

Discourse Analysis on Arsi Oromo's Epigrammatic Axioms Mohammed Nemo Mudda (PhD)

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Abstract

This research deals with the discourse analysis as to 'waa sadii's' witty speech among the Arsi Oromo, Ethiopia. 'Waa sadii' (which literally mean three things) is an oral speech art which is frequently used in discourse to express people's oral communication analogically. In addition to its artistic nature, 'Waa sadii' does have also a poetic and prose nature. On the process of uttering a speech, the five sense organs of a conveyer should be active. This research paper aims at describing the symbolic value and importance of 'waa sadii' in enhancing the educational and entertainment skills in social and natural environments of the Arsi Oromo. Ethnographic methods of data gathering were employed in generating relevant data from primary and secondary sources. Researchers have spent some time as to the research area to collect data. Interpretive approach was used to analyze data. The analysis showed that the witty speech among the Arsi Oromo involves both social-cultural and natural phenomena. Items which signify 'waa sadii' are presented mysteriously and symbolically in line with the value system of the people and the physical character of the part. 'Waa sadii' also involves analogical representations of symbols vis a vis their type, size, shape, color, organization, co-affiliation, rank, and the like. 'Waa sadii' is one of the mechanisms commonly used to teach young people the knowledge of their social behavior and environment vital for their future achievement. The study concluded that the witty speech/waa sadii/ is a traditional oral art which is still playing a pivotal role in shaping the day today activities or lives of Arsi people. Now days, Arsi Oromo practice it so especially in educating children to have a good understanding of their social and physical environments. They are also adapted to the changing world. The study mainly indicated the importance of contextualizing such witty speech in teaching literature to make education affordable and enjoyable.

Key words: Waa sadii, Oral art, indigenous knowledge, epigrammatic Axioms

INTRODUCTION

Background of the Study

Every African society south of the Sahara has a long history of transmitting knowledge and human experience through the medium of oral tradition. Africa is a continent known for its rich oral traditions. The African oral arts are part and parcel of the continent's long-standing tradition of folk culture. Africa's long tradition of oral artistry still wields a remarkable influence on the contemporary life of its society (Zewde, 2000). The African oral traditions facilitate the transmission of knowledge and conventions from generation to generation. Oral literature as part of oral art, dramatize situations and advocates ideas. Oral art is literature expressed in vivid

words of mouth. Roberts (1995:2) “Before the invention of writing, literary works were necessarily spoken or sung and were retained only as long as living people performed them. In some societies the oral tradition of literature still exists, with many poems and stories designed exclusively for spoken delivery”.

The role of oral tradition in constructing African history is enormous as Africans transferred their natural and cultural heritage orally (Curtin et al., 1995). Zewde (2000: 34) stated: The value of African oral tradition for historical reconstruction attests to the contemporary relevance of orality. Oral arts enable their society to consciously evoke the religious world that they have not lived in. Through artistic expressions, the world invisible is viewed, the world intangible is touched, the world unknown known and the world reprehensible clutched (Idowu, 1973: 30).

Oromo are among indigenous African societies with rich enormous lore. But they compelled to stayed oral society for more than a century. All lore that the nation acquired starting from time memorial has been passed from generation to generation via words of mouth. The Oromo are the largest ethno-nation in East Africa and the speakers of one of the most widely spoken languages on the continent. The Oromo did not have written literature in the past. Oral traditions thus remained as the sole source of knowledge about the society’s socio-cultural experiences (Legesse, 1973). Oromo has much untapped folklore that passed down from generation to generation by words of mouth. Among those on the brink of banishment is the epigrammatic axioms of ‘Waa Sadii’ among short forms or witticisms Arsi Oromo Oral Literature.

Statement of the Problem

The Arsi Oromo have long expressed their social, political, and economic realities through oral literature derived from their collective wisdom. Among these forms, *waa sadii* an epigrammatic Axioms plays a decisive role in the everyday lives of the Arsi Oromo. The Arsi Oromo have been expressing different types of their social, political and economic matters via Oral literature that emanated from their wit mind for a long period of time even in those bad days. Among these ways, ‘Waa Sadii’, the epigrammatic axioms plays a decisive role in the everyday life of Arsi Oromo in fascinating fashion. Most of them are highly linked with historical, philosophical and sociological matters that Oromo in general and Arsi Oromo in particular used for a long period of time. Since the incorporation of Arsi Oromo into the present Ethiopia by the last quarter of the nineteenth century by Menelik II, Arsi Oromo’s folklore in general and ‘Waa Sadii’ in particular

suppressed more than a century. As far as the knowledge of the researcher is concerned, there is no research conducted on it at any level by foreign or domestic researchers yet. Some of individuals are confused this oral literature with proverbs simply because of their similarity in form. So, the purpose of this study is to analysis thematic per-occupation of ‘Waa Sadii’ which is part and a parcel of Arsi’s discourse.




1. What are the major contents of Waa Sadii’?
2. What is the importance of using Waa Sadii’ among Arsi Oromo in discourse?
3. What are the symbolic values of Waa Sadii’ for Arsi Oromo?

Objectives of the Research

General Objective

The general objective of this research is to analyze the discourse of epigrammatic Axioms of ‘Waa Sadii’.

Specific Objectives

-  To state the major contents of Waa Sadii,
-  To discuss the importance of using Waa Sadii’ among Arsi Oromo in everyday discourse,
-  To identify the symbolic values of Waa Sadii for Arsi Oromo.

Significance of the Research

The study of oral literature in general, and short forms such as *waa sadii* in particular, is significant for several reasons:

- It serves as a benchmark for further in-depth research on *waa sadii* or related topics from different perspectives.
- It contributes to the limited body of research on oral narratives, especially on the role of riddles and witty speech in childhood development.
- It provides insights for curriculum designers and textbook writers, encouraging the integration of oral narratives into educational materials.
- It preserves *waa sadii* by transcribing oral forms into written records while maintaining their original content and structure, thus safeguarding a vital cultural heritage.

Scope of the Research

The Arsi Oromo possess a vast array of cultural heritages, including folktales, short stories, songs, proverbs, myths, oral poetry, rituals, and festivals. However, due to time and resource constraints, this study focuses specifically on *waa sadii*, the analogical method of witty speech, as practiced among the Arsi Oromo. The research was conducted in selected areas—Asasa, Dodola, Adaba, and Kofale—located in the Oromia Regional State of Ethiopia.

Limitations of the Research

While conducting this study, researchers encountered several challenges. The distance of some towns and *kebeles* from the district capital (Asella) and the mountainous terrain of the Chilalo region limited outreach and access to participants. Time constraints also posed difficulties. Fieldwork was limited to a few days or weeks, which proved insufficient for an in-depth qualitative investigation of such a sensitive cultural practice. To mitigate this, intensive interviews and observations were conducted in group settings where *waa sadii* was performed. Another challenge was the lack of previous scholarly work on Arsi Oromo oral traditions, which limited the availability of secondary resources. Nevertheless, being Oromo native speakers, the researchers faced no language or cultural barriers during data collection. Although this research provides important insights, it does not claim to be comprehensive. The constraints of time, geography, and resources prevented the researchers from capturing the full scope of *waa sadii* practices.

RESEARCH METHODOLOGY

This chapter outlines the methodology used to investigate *waa sadii*, the witty speech tradition among the Arsi Oromo. It presents the research design, study area, participants, and data collection techniques, methods of analysis, ethical considerations, and limitations. The chosen approach is qualitative, rooted in ethnographic and discourse-analytical traditions, which are appropriate for capturing the symbolic, contextual, and cultural meanings of oral art.

Research Design

A qualitative ethnographic design was employed in this study. Ethnography is particularly suited for investigating cultural practices such as oral art because it emphasizes immersion in the community and the interpretation of meaning within its natural context (Creswell, 2014).

