

**LINGUISTIC VARIATION, CULTURAL INFLUENCE AND IDENTITY BUILDING IN
ETHIOPIAN TRADE CENTER TOWNS: THE CASE OF MAICHEW**

MELAKU AREAYA

**A THESIS SUBMITTED TO
THE DEPARTMENT OF LINGUISTICS**

**PRESENTED IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE
DEGREE OF MASTER OF ARTS (GENERAL LINGUISTICS WITH
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This is to certify that the thesis entitled: *Linguistic Variation, Cultural Influence and Identity Building in Ethiopian Trade Center Towns: The Case of Maichew* was prepared by Melaku Areaya, and submitted in partial fulfillment of the requirements for the Degree of Master of Arts (General Linguistics with Specialization in Sociolinguistics) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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ABSTRACT

There are societies where their community reflects a language as well as culture of two or more societies. These kinds of situations are more found in places that are mostly used as trade centers. Practically, trade centers are areas where various people come from different places to exchange goods and services, however, trade centers are also center to people's exchange of various social, political, and linguistic features. Thus, owing to social factors such like intermarriage, people may start to permanently live in the towns. As a result, as the new arrivals start to share their various cultural practices, linguistic elements and attitudes with the original community, there may appear a language and culture that reflects the influence of others. Therefore, the intention of the researcher was to show, in trade center towns like Maichew, how the presence of various ethnic groups contributed to the language and culture of the community and to look into the attributes of identity that are used by the community members to define their individual and group identity. The researcher incorporated participants using a convenience sampling and used a qualitative method to delve the core features the language undergoes as to vary from the standard Tigrigna, probe the cultural practices of the community which are peculiar and reengineered for the purpose of harmonization and inquire the attributes of identity and their level of importance to define individuals and group. Furthermore, a quantitative method is used to look into the distribution of ethnic groups in the community. As a result, as the language maintains phonetic feature variation, undergoes a phonological process for variation purpose, shows a lexical and structural variation from the standard Tigrigna, the culture of the community harmonizes cultural practices that can be traced to the Agaw, Amhara, Oromo, Tigray: particularly the Agame and Afar ethnic groups. The study also found out that the community members use several attributes to define their individual identity considering the importance of attributes but use the language which is different from the standard Tigrigna as means of their group identity. Generally, the study confirms that identity is an ongoing process in which the attributes used to construct are determined by those values and elements society regards most.

ACKNOWLEDGMENTS

I would like to forward my gratitude to those who provided me an extended support from the beginning to the end of my task. My sincere thanks go to my adviser Dr. Bedilu Wakjira who has provided me his invaluable time and guidance throughout my work. Professor Mindaryalew Zewde, I am indebted to you for you have given me a perpetual guidance and advice. My special thanks also goes to Dr. Admasu Gizaw and his wife Tseganesh Araya for you have inspired and motivated me throughout my work and courage me when I was in need. I am greatly indebted to my cousin Atsede Gebere Yohannis and my sister Genet Petros with her husband Birhane Defersha and my brother Ashenafi Alemu for you have sheltered and financially supported me.

My great acknowledgement also goes to Girmy Amare, Asnake Mohammed with all your family, Dawit Nigus, Yared Esays, Kibrom Gebere Egzabher and Moges Kiros, Robel Fikadu, Yohannis Kalayou and all those who have constantly supported me during my field work.

I also wish to express my gratitude to all my family, specially my mother W/ro Mantegbosh Alemu, my aunt W/ro Gidey Alemu, my sister-in-law Senait Gebru and all those whom I am constrained to mention here, for you have bestowed me with countless support and showed me your devoted love and respect.

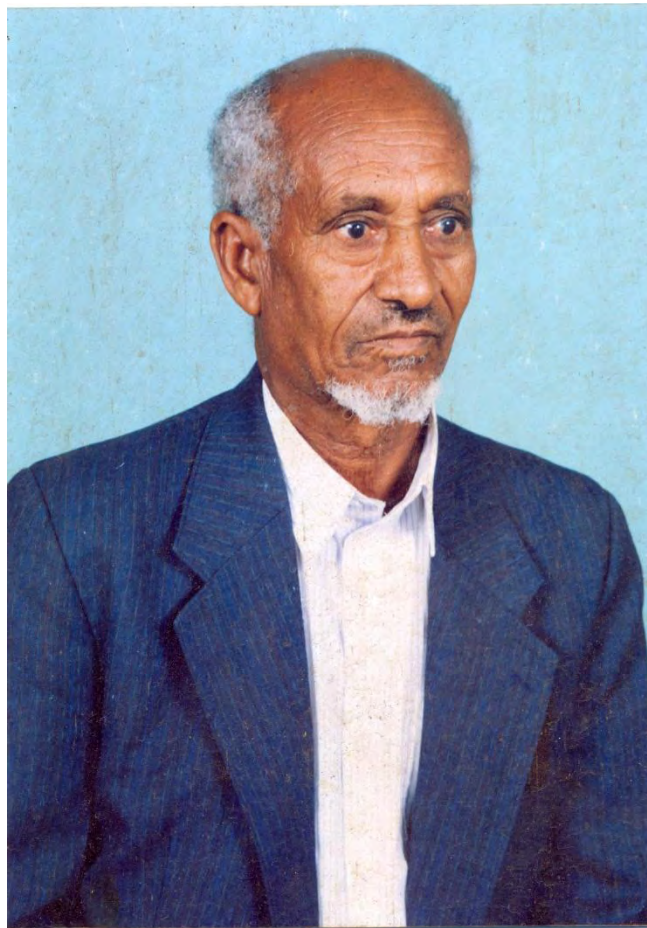
DiYaM in the heavens, you have a great place in my heart for you have encouraged me and gave me a devout support when I was in need.

The Tigray Southern Zone Bureau of Tourism and Culture especially Ato Eyasu, Photo Muse, Kalayu Internet and stationery, Tilahun Yigzaw Preparatory School and Mary Higher Clinic, thank you for your assistance during my stay in Maichew.

DEDICATION

To my Grandfather, Ato Alemu Tela, who courageously fought at the battle of Aladge with the Italian fascist, for he has a great place in my heart for his sagaciousness and most ardent personality during his stay with us, may God rest your soul in the heavens!

To all martyrs who gave their precious life to defend our country from suppressers with full determination in the rugged and extended mountains of Aladge and Maichew.



Ato Alemu Tela: 1917- 1998 E.C

TABNLE OF CONTENTS

	Page
List of Pictures	
List of Tables	
CHAPTER ONE	1
Introduction	1
1.1 Background of the study	1
1.2 Statement of the Problem	2
1.3 Objectives of the study	2
1.4 Scope of the study	3
1.5 Significance of the study	4
1.6 Preliminary studies	4
1.7 Research procedures (methodology).....	4
1.8 Data analysis procedures	5
1.9 Structure of the study	5
Chapter Two.....	6
Literature Review	6
Theoretical Issues relating to Language, Culture and Identity	6
2.1 Language: Meaning of the term.....	6
2.1.1 What is linguistic (language) variation?	7
2.1.2 Linking language and culture	8
2.1.3 Language and its impact on identity	9
2.1.4 The nature of language in trade centers.....	10
2.2 Culture: possible definitions of culture.....	11
2.2.1 Culture and its impact on identity	12
2.3 Identity: perceptions and classifications.....	12
2.3.1 Constructs of identity.....	14
2.3.2 Linking Language, Culture and Identity.....	14
Chapter Three	16
Research Methodology	16
3.1 Subjects.....	16

3.2 Reasons for research procedures	17
3.3 Data collection methods	18
3.4 Sampling size and description.....	19
3.5 Data analysis	20
CHAPTER FOUR	21
Data and Analysis.....	21
4.1 Introduction	21
4.2 Background	22
4.3 Features of Linguistic Variation in Maichew.....	22
4.3.1 Phonetic Vs phonological variations.....	22
4.3.2 Lexical Vs syntactic variation in Maichew.....	25
4.4 Participant’s Language Use Patterns and Its Implication to Variation	28
4.5 The Nature of Cultural Practices in Maichew	30
4.5.1 Traditional practices of the community.....	30
4.5.2 Holidays and ceremonies.....	36
4.5.3 Songs and games of the community.....	42
4.6 Nature of the town and its function to identity building.....	50
4.6.1 Attributes of identity building in Maichew community.....	50
4.6.2 Levels of identity building in the community.....	51
Summary	55
Chapter Five	56
Conclusion.....	56
References.....	60
Appendices.....	63
Glossary.....	73

LIST OF PICTURES

Picture 4.1: Hair styles in Maichew -----	31
Picture 4.2: Ato Berhe GebreCherkos, age 56, wearing cultural cloth -----	32
Picture 4.3: Housing Styles: ከቢ [kɜ-bi]” And “አሞራ ከንፍ [a-mo-ra kɜn-ɜf] -----	34
Picture 4.4: Maichew Saturday market -----	35
Picture 4.5: ‘Ethiopian Epiphany’ celebration in Maichew -----	37
Picture 4.6: Proceedings for St. Michael -----	37
Picture 4.7: Celebration of ‘Finding the Holy Cross’ in Maichew -----	38
Picture 4.8: people singing “ገርናጋፎ [gɜnagafo]” during the Ethiopian Epiphany-----	42
Picture 4.9: Ato Gadissa Bayisa, age 62, an Oromo man living in Maichew-----	43
Picture 4.10: Boys and girls playing አንዳንዲኖ [andandino] together -----	44
Picture 4.11: Boys and girls playing ዲሞ [dimo] -----	45
Picture 4.12: player trying to escape as he hits seals with a ball -----	46
Picture 4.13: Boys and girls playing አች ምንድናት [ɜfɜ mɜndɜnat]-----	46
Picture 4.14: player dropping the linen behind a girl -----	47
Picture 4.15: Boys and girls playing ዲሞይ ዳዲሞይ [dimojɜ dadimojɜ] -----	48
Picture 4.16: Girls lining rectangles to play ብሪሞ [bɜrimo] -----	48
Picture 4.17: Girls going and jumping rectangles or ‘houses’ -----	49
Picture 4.18: Melaku Areaya, left, Squad Leader Fantahun Agegnew, age 104, from Lasta, right-----	53
Picture 4.19: Demek’u Gebre-Hanna, age 50, an Agaw woman living in Maichew-----	54

LIST OF TABLES

Table 4.1: Participant's Language Skills -----	22
Table 4.2: lexical variation between standard Tigrigna and the language in Maichew -----	26
Table 4.3: participant's language use pattern in Maichew -----	29
Table 4.4: attributes level of importance to participants-----	51

CHAPTER ONE

Introduction

In this particular study, the researcher has tried to identify the sociolinguistic and socio-cultural factors which contributed for the evolvement of a new community building its own identity. Here, even though the major task of the researcher was to find out what elements played a role for the Maichew [mqjɸ'ɛw] community to build its own identity and how individuals and groups identify themselves, the researcher believed that looking at the sociolinguistic and socio-cultural situation of the community can led into a bright and accurate understanding of the community. Thus the researcher agreed that looking at the linguistic features, cultural aspects and historical backgrounds can strengthen the final conclusions of the research.

1.1 Background of the study

In Ethiopia, there are a number of societies where their community reflects the presence of various linguistic and cultural features taken from different ethnic groups. Trade center towns are the prime examples to such situations. Practically, trade centers bring people from different areas to exchange goods and services; however, conceptually, trade centers are the major areas where different people exchange their social, historical, cultural and linguistic lineaments.

Maichew [mqjɸ'ɛw] as one of the oldest trade center towns of Ethiopia, it comprises variant linguistic and cultural elements that are used as an emblem of identity among the people. However, since the community seems to evolve from various ethnic groups; the question that usually occurred to the researcher was whether the community's particular culture and language can be defined to one particular ethnic group or has elements that are synchronized systematically from these various groups that are found in the community. Furthermore, since the town used to function as a center for various activities, different people who belong to different ethnic groups have come together and have continued to live together, as a result they have built their own mechanisms of expressing their identity. The point here is that as these individuals continued to live together, they might have went through a change of identity, that is, individuals might have built new identity using new self defining mechanisms, transform their existing ones or go back to their old ones as a result of unresolved issues, Edwards (2009). Thus,

the researcher wanted to probe the ways in which these individuals used to identify themselves at an individual and group level.

Hence, considering identity as an ultimate focus of a study, it is undeniable that looking into the communicative features and cultural practices of a community would give an insight on how the community member's identity is influenced by the social, political, economic, cultural and linguistic aspects or vice versa, John J. Gumperz (ed.) (1982).

1.2 Statement of the Problem

Maichew [mqjɸ'ɛw] sometimes referred as Maychew [maj:ts'3w] in some literatures is located 665 km north of Addis Ababa, in the southern zone of Tigray. It functions as the administrative center of the southern Zone of Tigray region. The town is found at an altitude of 2479 m. above sea level experiencing, according to Ethiopia's agro-ecological classification, a weinadega [wɛjnadɛga] (semi – temperate zone) environ.

According to the Central Statistical Agency of Ethiopia (CSAE) 2007 census, the population of Maichew [mqjɸ'ɛw] is estimated to be 23,484. Due to the geographical location of the town, Maichew [mqjɸ'ɛw] used to function as a center of trade for the Amhara, Afar, Agaw and Tigray ethnic groups for several periods. In addition, because of its strategic importance, the town has functioned as a center for military camps almost in all regimes. As a result, the social, historical, political and economic situations of the town have contributed for a new community to evolve, building its own identity through time. Thus, the question which the researcher has geared to find out is:

- How a trade center such as Maichew [mqjɸ'ɛw] could contribute to the emergence of a particular community with its own lineaments of language, culture, and identity.

1.3 Objectives of the study

On the basis of the personal experiences of the researcher, the Maichew [mqjɸ'ɛw] community has had various ways of defining itself. These identity fabrics are manifested for the most part in terms of language usage and cultural practices. Hence, as stated in the statement of the problem, this study aims at studying the interplay between language and culture, and their role in the

formation of identity among the people of Maichew. Below are the general and specific objectives of the study.

General objective

- To describe the relationship between language, culture and identity formation among the people in Maichew.

Specific objectives

The specific objectives of the study include:

- To describe the linguistic variations attested between the Tigrigna variant spoken in Maichew and the “standard” Tigrigna.
- To examine the triggering and contributing factors for the existing linguistic variations.
- To study which language or people has/have influenced the Maichew variant of Tigrigna most and why.
- To analyze the role of language in identity formation among the people in Maichew.
- To investigate what cultural elements, in addition to linguistic variables, contribute to identity formation.
- To examine how the people in Maichew identify themselves.

1.4 Scope of the study

Considering the limitations the researcher encountered, the research has only provided an explicated data and report of how the linguistic variation and cultural influence in Maichew [majfʷɛw] community have contributed for the community’s identity building. In order to do this, the targeted population was only the Maichew [majfʷɛw] community that is divided and administered through four Kebeles.

The research has also included an assessment of the ethnic groups that existed and contributed to the community’s language and culture. Thus, the researcher has tended to generate statistical data through survey. However, the study has not addressed a detailed descriptive nature of the language; the community’s attitude towards some references used by neighbor ethnic groups.

Instead, the researcher has attempted to assess the references used by the community themselves and determined their possible reasons.

1.5 Significance of the study

It is clear that when a particular researcher aims to undertake a particular investigation, there should be some significance which the research can contribute to various areas. Thus, as the researcher's belief, the work will benefit:

- The community by widening its knowledge of identity after indicating the major constructs which made up and define its identity.
- Some other groups by providing answers to their prevailed confusion of to which ethnic group the community does belong to.
- By signaling the distinctive social and historical paradigms of the community the research will have an excellent effect on strengthening the community's sense of ownership and uniqueness.
- By showing the link between individual and group identity in relation to language and culture the research will be worthwhile in providing pioneer theories and indicating more areas of study to the field.

1.6 Preliminary studies

To the best knowledge of the researcher, there has not been any previous work on the sociolinguistic phenomenon of Maichew [məjɪʔɛw].

