

**Documentation and Descriptions of Traditional Naming among
Oromo: The Case of Oromia Special Zone around Finfinne in the
Sebeta Awas District (Woreda)**

By:

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This is to certify that the thesis prepared by Ashebir Tuta, entitled: *Documentation and Description of Traditional Naming among Oromo and* submitted in partial fulfillment of the requirements for the degree of Master of Arts in Documentary Linguistics and Culture complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Abstracts

This study explored the traditional naming practices among the Oromo who live in the Sebeta Awas District (Woreda). It has attempted to document describe and analyze the ritual practices of bestowal of naming the children in Qaalluu Institution and parentage system. It also produced some linguistic annotation and the 'ELAN' software. Besides, some phonological and semantical aspects of Afan Oromo personal names were described. This study employed the qualitative method of research. In this case, the data were gathered over three months period through observation, interviews, Video, Audio, and image records at the study sites. This study also found that rite of naming in the Qaalluu institution were influenced by the expansions of Christianity and Islam religions in the study area. It was also found that the traditional or the cultural concept of bestowal of naming the children is being converted to a mechanical compounding words which may lose the symbolic representation of culture of the Oromo people. It is found that such mechanical coinage of naming seems abstract and lacks clarity. Thus, I would suggest that a mechanical attempts naming should be carefully bestowed to get clear cultural representation and needs to be revitalized to protect cultural value.

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CHAPTER ONE

1. Introduction

1.1. Background of the Study

Culture is broadly defined. As Culture in its broadest sense is cultivated behavior; that is the totality of a person's learned, accumulated experience which is socially transmitted, or more briefly, behavior through social learning (Olenja and Joyce 1977).

Culture of Naming in Oromo people varies from place to place in the Regional State of Oromia depending on the way they give name for persons, domestic animals, plants, place/ mountains and river. Naming also has historical background which emanates from religion and culture. As Wilson (2005:1) defines names are meaningless that lost their original naming, on the other hand Suzman (1994:253) and Maphande (2006:106) motioned that names are the most meaning full lexicon in an vocabulary of the language. As regards to Rymes (1996:257-258) personal names are manifestation of histories, experience and status of the society. According to him we can say that personal names are identity markers. In the era of Minilk 2nd Oromo people give name for each listed above depending on time of occurrences. For example persons who are born in the morning called "Genemo" and "Geneme" if female /evening/ and f in the evening is called "Gelgelo" and "Galgale" if female /Night/. As Tesfaye (2011:21) states personal names have both semantic and pragmatic meanings. According to him the semantic meaning is identified from lateral meaning of a word but, pragmatic meaning identified from the context of the meaning. Another ways that persons get names in religious form called Kalu/Qalluu/.

Naming in Oromo, where this study is conducted, is practiced in Qallu institution and parentages system

In this kind of naming persons taken to religious place and then the leader of Qallu religion give name depending on information that he get from the parent of the person /child/ Workineh (2005:27).

Now a day, most of Oromo people left to go to religious places to get name for their child and they give name for their child at home. I don't know whether it has to be modernization or not, most of Oromo people name their children in the form of the name like foreign name.

This thesis documents called *The Documentation of continuity and Change of Traditional Naming in Oromo Culture/ Moggaasa Maqaa/* focus on Oromia regional state, Oromia Special Zone.

I will present the document starting from 1974 G.C to the present through taking great attention but in some extent I will take few attention to prior of 1974 G.C on naming culture. Then, I will explain the need for why I select this thesis topic and how the documentation process will be undertaken in this thesis. Furthermore, I will explain the importance of studying the documentation of naming in Oromo culture. An issue that I will address includes Oromo culture and its relation to Oromo oral literature in the given period of time is the form of its unit documentation concurrent to the very known practices.

The social and economic development of a society is closely related to the availability and dissemination of adequate information.

Today information could now be considered as the basic infrastructure facility to bring about social change and sustainable economic development.

Being aware of this fact, the finance and economic development office for collecting, analyzing, storing and disseminating town development information on natural resources and socio-economic conditions that are the bases for enable the formulation of development planning and related activities.

Sebeta is one of the oromia towns that emerged before the Italian invaded Ethiopia in 1935.

Is situated about 2060-2670 meters above sea level, 24 kms far from the capital Addis on the Addis Ababa Jimma road and has a wayina Dega climate, similar to Addis Ababa.

According to the master plan of the town which was prepared in 1999, Sebeta has 99 km² or 9900 hectares of a reserved total area.

The unit of documentation is produced for those who have concern on my thesis topic and for those study Oromo language in different level to use as an input of their research /studies. All units of documentations documented by verifying in the frame work of legal and regulatory contexts. In some conditions the style of the research will have dynamic form Transformation possibilities of this thesis to the coming generation will be presented.

1.2. Statement of the Problem

Naming is a mechanism of giving identity for persons in the world. However, its functions, purposes, values and practices vary between having a different naming culture of the society. This is true for Oromo society and naming is indigenous and old adaptation in Oromo society. In most Oromo Literature naming practice was treated as a passing remark and described ethnographically. The naming attributed in Oromo society to show love of their children, maintains of family line. Some historians considered as naming is a mechanism used by Oromo people to incorporate non-Oromo ethnic group in the vicinity. Naming culture of Oromo is not holistically studied and well documented with due consideration to its different functions, integrative roles, ceremonies, rituals, politico-journal effects, value and symbolic significant.

This research explores the salient features of naming practice, continuity and change among Oromo society. And attempt to fill the gap in the literature.

Generally, this thesis will address the following basic research question:

- How naming is bestowed in Qallu institution?
- How the name is given in parentages system?
- Who are the participants during the rite of naming?
- What are the symbolic elements used during the bestowal of naming a child?
- How personal names are created by employing the compounding mechanism?

1.3. Objectives of the Study

This study has the general and specific objectives as stated below.

1.3.1. General Objective

The main objective of this study is to document and describe the traditional naming practices among the Oromo in the study area.

1.3.2. Specific Objectives

The specific objectives of this study are:

- To collect, construct and document relevant data on varieties on naming and their nature and functions.
- To provide a brief account of Oromo naming tradition.
- To lighten naming process, ceremonies and interpret their meanings.
- To express the semantic and pragmatically meaning of the personal names.
- To describe grammatical properties of personal names, personal title, mainly the morphology and morphology of the personal names

1.4. Significance

- Documenting the original Oromo naming culture.
- It will help individuals or organizations who will conduct research on the area

1.5. Limitations of the Study

In this research process there have been number of limitations. Among these limitations:

- Lack of enough review of related literature in the issuance naming culture of Oromo.
- Time allocated to the research was limited to cover a wider area of the sample size.
- Lack of sufficient finance for conducting research.

1.6. Delimitation of the Study

The scope of this study was covers Oromia Special Zone around Finfine, Sebeta Awas Woreda in six selected schools and in ten selected kebeles.

1.7. The Research Methods

This research is essentially based on qualitative approach and designed. Usually the qualitative research design enables the researcher to get feedback about feeling of the people, their thought and activities. The main advantage of this design is that the people can describe their naming practice, the meaning of their personal titles, personal names and its effect on socio economic, political and religious practice of the society.

Furthermore it is important to describe and study the phonological and morphological of the language.

1.7.1. Sources of Data

This study is based on primary data however secondary data are used from old student lists in schools. The data will gathered by interviews and questionnaires from the elders of Oromo, religious leaders /Abba Geda/and which is found in Oromia Special Zone around Finfine Sebeta Awas Woreda in some selected kebeles

1.7.2. Sampling Techniques

The sampling technique is a purposive sampling which is targeted on 6-12 Oromo Abba Gada.

1.7.3. Sampling Methods

To select the sample for this study purposive sampling method was employed because of the existing Abba Gada in the area were very few in numbers. Accordingly, 6-12 Abba Gadawas selected randomly from 10 kebeles of the area.

1.7.4. Data Collection Instrument

To collect valid data for this study; interview, observation, focus group discussion/FGD/, and semi structured interview will be employed. The purpose of the interview will be to get information from the community with informants and the interview can raise some additional issues for further collaboration.

The data that has been collected should be evaluated whether they are ideas or events in the history of cultural practice. The organization of the data will follow according to the categories of the data. The transcription methods will also follow the way easily understandable and this means that the gathered data will be described in meaningful sentences. The grid data will be categorized on the basis of their ideas, issues in the context of continuity and change of traditional naming practice in the Oromo society.

1.7.4.1. Study Area

The setting or the study area is Finfine surrounding Oromia special zone, Sebeta town and its surrounding.

1.7.4.2. The People

The Oromo people are numerically the largest ethnic group in Ethiopia. According to the 2007 population census of Ethiopia, the Oromos are 31,179,949, constituting 36.75% of the total population of Ethiopia, followed by Amhara, 19,870,651 constituting 26.89%. The Oromo people live over a large area stretching from close to the Sudan border in the west, through Addis Ababa and beyond to Hararge in the east; in the south from northern Kenya along east of the rift valley to Wallo in the north.

1.7.4.3. The Language

Afaan Oromoo is one of the Cushitic languages, and it is widely spoken in Ethiopia. It is also spoken in Kenya and Somalia. It is one of the Lowland East Cushitic languages. The Cushitic language family belongs to the Afro-Asiatic phylum. Afaan Oromoo is one of the major Ethiopian languages. According to the 2007 census, the numbers of those who speak

the language as a mother tongue are over 25 million. Many others speak it as a second language. Afaan Oromoo is the official language of the Oromia regional state; it is used for education at primary and secondary levels, for administration and mass media. In some universities, the language is offered as a field of specialization for a B.A degree.

According to GadaaMalbaa (1988: 9) and Mahdi (1995: 11), Afaan Oromo is the third most widely spoken language in Africa after Arabic and Hausa. The language is considered as one of the 169 important languages of the world (Crystal 1997: 344).

In the literature, the language is often referred to as 'Oromo'. However, Oromo is the name of the ethnic group; hence, to avoid confusing the language with the ethnic group and due to the fact that I am dealing with standardization, I prefer to use *Afaan Oromoo* (literally 'mouth of Oromo' otherwise 'language of Oromo'). Currently, the language is known by this name in schools, media and so forth.

Since the 19th century, different written materials have been produced in Afaan Oromoo using the Ethiopic alphabet. Among these, Onesimos Nasib did the translation of the New Testament in 1893, the Old Testament in 1897 and compiled the translation of the entire Bible in 1899. As stated by Kebede (1998), the book entitled, *Spelling Book* was published in 1894 by Onesimos and Aster Ganno. This book begins with the provision of letters for the Oromo sound system borrowed from Ethiopic alphabet. The efforts of Onesimos Nasib and Aster Ganno were somewhat limited to the speakers of Mac'c'a dialect spoken particularly in Wallaga. As reported by Mohammed (1996:253), Sheik Bakri Sap'alo devised the first indigenous script in 1956. Sheik Bakri taught this alphabet to his students and others, and as a result, people had begun to exchange letters using it. But then authorities banned the use of the alphabet and subjected Sheik Bakri to ten years of house arrest. Due to this, Sheik Bakri Sap'alo's alphabet was not widely used.

During the Derg regime *Bariisa* newspaper was established in 1975, and there was also literacy campaign and adult education in Afaan Oromoo using the Ethiopic alphabet.

In the post Derg Ethiopia, the Ethiopian Transitional Charter gave constitutional right to the peoples of Ethiopia to develop and use their languages, and as a result, Afaan Oromoo started

to be written using Latin alphabet, and it became the official¹ language of the Oromia regional state

The FDRE (Federal Democratic Republic of Ethiopia) 1995 constitution Article 5 gives equal recognition for all Ethiopian languages and allows members of the federation to determine their respective languages. Article 39 (2) of the constitution guarantees “ every nation, nationality and people in Ethiopia has the right to speak, to write and to develop its own language; to express, to develop and to promote its culture; and to preserve its history”. The Universal Declaration of Linguistic Rights Article. 9 also guarantees that “all language communities have the right to codify, standardize, preserve, develop and promote their linguistic system, without induced or forced interference”. At present, the speakers of Afaan Oromoo are enjoying these rights.

The following table shows the list of consonants and vowels of Afaan Oromoo

Table 1: Consonant phonemes of Afaan Oromoo

Manner of Articulation			Place of Articulation						
			Bilabial	Labio-Dental	Alveolar	Alveo-palatal	Palatal	Velar	Glottal
Stop	Oral	Voiceless	(p) ²		t			k	ʔ
		Voiced	b		d			g	
		Ejective Voiceless	pʼ		tʼ		cʼ	kʼ	
Implosive		Voiced			ɗ				
Nasal			M		n		ɲ		
Fricative	Voiceless			F	s	ʃ			H
	Voiced			(v)	(z)				
Affricate		Voiceless				tʃ			
		Voiced				dʒ			
Liquid	Lateral				l				
	Flap				r				
Glide			W				j		

¹ “Official” refers to the working language of Oromia regional state.

