

Content Analysis of Faatee Blessing in Case of Arsi Oromo Peoples

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Abstract

The major Objective of this study was to analysis the content of Eebba Faatee (Fate Blessing) in case of Oromia regional state Westi Arsi Zone. To achieve the paper objectives, qualitative research approach was employed, for it can guide the researcher to collect qualitative data. From the West Arsi Zone, 4 districts were selected purposively. In this manner, 5 elders were selected from each District by using snowball and Purposive sampling technique. Totally, 20 elders were involved in the study from which the data was collected though semi-structured interview and focus group discussion and observation. After that the collected data were carefully transcribed, and analyzed critically according to their aspects. Thus, the result of the study shows that Eebba Faatee (Fate Blessing) has different Contents. From those contents, Eebba Faatee which was said to beg Creator and Creation, Eebba Faatee which was said to wish someone's strength and to be clone, eebba faatee which was said to keep their unity and to be Brave (Legend), Eebba Faatee which was said to wish peace, and Eebba Faatee which was said to advise someone.

Keywords: Content, Eebba Faatee, Oromo, West Arsi

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1. Introduction

Oromo people have its own Culture, history, identity, custom and etc. By using Oral literature, they have been transferring this lore from generations to generation. According to Fedhasaa Taaddasaa (2013), Misgaanuu (2011) and Geetaachoon (2008:114) Oral literature is a type of literature which transmit culture, history and identity of one society from generation to generation orally. According to Biraanuu (1999:11) and Fennegan (1970) Oral literature has many types. Those are proverbs or saying, nattarion, songs, riddles, tune, imprecation, blessing, insult and etc. Oral literature is an expiriance of one society. This means oral literature is the reflection of the life of one society. The Oral literature of Oromo people is very wide and unreachable. It is the wealth of Oromo society. According to Worquu Dachaasaa (2001) Oral literature Intangible heritages. It is *preservation is concerned with protection of folk traditions and those who are transmitters, having the fact that each people have a right to its own lulture*'. Among Afro-Eshiatic languages Afaan Oromoo is the family of Kush. This language has more than 30 million speakers and the third most speakers in Africa. According to [http://en.wikipedia.org/wiki/Oromo_people_world_cultures; Costa Rica to Georgia 2000-2007, 2008](http://en.wikipedia.org/wiki/Oromo_people_world_cultures;Costa_Rica_to_Georgia_2000-2007,2008)

Afan Oromo has more than thirty million speakers. Afan Oromo is the third most widely Spoken language in Africa after Arabic and Hausa. It is the second most widely spoken indigenous language In Africa south of the Sahara. Inispite of attempts by Ethiopian regimes to destroy the Afan Oromo Language, it has continued to exist and flourish in nasal areas. Untill recently Oromos were derived the right to develop their language, literature and alphabet. For almost a centuary, it was a crime to write in this language.

According to the above idea, Afan Oromo has more than 30 million speakers and also the third most speakers' language among African Languages next to Arabic and Hawusa. Additionally, Afan Oromo is among languages which founded in south Sahara and the most known and great language. But, because of the past political influence in Ethiopia on Oromo people, this great and known language didn't investigate and developed.

Alamaayyoo(2007:1) said ,*"Untill recently Oromo peoples are one of the Ethiopian people whose culture and history is not thoroughly studied. The main re ason for this is the fact that politically stubmerged people in Ethiopia in historical studies."* According to the above mentioned idea, among the Ethiopian peoples those who are their culture and language were not studied well is Oromo People. The reason why the culture, history and language of Oromo people did not studied was the influence of Amara people and the past government of neftegna system in Ethiopia. Language is the symbol of people for those who speaks that language. And also language carried out History and culture of one society and transfer from generation to generation. So language and culture can not seen as defferent things. Because, to describe one society, the culture, history and language are very imortant elements. According to Misgaanuu (2012:62) *"to develop the culture of one society the language has very important role. This shows the relationship between language and culture"* culture is the reflection of the life of one society. The key element to distinguish one society from the others society is Culture. The example of those cultures are the culture of respecting each other, dressing culture, food culture, culture of marriage, culture of helping each other, culture of ritual ceremony, culture of song (art), custom and etc.

