

Berhanu Bogale Tesfaye

Wollo University, Dessie, Ethiopia

bbrish99@gmail.com

ORCID: 0000-0002-5517-0926

An Analysis of Prohibitions Related to Coil Sewing and Weaving Works in South Wollo, Ethiopia

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ABSTRACT: The main purpose of this study is to examine the prohibitions related to coil sewing and weaving in South Wollo. The primary reasons for the study are its limitations in this regard, the existence of benefits, and practical problems. The type of study is qualitative, and the approach is ethnographic. The study found that while prohibition discourses are generally carried out with good intentions, they play both a negative and a positive role. Prohibitions play a major role in teaching and maintaining the existing customs of society. Psychologically, the study indicated that they have the role of protecting the speakers and society from threats, and fear. In terms of the economy, the fact that they hurt economic income by opposing the desire to change, the freedom of work, and choice are themes that are mentioned negatively. The study shows that the prohibitions are based on words, actions, contexts, and actual events, and their representation is mostly symbolic and logical. In a nutshell, it is suggested by the researcher that it is possible to create strategies that can be changed into positive ideas in a community-oriented manner and that continuous research should be conducted in this regard.

KEYWORDS: prohibition, weaving, work, proverbs

1. Introduction

Handcraft is studied in material culture in the field of folklore studies, and its basic concept is related to its utilitarian value. This means that it is a profession that is practiced with the idea of preparing the necessary materials that meet the basic needs and services required by human beings in their daily lives. Some examples may include the knowledge, skill, and natural design of coil sewing, weaving, needlework, pottery, and woodwork, and the ability to use

them to one's advantage. Thus, items such as baskets (sewing) are produced for holding and transportation, woven for daily clothing, and woodwork for household materials (Moses 2014). Basketry, weaving, metalwork, and pottery are among the earliest and most basic handicrafts (Sellschop, Golgblat, and Hemp 2005).

The profession deals with these matters and requires knowledge, wisdom, and skills to perform them. In other words, wisdom is defined as "wisdom of practice" (Leinhardt 1990: 18). This "practical art" refers to the interaction between the internal and external in showing the integration of consciousness and body, and it is more than an artistic concept; it is a display of knowledge; it is an activity that requires practicality to create (Shanks, McGuire 1996: 82). Moreover, it is a connecting force for social, cultural, intellectual, economic, and ecological issues (Buszek 2011).

Material culture can be activated either through craftsmanship or technology. Thus, materials as such can be classified as hand-made or machine-made. A relationship is created between the producer of the material as the user, the user as the producer, and the material as the product of culture and factory (Timur 2001). In this way, it can be understood that objects and human identities are related. Also, materials play a significant role in the construction and maintenance of ideas, beliefs, identity, history, and a community's belief system (Prown 1982; Bronner 1986, 1999).

A material has the potential to influence a community's behavior, express experience, consensus, and value. Thus, it can be understood that materials have a functional and temporal character. Both handicrafts and products have significant cultural (for example, in prayer, wedding, and death rites) and historical significance (Moses 2014). Handicrafts have historically been a reflection of society's social division of labor. Thus, the latter is mentioned as coming from the division of labor in agriculture.

As handicraft products have a cultural imprint, they have the role of creating a "Map of Meaning" in the community by showing the social status and status of an individual (Storey 2012). Furthermore, studies indicate that health-giving can be achieved only by touching the materials in the traditional medical field, and even the profession has the role of being an "occupational therapy" (Moses 2014: 8).

Finally, I have not come across any research work that focused on the prohibition sayings¹ and actions based on the handicrafts of coil sewing and weaving that was made or presented by the research target community.

The main purpose of this study is to examine the prohibition sayings related to coil sewing and weaving in South Wollo society. More specifically, the study is aimed at determining the context and role of prohibition sayings. These

1 In the context of this study the meaning of "saying" is a well-known phrase or statement that expresses something about sewing and weaving that most people (society) believe is wise and true.

types of works are chosen over others because they are related to the workforce, resources, tools, production process, and context. The study provides insight into the conceptual and theoretical aspects of coil sewing and weaving as a whole craft for folklorists, as well as students and researchers in related fields. It will be the starting point for research on coil sewing and weaving. It fills the gap in this regard.