Discourse analysis was applied as the principal analytical tool. This enabled the researcher to examine how *waa sadii* is constructed, performed, and interpreted in everyday discourse, highlighting both its symbolic and pedagogical functions.

Research Area

The study was conducted in four districts of the Arsi Zone: Asasa, Dodola, Adaba, and Kofale, all located in the Oromia Regional State of Ethiopia. These areas were selected for their strong cultural heritage and continued practice of *waa sadii*. The geographical setting of the Chilalo Mountains provided an additional context for understanding the natural imagery often referenced in witty speech.

Participants

Participants were purposively selected, focusing on elders, community leaders, parents, and youth who actively engage in the practice of *waa sadii*. Elders were prioritized as primary custodians of oral tradition, while younger participants were included to assess the intergenerational transmission of knowledge.

In total, 24 individuals were interviewed:

- 10 elders (6 men, 4 women)
- 6 community leaders (4 men, 2 women)
- 8 youth (4 male, 4 female)

This composition ensured gender balance and representation across generations.

Data Collection Methods

Multiple ethnographic techniques were used to gather data:

1. **In-depth Interviews** – Semi-structured interviews were conducted with elders and community leaders to document the content, symbolic meanings, and social functions of *waa sadii*.
2. **Focus Group Discussions (FGDs)** – Three FGDs were held, each comprising 6–8 participants. These discussions provided opportunities to observe the performance of witty speech in collective settings.
3. **Participant Observation** – The researcher observed community gatherings and informal conversations in which *waa sadii* was practiced, taking detailed field notes on performance, context, and interaction.

Data Analysis

Thematic and discourse analysis were applied. Audio recordings from interviews and FGDs were transcribed in Afan Oromo and then translated into English for analysis. Key themes—such as symbolism, pedagogical role, entertainment function, and cultural continuity—were identified. Discourse analysis focused on the structure of *waa sadii* (three-in-one analogical expressions), exploring how symbolic elements (e.g., type, size, shape, color, and rank) create layered meaning.

Ethical Considerations

Ethical approval for the study was obtained from the relevant institutional review body. Participants were informed about the purpose of the study, and verbal consent was obtained before data collection. Anonymity and confidentiality were maintained by using pseudonyms where necessary. Special respect was accorded to cultural protocols when engaging with elders and community leaders. The researcher, being a native Oromo speaker, ensured cultural sensitivity throughout the process.

Limitations of the Methodology

Several limitations affected the methodology:

- **Geographical Barriers:** The mountainous terrain and remote villages made access difficult.
- **Time Constraints:** Fieldwork was limited to a few weeks, which restricted the depth of participant observation.
- **Literature Gaps:** Few written records exist on *waa sadii*, making it challenging to triangulate findings with secondary sources.

Despite these challenges, triangulation through multiple data collection methods strengthened the validity of the findings.

DISCUSSIONS AND RESULTS

Oral art is literature expressed in vivid words of mouth in different forms for different purposes from time of immemorial. Among these oral literature, the one that frequently used in discourse like proverb to express things analogically not only to simplify utterance but also, to embellish it; that is why *waa sadii* is playing its pivotal role. In some societies, like Arsi, traditional oral art

still plays a dominant role in shaping their day-to-day activities or lives. Oral art exposes the listeners to realities of human situations, problems, feelings and relationships. Therefore, oral art and oral narratives in particular, link people with the broader cultural, philosophic and religious world. It is obvious that the purpose of oral narratives is to entertain; however, they are also important for developing language skills and the ability to express things analogically that foster easy to comprehend and widen the horizon of wittiness. Waa sadii is used as an ornament/art for oral discourses or utterances among Arsi Oromo. It is the part of oral literature that was mostly confined to the elite of a given society and gradually transferred to few members of the society. This is to say that it the folklore that is known by few elders among outgoing number of people. Waa sadii, since it works comparing and contrasting among two or three things, it requires high order mental wittiness. To do this, his five sense organs and ESP (extra sensory perception) should be active and the mind should be sharp. As to this research, using different types of data gathering tools, discourses on waa sadii which were collected from the selected samples of the four areas of Arsi Oromo have been presented with their analysis and interpretation as follows: Arriin sadi; 1. Gara arri 2. Faana arri 3. Mata arri Within Oromo society, symbolism plays paramount role in representing different things with various meaning in the society. For instance, according to Arsi Oromo elders, they are the first people to use Daabaloo or flag with different colors that symbolize different things in the world for the first time. Daabaloo of Arsi Oromo has three colors with horizontal stripes. These are: red, blue and white. The red symbolizes patriotic and bravery, blue symbolizes purity, positive thinker, and innocence and white symbolizes societal lore. According to philosophy and theory of knowledge of Oromo in general and Arsi Oromo in particular, there are two important and inseparable concepts known as Jiruu and Jireenyaa. According to Oromo philosophy, a given idea took forty years to develop. This well full-fledged idea is represented by arri which is literally gray hair. So, according to Arsi Oromo, as stipulated above, there are three types of arri/gray hairs. These are: garra arri/literally gray hair of abdomen, faana arri/ gray hair of foot and mata arri/ gray hair of head. According to Arsi Oromo, mata arri/ literally gray hair of head is a person who his hair changed from black to gray as a result of old age. Here, moreover, there is other Oromo maxim that goes,

—Beekumsi dubbii;
areeda wajjiin baati,
arrii wajjiin dagaagdi ykn guddatti,
ilkaan wajjiin buuti,

This is literally means knowledge starts growing with beard, develop with gray hair and decline with fall out of teeth. Faana arri is a person who traveled to various places or countries at his youth age and develops a great deal of knowledge from his living experience. Here, there are also Oromo maxims that goes, —Nama deemeeffi nama deegetu waa hima. Gara arri is a person who able to learn a great deal of lore or wisdom of his society at his youth age. As to Oromo society, Gadaa is age grade system which has responsibilities through its stages from birth to death. As mentioned above, a person only comes to the scene of leadership after the age 40. As you whole know, under normal circumstance a person commences to grow gray hair at this age. For instance, this Oromo experience was scaled-up by America that a person that want to the scene of America presidency after the age of 40.

Ilmi Sadi;

Kan abbaa caalu,

Kan abbaa dhaalu,

Kan abbaa dhaanu.

Every human being needs offspring to ensure the continuity of their lineage. Moreover, they work up the ceiling of their capacity to ensure the successful life of their children in each and every aspect of life. They also, wish all good things for their children more than themselves. This is completely true for Oromo people. Hence, Arsi Oromo classify children in two three functional categories as highlighted above. These are: Kan abbaa caalu, Kan abbaa dhaalu & Kan abbaa dhaanu which are literally means who surpass his father, who substitutes his father and who bully/harass his father. Among the three types of children stated above, the one that preferred among all families is kan abbaa caalu or the one who surpasses his father. Being surpassing his father is not limited to few points rather he should be in whole rounded personal success, achievements and personalities in his course of life. So, it is the type of ideal child that everyone aspiring for both to maintain the continuity of one's ancestor and lifelong personal success that serve as role model for others to scale up in a community. Such type of child become good citizen, competent and informed that in advance play paramount role in nation-building. So, this type of child is his father plus or father = child plus ($F=C+$). The second type of child is kan abbaa dhaalu which means who substitute his father in all aspect of life in the community. He is the second preferred type of child by his family next to the one we have stipulated above (i.e.,

kan abbaa caaluu or the one who surpasses his father). He neither surpassed his father nor bully nor pesters his father. He is the same or equal in all aspects of life with his father. Simply, he is equal to his father (child = father). The third and the last type of child which is destructive and is not desired by all families to have or bear is kan abbaa dhaanu which literally means who bully his father. Having such type of child is loss not only for his family but also for the society, community and nation respectively. Moreover, such type of child does not bully or harass his family or his father but also, he intimidates his society and community at large. That is why, Oromo says, —guddattu kan biyyaa ta’u ta’i, san dhabdu kan warraa ta’u ta’i, san dhabdu kan abbeetii taatu ta’i; kanneen maraa dhabdu kan shafi’aa ta’i!” which is literally if you grow up be good for the society, if you can’t be that be good for your immediate family, if you can’t be that be good for your father, if you can’t be good for all these kick a bucket or die. From this maxim one can easily understand that it is far better to die than ilma abbaa dhaanuu or the one who harass.

