ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

SEMANTICS AND PRAGMATICS OF OROMO PERSONAL NAMES EASTERN WOLLEGGA

BY

TESFAYE GUDETA

JUNE 2011

ADDIS ABABA, ETHIOPIA

ADDIS ABABA UNIVERSITY

SCHOOL OF GRADUATE STUSIES

COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

FACULTY OF HUMANITIES

DEPARTMENT OF LINGUISTICS

SEMANTICS AND PRAGMATICS OF OROMO PERSONAL NAMES EASTERN WOLLEGGA

A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF ADDIS ABABA UNIVERSITY IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN LINGUISTICS

BY

TESFAYE GUDETA

ADVISOR

BAYE YIMAM (PROFESSOR)

JUNE 2011

ADDIS ABABA, ETHIOPIA

SEMANTICS AND PRAGMATICS OF OROMO PERSENAL NAMES EASTERN WOLLEGA

APPROVED BY:

Baye Yimam (Professor) _____

Advisor Signature

Shimelis Mezengia (Ato) _____

Examiner Signature

Abstract

The objective of this research is to describe the personal naming practices and meanings of personal names in Eastern Wollega of selected woredas. A descriptive survey method is used in the study. The subjects of the study are people with ample experience in personal naming. To collect the data tools like interviews, observation, tape recording, and document analysis have been employed. The data are analysed using qualitative approaches.

The results of the study reveal that the people of the study area give names to babies in five different ways. These are 'haammačiisaa', 'ayyaana heduu, naming after days, time of the day, and birth seasons. The results thus indicate that Oromo personal names have meaning which may be descriptive, connotative, associate or contextual. In addition, there are personal names which have both symbolic and referential meanings. These different meanings can be recognized on the basis of the culture of the society. The names are classified on the basis of the themes they represent. In Oromo personal names, there are distinct gender marks which distinguish masculine and feminine gender. Some Oromo names serve as temporal and personal deixis.

ACKNOWLEDGEMENTS

First, I thank the Almighty God for His providence that saw this work come to fruition amidst difficult challenges.

Secondly, I would like to express my sincere gratitude and appreciation to my advisor Professor Baye Yimam for his valuable guidance and insight throughout the research and for his enlightening courses in linguistics. Also my heartfelt appreciation and thanks to him are immeasurable due to the indefatigable academic and advice I received from him. So without his guidance, the completion of this paper would never have been possible. Furthermore, I am also beholden to Professor Baye Yimam for his enlightening and inspirational courses Anthropological Linguistics and Semantics in 2010 which gave birth to this study. Hence, I want to thank him again.

Thirdly, this study is materialized because of the magnanimous support I got from the Addis Ababa University in general and the Linguistics Department in particular. My sincere thanks go to Mr. Desalegn Beyene, a PHD student of Addis Ababa University, for his comment, suggestion, and immeasurable material and moral support. My grateful acknowledgement is also extended to Tsehay Dinsa, a lecturer of Jimma teachers College, for her material and moral support throughout my work.

I am indebted to Dr. Ronny Meyer, my instructor and the chairman of the Linguistics Department of Addis Ababa University, for his willingness to share his ideas and materials during the study.

I wish to express my appreciation to Haramaya University for sponsoring me this program in general and the School of Foreign Language Department Staff members in particular. My gratefulness is also due to Ahmed Dedo and Goshu

Geleta, staff members of Haramaya University, for their special encouragement and sending my salary in time.

My heartfelt thanks and appreciation are also extended to Gemeda Gudeta, Shewa Tafa, Desalegn Gudeta, Bekabil Terefe, Pastor Eyasu Tolasa and his family, all my informants and Almaz Kenate who directly or indirectly supported me to make this thesis come to real.

Last but not least, my special thanks go to Alemnesh Gudeta, Tiruwork Gudeta, Lamesa Gudeta, Adula Bekele and Kumale Bekabil, for the moral support they have offered me.

TABLE OF CONTENTS

Page

ABSTRACT i
ACKNOWLEDGMENTS ii
CHAPTER ONE
INTRODUCTION 1
1.1. Background 1
1.2. The Oromo People and Language 4
1.3. Statement of the Problem 4
1.4. Purpose of the Study 6
1.5 .Objectives of the Study 6
1.5.1. General Objectives of the Study 6
1.5.2. Specific Objectives of the Study 6
1.6. Scope of the Study 6
1.7. Limitation of the Study 7
1.8 .Definition of Terms 7
1.9. Methodology 9
1.9.1. Sampling Techniques 9
1.9.2. Data Collection Instruments 9
1.9.2.1. Interview 9
1.9.2.1.1. Formal Interview 10
1.9.2.1.2. Informal Interview 10
1.9.2.2. Observation 10
1.9.2.3. Document Analysis 11
CHAPTER TWO
REVIEW OF LITERATURE 12
2.1. Definition of Name 12
2.2. Overview of Naming Practices 12
2.3. Oromo Naming Practices 14
2.4. Personal Names 17
2.4.1. Indexical Function of Personal Names 19
2.4.2 .The Semantics and Pragmatics of Personal Names 20

CHAPTER THREE

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION

3.1. Descriptions of the Informants 22

3.2. Naming Practices 22

3.2.1. Ha:mmači:sa: 23

3.2.2. ʔajja:nahedu: 23

3 .2.2.1. ʔinnikka: 25

3.2.2.2. Sorsa 27

3.2.2.3. ʔalkaʔima 27

3.2. 2.4. walk'a 28

3.2.2.5. ʔarba 28

3.2.2.6. basa:: 29

3.2.2.6.1. basa:dura: 29

3.2.2.6.2. basa:baʔo: 29

3.2.2.7. č'arrawa 30

3.2.2.8. du:retti: 30

3.2.2.9. dullatti: 31

3.2.2.10. salba:na 31

3.2.2.10.1. salba:nadura: 31

3.2.2.10.2. salba:nabalʔo: and salba:nabo:da:: 31

3.2.2.11. sonsa 32

3.2.2.12. garda:duma 32

3.2.2.13. luma:sa 32

3.2.2.14. ruruma 33

3.2.2.15. gida:da: 33

3.2.2.16. ru:da 33

3.2.2.17. ʔare:ri: 34

3.2.2.17.1. ʔare:r: dura: 34

3.2.2.17.2. ʔare:ri:balʔo: 35
3.2.2.18. ʔdula: 35
3.2.2.19. garba 36
3.2.2.20. bita: 36
3.2.3. mak'o:ta gujja: jero: and tibba: 37
3.2.3.1. mak'o:ta gujja: 37
3.2.3.1.1. sanbatdura: 37
3.2.3.1.2. dilbata or sanbatgudda: 37
3.2.3.1.3. wi:t'ta or dafino: 38
3.2.3.1.4. kibt'ta, ajja:na or fač'a:sa: 38
3.2.3.1.5. go:fil or ro:bi: 38
3.2.3.1.6. kamisa 39
3.2.3.1.7. ǰima:ta 39
3.2.3.2. mak'o:ta jero; alo:ta: mulisan 40
3.2.3.2.1. bari: or ganama 40
3.2.3.2.2. sa:fa: 40
3.2.3.2.3. galgala 40
3.2.3.2.4. wa:ri: 41
3.2.3.3. mak'o:ta tibba ɗalo:ta: mulisan 41
3.2.3.3.1. birra: 41
3.2.3.3.2. bona 41
3.2.3.3.3. ʔarfa:sa: 42
3.2.3.3.4. ganna 42
3.3. Typology of Names 43
3.3.1. Circumstantial Names 43
3.3.1.1. Names Indicating Parents' Age 43
3.3.1.2. Names Which Indicate Parents' Wishes 44
3.3.1.3. Place Names 45
3.3.2. Names which Depict Special Physical Appearance and Behavioural Features of a Baby at Birth 45
3.3.3. Animal Names 46

3.3.4. Names Associated with Plants.....47
3.3.5. Tempronyms 47
3.3.6. Names Referring to Agricultural Activities and
Size of Herd.....48
3.3.7. Names Referring to the Oromo Days of a Month.....48
3.3.8. Names Reflecting Joy and Aspiration 48
3.4 Discussion.....50

CHAPTER FOUR

SUMMARY, CONCLUSION AND RECOMMENDATION.....58
4.1 Summary and Conclusion.....58
4.2 Recommendations and Suggestions for Further Research 62
References
Appendices

CHAPTER ONE

INTRODUCTION

1.1 Background

For many people a personal name is a label for a baby to distinguish him/her from others. Algeo (1973:53, 55) states that giving a name to a baby is purely arbitrary: any name would be just as appropriate as any other. As a result, people do not take time considering the meaning of a name or what it encompasses. Unlike Algeo's suggestion we find that people take time in naming a baby. In fact, naming is exclusively a human attribute and is a medium of conceptualising and interpreting human experience and essence. As a result, people take time to give a name to a baby depending on circumstances at birth, time of birth and fate of birth through which meaning is attached to the name given. Supporting this, Suzman (1994:253) states that name-givers select personal names that are relevant at the time of a child's birth.

Agyekum (2006:208) says that "In every culture, names have cultural and social contexts that identify the bearer." Accordingly, Alford (1988: 61) states that even though personal naming practices are universal, they differ significantly from one society to another. This indicates that naming practices vary across different cultures. In every society in the world people name their babies but the way names are given, the practices, the interpretations and meanings attached to them may differ from one society to another. In many African cultures, a name tells a lot about the individual that it signifies, the language from which it is drawn and the society which assigns it. Explaining this, Rymes (1996:238,257-258) states that the position of a name bearer in society, the collective history, the social context and the life experiences of the people surrounding the individual are reflected in his name. Therefore, names are part of every culture and that they are of enormous importance both to the individuals who receive them and to the name-givers because they are related to the societies they occur in. In addition, names are means of perceiving reality connected with the

facts of life and social existence. In this regard, personal names represent significant signposts of information about people's lifestyle, religion and sometimes about the circumstances at birth.

Personal naming is a universal practice. In spite of its universality, there is a great deal of difference from one culture to another as to how names are given (Alford, 1988: 60; Abdul Wahed, 2009: 16). Suzman (1994:253) also indicates that traditional name-giving practices of rural and urban people are different not only quantitatively but also qualitatively. When people move from rural to urban environment, their social frameworks change. These may in turn result in name changes.

Among most preliterate people, names are determined according to definite and specific rules. Generally, in cultures with a keen sense of ancestor, children get their names from the family trees of their parents so that they remember the ancestors (Suzman, 1994:255). In some cultures, names are taken from events which happen during the pregnancy of a mother or shortly after the birth of a baby. In others, names are given by counselling people with magical or spiritual power. Such names are given with ritual and ceremonial practices (Baye, 2006). According to Baye, the Borena Oromo selects personal names by specifying the month in which the naming of a child takes place. This happens before the child is two years old. In this ritual, a child gets his/her social identity. That is, a human child becomes a social child.

Names are valuable sources of information. They can indicate gender, marital status of parents, birthplace, nationality, ethnicity, religion and position of a baby within a family or even within a society (A Guide to Personal Names and Naming Practice, March 2006).

In addition, Rosenhouse (cited in Abdul Wahed, 2009:15) explains that "names reveal many preferences of their owners or givers in terms of real life objects, actions, features and beliefs". Accordingly, the possession of name plays an important part in the life of any human being. No one is born and

grown up without being given a name that identifies him/her. In line with this, one could explain the work of Crystal (1989: 112) that highlights the universal property of names. Accordingly, children are not only named after professions, events, personal traits or animals but they can also be named after unpleasant things to avoid evil spirits by making children look ugly or undesirable (see Baye 2006; Crystal 1989). A name identifies a person and at the same time sends a message, expresses hope, satisfaction, compensation, eventualities, reassurance and perpetuates a cultural or religious tradition (Alford, 1988; Baye 2006).

Different scholars give various definitions to a personal name. The science that studies names is called *onomastics* (Greek *onomastikos* from *onoma* which means 'name'), which is usually divided into the study of personal names (*anthroponomastics* from the Greek *anthropos* which means 'human being') and place names (toponomastics from the Greek *topos* which mean 'place') (Crystal, 1989). Therefore, Anthroponomastics is a branch of Onomastics which studies personal names (Abdul Wahed, 2009:16).

Anthroponomy is related to genealogy, sociology and anthropology. It includes *onomastics* which deals with the study of proper names including their forms and use (Algeo 1992: 727). According to this scholar, *onomastics* is used to identify an individual person and place. In this regard, personal name is a name given to an individual human being by parents, relatives, guardians, elderly members of the family and community. The name evolves throughout intimately connected with the "identity concerns" of the person or the society at large (Goodenough 1965: 265; Rymes 1996: 238).

Personal names, in this regard, serve as means of reference to the bearers and are used to identify them as distinct persons or to capture their individuality as human beings. The meaning of a name given to an individual is connected to a social group and its experiences (Rymes, 1996:258). According to Rymes, names convey implicit meanings and explicit references. Meaning is considered as part of the signifier (the word of

a language) and the signified (object in the world like the individual who is called 'John') (Palmer, 1981).

Few researches have been done on personal naming practices and meaning of personal names among the Oromo of East Wollega Zone. Therefore, the purpose of this research is to survey and describe personal naming practices and meaning of names in this zone.

1.2. The Oromo People and Language

The Oromo people are the largest ethnic group of Ethiopia. Gada Melba (1988) states that they are one of the Cushitic speaking societies in East Africa who are mainly found in Ethiopia, in parts of Kenya and Somalia. The main economic activities of the Oromo people are cattle breeding and agriculture. As stated in the 2007 summary of population and housing census of Ethiopia, the Oromo people constitute 32.5% of the population of the country. The Oromo population is more than 25 million out of the 73.9 million of the total population of Ethiopia. Their language is Afan Oromo which counts several dialects. Mahdi Hamid (1995) states that Afan Oromo is the third major language spoken in Africa next to Arabic and Hausa. According to this author, the language is grouped under the Afroasiatic language family. So, Afan Oromo or the Oromo language is grouped along with Afar, Somali, Saho and other Lowland East Cushitic languages.