The limitations of the study in this regard, the benefits, and the existence of practical problems are mentioned in the starting point of the study. As has been stated, among the types of handicrafts, coil sewing and weaving have been studied. While coil sewing and weaving experts can be found throughout Ethiopia, the studies concentrated on the South Wollo Zone. The study was limited to these study areas through a target sampling method due to financial, time, and capacity constraints.

2. Methods of the Study

The type of study is qualitative, and the perspective is ethnographic. Sampling of informants was done based on snowball sampling methods. In addition, in case of a challenge to obtaining information in a convenient situation, a convenience sampling strategy has been applied. The study areas are Kallu, Combolcha and Borena among the districts in South Wollo, and were selected based on the purposive sampling method. The main form and content scopes of the study are context work, seasons, product, resources, saying and action.

Prohibition sayings were collected from three sources, namely the field, research articles, and books. Out of a total of 43 prohibition sayings, 10 are related to coil sewing, 13 to weaving, 17 are common, and 3 are others. Among them, 39 were collected from the field, three from a book and one from a research paper. Amid these 25 were well analyzed and interpreted. Sampling of field informants was done through purposive, insider suggestion, and convenience sampling techniques. A total of 39 people, 19 men and 20 women, aged between 29 and 85 years old, participated as main and co-informants.

Primary data were collected through observation, interview, focus group discussion and document review. Qualitative data were used in the review essay and the explanation section of the study results to show the gap of the study and for readability. The data were analyzed using the Emic & Etic Perspective. Also, the presentation of data is based on descriptive, analytical, and interpretative methods. Functionalism and semiotic theoretical types were used for analysis in the study.

3. Conceptual Framework and Review of Related Literature

Existing literature on oral literature indicates that it is result of society's creativity when it comes to human interaction on various social and cultural issues. Also, the process is primarily verbal: it is a branch of folklore that is passed down from generation to generation through memory and performance (Finnegan 1970). There is much lore included in the vocabulary, including fables,

legends, myths, saying (folk speech), traditions, idioms, song lyrics, laments, wedding poems, riddles, consecrations, curses, jokes, pranks, oaths, insults, greetings, prayers, etc.

When folk speech is mentioned among the lore, these sayings convey the community's wisdom, knowledge, beliefs, existing customs, manners, and morals that are transmitted from generation to generation in short and memorable forms of speech (Mieder 1997). They can also concern any subject, and they are artistic utterances capable of expressing a broad idea in a concise manner. Folk speeches are classified as affirmative, comparative, repetitive, and allegorical according to their theme. In addition to this, while the discourses are classified as legal, health, and climate based on their content, others refer to them as body, health, marriage, and work (Mieder 1997).

In general, allegorical speech can be presented in the form of a short verse or poem. In various contexts, these utterances have a significant role in being speech lubricants that can be used to clarify and strengthen the content to be expressed by interfering with the ideas that arise in everyday communication events.

3.1. Folk Belief

Belief is a field of practice that includes basic concepts from practical advice, actions and precautions, protection and similar daily actions to the process of informing our view of the natural world we see and imaginary things that we do not see, based on the results we want or do not want to happen to us in the future (Mullen 1992: 215).

Belief, which is a psychological phenomenon, is a process of mental representation. It concerns a spiritual interaction between the society that accepts the belief or the believer and the representative object that is believed to be true (Mutz 1998: 340). While these are the fundamental issues in the field of ethics, the spiritual interaction of the agent and the agent in the Catholic faith is often passed down from generation to generation through words and actions. This, therefore, contains three basic elements as a national faith. These are the believer, the object of belief, and the process of belief between the believer and the object of belief (Teshome 2015).

3.2. The Nature of Sewing

In the context of this article, the word "sewing" is defined as "weaving", and in addition to this, it is observed that it is mentioned in connection with profession, product, method, resource, and tool. If we assess it from the point of view of profession first, we see that sewing includes two professions. These are basket weaving and textile weaving (Hebbar 2015). While basketry is concerned with structurally stable baskets, weaving is concerned with lateral form and non-structural form. Although these types of stitches differ in form, materials, and methods of operation, they have a common element, such as the working resources of "flexibility" and "strength" (rigidity).

