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*Full Length Research Paper*

# **The role of applicative morphology in marking the telicity of applicative verbs in Ruruuli-Lunyala**

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**This study examines the role of the morphology of applicatives in marking the telicity of applicative verbs in Ruruuli-Lunyala. Applicative verbs in Bantu languages have largely been investigated as allowing a new object Noun Phrase (NP) within the subcategorization of their base verb; this leads to a change of valency with the new Noun Phrase (NP) often giving a certain thematic role. However, less attention has been put on the role of the applicative in supporting the notion that argument projection may be aspectually determined. All applicative verbs in Ruruuli-Lunyala can be used with specialised overt telicity markers kakyarumwei ‘completely’ / ‘very’/ ‘a lot’ and were ‘for nothing’. The research findings indicate an interesting relationship between these degree modifiers and applicative morphology. Thus, applicative verbs can be classified into two types, namely atelic and non-atelic applicative verbs. The post-verbal ‘applied object’ position /applicative adverbial position can be called the ‘applied constituent position’.**

**Key words:** Applicative morphology, telicity, metathesis, applicative adverbial.

## **INTRODUCTION**

The objective of this paper is to examine the role of the morphology of applicatives in marking the telicity of applicative verbs in Ruruuli-Lunyala. We examine how the form and function of applicatives in the morphological processes of applicative derivation mark telicity in Ruruuli-Lunyala.

Ruruuli-Lunyala is a tonal Bantu language of the Niger-Congo language family spoken by some of the inhabitants of River Nile-Lake Kyoga basin of Central

Uganda. Ruruuli-Lunyala is referred to as Ruli, and labelled JE.103, under group E10 of Nyoro-Ganda in Maho (2009)’s second new updated Guthrie list (Guthrie (1948). According to Nakayiza (2013), four districts of Luweero, Masindi, Nakasongola and Kayunga have Ruruuli-Lunyala speakers. However, this study indicates that Ruruuli-Lunyala is also spoken in the adjoining Lake Kyoga districts of Buyende, Amolatar and Kiryandongo. Eberhard et al. (2019) base themselves on the report of

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Uganda Bureau of Statistics (2014) and estimate that there are 190,000 Ruruuli speakers. Uganda Bureau of Statistics (2014) also mentions 47,699 Lunyala dialect speakers. This means that there are roughly 237,699 speakers of Ruruuli-Lunyala<sup>1</sup>. Applicatives ‘involve a derived verb form combined with a subject semantically identical to that of the non-derived form of the same verb, and with an applied object representing a participant that cannot be encoded as a core argument of the same verb in its non-derived form’ (Creissels, 2004: 3). In contrast, Kifle (2012: 106) refers to an applicative as a grammatical expression that morphosyntactically codes an altered construal of an event. When applicative morphemes are attached to certain verbs, they may add an argument that increases the valency of the clause from transitive to ditransitive. Valency increase is also possible with intransitive verbs as applicative verb licenses the presence of an additional argument with the syntactic role of the object (Bostoen and Mundeke, 2011).

However, the above valency-based definitions seem to assume that applicative constructions are always valency-increasing. This is not entirely accurate because the applicative construction may modify verb valency by either adding or suppressing an object, depending on the base it attaches (e.g. in Shiwilu, Kawapanan) (Valenzuela, 2016). In Yagua (Peba-Yaguan), the applicative marker may neither bring about valency change nor affect the semantic role of an object, as it encodes a greater sense in ‘intensity’ (Payne, 2000). It may also not modify verb valency at all in some Bantu languages (for example, in Luganda, Swahili and Bemba) (Marten and Mous, 2015). In some cases it is the pragmatic function of the applicative verb that brings about a non-valency-changing environment. In such cases, the applicative verbs can be encoded by extra inferential effects derived from the predicate as instruction of concept strengthening: “The hearer is entitled to construct a concept which is ‘stronger’ than a potential concept constructed from a corresponding base verb” (Marten and Mous, 2015:7). Applicative constructions aimed at encoding a strengthened concept and results in valency-preserving form can be illustrated in the following examples.

#### 1. Bemba (Bantu, Zambia)

(a) *n-de-ly-a mumuputule.*  
1sgS-PRES-eat-FV in\_room

‘I am eating in the room’ (neutral; as answer to: What are you doing?)

(b) *n-de-li-il-a mumuputule.*  
1sgS.-PRES-eat-APPL-FV in\_room

‘I am eating in the room’ (emphatic; as answer to: Where are you eating?) Marten and Mous, 2015: 11)

#### 2. Luganda (Bantu, Uganda)

(a) Asomerera okuyiga afuna okumanya.  
a-som-er-er-a o-kuyiga a-fun-a o-kumanya  
3sgS-read-APPL-APPL-FV AUG-15.learning 3sgS-  
gain-FV AUG-15.knowledge  
‘He who reads diligently in order to learn gains knowledge’ (Ashton et al., 1954: 332).

Examples 1 and 2 given above involve cases where applicative verbs are used without an attendant change in valency, and one relies on the pragmatic interpretation to draw distinct meanings from them. Although sentences (1a) and (1b) have the same verb valency, the verb in the former is in its basic form, while the verb in the latter is an applicative verb. Marten and Mous (2015: 11) attribute the difference in meaning in the principle of concept strengthening such that simply ‘eating’ differs from the more emphatic ‘in\_the\_room\_eating’.

Sentence (2) is an example of ‘double applicative’<sup>2</sup> construction involving an augmentative applicative verb *somerera* ‘read diligently’. Marten and Mous (2015: 13) explain that augmentative applicative verbs “are formed by extending the base verb twice”, and this implies *som-a* ‘read’ becomes *som-er-er-a* ‘read diligently’. The purpose of augmentative applicative verbs, according to Marten and Mous (2015: 13), “is either to introduce a new object, similar to the simple applied form, or ... to encode a strengthened concept”. Marten and Mous’s views widened Ashton et al. (1954)’s who considered augmentative verbs as mere extension of the verb-action in time and duration. The notion of *concept strengthening* can as well be analyzed as *concept reducing*, as used in, for example, Bemba (Bantu); *sunk* ‘push’, *sunk-il-il* ‘push a little at a time’ and *pyang* ‘sweep a little at a time’ (Sharman, 1963: 68). This implies that *concept strengthening/concept reducing* and verb valency change can be either exclusively or integratively analysed in applicative constructions. Despite the above valency-based, pragmatic and concept strengthening definitional arguments about applicative constructions, they do not fully explore the notion that argument projection may be aspectually determined in some Bantu languages.

Isingoma and Jane (2012) argue that despite different studies making theoretical generalizations based on the empirical patterns of particular languages, there exists considerable variation in the behaviour of applicatives in different languages. To show these variations, Jerro (2015) suggests that each applicative in a language encodes its own idiosyncratic restrictions on object symmetry. In relation to this, some Bantu languages allow

<sup>1</sup> Ethnologue (Eberhard et al., 2019) mentions different alternate names of Ruli (Baruli, Luduuli, Ruli, Ruluuli, Ruluuli-Runyala, Rurulim). In this paper, we adopt the natives’ and RLED project preferred version, Ruruuli-Lunyala.

<sup>2</sup> In the non-Bantu language Shiwilu (Kawapanan), double applicatives “require that the base be simultaneously marked by the valency modifier *-tu* and a dedicated applicative suffix” (Valenzuela, 2016:24).

adding an extra object to unergative verbs (Bresnan and Moshi, 1993). Furthermore, Pykkänen (2008) shows that languages like Kichaga allows high applicatives, while Chichewa allows low applicatives only. Dixon (2012) justifies such variations by explaining that different languages can exclusively permit applicative constructions with transitive and intransitive verbs, or intransitive verbs, or transitive verbs. As a result, those variations justify the fact that their conclusions are not entirely satisfactory to account for applicative constructions in Ruruuli-Lunyala.

## METHODOLOGY

We used corpus and participant observation methods of data collection since grammatical analyses should be arrived at inductively, through observations of a corpus of recorded discourse, supplemented by direct observation of how the language is used in the community (Dixon, 2012). One needs to gather a broad database which should contain numerous genres, and thereafter supplementary data should be gathered through participant observation (Bower, 2015). One should represent multiple speakers as well as control for other variables, such as gender, age place of residence as well as length of texts.

We used Ruruuli-Lunyala-English Dictionary (RLED) corpus data which was compiled by a Ruruuli-Lunyala language documentation project: *A comprehensive bilingual talking Ruruuli/Lunyala-English dictionary with a descriptive basic grammar for language revitalisation and enhancement of mother-tongue based education* (PI Saudah Namyalo, Makerere University, funded for 2017–2020, Volkswagen Foundation). The RLED corpus consisted of 159,641 words from 74 written Ruruuli-Lunyala texts. The corpus was produced by speakers of Ruruuli-Lunyala from four districts of Uganda, namely Nakasogola, Kayunga, Kiryandongo and Buyende.

## RESULTS AND DISCUSSION

### The morphology of applicatives

The morphology of applicatives in Ruruuli-Lunyala is derivational. The applicative suffix in Ruruuli-Lunyala has one deep structure but three surface realizations: The deep structure is *-il-*, while the surface form can be the suffix allomorphs *-ir/-i-*, *-er/-e-* and *-r-*. At the surface level, /r/ can be realized as an applicative marker after a pattern of morphological processes involving suffixation, vowel harmony, segment deletion and compensatory lengthening as elaborated under “Infixation vis-à-vis Metathesis arguments”. The: applicative suffixes *-ir-* and *-er-* have morpho-phonemically conditioned variants *-i-* or *-e-* respectively.

Basic form	Derivation process	Derived form(APPL+PFV)
(i) soma ‘study’	soma-er-ire som-e-ire	‘studied for/at’
(ii) leeta ‘bring’	leeta-er-ire leet-e-ire	‘brought for/at’
(iii) tangaran-a ‘meet’	tangarana-ir-ire	tangaran-i-ire ‘met for/at’
(iv) iruk-a ‘run’	iruk-ir-ire	iruk-i-ire ‘ran for/at’

The choice of the applicative suffix is dependent on vowel harmony within the verb root. On the one hand, if the preceding vowel within the verb root is /i/, /u/ or /a/, the applicative suffix is *-ir-* (cf. Baker et al., 2012; Bostoen and Mundeke, 2011; Ngonyani, 1998; Nurse and Philippson, 2006; Marten and Mous, 2015). The applicative marker *-ir-* in Ruruuli-Lunyala is illustrated as follows.

### 3. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

Basic form	Derived form
(i) sumita ‘pierce’	sumit-ir-a ‘pierce for/at’
(ii) langa ‘announce’	lang-ir-a ‘announce for/at’
(iii) pima ‘measure’	pim-ir-a ‘measure for/at’
(iv) suna ‘pinch’	sun-ir-a ‘pinch for/at’

At least one of the vowels, /a/, /u/, and /i/ appears in the preceding syllable in the verb root/base of the examples shown above. One of the common characteristics which all the sentences share is the applicative suffix *-ir-*.

On the other hand, if the preceding vowel within some verb roots is /e/ or /o/, the applicative suffix is *-er-*. This is backed up with examples as follows:

### 4. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

Basic form	Derived form
(i) goda ‘bend’	god-er-a ‘bend for/at’
(ii) kona ‘hit’	kon-er-a ‘hit for/at’
(iii) beyega ‘deceive’	beyeg-er-a ‘deceive for/at’
(iv) kema ‘groan’	kem-er-a ‘groan for/at’

With respect to the examples (4 i-iv) shown above, either /e/ or /o/ appears in the preceding syllable in the verb root. One of the common characteristics which all these verbs share is the applicative suffix *-er-*.

Both applicative suffixes *-ir-* and *-er-* have their morphophonemically conditioned variants *-i-* and *-e-* respectively. These variants surface under two circumstances: Either the applicative construction is in the perfective or the applicative marker involves double suffixation. The applicative marker preceding the perfective marker loses the consonant /r/ but preserves the vowel. In such an event, there are two vowels adjoining each other between the remaining vowel and the vowel attached to the perfective marker after the deletion of the consonant /r/. Below are the examples showing the applicative marker variants *-i-* and *-e-*:

### 5. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

In the examples 5(i-iv) above, the applicative markers

*-i-* and *-e-* are used in the final derived form instead of *-ir-* and *-er-* respectively. In both roots, *iruk* and *som*, there is addition of a corresponding applicative suffix *-ir-* and *-er-* at the deep structure level. However, the applicative verbs, for instance, are *iruk-i-ire* and *som-e-ire* instead of *iruk-ir-ire* and *som-er-ire*, respectively. There is the deletion of the consonant /r/ from the applicative marker at the deep structure level. As a consequence, the surface structure shows only the vowels *-i-* and *-e-*. This is because all liquids preceding the perfective marker *-ire* are deleted in Ruruuli-Lunyala. The deletion can be attributed to Ruruuli-Lunyala phonotactic constraint which restricts two liquids near each other involving verb extension elements<sup>3</sup>. As a consequence, the initial vowel of the perfective marker and the applicative vowel keep in their 'stand-alone' positions.

In relation to the above, the construction involving the surface realisation of the applicative suffix *-er-* is also found in monosyllabic verbs. With the exception of the liquid //initial monosyllabics like *lya* 'eat', all monosyllabic verbs use the applicative suffix *-er-* in the applicative construction in the present tense. Relatedly, the applicative suffix *-er-* in monosyllabic verbs is reduplicated in the perfective to form double applicative structure *-er-er-*. (Double applicative structure is elaborated in results and discussion). However, the liquid /r/ that precedes the perfective marker *-ire* is deleted. These changes in the form of derived verbs involving monosyllabic verbs are illustrated below:

## 6. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

Basic form	Derived 'present'	Derived 'perfective'
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Basic form	Derived 'present'	Derived 'perfective'
(i) sy-a	'grind' sy-er-a	'grind for/at' si-er-e-ire
(ii) nyw-a	'drink' nyw-er-a	'drink for/at' nyw-er-e-ire
(iii) bbw-a	'tie' bbw-er-a	'tie for/at' bbw-er-e-ire
(iv) li-a	'eat' li-ir-a	'eat for/at' li-ir-i-ire

The surface realisation of the applicative is consistently *-er-* in the present tense in all the monosyllabic verbs mentioned above except in example (6iv). The clear change of form between a derived applicative verb in the present tense and the one in the perfective involving the monosyllabic verbs is a consistent observation. Excluding liquid-initial monosyllabic verb *lya* 'eat'<sup>4</sup>, we found that all other monosyllabic verbs behave alike. We postulate that

<sup>3</sup> One of the liquids in syllables contiguous to each other and involving verb extension elements is deleted. In present tense, it is the first liquid that is deleted (e.g. *zub-i-ir-a* 'weed around'). In the perfective, it is the second liquid that is deleted (e.g. *cw-er-e-ire* 'broke for/at') However, there is no deletion of either liquid in *ikiririza* 'accept for/at' because both liquids are part of the verb root.

<sup>4</sup> *lya* 'eat' is the only monosyllabic verb which can form an applicative verb with suffix *-ir-* in the present tense. In the perfective, the single applicative changes into double applicative *-i-ir-*.

monosyllabic derived verbs behave like augmentative verbs by extending the verb base twice in the perfective. Therefore, it can be interpreted that the change in tense involving monosyllabic verbs in Ruruuli-Lunyala occurs with a change in the form of an applicative marker from single (in present) to double applicative (in the perfective).

