

**LANGUAGE USE IN MAIN LINGUISTIC DOMAINS
IN KEMISSIE TOWN**

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ABSTRACT

The purpose of this study is to describe language use patterns for the main linguistic domains in Kemissie town. The study is mainly based on information gathered through a questionnaire distributed among 214 randomly selected respondents.

The findings show that Kemissie is a multilingual town where four languages are spoken side-by-side: Amharic, Afaan Oromoo, Afar, and Argobba. Amharic and Afaan Oromoo are the most frequently spoken mother tongues with almost the same number of speakers. While Afaan Oromoo is predominantly spoken by the respondents' parents and spouses, Amharic is the most frequently used language of the respondents' children and siblings. A comparison of intergenerational language use reveals a shifting process towards Amharic. On the other hand, Amharic and Afaan Oromoo are most frequently learnt as the second language in the family domain. In main domains, i.e., family, neighborhood, school, religion and administration, Amharic is clearly used as dominant means of communication by the majority of the respondents. The only exception is the court, where a combination of Amharic and Afaan Oromoo dominates.

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TABLE OF CONTENTS

ABSTRACT	III
ACKNOWLEDGMENTS	IV
LIST OF MAP AND TABLES	VIII
LIST OF ABBREVIATIONS AND ACRONYMS	XI
CHAPTER ONE: INTRODUCTION	1
1.1 BACKGROUND.....	1
1.2 OBJECTIVE OF THE STUDY	4
1.3 SIGNIFICANCE AND LIMITATIONS OF THE STUDY	5
1.4 METHODOLOGY OF THE STUDY	5
1.4.1 <i>Sample</i>	6
1.4.2 <i>Data Gathering Tools</i>	6
1.4.3 <i>Data Collection and Analysis</i>	7
CHAPTER TWO: CONCEPTUAL FRAMEWORK AND REVIEW OF RELATED WORKS 9	
2.1 CONCEPTUAL FRAMEWORK.....	9
2.1.1 <i>Definition of “Linguistic Domain”</i>	9
2.1.2 <i>Features of Specific Linguistics Domains</i>	11
2.1.2.1 <i>Family and Friendship Domains</i>	11
2.1.2.2 <i>Religion Domain</i>	13
2.1.2.3 <i>Education Domain</i>	14
2.1.2.4 <i>Neighborhood and Market Domains</i>	15
2.1.3 <i>Language Use from a Societal Perspective</i>	16
2.1.4 <i>Multilingualism</i>	18
2.2 REVIEW OF RELATED WORKS IN THE ETHIOPIAN CONTEXT	19
CHAPTER THREE: DATA PRESENTATION AND ANALYSIS	27
3.1 GENERAL DEMOGRAPHIC INFORMATION ABOUT THE RESPONDENTS	27
3.2 MOTHER TONGUES AND SECOND LANGUAGES.....	32
3.2.1 <i>Respondents Language Use</i>	32

3.2.2	<i>Languages Used by Respondents' Relatives</i>	37
3.2.2.1	Language Use of Respondents' Mothers'.....	37
3.2.2.2	Language Use of Respondents' Fathers.....	40
3.2.2.3	Language Use of Respondents' Siblings.....	43
3.2.2.4	Language Use of Respondents' Spouses.....	45
3.2.2.5	Language Use of Respondents' Children.....	47
3.2.3	<i>Linguae Francae in Kemissie Town</i>	49
3.3	LANGUAGE USE IN DIFFERENT DOMAINS.....	50
3.3.1	<i>Family Domain</i>	51
3.3.1.1	Language Use with Mother and Father at Home.....	51
3.3.1.2	Language Use with Children at Home.....	54
3.3.1.3	Language Use with Siblings at Home.....	55
3.3.1.4	Language Use with Spouses at Home.....	56
3.3.1.5	Language Use with Rural and Urban Relatives.....	57
3.3.2	<i>Neighborhood Domain</i>	59
3.3.2.1	Language Use with Neighbors.....	59
3.3.2.2	Language Use with Friends.....	61
3.3.2.3	Language Use at the Market.....	62
3.3.2.4	Language Use for Transportation.....	64
3.3.3	<i>School Domain</i>	65
3.3.3.1	Language Use between Students and Teachers.....	66
3.3.3.2	Language Use among Students.....	68
3.3.4	<i>Religion Domain</i>	69
3.3.5	<i>Administration and Court Domain</i>	71
3.3.5.1	Language Use at Kebele Administration.....	71
3.3.5.2	Language Use in Government Offices and at the Court.....	72
3.3.5.3	Language Use in the Police Station and at Health Center.....	73
3.4	LANGUAGE USE FOR VARIOUS ACTIVITIES AND EMOTIONS.....	75
3.4.1	<i>Language Use for Various Activities</i>	75
3.4.2	<i>Language Use for Various Emotions</i>	78
3.5	LANGUAGE PREFERENCES.....	81

CHAPTER FOUR: CONCLUSIONS.....	84
REFERENCES	89
APPENDIX	93
QUESTIONNAIRE (ENGLISH).....	93
QUESTIONNAIRE (AMHARIC)	98
QUESTIONNAIRE (OROMO)	102

LIST OF MAP AND TABLES

Map 1: Kemissie Town.....	2
Table 1: Sex of the Respondents	27
Table 2: Respondents Age.....	28
Table 3: Place of Birth	28
Table 4: Respondents' Residence	29
Table 5: Respondents' Religious Background	29
Table 6: Respondents' Ethnicity.....	30
Table 7: Educational Background of the Respondents.....	31
Table 8: Occupation of the Respondents.....	31
Table 9: Respondents' Mother Tongues	33
Table 10: Mother Tongues across Age Groups.....	34
Table 11: Language Background of Respondents.....	36
Table 12: Mother Tongues of Respondents' Mothers	38
Table 13: Language Background of Respondents' Mothers.....	39
Table 14: Mother Tongues of Respondents' Fathers	41
Table 15: Language Background of Respondents' Fathers	42

Table 16: Language Background of Respondents’ Siblings	44
Table 17: Language Background of Respondents’ Spouses	46
Table 18: Language Background of Respondents’ Children	48
Table 19: Linguae Francae in Kemissie Town.....	49
Table 20: Respondents’ Language Use with Parents at Home.....	52
Table 21: Respondents’ Language Use with Children at Home.....	54
Table 22: Respondents’ Language Use with Siblings	55
Table 23: Respondents’ Language Use with Spouses	56
Table 24: Respondents’ Language Use with Rural and Urban Relatives	58
Table 25: Respondents’ Language Use with Neighbors.....	60
Table 26: Respondents’ Language Use with Friends	61
Table 27: Respondents’ Language Use at the Market.....	63
Table 28: Respondents’ Language Use for Public Transport	64
Table 29: Respondents’ Language Use with Teachers.....	66
Table 30: Respondents’ Language Use with Their Classmates	68
Table 31: Language Use in the Religious Domain.....	70
Table 32: Respondents’ Language Use at the Kebele	71
Table 33: Respondents’ Language Use in Government Office and at the Court.....	73

Table 34: Respondents' Language Use in the Police Station and at Health Centers.....74

Table 35: Respondents' Language Use for Various Activities.....75

Table 36: Respondents' Language Use for Various Emotions.....78

Table 37: Prestigious Language in Kemissie Town81

LIST OF ABBREVIATIONS AND ACRONYMS

N	Frequency
NA	No answer
SL	Second language(s)

CHAPTER ONE

INTRODUCTION

1.1 Background

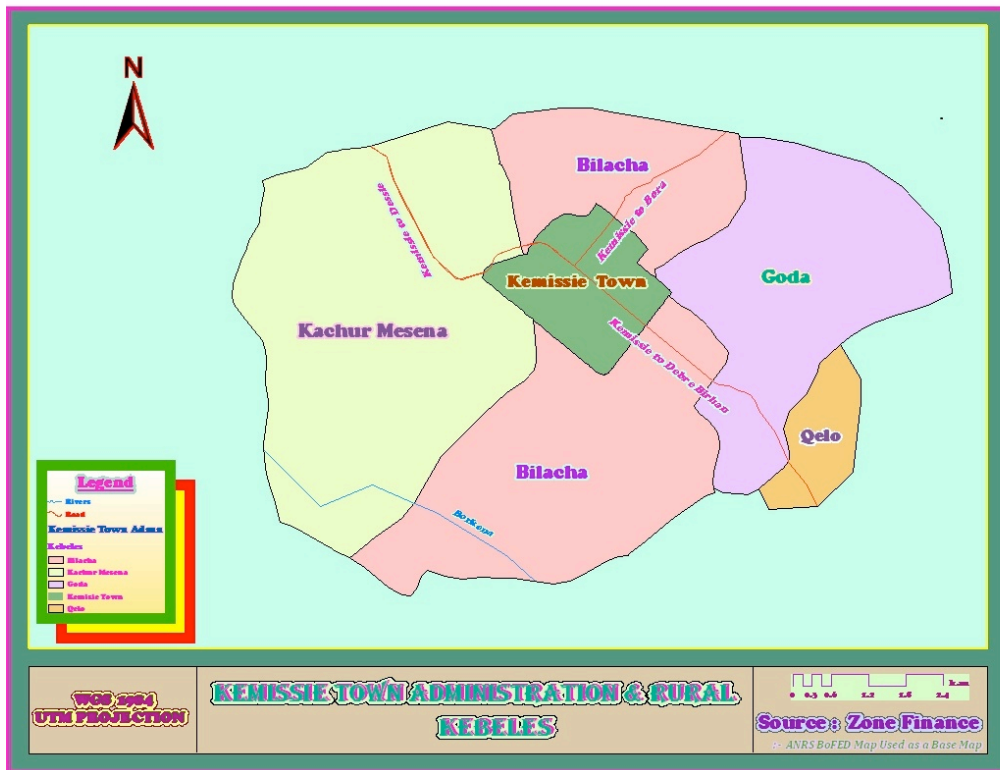
Kemissie is the name of a town and a separate Woreda in the Amhara Region of Ethiopia (cf. Zelealem & Siebert 2001:29). Kemissie Woreda is the administrative center of the Oromia Zone situated in the Amhara Region approximately 325 km north of Addis Ababa, the capital city of Ethiopia. It is surrounded in the southeast and west by the Shewa Zone, in the east by the Afar Regional State, and in the north by the South Wello Zone. Due to its location in the Rift Valley, Kemissie has extremely hot weather almost the whole year. Kemissie Woreda has seven Kebele. Three Kebele are found in Kemissie town while the remaining Kebele are in the surrounding rural areas. These Kebele are K'ach'ur (04),¹ Goda (05), Bilacha (06), and K'ello (07). It is believed that Kemissie town was founded in 1935 by the Sudanese Abdella Sendel.² The name *Kemissie* originated from the Arabic word *xamis* 'Thursday' referring to the day at which the famous weekly market takes place until now. Abdella Sendel chose this name due to the market that had brought prosperity to the people. Today Kemissie has a

¹ The names of the Kebele are also represented by a number.

² The researcher tried to get full information from the concerned bodies of the town but was only partially successful.

population of 24,986 people of which 12,553 are male and 12,433 are female (Population Projection 2005:16). The majority of them are Muslim.

Map 1: Kemissie Town



Kemissie fulfills all criteria to be called *kätäma* – the Amharic term for ‘town’ – like the existence of buildings, public bars, hotels, shops, a weekly market, administrative centers, police stations, schools, hospitals, large-scale commercial enterprises, factories and industries, road construction and communication facilities and so on (cf. Meyer & Richter 2003:35). A *kätäma* is also a place of intensive and frequent interethnic contacts (Meyer & Richter 2003:78). Most of

the early inhabitants of the town have always been farmers or merchants. Since Kemissie became the administrative center of the Oromia Zone in 1995, many civil service jobs became available in the town. However, the indigenous inhabitants could not take advantage of these new jobs because most of them are illiterate and/or do not speak Afaan Oromoo. As a result, people from other places, like Nekemt, as the researcher could observe, started moving into the town to fill up the vacant positions. The majority of these newcomers are Christians.

As a result of its geographical location, different languages are spoken in Kemissie town, namely Amharic, Afaan Oromoo, Afar and Argobba. The Oromo people settled around Kemissie prior to the seventeenth century (Alamayyo, Daniel & Umer 2004:43 ff.). Today their language, Afaan Oromoo, is one of the major languages of Kemissie. It belongs to Lowland East Cushitic and is spoken over a vast area in Ethiopia and Kenya with several dialects (Bender 1976:12). The Afar language also belongs to Lowland East Cushitic (Bender 1976:5) but is not mutually intelligible with Afaan Oromoo. It is not known when the Afar people settled around Kemissie. During the last decades of the nineteenth century Amhara-speaking merchant families of highland Wallo and Gondar arrived in Dawwe – a place near to Kemissie (Hussein 2001:74). The Amharic language belongs to the group of Ethio-Semitic languages (Bender 1976:5 f.). The Argobba people lived in the region in early medieval time (Hussein

2001:144). Today Argobba is spoken only in few villages near Kemissie, such as Shonke. Many ethnic Argobba assimilated themselves to the surrounding speech communities and do not know the language (Mohammed 2007:3). Instead, they speak Afaan Oromoo or Amharic either as a native or a second language. Thus, Argobba is an endangered language as its speakers shift to other languages. Further, Argobba is very closely related to Amharic so that Zelealem & Siebert (2001:26) even consider them to be dialects of the same language but not two independent languages.

People, especially in urban areas like Kemissie, are always in contact for various economic and social reasons. Their contacts may result in bilingualism and language change or shift. Although there is a connection between language use, education and development, research in language use seems to be largely absent for Kemissie town. So studying the patterns of language use, language attitudes, and other sociolinguistic aspects of this particular community will have a great contribution to enhance its socio-economic development, to improve curriculum development, to implement language policy as well as to resolve conflicts in the community.

1.2 Objective of the Study

The objective of the study is to describe the pattern of bilingualism among different linguistic groups in Kemissie town by examining their patterns of language use in various linguistic domains.

1.3 Significance and Limitations of the Study

As there are no previous studies on language use in Kemissie town, the present study will provide a profound socio-linguistics description of Kemissie town so that social planners and development workers can benefit from it. Other sociolinguistics can use the study as a preliminary source to conduct further research on this topic. The study will also provide relevant information for practitioners who are engaged in language related activities, such as curriculum development and language planning. The researcher also hopes that this work will provide a general understanding of language use in the study area.

This research is limited to inhabitants of Kemissie town speaking one of its main languages, i.e., Amharic, Afaan Oromoo, Afar, or Argobba. Speakers of other languages and newcomers were not considered.

1.4 Methodology of the Study

This study is a macrolinguistic description of language use in main linguistic domains in Kemissie town. It is mainly based on quantified information obtained from a questionnaire (see Appendix), in which 214 respondents provided information regarding their linguistic behavior in specific settings, and their language knowledge as well as that of their relatives. Additional information was gathered through observation and interviews.

1.4.1 Sample

220 people from the three Kebeles of Kemissie town were randomly selected for this research from different sex and age groups, different occupations and educational levels. The number of respondents was based on the population size of each Kebele. Of the total of 220 distributed questionnaires only 214 were used for the analysis because the remaining 6 questionnaires were incomplete.

1.4.2 Data Gathering Tools

The researcher mainly used a written questionnaire for the collection of the data, which was prepared in Amharic and Afaan Oromoo (see Appendix). Personal interviews and observations were also used for gathering more in-depth data and to verify the findings of the questionnaire.

A questionnaire is the most appropriate tool for this study because it enables the researcher to collect data from many individuals in different places over a relatively short period of time. The questionnaire asked for information regarding the respondents' demographic background, their language background and their language use in different domains.

The questionnaire was adapted from Fishman (1971) and Zelealem (2003). It was prepared in English and translated into Amharic and Afaan Oromoo to insure that the respondents can reply the questions. Amharic and Afaan Oromoo are important languages for the town and were supposed to be known, at least, as second or third language by all the respondents.

The questionnaire consists of 68 items, which can be divided into three major sections. Section one aimed to get the respondents demographic information (like data on their gender and age, place of birth and place of residence, occupation, and educational level), the linguistic background of the respondents and their families, and their use of *linguae francae* in the town. Section two focused on information on language use in various domains (language use in the family, neighborhood, school, religion, and so on). Section three focused on information about the respondents preferred language use in different activities and emotions, like writing, reading, insulting, dreaming, etc.

Observation and interview were used as supplementary data gathering instrument while administering the questionnaire. Observation was employed in order to see the actual language use of the people in different domains and to consolidate the data obtained by the questionnaire. Interviews were employed to obtain information about people's language use and to get information about the profile of the town.