Sewing is a technique used to create a target product by interweaving (and interweaving) the two basic elements mentioned above. The method uses “simple tools” beyond resources to make products. In general, sewing has a natural origin, examples of which are spider webs and birds’ nests. The fact that these working methods are primarily used for the needs of service beyond formal differences is another example of their manifestation (Hebbar 2015).

3.3. Basket Sewing

Basketwork is a type of sewing, mainly based on the concept of service, and it is a skill that is performed by interweaving and gluing local material, providing them with longitudinal and structural strength (Hebbar 2015). The product obtained from this activity and purpose is called a basket. Basketry products are closely related to human life. Studies suggest that this relationship is mentioned in various scriptures (Osei-Poku, Osei 2014). An example of this can be seen in the description of the New Testament.

Jesus said to them: “You give them something to eat, but they do not need to go. They said: “We have nothing here except five loaves and two fish. He said to them: “Bring them here for me. He ordered the people to sit down on the grass. He took the five loaves and the two fish, looked up to heaven, blessed them, broke the loaves and gave them to his disciples and the elders to the people. They all ate and were satisfied, and they took twelve baskets full of leftovers. Besides women and children, there were about five thousand men who ate (Chapter 14, verses 16–21)².

One function of basketry products is using them as a container. Historically, they have been used to hold and transport various goods. Sources indicate that the products are known and spread (Osei-Poku, Osei 2014).

Basketry products can have different kinds. The separation of function and input type is the starting point for the product type. Thus, depending on the location of the raw materials, the products can have their own unique profile. Based on the findings of the study, *sndedo* and *akrma*³ represent the highland area, while *wenga* represents the lowland area. In this regard, the statement that “Degegna⁴ is sewer, and the Kolegna⁵ is spinner” (speech 1)⁶ can be seen from the point of view of the profession.

Basketry is different in its pattern and technique. These are coiled basketry, twined, wrapped work, matting work, plaited work, and wicker work (Das 1979). Among these, weaving (and weaving) is the focus of this study.

2 Quote by edition Ethiopian Bible Society (1962).

3 These are the type of grass use to make basketry products.

4 A person who lives in winter atmosphere.

5 A person who lives in summer atmosphere.

6 The numbers shown in this form refer to the list of sayings in the appendix.

According to studies, coil sewing is the most popular technique in Ethiopia, Burundi, Rwanda, and South Africa among the above mentioned (Silva 2004). In particular, *lemat*⁷ or *mad* (Ethiopian Coil Food) is mentioned as being attractive and beautiful because of its technique and ingredients.

3.4. The Nature of Weaving

Weaving is a description of the operation of the production process. In relation to Ethiopia being a source of cotton, there are various opinions that weaving can be mentioned together (Getu et al. 2018). In addition, studies indicate that information related to weaving has been found in the underground excavation of Aksum in the north of Ethiopia.

Weaving is one type of sewing, and different techniques, materials, and tools are used. In this regard, the input web and mag are mentioned first, while the working tools include spindles, pressing pedals, and twist looms (Getu et al. 2018: 59). There are six production stages in weaving, namely “spinning the weft thread, warping, starching the warp thread, setting up the loom, testing, and finishing the final order” (Getu et al. 2018: 63).

Boiling is one of the pre-production activities in the weaving production process. The boiling function serves two purposes. One is to whiten the appearance of the web, and the other is to give strength to the web. Starch, a carbohydrate found in flour, is responsible for this function. In addition, the following description can be noted:

To create the starch, one handful of tef powder is added to 10 L of hot water (80–90°C) and boiled. The warped thread is dipped in the mixture and boiled for approximately one hour. Then excess moisture is pressed out, the thread is laid out to dry in the sun, and the dry warp is tied in the shape of a ball (Getu et al. 2018: 64).

3.5. Empirical Literature of Sayings

As an academic exercise, researchers and scholars have attempted to collect, describe, classify, analyze, and publish vernacular proverbs. Berhanu (1986), and Thompson (2009), for example, discuss the social and cultural significance of Kambata Proverbs, wherein Kambata is one of the nationalities included in the Ethiopian Southern Nations, Nationalities, and Peoples’ Region (SNNPR); Thompson (2009) also discusses Amharic proverbs about wealth.

