Original Research

Oromo Oral Pun (Miliqqee): Confusion with Oromo Idiom (Jechama) Focusing on Yadate's Miliqqee Part of 'Qorii Qorsaa', Western Oromia, Ethiopia

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Abstract	Article Information
Puns are language arts that globally got broad attention, but in Oromo language, the researcher has found some mere collections of puns in confusion with idiom. The purpose of this study was to identify the general problems, confusion between Oromo pun and Oromo idiom, and to investigate factors for Yadate's confusion based on miliqqee part of Yadate's "Qorii Qorsaa". The nature of the study was of a qualitative and quantitative type and the data were analysed by describing the existing qualities of the puns on theoretical basis. The tools used were content analysis, questionnaire and interview. The result shows that idiomatic meanings have been used as puns, was confusion of puns with idioms. As to the analysis, the confusion occurred mainly due to lack of awareness on the nature of puns and idiom and to some extent by fixedness and using concept from cross-cultural communication. Some of the recommendations for solution are: encouraging researches and availing publications on miliqqee, and including them in Oromo language curricula beginning from lower grades.	

INTRODUCTION

The main objectives of the study of Oromo oral pun and its confusion with idioms was to find out whether the concealing items in the miliqqee part of the book are based on idiomatic meanings or not, to see Afan Oromo teachers' understanding on it, and to search for the factors of the confusion of puns with idioms in the particular book. The study was conducted in the largest region of Ethiopia, Oromia, on Yadate's book "Qorii Qorsa". Mr. Wasane Basha Yadate was born in 1955 in Oromia Region, Arsi Zone, Digsis District; he published fifty books on different titles in his last 60 years of age. He served in teaching profession for the last 40 years and related works and has retired now. The places where Yadate served were Dallo-Sabro in Bale, Bokoji and Asalla in Arsi and Adama in teaching Amharic Language. He is still writing to publish new books on Afan Oromo.

Puns and idioms have been widely studied alone and in relation to other word plays as in Mantyla cited in Kainulainen (2006) and Karcak (2012). They were researched in terms of their classifications, benefits, and confusion with different word plays like idiom and others in many languages (Ibid). Regarding Afan Oromo's, it had been kept down and negatively influenced under the operation of various troubling systems (Qajeelcha Qormaata Afaan Oromoo, 1999; Asafaa, 2009; Dirribi, 2011). Though Afan Oromo was ranking 3rd among widely spoken languages in Africa next to Arabic and Hausa and 2nd in being widely spoken as an indigenous language

(Mekuria, 1995), it has not been properly used for writing and media coverage (Dirribi, 2011:17). The reluctance of the generation on developing the language was another (Asefa Tefera, 2006:5).On this basis, it is true to find untouched corner of the language.

As to Lems (2013), Hornby (1963), Encarta Dictionary of window 8 and Oxford student's dictionary CD, puns are defined as a special form of humour based on double meanings that need sophisticated language to process the meaning, which sound the same or of two meanings of the same word. Puns depend on literal meanings of the concealing items.

With regard to Oromo miliqqee, a few publications, information from media and perception from personal interactions, which are not based on scientific research, have been starting point. 'Miliqsaa' (concealer or which hides), 'mul'ataa' (surface meaning) and 'miliqaa' (underlying or latent meaning) are essential elements to interpret miliqqee or pun in Oromo.

Oromo uses the 'miliqqee' to educate, comment, criticize, advice, correct and warn humorously. However, there is no recognizable result of deep scientific investigation with respect to Miliqqee (Gumii Qormaata Afaan Oromoo, 1992; Asafaa, 2009). Thus, the researcher decided to investigate the characteristics of Yadate's miliqqee and idioms of Afaan Oromoo for they

were confusingly, interchangeably used in his book 'Qorii Qorsaa'.