Korpheessi re’ee waa sadii fakkaata;

Areeda qabaa jaarsa fakkaata

Ofirratti fincaanaa daa’ima fakkaata

Iyyaa deemaa maraattuu fakkaata.

As stipulated above, waa sadii is highly characterized by analogical method of expressing different things vividly and easily understandable by the listener in the process of conversation or utterance. Analogically expressing, various things is not as simple as one imagine or talk. It needs high order of cognitive process to create, analyze and interpret waa sadii or witty speech. Since most of the time they are presented in short form, they need selection of words like poetry to express much ideas within few words. In the above witty speech, male goat resembles three things. These are: with his beard, he resembles old person, while he urinates on himself, he resembles baby and while he wandering here and there yelling, he resembles mad. In this witty speech, simile is used to express the behavior of male goat with old man, baby and mad. Waa sadi qabdaa? sadiin abbee qabu qabdaa? Harkaa arjuu Arrabaa hayyuu Onnee jannuu Like other Oromo, Arsi Oromo’s moral values and ethical practices are valued as they play paramount role in creating good, responsible and competent citizens that are accountable for their deeds and society’s as well. So, the society highly encourage young generation to develop those qualities to

be accepted and respected in their society. Among these values are the three that stated above are being moderate, bravery and orator are few costs mentioning. This clearly express that the society voraciously hate being greedy, coward and gauche. According to Oromo philosophy, even though property is owned by a given member of society, practically it belongs to the whole society. This shows that how much Oromo support each other and live communal way of livelihood and life as well. According to Oromo people, being coward is very shame. So, coward is socially despised and gives low status. He is not respected in that society by any means by anybody whenever and wherever. Even sometimes, coward does not consider as human being by Oromo. As a result, if somebody kills him, his blood price is not equal to brave person. So, did this to create brave member of the society that defend the liberty and dignity of their society from aggressors. —Cowards die many times before their death. Being an orator (hayyuu /ofolee/) is the desirable quality by Oromo to persuade and give direction to the member of the society. This expresses the role of charisma and language competency in bringing something to the attention of the people especially in the process of solving dispute between different parties.

Keessummaa waa sadiin bulchan;

Gogaa rifeensa hinqabne

Lafee foon hinqabne

Foon lafee hinqabne.

Guest is highly respected among Oromo in general and Arsi Oromo in particular. The secret is that they are taken as keessummaa Rabbii literally means guest of Rabbii/Waaqaa. Waaqaa is the one and the only God that Oromo people worship, ask for help during hard times and give thanks twice a year at Harsadee. This thanks giving ceremony is known as Irreecha/ssaa. During Gadaa Orom-durii if a guest comes to one's house at any time, he is well come by the owner of the house. They don't ask him where he is from and why he comes to their home. They host him very well with all what they have without any problem. During those best days, Oromo welcome their guest by karra cufaan sadi which is literally called three options: Harceefi dhadhaan karra cufaa hoolaa, Hoolaan karra cufaa looniiti, Loon karra cufaa Gaalaati which approximately means with butter and flour of wise woman, with sheep, with an ox and Camel. In addition to the above food, there are important qualities that Oromo host/welcome his guest. These are: the hide without hair (i.e., face), the bone without flesh (i.e., teeth) and the flesh without bone (i.e.,

tongue). If a given guest comes to your home, first of all you should show him good facial expression from your face, smile from your teeth and good speech or words from your tongue. If you provide the best meal and drink you have to your guest and he doesn't observe the three qualities that play paramount role in welcoming a guest, he concluded that he hates him. As a result, he couldn't get happy by the food and drink that they gave him. But, if they fail to provide him without any food and drink but provide him with these qualities, he will be happy. That is why Oromo says, —Afaan gaariin afaa gaarii caala which literally means good words are far better than good meat. From this one can conclude that, good facial expression, good speech and smile are better than food and drink to welcome a guest. That is why Oromo says, —afaan baduu manna garaa baduu wayya. which literally means it better to think bad things in heart than speak it out. Three qualities are the gift that cost nothing to give. Aanan sadi aanan bade

Aanan Harree

Aanan Saree

Aanan Fardaa

During Gadaa Orom-durii and even today, the livelihood of Oromo is his cattle according to yayyaba shananii which is literally means the five classificational creations according to Oromo theory of knowledge. These are: Qeencaa such as cow, ox, sheep, goat and kottea such as horse and Donkey. Domestic animals in addition to these animals are called bineensa garaa warraa such as camel, cat, dog and hen. Here, Mule has not been recognized by Oromo customary law as domestic animal that reared by Oromo. Among these animals, those whose milk is drunk by Oromo are cow, sheep, goat and camel. That is why Oromo says in waa sadii/ witty speech that specified above that the milk of three animals is the waste or useless milk. These are: the milk of dog, horse and donkey. From this witty speech one can conclude that, even though there is milk, if it is not allowed by customary law of the Oromo society it is not drunk. That is Oromo called such types of milk of no use.

Aanaan sadi aanaa bade;

Aanaa Dondhaa

Aanaa luuynaa

Aanaa Makkalaa

According to Oromo, there are different types of classification based on one's ancestor or lineage. These are ascendingly: ibidda, bitimaa, warra, aanaa, balbala (clan), gosa (tribe) and etc.

Among these, aanaa which is literally means immediate family is very important in helping each other during bad times more than anybody. That is why Arsi Oromo says, —aanaan reeffatti aana which is literally mean immediate family look after corpse or dead body or blood is thicker than water. But this immediate family should exhibit good moral qualities and values that desired by Oromo such as brave, trustworthy, diligent, competent, informed, moderate and etc to be welcomed or respected. On the contrary, immediate families with undesirable characteristics or personal traits are not respected among the Oromo people. These are: covetous, coward and ignorant. For instance, concerning coward Arsi Oromo says, —haati luuyna deette; otoo martee hobbaatii wajjiin kosii keettee which is literally means it is best for a mother who gave birth to coward to bury him with that day. According to Arsi Oromo, the symbolism of coward is sheep. Arsi call sheep, —warra mara luuynaa which is literally the all coward. Being all cowards is not desirable quality. If you are all cowards, you, your country and your property are easily surrender by enemy. So, Oromo call these three types of aanaa or immediate families as useless or wasted one. From this one understands that, immediate families with undesirable behavior are not needed by Oromo in general and Arsi Oromo in particular.

Sidiin waa sadiin nu fixxe;

Qaanqee

Daargee

Gaangee

In 1855, Sahela Mariam latter Minilik II, the son of Haile Melekot, the grandson of Sehale Sellassie was surrendered and taken away as hostage to Maqadalla after Theodore invaded Shoa. He stayed there under house arrest for more than 10 years until he managed to escape from the prison by the help of Queen Worqitu of Wallo in the expense of her single son that later cut into pecies by Tewodros as vengeance. In 1878 Yohannis IV moved in to Shoa and forced Sahela Mariam to give up his title of king of kings; he was however confirmed as Negus of Shoa. Adal Tassama (Tekle Haymanot of Gojjam) became Negus as well. The expansion of the south and west was regulated _but both of them were involved and a clash came in 1882 at Imbabo and he defeated Tekle Haymanot. But, on hearing this news, Yohannis was highly tempered and call both of them to his palace and punish and warn them not to repeat such things again without his knowledge in the future. But he continued the expansion to south, south east and west secretly.

