LEXICAL STANDARDIZATION
IN OROMO

By

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Declaration

The thesis is my original work, has not been presented for a degree in any other university and that all sources of material used for the thesis have been duly acknowledged.

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Lexical Standardization in Oromo

Abstract

This study is about the lexical standardization of Oromo. It examines the components of standardization in the light of Haugen's (1966, 1969) proposal. This proposal classifies the process of standardization into four components: (1) selection (2) codification (3) elaboration and (4) implementation. The study begins with the identification of base dialects. The following four criteria are used to identify the base dialects in Oromo. They are: (1) written documents (2) the mass media (3) current status of the dialect and (4) attitude of speakers. The application of the above criteria helps us to propose all dialects of Oromo as base in the process of standardization.

To choose the dialect base varieties as standard form some criteria are established and graded. These criteria include (1) number of speakers (2) frequency of occurrence (3) originality, (4) productivity (5) economy, (6) semantic transparency and acceptance (7) written documents (textbooks and dictionaries) (8) mass media and (9) current standardizing tendency. The above criteria are used for choosing the standard forms that can be used across dialects.

Different methods of lexical elaboration are adopted (Crystal, 1997:15; Bauer, 1983: 11, 234; Mathew, 1991:37). Of these, blending, semantic extension, compounding, derivation and borrowing are mainly considered to develop the lexical adequacy of Oromo Similarly, implementation is examined in the light of different activities, and is done by organizations such as the Oromo Language Standardization Committee, the education sector, the mass media, etc., as well as by individuals.

Mekonnen Hunde   Dr. Zelealem Leyew (Advisor)

CHAPTER ONE

GENERAL INTRODUCTION

1.1 The People

The Oromo are one of the major linguistic groups in Ethiopia. They live over a large area "stretching from close to the Sudan border in the West, through Addis Ababa, and beyond Harar in the East, from Northern Kenya in the South, up and East of the rift valley, and to Wallo in the North" (Gragg, 1982:xiii).

Different authors have different figures of the population size of Ethiopian Oromo. According to Gadaa Malbaa (1988:8) the Oromo make up over 23 million out of the 46 million of the then Ethiopian population. Ton Leus (1995:1) reported that the number of Oromo is estimated between 15 and 25 million, nearly half of the Ethiopian population. As stated by Mahdi Hamid (1995:xi), the number of the Oromo people in Ethiopia is close to 30 million. The 1994 Population and Housing Census of Ethiopia has reported that the population size of Oromo is 17,706,456 (32%) out of the 53,132,276 total population of Ethiopia. In general, the population of Oromo can be estimated to be over 20 million out of the current estimated 60 million people of Ethiopia.

The basic economic activity of the people is agriculture. The method of agriculture most widely practised is oxen-drawn plows. Domestic animals include cattle, sheep, goats, donkeys, mules, horses, camels and chickens. The main cereal crops are wheat, barley, teff,

sorghum, corn etc., and fruits include orange, mango, avocado, banana, lemon, etc. The major cash crops are coffee and chat (a stimulant shrub).

1.2 The Language

Oromo is one of the languages of the Lowland East Cushitic within the Cushitic family of the Afro-Asiatic Phylum (Bender and Mulugeta, 1976:166;Gragg, 1982: Xiii; Baye, 1986:8). It is also one of the major[1] Ethiopian Languages. According to Gadaa Malbaa (1988:9) and Mahdi Hamid (1995:xi), Oromo is the third most widely spoken language in Africa after Arabic and Hausa. According to the U.S Government and its Education Department (1985) Oromo has been considered as one of the 169 critical languages of the world (Crystal, 1987: 342).

Oromo is spoken over a large area "extending from Wallo in the North to Northern Kenya in the South, and from Wallagga in the West to Harar in the East, with Addis Ababa in the intersection of the two axes". (Bender, 1976:166). It is also spoken by ten millions of people, according to Bender and Mulugeta (1976:130-148), Gragg in Bender (1976:166), and Gragg (1982: xiii). Mahdi Hamid (1995:xi), however, raises this number to 30 million. Ton Leus (1995:1), on his part, says that Oromo speakers are between 15 and 25million which is nearly equal to the result of the 1994 Population and Housing Census of Ethiopia. According to the census, Oromo is spoken by 18,257,900 people.

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[1] A language is said to be 'major' if it is spoken by over one million people (Ferguson 1966: 310).

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Since the 19th century, different written materials have been produced in Oromo. These written materials include dictionaries, and the Holy Bible translation. Among the old dictionaries, Krapf's (1842), *Vocabulary of the Galla Language*, Tuschek's (1844), *Dictionary of the Galla*, Viterbo's (1936), *Galla.-Italino* are the major ones. Similarly, Onesimos Nasib did the translation of the New Testament in 1893, Old Testament in 1897 and the entire Bible in 1899. Moreover, as stated by Kebede (1998), the book entitled, *the spelling Book* was been published in 1894 by Onesimos and Aster Ganno. This book begins with the provision of alphabets for the Oromo sound system borrowed from Amharic alphabet (Cited in Missiology and Linguistics Journal 1999:66). The efforts of Onesimos Nasib and Aster Ganno were somewhat limited to the speakers of Meč'č'a dialect particularly in Wallaga. Similarly, as reported by Mohammed (1996:253), Shayk Bakri Sapalo devised the first indigenous script in 1956. He taught this alphabet to his students and others, and as a result, people had begun to exchange letters in it. But then authorities banned the use of this alphabet and subjected Shayk Bakri to ten years of house arrest. Due to this, Shayk Bakri Sapalo's alphabet was not widely used, even in his locality (Hararge).

Nevertheless, in Post-Revolution Ethiopia (1974) Oromo got attention and started to be used as a medium of instruction during the literacy campaign. As a result, textbooks for adult education were published from 1975 to 79 and *Bariisaa,* weekly newspaper, became operational in 1975. Moreover, the charter of the Transitional Government of Ethiopia has given it constitutional right to be the regional official language[2] in the Oromia Regional State since 1991. Following the charter Oromo has been used as a medium of instruction in

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[2] "Official" refers to "a language used in the business of government, legislative, executive and judicial" (UNESCO, 1968: 689).

elementary schools and as one of the subjects of instruction at all levels of school in Oromia since 1993. The language is being studied at the level of Diploma at Jimma and Adamaa Teachers Training Colleges and as a minor area at BA degree programme in Addis Ababa University. Since 1998, it has also been included as one of the subjects in the Ethiopian School Leaving Certificate Examination (ESLCE).

There are three printed newspapers namely *Barriisa*, *Kallacha Oromiya* and *Oromiya* which are being published in Oromo today. *Bariisa* is a weekly newspaper, whereas the rest two come out once in two weeks. There are also radio broadcasts in Oromo by Ethiopian Radio and Radio Fana for 14 and 30 hours weekly respectively.

The use of Oromo as a regional official language creates a favorable condition for its development. As a result, many written materials are being published in it. These materials include school textbooks, dictionaries, fiction and oral literature. The following are some of them.

1) School Textbooks:

    a) Published by Ministry of Education (1992) for

        i) grades 1-12 to teach Oromo as a subject, and

        ii) grades 1-8 to use the language as the medium of instruction

    b) Produced by Code-Ethiopia and Oromia Education Bureau (1999) *Kitaaba Odeeffannoo* 'Information book' as supplementary reading material for school children.

2) Dictionaries:

  (a) Oromo-*English Dictionary*, by Mhadi Hamid (1995),

  (b) *Galmee Jechoota Afaan Oromo* 'Oromo Language Dictionary' by the Academy of Ethiopian Languages (1995),

  (c) *Oromo medical dictionary* by Eliyas Abera (1995).

3) Grammar books:

  a) *Seerluga Afaan Oromo* 'Oromo grammar' by Abdulsamad (1994)

  b) *Seera Afaan Oromo* 'Oromo grammar' by Tilahun Gamta (1995).

4) Fiction:

  a) *Kuusa Gadoo* 'Cumulative revenge' by Gaddisa Birruu (1991),

  b) *Gurracha Abbayya* 'The Black Abbayya' by Daba Wayessa (1996).

5) Oral Literature:

  a) *Mammaksa Oromo* 'Oromo Proverbs' Vol.1-5 by the Oromia Cultural and Information Bureau (1996-2000).

  b) *Hiphoo* 'Riddles' by the Oromia Culture and Information Bureau (2000).

  c) *Durdurii* 'folktale' by the Oromia Cultural and Information Bureau (1999),

  d) *Afoola Oromo* 'Oromo folklore' by the Oromia Cultural and Information Bureau (2000),

  e) *Mamaakaf welluu Arsii* 'proverbs and Love Songs from Arsii' by Obsaa Tegegn,

  f) *Hambaa Welluu Oromoo* 'Some Oromo Traditional Song' by Tasama Ta'a (2000).

As can be observed from the above samples, different institutions and individuals have produced several written materials. These written materials are believed to contribute much to the development of Oromo Literature.

1.3 Statement of the Problem

Oromo lacks adequate vocabulary to express the concepts of modern science and technology (Waqshum 1995: 48). It has no standard dialect. On the other hand, the current role of the language as a medium of instruction and its use for official and judiciary purposes make the need for practical efforts towards standardization (Baye, 1994:62). Wondwosen (2000) says a problem that may arise in communication due to lack of a standard dialect in the language makes such an undertaking indispensable.

Lack of uniformity in the usage of vocabulary and the coinage of new words differently by various researchers are hindering the process of standardization (cf. section 4.1.1(A-D) and are affecting communication in Oromo negatively. Thus, to alleviate such and related problems, a conscious lexical standardization effort may be imperative.

1.4 Objectives and Significance of the Study

The general purpose of this study is to show how lexical standardization in Oromo can take place

The specific aims are:

   a) to establish criteria which help to choose standard words out of different dialects of Oromo;

b) to propose standard forms based on the established criteria.

c) to propose practical methods   of coining new words that express modern concepts

d) to propose methods of implementing the proposed standard forms.

Thus, the result of this study is believed to play a significant role in the development of Oromo language. It will also help to compile an Oromo standard dictionary and will create a better condition for the teaching/learning process effectively.   In general, this study can facilitate communication in the sphere of education, judiciary, the mass media and administration in the language.

1.5 Review of Related Literature

A considerable number of researches which involve phonological, morphological and syntactic descriptions of the language have been conducted. The compilation of various dictionaries and the production of a few articles have also carried out.

These research works have either direct or indirect contribution to standardization. The direct ones deal with the standardization of Oromo whereas the indirect ones deal with the Oromo dialect classification. The following works are the ones which are believed to contribute to the standardization of Oromo directly or indirectly.

1.   Baye (1994) has discussed borrowing, extended meaning, compounding and derivation. He suggests what should be done to introduce new terminology in Oromo. The present study is benefited from the suggestions.

2. Richter (1988) deals with neologism, meaning change and loan words. She has shown the significance of methods such as neologism, semantic extension and borrowing in the introduction of modern terminology into Ethiopian Languages. This work provides the present thesis with the methods of introducing modern terminology.

3. Ton Leus et.al (1992) have compiled an *English-Oromo vocabulary* on Mečča, Gujii and Borana varieties. This dictionary serves this thesis as the supplementary source of data regarding these dialect areas.

4. Temesgen (2001) has produced an article entitled, Issues of *'Standardizing the Oromo Language'*, presented at the Second Missionlogical and Linguistic Promoting Institute in Memory of Onesimos Nesib and Aster Ganno. In this article, he has discussed the what of standard language and the importance of standardizing and harmonizing a language. But he doesn't show us the methods and criteria on how the practical process of standardization can be carried out. Thus, the present study attempts to fill this gap.

5. Bender and Mulugeta Ettefa (1976: 1-2) have classified Oromo in to eight dialects.   They are: Mečca (Western), Tulama (Central), Wallo and Rayya (Northern), Arusi, Guji and Borena (Southern) and Hararge (Eastern). The base of this classification seems to geographical although it is not stated in the work.

6. Gragg (1982) has compiled an *Oromo-English Dictionary*. In the introductory part of the dictionary, Gragg divides Oromo into four dialects: Western (Wallagga, Ilubabor, Jimma), Eastern (Hararge), Southern (Borana, Bale-Sidamo)

and Central referring the central part of Shoa. He has not stated the criteria for his classification.

7. Kebede (1991 and 1999) has classified Oromo (including that of Kenya) into four dialects. a) North Western (Tulma, Meč'č'a). b) Eastern (Harar, Arsi-Bale, Wallo, Rayya). c) Central (Arsi-Zeway, Guji, Borana, Munyo, Orma). d) Southern (Waata). According to this classification, the Ethiopian Oromo is classified into three major dialect areas with ten sub-categories. This classification is based on phonological basis.

From the discussions above we observe that Bender and Mulugeta (1976), Gragg (1982) and Kebede (1991, 1999) recognize Meč'č'a, Tulama and Hararge as dialect of Oromo. Moreover, Bender and Mulugeta (1976) and Kebede (1991, 1999) say Guji, Borana, Wallo (Bati), Rayya and Arsi (Arsi-Bale) are dialect areas of Oromo. In this work a variety which is recognized by two or more researchers as a dialect is taken to be an Oromo dialect.

1.6 Scope of the Study

The present study concentrates on the standardization of lexical items. The selection of base dialects, lexical codification and elaboration, and the implementation of the proposed standard lexical forms are treated. Other aspects such as phonological and grammatical standardization are not included in this study. They need other project.

Due to the fact that Oromo dialectology has not been studied exhaustively, there is no clearly defined dialects and isogloss[3]. But, as seen in (1.4), attempts have been made by different researchers to classify Oromo dialects. The dialects of Oromo that have been proposed by two or more researchers are: Borana, Gujii (both Southern), Arsi-Bale (South Eastern), Hararge (Eastern), Wallo, Rayya (both Northern), Tulama (central) and Meč'č'a (Western).

According to Ansre (1974: 371) there are two alternatives of base dialects selection for a standardization process: elevating one out of a number of dialects or attempting to create a composite of all the main dialects. This study attempts to create a composite standardization base of all the above Oromo dialects. In other words, all the proposed dialects of Oromo in Oromia, Harari, rural part of Addis Ababa and Diredawa, the Wallo dialect from the Amhara Region, Oromiya Zone, Rayya dialect from Alamat'a (Tigray) and Rayyaazebo (Tigray) and K'obbo (Amhara) districts are included.

The specific districts that are considered in the study are Iyragulliso (Meč'č'a) ,Salulta (Tulema), K'obbo (Rayya), Baate (Wallo), Haromayaa (Hararge), Gobba (Arsi-Bale) , Hageramariam (Gujii) and Yabello (Borana). But the varities of Oromo spoken in Benshagul-Gumuz, Afar, Somali, Southern Nation, Nationailties and peoples Regional State, Gambella and urban parts of Addis Ababa are not included. This is because most of these areas have a lot of mixed dialects or the dialects are not yet identified.

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[3] Isogloss refers to "a line marking the limit of use of word or other linguistic feature" (Francis, 1983:3).

From the above proposed dialect areas, the data were collected by Oromia Culture and Information Bureau between 1996 and 1998 for the purpose compiling a trilingual (Oromo-Amharic-English) dictionary. I was one of the participants in the data collection. Native speakers of each dialect have verified this data currently for the purpose of using it in this study.

1.7 Research Methodology

In this section general methods which are employed to achieve the objective of the study are presented. They are data collection, data source, sampling, analysis and interpretation.

1.7.1 Data Collection

The data collection was carried out by the methods of elicitation and questionnaire. The language used as a medium for elicitation during the fieldwork was Amharic to reduce bias and to get the first hand data from native speakers of the target dialects. From the field survey a total of 1200 synonyms words (150 from each dialect) were collected with the purpose of seeing the variation of their forms in the eight dialects. In addition to the field survey, written materials have also been used as source of the data. Some of them are:

a) Abdulsamad's (1994) grammar book, *Seerluga Afaan Oromo.*

b) Tilahun's (1995) grammar book, *Seera Afaan Oromo,* and his *Oromo-English Dictionary* (1989).

c) *Wiirtuu,* an annual journal published by the Language Studies Section of Oromia Culture and Information Bureau.

d) The Dictionary, *Galmee Jechoota Afaan Oromo* by the Academy of Ethiopian Languages (1996).

e) Gragg's (1982), *Oromo-English Dictionary.*

f) Mahdi Hamid's (1995), *English-Oromo Dictionary.*

g) Eliyas' (1995), *Oromo Medical Dictionary.*

In addition to the above written materials, 500 words are collected from the two Oromo newspapers: *Bariisaa* and *Kallacha Oromiyaa*, and school textbooks. 200 of the words are collected from *Bariisaa (*100 from pre-1991 and 100 post-1991), 200 words from school textbooks (100 from the pre-1991 and 100 from post-1991), and the rest 100 words are collected from *Kallacha Oromiyaa*.

The electronic media are also used as the source of data for this study. Thus, 100 words are collected from Ethiopian Radio and 100 words are collected from Ethiopian TV.

1.7.2 Sampling, Analysis and Interpretation

The data collection methods from different sources are sampled as follows.

To know the role of each dialect in written documents, the old and current written materials in Oromo were observed. From pre-1991, dictionaries, which were compiled based on one or two dialect(s), are taken as sample. School textbooks and *Barsiisaa* are divided into pre-1991and post-1990. From the period of pre-1991 one textbook prepared for literacy campaign was sampled and the first 100 content words from its passage were collected and 20 of them which were found to be different in different dialects were sampled (cf. Appendix II (a)). The same process of sampling was made for post-1990 school textbooks

prepared for grades 1 and 2 (cf. Appendix II (e)). The data collected from *Barsiisaa* was sampled as follows.

The first 100 words from the first paragraph of each editorials of the first issue of each month from September 1975 to August 1976 are sampled for pre-1991 *Barsiisaa* and from September 1999 to August 2000 for post-1990 *Bariisaa*. The sampling method and time used for sampling *Kallacha Oromiyaa* is similar to that of post-1990 *Bariisaa*. *(Note that kallacha oromiyaa starts to be published in post 1990)*.

The data collected from electronic media (TV and Radio) are sampled as follows. First, a total of 200 words (100 from Radio and 100 from TV) were collected and the first 20 from each which were found to be different dialects were collected from programmes broadcast in October2001.

To know the attitude of the speakers on the choice of the dialects a questionnaire was designed and distributed to a total number of 300 respondents from all dialects. The respondents are: (1) civil servants working in different bureaus of Oromia Regional State (2) University and college instructors and researchers (3) students (4) teachers and (5) pupils. Due to the fact that standardization is primarily more concerned with the written form of language than the spoken one, literate respondents are given more attention than the non literate ones (cf. Ansre, 1974:387; Downes, W 1998:38;Milory, 1999:27). This is because the educated people (for example the ones cited above) can be agents in the implementation of the proposed standard form of the language (cf. section 5.1). The questionnaire was also distributed to 75 journalists and reporters who are working in the government mass media.

