ADDIS ABABA UNIVERSITY
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CENTER FOR EARLY CHILDHOOD CARE AND EDUCATION

ROLES AND RITUALS OF RIDDLE IN EARLY CHILDHOOD DEVELOPMENT AND EDUCATION: THE CASE OF KEREYU OROMO

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Contents

Abbreviations .......................................................................................................................... vii
Oromo Transcription System ..................................................................................................... viii
Acknowledgements .................................................................................................................. ix
Dedication ................................................................................................................................ x
Declaration ................................................................................................................................. xi
Abstract .................................................................................................................................... xii

Chapter One: Introduction ........................................................................................................ 1
  1.1 Background of the Study .................................................................................................. 1
  1.2 Statement of the Problem ............................................................................................... 3
  1.3. Objectives of the Study .................................................................................................. 5
    1.3.1. General objective ..................................................................................................... 5
    1.3.2. Specific objectives .................................................................................................. 5
  1.4. Significance of the Study ............................................................................................... 5
  1.5. Scope of the Study ......................................................................................................... 6
  1.6. Limitation of the Study .................................................................................................... 6
  1.7. Operational Definition of Some Key Words ..................................................................... 7
  1.9. Organization of the study ............................................................................................... 8

Chapter Two: Review of Related Literatures ........................................................................... 9
  2.1. The Concept of Folklore ............................................................................................... 9
  2.2. Functions of Folklore .................................................................................................... 10
  2.3. Characteristics of Oral Literature as Genre of Folklore ................................................... 12
    2.3.1. Universality .......................................................................................................... 13
    2.3.2. Timelessness ......................................................................................................... 13
    2.3.3. Authorlessness ...................................................................................................... 13
  2.4. The Concept of Riddles ............................................................................................... 14
    2.4.1. The Definition of Riddle ....................................................................................... 14
    2.4.2. Classification of Riddles in Oromo ......................................................................... 15
    2.4.3. Rituals/Formal Procedures, Rules and Settings of Riddles in Oromo ....................... 17
    2.4.4. Functions of Riddle ............................................................................................... 18
  2.5. Some researches done in the area .................................................................................... 23
  2.6. The Oromo Gadaa Grades Based Roles and Responsibilities ........................................... 24
  2.7. Theoretical Framework ................................................................................................... 28
    2.7.1. Socio-cultural theory ............................................................................................. 28
4.2.7. The Role of Riddle in Teaching Culture ................................................................. 61
4.2.8. Rituals of Riddle in Promoting Memory Skill .......................................................... 62
4.2.9. Role of Riddle in Teaching Environment .................................................................. 63
4.2.10. Rituals of Riddle in Promoting Children’s Imaginative Creativity ............................... 64

Chapter Five: Summary, Conclusion and Recommendations ............................................... 66
5.1. Summary ....................................................................................................................... 66
5.2. Conclusion .................................................................................................................... 68
5.3. Recommendations ........................................................................................................ 69

Reference ............................................................................................................................ 70
Appendices .......................................................................................................................... 75
Abbreviations

ECCE _ Early Childhood Care Education
ECDC _ Early Childhood Development Centers
ECD _ Early Childhood Development
ECDE _ Early Childhood Development Education
ECE _ Early Childhood Education
EFA _ Education for All
NGO _ Non-Governmental Organization
UNICEF _ United Nations Children’s Fund
UNESCO _ United Nations Educational Scientific and Cultural Organization
MoE _ Ministry of Education
MoH _ Ministry of Health
MoWA _ Ministry of Women’s Affairs
UNCRC _ United Nations’ Convention on the Rights of the Child
Oromo Transcription System

Afaan Oromoo is the name of the language that Oromo people speak.

Afaan Oromoo follows phonemic writing system i.e. one phoneme (a sound) is represented by one symbol, qubee.

Short sound is represented by single vowel.

Example: gama, mana, muka, nama, lafa…..

Long sound is represented by similar double vowels.

Example: laaafaa, adaada, laagaa, baaduu, daadhii, eelee……

Gemination (sagalee jabaataa) is represented by similar double consonants.

Example: soddaa, gubbaa, waggaa, onnee, gurraacha…. 

Afaan Oromoo writing system never starts and ends with double consonant.

Example: ssoddaa =X, golg =X, traanispoortii =X…….

Qubee dachaa is when two symbols stand for a single phoneme/ sound

Example: kophee, mucha, nyaara, dhadhaa…….

In writing Afaan Oromoo, three and more consonant and three and more vowel letters never come together

Example: nyaata =X, duuula =X, deeebiii =X…….

In Afaan Oromoo writing system, two different vowel letters never come together

Example: due =X, kae =X…..Therefore, to fulfill such rule glottal stop sound (‘ ’ ‘’) , hudhaa separates the two vowels.

Example: du’e, ka’e…….
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Dedication

This MA thesis is dedicated to my family, my wife Hanna Bayisa and to my children Aster, Sara and Dawit for the love, support, understanding and inspiration they gave me that helped me succeed in my studies.
**Declaration**

I hereby declare that this research is my original work and has never been submitted to any other institution for the award of any Degree.

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Date: 07 July 2018
Abstract

The aim of this thesis is to analyze and describe the roles and rituals/formal procedures of riddle in the early childhood development and education with reference to Kereyu Oromo, Fantalle District. To conduct the research ethnographic design was employed by the researcher. The populations of the research were elders of Kereyu Oromo of Fantalle district, teachers and children of Preprimary ‘O Class’ and Grade one and Grade two. Purposive and snowball sampling techniques were used to select sample population. To collect data from selected informants, the researcher used interview, observation and focus group discussion. From qualitatively analyzed and interpreted data, the researcher came up with some major findings. Kereyu Oromo riddle and its rituals/procedures were found to play a great role in the early childhood development and education in the locality. At home, when they play riddle, children identify the names of different things (identify their surrounding), identify numbers, develop reasoning skills, and know the values and cultures of their community. In addition, riddle has a great role in pedagogical aspect. The informants characterized that riddle play promotes children’s language skills especially listening and speaking; it promotes children’s vocabulary knowledge such as identifying words that have similar meaning and opposite meaning (synonyms and antonyms). Riddle also promotes children’s grammar knowledge. Furthermore, riddle sharpens children’s mind. Through riddle, children generate new ideas. Similarly, from the entire rituals (formal procedures), children develop sense of tolerance or patience and develop skill of positive competition. Riddles teach children how to respect rules (rules in-group, in family, in schools, of a country). Even though riddle has these much roles in the development and education of children, currently, it was found that, most parents are not in a position to give focus in helping their children to play riddle at home during nighttime. This is because children are often tied to listening and watching television instead of playing riddle. However, oral literatures like riddle should have been the base for such media technology. Therefore, to sustain and to pass to the next generation this valuable oral literature genre, all concerned bodies should play their role. Communities should teach their children; offices of Education and Culture and Tourism at all levels should give focus on collecting, analyzing and using this golden and important cultural resource. Oromia Education Bureau should also adequately incorporate this oral literature genre in curriculum designing especially at preprimary and primary education levels.
Chapter One: Introduction

The purpose of this study is to analyze the role and rituals (formal procedures) of riddle of Oromo in the early childhood development and education with reference to Kereyu Oromo, Fantalle District. This introductory chapter includes background of the study, statement of the problems, objectives, significance of the study, scope of the study, delimitation of the study, limitation of the study, definition of some key terms, and socio-cultural background of Kereyu Oromo, Fantalle District.

1.1 Background of the Study

Early childhood is a critical time in life when young children learn different skills and develop abilities that set the stage for future development. Research findings indicate that early childhood experiences are critical for rapid cognitive development (Korjenevitch & Dunifon, 2010). Childhood experiences are also the time to acquire general well-being and emotional health (Gunnar & Cheatham, 2003; Citizens’ Committee for Children, 2004). It is the time when children get rapid mental, physical, emotional, linguistic, and social development (Myers and Landers, 1989). In the same way, MoE (2010) states that in the human life cycle, the early childhood period is a critical period that requires due attention and a great deal of investment.

In Oromo society, children whose age is up to eight years are considered as early childhood period. Those children are called Gaammee Xiqqaa. They are identified with their amazing hairstyle known as Guduruu/gaammee, which is a symbol of early childhood. Children of this age are privileged in the society and in a family and members of the society are expected to love, give attention and protection to them (Asmarom, 1973). The family has to show witness of their affection for the calm and sensible spirit. Families (especially mothers) are expected to sing cultural songs that praise children of this age. Children of this age perform their oral tradition as part of their everyday life; children perform as part of their work, play, education and social interactions (interaction with adults as well as with each other). At this stage, they start to study Oromo myth, riddles, stories and cultural songs (Jabeess, 1970). Riddle known as hibboo among the Oromo children expresses their philosophy, way of life, attitude, and code of conduct, both ethical and moral code.
Scholars state that oral literature plays important roles in the life of the society it belongs to especially for children. For example, Melakneh (2005) emphasizes that oral literature is significant as it preserves the people’s traditional wisdom, records history and promotes social synchronization. African society has a long history of transmitting knowledge and human experience through the medium of oral tradition. Africa is a continent known for its rich oral traditions. The African oral arts are part of the continent’s long-standing tradition of folk culture. Africa’s long traditions of oral originality still exercise a remarkable influence on the current life of its society (Zewde, cited in Mohammed, 2015). The African oral traditions facilitate the transmission of knowledge and conventions from generation to generation.

The Oromo are the largest ethno-nation in East Africa and the speakers of one of the most widely spoken languages on the continent. The Oromo did not have written literature in the past. Oral traditions thus remained as the sole source of knowledge about the society’s socio-cultural experiences (Ledgesse, 1973). The Oromo oral art provides us with ample information about the entire society, including the myths from God’s attributes, through the relation of God to man and to the complimentary aspects of man’s relation to Him (Sumner, 1995).

Oral art is literature expressed in vivid words of mouth. Riddles as part of oral art, dramatize situations and advocates ideas. As Roberts (cited in Mohammed, 2015) writes:

*Before the invention of writing, literary works were necessarily spoken or sung and were retained only as long as living people performed them. In some societies the oral tradition of literature still exists, with many poems and stories designed exclusively for spoken delivery. In some societies, especially African, traditional oral art still plays a dominant role in shaping their lives.*

Oral art exposes the listeners to realities of human situations, problems, feelings and relationships. Therefore, oral narratives especially riddle in particular, link people with the broader cultural, philosophic and religious world. Regarding this idea, Mohammed (2015) stated the following:

*It is obvious that the purpose of oral narratives is to entertain. However, they are also important for training listening skills. Oral narratives like riddles and tales have a moral function. The youths are taught to be responsible adults. Oral narratives mould children into persons their parents would like them to be* (Mohammed, 2015).
Riddles as part of oral art have a significant aspect of people’s socio-cultural life. Hence, it needs to be studied, as it is important part of people’s /children’s oral tradition, custom and philosophy. Studying oral narratives of one society can strongly serve as a means of studying the society it belongs to.

The study of folklore genres in our country seems to be a recent development though attempts have been made to collect oral literature for a long time. The conducted studies so far show that the potential of folklore genre like riddles have great contribution to the social, cognitive, moral, language and emotional development of children. However, though many efforts have been exerted in the area of riddles, still much more must be done due to their abundance function and uses in children’s life in our society. Therefore, the researcher believes that the role of riddles and its rituals/ formal procedures in the development and education of early childhood should be studied and understood.

As elsewhere in the world, riddles are common among the Oromo. Oromo people use riddle in shaping their children so that children grown up exercising their right and duty. Regarding this, Adugna (2014) explains that the Oromo, oral literature (riddles and its rituals) was and still is closely linked to children’s education and socialization/development. Adugna added that riddle has its own distinctive rules that should not be broken; it is played between two persons: challenger and respondent. Besides entertaining children, riddle helps children to identify their surrounding and to know the culture of their society. Nevertheless, currently, riddle is about to lost in many areas, (Adugna,2014).

Therefore, the aim of this research is to analyze and to promote the role of riddles and its rituals (formal procedures) in early childhood development and education and to recommend strategies of retaining this art in the society.

1.2 Statement of the Problem

Riddles are important for socializing children in that they incorporate with various other folklore genres, songs, jokes. Most oral narratives like riddles target children to teach the important moral and social messages, like, good behavior, kindness, respect, cooperation, and love (Oring Eljo, 1976).

Oromo people have rich oral literature. Because the language of Oromo people (Afaan Oromoo) was not given as instructional media in schools and working language in
government and public offices in the previous regime, these Oromo oral literatures were not exercised in schools and so not developed and studied. However, currently, this language is being used in offices as working language and in schools too; but this does not mean that the language’s oral literature has reached at higher development so it needs to be studied.

The researcher was interested in Kereyu Oromo’s social and historical as well as cultural background and feels it needs to be understood in order to understand the contextual uses of riddles and its procedure. The researches has selected riddles and its procedure to analyze their major roles in social, cognitive, moral, language, emotional development and education of children in their early childhood in Kereyu Oromo, Fantalle district to contribute to the betterment of Oromo culture, language and social development.

In 2009 E.C, the researcher was delegated by Oromia Education Bureau for other purpose to conduct overall supervision regarding the teaching-learning processes in Fantalle District. At that time, the researcher observed and found that children of O Class, Grade one and Grade two were unable to play riddle and even teachers were not aware of the importance of oral literature, riddle, in their teaching learning activities. Unless the role of riddles and its rituals are studied and promoted, this golden Oromo oral literature is going to be forgotten and eradicated.

Oromo oral narratives have been playing a paramount role in developing language skill especially speaking, critical thinking and reasoning and social science and computing skill in early childhood (Feyisa, as cited in Dejene, 2015). However, these days as far as the knowledge of the researcher is concerned, children are about to miss such wisdom. There are contradictory views concerning the change and continuity of oral literature. On the one hand, it is argued that with the expansion of globalization in which every corner of the world bears its consequences, oral literature is increasingly eroded. To the contrary, others have argued that this worrisome of the dying out of oral literature is rather itself a tradition for it is continued to be played but has inevitably faced changes (Tucker, 2008). As a result, children are sent to kindergarten and school without getting equipped with those skills that serve as corner stone throughout the entire life of children. This is also true for Kereyu Oromo as they are the part of Oromo people. This initiated the researcher to conduct a study to analyze the roles and formal procedures of the important oral narrative, riddle, and parents uses them to teach their children to enhance their social, moral, language, cognitive and emotional development.
In this research, an attempt was made to answer the following:

1. What aspects of early childhood development do riddles focus on in Kereyu Oromo?
2. Why and when do parents teach their children riddles in Kereyu Oromo?
3. How do parents encourage children to play riddles in Kereyu Oromo?
4. What are the roles and rituals (formal procedures) of riddles in shaping the behaviors of children during their early childhood period in Kereyu Oromo?
5. To what extent do riddles and its procedure enhance the development of language skills in early childhood children in Kereyu Oromo?

1.3. Objectives of the Study

1.3.1. General objective
The general objective of this research is to analyze the roles and rituals of riddles in the early childhood development and education in the case of Kereyu Oromo so that all concerned bodies will be aware and promote it.

1.3.2. Specific objectives
The specific objectives of this research are:
- To identify what aspects of early childhood development do riddles focus on in Kereyu Oromo,
- To assess why and when do parents teach their children riddles in Kereyu Oromo.
- To assess how parents encourage children to play riddles in Kereyu Oromo
- To explore the roles and rituals (formal procedures) of riddles in shaping the behaviors of children during their early childhood period in Kereyu Oromo.
- To explore to what extent do riddles and its procedure enhance the development of language skills in early childhood children in Kereyu Oromo.

1.4. Significance of the Study
It is widely known that oral literature helps children in their every aspect of their future development and education and prepares them ready for the rest of their life. The result of this research will make the policy makers, non-governmental organizations and education
officers to mobilize the society and search for preferable directions in promoting the role of riddles and its procedure. It provides information for curriculum designers and textbook writers to consider oral narratives while designing syllabus and writing student’s textbooks. In addition, the findings of this research will be useful for concerned government bodies such as, education offices, parents, and scholars. It may increase the awareness of preprimary schools and primary schools of first cycle and education offices in equipping the preschools and primary schools with essential human and material resources required to effectively run preprimary and primary education.

This research is believed to fill the gap of research related to the function of riddles and its procedure, initiate other researchers to re-examine the role of oral narratives through riddles and its procedures and give some insight to new generation about the function of riddles and its rituals.

In general, the study of the function of riddles and its procedure in early childhood development and education is important from the following perspectives: the study is an additional contribution to the few works that have already been done on oral narratives in general and on the role of riddles and its procedure in early childhood development and education in particular for the district; it will serve as a benchmark for those individuals who are interested to carry out in-depth studies on the same or related topics and it provides information for curriculum designers and textbook writers to consider oral narratives while designing syllabus and writing student’s textbooks.

1.5. Scope of the Study

The study would have been more fruitful if it embraces all aspects of oral narratives found in Oromia Regional State. However, such a large-scale study requires much resource, time and labor. So, for the matter of manageability, the study was delimited only on riddles in Kereyu Oromo, Fantalle district. In addition, the focus of the study was delimited to the role of riddles and its procedure in the development and education of children in their early childhood period.