In the course of these expansions, Oromos were the vanguard victims of Abyssinian cannibals. Before that, the Oromo people and other nation's nationalities and peoples of these areas of the present empire of Ethiopia of Abyssinia were remained independent until the last decade of the 19th century. After that, they were colonized during the last quarter of the nineteenth century by Abyssinia intruders during African scrambling with the help of firearms, other technical supports from European colonial powers of the day. So, after the death of Yohannis IV in 1889, he mounted to the throne without any challenge. With the support of Great Britain, France, and Italy, Menelik's colonization of non-Abyssinians, particularly the Oromo, allowed him to gain access to the abundant human and material resources that he mercilessly exploited so that he could purchase the modern weaponry and expertise necessary to create and maintain the Ethiopian empire (see Jalata, 1993; Holcomb and Ibssa, 1990). Since the extraction of produce was very limited in Abyssinia proper, the main economic resources were obtained from the colonized and radicalized population groups. Glen Bailey (1980: 12) notes, —The creation of the empire-state was financed by the southern expansion. Tribute along with revenue from the control of the slave trade (an estimate 25,000 slaves per year in the 1880s) and valuable ivory, coffee and civet exports financed Menelik's consolidation of power.¶ Using a Christian ideology and the willingness of the Abyssinian ruling class to collaborate with the European imperialist powers, Menelik gained access to the European technology, weapons, administrative and military expertise, and other skills that allowed him to consolidate the modern Ethiopian clientele state (Pankhurst 2001: 179). At that time, he managed to buy and get as gift more than one million rifles and 47 million bags of bullets from Europeans power of a time. Moreover, he also got firearms and bullets from France, America, Britain, Russia, Italy and etc to control Blue Nile under the tutelage of Menelik leadership. For instance, he got 42,000 firearms as a gift from Italy government. Menelik invited Leontief to return to Ethiopia with a Russian military mission. In 1895 Leontief organized a delivery of Russian weapons for Ethiopia: 30,000 rifles, 5,000,000 cartridges, 5000 sabers, and a few cannons. Then, by using these modern artilleries, he managed to conquer the northern and central parts of the country, there have existed during millennia kingdoms loosely organized into an Abyssinian empire. Borders between these petty states were not very stable and the struggle to achieve imperial dominance and control over the vast Abyssinian conglomerate was continuous. In generals the borders between states or chiefdoms seem to have coincided with the boundaries separating major ethnic groups inhabiting the

Abyssinian plateau (Knutsson, 1969:86). The Abyssinian warlords created the Ethiopian empire by terrorizing and committing genocide on the Oromo and other peoples during the last decades of the 19th century (Jalata, 2005; 36). Arsi Oromo resisted ferociously and victoriously the war of Minilik from 1879- 1886 under the command of Leenjiso Diigaa, Gooloo Lobee, Roobaa Buttaa, Hasan Nageessoo and etc for the dignity and liberty. But, at the end of the day only because of the imbalance created as a result of European weapons, the victory went to the aggressors and Oromo people in general and Arsi Oromo in particular fell under the yoke of Naftegna's rule. Arsi Oromo shortly summarizes this long history by using three words as stated above in waa sadii or witty speech. These are: Qaanqee which symbolize guns, Daargee is an uncle of Minilik, a person who killed more than 12,000 Arsi Oromo at one night at Azule three weeks before Anole massacre. Gaangee which is Mule that they used as a means of transportation to colonize Arsi Oromo and the others. From this, one can conclude that the power of waa sadii in summarizing vast concept of that may take a couple of pages to explicitly express.

Waa sadii Waaqa komanne; waa sadii ammoo isa jajane jedhe Waraabessi;

Waa sadiin komate;

Waan du'eefi shame nu nyaachise

Bukkee nuun jechisiise

Miila duuba nu naaffise

Oromo teach a great deal of lessons to his young children by using different strategies or techniques. Such as hyena, fox, rat, rabbit, lion, tiger monkey, ape and etc by giving these animals personal behaviors. This is the part and the parcel of applying appropriate pedagogy to make the lesson more concrete and easily understandable by children. Moreover, it is vital to commence teaching from known to unknown, simple to complex and from near too far. Such type of characterization is often taking place in Oral literature such as fables, folktales, fairy tales, short stories and etc. As stipulated above, in the waa sadii or witty speech presented, the main character that blame Waaqaa is hyena. He did this because of the way He created him when he compares himself with other animal. He blames Waaqaa for three things. These are: He makes us to eat carcass and rotten things, human being called us hermaphrodite and He created our hind leg lame. Via this witty speech, Oromo teach his children the physical structure of

hyena or what he looks like. Waa sadiin jajate; Waan feenes nyaannu adii udaannaa, jajanne, Bukkee nuun jedhanis ofumaa wal horraa/sanyii hinmaknee jajanne Miila duubaa nu naaffisus ariinu nidhaqqabnaa; dheennu jalaa baanaa jajanne. Nature has a compensation for everyone or everything in the universe since anything in the universe is relative. The hyena that bitterly blames Waaqaa latter managed to recognize why He created him in the way he looks like now. After he realizes the compensation made, he thanks Waaqaa for three things that reimburse his lack. These are: whether we eat carcass or rotten things we excrete white, whether they called as androgynous, we reproduce each other without mixing our race and even though our hind leg seems lame, we can escape from our enemy and catch our prey. From this one can understand that, it is better to thank for what we have rather than blaming and complaining Waaqaa by comparing oneself with another person. It is better to enjoy your own life without comparing it with others and live in reality but not in illusion. Ittuu toleen Sadi; Soddaatiin tee horte jennaan ittuu tole, Soddaatiin tee deeyde jennaan ittuu tole Soddaatiin tee duute jennaan ittuu tole. Waa sadii waa lama fakkaatti; Moluun yoo huqqatan qarsaa fakkaatti. Moluun yoo gabbatan dhadhaa fakkaatti. Kaarruun yoo gabbatan dhadhaa fakkaattii. Kaarruun yoo huqqatan seelee fakkaatti. Arriin yoo gabbatan nuura fakkaatti. Arriinyoo huqqatan huura fakkaattii. In expressing things analogically or comparing two or more known things with less known things with each other makes the concept very easy to understand and to pave a way for re-envision things around us critically. So, in the above witty speech one thing, for instance Moluu or bald resembles two things under different circumstances. It resembles black stone when you get thin or physically weak and resembles butter when you get fat or physically well built. When you get fat and well built, kaarruu or flint teeth resembles butter and broken teeth when you get thin and physically weary. When you get fat and well built, arrii or gray hair resembles light and trash when you get thin and physically weary. From the above analysis, one can conclude that, everything is nice and beautiful when condition is conducive and nothing is ugly under the moon. That is why the person named Hirpho bought a thin and ugly horse. On his way to home, someone saw the horse and surprisingly said, —Why you bought such ugly horse? then Hirpho replied, —Don't worry; he will be beautiful when he gets fat.

