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SCHOOL OF GRADUATE STUDIES

A Linguistic Appraisal of an Attempt to Revive Ge'ez

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Abstract

This thesis is a description as well as an appraisal of an attempt to revive Ge'ez to the status of a spoken language. Ge'ez is one of Ethio-Semitic languages which is not, however, presently in use as a mother tongue. The revival attempt is being made by a loosely organized group designated *Yal'issanə Ge'ez Wədajoč Mahbar* "The Society of Friends of Ge'ez". The attempt of the Society is appraised against other language revival experiences both successful and unsuccessful. For the purpose, documents were examined, a questionnaire was administered, interviews were conducted and data were collected from utterances of respondents.

Questionnaire results indicate that the Society, which claims to have some 3000 members, is making progress in teaching Ge'ez. Out of 120 respondents the majority believes that the Society has achieved encouraging results and there are good prospects for the revival of Ge'ez. Yet, the majority, once again, feels that the Society has to overcome challenges

A comparative examination of some phonological and syntactic features of the variety of Ge'ez that is being revived against the written form, which is considered conservative and closer to the original form, suggest that there are some discrepancies. That is, the variety of Ge'ez the society is attempting to revive seems to match up with the type that is functional.

A survey of revival experiences shows that the task is complex and arduous. The basic requirements for the success of a language revival attempt ranges from an objective attitude assessment of the would-be beneficiary community, drawing a realistic policy and plan, securing the necessary support to constant organized efforts. From this viewpoint, there are yet more challenges ahead of the attempt to revive Ge'ez.

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Abbreviations and Symbols

B.C.	Before Christ
C.E.	Christian Era
E.C.	Ethiopian Calendar
PC	Personal Communication
lit.	Literally
Pl	Plural
SOV	Subject – object- verb
SVO	Subject-verb-object
VSO	Verb- subject – object
//	Phonemic transcription
	Phonetic transcription
>	Becomes, turns into

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CHAPTER ONE

1.0 INTRODUCTION

1.1 Background

Ethiopia is the cradle of the 4.4 million year old humanoid skeleton called *Ardi* 'the earth' (in Afar and that of the 3.2 million year old skeleton named *Lucy*, otherwise known as *Dinqinash* 'you are marvelous', in Amharic. Ethiopia is also the home of one of the world's earliest civilizations--the Axumite Civilization--whose language was Ge'ez, a member of the Semitic language family.

Traditionally scholars divide the Ethiopian Semitic languages into two groups, North and South. The Northern group includes Ge'ez, Tigre, and Tigrinya while the Southern group consists of Amharic, Argobba, Harari, Gafat, and the Gurage languages. Leslau (1958: 3) notes that Ge'ez, which is no longer spoken, manifests the most archaic features of Proto-Ethiopic. Although Ge'ez ceased to be spoken sometime between the 10th and the 12th centuries, it continued to be the literary language of Ethiopia (Leslau 1988: 116). Although Ge'ez ceased to be spoken before nearly one-thousand years, its numerous texts have been well documented and are still used especially in the Ethiopian Orthodox Church. According to Drewes (1988: 113) the earliest Ge'ez texts date from the 1st century of our era.

Ge'ez is written in a quasi-syllabic script which is also used today for writing a number of Ethiopian languages. Each symbol represents either a combination of a consonant and a vowel or a simple consonant, for instance, the symbol ቤ is a combination of the consonant /b/ and the vowel /e/, together rendering the syllable /be/. But ት in the word ቤት /bet/ 'house' represents the simple consonant /t/. This shows that the Ethiopic characters, which are essentially syllabic, may in syllable-final position lose their vowels and become simple consonants.

The Ge'ez writing system consists of 26 basic characters and four additional symbols representing labialized consonants. The vocalic system consists of seven vowels whose diacritics are attached to the basic consonantal symbols. The pharyngeal sounds /ሐ h/ and /ዐ ሰ/ have lost their original sounds and have merged with or they are read as the glottal sounds /ሀ h/ and /ʔ ህ/ respectively. The symbol for the voiceless velar fricative sound, /ኀ x/ is also pronounced as /ሀ h/ (Weninger 2006: 731). Moreover, the first order of the guttural characters /ሀ hə , ሐ hə , ኀ ሻə , ዐ

ሕ/ and the velar fricative / ጎጸ/ are pronounced as the fourth order counterparts /ሃ ha, and ኣ ጎa /, respectively. The alteration of the consonants are presumed to have resulted from the influence of the modern Ethiopian languages, especially Amharic. As for the vowels, as discussed in detail in section 4.2, the changes are assumed to have been caused by the neighboring consonants.

According to Gragg (1997: 243), Ge'ez written materials may be classified into three periods. Those of the first period are the Aksumite inscriptions of Ezana some of which are non-vocalized and others vocalized. To this period also belong materials written in Greek and in the Old South Arabian alphabet. The texts of the second period, pre-1000 CE, are essentially religious. These include translation of the Bible and apocrypha, liturgical and patristical materials as well as those on the lives of saints and monastic rules. The corpus of the third period, post-1000 CE, includes different genres most of which were translated from Arabic sources which in turn were translations from Greek, Coptic, Syriac and so forth. Other genres of the time were royal chronicles, legal texts, the epic type materials, as *Kፊbrə Nəgəst* 'Glory of Kings', and magical literature. Bender et al. (1976: 99) state that the Ge'ez manuscripts written after the Aksumite Empire constitute the bulk of the literature and the heyday was in the period between the fourteenth and sixteenth centuries.

The impact of Ge'ez on modern Ethiopian languages is very significant. Apart from adopting the writing system, especially the modern Ethio-Semitic languages have drawn a lot from Ge'ez especially in terms of lexical borrowing (Bender et al. 1976: 100).

With regard to the origin of Ge'ez and Ethio-Semitic in general, there has been a lively debate for long. Dillmann (1907: 107), for instance, states, "in origin and essence Ethiopic is a pure Semitic speech, transplanted by people who migrated from Yemen to Abyssinia." Similarly, Gragg (1997: 242) points out that, "One may presume that Ethiopic Semitic evolved out of South Arabian-based trade lingua franca". However, Hudson (1988: 210) counter argues against the preceding view as follows:

“The Afro-asiatic language can be roughly estimated to have been spoken some ten thousand years ago, possibly in Ethiopia (though in the past, and may be still today, more scholars favor a Middle Eastern homeland). The best known branch of Afro-asiatic, Semitic, is represented in Ethiopia by some seven languages. Ethiopia is surely a key area for reconstructing knowledge of the structure and history of both the Afro-asiatic and Semitic ancestor languages....Ethiopia, a language-area of unusual diversity and archaicism, can provide much evidence for general linguistic and pre-historic research.”

Although the majority of the Semitic scholars maintain the view that Semitic originated in the Middle East, there are scholars like Ayele (1997), Cooper (1989), and Hudson (1988), who attempt to prove that Ethiopia is the Semitic homeland.

South of the Sahara, Ethiopia is the only country with its own script called "Ethopic" which dates back more than twenty centuries. Ayele (1997) cited in Zelalem (forthcoming) points out that “the Ethiopic writing system, which is syllabic, is one of the greatest cultural accomplishments of the Ethiopian people originated in Ethiopia and by the Ethiopian people”. Baye also points out that Ge'ez is indigenous rather than imported (1997:26).

Cooper (1989:21) says that the Ge'ez syllabary is unique to Ethiopia. The heirs of the Aksumite Empire were the Ethiopians who created the modern empire and were the first people who recorded Ethiopian history . Ge'ez was the language of that empire, a Semitic language which is no longer spoken as vernacular today (Sergew, 1972: 1).

The concern of the present study is to investigate an attempt currently underway to revive Ge'ez to the status of a spoken language. The attempt is being made by a group that has designated itself as *Yāl'issanā Ge'ez Wədajōč Mahbər* “The Society of Friends of Ge'ez”, hereafter, "Society". In the rest of this preliminary chapter I will identify the core points the thesis focuses on, the range of problems it deals with and the methods it employs.

1.2 Objective

The general aim of the study is describing appraising the attempts by the Society to revive Ge'ez as a spoken language. More specifically, the thesis aims at achieving the following objectives.

1. To survey language revival experiences.
2. To provide descriptions of the attempt by the Society to revive Ge'ez.
3. To identify the nature of Ge'ez the Society is attempting to revive.
4. To appraise the attempt to revive Ge'ez.
5. To find out what has been achieved so far.
6. To figure out the challenges encountered and the prospects ahead.

1.3 Research Questions

In order to find out about the efforts the Society is making to revive Ge'ez, the thesis will attempt to answer the following research questions:

- a) What does reviving a language mean?
- b) What are the lessons of the historical precedence in language revival?
- c) What are the objectives and activities of the Society in its attempt to revive Ge'ez?
- d) What are the outcomes and difficulties so far?

1.4 Significance

The study will reveal what an attempt to revive a language involves in the Ethiopian context particularly in the attempt to revive Ge'ez. The findings of the research could possibly add a new dimension to the knowledge about language revival and Ge'ez itself.

1.5 Scope

The study is limited to examining the activities of the Society as well as finding out about the variety of Ge'ez that the Society is attempting to revive. The latter task involves figuring out the phonological, and syntactic aspects of the "spoken" form of the language as opposed to the written form.

1.6 Methodology

As indicated above, the focus of the thesis is to describe and appraise the attempt by the Society to revive Ge'ez to the status of a spoken language. To investigate the attempt by the Society and appraise its activities, the study is based on language revival experiences. For data collection, documents were examined, interviews conducted, data gathered from the utterances of respondents, and a questionnaire administered. This shows that the study employed both quantitative and qualitative research questions.

Interviews targeted the leadership and some members of the Society. The purpose was to obtain relevant information about the organization and activities of the Society. Data were also obtained from the utterances of respondents to find out about the phonology and syntax of the Ge'ez version the Society is attempting to revive.

Regarding the questionnaire, 120 copies were distributed to randomly selected individuals affiliated to the Society in Addis Ababa and in Bahir Dar. The responses were then tabulated and analyzed.

CHAPTER TWO

2.0 CONCEPTS AND EXPERIENCES IN LANGUAGE REVIVAL

Everything in this universe is perpetually in a state of change,
a fact commented on by philosophers and poets through the ages.
Aitchison (1991: 160)

Like everything else, language undergoes constant change. As Ferdinand de Saussure, the famous Swiss linguist, points out, "Time changes all things: there is no reason why language should escape this universal law" (1959: 77). The fact that language undergoes change may mean either getting enriched in its various aspects or relegated to disuse and finally die away.