1.6. Limitation of the Study

This study is concerned with the analysis of the functions of riddles and its rituals/formal procedures in the early childhood development and education in the case of Kereyu Oromo,
Fantalle District. In conducting the study, the researcher came across some problems that were obstacle to the accomplishment of the investigation.

One of the problems was the difficulty in finding the informants especially community elders who were supposed to know more information about the topic of study area. This is because the people of Kereyu Oromo are almost pastoralists and they usually move from place to place to find grass and water for their cattle. The researcher suffered a lot to find those people.

The other problem was the hotness of the weather condition of the district. The time when the researcher-collected data was sunny/winter and extremely hot. It was difficult to move from place to place as required. The researcher was forced to move from place to place early in the morning from 7: am up 11: am and in the afternoon after 3:00pm only. Therefore, due to these and other facts, the researcher faced limitations in exhaustive collection of data.

1.7. Operational Definition of Some Key Words

**Procedure**: is an established or correct method of doing something. In playing riddle it the processes that take place between the challenger and the respondent from the beginning to the end of riddling sessions.

**Riddles**: is oral literature genre; it is a statement, question, or phrase that can be described as a puzzle to be solved. Riddles can be thought provoking or funny comments that make children laugh. In oral literature, riddle is a genre of the short form; it commonly follows a definite stylistic pattern of riddling—it can be rhyming or non-rhyming.

**Children’s literature**: is a term used to describe both a set of texts or an academic discipline and oral narratives.

**Tales**: it is a narrative in prose, of unknown authorship and it is the prose narrative genre of oral literature.

**Rituals**: it is a performance of formal acts; it is the procedure in a set, ordered, and ceremonial way or it is a pattern of actions or words followed regularly and precisely.

**Role**: it is a specific function of something in a given social context, or something plays an action or event.

**Early childhood**: encompasses all young children from birth to the age of 8 years experiencing the most rapid development as well as establishment of strong emotional attachments with caregivers and others.
Early childhood care and education: is then the process of scaffolding this development so that young children would ultimately become physically healthy, mentally alert, emotionally secure, socially competent and able to learn.

Development: is an orderly set of changes that occurs over time from conception to death. Those changes include growth, differentiation and complex. Growth is the result of metabolic process—it is physical elongations; differentiation is the progression from general to specific.

Gaammee Xiqqa: it is one of the developmental period/stage in Oromo people and it embraces those children whose age is from 0-8 years; this range of time shows the early childhood period where children need great love, protection, cares and attention from their caregivers and parents. In Oromo society in general, it is when the name giving, maqbaasa, is completed.

Kindergarten: a school or an institution for young children between the age of four and six before primary school of first grade.

Parents: They are stakeholders as well as the key partners of preprimary schools, which have the most intimate contact with their children and primary teachers for children.

1.9. Organization of the study
The study consists of five chapters: chapter one contains background to the study, statement of the problem, the purpose of the study, objectives of the study, research questions, the significance of the study, limitations of the study, delimitations of the study, definition of significant terms and organization of the study. Chapter two is a review of literature related to the study. It contains the concept of folklore/oral literature in general and riddle in specific, function and characteristics of oral literature in general and riddle in specific and its classification in Oromo people, theoretical framework, conceptual framework and some of Oromo Gadaa grades based responsibilities. Chapter three discusses the research design and methodology. This includes research design, target population, sample size and sampling procedure, research instruments, data collection procedure, data collection and data analysis technique. Chapter four is about data presentation, analysis and interpretation. Chapter five contains the summary of the findings, conclusions, and recommendations and suggestions for further research. Finally, references and important appendices are put at the end of the research paper.
Chapter Two: Review of Related Literatures

The main objective of this chapter is to provide conceptual and theoretical basis for the thesis. This is accomplished by reviewing both unpublished and published materials that are supportive and evidence to the study targeted i.e. the materials are reviewed based on their essence to the concept of oral literature in general and riddle in particular. The basic concepts of folklore are also included in this chapter to provide the thesis with conceptual framework. Furthermore, the scientific reasons for conducting review are many. According to Hart, (1998) reviewing related literature is distinguishing what has been done from what needs to be done, discovering important variables relevant to the topic, identifying the relationship between ideas and practices, establishing the context of the topic or problem, rationalize the significance of the problem, and relating ideas.

2.1. The Concept of Folklore

Folklore is as old as humankind is. Before we can give a definition, what folklore is, it is appropriate to give the background origin of this term, because its origin was surrounded by many controversies. According to Dan Ben Amos (as cited in Addisu, 2010), folklore is very much an organic phenomenon. Amos states:

It is possible to distinguish three possible basic conceptions of the subject underlying many definitions; accordingly, folklore is one of these three; a body of knowledge, a mode of thought and a kind of art. It is important to comprehend that folklore is not thought of as existing without from structured group...its existence is determined by its social context. As an artistic process, it may be found in any communicative medium; musical, visual, kinetic, or dramatic. In other words, folklore can be seen as an artistic communication in small groups.

Ruth Finnegan (1984:50) defines folklore that it is a generic term to designate the customs, beliefs, traditions, riddles, tales, magical practices, proverbs, sayings, songs, etc, in short the accumulation of knowledge of a homogenous unsophisticated people. This view shows that, the study of folklore means the study of the society it belongs to by reflecting its socio-cultural values and human philosophy.
Dundes (1965) emphasizes that it is possible to define both folk and lore in such a way that even the beginner can understand what folklore is. This is because the term “folk” share at least one common factor with a group. It does not matter what the linking factor is…it could be a common occupation, language or religion, but what is important is that a group formed for whatever reason will have some traditions which it calls its own. Furthermore Glassie (1989) asserts that folklore is the study of human creativity in its own context. Glassie, (1989) similarly states:

*The center of folklore can be seen as the merger of individual creativity and social order, politically and philosophically. It constructs meaningful universe by the use of artistic action by stressing the interdependence of the personal, social, aesthetic, and ethnical, cosmological the beautiful, the good and the truths. In addition, he states that folklore is the art form, comprising various types of stories, proverbs, sayings, spells, songs, incantations and other formulas, which employs spoken language as its medium. Folklore includes folktales, myths, legends, superstitions, festivals, rites, traditional games, folksongs, popular sayings, arts, crafts, folk dances and the like (Ibid).*

According to Abrams (1988), the term folklore has been applied to mean collective name as verbal materials and social rituals that have been handed down solely or at least primarily by word of mouth and by examples, rather than in written form.

As Lutz (1982) emphasizes, folklore developed and continues to flourish most in communities where few if any people can read or write. It includes among other things legends, superstitions/fallacy, songs, folktales, proverbs, riddles, spells and nursery rhymes; pseudo/pretends scientific lore about the weather, plants and animals, customary activities at births, marriages and deaths, and traditional dances and forms of drama which are performed on holidays or at communal gatherings (Abrams, 1988).

### 2.2 Functions of Folklore

Folklore plays significant roles in the life of the society it belongs to. Dundes (1965) discussed functions of folklore in terms of what were considered to be motivations for riddles telling. Perhaps function is a more accurate term than motivation since motivation suggests a premeditated intention. Dundes names these functions validation, maintaining conformity or control, escape, and education. Folklore, they suggest, validates certain aspects of culture and justifies its rituals and institutions. Folklore also provides rationalizations when institutions and conventions are challenged.
Dundes’s notion emphasizes the way folklore acts as a controlling factor; consider how folklore can be used to express social approval of those who obey the rules. On the other hand, some scholars say that the telling of folklore can act as an icebreaker to let outsiders into the group or bring the group closer together. For instance, Adams (1966) labels a third function of folklore “compensation” for something lacking in reality, and he suggests that telling the folklore may serve as an ego-building device for the teller. Bascom looks at the same function from a slightly different slant and calls it “escape” in fantasy from frustrations and repressions, and geographical environment and biological limitations. Many agree that a fourth function of folklore is to educate. Folklore can carry along and teach the history of a people as well as its cultural norms diligence, respect, perseverance, etc… dangers and how to avoid them may be pointed out.

Folklorist William Bascom (1965) identifies four functions of folklore that also work in the family folk group. He asserts that folklore serves to (1) entertain, (2) validate culture, (3) educate, and (4) maintain conformity. Families retell folklore and celebrate holidays and events because they are entertained by their lore and by each other. Bascom (1965) notes that there usually is more than enjoyment going on when folklore is being performed. He acknowledges that some traditions invite fantasy and creativity, allowing people to imagine living in a better situation or escaping the limitations of life and death. However, these fantasies often release tension to prepare group members to accept or adapt to their life situations. Traditions thus have a function to educate, primarily to instruct on how to act and live. Bascom notes from his research in Africa that children in non-literate societies primarily are taught by stories, sayings, and ceremonies. Families can use traditions to teach appropriate behavior and to gently or openly reprimand/warning members for making unacceptable decisions. Finally, Bascom asserts that folklore will be used as an internalized check on behavior to encourage conformity to group values. Although Bascom sees folklore performances as maintaining the statuesque, traditions also can be altered to allow families to recognize themselves in spite of new attitudes or circumstances. Bascom (1965:277) witnesses the functions of folklore as follows.

*Some of the most important functions of folklore including aiding in the education of the young, promoting a group feeling of solidarity, providing socially sanctioned ways for individuals, serving as a vehicle for social protest, offering an enjoyable escape from reality and converting dull work into play*
Bascom’s statement of functions of folklore shows that folklore plays a vital role in educating, advising the young, encouraging healthy feeling and discouraging the evil doing incorporated with the wrong actions and helping change the social environment interesting to live in. As explained by Fekade (as quoted by Tadesse, 2004) folklore is a popular heritage that bridges the life style, philosophy and attitude of a generation to the next one. It provides the new generation with social, cultural, political and economic life of the past generation from the evidence recorded from the existing folkloric elements. From this point, it can be restated that the available forms of folkloric material can help anyone to observe society across generations. This means folklore materials preserve the past traditional elements, customs, and philosophical values across generations.

In addition, folklore can show the need, attitude, problems, visions, and philosophical conceptions of a given society. Family members come to know each other as performers of particular stories or customs, and they often relate to each other by deferring to the person who best knows the tradition. Toelken (1996) calls this ‘traditional respect,’ noting that often many family members know how to perform a tradition but allow or expect one person to be the primary performer.

Although seldom a formal process of selection, traditional deference occurs with respect for age, ability, interest, or custom itself. Sometimes when the primary performer becomes incapable of continuing the tradition, others can readily step in to make the baskets, organize the holiday celebration, or tell the joke. Other times, the tradition has become so associated with one person that it must be radically altered or can no longer be practiced when that person is no longer available. The willing and easy sharing of traditions among family members can be a source of pride and unity, but disagreements over heirlooms or other invisible traits may indicate strained areas of family relationships. Although associating stories or artifacts with particular family members may cause disagreement, the informal distribution of traditional performances among family members can enhance identity, esteem, and bonding. Family folklore helps members relate to each other, know each other's moods and learn how to adapt relationships when changes occur.

2.3 Characteristics of Oral Literature as Genre of Folklore

Oral Literatures are characterized by the following major features that are also common to other folkloric forms such as proverbs, folktales, songs, fables. They are universal, timeless and authorless.
2.3.1 Universality
This feature is one of the basic features of folklore in general and of riddle in particular. It is universal for the people and common cultural heritage, which help to conclude that it is a universal human heritage that is common to all peoples (Finnegan, 1970; Tucker, 2005). Finnegan (1970) added that in oral literature, riddle is a genre of the short form; it commonly follows a definite stylistic pattern of riddling—it can be rhyming or non-rhyming. Riddle is one of the ancient forms of oral literature with numerous examples in Greek, Latin, Hebrew and Sanskrit tradition. Riddles ”literary ancestry dates all the way back to ancient Greece, where they were used as a cunning tool, to demonstrate humor and wisdom (Abrahams & Dundes, 1972). However, according to Tucker (2008), riddles are not of the same type throughout cultures—they vary in styles.
Finnegan (1976) asserts, “There is no mystery about the first and most basic characteristic of oral literature even though it is constantly overlooked in collection and analyses”. Richard Dorson (1972) suggests that folklore embrace peoples, verbal and material arts, custom and the form of cultural elements. He also categorizes folklore in to four broad subdivisions. These are; verbal, material culture, social folk customs and folk arts. In addition, this shows the universality of folklore in general and riddles in particular.

2.3.2 Timelessness
Oral literature is ageless or timeless. Scholars of folklores belongings that various work of oral literature like myths, riddles, folktales and legends and others from that of genres product of society indefinite time. Regarding this issues, Berhanu, (2008) suggests that the folklore in general and oral literature in particular has no definite time. According to Dorson, and various scholars, oral literature is ageless. Even though they are timeless, they serve certain functions in the society. For instance, they serve to justify the past and perpetuate the status quo of the society that produces them (Dorson, 1972; Kabira, 1988).

2.3.3 Authorlessness
The same is true to timeless; this means that it has not its own authorship. In other word when we compare oral literature with written literature, it is authorless. In fact, specific author of oral literature cannot be determined because; it is the source of the society that it is collected from.
As Berhanu (1971) works of folklore are an anonymous, timeless, for the reason that the name of authors, in the vast majority of cases, have not been revitalized, have not been discovered, because for the greater part they were not written down, but were preserved only in the memory of the people. It signifying that the works of folklore has no specific time and authors

2.4. The Concept of Riddles

2.4.1. The Definition of Riddle

A riddle is a statement, question, or phrase that has a double meaning. It can also be described as a puzzle to be solved. Riddles can be thought provoking or funny comments that make us laugh. In oral literature, riddle is a genre of the short form; it commonly follows a definite stylistic pattern of riddling—it can be rhyming or non-rhyming (Finnegan, 1970; Nijoroge 1984: 54; Tucker cited in Dejene, 2014).

Okumba Miruka (1999: 135) also states riddles as follows:

*Riddles is word puzzles in which familiar objects or situations are referred to in figurative terms for us to interpret what is actually meant. This definition points to how riddles are rich language and meaning. In his earlier publication, Miruka observes that riddles presents peculiar characteristics of a concept whether those characteristics are physical, behavioral or habitual and requires the unraveling of the concealed literal reference.*

Okpewho (1992) also defines riddle as, "Riddle is a verbal puzzle in which a statement in posed in challenge and another statement offered in response either to the hidden meaning as the form of the challenge." Finnegan (1992) also stated riddle as,

“Riddles in Africa have regularly been considered to be a type of art form, although often of minor and childish interest, and have long been included in studies of oral literature. There is some reason for this. Riddles often involve metaphorical/figurative or poetic comment. This indeed was pointed out long ago by Aristotle when he remarked on the close relation of riddles to figurative expression,”

The riddle is generally agreed to consist of a description and its referent the first posed by the riddler (challenger), the second guessed by the respondent (proposer). The enigma comes
from the incorporation of a block element in the description: an ambiguity that prevents the description from being obvious. The ambiguity may occur at any level of the linguistic code from the phonological to the semantic, and it is often presented as an opposition or paradox within the description.

From this we understand that riddle game is a formalized guessing game, a challenge of humor and skill in which players take turns asking riddles. The player that cannot answer loses. Riddle games occur frequently in mythology and folklore as well as in popular literature. Riddles’ are readily distinguishable by their question-and-answer form and by their shortness.

2.4.2. Classification of Riddles in Oromo

*Riddles can be classified in different ways: according to their types, level of difficulty, and forms. According to their types, they are categorized in to two: enigmas and conundrum. An enigma is a problem in which the solution is expressed metaphorically and it requires cleverness and careful thinking for its solution. It is mysterious and difficult to understand. Generally, it describes a word. Conundrum is a question, usually involving a trick with words that one asks for fun. Colloquially it is used to refer to a seemingly unanswerable question or the like; it is technically a riddle with a pun for an answer.*

Riddles can also be classified based on their level of difficulty—as simple and complex (Nijoroge, 1984). A riddle is labeled simple when the answer is simple. These are structured in a single sentence or two and the answer is also short—usually a phrase or one word. However, it is important to remember that, some riddles (even with a single sentence) are difficult to comprehend, and require fast discovery of the issues rather than exactly searching for a referent. On the other hand, a riddle is considered complex when it is with more than two sentences, and its answer is an explanation with more than one sentence.

Riddles can also be classified according to their form. As described by Nijoroge (1994) and Finnegan (1970), riddles are implicitly or explicitly interrogative mainly framed with the purpose of confusing or testing the mental acuity and humor of the guesser. They present objects or actions by selecting some most important traits, and they are powerful. It is important to notice that in riddles a question is not asked directly; rather the respondent is
exposed to an allusive sentence referring analogously to something else, which s/he is expected to identify.