1.7 Research procedures (methodology)

In order to address the research questions, the researcher has carried out his work using both qualitative and quantitative approaches. Here, since the researcher has intended to explore the nature (behavior) and experience of the community, he believed that qualitative approach will provide a justified result. In addition, as the researcher needed to find out the ethnic groups that make up the community and rate their level of attachment, quantitative approach was used.

1.8 Data analysis procedures

The researcher has noted earlier that he has used a combined methodology to undertake the task. Thus, the data were gathered through a qualitative approach and analyzed qualitatively as well. Here, the researcher has tried to produce results for final conclusions through comparative analysis method. On the other hand, the researcher has presented a statistical report of a survey which is conducted quantitatively. Hence, the researcher's preference of using these combined methods of data analysis was to make sure of the consistency of measurements with analysis mechanisms.

1.9 Structure of the study

The thesis is organized in five chapters. The first chapter presents the purpose and scope of the study. Then, chapter two looks into some scholastic strands of literature. In chapter three, the methods used in the study are discussed. Next, as the research results are analyzed and discussed in chapter four, chapter five provides the final conclusions of the study.

Chapter Two

Literature Review

Theoretical Issues relating to Language, Culture and Identity

In this chapter, key literature focusing on the concepts: language, culture and identity will be revealed. The chapter is divided into three major sub-sections. The first section of the chapter deals with the concepts of “language”. It explores various scholastic definitions of the term and tries to draw attention to the relationship of language with the other terms.

The second section addresses possible definitions of “culture” and shows its link with identity. The final section reviews the major perceptions of identity along with the core or fundamental types of identity and the central social constructs that are employed for building one’s and group identity. Furthermore, the section provides the connection between the three concepts, namely: language, culture and identity at the end.

2.1 Language: Meaning of the term

Various scholars define language according to their field of study and in connection with their intended outcome. To begin with, the Oxford and Cambridge (2010) dictionaries define the term as a “system” employed by people for the purpose of communicating their feelings and thoughts through words, sounds, and patterns.

Still, the Encyclopedia of Language (1990:76) defines language as “a system of conventional signs all aspects of whose structure - phonology, morphology, syntax, or whatever - exist ultimately to serve the sovereign function of conveying meaning.”

On the other hand, due to the fact that language plays a central role in people’s lives, linguists have faced a difficulty to put a clear cut on what exactly the term “language” refers to. Nevertheless, considering language as a “system”, some scholars like Edward Sapir state language as “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols (1921:7).” Here, it is obvious that Sapir considers language as a means of communication with defined rules. On the contrary,

Morris (1946) understands language rather as “an arrangement of arbitrary symbols”, and these symbols contain features that are agreed by a community according to their importance:

The implication of these two definitions is that:

Language is a system, which implies regularity and rule of order. Second, this system is an arbitrary one in as much as its particular units or elements have meaning only because of users’ agreement and convention. And third, language is used for communicative purposes by a group of people who constitute the speech or language community (Edwards, 2009:53).

While Sapir, Morris and Edwards define language considering its linguistic and communicative functions, other scholars define the term by emphasizing on its socio-linguistic significance. Among these, Ferdinand De Saussure (1959) has looked at language as a “social fact” that speakers (or a speech community) can evolve it as an “artifact” and to equally practice their social activities. In this way, language can be understood as a social entity that can be born or disappear depending on its speaker’s situation. Thus, as Fishman (1977:25) states it, since “language is the recorder of paternity, the expresser of patrimony, and carrier of phenomenology”, it is important to protect it from situations that are threatening to its existence and development.

2.1.1 What is linguistic (language) variation?

One of the major concerns of linguists’ related language is how it varies according to context, time and the speaker. That is, language variation can occur, as Mesthrie (2004) states it, as a result of “the area where people come from”, the event of speech and/or the individuals’ background. Here, it is vital to note that linguistic variation refers to the variation which can be found at any language. Wardhaugh (2006:4-5) states that “when we look at any language, we will discover time and time again that there is considerable internal variation...” Thus, individuals can employ these variations to signal various linguistic and paralinguistic “possibilities”.

However, the other way of looking at language (linguistic) variation is to consider that “speakers of a particular language sometimes speak different dialects of that language (Wardhaugh: 1986:135).” Furthermore, language (linguistic) variation, according to Bayley and Lucas (2007), can be viewed as a “norm” of any human language use since individuals in a particular community are always exposed to various social, political or economic phenomena.

Looking at the statements above, therefore, one way to perceive language (linguistic) variation is that it is a “norm” of language use that can result due to the variation, either it is dialectal or the internal variation of a language can adopt, and thus social and individual aspect markers can be signaled through. Here, as Coupland (2007) states it, “When individual people shift their ways of speaking.... they do it, on the whole, in predictable ways that are amenable to social explanation (p. 10)”. Therefore, language (linguistic) variation at the level of individual speaker can be understood as “systematic” phenomenon rather than an arbitrary one. That is, even though “there is considerable variation in the speech of anyone individual, but there are also definite bounds to that variation (Wardhaugh: 1986: 5).” Hence, this phenomenon i.e. the systematic variation of language is a central issue in sociolinguistics (Mesthrie: 2004).

2.1.2 Linking language and culture

In the previous two sub-discussions of this chapter, we have seen that language is a means of communication through “voluntarily produced symbols”, and these symbols can vary from language to language, within a language varieties and individuals. Furthermore, the variation that is present in language(s) is bounded not only to the symbols but also to the connections which could be made through speakers. In other words, it is impossible to make a clear connection of symbols and their meaning. That is why; a single symbol or form can have multiple meanings in relation to the number of available language(s) or vice – verse.

J. Edwards (1994) states that “the existence of many languages in the world implies the existence of many cultures (p.176).” Basically, although there is no an explicit line where language and culture can meet, it is obvious that there exists a connection between language and culture. Thus, considering the communicative value of language, as Tonkin (2003-04) states it, one major link between the two lies in the involvement of language as “a principal vehicle of culture (P.5)”.

Furthermore, Appel and Muskey (1987) added that “languages are related to cultures because of their habitual use in certain cultural contexts... (P.93).” Of course, to have the ability to speak a particular language does not necessarily mean to embrace the society’s “culture and life style”. But also, it is obvious that knowing a particular language definitely requires adopting the symbolic elements of that language. That is, like Hornberger and Mckay (2010) state it, “the place where culture and language meet is participants’ engagement in discursively mediated social practices (p.458).”

According to Wardhaugh (2006), on the other hand, there are three different main perceptions on the link between language and culture. While the first strand of regarding the relationship is that “the structure of a language determines the way in which speakers of that language view the world (p.221)”, the second view, on the other hand, regards the relationship as a means where “the culture of a people finds reflection in the language they employ... (p.222)”. Accordingly, in the first, the systematic construction of words to express people’s ideas, emotions and thoughts can force them to hold into a particular “world view”. Whereas, according to the second claim, individual’s ideas, emotions and thoughts (or perceptions) are reflected through language rather than determined. The final, “neutral” stand considers that there exists “little” or null relationship between language and culture (Wardhaugh: 2006).

2.1.3 Language and its impact on identity

It has been pointed out for several times by different scholars that language not only has a communicative function, but also it serves as a symbolic element for individuals and/or social group(s). Which means, when individuals or social group(s) start to consider their language as an emblem of who they are, language serves as a means of “identity”.

Here, as J. Edwards (2009) indicates it, some individuals of out group may master a particular language; nevertheless there will still be important skills which the individual(s) who are known as outsiders will hardly find easier or even closed to master. Thus, “individuals create for [themselves]... patterns of linguistic behavior so as to resemble those of the group or groups with which from time to time [they] wish to be identified, or so as to be unlike those from whom [they] wish to be distinguished (Le page & Tabouret Keller, 1985:181).”

By implication, individuals need to accommodate their linguistic competence to the level of which their group possesses as far as language has a central role in making them as part of the group. In other words, since language “has an inherent indexical component, in that, it continually signals, constructs, maintains and problematizes the multi-faceted cluster of representations subsumed under the notion of “identity” (Silverstein 1996, 1998 as paraphrased in Joudan & Tuite, 2006:225)”. In fact, one should note that the language cues which signify identity may vary depending at the individual and group level.

It is discussed in the previous sections that language varies at an individual(s) and societal level. While the variations at an individual level are mostly motivated by the presence of differences of social, economical, political or etc statuses; likewise, the societal language variation can occur due to the geographical or demographical differences of communities.

Therefore, as far as “language must provide ways of reflecting and constructing the many facets of our identities, and of course it does (Fought, 2006:20)”; Individuals must be able to determine implied identities, in group and out group membership of individuals on the basis of the linguistic cues employed in various social contacts.

2.1.4 The nature of language in trade centers

For uncountable reasons, there are numerous circumstances where different individuals who belong to different social groups come together. Among these, trade plays an important role in bringing different people from different directions. Meyerhoff (2006) states that the “linguistic results” which can be found in places like trade centers are believed to evolve out of various clusters of languages, and are known “to bring many speakers drawing on quite different, but mutually intelligible varieties of a language, into close and daily contact with each other (P.239)”. Such phenomenon may happen due to the fact that people from different areas usually start to move to permanently live in areas (places) with multiple opportunities. Practically, trade centers are relatively accommodated with multiple infrastructures which people mostly need in most parts of the world; that is why, they are situated by many and new people from different places.

For that reason, as the “new comers” start to live along with the local groups, they may start exchanging enormous socio-linguistic elements which may lead or/and end-up in mixed situation. Certainly, as Meyeroff (2006) states it, “the immediate outcome is a situation in which there is a good deal of variability within the speech community...(p.239).” This happens through a long process of change in the speech community. In other words, as it is indicated earlier, trade centers are usually characterized as to have many “new comers” on daily bases, thus as their number continues to increase and the speech community keeps accommodating new linguistic elements, “Children growing up in this mixed sociolinguistic context are exposed to a number of different (but comprehensible) models and have to make sense to this in some way (Meyeroff: 2006: 239)”.

2.2 Culture: possible definitions of culture

The term “culture” is a very wide and complex concept to deal with. Many believe that it can refer to social entitles like language, norms, religion, values, literature, beliefs, customs, rituals, styles of dress, art and etc in its definition. In other words, to talk about a particular culture of a community, these entitles need to be shared by members of the society, if not shared, they must exist within the community. Thus, Linton (1945) indicates that the term “culture” can refer in sociological - anthropological concept, to “the way of life of its [social] members; the collection of ideas and habits which they learn, share, and transmit from generation to generation (p.203).” In this regard, the culture of a society comprises elements members must possess to participate, according to Goodenough (1957), in appropriate manner towards and in their community. Consequently, culture is considered to be connected and shared within a particular community; however, “culture is not only tied to the local and unique, it is also a property of our humanity and as such expected to assume some culturally universal characteristics across communities, codes, users (Ochs, 1996:425)”.

As a result to the presence of universality and at the same time locality behavior within culture; it can help people to find multiple common practices. For instance, taking off hat to salute people is a culture that has a universal phenomenon, yet one can consider such practice as part of its culture. However, this does not necessarily mean that every culture of a particular society is universally shared. Because, culture is also, as Bassiouney (2009) states it, a “shared historical

and geographical background of a group of people who also have the same set of values and beliefs. Those beliefs may or may not be religious one (p. 270)".

2.2.1 Culture and its impact on identity

The presence of social entities which can be considered as parts of societal culture and these entities are / should be shared by group members of a community can obviously indicate the role of culture in relation to identity. According to Tajfel (1974:1981) and Hamer & Blancs (2000), when individuals seek a membership to a particular social group, there need to be the acquaintance of the entire "values" and their encoded meanings in relation to the social group. Thus, as the individual becomes competent in the community's essential cultural elements, he/she starts to consider them as distinct values or aspects of his/her community. This way, "the integration of the complex configuration that is culture into the individual's personality constitutes his [her] cultural identity (Hamer & Blancs, 2000:200)".

Hence, since we have considered "language" as one of the cultural social entities, it is important to indicate that the culture of a particular social group (community) may experience its own unique language or share with other social groups, so that, cultural identity of the individual and / or social group is linguistically accompanied and expressed.

2.3 Identity: perceptions and classifications

Although the issue of "identity" has caught many scholars, the reference of the term has been complex and difficult to clearly understand due to the number of social phenomenon it can imply. Here, not all social constructs can be related and taken into as signifiers or means of identity. Identity requires the social aspects which can be seen or considered as distinctive by one and others. Accordingly, Edwards (2009) defines identity as:

An individual's own subjective sense of self, to personal classification 'markers' that appear as important, both to oneself and to others, and also to those markers that delineate group membership(s) (p.16).

In this sense, it is understood that identity requires a process of identification of possible markers (Hamer & Blanc, 2000). These “markers” should be able to constitute who one really is. That is, since “markers” of one’s identity are central to one’s self esteem development, vital to shape one’s behavior and most importantly, are basic for one’s means of identification, individuals select and classify them with full caution.

Norton (1997), additionally, thinks identity as the phenomenon of “how people understand their relationship to the world, how that relationship is constructed across time and space and how people understand their possibilities for the future (p.410)”. Thus, identity, as it is indicated is a continual phenomenon that starts during early ages and becomes a life experience. In this respect, the process is progressive by the virtue of individuals change through “time” and “space”. However, as long as there are particular aspects that can be used to identify ourselves, though people can change through “time” and “space”, the continuity of “self” which is linked to “group members”, from which personal identity traits are built “reassures” us our “on-going integrity” (Edwards 2009).

Individual’s desire to be considered or included into a particular social group requires the individual to act according to the groups accepted way of life. At this point, it is important to remark that since every one of us is believed to have our own identity which is composed from our personal experience, the next stage which is composed of our personal experience, the next stage which every one of us may face is to find a social group with whom we can be identified. Consequently, to acquire the common social aspects which develop through the process of socialization, it is mandatory the targeted group recognize us first as one of the members (Edwards, 1994, Hamer & Blancs, 2000). Once recognized, one can possess the individual identity along with the group identity. That is, as Tolmach (in De Fina et al , 2006) affirms it, “the construction of individual and group identities are closely linked and bidirectional (p. 144).” Furthermore, Tolmach explains the relationship between individual and group identity as:

When we concentrate on our individual selves, we are, knowingly or not, working toward the creation of our group ethos. And the values, attitudes and behaviors identified by the groups in which, we acknowledge or desire membership will in turn influence our individual choices and our evaluations of those choices (p.144).

2.3.1 Constructs of identity

Considering the day-to-day circumstances in which individuals might be engaged, there are a number of elements in which individuals can construct their identity. The link between individual and group identity creates a situation which allows individuals to possess and even to multiply their “identities at the same time” (Nagel, 1994 paraphrased in Habecker, 2011). In other words, since identity results through the individual’s interaction with social constructs, it will unquestionably be affected and formed through the various social aspects.

These social aspects may include ethnicity, religion, occupation, physical location, kinship, leisure activities (Wardhaugh, 2006), social class, gender, race (wardhaugh, 2006 and Fought, 2006), nationality (Habecker, 2011) and name (Joseph, 2004). Hence, these social aspects (constructs), as long as they are the means of constructing one’s identity, give the opportunity to individuals to vary their identity by emphasizing on either of the many. In relation to this point, it is obvious, Meyerhof and Niedzielski (1994) states, “the personal and group identities which make up an individual’s personal are not static, but rather can be activated or called on to different degrees depending on the situation (p.319).”

2.3.2 Linking Language, Culture and Identity

So far, we have seen the meaning of the three concepts and their effect at individual and group level independently. Now, let us discuss how these three elements relate to one another and how they can define the individual’s personal and group’s connection in general.

To begin with, as it is mentioned in the previous discussions, when individuals employ language for communication purpose, they are also signaling their personal as well as social backgrounds. In relation, these personal and social backgrounds are obviously constructed through a long term personal experience and social group involvements. To be precise, as Bourdieu (1977) asserts it, “the value ascribed to speech cannot be understood a part from the person who speaks, and the person who speaks cannot be understood a part from larger networks of social relationships (as paraphrased in Hornberger, 2010:350).”