² () = sounds in parenthesis are not common in Afaan Oromoo.

Table 2: Vowel Phonemes of Afaan Oromoo

i	u
e	o
a	

Vowel length in Afaan Oromoo is phonemic. Therefore, Afaan Oromoo has five short and five long vowel phonemes

1.7.4.4. Religion

The traditional Oromo religion is 'waqeffanna' (believe in God), the Oromos believe in one 'waaqa' (God). There are also many saint like divinities called 'ayyaana'. An effective relationship is maintained between ayyanna and Oromo by 'Qaallu'. The Qallu is a religious man /woman/ who act as a messenger between people and God. He is also the Oromo traditional religious leader, who serve people during Gada ceremony, holidays and worshipping for their 'God'.

This religious faith has changed with the introduction of Christianity and Islam in the Oromia region. There is Christianity and Muslim religions in Oromia state.

CHAPTER TWO

2. Review of Related Literature and Conceptual Frame work

2.1. Review of Related Literature

2.1.1. Definition of Personal Names

As Brennen (2000:142) cited in Tesfaye (2011:17), personal names are particular linguistic acts which are connected to values, traditions, hopes, fears, and conditions of society. Wilson (2005:1) mentions that “proper names are sterilized words that have lost their original meaning; they are meaningless; make setup on things or persons to distinguish them from one another.”

On the contrary, Mphande (2006:106) explains that names are words in which a truth or factual things are identified and explained. Furthermore, Zelealem (2003:183) states that personal names have different functions. For example, he says, even though the primary function of personal names are to different identifying their bearers. According to him, the personal name can have a semantic meaning and other meanings which are tied with socio-economic and political situations.

According to the above definition of personal names, the scholars have defined the concept of personal names in two ways.

As to Wlison (200:1) cited in Tesfaye (2011:17), Mphande (2006:106) and Zelealem (2003:183) mention that personal names are meaningful; they can explain a person from different contexts like his culture, values and psychological views. Therefore, according to many of the scholars, personal names are not sterilized words, rather they are meaning full. They can indicate a social contextual meaning and semantic meaning.

According to Ajyakum (2006:207, the study of personal name is referred as anthroponomy. According to him, anthroponomy is submitted of onomatics. It studies the use and form of proper names.

Wahed (2009:15) explains that personal names are social practices that represent attitudes, beliefs and the cultures of the community as well as the progress and changes within the culture itself. Names are used to inform about the categorization of newly born infants. As gender, social group, name give and what it seen as significant about the background and the circumstances in relation to the time of birth.

Furthermore, Beam (1980:310) mentions that if personal names are chosen and given correctly and properly, relationships can be created between the names and the bearers of the names. Moreover, the culture conception of the relationship varies from highly significant to quite transient and unimportant. The conceptualization of relationship between the name and the bearer of the names are most common in systems of personal names.

Baye (200:24), states that naming is an activity of introducing a newly born infant into its relative social organization in which the infant receives a name and becomes a member of the social organization. According to him, the process of naming may have some extents of ritual activities or process. In such process, the infant receives an Thus, according to Wahen (2009:15), Baye (2006:24) and Zelealem (2003:182) we can say that names are manifestations of the identities of the infants. In the same way, Zelealem (2003:182) emphasizes that names are not only manifestations of personality during a life time but also after the death.

Mphande (20063:104) states that a name is an item that has several meaning to individuals as persons, to the morphological typology of the language from which the name is taken and the phonological operations found within the language. According to Akinnaso (1980:77), the namer uses system depicting socially constructed and maintained cultural values and attitudes of the community.

Baye (2006:12) classified all forms of language as relevant or irrelevant. Personal names that have positive relevance have power; that power is a means to transform the common nouns, adjectives and verbs into personal names.

2.1.2. Naming and its Meaning

Each person has one main name, their given name. They are often given other personal "love names" by family members. Their second name is the main name of their father. A third name is usually the name of their paternal grandfather.

Traditionally, the father picks Oromo children's names but the mother has great influence in naming the daughter of the family. It must also be said that Oromo names have meanings as if to convey wishes of success, wisdom, and prosperity through generations. For instance, the most popular Oromo names are Ibsaa for males and Ibsituu for females, both meaning "light"(Jeylan, 2004)

Wilson (2005:1) mentions that "Proper names are sterilized words that have lost their original meaning. They are may less make set up on things or person to distinguish them from one another"

Mphande (2006:106) explains that names are words in which a truth or factual thing are identified. Furthermore **Zelalem** (2003:183) states that personal names have different function.

Tesfaye (2011:17) **Mphande**(2006:106) and **Zelalem** (2003:183) mention that personal names are meaning full they can explain a person from different context like his personal names are not sterilize words rather the are meaning full. The can indicate a social contextual meaning and semantic meaning.

According to **Ajyekum** (2006:2007) the study of personal name is referred as anthroponomy. According to him anthroponomy is a sub unit of onomastic it study is the use and form of proper names.

Furthermore **Bean** (1980:310) mentions that if person names are chosen and given correctly and properly, relationship can be created between the names and bearers of the names. More over cultural conception of the relationship varies from highly significant to quite transient and an important. The conceptualization of relationship between the names and the bearers of the names are must common in systems of personal names.

Baye (2006:24) states that naming is an activity of introducing newly born infants into its relative's social organization. According to him the process of naming may have some extent of ritual activity or process.

In such process the infant receives an identity in the society around him and his identity becomes manifestation of the infant.

Baye (2006:24) and **Zelalem** (2003:182) we can say that names are manifestation of the identifying of the infants. In the same way **Zelalem** (2003:182) emphasize that names are not only manifestations of personality during a life time but also after the death.

2.2. A Guide to Names and Naming Practices

Names are a valuable source of information. They can indicate gender, marital status, birthplace, nationality, ethnicity, religion, and position within a family or even within a society. However, naming practices vary enormously across the globe.

The aim of this guide is to identify the knowledge that can be gained from names about their holders and to help overcome difficulties that are commonly encountered with names of foreign origin.

The sections of the guide are governed by nationality and/or ethnicity, depending on the influencing factor upon the naming practice, such as religion, language or geography. Inevitably, this guide is not exhaustive and any feedback or suggestions for additional sections will be welcomed.

How to use this guide Each section offers structured guidance on the following:

A. typical components of a name

e.g. personal name + family name familial relationship how marriage affects names and how children are named;

B. common titles used as forms of address

Unique characteristics of the naming customs for a particular nationality or ethnicity

2.2.1. Overview of Researcher in Naming Practice

Bean (1980:310) explains, personal naming is fulfilled during a ceremony that involves a group of people who have blood relationship to the newly born child and the name giver who has to introduce the real names of a child of the members of community.

Arega (2010) and Baye (2006) state that giving personal proper names are not considered to be of equal value as the names of cultural phenomenon and the objects of culture which are partly the extensions of nature. The names of the artificial things or natural objects are often more referential than symbolical; whereas the name of human beings are more symbolic than referential. Thus, the personal names can be understood both as symbolic and referential, but common names are only referential.

Bean (1980:310) mentions that if names are chosen and given correctly and properly, relationships can be created between the name and the bearer of the name. The conceptualization of relationship between the name and the bearer of the names are usually common in the systems of personal names.

As to Wahed (2009:15), naming is a specific linguistic act which is integrated to the values and customs of man, which resulted from his experiences and understanding to their day-to-day activities confronting him during in the span of his life. Personal names reveal many preferences of their givers in terms of real life objects, actions, features and beliefs. They occur in any languages and form a special group within the vocabulary of the language.

The basic purpose of naming is to provide symbolic system of individual identification. Such symbols are historically and socially constructed and maintained (Akinnaso 1980:77).

2.2.2. The Semantics and Pragmatics of Personal Names

Akinnaso (1980:77) mentions that personal naming is talking about what one experienced, valued, thought and knew in the world. Consequently, giving personal name is based on the lexical, semantic and pragmatic rules of the language. Tefaye (2011:21) explains that personal names can reflect or contain semantic and pragmatic meaning. The semantic

meaning is known from literal meaning of a word. But the pragmatic meaning of it comes from the context of naming or situation.

Szabo (2005:1) argues that drawing a line between semantics and pragmatics is problematic. The relation between linguistic expression and the work can be studied in isolation from the way these expression are employed in speech and writing. As to Yule (1995:97-89), meaning in a language is often interpreted as the result of the words' meaning. But there are other aspects of meaning which are not derived from the meaning of the words used in phrases and sentences.

For example, when we read or hear a piece of language, we may understand what the words mean and what the writer or the speaker of the words intended to say, these types of intended meaning are known as a pragmatic meaning.

On the other hand, Szabo (2005:359) observes that proper names occur into two main types; simple names like Saul and complex name like Princeton University and Mount Washington. The semantic content of linguistically simple name is its referent; the meaning of linguistically complex name is its referent together with partial description of it.

Ggrady (185-186) explains that pragmatics is important for interpretation of sentences; because, it is concerned with the speakers' and the addressees' believe, attitudes and the context in which the sentence is uttered.

The language knowledge of the speakers and the addressee in how the language is used to inform, persuade and mislead are important for the pragmatic interpretation of a sentences.

2.2.3. Grammatical Properties of Personal Names

Zealelem (188-181) explains, grammatical information can be deduced from personal names. As regards to Koopmans (1979:69), personal names are not only socially significant, but also with regard to their grammatical structure. As to Zealelem (2003:193), Amharic proper names show a gender distinction when they are derived from certain verbs and adjectives, and nouns. As evidence, he has listed the following examples.

As Arega (210:113) mentions, Ethiopian personal names have morphological similarities distinguishing between female and male personal names. According to Koopman (1979:69), the morphological operation of Zulu personal names is mainly based on derivation. The personal names are derived from uninflected nouns, inflected nouns and other parts of speech.

2.2.4. Conceptual Frame Work

Zealeme (2003:181) mentions that in socio-linguistics, personal names are subdivided into types based on their literal meaning that are strongly linked with the environments of socio-economy political setting and birth of a child. The grammar of personal name deals with the phonology, morphology and syntax.

Furthermore, it identified the pragmatically possible constructions of personal names beyond the rules of the grammar of the language.

As Arega (2010:110) mentions, personal names are manifestations of socio-cultural factors such as religion, politics, occupation, names and naming practice. As regards to Ajyekum (2006:222-223), some other names are achieved outside peoples' given names. Such names are achieved from occupations, wars, Zeal and stool names when a person is enthroned. These names are normally appellations and titles of the personal names.

Some of these names are religious. Generally, Zealeme 2003:181), Baye (2006:11), Arega (2010:110), Tesfaye (2011), and Ajyekum (2006: 222-223) have all defined the concept of personal names in different senses. According to them, we can say that personal names have semantic and pragmatic meaning. And they reflect grammatical functions. Further more. The socio-economic, political, and cultural aspects of the society can be described in the personal names. Moreover, according to Baye (2006: 11), even though some sets of referents like adjectives, verbs and nouns represent at their primary level to non- human referents receive relevance; these sets of referents can be transformed in to personal names.

Tesfaye (2011:20-21) states that semantic meaning is inferred from objects or concepts expressed by words, phrases and sentences. On the other hand, he explains that as pragmatic meaning of personal names come from the context of naming situation.

Even though all ideas which the researchers have discussed above different conceptual relevance to this thesis, their degrees of relevancies are different. Therefore, the conceptual frame works for this thesis are the following.

In the socio-linguistic section and particularly in the classification of personal names, Zelealeme (2003:181) classified the personal names into types based in their semantic contents which are strongly linked with the socio-economic and political setting surrounding the birth of a child. Furthermore, he explains that there are pragmatically.

Possible constructions of personal names beyond the rules of the grammar of the language. Therefore, in this thesis, the personal names are classified in to types based on the classification of Zelealem (2003:181).

Chapter Three

3. Description of the Research environment and the Socio cultural system

This chapter is dedicated to the description of the research environment and the socio-cultural system of the people. In this case, it describes the general situations of the study area, i.e, its topography, climatic conditions, drainage systems, etc. . It also tries to provide pertinent information on the genealogy of the Oromo reside in the area , their peculiar social organization within the broader understanding of the Oromo Gada system, the sinqee institution, the belief system and marriage practice.