However, in Oromo society in general and Kereyu Oromo specific there are two dominantly known types of riddles: Hiibboo _Hibibii and Hiibboon _Teentee. In Kereyu Oromo the term they use for the second classification of riddle is Toontaayi. For both types of riddles, the challenger says Hibboo and the respondent for the Hiibboo _Hibibii says Hibib/hibbak/hibbakka and for the Hiibboon _Teentee/Toontaayi the respondent says ‘teentee/ taayi’

2.4.2.1. The Riddle -Hiibboo-Hibibi/ Hibbak

The name given for this type of riddle is based on what the respondent says after the challenger asks. The challenger asks question about things found around them metaphorically or using figurative. For example, if he/ she wants to ask the five sense organs of human being one can ask/challenge in the following way: “Ollaan lamaan walhin argan”. This means, ‘The two neighbors do not see each other’. The answer for this riddle is ija lamaan or the two eyes on one individual. This type of riddles help children to survey things found on their body, in their home, around them (Mohammed, 2015). In the same way, Dejene (2014) stated that both words hibboo and hibbakka precede any riddle as opening formula to define the text generically and to permit the expression of its unique qualities. The utterance of the word hibboo by the challenger, therefore, signifies that the challenger is ready to riddle. Similarly, the word hibbakka uttered by the respondent also marks that the respondent is ready to receive. The word hibboo has also a connotation of something challenging enough. It has similar meaning with the word 'paradox' in English. But the word hibbakka has no meanings outside the context of this specific genre. Once the opening formula is performed, the challenger forwards his question and the receiver tries to respond as soon as possible. Therefore, this research mainly focused on the Hiibboo-Hibbak type of riddle.

2.4.2.2. The Riddle- Hiibboon -Teentee/Toontaayi

As mentioned above this name for this type of riddle is given based on what the respondent says following what the challenger is saying. This means, when the challenger says Hibboo Teenteel toontaayi, the respondent says ‘Teentee/toontaayi’. This type of riddle helps children to know the members of families in the surrounding, around them. In addition, it
helps children to learn numbers. Regarding this type of riddle, Dejene (2014) stated as the following: “There is also another form of hiibboo called hiibboo-xar. This form of hiibboo asks to identify the family the person asking the question has in mind. He/she will provide how many boys and girls that family has”.

2.4.3. Rituals/Formal Procedures, Rules and Settings of Riddles in Oromo

Oral literatures have their own rules and procedures how to play and they have their own setting when and where to take place. Therefore, riddle play has its own procedure, rule and settings. Regarding this Dejene (2014) puts the following:

Riddles are the interest of children. Yet, they are not allowed to riddle during the daytime. It is said that a daytime riddling brings about blindness. The justification behind seems to be common and obvious. Primarily, it is to threaten children to concentrate on their daily activities and to control the possible interference of riddles with the children's normal (expected) chores. In addition, during the evening time adults and elder children are relatively free and have the opportunity to assist kids in riddling. Hence, children are encouraged to riddle mainly during the evening after the day's work. Yet, nowadays this is violated by schools where teachers often use riddles, stories, puzzles, and proverbs to teach children. Children are regularly invited to riddle in class as icebreaker, and teachers use them to transmit knowledge and/or shape behavior.

We can understand from the above idea that the reason why riddling is played at night time is because during night time all the family members gathered together and all can get chance to participate on the riddle playing; however, it is being played in schools at day time practically.

As other types of oral narratives, riddle playing has its own rule. Regarding this riddling rule Dejene (2014) says that riddles are used by the Oromo people to teach kids the art of problem solving. The person asking the question will begin by saying Hibboo and the people who take part in the game will say Hibil! Then the person asking the question will go on and say his/her question. The people taking part in the play do not have to wait for permission to answer, if they know it they can simply say what they think the answer is. The person who
says the correct answer first will then get the chance to ask another riddle. If no one can answer the riddle, the one asking is considered a winner and should give the answer. However, before answering the question he/she will ask those playing the game what they are willing to give him/her (*maal naaf kennita?* - what would you give me?), usually a place, a town, city or country. If he/she accepts the gift then he/she will welcome the place by blessing it and sometimes curses the rest of the places he/she has not been given. Then the answer is given. If those playing think the answer does not seem to fit with the question they will argue their case and ask the elderlies to confirm if the riddle is correct.

From the above idea, we can understand that riddling to take place there must be two groups. The challenger asks the respondent by saying ‘*Hiibboo*’ and the respondent says, ‘*hibbak*’. The respondent gives/answers without waiting for the permission of the challenger. Riddling has its own rule and procedure. A person who has got the correct answer first, will automatically take the position of the challenger. In this way, riddle playing continues taking turns between the respondent and challenger. Riddling normally take place at nighttime at fireplace.

In Oromo culture, riddle is usually said to be the activities of children. This playing is conducted in the form of question-and-answering. If the respondent gets the answer correctly, the challenger says, ‘*beekte or argatte*’, which means *you have responded correctly* and immediately take the position of the challenger. But if the respondent couldn’t get the correct answer, before telling him/her the correct answer, the challenger asks to give him a place/known town. Then the beaten one gives place/town by calling its name. Then, the challenger, before telling the correct answer, insults the beaten one for not getting the correct answer. These procedures make riddling very attractive.

**2.4.4. Functions of Riddle**

Different literatures confirm that riddles have numerous functions. At its primary objective, riddling aims to entertain the players. Besides its entertainment function, Awedoba (2000) stated the function of riddle has for Africans as the following:

*There is no straightforward answer to the question why Africans tell riddles; to them the primary value of their riddles is the entertainment the genre affords. In any riddle session, participants can be observed to laugh and display amusement when certain riddles are cited. This applies*
especially to the exciting riddles. If entertainment is a manifest function, riddles can also be said to have hidden functions that an exegesis may not directly reveal. These functions are applicable for all and various, adults as much as children, perhaps even more for the adults who sit by and listen to children playing riddles (Awedoba, 2000).

From the above idea, we can understand that even though riddle is played for entertainment, it has tremendous functions. It helps children, adults and youths to develop different skills. Accordingly, riddle play can have the following functions.

2.4.4.1. The role of riddles in promoting children’s memory skill

In addition to entertainment function, riddles make children to remember what they have heard before and to play again. Children never forget the riddle they lost its answer and insulted by the challenger for not getting the correct answer. Regarding the function of riddle in enhancing the memory skill of children, Awedoba (2000) stated the following:

In addition to amusement, riddles help in memory training for children as they are expected and encouraged to remember the correct answers to the riddles. This is in spite of Harries’ observation that the motive in riddles is not didactic. In the case of Africa riddles emphasis is on the recall of associations. There is of course more to it. In fact, it can be suggested with some plausibility that the multiplicity of responses, in the case of certain riddles, derives from the allowance made for new responses that exploit new associations. Recall, which is a salient feature of riddling goes beyond mere recollection of correct or accepted answers and responses. For example, African children are expected to recall, name and identify compounds in the neighborhood during riddle sessions. As pointed out above, the failure to respond correctly to a riddle requires that the audience grant a named compound to the riddler, which is an admission of ignorance of the riddle sequent and an encouragement for disclosure of the right sequent. Learning and recalling compound names is further enhanced by a riddle that specifically requires the mention of as many names of compounds within the clan settlement as possible.
From the above idea, we can understand that riddles help children to develop their memory skill, to remember what they have heard before. Thus, riddles are important to develop memory and intellectual skills and it has also entertainmental function.

2.4.4.2. The role of riddles in teaching children history of their people

The other function of riddle is that it teaches children the history happened in the past time. Riddles tell children how African people were suffering from slave trade. Regarding this, Tamakloe (1931) stated the following:

Riddles, even in this pre-literate society, refer to some events of historical importance. One of these is the slave raids and predatory activities affecting the Africa. A number of Kasena riddles allude to the slave attacks that devastated their communities towards the end of the 19th Century, just before the British occupied the area and stamped out slavery. For some account of the events that led to the raids in question and the activities and procedures of the Zamberma slavers.

From the above idea, we can understand that riddles teach children the history of their society, for instance, how the African people were suffering due to the impact of slave trade and how Europeans were colonizing African countries.

In the same way, Adugna (2004:23 E.C) stated that besides its entertainment roles for children, riddle helps children to know their culture and their environment and things found in their environment.

2.4.4.3. The role of riddles in teaching children societal ethics

Riddles have great contribution in teaching children social ethics. During riddling session, sometimes, parents interfere children’s playing using this opportunity and tell them what is ethical and what is unethical in the society. Regarding this, Mitiku (1991 E.C) said that by playing riddles, children learn to identify what is accepted and what is hated in the society. He added that Oromo people encourage their children to play riddle from their early age because playing riddle helps children to identify both ethical and unethical things. Therefore, children learn how to abstain themselves from something unethical.
2.4.4.4. The role of riddles in teaching children their environment

As it was already mentioned before, the type of riddle ‘hiibboo-teenteet’ helps children to know the members of families around them. In addition, it helps children to learn numbers. Regarding this type of riddle, Dejene Gemechu (2014) stated as the following: “There is also another form of hiibboo called hiibpoon-xar. This form of hiibboo asks to identify the family the person asking the question has in mind. He/she will provide how many boys and girls that family has.”

Awedoba (2000) also stated the following:

Children are through riddles being educated about the existence of other places and people such as the Bulsa (or bum), ‘...whose hourglass drums we hear without ever seeing the mouths of the drums' according to the riddle model. Another riddle refers in its precedent to the Nankansa as the easterners (birakogatiina) who finish the basketry job the Westerners (the Bulsa) began, a reminder of the existence of neighboring people and communities and the exchanges and transactions that bring different people together in this part of the Upper East Region. Of the Kayoro chieftain, a riddle precedent says that but for the trees, we should be seeing their homesteads. This is a reminder to people in Navrongo, the biggest of the Kasena chieftaindoms south of the international boundary, about the existence of a smaller Kasena chieftaindom that many rarely get to visit.

The above idea clearly states that riddles teach about the members of the families found around them and about the history of the people around them in detail. This means, it tells the relationship between people found around. In addition, riddles help children to know about things found around them starting from near to distant.

In addition, regarding this, Awedoba (2000) also added that what is true of geographical education is even truer for the anatomy of the human body, which African riddles do not fail to teach. The members of the body feature in a number of riddles as well as the general functions of the body. The cooperation of the members of the body is captured in the riddle precedent which says "Two noticed a mango fruit, twenty climbed the tree to fetch it and thirty-two ate it," to which the reply is”. It is the pair of eyes that observes a fruit and it is with the help of the ten fingers and the ten toes that a person is able to climb a tree to pluck its fruit; however, it is the thirty-two teeth that do the chewing and eating.
By using riddle, the society teaches their children about the things found around them in a simple and in the way children do not forget; the procedure goes from simple to complex.

2.4.4.5. The role of riddles in promoting children’s language skills

Riddle is one of genres of oral literature and passed from generation to generation orally. It is participatory in approach; children ask and respond turn by turn orally. In this process, children develop language skills beginning from phonemes to language structure. Different literature states that riddle has its own structure: Regarding this idea, Tamakloe (1931:123) stated the following:

*Riddles provide opportunities to play phonetic, morphological, grammatical and semantic games as they exhibit a variety of linguistic expressions and structures. Riddling seems to equip language users, among other things, with analytical skills that in some respects are not too different from those languages education seeks to provide to students and pupils in the schools and universities. Riddles provide the younger speakers of a language with the necessary opportunities for improving pronunciation and the articulation of words and sound segments. This again includes conventional words and sounds as well as the not so conventional.*

From the above idea, we can understand that through riddling children get the opportunity to learn sounds of a language, structure and semantics of a language. It enhances children’s language development. In the same way, Mitiku (1991) added that riddle has great function in children’s language development; children can learn to identify sounds found in their language; identify the structure of their language; learn how to make discourse. Mayring (2000) also supported these ideas as the following: "Folklore is rich in themes and symbols which can stimulate the students to exercise the listening, speaking, reading and writing skills."

2.4.4.6. The roles of riddles in promoting the creative thinking skill of children

During riddling session, children are expected to critically survey things found around them to get the correct answer. This helps children to develop their creative thinking skill. Regarding this, Awedoba (2000) states the following:
Above all creative thinking is the cornerstone of riddling in societies like the Kasena. This is a contradiction of the views of some researchers discussed earlier who take the position that riddling emphasizes recall at the expense of creative thinking. The Kasena riddler, it is true, seeks the customarily correct answer and not just any answer. However, it would appear that riddle culture is not as dogmatic as it may seem and that the appropriateness of responses is negotiable. Interlocutors can argue persuasively on the merits of an answer that may not have been habitually associated with a particular riddle precedent; it is possible that such an answer might be accepted as an alternative and perhaps eventually make its entry into the riddling tradition. It is in this way that some riddles over time have come to have a couple or more of accepted or expected responses.

Finnegan (1974:442) also supported Awedoba’s idea as follows: "Besides entertainment, riddles are sometimes claimed to play indirect educational role by training children in quick thinking, in intellectual skill, in classification ..."

2.4.4.7. Riddles sharpen children’s mind

Because riddle presents something known in a confidential way or metaphorically, it has a positive impact in sharpening children’s mind. This is because children have to think deeply and compare and contrast different things together to get the correct answer; children need to analyze things found around them. Thus, develop the analytical thinking skill of children. This also develops their knowledge on culture, ethics, values, beliefs, politics, and psychology of their society. Regarding this, Okpewho, (1992) stated the following: "Function of riddle is sharpening the intellect and equipping the mind with techniques for finding the right classificatory relationships between the varieties of objects."

2.5. Some researches done in the area

This topic will consider a number of studies that has been conducted in the area of folklore at local level in order to preserve the oral traditions that are important part of the historical past of the people in our country. These studies include BA senior essays, MA theses, and PhD dissertations and published works. Based on the conveniences of the materials, the researcher attempted to review some of the works according to the degree of their relevance and their relation of the present study to support and give important evidence for the present study.
To start with, a number of MA thesis were conducted on folklore-tales. For example, Addisu Temesgen (2012), Tsegaye Tesema (2010). Addisu conducted his research on the role of folktales in East Wollega Zone, Limmu district. Tsegaye conducted his research on the same issue, the role of folktale in Kellem Wollega. Both of them focused on the entire role of folktales; they did not indicate the role of this oral narrative for development of children in the society. Bule Hora University, Department of English Language and Literature (2017) also conducted a survey on the folktale of Guji Oromo. Their focus was on the content and form of folktale. Their study did not give attention on the role of riddles for children’s development. There are also many researches done regarding folklore of Oromo in different time by different people and different institutions. Most of their focus was on content and form rather than its function. On the other hand, different researches were conducted to analyze riddles. For example, Dejene Gemechu (2014), Mohammed Namo (2015) and others. Dejene conducted his research on the riddles of Waliso Liban Oromo and Mohammed did his study on the riddles of Arsi Oromo, Xiyyo district. Gemechu analyzed riddle as Oral Text in Cultural And Natural Context focusing mainly on content and forms than its function for children’s development and education. Whereas, Mohammed’s study focused on both riddle and child play and it lacks depth. In general, as far as the knowledge of the researcher is concerned no significant researches were conducted on the role of riddles and its rituals (formal procedure) in early childhood development and education in Kereyu Oromo though the people are rich in those issues. Therefore, these and other issues initiated the researcher to fill these gaps.

2.6. The Oromo Gadaa Grades Based Roles and Responsibilities

The Gadaa system was and is the constitution of the Oromo society through which the society administers, defend their territory, maintain and develop their economy. As Baxter (1979) says, “the Gadaa system comprises eleven age groups, based on eight-year increments, and male Oromo gained particular socio-political privileges with certain stages of the Gadaa system”. Five successive gadaa stages make up a generation (gap between father and son) that occupies forty years on the gadaa cycle. An individual entered the system at a specific age and passed through transition rites at intervals appropriate to the passage from childhood through full adulthood to senility.

The gadaa grades and the socioeconomic and political duties associated with the grades are as follows:
2.6.1. Ittimakoo/da’imman (0-8 years): This stage is the period of early childhood. The name refers to and has the meaning “He (Waaqaa) added them to the people.” As the members are immature and hence are considered as holy children and source of blessing. This age level (0-8) has different names in different areas: in Borena this childhood stage is known by the name of Dabballe; in Kereyu Gaammee Xiqqaa. Before the maqbaasa (name giving ceremony), they were not given real names, and they were still between Waaqaa and their people (Bartles, 1990 cited in Dereje Hinew). Those children are identified with their amazing hairstyle known as Guduruu/gaammee, which is a symbol of early childhood. This grade is known as socialization age into the society and the Gadaa culture. Girls are also privileged in the society in that families and members of the society are expected to love, give attention and protection to them (Asmarom, 1973). The family has to show witness of their affection for the calm and sensible spirit. Families (especially mothers) are expected to sing cultural songs that praise children of this age. At initiation ceremony to the next gadaa grade, they usually have hairs shaved off to remove all the bad things of the early childhood symbolizing to have another identity. Starting from half period of this stage, members of this age are required to learn counting numbers with similarities, comparisons/ analogies and genealogy/ lineage on fathers and mothers line. At this age they start to study Oromo myth, riddles, stories of different types, geerarsa, cultural songs (Jabessa 1970). These activities help to promote their cognitive, social, language, physical and emotional development. At this stage, they start to learn civic related subjects to inculcate in the minds of children certain societal values of the people such as respect and dignity for humankind, accountability and responsibility to the community, patriotism and love for the fatherland, and family identity and history. Elders teach them by tracing the family lineage several generations back and narrating story of historical events. The focus of this research /study particularly focuses on this stage of children development.