1.4.3 Data Collection and Analysis

The participants of the study were randomly selected from various ethnolinguistic groups. This was done by distributing the questionnaires across Kebeles and various domains such as religious institutions, shops, recreation areas, market and the like. At the same time the observation was carried out. Since the questionnaire was prepared in written form, the researcher helped the

respondents, who could not read and write, in filling in their answers into the questionnaire. As the researcher does not speak Afaan Oromoo, fellow students, who know this language, helped him with translation.

After the questionnaires were administered in Kemissie town, the answers were coded and then transferred into SPSS. The analysis of the data is purely descriptive focusing on the frequency of languages used in specific domains and settings.

CHAPTER TWO

CONCEPTUAL FRAMEWORK AND REVIEW OF RELATED WORKS

2.1 Conceptual Framework

2.1.1 Definition of “Linguistic Domain”

“Domain” is an area of human activity in which one particular speech variety (or a combination of several varieties) is regularly used. It refers to the social and physical setting in which speakers find themselves, the major cluster of interactive situation, which enables to understand that language choice and topic are related to widespread socio-cultural norms and expectations. The sociolinguistic study of domain is the most relevant concept in the current study. It was introduced by Joshua A. Fishman (1971). He considers domain as representing specific institutional contexts which are characterized by the use of one or different languages in a multilingual community. Fishman (1972:435 ff.) defines domain on a socio-cultural base through topics of communication, relationships of interlocutors, and locales of communication. Thus, the institutions of a society and the spheres of activity of a speech community determine which language or variety is appropriate for a particular domain. Domain analysis is the basic parameter for the identification of language use in certain communities. According to Fishman (1971:18), there are about nine domains of language use. These are the family, the playground and street, the

school, the church, literature, the press, the military, the courts and governmental administration. These domains of language use can be grouped on two levels: less powerful domains which include family, friends, neighborhood, community institutions, and pre-school or elementary education vs. powerful domains which include employment, higher education, mass media, and government institutions, such as court, health centers, offices, administration, etc.

Generally, domain studies are more related to basic economic and social facts than to the study of the speech of individual speakers. All role relationships (i.e., sets of reciprocal rights and duties recognized and accepted by members of the same socio-cultural system) require a suitable and typical place and a socially defined moment in order to come into play. When these three elements (role, place, and time) combine in the expected manner, they produce an opportune situation according to the type of culture.

According to Holmes (1992:23), domain is a very general concept that draws on three important social factors in code choice, namely participant, setting, and the topic. It involves typical interactions between typical participants in typical settings. The concept of domain also implies that one language is more likely to be appropriate to some specific contexts than another (Fasold 1984:183).

Apple and Muysken (1987:34) say that domain analysis is one of the ways of studying language maintenance or shift. The domains of language use are

usually in hierarchy, from highly valued to less valued. The highly valued domains are “formal” domains, such as public speaking, education, religious texts and practice. The less valued domains are informal conversations, jokes, the street and the market, the telephone (Coulmas 2003:567).

Institutional domains of language use can be grouped into two: formal vs. informal. The formal domains are mass media, education, government and services while the informal domains are industry, religion and culture (Meyerhof 2011:118). Spolsky (2004) examines this issue indirectly by outlining a number of domains or sociolinguistic contexts ranging from the micro level (i.e., families, schools, religious organizations, the workplace, local government) to the macro level (i.e., supra-national groupings, and politics) at which language planning occurs.

2.1.2 Features of Specific Linguistics Domains

2.1.2.1 Family and Friendship Domains

The family domain is one of the most important domains to acquire a language. Language use in the family domain can be between parents and children, husband and wife, among children or siblings and between family members and their relatives.

Holmes (1992:86) argues that a dominant language is used between parents and children in families when the parents are from different linguistic backgrounds.

The home is the last bastion of a minority language³ in competition with a dominant language (Govindasami & Nambiar 2003:30). According to Baker (1993:69), the family creates and maintains boundaries from the outside that may prevent minority language from extinction. Clyne (1997:308) further says that if the minority languages are not used in the home domain, they are endangered as their transmission to the next generation is interrupted. Similarly, Dittmar (1976:178) observes that “usually a language variety that is not used in the family has less chance of being retained than one which is used.” Therefore, it is convincing to say that the home/family domain is the most important social institution to preserve or maintain a minority language (see Apple & Muysken 1987:37).

The home is also an important domain to study language choice. Bringing a guest into the home domain may cause the interlocutors to switch to another language or to address only specific topics in conversation (Spolsky 2004:42). However, the steady intrusion of the dominant language into the home domain is the worst situation for maintaining minority languages as it may cause language shift to the dominant language (Downs 1998:63; Fasold 1984:211).

³ According Daniel (1997:434), minority languages in the Ethiopian context have the following characteristics: They are only spoken by only 5-25% of the entire population and they are used only as medium of instruction in primary but not in higher education.

The friendship domain, too, is considered as an important domain for language maintenance due to its affinity in the social systems (Govindasami & Nambiar 2003:30; Fishman 2001:68).

2.1.2.2 Religion Domain

Religion is a domain in which a specific language may be maintained for the longest time. Spolsky (2004:32) states that religion remains an important social force for language maintenance outside the family until today. Making a minority language a language of religion is, thus, useful for its preservation (Apple & Muysken 1987:37). In the religious domain, there might be an established norm of using certain languages while conducting religious ceremonies.

In multilingual communities, religion can play a special role in language choice. Ferguson (1982), for instance, claims that religion has been one of the most powerful forces leading to language change and language spread. Cooper (1970) notes that some religions choose a single language, which is believed to be the original one, for maintaining their sacred texts and prayers, such as a specific variety of Arabic in Islam or Hebrew in Judaism. A religion often preserves an earlier version of a language for public ceremonies, particularly when sacred texts are maintained in it, even when they are also available in translation. Further, religious observance helps maintain specific languages among migrants (Spolsky 2004:49).

As language plays a role in many aspects of religion, the full sociolinguistic matrix of situations and functions for any specific organized religious group can in fact be very complex. One obvious distinction is between individual religious language practices (praying alone, confessing, reading religious texts) and group activities (praying in a group, singing hymns, listening to sermons, taking part in classes) (Spolsky 2004:51).

2.1.2.3 Education Domain

Education is another domain that determines language shift and maintenance. It is concerned with the acquisition of knowledge and social experience, as well as with teaching the ability to use a language appropriately for communication. There exists a close interrelationship between language and education. On the one hand, acquiring knowledge and getting social experience is closely connected to the ability to communicate in one's native language or mother tongue (Meyer & Richter 2003:21). Given a common positive attitude towards a native language, Holmes (1992:69) attests that educated people have better opportunities to maintain their native language than those who are not educated. According to Hoffman (1991:7), education plays a crucial role in personal and social development of bilingual individuals and for the success of societal multilingualism where different languages are used in different contexts. In multilingual societies, children commonly learn at home one (or more) of a number of local vernaculars, but are also expected to acquire during their school

years mastery of a selected official, national, religious or classical, standardized language. There are many factors that establish this gap between the language of the home and the language that the school wants everyone to acquire. The languages spoken at home are usually unwritten but schools almost universally aim to develop literacy in a written form of language. This fact is seldom taken into account by advocates of mother-tongue instruction. The language spoken at home is likely to be a local variety, while the language of school will commonly be regional or national. Especially as an effect of urbanization and immigration, children coming to school are likely to speak a number of different dialects or languages, while the school commonly selects a single dialect of a language as medium of instruction or subject (Spolsky 2004:46 f.). Thus, if people say that a certain language is suitable for the domain of education but not for situations pertaining to a different domain (e.g., the family, the neighborhood, or manual labor), an evident correspondence has been established between a particular language and a particular sociolinguistic domain. The lasting existence of two or more complementary and non-conflicting languages (official or regional) for internal contacts within a particular group is called diglossia (Verdoodt 1998:38).

2.1.2.4 Neighborhood and Market Domains

Fishman (1972:248) argues that the neighborhood domain preserves minority or subordinate languages. Places, where people with different linguistic

backgrounds interact with other, like a street in a multilingual town, belong to this domain (Fishman 1971:18). Community institutions based on a strong link between family and neighborhood increase communication between people from various linguistic backgrounds, which, in turn, enhances language transmission and maintenance (Edward 1996:227 f.).

Moreover, different communities use different languages in outdoor domains, such as a street or a market place. According to Cooper & Carpenter (1976:244), a market place provides a setting where buyers and sellers with different ethnolinguistic background come together to exchange goods. Here the interlocutors have to negotiate their language(s) for communication but this might only be valid for a single encounter, i.e., language use in markets need not to be stable.

2.1.3 Language Use from a Societal Perspective

According to Cooper (1976:184), the study of language use can focus on variation that occurs within a single language (differences in pronunciation, grammar, vocabulary) or between various languages (switching from one language to another). In addition, the study of language use can be concerned with linguistic variation as it exists within a particular group or it can focus on differences in usage patterns as observed between different groups. That is, one can study a single group or one can compare several group or subgroups.

There are fundamental questions that have to be addressed in the study of language use. Wolff (2000:298) views domains in terms of patterns of language use defined by the questions “who says what, to whom, where and why”. Accordingly, “who says to whom” refers to the participants, “what” refers to the topic interlocutors talk about, “when and where” refers to the setting of the interaction, “why and in which language variety” refers to the pragmatic function of the particular variety which the interlocutors are using.

Language use embodies individual and social processes. Speakers and listeners or writers and readers carry out actions as individuals in their use of language. However, the regular choice made by the individuals is determined by their understanding of what is appropriate to a specific domain (Spolsky 1998:3). Stockwell (2002:8 f.), therefore, describes language use as a badge of ethnicity, i.e., ethnical, cultural, or family origins. An individual might chose to speak in a particular language or dialect, register or accent, or style for different occasions and for different purposes.

Clark (1996:4), further, considers language use in its written or spoken form as two different domains whereby language use in face-to-face communication dominates.

2.1.4 Multilingualism

According to McKay & Hornberger (1996:303), the study of multilingualism embraces the study of language systems in contact, the function of languages in society, the group of societies in contact and the speech of individuals using more than one language. In bilingual and multilingual environments, some communication events are more likely to occur in one language than in another, while other events may be conducted in two or more languages. The language(s) used in these events may also vary depending on the participants. Therefore, the participants, the setting according to domains, and the topic/purpose of communication are the organizing elements in a sociolinguistic framework for researching language use. In a multilingual setting, language use mainly refers to the distribution of the functions of language in various domains.

Bilingualism or multilingual are terms given to the linguistic situation where two or more language co-exist within the bond of one society (Dittmar 1976:170). The term multilingualism, thus, can refer to the competence of an individual or to the language situation in an entire nation or society (Coulmas 2003:572).

As to Wolff (2000:316), multilingualism affects the whole social fabric; it defines the socio-political and socio-economic features of most speech communities. Generally, men tend to be more multilingual than women, and people living in urban places tend to use more languages than people in rural areas, where one still finds large areas of monolingualism.

2.2 Review of Related Works in the Ethiopian Context

This section gives an overview on works about language use and its sociolinguistic aspects in the context of Ethiopia.

Robert L. Cooper (1970) is concerned with the description of language use in Ethiopia for which he used data from various sources: a questionnaire administered among university students, observation in markets and courts, and supplementary data from the Central Statistics Office. Cooper (1970) ascertains empirically that Amharic serves as a unifying and common language in Ethiopia in a broader socio-political framework; it also plays an important role in developing the country's economy. Therefore, he concludes, the Ethiopian government used it as national language, medium of instruction and official language. Generally, he emphasizes the importance of sociolinguistic research on language use (i.e., patterns of bilingualism, attitudes towards different languages, language maintenance and shift processes, etc.) for national governments in order to choose a national language, to plan a language policy and to implement it, and to measure the success of that policy.

Mesfin Wolde-Mariam (1974) studies the distribution of the major linguistic and religious groups in Ethiopian towns between 1964-68. He surveyed 191 Ethiopian towns and found out that the majority of them, namely 92, were monolingual. Bilingualism was the dominant pattern in 76 towns and trilingualism in 22 towns. Four languages were only used in a single town,

Shashamene. Regarding religion, in 149 towns a single religion dominated: Ethiopian Orthodox Christianity in 144 towns but Islam in 5 towns. In the remaining 42 towns, the two religions co-occurred. The Muslim towns were situated along the Addis Ababa – Djibouti railway line, in the former Harar province, in the coastal area of today's Eritrea, and in the Wallo province – the place of the current study. Mesfin concludes that the distribution of language use patterns and religion in towns is highly affected by the influx of Tigrinya and Amharic speakers from the north to the southern part of Ethiopia. Related to this is Ferguson's (1969) study which is concerned with the various kinds of Arabic occurring in Ethiopia and their functions. When Arabic speaking traders from Yemen and South Arabia came to Ethiopia they brought with them their language, Arabic, and their religion, Islam. In order to exchange their commodities, they used Arabic in a pidginized form with Ethiopians traders. Further, religious practice of Muslims requires a certain degree of literacy in Arabic, which, in the Ethiopian context, is acquired by studying with traditional teachers or in traditional schools. There might be many Muslims in Ethiopia who do not speak Arabic well but who are able to recite long passages from religious works in Arabic. Every Muslim, regardless of his mother tongue, learns at least a few words in Arabic, such as greetings, a statement of faith or prayers. As a result, many Muslims in Ethiopia with no knowledge of colloquial Arabic

acquired enough Classical Arabic through their religious education, radio and reading to be able to use it to a limited extent as a lingua franca.

Ronny Meyer & Renate Richter (2003) also conducted a research on language use in Ethiopian towns. Their study is based on a questionnaire administered among high school students in various Ethiopia towns. The main objective of their study was to see the sociolinguistic result of student's survey among different high schools in Ethiopia. They found out that the majority of the students, i.e., 66% of their sample, are bilingual in an Ethiopian vernacular spoken as mother tongue and Amharic as second language. The second largest group is monolingual students (23%) with Amharic as their mother tongue. Only a small group of students (11%) are multilingual with their native language, another Ethiopian language, and Amharic.

Takkele Taddese (1985) proposes a sociolinguistic profile of Ethiopian major languages based on a typology with four variables: language type, language function, language strength, and class. Regarding class, i.e., the degree of use, Amharic has a higher rank in comparison to all other major languages, i.e., Afaan Oromoo, Tigrinya, Hadiyya, Sidaama, Wolaitta, and Somali. Amharic and Afaan Oromoo have the same strength range because native speakers of Afaan Oromoo have the same strength range because native speakers of Afaan Oromoo, whose number exceeds 50% of the total population, spread over large areas of the country. But these languages are different if compared in terms of other variables, like fulfilling the role of the official language, as a medium of

wider communication, etc. Then Amharic becomes much stronger as it is the only official language. The other major languages have a very limited strength range.

Similarly, Daniel Aberra (1997) provides a sociolinguistic profile of Ethiopian languages in the 1990s to describe the multilingual situation in the country and to determine the most prominent languages. Daniel classifies the languages according (a) to their status as major or minor language based on the number of their speakers, and (b) to their sociolinguistic type, i.e., as standard, vernacular, classical language or as dialect. He also emphasizes the function of Amharic, which still remains the most frequent medium of instruction in primary education and became the official working language of the country.

The main concern of Drewes (1970) is the description of bilingualism throughout Ethiopia. He mentions that the many languages spoken in Ethiopia do not have equal status or prestige. Some Ethiopian languages are spoken only in their original places, while others are widely used and accepted across the country. One of the latter is Amharic, which is used as the national language of Ethiopia in addition to being a mother tongue. According to him, the official recognition of Amharic and the respective language policy became connected with a high cultural prestige of Amharic-speaking people, which initiated language shift processes towards Amharic from other Ethiopian vernaculars. There are a lot of factors that contribute for the spread of Amharic among non-

Amharic speakers such as the spread of Christianity, the foundation of military settlements in conquered areas, and newly established industries and settlements. This diversified population of speakers of Amharic as a second language inevitably leads to creation of various forms (or dialects) of Amharic spoken all over the country. For instance, while standard Amharic is spoken by socially and culturally leading circles, sub-standard Amharic is spoken, for instance, by bilingual Silt'e. Drewes concludes that Amharic as official language in Ethiopia plays a key role in maintaining the cohesion of its diversified population.