1.3. Statement of the Problem

Naming practice is a particular linguistic act strongly tied with values, traditions, hopes, fears and circumstances in people's lives (Abdul Wahed, 2009:15). Personal naming practices offer important insights into the patterns of social and cultural organisation of communities and can serve as a key to broader cultural changes. They tell us about the categorisation of a new-born infant into sex and social group. And the name-giver often tells us what is believed to be significant about the circumstances at the time of birth (Agyekum, 2006; Alford, 1988; Suzman, 1994).

Various scholars and researchers have written a lot about the Oromo people and Culture. Many of them have written on the grammar of the language, dictionary and the culture (see Mahdi Hamid 1995; Gragg 1982; Tilahun, 1989). However, a few have studied on naming practices as well as the literal and social meanings of personal names. For instance, Baye (2006) article entitled "Personal Names and Identity Formations: A Cross-Cultural Perspective." The paper discusses the Amhara and Oromo personal names and their thematic classification. There are different naming practices among the Oromos who are living in different places. Among these, Baye's article deals with the naming practices of Borena Oromos. His paper does not consider the naming practices of Shewa Oromo, Jimma Oromo, Wollega Oromo and others. Hence, the present paper discusses the naming practices of Eastern Wollega Oromo.

Hence, it is assumed that much remains to be done regarding the naming practices and meanings of personal names of Oromo. Therefore, this research attempts to describe why personal names are given, what their meanings are in the minds of name-givers and their cultural meanings among East Wollega Oromos.

The study addresses the following basic research questions:

1. What are the personal naming practices of the Oromo of Eastern Wollega and what is their typology?
2. What are the circumstances associated with the naming practices in the selected study area?
3. Does a name given to an individual have significance to both the namee and the name giver?
4. Who gives a name to a baby and what is its implication?
5. Are the naming practices in the study woredas the same?
6. What are the meanings attached to personal names in the area?

1.4 Purpose of the Study

The purpose of this study is to describe personal naming practices among the Oromos of Eastern Wollega. The research presents the meaning of personal names among the people. It also shows the circumstances surrounding naming practices, the reasons and values name-givers attach to personal names. The finding of the study may contribute to works by linguists, anthropologists and sociologists and may also serves as a stepping-stone for further research on the subject in other areas.

1.5 Objectives of the Study

The study has the following general and specific objectives.

1.5.1 General Objectives of the Study

The general objectives of this study is to describe the personal naming practices, meaning of personal names and the significance of names to a name giver and to a namee.

1.5.2 Specific Objectives of the Study

The specific objectives of the study are to:

- identify the prevalent naming practices or patterns;
- describe the meaning of names;
- classify of personal names of the study areas.

1.6 Scope of the Study

The research is conducted in East Wollega zone. The zone has 17 woredas. But the study is delimited to four woredas. These are Limmu, Haro-Limmu, Gida and Leka-Dulacha woredas. The study does not include modern names such as /na:ftoli/ ' be good for me' /na:fja:d/ 'think for me, support me', /na:ftai/ 'live for me/be a good son for me', /na:be:k 'know for me', /si:fan/ 'you and I/ my suffering is for you' etc. which are names of modern people, that is, educated people.

1.7 Limitation of the Study

The shortcoming of this thesis is the limited use of data collection instruments. At the out set, interviews, tape recordings, observations and document analysis were intended the main tools of the proposed study. However, only interviews, tape recordings and limited number of observations were used in data gathering. Document analysis has not been done for no documents were accessible to me regarding naming practice.

1.8 Definition of Terms

For ease of reading the thesis the definition of the Oromo terms used in the thesis are provided below.

abbaa bokkuu - one in possession is a sceptre

haammačuu - embrace/hug

haammačiisuu – cause to embrace

haammačiisaa – one who causes to embrace

ayyaana – fate or fortune with which a baby is born

ayyaana heda:- a person who is an expert in the knowledge of *ayyaana*

ayyaana guyya: ɗalo:ta: - a birth day fate or fortune of a new born baby

ayyaantuu - a man or woman who foretells the fate of a day on which a baby is born

ayyaana heduu - an act of foretelling the fate of a baby

bokkuu - sceptre

buna k'ala: - literally means coffee slaughtering and coffee beans in shell roasted in butter for ritual purposes.

buna- coffee, used as a symbol of abundance

č'ok'orsa- green grass used as a symbol of peace and fertility

č'aggino – ill-fated or unlucky day. Traditionally it is a day on which people do not sow, weed, and harvest crop. In addition, it is a day on which people do not get married

dara:ra – a type of flower

gada: - Oromo political system organized on the basis of patri-class

k'aalulu: - a traditional religious leader who gives a name with the of a spirit

luba- a priest .

oda: – a culturally known tree, under which the Oromo people assemble, pray, negotiate or give name to a baby

1.8.1 Transcription

In order to facilitate reading of the data, the following consonant and vowel symbols are used. With respect to consonants, I use the corresponding the IPA (International Phonetic Alphabet) symbols. As for vowels, both the short and long ones employed accordingly. The doubling of consonants indicates gemination and length.

CONSONANTS

Oromo	**IPA (International Phonetic Alphabet)**
[c]	[č']
[y]	[j]
[ch]	[č]
[sh]	[š]
[ny]	[ň]
[ph]	[p']
(x)	[t']
(q]	[k']
[dh]	[ɗ]
[']	[ʔ]

VOWELS

Short	**Long**
[i]	[ii]
[u]	[uu]
[e]	[ee]
[o]	[oo]
[a]	[aa]

1.9 Methodology

The descriptive research method is used which attempts to survey and present problems as they exist (Kothari, 2004:3). The aim of the present study is to survey how the people of the study area give names to newborn babies. To achieve this, a qualitative research design is used. Qualitative research by its definition is a systematic scientific investigation used to measure the feelings and thoughts of people, their actions as to why they do things. It gains insight from people's behaviours, value systems, motivations, cultures or lifestyles and how these attributes play a role in research. Qualitative inquiry typically focuses on in-depth investigation of relatively small samples (Patton 2002:230). In this manner, qualitative research helps answer questions of naming practices, referential meanings of personal names, and meanings of words used as personal identification. To achieve the objectives of the thesis, the following sampling techniques data collection instruments were utilized.

1.9.1 Sampling Technique

Snowball or chain sampling is a method used to locate information-rich key informants (see Patton, 2002:237-238). The process of identifying such informants begins by asking well-situated people who know a lot about key informants. Moreover, purposive sampling technique is used to select information-rich key informants for in-depth interviews (Patten, 2003:243; Blaxter, Hughes & Tight, 2006:163). In this way, relevant information has been gathered through interviews, tape recordings and limited observations.

1.9.2 Data Collection Instruments

Patten (2002:4) states that qualitative data grow out of three types of data collection: interview, observation and written documents.

1.9.2.1 Interview

Interviewing involves direct interaction between the researcher and respondents. In this study, both structured and unstructured interviews have been used (see Blaxter, Hughes & Tight, 2006:172-173; Patten,

2002:342-343). The structured interview helped to focus on worded questions. The unstructured interview is more informal, as compared to the structured one. It allows one to identify information-rich people. As a result, the information is elicited in informal and formal interviews at home, work place and market place.

1.9.2.1.1 Formal Interview

Naming practice is not a day-to-day activity. This makes it appropriate to collect reliable data from a few people who are knowledgeable about the subject. In this study, semi-structured interviews are held with about 16 key informants. Guiding questions have been used to guide the informants to the relevant points. The key informants were leaders, *k'aalluu*, old people, *ayyaantuu or ayyaana hedaa*, mediators, and knowledgeable men and women. Interviews were tape recorded and notes were also taken.

1.9.2.1.2 Informal Interview

Informal interview is essential as a preliminary data gathering method. It focused on when, where and how a name is given. This involved different categories of people with and without formal education, old and young, male and female, etc.

1.9.2.2 Observation

According to Patten (2002:4) observation includes detailed descriptions of people's activities, behaviours, actions and observable human experience. Observation can be participant or non-participant (see Blaxter, Hughes & Tight.2006:176-178). Thus, observation is one of the data collection instruments which could be used in naming practices. In this research, participant observation has not been used as the main tool. I came across some naming ceremonies during my field work. In addition, naming practice via *haammačiisa* is performed at *k'aalluu* institutions. The practice at such institutions can only be attended by selected people who follow the belief of the *ka'alluu*. For this reason, it was not possible to participate in the rituals of *haammačiisa*. Instead, I observed the materials used in naming

ceremonies. Following one of the rituals, the *k'aalluu* explained to me how it takes place, what cultural food is eaten and the material used during naming. Furthermore, the *ayyaantuu* or *ayyaana hedaa* of the study area showed and explained to me how the *ayyaana heduu* naming practice takes place and the way stars are counted in conjunction with the moon during the night and come up with the fortune of the day on which a baby is named. Besides, the *ayyaana hedaa* man pointed out to me how he used his palm and fingers to count the seven or eight stars that move together and approach the moon. In this case, non participant observation has been used as an appropriate tool for eliciting valuable information from a few selected key informants.

1.9.2.3 Document Analysis

Any research project entails, in one way or another, the use and analysis of document (Blaxter, Hughes & Tight, and 2006:167). According to Patten (2002:4) document analysis comprises documents from an organization, clinic, official publication and reports, personal diaries, letters, and written responses to open-ended surveys. In accordance with this, a researcher is expected to understand and analyse critically the writings of others. However, after assessing the written documents found in the Cultural Documentation Offices of East Wollega zone and Wollega Museum, the researcher found that there was no document regarding the naming practices of the people of the study area.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Definition of Name

A name is a label or a noun which is used to differentiate one person from another. It identifies a category of things, or a single thing, either uniquely or within a given context. Pamp (cited in Anderson, 2007:19) defines name as "a monoreferential lexicalised noun phrase." Likewise, Guma (2001:265) says, "names are more than a word by which a person, place, or thing is known." Guma further states that names can be defined in terms of socio-cultural interpretations of historical events that happen when a child is born. And the way a name is given to an individual embodies his/her life, social norms, status roles, authority, personality and individual attributes (Guma, 2001:265). It is through culture that naming practices are inculcated into the namee.

Meanings connected to names play significant roles in determining what a person would be since it is believed that the meaning of a given name does not serve only as an expression but a determining factor of what an individual will be (Guma, 2001:256). Contrary to this, Brennen (2000:139) states that personal names do not carry the same meanings across people. The different meanings will reveal the diachronic aspects of a name (Agyekum, 2006:209). The meaning of one's personal name evolves throughout one's life history which is mingled with a lot of modifications and may closely be linked to the "identity concerns" of the individual or the society (Goodenough 1965: 265; Rymes 1996: 238). Personal names may, therefore, serve as expressions of identity.

2.2 Overview of Naming Practices

Everyone has a name. Algeo (1992: 728) points out that "people are almost invariably named. Indeed, a human being without a name would be socially and psychologically less than a full man." So a name is an expression of social or cultural identity (Guma, 2001). Agyekum (2006:209) also states

that names have social meanings. An individual's name can indicate his/her social and cultural identity. In other words, a name is an expression of an identity. Akinnaso (1980:276) states that "one's identity as a person and as a member of society is an object of universal concern."

According to Akinnaso (1980:276) it is expected that naming practices are related to identity concerns in all cultures. Goodenough (1965:265) also notes "the directions and emphases for identity concern vary from individual to individual and modally from one social group to another." According to Zawawi (cited in Agyekum, 2006:208) "a name constructs a person because the name one bears may create an attitude in those who hear it before they meet the name bearer." Naming is, therefore, considered to be the social birth of an individual and is frequently performed in the form of ceremonial integration (http:// Encyclopaedia of Children and Childhood in History and Society). It is a universal phenomenon for humans to have a name despite differences in naming practices (Goodenough, 1965:265). In some cultures, people have more flexible naming practices than in other cultures. Agyekum (2006:208) states that unlike African names, western names are predictable. This is because Africans give name on the basis of circumstances under which a baby is born.

In most cultures, a personal name is considered as the vital linguistic label of an individual. But, by tradition, a name is neither arbitrary with regard to form nor is it meaningless. This means that names do not come into existence by chance but by a causal connection of events Nissila (as cited in Bertills, 2003).Personal names in Africa are widely expected to be meaningful (Alford, 1988; Middleton 1961; Suzman 1994). That is to say that a personal name indicates the embodiments of values, truth, and belief systems of a society into which a baby is born. In this regard, Agyekum (2006:209) says that "personal names are iconic representation of a composite of social variables that refer to the name and the bearer." According to Agyekum, personal names include sex, hierarchy in birth, circumstances surrounding the birth, the person's power and status position.

2.3 Oromo Naming Practices

The name given to a baby distinguishes him/her and also incorporates him/her fully into the wider society (Baye, 2006). Zelealem (2003:181) argues that "in most parts of Africa, naming a child is a big ceremonial event involving the immediate families and sometimes villagers." Highlighting on the naming ceremony, Baye (2006) states that the Borena Oromo people give name to a child in a ritual ceremony which takes five days. He also indicates that the naming ceremony incorporates a child into the world of social existence. This is because of the fact that the naming of a child is seen as uniting an individual child with the ancestors and the society (Baye, 2006). A baby is thus bestowed with an already existing name or with a new name from the lexicon (Anderson, 2007:48). Naming among the Oromo people is the responsibility of parents, grandparents, relatives, and elderly people. From the above, one understands that the name given to a baby could distinguish him/her from others serving as self-identification.

Naming is a joyous occasion among the Oromo people because children are regarded as wealth and as means of continuity of lineage (Balambaras, n.d.)[1]. According to him, people give a child a name which refers to courage, bravery, and wisdom. Personal names are important pointers of individuals in society. Parents of a baby are principal actors. The name they give may generally be linked to the identity of the child. That means, the name parents give emanates from the social fabrics of their life (Suzman, 1994:258).