The core discussion here is that there are certain crucial properties that individuals should maintain from the social group they are involved, there are other individuals who are in contact or related, and these related individuals have some common grounds which they share. Therefore, through the combination of these concepts, i.e. the combination of social and linguistic practices, individuals can construct their identity (Joseph, 2004).

In addition, the presence of physical as well as symbolic cultural practices which are shared between individuals and their environment indicates that culture requires a language in which it can be reflected and/or expressed.

And of course, “a given ‘culture’ may have its own language or languages, or it may share a language with others ...” ; however, due to some enforcing circumstances, this particular culture “may seek to make that language its own in various ways, even to the extent of defining it as a separate entity (Tonkin, 2003-04:5)”. The implication here is that any social or linguistic aspect that distinguishes a particular group from others establishes the groups identity (Appel and Muskey, 2005).

Generally, the culture of a given community which may include the norms, values, customs, art, religion, rituals, knowledge, ideologies, dressing style, food and even language, on the one hand, and the social constructs like race, ethnicity, gender, occupation, social class, kinship, location and etc along with culture, on the other hand, are the main elements where individuals as particular and group(s) as general seek to build their identity. To be more specific, “each of us have an identity ... [which results from] our experiences with the outside world as we have dealt with the world in all its complexity (Wardhaugh, 1986:6).”

Chapter Three

Research Methodology

In this chapter, the researcher will thoroughly discuss the research methods (instruments) in relation with the research questions, the specific reasons for choosing research procedures, methods of sampling and data analysis procedures.

The researcher has discussed in chapter two that the concept and perception of identity at an individual and group level is complicated, and it is difficult to make a visible link between language, culture and identity. Nevertheless, considering how both language and culture can influence identity, the researcher has tried to find out how people in trade center towns like Maichew identify themselves as an individual and group, look at how the language and culture situation in such towns look like and how it contributed to the community members individual and group identity. Thus, the researcher has indeed inquired data on three major variables; these are language, culture and identity. The data which the researcher gathered focused on addressing the research questions.

3.1 Subjects

In this study, the researcher has included 135 participants. These participants were carefully selected by the researcher considering their potential for generating the desired information required. To this regard, the number of the participants comprises almost all the ethnic groups that are found in Maichew community. Thus, out of 135 participants, 30 were from the Amhara ethnic group, 30 were from the Agaw ethnic group, 12 were from the Oromo ethnic group, 60 were from the Tigray ethnic group where 30 of them were from those who were born and raised in Maichew and the other 30 were those who came to Maichew from other parts of Tigray for various reasons and 3 were from the Guragea and Gammo Goffa ethnic group.

Most of the participants have been living in Maichew for more than three decades. The reasons which brought these informants vary between individuals and groups. However, there are also major reasons which brought groups to and permanently live in the town. Particularly, as most participants who belong to the Amhara ethnic group came to the town for occupational reasons, i.e. most of them were from those who had served the Emperor Haile Sillasse II and the Dergue military, most of those who belong to the Agaw ethnic group were brought to the town due to

government resettlement programs. In addition, most participants of those non-Maichew born and raised Tigray ethnic group came to the town for trade and occupational reasons.

Of course, the above reasons were not the chief motives for some particular participants; however, trade, resettlement and occupation were the foremost reasons which brought these various ethnic groups to the town as general. To the same talking, apart that it still varies between individuals, as participants indicated, most people have continued to live in the town for social reasons like marriage and better living.

The researcher made an exclusive open discussion with participants about the objectives of the study so that to avoid some undesired negative anticipations that could arise. Thus, as the participants have shared and had full access to the community's cultural, linguistic and of course other social, economic and political practices, they were capable of producing the intended information the researcher seeks out.

3.2 Reasons for research procedures

The researcher has utilized both qualitative and quantitative approaches to generate data that can give answers to the stated research questions.

Owing to the fact that, as indicated in the previous chapters, trade center towns can be used to function as a center for various social and political activities, the linguistic and cultural phenomenon of the towns can be mixed but synchronized through time to be used as an emblem or means of identity by community members. To this regard, to look at the nature of the Maichew community's language, culture as well as other social aspects, qualitative approach was employed. In other words, the researcher has used a qualitative approach to get an adequate data that explains whether the language and culture of the community are taken from different groups through time and to look if they have contributed to the community's identity building.

In addition, since communities found in places like trade centers are believed to evolve out of various ethnic groups, children who were born and raised in these towns may build or develop their own identity or references at an individual or group levels as these ethnic groups continue to live together for a long period. Thus, a qualitative approach was important to produce data (1) on how individuals identify themselves in situations that involve them independently or with a

group, (2) to look and indicate the major constructs that contributed to the member's identity building.

On the other hand, using a quantitative approach to survey the dominant groups that make up the community and a qualitative approach to rate their level of attachment of all the groups found in the community was ideal. Here, as quantitative approach through a survey method was used to classify the population into the groups that made up the community, the qualitative approach was used to inquire the level of member's attachment to the community by looking at their level of enculturation and acculturation.

3.3 Data collection methods

Obviously, it is impossible to collect data and produce results using a single instrument or method. Thus, considering the complexity of the issue and the limitations the researcher has faced three instruments: "Semi structured interview", "Participant observation" and "combination of both open and closed ended questionnaire" were utilized to gather an explicit data. Although the intention of the researcher was to use these instruments in combination, however considering their effectiveness to produce the required data on specific area "semi-structured interview" was used to inquire how individual members refer (identify) themselves at a group and individual levels.

In addition, since the researcher has a personal experience with the community and this certainly provided an opportunity to easily distinguish the community's typical cultural and linguistic aspects, participant observation was used to collect data. To do this, the researcher has overtly participated and observed the community.

The final instrument the researcher has used was a combination of both open and closed ended questionnaire. Accordingly, the questionnaire contained a series of closed questions that required the informant's background and open questions to look into the nature of the language of the community. Here, since the researcher was not interested to look into a detailed descriptive nature of the language, he has used the combination of both the instruments to find linguistic elements that can provide an overview on the phonetic, phonological, lexical and syntactic aspects of the language in Maichew.

Therefore, in this particular study the above three instruments were employed to gather data. From these, the researcher has utilized participant observation as a main tool and the others as a cross checking tools. This has helped the researcher by enhancing the data collection task and by increasing the validity and reliability of the findings.

3.4 Sampling size and description

Maichew, as populated by more than 23,484 people, includes people who originally belong to different ethnic groups. Consequently, considering the estimated number of the population of the study site and considering the available resources and the limitations the researcher could have definitely encountered, and since the researcher has a long established relation with the community and obviously had the opportunity to easily select informants who can produce the desired information and rely up on, convenience sampling was used.

In other words, as member of the community, the researcher knew the informants who are capable of giving the kind of information required for the study. Therefore, using this technique the researcher has selected informants “to whom [he] has easy access (Cohen 2000:102)” and thus establish trust and minimize the costs he has faced.

The sampling process have obliged the researcher to include 135 informants using their ethnic background, duration of stay in the town, place of birth, age, marital status, age and occupation in such a way to represent the targeted population. Accordingly, using participant’s ethnic background and duration of stay in the town as one category, the researcher took 30 participants from those who belong to the Amhara and Agaw ethnic groups each, 12 participants from those who belong to the Oromo ethnic group, 2 participants from those who belong to the Guragea ethnic group, 1 participant from those who belong to the Gammo Goffa ethnic group and 60 participants from those who belong to the Tigray ethnic group in which participants in this group were classified into two considering their place of birth.

In relation, out of the 135 participants, as 16 of them age between 25 and 30, 31 of them age between 31 and 35 and 88 of them age 36 and above. In relation, as 64 of the participants were male and 71 of them were female, most of the participants have been living in the town for more than three decades. Hence, the researcher has provided anonymity for informants depending on their interests.

3.5 Data analysis

The study has employed both qualitative and quantitative methods to gather data. Thus, to have consistency of methods with the analysis procedures, the researcher has used both quantitative and qualitative approach to analyze data. In this case for data gathered through a qualitative method, the researcher has qualitatively analyzed throughout the research so that to regulate questions that can be raised and needed to be asked during analysis. In this regard, the researcher has sorted out data gathered according to the major elements understudy and then made a comparative analysis to see their connection to the community.

Thus, to make an overview of the linguistic variations the language in Maichew undergoes, the researcher took linguistic data in relation to the phonetic, phonological, lexical and syntactic aspects of the language hence made a comparison with the standard Tigrigna. In addition, by recalling from personal experience and observing the cultural practices of the community, the researcher looked into the cultural influences the community experienced and made possible connections to the cultural practices of either of the ethnic groups found in the community. Furthermore, to look into the individual and group references used by community members, the researcher inquired the features that are used by individuals to build their self and group identity at first and thus correlated their level of importance as sorted by participants to see their relation with the individual and group definitions.

On the other hand, for data gathered through survey method, the researcher has counted the frequency of responses and produced a statistical representation of the ethnic groups found in the community and individual language skills and language use frequencies.

CHAPTER FOUR

Data and Analysis

4.1 Introduction

This section presents an analysis of data gathered through a qualitative research method i.e. using questionnaire, participant observation and interview with informants. Furthermore, it includes some statistical data on the distribution of the ethnic groups found in the Maichew area. The purpose of this section is thus to provide answers to the research questions stated in chapter one in such a way to achieve the objectives. It is deemed important revising the objectives of the study to refresh the reader's memory. Hence, the general objective of the study is to describe the relationship between language, culture and identity formation among the people in Maichew. See below the specific questions:

Specific objectives

The specific objectives of the study include:

- To describe the linguistic variations attested between the Tigrigna variant spoken in Maichew and the “standard” Tigrigna.
- To examine the triggering and contributing factors for the existing linguistic variations.
- To study which language or people has/have influenced the Maichew variant of Tigrigna most and why.
- To analyze the role of language in identity formation among the people in Maichew.
- To investigate what cultural elements, in addition to linguistic variables, contribute to identity formation.
- To examine how the people in Maichew identify themselves.

The chapter is divided into four sections. The first and second sections deal with the nature of the language and culture of the Maichew community. The third section presents data related to individual and group identity building process and its features. The final section looks into some of the external factors which contributed to the community's identity building.

4.2 Background

As the study consisted four major ethnic groups: Amhara, Tigray, Agaw and Oromo, the researcher primarily focusing on participant’s second language skills, out of 135 participants, 66 of them speak only Amharic, 32 of them only Tigrigna and 1 of the participants speak only Agawigna as their second language. 20 of them speak Amharic and Tigrigna, 7 of them speak Amharic and Agawigna, 3 of them speak Amharic and Affan Oromo and 6 of them speak Tigrigna and Agawigna as their second language. Hence, as previously noted, 30 participants were from Amhara and Agaw each, 60 participants were from Tigray in which 30 of them were those who are originally from Maichew, 12 were from Oromo and 3 were from Guragea and Gammu Goffa ethnic groups; all the participants use their first and second language, as shown in table 4.2, for various occasions.

	Amharic	Tigrigna	Agewigna	Afan Oromo	Other*	Total
1 st language	30	60	30	12	3	135

*other refers to Guragigna and Gammogna

Table 4.1: Participant’s Language Skills

4.3 Features of Linguistic Variation in Maichew

The Tigrigna variant spoken in Maichew is distinctive from the standard Tigrigna for it has peculiar linguistic features. Aside from the fact that it is considered as one “dialect of Tigrigna”, the language contains several features taken from other languages spoken in and around Maichew. These variations are identified in the phonetic, phonological, lexical and syntactic aspects of the language. Although a complete and detailed analysis of the linguistic variations could not be provided, it was attempted to highlight the variations that the language in Maichew has undergone. For convenience, these variations noted are categorized into two subsection discussions as follows.

4.3.1 Phonetic Vs phonological variations

The phonetic and phonological variations observed between the standard Tigrigna and that of the Maichew variant show that the latter significantly varies from its related languages or dialectal

groups. Interm of the phonemic inventory of the two variants, for example, the Maichew variant contains phonemes that are different interms of place and/or manner of articulation from those found in the standard Tigrigna. In other words, aspects of the phonology of the Maichew variant are distinct from the standard Tigrigna as well as other related languages. Coupland (2007) concurs with this stating that the standard Tigrigna, i.e. considering the judgments of participants, in terms of the variations found in the place of articulation, manner of articulation or both features of articulation of sounds. To this effect, speakers usually made changes to sounds found in the “standard language” in a way that suits them. Here, it will be commendable to illustrate this with some data.

1. “ሰብ [sɛb]” to mean ‘human’
2. “ህዝቢ [hɜzɜbi]” to mean ‘people’
3. “አግብዕቲ [as’abɜʔɜti]” to mean ‘fingers’

As shown in the above, the bilabial stop sound “b” can occur at the beginning, middle and at the end of a word. Thus, when this sound usually appears in the middle and at the end of a word, speakers from Maichew tend to change the sound into the bilabial fricative sound “β”. Accordingly, as the standard Tigrigna word “ሰብ [sɛb]” is pronounced by speakers from Maichew as “ሰብ [sɛβ]”, “ህዝቢ [hɜzɜbi]” and “አግብዕቲ [as’abɜʔɜti]” are pronounced as [hɜzɜβi] and [as’aβɜʔɜti].

4. “ናቢ [na-bej]” to mean ‘to where’
5. “ዝብል [zɜ-bɜ]” to mean ‘it says’
6. “ዘይረብሕ [zɛj-rɛ-bɜh]” to mean ‘useless’

The word in example four has two consonantal sounds: n, b, one semi-vowel j and two vowels ‘a, e’. Hence, one or more of these sounds are changed when they are utilized by speakers from Maichew. That is, as Wardhaugh: 1986 stated it and discussed in chapter two, speakers make changes either in the place, manner or both articulations of sounds. In this regard, the word “ናቢ [na-bej]” is changed or pronounced as “ኣቢ [[a-βej]”]; as to the word “ዝብል [zɜ-bɜ]”, it has three consonants namely z, b and ʃ and one vowel ‘ɜ’. The word is pronounced as “ኣብል [[ɜβɜ]”. That is, speakers change the sounds to the first example n into ʃ, b into β and j as it was, and z into ʃ, b into β and ʃ as it was in the second example. The manners of articulation of the initial and middle

sounds are changed when used by speakers from Maichew. Similarly, the alveolar fricative sound ‘z’ found in the standard word “ዘይረብሕ [zɛj-rɛ-bɜh’]” is changed into ‘l’, i.e. a lateral approximant, which is a change in the manner of articulation of the sound.

Meanwhile, speakers from Maichew may put a change in the place of articulation of a sound while sounds maintain their manner of articulation in some cases.

7. “ሓዲስ [h’ɑ-dis]” to mean ‘new’

8. “ሰፋይ [sɛ-fɑj]” to mean ‘sewer’

These words are pronounced as “ሓዲሽ [h’ɑ-duʃ]” and “ሰፋይ [ʃɛ-fɑj]” by speakers from Maichew varying the place of articulation of the sounds, where the ‘s’ sound in both of the words is changed into ‘ʃ’.

The other variation feature is observed by a change in both the place and manner of articulation of sounds. In this case, although the language displays a very rare change at both features at the same time, there are certain cases where a place and manner of a sound are shifted. For instance, words:

9. “ከመይ [kɛ-mɛj]” to mean ‘how’

10. “ጥራይ [t’ɜ-rɑj]” to mean ‘only’

from the “standard Tigrigna” are pronounced by speakers from Maichew as “ካመይ [hɑ-mɛj]” and “ጥራሕ[t’ɜ-rah’]” finding a shift of feature in the initial sound in respect to example nine and the final sound in respect to example ten. Here, as “k” is changed to “h” where the place is shifted from velar into glottal sound and the manner of the sound is changed from plosive into fricative, “j” is changed into “h” where the place is shifted from palatal approximant to glottal stop.