Pun is a result of deep thinking to arrive at its message that rewards great mental satisfaction (Kebede, 1992). In English language, it can be summarized into four (Lems, 2013). Hence, these categories are sound-alike puns (homonyms: homophones and homographs), lookalike puns (polysemous words); close sounding puns and texting puns.

Unlike its benefit, Oromo miliqqee does not recur according to its basic definition. Aman (2001) collected grade eight, school leaving regional examination of the years 1990-2000 including Oromo Language examination questions. Some questions that appeared confusingly as miliqqee were idiomatic clauses or phrases. For instance, "... harka irra qabee jira...", "... harkaa baanaan ...", "... isheerraa cituu...", "... fooliin tiyya ..." (Aman, 2001:290) are a few.

Concerning idioms, they are fixed expressions (Mirabola, 2008: 638) composed of words of which meanings do not rely on the literal meanings of the combined parts (Encarta Dictionary; Kainulainen, 2006; Korcak, 2012; Curry, 2010). Idiom is used to transform abstract information to more concrete one; found in any area of human communication to ease difficulty of spontaneous speech (Ibid).

Scholars mention that idioms create confusion with other genres (Mantyla cited in Kainulainen, 2006; Korcak, 2012) stressing the ambiguity of puns with idioms which results in difficulty to decipher (Karcak, 2012). Nevertheless, idiom has some distinguishing features (Fernando cited in Kainulainen, 2006). Some of these features are compositeness (multi-word expression), being institutionalized or conventionalized and semantic opacity that the meaning is not the sum of the literal meanings of the component parts. In addition to this, Phuong (2011) puts his finding about the confusion of puns with other phraseology units.

Puns can be deduced from the phraseology units as most of them are formed of phrases with different techniques of meaning examination from idioms. Example, phrases *'maalii namatu... kabee late, harbuu bitti, borofa ajjeesi, garaacha saree'* ..., in Oromo language, are miliqqee phrases of which meanings are based on their literal meanings. In contrast, phrases "... *harka irra qabee jira*...", "... *harkaa baanaan*...", "... *isheerraa cituu*...", "... *fooliin tiyya*..." in Aman (2001:290) and *'caffee dheeddee quufte'*, *'kan si cinaa ilaali'*, *'kan bule'* in Yadate (1994) are idioms mentioned with the intention of miliqqee.

Though Yadate has contributed a substantial initiative on Oromo miliqqee, there has been seen some confusion between miliqqee and idiom. Therefore, it has been necessitated especially for analyzing the given concealing language items (miliqsaa) whether the meanings on either way (surface meaning or underlying meaning) is given on the basis of pun (miliqqee) or idiom. To this end, the research aims to answer the following questions.

- What general problems can one observe in Yadate's Miliqqee part of 'Qorii Qorsaa'?

- What are the Yadate's concealing items in his miliqqee of 'Qorii Qorsaa' characterized by, with features of pun (miliqqee) or idiom?
- What is Afan Oromo teachers' understanding on Yadates' surface meanings and literal meanings of his concealing items?
- Are there significant difference between Yadate's confusion to use idioms instead of pure puns?

Puns

Jojic (2013) praises scholars, especially structuralists that they have contributed most to the better understanding of puns. Though puns have been written about copiously over recent centuries, they lack adequate definition (Jojic, 2013). Puns are playful language arts specific to languages (Lems, 2013). Mirabela (2008) defines puns as a rhetorical device often relying on the different meanings of polysemic words or bringing two homonyms together in the same utterance to produce a witticism. Puns are used for various commercial and educational purposes. They are inevitably essential to teach vocabularies humorously since they make people laugh (Korcak, 2012), so that they motivate learners thereby creating interest to learn actively.

Idioms

Idioms are condemned ungrammatical and have resemblance with puns and other elements of language (Leah, n.d). Mantyla in Kainulainen (2006) has mentioned the difficulty to characterize idioms, impossibility to change their components within limitations and difficulty to define relationship of idioms to other metaphorical and multiword expressions. The cited examples for clarification are "catch a bus", "strong coffee" etc.