In this view, naming a child among Oromo may have a social context within which it is embedded and becomes part of the name itself. Names start with individuals and move towards various people or towards institutions relevant to the namer's "state of mind" or mindset. As a result, names are believed to have influence on the behaviour of the bearer.

---

[1] Balambaras Ejeta has written a book on the Oromo people and their culture. The book is too old. It has no year of publication.

Agyekum (2006:209) says that "names are important indicators of people's behaviour and ways of life." Accordingly, a name given to a baby is linked to the state of mind that the name givers may have which the namee is expected to manifest in his/her future life. The name of a baby assumed to have predictable influence on his/her future life among the Oromo people of the study area.

Dafaa (1983:121) states that the Oromo people give names to their new babies on the basis of observation of stars during the night. This is connected with the calendar system of the Oromo people. In line with the above concept, Legesse (1973:180-183) states that the calendar system of the Oromo is based on the astronomical observation of the moon in connection with six or seven stars moving together.

According to the Oromo calendar, there are 27 names of the days of a month (see Legesse, 1973: 183). These are

1 Lumasa	10 Garba Dulacha	19 Maganattii Jarraa
2 Gidada	11 Bitaa Duraa	20 Maganattii Birti
3 Ruuda	12 Bitaa Bal'oo	21Salbaana Duraa
4 Areri Dura	13 Algajima	22 Salbaana Bal'oo
5 Areri Ballo	14 Arba	23 Salbaana dulacha
6 Adula Dura	15 Walle	24 sorsa
7Adula Ballo	16 Basaa Duraa	25 Gardaaduma
8 Garba Dura	17 Basaa Bal'oo	26 sonsa
9 Garba Ballo	18 Maganattii carraa	27 Urruma

Each day of the month has its own *ayyaana* which means fate. *Ayyaana* has different definitions (Gemechu, 2005:69-71) states that the core meaning of *ayyaana* is the way by which God created all things. The *ayyaana* (fate of a day) on which a baby is born is *ayyaana guyyaa ɗaloota* (the birthday's fate). The *ayyaana guyyaa ɗaloota hedaa* (the birth date fate teller) is called *ayyaantuu*. The *ayyaantu* observes the stars during the night and prophesizes the fate of the day on which a new baby is born (Dafaa,

1983: 121). The fate can be predicted within 1 to 27 days. The days from 28 -30 are called unlucky or ill-fated days. Dafaa states that *ayyaana* has different manifestations. *Ayyaana heduu* is foretelling the fate on which a baby is born. *Ayyaana hedaa* is the person who is experienced in telling the fate of a day and naming a bay. All the *ayyaana* names are given to the days of a month (Dafaa, 1983). That means, all the days of a month have a fate and fate name. In addition to this, according to Dafaa, all the 7 days of a week have a fate.

On the basis of the above notions, *ayyaana heduu* (fortune prediction) is prophesizing the fortune with which a baby is born. According to Dafaa, when a baby is born, the father of the baby calls a boy and makes him take a bar of salt, coffee and spear to the *ayyaana hedaa.* The symbolism meaning of carrying a spear is to announce that a baby who protects the country has been born. The *ayyaantuu* receives the bar of salt and coffee as a reward. Then he sits under an Oda tree and ascertains the day on which the baby was born from the father of the baby and gives a name accordingly (Dafaa, 1983: 124). The name the *ayyaantuu* gives to the baby coincides with the fortune or fate with which a baby is born. The name given to the baby may have connections with the baby's future life.

In addition, the Oromo people give a name to a baby via *haammačiisaa* which is "an act which means causing a baby to be embraced by a *k'aalluu* and give name" (Balambaras, n.d.: 160). It is making a baby to be embraced and blessed by traditional religious leader (K'aalluu) and *Abbaa Bokku* (holder of sceptre). The k'aalluu embraces, blesses and gives a name to a baby. There might be no clear rules how the *k'aalluu* names a baby. Baye (2006) states that divine power may be involved in choosing names for a baby. In this case, the name giver is the *K'aalluu.* In addition to this, Balambaras (n.d.: 158) states that the Oromo people give names to their children that are related to the names of their grandfathers, forefathers and tribes or clan. This confirms that the names have a referential function. The people of the study area give a name to a baby through *haammačiisaa* or

ayyaana hedaa which means that the name is related to the fortune or fate of the baby with his/her birth day.

2.4 Personal Name

A personal name in this thesis refers to a name given to a baby after birth which identifies him/her as an individual. Such kinds of names can be found in all languages of the world (Abdul Wahed, 2009:15). Personal names indicate a social structure which makes reference to some important features of the name giver's life (Suzman, 1994:259). Brennen (2000: 142) explains that personal names show a particular linguistic act which is connected to values, traditions, hopes, fears, and conditions in a society. This may suggest that people express their fortune, failure, wishes, aspiration, hopes, fears, views, and life styles via the name they give to a baby. In addition, Zelealem (2003:82) states that personal names have semantic content and reference which are highly tied to the socio-economic and political situation of the society in which a baby is born. This implies that personal names have meaning. The meanings may be linked to the situation of naming as well as to the culture of the people who give the name.

A name plays a vital role in the life of every human being. It may be used to define an individual's relations with other members of a society. In this regard, Crystal (1989:112) states that names have a universal property according to which people are named after circumstances, occupations and personal traits. People give a name to a baby to avoid evil sprit by making them look ugly and unattractive (Baye, 2006).

Giving a name to a baby is a worldwide feature of human kind (Alford, 1988). Just like objects, artefacts, and domestic animals, it is difficult for human beings to exist without some kind of identifying label such as a name. In this regard, personal names may not be unique; several people may have the same name. Although names are still carefully considered before they are chosen, the effect of a given name on the namee is not as significant as in the past (Bertills, 2003: 26). This probably implies that the effect of naming

practices on the bearer is not as significant as in the past due to the impact of various circumstances like religious, political or social changes.

A name gives information about the person who possesses it. It tells us about the sex of the person, historical period, and gives clues about social class (Hargreaves, Colman & Sluckin, 1983:393). These authors further state that names have powerful effects on the behaviour of the bearer.

The name of a person has a symbolic meaning which is connected to conventions which are specific to a particular culture (Baye, 2006). Supporting this, Agyekum (2006:208) states that names have both cultural and social context which single out bearers. Likewise, Lyons (1977:218) states that the name of a person is connected to a thing or material which is essential for him/her. Suzman (1994:253) explains that "children in many African societies have meaningful names unlike their western counterparts whose names are labels." According to him, a name giver selects a personal name that indicates important events taking place at the time of a child's birth. In relation to this, Balambaras Ejeta (ND: 167) states that the name given to a baby is selected after people who have done good things and are considered brave among the tribes of Oromo.

The name a baby bears has referential value for the society as well as for the parents. We find people give their babies names that point to the time of birth, season of birth, day of birth, circumstance of birth, fate of birth, the baby's sex, birth order within the family, religion and age of the parents. Personal names symbolize individual identity. They do not only tell the members of the society who the individual is but also reveal what the individual who bears the name is expected to. The Oromo personal name may index a great deal of information about the culture, values, cultural practices, ethnic and religious background, environment and language of the Oromo people. It also tells a great deal of information about the name bearer: clan or name, circumstances surrounding birth, physical features, feelings, hierarchy of birth and economic condition of the parents

(Balambaras, n.d:158; Suzman, 1994; Guma, 2001:267). In line with this, Beattie (cited in Suzman, 1994:259) argues that names indicate "institutions important to the namer's state of mind." Suzman (1994:251) states that names reflect a social or financial position in life. The above points suggest that Oromo names may have both symbolic and referential meanings.

2.4.1 Indexical Function of Personal Names

Pelczar and Rainsbury (1998:30) argue that names are words which indicate firmly indexical expressions. According to them, indexical expressions depend upon extra-semantic features of the contexts in which they are uttered. They have various functions; one indicates state of affairs and reference. They are treated as part of the study of pragmatics. Indexical expressions are closely related to demonstratives like *this, that* etc in that both vary in reference depending on context. Agyekum (2006:209) states that "indexes are signs that have some kind of existential relation with what they refer to spatial, temporal, social or personal." Agyekum further expresses that, in indexicality, languages are used as a tool through which the socio-cultural world is constantly described, evaluated and reproduced. This suggests that Oromo names may have indexical functions.

A name is a word which denotes its referent. It contributes to the truth conditions of presuppositions by signifying its referent. The reference of a name cannot be determined by means of descriptions, as this is not crucial to the definition of a name (Searle, 1980: 7). Supporting this, Cruse (2000:305) says "reference is concerned with designating entities in the world by linguistic means." The relation of reference is to something in the world. Anderson (2007) also states that reference is an "utterance-bound" relation. Baye (2006) indicates that personal names have not only referential functions, but also symbolic functions. According to him, the referential functions of a person's name is both to the individual as a person and to the society as a whole characterising features which actualize the social organization into which a child is born.

A name refers to a different element of human experience, i.e. to an individual or a collective entity which it designates or denotes. In this case, a name is purely referential (Agyekum, 2006:207). Murphy (1988:317) states that one important difference between object and personal reference is that the latter always involves a question of social relations, whereas object reference may not. Murphy also expresses that personal reference will mainly be determined by the speaker's relationship with the referent. In this case, a speaker tries to respect the addressee's beliefs and attitudes.

2.4.2 The Semantics and Pragmatics of Personal Names

Name-giving concerns the semantic aspects of personal names. Sebeok (1975:90) states that naming is encoding which goes with the pragmatic range of referring to and describing as well as covering the semantic meanings. Yule (1996:3) argues that pragmatics seeks to explain aspects of meaning which cannot be found in the plain sense of words or structures, as expected in semantics. Yule (1996:4) further explains that pragmatics is used to find people's intended meaning, assumptions, purposes and goals. So pragmatic meaning is deduced from the context as intended by the writer or speaker. In this case, pragmatics studies the way context affects meaning (Yule, 1996:4).

In semantics, meaning is inferred from objects or concepts expressed by words, phrases or sentences. Semantics can also refer to the literal or intended meaning of speakers and writers. In addition, Bertills (2003) states that the "semantic content of a word draws our attention, and affects our possible ideas of the name/referent". So the social meaning of a word is when the word is used as an address that does not necessarily have a close connection to its literal meaning (Braun, 1988: 264-265). The pragmatic meaning refers to the associations and connotations that become attached to the name (Raper, 1983: 267). The connotative meaning of a name is the personal associations it has for particular users varying from person to person. In this case, connotative meaning may arise from aspects situated outside language which is connected to the name-bearer. Pragmatics

compliments semantics by looking at the use of context to make inferences about meaning. The meanings of names are found within the context of use. For instance, fanose: (F) semantically means lantern but its pragmatic meaning is very beautiful. Likewise, bakkalčč̣o:(M) literally mean morning star but its pragmatic meaning is a big eyed, attractive and handsome boy. le:nč'o:(M) literally mean the lion. Pragmatically, it has a meaning of brave, very strong and frightening.

From the above description one may understand that personal names have both semantics and pragmatics. The semantic meaning of a name can be understood from the literal meaning of a word but the pragmatic meaning of it comes from the context of naming or situation. Therefore, the pragmatic meaning of Oromo personal names may be inferred from the cultural context of naming a newborn baby.

CHAPTER THREE

DATA PRESENTATION, ANALYSIS, INTERPRETATION, AND DISCUSSION

This chapter deals with data presentation, analysis, interpretation and discussions. It includes description of key informants, the literal and social meanings of personal names, typology of names based on their meaning or themes and discussions of the findings.

3.1. Descriptions of Informants

The raw data for this thesis have been gathered from 16 selected key informants. The information obtained includes the general background of the informants (name, age, educational level, children's names and religion) and ways of naming babies in the area. The data gathered indicates that the informants' ages are different across the different woredas. The ages of the informants from Limmu Woreda are 43, 60, 64 and 71 and those from Gida are 40, 57, 67 and 69 years. And the ages of other informants from Haro-Limmu Woreda are 38, 55, 60 and 65 years and the ages of the informants from Leka-Dulacha are 37, 50, 62 and 65 years. The informants' educational levels are also different across the different woredas. Two of the informants have BA degree, five have been schooled up to grade 5 while the remaining eight have no education at all. The religious backgrounds of the informants differ across the four study areas. Six of the informants are *wa:k'efata* 'who believe in *wa:k'a* (God)'. Four are followers of *k'aalluu* and the remaining six are Protestants.

3.2. Naming Practices[2]

As indicated earlier the Oromo people of the study area have various naming practices. According to the informants, the people use five different naming practices for selecting a name for a baby. These are:

i, *haammačiis*

ii, *ayyaana heduu*

iii, *guyyaa ɗalataa*

iv, *yeroo ɗalataa*

v, *tibba ɗalataa.*

3.2.1. Ha:mmači:sa:

Balambaras Ejeta (n.d., 160) states that the Oromo people give a name to a baby through ha:mmači:sa: which means causing a baby to be embraced by a *k'aalluu.* It is an act of making a new born baby be embraced by *K'aalluu.* According to informants, the *haammačiisaa* naming has long been practiced by the people. In former times, *luba* or *abba bokkuu* had a great role in *haammačiisaa* rituals. When a child becomes 6 months old, the father and mother of the baby would take him or her to the *buba* or *bokku* where a great 'holyday and worship take place (Balambaras, n.d.:160-161). The *luba* or *abba bokkuu* takes the baby from the mother with his/her two hands and hugs him/her. Since people have a firm belief in *haammachiisaa,* the *luba* or *abba bokkuu* embraces, blesses and bestows a name on the baby. In this way, it is believed that the baby will meet good fortune and become famous.

