bean flower*
 እባክሽ አንች ልጅ አንድ ቤት እንግባ *please let we live together*

This oral poetry reflects the feeling of the speaker to live with the lady he falls in love with. The speaker is overwhelmed with the lady's beauty of her eyes. Her eyes are impressive. Since her eyes are attractive enough, the speaker is forced to appreciate her and begged her to live together. In short, why the person wants to live with the lady is as a result of her lovely eyes.

ጥርሷን ጉራማይሌ ተሰርታው ብትመጣ *when she came with her tattooed im-*
pressive teeth
 አይኗን በቀጭኑ ተኩላው ብትመጣ *when she came with her thinly eyeliner*
eye
 ሳልታመም ታመምኩ ሳልሞት ነፍሴ ወጣ *I become sick without sickness, died*
without death

Two physical parts of the lady are taken to glorify/drawn to the charmed qualities of a lady. These are her teeth and her eyes. This oral song consists of hyperbolic expression. The speaker exaggerates his inmost feeling towards the physical form of the lady. He reflected that he became ill without illness and died out death. This shows how much the speaker is gratified with the good looks of the lady. In addition, the reciter used a figurative language called oxymoron. When we see the last line of the poem, *ሳልታመም ታመምኩ ሳልሞት ነፍሴ ወጣ* (*I become sick without sickness; died without death*), two contradictory terms are used.

አይኗ ብር አለሎ ጎብለል ጎብለል ይላል *The gesture of her eye is nice look-*
ing
 ድሃ ምን ሊከፍል አንችን ይበደራል *how can a poor pay if he wishes her*

The poem focuses on the difficulties a poor person may encounter while he wishes to marry a woman who has impressive eye. It is reflected that a poor cannot wish to get a lady who is beautiful enough having astonishing eyes. The eyes walk back forth which implies their captivating quality.

3.3 Oral Poetries Reflecting the Beauty of females' Lip

አይኗ ጥርሷ ሞች ይበልጣል ከሰው *her eye and teeth are not more than oth-*
ers
 ከንፈሯ ነው እንጅ እህል ያልቀመሰው *it is her natural lip which attracts more*

This oral poetry is sung just to praise lips of a woman than the other parts of her bodies. Her lip is special than the other body parts like her eyes and teeth. What is highly attractive beyond the other parts of her bodies is her lip. In short, the one who wants to praise an impressive lip recites this kind of oral poetry. Similarly, the following oral poetry is used to praise one part of a woman's physical aspect.

ሀይቅ ታረሰ በኮባ ሞፈር *a lake is ploughed with a weak*
 ከረሜላ ሽታ ብርቱካን ከንፈር *smell of candy and orange lip*

The oral poem stated above elucidates two qualities of a lady. The first quality is on the odor and the other is on the nature of the lips. In the first quality, the nature of the odor the lady has is a candy. It is associated with the odor

of the candy. The second quality, on the other hand, metaphorically reveals the nature of the lips the lady has. Her lips are holding the nature of the orange either in its taste or its color. The oral poetry, in short, is recited just to appreciate the lady's odor and taste and color of her lips which fascinate the feeling of the reciter.

3.4 Oral Poetries Reflecting the Beauty of Females' Teeth

የጨረቃ ብርሃን የመሰለው ጥርስሽ *having teeth like a light of moon*
ሰውን ያስደምማል ሁሉ ፈገግታች *her hilarity fascinates people*

In the above oral poetry, the nature of the teeth is compared with the light of moon. To express the beauty of the lady's teeth, the reciter used simile expression. Her teeth are tidy enough that attract the speaker's feeling. Her mirth always satisfies the feeling of the people. What impresses the speaker is the aseptic quality of her teeth. Therefore, the speaker appreciates the impressive nature of the lady's teeth in comparison with the light of moon.

የጥርስሽ ውቅራት አለመ እርከን እርከን *your tattooed teeth has no comparison*
ያንች እናት ትውለድ ሌላው ሁሉ ይምከን *let your mother give a birth rather than*

the others

In the above oral poetry, it is depicted that the teeth that the woman has are so much impressive and unique. This, in turn, appreciates the mother who gave birth to a beautiful lady. The song also gives credit to her mother to give additional birth and let the other mothers to be sterile or infertile.