Waa sadii itti deeman; waa sadii namatti deemti; Waa sadan itti deeman; Jaalala itti deeman Lafa barii itti deeman Dolluma itti deeman Waa sadan Namatti deemti; Jibbaan Namatti deemti

Dukkanti Namatti deemti Duuti Namatti deemti. In this universe, there are three things that you go toward them and those three things that go towards you. To begin with, the first three things that you go towards them are: love, dawn and age or getting old. This is simply to say, you go to find someone that you love up on your own free will. Nobody compels you to love someone. That is why the proverbs go, —you can take a horse to a river; but you can't make it drink the water. You also go toward dawn and getting old since it is a head of you. This act of going toward these things is not purely human. This is to say, one does not love not only he wishes to love; it is natural phenomena. The same is true for dawn and getting old. This world is full of dichotomies such as day-night, light-darkness, life-death, long-short, love-hate, young-old and etc. You can't find anything that exists alone in the universe. Those three things that go towards you are: hate, darkness and death. They also go toward you driven by the natural force that always in continues motion. From the above analysis one can deduce that, there are many things that human being can't avoid or change toward his will. This is emanating from the secret that lies under the beneath nature as is once programmed by Waaqaa to happen for the purpose of mankind. Waa sadii waa sadii Mooti; Namaa Mootiin dubarti Ilbiisotaa Mootiin Kanniisa Mukaa Mootiin Muka Jirbiiti In this universe, one thing better than the other based up on the functions they render and the symbolism they represent in that particular society. What is more valued and respected among one society may not respected by others. This mainly emanated from a philosophy, culture, religion and etc that people follow. For instance, according to Oromo Gadaa system, women are the supreme over man because of different reasons. Women are your mother, wife and your daughter. Oromo give any good things and due care for women in their daily chores. For instance, if women intervene between to quarrelling parties, they stop their fight immediately without setting any preconditions. This is very difficult act that simply accomplished by woman/women but not possible by elder men. Whether she go through a forest alone, nobody dares to touch her cloth late alone rape her during Gadaa Orom-durii in Oromo in general and Arsi Oromo in particular. Moreover, nobody forbids something that a woman asks/beg you. For instance, the word 'women' is recorded as the word with many meanings in English language. It is known that the word has 192 meanings. So, as stated in the above witty speech, for the reasons jotted down and others, we said that women are supreme. According to Arsi Oromo's philosophy, bee is the king of all insects because of it produces honey, which is highly linked with the life of Oromo people in one way or the other. Moreover, it has the

symbolism of bravery and patriotic and Arsi Oromo call them, —warra mara gootaa which is literally the all braves. But, according to Oromo philosophy, being all brave has no positive connotation even though bravery is desirable quality. If you are all brave, strong enemy may eradicate you at a time. This implies that, in a battle field there should be strategic retreat to defeat your powerful enemy.

Namni lafee qorqu waa sadi fakkaata;

Yoo afaan banu gowwaa fakkaata

Yoo gororu daa'ima fakkaata

Yoo ija baasuu goota fakkaata

To produce waa sadii or witty speech, you should be good observer, listener and thinker. So, according to the witty speech stipulated above, a person who tries to eat a meat from a bone seems three things. These are: When he opens his mouth, he seems fool, when he dribbles, he seems a baby and when he widely opens his eyes, he seems a brave. To fully understand what this person seems, first of all it is vital to know what a characteristic of a fool, baby and brave. Then, it is easy to know what that person looks. From the above, witty speech, one can easily comprehend what a person who struggle to scratch meat from a bone looks like.

Waa sadi waa sadii fakkaatti;

Tiisisni kanniisa fakkaatti

Daaraan daakuu faakkaatti

Shishiin buna fakkaatti.

On this world, there are many things physical or externally seem/resemble each other but internally. To differentiate them they need critical and close examination. This examination extends from simply using five sense organs to using different apparatus and chemicals to identify one from the other in a laboratory for couple of hours. In the above witty speech, there are three things that physically seem one another but different in reality. These are: fly-bee, ash-flour and feces that a sheep excrete-coffee. This witty speech is very important in presenting two things that seem each other and need close examination to separate one from the other. In the above dichotomies, there are three useless things (fly, ash and feces of a sheep) compared with three useful things (bee, flour and coffee). From this speech one can understand that how much

closely they seem each other, bad and good can't be the same. It needs great insight to do such types of comparison between two closely related things.

Ollaa irraa waa sadiin hoffolan;

Harkaan

Arrabaan

Sagaagalummaan

According to Oromo, neighbor is highly respected and very important in the life of a given person. To express its importance, Oromo says, —Ollaafi dugdaan lafaa ka'u" which literally means one can stand up by neighbor and spinal cord. This proverb vividly expresses how much it is important in life on someone. A neighbor looks after family and property of his neighbor in his presence or absence. Especially, in his absence nobody dares to come to his neighbor's home and touch his property. Moreover, if both of them have baby, when a mother of one baby went to market, fetching water, collecting firewood and etc she left her baby to her neighbor. When the baby gets hungry and starts crying, she gives her breast. The vice versa is also true. Even though, one is a boy and the other is a girl and they are not closely related, they can't marry each other. That is because, according to Oromo philosophy, children of two neighbors that feed on one breast together considered as brothers and sisters. This clearly shows how much neighbor is valuable in Oromo life. So, to maintain such type of relationship and harmony via out their life, there are three precautions should be taken. These are as stipulated metaphorically in the above witty speech: tongue, hand and penis. This is to say, to keep the harmony with your neighbor, you should keep your tongue. Keeping one's tongue from neighbor includes not backbiting and insulting or speaking words that annoy them in one way or the other. Keeping one's hand from your neighbors means not steal or take away their properties especially in their absence. Neighbors should trust each other under any circumstances. Here Arsi Oromo says, —Waraabessi olla nyaataa? jennaan dhabu qooqa bulaa!" which literally to say ask someone to somebody, dose hyena eat his neighbor? He replies he doesn't spent night without having food. This is to say, let alone human being, even hyena doesn't eat/hurt his neighbor unless he is in severe problems. Moreover, concerning peace and security of one's neighbor, Arsi Oromo says, —ati nagaan buluuf ollaan kee nagaan haa bulu" which literally means to spend tranquility night, your neighbor should spend tranquility night too. This is simply to say, you should maintain the

peace and security of your neighbor if you want to spend tranquility or peaceful night. Moreover, the perfect peace at your home is not substantial unless the peace of your neighbor must be guaranteed. Keeping ones phallic from your neighbor means not make sexual relationship with the wives or the girls of your neighbors. This is very dangerous feat that may end up with the destruction of great deals of properties and loss of human lives unless it managed properly. It ignites deadly fire among two neighbors that live together for long period of time. So, for peaceful coexistence, it is must to keep one's genital organ from the women of our neighbors. From the above analysis, one can conclude that, bad practices like backbiting, stealing, adultery and others are anti for peaceful co-existence among neighbors. So, each and every one should get rid of such destructive feats that open a gate for all evils that in turn pave a way for the fall apart of a given society.

Gowwaan waa sadii qofaan rima'a garaa keessaa caala;

Mul'achuu

Dubbachuu

Uffachuu

Being fool is not desirable human qualities among any societies around the globe. This is also completely true for Oromo in general and Arsi Oromo in particular. There are many Arsi Oromo oral literatures that insult fool and foolishness to teach their children not to be foolish in the future. According to Arsi Oromo, there is a proverb that says, —haadha gowwaa deette hidhiin jalli madaa'all which literally means the mother who give birth to a fool has sore under her lip. This sore happens when she bites her lip in anger and regret of giving birth to dupe. Moreover, there is another proverb that more signifies the act of a fool that goes, —gowwaan gaafa cidha ofii quufal which literally means a fool will be done of full on the day of his own ceremony. So, Arsi Oromo compares fool with fetus/embryo that is in its mother's womb and stipulated only three things that a fool surpassed fetus. These are: mul'achuu which means being seen, dubbachuu which means able to speak and uffachuu which means able to get dress. From this analysis one can easily comprehend that, a fool is equal to fetus in the womb except the three points stipulated above. These three things are all physical. This is to say, except physical presence, he is equal to an embryo in a womb.