A *K'aalluu* in the Gada system is the most senior person in his lineage or clan. He is considered to be an expert in ritual practices. However, as my informants revealed, the term does not refer to the *k'aalluu* in the Gada system. It has changed its form, position and spirit through time. Now a day, it is characterized by spirit possession. The spirit enables the *k'aalluu* to

[2] There are parental naming practices which take into account ancestral names, tribal names or clan names, twin names, biblical names and others which are not incorporated in this study because of the largeness of data.

foretell the good and bad things a baby would encounter in life and give name accordingly. Supporting this, Baye (2006) states that a divine power may be involved in choosing a name for a new baby. In this case, it is the power that comes upon the *k'aalluu* that chooses a name for the baby. Hence, as one of the informants said, parents take food and drink such as 'buna *k'alaa* (roasted coffee beans with the shell in butter), a jar of farso: (home-made beer), bo:ka (honey beer), 'č'umbo: (a known cultural food) and two bars of salt to the *galma* 'hall of the *k'aalluu* for the naming ceremony. It is further explained by my informants from Haro-Limmu Woreda that *buna k''alaa* has a great symbolic significance in that it is considered to be more important than slaughtering a cow or a sheep.

After all the food and drink has been delivered to the hall, the parents wait in the hall until the *k'aalluu* calls them up to the platform. Then the mother takes the baby to the 'k'aalluu' who hugs, soothes and gives double names. The names are synonymous with each other. However, what kind of names the 'k'aalluu' gives is never predicted since the *k'aalluu* is led by a spirit. It is the spirit that descends which enables him/her to give the two names[3]. The name the *k'aalluu* gives is sometimes dependent on whether a baby is the first, second or third born in the family since the names are related to birth order and circumstances. Finally, the *k'aalluu* ties an iron ring to the baby's neck. The iron has the symbolic meaning that the baby has to be as strong as iron and live long. The ring is also believed to protect the baby from evil spirit.

The following are some of the possible double names that the *k'aalluu* gives to a baby.

gammade:(F) and gammači:ftu(F)	'happy and who makes happy'
č'ɑ:la:(M) and č'a:li:(M)	'one who surpasses'
bi:ftu:(F) and ʔiftu: (F)	'the sun' and 'the light'

[3] In this study context, *k'aalluu* refers both to female and female. The meaning of K'aalluu in the gadaa system is different from the k'aalluu in the study context. The meaning of the former is knowledgeable, leader or person who is an experience in blessing but the meaning of the latter is the person who is characterised by spirit possession and foretell about the future.

dabala: (M) and ʔittɑ:nɑ:(M)	'the additional' and 'that follows'
marga: and lalisa:	'one which grows' and 'sprouts'
gu:ta:(M) and gu:tu: (M)	'one that fills' and 'one that is full'

3.2.2. ʔajja:nahedu:[4]

The Oromo people have their own calendar which is based on observations of the moon in conjunction with a group of six or seven particular stars *'Urjii ɗahaa'* (guiding stars) moving together (Legesse, 1973:180; Gada, 1988:28). Legesse further says that "the calendar of Borena Oromo is a permutation calendar based on lunar rather than solar cycles. According to the system, there are approximately 30 days in a month and 12 months in a year. The 27 days of the month are permutated through the twelve months in such a way that the beginning of each month moves forward by 2 or 3 days. The loss per month is then the difference between the 27-day month and the 30-day month (Legesse, 1973:181).

Days from 1 to 27 have *ayyaana* which means fate and each has a fate name. The 28th day is considered an extra day. The 29th and 30th days are called 'ɕ'aggino' days or ill-fated days (Dafaa, 1983:121-122).

Ayyaana has various definitions. For instance, Gemechu (2005:69) states that the central meaning of *ayyaana* is the way by which God created all things. He further explains that *ayyaana* has a range of meanings. Nevertheless, the definitions of ayyaana provided by Gemechu will not be considered here as they are not relevant for the study. For the purpose of this research, *ayyaana heduu* is defined as the guiding stars and the moon that help determine the fate of the days in a month on which a baby is born predict the fate on which a baby is born and give a name accordingly. Supporting this, Dafaa (1983:121) explains that *ayyaana heduu* is a way of identifying the day on which a baby is born and then tells whether its fate

[4] For the purpose of this research, **fate** and **fortune** have the same meaning and are used interchangeably

is good or bad so that a name is given according to the day's fate. This means that each day of a month has a name and fate of its own. In this case, names given to babies born on different days are different since the name and fate of the birth-day are interwoven. In this tradition, a name given to a baby reflects his/her future wellbeing, life and behaviour.

Not everybody knows urǰii ɗaha:. Only a few old people know it and hence not many people give names accordingly. As is pointed out by one of the informants from Leka-Dulacha, when a baby is 5 or 9 days old, the father carries a spear and visits an *ayyaantuu,* a person who is an expert in *ayyaana heduu*, together with the son of anyone of his relatives. Then the *ayyaantuu* ascertains the sex of the baby and the day on which it was born.

Afterwards, the *ayyaana hedaa* man/woman *ayyaantuu*[5] tells the fortune, expectation, wellbeing and behaviour of the baby to the father and then gives a possible name. Besides, the parents can bestow name based on the fate. The name the *ayyaana hedaa* gives and the future wellbeing of a baby are considered to be the same. This implies that the name of a baby which the *ayyaantuu* gives shows the future behaviour and wellbeing of the baby. In connection with the above, Guma (2001:265) states that meaning connected to names play a significant role in determining what a person would be because it is believed that a given name's meaning does not serve only as an expression but also determines the type of person an individual will be. As a result, the Oromo people give great credit to the meaning of names. This further indicates that Oromo personal names have a key role in determining the traditional Oromo culture. The following are the names of the days of a month with their description, and possible names for babies.

---

[5] **Ayyaantu** and **ayyaana hedaa** have the same meaning. Ayyaantu is a person who is considered to be an experienced person in telling a fate of a day and naming a baby based on it. Ayyaana hedaa/ayyaantu can be a man/woman. But .in this research, I did not encounter a woman who is experienced in telling a fate of a day based on the astronomical observation in conjunction with the moon.

3.2.2.1. ʔinnikka: 'First day'

ʔinnikkaa is believed to be the day when 6 or 7 stars move together forwards the moon and join it. But different informants from the different woredas have different understanding regarding the day. Informants from Haro-Limmu express that *ʔinnikka:* is a day on which God and his wife sleep together. So the day is called a lucky day. A baby who is born on this day is considered fortunate and is named ʔajja:na: 'lucky or fortunate boy', ʔajja:ntu: 'lucky or fortunate girl', ʔajja:nsa: 'his fate' and the like. Other informants from Leka Dullacha Woreda stated that *ʔinnikka:* is a fate associated with a dog. A baby who is born on this day does not like to eat from his/her home. He/she craves for food or drinks from a neighbour and eats or drinks there. Still other informants from Gida pointed out that ʔinnikka: are a day on which the stars and the moon compete with each other. So a baby born on this day would be disobedient. Names like morka: 'rebellious', ʔinnikka:, sa:k'a: 'opening', sa:k'k'ata:, 'one who is opening' etc indicate the behaviour the namee manifests in life.

Contrary to these beliefs, informants from Limmu Woreda articulate that *ʔinnikka:* is a day on which God created heaven and earth. A person who is born on this day becomes affluent. He/she always has milk and milk products. Names like hora: 'he who bears many children or becomes rich', hortu: 'she who becomes rich or bears many children', baɗa:sa: 'gift' etc. which have meanings of become wealth in cattle amount or children would be given to babies.

From the above discussion, one could understand that it is necessary to make detailed investigations to determine which explanation is plausible.

3.2.2.2. Sorsa 'Second day'

While some informants consider *sorsa* as fortune of soil, others think it is of horse. A baby who is born on this day is believed to have a fortune for soil or horse. As the earth bears everything, a baby who is born on this day is

expected to become *garaballe:sa* which means tolerant, sympathetic, compassionate and kind. Names like *obsa:* or obse: 'patient', *sorsa,* and sorse: 'names taken from second day', *bijjo:* 'soil', *k'abane*: 'softness', *ga:rumma*: 'kindness', etc. would be bestowed upon babies. Besides, a baby who has this fate, when grown old has the ability to convince people and serve as 'negotiator/mediator' and would be given names like *ʔararso:* 'reconciler or mediator'. Furthermore, such a person would be expected to never put soil into the grave of a person during burial. This is because of the belief that if he/she does so, one of his family members will die. A baby with such a fate is believed to grow old with the role of mediating people or communities that have quarrelled.

Based on the above explanation, I confirm that 'sorsa' is a fate of soil since almost all of the explanation given concern soil.

3.2.2.3 ʔalkaǰima 'Third day'

ʔalkaǰima is a day which is associated with stone. A baby who is born on this day is expected to live long. A baby born on ʔalkaǰima is also believed to be as strong as stone and become well known for fighting. But such a person has a bad luck; if he/she becomes poor, it is hard for him/her to become rich. In other words, he/she has no chance of having a lot of cattle. Of course, it is also the case that if he/she gets rich, he/she will never be poor. Names in this category include *gafarso* 'the buffalo', *ǰaba*: 'strong or brave', *k'a:nk'ure*: 'short and strong', *k'o:rsa* 'drying or hard luck', *moʔa:* 'winner' or 'let you win', etc.

3.2.2.4. walk'a 'Fourth day'

wlk'a is a fate of becoming good husband. Some of my informants considered *walk'a* a fortune of becoming good husband since it is the fortune of patient and knowledgeable husband who treats his family with care. As a good husband is wise, patient and does things with care to

manage his home, a baby born on this day is expected to have this ability to mange his home. In this regard, the informants considered *walk'a* as a fortune of wisdom, maturity and patience. People are believed to show patience, understanding and are self-controlled. Names like *ra:ga*: 'he who is knowledgeable or wise', *k'albisa*: 'patient'/'his patience', and others would be bestowed on to a baby. Other informants believe *walk'a* is associated with good fortune. For instance, a baby born on this day would be successful in whatsoever he/she does. Such a baby is believed to become a leader. Names such as *č'arro:ma*: 'lucky', *mo:ti*: 'ruler', bulča: 'administrator' *be:ka*: 'Wiseman', etc. belong to this category.

3.2.2.5. ʔarba 'Fifth day'

This day has the fate of the elephant. A baby with this fortune shall not hunt elephant and also stay in the same place for long hours. Sticking or carrying a twig into his mouth is the behaviour of one born on this day. Furthermore, a baby of this day has a possibility of becoming unwise or foolish. Names in this category include ʔarbaji: 'name formed by suffixation on the word ʔarba 'elephant', ʔarbe: 'the elephant', ʔadduňňa: 'the world', ga:rumma: 'kind-heartedness or gentleness', and etc.

3.2.2.6. basa: 'Sixth and Seventh days'

basa: is the name of a day whose fate lasts for two days as indicated below.

3.2.2.6.1. basa:dura: 'Sixth day'

The 'First Basaa' is considered to be a name of a star. This day has a fate for rearing cattle, and babies born on this day are expected to become wealthy in cattle. Furthermore, such a baby would show attributes like kindness, sympathy, and compassion. He/she can easily weep. Such a baby is also expected not to cut grass and trees. Such a baby is bound to be a ruler or administrator. He would be known for wealth, wisdom and administration. Names like basa: 'name of the day,' basaa', basa:sa: and bese:se: 'names formed by reduplication of the morpheme **–saa or -see** from the day basaa.

Lammi 'tribe or clan' can also be included in this category. Except lammi, which means 'tribe or clan' all the others names like bese:se: or basa:sa: are names formed by reduplication. Here the name lammi has no relation with the day, which shows that all personal names may not be directly connected with the fate of a day. Other possible names associated with fate of this day are so:ressa: 'rich', so:rome: 'he has become prosperous', daccča:ja:sa:, 'he who breed two fold', gala:n 'the ocean or big water body which has the implication of very rich'. The meaning extension is highly related to the size of cattle the namee is expected to have.

3.2.2.6.2. basa:baʔo: 'Seventh day'

This is the 'Second basaa', fate of a day. It is believed to be a fate which is good for women since it is associated with beauty. If a male baby is born on this day, he is considered to have the fate of a woman. A name for such a baby could be k'anani: 'comfort', kulani: 'beauty or good-looking', ku:lan, 'he has been beautified' and so on. The names imply that the bearers are as beautiful as a pretty woman.

3.2.2.7. č'arrawa 'Eighth day'

Carrawa is a fate of leopard or fighting. A baby born on this day is considered to be fortunate. Wherever he/she goes, he/she does not feel hungry because he/she has luck for getting food. But such a baby can easily be irritated with things said to him/her. Accordingly, it is believed that such a baby has no patience and quarrel with friends. č'arrɑ:k'a: 'he who is striving', č'arra:k't'u, 'she who is striving', čarro:ma: 'lucky', k'e:ramso: 'the leopard or irritating', and etc are possible names given to babies. The names č'arra:k't'u and č'arrɑ:k'a: refer to hard work and effort one needs to improve one's life life. They do not go with the fate of the day. This is contrary to the claim that a baby born on this day is fortunate.

3.2.2.8. du:retti: 'Ninth day'

'Duurettii' is a fate associated with being rich in cattle and having children, which is usually believed to be the fate of a woman, wedding or breeding. A baby born on this day is believed to have a fortune of having (rearing) thousands of cattle as well as several children. Even if a baby is poor during his young age, he/she will be prosperous later on. The following are some of the possible names a baby can be given: du:retti: 'she who is rich', du:ressa: 'he who is rich', so:ressa: 'he who is rich', so:retti: 'she who is rich', hortu: 'she who is multiplier', baɗa:ɗa: 'the rich' and hora: 'he who becomes rich or bears many children'. The meanings of these names are associated with large cattle and/or many children.

3.2.2.9. dullatti: 'Tenth day'

This is a fortune of old long life or longevity and knowledge. A baby born on this day has a chance of living many years. Besides, he/she is expected to be knowledgeable, and wise. Names like be:ka: 'wise or knowledgeable', dulluma: 'oldness/old age', dullaččа: 'old or aging', be:ktu: 'she who is wise, hordofa: 'follower', č'a:li: 'be greater', etc. could be bestowed on a baby born on this day.