2.6.2. Dabballe/Junior Gaammee (9-16): The ittimakoo is admitted to the gaammee grade and the mainstream of the Gadaa system with initiation ceremony, which is a turning point for Dabballe’s father and grandfather. This stage is mainly a period of socialization process when the members are equipped with the historical and cultural tradition of the society as well as beginning military training (Lemu, 1971).

Members of this age and girls commonly called sookkee (early teen-age) and are also required to learn counting numbers with analogies and genealogy on fathers and mothers line.
At this stage children deeply learn civic related subjects to inculcate in the minds of children certain societal values of the people such as respect and dignity for humankind, accountability and responsibility to the community, patriotism and love for the fatherland, and family identity and history. Some methods of instruction are war songs known as geerarsa and faarsaa (praising). In such away elders teach them by tracing the family lineage several generations back and narrating story of historical events in society such as major battles fought; natural disasters (drought, epidemics, and crop failure); migration etc (Melaku, 2001). Some of the topics coveres in this area revolve around the concepts of family, values of teamwork, resource sharing, community interactions, justice, and loyalty to the rule of Gadaa (Alemayehu, 2009).

2.6.3. Foollee /Senior Gaammee (17-24): The term Foollee is derived from ‘foolachuu’, which means to be excited that reveals members as teenagers. This is the most important stage in the gadaa cycle when the members shoulder family responsibilities and engage in military training. In domestic life, they engaged in how to prepare and use plowing materials in agriculture, utilization of property, family management and social life by observing the aadaa (culture) and seerea of the society. They are expected to know the custom, habit, tradition, and way of life of the society and obey the laws of Gadaa system. The members guard the Luba (men in power) and mostly included in military service under the leadership of Abbë duulaa (war minster) (Dereje, 2000). The Foollee had to develop a quality and capacity of fighting against injustice at least in their clan.

2.6.4. Kuusaa /Raabaa) /Qondaala (25-32): This is a matured stage for formal military service under the direction of the Abbë duulaa (Lemu, 1971). The kuusaa are attached with dual tasks in the society: military service and training for gadaa leadership. As junior warriors the kuusaa are purely fighters categorized into sections of cavalry, lafoo (soldiers) and Buttuu (special fighters). The members of this group continue undertaking military training of the earlier grade. In Gadaa system, both male and female of this age are considered as matured group for social responsibilities. According to rakoo (marriage rule), only girls of three gadaa periods (twenty- forty years old) are allowed to marry. This seems to have been significant in family planning by controlling early marriage and family related problems among the Oromo. For both male and female sexual intercourse before marriage and social evils like rape and alcoholic addiction are strictly forbidden.
2.6.5. Raabaa /Doorii (33-40): Members of this grade are identified as senior warrior. The remarkable stage at which individual Oromo gained art of leadership and philosophy is the Doorii stage. In addition to serving as senior warriors, members are required to be trained in Oromo calendar, the environmental system, and the details of major public holidays. The stage was also a period of preparation for leadership to take over power from the exiting lubaa or gadaa leaders. Children that were born to before their fathers’ initiation to Lubaa grade were referred as Ilmaan Jaarsaa that were reduced to a hiriyyaa (peers) group and involved in the gadaa administration only as Jaldhaaba (police).

2.6.6. Gadaa /Luba (41-48): it refers to men that accomplished all the five stages and then graduated. This is the optimum age of having maturity, skill and capacity of shouldering and discharging societal responsibilities. Gadaa officials of different positions are recruited from this miseensa based on the recorded competency of the former gadaa grade.

2.6.7. Yubaa I (49-56), Yubaa II (57-64), Yubaa III (65-72): are generally advisors of the gadaa government and educators of the gogeessaa. They receive a great deal of respect as wise experienced authorities and repositories of law (Jabessa, 1970).

2.6.8. Gadaamojjii (73-80): senior advisor that is distinguished by conducting series of socio-cultural ceremonies and rites.

2.6.9. Jaarsa (above 80): phase of old age that has to be cared. Gadaa rules enforce the close relatives and the society to care individuals of this age. Members of this group biologically might not be strong enough and productive e. These are fathers of men in gadaa ruling class and grand fathers’ of ittimakoo. The members are considered as holy like the newborn babies because babies were on their way from Waaqaa to the Society while the Jaarsaa are on their way to return to Waaqaa.

In general, this age-set system is a segmentation that maintains specialization of function along effective lines. It ties together the energies of the children to the end of the society and gives to each age group a strong awareness of its own status. The Gadaa system, as an age-based social organization develops a mechanism of motivating and fitting members of the society into social structure. Accordingly, various socio-political functions and
responsibilities are associated with initiation into and promotion from one *gadaa* to the next. The structural elevation follows an established procedure. Members of an age-set are initiated into the next higher set with elaborated ceremony.

### 2.7. Theoretical Framework

Regarding how the study of folklore genres has to be conducted, scholars have no similar idea; this is because, folklore contains wide and complicated ideas in it. Nevertheless, many scholars were conducting a research on different folklore genres at different time. A given research may base different theoretical frameworks.

According to Finnegans (1992) developing theory is not necessarily the purpose of researchers. However, they inevitably use certain theories to design appropriate research strategy, when answering research questions. As a result, the involvement of a theory is recognized explicitly. Therefore, the researcher discussed four theories related to child development and learning and used some of them as stepping stone in analyzing and answering the research questions.

#### 2.7.1. Socio-cultural theory

Vygotsky’s socio-cultural theory of human learning describes learning as a social process and the origination of human intelligence in society or culture. The major theme of Vygotsky’s theoretical framework is that social interaction plays a fundamental role in the development of cognition. Vygotsky believed everything is learned on two levels: through interaction with others, and then integrated into the individual’s mental structure and the second one is that the potential for cognitive development is limited to a "zone of proximal development" (ZPD) (Vygotsky, 1978). This "zone" is the area of exploration for which the child is cognitively prepared, but requires help and social interaction to fully develop (Briner, 1999). A caregiver or more experienced peer is able to provide the child with "scaffolding" to support the child’s evolving understanding of knowledge domains or development of complex skills. Collaborative learning, discourse, modeling, and scaffolding are strategies for supporting the intellectual knowledge and skills of learners and facilitating intentional learning (Berk 1996).

He believed that the environment plays an important role in a child’s development particularly in the social aspects of development. He focused on the notion that children internalize feelings, emotions and ideas and language is a key factor in the development of
concepts. In socio-cultural theory, learning is seen as a development influencing ways for passing on to the child the historically moulded cultural factors through interaction with a more capable peer. Through this interaction children are socialized to culture. According to Vygotsky, in the child’s learning the zone of proximal development (ZPD) can be observed. This is the stage of the learning process, when an individual is unable to solve the problems alone, but needs the help of a more experienced person. From this point of view, good learning environment offers in a socially supported environment the tasks that are placed at the zone of proximal development. Vygotsky maintains that in teaching specific learning promotes a more general cognitive development that makes it possible to apply the acquired knowledge. Teaching supports learning most effectively only then, when it creates a proximal development zone and this is done while it happens to take place in the initial stage of developing a new skill. The zone of proximal development is built in interaction between a child and a grown-up, a child and a more experienced child or a child and a stimulating object environment and tools. The child learns pivotal cultural skills from other people, but he/she is active, learning through one’s own activities. Learning is a necessary and a universal aspect in this way of development of human psychological activities (Valsiner, 1987; Vygotsky, 1981).

2.7.2. Social Learning Theory
Social learning theory focuses on the learning that occurs within a social context. Psychologist Albert Bandura (1961) proposed what is known as social learning theory. According to this theory of child development, children learn new behaviors from observing other people (Albert Bandura, 1961). Unlike behavioral theories, Bandura believed that external reinforcement was not the only way that people learned new things. Instead, intrinsic reinforcements such as a sense of pride, satisfaction and accomplishment could also lead to learning. By observing the actions of others, including parents and peers, children develop new skills and acquire new information. Bandura proposed that children learn from copying others and tend to repeat behavior if they see someone else being rewarded for that behavior. According to Bandura certain requirements and steps must also be followed. The following steps are involved in the observational learning and modeling process: attention, retention, reproduction and motivation.
2.7.3. Cognitive development theory
Jean Piaget is among the most popular of the theories postulated by experts in the field of child development because of its clarity and insight into and understanding of the development of cognition. Cognitive development, according to Piaget (1952), occurs through the process of adaptation. Adaptation requires one to adjust environmental conditions and intellectualize these adjustments through the complementary processes of accommodation and assimilation. Accommodation is adaptation that the child must make to the environment when new and incongruent information is added to his or her repertoire of possible responses. The individual adjusts the response to meet the demands of the specific challenge. Accommodation is a process that reaches outward toward reality and results in a visible change in behavior. For example, when playing in the shallow water of a bathtub or wading pool, a child learns to take into account many of the physical properties and realities of the water. However, when trying to swim in deep water, the child will have to go through a series of new actions (e.g., not being able to touch the bottom, letting go, floating, and breath holding) to accommodate to the new reality of deep water. Assimilation, on the other hand, is Piaget’s term for the interpretation of new information based on present interpretations. Assimilation involves taking in information from the environment.

2.7.4. Ecological Theory
Bronfenbrenner developed the ecological systems theory. He emphasized a balance between nature (heredity) and nurture (environment). To illustrate his theory, he depicts the child as surrounded by four concentric circles, each representing a different set of factors that influence the child. The four sections, from the innermost to the outermost, are:

The micro-system – this is the layer closest to the child and contains the structures with which the child has direct contact. This represents the child’s immediate family and surrounding. (Structures closest to the child: family, school, neighborhood, daycare)

The meso-system – this layer provides the connection between the structures of the child’s micro-system (Berk, 2000). Examples: the connection between the child’s teacher and his parents, between his church and his neighborhood, etc. It is the broader surroundings and influences on the child’s development are responsible here, including the preschool, doctors surgery and other influences on the life of the child and their family-interactions between micro-systems
The **exo-system** – this layer defines the larger social system in which the child does not function directly. The structures in this layer impact the child’s development by interacting with some structure in her micro-system (Berk, 2000). Parent workplace schedules or community-based family resources are examples. The child may not be directly involved at this level, but he does feel the positive or negative force involved with the interaction with his own system.

The **macro-system** – This societal blueprint influences all lower layers of the ecosystem. Aspects of the macro-system that influence other lower layers include cultural characteristics, political upheaval, or economic disruption, all of which can solely or collectively shape development. For example, cultures having more liberal divorce laws are more likely to have more single parent families. This, in turn, affects income, hindering the opportunities that are available to the child (e.g., participation in sports). Similarly, parents from different countries, who leave their homeland to start a new life in another country, may encounter problems related to early child development.

The implication of this theory is that that parenting such as parent–child relationship, participation in child centered activities, home–school relationships, communication, participation and parent’s responsibility for learning outcomes such as reading in the home, parent–child conversations are very important for children’s social competence, cognitive development, communication skills, literacy development, vocabulary growth, expressive language, comprehension skills, positive engagement with peers, adults, and learning, (Berk, 2000).
Chapter Three: Research Design and Methodology

This part describes the methodology through which the research was conducted. The research design, sources of data, sample size and sampling techniques, methods of data collection and data analysis techniques are discussed here under.

3.1. Research Design

In order to get relevant and sufficient information on research problem, ethnographic design was employed. Ethnographic study involves the collection and analysis of data about cultural groups. Agar (1986) described ethnography as, “encountering alien worlds and making sense of them”. He further stated that ethnographers try to show how actions in one world make sense from the point of view of another world. Cameron (1990) wrote that ethnography means, learning from people. Leininger (1985) also stated that ethnography is the systematic process of observing, detailing, describing, documenting, and analyzing the life ways or particular patterns of a culture (or subculture) in order to grasp the life ways or patterns of the people in their familiar environment. In ethnographic research, the researcher frequently lives with the people and becomes a part of their culture. The researcher explores with the people their rituals and customs. Ethnographers interview people who are most knowledgeable about the culture. These people are called key informants. Therefore, the researcher used qualitative data gathering methods. Qualitative method seeks to understand a given research problem or topic from the perspectives of the local population it involves. It is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations. It is very important to provide complex textual descriptions of how people experience a given research issue. Qualitative research can help us to interpret and better understand the complex reality of a given. It is a form of systematic empirical inquiry into meaning (Moriarty, 2011). Data are generally collected through participant observation, focused group discussion and interviews. Data collection and analysis occurred simultaneously.

3.2. Population of the Research

The populations of this study were children, teachers of ‘O Class’ and Grade one and two and Kereyu Oromo community elders who are endowed with oral narratives specifically riddles and its rituals.
3.3. Sources of the Data

In doing this research, qualitative data gathering methods was employed. Relevant data was gathered from both primary and secondary sources. Primary data was gathered through interview, observation and focused group discussion. Secondary data was secured from Fantalle District Office of Culture and Tourism. Riddling sessions was organized at two different ‘O Classes’ and primary schools, grade 1 and 2 and the performances was observed. These schools were selected purposely based on their geographical proximity to the district center and their accessibility in terms of transportation facilities. Interviews were conducted with five elders and five ‘O Class’ and primary school teachers to secure information on events. In the same way, focused group discussion was made with community elders and teachers of Afaan Oromoo of five ‘O Class’ and primary school of grade 1 and 2. This used to gain entry to the situations where the researcher is unable to participate. This method, thus, helped the researcher to gain access to information on riddles and its formal procedure. Informants, both elders and teachers were purposely selected based on their knowledge of the issue under discussion.

3.4. Sample and Sampling Techniques

In conducting this research, the researcher used two types of sampling methods: Purposive and Snowball sampling. The researcher preferred to select purposively teachers of Afaan Oromoo and schools and used snowball sampling to select community elite to get adequate information for the research. Generally, one person does not know everything that the researcher may ask. After he told the information that he knows, for further information, he may refer to somebody else that can give more and additional data to supplement the research. In this case, snowballing techniques should be employed. The term “snowball sampling” reflects an analogy to a snowball increasing in size as it rolls downhill, (Morgan, 1988).

3.5. Data Collecting Instruments

The researcher used three types of data collection instruments: interview, observation and focus group discussion. For the study, the researcher translated the three data collecting methods into Afaan Oromoo to easily communicate with the informants; so that they express their ideas clearly and respond rightly which helped to obtain the required data. Those three
instruments of data collection instruments that were used in the study are discussed as follows:

### 3.5.1. Interviews

In qualitative study, interviews are the most common method of data collection. This face-to-face encounters with people create opportunities for an in-depth understanding of a situation and a context. Then, the researcher used interviews in the study to generate some riddles and to assess their performance setting, rituals and their entire role the early childhood development and education. Five Afaan Oromoo teachers of O Class grade one and grade two and five community elders were interviewed.

According to Goldstein (1964), “it is information on what the informant knows, believes, feels, wants, does, or has done, or which explains or gives reasons for any of the preceding.” Moriarty, (2011) also says, “Interviews remain the most common data collection method in qualitative research and are a familiar and flexible way of asking people about their opinions and experiences.”

### 3.5.2. Participant Observation

The researcher used observation in this study to collect data regarding the general rules and formal procedures of riddles including the role of this rules and rituals in the language, social, emotional and cognitive development of children in their early childhood period because a functional study of a folkloric form persuades a researcher to stay in the target society for a considerable period of time. Through observation method, the researcher observed when children of O Class and the first two grades of first cycle primary education were playing riddles in the classroom during formal Afaan Oromo session and outside classroom during break time by forming artificial setting. Regarding this, Pope and Mays (2006) say, “Participant observational methods go some way towards addressing the issue that what people say is not necessarily, what they do,”. In this process, the researcher took part in the assembly and support or refuse ideas based on the rules and procedures of riddles. By so doing, the researcher managed to collect data to supplement other instruments.

Furthermore, the researcher observes society’s cultural, political, social and economic experiences by going down into remote villages and contacting elders in the society. On the other hand, observing people’s cultural practices, social structures and social realities also help the researcher to understand the function of riddles in the society.
3.5.3. Focused Group Discussion

The researcher used focus group discussion to collect data regarding the rituals, rules and roles of riddle playing for children and to collect some riddles for this study as a supplementary method. Focus group discussion is other important instrument of data collection in qualitative research method. Focused group discussions are useful to crosscheck and validate data that are collected. The method is also important to avoid bias. The researcher has used focused group discussion in the study for information that are not observed and collected through interview. In this method, the researcher held meetings with teachers, some community elders that are talented with rich socio-cultural and historical background of the district and also their oral tradition that is reflected through their oral literature. Regarding this, Morgan (1988) stated that focused group discussion is meant to focus attention on the given experience of the respondent and it focused the attention of a participant on a particular topic.

While using the above mentioned instruments, the researcher used the following procedures:

i. **Recording the riddles from the informants.** The researcher recorded the riddles mostly in cases where the researcher goes to the research area to conduct research on the field. This enabled the researcher to not only save time but also get the data word for word and therefore get the informants’ version without any alterations.

ii. **Writing down the riddles:** On the other hand, to conduct this research the researcher collect some of the information by taking notes on his notebook. Through this system, riddles and different information about Kereyu Oromo culture, norm social life that the researcher did not recorded were collected.