Mulugeta Eteffa (1988) also deals with bi- and multilingualism in Ethiopia but with a focus on Amharic and Afaan Oromoo. Afaan Oromoo mother tongue speakers who migrated from rural areas to towns usually use both languages, Amharic and Afaan Oromoo, with various degrees of proficiency in daily communication. He further found out that later generations of the Oromo migrants to towns might acquire Amharic as their mother tongue and do not speak Afaan Oromoo proficiently. Nevertheless, they still consider themselves to be ethnic Oromo. A similar study by Mesfin Wodajo (2009), who is concerned with language maintenance among Afaan Oromoo speakers living in Addis Ababa, comes to a contrary conclusion. His study shows that Afaan Oromoo is dominantly used at the home domain; it is also the main language for expressing emotions and for religious practices. Further, Afaan Oromoo is frequently used

by respondents with their neighbors and at their work place. The investigation also indicates that the Afaan Oromoo speakers have a positive attitude towards their language, and are equally proficient in Amharic and Afaan Oromoo. Further, he shows that Afaan Oromoo is still transferred to the next generation. Therefore, he concludes that Afaan Oromoo is actively maintained by its speakers in Addis Ababa. A tendency towards shifting to Amharic was not observed.

Adane Feleke's (2010) study of the Gamo-speaking community living in Addis Ababa, however, shows that Amharic, to which the community has a positive attitude, is used more frequently in different domains than the Gamo language.

Ayub Ismael (2008) investigates the language use of Jamaicans and Rastafarians with local people in different domains in Shashamene town. He shows that the Jamaicans and Rastafarians tend to assimilate to the local community so that different languages are spoken by them due to intermarriages with people from various ethno-linguistic groups. Amharic, however, has gained a similar high prestige as English in the community, especially among the younger generation born in Shashamene.

Teketel Alemayehu (2011) describes the pattern of language use and bilingualism among different ethnolinguistic groups in Hawassa Zuraya Woreda. Based on a questionnaire as main data gathering tool supplemented by focus group discussion, interview and observation, his study indicates that Hawassa

Zurya Woreda is a multilingual town, in which Amharic, Kambaata, Sidaama, Wolaitta, Afaan Oromoo, Hadiyya and English are frequently spoken. There is a tendency to shift from the various vernacular languages towards Amharic, which is used in various domains. Most people in Hawassa Zurya Woreda are bilingual with Amharic, and to a lesser extent with Sidaama. Moreover, Amharic mother tongue speakers also acquire Sidaama or to a lesser degree Afaan Oromoo as second language. Amharic is most frequently the mother tongue of younger children, who later acquire Sidaama as a second language. Similarly, Samuel Handamo (2008) in his research on language use in Shone town shows that Amharic is spoken to a greater degree in different domains than other Ethiopian vernacular languages. This result is also confirmed by Assebe Buli's (1981) study of bilingualism among the Kistane. His finding shows that Kistane is the language that is mainly used at home domain whereas Amharic is dominantly used for different purposes, like education, religion, work and other domains because it is the official language of the country.

Osamu Hieda (1996) describes multilingualism among the Kwegu (Surmic) in southwestern Ethiopia who, in addition, to their mother tongue also speak the languages of their neighbors, namely, Kara (Omotic) and Nyangatom (Nilotic), as second languages. Kara is commonly learnt as second language by most Kwegu speakers. Interestingly, Kwegu men (but not women) usually have in

addition a good command of Nyangatom, which acquired a high prestige among the Kwegu.

Cooper & Carpenter (1976) show that in Ethiopian markets the transactions were facilitated by the multilingualism of the traders rather than due to the use of *linguae francae*, which is not common in other parts of the world. Cooper & Nahum (1976) study language use in the court in Harar and the former Ethiopian provinces Shewa, Wellega, Kefa and Eritrea. The pattern of language use was similar at all secular courts, where the judges predominantly use Amharic. In the Sharia courts, however, other languages are used instead, like Afaan Oromoo in Harar, Tigrinya in Eritrea, etc.

Obviously, there are some methodological and theoretical similarities between the present study and the previous works due to the focus on language use in Ethiopia from a sociolinguistic point of view. However, each of the previous studies has been carried out in a separate geographical setting and under different socio-cultural situations. Further, the current study will be a great contribution in developing the socio-economic situation in Kemissie town, in improving language curricula at schools, in implementing a language policy and in resolving ethnic/language based conflicts in the community.

CHAPTER THREE

DATA PRESENTATION AND ANALYSIS

3.1 General Demographic Information about the Respondents

The section describes the sociolinguistic background of the respondents as gathered through the questionnaire. As can be seen in the following table, from the total of 214 respondents, 116 (54.2%) were male but 98 (45.8%) were female.

Table 1: Sex of the Respondents

SEX	N	PERCENT (%)
Male	116	54.2
Female	98	45.8
Total	214	100.0

Thus, the number of males in the sample is greater than the number of females.

The respondents were also from various age groups: children, youths, adults and elders, as shown in Table 2.

Table 2: Respondents Age

AGE GROUPS	AGE RANGE	N	PERCENT (%)
Child	7-18	45	21
Youth	19-30	92	43
Adult	31-50	60	28
Elder	> 51	17	7.9
	Total	214	100.0

Youths (43%) and adults (28%) together represent the largest proportion of the sample. Children (21%) and elderly respondents (7.9%) are less in number.

As can be seen in Table 3, the majority of the respondents (66.8%) were born in Kemissie town while only 31.8% of the respondents are newcomers from different regions of the country. Three respondents, i.e., 1.4% of the sample, did not mention their birthplace.

Table 3: Place of Birth

PLACE	N	PERCENT (%)
Kemissie	143	66.8
Others	68	31.8
NA	3	1.4
Total	214	100.0

Table 4 shows that almost all respondents were living in Kemissie town during the administration of the questionnaire.

Table 4: Respondents' Residence

RESIDENCE	N	PERCENT (%)
Kemissie	206	96.3
Other	6	2.8
NA	2	.9
Total	214	100.0

206 respondents, i.e., 96.3% of the sample, were living in Kemissie; only 6 (2.8%) respondents were living outside the town.

There are different religious groups in Kemissie town, like Muslims, Orthodox Christians, Protestants, etc.

Table 5: Respondents' Religious Background

RELIGION	N	PERCENT (%)
Islam	143	66.8
Orthodox	52	24.3
Protestant	11	5.1
NA	8	3.7
Total	214	100.0

As can be seen in Table 5, most of the respondents were Muslims (66.8%). Orthodox Christians (24.3%) took the largest position next to Muslims. Protestants only represented 5.1% of the sample. 8 (3.7%) respondents did not mention their religious affiliation.

Kemissie town is the place where various ethnic groups live together, such as Amhara, Oromo, Afar, or Argobba. Of these ethnic groups, the Oromo (47.2%) and Amhara (37.4%) took the largest portion of the sample. Out of the total sample, the Afar and Argobba only covered 7.9% and 5.6%, respectively.

Table 6: Respondents' Ethnicity

ETHNIC GROUP	N	PERCENT (%)
Amhara	80	37.4
Oromo	101	47.2
Afar	17	7.9
Argobba	12	5.6
NA	4	1.9
Total	214	100.0

Table 7 shows that the majority of the respondents (41.1%) have successfully finished high school. The respondents at diploma level (33.2%) are the next largest group followed by respondents with BA/BSc degree (11.7%), elementary schooling (8.4%), and MA/MSc (2.3%). 7 (3.3%) respondents were illiterate.

Table 7: Educational Background of the Respondents

LEVEL	N	PERCENT (%)
Illiterate	7	3.3
Elementary	18	8.4
High School	88	41.1
Diploma	71	33.2
BA/BSc	25	11.7
MA/MSc	5	2.3
Total	214	100.0

Most of the respondents at elementary, high school and diploma level belong to the age group of children and youths.

Occupation is one of the main factors that determine language use, and language maintenance and shift processes (Myers-Scotton 2006:90). Peoples in Kemissie town are engaged in different economic activities, as shown in Table 8.

Table 8: Occupation of the Respondents

OCCUPATION	N	PERCENT (%)
Government Employee	67	31.3
Student	54	25.2
Trader	73	34.1
Job Seeker	18	8.4
NA	2	.9
Total	214	100

Traders formed the largest group (34.1%), followed by governmental employees (31.3%) and students (25.2%). Job seekers, i.e., people who are dependent on

others, made 8.4% of the sample. 2 (0.9%) respondents did not mention their occupation.

3.2 Mother Tongues and Second Languages

The languages most frequently used in Kemissie town are Amharic, Afaan Oromoo, Afar, Argobba, Arabic and English to some extent. From these languages, Amharic and Afaan Oromoo are the most frequent languages in the town itself whereas Afar and Argobba are spoken to a lesser extent. Accordingly, Kemissie town is a place where diverse ethnolinguistic groups lived together. These groups are characterized by different mother tongues and different knowledge of additional second languages.

3.2.1 Respondents Language Use

Table 9 shows that the majority of the respondents (93.8%) are either Amharic (N=100) or Afaan Oromoo (N=98) mother tongue speakers, whereby the number of Amharic and Afaan Oromoo speakers is almost equal. Afar and Argobba, in contrast, were spoken only by 8 (3.7%) and 5 (2.3%) respondents, respectively.

Table 9: Respondents' Mother Tongues

LANGUAGE	N	PERCENT (%)
AMHARIC	100	47.4
AFAAN OROMOO	98	46.4
AFAR	8	3.8
ARGOBBA	5	2.4
TOTAL	211	100

Note: 3 respondents out of the total of 214 did not answer this question.

Interestingly, the number of mother tongue speakers in Table 9 does not coincide with the number of ethnic group members given in Table 6 above. Two differences can be observed. First, the number of ethnic Oromo (N=101), Afar (N=17) and Argobba (N=12) is lower than the number of mother tongue speakers of Afaan Oromo (N=98), Afar (N=8), and Argobba (N=5). Second, the number of ethnic Amhara (N=80) is lower than the number of Amharic mother tongue speakers (N=100), i.e., there are twenty more mother tongue speakers of Amharic than ethnic Amhara. This leads to the conclusion that the entire group of ethnic Amhara speaks Amharic as mother tongue, and that, in addition, some of the ethnic Afar, Argobba and Oromo did not maintain their mother tongue but shifted to Amharic.

When the distribution of mother tongues was correlated with the age groups (cf. Table 2 above), another significant difference occurred, as shown in Table 10.

Table 10: Mother Tongues across Age Groups

AGE IN YEARS	RESPONDENTS' MOTHER TONGUE					TOTAL
	AMHARIC	AFAAN OROMOO	AFAR	ARGOBBA	NA	
7-18	21	28	3	–	3	54
19-30	47	56	1	–	–	104
31-50	29	13	3	4	–	50
≥51	3	1	1	1	–	6
Total	100	98	8	5	3	214

According to Table 10, the largest number of Afaan Oromoo and Amharic mother tongue speaker is between 19 to 30 years of age. With regard to Argobba and Afar, however, this age group is relatively small when compared to other age groups within the respective languages.

For Argobba, the language shift is clearly visible, as it is only spoken as mother tongue by respondents older than 31 years. The situation in Afar is inconclusive.

With regard to Amharic and Afaan Oromoo mother tongue speakers, Table 10 reveals another point. In the age groups below 31 years, the number of Afaan Oromoo mother tongue speakers (N=84) exceeds that of the Amharic mother tongue speakers (N=68). However, in the age group above 31 years, just the reverse occurs: 32 Amharic mother tongue speakers vs. 14 Afaan Oromoo mother tongue speakers. This might indicate that Afaan Oromoo regained importance under the younger generation as compared to the older generation.

As mentioned previously, various ethnolinguistic groups live together in Kemissie town. As a result, people learn additional languages in order to communicate with each other. Based on the variable “Mother Tongue”, the respondents can be grouped into four main groups: Amhara, Oromo, Afar and Argobba, as shown in Table 11. The majority of the respondents (83.9%) reported that they speak two or more languages in addition to their mother tongue. Only 34 respondents (16.1%) – with either Amharic or Oromo as mother tongue – were monolingual.

Amharic is the most frequently spoken second language among the respondents (N=101). If the number of Amharic mother tongue speakers (N=100) is added to the number of Amharic second language speakers (N=101) then almost all respondents of the sample (N=201) speak Amharic. This clearly underlines the important role of Amharic as lingua franca in Kemissie town. Although ethnic Oromo represent the largest group in the sample (N=101) (see Table 6 above), only 98 respondents are Afaan Oromoo mother tongue speakers while additional 53 respondents speak it as second language. Further, almost all Afar and Argobba mother tongue speakers have Amharic as second language, while approximately only half of them additionally speak Afaan Oromoo. This indicates that Afaan Oromoo, too, is used as lingua franca for inter-group communication but to a lesser degree than Amharic.

Table 11: Language Background of Respondents

MOTHER TONGUE	MONO-LINGUAL	SECOND LANGUAGE (SL)						TOTAL OF SL
		AMHARIC	AFAAN OROMOO	AFAR	ARGOBBA	ARABIC	ENGLISH	
AMHARIC								
100 (46.7%)	24		47 (45.6%)	9 (8.7%)	5 (4.8%)	7 (6.8%)	35 (34%)	103 (100%)
AFAAN OROMOO								
98 (45.8%)	10	88 (58.2%)		13 (8.6%)	3 (2%)	5 (3.3%)	42 (27.8%)	151 (100%)
AFAR								
8 (3.7%)	–	7 (50%)	3 (21.4%)		–	2 (14.3%)	2 (14.3%)	14 (100%)
ARGOBBA								
5 (2.3%)	–	5 (41.7%)	3 (25%)	1 (8.3%)		–	3 (25%)	12 (100%)
TOTAL⁴								
211	34 (16.1%)	101 (35.1%)	53 (18.9%)	23 (8.2%)	8 (2.8%)	14 (5%)	82 (29.3%)	280⁵ (100%)

Note: 3 respondents out of the total of 214 did not answer this question.

⁴ The percentage in the column “Monolingual” is based on the total number of respondents who filled in the respective questions regarding their language use. The percentage in the columns belonging to “Second Language”, in contrast, is based on the overall number of second languages spoken, but not on the number of respondents.

⁵ The number of second languages (N=280) is higher than the number of respondents (N=211) because some respondents speak more than one second language.

The number of Afar (N=31) and Argobba (N=13) mother tongue and second language speakers only slightly surpasses the number of ethnic Afar (N=17) or Argobba (N=12) (see Table 6 above). Thus, these two languages seem not to function as means of wider communication in Kemissie town but rather are restricted to the family or neighbor domain.

In addition to the Ethiopian vernaculars, Arabic (N=14) and English (N=82) were mentioned as second languages by some respondents. These languages are probably acquired in specific institutional domains, namely religion for Arabic, and education for English.

3.2.2 Languages Used by Respondents' Relatives

The following sub-sections contain information about language use among the respondents' parents, siblings, spouses and children as provided by the respondent themselves.

3.2.2.1 Language Use of Respondents' Mothers'

Most of the respondents' mothers (55%) speak Afaan Oromoo as mother tongue. Those who reported that Amharic is the mother tongue of their mother take the second largest number (32.7%). Afar (6.2%) and Argobba (4.7%) are spoken to a lesser extent as mother tongue among the respondents' mothers. The following table shows the distribution of mother tongues among the respondents' mothers.

Table 12: Mother Tongues of Respondents' Mothers

LANGUAGE	N	PERCENT (%)
AMHARIC	69	32.7
AFAAN OROMO	116	55.0
AFAR	13	6.2
ARGOBBA	10	4.7
OTHER ⁶	3	1.4
TOTAL	211	100

Note: Three respondents out of the total of 214 did not answer this question.

As in the respondents' generation (cf. Section 3.2.1), the mothers of the respondents in the four ethnolinguistic groups acquired Amharic and/or Afaan Oromoo as second language, as shown in Table 13. Again, there is a significant difference between Amharic and Afaan Oromoo regarding their distribution as second language, Out of 211 respondents' mothers, 95 spoke Amharic as second language whereas only 37 acquired Afaan Oromoo as second language. Afar (N=16) and Argobba (N=8) were spoken to a significant lesser extent as second language. Note that not a single mother belonging the ethnolinguistic group of the Afar acquired Argobba as second language nor did an ethnic Argobba mother acquire Afar as second language. However, ethnic Amhara and Oromo

⁶ For the analysis, only languages or language combinations that were mentioned at least twice were separately coded. Languages that were mentioned only once were summarized under the label "Other" due to their insignificant percentage in the sample.

used Afar and Argobba as second language – probably due to inter-ethnic marriages. As in the respondents’ generation, approximately half of their mothers (N=37) acquired Afaan Oromoo as second language. Beside the Ethiopian vernaculars, the respondents’ mother also spoke foreign second languages, namely Arabic (N=5) and English (N=24).