3.1. Description of the Study Environment

3.1.1. Historical Background of the Town

Sebeta is one of the oromia towns that emerged before the Italian invaded Ethiopia in 1935, sebeta is the capital town of sebeta Awas District of oromia special zone surrounding Finfine situated at about 24 km west of Addis Ababa along jimma road, As the area close to Addis Ababa, a number of factors, which were much related to the development of the capital also contributed to the emergence and development of sebeta town. Sebeta got municipal status in 1953/4.

However, there are no clear written evidences when and how exactly the town Sebeta was founded. Some information and researchers believed that its foundation can be traced back to the Menelik period. According our information, (Oi, No.3, 5, 8) Menelik II was attracted by the area's fertility and cool and attractive climate when he took rest while returning back from the Walaita campaign in 1894. on that ocation, Menelik made a temporary encampment at a place called Qarsa ona and the local leader of the area, agreed to the request of Menelik to have a plot of land at this particular area. After the returning back of Menelik to his capital a group of Turks came to this area and demanded to appropriate the same land which Menelik had developed interest After much conflicting bargains the Turks bought land from the local leader called **Anafi** and established a liquor factory at sebeta .This establishment

paved the way for late similar establishments in the area and became base for sebeta to emerged as a town (OI.No, 3, 8).

The present Sebeta town consists of five major neighborhoods (Ganda) including Sebeta (01), Alemgana (02), Walate (03), Furi (04) and Dimma (05).

According to the master plan of the town which was revised in 1999, the town kebeles was increased to 5 and Sebeta town has served as the administrative, cultural, social and political center of the district.

3.1.2 Physical Setting

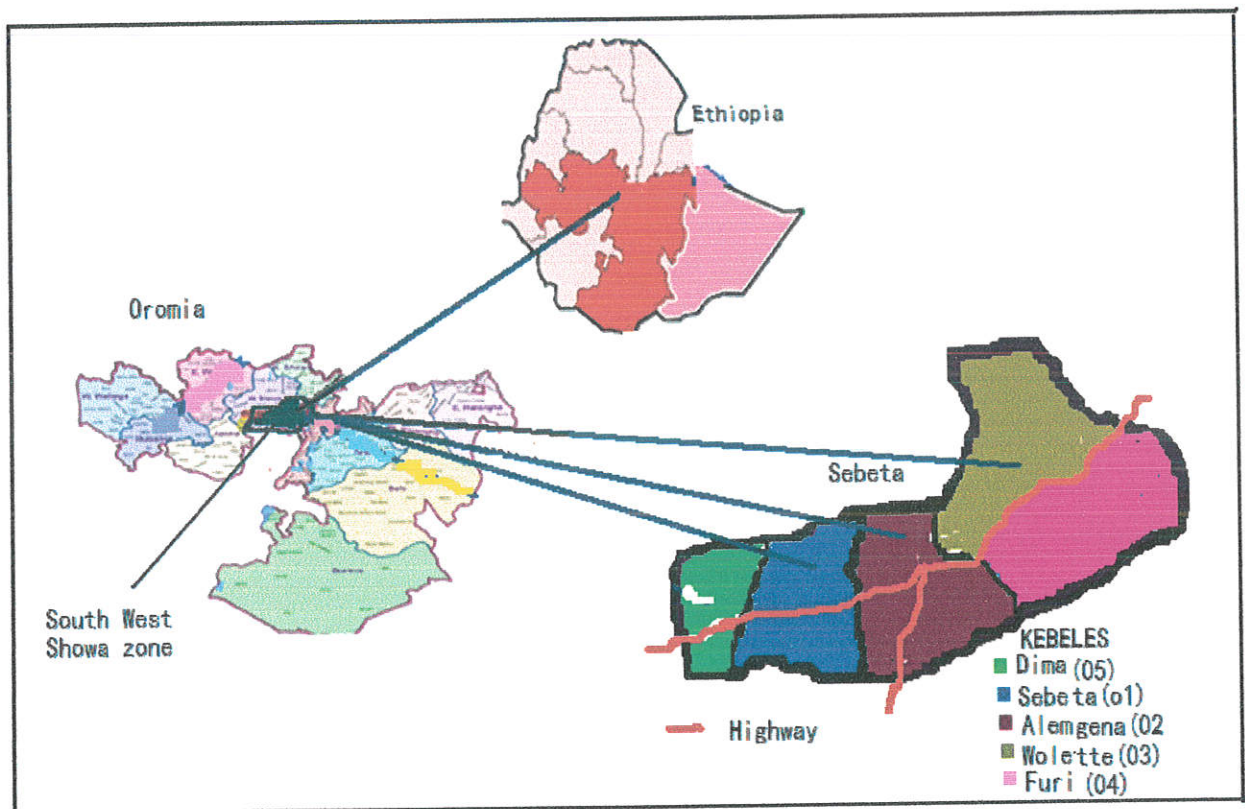


Figure 1: Location, Area and shape

3.1.2.1. Location

Sebeta is the capital town of sebeta Awas District of Oromia special zone surrounding Finfine situated at about 24 km west of Addis Ababa along Jimma road. Located within an approximate geographical coordinates of $8^{\circ}53'38.50''N$ $8^{\circ}59'58.17''N$ latitude and

38°35'11.91"E_38°39'33.75"E longitude. With regard to relative location, it shares common boundaries with Addis Ababa in the North, north east and east, Burayu town in the North, and rural villages of sebeta Awas district to the south and west.

3.1.2.2. Area

Total area that is covered with the current base /topographic map of the town is estimated about 99sqkm. According to the Master plan of the town which was prepared in 1988 E.C Sebeta has about 1762 hectares of a reserved total area from which about 433 hectares of land actually urbanized. In addition to this, according to the reform of 1996, Sebeta town total area is estimated that 17.62 sq.kms accounting for 0.18% of the zonal area. It is the largest industrial zone in special zone of Oromia surrounding finfine.

3.1.2.3. Shape

There are many facets of shape of an area. The longest and shortest axes of sebeta boundaries measured from topographic map are 16.97 km and 8.64 km respectively

Hence, the computed result is about 1.9 indicating that this town has a relatively **oval shape**.

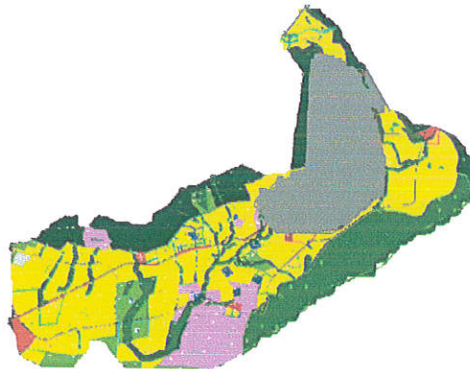


Figure 2: Relief, Drainage and climate

Source: (Sebeta Town Economic and Finance Office)

3.1.2.4. Relief

The present land configuration of the south west shewa zone is the result of past tectonic and denudation activities. The relief feature of the zone is dominated by *rift valley floor flat*

plain that is separated by a few hills. Sebeta area has an altitudinal range of 2060 and 2670 meters above sea level. The northern part of the town is characterized by mountains ranges land form having an altitude lying between 2600_2670 M.A.S.L. However, the southern part of the town lies between 2060_2120 M.A.S.L. showing that it is the lowest elevated part, as a result of this vast area of Sebeta (Dima,Roge,Atebla .etc) are considered as flat and intermediate plateau that are highly recommended for Expansion.

3.1.2.5. Drainage

The major stream that drains the area are Atebela, Dima, Sebeta Boneya, Akaki, Bole, Mengo, Jamo, etc rivers as well as several seasonal streams. Meta Abo and Mariam springs are found in the project area. Some streams which flow from Menagesha state forest at wechecha range flow through sebeta town and end up in Awash River, which is the most important river basin in the country. In Sebeta area streams are intensively used for irrigation. There are also tannery, Alcohol, soap and plastic factories in the town, which use the streams as a major waste disposal site without any form of treatment.

3.1.2.6. Climate

Climatically, the town is classified under badda daree/ wienadega zone that has the same general climatologically characteristics as that of Addis Ababa. Rainfall: -The majority of rainfall in the area is obtained during the Ethiopian Summer time (Ganna/Kiremet) i.e June, August, and September which covers 76.4% of the total annual rain fall. The minimum records are in the months of December, January, and February with other short rain during March and April. The average annual rain fall varies between 783.6-1422.7mm.

3.1.2.7. Temperature

The temperature of sebeta area lay in the temperate (Dega/Badda) climatic zone with a temperature range of 12.7⁰c to 24.4⁰c

3.1.3. Genealogy of the People

Some oral traditions and written sources reveal that, “.....between twelfth and fifteenth centuries, the Oromo were already organized into two confederations or moieties known as Borena and Barentu” (Mohammed, 1994:4, Assaffa, 2005:25). These moieties have their descendants. The Borena sub-moieties were known as Sabo and Gona, Macha and Tulema, Rayaya and Azebo. According to Assaffa (2005) the sub moieties categorized under Barentu were Siiko and Mando, Itu and Hambana. The descendants of these moieties currently inhabit different areas of Oromia National Regional State and some parts of other regions of the country. The Raya and Azebo branches occupy some parts of Tigray and Wollo. The regions of Macha and Tulema include most of the present areas of Shewa and western parts of Oromia region, particularly the Macha Occupy West Shewa, Walaga, Ilubabor, and Jimma areas. The sub moiety of Sabbo and Gona occupy Borena, Gebra, and Guji and some part of Kenya. The descendants of Siko and Mando reside in Arsi and Bale lands and some parts of the rift valley. Finally, the branches of Itu and Hambana live in most of Hararghe and some parts of Wollo in the north (Assaffa, 2005)

Of the various moieties described above the Tulema seems to be overlooked and rarely described by scholars. For instance, Assafa does not recognize the sub-moiety of Tulema though extensively narrates about others.. Among recent writers, it was only Buli (2006) who fairly treated the Tulema as a distinct moiety worth researching. In this regard, categorizes the branch of Tulema moiety of Oromo. But, Buli (2006) puts this branch of Oromo under Barentu. In relation to this, the elders of Tulema confirm the fact that these people are categorized under Barentu. The Tulema Oromo are also divided

Into two main branches known as Daacci, Becho and Jiille. According to my informants, the name of the two sub-branches of the Tulema was derived from the name of the two sons of Tulema, Daacci the elder and Becho, the junior. Eventually, descendants of the two brothers formed the sub-moieties. The following figure shows the patrilineal genealogy of the Tulema Oromo based on information gathered from elders during my fieldwork.

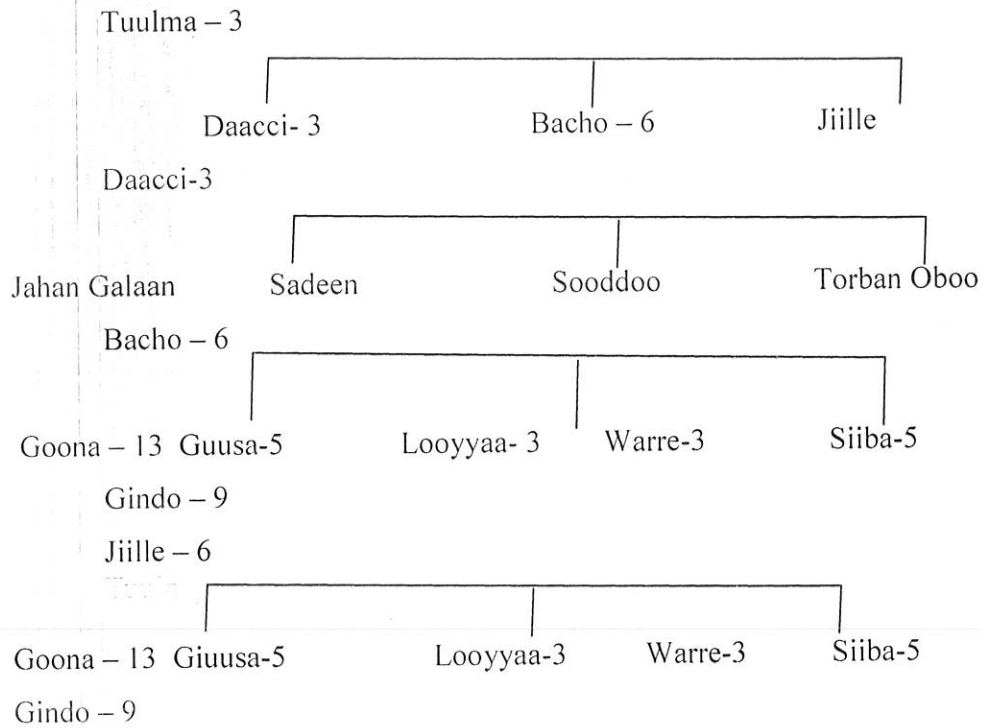


Figure 3: The Patrilineal Genealogy of Tulema

I adopted the above genealogical structure of the Tulema Oromo from the information I obtained through interview technique during the fieldwork. For this purpose, I selected six branches of Tulama namely, Lagesse, Nagawo , Bishooftu, , Magarsaa, Midakssa sebeta Woldemariam Ararsaa Sebete sub branch, and Hirpa Balecha from that of Sebete branch. Accordingly, the informants discussed and reckoned their language separately in different span of time in my presence. Finally, I brought them together and they confirmed that the Tulema belong to the Barentu moiety of Oromo and Daacci and Bacho are their ancestors. This is corresponded by the Oromo saying ‘Aada jila Tulema

The smallest unit in Tulema social organization, the Mati, consists of the spouses and their children (usually, unmarried minors economically dependent on their parents). The ‘Warra’ is comprised of married sons of the nuclear family, the grandfather and grandmother. Members of the ‘Warra’ (an extended family) usually build their residential houses in one locality forming an integrated house stead. They also build a common kraal, known as ‘Mora’ in Tulema Dialect of Afan Oromo for their cattle nearby their living houses to show their sense of unity. As noted by Ayalew Gebre (2001) the cattle are theoretically considered

as common properties of a 'Warra' (an extended family) though each member of the 'Warra' knows the actual owner of the individual cattle and exercises a private ownership right over the livestock.