Waa sadii nama maraafuu wal-qixa;

Qilleessa

Aduun

Du'a

On the world, there are many things that human being equally granted by creator even though they utilize them differently or use almost in the same way or exactly in the same fashion. These are air, Sun and death. Whether he/she is poor or rich, black or white, lord or butler, male or female, literate or illiterate and etc, all of them have equal right and access to use air regardless of any differences that stated above. But, this doesn't mean that all of them utilize air for the same purpose or in the same way. For instance, some of them use air for respiration or breathing. In addition to breathing, others may use it to produce energy from wind farm, to pull out water from a well, to grinding corn and etc. The points that we have mentioned above are true for sun too. Some people may use the sun only to heat their body and to get a light from it. But others use the sun to generate solar energy that used to cook a food, light a house at night to play radio, tape recorder and Tv. Death is also equal to all people without any distinction based on any existing factors among them. That is why there is no immortal among human being in the universe. It is a door via which mankind transfer from this world to another one. From this speech one can understand that even though nature grant human being with equal opportunities, they utilize differently based on the awareness and knowledge they have. This is to say different things can utilize by different things differently even though they have the same access to them.

Waa sadii waa sadii malee faayidaa hin qabdu;

Qawween Rasaasa malee

Dubartiin dhiirsa malee

Mataan ija malee

All things in this universe are interrelated on one another for their existence and to keep/maintain the equilibrium of nature. For the sensibility of life, the co-existence or their interdependence is must. As stipulated in the above witty speech, three things without their counterpart are useless. For instance, Qawween Rasaasa malee which literally means a gun without bullet, Dubartiin dhiirsa malee which means women without men and Mataan ija malee which means a head without eyes are meaningless. A gun without bullet is the same with stick.

So, carrying a gun without bullet is worthless. By the same token, the life of women without men and vice versa is insipid. So, to lead sweet life, women should live with men as wife and husband according to a custom and tradition of a society. For instance, according to Arsi Oromo Marriage is very important aspect of socialization among Oromos in general and Arsi Oromo in particular. It is one of the most important rituals in Arsi Oromo culture. The custom of marriage differs in various parts of the world and every civilization produces a marriage pattern appropriate to itself (Ludlow, 1965, cited in Gemechu & Assefa., 2006). These days, there are more than 11 types of marriage practiced among Arsi Oromo including incidental marriage. Whatever types they are, they all have their own theories of beginning even though most of them have no Gadaa narration or himannaa Gadaa. Marriage is a form of contract that both male and female engaged based on their full consent in principles and practice. For the testimony of their agreement there is rituals called rakkoo. They say that rakoo is a customary law and practice which binds the marriage together making it indissoluble among Adaba Arsi Oromo. And some of my informants emphasize that rakoo will help assimilate the bride into the clan she is married to. A wife, who has rakoo, is a legal wife and daughter of siinqee with all its rights. According to most of my informants, the objective of slaughtering rakoo is not only to legalize the marriage, but also to legalize the retribution quest in case she is murdered. It is only the gosa she is associated in by marriage which could directly claim payback. However, if the reprisal pay is 50 cows, 1/3 goes to the family she was born in. Similarly, if a woman who has rakoo kills someone, the gosa she has got affiliated in by marriage will pay the total retribution. The family she was born in could assist hirpha (support) only if they were asked by their counterparts. Rakoo also helps both spouses to be vigilant and sensitive about the continuity of their marriage. A rakoo wife can fully claim right over her husband and vice versa. Apart from the reciprocal right on one another, both have equal right in owning and using of joint property. The husband has no exclusive right to dispose joint property without knowledge and/or her approval. If the husband does not agree to his wife's will, she can ask her parents or neighbors for help to change his mind. In the past, in Arsi Oromo tradition, there were no any courtiers that accompanying bride and bridegroom. The father of a girl takes his daughter at river bank to bridegroom and his father waiting for him there. She carries Siinqee, Xuunxoo and Shifaa at her hand. Then, he blesses them and let her to wades the river to meet her husband and went home together. But, after sometime vagabonds began to ambush at a river or in the forest to take away a bride and run away. From that day

onward, the bridegroom begs his clans' men and his other relatives to protect his bride from rogues. So, the role of courtiers is serving as bodyguard for bride and groom from any threats on the way to home. In Arsi Oromo tradition, if the husband wants to have another wife, he should get first the consent and approval of the rakoo wife. The rakoo wife is known as niitii hangafa (eldest wife) and kallacha (sacred). And hence, she is known as —tan baarree, (of large gourd), tan sambarroo, tan siinqee (of decorated stick), tan waddeessa (male's marriage stick), tan umamaa (of nature). Therefore, it is only if he is offered cows from his rakoo wife that he can marry the others. However, she would not refuse his marrying additional wives as she will get helper both in feeding the husband and manpower that look after livestock. And the law of siinqee does not forbid this act. In addition it provides for the wife to have a lover to satisfy her interest. In a nutshell, she will reign. All the later incoming wives, the maandhaas' respect and even address her as —aayyaa mother. On the way, in food and drink service and seat, she will be given priority and this will be encouraged by the husband. Whenever the husband goes either for feast or for ritual purpose, the rakoo wife escorts him. Also, she is known as bantitti (the virgin). Bantitti has also personal right. No one is allowed to remarry the rakoo wife unless the rakoo status is eroded. If it found done, the doer has to pay 7 kateebuu as compensation for the husband and return. According to traditionally sanctioned Gada law, rakoo right presides only in one. Hence, Arsi says —rakoon rakoorratti qalamuu hindandeettu'. It is not possible to slaughter rakoo over rakoo. This is to say, one who wants to marry rakoo wife, before he slaughter his rakoo, he should wash or eroded the first rakoo. But on the other hand, according to the same source, children born from rakoo women (whose rakoo is not eroded), would belong to the rakoo husband. Even if she had no children by the rakoo husband, upon her return to him, her first born child outside rakoo, will be hangafa (the elder) in the house of the rakoo husband even if the husband has children by the other wives or got new from the returnee. As a primogeniture, he has inheritance right. The rakoo husband will solemnly take an oath to equally treat the children of his rakoo wife with that of his sons. The bokku and the hokkaa advise and supervise the implementation, saying: —niitiin tantee bantittiin, tan badaa galgala; tan rakoo ganama; tan dhama taatetu siif dhalee guddisi! handhuuri! itti fuudhi! heerumsiisi!. Which literally means —your first virgin wife, who had been of hot hearth of the evening (blessed with Coffee), whose rakoo had been performed at its morrow, who had become the member of our clan gave birth to these children. Own them! Get them wife and/or husband". All these remind him the contact and