Oromo idioms share the basic features of the globally discussed idioms. The idioms share the compositeness, the institutionalization feature and adherence to opacity.

Investigation Tips for Oromo Oral Pun (Miliqqee) Messages

By its nature, miliqqee needs various dimensional investigations to find its messages. The language item that carries double message is characterized by changing behavior like chameleon (Kebede, 1992). Knowing tips for finding concealing items, surface meanings and underlying meanings based on the nature of the item and context is crucial.

Confusion and Factors for Confusion between Puns and Idioms

Different fields see confusion in different perspectives: in terms of cross-cultural communication (Tiechuan, 2015), in terms of meaning ambiguity created by similarly sounding words (Lems, 2013), in terms of delirium: temporary mental disturbance in psychatrics (Waszynski, 2012) and in terms of ambiguous terms, particularly idioms, which cause difficulty in reading (Ingthamjtir, 2009 cited in Moon, 1998). Phuong (2011) adds that idioms have syntactic and semantic resemblance with other phraseologies that could be factors to confusion with others.

Puns and idioms co-occur in discourses frequently and the literal meaning in idioms form a pun (Holt, 1991). However, there is no way whether puns contain idioms. The important key idea here is that meaning assignment

of puns depends on their literal meanings. Thus, *lack of awareness* can mislead the interpretation of puns (Lu and Wang, 2013).

A particular idiom is learned with repeated exposure and has fixed form of which its meaning cannot be of literal (Kainulainen, 2006; Korcak, 2012; Curry, 2010). Its meanings may also resemble literal meaning like that of puns since both puns and idioms frequently co-occur undesirably (Holt, 1991) leading to confusion between pun and idiom.

Tiechuan (2015) sees confusion in terms of cross-cultural communication or taking the analogy of another language to the target language without researching. Dealing with texts, outside specialist contexts, distorts people's text interpretation (Stubbs, 1996) due to cultural and pattern differences since language education seems a cultural heritage (Kun, 2013).

MATERIALS AND METHODS

The study has had descriptive nature and employed both quantitative and qualitative types of analysis. It employed conventional qualitative *content analysis* and that of directed content analysis according to Hsieh and Shannon cited in Zhang and Wildemuth (2005).Text analysis is a scientific and systematic text reduction relevant to social sciences that began during WW II to analyse Nazi Propaganda (Krippendorf, 1980). The idiom-based qualitative meanings had been identified based on their theoretical features deductively (Berg, 2001) and employing directedqualitative content analysis (Phlip, 2014). According to Phlip, there are also other types of qualitative content analysis, namely conventional content analysis and summative content analysis.

In addition, among various qualitative approaches (Berg, 2001): interpretative, social anthropological and collaborative social research approaches, this study has utilized the concept of interpretative approach for it is the most suiting approach since the interpretations of texts followed the theoretical orientation of the researcher.

Next, *questionnaires,* one of the most popular tools (Kothari, 2004) were distributed to participant Afan Oromo teachers to see their understanding in relation to Yadate's miliqqee. The study also employed questionnaire for collecting primary data from Afan Oromo teachers totally 32 in number. The questionnaire consisted of close-ended questions and a few open-ended questions. It was pilot tested before actual data collection by distributing it to 15 respondents. After that, the tool was seen against validity and reliability before distribution.

Interview is one of the other tools used for data collection in text analysis (Kothari, 2004 and Ritche and Lewis, 2003). *Iinterview,* with the author was also used as a tool of obtaining data. In conventional qualitative content analysis, the categories were directly and inductively derived from the raw data.

The researcher made the analysis of 300 out of 600 concealing language items used in Yadate's (1994 EC) miliqqee selected with the lottery method. They were analysed following the text analysis technique, cheched with the teachers' understanding.