'Ibidda' which refers to a clan lineage among the Tulema is made up of number of 'Warra' (extended family). Members of the clan from the same ancestor, Dullacha or Baso establish a 'Ganda' meaning a village by building a number of residential houses (huts) scattered across large territorial unity known as the Tulema land.

'Gosa' represents the largest tribal section (Unit) in Tulema social organization and the two major moieties of Tulema, the Daaccii and the Bacho are often called 'Gosa.' is a generic term contextually used to mean both a clan and a tribe.

In the course of day to day interaction when conflict occurs and petty offences are committed among the families or among the clan (gosa) members, the cases are brought to the clan representative locally known as jaarsa jabboo. The 'JARSA Jabboo' then attempts to handle the cases with other three 'hayyuu' (knowledgeable elders) and settle the dispute according to 'Sera Gosa.' 'Sera Gosa' refers to a rule or custom that governs the social interactions and cultural communication of the research Community. In other words, it is a branch of 'sera Gada' which may refer to laws of gada that regulates the entire modes of interaction among the Tulema

Generally, some elements of cultural difference and dialectical variations are visible within various branches of oromo largely due to their social and cultural contexts with other ethnic groups and sheer territorial distribution. In most cases the oromo exhibit similarity in adhere to the Gada laws in resolving conflicts.

3.1.4. Tulema Gada system Dimension

The term 'Gada' is classified as noun from in oromo Language. Nonetheless, it is not easily defined semantically or pragmatically because of its complexity. It is defined and interpreted in different dimensions in the oromo socio-cultural contexts. For instance, Asmarom (1973) argues that 'the term gada cannot be given a univocal interpretation. It stands for several related ideas. First of all, the Concept Gada stands for the whole way of life of the oromo society.'

Among the Tulema oromo , as in other areas of oromo Land when elders and cultural elites perform the blessing rituals they use to wind up their discourses of benediction in saying ‘Gadan qufa gabbina’ which literally means ‘Gada is indulgence and prosperity.’

This may reveal the bestowal of benediction or comfortable life over that age. In other contexts the people say ‘Gadan nagay’ this statement also literally refers to the time of Gada system is peaceful’ which indicates no violence and disturbance has happened during the given gada period. ‘gadante gaye ‘ would mean your Gada office term is near to come. This is contextually understood as the age of attainment for duty and responsibility, or the rite of passage in which one enters in to the stage of exercising leadership rule. Conversely, there is a discourse which says ‘Gadante darbe. ‘The literal translation of this text is deemed to be ‘your Gada has passed over.’ This statement is interpreted contextually in different ways. On the one hand, it connotes that the person has passed through all the five classes of Gada system playing different roles as each stage span of time is eight years: and thereafter the person is not as such active in the sphere of Gada administrative system. Thus, he is cutoff the power and to be assigned to other duties in accordance with his capacity. In this regard, the statement contextually could reveal that the person is released of administrative duties on the other hand, in other context, when people chat together.

‘Yes we take them joyfully.’

3.1.5. Livelihood

The basic economic activities of the people are agriculture, mixed farming and pastoralism. A large number of domestic animals including cattle, sheep, goats, horses, donkeys, and mules are found in Oromia. Among the main cereal crops are *teff*, wheat, barley, sorghum and corn. The major cash crop is coffee, and *c’at* (a plant whose leaves are chewed and used as stimulant) comes next.

3.1.6. The Oromo Calendar

An archeological discovery found in northern Kenya by scientists name Lich and Robinson indicate that the Oromo had their own calendar based on astronomical calculation by looking at the motions of stars and the moon since 3000 years with before Christ when the

Middle East and Europe were reckoning years with reference to the coronation of their kings. The Oromo are one of the four people that invented a calendar and contributed to the world civilization. The rest three are china, India and Maya. Other calendars in use today are derivatives of these four calendars. They claim they invented calendars.

Asmerom leggesese (renowned anthropologist) has the following to say about the Oromo Calendar.

... Borana time recording is unique in Eastern Africa and has been recorded in very few cultures in the history of mankind.

The best known example of this type of time recording are

– The Chinese's, Maya and Hindu calendars. It is very doubtful

That the Borana system derives from any of these cultures.

As mentioned earlier, the Borana Ormoo calendar is based on astronomical calculations that put at the center the sun, The moon and stars. The number of days in a month is 29-5 on average. There are 27 separate names for each day of the month. The names for the remaining days are assigned by the Ayyantuu calculating forth and back from the start and end points of the days. (Ibid:18). In olden days, Ayyantuu of the Ormoo used to form a "Woldeyohannis Worqinaa and Gammachuu Malkaa Oromia,, Yetedebeqew Yegi Tariik Finfinne 1986E.C/1994p.35.

Asmerom Legese Gada three approaches to the study of African society N.Y 1973,P.180

Team of experts that assist them to observe positions of heavenly bodies every Friday night. Those who examine motion of the heavenly body (stars) abstain from different acts. On the days when they examine the sky, they eat only roasted grains. They spend the whole night outside their house. They make campfire and stay night long looking at the stars. They also notice the differences the stars exhibited in a month or two months. They also notice the difference the stars exhibited in a month or two month. The difference helps them to synthesize an Oromo calendar. The Oromo calendar is not of divine design. It is an outcome of long time research and knowledge obtained over period. According Asmerom, modern scientist cannot vividly demonstrate the positions and arrangements of the stars as the Oromo demonstrate them on a ground dust.

The stars position is named in the following manner in Oromo calendar compared with modern terminologies.

Oromo coinage	Scientific coinage
Lamii	Traingulum
Busan	Pleiades
Bakkalcha	Aldebaran
Algajima (Alqajima)	Bellatrix
Arba Gaadduu	Central Orion
Urjii Walla	Saiph
Basa	Siruis

Professor Asmerom has more to say about the Oromo calendar “A Borana time reckoning expert (Ayyantuu) can tell the day, the month the year and the Gada period from memory. Should his memory fail him he examines the relative position of the stars and the moon to determine the day and the month astronomically” see figure 7 on p.181.

Asmerom Leges Gada three approaches to the study of African society N.Y 193.p.181

Oromo Wisdom in Black Civilization

Borena Terms	technical terms
Lami	_____ Traingulum
Busan	_____ Pleiades
Bakkalcha	_____ Aldebaran
Algajima	_____ Beliatix
Arbba Gadduu	_____ Central Orion
Urjii Walla	_____ Saiph
Basaa	_____ Sirius

Figure 4: Stars Used Borana Time Reckoning

3.1.7. Importance of Siqee

Many merits are attached to siqee. Out of the enormous benefits it is associated with, the following are just few ones. The siqee is a symbol of conflict resolution. It is an icon of reconciliation and harmony. It is a symbol of cease-fire in war situation. It is worth noting the significance of the cease-fire case, in particular.

While an intense war is underway between clans, amid serious fighting and among rows of dead and injured soldiers women intervene carrying their siqees and chanting ateetee songs. If women appear with siqee cease-fire is immediate. No mediator or negotiator could do the same. This is self-evidently unparalleled authority of Oromo wome. No matter how might they are, it is impossible for the fighting parties to say no to the authority of siqee.

The women who enter the battlefield with their siqee have a special song named Diloo.

I don't have a weapon
I do have only my siqee with me
I don't challenge you with farce
Except in the name of God the king above all
I beg both sides hoping they would listen to me
Yes, both sides are wise, they stop fighting;
Oromo Wisdom in Black Civilization

3.1.8. Siqee for Purification

In Oromo culture, marriage between close relatives is strictly forbidden. A person found committing such an act is identified as haraamuu (literally incest, worthless etc.) Unfortunately, however, those people who converted to Muslim are not marrying their cousins, which is unacceptable in the Oromo culture. This is entirely an Arabic culture. The Oromo don't marry each other unless their genealogical relations are beyond seven ancestors. When someone breaches this cultural value in favor of alien culture, the Oromo

feel that safuu is broken. In Oromo culture, marriage between cousins is shameful and disgusting. This is not simply a matter of cultural taboo. The Oromo had convincing ground for disallowing such a marriage as it complies with the scientific discoveries of the advantage of mixed gen in biology.

If one is found guilty of intermarriage with a close relative, there is a process through which purification is achieved. Women go to the culprit with their sinqee and say to him “Bay Day “Literally “be clean, come back to the norm”. it means, they chase away the immoral spirt, if the person disobeys the instruction of the women. He would be excommunicated from the clan. Refusal to the instruction would cause exile. If the person still insists on refusing, he would be killed.

3.1.9. Sinqee to Avoid Conflicts

In a daily life, there are a number of cases where people enter into conflicts. Causes of such conflicts may be as plenty as circumstances of daily routines. When women notice that persons are on verge of physical clashes, they carry their sinqee, stand amid the crashing parties to keep them apart. The fighting groups would immediately y stop clashing for the great honor attached to women’s authority with their sinqee.

3.1.10. Sinqee for Encouragement

In cases of aggression, women bless the soldiers to defend their country and push away the enemy that puts clear and present danger to the nation. They understand that the enemy comes to loot property, kill innocents, and subjugate citizens. The women prepare Ateetee ceremony in honor of those who go for military service and bless them as follows. “Succeed in the war front, come back victorious”. The women also prepare necessary provisions and logistics for the men. Men who had been seen off with such blessing and good “He who a woman sends wouldn’t be afraid of death”.

In summary, sinqee serves the following purposes. These are to:

- ❖ Raise fund for victims of different calamities and persons fell in acute poverty
- ❖ Seek a child for adoption for a woman who couldn’t give birth to a child

- ❖ Protect a woman traveler from any male attack
- ❖ Pray to God for reconciliation
- ❖ Say good bye to a wedding girl

3.1.11. Qanafaa

Qanafaa is common in Artsii. It is an ornament for a woman who has given birth to a child. It is worn on the forehead. It is a symbol of pride for a woman who has got a child. A husband wouldn't beat up a wife who wears qanafaa. It is also shameful to reproach a woman with qanafaa. A woman wears qanafaa for five months after delivery. Obviously, a woman is considered physically weak in this period as she bleeds at delivery and loses much energy during pregnancy. However, few husbands break this safuu beating up their wives. In such cases, the abused woman would cry out for help and women from the neighbor would come for help carrying their sinqees. A man that abused a wife with qanafaa would be ready to accept whatever fine the group of siqee women could impose on him. There are three options for him. The man would kill an animal to clean himself from the sin he had committed (beating his wife). The animal he would be obliged to kill is the one he likes most. Otherwise, he would give a bull for the group of women who came to balme him. If he is unable to do both, he would by blukkoo (a tick homemade traditional cloth) and give it to the wife he had hurt.

Oral tradition has it that a woman who brought her husband's case to this relatives and got him punished said

Yaa qubeelaa qubatti	you fool you hurt me in private
Ni baate gumaan dubartii	you revealed the case in public
Dhaddacha gosaa duratt	you paid a price for that
Kankoollee dghagaa duubatti	I revenged you before your clan
Kan keemmoo gosa duratti!	