The names be:ka:, hordofa:, č'a:li:, and be:ktu: indicate knowledge or wisdom and yet names like dullume:, dullaččа: etc. are associated with longevity.

3.2.2.10. salba:na 'Eleventh, Twelfth and Thirteen days'

'Salbaana' fate lasts for three days and called Salbaana duraa' first Salbaana', Salbaana Bal'oo 'second Salbaana' and Salbaana boodaa 'third Salbaana.' Salbaana Bal'oo and Salbaana Boodaa have the same fate. As a result, their definition and explanations are treated under one heading.

3.2.2.10.1. salba:nadura: 'Eleventh day'

'Salbaana Duraa' is believed to be a day of wedding, happiness and blessing. People like to marry on this day since the day has the fate of blessing. A

baby born on this day speaks what comes to his/her mind; he/she does not care for the people who listen to him/her. Names like salba:na, male name formed from the day Salbaana, salba:ne:, female name from the day Salbaana, bač'ak'a: 'prosperous/ rich', gammačču: 'happiness', ʔe:bba: 'bless', ʔe:bbise: 'she who blesses' and so on would be given to babies.

3.2.2.10.2. salba:nabalʔo: and salba:nabo:da: 'Twelfth and Thirteenth days'

Prosperity, satisfaction and enjoyment are the fates of 'Salbaana Bal'oo' and 'Salbaana Boodaa'. Like 'salbaana duraa', names, such as, bač'a:k'a: 'rich or prosperous', *so:ressa*: 'rich', *du:ressa*: 'affluent', *gammačču*: 'happiness' etc. can be given to babies born on these days.

3.2.2.11. sonsa 'Fourteenth day'

Different people have different understanding of this day. Informants from Haro-Limmu and Limmu woredas consider it as a fate of dog. According to them, a person born on this day does not like to eat in his home. On the other hand, informants from Leka –Dulacha believe that sonsa is a fate of poverty. A baby born on this day is believed to become poor. The differences between informants from the three woredas require more research. Names given to babies born on this day are derived from the name of the day or from another category of names that indicate the opposite of the fate of the day since names and fates of days are believed to have strong relations. Names like *sonsa*: 'male name formed from the day Sonsa', *sonse:*, female name derived from the day Sonsa, *ʔifa*: 'light', *gammačču*: 'happiness or delightful', *gammade*: 'become happy', *so:ressa*: 'rich', *baɗa:ɗa*: 'very rich' and etc. are given to babies born on this day.

3.2.2.12. garda:duma 'Fifteenth day'

This word comes from the word 'gardaadaa' which means 'standing'. And the fate is associated with the horse. A person born on this day likes standing; he/she does not want to sit down. This person likes rearing horse.

According to the informants, it is believed that a person born on garda:duma should never marry on this same day. This is due to the belief that the wife will smash everything in the house. gida:da: 'a name given to a male person' and gida:damtu: ' a name given to a female person', ǰaba: 'strong', etc. are names given to babies born on this day.

From the above presentation, it appears that a person born on 'Gardaaduma' is restless.

3.2.2.13. luma:sa 'Sixteenth day'

This is the fate of a lion. A lion eats meat and is powerful. Likewise, a baby born on this day is supposed to be as brave and powerful as a lion. There is a belief that one of the animals in the herd will die if a child born on this day wants to eat meat and does not get it. For this reason, parents put aside some lean meat so that no animal dies. Names like *le:nč'o:/le:nca:* 'the lion', *dabbassa:* 'mane which is the symbol of bravery', *luma:sa:*, name formed from the day *Lumaasa, ǰaba:* 'powerful, or influential' and so on would be given to babies.

3.2.2.14. ruruma 'Seventeenth day'

This is the fate of hyena. A baby born on this day should not hate or quarrel with a hyena. He likes walking during the night. Murmuring is the behaviour of babies born on 'Rumruma' day. A baby born on this day has a chance of getting food but he/she likes complaining. The following are some of the possible names given to babies born on this day: *rumruma:* 'he who always complains', *rumrume:* 'she who always complains', *wara:bu: and wara:besso*: 'the hyena' , and so forth.

3.2.2.15. gida:da: 'Eighteenth day'

'Gidaada' is the fate for becoming poor. A person born on this day has no chance of breeding cattle and cultivating crops. Selling, and lending cattle to other person on this day is bad for the person born on this day. If this

person does so, it is believed that he/she would become poor which means his/her chance of raising cattle would be transferred to the other person. Possible names given to babies born on this day are *ǰire:ňňa:* 'life', *ǰira:ta:* 'he who lives', *so:ressa:* 'the rich', *gida:da:*, a name formed from the day Gidaadaa, ʔe:bba: 'blessing', *ʔe*:bbisaa: 'he who blesses' *ʔe*:bbise: 'she who blesses' and so on.

3.2.2.16. ru:da 'Nineteenth day'

This is considered to be the fate for the sheep. A baby born on this day is calm and good mannered. In this regard, 'Ruuda' is expected to be a symbol of peace. It is assumed that a person born on 'Ruuda' does not like to offend people. Such a baby has the ability and patience to reconcile quarrelled people as he/she grows old. Furthermore, it is believed that a baby born on this day does not slaughter sheep, and eat its meat.

Such a male name as and female name as *ru:de:* are formed from the day 'Ruuda', Similarly, *ʔararso*: 'he who reconciles', *naga:so*: 'he who makes peace' *naga:se*: 'she who makes peace', *ʔara:re:* etc. are some of the possible names bestowed on babies born on this day.

3.2.2.17. ʔare:ri: 'Twentieth and Twenty first days'

It is believed that the word 'areerii' comes from the word 'areera' which means skimmed-milk. The name Areerii stands for two days: 'Areerii Duraa' (First Areerii), and 'Areerii Bal'oo' (Second Areerii).

3.2.2.17.1. ʔare:r: dura: 'Twentieth day'

This is a day associated with the fortune of masculinity. It is believed that a baby born on this day likes drinking skimmed-milk. In addition, the day has a fate for wisdom, and a baby born on this day will become a craftsman. Names include *k'albisa*: 'calm/cool', *be:ka:* 'he who is wise', be:ktu: 'she who is wise', *moroda*: 'sharpening' etc.

3.2.2.17.2. ʔare:ri:balʔo: 'Twenty first day'

This is the second 'Areerii' and the day is called 'ɛ'aggino:' which means ill-fated day. The belief is that people do not feel well on this day; they complain of sickness. Particularly, old people feel sick on this day. So they prefer taking a rest. They also do not circumcise children, and weed crops as it is believed that the wound does not heal easily, and the crops are not expected to produce good harvest. Babies born on this day are given names from the set in the opposite fate. The following are some of the possible names bestowed on babies: *lata:* 'he who sprouts/multiplies', *daga:ga:* 'he who grows', *daga:gdu*: 'she who grows', *lattu:* 'she who sprouts', *nage:sso*: 'he who makes peace', *nagaše:*, 'she who makes peace' and so forth.

3.2.2.18. ʔadula: 'Twenty second and twenty third days'

The fate 'Adulaa' lasts for two days. It is referred to as 'First Adulaa' and 'Second Adulaa'. That means 'Adulaa Duraa' is the 'Twenty second day and 'Adulaa Bal'oo' is the 'Twenty third day. Both days are considered to have fate of singing. Babies born on one of these days like wearing white clothes and going to singing and dancing places as they grow. They are also believed to have sweet words and become orators who can convince others. Moreover, a baby born on these days is presumed to be likely work and does not want to sit idle. It is also believed that the baby becomes rich at the later age. Names in this category include:

k'anno:	'comforting,
safu:	'norm'
gammada:	'joyful'
ʔadula:	'the name of the day'
sirba:	'he who singer or dances'

3.2.2.19. garba 'Twenty fourth, Twenty fifth and Twenty sixth days'

The fate of 'Garba' consists of three phases 'First Garba', 'second Garba' and 'Third Garba', which is 'Garba Duraa', 'Garba Bal'oo' and 'Garba Boodaa'. It is a fate for water which is related to wealth. A person's richness is believed to be as wide as the ocean, sea or lake as the name comes from 'wide and big bodies of water' like ocean, big water and lakes. Consequently, a baby born on these days is considered to be lucky or fortunate and would harvest abundant grain from a small plot of land. According to the information obtained from the informants, such a person always encounters good fortune in life. Names like ga:ddisa: 'the refuge' or helper', garba:, a male name and garbe: a female name formed from the name of the day Garba, ku:sa: 'accumulation', gala:n, a male name and gala:ne: a female name which has the meaning of ocean or big water etc. are given to babies born on this day.

The above names are metaphorical expressions. Their meanings encapsulate the attributes of large bodies of water. That is the attributes of inanimate things are figuratively transferred to human beings. For instance, gala:n is a name derived from gala:na which means 'big body of water'. 'Gala:na' literary means ocean or big body of water and its metaphoric extension is rich. In this way, gala:na is a symbol of wealth.

3.2.2.20. bita: 'Twenty seventh day'

This word literary means 'left'. It also has a metaphoric meaning of a person who thinks or does things improperly. A baby born on this day does things to the opposite. Every thing he/she does is the opposite of what he/she actually intends. For example, to bless he/she curses and to curse, he blesses. For instance, according to my informants, there was a man whose name was bito: in Haro-Limmu Woreda who manifested this behaviour. Because of this, babies born on this day get usually names from the opposite of the fate of the day. They can also be given names directly derived from the day. These names include bito: 'the left', ɗa:ba: 'one who plants or

erects', diba:ba: 'umbrella', č'i:bsa: 'calmer, one who shows sympathy', gonfa: 'reward', bita?oo, name derived from the day Bitaa, and the like.

3.2.3. mak'o:ta gujja: jero: and tibba: ' names of Days, Time and Seasons'

People who do not follow 'ayyaana hedaa' and 'haammachiisa' naming practices give names to their babies based on 'guyyaa' (day), 'yeroo' (time) and 'tibba' (season) in which a baby is born. According to my informants, a particular day on which a baby is born is believed to affect the baby's behaviour, fate and future. Supporting this, Dafaa (1983:121) states that babies born on a particular day of the week could be named based on the fate of that day. Each day of a week has a fate. This fate determines the future wellbeing of a baby. Babies born on particular days are supposed to exhibit characteristics or attributes and beliefs associated with the days. Naming of babies on the bases of days of a week, particular time of birth and season of birth is performed by parents, relatives and grandfather or grandmother. The names of the days in a week, time and season their description and personal names associated with them are given below.

3.2.3.1. mak'o:ta gujja:

The name of the days of a week with their description and possible bestowal of names to babies are given as follows.

3.2.3.1.1. sanbatdura: 'Saturday'

'Sanbatduraa' is considered to be a bridge to Sunday. Thus, babies born on this day are given names which have equivalent meanings. Such names include rik'ičo 'the bridge', walt'aǰǰi: 'the stage' and others.

3.2.3.1.2. dilbata or sanbatgudda: 'Sunday'

It is believed that Dilbata is a sacred and respected day of the week. People are expected not to go far from their house since the fate awaits them at home. Moreover, a baby born on a Sunday is believed to speak as he/she

wants; he/she doesn't care about others. He/she is also considered to be lucky. Name given to babies born on 'Dilbata' or 'Sanbatguddaa' are based 'Dilbat' or 'Sanbat'. The following are some of the names that parents give to babies. sanbata:, sanbato: and dilbato:, male names and sanbate:, female name and so on.

3.2.3.1.3. wi:t'ta or dafino: 'Monday'

This is a day on which a ghost is expected to haunt a house. It is called a day of ʔekera: which means a day on which a ghost or a dead person's spirit is expected to haunt a house. In order to pacify this spirit, people prepare different kinds of food and drink such as milk, č'umbo: 'local cultural food', bo:kə 'mead', farso: 'home-made beer', which the spirit is supposed to eat and drink. This is done twice in a year during Easter and Meskel 'the finding of the true cross'. In this manner, people prepare the food that a dead person used to like eating when he/she was alive. A baby born on Monday is considered to be holy, that is, a person who pacifies the ghost or spirit of the dead. Such babies have the following possible names: ʔararso: 'mediator', dafine: 'a female name derived from dafino:', marabba: 'association or union' and so forth.

3.2.3.1.4. Kibt'ta, ajja:na or fač'a:sa: 'Tuesday'

My informants disclosed that Kibt'ta is a sanctified, sacred, blessed, and a lucky day. People like to sow cereals, and to have wedding on this day. Likewise, a baby born on this day is believed to be holy and lucky. Names which are supposed to reflect these values include k'aǰe:la: 'good attitude, good feeling', gute: 'she who fulfils the unfulfilled', ʔajja:na: 'saintly' and gu:ta: 'he who fills the unfilled'. In addition, people can give any name with the preceding implication.

3.2.3.1.5. go:fil or ro:bi: 'Wednesday'

'Roobii' is believed to be a č'aggino: day which means unlucky or ill-fated day. A baby born on this day is expected to manifest bad behaviour. He/she may

easily get irritated. Since parents have a firm belief about the effect of names, they do not give bad names to their children. They give their babies names which are supposed to reflect the opposite values of the fate of the day. Hence, a baby who is born on this day might be named ɗina: 'healed', č'imsa: 'he who makes firm', ǰabe:sa:, 'he who strengthens' and so forth.

3.2.3.1.6. kamisa 'Thursday'

As my informants stated, Kamisa is believed to be a sacred day like Sunday and Tuesday. People like sowing grains, harvesting and threshing crops on this day. Besides, it is a day for a wedding ceremony; a day on which people felt happy. Names on Thursday like *kamiso:*, and *kamisa:*, male names and *kamise*: 'female name are derived from the day 'Kamisa', others like *gammada*: 'happiness', *tola*: 'generosity', *ʔe:bba*: 'blessing' etc. are given to babies born kamisa. AS result, one can easily tell from the suffixed names that a person who has such a name is possibly born on a Thursday.