Table 13: Language Background of Respondents’ Mothers

MOTHER TONGUE	MONO-LINGUAL	SECOND LANGUAGE (SL)						TOTAL OF SL
		AMHARIC	AFAAN OROMOO	AFAR	ARGOBBA	ARABIC	ENGLISH	
AMHARIC								
68 (31.8%)	32		30 (57.7%)	5 (9.6%)	3 (5.8%)	1 (1.9%)	13 (25%)	52 (100%)
AFAAN OROMOO								
116 (54.2%)	19	78 (74.3%)		11 (10.5%)	5 (4.7%)	3 (2.8%)	8 (7.6%)	105 (100%)
AFAR								
13 (6.1%)	4	8 (53.3%)	4 (26.6%)		–	1 (6.6%)	2 (13.3%)	18 (100%)
ARGOBBA								
10 (4.7%)	3	7 (63.6%)	3 (27.3%)	–		–	1 (9.1%)	11 (100%)
Other								
3 (1.4%)	1	2 (100%)	–	–	–	–	–	2 (100%)
TOTAL								
211	59 (28%)	95 (51.3%)	37 (20%)	16 (8.6%)	8 (4.3%)	5 (2.7%)	24 (13%)	185 (100%)

The general language distribution among the respondents' mothers differs in certain aspects from that of the respondents in Table 11 above. First, although Amharic is the most frequently used language among the respondents' mothers, its frequency is lesser than in the respondents' population. Only 166 mothers, i.e., 68 as mother tongue and 98 as second language, out of the total of 211 have knowledge of Amharic. Second, monolingual mothers occur in all four ethnolinguistic groups but not only for the Amhara and Oromo ethnic groups, as it was the case in the respondents' population. Further, the number of monolinguals is significant higher in the mothers' population (28%) than in the respondents' population (16.1%).

3.2.2.2 Language Use of Respondents' Fathers

As shown in Table 14, most of the respondents' fathers, i.e., 104 (49%), are mother tongue speakers of Afaan Oromoo. Amharic is mentioned as mother tongue only by 77 (36.3%) respondents. The Afar and Argobba languages were named to a lesser extent as mother tongues, namely by 17 (8%) and 11 (5.2%) respondents, respectively. As shown in Table 14, 2 of the respondents did not mention the mother tongue of their fathers.

Table 14: Mother Tongues of Respondents' Fathers

LANGUAGE	N	PERCENT (%)
AMHARIC	77	36.3
AFAAN OROMOO	104	49
AFAR	17	8
ARGOBBA	11	5.2
OTHER	3	1.4
TOTAL	212	100.0

Note: Two respondents out of the total of 214 did not answer this question.

As with the respondents' mothers, Amharic (N=85) is the most frequently spoken second language in the population of the respondents' fathers followed by Afaan Oromoo (N=45), as shown in Table 15. While Amharic and Afaan Oromoo are spoken as second language in all four ethnolinguistic groups, Afar (N=9) and Argobba (N=3) were only rarely used as second language among the respondents' fathers – usually with Amharic or Afaan Oromoo as mother tongue. The foreign languages Arabic (N=5) and English (N=35) were also spoken as second languages by some of the respondents' fathers.

Table 15: Language Background of Respondents' Fathers

MOTHER TONGUE	MONO-LINGUAL	SECOND LANGUAGE (SL)							TOTAL OF SL
		AMHARIC	AFAAN OROMOO	AFAR	ARGOBBA	ARABIC	ENGLISH	OTHER	
AMHARIC									
77 (36%)	32		38 (82.6%)	1 (2.2%)	-	-	6 (13%)	1 (2.2%)	46 (100%)
AFAAN OROMOO									
104 (49%)	27	64 (68.8%)		7 (7.5%)	3 (2.9%)	3 (2.9%)	16 (17.2%)	-	93 (100%)
AFAR									
17 (8%)	1	9 (47.7%)	6 (31.6%)		-	2 (10.5%)	2 (10.5%)	-	19 (100%)
ARGOBBA									
11 (5.1%)	-	10 (83.4%)	-	1 (8.3%)		-	1 (8.3%)	-	12 (100%)
OTHER									
3 (1.4%)	1	2 (66.6%)	1 (33.4%)	-	-	-	-	-	3 (100%)
TOTAL									
212 (28.8%)	61 (28.8%)	85 (49.1%)	45 (26%)	9 (5.2%)	3 (1.7%)	5 (2.9%)	25 (14.4%)	1 (0.6%)	173 (100%)

As in the respondents' mother population, Amharic is also the most frequently known language in the respondents' father population. It is spoken by 77 fathers as mother tongue and by another 85 fathers as second language. This means, however, that only 162 out of 212 fathers were able to communicate in Amharic while approximately one fourth had no knowledge of Amharic. The number of

monolingual fathers (28.1%) is almost identical with the number of monolingual mothers (28%) whereby there are no monolingual fathers in the Argobba ethnolinguistic group.

3.2.2.3 Language Use of Respondents' Siblings

As shown in Table 16, only 195 respondents had siblings. Among them three-fourth (N=147) were bi- or multilingual but one-fourth (N=48) was monolingual. The number of monolingual siblings with 24.6% of the entire population is relatively high when compared with the 16.1% monolinguals in the respondents' population in Table 11 above. On the other hand, the number of monolingual siblings is almost equally to the number of monolinguals in the respondents' mothers' and fathers' populations.

With regard to second languages, again Amharic (N=79) and Afaan Oromoo (N=52) clearly dominate. Afar (N=10) and Argobba (N=4) are only rarely spoken as second language. Besides, the respondents' siblings speak Arabic (N=7) and English (N=35) in addition to their mother tongue.

Table 16: Language Background of Respondents' Siblings

MOTHER TONGUE	MONO-LINGUAL	SECOND LANGUAGE (SL)						TOTAL OF SL
		AMHARIC	AFAAN OROMOO	AFAR	ARGOBBA	ARABIC	ENGLISH	
AMHARIC								
92 (47.2%)	27		47 (63.5%)	7 (9.4%)	3 (4%)	4 (5.4%)	13 (17.6%)	74 (100%)
AFAAN OROMOO								
86 (44%)	20	65 (71.4%)		3 (3.3%)	1 (1.1%)	2 (2.2%)	20 (22%)	91 (100%)
AFAR								
10 (5.1%)	1	9 (60%)	4 (26.6%)		–	1 (6.6%)	1 (6.6%)	15 (100%)
ARGOBBA								
7 (3.6%)	–	5 (71.4%)	1 (14.9%)	–	–	–	1 (14.9%)	7 (100%)
TOTAL								
195	48	79	52	10	4	7	35	187
	(24.6%)	(42.2%)	(27.8%)	(5.3%)	(2.1%)	(3.7%)	(18.7%)	(100%)

Note: 19 respondents out of the total of 214 did not have siblings.

Although Amharic is the most frequently known in the siblings' population, 92 siblings speak it as mother tongue and 79 as second language, there remain 24 siblings who do not know it. Thus, the knowledge of Amharic is very similar to that of the respondents' mothers' and fathers' population. However, this is an unexpected result when compared with the respondents' population which most probably belongs to the same generation like the respondents.

3.2.2.4 Language Use of Respondents' Spouses

As indicated in Table 17, only two third of the 214 respondents, i.e., 139 (65%), had spouses. The majority of them (N=95), which makes 68.3% of the entire population, are bi- or multilingual. There are, however, 44 (31.7%) monolinguals in the spouses' population, which makes approximately one third of the entire population. This number is even higher than in the mothers' and fathers' population but is a specific feature of the Amhara and Oromo ethnolinguistic groups, as there are no monolingual spouses in the Afar and Argobba ethnolinguistic groups.

The majority of the 139 respondents reported that their spouses are Afaan Oromoo mother tongue speakers, namely, 75 (35%). Spouses with Amharic as mother tongue take the second largest number, which is 50 (23.4%). The number of spouses who speak Afar, N=6 (2.8%), or Argobba, N=4 (1.9%), is relatively low.

Table 17: Language Background of Respondents' Spouses

MOTHER TONGUE	MONO-LINGUAL	SECOND LANGUAGE (SL)							TOTAL OF SL
		AMHARIC	AFAAN OROMOO	AFAR	ARGOBBA	ARABIC	ENGLISH	OTHERS	
AMHARIC									
50 (36%)	19		25 (59.5%)	2 (4.7%)	-	4 (9.5%)	8 (19%)	3 (7.1%)	42 (100%)
AFAAN OROMOO									
75 (54%)	24	51 (65.4%)		5 (6.4%)	2 (2.5%)	6 (7.7%)	13 (16.6%)	1 (1.3%)	79 (100%)
AFAR									
6 (4.3%)	-	5 (50%)	1 (10%)		-	-	4 (40%)	-	10 (100%)
ARGOBBA									
4 (2.9%)	-	4 (44.4%)	3 (33.3%)	-		-	2 (22.2%)	-	9 (100%)
OTHER									
4 (2.9%)	1	3 (100%)	-	-	-	-	-	-	3 (100%)
TOTAL									
139 (31.7%)	44 (10.4%)	63 (44.4%)	29 (20.4%)	7 (4.9%)	2 (1.4%)	10 (7%)	27 (19.1%)	4 (2.8%)	143 (100%)

Note: Only 139 of the total of 214 respondents were married.

In the respondents' spouses' population, the most frequently used second language is Amharic (N=64) followed by Afaan Oromoo (N=29). Afar (N=7) and Argobba (N=2) are only rarely spoken as second language. The foreign languages Arabic (N=10) and English (N=25) were also mentioned as second

languages. Despite the high frequency of Amharic (50 spouses speak it mother tongue and 64 as second language), 25 spouses do not speak it.

Half of the spouses with Amharic as mother tongue, i.e., N=25 (50%), speak Afaan Oromoo as second language. The most important reason for this is that there are frequent and extensive contacts between the Afaan Oromoo and Amharic speaking communities in Kemissie town. The high degree of inter-marriage between Amhara and Oromo also contributes to learn the languages of each other. This might also be the reason for the high number of Amharic second language speakers (N=75) or almost 70% among the spouses with Afaan Oromoo as mother tongue.

3.2.2.5 Language Use of Respondents' Children

Children and teenagers cover the majority of the population in Kemissie town. The respondents who have children are 95, which amounts to 44.4% of the total of 214 respondents.

As shown in Table 18, the respondents' children only speak Amharic or Afaan Oromoo as mother tongue. There are no children who learn Afar or Argobba as mother tongue although they are the mother tongues of (some of) their parents (see Table 9 and Table 17). This means that the children of respondents with Afar or Argobba as mother tongue shifted towards Amharic or Afaan Oromoo. The reason behind this is probably that Afar and Argobba are not frequently used languages for communication in Kemissie town while Amharic and Afaan

Oromoo are spoken widely. Further, Amharic and Afaan Oromoo are given as school subjects or serve as medium of instruction, while Afar and Argobba are not used in this domain in Kemissie town.

Table 18: Language Background of Respondents' Children

MOTHER TONGUE	MONO-LINGUAL	SECOND LANGUAGE (SL)					TOTAL OF SL
		AMHARIC	AFAAN OROMOO	AFAR	ARABIC	ENGLISH	
AMHARIC							
59 (62.1%)	22		32 (61.5%)	10 (19.2%)	2 (3.8%)	8 (15.9%)	52 (100%)
AFAAN OROMOO							
36 (37.9%)	5	30 (81.1%)		-	2 (5.4%)	5 (13.5%)	37 (100%)
TOTAL							
95	27 (28.4%)	30 (33.7%)	32 (36%)	10 (11.2%)	4 (4.5%)	13 (14.6%)	89 (100%)

Note: Only 95 out of the total of 214 respondents had children.

Amharic is learnt as mother tongue by 59 (62.1%) of the respondents' children but Afaan Oromoo only by 36 (37.9%). Only 54.2% or a little bit more than half of the children with Amharic as mother tongue learn Afaan Oromoo as second language while the majority of children with Afaan Oromoo as mother tongue learn Amharic as second language 30 (81.1%). Afar is still acquired by 10 (11.2%) children as second language but Argobba is no longer known in the

children’s population. Arabic and English, too, are used as second language by the respondents’ children.

Generally, Amharic is known to 89 (93%) out of 95 children as mother tongue or second language while Afaan Oromoo is only known to 68 (71.6%) children. A similar distribution is also found in the respondents’ population or in that of their spouses.

3.2.3 Linguae Francae in Kemissie Town

Kemissie is a town where different ethnolinguistic groups with various languages live together. Therefore, the respondents were asked if there is a language that they employ as a bridge for communication among different ethnolinguistic groups. Table 19 reveals the languages that are used as a linguae francae in the town.

Table 19: Linguae Francae in Kemissie Town

LANGUAGE	N	PERCENT (%)
AMHARIC	136	63.8%
AFAAN OROMOO	69	32.4%
AMHARIC AND AFAAN OROMOO	8	3.7%
TOTAL	213	100.0

Note: One out of 214 respondents did not answer this question.

The majority of the respondents, N=136 (63.8%), use only Amharic as lingua franca while 69 (32.4%) respondents use Afaan Oromoo in this function. 8

(3.7%) respondents reported that they use both Amharic and Afaan Oromoo together as *linguae francae*.

It is possible to generalize from the data that Amharic is the main language of inter-ethnic communication or a *lingua franca* in Kemissie town followed by Afaan Oromoo. Consequently, Amharic is the most widely used language by members of the different ethnolinguistic groups across most of domains (see Section 3.3). The researcher's observation also revealed that to a greater extent Amharic and to a lesser extent Afaan Oromoo have been used as *linguae francae* in Kemissie town. In addition, most of the local music clips and films are produced in Amharic, which might be an incentive for the younger generation to learn it.

3.3 Language Use in Different Domains

There are about nine domains of language use: the family, the neighborhood (playground and street), the school (medium of instruction, language as school subject and language of entertainment and recess), the church, literature, the press, the military, the courts, and governmental administration (Fishman 1971). In bilingual and multilingual environments, some communication events will be more likely to occur in one language than in another, while others will be conducted in all languages. Further, the language use pattern may also vary depending on the interlocutors. Therefore, several factors including the interlocutors, the setting, and the topic/purpose of the communication

determine the language use of a community in a certain social or institutional contexts.

The following sub-sections contain the description of language use pattern in five main linguistics domains in Kemissie town in relation to the interlocutors, the setting and topics.

3.3.1 Family Domain

Family domain is one of the most important domains for acquiring and maintaining languages. Language use in the family is concerned with communication between various closely related interlocutors such as parents and children, husband and wife, among children or siblings and between family members and their relatives.

3.3.1.1 Language Use with Mother and Father at Home

Table 20 shows the distribution of languages used by the respondents to communicate with their parents.

Table 20: Respondents' Language Use with Parents at Home

LANGUAGE(S)	LANGUAGE USE WITH			
	MOTHER		FATHER	
	N	PERCENT (%)	N	PERCENT (%)
AMHARIC	97	45.7	105	50
AFAAN OROMOO	84	39.6	75	35.7
AFAR	2	.9	4	1.9
ARGOBBA	2	.9	–	–
ARABIC	–	–	1	.5
AMHARIC/AFAAN OROMOO	6	2.8	12	5.7
AMHARIC/AFAR	13	6.1	8	3.8
AMHARIC/ARGOBBA	8	3.7	5	2.3
TOTAL	212	100	210	100

Note: 2 respondents out of the total of 214 did not answer the question regarding language use with their mothers; 4 did not answer the question regarding the language use with their fathers.

With regard to communication between respondents and their mothers at home, the majority of 97 (45.7%) respondents reported that they use Amharic, closely followed by 84 (39.6%) respondents who indicated that they use Afaan Oromoo. Only two respondents used Afar and another two Argobba to communicate with their mothers. Another 27 (12.7%) respondents reported that they frequently use two languages side-by-side to communicate with their mothers, namely Amharic and Afar (N=13), Amharic and Argobba (N=8), and Amharic and Afaan Oromoo (N=6). This shows that Amharic is dominantly used by the respondents to communicate with their mothers at home.

With regard to language use between respondents and their fathers at home, the majority of 105 (49.1%) respondents also used Amharic followed by 75 (35%) respondents who indicated that they use Afaan Oromoo. Four respondents communicate with their fathers in Afar, another one in Arabic. 25 respondents reported that they usually communicate with their fathers in two languages, namely, Amharic and Afaan Oromoo (N=12), Amharic and Afar (N=8), and Amharic and Argobba (N=5). While two respondents indicated that they commonly communicate with their mothers in Argobba, no respondent communicates in this language alone with his/her father.

Generally, the data show that the respondents use Amharic to a greater extent and Afaan Oromoo to a lesser extent when they communicate with their parents in the home domain. Afar and Argobba alone are only rarely used to communicate with parents. However, a small number of the respondents (approximately 11%) indicated that they use Amharic with another Ethiopian vernacular to communicate with their parents. Therefore, Amharic is the most widely used language between respondents and their parents at home. According to Holmes (1992:86), the use of a dominant language at home can commonly be observed when the parents are from different linguistic backgrounds. The data from Kemissie town seem to support Holmes' finding.