One can clearly understand the significance of sinqee and qanafaa in defending rights of women in the oromoo society. We should treasure this norm as it recognizes the role women

play in a society and rights they deserve as well. The fact is that the Oromo had a long tradition of respect for women and children before the modern world pronounced and promoted cause of these two segments of the society. That means women and children hold a special place in the Gadaa system of governance.

This writer has never seen in an early-recorded history any society considerate for children and women like the oromo. The husband apologizes to this wife kneeling down and bowing under her feet when found guilty. The basis for this civility is not sheer might of power it is truth and the rule of law. History tells us that some societies started to recognize women as humans at the beginning of the 19th Broth Christianity and Islam consider women as subordinate beings to male counterparts they give women secondary positions or assistantship status.

After the arrival of colonizers and the infiltration of alien value into the Oromo culture the civilized norms which could have been classic models Oromo for the world were gradually eroded and replaced by contrary acts. The above mentioned elements and the Gadaa system as a whole were abolished. We are left only with reghret and history of our

3.1.12. Gadaa: Indigenous African/Oromo Administration System

It is evolved and developed through time by preceding Oromo generations who were selectively focusing on positive aspects of human nature (self determination, participation , changing leaders, involving Oromo in decision making according to increase in their age) rather than destructive notions and relationships (autocracy, selfishness, dictatorship and others). One generation after the other has been shaping the Gadaa institution, and along with the increasing age and widening social responsibilities towards positive outlook and practices, creating the ideology and belief systems of the entire Oromo people to function in accordance with the Gadaa system of government requirements and the laws.

Gadaa has passed many years by sometimes failing and at other times growing. The ups and downs that Gadaa system has faced will be presented in the third part of this book.

3.1.13. Marriage

Among the Oromos living around Sebeta marriage is concludes in one of six different forms. All these six forms of concluding marriage are considered as the mechanism of establishing the marital bond between a man and women. out of these six types of concluding marriage, the first is the formal arrangement of marriage which is given strong consideration and is recognized as the best mode of concluding marriage. The other five types of marriage are concluded in different forms. Some of them are even considered by the society as against the customary law of the Oromo the seera Gadaa (caffee tumaa).



Figure 5: Oromo customary marriage of Sebeta Aawes Wereda

Oromos recognize the existence of a supreme being or Creator that they call waaqa. They have three major religions: original Oromo religion (Waaqa), Islam, and Christianity.

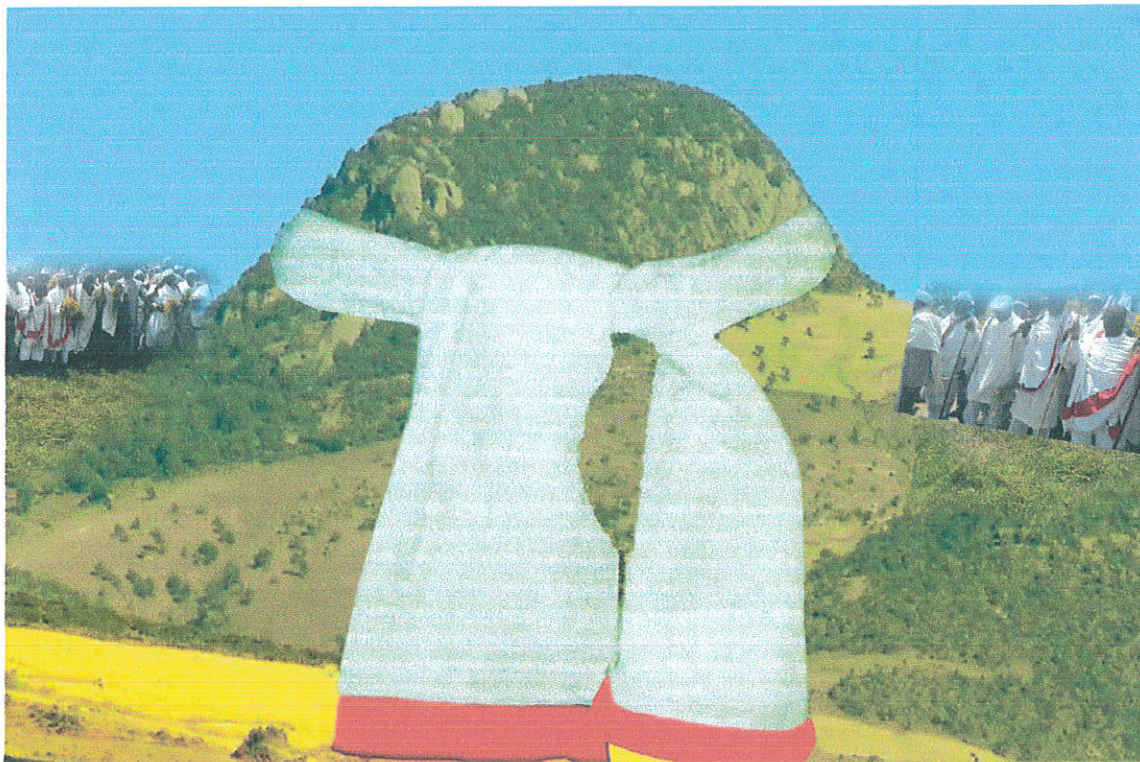
The original religion sees the human, spiritual, and physical worlds as interconnected, with their existence and functions ruled by Waaqa. Through each person's ayaana (spiritual connection), Waaqa acts in the person's life.

Three Oromo concepts explain the organization and connection of human, spiritual, and physical worlds: ayaana, uuma (nature), and saffu (the ethical and moral code).

Uuma includes everything created by Waaqa, including ayaana. Saffu is a moral and ethical code that Oromos use to tell bad from good and wrong from right. The Oromo religious institution, or qallu, is the center of Oromo religion.

Qallu leaders traditionally played important religious roles in Oromo society. The Ethiopian colonizers tried to ban the Oromo system of thought by eliminating Oromo cultural experts such as the ragas (Oromo prophets), the ayaantus (time reckoners), and oral historians.

Today, Islam and Christianity are the major religions in Oromo society. In some Oromo regions, Eastern Orthodox Christianity was introduced by the Ethiopian colonizers. In other areas, Oromos accepted protestant Christianity in order to resist Orthodox Christianity. Some Oromos accepted Islam in order to resist Ethiopian control and Orthodox Christianity. Islam was imposed on other Oromos by Turkish and Egyptian colonizers. However, some Oromos have continued to practice their original religion. Both Christianity and Islam in Ethiopia have been greatly influenced by Oromo religion.



**Figure 6: The most Cultural Heritage in Sebeta /The highest Mountain in Sebeta:
Mogle/**

Oromos respect their elders and value social responsibility, helping others, bravery, and hard work. Knowledge of history and culture is admired. Oromos can count their family trees through ten generations or more. These values are expressed in geerarsa or mirisa (singing), storytelling poems, and proverbs. Geerarsa is used to praise good behavior and discourage inappropriate behavior.

Oromo cultural heritage is expressed through mirisa, weedu and different cultural activities. There are different kinds of Weedu, such as weedu fuudha (a marriage song), weedu lola (a war song), and weedu hoji (a work song). Oromo women have their own song, called helee, that they use to express their love for their country, children and husbands.

Young bodys invite girls to marriage ceremonies by singing hurmiso. Men do dhichisa (a dance to celebrate the marriage ceremony) and women do shagoyoo (singing and dancing) during marriage ceremonies. There are prayer songs called shubisu and deedisu.

And this preliminary study on the population and Socio-Economic condition of the town may provide some information about to days. Sebeta encourage some Governmental and non-Governmental donors and give attention for the major problems of the town.

CHAPTER FOUR

4. Descriptions of the Data

4.1. Rite of Naming

Rite of naming is a ceremonial event in which the child is given a proper name that may entail variety of meanings in the Oromo cultural context. In this regard, Yankah, Kwesi and Philip (cited in Mulugeta, 2014:190) reveal that:

An African personal name offers insight into one's cultural origin. It may personify the individual by alluding to a story about the family or immediate parents of the bearer. It signifies the values, beliefs, convictions, traditions, hopes, fears, and conceptions of the whole group. In Africa a child is given a name with a deep rooted meaning. A name is the identity of and window into one's culture and self. A name exerts an influence for better or for worse on the life of the child. Name given by ethno linguistic group in Africa depict a significance character as well as an exposition of the circumstances of the birth of the name bearer.

In the Sebeta Awas District (Woreda) where this study is conducted, the children of Oromo are bestowed names in the 'Qaalluu' Institutions and in parentages system. Hence, I would attempt to describe these issues as follows.

Ammachiisaa: The word 'ammachiisaa' in Oromo, literally refers to 'embrace' or 'encirclement.' Nonetheless, it bears a religious meaning which is meant a rite of naming in the 'Qaalluu' institution. In this case, 'Qaalluu' institution can be defined as a religious organization where the 'Waqeffannaa' religion(traditional religion of Oromo) followers worship their 'Waaqaa(God), perform libation, settle dispute, children are bestowed their proper names by the 'Qaalluu' and other various rituals are acted.

According to Oromo belief system 'Qaalluu' is believed to be sacred human being. Qalluu is also considered as religious father or as religious mother and plays intermediary role

between 'Waaqaa' (God) and human being. The Oromo mythological narrative tells that 'Qaalluu' has come into being from heaven to bless the land and human creatures.

'Qalluu' is also presumed as a Spirit or 'Ayyaanaa' possessor. In this case, 'Ayyaanaa' refers to a divinity or spirit that serves as intermediary between human beings and Waqa (God). According to the worldview of the practitioners human beings can communicate with the 'Ayyana' which is termed in English as 'spirits' and those "Ayyana" can have power to bring good or evil fortune to human. Therefore, the people strive to appease. 'Ayyana' with offerings of food, milk, honey with mixed water, blood, beer, and other forms of drinks to protect the well beings of the speech community (Mulugeta, 2015).

In the Sebeta Area, where the study is conducted, the famous 'Qalluu' is known as 'Haadha Abbayyi.' The institution of this 'Qaalluu' is named in Oromo as "Galma Haadha Abbayyi" which literally means "the Sacred Hall of Mother Abbay." It is found in the Mount of Wachecha at the distance of 5 km far from Sebeta Town. According to the world outlook of the traditional belief system practitioners in the research environment, the 'Sacred Hall of Mother Abbay' is deemed as the home of divinities where children are given proper name and the ritual of bestowal of benediction is performed, patients may get psychological relief, disputes are settled, the state of purification is taken place by means of blessing and praying for God and Goddesses, Spirits or "'Ayyaanaa' are invoked and various folkloric genres are performed.



Figure 7: Place of naming announced Galama hadha Abbayi

Accordingly, I would attempt to describe the process of naming a child as follows:

Setting: The term setting may refer to religious and cultural context in which various events are performed. In other words, it involves time; place and condition in which different rituals are conducted. In this case, as stated earlier, the rite of naming a child is conducted in the “Hall of Haadha Abbayyi” found nearby the mount Wacheche in the night time either in Thursday or Friday or Sunday. These three days of a week are considered as fortune days according to the belief system of the community. The ‘Ayyaanaa’ (spirits) known as ‘Haadha Abbayyii’ is also invoked in those days during the night time to bless the people, bestow names for the children and prevent the sacred environment from harmful acts. According to the world outlook of the people living in the area, in the night time the evil spirits or the demons are impotent to harm the people whereas, the good spirits are powerful and very active to play their roles and perform the right things to human beings.

4.2. Participants of the rite of naming

Parents: When the born child attains at least a month the parents would reckon the fortune day to bestow a name in the Qallu institution. Then, before taking a child to the ‘Hall of the Qallu’ where name is given they buy a new cloth for a child, prepare the necessary materials

to be taken to the Qalluu institution for thanksgiving and blessing purpose. These materials are milk, butter, honey, several of mixed crops in containers. Besides, as a norm, in the eve of the journey to the shrine land the parents are not allowed to commit sexual intercourse.

After getting ready, the mother holds her child, goes to the sacred place called 'Hall of Haadha Abbayyi' together with the father and the grandfather or the grandmother of the child (if they alive). When, they arrive at the ritual center of the Qallu institution they would kiss the ground and ululate to show that the shrine land is deferential or respectful. Then, before entering the gate they are asked either they fulfill the criteria of entrance or not by 'Baanaa Himtuu.' In this case, 'Baanaa Himtuu' means a person who serves as spokesman of 'Haadha 'bbayyi.' He facilitates the time of communication with the 'Spirit possessor', announces the time of bestowal of naming children, protects norms and rules of the Qallu institution, etc.