3.2.3.1.7. ǰima:ta 'Friday'

My informants said that 'ǰimaata' is an unfortunate day. It is also considered a bloody day. Furthermore, some others also respondents say that 'ǰimaata' is an ill-fated day. As a result, people fear this day. Names which mean powerful and strong are given to babies born on this day. For example,

ǰaba: 'powerful/forceful'

ǰima:te: 'she who was born on Friday'

ǰima:ta: ' he who was born on Friday' and so forth.

Pragmatically, the names may refer to the bad fortune the bearers may encounter because of the fate of the day.

3.2.3.2. mak'o:ta jero;ɗalo:ta: mulisan 'names indicating times of birth'

The phrase implies the time of birth at which a baby is born.

3.2.3.2.1 bari: or ganama 'Morning'

If a baby is born in the morning, or at dawn, it is given a name that reflects the time. The following names have the meaning of dawn, or morning.

barijo:(M) 'early morning',
bari:te:(F) 'morning',
bari: (M/F) 'morning',
ganamo: (M) 'the morning',
bari:sa: (M) 'early in the morning' and
bo:ru: (M) 'the dawn' and so forth.

3.2.3.2.2. sa:fa: 'Noon'

A baby born at noon may be given a name like the following:

sa:fa: (M) 'noon time, midday',
sa:fe:(F) 'she who was born at noon time',
gujja:se:(M) 'on the noon of that day',
sa:fo: (M) 'midday',
gujje: (F) 'noon',
wa:re:(M) 'noontime' and the like.

All the preceding names refer to the time of the day at which a baby is born.

3.2.3.2.3. galgala 'Evening'

A baby born in the evening may be given a name that reflects the time: galgalo:(M) 'in the evening', galgale: (F) 'in the evening', dukkan (M) 'darkness', dukkane:(F) 'darkness' and so on.

Parents who have got babies at an old age would also give the above names to their babies. In this case, the meanings of the names have reference to old age.

3.2.3.2.4. wa:ri: 'Midnight'

A baby born at midnight is given a name that refers to this time. The following are examples:

wa:rijo:(M) 'midnight'

wa:ri: (M) 'midnight'

wa:ri:te: (F) 'midnight' and so forth.

There is no fate associated with the time of birth. The names refer only to the time at which a baby is born.

3.2.3.3. mak'o:ta tibba ɗalo:ta: mulisan 'names indicating season of birth'

3.2.3.3.1. birra: 'Autumn'

'Birraa' is the season in which flowers blossom. It is also a season in which different crops like corn and bean ripe. In addition, birraa is a season in which the Ethiopian Holiday, Meskel is celebrated. To this effect, names of babies who are born in this season would be directly related to the season. Names like: *birra:*,and *birre:*, indicate that the bearers were born in birra: 'Autumn'. Names like *mask'ale:, mask'ala:*, etc. show that the bearer was born on or on the eve of Meskel 'the finding of true cross'. Sometimes, these names can be given to babies who are born before, or after the holiday. Furthermore, in this season, names can be given that refer to the time of the ripening of crops such as maize. For instance, ʔaše:ti: literally means 'ripen corn', but by extension it means 'very beautiful or handsome'. 'Birraa' is also a season in which flowers bloom. People of the study area like giving names related to flowering. For example, names like dara:ra:, darartu:, siddese:, etc. have the sense of blooming and imply 'handsome', or 'beautiful'.

3.2.3.3.2. bona 'the dry season'

According to the Ethiopian calendar, 'Bona' is a dry season. It is a harvesting season. Tributaries of larger rivers may dry up. People and animals strive to get water. If a baby is born in this season, a name is given

from the opposite season since people do not want to name their babies after such a season. Therefore, names which have positive values would be given. For instance, le:nsa: 'green and lush', so:retti: 'rich'(female), ǰi:tu: 'wet' or very rich', lalise: 'green' or 'lush', etc. are some of the possible names.

3.2.3.3.3. ʔarfa:sa: 'Spring'

'Arfaasaa' is the season in which rain begins to fall. It is the time in which people sow grains. If a baby is born in this season, the name given to it will have reference to the season. Some of the names are:

ʔarfe:(F)	'she who was born in spring'
ʔarfaso: (M)	'he who was born in spring'
ʔarfa:se: (F)	'spring'
lalise:(F)	'the withered grass, tree, or leaf has been sprouted'
ǰi:tu: (F)	'wet or the rain has wetted the dried earth'
burk'a:(M) and burk'tu:(F)	'the dried up water has begun flowing'
ro:be:ra: (M)	'it has been rained'
ro:be: (F)	'it has rained?'

All the preceding names refer directly or indirectly to the spring season. The names are self-evident.

3.2.3.3.4. ganna 'Summer'

Ganna is the rainy season in Ethiopian. The name of a baby born in this season directly relates to the season. The following are some of these names: ganna:M) 'summer', ro:ba:(M) 'raining', bakakko(M) 'thunder and lightening-which refers to a baby born during heavy rain with thunder and lightening', ro:bdu:(M) 'she who is raining', bokka: (M) 'the rain' –which implies that the baby was born in a rainy situation', galane: (F)'an ocean or big water body'. The name refers to the flow of rivers over their bank (heavy floods)'.

The discussions above show how names of babies are dependent on the time of the day, the days of the week and the seasons of the year. The names are self-describing in that the Oromo people use personal names to record the condition or state of the time of birth. They have been naming their children based on times, days, and seasons in which babies are born and remember the time. In this context, as can be seen from the examples, meanings attached to names are embodied in times, days and seasons. In other words, the Oromo personal names formed on the basis of jero: ɗ'alo:ta 'birth time, gujja: ɗalo:ta: 'birth day' and tibba ɗalo:ta: 'birth season' have temporal reference.

3.3 Typology of Names

For a proper classification of names, the intention of the name givers would be necessary. Because, a single name can be chosen by different parents for different reasons. For example, gu:tu: which mean 'full' is a name given by some parents to indicate that they do not want another baby. In this case, gu:tu: refers to the last born baby. Contrary to this, the same name could be given to another baby by other parents who wish to be rich. Here, the parents have unfulfilled wish which they want fulfilled after the birth of a baby. This implies that the meaning of a personal name is context-dependent. This, in turn, means a single name can have different possible meanings when used in different contexts. Hence, the exact meaning of a name can only be found in the minds of the name-givers. Hence, names are classified on the basis of their general meanings or themes, and the relationships they have with one another.

3.3.1 Circumstantial Names

There are names whose meanings indicate the circumstances surrounding the birth of a baby. The circumstances are related to the age of parents, place of birth and wishes. Names under this category are grouped into: old age, wishes and places

Name-givers express their appreciation, aspiration and wish for the bearers, parents, family and the community through the names they give. A name given reveals a particular emotion on the parts of the name-giver. The message carried by the name may refer to the situation at the time of birth or future expectation of the family as stated above

3.3.1.3. Place Names.

Some Oromo names refer to places. Such names have been found during data collection. Names such as tullu: 'hill', č'a:kka: 'forest', wallagge: 'she who was born in Wollega', ǰimme: 'she who was in Jimma', diččo 'he who was born at Dicho',, le:k'a: 'he who was born at le:k'a which mean Nekempt', gali:le: 'who was born at galiila' etc.- place name which is found in Wollega'. This is related to toponyms in Onomastics which refer to places where the name bearers were born.

3.3.2. Names which Depict Special Physical Appearance and Behavioural Features

Names are sometimes made to encode the physical and behavioural characteristics of a baby. Usually that is done during the first week after birth. According to some of my informants, naming does not usually take place on the very first day of birth. It takes place after a few days of birth. So giving a name to a newborn is related to the physical appearance of a baby. In this case, people give name to a baby without knowing whether the baby will grow short, tall, or attractive. The following list shows these attitudes.

Name	**Literal meaning**	**Extended meaning**
iftu:(F)	'light'	'come to brighten life or change way of living'
fanose:(F)	'lantern'	'beautiful'
k'abane:(F)	'calm and quiet'	'patient or tolerant'
gommo:lo:(M)	'bend over'	'very huge or foolish'
birbirso (M)	'zigba tree'	'very tall'
bakkalčč̣o:(M)	'morning star'	'handsome, big eyes

		and attractive'
maga:lle:(F)	'brown'	'beautiful or attractive'
dunguje:(F)	'a kind of onion'	'short and attractive'
bi:ftu: (M)	'the sun'	'very beautiful'

Among the above names, fa:nose: 'lantern' metaphorically expresses that a baby is light to the family. The name bakkalča 'morning star' is a metaphor of a baby who is very attractive. Names like bi:ftu:, bakkalčo, and fa:nose are used as names referring to beauty. So, these names function both as referential to the person who carry the name and symbolic in view of to the objects from which they were taken. In support of this, Baye (2006) states that the name of a person has both symbolic and referential functions. For instance, the name bi:ftu has reference to the baby who carries the name, but is symbol vis –a vis the sun. Metaphorically, it has extended reference to humans.

3.3.3. Animal Names

The names of animals could be given to babies depending upon the behaviour they may manifest. The followings are some of such names.

Name	**Literal meaning**	**Extension/symbolic or Pragmatic meaning**
le:nč'o:	'the lion'	'brave/very strong/frightening'
k'e:ranso:	'the leopard'	'heroic/fearless/erratic'
wa:ngo:	'the fox'	'fighter/aggressive'
ho:la:	sheep'	'sympathetic/compassionate'

The above names are formed from the names of animals. The names have both symbolic and referential values. For instance, le:nčo: 'the lion' refers to a baby or a person who bears the name, and symbolically it means brave, power, authority and courage.

3.3.4. Names Associated with Plants (Flora Names)

The names of grasses and trees can be given to babies. For instance, *č'ok'orso*: literally means grass; but it has a metaphoric extension which is used for a baby born during the rainy season. In Oromo culture, grass is a symbol of growth and development. Thus, name *č'ok'orso:* has a both symbolic and referential meaning. The following are some such names.

Tree/grass	Literal meaning	Personal name	symbolic Meaning
č'ok'orsa	'grass'	č'ok'orso	'the grass'
ʔeǰersa	'olive tree'	ʔeǰerso	'tall and strong man'
le:mmana	'bamboo tree'	le:mmane:	'slender and attractive'
marga	'grass'	warga:/marge:	'blessing'

3.3.5. Tempronyms

The term tempronym is used to refer to the period day and particular time during the day at which a baby is born. In this category, names which refer to a particular time, day and season in which a baby is born are included.

The following are such names:

galgalo: 'born during the evening or dusk'
ganame: 'born at dawn or in the morning'
boru: 'born at dawn'
wa:rijo: 'born at midday/midnight'
dara:ra: 'born in the Autumn'
ʔarfa:so: 'born during spring'
ro:ba: 'born during raining'
ʔarfa:se: 'born in Easter'
ǰima:te: 'born on Friday'
Kamiso: 'born on Thursday'

3.3.6. Names Referring to Size of Herd

Many of the names in the data refer to the sources of livelihood of the Oromo people of the study area: farming, cattle raising and other activities in the homestead. so:ressa: 'rich in amount of cattle/crops', gala:n, literally 'a big body of water' but also mean rich in cattle or crops', kumarra 'person expected in raising a large herd of cattle', baɗa:ɗa: 'very rich ', du:ressa; 'afluent', du:retti: 'rich'(female) and so on are some of the names which indicate ones prosperity in cattle amount.

3.3.7. Names Referring to the Oromo Days of a Month

There are personal names which are derived from the days of a month on which a baby is born. The following names are derived from the days of a month.

basa:sa:(M) and bese:se:(F), 'names derived from Basaa the sixth day'

arbaji:(M)	'derived from the Arba'
dullačča:(M)	'derived from the day Dullattii'
salba:ne:(M)	'salba:n 'derived from the day Salbaana'
gida:da:(M)	'gida:de:(F) 'derived from the day Didaadaa'
du:ressa:(M)	'du:retti:(F) derived from the day Duurettii'
bito:(M)	'name derived from the day Bitaa'

3.3.8. Names Reflecting to Joy and Aspiration

Names which reflect happiness and wishes are very popular in the Oromo culture of the study area. There are many examples of such names in the data. With such names, a name-giver undoubtedly expresses his/her positive feelings about the birth of a baby. For example, gammada: 'one who is happy', gammade: 'she who become happy', *gammači:ftu:* 'she who makes happy', ajja:na: 'he who is fortunate or lucky', ajja:ntu: 'she who is fortunate' , gammačču: 'happiness', *and so on.*

As indicated above name givers bestow names which express their good wishes or hopes. Such types of names include:

č'a:la: (M)	'he who exceeds'
č'a:ltu:(F)	'she who exceeds'
hundarra: (M)	'one who is above all'
kumarra: (M)	'on top of thousand'/above all'
?irrana: (M)	'you are on top'
hawwi:' (M)	'wish/desire/anticipation'
ja:dani: (F)	'aspiration/ambition '

The names reveal a particular emotion on the part of the name-givers. The messages carried by the names may refer to situations at the time of birth or future expectation of the family as stated above.

3.4. Discussion

The classification of names into various categories as presented in this study strongly supports the claim that the choice of names is based on social and cultural considerations. Agyekum (2006:208) expresses that names have both social and cultural contexts which single out the bearer. This is to say that every person in this world has a name that solely identifies him/her from all other people in the world. In line with this, Guma (2001) also states that names are expressions of social or cultural identity. Guma further argues that the expressive power of a name is more than a word by which a person or place is identified. This could lead us to say that names are not arbitrary lexemes words but rather words that reflect the world-view of people. World-view in this sense is defined as the beliefs and thoughts of people about the world and the life of people within the physical world. Likewise, Oromo personal names express such beliefs and thoughts of the Oromo people and their way of life. That means names given to babies embody what the babies are expected to be and how they would behave in the world.