Likewise, dialects currently serving as base were identified by observing dialect areas of sample lexical items already used as the standard form by Oromos, particularly in written communication (see section 2.1.4).

To choose a word as standard among the different dialects, the following criteria are used. They are: (1) Number of speakers (2) Frequency of occurrence (3) Economy (4) Productivity (5) Written documents and (6) Semantic transparency and acceptance (7) Originality (8) The mass media and (9) Current status.

Besides, to introduce modern terminology, methods such as semantic extension, derivation, compounding, blending and borrowing are used (Crytal, 1971, Bauer, 1983; Mathews, 1991). Thus, harmonization of dialects and the introduction of technical terms are mainly treated in the body of this study. Based on the above mentioned criteria and methods, the data was analyzed and interpreted.

1.8 Frame of Reference

This section deals with the definitions, approaches of standardization and the relationships between language standardization and language planning to set the frame of this study.

1.8.1 Standardization defined

The primary function of language is facilitating communication. Effective communication requires the uniform use of a language. But language has the natural tendency of developing into variaties. Thus, there is a sort of contradiction between language change and the importance of language uniformity for communication. This fact necessitates efforts to control or reduce language variation through the process of standardization. According to

Milroy (1999: 27) standardization hinders "linguistic change, but it doesn't prevent it totally." In other words, standardization reduces language change and variation by proposing a standard form and creates uniformity of language use.

Many scholars have discussed the meaning and the process of standardization. Standardization refers to the process by which a language is codified or one variety of a language becomes widely accepted throughout the speech community of that language as a supra dialectal norm (Ferguson, 1968: 31; Wardhough, 1992: 30). This indicates that standardization is treated as a process which helps to create a standard variety of a language. In relation to this, Milroy (1999:173) has pointed out that "standardization is best treated as a process,..." because of the fact that "all languages (except dead languages) vary and are in a constant state of change..."

The process of standardization involves different steps. Haugen (1966: 252) has identified four of them. They are norm selection, codification, elaboration and implementation. Similarly, standardization is expressed as the process of selection or determination, codification, elaboration, modernization or expansion, and implementation or acceptance (Crystal, 1987:364; Hudson, 1992: 32-33; Trudgill, 1999:117; Agar, 1996:22; Leitner, 1997:196). Norm selection or determination refers to the decisions that have to be taken to select a language or varieties of language for particular purpose (cf. section 2:0). Codification deals with the process of acquiring publicly recognized and fixed forms (cf. section 3:0). Elaboration or expansion or modernization refers to the introduction and expansion of modern vocabulary items to develop the functional adequacy of a language (cf.

section 4:0). Lastly, implementation or acceptance is defined as the process of implementing the proposed standard form into practice (see section 5:0).

Many investigators have examined the process of language standardization in line with Haugen's (1966) proposal. Slight changes in terminology have been made on the components of standardization. Trudgill (1999) calls norm selection as a determination. Similarly, elaboration is termed as modernization and expansion by Crystal (1987) and Leitner (1997) respectively. In the same way, Hudson (1992), Agar (1996) and Leitner (1997) use the term acceptance to express implementation.

As can be observed from the above definitions, standardization can be expressed as the process of selecting base dialects, codification, and elaboration of lexical items and implementation of the codified and elaborated forms. These forms would be widely accepted to be used throughout the speakers particularly in education, the mass media and officiall purposes.

1.8.2 Background and Approaches of Standardization

Language planning as a new and developing field of study in sociolinguistics emerged in the 1960s (Crystal, 1987: 364). It is perhaps first used by Haugen (1959: 104). Although different researches have been conducted on Language planning, there is no well-established theory for this new field of study. The main reasons for this are limited number of well

described case studies and inadequate number of accepted principles and procedures proposed to treat language planning. In connection to this, Crystal (1987:364) says that language is "still largely at the stage of descriptive enquiry, with a continuing need for detailed case studies of the different situations in individual countries."

The processes of standardization can be viewed from two approaches. They are descriptive and prescriptive. Descriptive refers to an approach which tries to describe the facts of linguistic usage whereas prescriptive refers to an approach which attempts to lay down rules of correctness as to how language should be used (Crystal 1987: 111and305) According to Tauli (1974:63) the descriptive approach includes giving persuasive information or advice to language users concerning the selection and the use of the standard form or variety. From implementation point of view the prescriptive approach is more decisive than the descriptive in standardization. Thus, both approaches are considered in this study with more emphasis on prescriptive than on descriptive ones.

For Stewart (1968:534) standardization is classified into formal and informal types. According to him formal standardization is a process through which a language is deliberately standardized whereas informal standardization is a process in which the speech community of a language unconsciously standardize a language. Thus, as mentioned earlier, the purpose of this study is to carry out the lexical standardization of Oromo deliberately.

1.8.3 Language Standardization (LS) and Language Planning (LP)

Some scholars use language planning and language standardization interchangeably whereas others treat them as being different from to one another. For example, Karam (1974:114) has treated language standardization as part of language planning based on Ferguson's (1968) investigation. He describes three components of language planning: graphization, modernization and standardization. As reported by Tauli (1974:63), however, the process of language or dialect choice and the conscious direction of language development can be called Language Planning (LP) or Language Standardization (LS) Ray (1963) and Tauli (1968) have also used language planning and language standardization as synonymous terms. Haugen (1971:281) has expressed Tauli's and Ray's usage of language planning and language standardization as follows.

> *Two interesting attempts have recently been made to establish theories of Language Planning (LP) or Language Standardization (LS), which are here used in roughly identical meanings. One is by the Indian Scholar Punya Sloka Ray (1963); the other is by the Estonian Scholar Valter Tauli (1968). Ray wrote his book in the United States; Tauli, in Sweden. Both are deeply concerned with past and current problems in the standardization of their respective native languages.*

According to Ansre (1974:369), language standardization is an intra-language whereas language planning is both intra-and inter-language phenomena. This indicates that language planning deals with language problems within a language as well as across languages. However, language standardization is concerned only with a single language. In this sense, language planning may also refer to language standardization. In the context of a single language, standardization and language planning may be used as synonymous terms. But in the situation of different languages, standardization refers to one of the components of

language planning. Thus, we can say that language planning is broader than language standardization. As a result the two terms are used interchangeable in this study.

In General, as mentioned in the preceding discussion, Haugen (1966,1969) has identified four aspects of standardization. Crystal, (1987), Hudson, 1992, Agar (1996) and Leitner (1997) agree with Hagen's proposal with a slight change in the naming of some components. Due to this and other reasons, Haugen's (1996) proposal is predominantly considered in this study. Moreover, case studies of different languages like the standardization process of the Shona language of Zimbabwe is mainly used as practical experience.

Therefore, in the light of the above works of scholars and experiences of different countries, the selection of base dialects, codification and elaboration of lexical items and implementation are treated as follows.

CHAPTER TWO

THE CHOICE OF BASE DIALECTS

2.0 Introduction

This chapter deals with the selection of the base dialect or dialects which can be used as the starting point for the process of standardization.To carry out the selection of a base dialect or dialects, there are important questions to be asked: (a) which variety should serve as the base dialects in the process of standardization? (b) What criteria should be used for the selection of the base dialects?

When the process of standardization is made on deliberate and conscious basis, the selection of the base dialects or dialect is the first step to be considered. This is because a base dialect or dialects play a vital role in the process of standardization. Ansre (1974:370-1), Hudson, (1980:33); Sadembouo (1988:7.1.2) and Temesgen (2000:4) have proposed two alternatives for the selection of the base dialect or dialects: (a) selecting and promoting one out of a number of dialects or (b) attempting to form a composite dialect like the case of the Shona Language in Zimbabwe. The selection of one method out of the two alternatives is conditioned by different factors. These factors are examined in the following discussion.

2.1 Factors affecting the choice of base dialects

According to Ansre (1977:377-8), one or more dialects may be selected as base based on written documents, the mass media and attitude of the speakers. In addition to these factors, current standardized tendency can be considered as one of the factors. So far, no deliberate selection of base dialects has been attempted in Oromo. However, this does not mean that there is no unconscious choice of base dialects. Let us discuss the factors in detail in the following sub-sections.

2.1.1 Written Documents

Different researches note that dialects with written traditions can be more easily standardized than the non-written ones. In connection to this, Ansre (1974:387) has said," in the vast majority of cases standardization has involved the written variety and not the spoken." Similarly, Milroy (1999:27) has stated that, "Standardization is implemented and promoted through written forms of language." Besides, as reported by Downes, (1998:38) the existence of a written medium is a crucial aspect for the process of standardization. Therefore, it is possible to conclude that standardization is predominantly related to the use of the written form of language.

The development of Oromo in writing didn't flourish until the use of the language in education,

administration and on the mass media. Of course, as mentioned in chapter one, travelers, missionaries, etc., have attempted to produce some written materials such as dictionaries in Oromo. Along with the attempts of foreigners, native speakers like Onesimos Nasib (1899) had translated the Bible into Oromo. Thus, the pre-1991[4] written materials such as dictionaries, newspapers and textbooks were prepared for the Literacy Campaign and are discussed as follows.

First of all, the role of each dialect in the preparation of dictionaries will be discussed. According to Gragg (1982), many dictionaries have been compiled in Oromo since the one by Ludwig Krapf in 1842. These dictionaries were mostly based on one dialect. The following sample dictionaries may illustrate this.

Title and Author	Dialect								Language[5]
	Mec	Tul	Har	A.B	Bor	Guj	Wal	Ray	
1. *Dictionary of the Galla language* Krapf (1842)		1							Oromo-English
2.*Dictonary of the Galla Languag*e, (Tutschek, 1844)	1	-	-	-	-	-	-	-	Oromo-English-German
3.*Vocabularie Francaise Galla, Abyssinia*,[5] (n.n: 1928)	-	-	1	-	-		-	-	Oromo-Italian Italian-Oromo
4. *DizionarioDella Lingua* Galla(Gaetano da Thiene, 1939)	-	-	1	-	-		-	-	French-Oromo-Amharic
5.*Borana-Italian* (Ventarinos, 1973)	-	-	-	-	1	-	-	-	Oromo-Italian
6. *Oromo-English Dictionary,* (Gragg, 1982)	1	-	1	-	-	-	-	-	Oromo-English
7. *Kuusa Sagalee Oromo,* (Dafa Jammo ,1988)	1	-	-	-	-	-	-	-	Oromo-Oromo
8. *Oromo-English Dictionary*, (Tilahun Gamta, 1989)	1	1	1	1	1	-	-	-	Oromo-English

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[4] Pre-1991 refers to the year between (1842 and 1990)
[5] The column 'Language' refers to the language(s) in which each dictionary is compiled

Title and Author	Dialect								Language[5]
	Mec	Tul	Har	A.B	Bor	Guj	Wal	Ray	
Total	4	2	4	1	2	-	-	-	

Table 1: The pre –1991 dictionaries and the dialects they are written in.

As indicated in the above table, Tilahun (1989) made an effort to include words from Tulema, Arsi-Bale and Hararge dialects in addition to his own Meč'č'a dialect.

Table 1 also shows us that the dictionaries were mainly prepared based on Meč'č'a, Hararge, Tulema, Borena and Arsi-Bale dialects. Arsi-Bale, Gujii, Wallo and R ayya dialects were used by few or no lexicographers. All dictionaries are bilingual, except Dafaa Jammo's (1988) and Gaetano's (1939) dictionaries, which are monolingual and trilingual respectively. This fact may indicate that these dictionaries were basically prepared to facilitate communication for foreigners with speakers of Oromo. But lexical items of these dictionaries did not get the chance to be adopted and spread well among speakers of other dialects. For instance, according to Mahdi (1995:xiii), *Dizionario Della Lingua Galla* was banned by the Haile Selasie regime not to be distributed. Therefore, the role of these dictionaries in spreading different lexical items across dialect areas was very limited.

On the other hand, the post –1990[6] period was a favourable time for the development of Oromo. In 1991 the Latin alphabet was officially adopted for writing the language and it was officially declared as a medium of education, administration and the mass media within the Oromia regional state. Many written materials such as fiction and grammar books have been published by native speakers of the language (see section 1.2). During the same period

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[6] Post-1990 refers to the years (1990-2001)

many dictionaries which consider different Oromo dialects were compiled. Table 2 shows the dictionaries.

	Title and Author	Dialect Area								Language
		Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	
1	English-Oromo Vocabulary (Ton Leus et.al, 1992)	1	-	-	-	1	1	-	-	English-Oromo
2	Oromo-Dictionary Vol. 1. (Mahdi Hamid Mudee 1995)	1	1	1	1	1	-	1	-	English-Oromo
3	Galmee Jechoota Afaan Oromoo (Academy of Ethiopian Language 1996)	1	1	1	1	1	-	-	-	Oromo-Oromo
4	Borana Dictionary (Ton Leus 1995)	-	-	-	-	1	-	-	-	Oromo-English
	Total	3	2	2	2	4	1	1	-	

Table 2: The post-1990 dictionaries and the dialects they are written in.

The above table indicates that the Borana dialect is used more than other dialects in the preparation of the current dictionaries. Meč'č'a is used next to Borena whereas Tulema, Hararge and Arsi-Bale in the third place. Because of the fact that Oromo culture and beliefs are more preserved in Borena and Guji than in other dialects (Asmarom, 1973:9). I think foreigners like Ton Leus are influenced by the Borana dialect.

The share of each dialect in the preparation of dictionaries before and after the alphabetization of the language shows some differences. In the preparation of dictionaries, Meč'č'a and Hararge dialects were used at an equal level in pre-1991. But as can be seen from table (4), in post 1990, Borana, Meč'č'a and Hararge, Tulema and Arsi-Bale, Gujii and Wallo dialects are used in a decreasing order. This is because, in the preparation of dictionaries compiled by native speakers, efforts have been made to include vocabulary of the different dialects as can be seen from tables (1) and (2).

In addition to dictionaries, the investigation of newspapers and text books enables us to know the role of each dialect. The close investigation of the pre -1991 and post -1990 newspapers and textbooks indicate the use of mixed vocabulary from different dialects. The frequency of lexical items indicated in table 3 are sampled based on the methods set in section 1.7.2.

Dialect		Textbooks and Newspapers							
		Pre 1991			Post1990				
		Text Book	Bariisa	Total	Kallacha Oromia	Barisa	Text Book	Total	Grand Total
1	Meč'č'a	11	8	19	9	9	10	28	47
2	Hararge	9	9	18	9	8	7	24	42
3	Tulema	10	8	18	9	6	9	24	42
4	Arsi-Bale	9	8	17	10	6	7	23	40
5	Borena	5	6	11	3	3	4	10	21
6	Wallo	5	4	9	1	2	3	6	15
7	Gujii	3	3	6	3	1	2	5	11
8	Rayya	1	3	4	1	1	1	3	7

Table 3: Frequency of base dialect vocabulary occurrence in written materials.

As can be observed from the above table, in the pre-1991 written materials, the frequency of occurrence of Meč'č'a, Hararge, Tulema, Arsi-Bale, Borena, Wallo, Gujii and Rayya dialects are represented by 19, 18, 18, 17, 11, 8, 6 and 4 words respectively. The dialects of Meč'č'a, Hararge, Tulema, Arsi-Bale and Borena are predominantly used in the preparation of these written materials. But the share of dialects like Borena, Gujii, Wallo and Rayya dialects is less than other dialects. Similar trends have continued in the post -1990 period as they were. The reason seems that few or no editors have participated in the preparation of these written materials. During both periods the most frequent dialect is the Meč'č'a whereas the least used is Rayya.

2.1.2 The mass media

This part treats the role that the mass media (TV and Radio) have played in the process of standardizing Oromo. In relation to this, Karam (1974:116) says that the mass media "exert a decisive influence not only on the spread of the national language, but also on the form in which it is ultimately accepted by the public." This indicates that the media are among the powerful agents to establish a standard variety.

In order to show the role of Oromo dialects on the Radio and TV, the words are sampled according to the methods set in 1.7.2. See table 4 below.

S.N	Dialect	Radio	TV	Total
1	Meč'č'a	10	11	21
2	Hararge	10	9	19
3	Tulema	8	8	16
4	Arsi-Bale	9	9	18
5	Borena	2	6	8
6	Wallo	4	3	7
7	Gujii	2	1	3
8	Rayya	2	-	2

Table 4: Frequency of occurrence of base dialect vocabulary on Radio and TV.

Table 4 indicates that on the mass media (TV and Radio) the Meč'č'a, Hararge, Arsi-Bale, Tulema, Borena, Wallo Gujii and Rayya dialects are used on Tv and Radio in decreasing order from first to the last. From table 4, we can see that the Meč'č'a, Hararge, Arsi-Bale and Tulema dialects are more widely used than the Borena, Wallo and Guji dialects. This may be due to the fact that the number of educated speakers of Meč'č'a, Hararge, Arsi-Bale and Tulema are relatively more and hence influence the media than speakers of the other dialects. The difference in the number of educated man power of the dialects is attributed to the uneven distribution of schools in the respective localties (cf. Maaza 1966: 285).

The competitive role of Meč'č'a, Hararge, Tulema and Arsi-Bale in the newspaper and textbooks may also be due to the influence of editors or writers from these dialects since 1974. The editors of *Barriisa* during pre-1991 were from Arsi-Bale, Meč'č'a, Hararge and Tulema. For example, Mahdi Hamid (Hararge), Imirruu Workuu (Mečč'a), Waldayohanes Hunde (Tulema/Arsi-Bale) Bulo Siba (Arsi-Bale) were editors of '*Bariisa*' between the years 1975 and 1990. Similarly, Temesgen Gemeda (Meč'č'a), Abdii Muusa (Hararge), Hussen Badaso (Arsi-Bale) and Kuma Ida?e (Tulema) were some of the journalists and reporters of Radio Ethiopia, Oromo Unit during the said period.

According to the witness of two individuals who were editors and translators among the eleven editors and translators of textbooks during the Literacy campaign, seven were speakers of the Meč'č'a /and Tulema and five were of Hararge and Arsi-Bale dialects. In the post- 1990 period, however, contributions of individuals of the speakers of the other dialects have been increased.