the fantasies he had with his wife on the very day of the marriage. Thus, the children born by the next man are known by the gosa of the rakoo husband. They are not looked as outsiders. They have incumbent rights and duties in the clan. If killed in someone's hand, their guma (blood price) is sought by the clan. If they murder someone, the clan help pay the retribution. Let us turn to the procedures in the ceremony. On the eve of the marriage, a ceremony known as badaafachuu (blessing) is performed. After the bride and the bridegroom arrive at idayya's home (bridegroom's resident), they will get off their horse. Then, hide is spread on the ground. Coffee bean and barely bean are thrown on the hide. Then her female jaala sits with the bride on the hide. She holds the bride against her shoulder and spray with milk from her mouth chanting the following blessings: —Buli! Buli! hori! hori! Which means live! live! reproduce! Reproduce!! Next, both the bride and the bridegroom are escorted to the diinqa (sleeping room). Subsequently, the gurbaa jaalaa (Sweetheart of the bride), niitii jaalaa (The wife of his sweetheart), haadha sabbata (mother of girdle), and abbaa sabbata (father of belt) with their hands hold cicoo (milk container), and container of daddhii. Then, the bridegroom smears blood around the neck of the bride and blesses her, saying the following: Buli! Buli! Live! Live! Hori! Hori! Reproduce! Reproduce! Teettuu ta'i! Do not go away! Deettuu ta'i! Give birth/be fecund! Tan maqaa tokkichaan bultu ta'i! Live with one husband! Tan mataa tokkichaan bultu ta'i! Live with one hair! Araddoon ta'i! Be the holder! Dhiirsa kee bulfadhu Maintain your husband! Ilmaa intala hori! Give birth to male and female! Three important points can be deduced from the above blessings: for one thing, pray for martial durability and reproduction, second, the maintenance of the husband; and the third is in traditional Oromo society, there is no gender bias at least in principle. So, the participants on the occasion spraying daadhii bless the bride and the bridegroom. In the past, divorce is very rare in Arsi Oromo tradition. At times of disagreement between husband and wife, both respective natal families negotiate between the two to avoid the difference. So, if an Arsi man who took a wife by rakoo tramples any of the rights of his wife, he will be advised to normalize the strain. In the meantime, the natal parent of the wife also does the same. But if the matter is feared to placate clans in feud, certain mechanisms have to be devised to address it. To investigate on the matters that become source of their conflict, they spent sven sun and dark outside the house in the tent. This is to say, they totally try to mediate between them for one month. After this all attempts, if their separation is more preferable than staying together, on the last dark night they declare their divorce officially. Scholars like Baxter argue

that —... Arsi marriage is indissoluble once the final sacrificial ceremony called rakoo qalu has been performed (Baxter 1974:810). But what I have attested on my fieldwork is that, though this is theoretically true, practically it will have different courses of action. It is here that rakoo dhiquu (rakoo eroding) intercepts. Thus, the natal father prepares cidha (ceremony). Drinks and food are prepared. All kinsmen of both parties are made to attend the occasion. The bokku and hokka of the clans are present, too. And then, after what is prepared is eaten and drunk, the natal father of the wife kindly requests, her husband to erode the rakoo of his daughter. Then, as is usual in the custom, the husband wipes her brows with bough of his cloth and extirpates a strand of hair from her head which is traditionally known as *qaajjisa buqqifachuu*. He also grabs hanfalaa (sash/which he exchanged with cows on the night of the marriage). One may ask the symbolic meaning of *qaajjisa buqqifachaa* (extirpating hair) and grabbing hanfalaa. When a husband dies as usual an Arsi woman expresses her deep sorrow by cutting her gufufa (mop of hair) and loosening her hanfalaa (sash). Shortly, after her husband's burial, she will visit and dispose of both the gufufa and hanfalaa on his graveyards. Fastening her belt with rope, she returns home. The reason why he extirpates *qaajjisaa* and grabs hanfala is therefore, because he considers her as if she is dead. Then, the divorcee ignoring the taboo, calls the proper name of her husband and in-laws which reciprocal rights over one another in martial and reproduction life. Eroded can go anywhere and marry anyone she wants to. The *abbaa bokku* and *hokka* will be given one *bullukko* (woven blanket), each for facilitating the divorce in a peaceful way. Thus, rakoo institution is one aspect of Gada customary law by which the couples exercise indicates that the prestige owed to them by rakoo right is annulled. A woman whose rakoo is eroded can go anywhere and marry anyone she wants to. The *abbaa bokku* and *hokka* will be given one *bullukko* (woven blanket), each for facilitating the divorce in a peaceful way. Thus, rakoo institution is one aspect of Gada customary law by which the couples exercise reciprocal rights over one another in martial and reproduction life. Last but not least, a head without eyes is also worthless. But, this doesn't mean that blind people are valueless rather it means to say eyes that don't differentiate good from evil is useless. Here, Arsi Oromo proverb says, —*ijji yoo ittiin hinargine xandhachal* which literally means an eyes that can't see things are tumor. Moreover, Arsi Oromo says, —*ijji hinagartuu qalbiil* which literally means to what see things is inner eyes not outer eyes.

Waa sadii osoo hin beekne nama hubdi;

Haadha buddeenaa

Aduu ganamaa

Teessoo dhagaa

As stipulated in the above witty speech, there are three different things that may hurt you without your knowledge or awareness. These are: Haadha buddeenaa which means stepmother, Aduu ganamaa which means morning's sun & Teessoo dhagaa which means sitting on the chair made up of stone or sitting on the stone. Stepmother hurts you while she smiles and pretends as if she loves you. Morning's sun is loved by anyone to heat their body that contracted by cold a whole night. But, while you do this it hurts you without your awareness if you spent a couple of hours in it. The same is true to sitting on the stone for long period of time.

Waa sadii jettee hin tilmaamin;

Nama kolfu hunda gammadaa

Nama dureessa hunda arjaa

Nama dhabaa hunda dondhaa Arsi

Oromo teach their young children not to give hasty generalization in their lives as it leads you to wrong conclusion or decision at the end of the day. So, it is vital to take time and investigate things from different angles and perspectives to come up with sound decision that foster peaceful co-existence among various societies. So, it may not right to decide or conclude things based on their physical appearance or our intuition and emotion that s/he exhibits. For instance, as stipulated in witty speech above, don't mistake three things as if they are right. These are: Nama kolfu hunda gammadaa which literally means all persons who laugh is happy, Nama dureessa hunda arjaa which means all rich are moderate or donors & Nama dhabaa hunda dondhaa which means all poor are covetous. A proverb says, —Laughter may hide evil thoughts.

Manguddoonni waa sadi jaalatu;

Oduu

Aduu

Adii

As stated above in the witty speech, an old man likes three things. These are: talk, Sun and milk. Afan Oromo/ Oromo language has a well-developed folklore which has been transmitted from mouth to mouth and potted in the memories of the people. This folklore is rich in oral narratives, social folk customs, material cultures and performing folk arts. Among these, oral narratives play a paramount role. They are: folk tales, stories, songs, puns, proverbs, myths, laws, and poems and are passed from one generation to another by elders (men and Women) parents teach their children songs, proverbs, games and riddles to promote these skills. Poetry is practically a national past time in the Oromo nation Leaders and elders are expected to quote lines of poetry in their speeches, or to make up a poem spontaneously to suit an important occasion. Most Oromo adults know a number of songs, poems and riddles. However, in spite of a great oral tradition and an heir to culture millennia old, its written literature and folklore is not more than one hundred fifty years old. Afan Oromo/ Oromo language has a well-developed oral literature which has been transmitted from mouth to mouth and preserved in the memories of the people. This oral literature is rich in folk tales, stories folksongs, proverbs and folk poetries are passed from one generation to another by elders (men and women). Those parents teach their children songs, proverbs, games and riddles to encourage these skills and to maintain its continuity as well. In other words, it is to say that, the minds of old men and women of Oromo elders were/are the big library for contemporary generation. Each time an old man [or woman] dies a library is lost. This may result in the loss of valuable cultural heritages that can't be replaced by any means. As a person getting older and older, metabolic activities such as respiration are gradually getting diminishing. As a result of these factors, body temperature of old person is decline. So, to compensate this declined body heat, old men and women prefers to bath in the sun for long period of time. Last but not least, as stipulated above the reasons that cause the declination of the body temperature of an old men and women is the loss of appetite. They have no appetite to eat different types of food stuff like young men and women. They prefer to drink a cup of milk rather than having porridge or muffin.

Waa sadii hubattu malee hinseenin;

Dubbii keessa hin beekne

Bishaan gadi fageenya isaa hin beekne

Imala daandii isaa hin beekne hubattu malee hin seenin.