Teferi (2000) similarly discusses the role of proverbs in the Southern Agaw society, which lives in northwestern Ethiopia alongside its Amhara neighbors. The other study is that of Adugna (2015), which deals with gender stereotypes in Amharic proverbs gathered from Eastern Gojam and underpins the dominance of patriarchal ideology in traditional Amhara society. Taddesse (2004) also completed a critical survey on the contextual function of Guji-Oromo proverbs.

7 The language is Amharic. It is a result of basketry sewing. It is known as a food table in English.

Melakneh's study of cross-cultural wisdom in English and Amharic proverbs (2018) reveals, as a result of the comparative approach, a striking degree of thematic intertextuality between the corpora of English and Amharic proverbs. The bilingual proverbs encapsulate the antiquarian legacies of both cultures, ranging from traditional folk wisdom to didactic-moralistic philosophical abstractions that transcend racial, temporal, and spatial boundaries without prejudice to their national peculiarities. Furthermore, Molla (2016) and Waltenegus (2014) investigated the issues of taboo thought in Gonder and Gojam respectively.

The general concept of taboo is presented in the studies, but not its specific form. However, studies of prohibitions related to coil sewing and weaving are lacking. Given this context, the current study sought to ascertain the content of Amharic sayings.

4. Data Analysis and Interpretation

Prohibition sayings related to coil sewing and weaving are based on work and context, and work and context are issues related to initiation, season, food and nutrition, gender, and dignity.

4.1. Work and Context

The purposeful act of production, in which a person transforms different parts of nature and creates new things to meet one's basic needs, is summed up in work. When we think about work, we inevitably think about human-related issues. In order to do a successful job, one must first consume the food that provides the energy for the workforce. Thus, work and food cannot be seen separately. This is probably why we find the sayings "If you don't work, you won't eat" (Saying 2), and "It's good to work and eat" (Saying 3).

The primary theme of regional discourses related to coil sewing and weaving is food. Thus, the conversations about when it is necessary or not to eat food can be mentioned in this regard. These sayings may refer collectively to society and individually to professionals. As a result, prohibitions saying about the works invariably concern a segment of society at work. In relation to this, the most important thing to mention is "to engage in sewing or weaving in the morning before work without eating" (Saying 4).

The primary reason for this prohibition stems from the belief that grain is medicine. Thus, according to the community's belief, going to work after eating or tasting food before work is a good thing. There is a positive perception that food can be expected from many things. According to the community, it is not known what happens after a person leaves their house in the morning for work. An example of this is the belief that members of the community called *buda* (evil eyes) believe that if they find a person who is outside of their group and whose stomach is empty, they will eat them. The defense mechanism for this action is not emptying the stomach. It eliminates the possibility of eating grains in *buda*.

Thus, the idea that grain is medicine in the community is an issue related to this situation. Another issue that arises is related to work and initiation. The prohibitions clearly state how and when a person should begin working to complete their work. Parts of the body are among the important things that help in sewing and weaving. Limbs are specifically mentioned for these types of jobs. In this sense, starting work with the left hand, giving or receiving things, and eating food are among prohibited sayings and actions.

According to the saying, "Doing the above activities with the left hand while using the right hand is prohibited". As I have been able to understand on several occasions, going against this act of prohibition seems to be highly condemned, especially among the followers of Islam. The reason for the prohibition of this practice is related to religious practice and tradition. To provide an example of this practice, in the society where the study was conducted, if an individual is eating with their right hand, they should drink water with the same right hand (Saying 5).

4.2. Season and Work

Season is seen in two ways. One refers to one of the four seasons of the year (autumn, summer, spring, and winter), which are classified according to the change in weather conditions, and the other concerns time as such. It is true that there are activities that are not forbidden, just as there are activities that are prohibited by the culture of a society.

This situation is an indication of the tolerance and permissiveness of the culture. From the prohibitions, it can be seen when a certain work should not be done by the community. It seems common to notice that sewing and weaving share taboos that are seen in other fields of work. In this respect, it is common to find statements prohibiting work during festivals and customs that are used or celebrated on different days and seasons.