3.3.1.2 Language Use with Children at Home

The 95 respondents with children (see Section 3.2.2.5) were asked what language they use when discussing school matters with them at home. The result is given in the following table:

Table 21: Respondents' Language Use with Children at Home

LANGUAGE	N	PERCENT (%)
AMHARIC	51	53.9
AFAAN OROMOO	24	25.3
AFAR	2	2.1
ARGOBBA	1	1
AMHARIC/AFAAN OROMOO	10	10.5
AMHARIC/ARGOBBA	1	1
AMHARIC/AFAR	3	3.1
AMHARIC/ENGLISH	2	2.1
AMHARIC/AFAAN OROMOO/ENGLISH	1	1
TOTAL	95	100

The majority of the respondents with children, i.e., 51 (53.9%), indicated that they use Amharic to communicate with their children at home, while 24 (25.3%) respondents use Afaan Oromoo. Only a few respondents reported that they communicate with their children in Afar (N=2) or Argobba (N=1).

Another 17 (17.9%) respondents reported that they communicate in two or three languages with their children, whereby Amharic is always included, i.e., Amharic/Afaan Oromoo (N=10), Amharic/Afar (N=3), Amharic/English

(N = 2), Amharic/Argobba (N = 1), or Amharic/Afaan Oromoo/English (N = 1). English was probably mentioned due to the topic of communication mentioned in the question, namely school matters.

Table 21 clearly shows that the language used between respondents and their children at home is dominantly Amharic; less frequently Afaan Oromoo is used.

3.3.1.3 Language Use with Siblings at Home

Table 22 shows the results for the question about the dominant language that respondents use with their sisters and brothers when discussing personal issues at home.

Table 22: Respondents' Language Use with Siblings

LANGUAGE	N	PERCENT (%)
AMHARIC	91	46.7
AFAAN OROMOO	69	35.4
ARGOBBA	2	1
AMHARIC/AFAAN OROMOO	15	7.7
AMHARIC/ARGOBBA	7	3.6
AMHARIC/AFAR	11	5.6
TOTAL	195	100.0

There are only 195 respondents who have sisters and brothers (see Section 3.2.2.3). 91 (46.7%) of them indicated that they use only Amharic to communicate with their siblings at home; 69 (35.4%) respondents use only

Afaan Oromoo, two respondents only Argobba. Afar is not used as only language for communication between siblings at home.

33 respondents mentioned two languages in which they communicate with their siblings, namely, Amharic/Afaan Oromoo (N=15), Amharic/Afar (N=11), and Amharic/Argobba (N=7).

3.3.1.4 Language Use with Spouses at Home

The 139 respondents who have spouses were asked to report what language they use with them when discussing about life and family planning at home, as shown in Table 23.

Table 23: Respondents' Language Use with Spouses

LANGUAGE	N	PERCENT (%)
AMHARIC	77	55.4
AFAAN OROMOO	45	32.4
ARGOBBA	1	.5
AMHARIC/AFAAN OROMOO	9	6.5
AMHARIC/ARGOBBA	1	.7
AMHARIC/AFAR	6	4.3
TOTAL	139	100

In the above table, 77 (55.4%) respondents – more than half – indicated that they use Amharic to communicate with their spouses, while a third of the respondents, 45 (32.4%), use Afaan Oromoo. The combination of Amharic and Afaan Oromoo is used by 9 (6.5%) respondents, the combination Amharic and

Afar by 6 (4.3%) respondents. Afar alone is not used for communication between husband and wife. Only one respondent used Argobba with his/her spouse at home.

Generally, Amharic is dominantly used for communication with spouses at home followed by Afaan Oromoo to a lesser extent. Argobba and Afar were almost not used in this function.

3.3.1.5 Language Use with Rural and Urban Relatives

The following table summarized the respondents' language use of with rural and urban relatives.

Table 24: Respondents' Language Use with Rural and Urban Relatives

LANGUAGE	WITH RURAL RELATIVES		WITH URBAN RELATIVES	
	N	PERCENT %	N	PERCENT %
AMHARIC	76	35.8	112	53.8
AFAAN OROMOO	100	47.2	46	22.1
AFAR	10	4.7	2	.9
ARGOBBA	1	.5	2	.9
ARABIC	–		1	.5
AMHARIC/AFAAN OROMOO	12	5.6	27	12.9
AMHARIC/ARGOBBA	8	3.7	7	3.4
AMHARIC/AFAR	5	2.3	9	4.3
AMHARIC/ENGLISH	–		2	.9
TOTAL	212	100	208	100

Note: 2 respondents out of the total of 214 did not answer the question regarding the communication with rural relatives, 6 respondents did not answer the question regarding the communication with urban relatives.

As can be seen in Table 24, 100 (47.2%) respondents reported that they use Afaan Oromoo to communicate with their relatives from rural areas, while only 76 (35.8%) respondents indicated that they use Amharic with them. Almost the reverse distribution is found when the respondents' communicate with urban relatives. Here 112 (53.8%) respondents reported that they use Amharic to communicate with them, while 46 (22.1%) respondents use Afaan Oromoo. The combination of the two languages, Amharic and Afaan Oromoo, was used by 12 (5.6%) respondents to communicate with rural relatives, but by 27 (12.9%) respondents with urban relatives. Afar, Argobba and Arabic, as well as

combinations of Amharic with Argobba, Afar or English were also mentioned as means for communication with relatives but by relatively small number of respondents (approximately 10%).

This distribution shows that Afaan Oromoo is dominantly used for communication with relatives from rural areas, while Amharic dominates in the communication with relatives from urban areas.

3.3.2 Neighborhood Domain

For this study, the neighborhood domain was defined by four different communication situations. Communication with immediate neighbors and friends is commonly considered important informal spheres for maintaining minority languages (cf. Fishman 1971:248; 2001:68). A similar informal character has the communication at markets and in public transport where, however, a multitude of various languages is expected to occur in multilingual settings.

3.3.2.1 Language Use with Neighbors

The language use of respondents with their neighbors was determined through the language(s) in which they usually greet each other, as shown in the following table:

Table 25: Respondents' Language Use with Neighbors

LANGUAGE	N	PERCENT (%)
AMHARIC	98	46.6
AFAAN OROMOO	40	19
ARABIC	3	1.4
AMHARIC/AFAAN OROMOO	59	28.1
AMHARIC/ARGOBBA	6	2.8
AMHARIC/AFAR	4	1.9
TOTAL	210	100

Note: 4 respondents out of the total of 214 respondents did not answer this question.

Out of 210 (100%) respondents, 98 (46.6%) greet their neighbors in Amharic, 40 (19%) in Afaan Oromoo, and 59 (28.1%) in both of these languages. The other two Ethiopian vernaculars, Argobba and Afar, are only used by a small number of respondents – but always in combination with Amharic. Three respondents mentioned that they use Arabic for greetings, which appears to be common practice among Muslims in Ethiopia.

Thus, more than 90% of the respondents use Amharic, Afaan Oromoo or a combination of them for greeting their neighbors. The actual “minority” languages, Afar and Argobba – at least in the context of Kemissie town, are only rarely used for greetings.

3.3.2.2 Language Use with Friends

Regarding language use with friends, the respondents were asked to report the languages they preferred to speak with their friends from various linguistic backgrounds in cafés. The results are shown in the following table:

Table 26: Respondents' Language Use with Friends

FRIEND'S ETHNIC GROUP	RESPONDENT'S PREFERRED LANGUAGE FOR COMMUNICATION							TOTAL FOR FRIENDS	NA
	AMHARIC	AFAAN OROMOO	AFAR	ARGOBBA	AMHARIC/ AFAAN OROMOO	AMHARIC/AFAR	AMHARIC/ ARGOBBA		
AMHARA	160 (76.2%)	37 (17.6%)	-	-	13 (6.2%)	-	-	210 (100%)	4
OROMO	71 (34.1%)	113 (54.4%)	-	5 (2.4%)	19 (9.1%)	-	-	208 (100%)	6
AFAR	106 (58.6%)	28 (15.5%)	30 (16.6%)	-	13 (7.1%)	4 (2.2%)	-	181 (100%)	33
ARGOBBA	113 (64.2%)	21 (11.9%)	2 (1.2%)	16 (9.1%)	21 (11.9%)	-	3 (1.7%)	176 (100%)	38
TOTAL	450	199	32	21	66	4	3	775	
LANGUAGE	(58.1%)	(25.7%)	(4.1%)	(2.7%)	(8.5%)	(.5%)	(.4%)	(100%)	

Generally, the respondents tend to speak in the respective language of their Amhara or Oromo friends. Thus, in communicating with Amhara friends Amharic dominates with 76.2%, while for communicating with Oromo friends, Afaan Oromoo is the most prominent language with 54.4%. However, regarding the communication with Afar and Argobba friends, the respondents have a clear

preference for Amharic, with 58.6% and 64.2%, respectively. This is especially evident in the communication with Argobba friends where Argobba as single language is used only by 9.1% or in combination with Amharic by 1.7%.

Amharic (58.1%), Afaan Oromoo (25.7%) or a combination of both (8.5%) are the most frequently used languages between respondents and friends. Afar (4.1%) or the combination Amharic/Afar (0.5%) as well as Argobba (2.7%) or the combination Amharic/Argobba (0.4%) are less frequently mentioned. However, in contrast to the language use with neighbors (see Table 25), these two languages were more often used (even as single languages) for communicating with friends. The overall frequency of Afar and Argobba was even slightly higher than their frequency as respondents' mother tongues given in Table 9, namely, 3.8% for Afar and 2.4% for Argobba. Afaan Oromoo, in contrast, was less frequently mentioned as means for communication with friends (25.7%) as compared to its frequency as mother tongue (46.4%) given in Table 9.

The language use pattern between the respondents and their friends shows that there is a tendency of shifting from the smaller languages Afar and Argobba towards Amharic and to a lesser extent to Afaan Oromoo.

3.3.2.3 Language Use at the Market

The main market day in Kemissie is once per week on Thursday – *xamis* in Arabic from which the name Kemissie probably originated (see Section 1.1). The

Kemissie market is a place where buyers and sellers with various ethnolinguistic backgrounds from Kemissie town and its rural vicinity come together and exchange various goods. The following table shows the respondents' languages used at this market:

Table 27: Respondents' Language Use at the Market

LANGUAGE	N	PERCENT (%)
AMHARIC	103	48.3
AFAAN OROMOO	35	16.4
ARGOBBA	2	.9
AMHARIC/AFAAN OROMOO	71	33.2
AMHARIC/AFAR	2	.9
TOTAL	213	100

Note: 1 respondent out of the total of 214 did not answer this question.

Amharic is the language dominantly used for transaction at the market. 48.3% of the respondents, i.e., almost half of the total population, used it as only language for market transactions. Another 33.2% used Amharic together with Afaan Oromoo, while 0.9% used Amharic together with Afar. 16.4% of the respondents used Afaan Oromoo as only language for market transaction; only 0.9% used Argobba.

The table, generally, indicates that Amharic to a great extent and Afaan Oromoo together with Amharic to a certain extent have been used by the respondents in

the market place. The use of Afar and Argobba at the market is very limited when compared with Amharic and Afaan Oromoo.

This finding differs from Cooper & Carpenter’s (1976) study on language use at Ethiopian markets according to whom people from different ethnolinguistic groups should use their own mother tongues for transactions rather than a common trade lingua franca. In the present study, however, the reverse can be observed. Buyers and sellers at the market most frequently communicate in the linguae francae Amharic and/or Afaan Oromoo rather than in smaller local vernaculars.

3.3.2.4 Language Use for Transportation

There are various means of transportation in Kemissie town, like cars, three-wheeler vehicles (bajaj), and horse-buggies. The respondents were asked for the language(s) they use to communicate with the drivers or conductors (helps) of the vehicles. The following languages were mentioned:

Table 28: Respondents’ Language Use for Public Transport

LANGUAGE	N	PERCENT (%)
AMHARIC	135	65.2
AFAAN OROMOO	27	13
AMHARIC/AFAAN OROMOO	44	21.6
AMHARIC/ARGOBBA	1	.5
TOTAL	207	100

Note: 7 respondents out of the total of 214 did not answer this question.

As shown in Table 28, the majority of the respondents (N = 135; 65.2%) reported that they use Amharic with the conductors. 44 (21.2%) respondents indicated that they use both Amharic and Afaan Oromoo, 27 (13%) respondents use only Afaan Oromoo. Afar was not mentioned as means for communication, Argobba occurred only once.

Generally, more than half of the respondents indicated that they predominantly use Amharic to get transportation services or a combination of Amharic and Afaan Oromoo.

3.3.3 School Domain

Education or school is another main linguistic domain that may determine language shift or maintenance processes in a community. According to Hoffman (1991:7), the school plays a crucial role in personal and social development of bilingual individuals and for the success of societal multilingualism which could be a pre-request for using different languages for different contexts. The language spoken at home is often a vernacular while the school language is commonly a regional or national lingua franca. Especially due to urbanization and immigration, children entering into a school are likely to speak a number of different dialects or languages, while the school selects a single language/variety as medium of instruction or school subject (Spolsky 2004:46 f.).

3.3.3.1 Language Use between Students and Teachers

The status of interlocutors and the topic of the communication can affect language use patterns. Therefore, the respondents were asked for their language use with teachers in the classroom while speaking about school matters, and their language use outside the classroom when talking about personal issues with teachers. The following table shows the results based on the answers of the 54 respondents who were still students at school.

Table 29: Respondents' Language Use with Teachers

LANGUAGE	IN CLASSROOM		OUTSIDE CLASS	
	N	PERCENT (%)	N	PERCENT (%)
AMHARIC	21	38.9	29	53.7
AFAAN OROMOO	13	24	8	14.8
ENGLISH	4	7.4	–	
AMHARIC/AFAAN OROMOO	9	16.7	11	20.4
AMHARIC/ENGLISH	4	7.4	–	
AMHARIC/AFAAN OROMOO/ENGLISH	3	5.5	6	11.1
TOTAL	54	100	54	100

Out of the total of 54, 21 (38.9%) students use Amharic with their teachers in classroom, 13 (24%) use Afaan Oromoo, and 9 (16.7%) alternatively use both Amharic and Afaan Oromoo. 4 (7.4%) students indicated that they only use English with their teachers in classroom, while another 4 (7.4%) and 3 (5.5%)

students used English in combination with Amharic or Amharic/Afaan Oromoo, respectively.

With regard to the students' language use with their teachers outside the classroom a similar but not identical distribution is found. A few students more, namely, 29 (53.7%), use Amharic with their teachers. There is also an increase in the number of students using a combination of Amharic with another language for communicating with their teachers outside the classroom, i.e., 11 (16.7%) students use Amharic/Afaan Oromoo, and 6 (11.1%) use Amharic/Afaan Oromoo/English. On the other hand, the number of students using only Afaan Oromoo with their teachers decrease to 8 (14.8%) outside the classroom.

Generally, Amharic is the dominant language used for communication between students and teachers in and outside the classroom. Afaan Oromoo is also used in these settings but with a significant lower frequency. English only plays a subordinate role although it is school subject since grade 1 and medium of instruction after grade 8. Afar and Argobba are not used for communication in this setting at all. The reasons of the respondents' use of Amharic and Afaan Oromoo to communicate with their teachers in almost all subjects including English is probably related to their language background, i.e., the students usually have a higher proficiency in Amharic or Afaan Oromoo than in English.

3.3.3.2 Language Use among Students

The 54 students were also asked for their language use with classmates at school for discussion school matters or personal issues. As shown in Table 18, 18 (33.3%) students use only Amharic to discuss school matters with their classmates, 11 (20.4%) students reported that they alternatively use Amharic or Afaan Oromoo. Afaan Oromoo alone was used by 9 (16.7%) students. 8 (14.8%) students used three languages to discuss school matters with their classmates, namely, Amharic, Afaan Oromoo and English. 4 (7.4%) students indicated that they use Amharic and English.

Table 30: Respondents' Language Use with Their Classmates

LANGUAGE	FOR EDUCATION		FOR PERSONAL ISSUES	
	N	PERCENT %	N	PERCENT %
AMHARIC	18	33.3	23	42.6
AFAAN OROMOO	9	16.7	12	22.2
ENGLISH	3	5.5	2	3.7
AMHARIC/AFAAN OROMOO	11	20.4	13	24.1
AMHARIC/ENGLISH	4	7.4	3	5.5
AFAAN OROMOO/AFAR	1	1.8	–	
AMHARIC/AFAAN OROMOO/ENGLISH	8	14.8	1	1.8
TOTAL	54	100	54	100

For discussing personal issues among students at school, Amharic is also dominantly used. 23 (42.6) students indicated that they use only Amharic with their classmates to discuss personal issues, followed by 13 (24.1%) students

using Amharic in combination with Afaan Oromoo. Afaan Oromoo alone is used by 12 (22.2%) students, and the combination of Amharic/English by 3 (5.5%) students.