In this chapter, basic concepts related to language revival is presented and works treating language revival shall also be reviewed.

2.1 Concepts Related to Language Revival

Linguists use different terms to refer to language status. For instance, the attributes to non-dominating languages are: minority language, less used language, endangered language, threatened language, "small" language, non-dominant language or "weak" language ("The Limits of Language Revival"). A language with no native speakers is called 'dead' or 'extinct' whereas a language with no native speakers in the youngest generation is referred to as 'moribund', that is, the language is nearing death. If a language remains with very few native speakers it is called 'endangered' or 'imperiled'. The case where the speakers of a language move to the use of another one is known as language shift (ibid).

According to an article "Dead Language", language revival is the resurrection of a "dead" language that is, bringing back to use a language that has no existing native speakers. Language revitalization, on the other hand, is the rescue of a "dying" language. Language revitalization, language revival or reversing language shift, each of these terms refers to an attempt by concerned bodies, including individuals, to reverse the endangerment of a language ("Revival of the Hebrew Language"). From the viewpoint of level of use, languages of the world are believed to be in a continuum. That is, those actively in use at one end and the ones presumed to be dying

on the other (“Language Endangerment”). In the preceding source, Schmidt (1990: 54), indicates that various levels have been proposed to characterize the continuum:

- a) Healthy languages: all generations use the languages for various purposes
- b) Weakening languages: mostly spoken by older people
- c) Dying languages: of the speakers of the languages only few remain.
- d) Extinct languages: no speakers of the language are in existence.

For a language to be pushed to extinction there should be a cause or causes that threaten or endanger its existence. In the following section we shall look at the causes of endangerment.

2.1.1 Language Attitude

Hofman and Fishman cited in Fishman (1972: 342-3) notes that “ antecedents favorable to Hebrew use are contact prior to immigration and the context of settlement, mediated by cognitions, motives and exposure to Hebrew....The role of motives is particularly important in the case of Hebrew, because its revival seems to have shifted from one in which values (beliefs, ideology) dominated it at the beginning of the process to one in which function (instrumentality, private need) dominates it today”.

Kembo-Sure and Ogechi (2009: 152) takes language attitude as an integral and critical aspect of the linguistic culture of any society and hence one of the determinants of language planning activities. The importance of language attitudes, especially in multilingual contexts such as West Africa, is underscored by Baker (1992) cited in Adegbija (2000 : 79) in this words: “Attempting language shift by language planning, language policy making and the provision of human and material resources can all come to nothing if attitudes are not favorable to change.”

Since the restoration of the Solomonic Dynasty around 1270 and the transfer of power to Shoa rulers, Amharic continued to be the only language serving as lingua franca and for official purposes. During the time of the establishment of the Department of Ethiopian Languages and Literature before some 60 years, Amharic and Ge‘ez were taught in English through the explanatory way of language teaching. In International Organizations, Banks and NGOS, English

has been widely used. There has been English broadcast on the media. Gradually but surely English became the preferred language for education and international communication (Teshome, 1997; Getachew, 2008 cited in Zelaelam, forthcoming). To say Ge'ez "survives" is somewhat misleading since; although a few Orthodox Christians in Ethiopia use texts and songs, they are not able to communicate in this language.

2.1.2 Language Endangerment

A situation in which there are indications that a language might cease to be spoken is considered as 'language endangerment' and the threatened language is referred to as 'endangered language'. Language endangerment might be caused as a result of, for instance, a speech community wanting to shift to a prestigious language. Endangerment could also be caused by either forcing or enticing a speech community to use another dominant language.

A case where people are forced to use a dominant language is known as assimilation language policy. This was most clearly seen, for instance, in Portuguese, Spanish, and French colonial policies. Native Africans, for instance, were supposed to assimilate to the languages and cultures of the colonizers. On the other hand, in the United States, immigrants are encouraged by public policy to become Americans, by making English their primary language (Schmidt 2006: 100).

Where a minority and a majority language co-exist in a community, they are mostly used in different domains. Such functional differentiation can be observed below ("Language Endangerment").

Functional differentiation

Minority language	Dominant language
Traditional life	Modern life
Within the community	With the outside world
Inside families	Outside families (inside the community)
Private, domestic	Public
Informal	Formal
Intimate	Non intimate
Solidarity	Power
Secrecy	Non secrecy

With a stable bilingualism, that is, with two languages showing functional differentiation, the minority language can have a chance of survival. But, in most cases the functional range of the minority language diminishes, while that of the dominant language increases, as the people may shift from the minority language to the dominant language. If the shift gets completed, the minority language would be extinct (ibid). For example, consider the following situation in Paraguay. Paraguay Guarani and Spanish show functional separation roughly as follows. Where the place is rural, Guarani shall be used. Where the place is urban, Spanish shall be used in a formal setting. As to the non-formal setting, Spanish shall be used when the speakers are non-intimate. Between intimates, Guarani shall be used when the discourse is serious, the speaker may use, for example, ones first language or the language the hearer is about to be the more proficient in this stable bilingualism, and consequently it is not endangered. It is the only native language of South America that is not endangered (“Language Endangerment”).

Another instance is where Nahuatal of Mexico was used as an ‘inside’ language, and Spanish as an ‘outside’ language. This functional split has then developed into the ‘solidarity-power’ split: Nahuatal functioning as a marker of ethnicity and as a language of solidarity, as against Spanish, which is now a language of power, used to express ambition and mobility. A minority language is often used as a secret language, for talking about something secret or private in the presence of outsiders (Hill 1983 in “Language Endangerment”).

In a situation where a stable bilingualism exists, that is, two languages showing a functional

differentiation, the minority language has a chance of survival, like in the case of Paraguayan Guarani. But, in most cases, the functional range of the minority language diminishes while that of the dominant language increases with the result that the people shift from the minority language to the dominant language. This phenomenon is called language shift. When shift is completed, the minority language becomes extinct.

2.1.3 Sociolinguistic aspects of language endangerment

According to Zelealem (2003: 2) language death can be considered as a social phenomenon and a linguistic process that leads to the disappearance of a language via either radical or gradual shift to another language. In relation to this, Campbell and Muntzel (1989) in Zelealem (2003: 2) identifies four types of language death: Sudden death (all of its speakers die suddenly), radical death (due to power), gradual death (due to shifting bilingualism), and bottom-to-top death (due to functional shift of a replaced language). Zelealem (2003: 3; 2007: 233) points out that Ge'ez and Kemantney fit bottom-to-top type of language death.

The following are also causes of language endangerment which are hard to split one from another. These are: "Dispossession of the land by invaders for settlement, decline or loss of the population, violent acts (for example, Ethiopia was occasionally plagued by civil war. War always brings violent acts to any type of national heritage" ("Language Endangerment"; Sergew 1972: 1). Language obsolescence caused by the death of all speakers or 'language murder' (Dressler and Wodak-Leodolter, 1977 cited in Zelealem 2003: 5) and language obsolescence resulting from language shift (Denison 1977; Dorian 1981, 1989; Schmidt 1985 mentioned in Zelealem 2003: 5) are few cases of endangered languages. In the first case the death of speakers may be due to genocide and fatal epidemics or natural disaster such as heavy flood, earthquakes or famines. Obviously, such cases are comparatively not usual. The most known cases are the swapping result of languages spoken by populations that are numerically, socially, and economically powerful (Zelealem 2003: 5). Batibo (2005: 63) points out that "any process of language shift results from either weak resistance to the stronger language or the voluntary abandonment of a language by its speakers on account of specific socio-economic gains conferred by the majority language". Zelealem (PC) said that an assimilatory language policy is a

policy which forces people to use the dominant language. This has been most clearly seen in Portuguese, Spanish, and French colonial policies in Africa. Every person was supposed to assimilate to the monolingual and monocultural behavioral patterns considered to be the norm in the colonial motherland. This policy supports the notion of one language in one country

Assimilationists in the US context believe that rather than being encouraged by language policies to retain their non-English language, immigrants need to be encouraged by public policy to become truly Americans, and that means making English their primary language (Schmidt 2006: 100). Since pluralists perceive the United States as having become multilingual through conquest, purchase, and annexation, as well as through voluntary immigration, they believe that the understanding of equal opportunity to achieve social mobility should take the country's fundamental ethno-linguistic diversity into account (Ibid: 103-4). Hence, a pluralistic language policy should accept non-monoligualism in its multifold manifestations. Where a minority and a majority languages exist together in a community, they are mostly used in different domains.

2.1.4 Structural changes in Language Endangerment

When a language is endangered, it undergoes structural changes, in phonology, morphology, syntax, and semantics. Many such changes appear to be in the nature of reduction. Myers-Scotton and Okeju, 1973 (in "Language Endangerment") says that code-switching is involved in language obsolescence in the sense that the latter may involve the pervasive reduction of grammatical elements from the undergoing shift through code-switching. But opinions differ whether it is possible to conclude about structural changes for language endangerment (Ibid). To sum up, when there are cases which tell us that a certain language is dying out, there should be a need to make an effort with dedication and determination so as to revive the language in danger.

2.1.5 Languages of the World

There are 6000 languages spoken in the world. The dominant world languages, for example, English, Spanish, Portuguese, German, Russian, Arabic, Hindi, and Chinese have numerous speakers. Krauss (1992: 5, 7) estimates that "More than 95 percent of the world's languages are spoken by 'minority' people and many of these 'minority' languages have just a few remaining

speakers.” Those languages listed above are replacing ‘minority’ languages rapidly. Due to this minority languages are endangered. The endangerment may clearly be seen from the following report of chosen areas (“Language Endangerment”).

According to Dixon (“in Language Endangerment”) in Australia from the 250 languages spoken during the time of British colonizers in 1788, about 100 are alive, mainly spoken by old people. Krauss (1992: 5) says that in the USA and Canada, there must have been many hundreds of languages at the beginning of the 16th century, but only 187 have survived, and among them 149 are moribund. In Russia, 45 among 65 indigenous languages are moribund. Sasse (1992: 7 “in Language Endangerment”) indicate that in Africa nearly 200 languages are endangered.

Krauss, 1988: 103) generalizes that among 6000 world languages, only about 5 to 10 percent are 'safe,' and 40-75 percent are weakening, and at least 20 percent to about 50 percent are moribund. Krauss further assumes that if current trends are not reversed, during the coming 150 years the number of languages would decrease to 300. Similarly, some scholars estimate that as much as 60-90 percent of the world's 6800 languages may be at the risk of extinction within the next 200 years (Romaine 2006: 567).