## Infixation vis-à-vis Metathesis arguments

In addition to being realized as a suffix, the applicative marker in Ruruuli-Lunyala can arguably occupy the position of an infix after *base modification*. On the one hand, there is a possible scenario that there occurs the insertion of what looks like the 'infixes' *-ri-* or *-re-* exclusively within /z/-ending roots that have three or more syllables. These 'infixes' also adhere to the same principles of vowel harmony governing the suffix applicative marker construction: If the preceding vowel within the verb root is /i/, /u/ or /a/, the applicative infix is *-ri-* and if that vowel is /e/ or /o/, the applicative infix is *-re-*. On the other hand, there can be an argument that the derived forms are a result of metathesis as illustrated in the data below:

## 7. Presumed 'infixes' within some /z/-ending roots (Ruruuli-Lunyala [Bantu, Uganda; Primary Source])

Basic form	Presumed derivation	Actual derived form
(i) ongereza 'lobby'	ongerez-er-a	ongerereza 'lobby for/at'
(ii) bonereza 'punish'	bonerez-er-a	bonerereza 'punish for/at'
(iii) angiriza 'praise'	angiriz-ir-a	angiririza 'praise for/at'
(iv) ikiriza 'accept'	ikiriz-ir-a	ikiririza 'accept for/at'

With respect to the above examples, the applicative marker is highlighted in bold in the columns of *presumed* and *actual derived forms*. It is seemingly realized as an 'infix', and placed immediately before the sibilant /z/ in the last syllable of the root under the *actual derived forms*. The argument that the derived forms are a result of metathesis acknowledges the fact that suffixation is the primary morphological process of the applicative construction (s). This implies that verbs like *ongere-re-za* 'lobby for/at' and *etegere-re-za* 'assess for/at' were presumably *ongerez-er-a* lobby for/at and *etegerez-er-a* 'assess for/at' such that the *actual derived verbs* are a result of the base modification process by metathesis. Firstly, the syllable /za/ and the suffix /er/ interchange positions. Secondly, the distinction between *presumed* and the *actual* derived verb is observed through segmental metathesis of the suffix, that is, *-er-* changes into *-re-*, while *-ir-* changes into *-ri-*. In principle, metathesis involves switching of two or more segments in the base, and these segment(s) are sounds that 'must be next to each other' (Haspelmath and Sims, 2010:334; Langdon, 1976). In this, Haspelmath and Sims put emphasis on the 'local' rearrangement of order of two

sounds or group of sounds, which are in contiguous relationship.

The metathesis argument would also be advanced to explain the insertion of applicative markers *-ir-* and *-er-* within verb roots whose last syllable ends with the non-causative semi-vowel /j/. In relation to the above, there is the insertion of the *presumed* 'infixes' *-ir-* and *-er-* within some verb-roots that end with the glide /j/. In such verbs, the applicative marker immediately precedes the glide /j/ in a non-causative environment. The applicative construction involved in this kind of *presumed* infixation is also vowel harmony-governed as earlier observed as regards *-ri-/-re-* metathesis arguments. This is illustrated as follows:

#### 8. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

*Wabasiryanga pamba*

o-a-basy-**ir-**a=nga                      pamba  
2sgS-PST-sleep-APPL-FV=HAB        10.cotton  
'You would sleep on cotton.'

In the example above, the verb-root *basy* 'sleep' uses the *presumed* 'infix' *-ir-* to form an applicative verb-stem *bas-ir-y-a* 'sleep on'. This is the *actual* derived form that changed from the *presumed* form *basy-ir-a* 'sleep on'. The applicative affix permits the object *pamba* 'cotton' to acquire transitive object status in a valency changing construction. Other verbs behaving in the same applicative infix formation as *basya* 'sleep' include the following:

#### 9. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

**Basic form    Presumed derivation    Actual derived form**

- (i) *bbeesy-a* 'comfort'    *bbeesy-er-a*    *bbeesery-a* 'comfort for/at'  
(ii) *tesy-a* 'dirty'        *tesy-er-a*        *tesery-a* 'dirty for/at'  
(iii) *weisy-a* 'run out of'    *weisy-ir-a*    *weisiry-a* 'run out of (for/at)'  
(iii) *maisy-a* 'throw'        *maisy-ir-a*    *maisiry-a* 'throw for/at'

With respect to examples (9i-iv), basic di-syllabic verb-roots ending with /j/, adjacent to the sibilant /s/, use the *presumed* infix *-ir-* or *-er-* in applicative construction. The interchange of position between the glide /j/ and the verb extensions *-er-* and *-ir-* is a true argument of metathesis. It is the base modification that produces the *actual* derived verbs. The glide in these roots cannot be detached from the entire root without changing the thematic meaning of the word. In verbs similar to the ones given above, detaching the glide from its root would render it non-existent in Ruruuli-Lunyala. We take the applicative marker as a suffix since metathesis processes involved in the applicative construction are maximally *local*, simple and logical.

In contrast to the presence of Ruruuli-Lunyala *presumed* 'infix' applicative construction in the preceding paragraph, there are other /j/- ending verb-roots whose glide is a verb extension with a causative effect. In this case, the glide can be detached from the verb-root and the thematic meaning of the verb is maintained. For

example, both *naab* 'take a bath' and *naaby* 'bathe' have similar thematic meaning, but the /j/ in the latter is a verb extension. This means that *naaby* is a verb stem while *naab* is the root. The root without the final /j/ is an intransitive verb. The addition of /j/, which has a causative effect, makes the verb transitive as further illustrated in an applicative construction below:

#### 10. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

*Abakunaabiry-a*

a-ba-ku-naab-ir-y-a

REL-3pl-who-PROG-bathe-APPL-CAUS-FV

'Those who are bathing (someone) for you.'

In example 10 above, the /j/ in *naaby* 'bathe' has a causative effect (causing one to take bath), and it is not part of the root. The applicative marker, *-ir-*, is placed between the verb-root and causative /j/. The interpretation in this case is that the applicative marker is not a *presumed* 'infix'; instead, it is a *regular* suffix. There are many verbs that behave in this way and below are more examples:

#### (11) Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

**Basic form**

**Derived form**

- |                               |                  |                  |
|-------------------------------|------------------|------------------|
| (i) <i>gadya</i> 'disturb'    | <i>gadirya</i>   | 'disturb for/at' |
| (ii) <i>gondya</i> 'soften'   | <i>gonderya</i>  | 'soften for/at'  |
| (iii) <i>tagatya</i> 'warm'   | <i>tagatirya</i> | 'warm for/at'    |
| (iv) <i>gugumya</i> 'stutter' | <i>gugumirya</i> | 'stutter for/at' |

#### Applicative suffix *-r-*

There are some cases in Ruruuli-Lunyala where the surface realisation of an applicative is a *-r-*. The applicative suffix *-r-* is an applicative marker allomorph from *-er-/-ir-* and found in applicative constructions involving verb-roots/verb-bases that end with the liquid //l/. There happens suffixation, segment deletion, after which, compensatory lengthening of the root vowel takes place in the present tense. The final derived verb depicts an applicative marker which has lost its vowel such that *-er-* or *-ir-* in the basic form becomes /r/ in the derived form. All verb roots in this category have their final //l/ seemingly change to /r/ because the //l/ in the basic form and /r/ in the derived form appear to be in contrastive distribution. The applicative marker in such cases must follow a long vowel. To back up our argument, we mention //l/-ending verb-/bases which have an already existing long vowel in the root: A good example is the tense vowel /o/ as in *simoola* 'speak', which changes into *simoo-r-a* 'speak for/at'. By vowel harmony, *simoola* 'speak' adds the applicative *-er-* (*simool-er-a*). Then //l/ is deleted (*simooø-er-a*) because Ruruuli-Lunyala does not allow two liquids in syllables in contiguous relationship involving verb extension. Next is the deletion of /e/ because two root vowels cannot be followed by another vowel in Ruruuli-Lunyala. The resultant derived verb can now be realized

as *simoo-r-a* 'speak for'. This process can be reduplicated in other verbs. For example, *sosotoola* 'unwrap (food)' becomes *sosotoo-r-a* 'unwrap (food) for/at'.

Related to the above, there are other word-forms whose applicative marking involves the applicative suffix *-r-*. A case in point are //l/-ending disyllabic-roots, whose initial syllable contains the semi-vowel /w/ as in *twala* 'take' that becomes *twa-r-a* 'take for/at' and *lwala* 'fall sick' becomes *lwa-r-a* 'fall sick for/at'. Vowel harmony in *twala* 'take', for example, adds applicative *-ir-* (*twal-ir-a*). Then //l/ is deleted (*twaø-ir-a*) because of the already mentioned restriction about two liquids in syllables in contiguous relationship. After this, there occurs the deletion of //l/ because of the underlying semi-vowel qualities in the preceding syllable structure, which contains semi-vowel /w/. This semi-vowel is as a result of compensatory lengthening in terms of retiming of segments; namely, underlyingly *twala* itself comes from *tuala*: As the high vowel /u/ changes to the glide /w/, the vowel /a/, which follows the glide, gets lengthened so as to preserve the bimoraic status of the first syllable in *tuala* (cf. Katamba 1989: 171-172). The resultant derived verb can now be realized as *twa-r-a* 'take for/at' after applicativisation.

It is also notable that in cases where the basic //l/-ending verb-root has one mora vowel-structure, there is vowel lengthening in the process of applicative construction. With respect to this category of verbs, *kola* 'work' becomes *koo-r-a* 'work for/at', *gula* 'buy' becomes *guu-r-a* 'buy for/at' and *mala* 'finish' becomes *maa-r-a* 'finish for/at'. Based on vowel harmony *gula* 'buy', for example, adds the applicative *-ir-* (*gul-ir-a*). Then //l/ is deleted (*guø-ir-a*) because of the already mentioned restriction about liquids in syllables in contiguous relationship. After this, /u/ adjoins with /i/, and since /u/ is stressed in the root vowel, /i/ is also deleted. Moreover, two dissimilar vowels in form of /ui/ are not allowed in Ruruuli-Lunyala. Next is the compensatory lengthening of the root vowel /u/. The resultant derived verb can now be realized as *guu-r-a* 'buy for/at'.

In (12a), (12b) and (12c) are more examples involving //l/-ending verb-roots:

## 12. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

Basic form	(present tense)	Derived form
a(i) foola	'transform'	foo-r-a 'transform for/at'
(ii) duula	'brag'	duu-r-a 'brag for/at'
b(i) swala	'be ashamed'	swa-r-a 'be ashamed for/at'
(ii) zwala	'dress'	zwa-r-a 'dress for/at'
c(i) bala	'count'	baa-r-a 'count for/at'
(ii) kul-a	'grow'	kuu-r-a 'grow for/at'

The distribution of verbs in (12a), (12b), and (12c) above are arguably cases of *-r-* applicative marker. All the verb-roots within the three groups end with the liquid //l/. In addition to this, all the derived applicative verbs have a

two-mora vowel structure positioned immediately before the final /r/ in the verb base. The basic verbs in (12a) form their applicative construction by suffixation and segment deletion. The applicative verb construction in (12b) also involves a suffixation and segment deletion, but this time, in the environment of a semi-vowel /w/. Finally, the applicative construction for the verbs under group (12c) involves //l/-ending verb-roots whose basic form contains a short vowel positioned immediately before the final //l/. Under group (12c), suffixation, segment deletion and compensatory lengthening of the root vowel take place in Ruruuli-Lunyala applicative construction.

## Double suffixes in applicative construction

There are lexico-pragmatic cases that involve double suffixation in Ruruuli-Lunyala. In such instances, the applicative marker appears twice in immediate succession. This implies that the surface realisation of the applicative marker is either *-er-er-* or *-ir-ir-*. However, there occurs the deletion of /r/ in the first applicative suffix such that the surface realisation of the applicative appears as *-e-er-* or *-i-ir-*. The resultant applicative verb has the same thematic meaning as the basic verb as illustrated below:

### 13. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

#### a. *Zubiira omusaale ogwo.*

zub-i-ir-a	o-musaale	o-gwo
2sgS-weed-APPL-APPL-FV	AUG-3.tree	3-that
'You weed around that tree.'		

#### b. *Bakukusekeera.*

ba-ku-ku-sek-e-er-a	3plS-2sgO-PROG-laugh-APPL-APPL-FV
'They are laughing at you.'	

In example 13a, the applicative marker is realised as double suffix *-i-ir-* (*-ir-ir-*) in *zub-i-ir* 'weed around'. In Example 13b, double suffix *-e-er-* (*-er-er-*) is shown in *sek-e-er* 'laugh at'. In both cases, the /r/ in the first applicative suffix is deleted. The deletion creates the long vowel which is observed in applicative construction involving //l/-ending verb-roots. More examples can be shown below:

### 14. Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

Basic form	Derived form (Present tense)
(i) enga 'ripen'	eng-e-er-a 'be yellowish'
(ii) gona 'sleep'	gon-e-er-a 'sleep soundly'
(iii) babila 'irritate'	bab-i-ir-a 'have a peppery taste'
(iv) sala 'pain'	Sal-i-ir-a 'pain by'

As observed in examples (14i-v), there is a thematic

relationship between the basic verb and the non-basic verb. For instance, the basic verb *gon-a* ‘sleep’ and the non-basic verb *goneera* ‘sleep soundly’ have a thematic relationship. Both of them have the same verb-root *gon* ‘sleep’. It can be interpreted that the non-basic form extends the semantics of the basic form to bring about contextualised extended meanings. However, *eng-e-er-a* ‘be yellowish’ and *bab-i-ir-a* ‘have a peppery taste’ are cases of lexicalisation. A single applicative suffix applying twice on a single verb is also found in languages such as Ciluba (De Kind and Bostoen, 2012), Pogoro (Hendle, 1907), Swahili (Marten, 2003), Luganda (Marten and Mous, 2015) and Tswana (Pacchiarotti, 2018).

Apart from extending the meaning implied by basic-verb form, the double-suffixes representing the applicative marker can be locational to imply ‘proximity/nearness to something’ as in *zub-i-ir* ‘weed around’. According to Pacchiarotti (2018: 159), such applicative constructions ‘over time can lose their intensifying, repetitive, persistent meaning and replace the root’ under the process of lexicalisation.

### Causative –esy- and –isy with applicative reading

The suffixes *-isy* and *-esy* are basically causatives but with a secondary function of applicative reading. Ruruuli-Lunyala has ably shown that it can use the two causative suffixes (*-esy-* and *-isy-*) in an applicative construction. This is specifically used in respect of applicative construction involving the referent of the Noun Phrase (NP) that is attached as a weapon, tool, or material used in the action of the verb (cf. Peterson, 2007). We illustrated instrumental applicatives with causative suffixes in sentence (15) below:

#### (15) Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

##### a. *Mbaaga onte n'ekiso.*

m-baaga            o-nte            na            e-kiso  
1SgS-baag-FV    AUG-1.cow    COM    AUG-7.machete  
'I skin the cow with a machete.'

##### b. *Mbaagisy ekiso onte.*

m-baag-isy-a            e-kiso            o-nte  
1SgS-baag-isy-FV    AUG-7.machete    AUG-1.cow  
'I skin the cow with a machete.'