RESULTS

Text Analysis of Yadate's Miliqqee Part of 'Qorii Qorsaa'

The basis of this framework wasYadate's miliqqee text data (inductive method) and theoretical background (deductive method) (Zhang and Wildemuth, 2005).

Overview of the Strength of Yadate's Book, Qorii Qorsaa

As a result of text analysis and interview with Yadate, his first strength was seen through his attempt to be a pioneer in revealing Oromo miliqqee in written form. The second strength of Yadate is his inclusion of various literary genres like idioms, proverbs and riddles. In addition to this, the organization of miliqqees with their interpretations is other strength in the book.

Furthermore, miliqqee has been well presented, both meanings holding literal meanings in most cases, confirming Yadate's strength in part. An example can be miliqqee number 4, page 1, which is "kokkolfaa dhabsiisi". The surface meaning of this concealing clause 'kokkolfaa dhabsiisi' = avoid him deceitfully by amusing". The underlying meaning is "Destroy that laughing or cheerful and deceiptful body". Some other examples are "Harree jala teenya" (harree = donkey/ wept), "Ganna maaliin baana?" (Ganna = summer/ we may lose), "Harkisaa nicita" (pull it and it will be cut), "*Foowaa* addaan baasaa" (differencitate by screening), "Waraanaa ari'aa!" (fight and send away!).

General Problems Observed with the Miliqqee Part of Yadate's Qorii Qorsaa

This section displays some drawbacks of the miliqqee comprising its language that might show less attention given to the book. The recurring limitations are seen as follow.

Spelling Mismatching: Examples are: miliqsaa number 27 on page 2 of the original document, "hamaa" is considered as "hamataa" (one who gossips) and "haamaa" (mowing). Similarly, miliqsaa number 35 on page 3, "tokkichatu ta'a" has been considered as "tokko hojii malee taa'a" for surface meaning representing "one is sitting idle"and many others are found.

Error Due to Merging Words: Two independent words were merged together. For example "nubaasuuf" to mean "nu baasuufi" in the introduction under the title "CIIGOO" to which page number is not given; "kanta'an" to mean "kan ta'an", "duraaduuba" to mean "duraa-duuba" under the title 'KA'UMSA' of which page number is not given;"jahataaniif" to mean "ja'a ta'aniif" and "dhibbajaha" to mean "dhibba ja'a".

Error Due to Wrong Collocation: There are also a few collocation problems like that under title "KA'UMSA". This is "Aadaa Afan Oromo" in which 'aadaa' and 'afaan' cannot collocate in this manner, but they could join together by using the conjunction 'and' according to the context.

Error of Meaning Exchange between Surface Meaning and Underlying Meaning: In Afan Oromo, surface meanings and underlying meanings are judged based on the familiarity of the meaning of a concealing item to the context of the discourse. This is also true in scientifically studied languages of the world (Kao, Levy and Goodman,

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2015:3). Surface meaning (mul'ataa) is the meaning that immediately comes to mind with respect to a context of communication. In puns of Yadate, very clear surface meanings were moved to underlying meaning and vice-versa. Example (item no. 15 of the main report),

Miliqsaa = Nama dhiibne. (We pushed people).
Mul'ataa = Nama rakkisne. (We troubled people = idiomatic)
Miliqaa = Nama darbanne. (We threw away a person or people = literal)

In this example, meaning on mul'ataa is more hidden than meaning on miliqaa.

The Characteristics of Yadate's Concealing Items (Based on Literal Meaning or Idiomatic Meaning): Based on the analysis, the 44 miliqsaas screened out of the 300 samples analysis, Yadate's use of the idiomatic concept in his miliqqee has generally been sorted to four major parts. Accordingly, 9 items (20.5%) of the concealing items held idiomatic meaning on *both surface meanings and underlying meanings*. 10 items (22.7%) of the screened concealing items reflect idiomatic meaning *only on mul'ataa* (surface meaning). 17 items (38.6%) of the screened concealing items have idiomatic meaning *only on miliqaa* (latent meaning). Lastly, for unclear base of both surface and underlying meanings and imperfect spelling on both or either meaning were reflected on 8 items (16.2%) of the screened concealing items with idiomatic meaning.