The researcher interviewed five community elders who are known for their knowledge of the socio-cultural features of Kereyu Oromo riddles and five Afaan Oromoo teachers of O Class, grade one and grade two. In Kereyu Oromo, like other parts of Oromo people, these elders are regarded as the relevant and authorized persons to give important information about the socio-cultural practices of the society. They were interviewed about procedures of riddles, rules of riddles, performance setting of riddles and functions of riddles in early childhood development and education.

In general, the information collected from different informants through interview were recorded and later the collected riddles were transcribed into Afaan Oromoo on the notebook and adds with the rest riddles, which were collected through observation and focus
group discussion methods. However, some of them were selected and translated into English and the rest are attached as appendix of the thesis without translation.

3.6. Data Analysis

Data were analyzed using interpretive and descriptive approach and metaphoric analysis techniques were employed. Metaphoric analysis, as a qualitative research tool, allows researchers to examine the conceptual metaphors invoked by metaphoric linguistic expressions articulated by speakers to provide some insight into their thought patterns and understandings of a given topic (Cameron & Low, 1999; de Guerrero & Villamil, 2002). Cameron and Low (1999) explain that metaphor analysis as a method that involves collecting examples of linguistic metaphors used to talk about the topic…generalizing from them to the conceptual metaphors they exemplify, and using the result to suggest understandings or thought patterns which construct or constrain people’s beliefs or actions. This is the goal of metaphor analysis—to try to get a glimpse of participants’ conceptual metaphors, which consist of the socio-cognitive connections that enable them to relate one concept to another, through close analysis of the linguistic expressions with which they are systematically linked. As Jensen (2006) has commented, “Metaphors are a valuable research tool for gaining new insights into education practice and theory”.

The data that were collected by various types of data collecting tools were analyzed in terms of the role and rituals (formal procedures) of riddle in the early childhood development and education. The roles and rituals of riddle were analyzed. i.e. the roles of riddle in the cognitive, social, emotional and language development of children in their early childhood. In addition, the roles of riddle in terms pedagogical values and entertainment were also analyzed. The data were analyzed qualitatively. It is important to note here that the first basis of data analysis is an ethical consideration about objectivity and neutrality rather than experience and personal emotion or perception. Therefore, based on the above justification, the researcher carefully analyzed and evaluated the data pertinent to the objectives and stated problem of this thesis.

3.7 Ethical issue

First of all, to have a permission to conduct the research in the research site, a letter of request for permission was needed from Addis Ababa University and then from Oromia Region Education Bureau and Fantalle District Education and Culture and Tourism Offices. Having
these, the researcher continued to make smooth relationship with the sample area by making
discussion with the concerned bodies to make them understand the purpose of the research
and all the information from each participant were kept confidentially. In addition, all
research participants who involved in the study was on their willingness and full permission.
The researcher told about the objectives of the research before commencing the interview.
Moreover, tape recordings and video capturing took place with their knowledge. Regarding
the right to privacy, the research withholds the identity of each participant. In all cases, their
name was kept confidential where necessary.

3.8. Validity of the instruments

Patton (2001) states that validity is an important factor which any qualitative researcher
should be concerned about while designing a study, analyzing results and judging the quality
of the study. The concept of validity is described by a wide range of terms in qualitative
studies. This concept is not a single, fixed or universal concept, but rather a contingent
construct, inescapably grounded in the processes and intentions of particular research
methodologies and projects (Winter, 2000). Although some qualitative researchers have
argued that the term validity is not applicable to qualitative research, but at the same time,
they have realized the need for some kind of qualifying check or measure for their research.
For example, Creswell & Miller (2000) suggest that the validity is affected by the
researcher’s perception of validity in the study and his/her choice of paradigm assumption.
As a result, many researchers have developed their own concepts of validity and have often
generated or adopted what they consider to be more appropriate terms, such as, quality, rigor
and trustworthiness (Davies & Dodd, 2002; Lincoln & Guba, 1985; Mishler, 2000; Seale,
1999; Stenbacka, 2001).

Patton (2001) added that triangulation is an important methodological issue in naturalistic and
qualitative approaches to evaluation in order to control bias and establishing valid
propositions because traditional scientific techniques are incompatible with this alternate
epistemology.

Generally, the researcher under the supervision of the advisor prepared observation guides,
focused group discussion (FGD) guides and interview guides. In addition, two experts from
Oromia Education Bureau having experience of research were requested to see and comment
these instruments. They gave valuable comments on the instruments for the researcher.
3.9 Description of the Study Site

Kereyu Oromo is one of the families of Oromo. The name Kereyu is built from two words. The elders of the Kereyu Oromo told the researcher that the word Kereyu is made from Karra and Hayyuu. Karra mesans gate or path and Hayyuu means the wise man, who knows many things. Therefore, Kereyu means the path or the gates by which the Oromo wise people were passing through.

Currently, the Kereyu Oromo largely dwell in East Shawa Zone, Fantalle District. Matahara town is the center of the district, Fantalle. As the Kereyu Oromo elders stated, the name ‘Matahara’ is a compound word made from mataa, which means top of or head of and hara, which means lake; therefore, Matahara means a town located on the top/ head of a lake, Basaka. Matahara town is about 196 km away from the capital city of the country, Finfinne/ Addis Ababa on the eastern direction of the country. The main road, which connects Finfinne/Addis Ababa with Harar and Djibouti crosses the town, Matahara, and the district too.
Fantalle district is bordered in the North and North West by Argoba (Amara regional state), in the North East by Afar regional state, in the South by Boset District, in the South West by Asako District (Arsi Zone), in the East by Anchar and Miesso Districts (West Hararge Zone).

According to the information obtained from Fantalle District office of Culture and Tourism shows, the district has a total of 18 rural Kebeles and has a total area of 151,076,125 hectares. Almost Kereyu Oromo are pastoralists and few (about six kebeles) are semi pastoralists. The semi pastoralist areas are known by irrigation using Awash River. More than 70 % of the life of Kereyu Oromo is based on breeding animals. They breed animals like camels, sheep, goats, cows and oxen.

According to the information obtained from the district’s Office of Culture and Tourism, currently the total population of the district is about 71,411 (male 38,287 and female 33,124). Regarding their religion, most of the people of Kereyu Oromo are Waaqeffataa (believe in One God), others are Muslims, Protestant and Orthodox religion followers.

The climate/weather of the district is hot (the average climate is between 30-38°C) and the average annual rainfall of the district, Fantalle, is estimated at about 250-300mm as Office of Culture and Tourism informed.

In the district, there are different institutions that give social services for the society. For instance, there are thirty-five primary schools, two secondary (9-10) schools and one preparatory (11-12) school. Currently, there are 8,970 (male 5,017, female 3,953) children who are attending their education in primary schools. In addition, 1,437 (male 748, female 689) students are learning in secondary (9-10) schools and 459 (male 213, female 239) are attending their preparatory education. In addition, 1,534 (male 857, female 677) children are attending their preprimary education in two modalities: O class attached to government primary schools and kindergarten owned by privates. Furthermore, there are about 18 health post in 18 kebeles (one health post in one kebele) and four health stations, which give health services for the society.

In Fantalle district, there are many tourist attraction areas. For instance, Holqa Waraabessaa, Hortu (Hot Water), Gaara Fantalle, Finca’aaw Awassh, Hara Basaqaa are some of the tourist attraction site of the district.

The society of Fantalle district, the Kereyu Oromo, are known in retaining and developing their culture. Culture is an identity of a given society. Harries (1971) states “Culture taken in
its wide ethnographic sense is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.” From this idea, we can understand that culture when it is seen in its wide range it is complex that encompasses many things. The society of Kereyu Oromo has valuable and attractive culture. Among these, marriage culture, child-rearing practices, their clothing style are some.

Some of Kereyu Oromo Cultural Clothes

1.7.1. The Lineage of Karrayyuu Oromo
The Labata Fantalle, the non-government organization that works in the district and the district’s Office of Culture and Tourism state in their annual bulletin that Kereyu is the elder son born of Barento (one of the children of Oromo). Barento had five children. Those were Karrayyuu, Dhugumaa, Morowaa, Humbannaa and Qal’oo. Among these, Karrayyuu was the elder son born. Kereyu was later further divided in to two tribes: Baasoo and Dullacha.
Baasoo later expanded to Torban Iluu (Dhaasu: Looyyaa, Dabboo and Buubuu; Abrii: Suubbaa, Galo Waajjii and Wadhadhu) and Torban Kooyyee (Kooyyee: Kooyyee Ummataa and Kooyyee Qaalluu); Dullachaa also expanded to Shanan Daayyuu (Dayyu: Yaayyaa, Itayyaa and Nuuraa Dullachaa; Abbaadhoo: jaarsoo, Tulloo and Booddaa; Hawasoo: Warra Gurraa and Roobilee) and Booxaa Sadeen (Galaan: Galgaloo, Dooyyituu, Kujeegaa and Waamaji; Mul’ataa: Boorrii, Warra Gurraa and Annaa; Gurraachu: Digaaluu, Waayyuu and Warra Qaalluu).
Chapter Four: Data Presentation, Analysis and Interpretation

This chapter dealt with analyses and explanation of the Roles and Rituals (formal procedure) of Riddle in Early Childhood Development and Education of the case of Kereyu Oromo. Formal procedures of riddling (including rules and setting) and roles of riddles in early childhood development and education were carefully analyzed. Some riddles were selected and few of them were translated to English and analyzed and others are attached at the end of this paper without being translated.

4.1. Setting, Rituals (Formal Procedure) and Rules of Riddle in Kereyu Oromo
Every oral narrative has its own rules, rituals (formal procedures) and settings to take place. The participants are also different from one oral narrative to another. Hence, riddle has its own setting to take place; it has its own rules and procedures.

4.1.1. Performance Setting of Riddle in Kereyu Oromo
Among Oromo in general and Kereyu Oromo in particular, playing / performance of riddles during daytime is highly prohibited by parents or elders. They warn their children not to perform riddles during this time under different pretexts constructed by the societies for long period of time. Some of these pretexts are, if children perform riddles during daytime horns grow out of his / her head, s/he grows a tail like monkey, their parents will die or lose their way when they go to market etc. Therefore, children do not dare to perform riddles during daytime. Through this mechanism, families control their children that looking after their cattle by going far many kilometers away from homes. The secret behind this ban is that, if they are allowed to play riddles during daytime, they may forget their job (looking after the cattle) by totally paying due attention to the play. If this happens, the cattle they herd may destroy others’ harvest and meadow (grazing land), wild animals like fox, hyena, cheetah, tiger and others may kill cattle. However, such type of forbid is not laid on folktales and other plays, as they are not that much serious when compared to riddles.
Younger children learn riddles from their older siblings with whom they play and parents that tell them stories in the evenings. This does not indicate that adults never participate in riddling sessions; they would do so occasionally at the insistence of children. Oromo riddles are strictly not an adult form of entertainment. This does not mean that, adults are forbidden to play riddles with their children during evening before going to bed sitting at fireplace.
During his field visit, on this point, the researcher made interview and focused group discussion with community elders from February 20- March 10/ 2018. They raised similar information regarding the performance setting of riddle. Riddle is usually played (performed) during nighttime before dinner, at fireplace when all family members gathered. They added that they have pretexts to ban children not to play riddle at daytime. If riddle is played during daytime, horn will grow out of children’s head, their parents lose their way when they go to market, and children will grow tail like donkey and so on. However, the reality behind is if children are allowed to play riddle during daytime, they may forget their job that is looking after cattle by giving due attention for playing, even they may be absent from school while playing riddle. The other most important thing is, if children play riddle during nighttime where all family members are present, the elders and adults can assist them whenever they may miss or fail to the rule and formal procedure. It is also the mechanism of making children stay until dinner is prepared.

Regarding this, one informant said that riddle is usually performed/ played during nighttime when all family members come together at fireplace. It is not allowed to play riddle at daytime. They are children who play riddle; they play with sense of competition. The elders, adults and other family members watch while others are playing. Such setting helps children to learn from each other and to get assistance from their elders. They get chance to learn new information and to get assistance whenever they fail/miss to follow the formal procedure and rule of riddling. They added that through such activities, they can teach their children many things in a simple way, (March 2, 2018).

Based on the data obtained from the informants, the researcher understood and analyzed that in Oromo society in general and Kereyu Oromo in particular, riddle is performed/ played during nighttime at fireplace after all family members gathered together. This setting helps children in different ways. The first one is children learn from each other and get assistance from their elders and adults wherever they miss the rituals/ formal procedure and rules of riddling.

Regarding this, the socio-cultural theorist, Vygotsky, believed that together social and personal interactions help create a child’s knowledge. One of Vygotsky’s important concepts was the zone of proximal development. Vygotsky defined this as the distance between the most difficult task a child can do alone and the most difficult task a child can do with assistance from an adult. From this, he developed the concept of scaffolding. Scaffolding occurs when the adult provides specialized instructional support to facilitate student learning.
From this, we can understand that scaffolding is very important when children perform riddling. When children miss the procedures and rules, the elders and adults need to scaffold until they can master it. That is why the Kereyu Oromo parents make their children to play at nighttime. However, now a day children are performing/ playing riddle in schools at daytime. Teachers help children while children are playing whenever children miss the procedures and rules.

4.1.2. Rituals (Formal Procedure) of Riddle in Kereyu Oromo
Riddling has its own rituals (formal procedures) when taking place. Therefore, it is impossible to break or to be out of these formal procedures. During his field visit, the researcher conducted an interview and focused group discussion from February 20- March 10/ 2018 with community elders to get information regarding the rituals (formal procedures) of riddles. The interviewees gave for the researcher full information on how the procedure of riddling takes place and what children can learn from these rituals. They raised similar idea; children should follow this formal process/ procedure. Riddling is performed/ played between two children and other children are encouragers of either of the two children.

In Oromo society in general and Kereyu Oromo in particular, *hibboo* is a word that means riddle. It is a word used as a general word for opening a particular riddling session that takes place between challenger and respondent.

The challenger marks the opening of the riddling session by saying the starting word *hibboo*. Following this the proposer (respondent) responds by saying *hibbak*. Then the challenger asks the respondent either in the form of interrogative or statement form. Following this, the respondent tries to find the correct answer. In this process, the respondent asks for permission to get clues from the challenger by saying ‘*nigoradha; nibocadha*’ which means *I will search and investigate*. Then the challenger says ‘*qoradhu*’, which means *you can search for*. Then, the respondent asks different questions. For example,’*Ala moo mana gala? Nisoorrataa? Nidhiigaa? Nideemaa?* Which means ‘*does it live in home or outside home? Does it eat anything? Does it have blood? Does it walk?*’ By asking these and other questions, the respondent can get clues. If he/she gets the correct answer, the respondent will automatically take the position of the challenger; but if she/he cannot respond correctly, the respondent say ‘*Gal*’ which means *I cannot*. Then, the respondent is forced to give land for the challenger to save own self from being insulated or cursed. But, the challenger after taking the land, insults the respondent for not getting the correct answer and exposed to give the fatherland.
However, if the respondent says *dammaan si gabe* ahead of time, the challenger may not rush to insult the loser. Finally, the challenger tells the correct answer by saying *adaamii baalaa aniifì ati jaala* which means you and I *are friends here after.*

Here what is important is that the respondent, most of the time, initially gives the less valuable land and then gives the most important. This means, the respondent is very careful and selective in giving land for the challenger. Furthermore, the respondent tries to retake his lands again by asking challenging riddles on her/his turns. By so doing this Oromo in general and Kereyu Oromo in particular teach their children from the very beginning about devotion of their land /country. This makes children to develop sense of patriotism of their fatherland. Based on the information given from interviewees and discussion made, the researcher tried to analyze the formal procedure /ritual / of riddle as follows:

<table>
<thead>
<tr>
<th>In Afaan Oromoo</th>
<th>When translated to English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gaafataa</strong> _ Hibboo</td>
<td><strong>Challenger</strong> _ Hibboo</td>
</tr>
<tr>
<td><strong>Gaafatamaa</strong> _ Hibbak</td>
<td><strong>Respondent</strong> _ Hibbak</td>
</tr>
<tr>
<td><strong>Gaafataa</strong> - <em>As siqi wayin gurratti si himaa.</em> naaf beeki</td>
<td><strong>Challenger</strong> - Let you get near to me I will tell you something on your hear.</td>
</tr>
<tr>
<td><strong>Gaafatamaa</strong> _ Niqoradha; nibacadhas</td>
<td><strong>Respondent</strong> - Can I search?</td>
</tr>
<tr>
<td><strong>Gaafataa</strong> _ Qoradhu ;bocadhus</td>
<td><strong>Challenger</strong> _ Yes, of course</td>
</tr>
<tr>
<td><strong>Gaafatamaa</strong> _ Ala moo mana gala?</td>
<td><strong>Respondent</strong> _ Does it live in home or outside home?</td>
</tr>
<tr>
<td><strong>Gaafataa</strong> _ Mana gala</td>
<td><strong>Challenger</strong> _ It lives at home with you</td>
</tr>
<tr>
<td><strong>Gaafatamaa</strong> _ Muran dhiigaa?</td>
<td><strong>Respondent</strong> _ Is it bleeding when cut? Does it run?</td>
</tr>
<tr>
<td><strong>Nifiigaa?</strong></td>
<td><strong>Challenger</strong> _ No, it doesn’t bleed nor run</td>
</tr>
<tr>
<td><strong>Gaafata_</strong> _ Muranis hindhiigu; hiniğiiguus</td>
<td></td>
</tr>
<tr>
<td><strong>Gaafatamaa</strong> _ Nideemaa?</td>
<td><strong>Respondent</strong> _ Does it walk?</td>
</tr>
</tbody>
</table>
Gaafataa_ Hindeemu
Challenger- It does not walk.