According to 'Oxford Advanced Dictionary', "*culture is the customs and beliefs, art way of life and social organization of a particular country or group.*"

According to this idea, this the same groups have been transferring those culture from generations to generation. Oral literature transfer culture, history and the identity of one society from generations to generation. Oral literature has different types. Those are, proverbs or saying, nattarion, songs, riddles, tune, imprecation, blessing, insult and etc. to support this idea, Dandes,(1965:3) "*The form of folklores are; myths ,legends ,folk tales ,jokes ,proverbs ,riddles ,chants ,charms ,blessings ,curses ,oaths ,insults ,retorts ,taunts ,teases ,toasts ,tongue twisters ,greeting and etc.* so among those oral culture this paper analysis about the contents of Eebba Faatee (Faatee Blessing) of West Arsi Oromo.

Oromo has two sons. Those are Borana and Barentu. Barentu has also many sons. Those are Humbaana, Arsii, Wollo, Karrayyuu, Arfan Qallo, Ituu and Marawaa BATO (1998) fi Muhaammad (2004). Most of Barentus sons are lives in East Oromia including West Arsi.

The words Arsii, Arsummaa, Arsoomaa, Arsichaa and Arsittii, they all describe the one who are from Arsi. The word "Arsii" is respected and intense word near Arsii Oromos. Muhaammad (2004:54) said. . "Arsoma is the name of Roots of blood, unity and oath (Promise) of Arsi Oromo. It is the message of great grandfather for the son of Arsi (Sikko and Mando). Generally, near Arsi Oromo the word "Arsii" is the name of Respect, love and Brotherhood.

According to Hussein Badhaasoo (2000:6) *Arsewas women (dubarti'i). She was the wife of Ambato. Ambato is the son of Dooyyoo. Daayyoo was the son of Suphee. Suphe was the son Seeruu.*

According to Muhaammad, (2004:54) "by saying *Sikkoo-Mando, Arsi has two sons. Those are Sikko and Mando. Sikko has five sons. Mando has seven sons*". The sons of Mando are Raayyaa, Kajawa, Hawaxxuu, Waanama, Utaa, Waayyuu and Biiltuu/Arroojjii BATO (1998), Hussein (2000) fi Muhaammad (2004). The sons of Mando are lives in West Arsi Zones. This paper also investigated on those Mando sons.

2. Review of Literature

2.1. Definition of Folklore

Many scholars have given many definitions for Folklore. Ben Amos (1972:3) "*Folklor is a verbal art, UN recorded mentifacts and literature orally transmitted.*" According to Dandes (2007:15). "*Folklore is a word very much like culture it represents a tremendous spectrum of human expression that can be studied in a number of reasons.*"

2.2. Meanings of Oral literature

Oral literature is the types of literature which transmitted orally from generations to generation. Sims (2005:13) said,

Verbal folklore includes and kind of lore involving words, whether set or music, organized in chronological, storyform, or simply labeling an activity or expressing a belief in a word or phrase. Some of the most recognizable forms of verbal core studied by folklorists are folk song, myths, and folk tales.

In Oromo Oral literature it is difficult to decide when and by whom it was started. This characteristic of Oral literature shows that Oral literature is the lore of the society.

2.3. The Types of Oral literature

According to Dandes (2007) there are three main types of oral literature. Those are Oral Poem, Narrations and witsism.

2.4. Oral Poem

Oral poem is a types of Oral literature which is poeted by the society those who cannot read and write and transmitted from generations to generation. The concepts of Oral poem are very complex. And also Oral Poem transmitted orally from generation to generation. Finnegan (1976:17).

2.5. Faatee Blessing (Eebba Faatee)

Before we discuss about Blessing we have to say something about Religion. Because, for the habitation of blessing, the presence of religion is mandatory. Many scholars say about blessing as follows. Oring (1986) says Religious folklore is a sense through which religious experience as well as non-religious experience can be investigated The Free Encyclopedia also says *Ablessing is the infusion of some thing with holiness, divine will, or ones hope or approval.*

3. Methodology

3.1. Research Design

Relevant data is important for any research to achieve research Objectives and to answer the research questions. The research is designed a qualitative approach. To collect the necessary and relevant data the researcher was used various methods like interview, group discussion and observation.