Comparing the four widely used Oromo dialects (Meč'č'a, Hararge, Tulama and Arsi-Bale), Meč'č'a is most influential due to the introduction of modern education particularly in west Wallegga by Missionaries like J.L Krapf and Louis Harms (see Aren, 1978). In connection with this, Mekuria Bulcha (1993:11-12) has stated that the basic foundation for formal education in Oromo had been laid in 1904 when Onesimos Nasib and his colleagues opened a school in Nejjo (Wallagga) by enrolling twenty students. As reported by Agne Nordlander (1999:36-7), Onesimos also translated 100 Evangelical Hymns and John Bunyan's "Man's

Heart" and Luther's small Catechism into Oromo. Similarly, Aster Ganno made a very important contribution to Oromo literature as an assistant to Onesimos.

2.1.3 Attitudes of the Speakers

In the process of deliberate and conscious standardization, the attitude of speakers of different dialects has a vital role to play in the selection of base dialects. The questions like how speakers of different dialects view the selection of the base dialects and which dialects they propose should be treated properly. We may assume that everybody may select his/her respective dialect.

In this study, a questionnaire was employed to collect the attitude of the Oromo speech community towards the selection of the base dialects. The questionnaire was distributed to three hundred randomly selected respondents by considering the total number of speakers of each dialect. (See Appendix III (a) for the items of the questionnaire and section 1.7.2 for details of the smapling method).

Dialect	Respondents Sex		Age			Education			Responses on Dialect Choice												
									Responses on the choice of each Dialect								Responses on the choice of single or comosite dialects			
	M	F	20-35	36-51	52-65	0-6	7-12	Above 12	Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	1 dial.	2 dial.	3-7 dial.	8 dial.
1. Meĉ'ĉ'a	83	10	66	27	-	-	6	87	93	66	51	57	45	39	39	39	12	18	27	33
2. Tulema	44	3	24	20	3	6	8	33	30	45	27	27	27	27	18	18	15	3	6	15
3. Hararge	38	9	9	32	6	15	8	24	18	18	45	36	21	15	15	15	9	15	6	15
4. Arsi-Bale	48	12	30	30	-	-	15	45	27	39	24	48	18	18	18	18	15	9	21	15
5. Borena	15	3	15	3	-	3	9	6	9	9	9	9	18	12	-	-	6	-	-	12
6. Gujii	18	6	6	15	3	6	12	6	3	3	-	-	24	15	-	-	6	9	-	9
7. Wallo	7	2	6	3	-	6	3	-	6	6	9	6	6	6	9	6	6	3	-	6
8. Rayya	2	-	-	2	-	-	2	-	6	3	6	-	-	-	9	2	-	6	-	3
Total	**267**	**33**	**156**	**132**	**12**	**36**	**63**	**201**	**192**	**189**	**171**	**183**	**159**	**132**	**108**	**98**	**69**	**63**	**60**	**108**

Table 5: Response to the choice of base dialects.

According to table 5, the Meč'č'a, Tulema, Hararge, Arsi-Bale, Borana, Gujii, Wallo and Rayya dialects have been proposed as base dialects by 192, 189, 171, 183, 159, 132, 108 and 98 respondents respectively.   This indicates that almost all the dialects are selected as base dialects for the standardization of Oromo. This conclusion is further strengthened by the fact that only 69 respondents propose the use of a single dialect whereas 63, 60, and 108 respondents respectively propose 2, 3-7 and all the 8 dialects to be the base dialects. To put it in to a percentage, 77% of the respondents favour the composite dialect to serve as the base dialects for the process of standardization. They give the following reasons for the choice of all dialects as the base.

(a) In the teaching-learning process, it will create a good opportunity to select the most efficient and simple lexical items from different dialects.

(b) It creates a uniform use of different dialects and will pave the way to develop a standard a composite dialect.

(c) It avoids any discomfort resulting from the neglect of some dialects. For example, if some dialects are not considered as the base for the process of standardization, speakers of these dialects may feel unhappy. Due to this, they may not consider the proposed standard form as part of their language. Thus, neglecting some dialects may affect the process of standardization negatively.

A similar type of questionnaire was also distributed to 75 Oromo journalists and reporters working for the mass media (see Appendix III (b)). The number of the respondents and the specific mass media they work for, and other important pieces of information are indicated in Table 6.

The mass media	No of Respondents	Dialect area of the Respondents								Responses to the choice of base dialects			Responses to the use of dialects in the mass media		
		Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	1 Dial.	2-4 Dial.	5-8 Dial.	One Dial.	2-4 Dial.	5-8 Dial.
Bariisa	7	6	1							6	1	-	-	2	5
TV	13	4	6	1	1	-	-	-	-	3	4	6	-	4	9
Faana Radio	10	4	1	1	3	1	1	-	-	1	4	5	-	3	7
Ethiopia Radio	12	8	2	-	2	-	-	-	-	5	2	5	-	7	5
Information Department in OCIB	11	5	-	4	2	-	-	-	-	1	4	6	-	4	7
Total	53	27	10	6	8	1	1	-	-	16	15	22		20	33

Table 6 Responses to the choice and role of each dialect in the mass media by journalists.

In table 6, with the exception of journalists of *bariisaa,* the majority of the journalists propose the use of more than one dialect as a base dialect. Among the 7 *Bariisaa* journalists 6 favour elevating one dialect as a base whereas only 3 from ETV, 1 from Radio Fana, 5 (%) from Ethiopian Radio, 1 from Information Department in OCID present a similar proposal. The other respondents, constitute 37 of the total, respondents, prefer otherwise.

From table 4, we also see that (62%) of the respondents have reported that 5-8 dialects are being used on the mass media. Whereas the rest, (20 respondents) have pointed out that 2-4 dialects are being used in the mass media. All the responses indicate that two or more dialects are being used by the mass media at present.

 The on going discussion indicate that the attitudes of 300 sampled respondents (see table 5) and 53 reporters and journalists (see table 6) are almost similar in the selection of the base dialects. The majority (80%) of them are positive towards the use of a mixed type of dialects as the base.

Thus, the result of the above questionnaire disproves the assumption that every one selects only his own dialect because most of the respondents are found to select two or more dialects as the base.

2.1.4 Current Standardizing Tendency

This section deals with the current status of each dialect in serving as the base. It attempts to reveal dialects that are currently serveing as the base in the standardization process. As

can be observed from the above discussion, almost all Oromo dialects are used in the current written materials and the mass media. This indicates that words that are being widely used in written materials and the mass media are not taken from a single dialect. This can be seen by observing the current standaridizing inclination of sample words across Oromo dialects. For instance, days of the week, and names of the months are selected from different Oromo dialects by **Koree Waaltina Afaan Oromo** ' Oromo Language Standardizing committee '.   Since the committee does not state its criteria clearly it is difficult to justify the criteria they used for the selection of these words. But according to some members of the committee, the selection is done based on the distribution of the words across dialedts /and the influence of the participants. Look at the following examples from *Wiirtuu 1995 No.1*

(a) Names of days of the week

Days	Dialect Area	Gloss
Wiit'ata	A-B	'Monday'
Kibit'ata	A-B	'Tuesday'
Roobii	Guj, Wal, Tul	'Wednesday'
Kamisa	Guj, A-B, Har, Wal, Ray, Tul, Mec	'Thursday'
Jimaata	Wal, Tul, Mec	'Friday'
Sanbata	Guj, A-B, Har, Wal, Ray, Tul, Mec	'Saturday'
Dilabata	Mec	'Sunday'

Table 7: Days of the week that are used as standard.

As can be seen from the above table, names of the days of the week are selected from all dialects except from Borana. In other words, four words are selected as standard from Meč'č'a, Tulema, Wallo and Arsi- Bale dialects whereas two words are selected as standard form the Hararge and Rayya dialects. Likewise, three words are selected as standard from the Gujii dialect.

Similarly, names of the months of the year are being standardized out of different dialects based on the proposal of **Koree Waaltina Afaan Oromo** 'Oromo Language Standardizing Committee'. Look the following table.

Months	Dialect Area	Gloss
Fulbaana	Mec	'September'
Onkololessa	A-B	'October'
Sadaasa	A-B	'November '
Mudde	Tul, Meč	'December'
Amaji	A-B	'January'
GuraanDala	Bor	'February'
Bitootessa	A-B	'March'
Elba	Tul,A-B	'April'
Caamsa	A-B, Tul, Mec, Guj	'May'
Watabajji	A-B, Tul, Mec	'June'
Adoolessa	A-B, Tul, Mec, Guj	'July'
Haggaya	A-B, Tul, Mec	'August'

Table 8 Months of the year that are used as standard.

As indicated in the above table, names of the months are selected from Arsi-Bale, Meč'č'a, Tulema, Guji and Borena dialects. Arsi-Bale (9), Meč'č'a (6), Tulema (6), Gujii (2) and Borena (1) words are selected as standard. Thus, the two tables confirm that the process of standardization in Oromo is based on different Oromo dialects.

Generally, four factors (written documents, the mass media, attitudes of speakers and current status) depict the process of using a composite dialect as the base for standardization. As mentioned earlier, almost all proposed Oromo dialects are being used in written materials and the mass media and the majority of the respondents are positive towards the use of composite dialects as the base for the process of a standardization. Due to the above sociolinguistic factors, it is convincing and advisable to use all dialects as much as possible in the process of standardization.

If we agree to use all the dialects as base dialects, the next question should be: how can we select or codify lexical items from different dialects?   Thus, the setting and grading of criteria for lexical codification and other related processes would be treated in the next chapter.

CHAPTER THREE

LEXICAL CODIFICATION

3.0 Introduction

Codification is one of the components of standardization. It refers to the unification of different aspects a language such as its phonology, lexicon and grammar (Haugen, 1966:249; Fishman, 1974: 22, 79; Rubin and Jernudd 1971:295, Crystal, 1987: 364). Trudgill (1999:117) says that codification is "the process whereby a language variety acquires a publicly recognized and fixed form. The results of codification are usually enshrined in dictionaries and grammar books." According to this definition, codification is a means by which dialect differences of a language can be fixed to make communication more effective. In other words, codification is the process by which a dialect of the language can be recognized and confirmed officially by language planners or policy makers to be used across the other dialects of the language. The codified forms are usually included in the dictionaries and grammar books in order to be used widely and spread among speakers of different dialects.

Crystal (1997:67) defines codification as "the compilation of a systematic statement of rules and conventions governing the use of a language variety, typically the standard language of a community." This means that codification refers to the preparation of rules and conventions that handles different dialects. For instance, the selection of base dialects, alphabet, etc., can be decided by rule whereas setting and grading of the criteria in which codification can be carried out may be based on the conventions of language planners (language committee, academy, etc).

As can be observed from the title, this chapter concentrates on the lexical aspect of codification. When codification is reduced to the level of vocabulary, it can be expressed as the process in which lexical items acquire publicly recognized fixed forms. It may also be expressed as the preparation of systematic rules and conventions that govern the use of lexical items in different dialects. Lexical codification creates uniformity in the use of words by reducing or eliminating differences in the vocabulary of a language.

To fulfill the task of lexical codification, compiling a standard general dictionary is essential. Wardhaugh (1992:30) says that codification refers to the development of dictionaries. In the same way, Trudgill (1999:117) has pointed out that, "the result of codification is usually enshrined in dictionaries" in order to be used widely and spread across dialects. As reported by Downes (1993:39) "Dictionaries not only codify the language, and make it visible to consciousness as a unified homogenous entity, they also prescribe the correct formsof spelling." For example, in Zimbabwe, the "Standard Shona dictionary was compiled in 1961 by Rev. M.Hannan, based on the Zezuru, Karazga, Manyika, and Korekore" dialects (Ansre, 1974:382).

However, if a language lacks a standard codified variety, language learning, communication, compilation of standard dictionaries, etc, may not be carried out effectively. The following discussions and examples attempt to clarify this point.

3.1 Lexical Codification and the Language Teaching/Learning Process

This section treats the impact of lexical codification on language teaching-learning process. As reported by Ferguson (1971:75), any one who is planning a language for instruction must decide on the variety of the language to be taught. The lexical codification process facilitates the teaching/learning process by providing common forms of a language. On the contrary, the teaching/learning process becomes a burden to teachers and learners if codification has not been done to varities of a language. Observe the following vocabulary variations from Oromo School textbooks (grades 1and2).

	Lexical variation	Dialect area	Gloss
1	(a) kóričč'a (b) k'orsa (c) dawaa	Tulema, Meč'č'a Arsi-Bale Hararge	'medicine'
2	(a) yoo (b) wayita (c) yommuu (d) yammuu (e) yennaa (f) yegguu	Tulema Arsi-Bale Meč'č'a Meč'č'a Meč'č'a Hararge	'if'
3	(a) šummoo (b) summoo (c) mulluu	Hararge Arsi-Bale Meč'č'a	'boiled grain used as food'

Table 1: Vocabulary variation among Oromo dialects in primary school textbooks

As we can observe from the above table, Oromo instructional materials are prepared based on two or more dialects. Slightly different forms with the same meaning are exhibited in a single dialect as indicated 2(c), (d) and (e) (See Appendix II (e) for more examples).

The above school textbooks from which the sample words are taken are being used throughout Oromia in all government schools. Thus, pupils are subject to learn different

vocabulary items which belong to different dialects at a time. This can affect the efficiency of the teaching-learning process negatively as learning/teaching more vocabulary items at a time is more difficult than learning/teaching one at a time. The teaching of Oromo to non-native speakers may also create a similar problem. He who wants to teach Oromo to non-native speakers needs to teach words of different dialects at a time.

3.2 **Lexical Codification and Lexicography**

This section discusses the relationships between lexical codification and lexicography. In standardization efforts, the choice of a standard variety seems to be difficult. Mkude (1982:16) has said, "lexicographers might at any time find it extremely difficult to decide on which is the standard usage both in form and meaning." This indicates that lexicographers face a problem on the decision of the standard form during dictionary compilation. Suggesting on the methods by which words are listed in a dictionary, Mkude (1982: 39) says synonymous words from all the varities are listed alphabetically and a definition is given only against the one that is regarded to be standard. The other variants are coindexed to the standard one.

In relation to this point, the preparation of Tilahun's (1989) *Oromo-English Dictionary,* for example, fulfills these criteria. See Table 2 below.

No.	Lexical Items	Meaning Given[7]	Alphabetic Order	Dialect Area	Gloss
1	a) osoo	see 'utuu'	1st	Arsi-Bale, Hararge	'before'
	b) utuu	'before'	2nd	Meč'č'a	
2	a)garrayuu	see 'saňoo'	1st	Arsi-Bale,	'mistress or lover'
	b)saňoo	'mistress or lover'	2nd	Meč'č'a, Tulama	
3	a) kijiba	see 'soba'	1st	Arsi-Bale, Hararge	'lie'
	b) soba	'lie'	2nd	Meč'č'a, Tulama	

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[7] the meaning is taken from Tilahun (1989)

4	a) foonaa	'corral'	1st	Arsi-Bale,	'corral'
	(b) mooraa	see 'foonaa'	2nd	Meč'č'a, Tulama	
5	a) daka	'down'	1st	Tilama, Arsi-Bale,	'down'
	(b) goda	'down'	2nd	Meč'č'a	

Table 2: Definition Assigment to the entry words in Tilahun's (1989)

In Table 2 the words in the (a)s of 1, 2 are co-referred to their respective (b)s. The words in 1(a), 2(a) and 3(a) are from Arsi-Bale/and Hararge dialects whereas the words in 1(b), 2(b) and 3(b) are from Meč'č'a and Tulama dialects. The words from Arsi-Bale and Hararge dialects (**osoo, garrayuu** and **kijiba**) come before their respective synonymous words (**utuu, saňoo and soba**) from Meč'č'a and Tulama dialects. Though the words from Arsi-Bale and Hararge come first in alphabetical order meanings are given to words from Meč'č'a and Tulama which come 2nd in alphabetic order. In other words the reader (user) of the dictionary is indirectly recommended to refer to words from Meč'č'a/Tulama dialects.

It seems that meaning is provided based on dialect areas not on alphabetical order of the words. That is, whether the word comes 1st or 2nd in alphabetical order, the meaning is given against the words that are from Meč'č'a and Tulama dialects. The meaning of the words from Arsi-Bale and Hararge can be understood indirectly by referring to words from Meč'č'a and Tulama dialects. It can be concluded that words from Meč'č'a and Tulama are considered as standard forms. This is because, as stated by Mkude (1982), definitions of words are given against the words that are regarded as standard forms.

From the same table (4 a and b), however, we see that **foonaa** which is a word from Arsi-Bale, is provided with the meaning. The priority of assigning meaning to **mooraa** which is from Meč'č'a and Tulama is co-referred to **mooraa.** That is, the meaning is

given against the word **foonaa** which comes 1st in alphabetical order as compared to the word **mooraa**. Hence, it is difficult to conclude that meaning is given in front of the words from Meč'č'a and Tulama dialects in this dictionary.

When we observe 5(a) **daka** and 5(b) **goda** in table 2 the meaning is given against each word. This method does not promote the standardization process. Generally, the above examples reveal that meanings of words are assigned inconsistently, sometimes based on dialect area, as in (1), (2) and (3), sometimes based on alphabetical order, as in (4), and at other times to all synonymous words individually as in (5).

The priority of assigning meaning to a word is related to the selection of a standard form. The selection of a standard form of vocabulary is a problem to all lexicographers (Mkude, 1982:16). This problem can be increased in dictionary making of non-standardized languages. Hence, lexicographers who have worked on Oromo dictionaries can face such problems particularly on the selection of a standard form out of different dialects. Thus, such and other problems of dictionary preparation may be reduced by applying different criteria (cf. Section 3.3.1-9 for the details). In the next section, these criteria will be set, graded and described.

3.3 Setting and grading the criteria

Scholars in the field use different criteria to choose a word as a standard form from different dialects. For examples, Haugen (1966: 177), Sadembouo (1988:3), Tauli (1974:60) use number of speakers, frequency of occurrence, originality, economy, semantic transparency and acceptance, written documents (textbooks and dictionaries),

productivity and the mass media (newspapers, TV and radio). A questionnaire was prepared and distributed to native and non-native Oromo speakers. They are asked to indicate to what extent each criterion is important in chooseing the standard form (see section 1.7.2 for the detailed discussion). The respondents are also asked to propose any other criterion they think important that may be employed in addition to the above ones. And almost half of them proposed the attitude of the speakers towards the different dialects and the current standardizing tendency as criteria to choose the standard form. Of these proposed criteria, only the current standardizing tendency is chosen because the attitude of the speakers has already been found out (cf. chapter 2) to favour the choice of words from all Oromo dialects. (See the result of the questionnaire in Table 3 below.)