To reverse the trend, some attempts have been underway in the world. A case in point is the Hebrew revival. It is far from unknown, in Israel, the notion of reviving the Hebrew language, which had not been used as a spoken tongue for nearly 2000 years before Hebrew was revived (Cooper 1989).

The Hebrew revival, since it is a success story, could be taken as a model. Any one who aims at reviving a language may share and adapt its experience. In this regard, Latin, old Church Slavonic, Coptic, Ge‘ez, and Sanskrit are topics of linguists (“Dead Language”). In the case of Ge‘ez, although it ceased to be spoken sometime between the 10th and 12th centuries and was replaced by Amharic, it has continued serving as the language of literature and of liturgy (Leslau 1988: 116; Brenzinger 1988: 98-99). Brenzinger also points out that since the language corpus seems not to be threatened by extinction, that is, the revival of the language is possible even without speakers.

2.1.6 International Year of Languages

An online article entitled “2008 International Year of Languages” points out that Indigenous Language Institute (ILI), which operates under the banner of the United Nations proclamation of 2008 as the International Year of Languages, invites similar sister associations to join in a united effort so as to document humanity's precious diversity--our languages.

ILI supports or controls activities aimed at promoting the protection, perpetuation and preservation of the world's indigenous languages. In the above article, it is stated that ILI joins the global effort to promote the diversity of indigenous local languages that are important for humanity but are being challenged to survive under the shadow of the most widely used dominant languages such as English, Spanish, French, Chinese, and others. The article points out that the UNESCO Intangible Heritage Section document states the case well: the loss of any language leads to the irreplaceable loss of peculiar cultural, historical and ecological vitality. The document also underlines, “Each and every language embodies the unique cultural wisdom of a people”. Each speaker may feel the loss of her or his language as a loss of their identity. Thus, maintaining language varieties of the world would promote “Unity in Diversity”. The maxim underpins the UN proclamation of 2008 as the International Year of Languages--through use , education, and promotion.

The following section presents how language endangerment is countered, that is, how endangered languages are saved from disappearing. Cases where attempts to maintain weakened languages and where efforts were met with success will be presented.

2.1.7. Experience in Language Maintenance and Revival

Language maintenance is the concern to ensure the continuity of the use of a language. It is also known as language loyalty. On the other hand, language revival, as briefly defined above, is resurrecting or bringing a dead language back to use.

Factors necessary for a language maintenance project may be the following: (a) determination and even sacrifice on the part of the concerned community, (b) government support, e.g., funding, (c) good documentation of the language, (d) availability of human resources, e.g.,

teachers and advisory experts and the like ("Language Endangerment"). Concerning attempts made in view of the preceding necessary factors, Maguire (1991) in Tsunoda, (2001) indicates the following: (a) Language classes. Ainu language classes for Ainu people are provided in Japan, (b) Bilingual education. Classes are given using a local aboriginal language and English in Australia, (c) Language immersion. Preschool programs are offered where children hear and speak only the target language. The most fruitful and the best-known case is ' the language nest' program for the New Zealand Maori language, (d) Neighborhood method. The most drastic example is a group of eleven families in Belfast, who--in order to create a cohesive community-bought houses in the same neighborhood in the middle of an English-speaking community in Belfast, and raised their children as bilinguals (in Irish and English).

Below are provided various language revival experiences from the different parts of the world. In this respect, the revival of Hebrew from the Middle East is a major success story. Irish and Catalan, from Europe, Berber from Africa, Maori from the Pacific, and Navajo from America are also among the languages into which lots of efforts have been put in the attempt to revive them.

2.1.7.1 Hebrew

Cooper (1989: 11-13), briefly accounting for the revival of the Hebrew language, states that Hebrew as an all purpose vernacular was welcomed by the young idealists coming to Palestine in the 1880s. The idea was first promoted by Eliezer Ben Yehuda who was indefatigable promoter of the revival of Hebrew. He was, according to Cooper (1989), the first person in modern times to speak only Hebrew at home and to bring up his children speaking Hebrew.

Rabin (in Cooper 1989: 12), points out that the Hebrew revival movement was different from a number of similar movements related to European nationalism. While the European movements for language revival are to enable vernaculars to be used for high literary culture, the attempt to revive Hebrew involved transforming a written language to include spoken function. Fashold (1984: 250) underscores that the revival of Hebrew is one of the success stories in language planning.

According to an online article entitled “Revival of the Hebrew Language”, Hebrew is the only example of a language which has gone from being extinct to being a national language with many first language speakers. However, linguist Ghil'ad Zuckermann argues that Modern Hebrew, which he terms “Israeli”, is a Semito-European hybrid, based not only on Hebrew but also on Yiddish and other languages spoken by revivalists. Zuckermann therefore endorses the translation of the Hebrew Bible into what he calls “Israeli” (“Revival of the Hebrew Language”).

Crystal, in the “Revival of the Hebrew Language”, postulates that an endangered language will progress if its speakers: increase their prestige within the dominant community, increase their wealth, increase their legitimate power in the eyes of the dominant community, have a strong presence in the education system, can write down the language, and can make use of the electronic technology

The revival of Hebrew is associated with the individual called Ben-Yehuda who is believed to have made the foremost contribution. Eliezer Ben-Yehuda was born in the Lithuanian village of Luzhky on January 7, 1858. In his first work about language revival and language revivers printed in 1966, the American linguist Einar Haugen says that it seems to be nearly the norm that Hebrew revival can be traced back to a single determined individual, Eliezer Ben-Yehuda. After he had emerged from the group whose tongue was ignored, such a reviver often has more than a scholarly motivation for considering his language as a symbol of unity. As part of a considerable religious upbringing, Ben-Yehuda had started learning Hebrew from a very tender age (“Eliezer Ben-Yehuda and the Revival of Hebrew”).

As indicated above, Ben-Yehuda was motivated to revive Hebrew by the example of the European nations' revival (ibid). With his revival plans for the Hebrew language, he arrived in Palestine in 1881 and settled in Jerusalem to spread his ideas. Before coming to Palestine, he had published several articles in various periodicals; a number of them on *Zionism*--an ideology concerned with the idea of setting up the Israeli state which was realized in 1948 (“Revival of the Hebrew Language”). Ben-Yehuda felt the Jewish must be returned to their land, *Erets-Israel* ‘Land of Israel’, and began to speak Hebrew “Eliezer Ben-Yehuda and the Revival of Hebrew”.

Among the steps that were taken by him were: "Hebrew in the home," "Hebrew in the school," and "Word, Word, Word." He writes, "If a language which has stopped being spoken, with nothing remaining of it save what remains of our language--if there is such a language of an individual for all necessities of his life, there is no room for doubt that it can become the spoken language of a community." In other words, he seems to say that good documentation and other related resources for the language in question are needed for the success of the language revival efforts (ibid).

As far as "Hebrew in the Home" is concerned, Ben-Yehuda decided to speak only Hebrew in the home because he wanted Hebrew to be his only language when he arrived in Israel/Palestine. For him, this was where the crux of the matter lay. Because the prospect of the revival of Hebrew depends on whether a child at home learns to speak it. Ben-Yehuda advised that parents and visitors should all speak in Hebrew to the child. When the child starts to speak on his/her own, Ben-Yehuda understands that a complete revival of Hebrew would be possible. Hence, the need to search suitable Hebrew words for mundane activities arose. Accordingly, new Hebrew words were coined by Ben-Yehuda for things like doll and the like (ibid).

Among the steps Ben-Yehuda took to revive Hebrew, the use of the language in the school was also very important. While he was in Russia, he wrote his first article on how the Russian language had become rooted among the native and the non-native youth. He pointed out that the language used to be functioning as a medium of instruction in schools. Accordingly, Ben-Yehuda preached rabbis and teachers to use Hebrew as the language of instruction in Jewish schools in Palestine. He also made the younger generation start to speak Hebrew freely. The method of teaching Hebrew was a direct system, that is, Hebrew was taught in Hebrew. Children were thus encouraged to chat in Hebrew on topics related to daily activities inside and outside the home. Ben-Yehuda himself became an example-and had created a great impression on other teachers. Nevertheless, teaching in Hebrew involved a number of problems like lack of trained teachers, textbooks and materials (ibid).

There were a number of problems at the early stage of Hebrew in the school. For instance, David Yudeleviz wrote in 1928 that teaching Hebrew had to be begun in a difficult atmosphere (Eliezer Ben-Yehuda and the Revival of Hebrew”). To add to that, many teachers of that period did not speak a fluent vernacular and many of them were quite deficient in their use of Hebrew in speech. Moreover, as there is always a gap between the written and spoken forms of a language, producing an identical speech form of the written language was not possible. Hence, teachers could provide limited input. But as time went on linguistic problems were ultimately solved and the revival effort bear fruit (“The Emergence of Spoken Israeli Hebrew”).

In addition to classroom teaching of the language, Ben-Yehuda had also taught Hebrew using the local paper, *Hahavatzelet*, and his own newspaper *Hatzvi* to serve as instruments for teaching adults. He used the local paper as a means to convey national and local topics, weather bulletins, fashion, etc. Indeed, virtually every (male) Jew in Israel/Palestine in the late 19th century could read and understand a Hebrew newspaper without much difficulty. He used his paper as a means to introduce new words which were missing. To assist the would-be speakers and readers of Hebrew Ben-Yehuda published “A Complete Dictionary of Ancient and Modern Hebrew.” He founded the Hebrew Language Council to help him with the dictionary, and alleviate different problems associated with the form and type of Hebrew terminology, spelling and punctuation. These were the three fold steps—Hebrew in the Home, Hebrew in the School, and Word, Word, Word--Ben-Yehuda took to make Hebrew a reality. He was not alone; he rather gained support from the mass of the local people and from partners like the British authority (ibid). To sum up, if the success of the Hebrew language revival depended largely on economic factors, the limits of language revival are rooted in economic constraints. The next discussion will focus on sample language revival efforts in Europe, Africa, Asia, and America.

2.1.7.2 European Languages

a) Irish

The presentation that follows is essentially based on an article entitled, “Modern Irish: A case Study in Language Revival Failure”.