Examples 15a and b show an instrument as case inflection whereby the referent of the Noun Phrase (NP) is attached as a weapon or tool (cf. Saeed, 2016). Sentence (15a) shows comitative *na* ‘with’ taking the instrumental argument *ekiso* ‘machete’ in a peripheral function. In sentence (15b), the peripheral argument is put in the transitive object function by the causative suffix *-isy*, which has an applicative reading. A similar situation can also be found in non-Bantu languages, for example, Javanese

(Austronesian language family) whereby suffixes *-i* and *-aké* can depict a causative/applicative syncretism (Hemmings, 2013).

### Applicatives in degree adverbials

Most applicative predicates can receive a degree argument either for inherent lexical reasons or by virtue of their semantic and/or syntactic context. There exists open and closed degree scales as regards gradable predicates<sup>5</sup> in applicative construction (Caudal and Nicolas, 2005). An adjective like *hard* is not bound in terms of ranges of degree lexically associated with it. It is said to have an open scale since there is no limit to ‘hardness’. In contrast, there is a maximal degree associated with the verb ‘sweep’. This is because once a room has been swept, there is no further sweeping that can take place. Based on this, the degree scale lexically associated with ‘sweep’ is said to be closed.

In relation to the above, Jackendoff (1996: 27) argues that the degree of flatness, size and redness can be treated as degree scales while temperature is a scalar on a linear scale. In the process, an object can ‘move’ along the scale, and if the ‘path’ has a boundary (reaching *hot* or *big*), the sentence is interpreted as telic. In instances where the ‘path’ is non-bounded (going on indefinitely in the ‘hotwise’ or ‘bigwise’ direction), the sentence is atelic (Jackendoff, 1996). On this basis, telicity can account for selectional restrictions and differences in usage governing closed and open degree scales in different languages. As such, there exists closed scalar structures in instances where English adjectives combine with, for instance, the adverb ‘completely’, but not with ‘very’ and ‘extremely’. Additionally, some English adjectives are said to have open scalar structures when they combine with adverbs such as ‘very’ and ‘extremely’ but not ‘completely’. Interestingly, the three adverbs can be represented meaningfully by a single adverb *kakyarumwei* in Ruruuli-Lunyala. The question of whether open and closed degree scales maintain their true contextual meanings in Ruruuli-Lunyala as in English was examined as below:

#### (16) Ruruuli-Lunyala (Bantu, Uganda; Primary Source)

##### a. *Yeeyiire kakyarumwei ekibiina.*

a-a-ey-i-ire            kakyarumwei    e-kibiina  
3sgS-PST-sweep-APPL-PFV    completely    AUG-7.classroom  
'He completely \*very/\*extremely swept the classroom.'  
(closed scale)

##### b. *Ekyoma kini kigumiiire kakyarumwei.*

e-kyoma            ki-ni            ki-gum-i-ire            kakyarumwei  
AUG-7.metal    7-this    7S-be\_hard-APPL-PFV    completely

<sup>5</sup> ‘The idea is that an adjective like *long* takes at least two arguments, an argument *x* for the entity which is said to be long and an argument *d* for the degree of length which is attributed to *x*’ (Caudal and Nicolas, 2005:1).

'This metal is very/extremely\*completely hard.' (open scale)

In Ruruuli-Lunyala, *kakyarumwei* can be used in both open and closed scales as observed above. It can mean 'completely' in closed scales as in (16a) and 'very'/'extremely' in open scales as in (16b). Interestingly, in both cases, it is licensed by an applicative marker. Additionally, *kakyarumwei* can be used to mean 'a lot' in the place of 'extremely'/'very' with open and closed scale readings. In either of these cases, an applicative marker cannot be done without as illustrated below:

**(17) Ruruuli-Lunyala** (Bantu, Uganda; Primary Source)

a. *OPetero yaliire kakyarumwei ekiduuma.*

O-Petero a-a-ly-ir-ire kakyarumwei e-kiduuma  
AUG-1.Peter 3sgS-PST-eat-APPL-PFV completely AUG-7.maize  
'Peter ate maize completely/ \*a lot.' (closed scale)

b. *Ekiwulo kyagaziwaliire kakyarumwei.*

e-kiwulu ki-a-gaziwal-i-ire kakyarumwei  
AUG-7.hole 7S-PST-widen-APPL-PFV completely  
'The hole widened a lot \*completely.' (open scale)

In Ruruuli-Lunyala, a single adverb *kakyarumwei* can be interpreted as 'completely' in English in the example 17a above, and as 'a lot' in sentence 17b. It is once again licensed by an applicative marker in an intransitive applicative construction.

Based on examples 17a and b above, the distribution and interpretation of degree arguments in terms of open and closed scales can correspond to quantity and intensity scales respectively. With regard to quantity scales, *kakyarumwei* 'completely' is used to imply completion/ total consumption of the incremental theme as in 'Peter ate maize completely.' In contrast, it can render intensive scales reading. Intensive scales accord intensive interpretation with the semantic equivalence of 'very/extremely' as in 'This metal is very/extremely hard.' At the same time, intensive scales involve verbs morphologically related with an adjective.

**Contrasting *kakyarumwei* 'completely'/'very'/'a lot' and *bwereere* 'for nothing' with telicity**

*Kakyarumwei* 'completely'/'very'/'a lot' is significant in marking telicity of applicative verbs. *Bwereere* 'for nothing' has a unique interpretive and telicity oriented function which by default describes finality of the sentence in question. Although the two share similar syntactic behaviour, particularly in their appearance in the applicative object slot, they interact differently with the internal structure of events. As such, both *kakyarumwei* 'completely'/'very'/'a lot' and *bwereere* 'for nothing' have different semantic and syntactic interpretations.

On the one hand, the presence of *kakyarumwei* 'completely'/'very'/'a lot' influences aspectual properties

involving degree arguments and verbal predicate. On the other hand, *bwereere* 'for nothing' has an interpretive function uniquely catering for purposefulness and item price implications of the event in question. We arranged our findings based on Vendler's (1967) verb classification structure whose work has remained formidable in academic circles as cited by many recent scholars (e.g. Bennett, 1988; Pollock, 2012; Rothstein, 2008; Ruben, 2015).

**Verbs of *states*, (for example, *know*, *believe*, or *love*)**

**(18) Ruruuli-Lunyala** (Bantu, Uganda; Primary Source)

a. *Mmanyira kakyarumwei okwiruka.*

m-many-ir-a kakyarumwei o-kwiruka  
1sgS-mait-APPL-FV a lot AUG-running  
'I know running a lot.'

We agree with Abusch (1986) that argument gradable predicates do not themselves exhibit properties, but rather encode measure functions which associate objects with ordered values on a scale, or degrees. The inclusion of *kakyarumwei* 'a lot', in the predicate of (18a), creates a 'point of relativity' in the verb-event of *many* 'know'. The derived verb *many-ir* 'know a lot' makes such *state* verb attain more certainty and gradable predicate status. The applicative verb is hence better understood with intensity interpretation, which indicates maximum degree for an event to be realised as true and complete. The fact that there is maximum degree implies the presence of 'minimum degree'. In this way, the use of *kakyarumwei* 'completely' in *state* verbs marks 'completeness' or a point of how 'best' an event can be. Without the applicative adverbial *kakyarumwei* 'completely', the event has seemingly not reached its endstate. Telicity marking, in the context of Ruruuli-Lunyala, would give such *state* verb, a telic predication as the affected objects do not reach their endstate without the gradable value. Therefore, the construction formed with the derived verb takes a telic predication.

**Activity verbs**

Similar to *state* verbs, the presence of *kakyarumwei* in the predicate of *activity verbs*, as in (19), necessitates +intensity interpretation. The event in the basic verb *rundy* 'pull' takes an applicative degree adverbial in the derived form *rundry* 'pull a lot'. There is also a 'point of relativity' considering the least amount of force and the maximum one can apply to rope pulling. Thus verbs of *activities*, like *pull a rope*, can also have a gradable predicate status. The construction formed with the *activities* derived verb also takes an atelic predication since heightened intensity does not necessarily mean the ending of an event as illustrated below:



**(19) Ruruuli-Lunyala (Bantu, Uganda; Primary Source)**

- a. *OMusa arundiirye kakyarumwei loole.*  
 o-Musa a-rundy-ir-ire kakyarumwei loole  
 AUG-1-Musa 3sgS-pull-APPL-PFV a lot 9.lorry  
 'Musa pulled the lorry a lot.'

*Kakyarumwei* is in an applicative object slot as shown in (19a) above, and is meant to stress more force which Musa applied in the pulling of the lorry.

**Accomplishments (like *cut a tree* or *dig a hole*)**

An accomplishment is realized only once the endpoint is reached, and below are the examples from Ruruuli-Lunyala showing accomplishments:

**(20) Ruruuli-Lunyala (Bantu, Uganda; Primary Source)**

- a. *Omuyiigi atemeire kakyarumwei omusaale.*  
 o-muyiigi a-tem-e-ire kakyarumwei o-musaale  
 AUG-1.hunter 3sgS-cut-APPL-PFV completely AUG-3.tree  
 'The hunter completely cut a tree.'

The applicative adverbial *kakyarumwei* in (20a) above is used with an *accomplishment* verb to bring out total completion of the event in the semantic function of the gradable predicate. The acceptability of 'cut a tree' as a telic predication, is true of an event only if it leads to an endstate in which the affected participant has reached its endpoint. Without *kakyarumwei*, there is no certainty that the endstate associated with 'tree-cutting' in (20a) has been reached. Telicity marking has to imply beyond a mere sequence of distinct change of state eventualities involving quantity degree arguments as in (20a). The event-endpoint should be the bottom line, and this is what *kakyarumwei* 'completely' in Ruruuli-Lunyala does in relation to verbs of *accomplishment*. Derived verbs under *accomplishment* verb class are said to have a telic predication in Ruruuli-Lunyala.

**Achievements verbs****(21) Ruruuli-Lunyala (Bantu, Uganda; Primary Source)**

- a. *Barcelona ewanguliire kakyarumwei omupiira.*  
 Barcelona e-wangul-ir-ire kakyarumwei o-mupiira  
 Barcelona 3S-win-APPL-PFV emphatically AUG-3.football  
 'Barcelona emphatically won the football match.'

Embedded in the notion of situations that take a moment only, verbs of *achievements* use *kakyarumwei* as a focusing device to emphasise the maxim point in the event. With respect to (21a) above, to win a football match is momentous only at a time when one team has scored more goals than the other. *Kakyarumwei*, in this

context, is used to emphasize winning by a wide margin, which notion can only be captured through an applicative construction. It should, however, be noted that endstate is already achieved by the time *kakyarumwei* is employed to emphasize the momentous completion. In this context, *kakyarumwei* 'emphatically' is used to convey what we call *redundant magnitude*, which implies the event reached an endstate earlier than thought. As such, derived verbs under *achievements* verb class are also said to have a telic predication in Ruruuli-Lunyala. Based on the above arguments, the use of *kakyarumwei* as an endstate determiner makes the verbal predicate acquire a telic status. Conversely, if *kakyarumwei* is used as a mere intensifier, the verbal predicate takes an atelic status. Therefore, applicative verbs of *states*, *accomplishments*, and *achievements* are telic, while applicative *activities* are atelic. Whereas Caudal and Nicolas (2005) call *completely* and *partially* event descriptor modifiers, we call *kakyarumwei* 'completely' a telicity marker for its role in influencing the internal structure of an event.

*Bwereere* 'for nothing' is at all times used with an applicative construction. It also occupies the applicative object slot, and can be illustrated using the pair sentences of those exemplified under different verbs in Vendler's (1967) taxonomy above.

**States**

- Mmanyira bwereere okwiruka.*  
 a. m-many-ir-a bwereere o-kwiruka  
 1sgS-know-APPL-FV 'for nothing' AUG-running  
 '1 know running for nothing.'

**Activities**

- OMusa arundiirye bwereere loole.*  
 b. o-Musa a-rundy-i-ire bwereere loole  
 AUG-1.Musa 3sgS-pull-APPL-PFV 'for nothing' 9.lorry  
 'Moses pulled a lorry for nothing.'

**Accomplishments**

- (20) Omuyiigi atemiire bwereere omusaale.**  
 c. o-muyiigi a-tem-i-ire bwereere o-musaale  
 AUG-1.hunter 3sgS-cut-APPL-PFV 'for nothing' AUG-3.tree  
 'The hunter cut a tree for nothing.'

**Achievements**

- (21) Barcelona ewanguliire bwereere omupiira.**  
 d. Barcelona e-wangul-i-ire bwereere o-mupiira  
 Barcelona 3S-win-APPL-PFV 'for nothing' AUG-3.football  
 'Barcelona won the football match for nothing.'

In all the above sentences (18b, 19b, 20b, 21b) *bwereere* 'for nothing' has a common *semantic role*: It has a default interpretive function to mean 'without reason' or 'at no charge' or without gain: Something is done with no reason as in *He was fired for nothing*; Something is attained without paying any money for it as in *I got sweets for nothing*; Something is done but no benefit is achieved as in *He won the gold medal for nothing*. In general, the information given conveys 'no purpose' or benefit about the entire outcome of the whole sentence/clause. All these meanings hold true for verbs classified as *states*, *activities*, *accomplishments* and *achievements* as exemplified above. Despite variations in meanings, *bwereere* 'for nothing' and *kakyarumwei* 'completely/very/a lot' exist in the same syntactic pattern in applicative construction.

## Conclusion

Based on the data collected and the analysis done in this study, we conclude that:

(i) Applicative verbs can therefore be classified into two types, namely atelic and non-atelic applicative verbs depending on the roles of an applicative adverbial. On the one hand, if the applicative adverbial plays the role of intensifier, the applicative verb is classified as atelic. For instance, the use of *kakyarumwei* 'completely/very/a lot' with verbs *manya* 'know' *rundya* 'pull' and *tema* 'cut' gives the verbal predicate an atelic status. On the other hand, if the applicative adverbial plays the role of redundant magnitude, the applicative verb is classified as telic. For example, verbs *wangula* 'win', *soka* 'start' and *basya* 'sleep' when used with *kakyarumwei* 'completely/very/a lot', the verbal predicate takes a telic status. In this way, *kakyarumwei* 'completely/very/a lot' stands out as a major classifier of applicative verbs in Ruruuli-Lunyala. Although *bwereere* 'for nothing' is also described as a telicity marker, its default goal function across all verbs in Ruruuli-Lunyala makes it a distinct classifier of applicative verbs.

(ii) Ruruuli-Lunyala applicative form can change from single applicative (-*er/-ir*) to double applicative (-*er-er/-ir-ir*) in present and perfective respectively. However, the form of double applicatives in monosyllabic verbs in perfective undergoes segment deletion of the *second -r* such that the surface realization is either *-er-e* or *-ir-r*. Double applicative constructions in augmentative verb-forms (-*er-er/-ir-ir*) also undergo segment deletion although, this time, it is the *first -r* that gets deleted. The surface realization is then realized as *-e-er/-i-ir*. The meaning of augmentative form is mainly for lexicalization, extension of verb-meaning, repeativeness or has proximity bearings. The double-applicative forms can, but not always lead to multiple post-verbal arguments.

(iii) We conclude that Ruruuli-Lunyala applicatives can, in another example of applicative form and tense

interface. Applicative suffix *-r-* basically involves the deletion of the vowel preceding the *regular* applicative marker *-ir/-er* in *//*-ending verb roots/bases. However, in the perfective forms, the *regular* affixation as regards applicative formation takes precedence.