Gaafatamaa_ Dhagaa
Respondent_ Stone

Gaafataa_ Hinarganne .
Challenger_ You haven’t got

Gaafatamaa_ Gal
Respondent_ ‘Gal’ I do not know

Gaafataa_ Lafa naaf kenni
Respondent_ Give me land/country

Gaafatamaa_ Affaar siif kenne
Respondent_ Take Affar land

Gaafataa_Oromiyaa malee hinfedhu
Challenger_ I want Oromiya; I do not need another

Gaafatamaa_ Matahaaraa siif kenne
Respondent_ take Matahara land

Gaafataa_ Ani Matahaaraa kiyyan qaba; achirraa maalan dhabaa
Challenger_ I have Matahara; I can have everything over there

Gama koo dhadhaa ,
I have butter on my side ,
Gama kee  dhagaa but stone on your side

Yoo ani booka dhugu
When I drink booka ,
Ati fincaan dhugda you drink urine.
Wayita ani xiyyaaraan deemu When I fly by airplane,
Ati harreen deemta you go on donkey.
Gama kee sardiidi kuruph On your side fox jump;
Gama koo jabbileen kuruph On my side cow calf jump…

The challenger, after insulting the respondent who could not respond correctly, will tell the answer and the playing continues democratically. In general, we can understand that children learn two main things from this riddling procedure .The first one is, giving fatherland for other body is highly shame. Therefore, they have to search for answer to escape from this shameful consequence. The second is, children exercise sense of democracy from early age.
The beaten or victim child will never quarrel or rush for unnecessary debate for the answer he/she lost. This means they exercise and accept there is always beating and losing or winning in competition; so they practice democracy.

On the other hand, the researcher observed while student of O Class and grade one and two were playing riddle. The researcher found that those children were playing/ performing riddle following the formal procedure mentioned above even though children’s understanding was not the same. Four riddles were taken as a sample. The selected riddles were *wal fakkii maqaan addaa, tusii xiqqoo jalli dhangaa, as siq ayin gurratti si himaa, biyya fagoo falaxaa tokkichi ejjete*. In all riddles children played following the rituals of riddles. Wherever they miss the formal process, they were correcting each other and learn from each other. The researcher, on his side, informed them that they have to follow this formal procedure, playing riddle helps them to develop knowledge, know their surrounding widen thinking skill, sharpen mind.

Generally, the researcher understood that playing riddle by following formal procedure (ritual) helps children. For instance, children develop sense of competition, they develop skill of comparing and contrasting things found around them. Furthermore, they exercise democracy; they do not run for unnecessary debate and revenge.

**4.1.3. Rule of Riddle and Its Importance in Kereyu Oromo**

As any other oral narratives, performing /playing riddle has its own rule. Children learn many things from this rule. Regarding the rule of riddle, during field visit, the researcher conducted interview on February 20- March 10/ 2018 with some community elders. All interviewees raised similar information regarding about the rules of riddle. These rules are implemented in the ritual (formal procedure) of riddle – children play being challenger and respondent. The challenger has more right than the respondent. This means, the respondent has to listen to or obey the challenger. For example, if the respondent could not respond correctly, he/she will be asked to give land for the challenger. The challenger on the other side, if not happy with the land, he/ she has the right to force the respondent to change the better land than the previous one.

One of the interviewee said it is impossible to be out this rule and stated as follows:

*During the riddling session even though the challenger insults the respondent, they will never rush for revenge or hatred each other. This will make children*
patient or tolerant and children learn from their early age that respecting/obeying rule is mandatory and they grow up by exercising this. In addition, children learn to obey and respect their father & mother, the younger obey & respect the elder and vice versa. Via this riddle, we also teach our children to respect people of any stage. (March 10, 2018)

Based on the data/information obtained from informants, the researcher understood and analyzed the rule of riddle as follows:

a. It is played between two people—the challenger and respondent
b. The riddling session is opened by the challenger saying hibboo and the respondent follows by saying hibbak to show he/she is ready to respond.
c. If the response is responded correctly, the challenger & respondent interchange their position.
d. If the respondent could not give correct answer, he/she is obliged to give the land for the challenger.
e. The challenger has full right to force the respondent to take another (better) land from the respondent, and to insult the beaten one.
f. The challenger after taking the land starts to appreciate his land by saying many things.
g. In riddling session even though there is insulting from the side of challenger, the insulted side never runs for revenge or hatred. They accept that they are being insulted because they lost the correct answer. Rather they try to challenge by asking challenging questions on own turn. This is the sign of democracy and modernized thinking.

In addition, the researcher observed while children were playing riddles to check whether they practice the above rules. It was observed that children applied all the rules of riddle though their understanding was not equal. Four riddles were taken as a sample and in all riddling session, if the respondent failed to respond correctly, giving land for the challenger is obligatory; the respondent never feel angry, tolerance and patience is expected from him/her. This is because the rule of riddle should be respected/obeyed. These help children to develop sense of tolerance/patience from their early age.

In general, data gathered from informants showed that rules of riddle guide children in multi directions. There is a right given for a challenger and a respondent as per the rule of riddle.
The challenger has more right than the respondent and exercise his/her right. Nevertheless, it is impossible to do anything out of the rule of riddle. For example, for losing the correct answer, challenger has no right to kick the respondent by stick, or make any corporal punishment, but based on the rules of riddle can take a land he/she prefers and sing/appreciate the land; can insult the respondent and finally tell the correct answer.

On the respondent side, for being insulted or giving land, she/ he will never take any physical revenge, rather tries to respond the second question and to take the position of challenger. In this case, it is impossible to refuse because the rule of riddle should be obeyed. So, the respondent, when comes to the position of challenger, will again get the right that the rule of riddle allows. Moreover, asks challenging question to retake/return the land and to insult the opponent side. In the same manner, the new respondent (the previous challenger) should obey the entire rule. For example, if failed to respond correctly s/he must give land for the challenger. If she/he is insulted, never feel angry and never rush to revenge physically. In such processes, children grow up developing sense of patience and tolerance. This rule mould children to obey & respect the rule in a family, school rules that is given form their teachers and rule of a country as whole and exercise democracy from their early age.

4.2. Entire Roles of Riddle for Children in Kereyu Oromo

4.2.1. Its rituals (formal procedure) for Entertainment
Riddles are mostly the interests of children. In most cases, riddles are delivered in form of playing that makes it enjoyable. The rules and rituals (formal procedures) of riddles by themselves are enjoyable & educative. Therefore, children learn and acquire knowledge in a simple way.

The researcher conducted interviews from February 20- March 10/ 2018 with some community elders on the role and rituals of riddle in entertaining children. All the interviewees raised similar ideas that the primary role of riddle is for entertainment/enjoyment. One of the informant added that during daytime people (including children) are crowded by different activities. It is not allowed to play riddle at daytime; it is played during nighttime after all family members gathered together. Until the time of dinner, they enjoy by performing/playing riddles with each other. What is funny in riddling is the insulting of challenger on respondent if failed to respond. The respondent, if failed to respond correctly,
has no right to speak, keeps silent and receive the insulting. Therefore, children enjoy with this and even forget their hungriness. These help children to learn many things in a simple and enjoyable way, (March 7, 2018).

From the above idea, one can understand that riddle has the role of entertainment. Children play with in the family member without any fear and learn from each other. This creates good relation and bondage between family members. This bondage helps children to ask their family to know any new thing and what is difficult for them. So playing riddle with in a family member is very helpful for children. This idea is related with the ecological theory which implies that parenting such as parent–child relationship, participation in child centered activities, home–school relationships/ communication, participation and parent’s responsibility for learning outcomes such as reading in the home, parent–child conversations are very important for children’s social competence, cognitive development, communication skills, literacy development, vocabulary growth, expressive language, comprehension skills, positive engagement with peers, adults, and learning (Berk, 2000).

Focused group discussion was also made with five teachers (teachers of 0-class teacher and grades one and two teachers) regarding the role of riddle for entertainment. All participants raised similar ideas regarding the role and rituals of riddle for entertainment. Besides its teaching role, riddles have also the role of entertainment. In riddling session, there is always questioning and answering; so, in this process the respondent may fail or miss to respond correctly. Then the challenger asks for land the respondent and starts to insult the respondent. The respondent on his/her side tries to escape from being insulted; but, cannot escape. Therefore, patiently receive the insulting rains from the challenger. This and others make riddle funny and enjoyable that make children to entertain with it.

One of the participant teachers said the following:

Cursing and insulting of challenger and the respondent’s trying to escape from being insulted / cursed and not to give his/her fatherland is enjoyable. The audience also enjoys watching the activities. Therefore, childrenlean many things in a simple way by enjoying. Furthermore, it strengthens the social life of children and help children to remember what they heard in their peer group; it enhances the thinking ability of children, (Feb.27, 2018).

Therefore, the researcher understood and analyzed that the role of riddle in entertaining children is very high. The competition made between the challenger and respondent is so
funny; children eagerly wait for the end result of the playing because if the respondent fails to respond, the audiences will laugh at the victim one; that is they enjoy with it.

The researcher also observed children while they were playing riddle. Finally, he asked them how they were enjoying the riddling session. They raised the same idea with what the parents and teachers had given. They enjoy with all the rituals (procedures) and eager to see whether the respondent will find the correct answer or will be beaten. If failed, they will laugh at the unsuccessful child and enjoy the insulting. They added that we try to search many things to find the answer. These processes help them to learn many things in a simple way. They also need to obey & respect the rule; if one breaks the rule, the audiences will laugh at him/her and finally correct it.

Based on the ideas obtained from observation and children themselves, the researcher analyzed the role and rituals of riddle for entertainment as follow: if the rule of riddle is broken and if the respondent failed to find the correct answer repeatedly, they (audiences) will laugh at the failed one. The choice of the challenger to take the better land and the debate between the two children (challenger and respondent) is enjoyable. The manner the challenger insults the respondent after taking the land is enjoyable because some of it has the form of poem.

One of the responses is as follows:

<table>
<thead>
<tr>
<th>Afaan Oromoo Version</th>
<th>Equivalent in English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Example</strong> – <em>Gama kiiya dhadhaa</em> ........................ Butter is on my side</td>
<td></td>
</tr>
<tr>
<td><em>Gama kee dhagaa</em> ............................... Stone is on your side</td>
<td></td>
</tr>
<tr>
<td><em>Wayita ani booka unadhu</em> ....................... When I drink <em>booka</em> local wine</td>
<td></td>
</tr>
<tr>
<td><em>Ati fincaan harree unadhu.</em> ..................... You drink donkey’s urine</td>
<td></td>
</tr>
<tr>
<td><em>Wayita ani xayyaaraa deemu</em> ......................I fly by airplane</td>
<td></td>
</tr>
<tr>
<td><em>Ati harreen deemta</em> .............................. You walk by donkey</td>
<td></td>
</tr>
<tr>
<td><em>Gama koo jabbileen kuruph</em> .......................Caws calf jump on my side</td>
<td></td>
</tr>
</tbody>
</table>
| *Gama kee sardiidi kuruph* ........................ Foxes jump on your side …….
Therefore, these all processes entertain the audiences and players; all enjoy with it

4.2.2 Role of rituals of riddle in teaching values of their people
Based on the data (information) obtained from community elders, teachers and children supporting by the ideas of scholars, the role of riddle in teaching the values of people is analyzed as follows.

On the interview and discussion made with the community elders from February 20-March 10/2018, the researcher has got much information on the role of riddle in teaching children the values of their people. Almost all informants raised similar ideas. They said that in playing riddles children ask each other about animals, about household materials, about crops, about plants, about means of transportation like airplane, cars, local transportation, about rivers and so on. During this time, to get the correct answer, children need to analyze and name/call the names of different things; so, children develop their skill in different direction.

From the data collected from the community, the researcher analyzed and understood that riddle help children to think broadly, to know the values of their people and to analyze to get the answer. For example, to find the answer for the riddle,

\[ \text{Awwaara buusaa fiigoo, \ldots run making dust} \]

\[ \text{Koola qabaa birriiqoo, \ldots flying having wing} \]

\[ \text{Reetti dhaltee silla hinqabne \ldots that has no colostrums after giving birth} \]

\[ \text{Warra godaanee faana hinqabne \ldots that has no sole (under surface of foot)} \]

the children need to think and rethink about many things, which are found around them and need to name/call name of many things. This will help them to think widely and search the values of their people.

The researcher also conducted interviews and discussion with teachers. During the discussion made with teachers, teachers raised similar ideas that riddle as the part oral of narrative help children in acquiring much information. They added that via riddles, children know their surrounding and things that are found around them, and help them to analyze those things. In addition, children think widely by exercising their mind, develop their listening and speaking
skills. The main problem is riddle exercise is not adequately incorporated in their textbook; thus, children do not get chance to exercise.

Thus, based on the data/information collected from the discussion, the researcher concluded and analyzed that riddle help children to know, compare and contrast things, which are found around them. In this way, children become familiar with their surroundings. In addition, during riddling session, there is challenger and respondent; so, children need to listen attentively and speak properly which will help them develop their language skills.

The researcher also observed children while they were playing riddles. Three riddles were taken as a sample. After observation, the researcher asked children and they said that they entertain with playing riddle. Besides this, they learn to know new thing (living and non-living) which are found around them. This idea is similar to that of Awedoba (2000) which said that there is no straightforward answer to the question why Africans tell riddles; to them the primary value of their riddles is the entertainment the genre affords. In any riddle session, participants can be observed to laugh and display amusement when certain riddles are cited. This applies especially to the exciting riddles. If entertainment is a manifest function, riddles can also be said to have latent functions that an exegesis may not directly reveal. These functions are applicable for all and various, adults as much as children, perhaps even more for the adults who sit nearby and listen to children playing riddles.

Therefore, the researcher could conclude that riddle as a genre of oral literature that is performed or played between two people (challenger and respondent). In the playing of riddles, children need to assess many things, which are found around them to get the correct response; they compare and contrast to find which one is the right answer for the riddle the respondent is supposed to respond. For example, to get the answer for the riddle “Hinfannis fanno niqabdi; hin nyaattu cuma niqabdi,” children need to assess many things which are found around them. They compare and contrast to get the correct answer. Therefore, through this playing children get a chance to know even what they do not know before.

4.2.3. Role of riddle in the process of teaching and learning
(Pedagogical value)

Oral narratives have pedagogical value/purpose in schools for teaching-learning activities. Riddle as a genre of oral narratives has great role in teaching learning activities in schools.
During his fieldwork visit, the researcher had discussion and interview with different teachers (teachers of Afaan Oromoo) who teach O classes and the first two grades of first cycle primary education. They all raised almost similar ideas. They mentioned that riddle has great role in teaching learning processes especially in teaching and learning languages and other disciplines. One of the participant said as follows:

*By using riddle, it is possible to teach the four language skills at a time. For instance, during riddling session in classroom children develop the four language skills: listening, speaking, writing and reading. When the challenger asks question (riddle), a respondent need to listen to the challenger’s question and later respond by speaking. Children are also requested to ask their parents some riddles and when they come to schools the next day they read it for their classmates.* (Feb.28, 2018)

In the same way, the informants raised that via riddles they teach deeply vocabularies, names of different things, grammar, and others. Children learn those things through playing and they enjoy the lesson. They do not forget and they remember for long time what they learn in this way and even make children to like the lesson. But, the main problem is riddle activities and exercises are not adequately available in students textbooks and teacher’ books. Due to this, our students do not practice riddle much in school. The government has to think on it during curriculum designing and preparation.

Based on the data gathered/collected from teachers, the researcher concluded and analyzed that riddle is very important in language teaching and learning. Through riddle, children get a chance to identify and learn phonemes/ sounds, learn words/vocabularies, learn grammar and semantics. Through riddle children, develop skill of analyzing things. Playing riddle is very important for children those who are very kids (in their early childhood) and acquiring language because in rituals of riddles there is listening and speaking to each other and therefore they get chance to speak much more.

The researcher also conducted observation when children were learning Afaan Oromoo language session. Children were actively participating when there is riddle in their learning. It was observed that via riddle children learn different words, name of different objects, name of animals, and name of plants and so on. Therefore, in language learning and teaching, riddle has great role. Children develop their language skills because in any riddle playing there are always challenger and respondents, so listening and speaking is always there. The
other skill, reading and writing are facilitated by teacher. In relation to this idea, Tamakloe (1937) said that riddles provide opportunities to play phonetic, morphological, grammatical and semantic games as they exhibit a variety of linguistic expressions and structures. Riddling seems to equip language users, among other things, with analytical skills …… Riddles provide the younger speakers of a language with the necessary opportunities for improving pronunciation and the articulation of words and sound segments. This again includes conventional words and sounds as well as the not so conventional.