Irish, which belongs to the Celtic language family of the Indo-European phylum, is spoken particularly in separated pockets of Ireland. It resembles Scots Gaelic and Manx Gaelic. It is also distantly related to Welsh, Cornish, and Breton. The Irish speakers are believed to have come from northern Spain to Ireland in about 200 B.C. The heyday of Irish as a written language was in between 400 and 600 AD, but this time was the Dark Age for the rest of Europe. During that time the Irish set up colonies in Scotland, whose people later became today's Scots Gaelic speakers, and similar colony on the Island of Man. In the late Dark Ages, Ireland, as the rest of Europe, was the victim of invasions from the Vikings. The raids mark the appearance of towns, for example, Dublin, Galway, Cork, and Waterford, which were all made by the Norse. In the beginning, the Norse-speaking people did not assimilate with Irish. In 1170 the Anglo-Normans invaded Ireland and quickly assimilated and learned Irish with the exception of those Anglo-Normans who lived in towns where English was spoken.

In Ireland, around 1780 Irish had nearly been spaced from each other which perhaps marks the start of the end for the primacy of the language. This was also the time that English speaking people emigrated to Ireland and as a result English had become not only the language of cities but also it primarily came to be spoken by peasants in the suburb. In the 19th century, the Irish language declined. The contributing factors were the following:

The Industrial Revolution spread across the country. In the 1840s, the Irish potato famine took its toll on the rural population of Ireland, who were the bulk of the Irish speakers. During this time there was widespread death and emigration, especially among Irish speakers. Emigration was primarily to English-speaking places like Canada, the United States, and Australia, so a whole generation of Irish speakers was lost. In the late 19th century, the republican home-rule movement was growing in strength. The English governmental reaction to this was to suppress Irish culture and language.

Nonetheless, it was also during that time (19th c.) that “resurgent” interest in Irish language and its revival grew and Irish became the symbol of the movement. An organization named Gaelic League, the main promoter of Irish movement, was set up in 1893. Early in 1922, Irish was given at primary schools. But later that year Ireland was divided into two: The Free State and the Northern part. In the South, immediately after the division the Irish civil war broken out. The war was a challenge for revivalists who were on both sides, so little progress was seen at that time.

Despite a general increment in population there is a thorough decline in the use and in the number of Irish speakers. For instance, Hindley (1990) (in “Modern Irish: A case Study in Language Revival Failure”), is highly critical of the claims that Irish is in its way to revive. He has two specific claims, (1) the number of native speakers is low, (2) regions where Irish is spoken on everyday basis are much smaller than the official gaeltacht regions.

Emigration of the Irish speaking people is considered to be the major problem for the revival of Irish. The emigration has been from rural areas of Ireland to cities and English has been seen as a kind of economic liberator. Another cause is intermarriage between Irish and English speakers, which led to making children speakers of English--the prestige language of Ireland. Furthermore, the Industrial Revolution led to opening different businesses in Ireland, for example the tourist industry and selling of technical materials (e.g. computers) which are in English. Another reason for the decline of the Irish language is the discontinuity among the native, which led to the emergence of three distinct language varieties.

Speaking Irish was considered to being poor peasant and uneducated. This brought a negative connotation and stigma towards Irish. Until the 1970s, students were forced to take Irish as a compulsory subject in schools and pass the exam so as to get a higher learning certificate in Ireland. However, poor method of teaching and lack of materials caused widespread resentment among students. The local people supported the movement for political reasons and did nothing to promote the language. They were not interested in learning the language. To make things worse, Irish was viewed as a “difficult” language to learn.

In view of the article, emphasis should primarily be given to teaching the language in the home and in the community rather than leaving it alone in the educational ladder where it has shown much less progress. Because language is not a subject that can be taught purposefully in an hour a day, it rather demands follow up in children's day to day activities. On top of the preceding problems, teachers didn't have degree in Irish. Furthermore, students were not given the chance to practice speaking the language rather they were simply made to exercise reading and translation. Few papers were there to educate and entertain Irish through Irish, even these happened to be "tabloid", rather than instances of genuine journalism.

It is clear that Irish would not escape from the influence of English in a bilingual situation. So, the article raises a question as to what would be the solution for endangered languages and answers that unless there is upheaval, which changes demographics, there is little hope in language revival. The article also says that rather than ending on this somewhat negative note, it raises two additional themes. First, it raises if there is anything that has "come out" of the Irish revival that would be a lesson. Second, it asks if at all, there is any hope for Irish.

Despite the problems indicated in the preceding paragraphs there are signs of some success in the revival attempt of Irish in Belfast. It is heard being spoken in public places ("Manx Language").

What one should learn from the Irish revival is that, first, one should aim at bringing positive attitudinal change towards a language one wants to revive. Second, to revive a language, it should be aimed at making children acquire it. Third, support from the government is of paramount importance. The last but not the least is that revival movements should address symbolic interaction if revival is to succeed.

b) Catalan

In Spain, during the time of the Franco dictatorship, around mid twenties century, Catalan was suppressed since the Catalan movement was considered a threat to the unity of the country. Hence, the function of Catalan in schools and the printing of books and newspapers in the language was forbidden. The situation did not change for Catalan till after Franco's death and

the restoration of a democratic system of government (Wardhaugh, 1986: 353). As the result of the decrees of King Juan Carlos, it has once more become possible to worship and to be educated in Catalan; and to use the language freely without being suspected of disloyalty. The rights given to Catalan have also been made at the disposal of Basque, language isolate, that is, a language not identified with any language family. Now, with the expansion of the European Union, Basque is fighting for recognition as an official language ("Spain Language Situation"; "The Europeanization of Basque Language Revival").

2.1.7.3 Berber in Morocco and Algeria

Berber is spoken in Morocco and Algeria, a language family affiliated to the Afro-Asiatic phylum. Berber dialects have low status, and are restricted to being used mainly in the street and in the family. The speakers of Berber refer to it by the varieties they use: 'Takbaylit' (spoken in the north of Algeria), Tarifit (spoken in the north of Morocco), Tamazight (spoken in the high Atlas, in the center of Morocco), Tachelhit (spoken in the Anti-Atlas, in the south of Morocco), and Touareg (spoken in the Ahoggar, in the south of Algeria, and in the northern parts of Tchad, Mali, and Niger). The total number of Berbers range from 15, 000,000 to 20,000,000. Early in 1967 a renaissance of the Berber languages and culture started in Morocco, and then an association called *Association Marocaine pour la recherche et l'echange culturels* was set up ("Berber in Morocco and Algeria: Revival or Decay?").

a) Language status

As indicated above, Berber in Morocco and Algeria has a low status, and is restricted being used mainly in the street and in the family. It has no official status and is not mentioned in the constitutions of Algeria or Morocco. The constitution of Algeria states that Arabic is the national and official language of the state. The constitution of Morocco also states that Arabic is the official language of the kingdom. There are daily radio broadcasts in Morocco diffused in the three main Berber varieties and there are also news bulletins (Youssi, 1990). But the language has no share in TV broadcast. In Algeria, however, two daily TV news broadcasts are diffused in Berber (ibid).

b) Sociohistorical status

Historical instances could be used as a symbol of mobilization to inspire individuals to bind together as group members. Both in Morocco and Algeria, the sociohistorical factor plays conflicting roles. On the one hand, it allows awareness of a 'glorious' past to Berbers before the coming of Islam. On the other hand, it gives awareness of a common fate of Moroccans and Algerians by referring to the war for independence against the Spanish and the French colorizations respectively (ibid).

In Morocco, Berber has no place at the primary and secondary school levels. Nevertheless, at the university level one encounters students choosing Berber languages as the subject of their theses for postgraduate diplomas. So far, a large number of theses have been written on these languages. In view of religion, Berber is mostly used at the end of prayers to express wishes, while Qur'anic verses are recited in Arabic. From the brief account given about Berber, one can see that there is yet a long way to go in order to improve its status (ibid).

2.1.7.4 Maori

In this section a short summary about Maori language revival movement shall be presented. The discussion will be based on online articles such as "History of the Maori Language-Te Wiki o Te Reo Maori", "Maori Language Revival", "Current Issues in Language and Society", and "Conditions for Language Revitalization: A Comparison of the Cases of Hebrew and Maori".

The Maori language is a member of the Polynesian family of the Austronesia phylum. There is a movement called the Maori Language Revival which attempts to facilitate speaking the Maori language in New Zealand, and among the New Zealand migrants, for instance, in Melbourne and London. The movement aims at increasing usage of Maori in the family, school, government, and business ("Maori Language Revival").

There had been Maori primary schools since 1920s; however, many Maori parents encouraged their children to learn English paying less attention to the Maori culture. As a result many Maori children learned English, the bread-and-butter issue for livelihood. Consequently, the number of

Maori speakers started to decline. In the 1980s less than 20 percent of the Maori people knew enough Maori to be considered as native speakers. Maori has ceased to be the language of everyday communication especially in the home. As a result, many Maori children failed to learn their ancestral language (ibid).

An article entitled "History of the Maori Language--Te Wiki o Te Reo Maori" notes that Maori leaders increasingly recognizing the dangers of the loss of their language initiated Maori-language recovery-programs; for example, the Kohanga Reo Movement, which since 1982 immersed infants in Maori till school age. This continued in the late 1980s and Kura Kaupapa Maori, a primary-school programme in Maori was founded. In so doing conditions have been facilitated to revive the Maori language. "The Department of Maori Affairs provided encouragement and financial support, but the weight of organization and implementation fell on the community that wanted one". ("Current Issues in Language and Society").

Again, in 1986, it was recommended that Maori be made an official language, available as a medium of instruction in schools, and watched over by a Maori Language Commission. Implementation began immediately. Maori was declared an official language in New Zealand and a Maori Language Commission was established. In addition, Maori started to be used as a language of instruction in some New Zealand schools, a move supported by parental pressure and recognized by the Department of Education. To sum up, a brief timeline for Maori language is presented below:

<i>Year</i>	<i>Event</i>
1814	First missionaries
1840	Treaty of Waitangi
1847	Anglicisation of schools starts
1900	Language loss
1920-35	Language loss at fast rate
1970-75	Language at low ebb, vitality almost nill
1981	<i>Kohanga reo</i> movement

1986	Maori language official; Maori Language Commission
1987	48 <i>kohanga reo</i> ; a dozen bilingual schools, one or two <i>kura kaupapa</i> Maori
1990	Six <i>kura kaupapa</i> Maori
1995	38 <i>kura</i> , 335 other schools using Maori as a medium instruction, 819 <i>kohanga reo</i> .