## CONFLICT OF INTERESTS

The author has not declared any conflict of interests.

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*Full Length Research Paper*

# **The influence of Pidgin English on educational outcomes among secondary school students in Nigeria**

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**This study was carried out in view of the influences of Pidgin English amongst the students in Nigeria using Port Harcourt Local Government Area in Rivers State as a case study. It was conducted on two hundred students and eight teachers from four selected schools, four government workers and eight staff from the media. This research was executed because of the high rate of communication in Pidgin English amongst secondary school students, which has become a threat to their educational career. However, it was discovered in the course of the study, that there are factors that enhance this issue. The negative impact of the socio-linguistic status of Pidgin English in the Nigerian society has necessitated some recommendations which include: The creation of awareness among parents, the media and the government against the dangers of habitual use of Pidgin English, introduction and training of teachers on introduce effective methods during the English language lesson delivery. The government should invest more resources and manpower in education to enable the children from poor homes improve in the English Language, and Pidgin English should be introduced in the curriculum, so students could know the structures and lexical, to avoid code-switching it with that of the English Language.**

**Key words:** Pidgin English, educational outcomes, socio-linguistic status.

## **INTRODUCTION**

Pidgin English is well recognized in Nigeria. It is spoken by seventy million people as a second language while over one million use it as a first language. Despite the need to gain mastery of the Standard English, Pidgin English is speedily emerging to the degree of being a national language. In fact, the Nigerian Pidgin started as a language of non-literates according to Bamgbose et al. (1995). This is because, acquiring English takes a longer period of time, needs people to go to school and not everyone has access to school and it seems tedious than

Pidgin English. In recent times, it is serving as a lingua franca in higher institutions and even to some extent, among graduates. This variety of English was established due to the trade situation that took place between the Portuguese and Nigerian trade partners especially the coastal people of the Niger Delta from 1469 to about 1529. Then the English people arrived at the beginning of the 17th century and replaced the vocabulary of the Portuguese-based English with words drawn from the English language without changing the grammatical

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structure of the Portuguese-based English though only a few Portuguese words survived. For instance, pikin (child), palaver (problem) etc., can be quoted. From that time on Pidgin English has obtained a sociolinguistic status in Nigeria. The status of Pidgin English in Nigeria has enhanced the poor performance of students in English language and other subjects. There is always the tendency to pronounce English words wrongly: Father is pronounced as /fada/ instead of /'fa:ðə(r)/

Also, students allow the entrenchment of Pidgin lexical items into the English sentences:

- (a) Me I don't know (Pidgin Influenced English) instead of:  
(b) I do not know

Since a was lifted from the sentence "c" below, which is the Pidgin version of the sentence "a"

- (c) Me a no know

Thus, due to this problem of expression, students rather conceal wonderful ideas in their minds because of limited English vocabulary to express their ideas. These effects of Pidgin English are being enhanced by three factors; the home background of students, peer group influence, the inefficiency of English teachers and students nonchalant attitude towards the subject, English language.

Students who come from homes where Pidgin English is their lingua franca struggle to cope with their English lessons and it takes a long time for them to internalize English lexical items and vocabulary. Furthermore, the teachers who should be agents of solution are sometimes inadequately qualified; either there are interferences from their mother tongue or Pidgin English, or they are just graduates of English language who have not undergone formal training on skills used in teaching the language. The inefficiency of teachers could affect the interest of students towards studying and improving in the English language. If these students who are likely to be emerged as Nigeria's representatives in the global market do not learn to confidently express themselves in the English language which is speedily becoming a global language, it is likely this might impede our international transactions.

## LITERATURE REVIEW

This section is focused on highlighting the opinions of authorities on the different issues that will be discussed in this paper. The literature is presented in such a way that it will show what is known and what remains to be investigated in the topic of concern.

### The concept of Pidgin English

Pidgin English has been defined differently by various

scholars and linguists based on the direction of researchers. Holm (1980: 4) defines Pidgin as a reduced language used by groups with no language in common who need to communicate for trade or other purposes. It can also be seen as 'A language which arises to fulfill certain restricted communication needs among people who have no common language' (Todd, 1974). From these two definitions, we see Pidgin English as a language that is been used to communicate between groups of people that have no common language.

Furthermore, Ojaide and Ashuntantang (2020) see it as a language that emerged due to contact between people of different languages that is usually a combination of different languages. This shows that though it is limited lexically and structurally, it is only suitable for specialized communication. It has some unique features such as: uncomplicated grammatical structure, reduction of syllabus codes, reduction of consonants clusters, no tones, such as those found in West Africa and Asian languages, separate words to indicate terms usually preceding the verb, reduplication to represent plurals, superlative and other parts of speech that represent the concept being increased, a lack of morphemic variation (Wilson et al., 2013). Similarly, Decamp (1971), Hymes (1974) and Hudson (1990) in Idiagbon (1999) give a summary of the characteristics of Pidgin as follows: Elimination of grammatical devices like inflections, plural possessives and tenses, the use of reduplication as intensifiers, ability of a word to have semantic extension, that is, expanded meanings.

### Overview of Pidgin English in Nigeria

The entrance of Pidgin English into Nigeria was made possible through the trade situation between Nigerians and the Portuguese during 1469 to 1539, and with the British during the 17<sup>th</sup> century. From that period onwards, Pidgin English has become a recognized language code in Nigeria. To support this idea, Faraclas (2004:828) says:

Well over half of the 140 million inhabitants of Nigeria are now fluent speakers of the language Nigerian Pidgin English (NPE), making it the most widely spoken language in Nigeria, as well as the indigenous African language with the largest number of speakers. Given the rapid spread of NPE among younger Nigerians, this proportion will increase to cover over seventy or eighty percent by the time the present generation of children reaches adulthood. There is no Creole language worldwide with nearly as many speakers as NPE. It should be noted that Nigerian Pidgin varies from place to place and has several peculiar varieties. Obiechina (1984) meticulously deliberated on the variants of the Nigerian Pidgin as he identified five varieties namely: Bendel which includes: Abraka, Warri, Isoko, Sapele,

Agbor, Itsekiri, Effurun, Agbaraha- Oto, Urhobo and Ewa; Calabar which includes: Calabar, Cross River, Akwa Ibom and the Kalabari regions; Lagos variant which includes: South West, Eastern Part and South-Central; Kano/Maiduguri variant which includes: North-East, North-North, North-South and North-West; and Port Harcourt, which includes: Port Harcourt and the Regional Suburbs. Furthermore, NPE is widely used in the major cities and towns in schools and market domains, in radio jingles, television adverts, and drama/plays. Akande (2008: 38) notes that there is a sense in which NPE could be regarded as a marker of identity and solidarity. It is an inter-ethnic code available to Nigerians who have no other common language.

### **The status and functions of English in Nigeria**

The colonization of Nigeria by the British introduced English as a medium of communication. Ever since the attainment of independence, English has maintained its status as the major medium of inter-ethnic communication. It is both studied as a subject and used in communication in schools. The National Policy on Education (NPE), 1977, revised in 1981 and 2004 stated that the English language should be used as a school subject in primary education, while it should be studied alongside any two Nigerian languages in high schools. To indicate its superiority, a credit pass in English is now mandatory for a candidate to gain admission into higher institutions. Also, it is also mandatory for first-year students in higher institutions to undertake a course in the 'Use of English' and pass the course before they can graduate. Thus, to an extent, this kicks against the use of Pidgin English for communication in schools. Therefore, it is believed that the students' excellent performance in the English Language can enhance encouraging performance in other subjects.

### **The negative influences of Pidgin English on Educational outcomes**

This attitude of students, communicating more in Pidgin English has the adverse effect on their academic performance. For instance, students perform better in Mathematics questions that are asked in Mathematical form, than word problems. For instance: Simplify:  $[2/3+21/25] + 2/10$ . Students usually leave their answers in this form-'48/50' instead of '24/25'. This is because they do not know the significance of the word 'simplify' in the questions. Also, below are the effects of the interference of Pidgin English in the English Language. For example:

Syntactically: In the sentence 'Come here quick, quick' is used instead of 'Come here quickly'

This supports what Mitsugi said as cited in Da Pidgin Coup (1999: 12) 'If you speak pidgin, you think pidgin, you write pidgin'. Apart from speech effects, socially, students become timid due to lack of proficiency in the English Language. The use of Pidgin English to a large extent is likely to diminish peoples' effort at mastering the Standard English (Obiechina, 1984; Akinnaso, 1989).

### **Factors that enhance the negative influence of Pidgin English on Educational outcome**

#### ***Home background of students and peer group influence***

The family is the first institution of socialization of a child. Socialization begins in the home and continues at school. Family background to a great extent determines the performance of students in the English Language. Omolewa (2002) affirmed that academic performance of a child could be traced to the kind of friends he keeps and the home he comes from. It is necessary to realize that the school is not the only agency responsible for the education of the child. Parental background of the child equally plays a significant role and there is a family-school relationship as stipulated in the family-school relationship model (Adams et al., 2000 as cited in WordPress, 2016). When there are similarities between cultures at home and school, children use what they acquired at home in addition to knowledge from school to build structures that will improve their language skills; but when there is a disparity, the process is disrupted. It is a popular belief that second language acquisition (SLA) is influenced by the learner's first language (L1). The clearest support for this belief comes from 'foreign' accents in the second language (L2) speech of learners. When a Frenchman speaks English, his English sounds French. The learners L1 also affect the other language levels, namely, vocabulary and grammar. This is perhaps less immediately evident, but most language learners and teachers would testify to it. It is also a popular belief that the role of the L1 in SLA is a negative one. That is, the L1 gets in the way or interferes with the learning of L2 (Ellis, 1989; Pakzadian, 2012). This view comes from a learning theory called behaviorism. According to behaviorist learning theory, learning is achieved through habit formation and old habits get in the way of learning new habits. Krashen (1981a) also reports that learners can use their L1 to initiate utterances when they do not have sufficient acquired knowledge of the target language. Perhaps, Ellis (1989) gives a more realistic view of the role of L1 as he suggests that the learners' L1 is an important determinant of SLA. It is not the only determinant, however, and may not be the most important. The L1 is a resource of knowledge which learners will use both consciously and subconsciously in order to help them shift the L2 data in the input and to

perform as best as they can in the L2.

Therefore, it is clearly stated that students who come from homes where pidgin is the first language or the language of communication would always struggle with their performance in the English language. These homes mostly comprise people in the working class or those who might have some level of education but for some reasons live in ghetto areas.

Furthermore, it has been noticed that despite the homes some students come from especially those surrounded by elites, when they come in the midst of friends, they gradually start speaking in Pidgin English as this is usually the language of communication amongst young people. Schuman (1986), cited in (McLaughlin, 1987; Ellis, 1994) has put forward the Acculturation Theory to account for second language acquisition development in natural settings. He defines acculturation as the process of becoming adapted to a new culture and his claim is that contact with the target language and culture is crucial. This process requires both social and psychological adaptation. Learning the appropriate linguistic habits to function within the target language group is one part of this process. Acculturation is determined by the degree of social and psychological 'distance' between the learner and the target language culture. According to this hypothesis, the greater with Pidgin English speakers, these students will gradually pick these words and will unconsciously code-switch it with the English Language during written and verbal communication.

### ***Inefficiency of English teachers***

The teacher occupies a unique position developing positive attitude amongst students "towards the study of language". Fafunwa (1969:80) presenting the report of the National Curriculum Conference stated that: "The conference agreed that the teacher is the key to the entire educational program in the world". Thus, teachers ought to be well efficient to aid students to achieve proficiency in the English language. According to Michael (1979), there are many English speaking teachers who think that their proficiency in speaking the English language makes them qualified to teach it. Unfortunately, their ideas on the phonetic and grammatical makeup of English are sometimes short-sighted. When teachers do not follow the rules of English language, their students develop the lack of interest in the subject which to a great extent affects their performance.

Unoh (1986) also examines the situation of oral English in Nigerian secondary schools. He asserts that teaching of English pronunciation in Nigeria suffers from peculiar handicaps unknown to the teaching of English language or any other school subject (for that matter). For any subject to be effectively taught, there are at least two very important conditions that must be met:

- (i) A high degree of motivation on the part of both student and teacher;
- (ii) The teachers' competence in the subject, and his or her mastery of the techniques of imparting knowledge in it.

### **Students' nonchalant attitude towards the English Language as a subject**

Many students see the English Language as a simple subject they can communicate with, whether or not they maintain the ethics of the language. This has enhanced their poor performance in the English language a subject. In the same vein, Gardner and Lambert (1972) observe that success in mastering a second language depends not so much on intellectual capacity or language aptitude as on learner's attitude towards the particular language. To support this idea, Kings in Fakeye (2010) states that a positive attitude is mostly seen as a determining factor for success. Students sometimes perceive those who often speak the English language as haughty. In another case, these students give low preference for English since it is not their mother tongue. Moreover, the younger speakers being given to peer pressure prefer to speak Pidgin English, which is used amongst their friends in order to have the sense of belonging. According to Deci and Ryan (1985), intrinsic motivation is related to basic human needs for competence, autonomy, and relatedness; this implies that the lack of students' motivation to study and improve in the English language will certainly impede successful proficiency in the language.

Conclusively, through the above information from various sources, one can understand how Pidgin English gained its status in Nigeria, why is it the most spoken language code. Also, the effects of its usage on educational outcomes have been further illustrated alongside some factors that boost its negative influence.

### **METHODOLOGY**

In this study, qualitative study was done to gather the data for this academic paper; while quantitative research was used to determine the students' and teachers' responses. The participants in this research composed of two hundred students and eight teachers from four selected schools, eight staff from four media houses and four staff from government parastatals in Port Harcourt; a total of two hundred and twenty individuals. The questionnaire- interview method was used. The questionnaire has four sections with twenty items. Also, it had four point Likert rating scale as follows: Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). The limitations of this study stem from inability to investigate a larger sample that would have enhanced the quality of this study. This was due to insufficient fund, time and shortage of respondents.

### **Research questions**

**What are the negative effects of Pidgin English amongst students?**

The responses to the above question are given in Table 1.

**Table 1.** Negative effects of Pidgin English amongst students?

S/N	Items	SA	A	D	SD
1	Difficulty in other subjects	130(59%)	20(9%)	70(32%)	-
2	Presence of errors in speech and writing	180(81%)	30(14%)	5(2%)	5(2%)
3	Ineffective communication in future International transactions as future leaders	150(68%)	-	70(32%)	-
4	Lack confidence in domestic and international competitions	150(68%)	-	70(32%)	-

**Table 2.** Factors that enhance the negative effects of Pidgin English amongst students?

S/N	Items	SA	A	D	SD
1	Poor uneducated homes	140(82%)	20(9%)	20(9%)	-
2	Living in ghetto areas	200(91%)	-	20(9%)	-
3	Unqualified teachers	80(36%)	30(14%)	80(36%)	30(14%)
4	Poor teaching methods	200(91%)	-	20(9%)	-
5	Mother-tongue interference during delivery of English lessons	170(77%)	30(14%)	-	20(9%)
6	Social Pressure	210(95%)	-	-	10(5%)
7	Students' nonchalant attitude towards the subject, English language	190(86%)	-	-	30(14%)

**Table 3.** The language status Pidgin English should have in Nigeria?

S/N	Items	SA	A	D	SD
1	Mother tongue/ first language	95(43%)	45(21%)	25(11%)	55(25%)
2	Second language	65(30%)	35(16%)	45(21%)	75(33%)
3	Official language	160(73%)	-	15(6%)	45(21%)

#### What are the factors that enhance the negative effects of Pidgin English amongst students?

The responses to the above question are given in Table 2.