Unlike the above examples in which sounds are changed in their place, manner or both features, the language also varies from the ‘standard Tigrigna’ for speakers make major shifts between sounds. ¹Linguistically, when a language makes a sound shift, that is, from consonant into vowel or vowel into consonant, for example, it is considered as a major shift or variation. Thus, the language in Maichew varies from the “standard Tigrigna” and other related languages because

¹Lecture from the course Historical linguistics

the language reserved a major sound change. Examples that can elucidate this feature at best are the words,

11. “መዓዝ [mɛ-ʔaz]” to mean “when”
12. “አንጭዋ [anɜ-ʃʷɛ-wɑ]” to mean “rat”
13. “ንዓይ [nɜ-ʔɑj]” to mean ‘for me’ and
14. “ንዓካ [nɜ-ʔɑkɑ]” to mean ‘for you’

All of these words are pronounced differently showing a major shift of sounds. In regard to the first word “መዓዝ [mɛ-ʔaz]” pronounced as “መአዝ [mɛ-ɑ-zɜ]” by speakers from Maichew, the mid sound is changed from a glottal stop sound “ʔ” into a vowel sound “ɑ”. Likewise, the initial vowel sound of the second word “አንጭዋ [anɜ-ʃʷɛ-wɑ]”, i.e. “ɑ” is changed into a glottal stop sound “ʔ” thus pronounced as [ʔɜn-ʃʷɛ-wɑ]. Furthermore, the “ʔ” sound found in both the words “ንዓይ [nɜ-ʔɑj]” and “ንዓካ [nɜ-ʔɑkɑ]” is replaced by the vowel “ɑ” when speakers from Maichew pronounce or use these words.

In respect to the phonological aspect of the language, the researcher observed some phonological processes made to maintain feature variation in the language. The most frequent phonological process in which the language consisted to reflect variation is deletion of sounds. The common and typical deletion process of sounds in the language occurs with word initials. As an example, look at the word,

15. “እንታይ [ɜn-tɑj]” to mean ‘What’ and
16. “አንተኮነ [ɜntɛ-kʷonɛ]” to mean ‘if it is’

When speakers from the Maichew community used these words, they delete the initial sounds and pronounce the first example as “ታይ [tɑj]” and the second as “ተኮነ [tɛ-kʷonɛ]”.

Hence, the discussion so far was about how sounds are changed to make variations while the words in which the sounds are found maintain their meaning and references. In other words, the phonetic or phonological feature variations of the language in Maichew do not affect the meaning of words in which sounds are found.

4.3.2 Lexical Vs syntactic variation in Maichew

The lexicon of the language in Maichew is the fundamental variable where enormous features of variation are observed. The variation demonstrated in the lexical aspect of the language shows

the difference and similarity of the language with other languages or dialects. In order to determine the degree of lexical variation reflected in the language, here is a table that provides a lexical data in which the variation is clearly observed.

No	Standard word	Word in Maichew	Meaning	Word class
1	ሸቐቕ [ʃɜk'ak']	ሸንት ቤት [ʃɜnt bet]	Toilet	Noun
2	የማን [jɛman]	ቋኝዕ [k'ɑŋɜʔ]	Right	Adjective
3	ፀጋም [s'ɛgam]	ግራ [gɜra]	Left	Adjective
4	ፅሉል [s'ɜ[ul]	ዕቡድ [ʔɜβud]	Crazy	Adverb
5	ሜስ [mes]	ጠጂ [t'ɛdʒi]	Local drink	Noun
6	መበገሲ [mɛbɛgesɪ]	መጀመሪ [mɛdʒɛmɛɪ]	Beginning	Adverb
7	ጓህይ [gu ^w ahi]	ሓዘን [h'azɛn]	Sadness	Adverb
8	ምስትብሃል [mɜs tɜbɜhal]	ምምዝዝን [mɜmɜzɜzan]	Discerning	Adverb
9	ሃዲአ [hadɪɛ]	ረገዕ [rɛgiʔ]	At rest	Adverb
10	ቀንዲ [k'ɛndɪ]	ዋና [wana]	Main	Adjective
11	ጉዕ [guʔ]	ቃርያ [k'arija]	Pepper	Noun
12	ውዑይ [wɜʔuj]	ትኩስ [tɜkus]	Hot	Adjective
13	ሪጋ [riga]	ተራ [tɛra]	Line	Noun
14	ተጓንፎ [tɛg ^w anɜfo]	አጋጣሚ [agat'ami]	Accidental	Adjective
15	ሕቶ [h'ɜto]	ጥያቄ [t'ɜjak'e]	Question	Noun
16	ጓሓፍ [g ^w ah'af]	ቆሻሻ [k'oʃaf]	Dirty	Noun

Table 4.2: lexical variation between standard Tigrigna and the language in Maichew

Accordingly, the lexicon of the language implies vital information on how the socio-linguistic factors of the community have contributed to the exceptionality of the language. Here, as it is indicated in the table, the lexicon of the language does not only show that the language has differed from the “standard Tigrigna” or other related dialects by using completely different

word to refer to the same element but it also displays that there are some sound changes made in those words which are borrowed particularly from Amharic. To demonstrate this statement with an example from the table, the word “የማን [jɛ-mən] ” to mean ‘right’ in the ‘standard Tigrigna’ is replaced by “ቻኻፊ [k’ɑ-ŋɜʔ]” when used by speakers from Maichew. Similarly, the Amharic word for ‘right’ is “ቀኝ [k’ɛŋ]”. Thus, looking at these three same but spelled and pronounced differently words, the researcher noticed and understood that the Maichew speakers do not only make lexical differences to the words found in standard language but also made sound changes to those words incorporated to their lexicon from the donor languages specifically Amharic. That is, the word “ቻኻፊ [k’ɑ-ŋɜʔ]” which is used by Maichew speakers is a borrowed Amharic word with some sound changes such as the addition of the vowel sound ‘ɑ’ in the middle and glottal stop ‘ʔ’ at the end and the vowel sound change or trans-placement of ‘ɛ’ to ‘ɑ’.

Likewise, the researcher also observed some possible syntactic variations in which the language in Maichew undergoes. The most usual structural variation seen in the language is the change in the arrangement of several phrases and some sentence structures. That is, the language consists different arrangement of, for example, noun or/and adjective phrases. The point here is that the language in Maichew varies from the standard language and other related languages for it experience a structural change of phrases. For instance, here is the standard Tigrigna arrangement for the noun phrases,

17. “ቤት ትምህርቲ [bet tɜmɜ-hɜrɜ-ti]” to mean ‘school’,
18. “ጣቢያ ጥዕና [t’ɑβ-jɑ t’ɜʔ-ɜnɑ]” to mean ‘health center’ and
19. “ቤት ሹቕ [bet ʃuk’]” to mean ‘shop’

The phrasal structures of the above phrases are changed into the other way round as “ትምህርቲ ቤት [tɜmɜ-hɜrɜ-ti βet]”, “ጤና ጣቢያ [t’e-nɑ t’ɑβ-jɑ]” and “ሹቕ ቤት [suk’ βet]” when used by speakers from Maichew. Hence, as it is noticed in the above examples, speakers from Maichew not only made changes into the arrangement of the phrases but also the words in the phrases are changed in some cases. Furthermore, the sentential structure of the language also varies from the standard Tigrigna and other dialects in some circumstances. As the following examples show, the language in Maichew differs from the standard Tigrigna and other related languages for it transposes and splits particular elements in a sentence.

20.

Standard: ሓጎስ ኣብ ውሽጢ ሓደ ደቂቅ መዓሊ። [ha-gos ab wɜʃɜt'i hadɛ dɛ-k'i-k'a mɛ-s'i-u]

ሓጎስ ኣብ ሓደ ደቂቅ ውሽጢ መዓሊ። [ha-gos aβ hadɛ dɛ-k'i-k'a wuʃɜt'i mo-s'-u]

Gloss: [hagos: name of a person, ab: a prep, wɜʃɜt'i: a prep, hadɛ: one, dɛk'ik'a: minute, mɛs'iu: came]

Lit: Hagos in inside one minute came.

21.

Standard: ቤት ስቕ ኣበባ ተዓሸገ። [bet ʃuk' abɛba tɛʔaʃiɣu]

ኣበባ ስቕ ቤት ተዓሸገ። [aβɛβa suk' βet tɜʔaʃiɣu]

Gloss: [bet: house, ʃuk': shop, abɛba: name of a person, tɛʔaʃiɣu: banned]

Lit: house shop Abeba banned.

It was noted that people from various backgrounds coming in contact leads to language contact, which in turn triggers linguistic variations as it triggers linguistic similarities. Hence, the above discussions confirm that the linguistic variations were triggered by the fact that the Maichew variant of Tigrigna was used in an enviromnet, which allows other language speakers and therefore languages influence one another in varus ways.

4.4 Participant's Language Use Patterns and Its Implication to Variation

The researcher distributed questionnaire to 135 participants and received 91 questionnaires with a 90% yielding responses. Hence, participants included in this task were from different ethnic groups in which 26 were from Amhara, 12 were from Oromo, 28 were from Agaw, and 26 were from Tigray-Maichew.

Given the statistic of participants, here is a table to show the summary of the overall participant's language use pattern, counting double responses to some questions.

No	Language	Amharic	Tigraina	Agaw	Oromo	Other*
1	used Frequently	34	59	-	1	-
2	used With friends	41	46	12	1	-
3	used With family	29	58	17	1	-
4	used During prayer	43	35	-		3
5	used At work	23	58	-		-

*refers to Guragea and Gammo

Table 4.3: participant's language use pattern in Maichew

Along with the questions which produced the above data, participants were requested to state their judgment on the nature of the language in Maichew. Thus, out of the 91 respondents, 24 of them related the language in Maichew to Amharic, 47 classified the language as Tigrigna, and 20 considered the language as "other", i.e. the language, according to participant's, should be considered as rather unique to the community and defined by the features it possesses.

Looking at the above discussions, the language in Maichew is subject to various feature variations, and these variations in turn are due to a number of social, political or economic reasons, Bayley and Lucas (2007). The major variations the researcher noticed includes phonetic feature changes, phonological process, lexical and structural variations in which the language undergoes due to several socio-linguistic factors such as the incorporation of various ethnic groups into the community owing to the towns economic and political serviceableness in the past. Bearing in mind that such factors have contributed for the language in Maichew to vary from the standard Tigrigna and dialects a lot, the de facto nature of the community have played a great role in shaping the language. In other words, the incorporation of various ethnic groups into the Maichew community has led the members to reengineer their language through time. To this respect, relaying on Mesthrie (2004) statement as discussed in chapter two, since the community comprises a variant ethnic groups and these ethic groups have been sharing several lineaments, in this regard the features of the community's language through various social, economic, or political aspects; the language, keeping its intelligibility with other related languages to some

extent, is fashioned in a way that is structurally unique and substantially variant from other related Tigrigna languages.

In general, the presence of various ethnic groups due to the towns long existed socio-political serviceableness along with the town's geographical location in which it is found relatively center to various ethnic groups have contributed to the nature of the community's language. Here, to state precisely, the researcher deduced that the community members have been giving or receiving linguistic elements with those different ethnic groups, and of course they have incorporated these linguistic features in a way that suits them. Thus, as Meyeroff (2006) stated it and discussed in chapter two, obviously, children learn the language in their speech community with all the linguistic variations to give rise to a new and unique language that is found in trade centers like Maichew.

4.5 The Nature of Cultural Practices in Maichew

The purpose of this section is to look at some important cultural practices of the community in relation to their contribution to the community's identity building, Tajfel (1974:1981) and Hamer & Blancs (2000), discussed in chapter two. Thus, although it will be unviable to take all the cultural practices of the community into account, the researcher has tried to rummage the major practices in which the influence of others is easily noticed.

Owing to the presence of variant ethnic groups and their incorporation to the society, there are several cultural practices which are partially or completely replaced, modified or brought into the community in a way that can fit for all members to practice. Hence, the researcher has organized the cultural practices of the community into the following three sub-section discussions.

4.5.1 Traditional practices of the community

I. Hair and dressing styles

In terms of hair and dressing styles, the community in Maichew, as it accommodates different ethnic groups, consist styles that are diversified but peculiar to the inhabitants. The most usual and favorite childhood hair styles of the community includes “ራንጎ [ranጎ]”, “ጭንጎዕቲ [ፊንጎ-ጎንጎ-ጎንጎ]”, “ዓሊባቦ [ጎጎጎ-ጎጎ-ጎጎ]” for boys, and “ሳዱላ [sa-du[a]”, “ጎመ [ga-mε]”, “ጎመ ዓረብ [ga-mε ጎጎ-ጎጎ]” for girls. Such hair styles, although they are nowadays disappearing as a result of

modernization, are much related to the Amhara, Afar, and Agaw ethnic group hair style practices.

The hair styles for ealderly people in the Maichew community, on the other hand reflects a multifarious practices as due to the ethnic affiliations of the community members. However, the most prominent hair styles for women includes “ስንቅር [s3n-k’3r]”, “ዓሳ [ʔasa]”, “አልዋሶ [a]-wa-sɔ]” and “ግልብጭ [g3[-β3-፲’3]”.



Picture 4.1: Hair styles in Maichew

Picture taken by Photo Muse, edited by Melaku Areaya, date taken 2/6/2014

In contrast, as several members of the community considered the town as a “city” for its socio-political and economic functionality in the past, it is conceivable that, as most participants stated it, people from the community tend to wear modern clothes, usually “ሱረይ ኮትይ [sure-j-kot-3j]” to mean ‘trousers and coats’ for men and “ቻሚን [k’a-miʃ]” to mean ‘formal dressing’ for women. Precisely, as men members of the community commonly wear “ጋቢ [ga-βi]” or “ኩታ [ku-ta]” to mean ‘clothe made out of cotton’ With “ሱረይ ኮትይ [sure-j-kot-3j]” during weekends and when they go to church, women members of the community wear “ነፀላ [nes’ε-[a]” to mean ‘clothe made out of cotton’ with predominantly “ሸፎን [ʃ3-fɔn]” to mean ‘linen’ for their day to day activities.

The community members, as more than 90% of participants indicated in the questionnaire distributed, mostly favored cultural dressings like² “ቤ [bɔ-fe]” to mean ‘a cloth made out of cotton’ for holidays and some special occasions. The dressing style during holidays and for special occasions in the community, owing to personal experience of the researcher and some participants, is thus wearing “ገዕዳ ክዳን [s’ɑʔɜ-da-kɜ-dan]” to mean ‘cultural clothes’ that are made out of cotton. To this respect, as the community is constituted from various ethnic groups, these groups favor different styles of “ገዕዳ ክዳን [s’ɑʔɜ-da-kɜ-dan]” depending on their personal fascinations.



Picture 4.2: Ato Berhe GebreCherkos, age 56, wearing cultural cloth

Picture taken by Melaku Areaya, date taken 20/02/2014

² Owing to personal experience and participant’s responses in an informal interview, the community in Maichew cannot be defined by a particular dressing style by which the community can be identified due to the presence of various ethnic groups with various dressing affiliations.

Note, the hair- dressing styles of the Maichew community indicates that the community has not only imported traditional practices but it also has retained as well as changed some of the linguistic references of the hair-dressing styles. In other words, as the community maintains these practices from the ethnic groups found in the community, the integration of these practices is not only limited to the tradition but also it also includes the linguistic aspect as well. To be more precise, looking at the references of the hair styles, such as “ስንቅር [s3n-k’3r]”, “ራንጎ [raŋgɔ]”, “ሳዱላ [sa-du[a]” and “ዓሊባቦ [ʔa]i-ba-bɔ]” which are more familiar to the Amhara, Afar and Agaw ethnic groups, respectively, it’s viable to state that the community in Maichew has retained the practices adhering to their references as well.

In addition, unlike the hair styles, such as “ጭንጉዕቲ [ʃ’3n-guʔ3-ti]” and “አልዋሶ [a[-wa-sɔ]” which are familiar to the Amhara ethnic group and known as ቁንጮ [k’untʃɔ] and ድርብ [d3r3β], which are different in their linguistic references while they maintain their fundamental styles, the community’s dressing style seem not to experience such applications, as stated earlier, due to members understanding of the town as a ‘city’. Nevertheless, as the linguistic references indicate that the community is far more accustomed to dressing practices that are related to the Tigray ethnic group, particularly the Agame and ‘Raya’.