Source: "Conditions for Language Revitalization: A Comparison of the Cases of Hebrew and Maori by Bernard Spolsky".

Within 20 years educational establishments have been put in place that offer a chance of stemming language loss. It is assumed that predicting whether they succeed is premature, but one could ask how the process matches the first stage of Hebrew revitalization. A graphic representation summarizing these events might be helpful.

<i>Stage</i>	<i>Hebrew</i>	
	<i>Year</i>	<i>Event</i>
Language Loss	100 BCE	Bilingualism
	200 CE	Loss of vitality
Revitalization efforts	1881	Eliezer ben Yehuda comes to Israel.
	1888-90	First Hebrew-medium schools in the settlements
Fluent use and vitality	1906	Second Aliya, city schools.
	1913	Ezra schools switch to Hebrew.

Source: "Conditions for Language Revitalization: A Comparison of the Cases of Hebrew and Maori by Bernard Spolsky".

2.1.7.5 Navajo

This language is alternatively known as Navaho. It is one of the 800 or more Amerindian languages of which 500 are endangered. The spread of English is the cause for the decline of such an Amerindian language as Navajo. As the online article "Prospects for the Survival of Navajo Language: A Reconsideration" puts it, "For some endangered languages for which the educational system was once the tool of language destruction, it has now become the tool for language revival."

With respect to Maori and Navajo, it seems that children get themselves in a bilingual situation

where both English and their respective languages are important. Currently, the development of Navajo computer fonts has made it possible to write and publish materials in Navajo ("Navajo (Diné Bizaad)"). In view of the experiences presented above, language revival is a complex task. It requires a well defined plan as well as policy and also the ability to handle problems of political, economic, social and cultural nature. Moreover, it is a multifaceted undertaking that demands time, resource, commitment and most of all broad participation of the concerned speech community.

CHAPTER THREE

3.0 LANGUAGE PLANNING, POLICY AND IMPLEMENTATION

As indicated in the previous chapters, the goal of revitalizing or reviving a language is an attempt to bring back a language that is endangered or extinct. However, like any important undertaking, the task requires policy and planning. In the following section we shall look at their importance and implementation. Then in the subsequent section the activities of the Society are examined through responses gathered in a questionnaire.

Language planning is a conscious attempt to promote a language. Haugen, cited in Fasold (1984: 256) notes that the aim of planning has to be accepted by members of the society in which the planning takes place. Haugen also indicates that the segment of a society called the 'lead' is crucial. A good planning that is expected to benefit a society should be matched against the costs (Fasold 1984:254). In this connection, Cooper (1989: 46) points out that planning ought to indicate what behaviors, of which people, for what ends, under what conditions, by what means, and for what effects are targeted.

According to Schmidt, (2006: 97) language policy involves the development of public policies that aim to use the authority of the state to affect various aspects of the status and use of languages by people under the state's jurisdiction. Language policy gets access to political agenda when political actors believe that something important is at stake regarding the status or use of languages in their society, and that these stakes call for intervention by the state.

Language policy is the expression of ideological orientations while language planning is the actual proposal that makes up their implementation (Reagan 2006: 339). These terms generally refer to languages endangered or to "minority" languages which need institutional support so as to be used at government departments and also at community and family levels. Language planning is a part or factual realization of language policy, that is, a government adopts a certain policy along with the necessary planning for the materialization of that policy.

Devising a policy and a plan for changing the status of a language is not always the initiative of

governments. As indicated in the preceding chapter, groups or individuals may also assume the responsibility. Such is the case with respect to the attempt to revive Ge'ez where interested individuals took the initiative and later on a group organized as a "Society" pursued the objective.

3.1 The Society of Friends of Ge'ez

In the discussion that is to follow, I shall try to describe how the Society has been organized; the means employed for achieving its objectives, the results achieved and so forth. Sources of the relevant information are essentially documents related to the activities of the Society, interviews and data collected through a questionnaire.

By way of accounting for the background of the need to reviving Ge'ez, the information obtained from *Meleket* magazine (number 8, 2001 E.C) mentions some historical facts. It states that Ethiopia is a country with its own literature, history, culture, tradition and the like. This heritage has been preserved and transmitted to the present generation through different means. Inscriptions, archeological findings, oral tradition, and royal chronicles may be mentioned among others. In this respect, the contribution of Ge'ez as the main custodian of the literary heritage of Ethiopia is immensely significant. Classical works of Ge'ez are reflections of Ethiopia's national identity. Studying them would help understand ourselves better. The heritage is presumed to be a pride not only to Ethiopians but also to the peoples of Africa. Ge'ez consists of written evidence about the past of this country and its people (*Addis Zemen*, Sene 14, 1997 E.C).

The important role Ge'ez has played in the history of Ethiopia motivated some students of Addis Ababa University to organize themselves as a club in 1992 E.C and later on as *Yal'issana Ge'ez Wadajoč Mahbar*, "The Society of Friends of Ge'ez". The organization, when referred to as a club had some 200 members whereas now as a Society it is claimed that it has more than 3000 members (*Halletta* September 29, 2009). Dessie Keleb, who was born and grew up in Debretabor (South Gondar) and currently a lecturer at the Department of Linguistics and Philology, Addis Ababa University and who is the chairperson of the Society, said that the Society embraces those who wish to learn to speak Ge'ez and make their dream real. He indicated that the Society invites

all those who are interested, who are at any age level and are of any religion to take part in the attempt to revive Ge'ez as a spoken language.

Hebrew, as discussed in the preceding chapter, is a case in point whose successful revival had been initiated by an interested individual who organized an effective group. Regarding the situation Daoust (1997: 447) summarizes as follows.

Linguistic change is often brought about by individuals and organizations who exert pressure on governments, embodying the aspirations of their speech community. Pressure groups sometimes gain official recognition and become instrumental in language reform programs. In Israel, for, example, a language committee was set up in 1890 by Ben Yehuda to promote Hebrew as a vernacular language. In 1922 this committee achieved the recognition by the Palestine government of Hebrew as an official language, alongside English and Arabic. In 1953 this committee became the Hebrew Academy.

As pointed out earlier, Appel and Muysken (1987:47) note that addressing the problem of language status especially language planning should not be left for government institutions. Concerned individuals, groups and those to be affected by the outcomes should also take part. For instance, Eliezer Ben Yehuda, who lived in Palestine with a handful of followers and who was in the forefront to revive Hebrew as a spoken language, was an individual language planner.

In the case of Ge'ez, Dessie, has been in the forefront of the attempt to revive the language to a spoken status. He is the leader of the Society and has also been participating in teaching and promoting the language with the objective of making its revival a reality. For centuries Ge'ez has been limited to rendering religious services at the Ethiopian Orthodox Church. The Society pays attention to enabling youngsters and adults to speak, read, and write Ge'ez. Furthermore, motivating more scholars to do research on the language and encouraging more individuals to promote the language are among the aims of the Society (Personal Interview). Dessie and his associates started producing and distributing Ge'ez teaching materials since 1993 E.C. as undergraduate students of Addis Ababa University (Personal interviews). Their efforts were later augmented by the launching of a postgraduate philology program in the academic year 2004/2005 at the Department of Linguistics of Addis Ababa University. The program includes two

streams— Ge'ez and Arabic. The fact that Dessie and his colleagues joined the Ge'ez stream MA program helped them strengthen their efforts with regard to the attempt of reviving Ge'ez. One of the results of the efforts was the establishment of "The Society of Friends of Ge'ez" in 1997 E.C. Apart from teaching Ge'ez the Society also gives advisory services to those doing research on the language. Outside Addis Ababa the Society provides Ge'ez lessons at Bahir Dar University, Axum University, Dabre Markos University, and Gondar University. Ge'ez handouts are distributed to members of the Society. The Society also corresponds in Ge'ez.

Expenses of the activities of the Society are so far mostly covered by the leadership. Of course, some assistance is also obtained from Mahibere Kiddusan, the association for coordinating Sunday schools under the Ethiopian Orthodox Church. Financial constraint is a serious problem the Society is faced with. The fact that the Society has not yet achieved official recognition is the main contributing factor for the inability to raise funds (Personal Interview).

The Society does not have a well-defined organizational structure. It seems that the leadership runs the activities of the Society with the assistance it gets from Mahibere Kiddusan. The Society believes that achieving official recognition could enable the Society engage in a wide range of activities aiming at the revival of Ge'ez.

Concerning the type of Ge'ez the Society is attempting to revive, the Society suggests that it is the ancient form although it is not fully possible to bring back the original. As for Hebrew, for example, what has been revived is the modern version of the language.

According to the Society, apart from such problems as lack of official recognition and financial constraint, the fact that some people view Ge'ez as the language of the Ethiopian Orthodox Church and a language of the past, inadequate media access and, in some cases, lack of incentive are factors which contribute to the difficulties faced by the Society to achieve its goals.

3.2 Data Collected through Questionnaire

In order to find out how the participants of the Society assess the attempt to revive Ge'ez, a questionnaire was administered. Among the questions the respondents were asked are those related to: proficiency in the different language skills, methods employed, achievements so far, challenges faced, and prospects envisaged. For the survey 120 respondents were selected from Addis Ababa and Bahir Dar to fill in the questionnaire. All of them returned the copies distributed. The first question was structured in such a way that it solicits personal information from the respondents while the rest of the questions inquire about the Society and the attempt to revive Ge'ez. Thus, the responses were tabulated, analyzed and generalizations were drawn.

3.2.1 Questionnaire Results

1. Respondents' Personal Information

The first item of the questionnaire aims at figuring out the profile of the respondents. Hence, the respondents were asked to identify the languages they speak, their level of education, profession, sex and ethnic background.