The criteria of entrance of the Gate of the 'Hall of (Galma Haadha Abbayyi)' are:

- No committing the sexual intercourse at the eve of the rite of naming and in the event of naming the child
- Presenting the thanksgiving and materials used for blessing
- Free from murder cases, assaults and similar criminal acts.

After ascertaining that the parents of child fill the criteria mentioned above the representative of the spirit possessor (Baanaa Himmtuu) would allow them to take the seat in the Hall. In this time the participants of the religious rituals play drams, sing songs, ululate and show different body movements. Such performance is commonly used in the Qallu institution in various religious and cultural events.

In addition to the parents of a child, during the rite of naming in this traditional religious center the main participants are:

Caffe-Taa'chaa: This person is considered as traditional rules and customary law protector. He is also called as 'Hayyuu.' The term 'Hayyuu' is meant as knowledgeable elder who has been teaching norms, values and rules the generation overtime. Thus, he observes the circumstances of the rite of naming and names to be bestowed.

Mataqaboo: This person has a blood bond with the spirit possessor. Thus, he serves as close tie with the 'Qaalluu' and holds the head of the child during the rite of naming.

Jaarsa Jabboo: This person is considered as a traditional court of 'Qaallu' leader or he is presumed as a judge. When, various types of conflicts arise among individuals and these individuals bring their case to the 'Qaallu' institution he examines the case, and settle the dispute and create peaceful atmosphere with other cultural and religious elites. Hence, he would be present during the rite of naming as respectful personality.

Haadha Siiqqee: This person is an old woman who grabs 'Siiqqee.' In this case, 'siiqqee' is a stick used as a symbol of power of woman. A woman who holds this stick is respectful and knowledgeable of traditions in the community. Hence, as a norm she should be present during the ritual of naming in the Qalluu institution.

In the presence of the above cultural and religious elites and other religious practitioners the bestowal of naming a child is undertaken. Procedurally speaking, when the 'Baanaa Himtuu' announces the turn of naming, firstly the mother would handover the child to the father. Accordingly, he would take over the child and again hand over it to the Spirit Possessor. Then, the Spirit Possessor holds the child and instructs the 'Baana Himtuu' to put milk, butter, and 'booka'(honey with mixture of water) in front of him for blessing purpose. Accordingly, the 'Qaalluu' would sprinkle the milk and 'booka' to a child as well as to parents and pours on ground. He also smears a head of the child with butter. Along with the act of sprinkling and smearing there are some discourses that the Qaalluu would express as bestowal of benediction. A Few of these blessing statements are stated below.

Vernacular Translation

Qaalluu: Anaaninsiibiifaa, aannanta'i. I would sprinkle milk to you; let you be milk.

Audience: Annan ta'ilet you be milk.

Qaalluu: Dammansiibiifa, dammata'i I would sprinkle honey to you; let you be honey

Audience: dammata'i let you be honey

Qaalluu: Dhadhaansimuudaa, dhadhaahindhabiin I would smear you butter, let you live with butter

Audience: Dhadhaahindhabiin let you live with butter

In the above blessing statements milk, butter and honey are considered as symbols of prosperity and green life. Besides, the Oromo mode of existence is associated with cattle that produce milk and butter for better life. Honey is also used as a folk medicine which protects from disease and gives joyful life. Hence, these materials are always used in the rite of blessing in the community under study.

Following this, the Qaalluu (the spirit possessor) bestows name for a child. The proper name to be given for a child could be name of trees, river, mountain, time of events, etc. depending upon their significance in the community living environment. Commonly, some of the names bestowed are stated below as examples.

Table 3: Names bestowed to male persons

No	Proper name	Sex	Translation
1	Oda	Male	Sycamore tree
3	Malkaa	Male	Holy river
4	Garbaa	Male	Lake
5	Tullu	Male	Mountain



Table 4: The Oromo people with their ethnographic objects the Sebeta Society in Galma hadhabyi

As the above table indicates the names bestowed for male persons are tree, river, lake and mountain. These names can be interpreted in many ways in the Oromo cultural context in general and in the community under study in particular. For instance, the term ‘Odaa’ (sycamore tree) has different meanings based on its cultural and religious function. In most cases, the people gather under the shade of this tree to formulate, revise and repeal customary laws, resolve conflicts, discuss how justice is administered. Besides, they perform libation as thanks giving for their God and Goddess. Thus, ‘Odaa’ is considered as symbol of hall, court and religious center.

‘Malkaa’ literally means ‘holy river’ where the traditional belief system practitioners worship and praise their ‘Waaqaa’(God). According to the practitioners river is sign of purification. It is also a symbol of green life that ‘Waaqaa’ bestowed to His creatures. Hence, ‘Malkaa’ as proper name is bestowed to the male person to wish him the best of life.

Regardless of this, the term ‘Garbaa’ literally refers to a lake or an ocean. But, it connotes benevolence and broadmindedness. According to Oromo philosophical thought benevolence or generosity is a behavioral enactment that could bear sense of communal life in which people share what they have together and create sense of unity and love. Broadmindedness is a scope of wide thinking to understand the nature of human beings as well as every creature. In other words, it shows the mental development that can overlook the mode of life in various directions. Thus, such type of name is bestowed to a child or to a male person wishes him success widely thinking, to perceive his environment, and understand the way of life,

The proper names can also be given to a child following the cyclical changes of time. Few examples are given as follows.

No	Name of time	Gloss	Name of Male child
1	Barraaqaa	Dawn	Barraaqoo
2	Ganama	Morning	Ganamoo
3	Guyyaa	Day	Guyyoo
4	Galgala	Evening	Galgaloo
5	Waarii	Midnight	Waariyoo

Table 5: Naming of Male child

As indicated in the above table if the male child is born in the Dawn the name can be given him as 'Barraaqoo' which is derived from 'Barraaqaa', meaning dawn. Following the cyclical time, if the male child is born in the morning he can be named as 'Ganamoo' which refers to the son born in the morning. If the male child is born in the midday he could be given 'Guyyoo' as proper name. In similar way if the male child is born in the evening he can be named as 'Galgaloo.' If the male child is born in the midnight he is named as 'Waariyoo.' As we observe from the given example, linguistically the morpheme /-o/ is the gender marker which indicates masculine.

As contrast to male person if the born child is female the name can be bestowed to her as indicated in the following table.

No	Name of time	Gloss	Name of female child
1	Barraaqa	Dawn	Barraaqee
2	Ganama	Morning	Ganamee
3	Guyyaa	Day	Guyyee
4	Galgala	Evening	Galgalee
5	Waarii	Midnight	Waariitee

Table 6: Naming of female child

In the above table 3, we observe the change of morphemes in naming the male and female children. As indicated in the table, if the female child is born early in the morning or at dawn she is named as 'Barraaqee' which literally refers to beginning. If the female child is born in the morning the name is bestowed to her as 'Ganamee.' In similar fashion, if the female child is born in the day she is 'named' as 'Guyyee.' If she is born in the evening she is given the name called 'Galgalee.' If the child is born in the midnight she is named as 'Waariitee.' In this case, linguistically the morpheme /-e/ and /-te/ are the gender markers that indicate feminine.

After naming, the name given to a child is announced to the audiences. Then, audience, particularly the women ululate together to show their feelings of happiness in naming. In relation to the name given to a child the Qalluu would continue express a bestowal of benedictions. In other words, he expresses his best wishes for the child, parents and audiences as form of blessing. Then, the child is handed over to the parents. Following this, the traditional food, like 'dhodhoobboo (the roasted burly mixed with butter), loafs of bread, etc. and some drinks like 'bookaa'(honey mixed with water) are issued to all audiences. After eating and drinking the audiences would praise their God and Goddess, chat and chant, sing some hymns and show body movement in passionate feelings and emotions.

4.3. Naming the Child by Parentages System

As stated earlier, naming a born child by Qalluu institutions and renaming the born child by parents are traditionally accustomed in the community under study. Thus, after the parents have accomplished their duties in the Qaalluu institution they go back to their home with their child. Then, rite of renaming the child is conducted as follows.

Participants: When the parents with their child arrive at their house, brothers, sisters, ankles aunts of a child, neighbors and other relatives would gather together and welcoming them. During this rite of renaming some symbolic objects, traditional foods and drinks would be prepared for the ceremonial event. In this occasion, the gathered relatives and neighbors play together, chat and chant. Along with chatting and chanting they enjoy with drinks and prepared foods.

Before renaming the father or the mother would shave the hair of the child. Then, the shaved hair of the child is put on the back of the bull. This indicates that the bull is given for the child as endowment. Accordingly, the father would bestow the name for his born child which is different from the name already given by the 'Ammachiisaa' ritual or by the Qaalluu institutions. The name would be bestowed to the child can have various meanings depending upon the cultural contexts. For instance, in recent time before the birth of a child if the beloved son or brother of father of a child had died, one of the following proper names could be given to a child.

Vernacular Translation

'Dhaabasaa'	'Supplant'
'Deebisaa'	'Coming back'
'Fayyisaa'	'Redeemer'
'Hirphasa'	'Reward'

Irrespective of this, the proper name of a child can be given by the father based on various circumstances. The meanings of the proper names could be courageous, herons, hopes, wishes, greatness, divinities, etc. for example, sometimes, the name 'leencoo' is given to a child which literally means 'lion.' However, it connotes courageous, or it may symbolize hero. In most cases, the name 'Ayyaanaa' is also bestowed for male child who is meant divinity. Divinity is a spirit that is considered as intermediary between human beings and 'Waaqaa.' according to Oromo traditional belief practitioners. It is also taken as protector from danger. Thus in this case, the father names his child to show his wishes for his child. The female child can also be named as 'Ayyantu' meaning a female spirit or a lucky personality.

In general, different names that have various connotative meanings could be bestowed for male as well as female children by the parentages system. In the rite of naming can be concluded by blessing or by rite of benediction. In every ritual performance the rite of blessing is considered as central maxims. A few example of blessing is given below.

Vernacular Translation

Guddadhuakkamukagarbaalet you grow up like a tree around lake.

Daddagaagiakkamukaodalet you be tall like a sycamore tree

Daraaraabirraata'ilet be spring flower

Daraaraahoriidhibbaanbobbaasilet you have hundreds of herds.

Ilmoowarraafergamtuta'i	let you be obedient for your parents
Urjiita'iiWaaqaqaphuu	let you be star and join to the universe
Coqorsata'iilafaqaphu	let you be like a green grass

The above blessing involves various figures of expressions. For instance, in the first two lines we observe that two kinds of trees are stated. These are tree around the lake and Odaa(sycamore tree). A tree found around the lake is presumed as it is always green. In this sense, it indicates the wish of joyful life. In other words, it may refer to healthy and prosperous life. Thus, the father impliedly would express the wish of healthy and prosperity for his son or daughter. Oda(sycamore) tree also has an important place in Oromo cultural and religious context. As stated earlier, it is presumed as sacred area where various rituals are performed, rules and regulations are formulated and executed. Thus, the father blesses his child to be great and respectful in his life. The word 'coqorsa' stated in the above poetic expression also has symbolic meaning. In its denotative meaning it refers to a green grass. Nonetheless, its connotative meaning is considered as a symbol of fertility prosperity.

To sum up, the proper name given to a child or any other persons have different cultural and religious meanings in Oromo way of life.



Figure 8: Aba Geda Tulema Saden Teaching the oromo traditional cultural Naming practice at sebeta.

4.4. Change and Continuity in Naming Practice

It was evident that there were political, cultural and religious hegemony in the past governing system of Ethiopia. In other words, the past regimes of the country had imposed the cultural traits and religious practices of the ruling class upon the identity markers of many ethnic groups of Ethiopia. In this case, one the ethnic groups compelled to convert its naming practices and religious philosophy were the Oromo people. Hence, the following proper names can be considered as examples.

Table 7: Change and Continuity in Naming Practice

Original name in Oromo	Converted names in Amharic
Kalbessaa	Tigistu
Margaa	Bekele
Hordofaa	Teketel
Baayyisaa	Bizayehu
Bayyisee {female name}	Bizunesh
Fayyisaa	Mihiretu
Gemmachuu	Desta
Beekaa	Aweke
<i>Kennaa</i>	Sitota

As stated above conversion of naming was widely practiced for long period of time. In this case, various postulates have been raised by different individuals though there was lack of deeply rooted research undertakings. Among others, there is opinion that claims that using the original names of natives could degrade the personality of Oromo. Besides, the individuals who were named by their original names could not get access to job opportunity in governmental offices. However, I would suggest that further study should be conducted to explore such issues for historical purposes.

Compounding Mechanism of Naming

Nowadays, it is observed that many natives of Oromo are naming their children by employing compounding mechanism which could bring about ambiguity and loses the world outlook and cultural philosophy of the Oromo people. In this regard, some examples are given as follows.