Whenever and wherever, taking a care plays a vital role not to forsake oneself to disastrous problems. Arsi Oromo says a couple of things in his oral literature especially by folktales, proverbs, witty speech or waa sadii and etc to teach their children how taking care is important for their lives and property as well. For example, —Suuta deeman suuta qoreen nama waraantill which literally means if you walk slowly, a thorn slowly stabs you. So, according to the above witty speech, the things that needs due attention or care before taking part in it or engaged in or involve. This is to say, taking part in something without having enough information may end up with catastrophic result or outcome. These are: Dubbii keessa hin beekne which literally means issue that you don't have ample information, Bishaan gadi fageenya isaa hin beekne which means water that you don't know its depth & Imala daandii isaa hin beekne hubattu malee hin seenin which means the journey or voyage that you don't know its way. For instance, if you engaged in an issue that you don't have ample information, unknowingly you may side with someone and quarrel with your best friend or you may give wrong decision that may lead disputants into potential dispute that may cost lives and a great deal of properties. So, before taking part in to a given issues, it vital having enough information concerning it. It is wise to test the depth of water before enter into it to swim or wade. If you enter into a river or lake without test its depth by stick, you may easily drown or taken away by that water or easily eaten by animals that live in water such as crocodile, hippopotamus, alligator and etc. In this witty speech, water can be stated metaphorically to represents many other things like political struggle such as cup d'état and armed struggle for overthrown dictator from power. It is also dangerous to start a journey or voyage that you don't know its way clearly. Such type of journey may lead you to a jungle with deadly animals like lion, python, gorilla, tiger and etc. or a desert that dehydrate you within short period of time because you can't find food and water. So, it is not advisable to commence a journey that you don't clearly know its way and destination as well.

Kormi kan nama sadiiti;

Kan abbaa

Kan ambaa

Kan garbaa

There are many things that are sacred among Oromo in general and Arsi Oromo in particular. These are things that respected by members of the community in their daily chores to keep the

cultural, political and economic status quo of their ancestors. Simply to list few of them those worth mentioning are Korma which literally means male of domestic animals of sheep and young ox, halangee. Dubartii which means women, Odaa which means sycamore tree, bokkuu which means scepter, siinqee which means thin stick take by Oromo women, Tulluu which means hilltop, malkaa which means river bank, Kallacha which Abbaa Gadaa wears on his forehead and etc. Among these sacred things we emphasized on here for analysis is kormaa which literally elder male cattle especially sheep and elder male calf. According to Arsi Oromo Customary Law, all domestic animals have their provision of law. But it differs based on their importance and values they have in the socio-economic arena of the community. Male cattle have great respect in the Oromo nation. So, whatever damage he causes is tolerable. Nobody, hits/hurts him whether he destroy his crops, dismantle his fence or kraal or others. If he comes to kraal with their cows, they never, fire him at a night. By breaking this all rule, a person who kills or slaughter a bull should pay 40 kateebuu in five years. Moreover, the bull can only be slaughtered for the funeral of his owner. Except his owner it is forbidden to slaughter one's bull. So, he appeals by rising and position to the elders. From the above data one can understand that, a person who kills one's bull should pay 40 kateebuu within 8 years. This means, he pays five kateebuu each year. But few elders protest this idea of the two facilitators. They say, if a person who kills one's bull in the summer, he should pay 50 kateebuu and five kateebuu if in the winter. The reason why the compensation for bull killed in the summer is 50 kateebuu is that, during this season there are plenty of grass and water. So, he can mate many cows. But, in contrary, in the winter there is scarcity of grass and water. So, this season is not appropriate for breeding. That is why the payment is only five kateebuu. Whether it is for 50 or 5 kateebuu, there is procedure to be followed to appeal the case to elders as follows: Boorata adda faaraa A bull who has clay on his forehead Baroodaa qoonqa faayaa who's his sound is like night gale Korma ambaa amaaraa A bull of Ambaa and Amhara Ka shan dhalchee Who begot five calves Shantamni garaatti hafe And will begot fifty calves Ka raada dhachu! Who begot female calf Ka jibicha dhalchu! Who begot male calf hatee ati mandooyyuun naa argi! So, such type of bull he has killed me! Say Naa dhagayi!‘ jedhee himata. something! Generally, among Arsi Oromo, Bull is sacred. But this payment is fully applied if his all-body parts are full. For instance, if his horn was broken, or his tail was cut, that should subside the payment. Dirribii (2009) express the status Bull among Oromo society. It is hundred percent compatible with AOCL. Ram is the elder of sheep. A

person who kills ram should pay 50 sheep within one year. Moreover, it is because, a ram can mate more than fifty sheep within one night. As stipulated above, the ram is the elder sheep is highly sacred because of its versatile purpose. There is no any ceremony that kicked off without the involvement of the sheep. For instance: for marriage & Gadaa ceremonies, for fiicaa or homicide conclusion ceremony, for libation, to purify incest and etc. So, he has respect among Oromo nation in general and Arsi Oromo in particular. Moreover, he can mate more than 50 sheep within single night. The elder male cattle is shared by three entities. These are: Abbaa, Ambaa & Garbaa. Abbaa is the nominal owner of elder male cattle. Ambaa is all Oromo and Garbaa is non-Oromo nations that live with them. Today, the word ‘Ambaa’ is bearing different meaning in different parts of Oromia. Many Oromo understand ‘Ambaa’ to mean foreign which is wrong. In Afaan Oromo, the word that mean foreign is ormaa but not ambaa. The Oromo in general and Arsi Oromo in particular, —ol galo ambaa; gad galo diinal which is literally means those who come up or go up are ambaa and go down are diinaa or enemy. This has its own detail history to be explored another time. Last but not least, all non-ambaa are categorized as garbaa. According to Arsi Oromo, one who accuse Arsi to legal court is said to be mana garbaa which literally means he accuse him to house of alien.

CONCLUSION

The Oromo are the largest ethno-nation in East Africa and the speakers of one of the most widely spoken languages on the continent. The Oromo did not have written literature in the past. Oral traditions thus remained as the sole source of knowledge about the society’s socio-cultural experiences. The Oromo oral art provides us with ample information about the entire society, including the myths from God’s attributes, through the relation of God to man to the complimentary aspects of man’s relation to him. Every African society south of the Sahara has a long history of transmitting knowledge and human experience through the medium of oral tradition. Africa is a continent known for its rich oral traditions. The African oral arts are part and parcel of the continent’s long-standing tradition of folk culture. Africa’s long tradition of oral artistry still wields a remarkable influence on the contemporary life of its society. The African oral traditions facilitate the transmission of knowledge and conventions from generation to generation. Oral art is literature expressed in vivid words of mouth in different forms for different purposes from time of immemorial. Among these oral literature, the one that frequently

used in discourse like proverb to express things analogically not only to simplify utterance but also, to embellish it. In some societies, especially African, traditional oral art still plays a dominant role in shaping their day-to-day activities or lives. Oral art exposes the listeners to realities of human situations, problems, feelings and relationships. Therefore, oral art and oral narratives in particular, link people with the broader cultural, philosophic and religious world. It is obvious that the purpose of oral narratives is to entertain; however, they are also important for developing language skills and the ability to express things analogically that foster easy to comprehend and widen the horizon of wittiness. Waa sadii is used as ornament for oral discourses or utterances among Arsi Oromo. It is the part of oral literature confined most of the time for few elites of a given society. This is to say that it the folklore that is known by few elders among outgoing number of people. Since it works comparing and contrasting among two or three things, it requires high order mental wittiness. To do this, his five sense organs and ESP (extra sensory perception) should be active and the mind should be sharp.

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