Table 1. Personal Information

Respondents		Age	21-30	31-40	41-50	Above 50			Missing	Tota
	Number			102	8	7	2			1
%			85	6.67	5.83	1.67			0.83	100
Mother tongue			Amharic	Tigrinya	Afan Oromo	Other				
	Number		98	9	5	7			1	120
	%		81.67	7.5	4.17	5.83			0.83	100
Other language		Ge'ez	Amharic	Tigrinya	Afan Oromo	English	Other			
	Number	30	24	13	10	71	17	35		120
	%	25	20	10.83	8.33	59.17	14.17	29.16		100
Education			Diploma	Degree BA	M.A.	Ph.D	Other			
	Number		5	80	26	4	5	0		120
	%		4.17	66.67	21.67	3.33	4.17	0		100
Work/ profession			Student	Teacher	Ge'ez teacher	Journalist	Lawyer	Other		
	Number		58	21	5	5	2	20	9	120
	%		48.33	17.5	4.17	4.17	1.67	16.67	7.5	100
Sex			Male	Female	Missing					
	Number		102	15	3					120
	%		85	12.5	2.5					100
Ethnic group			Amhara	Tigray	Oromo	Gurage	Other			
	Number		77	11	8	5	13	6		120
	%		64.17	9.17	6.67	4.17	10.83	5		100

The table above shows that the majority of the respondents are in the age group of 21-30 (85%). In fact, the age group is potential for the Society's mission. Because it is the most active of the age brackets presented here. The percentage of teachers and journalists together (25.8%), though comparatively lower, is also significant. Overall, the fact that students, teachers and journalists are engaged in the exercise of the attempt to revive Ge'ez is worthwhile. Because these are social groups that could easily share their knowledge with others.

Regarding the participants ethnic groups, more diversification seems to be required. The range of female participants also needs to be increased in view of their role in society especially in cultivating the new generation.

In the category of the languages the participants handle other than their respective mother tongues, the share of, Ge'ez (25%), seems quite encouraging.

2. Proficiency in Ge'ez

Although the main objective of the attempt to revive Ge'ez is to enable participants to speak the language, imparting reading and writing skills is also the concern of the Society. Respondents are thus asked to indicate the levels of their proficiency in reading, writing and speaking the language.

Table 2. Responses regarding proficiency in Ge'ez

	Proficiency in Ge'ez											
	Very good		Good		Fair		None		Missing		Total	
	Number	%	Number	%	Number	%	Number	%	Number	%	Number	%
Reading	39	32.5	17	14.67	44	36.67	16	13.33	4	3.33	120	100
Writing	31	25.83	16	13.33	36	30	31	25.83	6	5	120	100
Speaking	19	15.83	15	12.5	36	30	50	41.67	0	0	120	100

The data in Table 2 above illustrates that proficiency in Ge'ez declines when one moves from reading to speaking. For instance, 32.5% of the respondents claim that they are 'very good' at reading while 25.8% and 15.8% rated themselves as 'very good' in writing and speaking respectively. That means respondents show better proficiency in reading than in writing and speaking. Of the three skills, speaking is manifested as the most difficult. Nevertheless, it is the latter skill the Society is set to promote in its attempt to revive Ge'ez

3. Channel

The society uses various channels to teach Ge 'ez and achieve its objective. Table 3 below illustrates that members initiative to conduct classes in ad hoc sessions is the main channel for

teaching and learning Ge'ez. That is, meetings arranged by teachers and students are currently the most utilized forums. The mass media, Schools and Universities also play a significant role serving as venues for conducting Ge'ez classes.

Table 3. Responses regarding channels used to revive Ge'ez

Channels	Number	%
Ad hoc Sessions	25	20.83
Mass media	23	19.17
Schools and Universities	16	13.33
Missing	56	46.67
Total	120	100

4. Achievement

The respondents were asked how they generally assess the activities of the Society. This is to find out how the progress is rated in the eyes of the participants themselves.

Table 4. Responses regarding achievements of the Society

Achievement	Number	%
Yes, there is achievement	74	62
No, there is no achievement	10	8
Missing	36	30
Total	120	100

According to the Table above a significant majority of the respondents (62%) positively rate the achievements of the Society.

5. Participants' activities

To become speakers of Ge'ez the participants engage themselves in different activities such as teaching and learning as well as reading and listening to Ge'ez lessons on the mass media.

Table 5. Responses regarding Participants' activities

Respondents activities	Number	%
I teach and learn Ge'ez in a classroom or in sessions	65	54.17
I take lessons provided on mass media	3	2.5
I am not consistent	22	18.33
Missing	29	24.17
Total	120	100

As reflected in Table 5 above, teaching and learning in a classroom or in sessions seem to be the participants main activities for developing the skill to speak Ge'ez. In other words, classroom teaching and learning as well as sessions organized by teachers and students are the main activities the Society counts on for the participants to acquire the skill of speaking Ge'ez. The mass media does not seem to be employed significantly.

6. Children studying Ge'ez

For a language to continue in existence or for a dead language to be revived and stay alive the guarantee is to be spoken by the younger generation. Hence, a language taught to the younger generation has a better chance of being passed on to the coming generation. From this viewpoint, the respondents were asked if they have children and if those children are given Ge'ez lessons.

Table 6. Responses regarding children studying Ge'ez

Children studying Ge'ez	Number	%
I have a child/ children studying Ge'ez	15	12.5
I don't have a child/children studying Ge'ez	85	70.83
Missing	20	16.67
Total	120	100

The data in Table 6 above indicates that 12.5 % of those who filled in the questionnaire responded that their children are taught Ge'ez. Although the proportion is small, it is strategically significant. As repeatedly underlined earlier the assurance for the continuous use of a language is

teaching the language to children. If children are kept ignorant of the language they would have nothing to pass on to the next generation. That would inevitably result in the discontinuity of the use of the language.

7. The importance of reviving Ge'ez

Ethiopia, as underscored in the introduction of this thesis, is a country boasting one of the ancient civilizations of the world, long history and literary tradition. The respondents drew the importance of Ge'ez from the fact that Ge'ez inscriptions and manuscripts are guardians of our heritage. The following Table shows why reviving Ge'ez is important according to the respondents.

Table 7. Responses regarding the importance of reviving Ge'ez

Importance of reviving Ge'ez	Number	%
It is the best source of information about our history and culture	84	70
It has contributed a lot to the other Ethiopian languages	12	10
It is the language of <i>k'ine</i> (a kind of pun)	1	0.83
Heritage in Ge'ez can be translated into other languages	2	1.67
Ancient inscriptions/manuscripts could be understood better	3	2.5
Missing	18	15
Total	120	100

The majority of the respondents (70%), in Table 7 above, believe that reviving Ge'ez is important since it is the best source of information with respect to our history and culture. The preceding response is based on the assumption that learning Ge'ez would make possible the access to the knowledge about our past.

8. Challenges

Table 6 below shows that the attempt to revive Ge'ez is faced with challenges. The great majority of the respondents (83.3%) are of the opinion that the task of reviving Ge'ez demands overcoming difficulties. This implies that the Society needs to overcome serious obstacles for its objectives to be realized.

Table 8. Responses regarding challenges

Challenges	Number	%
Yes	100	83.33
No	2	1.67
Missing	18	15
Total	120	100

According to those who responded 'yes', the assumption that Ge'ez is the language of the Ethiopian Orthodox Church is one of the main obstacles vis-à-vis the undertakings of the Society. Lack of incentive is among the factors mentioned as hampering the teaching-learning activities. Yet another serious problem, according to the respondents comments, is the fact the activities of the Society are mainly limited to Addis Ababa essentially due to lack of funds. A very small minority of the respondents (1.67%) assumes that there are no serious challenges since languages are assured equal rights in Ethiopia.

9. Prospect

The Society committed itself to the idea of reviving Ge'ez with the hope that its undertaking would materialize. Hence, most members of the Society (73.3), as reflected in Table 9 below, believe that the attempt to revive Ge'ez has good prospect.

Table 9. Responses regarding the prospect of reviving Ge'ez

Prospect	Number	%
Good	88	73.33
Poor	13	10.83
Missing	19	15.83
Total	120	100

Out of the preceding nine questions of the questionnaire eight are directly related to the Society's mission of attempting to revive Ge'ez. According to the preceding data analyses, most of the respondents (62%) feel that the Society has achieved tangible results. Similarly, 70% believe that

studying Ge'ez is important since it is the main source of knowledge of our past. Thus, 73.3% of the respondents positively rate the attempts to revive Ge'ez.

In view of the lessons drawn from experiences in language revival, engaging children in learning the language to be revitalized or revived is of paramount importance. In this regard, the Society seems to show some concern. At least 12.5% of the respondents indicated that they teach Ge'ez to their children.

From what has been gathered, the Society is generally enthusiastic about its mission. But the challenges that it is faced with are not to be underestimated. In fact, 83.3% of the respondents manifested that they are aware of the problems they need to overcome. Most of all, basing the mission on a practical plan is fundamental. Official recognition and reliable resource are also highly essential.

CHAPTER FOUR

4.0 PHONOLOGICAL AND SYNTACTIC FEATURES OF THE “SPOKEN” GE‘EZ

In the absence of mother tongue speakers of a language it is difficult to identify precisely the original form. Nonetheless in this chapter some phonological and syntactic features of the types of Ge‘ez the Society is attempting to revive will be appraised against the written form of the language..

4.1 Phonological Basics

As mentioned earlier the Ge‘ez writing system consists of 26 basic consonant letters. Each of these consonant letters is represented with a character embodying the consonant with a vowel. Accordingly each type of character has seven graphic as well as phonetic forms usually referred to as seven orders. The alterations are in fact caused by the changing of the vowel of each character as in the following example.

- 1) በ b ə 2) ቡ bu 3) ቢ bi 4) ባ ba 5) ቤ be 6) ብ bi 7) ቦ bo

The table below provides the consonantal system of Ge‘ez which consists the basic 26 consonants of simple articulation and four consonants of complex articulations. The latter are the ones known as labialized consonants. Each has only five orders again depending on vowels. For example:

- 1) ገጐ ገ^w ə 2) ገጒ ገ^w i 3) ገጔ ገ^w a 4) ገጕ ገ^w e 5) ገጕፊ ገ^w i. Table 10 presents the phonemic representation of the consonantal system of the language.

Ge‘ez consonant and vowel phonemes are below along with where and how these sounds are articulated in the vocal tract.