The results of the analysis of the foregoing sections reveal that the names of the Oromos of the study area have referential as well as symbolic meanings. The symbolic meaning may be connected, for instance, with the fate of a day on which a baby is born. If a baby is born with inappropriate fate, the people make positive amendments to the name to be bestowed on the baby. For instance, if a baby is born on a bad or ill-fated day like 'bitaa' (lest) the people think that a person that carries this name would be influenced by it. This implies that names have either positive or negative influence on the life of an individual who bears them. As a result, ill-fated personal names are avoided or their antonym is given. The finding further reveals that the people expect the bearers to live up to their name. Hence, most Oromo people of the study Woredas give names such as so:ressa: 'he who is rich', so:retti: 'she who is rich', daga:ga: 'one who grows', so:rome: 'she who become rich', kumarra: 'on top of thousands/above all, kumaja:s 'one who raise thousand', gala:na:(M) and gala:ne:(F) 'big body of water/very rich', and so on.

According to the informants from Haro-Limmu, there were Oromos whose names were akin to their behaviour. For instance, there are individuals who are called ʔobse:/ʔobsa: which means 'patient' and k'abbane: means 'calm/quiet'. These persons have calm and patient behaviours respectively. Besides, bito: is a man who is living in Haro-Limmu Woreda. It was reported that he was born on a day whose fate was 'bitaa' which means 'left' or 'opposite'. He was reported as doing the opposite of what he actually means. For instance, to bless he curses and to curse he blesses.

Likewise, there is a man who called gida:da:. It was reported that was born on Gardaaduma. This person was said to be restless. According to the informants there is an inherent element in the name that corresponds to the bearer's mental and social behaviour. Zawawi (1993: 6) points out "a name constructs a person because the name one bears may create an attitude in those who hear it before they meet the name bearer." Based on this, it is justified to claim that one's name can create either positive or negative image on the mind of the hearer.

In fact, some people of the study area expect the inherent power of words in names to be reflected in the lives of people of the study area either positively or negatively. This asserts that an individual's name is of concern to the society as a whole. For example, the Oromo expect a baby named after the fate of a day to behave properly. In this regard, names are meant or believed to shape the children's upbringing, behaviour and socialization. Linking this notion, Guma (2001:257) claims that names have a socio-cultural interpretation. Besides, names have a considerable psychological significance. Agyekum (2006:209) also says "names are important indicators of people's behaviour and way of life." In this case, Oromo names are important indicators of Oromo people's behaviour, fate, belief and ways of life. Thus, it can be asserted that names can have powerful effect on the behaviour and future of a baby as it is widely claimed by the 'ayyaana hedaa' and day naming. The meaning of names can be clearly understood when placed in socio-cultural context. Therefore, the personal names of the

Oromo people of the study area can be appropriately understood and interpreted in the context of people who know the language, the culture and the naming system of the society.

As it is shown in the analysis and discussed in the literature review, each of the 27 days in a month which have fate and fate name. Likewise, the seven days of the week has a fate. The people of Oromo who follow the lunar calendar do not give much attention to the days of the week (Gada, 1988:29). People who follow the fate of the days of the week may not give much attention to the lunar calendar system. These may have resulted from the fact that the Oromo people who live in different areas have different names for the days of week and the month. For instance, the names of the 27 days of a month used in the literature review and in the analysis part have different names since the former focused on Borena Oromo while the latter on Wollega Oromo. This shows that the Oromo people in different areas have different names for the 27 days of a month and the seven days of a week. As it is described in the analysis, people who follow 'ayyaana hedaa' in naming babies do not give names on babies based on the seven days of a week. Furthermore, the analysis shows that people who do not bestow name to their babies on the basis of the days of a week and fate of day 'ayyaana guyyaa' names of their babies rely on parts of a day or season in which a baby is born.

The study further shows that the 'ayyaantu' can remember and tell the exact day of a month by observing the moon and the collection of stars moving together. In support of this, Dafaa (1983:121) states that the Oromo people give name to their babies on the basis of many observations. In line with this, Legesse (1973:180) asserts that the calendar system of the Oromo is based on the astronomical observation of the moon and the six or seven stars moving together. The fate of each of the 27 days is associated with animals like dog, elephant, sheep, horse, hyena, tiger, monkey and things like soil, earth, water, milk, star and moon. A baby who is born on a day which is associated with a particular fate is expected to show the

characteristics of the animal or thing associated with the day. For instance, as discussed in the analysis 'lumaasa' is a fortune associated with the lion. A baby who is born on this day is expected to show the behaviour of a lion. As the lion is believed to be the king and the strongest of all animals, a baby who is born on this day is believed to be strong, fearless, powerful and authoritative.

The study also shows that there are five days whose fate types last more than a day. Basaa, Areerii and Adulaa, each lasts for two days. Garba and Salbaana, each lasts for three days. The fate of each of the remaining 15 days lasts for a day. From this, one can conclude that the fate of a day, whether it lasts for one, two or more days can be counted as different. That means if the fate of one day lasts for two, or three days and whether the fate has the same implication or not, each day is considered different. For example, 'Salbaana' lasts for three days, that is, 'Salbaana Duraa', 'Salbaana Bal'oo' and 'Salbaana boodaa'. Each is considered different and independent.

The study shows further that babies born on different days may have similar or different fates. For instance, Innikkaa and Sonsa are fortunes of a dog. Sorsa and gardaaduma are fortunes of the horse. It has also been found out in this study that people have different understanding of the fate of the days. There are also mismatches between names and fates of days. For example, sorsa is a day which is believed to have the fate of both the horse and soil but as it has been shown in analysis, it is the fate of soil.

As the study shows, each of the seven days of the week has fate. Dafaa (1983:31) states that the seven days of a week have a fate. As pointed out in the analysis, Tuesday, Sunday and Thursday have similar fate. These days are considered sacred. Babies born on any one of the seven days are named according to the fate of that day.

It is also shown that personal names are given on the basis of a particular time of the day. Some of the given names are of considerable psychological implications. Knowledge of a first name can in many cases convey a good deal of information about the person bearing it. It often gives a fairly good idea of the parent's age, for instance, names like galgale:, galgalo:, etc. indicate that the person bearing them are likely to have been born during the old age of the parents. Likewise, names like barijo:, ganame:, etc. indicate the baby is born during the young age of the parents. Names may also provide clues about the time of day at which a baby was born. For example, names like dukkan, galgale:, wa:rijo:, wa:rite: etc indicate that the baby was born in the evening, at dusk, etc. Moreover, names can have powerful effects on behaviour, and this is clearly illustrated in 'ayyaana heduu' and 'guyyaa ɗaloota' naming practices. Accordingly, names of babies given on the basis of the day of the week or fate of days of the month are believed to be strongly associated with the personality of the babies.

However, there are different traditions that the societies follow when a baby is named. In 'ayyaana heduu' naming practice a baby is given names after one or two days of birth. In time, day and season of birth naming, a baby is given names soon after birth. On the other hand, baby naming is accompanied by rituals that are believed to protect a child from disease. In 'haammačiisaa' naming practice, babies are given names after three weeks, a month and four months. This is because of the belief that if the mother and newborn baby go to k'aalluu institution, they are believed to defile the institution. Parents, therefore, wait until the baby is three weeks, a month or four in different study woredas.

As can be understood from the analysis and from the informants, naming is performed by elder, parents, grandfather and relatives in day, time and season of birth naming. 'Ayyaantuu' is the name giver of a baby in ayyaana heduu naming practice. 'k'aallua' is the name giver of a baby in haammačiisaa. In 'hammachiisa' naming practice, babies are not given names immediately after birth. Parents do not go to the 'kallu' before a

specified time as it is believed that if a mother and a newborn baby go to the 'Kallu', they may defile the institution. Parents, therefore, wait until the baby is at least three weeks old in some places and a month old or more in others.

A name expresses information about a person who possesses it. It tells us about the sex of a person, historical period and the social class (Hargreaves, Colman & Sluckin, 1983:393). Personal names are not neutral in terms of gender though there are names that can be used for both sexes such as *kenna* 'gift', *si:fan* 'you and me/I am suffering for you', *na:fja:d* 'think for me', etc. Such names have no gender markers. The Oromo personal names that end in *_aa,* and *–oo* denote male, while those that end in *–ee,-ii* and *–tuu* denote female. The following are names that illustrate this distinction: *gammad*-aa, *hordof*-aa, *dachaas*-aa, *kamis*-oo, *leench*-oo/ *lat*-tuu, *beek-tuu,/ tolash*-ee, *galaan*-ee,/ *soorett-ii, č'aal*-ii, and so on. A name that has the suffix *–oo* like *le:nč'oo 'the lion', k'eerams-oo* 'the leopard' conveys a sense of power which is more favourable than what le:nč'a 'lion' means. This shows that gender markers also reflect attitudes of the name-giver toward the bearer. In general, the analysis of the Oromo personal names of the study area shows that there are distinct gender marks for masculine and feminine gender.

Personal names have both symbolic and referential meaning (Baye, 2006). For instance, the name le:nč'o refers to the person who bears the name and its symbolic meaning is that the person is powerful, authoritative and courageous. k'e:ramso: 'the leopard' refers to the person who is called by this name, and symbolically it has the meaning of furiousness, quarrelsome, and erratic. The symbolic nature of Oromo names and their interpretation depict Oromo beliefs, fortune, wishes, aspiration and hopes. A name refers to a different element of human experience, that is, to an individual or a collective entity which it designates or denotes (Agyekum, 2006:207-209). Hence, a name is referential. In line with this, the Oromo names are referential. This means personal names refer very specifically to the person who has that name. Oromo names are not arbitrary but they are based on

socio-cultural and ethno-pragmatic contexts and beliefs. The Oromo community of the study woredas have similar naming practices. According to the literature and data, Oromo names can not be predicted for until a baby is born. But there are a few people who give name to a baby before birth in certain situations.

The research claims that some Oromo names serve as personal, spatial and temporal deixis. For example, personal deixis such as dabala: 'adding', ʔiitta:na: 'following', lammessa: 'second' ,dabale: 'adding', etc indicate that babies with such names are second born .The above names like dabala:, ʔitta:na: etc can also be used as a spatial deixis. The names indicate that there is always a child before a baby. In line with this, Agyekum (2006:209) says "indexes are signs that have some kind of existential relation with what they refer: spatial, temporal, social or personal". With regard to *temporal deixis*, some Oromo names are very peculiar because some babies have automatic birth date name, or seasonal name such as *Kamiso* 'born on Thursday', barijo 'born at dawn', galgalo 'born in the evening', arfa:se: 'born in spring', bari:te: 'born in the morning', birra:sa: 'born in Autumn', sanbato: 'born on Sunday', sanbata: 'born on Sunday' and so on. They refer to the time, season, or day of the week on which a baby is born.

Names, like any other words, may have conceptual, descriptive or lexical meanings, but these meanings become irrelevant when a connotative or pragmatic meaning is attached to them. For instance, wara:besso: literally means 'the hyena'. Yet its pragmatic meaning is eating too much, and walking at night. As it has been mentioned in the analysis, the Oromo people do not choose names at random without attaching importance. A personal name must carry some meaning. It seems unlikely that an Oromo would have a personal name that is meaningless; this would not be regarded as a real name.

Depending on the factors motivating the naming process described in the analysis, Oromo personal names may have a descriptive or denotative,

connotative, contextual and associative meaning. These various meanings are identified on the basis of the culture of the society. In this case, Oromo personal names are able to transmit the culture just as other languages of other cultures. This means names should not be undermined or regarded as useless tools in the Oromo society. When personal names are bestowed on babies, the name-givers are using them as bearers of their culture. In this case, Oromo personal names may reveal important details about historical events such as wars, contact with other cultures and so forth. They can also tell us about Oromo people's past experiences: political systems, social organizations and religious beliefs. Oromo personal names can also reveal something about the actual culture: what the people value most, their concept of the world and life.

CHAPTER FOUR

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

4.1. Summary and Conclusions

As it is revealed in the analysis and discussion, the Oromo people of the Eastern Wollega follow different traditions in giving personal names on their babies. The variation of naming practices implies that personal names are not selected haphazardly. Consequently, *haammačiisa, ayyaana heduu,* birth days, particular times of the day and seasons are all considered in naming a baby. The classification of names based on themes is also taken into account. These indicate that Oromo personal names are not simply labels or references. They rather carry with them valuable information about the baby's future, fate and behaviour. Furthermore, names depict parent's belief, norm, religion, ideology, the culture and expectation of the community into which a baby is born. This may, in turn, indicate that Oromo personal names reflect the various social attitudes and relationships, life experiences, social customs and the way in which social groups behave toward their languages. Hence, Oromo names can be regarded as a means of perceiving reality since they are related to facts of life and social existence of the people.

Name giving among the Eastern Wollega Oromo is the responsibility of parents, grandfathers, grandmothers, uncles, the *k'aalluu* and *ayyaantuu* (fortune tellers). In this case, parents' home, the 'k'aalluu' hall, and shades of big trees are places where the Oromo of the study area give personal names to their babies. A name is the self identity with which a new born baby is known and continues to be used permanently in the community for interactions. In other words, a name is given after the birth of a baby. That means most often naming among the Oromo of the study area is not predictable. This is due to the fact that name-givers must know the circumstance at birth, the sex of a baby, the fortune/fate of the day on which she/he is born prior to bestowing a name.

The time and situation of naming varies from place to place. For instance, in *haammačiisaa* naming practice, the time of taking a baby to *k'aalluu* varies from *k'aalluu* to *k'aalluu* with in same woredas and across different woredas. Similarly, the food and materials used during the ceremony vary from one *k'aalluu* to another but the intention and purpose is almost the same.

A name given to a baby is expected to express both the parent's and the baby's future wellbeing. The fortune, behaviour, life and wellbeing of babies are believed to be tied with the name bestowed to them. As a result, parents as well as the society may easily predict the future of a baby from his/her name. Babies are anticipated to live up to the expected behaviour or personality that is indicated in the name, particularly in 'Ayyaana hedaa' naming practices. Such a name is given to a baby on the basis of the behaviour a baby is expected to manifest in life. For instance, *mak'aa ayyaanaa* (baby's fate name) and the behaviours a baby is expected to manifest are believed to be alike since a name bestowed on the basis of the fate of the 27 days of the month is believed to be manifested in the babies' behaviour. Thus, the name and behaviour of a baby coincide.