No.	**Criteria**	value given to each criterion by		Average value (%)
		Native Speaker in (%)	Non-native Speakers in (%)	
1	Number of speakers	14	14.5	15
2	Frequency of occurrence	12.6	14.5	13
3	Originality	12.6	11.6	12
4	Economy	10	14.5	12
5	Semantic transparency and acceptance	12.6	10	12
6	Written documents (text books and dictionaries)	9	13	11
7	Productivity	12.6	8.7	11
8	The mass media (News papers, TV and Radio)	9	10	9
9	current status	7	2.9	5

Table 3: List of criteria and their respective values.

In table 3 we see the values given to different criteria by both native and non-native Oromo speakers. Native and non-native Oromo speakers differ in giving the value to different criteria. For example, native speakers gave a value of 7% to current status whereas non-native speakers gave 2.9%.

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For the sake of simplicity, the average values of the responses are taken and employed in this study. That is 15% for number of speakers; 13% for frequency of occurrence; 12% each for originality, economy, semantic transparency and acceptance; 11% for both written document and producitivity; 9% for the mass media; and finally 5% for current status.

Having these highest values as starting points, it is assumed that the second, third, etc values decrease by 3 value interval for the criteria economy and frequency of occurrence. This is because we have intermediate values for these criteria.

In what follows we will look in to the each of the above criteria.

3.3.1 Number of Speakers

This section refers to the number of speakers of each dialect. According to Sadembouo (1988: 3), "It is quite normal to take the majority group when making the choice of dialect(s)". Similarly, Haugen (1966:177) has stated that the number and distribution of speakers are significant in language development.

In this regard, it is likely for dialect spoken by a large number of speakers to be accepted as standard than the dialect spoken by a few speakers. In other words, the number of speakers has a negative or positive impact on the choice of a standard vocabulary. This indicates that the number of speakers of a certain dialect increases the acceptability of vocabulary and vice versa. The number of speakers can be obtained from population

census data. The number of speakers of each dialect of Oromo is taken from the 1994 population and Housing Census of Ethiopia (Oromia, Amhara, Tigray, Diredawa, Harari and Addis Ababa Administrative Regions Volume I part I). This census data provide the population size by zone and district. Most of the administrative zones, which have been discussed in (section 1.5), correspond to the administrative zones. But few administrative zones do not correspond with dialect areas. For instance, speakers of Meč'č'a and Tulema are found in the West Shoa administrative zone. Similarly, speakers of Arsi-Bale, Tulema and Hararge are found in the East Shoa administrative zone. Meč'č'a and Tulama, Hararge and Tulama as well as Arsi-Bale and Tulama dialects are found in West Shoa and East Shoa administrative zones respectively. Likewise, the Borena zone comprises both Gujii and Borena dialects. Due to this, speakers of each dialect of these areas should be determined at the level of district than zone. That is, the district of Borena West and East Shoa administrative zones should be categorized in their respective dialects. These districts are classified into their corresponding dialects by consulting elders and local administrators. The classification of these districts is done based on the majority of speakers of a given dialect in each district. For example, if the speakers of dialect A, in district (Y) are greater in number than speakers of dialect B in district (Y), this district (Y) would be classified as speakers of dialect A. Due to the above reason, district of Borena,East Shoa and west Shoa administrative zones are classified as given below.

Administrative Zone							
(a)West Showa			(b) East Shoa			(c) Borena	
	District	Dialect		District	Dialect	District	Dialect
1	Waliso goro	Meč'č'a	1	Bosat	Tulama	Yabello	Borena
2	Gindebert	"	2	Adamaa	"	Areroo	"
3	Jelduu	"	3	Loomee	"	Liban	"
4	Amboo	"	4	Gumbičuu	"	Moyalee	"
5	Čeliya	"	5	Ada'aa č'ukaalaa	"	Dirree	"
6	Baakoo	"	6	Dugdaa booraa	"	Taltallee	"
7	Danoo	"	7	Akaaki	"	Uraga	Gujii
8	Noonnoo	"	8	Adamiitulluu	Arsi-Bale	Boore	"
9	Tajii	"	9	Arsi-nagelle	"	Adoola	"

Administrative Zone							
(a)West Showa				(b) East Shoa		(c) Borena	
	District	Dialect		District	Dialect	District	Dialect
10	Amayyaa	"	10	ŠaŠammanee	"	Oddošakkiso	"
11	Wanĉii	"	12	Siraaro	"	Hagarmariam	"
12	Dandii	"	13	Fantallee	Hararge	Galana abbay	
13	Ejeree	Tulama					
14	Adabergaa	"					
15	Walmaraa	"					
16	Alamganaa	"					
17	K'ersana K'oldaliti	"					
18	Tolee	"					
19	Ela	"					
20	Daawoo	"					
21	Bachoo	"					
22	Kookir	"					
23	Meetaroobii	"					

Table 4: District of Borena, East and West Shoa with their respective dialects

As can be seen from the above table, from West Shoa administrative zone, 12 districts are classified into the Meč'č'a dialect while 11 districts are classified in to Tulama dialects. In the same way, from East Showa 7, 4, and 1 districts are categorized into Tulama, Arsi-Bale and Hararge dialects in the order mentioned. Likewise, from Borena zone, 6 districts are classified into Borena dialect whereas 6 districts are classified into Gujii dialect.

Thus, considering the above classification of districts and the 1994 population census of the population size by administrative zones with the corresponding dialect areas, the number of Oromo speakers is shown in table 5 below.

Administrative Zone/district	No. of population by zone	(%)	Dialect area	Sum total of population by dialect	(%)
1. (a) Wellegga(West and East)	2,657,450	15			
(b) Iluabobora	791,618	4	Meč'č'a	6,436,643	36
©Jimma	1,776,140	10			
(d)West Shoa	1,211,435	7			
2. (a) North Shoa	969,708	6			
(b) East Shoa	1,182,082	7	Tulama	3,126,597	18

Administrative Zone/district	No. of population by zone	(%)	Dialect area	Sum total of population by dialect	(%)
© West Shoa	953,752	5			
(d) Addis Ababa (rural part)	21, 055				
3.(a)East Shoa(Fantallee)	23,885		Hararge	2,961,547	17
(b) West Hararge	1,209,094	7			
(c) East Hararge	1,563,860	9			
(d)Dire dawa	77625	0.5			
(e) Harari	87,083	0.5			
4. a) Arsi	1,933,660	11	Arsi-	3,579,323	20
b) Bale	1,138,986	6	Bale		
c)East Shoa	506,677	3			
5. Borana	320,487	2	Borana	320,487	2
6. Gujii	881,337	5	. Gujii	881,337	5
7. Wallo (Oromiya Zone)	321,015	2	Wallo	321,015	2
8. (a)Rayyaazebo	1,229	-	Rayya	3409	0.02
(c)K'obbo	83	-	-	-	-
(b) Alamata	2,097	-	-	-	-
Total	17,630,348	100		17,630,348	100

Table 5: Population size of the Oromo people by Dialect and Administrative Zones/districts

In table 5 we see that Meč'č'a dialect holds the largest number (36%) speakers whereas Rayya dialect has the least number (0.02%) of speakers. Thus based on the value given in Table 3, we can calculate the value of numbers of speakers of Meč'č'a dialect in choosing a word as a standard form as follows.

Value of the criteria X number of the dialect speakers (in %) = value of the number of speakers

Eg. 15X36/100 = 5.4

3.3.2 Frequency of Occurrence

The vocabulary which used across many dialects can be developed more easily as a standard form than the ones that are restricted to a dialect. Haugen (1966: 177) says "the most widespread usage is the best and most genuine forms." As indicated in table (3), 13 points are given to the most frequent word, 10 points to frequent and 7 to the less

frequent one. For example, if we compare the words **bakka**, **urgee** and **iddoo** which mean 'place' in different dialects of Oromo, **bakka** is used in five dialect areas (Tulama, Borana, Arsi-Bale, Wallo and Rayya). But **urgee** is used in three dialect areas (Arsi-Bale, Borana and Gujii), and **iddoo** is used only, in the Meč'č'a dialect. Thus, the word **bakka, urgee** and **iddoo** are given 13, 10 and 7 points respectively.

3.3.3 Economy

Economy refers to the structural simplicity of lexical items. According to Haugen (1966:164) shorter words are more economical and hence more easily learnable than long and complex words. Tauli (1974:60) has expressed that economical words are efficient.

Due to this, a more economical word should be selected as a standard vocabulary than the less economical one. Thus, it is given 12 maximum value as shown in table 3 that is 12 (very much economical), 9 (economical) and 6 (uneconomical). For example, the English word 'hesitate' means **dareemuu**, **šakkuu** and **mamuu** in different Oromo dialects (cf. Appendix 1(6:29)). If we compare these words in terms of length **dareemuu** gets 12, **šakkuu** gets 9 whereas **mamuu** gets 6 points.

3.3.4 Productivity

Productivity refers to the flexibility of words to be used in different forms and categories. For instance, there is the possibility for a word to be used as a base in different derivations. In connection with this, Tauli (1974:60) says, "...it [word] must be elastic, i.e. easily adaptable to new tasks, i.e. for expression of new meanings." Therefore, productive words are preferred to non-productive ones. As mentioned in table (3) the most productive word is given the maximum of 11 points. For instance, if we compare the noun forms of the words **uffata** and **huccuu,** both mean 'cloth' (N), the word **uffata**

can be used in different conjugations such as **uffisuu** meaning 'clothe' (V), **uffačuu** 'to wear for oneself' (V), and **uffačisuu** (causative) 'cause somebody to wear clothes'. Thus, the word **uffata** can be used as base for different derivations whereas **huccuu** does not have derivatives at all. Words with more derivational potentials are likely to be used as standard more than the potentially closed forms. Due to this, 11 points are given to the productive word **uffata** whereas no value is given to the unproductive word **huccuu.**

3.4.5 Written Documents

Written documents deal with the extent to which a dialect is used in written materials. As discussed in chapter two, written materials have strong effect on the development of a standard dialect. The more the words are used in writing, the more chance they have to be adopted and spread among speakers of other dialects. As shown in table 3, 11 points is given to the written variant and 0 to the unwritten one.

3.4.6 Semantic Transparency and Acceptance

This section deals with the meaning that a word conveys to speakers of different dialects. The meanings of some words may not fit the social norm or habit of speakers across dialects. Each word cannot be used in formal situations or is considered taboo in some dialects. According to Lehmann (1992: 263), it is noted that taboo or avoidance of unspeakable words varies from place to place. For example, the word **geeba** means 'drinking cup' in Hararge and Wallo but 'male sex organ' in some parts of Meč'č'a. The word **bukke** means 'side' in Meč'č'a but 'hermaphrodite in Arsi-Bale and Hararge. There are also words which are homonyms across dialects. According to Francis (1988:27) "A more subtle, and sometimes more confusing, form of lexical variation is the use of the same word to mean different things in different dialects." Fore instance, **kara** means

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'sharp edged' in Mečča and Tulama but it means 'in the past' in Arsi-Bale. The same is true of **reebuu,** which means 'to beat', in Meč'č'a, but 'chase' in Tulama.Thus, these words can create confusion in communication. To avoid the confusion in communication, (Baoill, 1988:116) writes, "as far as possible, there should be one-to-one correspondence between a concept and the term used to signify that concept."

The word **geeba** and **bukkee**, however, are not only creating confusion, but they also carry taboo. This is because the meanings of **geeba** and **bukke** are taboo in Meč'č'a and Arsi-Bale dialects respectively. One can imagine how the use of **geeba** creates discomfort or confusion if a football commentator on the mass media uses it.

Hence, semantic transparency and acceptance of vocabulary can be considered as one of the criteia, to reduce or eliminate such taboo words and words that create confusion in communication. Thus, words which carry transparent meaning and fit to the social norm of the speech community across dialects are given 12 points whereas the opposites of these words are given no value.

3.3.7 Originality

Originality refers to the status of a word as to whether it is indigenous or borrowed. Borrowing is not advisable if there is an option of getting an indigenous word from the different dialects of a language. In connection to this, Baye (1994:71) has stated that there are many good words in Oromo dialects which could easily replace a lot of borrowed words. For example, the English word 'plough' is expressed as **gindii** in Meč'č'a and **moofara** in Tulama both borrowed from Amharic. On the other hand, this word is expressed as **nohee** by an indigenous word in Arsi-Bale and Hararge dialects. Thus, the word **nohee** is original whereas the word **gindii** and **moofara** are borrowed.

Therefore, for the purpose of reserving identity it is advisable to use indigenous words selecting from the existing dialects. As the result an indigenous word is given 12 points whereas non-indigenous is given zero.

3.3.8 The mass media

The mass media refers to the role that a certain dialect plays on Radio or TV or in newspapers or all. According to Sibayan (1974:241), one of the most important influencing factors of a language change and use are Radio and TV. Temesegen (1999: 4) has also said that the mass media is one of the agents which have an opportunity to popularize the standard form of a language among a large number of audiences. Words that are used on the Radio, TV and newspapers are more likely to be standardized than other words. For example, the word **Dimma** (Mečč'a) got more popularity than **haaja** (Arsi-Bale and Hararge) because of mass media.

Consequently, in this study the mass media is considered to be one of the criteria to select a standard vocabulary. It is given 9 points.

3.3.9 Current Status

Current status refers to the current situation of each dialect of a language. It helps to identify the pontential of a dialect to serve as a base in thestandardization process. According to Tauli (1974:60) the potentialities of languages spontaneous development towards standardization should be observed to identify the role of each dialect in standardization process. He has also stated that "one must try to evaluate the existing competing expression variants in language standardization."

As seen earlier on, Meč'č'a, Hararge, Arsi-Bale and Tulama dialects can be categorized into first rank followed by Borana, Wallo and Gujii. Rayya stands in the third place. This

criterion gives 5 points to the first group. The dialects in the second and third groups are respectively given 2 and zero points.

Let us apply the above criteria to some words collected from different Oromo dialects in table belw.

	Lexical varieties	Gloss	Dialect area	**Score Assigned to each Criterion**											Words proposed as standard
				No. of speakers out of (100)	No. of speakers out of (15)	Frequency of occurrence (13)	Originality (12)	Economy (12)	STA (12)	Written documents (11)	Productivity (11)	The mass media (9)	CST (5)	Total score out of 100	
1	a) Soba	lie	Mec,TulA-B,Bor	75.6	11.3	13	12	12	12	11	11	9	5	96.3	Soba
	b) Kijiba		A-B,Har Wal,Bor	41.2	6.1	13	12	9	12	11	11	9	5	88.1	
2	a) waanjo	yoke		36	5.4	7	12	9	12	11	-	9	5	70.4	waanjoo
	b) kambara		Mec.,Tul,Bor ,Guj,Ray,wal ,A-b Har	27	4	13	-	6	12	-	-	-	5	40	
	c)hark'oote			37	5.5	10	12	6	12	11	-	-	5	61.5	
3	a) nohee	plough	A-B, Har	37	5.5	10	12	12	12	11	-	9	5	76.5	nohee
	b)gindii		Mec	36	5.4	7	-	12	12	11	-	-	5	52.4	
	c)moofara		Tul	16.6	2.4	10	-	9	12	11	-	-	5	49.4	
4	a)wayyaa	cloth	Mec,Tul,bor	54.6	8.1	10	12	9	12	-	-	9	5	65.1	
	b) kafana		Mec Tul,bor	54.6	8.1	10	12	9	12	-	-	9	5	65.1	
	c)uffata		Mec,Tul,bor A-B,wal	77.8	11.6	13	12	12	12	11	11	9	5	96.6	uffata
	d)huccuu		A-B,Har,wal	39.2	5.8	10	12	9	12	11	-	9	5	73.8	
5	a) kook'a	Sound	A-B,Bor	18	2.7	10	12	9	-	-	-	-	5	38.7	
	b) sagalee'		Mec,Tul,Har A-B,Wal	91.8	13.7	13	12	12	-	11	-	9	5	75.7	sagalee
6	a) sagalee^2	food	Bor,Gujii	7.2	1	10	12	12	-	-	-	-	2	37	
	b) ñaata		Mec,Tul,Har A-B,Wal,Ray	92.8	13.9	13	12	12	12	11	-	9	5	87.9	ňyaata
7	a) wašonee	hermaph rodite	Mec	36	5.4	7	12	9	-	-	-	-	5	38.4	
	b)gaDee		Tul,Mec	52.6	7.8	10	12	12	-	-	11	-	5	57.8	gaDee
	c) bukkee'		Har,Wal,Bor Guj,Ray,A-B	47.4	7.1	13	12	12	-	-	11	-	5	60.1	bukke
8	a)bakkee^2	Side	Mec	36	5.4	10	12	9	-	-	11	-	5	52.4	
	b)maddi'		Tul,Mec,A-B	75.8	11.3	13	12	12	12	11	-	9	5	85.3	maddii
	c) cinaa		Mec,Tul Bor,Har	70.6	10.5	13	12	12	12	11	-	9	5	84.5	cinaa
9	a) utuu	If	Mec	36	5.4	10	12	12	12	11	-	9	5	76.4	Utuu
	b) odoo		Tul	16.6	2.4	10	12	12	12	11	-	-	5	64.4	
	C)osoo		A-B,Har Wal,Ray	40.2	6	13	12	12	12	11	-	9	5	80	osoo

Table 6: words proposed as standard based on the established criteria

In table 6, nine groups of words from different Oromo dialects are compared based on the set criteria. The result shows that the word **soba** from the first, **wanjoo** from the second, **nohee** from the third, **uffata** from the fourth, **sagalee** from the fifth, **ňaata** from the sixth, both **gaDee** and **bukkee** from the seventh, both **činaa** and **maddii** from the eighth, and both **utuu** and **osoo** from the ninth groups are proposed to be standard forms.

In choosing a word from a group the points given to each criterion are added up and the word with the highest value is selected. When two or more words are nearer to one another by less than the sum total of 5 points, the words are equally proposed to be standard forms.

In relation to this, Wardhaugh (1992:33) has mentioned that standardization is "one which attempts either to reduce or eliminate diversity and variety" of a language. Making an effort to reduce variations obviously contribute to the process of standardization.

In this chapter, some problems which can be faced in language learning and compiling of dictionaries have been discussed. The methods and criteria, by which such problems can be alleviated or reduced, are also proposed. Thus, based on the proposed criteria a deliberate and conscious lexical codification could be carried out in Oromo.

Lexical codification facilitates teaching-learning process by reducing the different dialect variations into one or few so that the learner needs to learn at a time (cf. section 3.1). It also help to set criteria in which standard lexical items can be proposed which pave the way for a standard dictionary (cf. section 3.2).