Investigation of Factors of Yadate's Confusion of Miliqqee with Idiom as can be Inferred from the Data Collected: Based on the theoretical background of miliqqee and idioms, as well as the items Yadate has used in his miliqqee, the researcher inferred the following factors.

Fixedness and the Conventionality of Meanings of Idioms: Meanings of idioms are learned through long time experience and seem the literal meanings of the components while they are not literal meanings. This experience is resulted from the people's frequent use of the expressions in association with their non-literal meanings. It is the fixedness of the idiomatic phrases (Encarta Dictionaries: Kainulainen, 2006; Koncak, 2012 and Curry, 2010) and the conventional meanings that made people to intend idioms are puns. The most idioms used in the analysis are fixed ones originated from the long time experience of the community.

Lack of Deep Awareness on Basic Difference between Miliqqee and Idiom (Resemblence): The frequent use of idioms in Yadate's miliqqee shows that Yadate might have missed to think of the basic differences between idiom and pun. He confirmed in his response to the interview questions that their difference is only seen when poem is used for puns; idiom becomes pun when arranged in verse form. However, this cannot be the case, for the idiom has had its idiomatic meaning, as seen in the analysis. The idiom resembled with puns as Phuong (2011) confirms it.

Influence of the Concept from Cross-cultural communication: Dealing with texts outside a specialist context causes misinterpretation of language items (Stubbs, 1996:5). Yadate did not research the contents of the analysed part scientifically. Since he was teaching Amharic for long time, the researcher suspected him that the concept from Amharic teaching experience might have partly influenced him.
Results and Discussion.

Analysis of Questionnaire Responded by Afan Oromo Teachers

The second data collection tool of this study was questionnaire. It was distributed to Afan Oromo teachers of Derge High School, Biftu Nekemte High School, Dalo High School and Kiba Wacha High Schools; Leka Nekemte and Comprehensive preparatory schools; Nekemte College of Teachers Education and Wollega University, all 32 in number.

Table 1: Respondents' Profile in Years of Teaching Experience in Afan Oromo

Frequency and percentage of Years of Teaching Experience in Afan Oromo in Terms of Service Year							
1-10 Years		11-20 Years		Above 20		Total	
Freq.	%	Freq.	%	Freq.	%	No.	%
10	31.3	10	31.3	12	37.5	32	100

The data were collected to investigate whether Yadate's selected puns have surface meanings and/ or underlying meanings based on literary meaning or idiomatic meaning by using descriptive statistics. In addition to this the significant difference of the factors of confusion of mixing up idiom with pun in terms of respondents' age were seen by using ANOVA.

The respondents were asked whether the surface meanings of Yadate's miliqqee were based on literary meanings or idiomatic meanings of the concealing items as indicated in table 2. Hence, the summation score of the respondents' suggestions toward surface meaning was revealed 1.679 (SD = 0.239). Thus, with general view, the surface meanings of the concealing items of the randomly selected puns of Yadate dominated the first option of the likert scale that is literary meaning.

However, when the individual concealing items (miliqsaa) are considered, there are items of which meanings are based on idiomatic meanings. For instance, items number 2, 3, 4, 5, 6, 7, 8 and 11 have had surface meanings based on idiomatic meaning. Their mean scores together with their standard deviation are 2.0625 (SD=0.24593), 2.000(SD=0.00000), 2.000(SD=0.25400), 20313(SD=0.30946), 2.000(SD=0.0), 2.000(SD=0.35921), 2.0000(SD=0.00000) & 2.0937(SD=0.29614) respectively.