#### What language status should Pidgin English have in Nigeria?

The responses to the above question are given in Table 3.

#### What can be done to curb the negative effects of Pidgin English on Educational outcomes?

The responses to the above question are given in Table 4.

## FINDINGS AND DISCUSSION

From the literature review and research results in Tables 1 to 3, it is very obvious that Pidgin English has got deep roots in Nigeria. This is because of its non-strict rules and it could be easily used in inter-ethnic conversations. Previously, it was assumed that only those who reside in the ghetto areas or are illiterates are conversant with Pidgin English. Recently even the elites and the media

prefer communicating in Pidgin English. Nevertheless, this status given to Pidgin English is becoming a threat to students' proficiency in English language as well as impeding their successful performance in other subjects. Fapohunda (2016) and Adesulu (2015) reported the performance of students in the West African Senior School Certificate Examination, that is the percentage of candidates that obtained credits in five subjects and above, including English Language and Mathematics from 2013-2016 as follows: 2013 (38.68%), 2014 (31.28%), 2015 (38.68%) and 2016 (52.97%). This report is an evidence of the negative effects of Pidgin English. This is worsening due to peer pressure, the media programs in Pidgin English and the laxity of students towards English language and inefficiency of teachers as noted in the responses from Table 3, of which social pressure seems to be the factor that is more felt as it an issue very common with young people. They tend to imitate others and are likewise influenced when found among friends. This is followed by environment factor, which is life in the ghetto. Anyone born or finds himself or herself in such environment must be given to more communication in Pidgin English than English language as most of the occupants of this environment are either



**Table 4.** How to curb the negative effects of Pidgin English on Educational outcomes?

S/N	Items	SA	A	D	SD
1	Parents should ensure that Pidgin English is less spoken or never spoken at home	120(55%)	-	-	100(45%)
2	The teachers should introduce effective methods during the English language lesson delivery	80(36%)	50 (23%)	90 (41%)	-
3	Awareness should be done against the dangers of habitual use of Pidgin English	100(46%)	20(9%)	40(18%)	60(27%)
4	Government should invest more resources and manpower in education; to enable those from poor homes improve in the English Language	150(68%)	-	70(32%)	-
5	The media should avoid using more of Pidgin English	80(36%)	20(9%)	70(32%)	50(23%)
6	Pidgin English should be introduced in the curriculum to enable students to make students know the structures and lexical, to avoid code-switching it with that of the English Language	120(55%)	-	100(45%)	-

uneducated or semi-educated.

This is an indicator that the L1 or the first language or the frequently used language will always interfere with acquisition of a second language. Therefore, students will constantly struggle with studying the English language because they will pick vocabularies in Pidgin English and use it in completing sentences in English language. Moreover the social distance students have with Pidgin English is closer than that of English language, as they are been surrounded with friends, classmates, the media or even relatives who enjoy communicating in Pidgin English. The closer the distance, the faster the acculturation with a particular language will occur. This indicates that the performance in English language as well as other language will keep falling as long as Pidgin English maintains its popularity. Although, the propositions to make Pidgin English an official language is to stop the marginalization of the language; if it is adhered to all the negative effects explained in this paper will keep occurring and Nigeria might not stand the chance of fitting effectively in the global market.

## Conclusion

Pidgin English is indeed a language with unique characteristics; it can be used by everyone without educational disparity. However, with the fast rate of students' acculturation and maintenance of a closer social distance with Pidgin English, the English language will gradually become unfamiliar to the Nigerian society. This situation as explained in the paper is of little or no benefit to Nigeria as regards the recent trend of globalization. Moreover, to calm these contentions, the English Language should still maintain its official status.

More resources should be invested by the government

to conduct research on the structures and lexis of Pidgin English as well as the skills that could be employed in teaching Pidgin English as a second language in schools so that students would avoid code-switching Pidgin English with English language. In addition, teachers and other academicians in the tertiary level can be sponsored to undergo training to have knowledge of these lexis and structures of Pidgin English alongside with acquiring skills on effective teaching of Pidgin English and English language, respectively.

Awareness programs have to be carried out by the media and schools on the dangers of habitual usage of Pidgin English. This is because whatever choices a country makes, the international sector has to be put into consideration. Thus, if Pidgin English does not aid Nigeria in accruing benefits internationally, it should not be given an official status. If there are recent complaints about other countries that use interpreters during international transactions, then Nigeria should not decide to embark on this futile journey. Students in Nigeria are the prospective leaders of the nation; therefore their academic performance should be a priority that must not be overlooked. The factors posing as threats towards academic excellence should be worked on.

## CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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*Full Length Research Paper*

# **Thematic functions of oral literature in the speeches of legendary Oromo heroes in Bale Zone, Oromia**

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The major purpose of the study was to analyze thematic functions of oral literature used in the speeches of Oromo heroes (Haaji Adam Saddo, General Husen Bune, Colonel Aliyyi Cirri, General Waqo Gutu, and Colonel Adam Jilo) from the three selected districts (woredas) (Madda Walabu, Gobba, and Sawwena) of Bale zone, Oromia region. Qualitative research design was employed. To this effect, relevant data was collected through in-depth interview and focused group discussion from 42 purposively selected elders. Also, document analysis was used to assess related written materials. Then, the collected data were carefully transcribed and critically analyzed with their thematic aspects using functional approach. The study's findings show that the oral literatures used by Bale's Oromo heroes have short structures with broad contents. These are short sayings, short stories, proverbs, folktale, prophecies, blesses, curses, and songs; and they are used to promote education, development, freedom, courageousness, firmness, truthfulness against betrayed, patience, unity and hope. Thus, educators, political leaders and teachers can use these oral literature to advice, instruct, guide and motivate youths towards education, social unity, patriotism against discrepancies on common things and the culture of hard work.

**Key words:** Thematic functions, oral literature, speech, Heroes, Oromo, Bale.

## **INTRODUCTION**

Conceptually, Oral literature is a great traditional resource for people through which they see themselves. Being as a base for written literature, it is transmitted from generation to generation orally among illiterate society. Enongene (2018:4) stated that "Oral literature is part of the vast field of knowledge known as 'oral tradition' or 'orality', that is, a system of communication in which information and messages are transmitted verbally from one generation to another". Furthermore, it is

dependent on the performer who formulates it in words on specific occasions and transmits it orally through words of mouth (Finnegan, 2012).

In African context, Melakneh (2005) argues that oral literature has thrived for many centuries and takes variety of forms such as myth, epics, funeral dirges, legends, praise poems, and proverbs. Having different genres, this indigenous knowledge is used among traditional societies like in Africa to express their identities, cultures and

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traditions by creating artistic beauties and clear images of the messages intended to be delivered. Additionally, it expresses people's deep feelings, joy and sorrow, frustration, life experiences and values. The stories for example are told to educate and socialize children or warn people not to break the rule of the society (Finnegan, 2012). Additionally, Enongene (2018:5) stated that "Oral literature teaches, among other things, the tenets of self-restraint, humility, modesty, tolerance, patience, understanding, altruism, and transparency in our dealings with others. Above all, it exhorts us to put our intellectual and technical competence at the service of our society". Similarly, oral literature of Ethiopia in general and Oromo's people in particular serves the functions mentioned above. Habitually, Oromo elders use different genres of oral literature to offer advice, to warn, to make happy, to reinforce, to appreciate, to admire, to instruct etc. in all social aspects.

As its nature, oral literature once used by the community as a whole or famous people of the community show disparity and disappear gradually when it does not get due credit. Recently, it was in the 1970s that the study of Ethiopian oral literature by Ethiopians was given due credit (Fekade, 1984). This implies that the study on Oromo oral literature in general and oral literature by heroes in particular were also a recent phenomenon. Besides, oral literature like proverb, short sayings etc. used by heroes were not studied and preserved particularly in Bale zone.

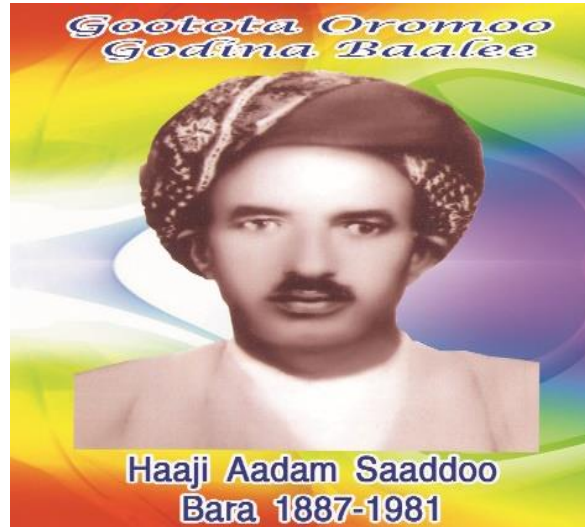
In fact, heroes use oral literature to convey their message, instruct, advise and educate people. For example, elders stated that Haji Adam Saddo was a famous hero. He used various oral literatures in his speech. He said, "After all, the soul is mortal; do not tell lies due to fear of death (*Lubbuun gaafa dhalatte duute; sodaa haqarraa hin dabin*)". People use this saying to instruct justice. Besides, General Taddese Birru said once orally as: "An educated person is a candy, he tastes sweet (*Namni barate akka mi'aa karamellaatti dhandhamama*)". People who have heard this saying use it until today (after his death) to show how important education is, and it can be used to encourage young people for schooling. Ethiopia's former Prime Minister Meles also said publicly in 2012 G.C, "For the coming generation, we must hand over development and not a beggar's mindset (*Lemechiw tiwliid limaa'in injii limmanan annaasrakkibim*)". This saying has also served to create awareness to the citizens towards working hard and having a better future for their younger generation with prosperity. Similarly, the current prime minister of Ethiopia, Abiy Ahmed, said openly in 2018 G.C "You cannot win your enemy in the battle or place that they have prepared, except you have a far better mind than them (*Diina kee moo'atuu kan dandeettu dirree inni irratti lolaaf qopheeffate osoo hintaane sammuuu caaluudhaani*)".

However, as the existing situation reveals, oral literature used by famous people did not obtain much attention before, and it is distributed among few individuals. Hence, if it is not documented and preserved, it creates generation gaps; particularly among illiterate society who are connected to their ancestral traditions through oral literature. Particularly, Africans, Latin Americans and Asians have rich unwritten verbal arts reflecting their past history, ways of life, culture and value of their society (Fekade, 1984). Basically, oral literature has important artistic values and cultural description for the society it belongs to. In addition to that, Melakneh (2005:13) described the function of oral literature as "...it preserves the people's traditional wisdom, records history and promotes social synchronization".

According to these observations, oral literature is deployed by illiterate societies and it is used to depict their wisdom, societal values, creativities and culture. Also, it is used to describe universal truth, used to govern the whole world. Ministry of Culture and Tourism of Ethiopia has also planned to promote culture and language of the nations and nationalities as millennium development goal. Therefore, conducting this study is collaborating with millennium development goals because culture, history and value of oral society are recorded in oral literature.

Based on the thematic functions of oral literature used by heroes in Bale in particular and in Oromia region in general, some research gaps are evident. Most of the studies focus on general tendency of genres of oral literature in the region as a whole with little or no reference to specific case of oral literature used by famous people. For instance, Tadesse (2004) conducted research on the contextual study of Gujji-Oromo proverbs with functions in focus; Addisu (2005) studied Oromo oral literature, performing art (Geerarsa) and liberation; Tsegaye (2010) conducted a study on functional analysis of folktales of Qellema Wollega Oromo. Asafa (2011) also conducted a study on the poetics and politics of Selale Oromo folklore and Temesgen (2012) discovered the functional analysis of folktales in Eastern Wallagga Oromo with Reference to Limmu Gelila Wereda. Though these studies were conducted, it can be said that the potential contributions of Oromo oral literature to cultural, political, social and economic function have not been examined adequately. All these studies selected specific genres of oral literature and depict their role in the whole community.

The current study however focused on oral literature used by heroes; they were people that most people use as model. The researchers believe that heroes particularly utilize oral literatures more than any other part of the society because their roles in certain social activities are immense. Therefore, the researchers conducted this study in order to collect, analyze, document, and preserve the thematic functions of oral



**Figure 1.** Haj Adam Saddo's photo which was taken from Bale Zone Culture and Tourism Office (BZCTO, 2018).

literature used by Oromo heroes in Bale zone of Oromia region. In line with this, the following are the specific objectives of this study. These are to:

- (1) Identify genres of oral literature in the speeches of Bale Oromo heroes.
- (2) Analyze aspects used in legendary speeches of oral literature.
- (3) Examine the rationales for using the oral literature in their speeches.

## REVIEW OF RELATED LITERATURE

### Historical background of Heroes in Bale Zone

#### ***Haji Adam Saddo (1887-1981)***

According to Bale zone Culture and Tourism Office (CTO), Haji Adam Sado was born in 1887 to his father Sado Sheka and his mother Halima Waqo in Goba district, in particular place called Darara. During his childhood he had various nicknames. He was called the lion. He had Islamic education at local traditional schools (Figure 1).

#### ***General Husen Bune (1898-2002)***

According to (Bale Zone CTO) Husen Bune was born in 1898 E.C from his father Bune Darara and his mother Hawa Badhaso in Sawenna district, Bale Zone. Since his father deceased, Husen raised his siblings in cooperation with his mother. He attended local religious school during

his childhood. When he was at school, he was not only a student but also a teacher. As he grew older, he started serving Haile Sillassie regime as a community facilitator. Later, he was delegated as the landlord. He got married to seven wives and got thirteen sons and six daughters (Figure 2).

After he understood that Oromo people were under the yoke of feudal government, he determined to fight the regime. To this end, in 1962 E.C, he launched struggle against "neftegna" (an offensive name used for the armed bodies of those who brutally killed the people) officials.

Husen Bune, together with other patriots, had fought for the freedom of his people against both Haile Sillassie and Dergue regime from inside and outside the country. After EPRDF ousted the Dergue regime from power, the Sudanese government brought Husen Bune, Waqoo Gutu, Abdala Haji Aliy, Siraj Haji Isaq, Ahmed Teso and Haji Umer Mohamed from Mogadishu to Khartoum. Finally, the Sudanese government sent them back to Addis Ababa. He then became a member of the parliament during the Ethiopian Transitional Government that lasted from 1991-1995 E.C. At the end, he passed away in 2010 G.C at the age of 104.

#### ***Colonel Aliyi Ciri (1906-2009)***

According to (Bale Zone CTO), Aliyi Cirri was born in 1914 G.C in Bale Zone Madda Walabu district to Cirri Jara, his father and his mother Badhaso Mina. In his childhood, he helped his family by looking after goats, sheep and cows. Besides, he enjoyed fighting and hunting. He married four wives. He had forty one children out of which thirty are males and eleven females.



**Figure 2.** General Husen Bune's photo which was taken from (BZCTO, 2018).



**Figure 3.** Colonel Aliyi Cirri's photo which was taken from (BZCTO, 2018).

Later, Colonel, Aliyi launched war against 'neftegna'. Emperor Haile Sillassie heard about the rebels and sent large number of soldiers. Then, the government forces seized the rebels and sent them into custody in Goba for five years. Finally, after he was released from prison, he passed away in 2009 E.C due to illness (Figure 3).