Generally, Amharic is the most frequently spoken language in the school domain followed by Afaan Oromoo.

3.3.4 Religion Domain

In Kemissie town, both Christianity and Islam co-exist. The respondents were asked for their personal experience or observation regarding the language(s) used by priests and sheiks at churches and mosques. The following table shows the result:

Table 31: Language Use in the Religious Domain

LANGUAGE	IN MOSQUE		IN CHURCH	
	N	PERCENT %	N	PERCENT %
AMHARIC	23	11.8	82	45.8
AFAAN OROMOO	21	10.8	16	8.9
ARABIC	20	10.3	–	
AMHARIC/AFAAN OROMOO	36	18.5	43	24
AMHARIC/ARABIC	13	6.6	–	
AFAAN OROMOO/ARABIC	5	2.7	–	
AMHARIC/GE'EZ	–		38	21.2
AMHARIC/AFAAN OROMOO/ARABIC	77	39.5	–	
TOTAL	195	100	179	100

Note: 19 respondents out of the total of 214 did not answer the question for language use in mosques, while 35 respondents did not answer the question for language use in churches.

The majority of the respondents, namely, 77 (36%), reported that the three languages, Amharic, Afaan Oromoo, and Arabic, are used alternatively for religious activities in mosques, while a combination of two languages was mentioned by 36 (16.8%) respondents for Amharic/Afaan Oromoo, 13 (6.1%) for Amharic/Arabic, and 5 (2.3%) for Afaan Oromoo/Arabic. Other respondents were of the opinion that only a single language is used at mosque, whereby 23 (10.7%) respondents mentioned Amharic for this function, 21 (9.8%) Afaan Oromoo, and 20 (9.3%) Arabic.

With regard to language use in churches, 82 (38.3%) and 16 (7.5%) respondents mentioned Amharic and Afaan Oromoo, respectively. Other respondents reported that a combination of two languages is used at churches, whereby 43 (20.1%) respondents mentioned the combination Amharic/Afaan Oromoo, and 38 (17.8%) the combination Amharic/Ge'ez.

Generally, even in the religion domain, Amharic and Afaan Oromoo are dominant languages in Kemissie. In addition to them, Arabic was associated with mosques/Islam and Ge'ez with churches/Christianity by a few respondents.

3.3.5 Administration and Court Domain

3.3.5.1 Language Use at Kebele Administration

A Kebele is the smallest administrative unit in Ethiopia. People come to the Kebele for political issues, or economic and social purposes. That is the reason why the researcher included this domain in this study. The following table shows the respondents' language use at the Kebele:

Table 32: Respondents' Language Use at the Kebele

LANGUAGE	N	PERCENT %
AMHARIC	101	48.1
AFAAN OROMOO	47	22.4
ARGOBBA	2	.9
AMHARIC/AFAAN OROMOO	60	28.6
TOTAL	210	100.0

Note: 4 respondents out of the total of 214 did not answer this question.

Almost half of the respondents, namely, 101 (48.1%), use only Amharic at the Kebele whereas 60 (28.6%) respondents alternatively use both Amharic and Afaan Oromoo. Afaan Oromoo alone as means of communication at the Kebele was mentioned by 47 (22.4%) respondents. Generally, Amharic and Afaan Oromoo are dominantly used by the respondents at the Kebele.

3.3.5.2 Language Use in Government Offices and at the Court

As shown in Table 33, 91 (46.9%) respondents reported that they use Amharic for communication in government offices whereas 57 (29.4%) mentioned Afaan Oromoo for this function. 46 (23.7%) respondents alternatively use Amharic or Afaan Oromoo. The researcher also observed that servants in government office most frequently speak in Amharic to their customers and to a lesser extent in Afaan Oromoo.⁷ Generally, Amharic is the dominantly used language in government offices in Kemissie followed by Afaan Oromoo, and a combination of the two.

⁷ Most governmental job vacancies in Kemissie require from the applicant good proficiency in Afaan Oromoo. The researcher is aware of one case where a graduate from the Department of Law at Addis Ababa University applied for a vacancy in Kemissie town in 2012 but did not get the job because he could not communicate in Afaan Oromoo. A number of people in Kemissie town do not speak Afaan Oromoo even if they were born and grew up there. Further, some government servants do not use Afaan Oromoo at their workplace even if they may know it.

Table 33: Respondents' Language Use in Government Office and at the Court

LANGUAGE	IN THE OFFICE		IN THE COURT	
	N	PERCENT (%)	N	PERCENT (%)
AMHARIC	91	46.9	60	33
AFAAN OROMOO	57	29.4	51	28
AMHARIC/AFAAN OROMOO	46	23.7	71	39
TOTAL	194		182	100

Note: 20 respondents out of the total of 214 did not answer the question regarding language use in offices; 32 did not answer the question regarding language use at the court.

Table 33 also shows the respondents' language use at the court which differs from other settings. Here, the majority of the respondents, namely, 71 (39%), reported that they alternatively use both, Amharic and Afaan Oromoo, while Amharic and Afaan Oromoo alone were used by 60 (33%) or 51 (28%) respondents, respectively. Thus, there is no clear dominance of Amharic in this setting. Further, the researcher observed that people who cannot speak Afaan Oromoo prepare their issue in Amharic and let it translate into Afaan Oromoo.

This result is different from what Cooper & Nahum (1976) described for the courts in five Ethiopian provinces, where Amharic was dominantly used at all secular courts.

3.3.5.3 Language Use in the Police Station and at Health Center

Table 34 shows the respondents' language use in police stations and at health centers.

Table 34: Respondents' Language Use in the Police Station and at Health Centers

LANGUAGE	IN THE POLICE STATION		AT HEALTH CENTERS	
	N	PERCENT (%)	N	PERCENT (%)
AMHARIC	103	49.5	110	52.1
AFAAN OROMOO	42	20.2	28	13.3
ARGOBBA	-	-	1	.5
AMHARIC/AFAAN OROMOO	61	29.3	66	31.8
AMHARIC/ARGOBBA	-	-	1	.5
AMHARIC/AFAR	2	1	5	2.4
TOTAL	208	100	211	100

Note: 6 respondents out of the total of 214 did not answer the question for language use in the police station, 3 respondents did not answer the question for language use at health centers.

Amharic is widely used by the respondents in both places. With regard to police stations, 103 (49.5%) respondents mainly use Amharic, 61 (29.3%) a combination of Amharic and Afaan Oromoo. Afaan Oromoo alone used 42 (20.2%) respondents in police stations.

As to health centers, 110 (52.1%) respondents indicated that they use only Amharic to speak with doctors or other patients, while 66 (31.3%) respondents use a combination of Amharic and Afaan Oromoo. Afaan Oromoo alone is used by 28 (13.3%) respondents; 5 (2.4%) respondents use Amharic together with Afar.

3.4 Language Use for Various Activities and Emotions

In addition to their language use in specific settings in the main linguistic domains, the respondents were also asked for their preferred language(s) for specific activities and emotions.

3.4.1 Language Use for Various Activities

Table 35 shows the respondents' preferred language(s) for the following activities: singing, thanking, counting, writing, reading and exchanging secrets. For these activities all four mother tongues mentioned in Table 9, i.e., Amharic, Afaan Oromoo, Afar and Argobba, were mentioned and, in addition, the languages Ge'ez, Arabic and English.

Table 35: Respondents' Language Use for Various Activities

LANGUAGE	SINGING	THANKING	EXCHANGE OF SECRETS	COUNTING	WRITING	READING	TOTAL LANGUAGES
AMHARIC	77 (36.6%)	70 (32.9%)	85 (41.5%)	78 (36.4%)	93 (43.5%)	75 (36%)	478 (37.8%)
AFAAN OROMOO	67 (31.9%)	57 (26.8%)	76 (37%)	59 (27.7%)	61 (28.5%)	57 (27.4%)	377 (29.8%)
AFAR	9 (4.9%)	1 (.5%)	9 (4.4%)	–	–	–	19 (1.5%)
ARGOBBA	6 (2.8%)	5 (2.3%)	7 (3.4%)	–	–	–	18 (1.4%)
ENGLISH	3 (1.4%)	8 (3.7%)	2 (1%)	7 (3.3%)	2 (.9%)	4 (1.9%)	26 (2.1%)

LANGUAGE	SINGING	THANKING	EXCHANGE OF SECRETS	COUNTING	WRITING	READING	TOTAL LANGUAGES
ARABIC	-	2 (.9%)	-	-	-	1 (.5%)	3 (.2%)
AMHARIC/AFAAN OROMOO	32 (15.2%)	37 (17.4%)	20 (9.7%)	42 (19.7%)	41 (19.2%)	34 (16.3%)	206 (16.3%)
AMHARIC/AFAR	6 (2.8%)	15 (7%)	2 (1%)	9 (4.2%)	3 (1.4%)	4 (1.9%)	39 (3.1)
AMHARIC/ARGOBBA	3 (1.4%)	2 (.9%)	3 (1.5%)	6 (2.8%)	-	8 (3.8%)	22 (1.7%)
AMHARIC/GE'EZ	2 (.9%)	-	-	-	-	-	2 (.2%)
AMHARIC/ENGLISH	3 (1.4%)	5 (2.3%)	-	4 (1.9%)	5 (2.3%)	19 (9.1%)	36 (2.8%)
AMHARIC/ARABIC	1 (.5%)	-	-	-	1 (.5%)	-	2 (.2%)
AMHARIC/AFAAN OROMOO/ARABIC	-	3 (1.4%)	-	3 (1.4%)	4 (1.9%)	-	10 (.8%)
AMHARIC/AFAAN OROMOO/ENGLISH	-	7 (3.3%)	1 (.5%)	5 (2.3%)	4 (1.9%)	3 (1.4%)	20 (1.6%)
AMHARIC/ARABIC/ENGLISH	-	1 (.5%)	-	-	-	3 (1.4%)	4 (.3%)
AMHARIC/AFAR/ARABIC	1 (.5%)	-	-	-	-	-	1 (.1%)
TOTAL ACTIVITIES	210 (100%)	213 (100%)	206 (100%)	213 (100%)	214 (100%)	208 (100%)	1264
NA	4	1	8	1		6	

Some respondents clearly associate a specific language with an activity, while other mentioned two or even three languages. If a combination of languages was

mentioned, Amharic was always part of it while Afaan Oromoo only occurred in the combination Amharic/Afaan Oromoo, which can also be extended by Arabic or English.

The activities *singing*, *thanking* and *exchanging secrets* can be considered as belonging to informal domains, while *writing* and *reading* are clearly part of formal domains. The activity *counting* may belong to either of them. When only single language responses are considered, it can be clearly seen that Afar and Argobba are only used in informal domains, while Amharic and Afaan Oromoo occur in all domains. In the formal domains writing and reading, Amharic and Afaan Oromoo clearly dominate – whereby Amharic exceeds in frequency Afaan Oromoo. The two languages together were mentioned by the majority of the respondents for writing (N=195 out of 214) and reading (N=166 out of 208). The reason behind this is that Amharic and Afaan Oromoo are school languages in Kemissie town and that most published materials (newspapers, journals, books, etc.) are only available in these two languages.

For the activities of singing and exchanging secrets, on the other hand, the frequency of the single language tokens for Afar (N=9 for both activities) and Argobba (N=6 for singing; N=7 for exchanging secrets) alone, i.e., without considering their frequency in language combinations, slightly exceeds their frequency as mother tongue, which was 8 for Afar and 5 for Argobba (see Table

9 above). This might indicate that the smaller languages Afar and Argobba are still maintained in informal domains.

3.4.2 Language Use for Various Emotions

Table 36 shows the respondents' language use for various emotions, namely, dreaming, blessing, insulting, warning and praying.

Table 36: Respondents' Language Use for Various Emotions

LANGUAGE	DREAMING	BLESSING	CURSING	INSULTING	WARNING	PRAYING	TOTAL LANGUAGE
AMHARIC	76 (38.6%)	86 (41%)	79 (36.9%)	71 (37.2%)	87 (41.6%)	74 (35.6%)	473 (39%)
AFAAN OROMOO	70 (35.5%)	57 (27.1%)	58 (27.1%)	62 (32.5%)	64 (30.6%)	58 (27.9%)	369 (30.1%)
AFAR	6 (3%)	4 (1.9%)	5 (2.3%)	5 (2.6%)	1 (.5%)	–	21 (1.7%)
ARGOBBA	3 (1.5%)	5 (2.3%)	–	6 (3.1%)	4 (1.9%)	–	18 (1.5%)
ARABIC	–	4 (1.9%)	–	–	–	23 (11%)	27 (2.2%)
ENGLISH	3 (1.5%)	–	–	–	3 (1.4%)	–	6 (.5%)
AMHARIC/AFAAN OROMOO	25 (12.7%)	32 (15%)	32 (15%)	41 (21.5%)	36 (17.2%)	21 (10.1%)	187 (15.4%)
AMHARIC/AFAR	7 (3.5%)	6 (2.8%)	11 (5.1%)	2 (1%)	8 (3.8%)	9 (4.3%)	43 (3.5%)
AMHARIC/ARGOBBA	4 (2%)	10 (4.8%)	5 (2.6%)	3 (1.6%)	3 (1.4%)	8 (3.8%)	33 (2.7%)

LANGUAGE	DREAMING	BLESSING	CURSING	INSULTING	WARNING	PRAYING	TOTAL LANGUAGE
AMHARIC/ARABIC	-	2 (.9%)	-	2 (1%)	-	7 (3.4%)	11 (.9%)
AMHARIC/GE'EZ	-	-	-	-	-	2 (1%)	2 (.2)
AMHARIC/ENGLISH	1 (.5%)	-	1 (.5%)	4 (2%)	2 (.9%)	1 (.5%)	9 (.7%)
AMHARIC/AFAAN	-	4 (1.9%)	-	1 (.5%)	-	5 (2.4%)	10 (.8%)
OROMOO/ARABIC	-	-	-	1	1	-	2
AMHARIC/AFAAN	-	-	-	(.5%)	(.5%)	-	(.2%)
OROMOO/ENGLISH	1 (.5%)	-	-	-	-	-	1 (.1)
AMHARIC/AFAR/ ARABIC	-	-	-	1 (.5%)	-	-	1 (.1)
AMHARIC/ENGLISH/ ARABIC	-	-	-	-	-	-	1 (.1)
TOTAL EMOTIONS	197 (100%)	210 (100%)	191 (100%)	199 (100%)	209 (100%)	208 (100%)	1214
NA	17	4	23	15	5	6	

76 (38.6%) of the respondents reported that they dream in Amharic, 70 (35.5%) in Afaan Oromoo, 25 (12.7%) respondents in both languages. Afar and Argobba were only reported by 6 (3%) and 3 (1.5%), respectively, for dreaming, which is slightly below their frequency as mother tongue (see Table 9 above). 7 (3.5%) of the respondents alternatively dream in Amharic and Afar.

For blessing, 86 (40.2%) and 57 (26.6%) of the respondents use Amharic and Afaan Oromoo, respectively, while 32 (15%) respondents use both languages. In

combination with Amharic, Argobba was used by 10 (4.7%) and Afar by 6 (2.8%). Afar and Argobba alone was only used by 5) and 4 respondents, respectively. The three languages Amharic, Afaan Oromoo and Arabic were used by 4 (1.9%) respondents. Afaan Oromoo is the most frequently used language next to Amharic for blessing.

Similarly, Amharic is the most frequently used language in cursing (N=79) and insulting (N=71). Afaan Oromoo is also used to express these emotions but to a lesser extent, namely by only 58 and 62 respondents, respectively. 32 (15%) and 41 (21.5%) respondents used a combination of Amharic and Afaan Oromoo for cursing and blessing. The respondents seem to prefer their own mother tongue for different emotions. However, Afar and Argobba speakers tend to shift towards another language. Only 5 respondents mentioned Afar for cursing. Argobba is also used by 5 respondents for cursing but always in combination of Amharic. Amharic is the most widely used language followed by Afaan Oromoo for cursing.

Amharic is also widely used for warning and praying. 87 (41.6%) and 74 (35.6%) respondents mainly use Amharic for warning and praying, Afaan Oromoo took the second larger number with 64 respondents using it for warning and 58 for praying (N=58). The combination of Amharic/Afaan Oromoo was used by 36 respondents for warning and 21 for praying. Arabic alone was used by 23 (11%) respondents for praying. The minority languages are not frequently used in these

spheres. For warnings, Afar was mentioned by 8 respondents and Argobba by 3, while for praying 9 respondents used Afar and 8 Argobba – but always in combination with Amharic.