Table 2: Descriptive statistics to identify whether surface meanings of yadate's sample concealing items are based on literary meaning or idiomatic meaning

Items	N	Range	Mini	Max	Sum	Mean	SD	Variance
1. Karaa kee qabate	32	1.00	1.00	2.00	62.00	1.9375	.24593	.060
2. Urjii yaalaallatu	32	1.00	2.00	3.00	66.00	2.0625	.24593	.060
3. Gaaddidduu nuu ta'aa	32	.00	2.00	2.00	64.00	2.0000	.00000	.000
4. Mana mana jira	32	2.00	1.00	3.00	64.00	2.0000	.25400	.065
5. Mar'immaan na qaba	32	2.00	1.00	3.00	65.00	2.0313	.30946	.096
6. Ija wal qabsiisi	32	.00	2.00	2.00	64.00	2.0000	.00000	.000
7. Gannamaaliinbaana	32	2.00	1.00	3.00	64.00	2.0000	.35921	.129
8. Afaan hedduu beekta	32	.00	2.00	2.00	64.00	2.0000	.00000	.000
9. Guyyaa aduun baatu	32	2.00	1.00	3.00	59.00	1.8438	.62782	.394
10. Hamaan namaa amma	32	2.00	1.00	3.00	40.00	1.2500	.67202	.452
11. Dabaree wal korre	32	1.00	2.00	3.00	67.00	2.0937	.29614	.088
12. Yataaman hinseeqxu	0							
13. Sanyii facaasani	32	.00	1.00	1.00	32.00	1.0000	.00000	.000
14. Tokkichatu ta'a	32	2.00	1.00	3.00	34.00	1.0625	.35355	.125
15. Nama dhiibne	31	1.00	1.00	2.00	57.00	1.8387	.37388	.140
16. Suuta *harka fuune*	32	2.00	1.00	3.00	60.00	1.8750	.42121	.177
17. Dibbee dhayee nyaata	32	2.00	1.00	3.00	61.00	1.9062	.39015	.152
18. Namni huura jira	31	.00	1.00	1.00	31.00	1.0000	.00000	.000
19. Foon ishii kutate	32	.00	1.00	1.00	32.00	1.0000	.00000	.000
20. Mee urjii lakkaa'aa	32	.00	1.00	1.00	32.00	1.0000	.00000	.000
Total surface meaning						**1.679**	**0.239**	

1 = literal meaning   2 = idiomatic meaning   3 = uncertain

Table 3: Descriptive statistics to identify whether underlying meanings of yadate's sample concealing items are based on literary meaning or idiomatic meaning.

Items	N	Range	Mini	Max	Sum	Mean	SD	Variance
1. Karaa kee qabate	32	1.00	2.00	3.00	66.00	2.0625	.24593	.060
2. Urjii yaalaallatu	32	1.00	2.00	3.00	67.00	2.0938	.29614	.088
3. Gaaddidduu nuu ta'aa	32	1.00	2.00	3.00	65.00	2.0313	.17678	.031
4. Mana mana jira	32	1.00	2.00	3.00	66.00	2.0625	.24593	.060
5. Mar'immaan na qaba	32	2.00	1.00	3.00	63.00	1.9687	.30946	.096
6. Ija wal qabsiisi	32	2.00	1.00	3.00	64.00	2.0000	.25400	.065
7. Gannamaaliinbaana	32	1.00	1.00	2.00	63.00	1.9687	.17678	.031
8. Afaan hedduu beekta	32	1.00	1.00	2.00	63.00	1.9687	.17678	.031
9. Guyyaa aduun baatu	32	1.00	2.00	3.00	66.00	2.0625	.24593	.060
10. Hamaan namaa amma	32	2.00	1.00	3.00	72.00	2.2500	.56796	.323
11. Dabaree wal korre	31	1.00	1.00	2.00	60.00	1.9355	.24973	.062
12. Yataaman hinseeqxu	0							
13. Sanyii facaasani	32	1.00	1.00	2.00	63.00	1.9688	.17678	.031
14. Tokkichatu ta'a	32	2.00	1.00	3.00	61.00	1.9062	.64053	.410
15. Nama dhiibne	32	2.00	1.00	3.00	64.00	2.0000	.35921	.129
16. Suuta *harka fuune*	32	2.00	1.00	3.00	64.00	2.0000	.35921	.129
17. Dibbee dhayee nyaata	32	1.00	2.00	3.00	65.00	2.0313	.17678	.031
18. Namni huura jira	32	2.00	1.00	3.00	61.00	1.9063	.46555	.217
19. Foon ishii kutate	32	1.00	1.00	2.00	63.00	1.9687	.17678	.031
20. Mee urjii lakkaa'aa	32	.00	2.00	2.00	64.00	2.0000	.00000	.000
Total score underlying						**2.0098**	**0.279**	