II. Housing

Since the physical features of the Maichew town is quite different from other neighboring towns and cities, which are rich in stones, houses are predominantly built using wood and mud. Of course, wood and mud are the most important and frequently used materials to build houses in most parts of Ethiopia. However, as far as members of a community are concerned, the housing styles used between communities do vary from place to place.

Thus, the community in Maichew, bearing in mind that it has members who belong to various ethnic groups, often draws on housing styles like “አሞራ ከንፍ [a-mo-ra k3n-3f]” to mean ‘vulture wings’ and “ከቢ [k3-bi]” to mean ‘circular’. Eventhough such styles of housing are more related to the Amhara ethnic group, that is, as the “አሞራ ከንፍ [a-mo-ra k3n-3f]” housing style, as its name indicates, in which the tradition and the linguistic reference are similar to the Amhara ethnic group, and the “ከቢ [k3-bi]” housing style, where the linguistic reference is Tigrigna while the

style pertains to the Amhara ethnic group, the community in Maichew adheres to both styles of housing with full sense of ownership.



Picture 4.3: Housing Styles: ክቢ [k3-bi]” and “አሞራ ክንፍ [a-mo-ra k3n-3f]

Picture taken by Muse, date taken 9/29/2014, edited by Melaku Areaya

Hence, these housing styles are unique because the community in Maichew used them as a means to express “ከተሜነት [kε-tεme-nεt]” to mean “modernization”, Personal wealth and largely to signify the community’s difference from its vicinities.

III. Market places and days

Market has a great value for the Maichew community and its neighbors. This is because it brings, ³although it has decreased in number now a days, various people from different parts of the country and open the opportunity of sharing not only goods and services but also their values, beliefs and attitudes.

³ The number of people who came to the market decreased due to change of ‘the main road’ from Addis Abeba – Alamata – Maichew – Mekelle to Addis Abeba – Alamata – Mohoni – Mekelle. This affected the growth and economic activities of the town in which not only decreased the number of people who used to come to the town but also the number of ethnic groups who used to come to the town.

The market places in Maichew are commonly known as “ዕዳጋ ሶሉስ [ʔɜda-ga so-[us]]” and “ዕዳጋ ቻዳም [ʔɜda-ga k’a-dam]”.



Picture 4.4: Maichew Saturday market

Picture taken by Muse, date taken 12/4/2014

As their name indicates, the market places are named after the day they are held. The market held on Tuesday, according to Ato Hailu Agizew, 75, who was born and raised in Maichew, was the first and biggest market of the town. However,⁴ as Maichew started to act as a major center for various socio-political and economic activities and as other ethnic groups started to be integrated with the community, the market held on Saturday became the major market place and day. The point here is that although the community members make use of both the market places and days, but in terms of bringing various and numerous people and types of goods, the market held on Saturday has become the major one. In addition, practically, as the incorporation of other ethnic groups alter the tradition of the community’s marketing, that is, the transformation of

⁴ According to Ato Ferede Zegeye, 96, who was born and raised in Maichew, Maichew started to act as a center for various social, political and economic activities since the reign of Menilik II. This has continued until now although there are number of changes such as change of the main road and localization of some institutions like the Maichew technical college and Maichew agricultural college.

market day from Tuesday to Saturday, in which the practice is more similar to the marketing practices of Amhara ethnic group, linguistically, however, the community uses, as their name indicates, Tigrigna to refer to the market days.

4.5.2 Holidays and ceremonies

The people in Maichew are not that different from other Ethiopian in their holidays and traditional ceremonies. However, as most people in Ethiopia connect the “መስቀል በዓል [mes-k’ε[bε-ገል]” to mean ‘Finding the Holy Cross’ more with the Guragea people considering the way how the Guragea people celebrate the holiday, the community in Maichew is known, particularly in its neighboring towns, for its “ጥምቀት [tɜm-k’εt]” to mean ‘Ethiopian Epiphany’ celebrations. The people in Maichew celebrate the holiday in a similar procession as it is done in other parts of Ethiopia. However, the holiday is known and much connected with the community in Maichew for it lasts for ⁵four days of celebration. Of all the four day celebrations, the celebration on the third day of the holiday, on which the ⁶covenant of st. Michael goes back to its chapel, is the most honored and respected day by the community members and much associated to the community in Maichew by others.

⁵ The fourth day of “Ethiopian Epiphany is not well-known by most members of the Maichew community. However, on the fourth day, the covenant for “St. Tekelhaymanot” is taken to its chapel.

⁶ According to the beliefs of the Maichew community, the covenant for St. Michael movement to its chapel can be hindered, if the plays and processions are not warmed.



Picture 4.5: Ethiopian Epiphany’ celebration in Maichew
 Picture taken by Melaku Areaya, date taken 20/02/2014

On this third day of the Ethiopian Epiphany, almost all ethnic groups tend to gather in respect to their ethnic belongings and sang various traditional and praise songs.



Picture 4.6: Proceedings for St. Michael

Picture taken by Melaku Araeaya, date taken 20/02/2014

Furthermore, owing to the research’s personal experience, the Maichew community also has quite different way of celebrating the “መስቀል በዓል [mes-k’ε[bε-ገα]” to mean ‘Finding the Holy Cross’ and “ፋሲካ በዓል [fasi-ka bε-ገα]” to mean ‘Ethiopian Easter’. The “መስቀል በዓል[mes-k’ε[

bε-ገጠ[]” to mean ‘Finding of the Holy cross’, as it is commonly⁷ celebrated on September 16th in most parts of Ethiopia and is considered as a holiday where male youngsters group themselves to gather fire woods for making “damera” and to go around their neighborhoods singing traditional and praise songs, is celebrated in Maichew on September 17th.

The point here is that while the “demeras” made for public are ‘fired’ on September 16th evening time in most parts of Ethiopia, the trend for the Maichew community to gather in the public stadium to ‘fire’ the public “demera” is on September 17th morning time. Hence, the “demeras” made at various areas of the town by youngsters are fired at night to dawn time of September 16th.



Picture 4.7: Celebration of ‘Finding the Holy Cross’ in Maichew

Picture taken by Melaku Areaya, date taken 27/09/2013

The Ethiopian Easter on the other hand is preceded by two major but different celebrations in Maichew. These celebrations are known as “ድንግለ [d3ŋ-g3-ɛ]”: where male groups go from house to house singing traditional songs to get ‘flour’ as a pledge fulfillment and thus to bake bread using the flour they collected on Thursday, and “ሸውላለ [ʃɛw-ɫɑ-ɛ]”: where female groups take a rope made of hide and hang it in a big tree so that to play swinging as they sang traditional

⁷ The Ethiopian Calendar for the “Meskel” holiday is September 17th, but the “Public demeras” and particularly the “national Demera”, which is broadcasted by the Ethiopian television and radio, is fired on September 16th at evening time. This practice which is different from the practice in Maichew applies to most parts of the country.

songs. Hence, the first celebration takes place six days before “ፋሲካ [fasi-ka]” commonly on Monday and lasts on Thursday, where as the second celebration “ሸውላለ [ʃew-[a-[ε]]” starts on the fourth day of “ድንግለ [dɛŋ-gɜ-[ε]]”, commonly on Thursday and lasts on Saturday.⁸

The Maichew community is also known for its exclusive wedding, natal and funeral ceremonies. To start with, the community has no different wedding seasons than the usual Ethiopian wedding seasons. However, the proceedings are different from others in various ways.

Whenever there is a wedding, it is customary for the Maichew community to cooperate and to keep the ceremony interesting. This includes classification of work between men and women. Thus, as men take in charge of constructing and decorating tents, arranging chairs and tables, assigning escorts and etc., women prepare food and drinks.

On the wedding day, invited people get into the tent as they register their names and the amount of money they give to the wedded people. Hence, for those who are closely related people either to the bride or bridegroom, it is not customary to register money but⁹ to give a cloth made out of cotton usually “ቦ ፌ [bo-fe], ጋቢ [ga-βi], ኩታ [ku-ta]” or expensive materials such as kitchen utensils as a gift to the bridegroom as he walks by and bows down to get blessings from his parents, spouse’s family and relatives.

The other wedding practices which are particular to the Maichew community includes the way of¹⁰ announcing the bride’s sexual state and the event of giving a new name that can represent the

⁸ Due to their similitude, practices from other religions are not included.

⁹ Such proceedings are usually exercised after the bridegroom arrived at the bride’s house accompanied by his family members except his mother, relatives and other people singing different songs, the best men showed the gifts the bridegroom bought to the bride and told a little about him to the gathered people. However, the special event of all the wedding proceedings at the bride’s house is the moment where the parents of the bride announce the prize which they will give to the bridegroom. The prize is usually thousands of birr, house or some other expensive items which will be the topic of tales in the community.

¹⁰ Announcing the bride’s sexual state usually takes place at night time after the wedding proceeding is over, commonly Sunday night and giving a new name to the bride takes place on Monday where all spouses are gathered at the bridegroom’s house.

bridegroom's family to the bride. Traditionally, announcing the sexual state of the bride to her parents is due to the best men. The best men, if the bride was virgin, have to go to the bride's house and find a way to get into the house or tent while the bride's parents should circumspectly guard their tent and house so that the best men would not enter into the house or tent without a splash of dirty liquid all over them. To do this, the parents should prepare dirty liquids to splash over the best men in such a way to avoid them from entering. However, if the best men find a way in to the tent or house to announce the status of the bride by singing songs that praise the parents and the bride or songs that can tell how happy they are to find out the bride was virgin, it will be counted as the parents are defenseless and by implication the bride was not strong to fight back.

Giving a new name to the bride to be used by the bridegroom's family members is the other tradition which is usually done after bread which was prepared by the best men is given to the wedded couple. The procession takes place as bread is put in the middle of the couple, the best men and the family members and relatives of the bridegroom gathered together; thus, the gathered family members chose a name and give it to the bride. Such practice is customarily carried out on the next day of the wedding day.

The other more practiced but less prominent tradition is the community's natal ceremony. In the Maichew community, when a woman gives birth, it is customary for her relatives and specially her neighbors to take her bed sheets, clothes of her and her new born baby to a river and wash. This is usually done on the third and ¹¹seventh day of the baby's birth, by tradition at dawn time.

The natal ceremony is only for women, and the women should sang songs which praise St. Mary while they are at a river washing and as they go back to the mom's house to give the clothes

¹¹ The community usually advocates the seventh day of natal celebration for those who are wealthy. Those who are poor are not even encouraged to invite a lot of people on the third day, most of the time three to four women are recommended.

washed and ¹²some leaves to the mother, and thus to eat prepared cultural food known as “ገዳት [ga-ገat]”.

The funeral ceremony, similarly, has some particular proceedings in the Maichew community. The most particular practice during funerals in the Maichew community is the way of praising and crying to the person who died. Here, as the death of the person is ¹³announced, people gather around the person’s house crying and shouting words that tell about the person, usually his good deeds, how pity is that he died so fast or anything that can sympathize to the crowd. The custom here is that as men sit and express their sympathy, it is customary for women to make a circle and melodically tell about the person as they slowly move around.

The mourning continues for seven days and nights in a tent and seven days and nights inside a house after the person’s entombment. Here the people who came to condolence the mourners at day time should either bring food or drinks or register their full name and the amount of money they give to the mourners. Whereas, those people who sleep in a tent are most of the time close relatives of either the person who passed away or his/her family members. Traditionally, while those people who came to condolence at day time shouldn’t sit leg crossed for there are women who will ¹⁴hold of the legs and ask money or request someone who will bail out the person, those people who condolence the mourners by sleeping with them in a tent should not be somnolent since there are people who will either ink them with dirty liquid, usually mixed ash and water, on their faces or take their shoes and hide them so that to be charged with money to get them back.

¹² The women who went to the river to wash the clothes bring leaves as a sign of “gift of St. Mary” who is believed to give children by the community, particularly by Ethiopian Christians. In addition the women should manicure the leaves in to shapes like “ግራሽ [mihe]” an instrument locally used to filter grain of cereal from stones to indicate that the baby is a girl or shape a gun to indicate that the baby is a boy and give it to the mother to hang it in the wall. The community also believes that this will help the baby not to forget his or her pedigrees culture or heroism.

¹³ When a person dies it is recommended for those who give an announcing service to the community to announce earlier before dawn.

¹⁴ Holding legs as they were crossed and ask money in return is to mean “you are caught doing what is one not supposed to do”

4.5.3 Songs and games of the community

Songs and games of the Maichew community are one of the major areas where the work of members of the community to harmonize their cultural constituents is easily noticed. That is, almost all traditional songs and games of the community are harmonized in a peculiar and fascinating way so that members can practice them without tracing or considering the origin of the songs and games as children will adopt them with a complete sense of ownership.

As a community, the people in Maichew are not known for a single song by their neighbors as most of the communities considered as ¹⁵“Raya” are known for their “ገ ማየ [gu-ma-jɛ]” song. This is obviously due to the community’s make-up. In other words, since the community consist various ethnic groups and these ethnic groups have forced the nature of the community to be reconstructed in many ways, the community in Maichew uses various traditional songs during various occasions.

Whenever there is any traditional ceremony or holiday, to gather around different groups and to sang with or to clap or to dance with the group most people favored is a long established custom for the community in Maichew. Such group performances are commonly a means of expressing togetherness of the community.



Picture 4.8: people singing “ገ ር ፍ ጋ ጭ [ger-na-gafo]” during the Ethiopian Epiphany

Picture taken by Melaku Areaya, date taken 19/02/2014

¹⁵ The name “Raya” is a source of controversy “for whom it refers”; that is, it is not yet accepted by number of people if the name also refers to the community in Maichew, or generally to the people who live in the “Semi-temperate zone”, or to only those communities found in the Raya- Azebo woredas: Mehoni, Chercher, Alamata, etc.

For the Maichew community, the most favored and prominent ¹⁶songs includes “ያ ኮ ነ ይ [jako-nej]”, “ሙዝ ዩ ና ና [muz-je na-na]” related to the Agew ethnic group, “አ ሞራ በ ሰ ማይ [a-mo-ra be-se-maj]” related to the Amhara ethnic group, “ሽ ጎ ማኖ [ʃɜgo-mano]” related to the Tigray ethnic group, particularly the Agame, and “ጎ ር ና ጋ ፎ [ger-na-gafo]” etc. These songs, as their language indicates, are evident that they are originally incorporated to the community in Maichew through the Agaw, Amhara and Tigray - particularly the Agame ethnic groups. Hence, although the researcher was not able to find the songs from participants due to fail to remember, owing to his personal experience, there were also songs of the Oromo ethnic group which were usually sang during the “Ethiopian Epiphany”.



Picture 4.9: Ato Gadissa Bayisa, age 62, an Oromo man living in Maichew

Picture taken by Photo Muse, date taken 8/22/2014

¹⁶ The full lyric of these songs are included in appendix.

Similarly, the traditional games of the community are the most synchronized practices of the community. The most prominent and harmonized games of the community are the following. Since these games show the extent of influence and the mechanism of harmonization, the researcher has selected five games to demonstrate below and include the other games in the appendix.

1. **አንዳንድ [an-dan-dino]**: is a game where children gathered in a spacious area to make a circle and then chain their right hand with the person to their right and their left hand with the person to their left. Thus, as one person is selected to get into the middle of the circle, he/she sang the lyric of the game pointing his or her finger to each members of the game consequently.



Picture 4.10: Boys and girls playing አንዳንድ [an-dan-dino] together

Picture taken by Photo Muse, date taken 17/03/2014

2. **ዲሞ [di-mo]**: is a game where male and female usually play together. Before the game is started, players should group themselves into two, bring a ball made from cloth and plastics and seven beer bottle sealing's which will be put in a middle of a circle with a cross inside it. Thus, as the players group themselves and decide which group runs

and which group chases, the group which will run will start to throw the ball from an agreed spot to hit the seals in the circle. The goal here is to hit the seals put one over the other so that they will fall over. Hence, each member of the group that is supposed to run has three chances of throwing the ball into the circle to hit the seals. In this game, as one member throws the ball, the other group members cautiously await to run in case the seals are hit and fall.