Table 10 The Consonant Phonemes of Ge'ez

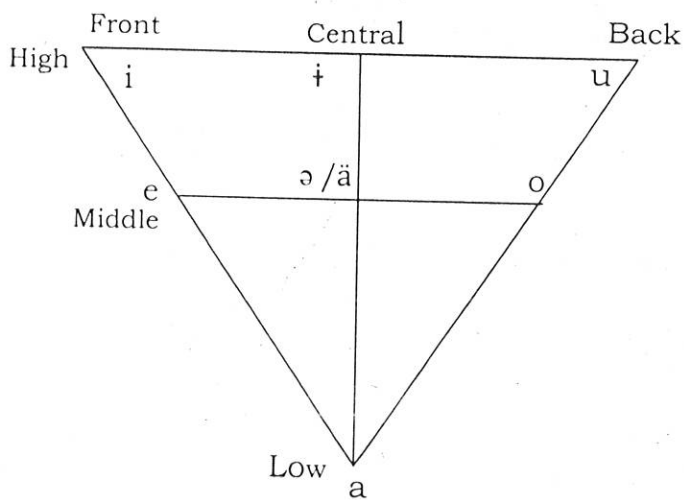
	Bilabial	Inter-dental	Labio-dental	Alveolar	Palatal	Velar	Labio-velar	Pharyngeal	Glottal
Plosive	(p) b (ṭ) ḥ			t d ṭ ḡ		k g ḥ ḡ	k ^w g ^w ḥ ^w ḡ ^w		ʔ ħ
Nasal		m ṃ		n ṅ					
Trill				r ṛ					
Fricative			f ḫ	ś/s z ṣ/ṣ ḥ		x ḫ	x ^w ḫ ^w	ħ ḥ ṭ ṭ	h ḥ
Approximant		w ṵ			y ṽ				
Lateral Approximant				l ḷ					
Ejective	(p') (ḫ')			s'/d' t' ḫ'/ṭ' ṁ'		k' ḫ'	k' ^w ḫ' ^w		

Source: Dessie 2002 E.C.

In each cell the symbols on the right are voiced while those on the left are voiceless. The ones in parenthesis are not typical. They are used for words borrowed other languages.

Concerning vowels the language has seven. Table 11 below diagrammatically presents them depending on their articulation.

Table 11 The Vowel phonemes of Ge'ez



Source: Belay (2002: 60)

4.2 Some Phonological Features of the “Spoken” Ge‘ez

As indicated earlier, Ge‘ez is an ancient language with no one using it as a first language. Therefore, the phonology of the language is essentially dependent on the way it is used in the Ethiopian Orthodox Church. There is, of course, the graphic representation of the language in manuscripts. Nevertheless, the pronunciation of the graphic form again depends on the way the church people read the literature. From what is observed, there are discrepancies between the representation of some of the characters and the way they are pronounced. This concerns especially the guttural sounds.

Considering the graphic representation as more conservative and close to the original spoken form (Shimelis 2005; 19ff), I asked some members of the Society to pronounce words with guttural sounds so as to compare their pronunciation with the graphic form. The sounds appear word-initially, word-medially and word-finally so as to ensure the way the respondents pronounce them. For the purpose, eight respondents were randomly selected and were asked to pronounce the words. The pronunciation of each word by each respondent was recorded, transcribed and analyzed focusing especially on the guttural sounds. The results are tabulated in the following manner.

Table 12. Pronouncing [አ ገ]

Respondents	Initial	Medial	Final
	አክሊል [ʔəkɫil] 'crown'	ለአክ [ləʔəkə] 'he sent'	መጸኛ [məs'ʔə] 'he came'
1	ʔakɫil	ləʔəkə	məs'ʔa
2	ʔakɫil	ləʔəkə	məs'ʔa
3	ʔakɫil	ləʔəkə	məs'ʔa
4	ʔakɫil	ləʔəkə	məs'ʔa
5	ʔakɫil	ləʔəkə	məs'ʔa
6	ʔakɫil	ləʔəkə	məs'ʔa
7	ʔakɫil	ləʔəkə	məs'ʔa
8	ʔakɫil	ləʔəkə	məs'ʔa

What is observed in Table 14 below is the case of altering the voiced pharyngeal consonant / ʕ ɒ / to the voiceless glottal stop / ʔ ɣ / as well as changing the central mid vowel /-ə/ to the low vowel /-a/. The respondents pronounced **ዐረዘ** /ʕ arəzə/ as **ኣረዘ** /ʔ arəzə/, **ተዐውቀ** /tə ʕəwkʰə/ as **ተኣውቀ** /təʔawkʰə/ and **ሰምዐ** /səmʕə/ as **ሰምኣ** /səmʔa/. Again, the reasons are the ones already provided. That is, the change from / ʕ / to / ʔ / is the influence of Amharic; and the alteration from /-ə/ to /-a/ is the case of the influence of the low consonant.

Table 14. Pronouncing [ɒ ʕ]

	Initial	Medial	Final
Respondents	ዐረዘ	ተዐውቀ	ሰምዐ
	[ʕarəzə] 'he clothed'	[təʕəwkʰə] 'he became know'	[səmʕə] 'he heard'
1	ʔarəzə	təʔawkʰə	səmʔa
2	ʔarəzə	təʔawkʰə	səmʔa
3	ʔarəzə	təʔawkʰə	səmʔa
4	ʔarəzə	təʔawkʰə	səmʔa
5	ʔarəzə	təʔawkʰə	səmʔa
6	ʔarəzə	təʔawkʰə	səmʔa
7	ʔarəzə	təʔawkʰə	səmʔa
8	ʔarəzə	təʔawkʰə	səmʔa

The case of the data in Table 15 below is more complex. Firstly, the change of voiceless velar fricative /xʎ/ to the voiceless glottal fricative /ʈ h/. Then the central mid vowel /-ə/ that follows it has been altered to the low vowel /-a/. Hence, the words in the table are pronounced by the respondents as: **ሃደገ** /hadəgə/, **ወሃጠ** /wəhatʰə/ and **በልሃ** /bəlha/ respectively (for details regarding the processes of the preceding sound changes, see Shimelis 2005: 67f). The changes regarding the pharyngeal consonants, that is, / ʕ ɒ / to / ʕ ɣ / and /h ɒ/ to /h ʈ/ as well as the alteration of /xʎ/ to /hʈ/ are also dealt with in Lambdin 1978: 3-4; Dillmann 1907: 43; Leslau 1989: ix; Gragg 1997: 245; and Weninger 2006: 731.

Table 15. Pronouncing [ʎ x]

	Initial	Medial	Final
Respondents	ኃደገ [χədəgə] 'he left (something)'	ወኃተ [wəχət'ə] 'he 'swallowed'	በልኃ [bəlχə] 'it became sharp'
1	hadəgə	wəhat'ə	bəlha
2	hadəgə	wəhat'ə	bəlha
3	hadəgə	wəhat'ə	bəlha
4	hadəgə	wəhat'ə	bəlha
5	hadəgə	wəhat'ə	bəlha
6	hadəgə	wəhat'ə	bəlha
7	hadəgə	wəhat'ə	bəlha
8	hadəgə	wəhat'ə	bəlha

4.3 Some Syntactic Features of the “Spoken” Ge‘ez

It is assumed that the word order in Ge‘ez, when it was in use as a spoken language was typically Semitic. In the ancient Semitic languages, for instance, in Biblical Hebrew, attributive modifiers with the exception of some quantifiers follow the noun while verbal sentences are basically Verb-Subject-Object (VSO) (Steiner 1997: 165f). The same orders are observed in Classical Arabic too (Fischer 1997: 211, 213). Therefore, in spoken Ge‘ez too, in the typical case, attributes must have probably followed the noun and verbal sentences also might have been in VSO pattern. Against this assumption some members of the Society were asked to utter noun phrase and a verbal sentence.

4.3.1 Word Order in Noun Phrase

To find out the word order the members of the Society use, for instance, for a modifier-modified type of noun phrase construction, three noun phrases were given to five randomly selected members of the society. The individuals were asked to give the Ge‘ez equivalents for the Amharic phrases. The phrases which the respondents were asked to translate are the following:

- | | | |
|-------------|---------------|--------------------|
| a. መልካም ዜና | məlkam zena | 'good news' |
| b. እውነተኛ ሴት | ʔwnətəñña set | 'a truthful woman' |
| c. ረጅም ገመድ | rəjj+im gəməd | 'a long string' |

In all three cases, the modifier precedes the modified. Switching the order would not be acceptable.

All the respondents translated the phrases into Ge'ez in the following manner.

- | | | |
|--------------|-----------------|--------------------|
| a. ሠናይ ዜና | sənnay zena | 'good news' |
| b. ጸድቅት በእሴት | s'ad+k't b+ʔsit | 'a truthful woman' |
| c. ነዋሳ ሐብል | 'nəwwih habl | 'a long string' |

The above Ge'ez phrase orders are acceptable. However, none of them is structured on the typical pattern of the ancient Semitic languages which Ge'ez is presumed to have shared. That is, in the typical Semitic pattern the modifier follows its noun head and agrees with it in number, gender and case. For example, በእሴት ጸድቅት; b+ʔsit s'ad+k't ; lit. 'woman truthful'. This is the reverse order of (b) above. In this case, the modifier ጸድቅት 'truthful' follows its noun በእሴት 'women' and agrees with it in number (singular) and gender (feminine).

The fact that all the respondents chose the modifier-modified pattern for all three Ge'ez phrases is most probably due to the influence of Amharic.

4.3.2 Word Order in Verbal Sentences

To check further about the variety of Ge'ez the Society is attempting to revive, the word order employed for verbal sentences has been examined. Accordingly, once again, the respondents were given an Amharic verbal sentence and were asked to translate it into Ge'ez. The following is the Amharic sentence given to the respondents.

እህቴ	የግዕዝ	ቋንቋ	ትማራለች።
ʔhite	yəg+ʔz	k'ʷank'ʷa	t+mmaralləčč
sister-my of-	Ge'ez	language	she- (is) learning
'My sister is learning the Ge'ez language (Ge'ez).'			

Three of the respondents (60%) structured the Ge'ez translation of the above Amharic sentence in the following manner.

እኅትዮ ልሳነ ግዕዝ ጎ-ጎ-ሜሀር።
 ፏፏፏፏፏ ለፏፏፏፏ ግፏፏፏ ፏፏፏፏፏ
 sister-my language Ge'ez she- (is) learning
 'My sister is learning the Ge'ez language (Ge'ez).'

The word order of the above Ge'ez sentence, which is Subject-Object- Verb (SOV) like the above Amharic counterpart, is permissible in Ge'ez too.

On the other hand, the remaining two of the respondents (40%) used the Subject- Verb-Object (SVO) order for the Ge'ez translation of the above Amharic sentences as follows.

እኅትዮ ጎ-ጎ-ሜሀር ልሳነ ግዕዝ።
 ፏፏፏፏፏ ፏፏፏፏፏ ለፏፏፏፏ ግፏፏፏ
 sister-my she-(is) learning language Ge'ez
 'My sister is learning the Ge'ez language (Ge'ez).'