1 = literal meaning   2 = idiomatic meaning   3 = uncertain

The data in table 3 suggests that the summation of the scores of the respondents toward the surface meaning was 2.0098 (SD = 0.279) which implies that the underlying meanings of Yadate's concealing items are based on idiomatic meanings as indicated in table 3.

The total mean score of the summation of the scores of both meanings is 1.841 (SD = 0.246). Therefore, both meanings are the combination of both literary meaning and idiomatic meaning more approaching to the idiomatic meaning.

Table 4: Significant differences between factors that influence the use of idiomatic meanings

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Total factors to confusion	Between Groups	13.208	2	6.604	1.360	.283
	Within Groups	82.542	17	4.855		
	Total	**95.750**	**19**			
Total Lack of awareness on	Between Groups	19.100	2	9.550	4.028	.031
	Within Groups	56.900	24	2.371		
	Total	**76.000**	**26**			
Total Fixedness and conventionality	Between Groups	4.927	2	2.464	.870	.432
	Within Groups	65.111	23	2.831		
	Total	**70.038**	**25**			
Total Cross-cultural Influence	Between Groups	.432	2	.216	.178	.838
	Within Groups	29.197	24	1.217		
	Total	**29.630**	**26**			

From table 4, one can conclude that there is no significant difference between all ages in viewing the existence of confusion [$F_{2, 17}$ = 1.360, P=0.283 >.05]. For the case of subscales: within total of lack of awareness as factor for the use of idiomatic meaning, there is significant difference among different ages, which is [$F_{2, 24}$ = 4.028, P =0.031<.05]. Regarding total of fixedness and conventionality of idioms as a factor for relying on idiomatic meaning, there is no significant difference given [$F_{2, 23}$ = 0.87, P=0.432 >.05]. With respect to total cross-cultural influence [$F_{2, 24}$ = 0.178, P=0.838>0.05]. As the result, the researcher attempted to find the direction of the difference observed in the total lack of awareness by conducting a multiple comparison test via Tukey HSD multiple correlation test as the result shown in the table.

By implication, the effect of lack of awareness as a factor of creating confusion of the sample text is proportional to its effect in the whole body of Yadate's miliqqee.

Analysis of the Interview with W.B. Yadate (The Author of the Book)
The interview was conducted with the author of the analysed book, W. B. Yadate. It was to assure that W.B.Yadate has mixed pun with idiom and to investigate the factors of confusion that influenced him to use idioms in place of pun.

W.B. Yadate informed that he was motivated to write "Qorii Qorsaa" to contribute something to Oromo after learning Afan Oromo in 'qubee' or Latin letters. It was the time when almost nothing was written in the target language. His other very important motivation to publish it was that some people were heard saying Afan Oromo is poor in Oral arts and it doesn't have 'miliqqee' (pun), as to his expression.

For the question posed to investigate the awareness of the author about the differences between pun and idiom, his response was seen as: pun (ciigoo as to him) is a word or item with double meanings all arranged in verse or poem. Here is a direct quotation from W.B. Yadate: "*Ciigoon hoo mara walaloon dhihaata; holooloon hindhihaatu*". When he generalizes, he says that pun is uttered in poem, and not in prose.