Based on the data/information collected from informants and ideas of scholars, the researcher concluded that riddle has great role in teaching and language in schools. Children learn language via riddles; they can learn and identify sounds, words, vocabularies, grammar and sentence structure. Children analyze sentence structure to find the correct answer. For example, if the riddle, “Reettii adiin reettii gurraattii kaafatte,” is wrongly said as, “Reettii adiin reettii gurraattii kaafatan,” children can easily guess and identify that the structure of this sentence is wrong and immediately correct each other.

4.2.3.1. Role of riddle in teaching and learning language skills and language development

Oral literature in general has great role in enhancing language skills. It motivates children in their learning. Regarding this Mayring (2000) said, "Folklore is rich in themes and symbols which can stimulate the students/children to exercise the listening, speaking, reading and writing skills". This idea shows that oral literature motivates students in their learning so that they can develop their language skill. Therefore, riddle as oral literature genre has valuable importance in motivating children so that they can develop language skills.

The researcher conducted interview and discussion with teachers regarding the role of riddles in enhancing children’s language skills. Teachers almost raised similar ideas that riddle is very important in teaching language skills especially children who are in their early childhood stage. They said that during playing session the respondent listen very carefully by paying attention to the challenger’s question. After listening carefully, they speak to respond. These processes improve their language skill especially listening and speaking. They also improve their writing and reading skills when the teachers give homework and other classroom activities. To get additional information and evidence, the researcher also made class observation from February 20- March 10/ 2018. It was observed that the children were attentively listening to the challenger’s question and speaks to respond.
For example, to find the answer and to respond the riddle, “Gamaan gaara gamanaan gaara jiidduun farda magaala,” the respondent and also other children need to listen paying high attention when the challenger is speaking. Sometimes the respondent requests the challenger to repeat the question again. Therefore, children must listen paying full attention to find the correct answer; via this, children develop their listening skill. They attempt to get answer and speak so that they exercise speaking and develop speaking skill. Through time, they can develop other language skills in schools when teachers order them to work homework, classroom activities. In general, the researcher identified and analyzed from class observation that it was similar with the ideas what teachers mentioned.

4.2.3.2. Role of riddle in teaching and learning vocabularies
Children, when they perform/ play riddle, they can learn new words and identify their synonyms and antonyms.

4.2.3.2.1. Learning and teaching synonyms words
While riddling each other, children try to understand the message of that riddle and become familiar with words related to the riddle. If they do not know the meaning of words in the riddle, they ask the meaning of the word in other words, which has similar meaning with it.

During his data collection (fieldwork), the researcher conducted interviews and discussion with teachers from February 20-March 10/2018. They raised similar idea that the role of riddle in teaching and learning words that have similar meaning is very high. One of the informant added that during riddling session children may face or may come across words, which they do not know their meaning. Therefore, they suffer to find the answer. This time first they guess the meaning by calling different words and later they ask each other the meaning of that word. Via such activities, they learn words that have similar meaning. (March 5, 2018).

Based on the data (information) gathered from teachers, the researcher understood and analyzed that riddle has great role in helping children to understand words that have similar meaning. For example, when they ask each other the riddle, “Boollaa bahee daadee urgufate,” if they do not know the meaning of words like ‘daadee’ and ‘urgufate’ the respondent first guesses the meaning and later asks other children, but the challenger may
not tell the meaning. Through this, they know and learn the meaning of unfamiliar words by relating it with other similar words.

The researcher also certified this from class observation while children were asking each other riddle. It was observed that children ask each other wherever they face difficult words. Therefore, they were able to know and understand words that have similar meaning through this riddling.

4.2.3.2.2. Learning and teaching opposite meaning
During riddling session, children learn the opposite meaning of word. When the challenger asks, the respondent tries to respond and in trying to respond the answer the respondent may call different words that have either similar or opposite meaning. Through riddle, children learn the opposite meanings of different words.

During his fieldwork, the researcher conducted interview and discussion with teacher on how riddle helps children to learn word having opposite meaning. Teachers raised many similar ideas that children when riddling each other they learn the opposite meaning of words. When the challenger asks question (riddle), the respondent assesses many things, which are found around them; they call different words that might have opposite meaning. Therefore, they learn the opposite meaning of a word unconsciously/unintentionally and they learn and teach each other.

The researcher also identified this during class observation that children unconsciously/unintentionally learn the opposite meaning of words from each other. While playing riddle with each other, when they come across strange words, they usually relate that word with another word that has either similar or opposite meaning. This time they know the opposite meaning of a word when other children tell him/her. Therefore, they learn from each other and even correct each other.

Based on the data and information obtained from interview, discussion and observation, the researcher concluded and analyzed that via riddle children can learn words that have opposite and similar meaning. For example, in the riddle ‘Bona nihuqqata; ganna nigabbata’ children can get a chance to learn opposite words. In this riddle, children can find different words, which are opposite to each other. In the above riddle, the opposite of the word ‘huqqataa’ (thin) is ‘gabbataa’ (fat) and the opposite of a word ‘bona’ (winter) is ‘ganna’
Therefore, children can learn opposite words even in a single riddle and they can analyze word that have similar and opposite meanings.

4.2.3.3. Role of Riddle in Teaching and Learning Grammar

Riddles help children to enhance their language skill. Similarly, riddle can enhance children’s skill in grammar of a language. They identify grammar of a language, the simple and complex structure using riddle.

The researcher, during his field visit, made interview with teachers on how riddles help children in learning and identifying the grammar of a language. They raised almost similar ideas. They said riddle help children learn the structure of a language in a simple way by enjoying in it. Even if when they are asked riddle by breaking the formal structure of their language they can easily understand (identify) the error. Through this, they learn the structure of the language both simple and complex. They added that when playing riddle, if the challenger asks using wrong structure, they easily understand the error and correct each other. However, the problem is riddles are not adequately incorporated in student’s texts.

From the idea of teachers, it is understood that riddle helps children to learn grammar (structure) of language. Children learn riddle from their parents or peer (age mates) before they come to school or before they start schooling. Therefore their knowledge that they gained from their parents or surrounding helps them in language learning session in school to identify the structure of a language.

During class observation, the researcher also identified and certified that via playing riddle children learn the grammar (structure) of a language. Children learn riddle at home from their parents and their peers before they start schooling. Their knowledge helps them when they come to school. Whenever there is error in using the right structure of a language, they immediately identify and correct each other and a player who committed the error automatically correct him/herself.

Based on the data and information gathered through interview, discussion and observation the researcher concluded and analyzed that riddle has great role in language learning and teaching grammar (language structure). For example, in the riddle, “Hinfannisan fannoog qabdi; hin nyaattu cumaa qabdi,” children can easily understand the structure of the sentence from phoneme to syntax and semantics. In the above riddle, for example, children understand that why the morpheme ‘hin-’ appears before the word ‘fannisan or nyaattu’ and
they perceive its service to understand the message of the riddle. In the same way in the riddle, “Haadhoon nama laalti; ilmoon nama nyaatti,” children can easily understand that the morpheme ‘-n’ in the words ‘Haadhoo-n’ and ‘ilmoo-n’ are used to show those words are found in subject position/nominative case. In addition, the morpheme ‘-ti’ in words ‘laal-ti’ and ‘nyaat-ti’ show gender. If these words are misspelled and mispronounced children will automatically identify it is wrong structure; they tell each other to correct accordingly. Therefore, riddle helps children to develop their skill they have on the grammar of the language. In general, riddle has great role in learning and teaching of phonemes, morphemes, syntax structure of a language. This idea is supported by the idea of Tamakloe (1931) which said that riddles provide opportunities to play phonetic, morphological, grammatical and semantic games as they exhibit a variety of linguistic expressions and structures. Riddling seems to equip language users, among other things, with analytical skills …………. Riddles provide the younger speakers of a language with the necessary opportunities for improving pronunciation and the articulation of words and sound segments. This again includes conventional words and sounds.

4.2.4. The role of riddles in teaching names of different things
Riddles help children to learn names of different things. They learn the name of animals, instruments, crops and so on in informal way through riddles.

During his field visit, the researcher made interview and discussion with the community elders. These community elders gave much information for the researcher that, through riddling children learn many things from each other. They will be able to know name of animals, instruments, crops, and other.

One of the participant said that children learn not only names of animals, plants, instruments but also they learn their types. They identify the types of animals, which their meat is used for eating or not eaten. They not only identify the name of instrument but also they know the function of that instrument via riddle. These all helps children to understand many things (30 Feb. 2018).

From the data/information collected from informants through interview and discussion, the researcher identified and understood that through riddle children learn names and function of different things like animals, plants, instrument and so on. For example, for the riddle ‘As siqi wayin gurratti si himaa’ the answer is boraatii (pillow). From this riddle, children can
understand that boraatii is one of the household instrument people put under their head and ear when they sleep. Therefore, children know both the name and function of that instrument.

From riddle children also learn names of animals. For example for the riddle, “Dabbasaa qabdi boollatti galti’” the answer can be xaddee, porcupine. From this riddle, children can easily know what xaddee looks like, where it lives, and so on. Another example, for the riddle ‘Fayyaa du’a dhalu, du’a fayyaa dhalu’ the answer can be lukkuu and killee, hen and egg. From this, children know the name of animal and identify how they reproduce each other. Through this, beyond knowing the names of animals, children also develop and widen their knowledge of words.

Furthermore, through riddle, children learn to know name of plants/ tree and crops. For example, for the riddle “Hinfannifne fannoo qabdi; hin nyaachisne cumaa qabdi,” the answer can be ‘hiddii’- the type of plant hiddii, solanaceous fruit and its seed. Another example, “Muka gudda baala hinqabne; warra guddaa saala hinqabne’’ the answer for this riddle is adaamii and jaldeessa (cactus and monkey). From this riddle, children can know and learn not only their names but also the behavior of plants which has leaf and which has no and so on. In general, the researcher understood and concluded that riddle help children to learn names of animals, plants, instruments.

4.2.5. The Role of Riddles in Teaching Numbers
Riddles have great role in teaching numbers. Using riddle parents teach their children number in informal way. In this process, children learn how to add, subtract and divide numbers.

During his field visit, the researcher collected data from the community elders and identified that parents teach their children number (how to add, subtract, divide, by using riddle. Parents added that, they teach their children through riddle things that are naturally exist around them that can be counted. For example, from the riddle ‘Waa jaha dinqii’ (six things are amazing), children learn numbers by counting these six amazing things.

The answer for this riddle can be:

1. Waaqa utubaa malee dhaabatuu- a sky standing without scaffolding
2. Llafa dhisaa malee diriire – a land that is stretched without help
3. Gaangee dhala malee hafte – an animal which does not give birth (mule)
4. Bishaan ooficha malee yaa’u –a river drains/flows without stops
5. *Bofa miila malee deemu* – a snake walks without legs

6. *Uummoo dhukkuba malee aadu* – a kind of bird always live in pairs and give sounds like a sick bird sounds.

Children, when they ask each other the above riddle, they learn not only number but also they learn and identify natures around them. They learn natural phenomena, the natures and behavior of those naturally existing and amazing things.

### 4.2.6. The Ritual of Riddle in Promoting Debating Skill

Parents teach and help their children develop debating skill and rule of debate using riddle. During riddling session, the challenger and the respondent may disagree on the response. This facilitate for children to debate on why this is so and why not. Through this, children develop debating skill from early age.

The researcher collected data from the community elders and understood that children can develop their debating skill when they play riddle. Parents said that children, when they disagree on the response of a given riddle (when the challenger and respondent disagree), they debate on the question respecting all the rule of riddle and if they could not agree totally, they ask their parents or elders for the correct answer. Therefore, the researcher concluded and analyzed that through riddle children can develop their debating skill. For example, for the riddle *‘Miila hinqabu gaara baha’* the answer can be *ibida*, fire. It has no leg, but climbs up the mountain. Therefore, the answer is fire. Children may debate on the response of this riddle; they may say snake because snake has no leg but climbs mountain. Through this debate, they develop debating skill. Another example, for the riddle; *‘Miila afur qaba; laga hince’u’* which means ‘has four legs but can’t cross river’ the answer can be *siree*, bad. For this riddle, if the respondent answers saying, *leenca* (lion), the challenger dare fully says ‘no’. Then, the respondent tries to convince by saying lion has four legs. On his/her side, the challenger will raise another convincing idea. Therefore, the debate occurs between the challenger and respondent. Through this, children develop debating skill.

### 4.2.7. The Role of Riddle in Teaching Culture

Through riddle, parents teach their children about their culture. They teach their children cultural food, cultural cloths and other culture related issues in a simple and enjoyable manner.
The researcher conducted interview and discussion with community elders and understood that through riddle, parents teach culture their children. Parents repeatedly raised that they teach their children clothing culture, cultural foods, work cultures, culture of cooperation and so on.

Therefore the researcher analyzed that riddle has a great role in teaching culture of a society. For example, in the riddle ‘Gamaan gaara, gamanaan gaara jidduun farda magaala’ the answer is marqaa (porridge). Marqaa is a known and popular cultural food of Oromo. Thus, through this, children learn the cultural foods in an easy way. In the same way in the riddle, Boollaa bahee daadee urgufate’ the answer is fossoo which means fumigated milking basket wiper. It is a cultural instrument, which is used to clean milk vessels. Hence, children learn cultural instruments using riddles.

4.2.8. Rituals of Riddle in Promoting Memory Skill
Riddle plays great role in strengthening and promoting the remembering skill of children. Because children repeatedly ask each other, and their remembering skill is developed.

The researcher conducted interview and discussion with teachers of ‘0 class’ and teachers of the first two grades of first cycle primary education during his field visit. Almost all teachers raised similar ideas that when riddling each other, children need to remember back to get the correct response. Until they get the correct answer, they try to go back to remember from what they know before. Teacher added that children, to get the correct answer, repeatedly try to remember what they forgot. Through this, they improve their remembering skill. This idea is similar to that of Awedoba (2000) which says that in addition to amusement, riddles help in memory training for children as they are expected and encouraged to remember the correct answers to the riddles. This is in spite of Harries’ observation that the motive in riddles is not educational. In the case of Africa riddles emphasis is on the recall of associations. There is of course more to it. In fact, it can be suggested with some plausibility that the multiplicity of responses, in the case of certain riddles, derives from the allowance made for new responses that exploit new associations. Recall, which is a most important feature of riddling goes beyond mere recollection of correct or accepted answers and responses. For example, African children are expected to recall, name and identify compounds in the neighborhood during riddle sessions. As pointed out above, the failure to respond correctly to a riddle requires that the audience admit a named compound to the riddler, which is an admission of ignorance of the riddle sequent and an encouragement for
disclosure of the right sequent. Learning and recalling compound names is further enhanced by a riddle that specifically requires the mention of as many names of compounds within the clan settle men as possible.

Based on the data collected from different informants and idea of scholars, the researcher concluded and analyzed that riddle is helpful in training memory and helps children to develop their remembering and analyzing skill. For example, for the riddle, ‘*Ganama miila afuriin deema; guyyaa miila lamaan deema; galgala miila sadiin deema*’ which means ‘at morning walks on four legs, at mid-day walks on two legs and at night walks on three legs’ the answer is, morning is when a child crawls (using two hands as legs and two legs ), mid-day (noon) is when a person (a child) erects and walks using two legs and night is when a person gets old and walks using stick as a support. Therefore, in this riddle child need to remember when people walk on four legs, three legs and two legs. This enhances children remembering skill.

**4.2.9. Role of Riddle in Teaching Environment**

Riddle has a great role in helping children to identify and know their environment. Through riddle, children can know their environment they are born around, their country and the world in general.

During his field visit, the researcher interviewed and had discussion with community elders regarding this topic. The community raised almost similar ideas that riddles helps children to know their environment and children become familiar with their surrounding through riddle. They added that, during riddling session, when they ask each other, children to respond to the question they call name of many living things and non-living things, instruments that are found around them. Through this, they become familiar with the environment.

Based on the data / information collected, the researcher understood and analyzed that riddle has great role in helping children become familiar with their environment and to know it.

Riddle is played in question- response method. During this, children may call names of animals, instruments, trees, places, rivers…..that are found around them. This in turn helps them to know their environment. For example, in the riddle,

*Abbaaan bakka taa’ee hinka’u;* …the father never stand up

*haati deemtee hingaltu;* …the mother never return back
ijooleen iaanii hinguddatan……..their children never grown up

Which means ‘the father will never wake up; the mother will never return back, their children do not grow up’ the response is big stone, river and sand. From this riddle, children understand and know their surroundings. Besides this, they identify the behavior of things found around them especially if non-living things do not grow and develop. This idea is similar with that of Awedoba (2000) which is clearly stated in chapter two.

4.2.10. Rituals of Riddle in Promoting Children’s Imaginative Creativity

One of the most important role of riddle is that it enhances/ boosts children’s imaginative creativity. Children, when they riddle each other, based on the riddle they try to create new ideas to find the response.