The views of the above scholars and experience of Zimbabwe and other countries indicate that the process of lexical codification can facilitate to compile a standard general dictionary. Such dictionary is used as a source of lexical items and facilitates uniformity of vocabulary use across dialects. Thus, based on the above lexical codification criteria, a standard general language dictionary can be compiled for the Oromo language. Following this chapter, the process lexical elaboration will be examined.

CHAPTER FOUR

LEXICAL ELABORATION

4.0 Introduction

Lexical elaboration is defined as the introduction of new vocabulary items to develop the functional adequacy of a language in expressing scientific, technological etc; concepts. In other words, lexical elaboration is the addition of new terms to a language to develop its functional adequacy and to cope with new and changing realities (Rubin and Jernudd, 1971: 295; Haugen, 1966: 249; Fishman, 1974: 79-80; Agar, 1996:23).

As stated by Ferguson, (1971: 228) and Caney, (1984: 15) lexical elaboration can be carried out either through an internal word formation process or through borrowing. For instance, Webb (1995: 412) reports that individuals like Du Toit (1918), Arndt, (1924), Arndt, et al. (1933), (1993), etc, produced different technical dictionaries in Afrikaans to develop the language. Webb (1995) further reports that the South African Academy for Science and Art which was established in 1909 to promote the Afrikaans language and culture produced ten different preliminary bilingual (English-Afrikaans) glossaries. The academy was acknowledged as the highest authority on Afrikaans by the government.

In Oromo, individuals like Eliyas Abera (1995) and Tamene Bitima (2000) have produced Oromo medical Dictionary and Oromo Technical Dictionary respectively. In addition to the efforts of individuals, agencies like Language Academy or Language Committee are expected to produce Oromo technical dictionaries. In order to produce different Oromo technical dictionaries it is essential to carry out lexical elaboration. Lexical elaboration helps to alleviate the shortage of modern vocabulary in Oromo. This process can be treated under internal methods of lexical elaboration and external methods of lexical elaboration (borrowing). Each category will be discussed as follows.

4.1 Internal Methods of Lexical Elaboration

Internal methods of lexical elaboration deals with the formation of new words from the indigenous stock of words or part(s) of words of a language. In relation to this, efforts have been made in Oromo, particularly after the use of the language as a regional official language. Of these, the contribution of **Koree waaltina Afaan Oromo** 'Oromo Language Standardizing Committee' is one of the major attempts. This committee has coined and selected many words to be used as standard words (cf. section 2.1.4 and 5.1.1.1). Similarly, few researchers and then Academy of Ethiopian Languages also have tried to introduce new vocabulary through their published materials. Dictionaries of Abdulsamad (1994), Tilahun (1995), Mahdi Hamid (1995) and the Academy of Ethiopian Languages (1996) can illustrate this.

1.(A) Abdulsamad (1994)	(B) Tilahun (1995)	(C)Mahid Hamid (1995)	(D) Academy of Ethiopian Languages	Gloss

(1996)

i) fi?la	i) goosii	i) hiDaa	i) goča	'verb'
ii) gočibsa	ii) dabal-goosii	ii) hiDa-raroo	ii) dabal-goča	'adverb'
iii) mak'ibsa	iii) mak'amuliftu	iii) k'oosaa/ast'aa	iii) addeessa	'adjective'

As can be observed from the above examples, new words have been introduced differently to express a single concept. These words have been coined based on the methods of semantic extension as in section (4.1.1) and compounding as in section (4.1.4). For example, the basic meaning of **goosii** and **gočča** is 'action'. But as a result of meaning extension they are used as 'verb'. The different words coined to mean 'adverb' **goččibsa,** dabal **gosii**, **hiDararoo**, and **dabalgočča** follow the method of compounding. The word goččibsa is formed by the method of compounding from two words **gočča** 'action' and **ibsa** 'express',whereas the word **dabalgosii** is formed from **dabala** 'add' and **gosi**i 'action'. Similarly, **hiDararoo** is formed from **hiDa** 'tie' and **raroo** 'packing materials'. In the same way, the word **dabalgočča** is formed from **dabala** 'add' and **gočča** 'action'. The words in **mak'ibsa** and **mak'amuliftuu** are formed by copoundinging to mean 'adjective.' That is, **mak'ibsa** is formed by the compounding of two words **mak'aa**, 'name' and **ibsa**'express' while **mak'amulfitu** is formed by compounding **mak'aa** 'name' and **muliftu** 'indicator'. Likewise, the word in 1(C,iii), **k'oosaa** 'joke' and the word in 1(D,iii) **addeessa** 'clarify' are used to mean 'adjective' by the method of meaning extension.

From the above examples 1(A-D) it can be concluded that some writers try to introduce new vocabulary items without considering words that have been coined by others. Probably each of them are based on their respective dialect areas. For instance, **fi?la**(Har**)** is selected by Abdulsamad(1995) whereas **goosii** (Mec) is selected by Tilahun(1995) to mean 'action'.As a result, different lexical items have been introduced to express one concept or entity.

The internal method of lexical elaboration can be further classified into sub methods.

The following sub methods are predominantly used in Oromo. They are (1) semantic extension, (2) blending, (3) derivation, and (4) compounding.

4.1.1 Semantic Extension

According to Crystal (1997:145) semantic extension refers to a widening of meaning of the already existing words to express new concepts and entities. As reported by Baye (1994) "a lot of existing Oromo words have extended their meaning by designating new concepts." He has also cited some words as examples. However, he didn't discuss them exhaustively. Thus, semantic extension can be more clarified by the following examples and discussion.

(2) Form	Basic meaning	Extended meaning
a) goča	'action'	verb
b) fuula	'face'	page
c) kofoo	'trousers'	angle
d) geejiba	'pack animal'	transportation
e) k'ajeelča	'directive'	department
f) hayyuu	'wise'	expert

Examples in (2) indicate that the already existing words are extended in meaning to express new concepts. The meaning of words in 2(a) **gočča**, 2(b) **fuula** and 2(c) **kofoo** have been extended in meaning to express words frequently used in education i.e. 'verb', 'page' and 'angle' in the order mentioned. In the same way, in 2(d) **geejiba**, 2(e) **k'ajeelča** and 2(f) **hayyuu** are extended to mean 'transportation', 'department' and 'expert' respectively.

As can be seen from the examples, meaning relationship between the old and the new words are observed .The word in 2(a) **gočča** means action in its basic meaning whereas verb in its extended meaning. This means that verbs indicate action. These words have meaning relationship in their basic and extended meaning. Similarly, **fuula** in 2(b) means 'face' in its basic meaning whereas in its extended meaning it refers to 'page'. In its dictionary meaning 'face' refers to the front or surface of an object, and page refers to one of the sheets of paper in a book. One can understand that there is some relationship between the front of an object and sheet of paper in a book.

In 2(c) **kofoo** means,' trousers' in its basic meaning while it extended meaning refers to 'angle'. In its dictionary meaning, trousers refers to a piece of clothing consisting of two cylindrical parts, one for each leg, which join at the top. Angle refers to the intersection between the two lines, which touch each other, and measured in degrees. Thus the meaning of 'trousers' is extended to mean angle by associating the intersection between the two cylindrical parts of the pairs of trousers with the intersection between the two lines. That is, the point at which the two parts of trousers meet is associated with the point where the two lines meet. Such association helps to learn the newly coined word without difficulty.

In 2(d) **geejiba** means 'pack animals' in its basic meaning whereas it means 'transportation' in its extended meaning. 'Pack animals' are animals such as horses, donkeys, camel and mules that are used for carrying things on their backs. Transportation refers to the movement of goods or people from one place to another by using modern means such as buses, trucks, trains, etc. Thus, the traditional means of transportation 'pack animals' are used to express the modern means of transportation.

In 2(e) **k'ajeelča** means 'directive' in its basic meaning while it means 'department' in its extended meaning. Since department is one of the divisions of the government, it is responsible for implementing directives. This indicates clearly that there are meaning relations between 'directives' and 'department.' Likewise, the word in 2(f) **hayyu** means 'wise' in its basic meaning. It refers to means the ability to understand

what happens and to decide on the right action whereas an expert is a person with special knowledge or training. Thus, close observation between basic and extended meaning indicates that the two words 'wise' and 'expert' are related in their meaning.

The necessity of such words may emanate from the use of the Oromo language in schools and offices. The need to use new concepts results from the current functions of the language as a medium of instruction and other official purposes. That is because these new concepts need to be expressed by newly extended words. As reported by Lehamann (1992:261) "scientific advances or social changes bring about extension of words to new uses." In other words, scientific and technological development and social change result in the extension of words to ensure the adequacy of use of a language.

4.1.2 Blending

Bauer (1983:234) and Crystal (1997:90) define blending "as the process by which new words are formed by combining parts of two or more existing words." According to Bauer (1983:234-6) blends are not simple and transparent for analysis or not always recognized as blends by the people who hear them. In Oromo, several words are coined through blending. Observe the following samples from **Wiirtuu**, (1995, No.1) and Abdulsamad (1994).

Examples 3(a), (b) and (c) indicate that new words are formed by merging together the two independent words. The two words are blended after the final vowels of word (1) or the initial consonant of word (2) is deleted. As indicated in 3(d), (e) and (f), concepts related to scientific disciplines or research are usually

word$_1$	Gloss	word$_2$	Gloss	blended form	Gloss
(3) a) mataa	'head'	hima	'sentence'	Matima	'subject of a sentence'
b) aantee	'relative'	hima	'sentence'	Aantima	'object of sentence'
c) Dugaa	'truth'	hima	'sentence'	Dugima	'statement'
d) t'int'aluu	'think'	sammuu	'mind'	t'insammuu	'psychology'
e) t'intaluu	'think'	k'ooká	'language'	tink'ook'a	'linguistics'
f) t'int'aluu	'think'	k'aama'	'body'	t'ink'aama	'physiology'
g) ogummaa	'art/skill'	barruu	'written materials'	Ogbarruu	'literature'
h) ogummaa	arts/skill	do?ii	'view'	ogdo?ii	'theatrical art'
i) ogummaa	'art/skill'	walaloo	'poem'	Ogwalaloo	'poetry'

expressed by joining the syllable of the word₁ {t'in-} with the vocabulary under word₂. Similarly, blending the 1st syllable of the word (1) {og-} with the vocabulary of the word2 as in examples 2(g), (h) and (i) may form concepts related to arts.

According to the above examples, deletion of the segment(s) or syllable of vocabulary and blending of the undeleted part of words resulted in new words with new concepts. However, according to Bauer (1983:235) "the coiner is apparently free to take as much or as little from either base as is felt to be necessary or desirable."   In general, blending can be used as the source of many new words in languages including Oromo.

4.1.2 Derivation

Derivation is one of the methods by which a new vocabulary item is created from other vocabulary items or stems (Bauer, 1983:33, Temesgen, 1993.7; Crystal, 1997:111). In Oromo nominal can be formed from verbal, adjectival and nominal sources (cf.Temesgen, 1993, Baye,1994).

Observe the following sample words, which are based on the nominal sources.

(4) Noun Stem   Gloss   Suffix   Derived Nominal   Gloss

	Noun Stem	Gloss	Suffix	Derived Nominal	Gloss
a)	kurna	'ten'	-ala	kurnaala	'corporal'
b)	šantama	'fifty'	-ala	šantamaala	'sergeant'
c)	Dibba	'hundred'	-ala	Dibba'ala	'lieutenant'
d)	aanaa	'deputy'	-ala	aankumaala	'captain'
e)	kuma	'thousand'	-ala	kumaala	'major'
f)	aančibraa	'deputy in thearmy'	-ala	aančibiraala	'lieutenant colonel'
g)	čibraa	'army'	-ala	č'ibraala	'colonel'

As can be seen from 4(a), (b), (c), (e) and (g) new forms are coined by suffixing the nominalizer suffix {-ala} to the noun stem to express ranks in the armed force. But, as seen in 4(d) and (f) **aankumaala** and **aančibiraala** are coined both by the process of copounding and derivation. In 4(d) **aanaa** 'deputy' is merged with **kuma** 'thousand' while in 4(f) **aanaa** 'deputy' is joined with **č'ibira** 'army' before suffixing {-ala} to the compound word. This indicates that compounding and derivation can be used together, to coin a word in Oromo.

A lot of nominal words can also be formed from verbal root in Oromo. The following words are some examples.

(5) Verb root   Gloss   Suffix   Derived Nominal   Gloss

a) fil-	'electe'	-annoo	Filannoo	'election'
b) mur-	'dedicate'	-annoo	Murannoo	'dedication'
c) yaad-	'think'	-annoo	Yaadannoo	'commemoration'
d) marmaar-	'wander'	-tuu	Marmaartuu	'current account'
e) geggees-	'one who seen sb off '	-tuu	Geggeestuu	'covering letter'
f) gurur	'murmur'	-tuu	Gururtuu	'organ (musical instrument)

As indicated in 5(a), (b) and (c), new words are formed by suffixing the nominalizer {-annoo} to the verb root. In the same way, in 5(d), (e) and (f) word which express new concepts are formed by suffixing the nominalizer {-tuu} to different verb roots.

The newly derived words are used to express new concepts that emerge as a result of the use of the language in education and administration. For further details on derivation in Oromo (cf. Bender, 1976; Temesgen, 1993; Baye 1994).

4.1.4. Compounding

Compounding is the process of forming a new word from two or more independent words (Bauer, 1983 : 11; Matthews, 1991: 37). The formation of new words through the process of compounding is one of the methods of lexical elaboration. As stated by Takkele (n.d: 17) compounding is a very productive method for coining new words.

As stated by Bauer (1983:11), compounds can be sub-classified by the function they play in a sentence as noun, verb, adjective, and adverb. In Oromo, there are different types of compounds: compound nouns, compound adjectives, and compound verbs (cf. Temesgn, 1993 and Baye, 1994). But the vast majority of compounds in Oromo seem to be nouns. Observe the following compound nouns from **Wirtuu** No. 1, 1995.

6) Stem$_1$	Gloss	Stem$_2$	Gloss	Newly formed compounds	Gloss
a) mana	'house'	galmee	'register'	mana galmee	archive statement'
b) seera	'law'	afaan	'language'	seera afaanii	'grammar'
c) sirna	'system'	barumsa	'learning'	sirna barumsaa	'curriculum'
d) warak'aa	'paper'	ragaa	'justification'	warak'aa ragaa	'certificate'
e) mana	'house'	ňaata	'food'	mana ňaataa	'restaurant'

The above sample compound nouns are used to express new concepts in Oromo. Such compounds are used extensively in Oromo to fulfill the gap in the current functional role of the language as regional official language. For further details on compounding in Oromo (see Temesgen, 1993).

4.2 External method of Lexical Elaboration (Borrowing)

As mentioned in Crystal (1997:46), borrowing refers to linguistic forms taken over by one language or dialect from another. Malmkjaer (1991:207-8) has also expressed borrowing as the inclusion of some linguistic elements by a community of speakers into its language from another language. According to him, borrowing is usually common in the realm of vocabulary. When words are borrowed, they are generally made to conform to the sound pattern of the borrowing language. Baye (1994:63) has stated that borrowing is one of the options in which technical vocabulary can be introduced from other languages or dialects. The significance of borrowing is expressed by Lehmann (1992:274) "whether spontaneous or induced, borrowing is one of the important influences on language." In relation to this, Richter (1988 110-11) has stated, that currently, " loan words are not necessarily the result of direct contact between speakers of different languages. Now many loan words penetrate into the Ethiopian languages together with scientific literature, specific professional publications...."

Oromo has borrowed a large number of words from English, Amharic and Italian. Almost all of these words have been subjected to Oromo phonological and morphological patterns (cf. examples in 10(a-c) in this section). In Oromo, words usually end in vowels. For example, out of 100-swadesh word list 90% of them end in vowels. But there are few exceptions like **ilkaan** 'tooth', **sagal** 'nine' and **saddeet** 'eight' that end in

the consonant n, l, and t.   Oromo words usually end in one of the following vowels. {-i/ii}, {-u/uu}, {a/aa} and {o/oo}. Hence, the final segment of a loan word should be assimilated into one of these vowels.

In most cases, nominal loan words in Oromo end in consonants which usually take only vowel {-ii) rather than a/aa, u/uu and o/oo. This is because, according to Hyman, (1975:150) the acquisition of front high vowel {-i} is simpler than the acquisition of other vowels. Besides, the human mind tends towards simplification. In other words, it is natural to prefer   a simple sound or form to a complex sound or form (see Lehmann, 1977).   Consider the following examples from *Bariisa* Newspaper.

7) Oromo	**English**
a) bank-ii	bank
b) ikisteenšin-ii	extension
c) kollejj-ii	college
d) taaypist-ii	typist
e) privitaažeešin-ii	privatization

The above examples indicate that English loan words ending in consonant, become long vowels in Oromo in order to be assimilated into the morphology and phonology of the language. However, Baye (1994:63) indicates that loanwords ending in consonants take the short vowel {-i}. Compare his examples below.

8) Oromo   **English**
a) čarter-i   charter
b) presidant-i   president
c) komišin-i   commission

But as far as my native speaker knowledge is concerned, the Oromo equivalent of words in 8(a-c) end in the long vowel {-ii} rather than in the short vowel {-i}. Thus, **čarte**r**ii**, **presidantii** and **komišinii** are accepted not **čarter-i, presidant-**i and **komišin-i** respectively.

Some loan words that end in consonants may take both {ii/a}. Consider the following examples from Mahdi, (1995)dictionary and **Wiirtuu** (1995, No.1)

9)Oromo   **English**
a) televiižn-ii/a   television
b) kiliinik-ii/a   clinic
c) opireetor-ii/a   operator
d) fildimaaršaal-ii/a   field marshal
e) heelikobtar-ii/a   helicopter

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The suffixing of {-ii/a} to loanwords seems motivated by dialectal differences. The suffix {-a} is used in Arsi-Bale, Hararge and Wallo, whereas {-ii} is usually used in other dialect areas. But the use of the long vowel {ii} is more frequent than the use of the short vowel {-a}. Moreover, some English or Amharic or Italian loanwords that end in short vowels become long vowels in Oromo. Observe the following examples in 10(a) from Mahdi's (1995)dictionary for words borrowed from English.

10(a) Oromo   **English**

a) dirama-a   drama
b) kemistiri-i   chemistry
c) tekinoloji-i   technology
d) kaamera-a   camera
e) akadaami-i   academy

The above is true for loan words from Italian. Consider the following examples from Tamene (1996)

10(b) Oromo   **Italian**   **Gloss**

a) gaazet'a-a   gazzetta   'newspaper'
b) kaabbo-o   capo   'foreman'
c) makiina-a   macchina   'car, machine'
d) siminto-o   cemento   'cement'
e) ansoola-a   lenzuola(pl)   'bed-sheet'

In the same way, loan words from Amharic take long vowel in Oromo as in 10(C).