3.2. Data Sources

Both primary and secondary data are utilized in this research. The primary sources of data were Oromo community living West Arsi in the Shashemene District, Kofale Districts, Arsi Nagele District and Kokosa Districts of the Oromia National Regional State who have different societal status (men, women and the youth and etc).

Whereas, the secondary sources were included official documents and related literatures to enrich the primary data. The information from West Arsi Zoneadministrative personnel and other organizations helped me in this study.

3.3. Sampling and Sampling Techniques

Participants were selected through snowball sampling technique and Puposive sampling thechnique. In order to arrive at an in-depth investigation of the Content of Faatee blessing in research areas, representative sample or selection of peoples who are represent the society by their knowledge and skills of Faatee blessing and about the cultures, tradition and about the society were taken from the target population with employing the sampling techniques, preferred for this study. While collecting data, first the researcher asked experts of West Arsi Zone Culture and Tourism Office to inform researcher the locations of the well known elders. Based on that information the researcher selected key informants. Accordingly, researcher selected 20 participants 5from Kofale District, 5 Shashemene district, 5 from Arsi Nagele District and5 from Kokosa Districts. So, that all the necessary data sources were contacted for the qualitative.

3.4. Methods of Data Collection

This research used both primary and secondary sources. With regards to collecting the primary data, interviews (structured and semi-structured interviews) and group discussions were used depending on the type of information resercher intended to gather. And observation methods were used for collecting the data on specific issues and research targets the attitude and perception of the target and the existence of supplementary method such as systematic interview was utilized. Ithe researcher prepared a list of questions for all interviewers. However, more questions was asked depending on the rapport between researcher and interviewees. All interviews was conducted in Afan Oromo because it is the local language, researcher and informants speak and did not used the service of translators which is audio taped and translated and transcribed as necessary.

3.5. Methods of Data Analysis

In this study, qualitative data analysis methods were employed. The researcher conducted document analysis to get the necessary and reliable information by reviewing the available documents and tried to make a link between different variables regarding to the content Faatee blessing. This method then helpe researcher to cross check and triangulate the data obtained through interview and focus group discussions and observation. So, the qualitative research method is the most selected method that is used in the process of conducting this study. The method is preferred in its ease for analyzing and interpreting non quantitative data that are to be gathered on cultural.

4. Discussion and Findings of this paper

4.1. Faatee blessing for begging of Creator and creation

West Arsi Oromo People use Faatee blessing for begging their creator and God's creation. "Uumaa" means the creation of God such as Earth, sky, cow, human being and all living things and non living things. "Uumamaa" means the creator. So West Arsi Oromo People benedicate Creator and God's creation by using Fate Blessing. When they want to beg their Creator and Creation they use the following Fate Blessing.

Faatee waandhi sii dhagahi..... Let creator accept your pray
Lafti sii dhagahi..... let the Earth accept your pray
Dhibaayyuun sii dhagahi.....let Full things accept your pray
Gadaan sii dhagahi.....let Gada (Oromo democracy) accept your pray
Gadamoojjiin sii dhagahi.....let elders accept your pray
Kaakka sii dhagahi.....let Kaka (The name of mountain) accept your pray

Arsi Oromo People use this Faatee Blessing to explain the power of Creator. And also it is culture of Arsi Oromo people to beg their creator by using God's creation like Earch, Sky, River, Mountain and etc. In the

above Oral Poem, Waaqaa is Creator. But, Lafa (Earth), dhibaayyuu (The full things), gadaa (Oromo Democratic system), gadamoojjii (Elders) and Kaakkaa (The Mountain called Kaakkaa) are Creation. So they beg their creator and they beg their creator by using God's Creation.