3.5 Language Preferences

In multilingual areas, people may have positive or negative preferences towards specific languages. The following table shows the respondents’ subjective grading of Kemissie town’s prestigious languages.

Table 37: Prestigious Language in Kemissie Town

LANGUAGE	N	PERCENT (%)
AMHARIC	85	41
AFAAN OROMOO	108	52.2
AMHARIC/AFAAN OROMOO	14	6.8
TOTAL	207	100

Note: 7 respondents out of the total of 214 did not answer this question.

As shown in Table 37, half of the respondents, i.e., 108 (52.2%), indicated that Afaan Oromoo is the most prestigious language in the town, followed by Amharic which was mentioned only by 85 (41%) respondents. Different reasons were given for Afaan Oromoo being such a prestigious language. Most respondents pointed out that the Oromo ethnolinguistic group is the most dominant group in Kemissie town. As speaking Afaan Oromoo is one of the

criteria to join governmental institutions in Kemissie it is considered a working language there – which, however, could not be approved by this research.

The 85 (41%) respondents who considered Amharic to be the prestigious language in Kemissie town indicated that knowledge of Amharic enables them to communicate with other ethnolinguistic groups, i.e., they used it as lingua franca, and it is the working language of the country's government.

14 (6.8%) respondents could not decide for a single language and indicated that they consider both Amharic and Afaan Oromoo as prestigious language in Kemissie town. The less frequently used languages, Afar and Argobba, were not considered to be prestigious languages.

The majority of the respondents, i.e., 195 (97%), are in favor of knowing another language in addition to their mother tongue, whereas only 6 (2.9%) respondents would not like to learn another language. Thus, in general, most of the respondents in Kemissie town have a positive attitude towards multilingualism.

The most preferred languages to be learnt as second language are Afaan Oromoo, English and Amharic. A significant number of the respondents indicated that they prefer to know Afaan Oromoo as second language because it is the working language in Kemissie town in general and in different governmental institutions in particular. Beside that the Oromo ethnolinguistic group is numerically quite large in the town, those respondents whose mother tongue is not Afaan Oromoo

want to learn it in order to get a good job. English is the second most preferred language to be learned in Kemissie town due to its status as an international language. It also plays an important role in communicating with foreigners and tourists; it is a school subject and medium of instruction in higher education. Further, many respondents relate the knowledge of English with modernity. Amharic was also mentioned as useful second language because it is the official language of the country used as lingua franca between various ethnolinguistic groups in the town and the whole country. In addition to these three languages, some respondents mentioned that they want to learn Arabic in order to go abroad and work there.

Only 16 (7.9%) respondents were not interested to learn another language than their native language; the majority of them do not want to know English. The reason they provided is that they want to learn Ethiopian language to preserve them from extinction and to communicate with different ethnolinguistic groups across the country. English is not an Ethiopian language and, therefore, it is less functional in different domains and institutions in Kemissie town. One respondent was in dislike of Afar and Argobba because they are restricted to the zonal level. A few respondents indicated that they do not want to learn Arabic, Afar and Argobba due to their restricted function across the town.

CHAPTER FOUR

CONCLUSIONS

Kemissie is a multilingual town in which mainly four languages are spoken, namely Amharic, Afaan Oromoo, Afar and Argobba. The result of this study shows that Amharic and to a lesser extent Afaan Oromoo are the most frequent mother tongues and second languages in Kemissie town. Afar and Argobba are only spoken by a few people. Only 34 (15.9%) respondents out of the total sample were monolingual in either Amharic or Afaan Oromoo but not in Argobba or Afar. Generally, Afaan Oromoo, Argobba and Afar mother tongue speakers tend to be bilingual with Amharic as second language. Thus, Amharic is predominantly acquired as second language through the various ethnolinguistic groups. Although the Oromo are the largest ethnic group in Kemissie town, the number of Amharic speakers – either as mother tongue or as second language – is higher than the number of Afaan Oromoo speakers, especially among the younger generation.

With regard to language use in different domains, the following pattern evolved: Although various languages are spoken as mother tongue by the respondents, their fathers, mothers, siblings, children, and spouses, Amharic and Afaan Oromoo are the dominant languages in the family domain while Afar and Argobba are spoken with the lesser extent. Afaan Oromoo is the primarily used language among the respondents and their relatives from rural areas. This

finding differs from that of Mulugeta Eteffa (1988) according to whom Afaan Oromoo mother tongue speakers who came from rural areas to towns usually use both languages, Amharic and Afaan Oromoo (see Section 2.2). As to my findings, Amharic is the predominantly used language among respondents and their relatives from urban places. The reason for this is, that Amharic is the most commonly used language (or lingua franca) in towns. This clearly shows the dominance of Amharic in urban areas.

In the neighborhood domain, 98 (46.6%) respondents used Amharic to greet their neighbors; 59 (28.1%) respondents alternatively use Amharic and Afaan Oromoo. Afaan Oromoo alone is used by 40 (19%) respondents. In the school domain, Amharic is the dominant language used among the respondents and teachers in the classroom and outside while Afaan Oromoo is used by fewer respondents in this domain. The reasons of the respondents' use of Amharic and Afaan Oromoo within the school are that the two languages are given as subjects. In the friendship domain, Amharic was preferred by the majority of the respondents when they chat with Amhara, Afar and Argobba friends in cafés. Only when Oromo respondents chat with Oromo friends, Afaan Oromoo is preferred.

In the market domain, people use Amharic as well as Afaan Oromoo for their transactions. The result for this domain is totally different from Cooper & Carpenter's (1976) study in Ethiopian markets. According to them the

transactions of the traders were facilitated by using various languages rather than using a common lingua franca (cf. Section 2.2). The language used for different activities and emotions is predominantly Amharic followed by Afaan Oromoo. Nevertheless, Afaan Oromoo is considered by various ethnolinguistic groups to be the most prestigious language in Kemissie town while Amharic only occurs at the second rank. Consequently, a significant number of the respondents prefer to know Afaan Oromoo as second language. According to them, Afaan Oromoo is the working language of Kemissie town and the Oromo are the largest ethnolinguistic community in the town. English is the second most preferred language to be learnt as second language due to its international status and prominence in higher education. Although Amharic is the official language of Ethiopia, which is used as lingua franca for communication between various ethnolinguistic groups, it takes only the third rank of the preferred second languages to be learnt.

Only very few respondents, i.e., 16 (7.9%), do not like to learn additional languages. The majority of them reported that they do not want to learn English. Instead of English, they want to learn Ethiopian language to preserve them from extinction and to communicate with various ethnolinguistic groups across the country. As English is not an Ethiopian language, it has lesser functions in the different domains and institutions in Kemissie town. However, the reason for not wanting to learn a particular language, English, does not mean that these

respondents do not want to learn other Ethiopian languages. Some respondents indicated that they do not like to learn Arabic, Afar or Argobba due to their minority status across the town.

Generally, in the main linguistic domains, i.e., family, neighborhood, school, religion and administration, Amharic is clearly used as dominant means of communication by the majority of respondents. The only exception is language use in the court, where a combination of Amharic and Afaan Oromoo dominates, as well as in the religion domain, where a combination of three languages, Amharic/Afaan Oromoo/Arabic dominates among Muslim respondents. Across the main domains of language use, there is a tendency for shifting from various Ethiopian vernaculars towards Amharic.

Most people in Kemissie town are bilingual in Amharic, and to a lesser extent in Afaan Oromoo. Moreover, Amharic mother tongue speakers also acquire Afaan Oromoo as second language. Amharic is the most frequently used language as mother tongue among the younger generations. However, unlike the findings of Mesfin (2009) mentioned in Section 2.2, a tendency towards shifting to Amharic is clearly shown in the current study. However, the number of Afaan Oromoo mother tongue speakers exceeds that of the Amharic mother tongue speakers in the age group below 31 years (see Table 10 in Section 3.2.1). This situation might indicate that Afaan Oromoo regains importance in the younger generation as compared to the age group above 31 years. On the other hand, Afar and

Argobba speakers also shift towards Amharic and Afaan Oromoo. These two languages are spoken as mother tongue by 8 and 5 respondents, respectively, while 17 and 12 respondents considered themselves as ethnic Afar or Argobba, respectively (see Table 6 in Section 3.1). In almost all domains, Afar and Argobba are used to a lesser extent as compared to Amharic or Afaan Oromoo because their use for communication is restricted and they do not have a significant communicative function in Kemissie town. The younger generations of Afar and Argobba respondents have only a limited ability to understand these languages compared with their proficiency in Amharic and Afaan Oromoo. They speak mainly Amharic even at home with their parents. Further, they prefer Amharic and Afaan Oromoo to Afar and Argobba when communicating with parents, teachers, traders, drivers, health officers, etc.

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APPENDIX
QUESTIONNAIRE (ENGLISH)

Addis Ababa University
Department of Linguistics

Questionnaire

The purpose of this questionnaire is to gather data on issues related to patterns of language use in Kemise town

I really appreciate your participation in contributing to the study by filling this questionnaire. I would like to assure you that your responses will be kept confidential and used for research purpose only.

Thank you!

Part I

1. Sex _____ 2. Age _____ 3. Place of birth _____
4. Religion _____ 5. Place of residence _____ 6. Occupation _____
7. Ethnicity _____ 8. Educational level _____
9. What is your mother tongue? _____
10. If you know any other language(s) name them according to your level of proficiency:

11. What is (was) your mother's mother tongue?

12. If she knows any other languages, name them according to her level of proficiency

13. What is (was) your father's mother tongue? _____

14. If he knows any other languages, name them according to his level of proficiency

15. If you have a spouse, what is her/ his mother tongue?

16. If she/he knows any other languages, name them according to her/his level of proficiency

17. If you have children, what is their mother tongue?

18. If they know any other languages, name them according to their level of proficiency

19. If you have siblings (brother and sister), what is their mother tongue?

20. If they know any other languages, name them according to their level of proficiency

21. Which language do you use with your relatives who come from rural areas?

22. Which language/s do you use with your relatives who come from urban areas?

23. Which language/s do you think is/are the lingua francae language in Kemissie town? _____

24. Which languages is/are the most prestigious in Kemise town?

25. Is there any language (s) which is very useful for you to know as second language?

Yes _____

No _____

26. If you answered (24) with yes, what languages and why?

27. Is there any language which you do not like to know?

Yes _____

No _____

28. If yes, what language? _____

Why _____

Part two:

The following questions are based on different domains of language use and fill the space below with the language that you frequently use.

1. What language (s) do you use with your parents about family planning in the home?

Language _____

2. What language (s) do you use with your children to discuss about education in the home?

Language _____

3. What language (s) do you use with your wife or husband about family plan in the home?

Language _____

4. What language (s) do you use with your siblings in the home to exchange information and to talk about daily activities?

Language _____

5. What language(s) do you use with waiters to order what to have and ask the bill to pay in the café or bar?

Language _____

6. What language(s) do you use with your Amharic speaker friends to chat or funny anecdote in the cafe?

Language _____

7. What language do you use with your Afaan Oromoo speaker friends to chat or funny anecdote in the cafe?
Language_____
8. What language do you use with your Afar speaker friends to chat or funny anecdote in the cafe?
Language_____
9. What language do you use with your Argobba speaker friends to chat or funny anecdote in the cafe?
Language_____
10. What language do you use with your Arabic speaker friends to chat or funny anecdote in the cafe?
Language_____
11. Discussion with your Neighbor/s in the neighborhood.
Language_____
- Greeting with your neighbor
Language_____
12. To request your teacher permission in the school.
Language_____
13. Solving Educational problem with teacher(s) in the school.
Language_____
14. Solving personal problems with teacher(s) in the school.
Language_____
15. Discussing with your friends about lesson in the school.
Language_____
16. Discussing personal staff with student in the school.
Language_____
17. Preaching by priests/pastor in the church.
Language_____
18. Leading prayers by sheikh/Imam inside the mosque.
Language_____
19. Making supplication/Dua'a with your Sheikh/Imam in the mosque.
Language_____

20. Explaining about your suffering with your physician in the health center.

Language _____

21. Accusing prosecution with Judge in the court.

Language _____

22. Defending prosecution with Judge in the court.

Language _____

23. Giving comments or suggestions on different issues with Kebele officials in the Kebele.

Language _____

24. To exchange goods in the market.

Language _____

25. In the police station. Language _____

Part Three:

The following questions are based on language use in different activities and emotions and fill the space below with the language that you frequently use.

1. To sing -----
2. To thank-----
3. To count-----
4. To write-----
5. To read-----
6. To talk secret-----
7. To dream-----
8. To bless-----
9. To curse-----
10. To insult-----
11. To give warning-----
12. To pray-----

QUESTIONNAIRE (AMHARIC)

አዲስ አበባ ዩኒቨርሲቲ የድህረ ምረቃ ትምህርት ተቋም

የስነ-ልቦና ትምህርት ክፍል

የዚህ ጥናትና ምርምር አላማ ፣ በከሚሴ ከተማ የቋንቋ አጠቃቀም ሁኔታ ምን እንደሚመስል መመርመርና ትንታኔ መስጠት ነው። በመሆኑም እርስዎ ለዚህ ጥናት ስኬት መጠይቁን በመሙላት ላደረጉት ትብብር አድናቆት ሊቸርዎት ይገባል። በክፍል ሁለት ምላሽ እየመለሱ እያሉ የማይመለከትዎት ጥያቄ ቢያጋጥሞት ለመመለስ አይቸገሩ/ይዝለሉት።

የመጠይቁ ምላሽ ለምርምር አላማ ብቻ እንደሚውል ሚስጢራዊነቱም የተጠበቀ እንደሚሆን አረጋግጥሎታለሁ።

አመሰግንዎታለሁ።

ክፍል አንድ ፤

1. ስድስት ወር _____ 2. እድሜ _____ 3. የትውልድ ቦታ _____ 4. ሃይማኖት _____

5. የመኖሪያ ቦታ _____ 6. ስራ _____ 7. ጎሳ _____

8. የትምህርት ደረጃ _____ 9. አፍ የፈቱበት ቋንቋ ምንድን ነው? _____

10. አፍ ከፈቱበት ቋንቋ ውጭ ሌሎች የሚያውቁት ቋንቋዎች ካሉ በችሎታዎ ቅደም ተከተል ይዘርዝሩ።

_____	_____
_____	_____
_____	_____

11. እናትዎ አፍ የፈቱበት ቋንቋ ምንድን ነው? _____

12. እናትዎ ሌሎች የሚያውቁት ቋንቋዎች ካሉ በችሎታው ቅደም ተከተል ይዘርዝሩ

_____	_____
_____	_____
_____	_____

13. አባትዎ አፍ የፈቱበት ቋንቋ ምንድን ነው? _____

14. አባትዎ ሌሎች የሚያውቁት ቋንቋዎች ካሉ በችሎታቸው ቅደም ተከተል ይዘርዝሩ

_____	_____
_____	_____
_____	_____

15. ያገቡ ከሆነ የባለቤትዎ የአፍ መፍቻ ቋንቋ ምንድን ነው? _____

16. ባለቤትዎ ሌሎች የሚያውቁት ቋንቋዎች ካሉ በችሎታቸው ቅደም ተከተል ይዘርዝሩ

_____	_____
-------	-------

17. ህፃናት ካለዎት ፣ አፍ መፍቻ ቋንቋዎቻቸው ምንድን ነው? _____

18. ህፃናቱ ሌሎች የሚያውቋቸው ቋንቋች ካሉ በችሎታቸው ቅደም ተከተል ይዘርዝሩ

19. ከአንድ አባት እና እናት የተወለዱ እህት ወይም ወንድም ካለዎት የአፍ መፍቻ ቋንቋቸው ምንድን ነው?

20. እነዚህ እህትና ወንድምዎ ሌሎች የሚውቋቸው ቋንቋዎች ካሉ በችሎታቸው ቅደም ተከተል ይዘርዝሩ።

21. ከገጠር አካባቢ ከሚመጡ ቤተ ዘመዶች ጋር የትኛው ቋንቋ ይጠቀማሉ? _____

22. ክ/ከተማ አካባቢ ከሚመጡ ቤተ ዘመዶች ጋር የትኛውን ቋንቋ ይጠቀማሉ? _____

23. ከከሚሴ ከተማ የተለያዩ ቋንቋ ተናጋሪዎች በአንድ ላይ በሚገናኙበት ጊዜ የበለጠ የሚያግባባቸው ቋንቋ የቱ ነው? _____

24. በከሚሴ ከተማ ብዙ ትኩረት የሚሰጠው (ተሰሚነት ያለው) ቋንቋ ነው? _____

25. እርስዎ እንደ ሁለተኛ ቋንቋ ባውቅ በጣም ጠቃሚ ነው የሚሉት ቋንቋ አለ?