10 (c) Oromo	Amharic	Gloss
a) šitto-o	šitto	'perfume'
b) kitfo-o	kitfo	'mincedmeat'
c) burundo-o	birindo	'raw meat'
d) alga-a	alga	'bed'
e) č 'amma-a	č'amma	'shoe'

As can be observed from the examples 10(a-e) loanwords ending in short vowels in Amharic English and Italian become long vowels in Oromo to be assimilated into the sound patterns of the language.

Thus, many words can be borrowed from different languages by adjusting them to the morphological and phonological system of Oromo (for loan translation and other aspects of borrowing in Oromo see Baye, 1994:63-5, Temene 1996:221-225).

In general, different methods of lexical elaboration have been discussed. All methods (internal or external) help to develop the adequacy of Oromo to express different scientific and technological concepts. Internal and external methods of lexical elaboration are essential to develop and modernize the Oromo language.

The actual situation of the Oromo language and the experiences of different countries exhibit the need of different Oromo technical dictionaries. Hence, conducting the process of lexical elaboration facilitates the compiling of standard and special purpose[8] dictionaries.

Once the processes of dialect choice, lexical codification and elaboration have been carried out, they should be implemented or accepted by the concerned body or speech community. Hence, implementation will be discussed in the following chapter.

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[8] Special purpose dictionaries refers to a dictionary which deals with the vocabulary of the language restricted to a special profession, discipline, subject, dialect, science etc (Kipfer Barbara 1984: 25)

CHAPTER FIVE

IMPLEMENTATION

5.0 Introduction

Implementation refers to all activities that are done to execute the acceptance of the chosen standard form across dialects and in different institutions. In other words, it can be expressed as the making of the necessary efforts to make the proposed standard form practical (Rubin and Jerudd, 1971: 299; Karam 1974:109). Crystal (1987:364) on his part states the necessity of implementation as follows: "The chosen standard will need to be officially implemented, by using it for government publications, in the media, and in schools."

According to the above scholars, once a standard variety is identified, it should be implemented. To implement the standard form of a language, efforts should be made by an organized body as well as individuals (Haugen, 1966: 178). Thus, in Oromo, the activities of implementation can be carried out by (1) an organization and (2) individuals and (3) speech community. The following discussion may clarify this concept.

5.1 Organizational activities

Organizational activities refer to the works done by a group of people who work in a structural way for a shared purpose (Procter, 1995). These activities can be further classified into (1) government, (2) missionaries, and (3) political organizations as discussed below.

5.1.1Government

The role of the government can be given the first position in the process of implementation. In relation to this, Haugen (1966: 178) argues that governments have the advantages over private individuals in having control over the school system. In addition to schools, the government has the power to organize, guide, control, etc. institutions like language academy / language committee, the mass media, administration and the judiciary.

5.1.1.1 Language Committee/Academy

According to Sadembouo, (1988:5) a language Academy or committee refers to a responsible body. It is a scientific and cultural organization whose objective is to promote and orient the development of language. This body may be responsible for proposing a standard form and its implementation. It may be established and sponsored by government constitutionally to serve as the highest authority. It checks, controls, guides, etc, the process of standardization. Such an authoritative body is usually known as an academy in many European countries but a language committee in many African countries (Sadembouo, 1988). In relation to this, the current activities of **Koree Waaltina Afraan Oromo** an 'Oromo Language Standardizing Committee' are overviewed below.

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The Oromia Culture and Information Bureau has established **Koree Waaltina Afaan Oromo** 'Oromo Language Standardizing Committee' in 1994. The task of this committee is to standardize the language and to enrich it with the necessary modern vocabulary for administration, education and office purposes. Members of the committee were represented from the Oromia Culture and Information, Education and Judiciary Bureaus as well as from the regional government offices. This committee has made a significant effort in focusing on the coinage of terms and the choice of vocabulary items which are supposed to be used as standard forms across the dialects.

As a result, about 1500 words have been coined and selected out of the different dialects of Oromo from 1995-2000. Some of these words are newly coined while others are selected from different dialects of Oromo as standard. These words were published in five consecutive issues of the annual journal **Wiirtuu** (see **Wiirtuu**, 1995-1999, No.1-5).

Consequently, many new terms have been coined and used widely by the speakers of Oromo at least in administration and the mass media. The following newly coined words from **Wiirtuu** 1995, No.1 can illustrate this.

(1) $Word_1$		$Word_2$		Blended Form	
a) ala	'outside'	oola	'pass(time)'	aloola	'field work'
b) miila	'leg'	jalee	'follower'	miljalee	'footnote'
c) Daabii	'structure'	k'aama	'body'	Daabk'aama	'anatomy'
d) seenaa	'history'	jireeña	Living	seenjireeña	'biography'

e) yaada   'thought'   walaloo   'poem'   yaadaloo   'rhyme'

As can be seen from the examples (a-d), vocabulary items, which are listed under word$_1$ and word$_2$, merge together, and form a new single word, after the final vowel or vowels of word1 is/are deleted. But, in 1(e), words, listed under word$_1$ and word$_2$, are blended and form a new vocabulary item after the first two syllables of word$_2$ are deleted. Besides, to coin new terms, methods such as semantic extension, blending derivation and compounding are predominantly used (cf. section 4.1.1-4 for examples). Similarly, names of days of the week and months of the year have been selected and published in *Wriituu*, 1995, No. 1 (see 2.1.4 table 7 and 8).

In addition to the above efforts, the compiling of the trilingual (Oromo- Amharic-English) dictionary is under way by the Oromo Language Study Section of Oromia Culture and Information Bureau. If lexical codification and elaboration are considered in the compilation of this dictionary, it will serve as the source of standard vocabulary of Oromo.

The 1500 terms coined or selected by **koree Waltina Afaan Oromoo** were proposed within five years. This number is few as compared to the experience of some countries. For example, from 1944to1950 10 different bilingual glossaries (English-Afrikaans) were produced by the academy of South Africa (Webb, 1995). Similarly, according to Gupta (1969:578), in the effort to standardize the Hindi language from 1967-1968, 200,000 terms related to science, humanities and social science had been produced out of which 125,000 were published. Afrikaans and

Hindi languages are undoubtedly more developed than the Oromo language. This is because, Afrikaans and Hindi have been used as one of the official languages of South Africa and India since 1925 and this could enrich their technical terms more than Oromo. As can be seen from the actual standardizing effort of the above languages, much has been done in Afrikaans and Hindi than in Oromo. This comparison confirms that the work done in standardizing Oromo is not yet sufficient. Among the several reasons the following are the major ones.

1. The committee was not established as an autonomous body to check, control and guides the process of standardization across different bureaus and institutions.

2. The committee members are few (7-9). Consequently, no sub-committees can share different responsibilities. For instance, as reported by Haugen (1972:139), in modern Norway, a Language Board was represented by 15members. Among these were instructors, teachers, authors, radio and press people. The members of the Hebrew Academy (1953) were also between 15 and 23 with additional 23 advisory members. These members were represented by teachers of linguistics at universities, other university teachers, writers and other professionals (Rubin, 1971: 103). Although the development of these languages are much better than the Oromo, their experiences may indicate that members of the Oromo language standardization committee should be increased to fulfill its task.

3. The committee members consist predominantly of individuals from Meč'č'a, Arsi-Bale and Hararge dialects by chance. But it is essential that the language committee be represented by the speakers of all dialects (Sadembouo, 1988).

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4. There is only one linguist who serves as a consultant.

5. There are no clearly stated criteria and methods, that can be used as directives for coining new terms or to select words from different dialects.

6. There has been also lack of material and financial support.

Due to the above reasons, carrying out the standardization of the Oromo language seems to be beyond the capacity of this committee. Thus, to resolve these shortcomings, steps like establishing the Oromo Language Academy is underway. Currently, some money has been allocated by the Regional Government to conduct the preliminary study which will facilitate the establishment of the Oromo Language Academy.

5.1.1.2 Education

Perhaps schools are the most in implementing the proposed standard forms. Regarding this, Haugen (1972:179) says, "The simplest strategy is to introduce the reform in the schools and let it gradually grow up with the children". Similarly, Fainberg (1974:504) says, "Teachers and students together seem to be the most useful and effective implementers and disseminators of the new terms." Downes (1998:39), in the same token, states that education is the most powerful norm enforcement mechanism. Thus, educational system plays the greatest role in

implementing the proposed standard form into effect. In Oromo, many words are being used at schools as standard forms. Consider the following examples from school textbooks.

(2) Words

a) boronk'ii	' chalk'	h) gabateegurračča	'blackboard'
b) daree	'class'	i) k'ormaata	'examination/ study'
c) duwwaa	'zero'	j) battalee	'quiz'
d) herreega	'mathematics'		
e) k'ubee	' alphabet'		
f) keemistrii	'chemistry'		
g) saaynsii	'science'		

As can be seen from the above examples, words in 2(a-e) are introduced based on the methods of semantic extension (see section 4.1.1). Words in 2 (f and g) are borrowed from English and are used currently in schools. In 2(h) **gabateegurračča** is formed from **gabatee** 'board' and **'gurračča'** 'black' by the process of compounding. Words in 2 (i and j) are formed by the process of derivation. That is, **battalee** is formed by suffixing the root **battal** 'quick' with the suffix {-ee} whereas **k'ormaata** is formed by suffixing the root **k'orm**- 'find' with the suffix {-aata}.

5.1.1.3 The mass media

The mass media is one of the important means of directing or influencing language change and use. Regarding this, Fishman (1974:116) has stated that, "...the media are outlets for the formally approved codification." Currently, different print and electronic media are being operational in Oromo. Print media include *Bariisaa*, *Kallacha Oromiyaa* and *Oromiyaa* newspapers. Electronic media comprises the Radio and TV

broadcast in Oromo by Ethiopian TV and Radio for 14 and 7 hours in a week respectively. As mentioned in section (1.2) Radio Fana also broadcasts in Oromo for 30 hours weekly.   As reported by Temesgen (1999) the mass media have made and are trying to make some attempts in popularizing the change and innovations introduced into the Oromo language. The following examples from *Bariisa* newspaper, TV and Radio programs may illustrate this.

 (3) Word
a) ijoodubbii   'editorials'   e) magaalaa   'town'
b) gulaala   'editors'   f) meešaa   ' utensil' (materials)
c) k'aršii   'money in cash'   g)maallak'a   'money'
d) kabajuu   'respect'   h) tamsaasa   'broadcast'

The above vocabulary items are frequently used as standard forms in the mass media and in other official written materials. Reference to few copies of newspapers, listening to the radio and watching the TV broadcast can justify that the use of these words in the mass media.

5.1.1.4 Administration and the Judiciary

Administration and the judiciary are government institutions which are used as other agents of implementation. Judges, lawyers, prosecutors, administrators, employees, etc. are usually encouraged to use the approved standard forms. This helps to avoid ambiguity that can be realized particularly in written communication. Observe the following examples from written communication of the above organizations.

(4) Word
a) caffee   'parliament'   e) mana murtii   'court'
b) presedantii   'president'   f) abba seeraa   'judge'
c) bulčinsa   ' administration'   g) t'adačča   'session of court'
d) barressituu   ' secretary'   h) adaba   'sentence'

Words in 4 (a-d) are used in administration whereas words in 4 (e-h) are widely used by the judiciary. These words have been introduced either by the processes of coining or by the process of borrowing.

5.1.2 Missionaries

According to Welmer (1974: 195), a majority of missionaries have made efforts to learn and use African languages in order to preach particularly the Christian religion. In relation to this, missionaries have played a major role in assisting the development of the Oromo language, particularly by compiling Oromo bilingual dictionaries. Of these, Krapf's (1842) and Tutshek's(1844)dictionaries can be cited as examples (cf.

2.1.1 table 3 for other examples). Onesimos Nasib and Aster Gano can be mentioned as pioneers in translating the Bible into Oromo. Onesimos had done much for the development and use of the Oromo language despite the unfavorable conditions of his time (Aren, 1978: 424). Consider the following words from the books of the Old Testament and the New Testament (1997) as examples.

(5) **Words**
a) Seera uumamaa   'Genesis'   f)hojii ergamootaa   'Acts'
b) Seera Ba?au   'Exodus'   g) Wangeela Maatewos 'Mathew'
c) Seera Lewwootaa   'Leviticus'   k) Isa Duraa   ' Timothy'
d) Seera Lakoobsaa   'Numbers'   i) Mul'ata Yohaanis   'Revelation'

The above books of the Holy bible were translated and printed by Onesimos Nasib in 1899.The translation of the Holy Bible undoubtedly helps to enrich the Oromo vocabulary. These books are widely used in preaching mainly in Meč'č'a dialect particularly in West Wellagga.

5.1.3 Political Organization

A political organization influences the use of a language. In relation to this, Baye (1994) has stated that the Oromo Liberation Front (OLF) has a department which is responsible for raising the level of political consciousness of Oromo. It coins words to designate new concepts in the fields of politics and administration. Observe the words in 6(a-e) from the then *Bakkalcha Oromiyaa* June, 1992 (a weekly news paper of the OLF) to illustrate this.

(**6**) **Word**

  (a) wareegama   'sacrifice'

  (b) bilisummaa   ' freedom'

  (c) jaarmaya   ' organization'

  (d) waajjira   'office'

  (e) ABO   'OLF (Oromo Liberation Front)'

Oromo people's Democratic Organization (OPDO) has also introduced new vocabulary items in its daily activities. Observe the following words

from *Oromiya* (**a** newspapers of OPDO), April, 12,2002.

(**7**) **Word**

  (a) haaromsa   **'**reformation**'**

  (b) korannoo   **'**evaluation'

  (c) Daaba   'organization'

(d) aarsaa   'sacrifice'

(e) OPDO   'Oromo Peoples Democratic Organization'

As can be seen from the above examples, words in (6) and (7) are related to political/administrative activities more than they are to other fields. Different new words which designate new concepts are made to be operational by the influence of the Oromo political organizations.

 The activities of coining and using new words undoubtedly develop the stock of the Oromo vocabulary. Thus, the above examples and other many newly coined words are frequently used by the Oromo political organization.

5.2 Activities of individuals

According to Haugen (1966: 178), individuals have their personal or professional authority to propose and implement the standard form of a language. Individuals and professional groups could do the creation and unification of vocabulary (Jernudd et al. 1971:210). This is particularly true with the individuals who write and distribute different written materials to the community. These individuals include public figures such as broadcasters, preachers, teachers, writers, and the like. They can 'produce models for others to follow' (Aitchison, 1991, quoted in Temesgen 2001:10). Downes, (1998:37) also calls individuals such as editors, language scholars, dictionary makers, textbook producers and educationists

as a class of language guardians[9]. For instance, individuals like Ben Yehuda was a pioneer for the revival of the Hebrew language in Palestine (Fellman 1974: 427).

In connection to this activity, different individuals have made some efforts in Oromo. These individuals include both foreigners and natives who have written different dictionaries in Oromo (see section 1.2 and 2.1.1). In connection to this, individuals like Onesimos Nesib and Aster Ganno have contributed much to the development of Oromo by translating the Holy Bible into Oromo in 1899 and by writing the ***Oromo Spelling Book*** in 1894 (Aren, 1978). These individuals have done a lot in enhancing the standardization and dissemination of the standard variety of the language.

Individuals working in the media can also exert a great influence on the speech community in accepting and using the standard variety. In Oromo, the role of each dialect in the mass media is motivated by the contributions of individual journalists, editors and reporters (see section 2.1.2). According to the above discussion, activities of individual have played an influential role in proposing and implementing the Oromo standard variety.

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[9] Language guardians refers to "people who are professionally involved with language" (Downes, 1998:37).

5.3. Speech community

This section deals with the role of the speech community in accepting and implementing the proposed standard form of a language. The proposed standard form should be accepted by the speech community to be widely used in communication. As reported by Sadembouo, (1988:7.1-7)" The standard language will only be operational when accepted by the community, which generally is multidialectal." In the same way, Fishman quoting Haugen (1974:495) has stated the role of a speech community in the implementation as follows: "The planner proposes, but the community disposes." The above arguments indicate the significance of a speech community in implementing the standard form of a language. The proposed standard form should be accepted by the speech community to be used across dialects. In this regard, names of the days of the week and months of the year, that were proposed and used across dialects, can be cited as good examples in Oromo.

On the other hand, some words can be accepted and used by the speech community as standard forms without any conscious or direct influence of the organization or individuals. The use of such words as standard forms may be categorized under the activity of the speech community. This is so because it is difficult to trace exactly the influencers of these words. Stewart (1968:534) calls such activities as 'informal standardization'. According to him "informal standardization…comes about through more or less automatic adjustments which are made in terms of uncodfied but socially preferred norms of usage". The following example words may illustrate this.

8. Words	**Dialect Area**	
a) heerreguu	Bor, Guj	'calculate'
b) šakkuu	A-B, Har, Wal	'hesitate /suspect'
c) mallatteessuu	Har, Wal.	'sign'
d) Dimma	Mec	'affair'
e) k'aama	Har, Wal	'body'
f) kaaba	Har	'north'
g) kibba	Har	'south'
h) baha	Har	'east'
i) Diha	Har	'west'

The above words have been adopted by the speakers of the language from different dialect areas without a conscious influence of the organization or individuals. Names of directions have been taken from Hararge dialect. The use of these words as current standard forms may be the result of their spontaneous use by different sections of the speech community.

Moreover, one or more words can be taken as synonymous and used alternatively by the speech community like words in 9 (a-c).

9) Words	**Dialect area**	
a) madaalu	Mec	'measure/weight'
šallaguu	Tul	"
b) eegaluu	Har, Wol.	'begin'
jalk'abuu	Mec, Tul, A-B, Bor, Guj.	"
c) kijibuu	A-B, Har, Ray, Wol	'to lie'
sobuu	Mec, Tul.	

The above pairs of words are used as standard forms alternatively across dialects without deliberate codification by certain concerned bodies. The use of such words can be justified by observing official written materials like newspapers, letters as well as spoken communication.

Generally, implementation is being carried out in Oromo based on the activities of (a) organizations, (government, missionary and political), (b) individuals (lexicographers, journalists, translators, writers, and preachers) and (c) the speech community.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter summarizes and concludes the preceding chapters. It also proposes some recommendations based on the findings.

6.1 SUMMARY AND CONCLUSION

It is appropriate to recapitulate the main points of this thesis. It starts with a general introduction: statement of the problem, significance of the study, review of related literature, and the methodology employed to collect and analyze the data. The data were collected from the primary and secondary sources and analyzed following the proposal of Haugen (1966 and1969). The process of standardization is categorized into selection, codification, elaboration and implementation. Each of these components has been treated under separate chapters: selection (chapter two), codification (chapter three), elaboration (chapter four), and implementation (chapter five).