These prohibitions may vary according to the type of belief and the situation of the community. The prohibitions are highlighted in Christianity (Orthodox), Islam and others belief systems. In this regard, in Christianity, *senbet* (Sunday) is mentioned, while in Islam, *abduye* (Wednesday) and *juma* (Friday) are mentioned. Plowing on the *senbet* is seen as laziness beyond condemnation. An illustration of this is the proverbial saying, "A lazy farmer plows on the Sunday" (Saying 6). And also, *Gebrel* (December 19), *Gshen Maryam* (September 21), Christmas (December 29) Baptism (January 11), *asterio* (January 21), Crucifixion, Resurrection, Ascension, *Gebrel* (July 19), Plantation on August 24, and *Rufayel* on August 3 are among days on which work is prohibited.

In addition, in the Islamic religion, *Eid al-Fitr*, *Arafah*, *ashura* (turning of the year), and *rebil awel* (Birth of the Prophet) are mentioned among the seasonal and annual holidays. Among the others beliefs there are the *chle* and *wedaja* (traditional practice) systems. In addition to these, the rites of passage performed by the community are mentioned. These generally apply to all sections of society and include birth, marriage, and death seasons. During these

periods, a particular client entity does not perform these tasks. An example of this is the metaphorical speech “She spins the most elegant among the cries” (Saying 7). Also, in rural areas, neither sewing nor weaving is done during farming. Priority is given to seasonal agricultural work.

4.3. Gender and Work

Work is the countenance of any human being. Work can be defined differently in different social practices. For example, in terms of the division of labor, they can be mentioned as area-oriented, task-oriented, group-oriented, and nature-oriented. This indicates that there are conditions in the community to assign work to a group, place, and nature. Thus, these conditions are observed in the coil sewing and weaving professions. For example, in the sayings “Man’s slander, woman’s slander is not cows” (Saying 8), “Degegna is sewer, and the Kolegna is spinner” (Saying 1) work seems to be assigned due to natural causes.

From the customs of society, it can be understood that the working conditions are based on gender. It can also be seen that the custom dictates which type of work should be for which gender. The reason for this gender-based division of labor is given by the custom. For example, sewing and thread work does not bring a boy honor. If a man does such work, it is considered a manifestation of masculinity associated with cultural deviance.

In this way, work habits work; man’s work and woman’s work is one of the manifestations of culture. In this way, mixing the work of men and women is a division of labor that can be seen negatively. In the study area, a male tailor was observed in correctional facilities. By attending this facility, I was able to observe and interview the men as they were sewing.

Another issue related to work and gender is the initiation of sewing and thread work. As mentioned earlier, these types of jobs are seen in the female category. Thus, it is forbidden for a woman to go to work in the morning without going out to urinate (In Amharic *gebr wuha*) (Saying 9). You do not notice this situation being told from a man’s point of view. According to the community’s belief, a woman should make ablutions immediately after she wakes up in the morning. A reason for doing this will be observed when presented. A woman who does not perform this ritual at home will smell, spoil bread (*Injera*), and all work done in this way is considered unblessed and impure.

4.4. Dignity and Work

Another issue related to work is respect. The word “honor” is represented by the descriptions of rank, superiority, nobility, and popularity. Respect can be seen in different contexts. Human dignity, work dignity, cultural/customary dignity, religious dignity, solidarity dignity, etc may be mentioned in this regard. Among the metaphorical speeches presented as the theme of honor are “The existence of a person is to be respected; the boundaries of the land are determined” (Saying 10), and “Honor is a mirror; It is better to protect it” (Saying 11). Dignity shines prominently in the prohibition sayings of coil sewing

and weaving. For example, among the speeches about weaving, “Weaver has no *sheh*⁸; she is cursed” (Saying 12) and “*shemane serwu wane*” [it means whose work is had] (Saying 13) are mentioned. These statements show the negative state of the weaving profession.

The question that arises in relation to this is why can these negative issues occur? It is a basic issue. A career is a collective issue, and being a professional is an individual issue. A professional in their profession can define their profession either positively or negatively. The reasons for the above discussion seem to be related to this situation. An example of this is the narrative of the weaver who says “she has no *sheh*, she is cursed”.

4.5. Sewing, Products and Nutrition

Coil sewing products such as *moseb*⁹, *lemat*¹⁰, and *sefed*¹¹ are frequently mentioned. These play a major role in food preparation, serving and storage. In this regard, for example, “Women and sewing do not always sit down; they are always restless” (Saying 14) and “The restless hand is not satisfied with work” (Saying 15) can be mentioned. The primary function of these products of sewing is service. This service is also related to food preparation and nutrition. In this context, it is common to hear conversations related to such activities.