Picture 4.11: Boys and girls playing ຊຸ່ມ [di-mo]

Picture taken by Photo Muse, date taken 14/03/2014

Whereas, one member of the other group, the group that is supposed to chase, bows into the circle, take the ball thrown and give back to the person who throw it, if he missed it, or to throw the ball to his group members who are waiting to see the seals fall so that to chase the other group members after the seals are hit and fall. Here, if none of the group members hit the seals, the group which was supposed to chase will start throwing the ball in turn. Luckily, if the ball hits the seals and fall over, the one who was bowing should take the ball and chase the other group by throwing the ball for and back with the members.



Picture 4.12: player trying to escape as he hits seals with a ball

Picture taken by Photo Muse, date taken 14/03/2014

The aim of the running group is to collect the seals that have fallen and put them one over the other again; the group is also supposed to shout the lyric of the game as one of its members stand the seals. Whereas, the aim of the chasing group is to hit all members of the other group by the ball as they try to collect the seals or stand the seals over again within the circle. Hence, the group that is chasing should hit all members of the running group because if one member of the group succeeded to put the seals back while all his group members were hit with the ball, the group which was chasing will lose and chase again until it succeeds.

3. **እኛ ምንድን ናት** [ጓፊን-ጠንድ-ጠት]: is a game where children sit in a circle as one runs around the circle holding a cloth, usually linen, and asking melodically what he or she has hold. In return, the children sitting in a circle tapping the ground with their two hands, while each one of them circumspectly await to the person running around them in case he or she placed the linen behind them, should shout back to the person.



Picture 4.13: Boys and girls playing እኛ ምንድን ናት [ጓፊን-ጠንድ-ጠት]

Picture taken by Photo Muse, date taken 13/3/2014

Here, when the person running around holding the linen puts the linen behind one of the members and the person noticed that the linen was behind him or her, he or she should take the linen, chase the person who dropped the linen around the circle and tap him or her with the linen.



Picture 4.14: player dropping linen behind other player

Picture taken by Photo Muse, date taken 13/3/2014

If the person who dropped the linen succeeded to escape from the tapping and sits in the place where the one chasing was sitting, the turn to run around the people in circle like the other does will be the one who chased the person who dropped the linen. Whereas, if the one who dropped failed to escape, although to run around the people in circle is the chaser's turn, he or she is not allowed to sit in the chaser's place but inside the circle.

4. **ዲሞይ ዲሞይ [di-mojɜ da-di-mojɜ]**: is a game where children sit in a line while their legs are at length. Consequently, one bow down and sang the lyrics of the game as he or she goes from one leg to the other leg at length. When the lyric of the game is over as he or she arrived in one of the legs of the members, the person should shorten one of his or her legs, as a rule the one on which the lyric of the game is over.



Picture 4.15: Boys and girls playing ዲ ሞይ ዳ ዲ ሞይ [di-mojɜ da-di-mojɜ]

Picture taken by Photo Muse, date taken 20/3/2014

The game as well as singing the lyric of the game continues until all the legs at length are shortened.

5. ብሪሞ [bɜ-rimo]: is a game usually played by females. The common number of players in this game is two players; however, players may sometimes group themselves as they like so that to include more players. The game requires the players to make a rectangle that comprises seven rectangles to the right and left sides.



Picture 4.16: Girls lining rectangles to play ብሪ ሞ [bɜ-rimo]

Picture taken by Photo Muse, date taken 14/3/2014

These rectangles should be as wide as the feet of the players can rest freely. Hence, the rectangles are called “ገ ዞ [gɛ-zɑ]” to mean ‘house’. The goal of the game is to collect as many houses as possible. However, to collect houses, the players should first find a very flat stone and decide who should start the game. Then, player(s) of the group that starts the game should throw the flat stone to place it inside the 7th rectangle and go jumping from one ‘house’ to the other with one leg to collect the stone.



Picture 4.17: Girls going and jumping rectangles or ‘Houses’

Picture taken by Photo Muse, date taken 14/3/2014

This process continues until the player(s) go through all the seven rectangles with the same proceeding. Here, the player(s) should carefully throw the flat stone(s) so that they do not drop the stone(s) in a line or far to pick up when they return.

In this game, when player(s) succeed in collecting houses, it is recommended to ask their opponents if they accept them as winner(s) while they are left with two or one house to go on. The meaning of collecting houses is to allow oneself to rest with two feet and to force others jump the house once owned, in this case one of the rectangles, and rest with their one feet in the rectangle which is awaiting to be owned.

Hence, looking at the above discussions, the Maichew community not only incorporates practices from the ethnic groups found in the community but also harmonizes them considering their linguistic effect. In other words, as the community has imported significant cultural

practices, it has reengineered these practices, that is, their practical as well as linguistic applications, in a way that contributed to the community member's identity. More precisely, in addition to linguistic variables, various cultural elements such as hairdressing styles, clothing, house building styles and techniques, marketing strategies, songs/dances, games are other attributes that the people in Maichew identify themselves with.

4.6 Nature of the town and its function to identity building

The presence of places like “መን ገ ሰ ፈር [mɛnz sɛ-fɛr]” to mean ‘Place of people from Menz’ or “አ ባ ጦር ሰ ፈር [aba-t'or sɛ-fɛr]” to mean ‘Place of Militants’ which are named after their residences signifies not only the existence of other groups in the community but also their rooted effect in the town. Although it is predictable to find various ethnic groups inhabited in different parts of Ethiopia, the case in Maichew is unique for the effect of inhabitants to the Maichew community is found in the social, economic, cultural and linguistic aspects of the community.

4.6.1 Attributes of identity building in Maichew community

The researcher identified through interview with 91 participants that language, culture, connubial, livelihood and ethnicity and location have a great value to the community members' identity building process. These attributes vary in their level of importance to participants individually, Edwards (2009). However, participants take all attributes into consideration in case of defining the community as a group. The following table presents the level of attributes importance to individuals and group identity building process as due to participant's response.

The level of attributes importance to participants is stratified into four as great, very, important and less important and is statistically presented counting the number of participant's response, including double responses, to each category.

Attributes	Level of importance							
	Great		Very		Important		Less important	
	Indiv. identity	Group identity	Indiv. Identity	Group identity	Indiv. Identity	Group identity	Indiv. Identity	Group identity
Connubial	49	2	25	-	-	-	3	12
Language	33	51	-	3	-	-	-	4
Culture	-	29	-	-	15	37	10	-
livelihood and ethnicity	16	-	8	2	19	10	10	26
Location	-	5	13		17	-	13	43

Table 4.4: attributes level of importance to participants

4.6.2 Levels of identity building in the community

As indicated in table 4.4, there are several features which individuals as well as groups take into account with respect to their identity building process. Nevertheless, considering some properties of the community, the value of features or attributes may vary according to individuals or groups as indicated. The people in Maichew, as discussed with participants, build and even primarily convey their group identity through their language which is traditionally considered as one dialect of Tigrigna. They consider their language as a major element to differentiate them from other groups including those other Tigrigna speaking communities. In other words, as discussed in section 4.2, the fact that the language is infixed with variant linguistic features has encouraged the community members to consider the language as one major means to build and even convey their group identity. Hence, owing to the researcher's and participant's personal experience, although it is becoming less recurring now a days, it is undeniable that, since the community contains various ethnic groups and even though these groups were blended into one unique community through several social and linguistic mechanisms, there were situations where groups

inclined to use their own language during various social and traditional occasions to announce their identity. Accordingly, the researcher presumed that, as Fought, (2006) stated it and discussed in chapter two, the language used by the Maichew community members is the soul element in which the community uses to identify itself as one community from other groups and express group belongingness within the community.

At an individual level, on the other hand, members of the community use different attributes to build and convey their identity. These attributes, as participants sorted them according to their value to them, include connubial, language and culture, livelihood and ethnicity and location.

I. Connubial

Among other attributes, as indicated in table 4.4, from the point view of the Maichew community members, marriage has a great value for self definition. This is because, as participants indicated to the researcher, when one comes to the town and starts living with the community, marriage is the core bond to settle down the person in the town. This forces the person to disconnect form his former self and build another identity in another way.

II. *Language and culture*

It is indicated in table 4.4 that the language in the Maichew community is considered as primary element to define the group. Likewise, as the individual identity is replicated from the group, members of the community use their language along with their culture to their self definitions. The point here is that there are situations where individuals tend to reveal their innate identity through their language and culture.

More precisely, individual members of the Maichew community claim the language and culture of their previous self as one essential element for their self definitions.

III. Livelihood and ethnicity

The economic importance of the town is one among other factors to bring those various ethnic groups and pave a way for the community members to build a new community after they integrated various norms, values and practices.



Picture 4.18: Researcher, left, Squad Leader Fantahun Agegneu, age 104, from Lasta, right

Picture taken by Girmy Amare, date taken 22/2/2014

In such circumstances, it is undeniable that there are countless individuals who remain loyal to their former self due to several reasons. For such individuals found in the Maichew community, their livelihood and their ethnic belongings are the major attributes for their self-definitions. For example, as participants indicated and of course the researcher observed, there are individuals who are identified as “ሸ ማኒ [ʃɛ-ma-nɛ]” to mean ‘weaver’ “ጋሪ [ga-rɪ]” to mean ‘cart driver’ “ቡቲክ [bu-tik]” to mean ‘boutique’ on the basis of their maintenance, and “አገው [a-gɛw]” “ዓጋመ [ʔa-ga-mɛ]” on the basis of their ethnic belongings. Hence, these features of self identification are not used by the ¹⁷community members as reference but used by those individuals who still prefer to build and convey their identity using these attributes.

¹⁷ The Maichew community members usually associate some particular livelihood activities with particular ethnic groups considering the number of individuals of a given ethnic group engaged. For instance, as “አገው [a-gɛw]” are associated with minor occupations such like ‘cart driving’; “ዓጋመ [ʔa-ga-mɛ]” are commonly associated with businesses like ‘boutique’.



Picture 4.19: Demek'u Gebre-Hanna, age 50, an Agaw woman living in Maichew

Picture taken by Muse, date taken 9/5/2014

IV. Location

Using location to build one's identity by members of the Maichew community is not such frequent. This is due to the fact that members of the community have physically disconnected themselves from their former community through various mechanisms. However, as some community members find out the whereabouts of some other members, they start to use the location as a reference to the people. Through time, the members who were identified by the location of their former community adopt the references and start to use them as a means of their

self definitions. To this effect, locations like “ᄁ ᄃᄅ [ʃɛd-ʒho]”, “ᄁ ᄆ [bo-ra]”, “ᄁ ᄇ ᄉ [a|a-dʒɛ]” and etc are some of the prominent ones used by members of the Maichew community to construct their individual identity.

Summary

Members of the Maichew community build their identity at a group and individual levels using different attributes which they perceived them as their exclusive constituents. As the group identity requires an attribute which can be regarded as a bond for a particular community, language of the Maichew community is presumed as an exclusive component in which community members claimed their group identity.

In contrast, the attributes used for individual identity vary from one to another on the basis of their significance. As participants sorted out the significance of the features in which individuals build their identity, connubial, language and culture, livelihood and ethnicity and location are the major ones, respectively.

Generally, the people in Maichew identify themselves as a distinct people on the basis of the linguistic variations described above, cultural practices and other elements that form individuals and cultural identities.

Chapter Five

Conclusion

The core intent of this research was to scrutinize the effects of trade center towards the emergence of a particular community with its own linguistic and cultural characteristics and how these two elements along with others elements contribute to the community members individual and group identity building.

To this effect, the researcher applied various mechanisms to find out the major linguistic and cultural differences in which the language and culture of the Maichew community undergoes and discern the fundamental attributes members use to build their group and individual identity. The following discussions are about the researcher's final reviews of the community's language, culture and identity building process.

The Tigrigna variant of the Maichew community, as its nature is discussed in chapter four, has incorporated different linguistic features from different languages, primarily Amharic. The language attests, as seen from the examples in chapter four, variation in its phonetic, phonological, lexical and syntactic aspects.

The basic factors which contributed for the existing nature of the language are the fact that the town was a center for trade, politics and other social practices where these brought different groups from different parts of the country to the town. In return, as these groups continued to live together, they obviously have shared various linguistic elements which have given a rise for a language such found in Maichew.

Similarly, the culture of the community consist countless cultural aspects taken from various ethnic groups. These practices, as discussed in chapter four, are also molded into a peculiar way in which they conform to the community's practical as well as linguistic applications. In other words, the traditional practices like hair and dressing styles, holidays and ceremonies, traditional activities like market days and making goods, housing, wedding and etc of the Maichew community exhibits various practices along with their linguistic features of other ethnic groups found in the town. These cultural practices have changed some of their features, such as their linguistic usage, to conform to the community in Maichew. The other conventional practices in

which the community incorporates practices from other ethnic groups are games and songs. Looking at the nature of the songs and games, the researcher deduced that the community mainly imported these customs from the ethnic groups, namely Amhara, Agaw and Afar.

Undoubtedly, the overall nature of the Maichew community's culture indicates that the community has imported significant cultural lineaments from different ethnic groups predominantly from Amhara and Agaw, but still the community utilizes these practices in its own way. That is, although the community has fashioned most of the cultural practices into a unique and peculiar way, the de facto culture of the community signifies that there were measurable cultural influences in the community. This can also be attributed to the presence of community members who belong to different ethnic groups in the community.

Therefore, it is possible to presume that the nature of the language and culture of the community have strongly contributed to the community's identity building process.

The process of identity building of the Maichew community members has undergone several stages and consists different constituents at a group and individual levels. As a group that consist several members who belong to different ethnic backgrounds, the Maichew community builds its identity using a particular feature that can define it as different from other groups. On the other hand, individual members of the community have different elements in which they built their identity. These elements, although their value varies between individuals, indicate that members of a particular community have attributes which they value most to build their identity. That is, looking at the nature of the community members of Maichew, as due to the fact that the town was a center especially for trade and military camps, the people have gone through a long lasted contact with different ethnic groups. As the community kept in contact with others, it is clear that there will definitely be elements which will be reconstructed in a way that they can hold and define the community as one. Accordingly, language and culture of the Maichew community are mainly reconstructed for the purpose of defining the community as peculiar or unique. In a more precise statement, despite the location and some unjustified classifications of some individuals, the Maichew community is a community where the group can be identified or defined using its language and culture that are reconstructed from various ethnic groups based in the town.

Furthermore, at an individual level, as discussed in the previous chapter, there are different ethnic groups who have dwelled in the community and have integrated themselves with the community through various mechanisms. Consequently, as these strangers who have moved from different areas to Maichew as a result of social, economic or political reasons became members and continued to live with the community, it is obvious that these members will be disconnected from their former community. This in turn will force such members to assimilate themselves with the new community in various socio-linguistic aspects. Thus, considering the situation in Maichew, members may build their identity through various constituents considering their values. The value of attributes may vary between individuals due to their degree of importance. Therefore, considering the values of attributes into account, community members may update or divert their individual identity. According to the researcher's findings, individuals can update their identity as they become members to a new community and continued to dwell with the new community while they sub-consciously keep their connection to their former self. Individuals can also divert their individual identity as they are born and brought up in a community which is linguistically and culturally different from the community their parents belong. The point here is that individuals can build their individual identity using attributes that are mainly constructed during their childhood. Such individuals divert their identity since they use new attributes other than those attributes used by community members of their pedigrees. Thus, as parents built their individual identity using elements from their former self, children construct a new attribute to their pedigrees owing to the environment they adopted since their childhood. This can either force parents to update their individual identity or delink the identity in which children built from their pedigrees.

On the other hand, individuals can build their identity using constituents from their former self while they are settled in a quite different community. That is, individuals can be strongly connected to their former self and be ridged to their once built identity due to various reasons such as segregation or their attitude towards others. Such individuals, although they are practically disconnected from their former community, are cognizant of their former self. Thus, they are loyal to their former self in every socio-linguistic aspect.