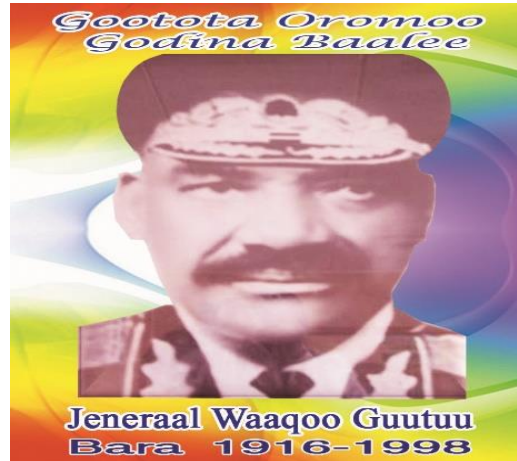
### **General Waqo Gutu (1916-1998)**

According to Bale Zone CTO, General Waqo Gutu was born in 1916. Little is known about his early schooling or ideological basis for his rebellion against Emperor Haile Silassie. It was believed that Waqo Gutu was ideologically and militarily trained by the Somalis. Historically, General Waqo Gutu was known by a symbol of Oromo resistance and initiator of their right to self-determination.

Moreover, Waqo sowed the first seeds of rebellion in 1943 by organizing arms to commence the struggle against Haile Sillassie. His journey to freedom took place in early 1965; the revolt itself had been raging since June 1963 when Kahin Abdi openly defied the government in Afder. He was elected chairman of the United Liberation Forces of Oromia (ULFO) in 2008 G.C. In 2014 G.C, Waqo died in a hospital in Nairobi, he is survived by 20 sons and 17 daughters (Figure 4).

### **Colonel H/Adam Jilo**

A writing on his burial place shows that Colonel Haji Adam Jilo was born from his father Jilo Webo and his mother Tukke Robile in Madda Walabu district in 1917. He played a great role in revolution against oppressors (held between 1970 and 1978 G.C). However, he passed



**Figure 4.** General Wako Gutu's photo which was taken from (BZCTO, 2018).



**Figure 5.** Colonel Haj Adam Jilo's photo which was taken from (BZCTO, 2018).

away in 2006 G.C and was buried in his village - Madda Walabu (Figures 5 and 6).

## METHODOLOGY

This study was conducted in some selected districts of Bale zone. These are Gobba, Sawenna and Madda Walabu. The woredas (districts) are exclusively linked with the history of heroes under study as their birth places. These heroes are Haji Adam Saddo, General Hussein Bune, Colonel Aliy Cirri, General Wako Gutu, and Haji Adam Jilo. Haji Adam Saddo was born in Gobba, General Hussein Bune in Sawwena, Colonel Aliy Cirri, Haji Adam Jilo and General Wako Gutu in Madda Walabu woreda (Bale CTO, 2017). So, these woredas were selected as the study sites, so as to get more information about these heroes.

To achieve the objectives of the study, qualitative research design was employed because it can guide the researchers to investigate local knowledge and understanding of a given program, people's experiences, meanings and relationships, and social processes and contextual factors that marginalize a group of people (Haradhan, 2018). In addition, the researchers used functional approach for analysis purpose. This research design guided the researchers to collect qualitative data using data collection tools like in-depth interview and focus group discussion and in addition, document analysis. Using the first two data collection tools, data were collected from elders who were selected purposively from 6 kebeles (villages) of the three woredas. From each kebele, 6 elders participated in the study, including 6 well known elders from Robe town. In this regard, 42 elders partook in the study.

After the successful collection of data, analysis of data was carried out using functional approach. Data collected in recorded form were transcribed carefully and discussed deliberately under



**Figure 6.** Grave of Colonel Haji Adem Jilo Webo and manuscript of his history, taken from researchers' field work, 15 May, 2018 G.C.

headings and sub-headings, oral literatures used by Bale Oromo heroes.

## DATA ANALYSIS AND PRESENTATION

As previously stated, the collected data from elders and document analysis of related materials were analyzed. Even if there are many famous persons in Bale zone, this study emphasizes oral literatures used by five recognized heroes such as Jeneral Waqo Gutu, General Husen Bune, Haji Adam Saddo, Colonel Haji Adam Jilo and Colonel Aliyyi Cirri. The data were collected relating with the oral literature used in the speeches they made at various situations and places. As the collected data shows, oral literatures used by each hero have different genres and functions as discussed below.

### Genres of oral literature used by Bale Oromo heroes

Oral literature genres that can be used in various aspects are like short story, folktale, prophecy, fables, riddles, proverbs, curses, advices, blesses, myths, legends, jokes, poem, ballads, songs, and so on. The data show that Oromo heroes of Bale zone used genres of oral literature in their speeches for different purposes. These are short saying, short story, proverbs, folktale, prophecies, blesses, curses, and songs. These genres are analyzed thematically under different headings in line with their functions.

### Oral literatures used in various aspects

In the speech they made, Oromo heroes of Bale zone

used various oral literature in different aspects like in education, social, politics, economy, suppression, freedom, unity, patience, firmness, courage, cowardice, betrayers and so on.

### Oral literature used for promoting education

Heroes used oral literature to create awareness of youths and other people towards the importance of education and consequences of illiteracy. The types of oral literature they used for these aspects are discussed in the following ways.

**Short Sayings:** *Wealth can be lost; knowledge cannot.* ('Qabeenyi ni baddi; beekumsi hin badu).

It can be referred from the statement that knowledge is significantly more important than wealth and wealth can be stolen and destroyed.

Related to the above saying, there was conversation between Dr. Nagasu Gidada (Ex\_Ethiopian president) and General Waqo Gutu:

*Dr. Nagasu Gidada: why did you lose the right you got during dhombir war?*

*General Waqo Gutu: we got right before knowledge.*

From the conversation, it can be understood that knowledge is basic to everything and without knowledge nothing can be succeeded in effectively.

*"Weapon is terminated by burning; a literate person possesses the land (an educated person gets possession*



of the land); being the father of the country; hence, endeavor to learn (Waraanni boba'ee dhumaa, nama baratetu lafa qabata; abbaa biyyaas ta'a; kanaafuu, jabaadhaa baradhaa)." (General Wako Gutu).

This short saying implies that weapon has no continuity, unlike education which lasts for a long time. Weapons of war are not reliable; it is the educated and wise person that is useful for the country. Weapons do not last forever, but education lasts forever. Furthermore, from the quote it can be understood that military destroy property, people, and everything, but educated people possess knowledge that enables them to construct country, promote development among the communities and create positive change over the land. Weapon is a big factor for instability, absence of peace, disarray, feeling of hostility, and make negative influences in the social, political, economic, cultural and religious aspects. Even though the quote was used to advice youths during the past, in fact, it has a good power to offer advice for the present and next generation in the long run. Thus, families, elders, leaders, educators, and other bodies can use the quote to create awareness in children and youngsters.

Largely, General Wako advised under aged children who wish to be soldiers. He encouraged them to pay utmost attention to their education.

*Learn education; do what that education says; God asks a person to work with what he/she has learned. Do good things with what you learned beloved. A person who does not know anything is not differing from a goat. If you do not educate your kids, you will not be able to get rid of this oppression for ages. (Barnoota baradhaa; waan barnoonni sun jedhutti dalagaa. Nama waan barate sanaan hindalagin Rabbi isa gaafata. Waan baratteen immoo tola dalagi, namaan jaalatamtaa. Namni waa hinbeekne re'een waa addaan hinjiru. Ilmaan keessan yoo waa hinbarsiifatin rakkoon gabrummaa kun umritti isinirraa hinbaatu (General Hussein Bune) (Amaan, 2017).*

The above speech can indicate that learning education is important and changing what has been learned into practice is expected from educated persons. Besides, an educated person has a responsibility to serve society by what he/she learned. In contrast, if an educated person does something that is morally wrong, he will be hated in the kingdom of God as well as here on earth by the people with whom he is living. Furthermore, the above quote teaches people to be serious about education; otherwise, illiteracy can expose them to long time slavery, poverty, lack of civilization, and being poor in making good working relationships with developed countries.

Generally, the quote implies that education is important and illiterate people should learn to contribute to the development of their country.

### **General Hussien Bune's Advice for children (Gorsa: Ijoollee barnoota irratti yemmuu gorsan)**

*Oh! Children, be effective to education. (Ijoollee barnootatti jabaadhaa)*

*Share pen for those who has it not. (Ka qalama hinqabne qalama waliin gahaa)*

*Share shoes for those who have them not. (Ka kophee dhabdan kophee waliingahaa)*

*The sun set has not left; it will rise. (Aduun akka dhiitetti hinhaftu ni bariiti).*

*For reason of poverty and problems, do not give up your education! (Sababa godhattanii hiyyummaa fi rakkoo keessa jirruuf barnoota addaan hinkutinaa!) As mentioned in a proverb "In repetition, a rope can cut stone"(Mammaaksaan, "Deddeebii keessa teephni dhagaa mura")*

The quote shows that education is necessary and nobody should give it up because of the challenges he/she comes across. Besides, it gives a lesson on supporting each other in education, so as to encourage students with poor parents continue their education. In addition, it teaches that problems can be solved through education.

Generally, it can be concluded that each person should strengthen him/ herself in what he/she works and no one should give up on education because of timely challenges.

**Short stories:** As the gathered data indicate, there are some short stories that were used by heroes in promoting education. They include:

*Once up on a time, Haji Adam Saddo was asked, "have you off-springs?" Haji Adam replied that "All Oromo sons and daughters who are matured and educated and think for Oromo nation are my offspring. (Haajii Aadam ilmaan qabdaa?"jedhanin; Haaji Adamis "Ilmaan Oromoo biyyaaf yaaddu, beekumsa qabdu hunduu ilmaan tiyya".*

The message of the story shows that children who are educated are important resources to the entire society. Hence, having offspring does not simply mean counting the number of children, but quality. This advice is important in that children should grow up in a way that they become critical thinkers, patriotic, open minded, educated and unselfish. It is not only blood relationship that controls children. It can be understood from the dialogue that educated persons should treat all people as their parents.

Generally, the short story pointed education as one of the characteristics of a successful person. He or she who has characteristics of his/her best friends is a knowledgeable person, hard worker, not a thief and is not despaired; but such person is trustworthy and cooperative.

### **Oral literature used for promoting patience in different aspects**

#### **Short sayings**

*Until you are powerful enough, distance yourself from a person who has killed your relatives (Haga humni kee siif gahuu, nama nama kee ajjeese harka isaa hin lagatin).*

Among the points that can be understood or inferred from the quote is that having patience for enemy until equipping oneself is the best strategy to defend for tomorrow. Besides, the quote teaches that an attempt to revenge an enemy may expose someone to a bad challenge. Indirectly, it teaches that a victim should make available life under the enemy as a good strategy. Moreover, the quote teaches different classes of society, particularly youngsters to develop patience and observe phenomena in multi-direction. It guides the people to tolerate the adversary that killed one person and control the right to self-determination.

*Our rebellion shall not be stopped until Oromo is free. People asked General Waqo by saying 'When shall we be free?' He replied "Unless all Oromos wake up in unison against oppression, Oromo will not be free" (Oromoon bilisoomtu malee qabsoon teenya duubatti hindeebitu. "Nuti yoom bilisoomna?" jedhanii gaafannaan akkas jedhan. Nuti Oromoon hundi diinarratti walbira yoo dammaqne malee Oromoon hin bilisoomtu"*

The above short saying displays that Oromos were fighting against the well-armed military men in a fragmented way. At that time, they did not have strong unity nor were knowledgeable about the power of their invaders. For awareness creation, General Waqo was informing and calling the whole of Oromo people living in different parts of Oromia to stand together, particularly Shewa and Finfinne Oromo. In fact, he believed that the dispersed people cannot win. Hence, it can be understood that unity is very important in every activity.

*"We showed to our people by killing and controlling group that think 'we are delegated by God'; consequently, we have owned our people's freedom as they wished. (Nama waaqarraa dhufne jedhu namummaa dhorkinee ajjeefnee ummata keenaa argisiifne; hin too'atamu nama jedhan too'annee ummata keenya agarsiifne; bilisummaa ummanni keenaa hawwu sana agarsiifne)" (Jeneral Huseen Bune)*

The message of the short saying significantly shows that oppressors use to consider themselves as delegated by God to frighten others. The saying teaches that we should not accept everything as truths unless we know it very clear practically.

### **Short stories**

During their life time, heroes spoke to their children and the people seriously attended to what they said.

*Our forefathers had eaten snake and leaves of plants; while they felt tired, they belted up their abdomen. They got food every three days. If they could not find, they stay for a week without food. That was a good experience for us. After this hunger, there is prosperity; the undressed challenge you face today will pass tomorrow. Today, you go on foot, but tomorrow you will go by car, airplane; if we defeat the dictators, we live freely. So, be strong.*

Moreover, as relating to hatred of oppression, he told his senior son: *this rifle is my senior child; do not show and give it if the tormenters request you; you must prefer death to give it to them; there is no liberty without death. Unless you, Husen Bune's son die for freedom, whose son will die? If not my brother son who dies for self-determination, whose son dies? Freedom is better than any person's death.*

The story teaches us that Husen and his soldiers passed through complex challenges in their life. It informs the present generation to have patience in order to struggle with whatever they come across. It indicates that the existing challenges do not continue forever. Moreover, the story teaches us how General Husen Bune thought for the freedom of his people more than the death of his son.

### **Oral literatures used related to political issues, against slavery and promoting freedom**

Oral literatures related to political issues, against oppression and promoting freedom are analyzed in the following way:

**Short sayings (Quotes):** There are short sayings used by heroes of Bale in their speeches while talking about freedom against slavery in the political issues.

a) *If we are unable to uproot our enemies, we will bear children who will fight them. (Gabrummaa hiddaan buqqifna; dadhabnu ilmaan itti guddifna) (General Wako Gut)*

This quote infers lots of messages: General Wako said this because he had been struggling to eliminate oppression from the sources, for it exposed Oromo society to lack of right to property and freedom. Moreover, slavery increases illiteracy, poverty and oppression among the society. As a result, to avoid these challenges and get freedom 'free nation, exercise self-

governance, equity, and children have a generational responsibility. They all need to struggle. What kinds of struggle? The quote indicates that the struggle that can solve problems is fruitful.

In line with this, the phrase *\_hiddaan buqqifna* (we eliminate the root cause) etymologically, farmers weed out the root of weeds from crops; otherwise, they immediately get back or recover. It also illustrates that having a plan is important to achieve something in one's life.

General Wako used the conditional (yoo dadhabne, if we cannot do it), *ilmaan itti guddifna* (we will bear children who will fight against oppression): this portrays that people should equip, train, and inspire descendants who will hate subjugation and struggle against oppressors. It is about giving an assignment for children that in case their ancestors could not liberate them; their children must take the responsibility of freeing people from evils of the oppressors. Also, it can be understood that struggling is not overnight work; defeating oppressors may need a lot of time, it may even pass to another generation.