The selection of a base dialect or base dialects is carried out on the basis of sociolinguistic factors. The factors are: written documents, the mass media, current standardizing tendency and the attitude of the speakers. The role of each Oromo dialect in written dialects is observed from dictionaries, school textbooks and newspapers. The result of the observation shows that the dictionaries published before 1990 are prepared in the Meč'č'a, Hararge, Borana, Tulama and Arsi-Bale dialects.(See table 1) The dictionaries published after 1991, however, are prepared in all the

Oromo dialects except Rayya (see table 2). Similarly, other written materials such as textbooks and newspapers are also found to employ all the Oromo dialects (see table 3). Moreover, electronic mass media (TV and Radio) are observed to use all the dialects except the Rayya (cf. Appendix ii (f-g)). To see the attitude of the Oromo speaking community towards the choice of the dialects, a questionnaire was distributed. The result shows that the majority of the respondents are positive towards the use all proposed dialects as base dialects. Oromo journalists and reporters in the different mass media agencies also agree with this idea (cf. Section 2.1.3 table 6). This may enable us to conclude that all the proposed dialects of Oromo are necessary because they can be used as the base for the process of standardization.

Chapter three deals with the second component of standardization codification. To carry out lexical codification, the number of speakers, frequency of occurrence, originality, productivity, economy, semantic transparency and acceptability, written documents, electronic media, and current status of variety are employed as criteria. Based on these criteria, groups of words are taken and analyzed. Then, a word or words are proposed as standard (see table 6). From the findings of this chapter, therefore, it is logical to conclude that it is possible to codify words of different varieties on the base of these criteria.

In chapter four, methods of lexical elaboration are identified. These methods include semantic extension, blending, derivation, compounding and borrowing. The application of these methods to the Oromo data was discussed at length in this chapter. Thus, it is found out that employing these methods helps to develop the adequacy of the language in expressing scientific, technological, etc concepts.

The last component of standardization implementation is treated in chapter five. It is indicated that governmental institutions such as the education bureau, the mass media, a language academy/committee, and a non-governmental organization such as missionaries, individuals and the speech community are among the groups that can implement the proposed standard form.

6.2 RECOMMANDATIONS

It is logical to draw the following recommendations based on the summary and conclusion of the findings of this thesis.

a) The Regional Government of Oromiya should establish the Oromo Language Academy as an autonomous body. This body would be the highest authority to conduct the task of checking, controlling, guiding, etc. of the process of standardization. Speakers of all dialects and specialists in various disciplines should be represented in this academy. Linguists should serve as consultants of the academy. The Oromo Language Academy may consider the following as its aims:

- Compilation of standard general and special purpose dictionaries. These dictionaries can be used as the source of the standard forms.

- Encourage the use of standard forms in schools, colleges and universities.

- Encourage and facilitate the improvement of standard Oromo in the mass media.

- Co-operate with different cultural and/or educational organizations and foster cooperation between schools and colleges where Orom is taught.

- Make sure awards that are given in the recognition of achievement in Oromo writing. The awards may be acknowledged as being public honors or cash grants.

b) Institutions like schools, universities and colleges should be made ready to promote and use the standard forms of the language. They should work hand in hand with the academy to produce available and standard textbooks and other educational materials and to train Oromo language teachers who can teach at different levels.

c) As mentioned earlier, the mass media are one of the decisive agents of implementing the standard form of a language. It has a great chance to cover a large area of the region. Therefore, journalists, reporters and editors should be ready to use the standard form in their daily activities by forming a good contact with the Oromo Language Academy.

d) Administrators, judges, civil servants working in different bureaus and institutions should use the proposed standard forms at their work places and in their day to day activities.

e) Individual writers have to play a great role in developing and implementing the standard forms of a language. Thus, they should work in cooperation with the academy to use the standard varieties in their publications and writings.

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Appendix I: Synonymous words with different forms across dialects

No.	Borena	Guji	Arsi-Bale	Harar	Wallo	Rayyaa	Tulama	Mečʼčʼa	Gloss
1	tolčuu	tolčuu	gočuu	goDuu	goDuu	goDuu	tolčuu goduu	tolčuu taasisuu	'make'
2	beessisuu	beessisuu	beeyssisuu	beeyssisuu	beekisisu	beeysisau	beeksisu	beeksisuu	'inform'
3	kʼarkʼaaru gargaaru	kʼarkʼaaru gargaaru	gargaaru	gargaaruu	gargaaru	gargaaruu	gargaaruu	gargaaruu	'help'
4	Dibamu	Dibamu	Dibamu	Dukkubsčuu	Dukabsačuu	Dukabsaču	Dibamuu dukubsačuu	Dibamuu dukubsačuu	'sick'
5	kʼoodu	kʼooduu	kʼooduu	kʼooduu hiruu	kʼooduu	hiruu	hiruu	hiruu	'share'
6	eeyyamuu	eyyamuu	hayyamuu	hayyamuu	hayyamuu	fakʼaduu	fakʼkʼaduu	eyyamuu	'permit'
7	hasawwa	hasawwa	hasahuu	hasawuu	hobbaasuu	hasawwuu	hasaʔuu	hasaʔuu hasawuu	'talk'
8	jijjiruu	jijjiruu	jijjiruu	jijiruu	diddiruu	kʼaarsuu	jijjiruu	geeddaruu	'change'
9	mullaču	fuullaʔuu	mulʔaču	mulʔachuu	fullahuu	fallahuu	muulʔačuu	mulʔaču	'be seen'
10	gawu	gawuu	gayuu	gayuu gehuu	gayuu	gayuu kakʼkʼabuu	gawwuu gaʔuu	gaʔuu gawuu	'reach'
11	laaluu	ilaalu	laalu	ilaalu	ilaalu	laaluu	laaluu	ilaalu	''look'
12	herreguu	herreguu yaaduu	yaaduu	yaaduu	yaaduu	assabuu	yaaduu	yaaduu	'think'
13	heddessu	heddessu bayeessu	heddummessuu	heddummessuu	baayyisuu	guddisan	baayisuu	baayyissu	'multiple'
14	tissu	tissuu	tiskuu	tiskuu	tiysuu	tiksuu eeguu	tiksuu eeguu	tiksuu eeguu	'herd'
15	kiilu	kiluu	bikkuu	mizanuu	mazzanuu	mazzanuu	mazzanuu	madaalu	'weight'
16	tahuu	taʔuu	tayuu	tayuu	tayuu tahuu tawuu	tahuu	taʔuu taʔuu	taʔuu	'happen'
17	Dawuu	Dawwu	Dayuu	Dayuu	Dayuu	Dawuu	Dawuu	Dawuu	'kick'
18	moohu moowu	injifaču	hinjifačuu	injifačuu	injifačuu	injifačuu	moowu	Moʔuu	'win'

Appendix I: Synonymous words with different forms across dialects

No.	Borena	Guji	Arsi-Bale	Harar	Wallo	Rayyaa	Tulama	Mеč'č'a	Gloss
19	jalk'abuu	jalkabuu	jalk'abuu	eegaluu	eegaluu	jalk'abuu	č'alk'abuu	jalk'abuu	'begin'
20	boohuu boowuu	bowuu	booyuu	booyuu	booyuu	booyuu	boo?wu boowuu	boo?uu boowuu	'weep'
21	k'ak'k'abuu	k'ak'k'abuu	k'ak'k'abuu	hoysuu	hoysuu	ka'k'k'abuu/ hook'uu	hoysuu k'ak'k'abuu	k'ak'k'abuu	'stroke'
22	fawu	fa?uu	fe?uu	fe?uu	fehuu	fe?uu fa'uu	fe?uu	fe?uu	'load'
23	Danuu	Danuu	tumuu	tumuu	Daanuu lukkisuuf	Dawuu	Daanu	Daanuu reebuu	'beat'
24	billikuu	čalalasiis	čalalasuu	filikisuu	filik'k'isuu		ča'lak'k'isu	čalak'isuu	'glitter'
25	Dossuu	Dossuu	Doysuu	Doysuu	Doksuu	Doysuu	Doksuu	Doksuu	'hide'
26	k'oosuu	murguu	cooruu	kišinuu	cooruu k'oosuu	roorrisuu	k'oosuu	k'oosuu baačuu	'joke'
27	sobu kijibuu	sobuu holluu	kijibuu	kijibuu	kijibuu	kijibuu	sobuu	sobuu	'lie'
28	t'aafuu	mazagabuu	t'aafuu	galmeeysuu	t'aafuu katabuu	mazagabuu	mazagabuu	galmeessuu	'registrar' 'write
29	mamuu	mamuu	šakkuu	šakku	šakkuu	dareemuu	mamuu	mamuu šakkuu	'hesitate'
30	farramuu	farramuu	faramuu	mallateeysuu	malleteeysuu	farramuu	farramuu	mullafeesuu	'to sign'
31	hujii	hujii	hojii dalagaa	dalagaa	dalagaa	hojii	hojii	hojji jiruu	'work'
32	ňaapa	ňaapa	diina	diina	diina	diina	diina	diina	'enemy'
33	hajja	haaja	haajaa	haajaa	haajaa	hajaa	guddayii	Dimma/ maayii	'affair'
34	ganna	ganna woggaa	ganna umrii	umrii	umii	umrii	oggaa	woggaa bara	'year' 'age'
35	oobruu	fiichaa	ooyruu/ k'otiisa	ooyruu	ooyruu/ ooruu	oyru	kotiisa maasaa	kotiisa maasii	'farm'
36	farsoo	farsoo	farsoo	faršoo	faršoo	farsoo	farsoo	farsoo	'local beer'
37	fidalii	fidala	fidala	harfii	harfii	fidala	fidala	fidala	'alphabet'
38	rasaasa	T'iyyitii	tiyyitii	rasaasa	tiyyitii	t'iyyiti	t'iyyitii	tiyyitii	'bullet'

Appendix I: Synonymous words with different forms across dialects (Cont'd)

No.	Borena	Guji	Arsi-Bale	Harar	Wallo	Rayyaa	Tulama	Meč'č'a	Gloss
39	horii	horii	horii	beeylada	horii	horii	horii	horii	'domestic animal
40	fiit'e	fiit'a k'aččee	fiit'a/mut't'e e	fint'aa	fint'e	fiit'a	fiit'ee	fiitee	'tip'
41	wayya	wayya	huccu/ uffata/ kafana/	huccu	huccu uffata	uffata	uffata wayya kafana	uffata wayya kafana	'cloth'
42	mi?a	meya	meešaa/ miya	meešaa	meeša/ miha	miha	mi?a	mi?a	'untensil'
43	maabara	tokkumaa	waldaya	waldaya	maabara	maahibara	maabara	waldaa	'association'
44	mattawak'aa	mattaawk'aa	matawak'a	beeysisaa	fuula	mattawak'iyaa	mattaawak'a a	matawak'a	'Id card'
45	baalli	baalli	tayita	taaytaa	mootummaa	Šuumata	silt?aana	taayta	'authority'
46	galma	galma	galma	galma	gobaduna	managuddaa	galma	galma	'hall'
47	jaldeessa	jaldessa	jaldeessa	jaldeeysa	jaldeeysa	jaldeeša	jaldeessa jaldeeča	jaldeessa	'monkey'
48	dudda	dudda	duyda	duyda	duyda	duyada	dugda	dugda	'black'
49	kareerisa	k'aatiti	k'arat'itti	kiiša	k'aračiite	karatiit'e	k'arat'it'i	k'arat'i'it'i	'suck'
50	gotaraa	gootaraa	k'afoo	gootaraa	rik'ii	gootaraa/ K'afoo	gootaraa	gombisaa	'garanry'
51	K'abaa	hida	ittisa	kurii	ittisa	ittisaa	hida	cufaa	'case of shield'
52	elellan	eelellaan	elellaan	eelellee	ilillaan	ilillaan	ilillaan	elellaan	'bead'
53	siree	tak'ee	siree	siree	siree	siree	siree	siree	'bed'
54	damma	damma	dayma	dayma	dayma	dayma	damma	damma	'honey'
55	mišiibbi/ Libaaba	sak'k'ii	waraanti	waraansi	hirma	hiDannaa	zak'k'ii	teepa muDii	'belt'
56	lalleessa	re'ee	re?ee	re?ee	re?ee	ra?ee	rezee	rezee/re?pti	'goat'
57	luugama	bit'aalaa	luugama	čančala	čančala	čančala	luugama	luugama	'bridle'

Appendix I: Synonymous words with different forms across dialects (Cont'd)

No	Borena	Guji	Arsi-Bale	Harar	Wallo	Rayyaa	Tulama	Meč'č'a	Gloss
58	barangeeda	bindilisii	birdilibsii	k'umbulaa	kobbortaa	dassa	awusaa/baana	birdilibsii	'blanket'
59	daraara	daraaraa	daraaraa	ilillii	daraaraa	daraaraa	daraaraa/ abaaboo	daraaraa	'flower'
60	nafa	nafa	nafa	K'aama	K'aama	jismii	nafa/ Danna	Danna/ nafa	'body'
61	saabo	boraati	boraati	boraati	boraati	boraate	boraati	boraati	'pillow'
62	kitaaba	mat'aafa	kitaaba	kitaaba	kitaaba mat'aafa	kitaaba mat'aafa	mat'aafa	mač'aafa kitaaba	'book'
63	dulo	t'armušii	t'armusii	k'aruuraa	k'aruuraa	t'aarmusii	t'armussi	t'armusii	'bottle'
64	t'eerii	gadaameessa	sataa	manau?uu	burdaallaa	burdaallaa	manak'uukuu	foloda	'instentine'
65	milikkeeta	beessisa	malkata	ast'aa/mollattoo	milikketa	milikkita	miliketa	mallattoo	'symbol'
66	ballinna	badinna	bu?ina	bal?ina	bal?ina	ballina	bal?na	ballina	'width'
67	oroosa	waajibiča	idaayyaa	aruuza	mootitii	mušurraa	mušurraa	musirroo	'bride & bridegroom'
68	jaala	ilmoo	jaala	milisa	miizee	miizee	miinjee	miinjee	'best men'
69	adda	kallača	kallača	adda	adda	adda	adda	adda	'forehead'
70	gawwaa/ raatu	gowwaa	gowaa	gowaa	gowaa	gawwaa	gowaa/deDeessa	gowaa	'foolish'
71	magatata	t'urumbaa	t'urubaa	garrii	t'urrumba	t'urrumba	turrumbaa	tuntunnaa	'trumpet'
72	jibiča	jibiča	mirgoo	kurkuraa	kurkuraa	jibiča	jibiča	jibiča	'young bull'
73	furaa	k'ulfii	k'ulfii	k'ulfii	k'ulfii	k'ulfii	k'ulfii furtuu	k'ulfii furtuu	'key'
74	šanaa	šanaa	raafuu	raafuu	raafuu	raafuu	raafuu	raafuu	'cabbage'
75	yabbii	jabbi	jabbi	jabbii	jabbii	jabbilee	jabbii/ waatii	jabbi/ waatii	'calf'
76	fakkeeňa	fakkeenna	fakeenna	fakeeňa	fakeeňa	fakkeeša	fakeeňa	fakeeňa	'example'
77	K'aturree	adurree	aduree	băsoo	adurree	adurree	adurree	adurree	'cat'

No.	Borena	Guji	Arsi-Bale	Harar	Wollo	Rayyaa	Tulama	Meč'č'a	Gloss
78	bok'oo	bok'oo	bok'oo	mallaa	maddi	mallaa	bak'oo	mallaa maddii	'cheek'
79	K'eenč'a	K'eenč'a	k'eensa	K'eensa	K'eensa	K'eensa	keensa	keensa	'nail'
80	faara	faara	faara	faara	waalkaa	šakilaa	sup'ee	sup'ee	'clay soil'
81	duumansa	duameensa	duumessa	duumeysa	duumessa	duumeša	duumessa/ duumeeča	duumeessa	'cloud'
82	donfofa	dunfafa	K'ufaa	dufk'akaa	soggoda	K'akke	kufaa	utaallo	'cold'
83	kora	bayii	yaa?a	yaa?i	walgayii	K'abata	walgayii	walgayii	'conference'
84	funnoo	funnoo	haada	haada fuňo	akata	šammalaa	tušaa/ wadaroo	fuňo/ wadaroo	'rope'
85	barraak'a	barii	barii/ obboroo	bariisaa	barii	barii	barii/barraak'a	barii	'dawn'
86	K'orsa	K'orsa	K'orsa	dawaa	k'oriča	k'oriča	k'oriča	K'oriča	'medicine'
87	biyyee	biyyee	biyyee	biyyee	biyyoo	biyyo	biyyee	biyyoo	'soil'
88	hammeennaa	hammenna	hammenna	hammeeňa	hameeňa	hameeňa	hameeňa	hameeňa	'cruel'
89	warra	warra	warra	warra	warra	warra	warra	maatii	'family'
90	lukkuu	lukkuu	lukku	lukku	andaak'k'oo	aandaak'oo	andaak'k'oo	Indaank'o/ andaank'o	'hen'
91	geedala	ukkullo/ sareediida	jeedal'o	jeedallo	jeedallo	jajalloo	sardiida/ geedala	waanjo	'fox'
92	K'ulkuluu	balčumaa	bilisumma	bilisummaa	bilisumma	hurr-bahisa	birmanadumaa	hirmadummaa	'freedom'
93	buudaa	budaa	waabaa	geeba	geeba	waanča	kolbaa/ buudaa	t'oofoo	'cup'
94	waak'a	waak'a	rabbi	rabbi	rabbi	rabbi	waak'a/ waakayyo	waak'ayyo waak'a	'God'
95	marra	marra	marga	citaa	citaa	citaa	marga	marga	'grass'
96	naasuu	gadda	gadda	taaziyaa	gadda	gadda	gadda	gadda	'sadness'
97	hilleensa	hilleensa	hilleessa	hilleensa	illeentii	hillo	illetii	illeetii	'rabbit'
98	okaa	okey	okaya	okaya	okaha/ okaya	citaa goggogaa	okaa	okaa	'dried grass'

Appendix I: Synonymous words with different forms across dialects (Cont'd)