To summarize, the nature of the Tigrigna variant spoken in Maichew exhibits a major linguistic variations from the standard Tigrigna specifically in its phonetic, phonological, lexical and

syntactic aspects due to the presence of various ethnic groups who dwelled in the town as a result of the town's past roles as a trade and political center. Hence, the assimilation of other ethnic groups with the Maichew community has clearly contributed to the existing nature of the Tigrigna variant spoken in Maichew and in return the language, preserving variation from the standard Tigrigna and as these variations are a means of expressing difference and similarity of the community with others, along with the multitude cultural practices such as hair and dressing styles, holidays and ceremonies, traditional activities like market days and making goods, housing, wedding, songs and games of the community endues community members to build their group as well as individual identities.

Accordingly, considering the type of community which can be constituted in trade centers like Maichew, the researcher deduced that as a community kept in contact with other communities through various mechanisms, the society reconstructs its various lineaments in a way that can contribute to its member's identity. When members of such community tend to build their either group or individual identity, the first element they put into account is, the researcher concludes, the attribute which is mostly valued in their community. Hence, a community always has most valued elements in which identity is constructed. As the value of features can change due to various socio-political reasons, community members can also change the attribute which they use for their identification as a group. In addition, as the significance of attributes can vary from one to another, individuals can either update their former self, i.e. updated identity, divert their identity using attributes that are new and different from their pedigrees, i.e. diverted identity or remain loyal to their former self due to their attitude to their current community members, i.e. ridged identity. In precise conclusive statement, identity is an ongoing process in which the attributes used to construct are determined by those values and elements society regards most.

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Appendices

Games and their Lyrics

1. አንዳንዲኖ [andandino]
አንዳንዲኖ ሰባላ ካቲኖ [andandino seba[a katino]
ካቲ ካቲ በኔ ባንቺ [kati kati bene banʃi]
ባይ ባይ ቡፍ... [baj baj buf]
2. እች ምንድ ናት [ʒʃʒ mʒndʒnat]
እች ምንድ ናት..... አቤት [ʒʃʒ mʒndʒnat abet]
እች ምንድ ናት..... አቤት [ʒʃʒ mʒndʒnat abet]
እች ምንድ ናት..... አቤት [ʒʃʒ mʒndʒnat abet]
3. ዲሞይ ዳዲሞይ [diːmoj dadːimoj]
ዲሞይ ዳዲሞይ [diːmoj dadːimoj]
ዲሞይ ኖራ [diːmoj nora]
ኖራ ምስ [nora mʒs]
4. ጨና አዳም ጨና አዳም[ʃːena adam ʃːena adam]
ጨና አዳም ጨና አዳም ጨይንኒ [ʃːena adam ʃːena adam ʃːej nʒni]
አይወቅጥናይ [ajwek'et'ʒnaj]
ጨና አዳም ጨና አዳም ጨይንኒ [ʃːena adam ʃːena adam ʃːej nʒni]
አይወቅጥናይ... [ajwek'et'ʒnaj]
5. ማስቴላ ማስቴላ[maste[a maste[a]
ማስቴላ ማስቴላ [maste[a maste[a]
ሙዜ ከረሜላ [muze kɛɛme[a]
ማይ ፍረዲ [maj fʒɛdi]
6. አዳ በዳዳ [ada bɛdada]
አዳ በዳዳ [ada bɛdada
የማን ነው ሱሪ ቀዳዳ [jɛman new suri k'ɛdada
እምየ እሳቱ እፍ በይው [ʒmʒjɛ ʒsatu ʒf bɛjʒw]
7. ዲሞ [diːmo]

After player collects seals and is able to stand them again, his group and he should shout as follows:

ዲሞ [dimo]
ባንጠፋ ባንሞት በማህተም [bant'efa banzmot bemahtem]

8. አቦሆይ አቦሆይ [abohoj abohoj]
አቦሆይ አቦሆይ [abohoj abohoj]
አቦሆይ ገረዴ [abohoj geredede]
ገረዴ ማን ነው ስሙ [gerede man new s3mu]
ብርቱካን ተሸክሞ [b3rtuku^wan tɛfɛk3mo]
ስንዳይ ቃሎ ስንዳይ ቃሎ [s3ndaj ka[o]
አቡሽ ተሎ ተሎ [abuʃ tɛ[o tɛ[o]

9. ረዲ [redi]
ረዲ [redi]
ፀንሕ በሊ [ʃʼ3n3h βɛ[i]
ረዲ [redi]
ትሐረዲ [tɪh'aredi]
እንክኒ በሊ [3nk3ni βɛ[i]

10. አረንጓዴ አረንጓዴ [arenɣ^uwade]
አረንጓዴ አረንጓዴ አረንጓዴ አረንጓዴ [arenɣ^uwade arenɣ^uwade arenɣ^uwade arenɣ^uwade]
ቢጫ/ ቀይ [biʃ^wa/ k'eɪ]
አረንጓዴ አረንጓዴ አረንጓዴ አረንጓዴ [arenɣ^uwade arenɣ^uwade arenɣ^uwade arenɣ^uwade]
ለሁለት/ለሦስት/ለአራት [[ɛhu[ɛt/[ɛso^ws3t/[ɛarat]

Songs and their Lyrics

1. ሸንማኖ [ʃ3gomano]
ሸንማኖ ሸንማኖ [ʃ3gomano ʃ3gomanojɛ]
መን አምባሊኪ ካዳጋመ [mɛn amʃ'iiki kaʔagameɪ]
ሸንማኖ ሸንማኖ [ʃ3gomano ʃ3gomanojɛ]
መን አምባሊኪ ካዳጋመ [mɛn amʃ'iiki kaʔagameɪ]
ዓዲ ዓረብ ለሎ ጫማየ [ʔadi ʔareβ [ɛ[o ʃ^wamajɛ]
ለክዕዮማየ... [[ɛk3ʔ3jomajɛ]
2. አሞራ በሰማይ [amora besemaj]
አሞራ በሰማይ ሲያይሽ ዋለ [amora besemaj sijaj3ʃ wa[ɛ]
አ ሞራ በ ሰ ማይ ሲያ ይ ሽ ዋ ለ [amora besemaj sijaj3ʃ wa[ɛ]

3. ዓ...ሆሆ [ʔa...hoho]

ጎይታዋዩ ጥዕና ሃበለዩ [gojta^waje t'ɜʔɜna haβe[ɛjɛ]

አሃይስማ [ahaɟsima]

አሰይ [asej]

ደስታ ኮነ [desɜta kone]

ዓ...ሆሆ [ʔa...hoho]

ጎይታዋዩ ጥዕና ሃበለዩ [gojta^waje t'ɜʔɜna haβe[ɛjɛ]

ይመስጎኖ [jɜmesɜgɛno]

አሰይ [asej]

ደስታ ኮነ [desɜta kone]

ዓ...ሆሆ [ʔa...hoho]

መፅባዓ ደኮነይ መፅባዓ ደኮነይ [mes'ɜβaʔa dekonɛj]

መፅ ባ ዓ ዩ [mes'ɜβaʔa]

መፅ ባ ዓ ደ ኮ ነ ይ መፅ ባ ዓ ደ ኮ ነ ይ [mes'ɜβaʔa dekonɛj]

መፅ ባ ዓ ዩ [mes'ɜβaʔa]

4. የ ር ግ ም አ ሞራ [jerɜgɜm amora]

የ ር ግ ም የ ር ግ ም [jerɜgɜm jerɜgɜm]

የ ር ግ ም [jerɜgɜm]

አ ሞራ [amora]

ከ ወን ድሜጋራ [kɛwendɜme gara]

የ ር ግ ም [jerɜgɜm]

አ ሞራ [amora]

5. ብር ዋን ጫ [bɜr wantʃ^wa]

የ ማክ ኤል ብር ዋን ጫ [jemikael bɜr wantʃ^wa]

አ ለ ው መጠጫ [a[ɛw met'ɛʃ^wa]

የ ማክ ኤል ብር ዋን ጫ [jemikael bɜr wantʃ^wa]

አ ለ ው መጠጫ [a[ɛw met'ɛʃ^wa]

6. መር ቁልን [merɜk'u[ɜn]

መር ቁልን ዋን ጫውን መር ቁልን [merɜk'u[ɜn wantʃ^wun merɜk'u[ɜn]

እ ያ ሃ [ɜjoha]

መር ቁልን ዋን ጫውን መር ቁልን [merɜk'u[ɜn wantʃ^wun merɜk'u[ɜn]

7. ሆያ ሆየ [hoja hoje]

ሆያ ሆየ አ ሆ	[hoja hoje ጋኮ]
ሆያ ሆየ ማ አ ሆ	[hoja hojema ጋኮ]
ይባላልንጂ አ ሆ	[jiba a ʒŋdʒi ጋኮ]
ፈረስነጪ አ ሆ	[fɛrɛsʒ nɛʃʒ ጋኮ]
ይወላወላ አ ሆ	[jɜwɛ awɛ a ጋኮ]
እንደንምጫ አ ሆ	[ʒndɛ nɜmʒʃʒi ጋኮ]
ሆያ ሆየ ጉዴ ጨዋታ ነውልምዴ	[hoja hoje gude ʃʃʃɛwata nɛw ʒmɛdɛ]
ሆያ ሆየ ጉዴ ጨዋታ ነውልምዴ	[hoja hoje gude ʃʃʃɛwata nɛw ʒmɛdɛ]
ሆያ ሆየ አ ሆ	[hoja hoje ጋኮ]
ሆያ ሆየ ማ አ ሆ	[hoja hojema ጋኮ]
እዚያ ማዶ አ ሆ	[ʒzija mado ጋኮ]
ጭስ ይጨሳል አ ሆ	[ʃʃʃs jʒʃʃɛsa ጋኮ]
አጋፋሪ አ ሆ	[agafari ጋኮ]
ይደግሳል አ ሆ	[jɜdɛgʒsa ጋኮ]
ያችን ድግስ አ ሆ	[jaʃʃʒn dʒgʒs ጋኮ]
የውጫውጫ አ ሆ	[jɛwʒʃʃawʒʃʃɛ ጋኮ]
ባንዲት አልጋ አ ሆ	[bandit a ga ጋኮ]
ተገልብጬ አ ሆ	[tɛgɛ βʒʃʃɛ ጋኮ]
ያቺ አልጋ አ ሆ	[jaʃʃi a ga ጋኮ]
አመለኛ (አደገኛ) አ ሆ	[amɛ ɛŋa (adɛgɛŋa) ጋኮ]
ያለአንድሰው አ ሆ	[ja ɛ and sɛw ጋኮ]
አታስተኛ አ ሆ	[atas tɛŋa ጋኮ]
ሆያ ሆየ ጉዴ ጨዋታ ነውልምዴ	[hoja hoje gude ʃʃʃɛwata nɛw ʒmɛdɛ]
ሆያ ሆየ ጉዴ ጨዋታ ነውልምዴ	[hoja hoje gude ʃʃʃɛwata nɛw ʒmɛdɛ]

8. አተኩ አተኩ [ateku ateku]

አተኩ አተኩ ክልምንየ	[ateku ateku kʒʒmʒnɛ]
አተኩ አተኩ ክልምንየ	[ateku ateku kʒʒmʒnɛ]
ቆልዓይ ሓዚለ ክልምንየ	[k'o ʒaj h'azi ɛ kʒʒmʒnɛ]
ፅላለይ ሐዘ ክልምንየ	[s'ʒ a ɛj h'ize kʒʒmʒnɛ]

9. ዋሃቢት [wahaβitjɛ]

ዋሃ ቢትዮ ማር ያ ም ዋሃ ቢት	[wahaβitjε marjam wahaβitjε]
ልለ መን ካዮ ማር ያ ም ዋሃ ቢት	[[z]εmenkajo marjam wahaβitjε]
ዋሃ ቢትዮ ማር ያ ም ዋሃ ቢት	[wahaβitjε marjam wahaβitjε]
ልደለ ካዮ ማር ያ ም ዋሃ ቢት	[[zde]εkajo marjam wahaβitjε]

መጠይቅ

ይህ መጠይቅ ወረቀት የተዘጋጀው የማይጨው ከተማን ነዋሪዎች የሚመለከት ሲሆን በኗሪዎች ቋንቋ፣ ባህልና ማንነት ላይ ያተኮረ ይሆናል። በዚህም መሠረት በዚህ መጠይቅ ለቀረቡት ጥያቄዎች መልስ ሲሰጡ ለሚኖረዎት ግልፅነትና ለሚያደርጉልኝ ትብብር ክልብ አመሠግናለሁ።

በመጠየቁ ለሚቀርቡት ጥያቄዎች መልስ ሲሰጡ እባክዎን፡

- ፍፁም የሆነ የግሎ አቋምና እውነትኛ ታሪክ ግምት ውስጥ ያስገቡ።
- ሌሎች ሊሰጡት የሚችሉትን መልስ ከግምት ውስጥ አያስገቡ።
- በመጠየቁ ለሚሠጡት መልስ በሚቀርቡት እያንዳንዳቸው ጥያቄዎች መሠረት በማድረግ እና
- በማህበረሰቡ የሚገኘው ትክክለኛው የቋንቋ፣ የባህልና ማንነት እሴቶች መሠረት በማድረግ እንዲሆን በትህትና እጠይቃለሁ።

ከዚህም ባለፈ በዚህ ጥናት ለሚያደርጉት ተሳትፎ በሚስጢር የመያዝ ግዴታዬ በእርሶዎ ፍላጎት መሠረት ያደረገ መሆኑ እገልጻለሁ። እባክዎን! የርሶ መልስ የጥናቱን የመጨረሻ ግኝት ግብአት በመሆኑ በመጠየቁ ለቀረቡት ሁሉንም ጥያቄዎች በጥንቃቄ መለስ ይስጡ።

አመሠግናለሁ!

1. የግል ታሪክ

1.1 ስም _____

1.2 ስራ _____

1.3 ዕድሜ _____

1.4 የጋብቻ ሁኔታ

ያላገባ/ች ያገባ/ች የታጨ/ች የፈታ/ች

1.5 የትምህርት ደረጃ

አንደኛ ደረጃ ሁለተኛ ደረጃ መለስተኛ ትምህርት

ኮልጅ/ዩኒቨርሲቲ መሠረተ ትምህርት

1.6 የትውልድ ቦታ _____

2. ማይጨው የትውልድ ቦታዎ ካልሆነ በማይጨው መኖር ከጀመሩ ስንት ጊዜ ሆኖታል?_

3. የቋንቋ ክህሎት/ችሎታ

ሀ. ምን ያህል ቋንቋዎች መናገርና መስማት ይችላሉ?

አንድ ሁለት ሶስት አራት ከአራት በላይ

ለ. የአፍ-መፍቻ ቋንቋዎ ምንድን ነው?

አማርኛ ትግርኛ ኣገውኛ አፋርኛ ኦሮምኛ ሌላ

ሐ. ብዙ ጊዜ የትኛው ቋንቋ ይጠቀማሉ?

አማርኛ ትግርኛ ኣገውኛ አፋርኛ ኦሮምኛ ሌላ

መ. ከጓደኞቹ ጋር የሚጠቀሙት ቋንቋ የትኛው ነው?

አማርኛ ትግርኛ ኣገውኛ አፋርኛ ኦሮምኛ ሌላ

ሠ. ከቤተሰቦቹ ጋር የሚጠቀሙበት ቋንቋ የትኛው ነው?

አማርኛ ትግርኛ ኣገውኛ አፋርኛ ኦሮምኛ ሌላ

ረ. በፀሎት ጊዜ የሚጠቀሙት ቋንቋ የትኛው ነው?

አማርኛ ትግርኛ ኣገውኛ አፋርኛ ኦሮምኛ ሌላ

ሰ. በስራ ቦታ የሚጠቀሙት ቋንቋ የትኛው ነው?

አማርኛ ትግርኛ ኣገውኛ አፋርኛ ኦሮምኛ ሌላ

ሸ. በየትኛው ቋንቋ ማንኛውም ነገር በተሻለ ሁኔታ ይገልጻሉ?

አማርኛ ትግርኛ ኣገውኛ አፋርኛ ኦሮምኛ ሌላ

ቀ. ከአፍ መፍቻ ቋንቋዎ ባለፈ እርሶ ለመጠቀም የሚቀሉት ቋንቋ የትኛው ነው?