For the question raised to find out whether the concealing items (miliqsaa) of Yadate's pun are purely puns or free from idiom, he said that his puns are not free from idioms. Idioms have been used to form the puns as far as they are arranged in poem form. Even, he said, idioms are important for the beauty of puns. Therefore (Yadate said) puns cannot be and should not be free from idioms.

DISCUSSION
The discussion and interpretations of the results of this study is based on the three broad sources of data: text analysis, questionnaire for teachers and the interview with the author. The results analysed have been summarised.

The general problems observed in Yadate's book of Qorii Qorsaa were spelling mismatching to the intended meanings, merging words, wrong collocation, meaning exchange between surface meaning and underlying meaning. Kao, Levy and Goodman (2015:3) mention that surface meaning is the meaning that comes immediately to mind. Yadate witnessed that he made a few errors due to his intention to publish the book soon to Oromo people.

With regard to confusion between miliqqee and idioms, the analysis from the text confirmed that surface meanings, underlying meanings or both, give meanings based on idiom. About 15% of Yadate's concealing items were not pure puns which are not supported according to the definition given to pun and idiom (Kainulainen, 2006; Kancak, 2012; Curry, 2010; Mantyla cited in Kainulainen, 2006; Lems, 2013; Hornby, 1963).

From the descriptive statistics, 8 concealing items have got surface meanings based on idiom with mean scores and standard deviations seen in table 2. Likewise, underlying meanings were based on idiom with the total mean score of 2.0098 (SD = 0.279) implying that both surface meaning and underlying meanings are not purely literal.

Concerning the factors that influence the use of idiom in puns, the descriptive statistics test shows that lack of awareness concerning basic differences of pun and idiom, repeated occurrences of both puns and idioms, differences between idiomatic phrases and that of the component parts and resemblance of both pun and idiom have had maximum influnce to use idiomatic meanings.

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The ANOVA test has shown significant difference among different age with value [$F_{2, 24} = 4.028$, $p = 0.031 < .05$]. The influence of lack of awareness is supported by Stubbs (1996) and Phuong (2011).

Data from interview, "idioms can be puns when used in verses," also supported the idea of lack of awareness. However, literature does not oppose puns in prose as various examples exist in different texts, prosy sentences (Schroter, 2005:161). For instance, "Obboleettiin kee gabaa baatee harbuu bittii?" has double meaning on the phrase."Harbuu bittii" means, "She buys fig fruit"; and, harbuubittii as a single word to mean, "You plump girl". This shows that pun is not restricted to only poem unless writers arrange them in verses for more beauty. Verses give hint or context for interpretation, which the prose similarly does (Schroter, 2005:161). Yadate might have also derived the idea of the academic Amharic pun arranged in verse and learned at schools through the *cross-cultural* communication bias. The other reason might be the lack of locally researched puns for more understanding.

CONCLUSIONS

In conclusion, it has been confirmed from the deep investigation that there is a mistakened use of idioms as if they are puns without considering the distinct features and distinct use of the items. General problems of Yadate's miliqqee part of 'Qorii Qorsaa' are laguage rule based problems and exchange of underlying meaning for surface meaning. The concealing items of Yadate's miliqqee part have had meanings mixed up from literary feature and idiomatic feature of the items seen on surface, underlying or both meanings. The factors of Yadate's confusion of using idiom concept based meanings in his punning have been inferred as lack of detailed awareness, fixedness and conventionality of idioms and influence of cross-cultural communication.

Recommendations

The possible solutions recommended to avoid the factors and solve the problems detected have been presented here.

- Encouraging researchers and publishers on miliqqee;
- Availing the theoretical literature of puns through research;
- Including results of studies on Oromo puns and idioms in Afan Oromo curricula.
- Considering substantial lessons of puns beginning from lower grades;
- Conducting further studies on distinct features of Oromo puns and Oromo idioms.

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