አንቸዬ ጥርስሽን አንቆርቁረው በቅል *may you mirth your adorable laugh*
እንዘራዋለን አምሳየው ቢበቅል *let we sow if we can incubate it*

This oral poetry is narrated when a woman has magnificent teeth so that the reciter appreciates it. The reciter wants and requests her just to laugh more. Line two /**እንዘራዋለን አምሳየው ቢበቅል**/let we sow if we can incubate it / reveals that if she laughs more, we can sow and incubate similar teeth like hers. Connotatively, it reflects as the teeth are highly astonishing and eye-catching. Similarly, the following oral poetry also reflects the beauty of the lady's teeth.

የባቄላ አበባ በመሰለው ጥርሷ *her tidy teeth just like bean flower*
አሁንም ቅድምም ትሳቅልኝ እሷ *let her laugh in surplus*

As depicted above, a lady gets appreciations because of her teeth. Since she has tidy teeth, the lady is invited to mirth superfluously. The flower of bean is attractive so that her teeth are compared with it which is simile in nature. In short, the speaker is overwhelmed with the neat qualities of the lady's teeth. Moreover, the oral poetry below deals with the beauty of teeth.

የደረሰ አገዳ ጥንቅሽ የመሰልሽው *you look gorgeous like*
በጥርስሽ ነው ልቤን ፍስስ ያደረግሽው *what fascinated me is your attractive teeth*

As the intention of the speaker, the lady is built with a good-looking shape and tidy teeth. Though the physical look of the lady is remarkable, her tidy teeth more than this captivate the heart of the reciter. He witnesses her beauty by stating how much his heart is fascinated.

ጥርስሽ ከበረዶ ከወተት ይነጣል *your teeth is tidy beyond ice and milk*
ስትስቂ ፈገግታች የሰው ልብ ያቀልጣል *your laugh astonishes heart of all*

The above verse reflects the neat feature of teeth. The speaker compares the tidy nature of the teeth with ice and milk. The tidiness of her teeth is beyond ice and milk.

እባክሽ እህቴ ከጥርስሽ ወተት *please my sister lend me beauty of your teeth*
አርብ ሮብን ያሜ የምገድፈበትን *which I satisfy my interest*

The above oral poetry is recited to praise the teeth a lady has. It is used to justify how much her teeth are neat and attractive enough. This implies that a person who has neat teeth gets appreciations for it.

3.5 Oral Poetries Reflecting the Beauty of females’ Neck

የዘንጋዳ አገዳ አስመስላ አንገቷን *having a stretched neck*
ታስመሰግናለች እናትና አባቷን *her parents get blessed because of it*

This oral poetry is sung to praise the neck of a woman. It portrays that her parents are glorified as they gave birth of the daughter having such a wonderful neck. The neck the lady has is really impressive enough. This, generally, is true in the Ethiopian people since the people give recognition to a long neck of both women and man and it, in turn, is a symbol of beauty.

3.6 Oral Poetries Reflecting the Beauty of females’ Breast

ይሄ ደረትሽ ነው ያጣለው ሰውን *it is your bosom that lets people fight*
እስኪ ተገን አድርገው ያጡት እንደሆነ *let you hid your breast if it is*

This oral poetry is molded with wax and gold meanings. The term ‘**ያጡት**’ has two meanings. The first lays on its wax meaning which is *missing or deprived of* the breast and its gold meaning is *the breast* itself. The poem is recited to reflect as the structure of her breast is a cause to conflict between persons.

ቁልቁል ቢደነድን አይሆንም ሙቀጭ *lots of unqualified things cannot be one qualified*
ተረከዘ ሎሚ ጡቷ የብር ዋንጭ *both her heel and breast are colorful enough*

This oral poetry is basically used to portray the physical nice looks of a woman’s heel and her breast. It is used metaphorically that the heel is compared with a lemon which is impressive for looking. It also depicts as nobody can be compared with her.

የምንሸር ጥይት አስመስሎ ጡቷን *she let her breast like a bullet*
ታስመሰግናለች እናትና አባቷን *in which her families get glory*

The song above is entertained with simile expression. The structure of the breast is compared with the bullet of the gun. It reflects the beauty of the lady because of her breast. Having this structure, the parents who born her got credit. They got blessings for getting birth of their daughter.