አለ _____ የለም _____

26. አለ ካሉ የትኛው ቋንቋ _____

27. ያንን ቋንቋ ለምን መረጡ? _____

28. እርስዎ መጠቀም የማይፈልጉት ቋንቋ አለ?

አለ _____ የለም _____

29. አለ ካሉ የትኛው ቋንቋ _____

30. መጠቀም የማይፈልጉትን ምክንያት ይጥቀሱ

ክፍል ሁለት፡- ማህበራዊ ተቋማትን መሰረት ያደረጉ የቋንቋ አጠቃቀም ጥያቄዎች ከዚህ ቀጥሎ በቀረበው ሰንጠረዥ ንግግር ከሚካሄድበት ማህበራዊ ተቋም ፣ ንግግር ከሚካሄድበት ጊዜና ቦታ ፣ ከሚያነጋግሩት ሰው እና ከመነጋገሪያ ርዕስ ጉዳይ አንጻር ብዙ ጊዜ የሚቀመጡትን ቋንቋ በተሰጠው ክፍት ቦታ ውስጥ ይሙሱ።

1. ከወላጆች ጋር አስፈላጊ ነገሮችን ለማቀድ የሚጠቀሙት ቋንቋ ምንድን ነው? _____

2. ህፃናትን ት/ቤት ውስጥ ስለተማሩት ነገር ለማወያየት በቤት ውስጥ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____

3. ከትዳር አጋርዎ ጋር ስለትዳር አስፈላጊ ነገሮችን ለማቀድ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____

4. ከወንድም እና ከእህቶችዎ ጋር በቤት ውስጥ መረጃ እና ገጠመኝ ለመለዋወጥ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
5. ካፍቴሪያ /ቡና ቤት/ ውስጥ ከአስተናጋጅዎ ጋር የተጠቀሙበትን ነገር ዋጋ ለመጠየቅ እና ለማዘዝ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
6. ካፍቴሪያ /ቡና ቤት/ ውስጥ ከአግርኛ ተናጋሪ ጓደኛዎ ጋር አዝናኝ ጨዋታ ለመጫወት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
7. ካፍቴሪያ /ቡና ቤት/ ውስጥ ከኦሮሞኛ ተናጋሪ ጓደኛዎ ጋር አዝናኝ ጨዋታ ለመጫወት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
8. ካፍቴሪያ /ቡና ቤት/ ውስጥ ከአፋርኛ ተናጋሪ ጓደኛዎ ጋር አዝናኝ ጨዋታ ለመጫወት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
9. ካፍቴሪያ /ቡና ቤት/ ውስጥ ከአርጎብኛ ተናጋሪ ጓደኛዎ ጋር አዝናኝ ጨዋታ ለመጫወት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
10. ካፍቴሪያ /ቡና ቤት/ ውስጥ ከአርጎብኛ ተናጋሪ ጓደኛዎ ጋር አዝናኝ ጨዋታ ለመጫወት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
11. ከጎረቤትዎ ጋር ሰላምታ ለመለዋወጥና ለመወያየት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____

12. በትምህርት ቤት ውስጥ ከመምህርዎ ጋር ትምህርት ነክ ጥያቄዎችን ለመጠየቅ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
13. በትምህርት ቤት ውስጥ ከመምህርዎ ጋር ስለግል ጉዳዮች ለመወያየት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
14. በትምህርት ቤት ውስጥ ተማሪዎች ስለ ትምህርት የሚወያዩበት ቋንቋ ምንድን ነው? _____
15. በትምህርት ቤት ውስጥ ተማሪዎች ስለራሳቸው የሚወያዩበት ቋንቋ ምንድን ነው? _____

16. በቤተ ክርስቲያን ውስጥ ቁስ/ወንጌላዊ ስብከት ለማቅረብ ወይም ፀሎቱን ለማፈፀም የሚጠቀሙበት ቋንቋ ምንድን ነው? _____

17. በመስጊድ ውስጥ ሸኩ/ኢጣሙ/ ፀሎቱን/ዱዓውን/ስብከቱን ለማድረግ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
18. በክሊኒክ/ጤና ጣቢያ ውስጥ ህመምተኞችን ሲጎበኙ/ሲጠይቁ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
19. በፍርድ ቤት ውስጥ ክስ ለማቅረብ ወይም የተከሰሱበትን ለመከላከል ከዳኛዎ ጋር የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
20. በቀበሌ ውስጥ በህዝብ ወይም በቀበሌው ጉዳዮች ላይ ሃሳብ እና አስተያየት ለመስጠት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
21. በገበያ ወይም በሱቅ ዕቃ እና የዕቃውን ዋጋ ለመጠየቅ እና ዋጋ ለመደራደር ከገዥ ወይም ከሻጭ ጋር የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
22. በስራ ቦታ ለሰራተኛዎ የስራ ትዕዛዝ ለማስተላለፍ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
23. በፖሊስ ጣቢያ ውስጥ ለፖሊስ ጥያቄ ምላሽ ለመስጠት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
24. ጉዞ ለማድረግ መኪናው ወይም እንደሚሄድና መቀመጫ ለመጠየቅ ከሾፌሩ/ወያላ/ ወይም ተሳፋሪ ጋር የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
25. በስብሰባ ቦታ ላይ ከሊቀ መንበሩ/ስብሰቢው/ ጋር በተለያዩ ጉዳዮች አስተያየት ለመስጠት የሚጠቀሙበት ቋንቋ ምንድን ነው? _____

ክፍል ሦስት:- ከዚህ ቀጥሎ የቀረቡትን ተግባራዊና ስሜታዊ ነገሮችን መሰረት ያደረጉ ጥያቄዎች በመጠየቅ መሰረት ይመልሱ።

1. ሲዘምሩ ወይ ሲዘፍኑ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
2. ለተደረገልዎ ነገር ሲያመሰግኑ የትኛውን ቋንቋ ይጠቀማሉ? _____
3. ቁጥር ለመቁጠር የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
4. ለመጻፍ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
5. በምን ቋንቋ የተጻፉ ፅሁፎችን ያነባሉ? _____
6. ህልም ሲያልሙ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
7. ሲፀልዩ/ዱዓ ሲያደርጉ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
8. ሲቆጡ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
9. ሲሳደቡ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
10. ሲራገሙ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
11. ሲመርቁ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____
12. ሚስጥር ሲያወሩ የሚጠቀሙበት ቋንቋ ምንድን ነው? _____

QUESTIONNAIRE (OROMO)

**YUUNIVARSITII ADDIIS ABABAA
DHAABBATA BARNOOTA DIGRII LAMMAFFAA
KUTAA BARNOOTA XIINQOOQAA**

Kaayyoon Qo'annoo fi Qorannoo kanaa Magaalaa kamisee keessatti haalli fayyadamiinsa afaanii maal akka fakkaatu qo'achuu fi ibsa kennuudhaafi kan ta'uu dhaanis, isinis bu'aa qorannoo kanaatiif gaaffiiwwan dhiyaatan guutuu dhaan gargaarsa nuuf gochuu keessaniif galata cimaa isiniif galchuun barbaada.

Deebiin bargaaftii kaayyoo qorannoo qofaaf akka toluuf jecha deebiin isin guuttan iccitii ta'uu isaa isiniif mirkaneesuun barbaada.

Deeggarsa keessaniif guddaa galatoomaa.

KUTAA TOKKO:

1. Saala _____ 2. Umrii _____ 3. Eddoo dhalootaa _____ 4. Amantii _____
5. Eddoo jireenyaa _____ 6. Dalagaa _____ 7. Gosa _____
8. Sadarkaa barnootaa _____ 9. Afaan jalqabattiin hiikkattan maali? _____

10. Afaan jalqaba ittiin hiikkattan alatti afaan bitaa kan dubbattan yoo jiraate tartiiba dandeettii keessa niitiin tarreessaa.

11. Afaan haati keessan ittiin hiikkatte maali? _____

12. Haati keessan afaan biraa kan dubbattu yoo jiraate sadarkaa dandeettii isiitiin tarreessaa.

13. Afaan abbaan keessaan ittiin hiikkate maali? _____

14. Abbaan keessan afaan biraa kan dubbatu yoo jiraate sadarkaa dandeettii isaatiin tarreessaa.

15. kaadhimattanii jiratan yoo ta'e afaan haati mana keessanii /abbaan manba keessanii/ ittiin hiikkatan maali? -----

16. Abbaan haati manaa keessan afaan biraa kan beekan yoo jiraate sadarkaa dandeettii isaaniitiin tareessaa.

17. Daa'imman kanqabaattan yoota'e afaan jarri ittiin hiikkatan maali? -----

18. Daa'imman keessan afaan biraa kan beekan yoo ta'e sadarkaa dandeettii jaraatiin tarreessaa.

19. Obboleessa yookaan Obboleettii Abbaa fi Haadha tokkorraa dhalatan yoo qabaattan afaan jarri ittiin hiikkatan maali? -----

20. Obbleewwan kanniin afaan biraa kan beekan yoo jiraate sadarkaa dandeettii isaaniitiin tarreessaa.

21. Firoottan /Fira/ Keessan kan naannoo baadiyaarraa dhufan wajjiin afaan kam fayyadamtu?-----

22. Firoottan/Fira/ keessan kan naannoo magaalatii dhufan wajjiin afaan kam fayyadamtu? -----

23. Magaalaa kamisee keessatti ummatoota afaan gara garaa dubbatan wajjiin yeroo wal- qunnamatan irra caalatti afaan ittiin walii galtan kami? -----

24. Magaalaa kamisee keessatti afaan xiyyeeffannaa (dhageettii) guddaa qabu kami?
25. Afaan isin akka afaan lammaffaattitti osoo beekke fayyadamaa ta'a jettan jiraa?
26. Ni jira jyoo jettan afaan kami?-----
27. Afaan san maaliif filattan? -----
28. Afaan isin fayyadamuu barbaaddan jiraa?
Ni jira ----- hin jiru -----
29. Ni jira yoo jettan isa kami? _____
30. Sababa itti fayyadamuu hin barbaanneef nuuf ibsaa?

KUTAA LAMAA:- Dhaabbilee hawaasaa jiddu gala godhachuudhaan haala itti fayyadamiinsa afaanii irratti gaaffiiwwan eddo gaaffii armaan gadii irratti dhiyaataniiru. Gaaffileen kunniin jiddu gala kan godhatan; dhaabbata hawaasaa, yeroo fi eddoowwan haasofni itti godhamu, Namoota wajji haasoftanii fi mata duree haasawichaa jiddu gala godhateeti. Afaan yeroo hedduu itti fayyadamtan eddoo duwwaa kennamerratti guutaa.

1. Maatii keessan wajjiin wantoota barbaachisoo ta'an karoorsuudhaaf afaan kamiin fayyadamtu? _____
2. Waan ijoolleen keessan mana barnootaa keessatti baratan mari'achiisuudhaaf afaan kamiin fayyadamtu? _____
3. Abbaa / haadha manaa keessaan wajjiin wantoota barbaachisaa ta'an irratti waa'ee bultii keessanii karoorsuudhaaf afaan kamiin fayyadamtu?

4. Obboleessaa fi Obboleettii keessan wajjiin mana keessatti odeeffannoo fi muudannoowwan gara garaa wal-jijjiiruudhaaf afaan kamiin fayyadamtu?

5. Kaaftteeriyaa /mana bunaa/ keessatti wantoota itti fayyadamuu barbaaddan gatii gaafachuudhaafi ajajachuudhaaf afaan kamiin fayyadamtu? _____
6. Kaaftteeriyaa /Mana bunaa/ keessatti hiriyyaa keessan kan afaan Amaariffaa dubbatu wajjiin tapha bashannansiisaa ta'e taphachuudhaaf afaan kamiin fayyadamtu? _____
7. Kaaftteeriyaa /mana bunaa/ keessatti hiriyyaa keessan kan Afaan Oromoo dubbatu wajjiin tapha bashannansiisasa ta'e taphachuudhaaf afaan isin itti fayyadamtan maalinni? _____
8. Kaaftteeriyaa /mana bunaa/ keessatti hiriyyaa keessan kan Afaan Affaar dubbatu wajjiin tapha bashannansiisa ta'e taphachuudhaaf afaan isin itti fayyadamtan maalinni? _____
9. Kaaftteeriyaa /mana bunaa/ keessatti hiriyyaa keessan kan Afaan Argoobbaa dubbatu wajjiin tapha bashannansiisaa ta'e taphachuudhaaf afaan isin itti fayyadamtan maalinni?
10. Kaaftteeriyaa /mana bunaa/ keessatti hiriyyaa keessan kan Afaan Arabiffaa dubbatu wajjiin tapha bashannansiisaa ta'e taphachuudhaaf afaan isin itti fayyadamtan maalinni?
11. Ollaa keessan wajjiin nagaa wal gaafachuufi wal mari'achuuf afaan isin itti fayyadamtan maalinni? _____
12. Mana barumsaa keessatti barsiisaa keessan wajjiin gaaffiiwwan barumsarratti xiyyeeffatan gaafachuudhaaf afaan isin itti fayyadamtan maalinni? _____
13. Mana barumsaa keessatti barsiisaa keessan wajjiin waa'ee dhimma dhuunfaa mari'achuudhaaf afaan isin itti fayyadamtan maalinni?

14. Mana barumsaa keessatti barattoonni afaan kamiin waa'ee barumsaa mari'atu? _____
15. Mana barumsaa keessatti barattoonni afaan kamiin waa'ee dalagaa isaanii mari'atu? _____

16. Mana amantaa kiristaanaa keessatti qeesiin /wangeeliin gorsa gochuudhaaf yookiin sagada gochuudhaaf afaan kamiin fayyadama? _____
17. Masjiida keessatti sheekiin /Imaamni/ gorsa yookiin du'aa'ii gochuudhaaf afaan kamiin fayyadama?
18. Kilinika /buufata yaalaa keessatti namoota dhukkubsatan yeroo dubbifan/ gaafattan afaan kamiin fayyadamtan? _____
19. Mana murtii keessatti himannaa dhiyeessuudhaaf yookaan waan himatamtan ufirraa deebisuudhaaf abbaa murtii wajjin afaan isin itti fayyadamtan maalinni?
20. Bulchiinsa gandaa keessatti dhimma ummataa yookiin dhimma gandaa irratti yaada gara garaa kennuudhaaf afaan kamiin fayyadamtu? _____
21. Eddoowwan daldalaa yookiin suuqitti meeshaa fi gatii meeshaa gaafachuudhaaf afaan kamiin fayyadamtu? _____
22. Eddoo dalagaa keessaniitti afaan isin ajaja hojii dabarsuudhaaf itti fayyadamtan kami? _____
23. Dhaabbata poolisaa keessatti afaan isin poolisaaf gaaffii fi deebii kennuudhaaf itti fayyadamtaan kami? _____
24. Ilma deemuudhaaf konkolaataan eessa akka deemu fi eddo teessoo gaafachuudhaaf konkolaachisaa yookiin gargaaraa yookiin imaltoota wajjiin afaan kamiin fayyadamtu? _____
25. Eddoowwan wal-ga'ii irratti dura taa'aa wal-ga'ii adeemsisu wajjiin dhimmoota gara garaa irratti yaada kennuudhaaf afaan kamiin fayyadamtu? _____

KUTAA SADI:- Kanatti aansee gaaffiiwwan wantoota dalagaa fi fedhii gara garaa irratti xiyyeeffatan dhiyaataniiru. Isinis gaaffiiwwan dhiyaatan irratti hundaa'uudhaan deebii keessan guutaa.

1. Afaan isin yeroo faarfattan /sirbitan itti fayyadamtan kami? _____

2. Afaan isin yeroo waan isinii godhameef galata galchuudhaaf itti fayyadamtan kami?_____
3. Laakkofsa lakkaa'uudhaaf afaan kamiin fayyadamtu?_____
4. Barreessuudhaaf afaan kamiin fayyadamtu?_____
5. Barreeffama barreeffame afaan kamiin dubbiftu?_____
6. Abjuu /abdii fuulduraa/ karoofachuudhaaf afaan kamiin fayyadamtu?_____
7. Kadhaa /du'aa'ii yeroo godhattan afaan kamiin fayyadamtu?_____
8. Yeroo loltan /dallantan afaan kamiin fayyadamtu?_____
9. Yeroo arrabsitan afaan kamiin fayyadamtu?_____
10. Yeroo abaartan afaan kamiin fayyadamtu?_____
11. Yeroo eebbiftan afaan kamiin fayyadamtu?_____
12. Yeroo iccitii haasoftan afaan kamiin fayyadamtu?_____