During his field visit, the researcher had interviewed and conducted discussion with community elders and teachers on how riddle helps in boosting children’s creative imagination. They gave many ideas that riddles help children in boosting their creative imagination. They added that when the challenger asks challenging riddle, to find the correct response the respondent needs to think widely and tries to know by touching many things found around and in the word. This time they imagine many things. This idea is similar with the idea of Awedoba (2000) that said above all creative thinking is the corner stone of riddling in societies like the Kasena. This is a contradiction of the views of some researchers discussed earlier who take the position that riddling emphasizes recall at the expense of creative thinking. The Kasena riddler, it is true, seeks the normally coexist answer and not just any answer. However, it would appear that riddle culture is not as dogmatic/rigid as it may seem and that the appropriateness of responses is negotiable. Interlocutors can argue persuasively on the merits of an answer that may not have been customarily associated with a particular riddle precedent; it is possible that such an answer might be accepted as an alternative and perhaps eventually makes its entry into the riddling tradition. It is in this way that, some riddles over time have come to have a couple or more of accepted or expected responses.

Based on the data and information collected and ideas of scholars, the researcher understood and analyzed that in riddling session children ask and respond turn by turn. Any riddle bases a reality in the world, so to find the correct response children need to think, analyze, compare
and contrast things, they try to know the reality which are found around them. These all help children to develop the creative imagination and their creative ability.
Chapter Five: Summary, Conclusion and Recommendations

This chapter deals with the summary of the finding, conclusion that are drawn on the basis of the findings to reveal the role of riddles and its formal procedure in the early childhood development and education in the case of Kereyu Oromo, Fantalle District and finally recommendations on the basic findings are given.

5.1. Summary

In this study, an attempt was made to analyze the roles and rituals of riddles in the early childhood development and education in the case of Kereyu Oromo, Fantalle District. Kereyu Oromo elders, teachers of O Class and Grade one and Grade two and children of these grades were the targeted population of the study. They were selected using purposive and snowball sampling techniques. Data were collected using different tools such as interview, participant observation and focused group discussion. The collected data were analyzed in terms of the role of riddles in the development and education children in their early childhood period. Accordingly, it was found that among the genre of oral literature riddle and its rituals is found on a front line in educating children in order to develop whole rounded personalities to take the communicate of the future generation. Riddle is very important in creating nationalist, patriot and critical thinking generation.

Riddle is a genre of oral literature that has short form. Most of the time, riddle is played at nighttime when all family members are gathered together from their job (during rest time) at fireplace. Riddle play is an interest of children. It is played with full commitment. Besides enjoyment, by playing riddle children develop different skills in different direction. During riddling session, children are expected to explore and investigate something through the science of riddle what are found on their body parties, in their home, in their surrounding/ locality and so on. Via the science of riddle playing, children struggle to get the correct answer. Through their struggle, based on the reality found in the world, their mind get sharpens; they get knowledge about different things. When they ask each other riddle, the respondent tries to find the response. During this time, they develop the skill of analyzing, comparing and contrasting, investigating and so on.

Generally, this research is aimed to analyze the role of riddles and its formal procedure in the early childhood development and education. Accordingly, the finding of the research is analyzed below. Thus, it is analyzed and concluded that the data and information collected
from different informants through interview, observation and focused group discussion shows that riddle and its rituals (formal procedures) has many functions/roles in the early childhood development and education. In general, the following points are the finding of the research:

- **Riddle plays a vital role in Kereyu Oromo in promoting children’s language skills development especially speaking and listening, which in turn enable them to be accurate and fluent speaker of a language formally or informally. In school, children learn/ play riddle and through this play, they develop language skills in a formal way.**
- **Riddle also promotes children’s vocabularies and grammatical structure of a language. Through riddle play, children get the chance to learn /know different words which have similar and opposite meaning (synonyms and antonyms of different words).**
- **Riddle and its rituals in Oromo in general and Kereyu Oromo in particular are very attractive than other oral literatures because it engages children in intensive competition and challenges that completely capture their body and mind.**
- **Riddles and its rituals play significant role in both transmitting and orienting environmental knowledge among the Kereyu Oromo. These imply that the cultural, social and natural environments are fundamental to understand riddles. This is a general characteristic of oral literature that provides a framework to study riddles.**
- **Rituals of riddle help children develop debating skill, know norm and cultural values of their society; learn numbers in their locality.**
- **Riddle enhances/promotes children’s memory skill (remembering skill); it enhances children’s comparing and contrasting, analyzing and investigating skills of children.**
- **Riddle and its rituals promote children’s imaginative creativity; children create or generate new ideas among the Kereyu Oromo.**
- **Riddles, unlike other oral literatures, have specific setting (at nighttime and fireplace) and fixed or predetermined inviolable/ unbreakable rules, rituals and regulations that promotes social interaction among children. This rituals (formal procedures) and rules of riddle play have a great role for children so that they learn /develop skill of tolerance or patience; children learn many things when they try to follow all the procedures among the Kereyu Oromo children.**
- **Riddle promotes children’s skills that help them how to win, how to challenge, how to escape and so on among Oromo in general and Kereyu Oromo children in particular.**
Riddle and its rituals (procedures) in general entertain children; in addition, the Kereyu Oromo teach their children about social, political and economic affairs that directly or indirectly affect the future lives of their children through riddles.

Oromo riddle and its rituals help children to develop the skill of respecting and obeying rules. Children, when they are expected to obey and respect rules of riddles, they also learn how to obey and respect other different rules like school rules, family level rules, and country rules in general.

Oromo riddle and its rituals play supreme role in creating the funny side for children that prepare fertile ground for schooling in their present and future time.

In general, Oromo riddles have great role in promoting/enhancing language, cognitive, social and emotional development of children in their early childhood period. It helps children identify phonemes of a language, they broaden their vocabulary knowledge (similar and opposite meaning of word), they develop their language skills especially listening and speaking skills. Furthermore, riddles are essentially crucial in sharpening the mind and the thought processes of children. It is evident that through riddles, people learn important truths about life though hidden as a game. Participating in the riddling process helps one to learn more about life and the social surrounding.

Riddling procedures pass through expected long processes. These all processes starting from the beginning to the end are related with mind, so it sharpens the mind of children. In addition, because riddle is played between individuals with other audiences, it promotes/enhances the children’s social interaction.

5.2. Conclusion

Generally, in Oromo in general and Kereyu Oromo in particular, riddles have great role in promoting/enhancing language, cognitive, social and emotional development of children in their early childhood period. Its rituals has great role in fostering the above-mentioned areas of children’s development; it has also great role in pedagogical feature. Via playing riddles, children identify phonemes of a language, they broaden their vocabulary knowledge (similar and opposite meaning of word), they develop their language skills especially listening and speaking skills.

Even though riddle play has these all roles in the development and education of children in their early childhood period, it was found that, currently most parents are not in a position to give focus in helping their children to play riddle at home during nighttime in Kereyu Oromo.
Most children are sent to school or join school without being acquainted with this golden culture. Children are also loosing the interest of playing riddle during nighttime; they give attention to listen to radio and watch television instead of playing riddle. Therefore, it needs the attention of different concerned bodies.

5.3. Recommendations
Riddles of Kereyu Oromo have various functions in the development and education of children in their early childhood stage. The study is delimited to only a particular district of Oromia Regional state of East Shawa Zone, Fantalle, and only one genre of oral literature, which is riddle. Then, the researcher recommends the following points:-

- Oral literatures reflect culture and identity of its people; therefore, an Oromo people in general and Kereyu Oromo in particular should teach their children from their early age this marvelous and wonderful resource, riddle. They must help their children in mastering all the rituals (formal procedures) and rules of riddles.

- To preserve and transmit it from generation to generation in formal way, riddles should be adequately and sufficiently incorporated in the educational curriculum, practically in Preprimary and Primary schools. The findings from this study clearly indicate that riddles have great role for children’s development and education. Riddles have clear relevance to the modern education in enhancing the intended knowledge, skill and attitude of the learners. Riddles make education not only possible, but also enjoyable. Therefore, Oromia Bureau of Education should adequately incorporate this golden culture in formal curriculum designing.

- The Office of Culture and Tourism that are found at different level (district and zonal level) should collect this oral literature to preserve and to make further study on the area.

- Finally, since the present work is not a comprehensive material on the subject, it suggests further in-depth investigations.
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APPENDICES
Appendix A: Samples of Data Collecting Instruments

Interview Guides for Community Elders

These interview guides/questions concern only those people who are selected as a sample population for my research. The objective of this research is to analyze the role of riddles and its formal procedures in the early childhood development and education. Your information is very important for my research and your information is utilized only for this research. Therefore, I would like to request you to give me information on the questions I am going to ask you. You have full right to give the information you like to say on.

Thank you in advance!!

1. Are you volunteer to talk with me, please?
2. How old are you?
3. What do you know about the Riddle of Oromo?
4. Do you encourage your children to play riddle at home? If your answer is no, why do not you encourage?
5. When you were in the age of early childhood period, did you play riddle? If your answer is yes, who taught you to play riddle?
6. Does riddle play have role in the children’s development and education? If yes, what are the functions of it?
7. Currently, do your children or children in general play riddle? If yes, when do they play? If not, why?
8. What do you know the procedures in playing riddles? What do children learn from these formal procedures?
9. What is the performance setting of riddle playing? Why is this time and place selected? What do children benefit from this setting?
10. What should the present generation do to promote or sustain this golden oral literature (riddle) so that the future generation can use it?
Interview Guides for Teachers

These interview questions concern only those teachers who are selected as a sample population (from O Class and Grade 1 and 2 Afaan Oromoo Teachers) for my research. The objective of this research is to analyze the role of riddles and its formal procedures in the early childhood development and education. Your information is very important for my research and your information is utilized only for this research. Therefore, I would like to request you to give me information on the questions I am going to ask you. You have full right to give the information you like to say on.

Thank you in advance!!

1. Are you volunteer to talk with me, please?
2. How old are you?
3. What do you know about the Riddle of Oromo?
4. From your teaching experience, what is the role of riddle in language teaching and learning?
5. Do you think that riddle has role in the cognitive development of children? If yes, how?
6. Which aspect of language learning and teaching does riddle focus on? (Language skills, grammar….). How?
7. Are children well equipped about riddle and its entire procedures before they start formal schooling? If no, what do you think the reason is? What is its impact on children’s knowledge of oral literature?
8. Does the children’s textbook facilitate for the children to learn riddle from the surrounding community? If yes, how? If no, what is the reason?
9. What is the entire function of riddle playing for children?
10. How do you use riddle in teaching your students during language learning and teaching session?
11. Do children actively participate during riddling session in classroom? What do you think is the reason?
12. What should be done to sustain and to pass riddle for the next generation? What should be the role of different concerned bodies (teachers, community, education and culture and tourism offices, Education Bureau)?
Participant Observation Guides

1. How the challenger starts the riddling session? What is the initial word the challenger uses to start riddling?
2. How does the respondent react (respond) to the questions of the challenger?
3. What do the audiences do during riddling session?
4. What is the entire rituals (formal procedures) look like?
5. How do teachers guide children when they play riddle?
6. How do teachers use riddle in teaching language?
7. Do children actively participate during riddling session in classroom?
Focused Group Discussion Guides for Community Elders

These interview questions concern only those people who are selected as a sample population for my research. The objective of this research is to analyze the role of riddles and its formal procedures in the early childhood development and education. Your information is very important for my research and your information is utilized only for this research. Therefore, I would like to request you to give me information on the questions I am going to ask you. You have full right to give the information you like to say freely.

Thank you in advance!

1. Currently, do your children or children in general play riddle at home? If yes, when do they play? If not, why?
2. What are the procedures or rituals of playing riddles? What do children learn from these formal procedures?
3. What is the performance setting of riddle playing? Why is this time and place selected? What do children benefit from this setting?
4. What should be done to sustain and to pass riddle for the next generation? What should be the role of different concerned bodies (teachers, community, education and culture and tourism offices, Education Bureau)?
5. Does riddle play have role in the children’s development and education? If yes, what are the functions of it?
6. What should the present generation do to promote or sustain this golden oral literature (riddle) so that the future generation can use it?
Focused Group Discussion Guides for Teachers

These interview questions concern only those people who are selected as a sample population for my research. The objective of this research is to analyze the role of riddles and its formal procedures in the early childhood development and education. Your information is very important for my research and your information is utilized only for this research. Therefore, I would like to request you to give me information on the questions I am going to ask you. You have full right to give the information you like to say freely.

Thank you in advance!

1. Are children well equipped about riddle and its entire procedures when they start formal schooling or come to formal school? If no, what do you think the reason is? What is its impact on children’s learning and knowledge on oral literature?
2. Does the children’s textbook facilitate for the children to learn riddle from the surrounding community? If yes, how? If no, what is the reason?
3. Do children actively participate during riddling session in classroom? What do you think is the reason?
4. What should be done to sustain and to pass riddle for the next generation? What should be the role of different concerned bodies (teachers, community, education and culture and tourism offices, Education Bureau)?
5. Does riddle play have role in the children’s development and education? If yes, what are the functions of it?
6. Currently, do your children or children in general play riddle at home? If yes, when do they play? If not, why?
7. What are the procedures or rituals of playing riddles? What do children learn from these formal procedures?
8. What is the performance setting of riddle playing? Why is this time and place selected? What do children benefit from this setting?
9. What should the present generation do to promote or sustain this golden oral literature (riddle) so that the future generation can use it?
Appendix B: Samples of Additionally Collected Riddles

The following riddles are collected during field visit, but some of them are not analyzed in chapter four of this research paper:

1. Dhaqa godeessa; gala rimeessa
   Deebii= qalqaloo bishaan itti waraaban
2. Hinfannisan fannoo niqabdi; hin nyaattu cumaa niqabdi.
   Deebii = hiddii
3. Wal fakkii maqaa addaa.
   Deebii= daaraafi daakuu
4. Aayyoo battee qoraan karaa bade.
   Deebii= boombii
5. Gandi Kenya guutuun fe’iisa fe’atu.
   Deebii = hirriba
6. Adadii tarree gale; diimaan keessaa geerare.
   Deebii= ilkanii fi arraba
7. Reettii adii reettii gurraattii bakkarraa kafatte.
   Deebii= rifeensa gurraachaaffi arri ( rifeensa adii)
8. Awwaara buusaa fiigoo
   Koola qaba birriiqoo
   Reettii dhaltee silla hinqabne
   Warra godaanee faana hinqabne
   Deebii= konkolaatia, xayyaara, lukkuu, dhubbbaa/mixii
   Deebii= fossoo/ foksoo
10. Hinfagaanne warri isaanii
    Hinmi’oofne marqaan isaanii
    Nama hindhiiftu sareen isaanii
    Deebii= karaa, damma, kanniisa
11. As siqi wayin gurratti si himaa
    Deebii= boraatii
12. Fannisan fannoo hinqabdu; teessisan teessoo hinqabdu
    Deebii= killee
13. Ol ka’anii hidhan; gadi taa’anii hiikan.
Deebii= salaata
14. Reeddee, reeddee, mo’oo qabnaan dheedd.
   Deebii= haamtuu
15. Qalaaxee manarra hafe; bariinaa irraa dhabe.
   Deebii= urjii
16. Waliiin nyaannaa maaf huqqatta?
   Deebii= fal’aana
17. Gabaabaa qalbii darree.
   Deebii= lukkuu
18. Si ilaalti maaf hin kenneef.
   Deebii= ulaa/ balbala manaa
   Deebii= dil’uu arbaa
20. Gindoo migiraa lachuu wal qixa.
   Deebii= ardiifi samii
21. Tusii xiqqoo jalli dhangaa.
   Deebii= duba hoolaa
22. Biyya faloo falaxaa tokkichi ejjete.
   Deebii= addii
23. Sangaa Aabboo ganama loon dura bobba’a; galgala loon duuba gala.
   Deebii= bitimaa ( cufaa mooraa loonii)
   Deebii= weessoofi dhadhaa
25. Sangaan Aabboo coomanaaf ofirra gara hingalu.
   Deebii= billaa
   Deebii= aduufi baatii ( ji’a)
27. Karra qal’oo godaantiin yaatu.
   Gaafa horii
   Deebii= daduu/ meeshaa dhadhaa keessa kaawwatan
29. Gamanaan gaara gamaan gaara jidduun farad magaala.
   Deebii= marqaa
30. Mana Haayyoone ijaarte Aabboon galee diige.
Deebii= marqaa
31. Gilgil muka nyaata; Alii bututuu nyaata.
    Deebii= qottoofi hokkoo
32. Ofii hin nyaatu; namaaf hinlaatu.
    Deebii= kormaa lukkuu
33. Ollaa jiraatu; garuu wal hinargan
    Deebii=ija lamaan
34. Yoo ciisu akka reeffaa, yoo ka’u akka leenca.
    Deebii= qawwee
35. Kaballaan halbaaati.
    Deebii= gingilchaa
36. Fayyaa du’aa dhalu, du’aa fayyaa dhalu.
    Deebii= killee
37. Bona nihuqqata; ganna nigabbata.
    Deebii= laga
38. Obbolaan afran boolla tokkotti finca’u.
    Deebii= mucha saawwani
Appendix (C): List of Some Informants

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Sex</th>
<th>Age</th>
<th>Education status</th>
<th>Occupation</th>
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<tr>
<td>1</td>
<td>Ibrahim Bekele</td>
<td>M</td>
<td>51</td>
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<tr>
<td>2</td>
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<td>48</td>
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<td>62</td>
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