99	loomii	loomii	Dugoo	loomii	loomii	Dugoo	loomii	loomii	'lemon'
100	ulaanula	ulaa?ula	ulaandula	ulaanula	ulaa?ula	ulaa?ula	dulaandula	DulaanDula	'leech'
101	sagalle	sagalle	Diyana	laak'ana	Dihana	garaa	diyana	irbaata	'food'
102	gabayaa	dikk'o gabaa	gabaa	magaalaa	gabaa	gabayaa	gabaa	gabaa	'market'
103	halkum	fuuDa	fuudaafi heeruma	fuudaafi heeruma	fuudaafi heeruma	fuudaaf heeruma	fuudaafi heeruma	fuudaafi heeruma	'marriage'
104	hidaa	lukee/gonfa	surree	kofoo	bolaalee/ mart'oo	gannaaffe	surree/ kofoo	suree	'throusers'
105	okkotee	okkotee	wašoo/oytee	okkote	gaawwaa	gaawwaa	okkotee	okkotee	'pot'
106	maskooti	maskooti	maskootii	foddaa	maskooti	maskootii	maskootii	maskootii	'window'
107	k'anbara	k'anbara	hark'oota	hark'oota	k'anbara	k'anbara	k'anbara	waanjoo	'yoke'
108	roloo/ arjaa	arjaa	arjaa	arjaa	arjaa	arjaa	tolaa	tolaa arjaa	'generous'
109	k'aalii/mi?aa	k'aalii	mi?aa	ka'alii	mi?aa?	jaalatamaa	mi?aa	mi?aa	'Expensive'
110	callaa	k'ofaa	kop'aa/ čalaa	kop'a k'ofaa	k'ofaa	k'ofaa	k'op'aa	k'ofa k'op'aa	'only'
111	ammoo	ammoo	daballee lamuu	ammalle	immoo dabalee	dabalee immoo	ammoo dabalee	ammoo dabalee	'also'
112	jidduu	jidduu	jidduu	jidduu	jodduu	wallakaa hidduu	jidduu	jiddu	'between'
113	gama	ači/ garas	garas/ ači	gamas	ačii/ garas	ači/garis/ gamis	garas/ ači		'there
114	k'ara	k'ara	k'ara/ duratti	duraan	duraan	duraan	duraan/ durratti	duraan	'in the past'
115	gadi	gadi	gadi	gadi	gadi	gadeen/ jalaan	gadi	goda	'below or down'
116	cufumaan	ijjumaanu	marumotti	cufaatu	maruama dimšaašati	duudumaan	waluma-galatti	walumati K'abaat	'generally'
117	gulana	amma	heger	wilii	hegere	reefu	ganaa	si?ači	'after'
118	arDa	aDa	ar?a	aarra	harra	arra	har?a	har?a	'today'
119	bori	boru	boru	boru	boru	boru	boru	bor	'Tomorrow'

Appendix I: Synonymous words with different forms across dialects (Cont'd)

120	Limaallim gabaya guddo	Saňoo	Wiita'ta	Isiniina	Kaloo	Saňoo	Hojjaduree hojjaduraa	Dafinoo	'Monday'
121	Gobayaa Dik'ko'o	Maasaňoo	Kibit'ata	Salaasa	K'orii	Taa?o	Hojja lamma foo	Facaasa	'Tuesday'
122	dabsuu gabaya Dik'k'o	Roobi	Harbaa	Arbaa	Roobii	Yaato	Roobii	Arbii	'Wednesday'
123	limaallim gabayaa Dik'k'o	Hamusi	Kamsaa	Kamisa	Kamisa	Kamiis	Kamisa hamus	Kamisa	'Thursday'
124	sadeen gabayaa Dik'k'o	Arbii	Jum?Aa	Jum?Aa	Jimaata	Juma?A	Jimaata	Jimaata	'Friday'
125	Gabayaa	K'dame	Assambata	Sabtii	Sanbata tinnaa	Sanbata tinna	sanbata tinna/ duraa	sanbata Duraa	'Saturday'
126	Dabsu g'abayaa guddoo	Sanbata gudda	Gidiisanbata	Alhaada	Sanbata gudda	Sanbata	Sanbata gudda	Sanbata gudda/ Dilbata	'Sunday'
127	mirga	garaolii/ iriiolii	mirga	kaaba	mirga	bitaha	Boroo	Boroo	'north'
127	bita	garagadii/ irigadii	bitaa	kibba	mirga	mirga	DiDima	dioma	'south'
128	elboru	boruu	bayaaduu	baha	bahiisa aduu	bahiisa aduu	baabiiftu baaaduu	Ba?abi ftuu	'east'
129	elgalču	galčuu	dihaaduu	diha lixa	lixaaduu	seensaaduu	lixabiiftuu Lix'aaduu	litabiiftuu	'west'
130	hagayya	birraa	birraa	birraa	birraa	birraa	birra	birraa	'Autumn'

Appendix I: Synonymous words with different forms across dialects (Cont'd)

	Borena	Guji	Arsi-Bale	Harar	Wallo	Rayyaa	Tulama	Meč'č'a	Gloss
131	bona	bona	bona	bona	bona	adooleša	bona	bona	summer
132	ganna	furmaata	baDeessa furmata	baDeessa	afraassa	furma	afraasa	arfaasa	spring
133	adooleessa	ganna	ganna	ganna	ganna	ganna	ganna	ganna	winter
134	Hoboraa Dikk'oo	Adoolessa	Birra	Maskaramii	Birraa	Maskaramii	Birraa	Fulbaana	'september'
135	Birra	Hageyya	Onkolooleessa	T'ik'imtii	Hawaanniyyoo	Tikimtii	T'ikimtii	T'ikimtii	'October'
136	Cik'k'aaw aa	Birraa	Sadaasa	Hidaarii	Hidaarii	Hidaarii	Hidaarii	Hidaarii	'November'
137	Sadaasa	Onkololessa	Arfaasaa	Tisaasi	Afraassaa	Tisaasa	Tisaasii/Mud de	Mudde	'December'
138	Abraasaa	Sadaassa	Hammajii	T'arrii	T'arrii	T'irrii	T'arrii	Furma	'January'
139	Amajii	Arraasa	Bittotessa	Yakkatiti	Gimšaa Duraa	Yekkatitii	Badeessa	Magaagara	'February'
140	Guraandal a	K'aamuu	Guraandala	Magaabiti	Gimšaa Boodaa	Magaabititii	Magaabiti	Caamsaa	'March'
141	Bitotteessa	Badeessa	Badeessa	Maziyaa	Mazia	Maziyaa	Maazaa Elba	Maazii Sadaasa	'April'
142	Caamissa		Caamsaa	Gimboti	Maajii	Ginboota	Caamsaa	Caamssa	'May'
143	Buufaa	Caansa	Wot'abajjii	Sanee	Caamsaa	Sanee	Wat'abojjii	Wat'abajjii	'June'
144	Wacabajjii	Ella	Adooleessa	Hamlee	Hamlee	Hamlee	Adooleessa	Adooleessa	'July'
145	Hoboraa guddaa	Wacabajii	Haggaya	Nahaasee	Gannabooda	Nahaasee	Haggaya	Haggaya	'August'
146	isii bakka	isii bakka	Isii/išii urgee	Išii/isii bakka	išii bakka	išii bakka	isii bakka	isee iddoo	'her' 'place'
147	K'okaa	K'oka'	K'ok'a/saglee	sagalee	sagalee	sagalee	sagalee	sagalee	'sound'
148	sagalee	sagalee	ňaata	ňaata	ňaata	ňaata	naata	naata	'food'
149	cinaa	cinaa	Maddii/ Cinaa	Maddii	maddii		cinaa/ moggaa	cinaa/ moggaa	'side'

Appendix I: Synonymous words with different forms across dialects (Cont'd)

	Borena	Guji	Arsi-Bale	Harar	Wallo	Rayyaa	Tulama	Meč'č'a	Gloss
150	middiissa	middiisa	bukke	bukke	bukee	wonda garadii	gadee	gadee /daansee wašanne	'hermaphrodite'

Appendix II

List of words sampled from written materials and the mass media to observe frequency of dialect occurrence.

	Word	Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	Gloss
				Dialect Area						
1	kop'aa	1	1	1		1				'only'
2	sunsuma	1	1	1	1					'three stones on which the cooking pot rest above the fire'
3	gemmoo	1								'three stones on which the cooking pot rest above the fire'
4	dagina	1	1							'body'
5	k'aama			1	1			1		'body'
6	meešaa			1	1			1		'utensil'
7	haada			1	1					'rope'
8	sirumaa		1							'never'
9	killee			1	1			1		'egg'
10	Dinbiibuu	1	1							'strain'
11	dismii			1	1					'body'
12	k'odaa	1								'utensil'
13	keeča		1							'in'
14	mi?a	1	1		1	1	1	1		'utensil'
15	dabbasaa		1							'hair'
16	haajaa		1	1	1	1	1	1	1	'affair'
17	calaluu	1	1	1	1	1				'(of liquid) purify'
18	Dimma	1								'affair'
19	fuňoo	1				1	1			'rope'
20	tasuma	1								'never'
		11	10	9	9	5	3	5	1	

a) Words Sampled from *Dubbisa Akeeka Ogumaa* 1975 (text for Literacy Campaign)

	Word	Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	Gloss
				Dialect Area						
1	gumaača	1	1	1						'contribution'
2	umirii			1	1			1	1	'age'
3	ank'aak'uu	1								'egg'
4	cufa					1				'all'
5	dačee			1	1	1		1		'land/earth'
6	Dara				1					'lie'
7	daraaraa	1	1		1	1	1	1	1	'flower'
8	mu?ačuu	1	1	1	1	1				'outside'
9	kijiba			1	1	1	1			'lie'
10	dalagaa			1	1					'duty/work'
11	iddoo	1								'place'
12	mariyyee		1							'smallpox'
13	hojii	1	1			1	1	1	1	'duty/work'
14	dafinoo	1								'Monday
15	ilillii			1						'flower'
16	ji'a	1	1							'moon'

	Word	Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	Gloss
17	abaaboo		1							'flower'
18	baatii			1	1					'month'
19	daran			1						'better'
20	buup'a		1				1			'egg'
	Total	8	8	9	8	6	3	4	3	

b) Words Sampled from editorials of *Bariisaa* (Sep., 1975 - Aug., 1976)

		Dialect Area								
	Word	Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	Gloss
1	carraa	1								'chance'
2	osoo			1	1					'if'
3	erga		1	1	1					'after'
4	yemmuu	1								'when'
5	yoo		1							'when'
6	wayita				1					'when'
7	odoo		1							'if'
8	jalkabuu	1	1		1	1			1	'begin'
9	tilmaamuu	1								'measure'
10	akeeka	1	1							'aim'
11	bakka	1	1	1	1	1				'place'
12	akaata	1	1	1	1					'situation'
13	haala			1	1					'situation'
14	mara				1					'all'
15	k'oriča	1	1			1	1			'medicine'
16	walumaagala	1	1							'general'
17	hedduu			1	1		1			'many'
18	baadiyaa			1				1		'countryside'
19	maalaka			1	1					'money'
20	abadan			1	1					'never'
	Total	9	9	9	10	3	3	1	1	

c) Words Sampled from editorials of *Kallacha Oromya* (Sep., 1999 - Aug., 2000)

		Dialect Area								
	Word	Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	Gloss
1	beeylada			1						'animals'
2	oggaa		1							'year/age'
3	waanjoo	1								'yoke'
4	koode		1							'brother/sister'
5	dawaa			1						'medicine'
6	nohee				1					'plough (n)'
7	birmadummaa	1	1			1				'freedom'
8	hark'oota				1					'yoke'
9	madda	1		1	1					'source'
10	mamuu	1	1							'hesitate'
11	yaalii			1	1	1				'effort'
12	tatafii	1	1							'effort'
13	jalk'abuu	1	1			1	1		1	'begin'
14	eegaluu			1				1		'begin'
15	ardii			1	1					'land/earth'
16	gindii	1								'plough'
17	atatama			1						'quick'

18	huččuu			1	1			1		'cloth'
19	gamtaa	1								'organization/ unity'
20	gonkuma	1								'never'
	Total	9	6	8	6	3	1	2	1	

d) Words Sampled from editorials of *Bariisaa* newspaper (Sep., 1999 - Aug., 2000)

		Dialect Area								
	Word	Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	Gloss
1	šummoo			1						'boiled grain used as food'
2	summoo		1		1					" "
3	mulluu	1								" "
4	burk'aa	1	1	1						'source'
5	soba	1	1			1	1			'lie'
6	dimšaaša			1				1		'general'
7	dukuba	1	1	1	1	1		1		'disease'
8	arma			1	1	1				'here'
9	ooyruu			1	1	1		1	1	'farm'
10	biiftuu	1	1							'sun'
11	t'onboora	1								'torch'
12	odoo		1							'if'
13	utuu	1								'if'
14	addana	1								'here'
15	lašee		1							'typhus'
16	sadarkaa			1	1					'grade'
17	gulantaa	1	1							'grade'
18	k'adaada	1	1							'lid'
19	kurree				1					'lid'
20	golfaa				1		1			'typhus'
	Total	10	9	7	7	4	2	3	1	

e) Words Sampled from Oromo pupil's *Textbooks* (1992) grade 1-2

		Dialect Area								
	Word	Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	Gloss
1	k'aršii		1	1	1					'birr'
2	k'ook'a	1	1	1	1	1	1			'language'
3	kabajuu			1	1			1		'respect'
4	magaalaa			1	1	1		1		'town'
5	ganda	1	1							'village'
6	oomiša			1						'production'
7	wadaroo		1							'rope'
8	eeruu			1	1					'indicate'
9	waggaa	1	1							'year/age'
10	akaakuu	1								'types'
11	meešaa			1	1			1		'utensil'
12	madaaluu	1								'measure'
13	ja'lk'abuu	1	1			1	1		1	'begin'
14	haala			1	1					'situation'
15	eddoo	1								'place'
16	birmadummaa	1	1							'freedom'
17	waanjoo	1								'yoke'
18	hedduu			1	1					'many'
19	mirkanessuu			1						'confirm'
20	handaak'o	1	1					1	1	'hen'

		Total	10	8	10	8	2	2	4	2	

f) Words Sampled from Radio program in October 2001.

			Dialect Area								
	Word	Mec	Tul	Har	A-B	Bor	Guj	Wal	Ray	Gloss
1	taayita	1								'political power'
2	abukaato	1	1	1		1				'lawyer'
3	mičuu	1	1							'friend'
4	mijeessuu	1		1						'facilitate'
5	ragaa	1		1	1					'justification'
6	šakkii			1	1			1		'hesitate'
7	šanaa					1	1			'cabbage'
8	garee			1						'team'
9	ankoolaa		1							'drinking cup made of gourd'
10	darara		1							'serving'
11	maalak'a			1	1					'money'
12	ganda	1	1							'village'
13	gurmuu	1	1							'organization'
14	t'ayyaara			1	1					'airplane'
15	supee	1	1							'clay'
16	Dimmaa	1								'affair'
17	k'aama			1	1			1		'body'
18	ji'a	1	1							'month'
19	magaala			1	1	1		1		'town'
20	gombisa	1								'garner'
	Total	11	8	9	6	3	1	3	-	

g) Words Sampled from TV program in October 2001.

Appendix III

(a) Questionnaire Distributed to Speakers of Different Dialects on Dialect Choice and Use

This work attempts to study the process of lexical standardization in Oromo. To carry out this task the dialects that have been proposed by different researchers are mainly considered. They are: Meč'č'a, Tulama, Wallo, Rayya, Hararge, Arsi-Bale, Borana and Guji. The following questions are designed to investigate the attitudes of Oromos on the choice of base dialect(s) across dialects.

So you are kindly requested to answer the following questions.

1. Sex_____
2. Age _____
3. Education _____
4. Place of birth_____
5. Place of residence _____
6. Which dialects do you   want to be perfect in ? _____, _____. _____
7. Which dialect(s) of Oromo do you think should be used as a base dialect(s) for standardization?
- If you select more one   than one dialect, name on the basis of your priority of choice_____
- Give reasons for your answer of question (7)
8. Please   write   any   comments   you   feel   below. _____ _____ _____ ____

Thank you for your cooperation

(b) Questionnaire Distributed to the mass media workers (Reporters, and Journalists)
on Dialect choice and use

The purpose of this questionnaire is to study the process of lexical standardization in Oromo.

The dialects considered for this purpose are presented, with their corresponding numbers as follow.

1= Mecca
2= Tulema
3= Wello
4= Rayya
5= Hararge
6= Arsi Bale
7= Borena
8= Gujii

1. You are kindly requested, to answer the following questions (A -B) by writing the number corresponding to each dialect in given space. If they are more than one list them based on your priority of choice.
   A, Which dialect(s) of Oromo do you think should be used as the base for the Process of standardization?   ___ ___ ___ ___ ___ ___ _
   Give your reasons for question 1(A) _____
   _____
   B, Which dialect (s) of Oromo do you think is /are used in your institution?
   ___ ___ ___ ___ ___ ___ ___ ___
2. Please write any other comments you feel below.
   _____
   _____
   _____

Thank you for your cooperation.

Appendix IV

Questionnaire on Setting and Grading Criteria (QSGC)

The purpose of this questionnaire is to establish the criteria in which lexical

	Criteria	Agree	Disagree	Score given to each criterion out of five
1	No of speakers			
2	Frequency of occurrence			
3	Written documents			
4	Economy			
5	Productivity			
6	Originality			
7	The mass media(TV and Radio)			
8	Semantic transparency and acceptance			

standardization can be carried out in Oromo dialects

I personal Information of Respondents

  1. Occupation _____   2. Education _____

   3. Place of Birth _____   4. Place of residence _____

   5. Your native language _____

  Do you speak Oromo? _____

II Setting and grading the criteria

    You are kindly requested to,

  (1) indicate your agreement by ticking (✔) or disagreement by marking (✘) against the criteria under the column: agree or disagree,

  (2) grade each criteria by giving score out of five under the column: score given to each criterion out five and,

  (3) see a paper attached to this questionnaire, for further clarification of the criteria (1-8).

Notice
If there are any other criteria that do you think should be added, list and grade them in the empty columns provided.

1. Number of speakers: approximate number of speakers of each dialect.
2. Frequency of occurrence: frequency of occurrence of different lexical items across dialects.
3. Written documents: the extent to which a dialect has been used in writing materials (such as, dictionaries, newspapers, text books, etc).
4. Economy refers to the length of a lexical item. Short words are more economical than long words.
5. Productivity: flexibility/ non-flexibility of words to be used in different forms and categories. For instance the possibility of words to be used as base for different derivations.
6. Originality refers to whether a word is indigenous or borrowed.
7. The mass media: the role of a dialect has in the mass media like Radio and TV.
8. Semantic transparency and acceptance: clarity and acceptance of word across dialects. For the details of the above 1-8 points (see section 3.3.1 - 3.3.8)