Generally, it can be inferred from the above quote that children are a hope for the nation. Thus, they are descendants that should:

- (1) Never kneel to oppression (Diinaaf kan hin jilbiffanne)
- (2) Protect a country (Lammii biyya eegu)
- (3) Politically mature (Lammii siyaasaan bilchina qabu)
- (4) Never allow their country's properties be given to an enemy (Kan qabeenya isaa fi biyyaa diinaaf hin laanne)
- (5) Help their parents as well as stand for the nation (Ilmaan haadhaa fi abbaan of-irraa eeydu osoo hin ta'in,tan biyyaaf dhaabbattu saba bilisoomsitu)
- (6) Know how to generate income, how to save and how to ban poverty (Tan qusannaa beektu; qabeenya horattee hiyyummaa balleessitu)
- (7) Learn actively in order to eliminate illiteracy (Ilmaan barattee doofummaa balleessitu)
- (8) Struggle not to harm a nation, but they should be problem solvers (Ilmaan sabaatti qabsooftu osoo hin taane ilmaan sabaaf qabsooftu, tan rakkoo hawaasaa hiiktu.)
- (9) Fight against oppression, poverty, illiteracy, partiality, corruption and slavery.
- (10) Not be oppressed by addicts (ilmaan araada garagaraatiif hin gabroomne)
- (11) Be heroes, wise, and open-minded

*Rather than living by dying for long years, it is better to die once (Bara dheeraa du'aa jiraachuu irra, yeroma tokko du'uu wayya),(General Waqo Gutu).*

The quote significantly opines that living for a long time under slavery is not good for any group of people.

Additionally, it indicates that dying once is natural; but living by being tortured for long has no value.

Generally, the implication of the quote was to advice the member of campaigns at the time to confirm firmly the armed enemy. Moreover, the quote counsels Oromo people to defend their homeland from enemy and that they should struggle to get freedom of speech and learn by their indigenous language; strive to govern themselves and develop their indigenous culture and history.

*A citizen that does not have freedom is like a lantern that has no light (Sabni bilisummaa hin qabne faanosa ifaa hin qabne)(Colonel Haji Adam Jilo).*

The above short saying indicates that a person who has no freedom is similar to a lantern without light. Both of them are under the control of darkness. Darkness is a symbol for slavery. It was used to reveal freedom as light and darkness as oppression. It mentioned that as a lantern without light cannot function to give light, citizens without freedom cannot display, use and expand their culture, language and history freely. Furthermore, the quote teaches that freedom is not given to a citizen by individuals, it is an innate right. Darkening of an innate right is the act of enemies. In line with this, a person who lacks freedom lacks education opportunities that can lead to progressive development. This short saying was spoken directly; thus, it has great power and delivers broad messages.

Generally, the above short saying can create awareness in the next generation to reject slavery and illiteracy and promote freedom for education, economy, politics, and unity; it guides people to develop their patience and firmness with positive mindset.

*Without struggling for it, freedom does not come by just making an appointment (Bilisummaan barbaadan malee, beellamaan hin dhufu).*

The above short saying by General Waqo Gutu indicates that nothing can be easily obtained without looking for it. It teaches people to make necessary attempt towards something they need. Similarly, it means that to get the freedom we need, it is not good to sit and wait for it.

To sum up, General Waqo used the quote to strengthen his warriors to have perseverance and struggle to get freedom of their community. It teaches the next generation to be active and practical in different aspects of her/his life without depending on others.

*If you recognize yourself, you know about right and struggle (Yoo of beekan waa'ee mirgaa fi qabsoo beekan)*

This short saying indicates that knowing oneself very well

can lead a person to be confident enough, independent and knowing his/her right. Furthermore, it teaches that one can know how to struggle for his/her right positively.

### Short stories

a) Once upon a time, General Hussien Bune made Short speech to landlords or feudal as follow:

*Hey! My nation, we are in problems; what shall we do? Our children are not learning; Naftagna (an offensive name used for the armed bodies of those who brutally killed the people) are altering yolk of oppression from generation to generation-our forefathers were oppressed. So what? Our nation! We must give it up; it must be ended and let our children be free from the oppression of naftagna; our nation! Let us fight naftagna (Ambana rakkannee maal wayya? Ilmi keenna nuu barataa hin jiruu; naafxanyaan harqoota gabrummaa nutti jijjiiraa jiraa; akaakayyuu fi abaabayyuu keenna baatanii jiru. Waanjoon naafxanyaan nutti fe'e kunnurraa ilmatti hindarbinii; biyyana naafxanyaa kana ofirraa haa gatantarsinuu ka'aa)*

*The feudal landlords (Balabbatni) reacted that how many things do the oppressors have? They are very powerful. The feudal asked G. Husen, 'What things do you have? Indeed, do you think that this single whip 'halange' which you are holding can defeat oppressors and brings freedom? They mocked at him and undermined his thought.*

The response he got from them strengthened him further. He understood that they had no motives and initiatives to fight against their enemy. In addition, he felt angry, for he revealed his secret. So, he criticized them saying:

*You, partakers! I have just called and told you this idea only to get additional support. I will never stop freeing our nation from yolk of oppression that our forefathers carried. I will not carry it and our children too. I cannot continue life kneeling down for tyrants. They are like us \_ they die if they are shot. If Oromo's bullets are unable to kill them, I will come back and join you. Otherwise, I do not negotiate and live with them; be watchful, I am going to make effort, even, with whip which you have undermined.*

It can be understood from the short story that struggling with oppressors is not an easy task rather it needs firmness, self-initiation even if certain individuals mock at oneself. Besides, the short story indicates that courage is very important to do something.

### Oral literatures used for promoting unity

The types of oral literature used by those heroes for

promoting unity are analyzed critically as follows.

### Short sayings

Some short sayings that heroes used in their speeches when they spoke about unity are analyzed as follows:

*Sodaanee hin galle (We did not come back for fear)  
Qawwee dhabnees hingalle (We did not come back for not having weapon)  
Isin Oromoota hafe dabalachuu galle. (We came back to add you the left Oromo)*

In the above short saying, Colonel Aliyyi Cirri informed his soldiers that he did not come from fields for a dishearten case, but he needed to teach indirectly how unity is very important than weapon and military. The quote has a long lasting message that teaches different social classes, like youngsters, adolescents and others, the very importance of unity in various aspects.

*The great power we used to defeat our enemy is unity, not weapon. (Humni guddaan diina ittiin uf irraa qolannu qawwee osoo hintaane tokkummaadha) (Colonel Haji Adam Jilo).*

The quote was used contextually; however, it can deliver broad ideas in different aspects. It can be understood that unity is a big instrument to defeat the enemy. Moreover, the quote teaches that unity exceeds weapons. Therefore, everybody should pay attention to unity since it is a base to obtain development, defeat poverty, construct strong social bond and develop economy.

### Proverbs for promoting unity

*A bark cooperatively ties an elephant (Quuncean walgargaartee arba hiiti).*

The proverb thematically delivers that unity is above all. If people are united, they can defeat even a problem like a mount. The least can control the biggest, if they unify positively.

*Aunts cross a river by holding together (Mixiin walqabattee laga ceeti)*

It indicates that cooperation can help a certain group to transfer from one stage to the other. It teaches that people should develop culture of cooperation and understanding of each other, for it does not lead oneself to failure.

### Fables for promoting unity

*Once upon a time, there were three oxen living together.*

*Their colors are red, black and white. They had unity and defend their enemy in an organized way. However, their enemy had not stopped their plan to disunite and eat them. One day, a hyena approached them and called the red and the black oxen. Next, the hyena told the two oxen saying, "Your enemy has been trying to attack you because of the observable color of the white ox." Then, without critically analyzing the negative impact of it, the two oxen took the idea of the hyena. After that, they fled the white ox immediately. By that opportunity, the hyena ate the white ox easily. In addition, another day, the hyena came to the two oxen and called the black ox. "You may be attacked because of red ox. Hence, you should separate from it." said the hyena to the black ox. Then the two oxen leapt to each other. Finally, the hyena ate them one by one easily.*

This implies that paying attention to what the enemy says can expose certain group members to danger. Disclosure, doubt and disagreement of the oxen led them to the loss of their life. The same is true for people who have such kinds of characteristics. Hence, agreement, understanding each other and unity are very important in aspects of life.

### **Oral literature used for promoting hope and future analysis**

#### **Short stories (Seenaa Gabaabaa)**

*General Waqo Gutu was asked by his friends when and how Oromo will be freed from the suppression of the enemy. Then, he narrated to them a short story. Oromo will be free if all Oromo political parties have a common goal, that is liberating Oromo people from oppression, and they must tolerate each other and struggle for their community regardless of religion and clan; especially, Oromo political parties that have patience and get support from people can play a great role in liberating the nation.*

The message of the speech indicates that any political party which has no patience and has no support cannot be successful. Thus, it encourages the political parties to work exhaustively for the right, freedom, development and peace of their people above all.

### **Oral literature used in promoting identity, culture, language, patriotism and History**

The collected data through interview, FGD and document analysis show that there are oral literatures that heroes used when they talked about the issues of identity, culture, language and history. They are analyzed as

follows:

#### **Dialogues**

a) Dialogue between General Hussein Bune and Somalia Government (FGD):

**Somalia Government delegate:** "If your soldiers struggle by the name of Somale Abbo, we will provide firearms and a building that you want."

**General Hussein Bune:** "we are not the owner of the land; the owners are the coming generation, our offspring, and educated generation. Thus, I will never sell the land for the sake of current benefit.

**Ziyad Barre** (president of Somale at that time): Mr. Hussein, have you abandoned that idea- and have gotten lesson from your staying in prison? (He was sentenced to three years and six months).

**General Hussein Bune:** I know only that they have sentenced me; but I do not know the reason.

**Ziyad Barre:** Why? We informed you in advance.

**General Hussein Bune:** Look at my skin color; what it looks like, please?

**Ziyad Barre:** It is black.

**General Hussein Bune:** So, *Oromohood* or being Oromo can never be changed because of torturing and being a prisoner.

**Ziyad Barre:** You are a person who never lets down. We get nothing if we kill you. Therefore, we have forgiven you. So, take this money and you can go.

From the above dialogue or G/Hussein Bune's speech, it can be understood that he did not hand over regardless of his age, and he continued struggling for justice until his death. The lessons learnt from the above sayings are: struggling for justice and freedom need patience and firmness because of different challenges \_ tortures, killing, etc. In addition, corrupting the community and giving up the goal\_ freeing the nation\_ for the sake of immediate profit is a shameful activity. He sent message for the next generation as they have to learn since the educated persons can be the owner of the land. Directly or indirectly, he ordered the new generation to learn.

#### **Dialogue between Colonel Adam Jilo and his campaigns**

*Colonel Adam Jilo asked people, "We departed from you for a long period of time from struggling, so would you tell me a person who passed away from his / her people, not a person died from his/her family and not a person from*

his/her farm?"

In the above dialogue, his intension was to teach the people a good person is a person who stands for her/his people and such person should be remembered. Thus, according to him, the best person is a person who contributes something to his/her nation.

### Short stories

There are short stories that heroes used to promote identity, patriotism, language and history.

They are mentioned with their messages in the following way:

*One day, Colonel Aliyyi Cirri made speech to advice his soldiers. Our land, Oromia, will never be exchanged for money. Do not give up your hope or plan, liberating the nation (Oromo people). Be strong! Do not forget your name (Oromo); know your objective\_ it is to defeat our enemy and get our land (Oromia) and freedom. (Margi roobaan magarti; bilisummaan dhiigaan magarti (grass is grown with rain, whereas freedom is grown by blood) freedom needs sacrifice (killing and dying).*

*We have begun this struggle since our childhood; we have faced many challenges: wearing leaves, exposed to both extreme cold and hot time; due to hunger, we have drunk water mixed with soil. Even though we feel thirsty and hungry, and drink water, do not forget our objective that we have left our family. We are about to liberate our people.*

The story opines that one should not be careless towards his/her homeland and nation when enemies are ready to scramble it.

In addition, "the enemy that needs our land first made close relationship with the person who fights for this land (Diinni dachee Oromiyaa tana barbaadu, dura nama dachee tanaaf qabsaa'utti firooma)" (Colonel Aliyyi Cirri).

*Once up on a day, General Wako made speech about "Somale Abbo". We can repent of the words, 'Somale Abbo'; therefore, no need to leave rifles or firearms that we have got and go back with bare hands because we are called "Somale Abbo"; a tongue can return from what it has said. After you have crossed this boarder (between Somalia and Ethiopia) you are Oromo, so do not forget Oromo. Look at the thing critically; if we see our back, our enemy is watching us; even if we do not have sticks\_ ok? We do not have traveling equipment. We have brought donkeys, but even their meat is uneatable (forbidden). Therefore, how can we return to our homeland with bare hand\_ without weapons, please?*

The theme of the above story teaches that caring for ones' identity is important. Besides, giving priority to

things is very significant in order to treat everything tactfully. It also teaches us to have patience in order to get something we need.

### Oral literature used for promoting courage, firmness and truthfulness

As the collected data indicates, heroes use oral literatures in their speeches when they talk about courage against cowardice, firmness against inferiority, and truth against betrayal.

### Short saying

*Intensive bridge passage of enemy for winning Oromo all the year is betrayers. (Riqichi guddaan diinni irra cehee bara hundaa Oromoo ittiin cabsu gantoota).*

The quote displays broad messages. It indicates that betrayers can expose the community to long time slavery, for they serve as a bridge for enemies. Besides, it explains that betrayers are people who lack truthfulness and nobody can believe them in various aspects.

In sum, the short saying implies that betrayers are people who do not consider the welfare of their citizens and disclose their secrets to the enemy. From the quote it could also be understood that betrayers do not care for the freedom of the next generation and unity of the community.

*Though we hope for freedom, we cannot taste it due to betrayers who are among us than our enemy (Bilisummaa hawwinus akka hin dhandhamne kan nu taasise diina caalaa dhama'aa maqaa Oromoo himatu).*

The above quote delivers important messages. It indicates that betrayers played a great role for failures. They do not think further for the freedom of the next generation rather the timely benefits they earn, and it teaches young generation and others that betrayal is a bad habit. Thus, a person who does not take credit for his/herself may not give value for his/ her citizens too.

*G/ Hussein Bune' states the following about the hardship of struggling. He said that "Know that we rolled away in soil, ate leaves and covered our body with them; we were struggling (Bar, biyyee gangalannee, baala mukaa nyaanee, baala marxoo goonee, kan kafana tokko hin qabne qabsaa'aa turre)."*

The message of the short saying indicates that for someone to achieve something, he must obviously face challenges. It shows the level of challenges is much, and no one should lose interest in order to achieve the objective he/she needs to achieve.

*The death of a coward is a thousand times, but a hero dies once. (Duuti luynaa kumaa; kan gootaa garuu takkattima).*

The above short saying indicates that a coward lacks self-confidence to decide on anything, unlike brave person who do not fear. Courageous people are not afraid and they are constantly resolved. It shows that none daring people lack self-confidence and consistency in doing things.

In general, it can be learned from Haji Adam Saddo's saying that every person should be firm in speech, works and decides even if it is difficult at such time. It teaches one to develop good social behavior.

### **Short story and legend**

*Once upon a day, emperor Haylasillasie invited General Waqo Gutu to visit his palace. After the visit General Waqo Gutu said "As a man you exceed us; but as the Almighty God and for physical appearance, we exceed you".*

The above speech displays that General Waqo had strong courageousness and he did not care for the fear of emperor. This short story teaches people to develop their self-confidence.