እንደ አልጋ ላይ ንድፍ ጡቷ ይዋልላል *Her breast looks impressive*
ድሃ ምን ሊከፍል አንችን ይበደራል *How can a poor pay a costly cost*

The poem focuses on the difficulties a poor person may encounter while he wishes to marry a woman who has impressive breast. It is reflected that a poor cannot wish to get a lady who is beautiful enough having astonishing breast. This implies that they are captivating enough.

የቁልቁለት መንገድ ለጅብ አይመችም *a sloppy road is not comfortable to hyena*
ጡቷ ከደረቷ ያለው ግጥምግጥም *her breast junctions at her bosom*

This oral poem reflects the eminence of the breast of a lady. It replicates as her breast junctions with her bosom. Indebtedness is, in short, given to the structure of the breast of the lady and it makes her to be beautiful.

ጥርሷ የሚመስለው የተሳለ ዶቃ *her teeth seem a sharpen bead*
አይኗ የሚመስለው የንጋት ጭራ *her eyes seem a dawn ray*

ያችን ልጅ መሳም ነው ለንድ አምስት ደቂቃ *better having a kiss of that lady for five minutes*

The above oral poetry deals with the physical beauty of a woman relying on her teeth and eye. It depicts as her teeth is just like a sharpen bead and her eyes are just like a dawn ray. These comparisons, which are simile expressions, portray how much a woman is attractive. This, in other words, reflects the society’s attitude towards the physical beauty of a woman relying on her teeth and eyes.

አፍንጭዋን ባየው አጥንትም የለው *when I see her nose, it does not have a bone*

ደሚን ከግንባሯ ምን አፈሰሰው *what made her beauty poured at her forefront*

This oral poetry is hyperbolic in its nature. It strengthens the beauty of the lady’s nose. The speaker uses an incredible exaggeration to show the exciting look of the lady’s nose and her over all beauty. Her nose is exaggerated as it is built with no bone. Similarly, beauty is poured in her forefront. The oral poetry, in short, focuses on appreciating the eye watching quality of the nose of a lady.

3.7 Oral Poetries Reflecting the Beauty of females’ hip and waist

አሸቅባ ስትሄድ ሽንጧ እያረገደ *when she goes up, her hip looks impressive*
አቆልቁለም ስትሄድ ሽንጧ እያረገደ *when she goes down, her hip looks impressive*
እንኳን እኔ ባዳው ወንድሚም አበደ *not only me even her relative be mad about*

you

The above oral poetry portrays the physical shape of a female’s hip. The speaker is amazed with the nice-look of her hip. As portrayed in line *one* and *two*, whenever she goes, her hip is really fascinating. Let she goes to the upward or downward, her hip looks smart and impressive enough. As a result of a remarkable hip structure of her, the speaker believes that not only he who is not relative to her, but also her own brother is intensified. Here, there is hyperbolic expression that exaggerates how much she is hipped. This is because a brother cannot wish his sister for love because of her beauty as the culture does not allow this. All in all, she is hipped and this, in turn, triggers the speaker to fall in love with her.

የወገብሽ ማማር ሽንጥና ዳሌሽ *your impressive hip both waist and thigh*
ሰውን ይማርካል አረማመድሽ *your walking style impresses all*

The reciter wants to appreciate the hip of a lady and her walking style. As it is depicted in the first line, the hip, waist and thigh of the lady are exciting. In other words, her beautification results from her remarkable look of hip, waist and thigh. In the second line, the speaker is attracted with the walking style of her. He praises her walking style and as a result, people are attracted with it. Generally, the person who recites this oral poetry is concerned with appreciating her hip, waist and thigh and also her walking style.

ያች ውብ የማናት ዝምንምን ያለች *who is she that much stunning*
እንደሊጋ ሽንቦቆ ሽንቀጥቀጥ ያለች *her picturesque looks like sapling rush*

This oral poetry portrays the picturesque quality of a lady. The speaker recites to reflect the prettification of a lady because of her slender feature. In line two, the physical shape of a lady is compared with sapling rush which is simile expression. We can understand the intention of the speaker in appreciating the beauty of a lady focusing on her slender and picturesque qualities.