አማርኛ ትግርኛ ኣገውኛ አፋርኛ ኦሮምኛ ሌላ

4. በማይጨው የሚነገረው ቋንቋ ከየትኛው ቋንቋ ይመድቡታል?

አማርኛ ትግርኛ ኣገውኛ አፋርኛ ኦሮምኛ ሌላ

5. የእኛ (የማይጨው) ብቻ የሚሉት ለየት ያለ ቋንቋ አለዎት (ጥያቄ መልሱት አለ/የለም ከሆነ ምክንያቱን ይግለፁ)

6. ሀ. የገበያ ቀን ላይ የሚዘወተሩ ቃላቶች ምን ምን ናቸው?

ለ. በቡድን ስራ ላይ የሚዘወተሩ ቃላቶች ምን ምን ናቸው?

ሐ. በሠርግ ግዜ የሚዘወተሩ ቃላቶች ምን ምን ናቸው?

መ. ሃይማኖታዊ ስርአቶች ሲኖሩ የሚዘወተሩ ቃላቶች ምን ምን ናቸው?

ሠ. የቡድን ጨዋታዎች ላይ የሚዘወተሩ ቃላቶች ምን ምን ናቸው?

7. ሀ. በሠርግ ግዜ የሚዘወተሩ ዘፈኖች ምን ምን ናቸው?

ለ. የቡድን ጨዋታዎች ላይ የሚዘወተሩ ዘፈኖች ምን ምን ናቸው?

ሐ. ሃይማኖታዊ ስርአቶች ሲኖሩ የሚዘወተሩ ዘፈኖች ምን ምን ናቸው?

መ. ሃይማኖታዊና ማህበረሰባዊ በዓሎች ላይ የሚዘወተሩ ዘፈኖች ምን ምን ናቸው?

ሠ. የቡድን ስራ ላይ የሚዘወተሩ ዘፈኖች ምን ምን ናቸው?

8. ሀ. ምን ዓይነት የአለባበስ ስርአት በተለየ መልኩ (በጣም) ይመርጣል?

ለ. ምን ዓይነት የአለባበስ ስርአት ለገበያ ቀን ይመርጣል?

ሐ. ምን ዓይነት የአለባበስ ስርአት ለሠርግ ቀን ይመርጣል?

መ. ምን ዓይነት የአለባበስ ስርአት ለበዓል ቀን ይመርጣል?

ሠ. ምን ዓይነት የአለባበስ ስርአት ለሃይማኖታዊ ሰዓቶች ይመርጣል?

9. የኔ (የኛ) ብቻ የሚሉት ለየት ያለ የማንነት መገለጫ እሴት አለዎት? (መልስዎት አለኝ/የለኝም ከሆነ ምክንያትዎን ይግለፁ)

ሀ. ከሠዎች ጋር በሚሆኑበት ጊዜ ራስዎን (ማንነትዎን) በምን መልኩ ይገልጻሉ?

ለ. ወደ ሌሎች ከተሞች ሲሄድ ራስዎን (ማንነትዎን) በምን መልኩ ይገልጻሉ?

10.ሀ. በማህበረሰቡ የሚዘወተር የቤት አሰራር ዘዴ አለ?(መልስዎት አለኝ/የለኝም ከሆነ ምክንያትዎን ይግለፁ)

ለ. በማህበረሰቡ የሚዘወትር የቤት አሰራር መዋቅር አለ? (መልስዎት አለኝ/የለኝም ከሆነ ምክንያትዎን ይግለፁ)

11.ራስዎን የየትኛው ብሔር አባል አድርገው ያስባሉ?

ስለ ትብብርዎ አመሰግናለሁ!!!

Glossary

ሓደ [hadɛ]: literally mean ‘one’: word used to refer to number or to indicate a single thing or person.

ሓዲስ [h’adɪs]: literally mean ‘new’: word used to indicate to any first-hand made, bought or found of any kind: word that can be used as a name of a person.

ሓጎስ [ha-gos]: literally mean ‘happiness’: used to show a state of happiness or given to a person as a name.

ህዝቢ [hɛzəbɪ]: literally mean ‘people’: a collective noun: refers to either group, especially to gathered people, residents of a community or nation, etc.

መስቀል [mesɜk’ɛ]: literally mean ‘cross’: a long vertical bar intersected by a shorter horizontal bar: symbol used by Christians for the crucifixion of Jesus Christ.

መስቀል ቦዓል [mesɜk’ɛ bɛጋል]: literally mean ‘cross holiday’: refers to an Ethiopian holiday celebrated to remember the ‘Finding of the Holy Cross’. This celebration is more related and celebrated by the Ethiopian Orthodox Church on the 17th of September.

መንዝ [menz]: no equivalent meaning: refers to one of the Ethiopian ethnic groups.

መንዝ ሰፈር [menz sɛfɛr]: literally mean ‘Menz [menz] place, surrounding or district’: place found in Maichew. The name signifies the people who used to reside.

መግዝ [mɛጋaz]: literally mean ‘when’: used to ask at what time something happened or happens.

መግሉ [mɛ-s’i-u]: literally mean ‘came’: verb that has a hidden subject- he or it, indicates the arrival of someone or something.

ሙዝዮናና [muzjɛ nana]: no equivalent meaning: type of traditional song that is related to the Agaw ethnic group.

ሚሐ [mihe]: no equivalent meaning: an instrument locally made and used to filter grain of cereal from stones.

ማይጨው [majɸ’ɛw]: literally mean ‘water salt’: name of a town: located at the southern zone of Tigray region: serves as the seat for the southern Tigray zone administration.

ሶሉስ [so[us]: literally mean ‘Tuesday’: second day of a week.

ሰማይ [sɛmaj]: literally mean ‘sky’: the area high above the earth.

ሰፈር [sɛfɛr]: literally mean ‘place, surrounding or district’: an area that is with distinguishing features.

ሰፋይ [sefaɨ]: literally mean ‘sewer’: a noun used to refer to a person or a machine that sews something.

ሱረ [sure]: literally mean ‘trouser’: a man’s outfit that covers the part of the body from the waist to the ankles or knees.

ሱረይኮትይ [surej kotɨj]: literally mean ‘trouser and coat’: see ሱረ [sure] and ኮትይ[kotɨj].

ሳዱላ [saduɒ]: no equivalent meaning: one type of hair style in Maichew usually used to beautify little girls.

ሰንቅር [sɨn k’ɨr]: no equivalent meaning: one type of hair style in Maichew usually used to beautify women.

ራንጎ [raŋɡɔ]: no equivalent meaning: one type of hair style in Maichew usually used to beautify little boys.

ሸማነ [ʃɛmanɛ]: literally mean ‘waver’: name given to people who are engaged with the work of waving: this wavers are known in most parts of Ethiopia for their different works of clothes made out of cotton.

ሸውላለ [ʃɛwɒɒ]: no equivalent meaning: traditional celebrations where female groups take a rope made of hide and hang it in a big tree so that to play swinging as they sang traditional songs.

ሸድሆ [ʃɛdɨho]: no equivalent meaning: word that refers to name of a place found in a place: this name of a place is used in Maichew to refer to those people who came from the place.

ሹቕ [ʃuk’]: literally mean ‘shop’: word indicating the service of a building particularly a building where consumable goods are sold.

ሸጎማኖ [ʃɨɡomano]: no equivalent meaning: traditional song usually sang by a group of people during holydays or other occasions.

ሸፎን [ʃɨfɔn]: literally mean ‘linen’: word used to refer to a dress made using linen.

ቆዳም [k’adam]: literally mean ‘Saturday’: the day of a week after Friday and before Sunday.

ቆሚሽ [k’amif]: literally mean ‘dress’: a woman’s outfit that covers the whole part of the body.

በዓል [bɛʔa]: literally mean ‘holiday’: a day set to celebrate or commemorate a religious festival or something that happened on that day.

ቡቲክ [butik]: literally mean ‘boutique’: locally, such name refers to shops that sell modern clothes and shoes.

ቤት [bet]: literally mean ‘house’: word used to refer to a building particularly built to give service: usually used to form a compound noun. Example: ቤት ሹቕ [bet ju:k’]: see ቤት and ሹቕ.

ብረም [bɜrɪmo]: no equivalent meaning: type of game usually played by females.

ቦራ [bora]: no equivalent meaning: name of place found in Ethiopia: the place is known by Maichew people for its wealth of et-fruits and is commonly related to the Agaw ethnic group for it considered as their hometown.

ቦፌ [bɔfɛ]: no equivalent meaning: type of cloth made out of cotton: the name of the cloth is used to refer to women’s dress.

ተግሺጉ [tɛɖɑʃɪgu]: literally mean ‘banned or prohibited’: a word indicating legal or official prohibition or banning of some business or agency.

ነፀላ [nes’ɑ]: literally mean ‘single’: type of cloth made out of cotton worn by women.

ናበይ [nabɛj]: literally mean ‘where to’: word used to inquire the direction to go to.

Example: where are you going?

ናበይ ትከይድ/ዲ አለካ/ኪ.

Where: ናበይ, are you: አለካ/ኪ, going: ትከይድ/ዲ

ንግካ [nɜɖɑkɑ]: literally mean ‘for you’: used to confirm something to someone else.

ንግይ [nɜɖɑj]: literally mean ‘for me’: word used to either claim something or ask the intention when someone says something.

ዓሊባቦ [ɖɑʃɪbabɔ]: no equivalent meaning: one type of hair style in Maichew usually used to beautify little boys.

አልዋሶ [ɑ[wasɔ]: no equivalent meaning: one type of hair style in Maichew usually used to beautify women.

አሞራ [amora]: literally mean ‘vulture’: a large bird of prey with usually dark feathers and broad wings.

አሞራ ክንፍ [amora kɜnf]: literally mean ‘vulture wing’: name that refers to a type of housing: the name is taken to refer to a type of housing that are roofed like spread vulture wings.

አሞራ-በሰማይ [amora besɛmaj]: literally mean ‘vulture in the sky’: title of a song: see አሞራ [amora] and ሰማይ [sɛmaj]

ዓሳ [ʔasa]: literally mean ‘fish’: one type of hair style in Maichew usually used to beautify women.

ዓረብ [ʔareb]: literally mean ‘Arab’: refers to those Arabic speaking people.

አበባ [abeba]: literally mean ‘flower’: used as a name of a person: sometimes it applies to indicate the blooming of something.

አባ [aba]: literally mean ‘father’: word which applies to any old man as a means of showing respect.

አባጦር ሰፈር [aba t’or sefer]: no equivalent meaning: place found in Maichew: the name signifies the people who used to reside, see አባ[aba] and ጦር [t’or].

አብ [ab]: literally mean ‘in’: word indicating that something or someone is inside something.

አንዳንዲኖ [andandino]: no equivalent meaning: game where children gather making a circle and then chain their right hand with the person to their right and their left hand with the person to their left. Then, one person gets into the middle of the circle, pointing his or her finger to each members of the game consequently; he/she sang the lyric of the game. See page 42-43.

አንጭዋ [anɟʷɛwa]: literally mean ‘rat’: an animal that is long-tailed.

አፃብዕቲ [as’abəʔəti]: literally mean ‘finger/s’: used to refer to a digit of the hand or altogether.

አቸ ምንድን ናት [ɟʃɜ mɜndɜnat]: no equivalent meaning: a game where children sit in a circle as one runs around the circle holding a cloth, usually linen, and asking melodically what he or she has hold. See page 45-46.

አንተኮነ [ɜnte-k’one]: literally mean ‘if it happens’: used to indicate the circumstances that would have to exist in order for an event to happen.

አንታይ [ɜn-taj]: literally mean ‘what’: word used to ask the nature or the purpose of something.

ዕዳጋ [ʔɜdaga]: literally mean ‘market’: a place where people gather for buying and selling different products and are regularly held.

ዕዳጋ ሰሉስ [ʔɜdaga so[us]: literally mean ‘market Tuesday’: see ዕዳጋ [ʔɜdaga] and ሰሉስ [so[us]

ዕዳጋ ቆዳም [ʔɜdaga k’adam]: literally mean ‘market Saturday’: see ዕዳጋ [ʔɜdaga] and ቆዳም [k’adam]

ከመይ [kemej]: literally mean ‘how’: used to question how something is done or how someone is doing specially of greeting.

ክተሜነት [kɛtɛmɛnɛtɜ]: literally mean ‘modernization’: the state or the quality of being up-to-date or modern.

ክታ [kuta]: no equivalent meaning: a type of cloth made out of cotton: the cloth is usually worn by men and is worn as an additional covering dress that is worn with coat and trousers.

ክቢ [kɜbi]: literally mean ‘circular’: refers to something with a circle shape.

ክንፍ [kɜnf]: literally mean wing: bird’s feather covered limbs that are used for flying.

ክዳን [kɜdan]: literally mean ‘cloth’: fabric worn by people after sewed or a piece of fabric used for a particular purpose.

ክት [kot]: literally mean ‘coat’: an outer clothing that is usually for men and worn with trousers.

ውሽጢ [wɜʃɜt’i]: literally mean ‘in’: word usually used with ኣብ [ab] to form a prepositional phrase literally as in inside: indicates that something is inside or enclosed by an object, a place or time, etc.

ዘይረብሕ [zɛjɛbɜh’]: literally mean ‘useless’: word used to express the value of something, material or idea, especially that is not worthy.

ዝብል [zibi]: literally mean ‘it says’: word that indicates to something stated, posted or said.

ያካይይ [jakonej]: no equivalent meaning: title of a song that is more related to the Agaw people found in Maichew.

ደቂቅ [dɛ-k’i-k’ɑ]: literally mean ‘minute/s’: a noun indicating a period of 60 seconds or a part of an hour altogether.

ዲሞ [dimo]: no equivalent meaning: game where male and female usually play together. See page 42-43.

ዲሞይዲሞይ [dimojɜ dadimojɜ]: no equivalent meaning: game where children sit in a line while their legs are at length then one bow down and sang the lyrics of the game as he or she goes from one leg to the other leg at length. See page 46.

ድንግለ [dɜŋgɜ[ɛ]: no equivalent meaning: traditional celebration where male groups go from house to house singing traditional songs to get ‘flour’ as a pledge fulfillment and thus to bake bread using the flour they collected.

ገርናጋፎ [gɛrnagafɜ]: no equivalent meaning: title of a song mostly known and sang in Maichew.

ገዛ [gɛza]: literally mean ‘house’: word used to refer to a building particularly built for residence.

ጉማዳ [gumaje]: no equivalent meaning: title of a song that more associated with the Raya community.

ጋመ [game]: no equivalent meaning: one type of hair style in Maichew usually used to beautify girls.

ጋመ ዓረብ [game ʔareb]: no equivalent meaning: one type of hair style in Maichew usually used to beautify girls.

ጋሪ [gari]: literally mean ‘cart’: a horse-drawn vehicle used to carry goods.

ጋቢ [gabɪ]: no equivalent meaning: a type of cloth made out of cotton: the cloth is usually worn by men and is worn as an additional covering dress that is worn with coat and trousers.

ጋዓት [gaʔat]: no equivalent meaning: traditionally made food usually from wheat flour that is cooked in boiling water and mixed.

ግልብጭ [gɜβɜʃ]: no equivalent meaning: one type of hair style in Maichew usually used to beautify women.

ጥምቀት በዓል [tɜmɜkʔet bɛʔa]: literally mean ‘baptism holiday’: refers to the Ethiopian Epiphany.

ጥራይ [tʔiraj]: literally mean ‘only’: word used to indicate the singularity of something.

ጦር [tʔor]: literally mean ‘army’: signifies an armed military force.

ጭንጉዕቲ [ʃʔɜnguʔɜti]: no equivalent meaning: one type of hair style in Maichew usually used to beautify boys.

ግዕዳ [sʔaʔɜda]: literally mean ‘white’: word used to describe the color of fresh milk or snow like things.

ግዕዳ ክዳን [sʔaʔɜda kɜdan]: literally mean ‘white cloth’: white fabric worn by people: see ግዕዳ [sʔaʔɜda] and ክዳን [kɜdan].

ፋሲካ በዓል [fasika bɛʔa]: no equivalent meaning: refers to the Ethiopian Easter.