### **Legend: (family of ogre) (Warra Faccee Faccanuu)**

*Once upon a time, there was a man who had a wife. He used to love her very much. Though he loved her, she loved another kinsman. The man she loved said to her "I should marry you". She replied, "As my husband is alive, you cannot marry me because he will kill both of us". The kinsman told the woman, "So, seek any way to neglect him". After the discussion, she proposed a system and slept at midday by covering her whole body. In doing so, she attempted to resemble a sick person to trick her husband and she waited for him. Her husband came back home, and he said, "What happened to you?" She replied, "I am sick, so why don't you treat me? I went to a fortune-teller (raagduu) and I have heard my treatment or medicine". He asked her, "What is your drug?" She answered that a placenta of an elephant. Her husband asked her again, "Where can it be found?" She replied, "warra faccee faccanuu"(among the ogre family). The place she told him belonged to ogre (one who eats people), but her husband did not know. She had proposed this idea, for she needed him to be killed. "Since I have heard your treatment you will not die on me" her husband said. Then, he prepared his baggage and started a journey by horse. The journey took thirteen days. While he was going to the proposed area, he came across a man and he asked the man the direction of faccee faccanuu's home. Surprisingly, the man asked the husband, "Are you normal?"; "yes, I am" the husband replied. "So, what has happened?" said the man. The*

*husband told him the issue by saying, "My wife is sick. She went to a fortune-teller who told her the medicine\_ dil'uu Arba dhalee (the placenta of an elephant who bore an offspring) and it is found at the home of faccee faccanuu. Hence, I am going to get it." The man told him "Faccee faccanuu is an ogre (bulguu); he will eat you; do not go there, please." The husband said, "Let me either be eaten or she recovers from her illness, I give my soul for her". Then, the man directed him to the evil actor's home. While the husband reached the home, the evil actor (bulguu) was not there; he had gone for hunting. The Ogre usually has two bags and he puts them on both sides of his horse. He puts in the flesh (meat) of people. The Ogre's wife took the horse of the person who came for medicine, and she told him to enter the home. While he entered the home, he saw a bowl on the fire and it contained human flesh; the wife started stirring it; the hands of the people were observed in the bowl. In addition, there were other bodies of the people who were yet to be cooked, heaped on the traditional shelf made from mud. The husband observed the situation critically. At midnight, usually, the sorcerer brought the flesh of dead people; when he came, a horse was standing in his compound. Then he asked his wife*

*"Hello, my wife..."*

*"Yes, my husband..."*

*"What is this horse?"*

*"A guest has come"*

*"Oh! Has a guest really come to our home?" He asked her.*

*"Yes, a guest has come to our home" she said. "Okay!" he said and tied his horse; he also put the two bodies of persons he had killed." Next, he greeted the guest "hello, how are you?" The guest replied, "I am fine." The sorcerer asked him, "for what purpose have you come?" The guest said, "My wife is sick." The magician asked, (until you reached here you passed through different villages and what have those villagers told you about us?" "Yes, they have told me that 'family of ogre (faccee faccanuu) are magicians; they will eat you; so, do not go there'" said the guest. The guest also told the Ogre what he replied to the villagers; saying "Let me be eaten or let me get the drug (placenta of an elephant); I told them these two things." The witchcraft told him that "I eat flesh of people, but you do not eat it. Thus, slaughter this sheep and eat it". Accordingly, the guest who has come for drug (placenta of elephant) slaughtered the sheep. Again, the sorcerer ordered him to slaughter another sheep and prepare his luggage.*

*The sorcerer told the man saying, "Your wife is not sick; I will tell you what has happened to her". In addition, he prepared a luggage from the flesh of people. After that, both of them started a journey to the home of the person whose wife is sick. They went on the whole day and*

finally approached the home. The man who needed the drug showed his home to the Ogre from a far place. He told him that: "My home is the one that is smoking". The ogre ordered him "make your horse free here and hang the horse's material here."

Then, the ogre put the man in his bag and directed to the home. When they arrived there, his wife was enjoying and riddling with the man she loved. The ogre said, "Hello, the family of this home...I am a guest; would you like to allow me stay this night at your home, please?" The wife replied, "It is impossible." The ogre also said, "I do not need food; I need only fire; would you allow me to enter a little bit?" The woman (wife) replied, "Go to the kitchen and put your luggage." The ogre went to the assigned place and took out her husband from the bag and told him saying "Listen to your wife that you have said 'she is sick', and observe how she is laughing and riddling!" The man (husband) heard and observed everything. As his wife and her friend were enjoying, the ogre said, meanwhile, to the wife, "We agreed that I do not need food; thus, can we speak together because I need a riddle?" The woman replied, "Yes". Then, they started the riddle. "Can you tell me a person who can never be treated without the placenta of an elephant?" the woman asked the ogre. The ogre replied that "A person who can never be treated without elephant's placenta will recover when a seeker goes out looking for that placenta. And the one who went out in search of the placenta will come back when God returns him". The ogre in his turn riddled that "Do you know what my horse carries in a bag? And do you know what I think in my mind?" She started guessing: "Does it carry food? Wheat...?" However, she could not get the answer. Then, she said "Tell me the answer; I will give you a land." "Please, sleep, you will tell me the answer at break of dawn or when Venus rises" said the ogre.

Finally, the ogre asked the man, "Have you seen the reason why they have fled you? And do you love her as previous?" Then, the man responded, "No". Therefore, "Shall I take both of them in my bag?" the sorcerer said. Lastly, the person permitted him and the sorcerer took them and went away.

Broad messages can be inferred from the legend. This fable teaches that truth always wins. Love of both couple is important. A wife should not lie and trick her husband; otherwise, it can lead them to divorce and dislike. It can be said in Afaan Oromo proverb "Dhugaan ni qal'atti malee hin cittu" (which means even if the truth is thin, it is not cut down). The legend also teaches that divorce is more difficult unless very tangible evidence and critical problems happen. It indicates that everything should be treated systematically. Even a wicked person also thinks for justice and if a person struggle for justice he/she can be protected. This fable also teaches us that a guest

should be respected and never be harmed. Wrong doers can get the fruit of their evil act and a person who works bad among community does not succeed.

### **Oral literature used in strategy of fighting and deceit**

#### **Fables**

**The Animals' migration for power search:** Once upon a time five animals made a debate among themselves for the need of power. They were fox, hyena, tiger, hen and lion. All of them engaged in a debate saying that they have to get power based on the quality they have. Some among them said, "It is impossible; people should be gathered and the elder should arbitrate our case". Then, all of them agreed on it and they stated their issues orderly. First, the fox was called to communicate its qualities to the elders saying, "I am a knowledgeable person, and it is a wise or knowledgeable person that should administer a society. Therefore, I can be your leader". Secondly, hyena came and said, "I like my clan; I do not eat anything I get alone. I call my relatives and we eat together. Thus, power should be mine". Thirdly, the tiger was called and it presented its qualities saying: "No, it is not like what they said. I am very beautiful, and I do not usually appear. At the time I appear, I am very attractive. Therefore, the power is mine. Fourthly, the hen came and said: "...Umm! It should never be like what others said; I know the time of day and night exactly. And the leader sleeps in the bed whereas I rest night on the tree; therefore, power is mine". Lastly, the lion was called and presented its qualities as: "I am also very beautiful; I do not usually appear; at the time I appear, I am very attractive. Therefore, power is mine".

As stated above, those animals argued with each other based on the criteria. After they stated their qualities, they said that "it is impossible that we all can be a leader at the same time. So, let people elect us and the elders should decide who will be leader." Then, the elders made decision based on their proposed points. They called fox and told it that "you are right; you are knowledgeable, and you have told the truth, but you do shameful acts; such as stealing a gaadii- leather strip which is used to tie a cow during milking; you seized a rope that is used to carry something on a donkey. If you see a child, you kill it, but government does not kill people. So, your work is opposite to the work of government. Thus, you will never get the position."

Next, the elders called hen and informed it that "you are right that you know the exact time of the day and night on a tree. However, you go to unnecessary place and eat bad things. This is not the characteristic of the government. Thus, you cannot get power."

The elders also called the third animal\_ hyena. They told the hyena: "You like your clan; you do not eat things you have got alone; you call your relatives and you eat



together. But, you shout or giggle day and night. In doing so, you disturb people; you also eat ashes. These behaviors are not expected from government. Hence, you cannot be a leader.”

The fourth animal *\_tiger* was called and told that “You are very beautiful; you do not usually appear and at the time you appear; you are very attractive. However, you cannot protect yourself; you kill others and you are killed while doing it. And death is tied on you. So, this is not the feature of the government. You cannot get a position.”

After all, the elders decided that the lion should be elected as a leader because it fulfilled the criteria.

Unfortunately, the hen disagreed with the given decision. “So, would you assign for me four individuals? I want to go for fighting” the hen said. The elders lowered her and told that “We will give you all the persons you need”. Then, the hen said, “I need one mouse, one snake, one lion, and huummoo” (goose/long necked bird). Then, the hen asked them to go for hunting. They agreed and went towards Kenya. While they were going, they came across the cattle. The hen ordered the lion to the direction where wind comes and close to mooraa (a place surrounded by fence where cattle rest in the evening). “God has given you sound, so roar and open your arm pit to the cattle”, said the hen.

Then, as the hen ordered, the lion roared loudly and fled the cattle from the place they live. Similarly, the hen ordered other animals to drive the cattle and then journeyed on the direction the cattle went. After going the whole night, the hen ordered them to take a rest. Because they were tired, all of them fell into a deep sleep. Then, the hen observed all of them, and woke the snake quietly. Then, it told the snake saying, “Who got these livestock?” the snake replied, “The lion.” Again, the hen said, “Can you and I get the share?” The snake replied, “No”. “The lion is sleeping; God has given you poison, so what are you waiting for?” the hen said to the snake. Then, the snake, bit the lion and killed it.

Furthermore, the hen ordered other animals to drive the livestock, and they started a journey. After a long journey, the sun set and they slept. As usual, the hen checked the animals’ slept and woke the ‘huummoo’; and the hen asked “who did kill the lion?” Huummoo replied, “It was the snake.” Then, the hen said, “As the snake is a live, can I and you get the livestock?” The huummoo replied “No”. Then, the hen said to it, “So, what are you waiting for?” During that time, the snake was asleep. Then, the huummoo took the snake to the sky and threw the snake to a tree called ‘bilala’ which has hawk.

Again, the hen ordered other animals to drive the livestock and they started a journey. After a long journey, the sun set and they slept. In the same way, quietly, the hen woke the mouse and asked, “Who got the livestock?”

the mouse replied that “the lion.” Who killed the lion?” the hen asked the mouse; the mouse answered that it was the snake. Again, the hen asked “who killed the snake?” the hen asked the mouse. The mouse replied that it was huummoo. “Therefore, as goose is alive, can I and you get the share?” the hen asked the mouse and the mouse responded “No”. “Now, the huummoo is sleeping”, said the hen. Then, the mouse cut the wings of the huummoo. As a result, the huummoo could not stand. Then, both hen and mouse continued their journey and reached their respective places.

Finally, the mouse asked the hen to share the livestock, and the hen told the mouse, “Let us slaughter one bull, and prepare song and sing on that hill.” Both agreed and the hen told the mouse as it ties meat on her neck and go to the hill. The eagle took the mouse and the hen took and owned all the livestock. Therefore, that is the reason why a hen picks up a bedbug from the cow until now to confirm the ownership.

From the above fable, broad messages can be taken. It indicates that to get power, election and manifesto is important. The fable also teaches that disputants should look for a third party to solve their problem. In a situation where there is a high competition, anyone can be a winner if he /she struggle in an intelligent way. However, according to the fable, being scared does not lead anyone to get a position. Besides, someone who is passive can be attacked by his/her enemy. Moreover, the fable teaches that critical analysis of the situation is important before acting or taking action to harmsomeone. It shows the nature of dictatorial rulers; they kill one another. Above all, the fable indicates that selfishness, which is a bad behavior, exposes one’s group members for failure.

## Conclusion

The study investigated different genres of oral literatures used by Oromo heroes of Bale. Heroes involved in the study are Haaji Adam Saddo, General Husen Bune, Colonel H/Aliyyi Cirri, General Waqo Gutu, and Colonel Haji Adam Jilo. According to the data gathered through interview, FGD, and document analysis, most genres of literature that heroes frequently used in their speeches were short sayings, short stories, proverbs, folktales, prophecies, blesses, curses, and songs. These genres of oral literatures were analyzed according to their thematic functions in line with the specific objectives of the study.

Most of oral literatures that heroes used in different aspects are short in structure and have broad messages. They have broad functions in different aspects not only in the time they were used for but they also have great advantages in the present life. Traditionally, oral literature has power to create awareness in youngsters, elders, and other classes of society towards the issue they need

to direct. As the gathered data reveals, they used oral literatures in aspects like education, social, politics and economy, and particularly, in their speeches they used it in promoting education against illiteracy, unity, economy against poverty, freedom from slavery, patience and hope. Additionally, they used oral literatures to promote patience in people. The oral literatures they used imply that having patience in challenges enables one to be successful for tomorrow.

It can be concluded that oral literatures are used to promote unity among the society. They teach people to fight against enemies, poverty, illiteracy and oppression, with having a unity is very important; because unity includes perceptions, opinions, strategies, knowledge, and skills of people's with different background. They also instruct people to develop strong unity among themselves. Additionally, it can be inferred that oral literatures are very useful in teaching, informing, advising and motivating people towards social, economic and political issues. They can also be used to teach something practical through sharing experiences.

Generally, famous persons of Bale used oral literatures in aspects like education, social, politics, economy, and particularly, in their speeches they used to promote education against illiteracy, unity, economy against poverty, freedom against slavery, patience and hope and future analysis, identity, culture, language, patriotism and recording history.

### Recommendations

According to the collected data, there are many types of oral literatures used by Oromo heroes of Bale in various aspects. The former President of Oromia Regional state Lemma Megersa and the current Prime Minister of Ethiopia Dr. Abiy Ahmed made their speeches using a lot of oral literature that are short in structure and have broad meanings.

Oral literatures have functions in the past and still functions till date. Hence, based on the conclusions, the following recommendations were forwarded for different stakeholders as follows:

(1) Famous people are very known among the community and recognized by the government. They have a lot of audiences who give them attention to learn various things from them. Accordingly, the oral literatures used by famous persons in their speeches are short in structure with broad meanings. Thus, educators can use oral literatures to create youth awareness towards education. Besides, political leaders, local administrators, communicators and media workers can use oral literatures while they make speeches on stage regarding various issues.

(2) From the data analysis, oral literatures used by heroes

have great roles in promoting unity and patriotism against discrepancies on common things, the culture of hard work against poverty, the culture of cooperation against selfishness, and promotion of patience and firmness. Thus, educational experts should include it in the language curriculum and civic courses too.

3) The concerned bodies like cultural experts, language experts, researchers' of the area have the responsibility to collect, write, and analyze different oral literatures used by famous persons to use them in various aspects and pass it down to the next generation.

4) There are so many deceased and heroes persons in Bale zone, in Oromia in particular and in Ethiopia in general who have rich oral literatures. This study focused only on the oral literatures of five heroes of Bale zone: Haaji Adam Saddo, General Husen Bune, Colonel H/Aliyyi Cirri, Jeneral Waqo Gutu, Colonel Haji Adam Jilo. Hence, other researchers can extend their investigation on oral literatures to other famous persons, since they function in social, economic, and political sphere etc.

### CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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