A name tells a lot about the individual it signifies, the language from which it is drawn and the society that gives it. In this manner, Oromo names indicate some linguistic structures found in the language, the position of the bearer in the society, the collective history and life experiences of the people surrounding the name bearer.

Oromo personal names have meanings which vary from denotative to associative or implied meanings. In addition, meanings of personal names changes with the context of naming. That means the meanings of Oromo personal names depend on the situation surrounding the birth of a baby. It is important to note that the lexical meaning of an Oromo personal name does not usually reveal its entire significance. It is necessary to make a distinction between meaning and significance in Oromo names. It has also

been pointed out that the meanings of personal names are often interpreted differently by different people in different contexts.

On the other hand, it has been noted that not all people hold strong views about the meanings of their name. One reason for this may be that in Oromo, the meaning of a name can easily be interpreted by the name-giver than by the name-bearer since the former knows the context and situation of naming than the latter. Besides, the meaning of Oromo names is embodied in the arrangement of morphemes. In this sense, suffixes like *-oo* and -aa denote masculine, while the suffixes -ee, -tuu, *and –ii* denote feminine gender.

It can be concluded that Oromo personal names that are chosen and bestowed on babies have meanings. Besides, they are used as a means of communication and as an archive of important events that happen at the time of a baby's birth. They are used to document the experiences of a family, community or name-giver himself or herself. Hence, Oromo personal names are not only used to identify people but also to address contextual meaning and tacit communications.

In summing up, the following are the major findings of the study:

1. 'Haammačiisa', 'ayyaana hedaa', birth day, birth at the particular time of the day and birth season are among the factors involved in the naming practices of the people of the study area.
2. According to Oromo lunar system of calendar, there are 27 days in a month which have fate. The Oromo people give names to their babies on the basis of the fate of the days. The fate is connected with animals like lion, tiger, hyena, dog, elephant, sheep etc. and things like soil, star, milk, moon and water.
3. Name-giving is often accompanied by rituals that are believed to protect the child from disease especially in *haammačiisaa* naming practice.

4. Some Oromo personal names given to babies at any given time or circumstances have meaning and gender distinctive marks. The meanings embodied in Oromo names convey the cultural values and traditions of the Oromo. The exact meaning of one's name can be determined with the context of naming.
5. It seems unlikely that the Oromo people would have personal names that are meaningless; this would not be regarded as a real name. Depending on the factors motivating the naming process, an Oromo name would have a descriptive, connotative, symbolic, referential and associative meaning.
6. The way in which Oromo personal names are bestowed on babies reflect the customs, ideologies, religion and beliefs of the Oromo people.

4.2. Recommendations and Suggestions for Further Research

The present study cannot address all the different aspects of Oromo personal naming practices and the meanings of names. It is only a beginning and much remains to be done in the field. Further research on the different aspects Oromo Onomastics is necessary to complete the work. The following are suggestions for further investigation in this area:

1. There are 27 days in Oromo lunar system. Some of these days have different names across the different study woredas. This suggests that there is no general consensus which represents the culture of Oromo as a whole regarding naming practices. As a result, detail investigation is required to see the discrepancy between the days and their fate and come up with consensus.
2. Research still needs to be done on the phonological and morphological form of personal names from various word categories which require further investigation.
3. The topic further requires the investigation of the basis of parental naming practices and their typology.
4. There are political names, ancestral names, biblical names and other names such as historical event names and names formed from contact with other culture which are not incorporated in this thesis. Hence, I recommend that further researches be conducted on these topics.

References

Abdul Wahed Qasem. 2009. A Socio-Cultural and Linguistic Analysis of Yemeni Arabic Personal Names: *GEMA Online Journal of Language Studies*, 2: 15-27.

Agyekum, K. 2006.The Sociolinguistics of Akan Personal Names: *Nordic Journal of African Studies*, 15 (2):206-255.

Alford, R. D. 1988. *Naming and Identity: A Cross-cultural Study of Personal Naming Practices.* New Haven, Connecticut: HRAF Press.

Algeo, J. 1973. *On Defining the Proper Name.* University of Florida Humanities Monograph 41: University of Florida Press.

Algeo, J. 1992. 'Onomastics'. *In: The Oxford Companion to the English Language*, Tom McArthur (Ed.), 727-729. Oxford: Oxford University Press.

Akinnaso, F.N.1980. The Sociolinguistics Basis of Yorba Personal Names: *Anthropological Linguistics*, 22 (7):275-304

Anderson, John.M.2007. *The Grammar of Names.* New York: Oxford University Press.

Baye Yimam. 2006. Personal Names and Identity Formation: A cross-cultural Perspective. *In The Perils of Face: Essays on Cultural contact, Respect and Self- esteem in Southern Ethiopia*, edited by Ivo Strecker and Jean Lydall. Berlin: LIT Verlag.

Bertills, Yvonne. 2003. *Beyond Identification: Proper Names in Children's Literature.* Doctoral Dissertation. Finland: Abo Academi University Press.

Blaxter, Hughes &Tight. 2006. *How to Research* (3rd ed.).USA: Open University Press

Braun, F.I988. *Terms of address: problems of patterns and Usage in various Languages and Cultures.* Berlin: Mouton de Gruyter.

Brennen, Tim. 2000. *On the Meaning of Personal names: A View from Cognitive Psychology:* 139-146. Norway: University of Tromso.

Central Statistics Authority. 2007. *Summary and Statistical Report of the 2007 Population and Housing Census of Ethiopia: Population by Size, Age and Sex.* Federal Democratic Republic of Ethiopia Population Census Commission, Addis Ababa.

Cruse, A. 2000. *Meaning in Language: An Introduction to Semantics and Pragmatics*. New York: Oxford University Press.

Crystal, D.1989.*The Cambridge Encyclopaedia of Language*. Cambridge: Cambridge University Press.

Gada Malba.1988. *Oromia: An Introduction*. Sudan: Khartoum.

Gemechu Megerssa.2005. The Oromo World-View: *The Journal of Oromo Studies*, 12 (1 & 2).

Goodenough, Ward. 1965. 'Personal Names and Modes of Address in two Oceanic Societies.' *In: Context and Meaning in Cultural Anthropology, (Melford* Siro, Ed.): 265-76. New York: Free Press.

Gragg, G.1982. *Oromo Dictionary*. East Lansing. Michigan State University: The African Study centre

Guma, Mthobeli.2001.The Cultural Meaning of Names among Basotho Southern Africa: A Historical and Linguistic Analysis: *Nordic Journal of African Studies*, 10(3): 265-279.

Hargreaves, D.J, Colman, A & Sluckin, W.1983.The Attractiveness of Names*: Human Relations*, 36 (4): 393-402

Kothari.C.R.2004. *Research Methodology: Methods and Techniques.* (2nd ed.). India: New Age International (P) Ltd.

Legesse, Asmarom.1973. *GADA: Three Approaches to the Study of African Society*. New York: Free Press Macmillan publishing Co.

Lyons, J.1977. *Semantics: Vol I.* London: Cambridge University press

Mahdi Hamid Muudee. 1995. *Oromo Dictionary. Vol.I: English–Oromo.* Atlanta: USA.

Middleton, John.1961.The Social Significance of Lugbara Personal Names: *Uganda Journal* 25: 34-52.

Murphy, Gregory.1988. Personal Reference in English: *Language in Society*, 17 (3):317-349: Cambridge University Press.

Palmer, F.R.1981. *Semantics.* (2nd ed.). Cambridge: Cambridge University Press

Patten, M.Q.2002. *Qualitative Research and Evaluation Methods.* (2nd ed.). London: Sage Publications.

Pelczar, Michael & Rainsbury, Joseph. 1998. The Indexical Character of Names. *Synthese*, 114 (2): 293–317.

Rymes, B. 1996. 'Naming as Social Practice: The Case of Little Creeper from Diamond Street'. *Language in Society,* 25: 237-260. Oxford: Oxford University Press.

Searle, J. 1980. "The Problem of Proper Names", *In: Semantics, Steinberg and Jakobovits (Ed.),* Cambridge: Cambridge University

Sebeok, Thomas .1975. Zoosemiotics: At the Intersection of Nature and culture. *In: Thomas A. Sebeok (eds), the Tell –Tale Sign: A Survey of Semiotics.* Lisse Peter de Ridder: 85-95

Suzman, S. M. 1994. Names as Pointers: Zulu Personal Naming Practices. *Language in Society,* 23:253-272: Cambridge University Press

Tilahun Gamta.1989. *Oromo-Dictionary.* Research Publication Committee: Addis Ababa University.

Yule, G.1996. *Pragmatics.* London: Cambridge University Press

Zawawi, S.M. 1993. *'What's in a Name?" Unaitwaje? A Swahili book of Names.* Trenton: Africa World Press, Inc.

Zelealem Leyew .2003. Amharic Personal Nomenclature: A Grammar and Sociolinguistic Insight: *Journal of African Cultural Studies,* 16 (2).181-211: Taylor & Francis, Ltd.

Dafaa Jamoo.1983. *Safuu Biyyyaa Keessaa.* NP.

ባላምባራስ ጀቤሳ። ዓ.ም. የለውም። *የኦሮሞ ባህል እና አጭር ታሪክ።* ቦታ የለውም።

March 2006. *A Guide to Names and Naming Practices.* (Online) retrieved on November 10, 2010 from http // www. fbiic /gov/public/2008/nov/Naming-Practice-guide-uk-2006.

http://en.wikipedia.org/wiki/Meaning_(linguistics). (Retrieved on October 20, 2010)

http:// Encyclopaedia of Children and Childhood in History and Society. (Retrieved on December18, 2010)

Appendix A1

Addis Ababa University

School of Graduate Studies

College of Social Sciences and Humanities

Faculty of Humanities

Department of Linguistics

Interview Questions (Guide questions)

These interview questions are designed to collect information, for academic purposes only, on the attitudes of Wollega Oromo towards personal naming practices, use, and meaning. Would you kindly share your thoughts with the interviewer and your confidentiality is guaranteed.

1. Would you please tell me your:
   a, age?
   b, religion?
   c, educational level ?
2. Who gives names to a baby? Parents, father, mother, grandmother and others? Why? How? What is its implication?
3. When you name a baby, how would you give meaning to a name that is being given?
4. What do the family and/ or society expect from the name given to a baby?
5. What are the situations considered while giving a name to a baby?
6. What are the tools, materials, and the food served during the naming ceremony? What do you think these could signify?
7. When and where is a name given to a baby?
8. Do you think a name given to a baby has implications? If so, what is its implication to the namee, the namer, family and the society?
9. Do you think that a name given to a baby has a meaning? If so, what do you think they mean?

Appendix A2

Addis Ababa University

Graduate Studies Program

College of Social Sciences and Humanities

Faculty Humanities

Department of Linguistics

Af-gaaffii Qorannoo Maqaa daa'immanii moggaasuurratti qophaa'e

Af-gaaffiin kun odeefannoo maqaa daa'immaniif mogaasurratti funaanuuf kan qophaa'edha. Af-gaaffichis akkaataa Oromoon Wallaggaa daa'immaniif maqaa moggaasan qorachuuf kan dhiyaate. Akkasumas akkaataa hawwaasichi maqaa moggaasu, hiika maqichaa moggaafamuuf kennamu fi faayidaa inni kennurratti xiyyeefata. Odeeffannoon isin kennitan kunis barumsa duwwaaf kan ooludha. Kanaaf, yaada keessan kanarratti bilisaan naa kennuu dandeessuu? Odeeffannoon isin kennitan kunis akka icciitiiti kan eegamudha.

1.Dhiifama.

a, Maqaan keessan eenyuu?

b,umuriin keessan meeqa?

c,amantii maalii hordoftu?

c, barattaniittuu? Hanga sadarkaa kamiitti ?

2.Akka naannoo keessaniitti eenuti daa'maaf maqaa moggaasa? warra mucaadhaa,abbaa mucaadhaa,haadha mucaadhaa, akaakayyuu mucaadhaa, akkayaa mucaadhaa ? kan biroo hoo?

3.Maqaan daa'imaaf moggaafamu kun hiika qabaa? Maalirratti hundooftanii hiika laatu? Hiikni kunis maal wajjin walqabata?

4.Egaa maqaa mucaaf kennamu wajjin wal-qabatee waanti maatiin mucaa irraa abdatan jiraa ? Hawwaasni hoo? Maqichii fi hamalli mucaa walsimaa ? Mee fakkeenya naaf kennuu dandeessuu?

5.Yommuu maqaa kennan maalirratti hundaa'anii moggaasu? Akka aadaa naannoo kanatti osoo mucaan hindhalatiin maqaan daa'ma sanaaf kennamuu ni danda'aa?

6.Yeroo maqaa moggaastan sirni hordafamu ykn kabajamu jiraa? Yoo jiraate akkamitti hordofama? Akkamittis maqaan achi keessatti mogaafama?

7.Sirna kana keessatti :

a.Meeshaalee maal faa yayyadamtu? Faayidaansaa hoo ?

b, Nyaanni qophaa'uu hoo ? Maalfa'ii? faayidaan saa maali ?

c, Meeshaaleen, nyaanni fi dhugaatiin qopha'u kun maal bakka buhuu danda'u?

8.Daa'imni dhalattee hanga kam yommuu geessu maqaa mogaafamti? Bakki maqichi itti kennamu hoo eessata?

9.Yommuu maqaa moggastan hiika saa maal wajjin walqabsiistu? Hiikni kennamu kunis maal wajjin walqabata? Faayidaan isaa hoo ?

10.Maqaan laatame kun maal agarsiisa?

a.Mucaaf?

b, warraaf?

c, hawwaasaaf ?

DECLARATION

This thesis is my original work. It has not been presented for a degree in any other university and all sources used for the thesis have been duly acknowledged.



Tesfaye Gudeta

June 2011