This word order of the sentence is also permissible in the language. That is, Ge'ez permits both the foregoing word Orders--SOV and SVO. Nevertheless, as pointed out at the beginning of this section, the typical Semitic word order for a verbal sentence, which is presumed to have applied to the original Ge'ez too, is Verb-- Subject--Object (VSO). The assumption is that Ge'ez, when it was serving as a spoken language, mostly employed the VSO word order like the other ancient Semitic Languages. Therefore, the typical word order of the above sentence in Ge'ez would have been as given below.

ጎ-ጎ-ሜሀር እኅትዮ ልሳነ ግዕዝ።
 ፏፏፏፏፏ ፏፏፏፏፏ ለፏፏፏፏ ግፏፏፏ
 she- (is) learning sister-my language Ge'ez
 'My sister is learning the Ge'ez' language.

Although VSO is the typical word order for a verbal sentence in Ge'ez, none of the respondents utilized it. Therefore, this also exemplifies that the variety of Ge'ez the Society is attempting to revive does not seem to be the original one. Our discussion of the phonological features in section 4.2. also testifies to the same conclusion.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

Language revival is a conscious act to bring back an extinct language to life, that is, to make it functional once again. Normally, a language may be spoken, read or written. Of the three skills speaking is the most difficult but the most essential for communication among both the literate as well as the illiterate. According to the questionnaire administered for Ge'ez, only 15.8% rated themselves as 'very good' at speaking while 32.5% and 25.85% at reading and writing respectively. Hence, bringing back an extinct language to the status where it can serve for speech communication is not only a conscious task but also a difficult one. Nonetheless, where there are a positive attitude of the community that would benefit from the revival, an acceptable policy, a practical plan that takes the real situation into account, the necessary support and constant effort reviving a language is possible. That is what is witnessed with respect to the successful revival of Hebrew.

Yal'issanā Ge'ez Wādajōč Mahbər "The Society of Friends of Ge'ez" has made some progress in its efforts to revive Ge'ez. Comparing the spoken form of Ge'ez the Society is promoting with the written form, which is assumed to be closer to the original, the variety that has gained currency in the Society is that of the Ethiopian Orthodox Church. It is assumed that the variety of Ge'ez functional in the Ethiopian Orthodox Church manifests some phonological discrepancies compared to the written form. For instance, the case of the first order gutturals pronounced in the same way as their fourth order counterparts--*U hāḥ* ḥ *ʿa* > *ʿ* ha; ḥ ḥa > ḥ ḥa etc. In addition, from the viewpoint of syntax, the study reflects that the influence of the modern languages especially that of Amharic is evident. Although Ge'ez is flexible in its syntax, in a modifier-modified relationship of a noun phrase, the modifier typically follows the modified. However, a sample inquiry shows that the respondents from the Society seem to prefer the modifier preceding the modified; for example, *sənnay məs'ḥaf* 'a good book'. This is probably the influence of, for instance, Amharic. The same holds true for the word order of verbal sentences. The typical Semitic order is Verb-Subject-Object (VSO). But the respondents favoured the SOV order; again, like in, perhaps, Amharic.

It is claimed that what was initiated by individuals and later on assumed by a club is now functioning as a Society with some 3000 members. A sample survey shows that most of the members are positive about their achievements and also envisage good prospect. They also seem to be aware of the challenges ahead.

Taking the factors which contributed to the success of the Hebrew revival as parameters, The Society of Friends of Ge'ez needs to do more in terms of planning its mission in a more defined manner and translating it into action. First and for most, the existence of a positive attitude towards the revival endeavor by the would-be speech community needs to be assured. Secondly, making an objective assessment of the situation and drawing a viable policy and plan seems essential. Thirdly, securing reliable support especially financial assistance is necessary. Finally, trying to assure a broad and determined participation to achieve the revival objective is important.

It is evident that the dissemination of the knowledge of Ge'ez could make immense contribution especially in encouraging to inquire more profoundly into our past and know better about ourselves. However, the Society perhaps needs to contemplate how to make Ge'ez relevant for handling the current realities and future aspirations.

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Appendix I

የሥነ ልሳንና ፊሎሎጂ ትምህርት ክፍል
የቋንቋዎችና ጥናት ተቋም
አዲስ አበባ ዩኒቨርሲቲ

የበለጸገ የዘመናት የጽሑፍ ቅርሶችን ማሳደር የሆነው የግዕዝ ቋንቋ አንሰራርቶ እንደገና የንግግር ቋንቋ እንዲሆን ለማድረግ «የልሳነ ግዕዝ ወዳጆች ማኅበር» ጥረት በማድረግ ላይ ይገኛል። ይህንን ማኅበሩ የተያያዘውን ጥረት ለማጥናትና ውጤቱንም በሥነ ልሳን የኤም ኤ ዲግሪ የመመረቂያ ቲሲስ ዝግጅት ለማዋል እንቅስቃሴ እየተደረገ ነው። ጥናቱን የማካሄደው የድኅረ ምረቃ ተማሪ ልዑል ተስፋስላሴ ከላይ ስለተጠቀሰው ማኅበር ጥረት የእርስዎ ትብብር በእጅግ አስፈልጎቻል። ስለዚህ የተያያዘኩት ጥናት እንዲሳካልኝ በዚህ መጠይቅ ያቀረብኳቸውን ጥያቄዎች በመመለስ ይተባበሩኝ ዘንድ በትህትና እጠይቃለሁ።

ለመጠይቁ የሚሰጧቸው ምላሾች ለጥናቱ ዓላማ ብቻ የሚውሉ መሆናቸውን በቅድሚያ እያረጋገጥኩ ስለትብብርዎ ከፍተኛ ምስጋና አቀርባለሁ።

1. የግል መረጃ

- ሀ. እድሜ -----
- ለ. የአፍ መፍቻ ቋንቋ (የመጀመሪያ ቋንቋ) -----
- ሐ. ሌላ ቋንቋ/ዎች -----
- መ. የትምህርት ደረጃ -----
- ሠ. ሥራ/መ.ያ -----
- ረ. ያታ -----
- ሰ. ብሔር -----

2. ስለ ግዕዝ ቋንቋ እውቀትዎ በሠንጠረዥ ውስጥ ይህን ምልክት (✓) በማድረግ ሐሳብዎን ይግለጹ።

ክህሎት	ችሎታ			
	በጣም ጥሩ	ጥሩ	መጠነኛ	ምንም
1. ማንበብ				
2. መጻፍ				
3. መናገር				

3. ግዕዝን ወደመነጋገሪያ ቋንቋነት ለማሸጋገር በተግባር ላይ የሚገኙት ዘዴዎች ምንድን ናቸው?

4. ግዕዝ የመነጋገሪያ ቋንቋ ይሆን ዘንድ የተያዘው ጥረት ውጤት እያሳየ ነው? መልስዎን ያብራሩት።

5. የግዕዝ ተናጋሪ ለመሆን እርስዎ ምን እያደረጉ ነው?

6. ግዕዝን የሚማር/የምትማር ልጅ አለዎት ለመልስዎ ቅንፍ ውስጥ ይህን ምልክት (✓) ያስቀምጡ ብዙቱንም ይግለጹ።

ሀ. አዎ () ----- ለ. አይ () -----

7. ግዕዝ በመነጋገሪያ ቋንቋነት እንዲያንሰራራ የማድረግ ጠቀሜታ ምንድነው?

8. ግዕዝን የመነጋገሪያ ቋንቋ ለማድረግ የተያዘውን ጥረት የሚያዳክም ወይም የሚያደናቅፍ ሁኔታ አለ ወይስ የለም? መልስዎን ያብራሩት።

9. ግዕዝን የመነጋገሪያ ቋንቋ የማድረግ ጥረት ተስፋ ምንድነው ይላሉ?

ስለትብብርዎ በጣም አመሰግናለሁ።

Appendix II

**Linguistics and Philology department
Institute of Language Studies
Addis Ababa University**

Questionnaire

To revive Ge'ez, the custodian of our ancient literary heritage, and to promote it from a written to a spoken language. An association called "Society of Friends of Ge'ez " is striving. I, Leuel Tesfasilassie, a graduate student, is engaged in studying the attempts of the Society with the objective to produce a thesis for partial fulfillment of the requirements for an MA degree in Linguistics. Your support in providing me with information on the efforts of the Society is very essential for my research endeavor. Hence, I appreciate greatly your cooperation in responding to this questionnaire.

I would like to, assure you that your responses to this questionnaire will be utilized only for the purpose of the above-mentioned study.

Personal Information

- a. Age _____
- b. Mother tongue (first language) _____
- c. Other language/s _____
- d. Level of Education _____
- e. Occupation/Profession _____
- f. Sex _____
- g. Nationality _____

2. Put this mark (✓) in one of the boxes in front of a, b, and c in view of the level of your knowledge about Ge'ez.

Skill	Proficiency			
	V.good	Good	Fair	None
a. Reading				
b. Writing				
c. Speaking				

3. What are the methods that have been put into practice transform Ge'ez into a spoken language?

4. What results have been achieved so far?

5. What are you actually doing to become a speaker of Ge'ez?

6. Do you have a child/children who learns Ge'ez? Put this mark (✓) inside the brackets. If your answer is yes, please tell me how many you have in the blank space provided.

7. What is the importance of reviving Ge'ez as a spoken language?

8. Are there or are there not obstacles that may hinder the efforts to revive Ge'ez?

9. How do you assess the efforts and the future of the attempts to revive Ge'ez as a spoken language?

a. Yes () _____

b. No () _____

Thank you.

Appendix III

Interview Questions Related to The Society of Friends of Ge'ez (Addressed to Dessie Keleb—the Society's chairperson)

1. What is your role in the Society?
2. What is the main objective of the Society?
3. When was the Society established?
4. How does the Society raise funds?
5. What support does the Society get from the government?
6. To make Ge'ez a spoken language, what does the Society do "at home"?
7. Could you tell me how the Society is structured?
8. What is the relationship between the Society and Mahibere Kiddusan?
9. Where does the Society offer Ge'ez lessons?
10. Many people say that Ge'ez is dead. How do you react to that?
11. Does the Society target a specific sector of the society or region for the realization of its objective?
12. What challenges has the Society faced?
13. Concerning the Society's objectives and their implementation, what has it achieved so far?
14. The Society is in some ways related to Mahibere Kiddusan and Sunday schools. Wouldn't this imply that you are part of the Ethiopian Orthodox Church?
15. What is your vision with respect to the future of the Society?