For example, “not giving a decorated *moseb* to a newlywed bride” (Saying 16), “not covering the bread that comes home from the house with a *sefed*” (Saying 17), “getting up early without taking a meal” (Saying 18), “opening a *mos'ab* and offering bread in the absence of a female householder” (Saying 19), “reading on the *lemat* Eating without throwing away a piece of food” (Saying 20), “throwing grain is too taboo” (Saying 21), and similar actions are mentioned in prohibition statements. The root cause of these prohibitions is related to blessing, drought, loss, and glory. For example, the drought and famine that occurred in 1983 is one of the events known in history in the Wollo area. This historical event seems to be cited as one of the reasons for celebrating bread. This meaning can be found in the following poem:

Don't pollute the *injera* (bread).
Menaty Day (bad day) peeked and saw us.
 He embraces us as if we were lost.

In the second verse of the poem above, it is described as “*Ya Menaty* Day” [a particularly bad day] to describe the drought and famine that occurred at that time. Thus, the speeches and words and poems presented above are examples of prohibitions that are mentioned in relation to the fact that what is eaten and what is done does not bring honor and blessing, and is bad.

8 In Islamic religion, the person who has religious knowledge.

9 Container basket used to keeping or storing *injera* (bread).

10 Round basketry with tight fitting domed lid which is used for keeping or transporting *injera* (bread).

11 Flat basketry with tight fitting domed lid which is used for keeping or transporting *injera* (bread).

Another issue that arises is related to weaving products and clothing, and among the clothing items, *gabi*, *kutta*, and *netela* are mentioned first. The use of these *sema* effects in various cultural and social events can be seen to be reflected in prohibition discourses. For example, “giving a gift (*sema*) to a new bride who has touched water” (Saying 22), “wearing a dress that does not belong to a Christian child” (Saying 23), “not wearing a scarf to attend the church, or coming to the penitent father to greet a person with a sweet exclamation” (Saying 24), “clothing worn by living people for funerals” (Saying 25) is a negative practice observed in prohibition discourses. They are negative because their actions deprive them of blessings and honor.

5. Summary, Conclusion and Recommendation

The study is titled “An Analysis of Prohibitions Related to Coil Sewing and Weaving Works in South Wollo, Ethiopia”. Prohibition sayings were collected from three sources, namely the field, research articles, and books. Out of a total of 43 prohibition sayings and actions, 10 are related to coil sewing, 13 to weaving, 17 are common, and 3 are categorized as others. Among them, 39 were collected from the field, three from a book and one from a research paper. In most of these prohibition utterances, data analysis was done based on the theme, and word poems and metaphorical speeches obtained from research articles were used as examples for reading.

Prohibitions are mostly carried out with the idea of ensuring good behavior, but the research indicates that they have a negative role as well as a positive one. Prohibitions play major role items of advice or warnings, in teaching and maintaining the existing customs of society. This can be mentioned in terms of criticizing non-indigenous customs and making the community’s cultural and religious customs continue. These findings are in line with the previous studies (Thompson 2009). Psychologically, the study indicated that the sayings have the role of protecting community members and the community’s happiness and satisfaction from danger, fear, and foreign things. Themes that denigrate feminism, criticize gender equality, and exclude women from the workplace are reflected in the bans. The fact that the sayings can have a negative impact on economic income by opposing the desire to economic change, freedom of work, and choice are themes that are mentioned as having negative connotations.

The study shows that the prohibitions are based on words, actions, contexts, and existing events, and their representation is mostly consensual and logical. The study indicated that blessing, virginity, safety, loss, and honor are mentioned as reasons for the prohibitions, while cursing, consecration, warnings, social isolation, and criticism are the prevention and continuation strategies of the prohibition speeches and actions. Also, the research indicated that respecting, implementing, and carrying out prohibited speech and actions is recommended to prevent the effects of prohibited actions.

Researchers and institutions conducting research in the field of culture collect, analyze, and document different prohibitions sayings and identify their

positive and negative roles. They strengthen and sustain the positive ones, while the negative ones are gradually replaced by other important prohibitions in a community-oriented manner, and if appropriate, they reach the user community.