Table 8: Compounding Mechanism of Naming

No.	Proper names	Compound	Gloss	Free translation
1	Kanariyaan	kana-iriyaa-n	this-friend-Art	this is a friend
2	Kookeet	Koo-kee-t	My-your-CAUS.	mine is yours
3	Keebeeki	Kee-beek-i	Your-know-COM	let you know about your self
4	Firaa'ol	fira-ol	relative-beyond	beyond relative
5	Naa'ol	Naa-ol	me-beyond	beyond me
6	Hundaa'ol	Hunda-ol	all-beyond	Beyond all, superior
7	Oliyaad	Oli-yaad	beyond -think	let you think better

No	Proper name	Compounding morphemes	Gloss	Free translation
8	Marsan	oars-an	detain-they	They detained
9	Obsan	Obs-an	tolerate-they	They tolerated
10	Robsan	ob-s-an	rain-make-they	They multiplied
11	Jigsan	Jig-s-an	fail-make-they	They devastated
12	Ibsan	Ibs-an	light- they	They lightened
13	Sifan	Si-f-an	You-for- me	I live for you

As we observe in the above examples, currently some natives of Oromo bestow proper names for their children by compounding free or bound morphemes. Such type of naming attempts to shift the widely accustomed names of Oromo to other linguistic dimensions. For instance, the proper name mentioned in the above table as 'Kanarian' may not be clear for Oromo speakers. It seems a biblical term or any other borrowed word. Thus, it bears ambiguity and loses the Oromo cultural meaning.

Irrespective this, a commonly known Oromo names have become converted to other linguistic dimensions. In this case, in the above table the proper names mentioned as examples, such as 'Marsan, Obsan, Jigsan and Ibsan' have been derived from 'Marsaa, Obsaa, Jigsaa, and Ibsaa' respectively. These proper names are widely known among the Oromo people. For instance, the term 'Marsaa' in Oromo has a deep cultural meaning. In this sense, it refers to the cyclical change of time and the rite of passage in the Gada System of administration. But, when the term 'Marsaa' is changed into 'Marsan' it could lose its originality as well as its wide concept of cultural meaning. As stated in the table, 'Marsan' is a verb in its linguistic category and literally it refers to 'they detained.' The term 'Obsaa' refers to 'broad mindedness' or 'tolerance' as noun category. The term 'Obsan' which is

derived from 'Obsaa' is a verb, literally means 'tolerated.' In this case, the original meaning of the term is not totally converted. But, the conversion of the original word may seem the change of cultural value to the sense of westernization or the so-called modernization spirit of thought.

4.5. Some Grammatical Aspects of Naming

Lassaga (morph phonemies) of Afan Oromo

a. $n+b = mb$

Hin baranna = hin + ba ranna = himbaranna

b. $n+w = WW$

hin weellisa = hin + weellisa = hiwweellisa.

Sabala (deletion)

Afur +affaa = araffaa

a) Hodh + -te = hoote

Sassaaga (epenthesis)

Fkn. Tikst -nn = Tiksina

Sirb-+na = sirbina

Saajiira (metathesis)

Dhamsagoonni hiika jecha tokkoo otoo hin jijjiiriin iddoo saanii yoo wal jijjiiran kan saaajiira jedhama.

Fkn.

Dabruu	Dabruu
Kofluu	Kolfuu
Durba	Dubra

According to the above sentence the Assimilation of vowels harmony ont only consonants but also vowels assimilate the assimilations of vowels is referred to as vowel harmony

[bibu] → [bubu] →
 (b +ruk) → (buruk)
 (S + ro) → [suro]

In the above words the second vowels influence the first vowels make the first Change

Example of semantic Extension in oromo language

World-Form	Basic-Meaning	Extended-Meaning
i) teessoo	'seat'	'address'
b) gulaaluu	Sorting out'	'editing'
c) hayyuu	'wise'	'expert'
d) konkkolaataa	'that revolves'	'car'
e) cuunfaa	'squeezed'	'juice'
f) geejiba	Loading animals	Transportation
g) maxxansa	To stick to	Publication
h) fuula	Face	Page
i) garagalcha	To fact down	Copy

4.6. Phonology and Morphology of Afan Oromo Personal Names

Once we identify how and where consonants and vowels are produced, the next step in studying language is to identify which consonants and vowels are found in any language and

how they are put together. This can be accomplished with the part of linguistics that studies the systems and patterns of sounds in a language, called phonology. To put it another way, phonology is the study of the of how sounds are organized and used in natural languages To start the discussion of phonology, let us see the difference between broad and narrow transcription first.

4.7. Broad and Narrow Transcription

The kind of writing that we use every day, referred to as orthographic writing, is not accurate in representing our speech. Take the three English words *phone*, *five* and *laugh* for instance.

In all cases there are letters that represent the /f/ sound, but they are different in all the three words. In order to pronounce English words, therefore, it is necessary to learn each and every word. Linguists have tried to ease such problems by designing a special method of writing any language that is spoken in the world. The special writing system was designed by the IPA (the International Phonetic Association). As you saw in the earlier section, there are a number of symbols and special marks designed to record speech as accurately as must .as possible. Using the IPA symbols, thus, it is possible to write the above words as /faund/, /falv/ and /la: f/ respectively with the same symbol, namely *HI* representing the same sound in all the words.

There are still variations in the transcriptions that linguists use depending on the level of accuracy or the details included in the transcription. Let us see this with example. Look at the following-two Afan Oromo.

Word	Transcription 1	Transcription 2
>uv'flower'	/hababo/.	[aβaβo]
>"ud 'lion'	/anbassa/	[ambassa]

As you can see the two transcriptions are quite different. The first transcription just represents the sounds as we understand them. The second transcription, however, represents

the speech as it is heard or produced. The /b/ that we produce in /ababa/ is not the same of [β] that we produce in [aβaβa]. The first one is a stop and the second one is a fricative. Yet, we understand them as both /b/, not as different sounds. The first transcription is called broad (**phonemic**) transcription, as it does not include every detail of the sounds that are produced. The second transcription is called narrow (**phonetic**) transcription because it deals with every phonetic aspect of the sounds produced in the speech. As you can see in the transcriptions, broad or phonemic transcription is enclosed in slashes / / and narrow phonetic transcriptions are enclosed in square brackets. []

4.8. Phonological Processes

In the production of individual sounds, the sounds are produced clearly and what we produce is what we intend to produce. However, when two or more sounds are produced one after another at once, the sound we intend to produce and the one we produce may be different because of the influence of neighboring sounds. These different interactions between sounds are called phonological processes. In this section, an attempt is made to discuss the common phonological processes that are seen in different languages.

Sounds do not always assimilate. Sometimes they become more dissimilar when they come together. Look at the following data from Afan Oromo.

[binne]	—	[bitne]
[nyaanne]		[nyaatine]
[ganne]	----	[gatine]

In these examples the changes are neither to the place, the manner nor to the voice. On the contrary, the similarity between the sounds that changed it's from and the neighboring sound has decreased. This process in the opposite of assimilation and is known as dissimilation.

4.9. Metathesis

All phonological processes do not involve assimilation or dissimilation. The change may involve just transposition of some consonants as in the following examples.

[k+brit]	[kirbit]
[kabaro]	[karabo]
[maksango]	[makango]

As you can see from the data, there is a change of position of some sounds in Column B . This transposition of sounds is called is called metathesis

4.10. Epenthesis

Sometimes some sounds come in between other sounds to avoid impermissible sequences in the language. For instance, in Amharic two consonants can not come together word initially; if they come there will be an insertion of the vowel /i/ between the two consonants.

lbs	—▶	/libs/
dr	—▶	/dir/
zgba	—▶	/zigba/
dggs	—▶	/diggis/

In all these words, the function of the vowel is to prevent two consonants from appearing consecutively word finally. This type of process is epenthesis.

In English, it is argued by some chronologists that there is an insertion of [i] between any two of the following sounds: s, z, s, ʒ, tʃ, dʒ.

Example Churches /tʃɜ:tʃɪz/

4.11. Deletion

Sometimes, sounds are deleted. Look at the following examples from Amharic and English.

[aeskʰt]	[aest]
[asspekt]	[aespet]

intimacy person names, but /-e/ is inserted in the place of /-irsa/, /-asa/ and /-e/ is inserted in the place of /-itu/ to make short word which is simple to pronounce the intimacy person name.

From the above examples, we can identify two types of phonological process one is apocope; because the four suffix /-ato/, /-irsa/, /-asa/ and /-itu/ are deleted in word final position of the intimacy of personal names. The second phonological process is insertion of the epenthetic /e/ and /-o/, because the sound is inserted in the place of /-atu/, /-irsa/, and /-ito/ sounds to avoid long suffix.

4.12. Assimilation

According to Yule (1985:48) assimilation is a phonological process in which some aspect of a segment or all aspect of the segment are spreading in to many ways.

For example the Afan oromo term /bitne/ shows progressive total assimilation. Because, in the term /bitne/, /t/ sound is progressively assimilated in to /-to /-n-/ sound.

Gatne	ganne
Nyaatne	nyanne
Fidne	finne
Argatne	arganne

Even though all ideas which the researchers have discussed above different conceptual relevance to this thesis, their degrees of relevancies are different. Therefore, the conceptual frame works for this thesis are the following.

In the socio-linguistic section and particularly in the classification of personal names, Zelealme (2003:181) classified the personal names into types based in their semantic contents which are strongly linked with the socio-economic and political setting surrounding the birth of a child. Furthermore, he explains that there are pragmatically.

Possible constructions of personal names beyond the rules of the grammar of the language. Therefore, in this thesis, the personal names are classified in to types based on the classification of Zelealem (2003:181).

4.13. What Naming was References

4.13.1. Plant Based Personal Names

The plant names literally refer to plants but some of them are used as personal names According to the responses of the informants the oromo people name their infants by the name of plants and mountain and also by the name of river. Which are not initially used for human representation. Because there are some good things in the plants mountains, and revirs and the names need them as personal names of there infants some of my informants call their infants ejersa, oda, birbirsa,

Plant based personal names hare are example 1 Plant based personal

4.13.2. Name of Male

	Personal name	Literal meaning	Extended meaning
A	Urgessaa	The one who has good smelling	The best of best smell
B	Oda	Big tree/oak	Have many branches, respect by society
C	Birbirsa	Big tree	Very tall
D	Tullu	Mountain	Big huge
E	Malkaa	River	Bridge on river
F	ejersa		Long live age strong

Table 9: Name of male

4.13.3. Circumcision Name

In Oromia, circumcision is performed on both boys and girls either in early infancy or at the time of marriage. Female circumcision is desirable but optional, while male circumcision is

considered mandatory for reasons of health/hygiene and social acceptance, as well as religious law for Muslims.

according to the above structure circumstantial personal names used to males and females.

No. 1 Personal Name	Meaning Literally
a) Bilise	/Independence/
b) Gemechu	/Happiness/
c) Tokuma	/Equality/
d) Bedane	/Success/

According to indication from the data in number on the circumstantial Oromo names are commonly used for females and males without any gender difference.

No. 2 Circumstantial names of females

Personal Name	Meaning Literally
a) Bedatu	/Sucess/
b) Jalane	/Acceptance/
c) Hatatu	/Well/
d) Hajedan	/they say/what that like/

No. 3 Circumstantial names of males

a. Gofta	/God/
b. Bulcha	/Leaders/
c. Dita	/Wealth/
d. Olana	/Elders/

4.13.4. Plant Based Personal Names Female

	Personal Name	Literal meaning	Extended meaning
A	Abaaboo	Flower	Attractive
B	Daraartuu	Very wide	
C	Gadisee	Umbrella	Protection from bads
D	Iftuu	Bright	Happiness/ smile
E	Burtukana	Orange	Sweet
F	Loomii	Lomen	Small & have good smale

Table 10: Plant Based Personal Names Female

4.13.5. Animal Based Personal Names of Males

	Leencoo	Literal meaning	Extended meaning
A	Qeeransoo	Tiger	Fighter/unbeaten/
B	Kannisa	Bee	Hard worker
C	Jaldu	Monkey	Ugly, displeasing to the eye
D	Leencoo	Lion	King /leader /un frighten

Table 11: Animal Based Personal Names of Males

The main case of the people to name their infants with the name of animals is due to the power that they observed in some animals is due to the power that their infants (Baye, 2006;10-3

4.13.6. Place Based Personal Names

The place names which are used as personal names refer to related oromo's historical known place.