እናትሽ ምን በሉ አንቺን አረግዘው *what did your mother eat while pregnant of*
እንደሽንጥ ስጋ ዝሙንሙን ያልሽው *for having a wonderful posture like a meat of*

hip

This oral poetry employs a figurative language called simile. Her physical look is just compared with a meat from a hip of the ox. This part of meat in its nature is soft and colorful and in turn the poem is intended to portray the physical look of the lady. The poem demands the answer what her mother ate while she was pregnant of her. Her mother is also recognized positively.

አይኗ ጥርሷ ሙች ይበልጣል ከሰው *her eyes and teeth are not beyond the*
ወገቧ ነው እንጅ እህል ያልቀመሰው *but her wasp waist is impressive enough*

This oral poetry designates how much her physical feature is remarkable. It is sung just to praise wasp waist than the other parts of her bodies. Her waist is special than the other body parts like her eyes and teeth. What is highly fascinating beyond other parts of her bodies is her wasp waist.

3.8 Oral Poetries Reflecting females' Overall Beauty

ከውበት ላይ ውበት ደርበሽ ለብሰሽ *for having decorous beauty*
 መልካም ስነ-ምግባር ለዛ ፈገግታሽ *for having cool ethics and witty smile*
 ስንት ቀን ፈጅብሽ እግዜሩ ሲሰራሽ *how many days did God finish to build up*

you?

The above oral poetry depicts the abundant beauty a woman has. For instance, the one who recites the song stresses on the ethics and smile a woman has. She is ethical and lives valuing the norms of the society. As a result, women who respect the cultural habits of the society in which they are living are respected too. Similarly, the poem reflects the witty or harmonious nature of the smile woman has. This in turn reflects the affection goes to her. Lastly, the one who recites the song is also arguing with God that the time devoted to build up her with such impressive qualities. Even, the reciter is questioning how much days God finished to create her with this impressive personalities and looks. In short, the physical beauty of woman focusing on her ethics and witty smile is appreciated.

ምንም ሳያዳድል ውበት ተሰጦሽል *you are endowed with full of beauty*
 ከኮከብ ከፀሀይ ውበትሽ ይበልጣል *which is beyond stars and sun*

As the intention of the speaker, the lady is endowed with full of charm. There is no any part of good looks missed. Since her beautification is full, her prettiness is beyond the beauty both the stars and sun have. In short, it is depicted that she is gifted all the necessities of prettiness.

ኧረ ጠይም ጠይም ጠይም አሳ መሳይ *tan skinned color just like a fish*
 እኔ እናትሽ ብሆን ለማንም አላሳይ *if I am your mother, nobody will see you*

The lady in the above oral poetry is appreciated because of her tan skinned body. The beauty of the lady is highly associated with the color of her body. The speaker is captivated with the color of her body and as if he is her mother; he does not let others to see her. This reflects how much the speaker adores the lady.

ልቅም እንደ ስንዴ ጥርት እንደወተት *you are neat like wheat and a milk*
 ካንች ጋር አድሬ በነጋው ልሙት *let me die after having a sleep with you*

This oral lyric song reflects the purest quality of a lady. The speaker is intending to reflect his deepest feeling towards the beauty of the lady because of cleanliness of her. It is depicted as she is compared with a neat like wheat and pure like milk. As she has such qualities, the speaker prefers to die after having a sleep with her. Actually, the speaker exaggerates her beauty to the end of his life.

4. Conclusions and Recommendations

4.1 Conclusions

This study basically focused on collecting, analyzing and interpreting of some Amharic oral poetry which reflects the positive physical look of women in the socio-cultural context of Amhara society. The researchers found the following basic findings:

- The Amhara people like other people in the globe use oral poetry to express their views towards the physical look of women. They use oral poetry to portray the beauty of a woman's hair, lip, teeth, neck, breast, hip/waist and her overall physical beauty. These physical features are frequently praised through Amharic oral poetry.
- Different figures of speeches are also employed to strengthen the language of oral poetry. Figures of speeches such as simile, metaphor, hyperbole, and oxymoron and so on are frequently utilized.

4.2 Recommendations

Based on the findings, we recommended the following issues

- Folkloric researches in general and oral poetries in particular should be collected, analyzed and interpreted since they care wisdom of the society.
- As oral literature reflects the attitudes, beliefs, and feelings of the society, other researchers should conduct

a research on the other aspects of Amharic oral poetry that reflects the negative physical look of women.

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