In order for a society to be understood positively, the society's thinking, beliefs, habits, philosophy, and desires should be identified through research. As it can be understood from the findings of the study, prohibition sayings show the philosophy, beliefs, identity, and culture of a society.

Finally, as it was possible to understand during the study, the change and continuity of prohibition sayings and actions, identity, the idea of classification, gender and other such comparative studies are the research issues presented herein that other researchers can continue to make their research themes.

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APPENDIX

List of Amharic Prohibitions Saying and Action (Related to Sewing and Weaving Work).

1. Degegna is sewer, and the Kolegna is spinner (ደገኛ ሰፊ ነው፣ ቆለኛ ፈታይ ነው)
2. If you don't work, you won't eat (ካልሰሩ አይበሉም)
3. It's good to work and eat (ሰርቶ መብላት ጥሩ ነው)
4. To engage in sewing or weaving in the morning before work without eating (በጧት አፍ ሳይሟሽ (ምግብ ሳይቀመስ) ወደ ስራ መግባት)
5. Doing the above activities with the left hand while using the right hand is prohibited (በግራ እጅ ስራ መጀመር ወይም መመገብ)
6. A lazy farmer plows on the Sunday (ሰንፍ ገበሬ በሰንበት ያርሳል)
7. She spins the most elegant among the cries (እጅግ ስልጡን ለቅሶ መሐል ትፈትላለች)
8. Man's slander, woman's slander is not cow's (የወንድ አስፈታይ፣ የሴት አሳራሽ የላትም)
9. Woman to go to work in the morning without going out to take urination (በጧት ደጅ (ግብር ውኃ) ሳይወጣ ወደ ወስፌ ስፊት ስራ መግባት ወይም መሰማራት)
10. The existence of a person is to be respected; the boundaries of the land are determined (ሰው መኖሩ ለመከበር፣ የመሬት ወሰኑ ድንበር)
11. Honor is a mirror; it is better to protect it (ክብር መስተዋት ነው ሊጠብቁት ይኸል)
12. Weaver has no *sheh*; she is cursed (ሽማኔ ሽህ የላትም፣ ተረግማለች)
13. Shemane his work is had too (ሽማኔ ሥራው ዋኔ)
14. Women and sewing do not always sit down; they are always restless (ሴትና ሰፊድ ሁሉ አይቀመጡም)
15. The restless hand is not satisfied with work (እረፍት የሌለው እጅ ሥራን አይጠግብም)
16. Not giving a decorated *moseb* to a newlywed bride (ለአዲስ ሙሽራ የክት ያልሆነ ወይም ያልተገጠመ ሙሶብ ለስጦታ ማቅረብ)
17. Not covering the bread that comes home from the house with a *sefed* (ከማዕድ ቤት ተጋግሮ ወደ ቤት የሚገባ እንጀራን በሰፊድ አለመሸፈን)
18. Getting up early without taking a meal (ምግብ ሳይቀምሱ ወደ መንገድ መግባት)

19. Opening a *moseb* and offering bread in the absence of a female householder (ባል (አባወራ) ሴት በሌላችበት መሰብሰብ ከፍቶ መመገብ ነውረ ነው)
20. Reading on the *lemat* Eating without throwing away a piece of food (ሌማት ላይ አንባ (ቁራሽ) ሳይጥሉ ተጨርሶ አይበላም)
21. Throwing grain is too taboo (እህል መወረመረ ነውረ ነው)
22. Giving a gift to a new bride who has touched water (ለአዲስ ሙሽራ የካት ያልሆነ (ውኃ የነካው) ጋቢ መሸለም (መጣል)
23. Wearing a dress that does not belong to a Christian Child (በልጅ ክርስትና የአዘቦት ቀሚስ መልበስ)
24. Not wearing a scarf to attend the church, or coming to the penitent father to greet a person with a sweet exclamation (ወደ ቤተ ክርስቲያን ወይም ንስሐ አባት ኩታ ወይም ነጠላ ሳያጣፉ መሄድ)
25. Clothing worn by living people for funerals (በጎረቤት ወይም በአካባቢ የሞተ ሰው ሳይቀብሩ ወደ መደበኛ ስራ መግባት ወይም መሰማራት)