4.2. Fate Blessing to pray for Growth, Clone and strength of some body

Oromo People are very wide. And also very strong and cloned people. West Arsi Oromo People cloned of human being and animals and living in very wide area. To clone and to be strong they bless each other by using Fate blessing as follows.

Barii sii deebis.....let the creator wake up you early
Barakata sii deebis..... let the creator develop your entire product
Warra boruu si godhi.....let the creator make you the man of tomorrow
Warra horu si godhi.....let the creator make you clone
Durduuraa waggaa maraa itti si deebis.....Let the creator make you to live year to year
Muka raagaa si godhi..... let the creator make you the tree of divination
Nama waaqaa si godhi..... let he creator make you the man of God
Nama falfalan si godhi.....let the creator make you the magic man
Nama dadhaban si godhi.....let the creator make you the man
every body exhausted you
Huraa gabbadhaa..... let you clone and develop
Bonaa ganna lalisaa.....let you grow through summer and winter
Coqorsa ta'aa.....let creator make you Grass root
Lafa uwwisaa..... let the creator make you clone and
cover the earth
Duraa duubatti ifaa.....let you future and your past be bright

The above Faate blessing explains the wishing of growth, clone and strength of some body. They says Fate blessing to beg God to make their day good. Most of West Arsi Oromo peoples are farmer and conjugation. So the pray to entire product. Additionally, according to West Arsi Oromo peoples, they have to have many childrens to be said wealthy man. So they say Fatee blessing to be more clone.

Waabee gannaa si godhi..... Let the creator make you Wabe
River of the summer
Rasaa dammaa si godhi.....let the creator make you the
sweet like honey
Ejersa gaaraa si godhi Let the creator make you
the strong tree on the Mountain
Kan hinbuqaane si godhi Let the creator make you the
one who are not disappeared or removed

The above Faatee blessing said to beg the creator be strong, sweet and wide. They pray to God by using the God's creation like River, Honey, and Mountain. What we have to know is , they didn't beg the creation. By using the creation they beg their God's. As we know river goes very far and wide. So they said this Faatee blessing beg their creator to make them very wide clan and long live society. And also they use honey to bless each other. Honey is very sweet favorite food for Oromo people. So they pray for their speech to be sweet like honey. In addition they also use Mountain to beg their creator. Mountain is very robust and no one can destroy it easily. So they Says Faatee blessing to be strong like Mountain.



Image one. When the informants are interviewing

4.3. Fate Blessing to pray for Unity and Bravery

Gadabi si galchi.....let the creator enter you at the Gadab (green area)
 Gadaa si hilluuqsis.....let the creator pass you through Gada
 Waraana qaqeessi.....let the creator return your war at home
 Mana qaaqatti si bulchi.....let the creator govern you by the ancient
 Oromo Culture
 Tuulaa diinaa buqqis..... let the creator give you the ability to remove
 the Pile of the enemy
 Fardaan si aasislet the creator make you to fight by your horse
 Lafoo si aasis.....let the creator give you the ability to fight
 by infantry
 Warra lallabaa si godhi.....let the creator make you the one whose
 every body preach you
 Mala si beeksisi.....let the creator show you the mechanism of
 all things

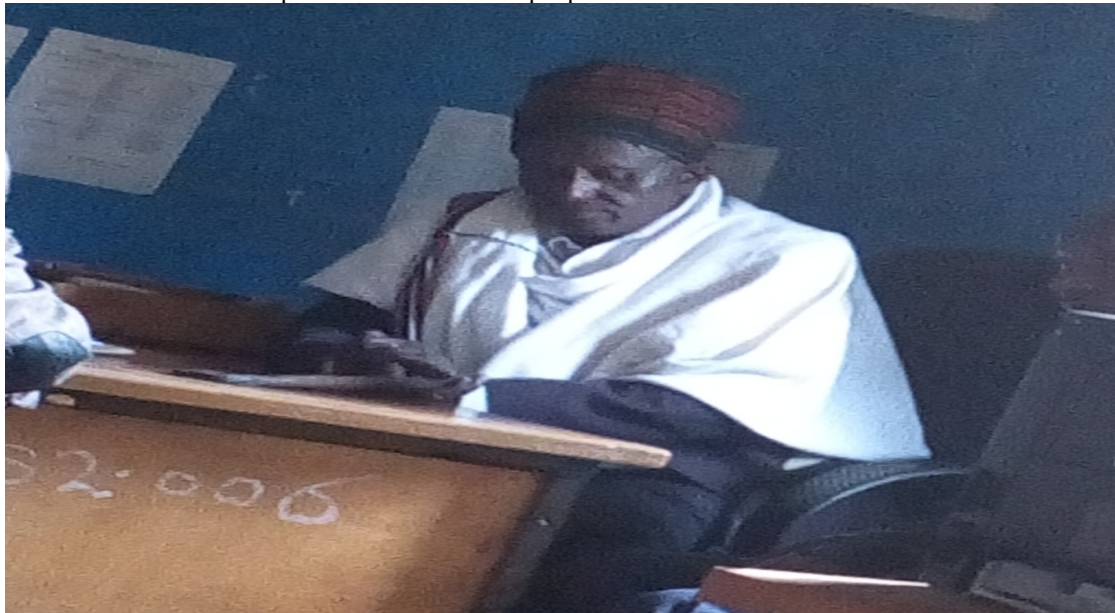
Oromo people beg and remember their God every time and minutes. They prepared them selves to attach their enemies. To attach their enemies, they work on their unities every day. So to keep their environment and their society they have to have unity and be brave. To have unity and be brave they beg their God by using Faatee blessing. Near west Arsi Oromo “Gadab “is very know and blessed land. Whichi is very comfortable for rearing their cattles and childrens. It is very green area and wide. At winter time every Oromo’s whose live in the west arsi zone immigrate to Gadab for their cattles. Because, Gadab had grass and every thing always. That is the reason why west Arsi Oromo people says “let the creator enter you to Gadab”. Oromo Peoples are the people who created Gada system and contributed to the world. Accordingly they wish for every body to pass though Gada cycle.

4.4. Fate Blessing to pray for Peace

Peace is very important for our world and specifically for Oromo people. For this reason, to secure peace for them and others, West Arsi Oromo people use Faatee blessing as follows.

Galtee deegaa si oolchi.....let the creator rescue you the
 accident Poverty
 Galtee beelaa si oolchi..... Let the creator rescue you
 the accident of Famine
 Galtee azalaa si oolchi..... let the creator rescue you the
 accident of death
 Kan roobee tortorsu..... let the creator rescue you
 the accident heavy Rain
 Kan caamee goggossu..... Let the creator rescue you the
 Accident of drought

Faate blessing also said to wish peace for them selves and for others. They pray to the creator as to rescue them the accident poverty. In addition they beg the creator rescue them and others from accident of famine. Oromo people of West Arsi zone also beg their creator to rescue the selves from accident heavy rain and accident of drought. Generally Oromo people of west Arsi zone bless Faatee blessing on different stages and ritual ceremonies to wish peace for them and for people of the world.



Picture three. The Abba Gada who says Faate Blessing on different stages or ritual ceremony.

5. Conclusion

Faatee blessing is very know and unique around Arsi Oromo people. This type of Oral literature is said or blessed by elders or by Abba Gadas. Elders and Abba Gadas say this blessing on different stages like ritual ceremonies. This customs of blessing performed at the end or closing of the different ceremony or stages. Arsi Oromo People use this Faatee Blessing to explain the power of Creator. And also it is culture of Arsi Oromo people to beg their creator by using God's creation like Earch, Sky, River, Mountain and etc. additionally, by using Faate blessing Arso Oromo people explains the wishing of growth, clone and strength of somebody. Plus, pray for Unity and Bravery. Likewise, they use Fate Blessing to pray for their Peace and for others. And certainly no one was allowed to talk and do another work during Faatee blessing.

The youths also often participate on different stages where Faatee blessing is said on, the learn about society, culture, significant relationships, values and traditions. The youth learned this Faatee blessing at different stages and ceremonies from elders and thie families. For instance, they grew older and spent more time with elders and participated in different stages and they started to bless Faatee blessing.

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