4.13.7. Place Based Personnel Name of Male

P/N	Litrel name	Extended meaning
Awash	Awash River	
Tullu	Mouten	Huge
Furi	Furi	Ever Green
Burka	Spring water	Clean/ starting point

Table 12: Place Based Personnel Name of Male

4.13.8. Intimacy Personal Names

Many intimacy personal names are short form derived from their own pre existing personal names. Some of them are taken from simple personal names and some of them are taken from compound personal names many intimacy personal names are used among or between individuals who are relatively in similar age level.

The following intimacy personal names

Male Names	Intimacy personal name of male
Woyessa	Woyu
Gemechu	Game
Gadisa	Gaddo
Birbirs	Birbo
Lamessa	Lami
Dechasa	Dhacho
Tolera	Toli

Table 13: Intimacy personal name of male

4.13.9. Intimacy personal name female

	Female Names	Intimacy personal name female
1	Derartu	Dare
2	Fedhashi	Fedho
3	Chaltu	Chali
4	Badhatu	Badhee
5	Birritu	Birre

Table 14: Intimacy personal name female

4.13.10. General Personal Titles

In Oromo of Sebeta Awas woreda people the general personal littlest of usually manifestation of the title bearer's age levels and genders. The personal title personal title names all used before the given names. Hege are examples.

4.13.11. General Personal Titles of Females

R/N	Persona titles	
1	Dubre	A girl who is not married
2	Aadde	A married female
	Akko	Grand mother (female)
4	Adada	Niece
5	Sayu	Husband's sister
6	Intalo	You (female/male)
7	Hadha (+)_____ (male/female)	Mother (+)_____ (male/female)

Table 15: General Personal Titles of Females

4.13.12. General Personal titles of Males

RN	Personal title	Meaning
1	Obbo	Sir/ Ato
2	Akakayyuu	Grand father (male)
3	Gobani	Two males those married two sister
4	Jali	Aguly
5	Gurba	You male/female
6	Abo(+) (male, female)	Others male/ female

Table 16: General Personal titles of Males

4.13.13. Apocopation

As crystal (2008:30) explains, apocopation is deletion of the final elements in word final position. The infancy personal names which are used by Sebeta Awas wored people are indicating apocopation, because they lost their segment in their word final position examples.

Personal Names

intimacy of personal names

Derartu

Dare

Birbirsa

Birbo

Dechasa

Dacho

Birritu

Birre

As we can see from the above examples, two segments in words final position of all personal names in the left column, /-a/ and /-il plus the test sound that is /-artu/, /-irsa/, /asa/ and /-itu/ are deleted from the

CHAPTER FIVE

5. Summary, Conclusion and Recommendations

5.1. Summary

In this research paper Oromo naming tradition and its background, naming mechanisms, trends, change and continuity was discussed in the introductory unit. Related literature which have meaningful to my research title were taken from different writers, researchers, scholar's, books and magazines. Specially, in this unit/ unit two/, the continuity and change of Oromo naming culture was mentioned. The guideline of this research also laid down in unit three which shows the ways and methods that this research has to be conducted and what will be its limitations while/after this research was conducted.

In unit four, according to the guideline specified in unit three data are that gathered from pre proposed respondents were interpreted and analysis was made. From Questionnaires which disseminated to research sample, data that helps to reach to conclusion and recommendations was collected and interpretations and analysis was undertaken depending on identified and categorized response in percentage.

Based on purposive sample response, detail verification of change and continuity of Oromo naming culture was identified through some mechanisms, approaches, trends, practices and historical backgrounds.

The following constructed ideas was also the results of all data collected from respondents which leads/helps to say naming practice of Oromo people was in the truck of change.

Before colonization, the Oromo people had their own organic culture, social, political and legal systems. Furthermore, they have very comprehensive plants, animals, and personal names. The Oromo are discouraged from developing their culture and art. Even these all happened, the Oromo people does not totally forget their culture and practicing of their identity.

Therefore, now a day Oromo people was not in need of help to give name for their infants. But before some decades they want to religious places/kalu/ to get name for their infants. The father/mother gave name immediately after they born and there was no name logically referential to the name bearer.

There were also some pre considerable issues while naming infants in the changing Oromo people and what are differences have been given a meaning for a secular and non-secular name. There was a period/era in which Oromo people confused and Amharization will undertaken on Oromo people to drop giving Oromo name and instead to replace Amhara name for those Oromo Christianity/Orthodox follower by the coverage of religion. But today whatever the religion they follow, they don't give Amhara/Habesha name to their child instead of giving their own language based name.

5.2. Conclusion

Based on findings of the study the following conclusions are made:

1. Name is given to infants immediately after they are born.
2. The mother and or the father are more known in giving names for infants.
3. Personal name have no logical reference to the name bearers.
4. There are points that parents should take to account before they give name to their infants:
 - The sex of new born infant.
 - The necessity of taking child to religious places to get name.
 - The meaning of name proposed to infants.
 - The mandatory of mother tongue based name.
 - The difference between existing name and newly emerging modern names.

- Considering phenomenon, condition and some memorial issues during infants born.
5. The difference of secular name and non-secular name are:
 - Traditional or modern names which was given out of religious affairs called secular names and name which is given by religious concern/affairs/leaders called non secular names.
 - A name given by priests/Kalu was non secular name but the rest categorized under secular name.
 - A name which is given depending on bible/Quran, on the written religious books called non secular names but a name which is non-reference of the above called secular name.
 - The significant difference between secular and non-secular name is the reference of the name or from it driven.
 6. Before three decades Oromo people was influenced by Amhara /Orthodox church/to give name for their infants depending on their culture, tradition and mother tongue.
 7. There is a changing situation in naming practice and a new modern Oromo names are emerging following the development of Afan Oromo.
 8. A single person commonly has two names.
 9. The role of religion in giving name was minimized and the role of parents was increased.
 10. The interest of having modern Afan Oromo names was increased.

5.3. Recommendations

Depending on points of conclusion made above, the following important suggestions are recommended concerning the continuity and change of Oromo naming practice in Oromia Special Zone around Finfine in Sebeta Awas Woreda:

1. Naming practice was in the truck of change by dropping our grandfather's naming traditions/practices. These conditions directly harm Oromo's culture, tradition and practice to transform to new generation.
2. New modern Afan Oromo based Oromo names are influencing commonly used Oromo names because of the new modern Oromo names are considered as modernization and the old names are merely for non- modernized peoples. So, the coming generation should have to play a role in using both simultaneously in the future.
3. The Woreda Culture and Truism Office should have to control/nearly now/ the way it goes for future and the concerning body should have to create awareness on how the society uses both names by keeping change.

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AMMEK

Questionnaire to People Who Are 40-70 Years of Old

Dear Sir/Madam

I come from Addis Ababa University, department of linguistics to conduct a Masters thesis in personal nemeses and personal titles of the Oroming speakers people. This research will help as a data base on reference for further researcher.

Besides it paned used to preserve the semantic, pragmatics, socio-cultural, political and grammatical information which are, found in personal names thus your response is essential to achieve the objectivity of research. Your response will be kept confidential. Therefore. You are kindly requested to write your answers. The following questions.

1. When is a personal name give to infants?
 - A. When they get baptized
 - B. It can given at any time
 - C. Immediately after they are born
 - D. All the mentioned alternatives are possible answers.
2. What is your reason for your number one answer?

3. Who gives a name to infants?

A. Priests

B. mother and father.

C. Priests must give personal names and the family can give additional personal names

D. All the given alternatives are possible answers

4. What is your reason for your number three answer?

5. Is a personal name logically referential (has logical truth) to the name bearer?

For example if name of parson is the rich, then the person is rich?

A. I agree

B. I dies agree

6. What is your reason for your number for answers?

7. What teachers do names consider to give personal names?

8. What are the difference b/n secular and non secular personal names?

9. Can you write your, name, your parents' name, your is parents³ grand father and grand mother name and the next some others?

10. Why did you give such names for your sons and /or daughters?

11. Does orominya language. Personal names referring to honorifics and title names ?

12. If your answer for number (11) is year write the personal names that refer to honorifics and title

13. How many names are given for a single person ?

14. Can you list if there are personal names that are commonly used by female and males ?

15. Can you write a personal names that refers to names of evil (zar)sprit ?

Obbo/Aadde

Ani barataa University Finfinnee muummee qo'annoo afaanii yommuun ta'u qorannaa aadaa moggaasa maqaa Oromoo irratti sadarkaa Mastersii guuttachuuf qorannoo kan kanan gaggeessudha. Odeeffannoon ani barbaadu ragaalee bu'ura qorannoo kiyyaaf kan fayyadudha.

Dabalataaniis, mogasni maqa gama walitti dhufeenyi siyaas-diinagdee, aadaa, seerlugaafi qorannoo afaanii keessatti maal akka fakkatu beekuuf kan gargaarudha. Odeeffannoon isin kennitan qorannoo kiyyaa murteessaa yommu ta'u odeeffannoo ani barbaadu ragaalee bu'ura qorannoo kiyyaaf kan fayyadudha.

Dabalataaniis, mogasni maqa gama walitti dhufeenyi siyaas- diinagdee, aadaa, seerlugaafi qorannoo afaanii keessatti maal akka fakkatu beekuuf kan gargaarudha. Odeeffannoon isin kennitan qorannoo kiyyaa murteessaa yommu ta'u eegamedha. Kanaafuu odeeffannoo dhugaarratti hundaa'e akka kennitan amantaa guddaa isinirraa qaba.

Gaaffiilee:

1. Daa'imaaf maqaan yeroo akamii moggaafama?

- a) Yeroo cuuphaa
- b) Yeroo hunda
- c) Akkuma dhalataniin
- d) Hunduu deebiidha

2. Deebii gaaffii 1ffaatiif kennitan sababni isaa maali? _____

3. Maqaa daa'imaaf eenyutu moggaase!

- a) Luba
- b) Abbaafi Hadha
- c) Lubni dirqama maqaa yoomu moggaasu abbaafi haati maqaa dabalataa keenun mooggaasu
- d) Hunduu deebii ta'uu danda'u

4. Sababni isin gaaffii 3ffaaf deebii kennitan maali?

5. Maqaan moggaafamufi namni maqaan moggaafameef gidduu walitti dhueenyi jiraa?) Fkn (Maqaan Sooressaa waan ta'eef namni sun sooressa ta'aa?)

A. Eeyye

B. Lakki

6. Sababni gaaffii 5ffaa eeyye/lakki jettan maali? Ibsaa

7. Maqaa moggaasuun dura haaladureen yaada keessa galu qabuv maali?

8. Galaagarummaan moggaasa maqaa jabana durii fi ammaa gidduu jiraa?

A. Eeyyee

B. Lakki

9. Gaaffii 8ffaaf eeyye yoo jettan garaagaruma kana maaltu fide jettu?

10. Jijjijiramni mootummaa yero baroota darban keessa taasifame aadaa mogasa maqaa Oromoo irratti dhiibbaan fide jiraa?

A. Eeyye

B. Lakki

11. Sababni deebii gaaffii 10ffaa kennitan maali?

12. Guddinni Afaan Oromoo aadaa moggaasa maqaa Oromoo irratti jijjiirani fide jiraa?

A. Eeyye

B. Lakk

13. Deebii gaaffi 12ffaa kennita eeyye yoo ta'e jijjiiramn kun akkamti ibsama?

Annotation

Ref 01

Phonetic oromoon akkamitti mak'aa moggaasaa?

Morpheme oromoo- n akkamitti mak'aa moggaasaa?

Gloss oromo- nom how naming give

FT How oromo gives name?

Ref 02

Phonetic oromoonakkaittimak'aamoggaasuhaalasadiirrattit'iyyeeffata

Morpheme oromo-n akkaiitti- mak'aa moggaasu haala--sadiirrattit'iyyeeffata

Gloss 3SM how give name condition three

FT The naming system of oromo is based on three conditions

Ref 03

Phonetic tok:o ham:uudhaa ay:aantuu santu ham:ataa

04

Morpheme tokko□-seera-hammatfiisaatiin -mak'aa-moggaasa

Gloss Quant based on 1ST.QUANT low hold name give

FT The first one is K'alu naming system

Ref 04

Phonetic moggaasni seera k'abaa seer:i ay:aantuu jiraa

Morpheme mog:aas -ni seera k'aba seer:i ay:aantuu jira

Gloss naming law have law k'al"u exists

FT naming has its law, there is kalu's law

Ref 05

Phonetic intalas taatu ilmas ta?u mak'aa mog:aasnaa

Morpheme intala- taatu ilma - ta?u mak'aa mog:aasnaa

Gloss giel- even being boy being naming

FT there will be naming for both female and male child

Ref 06

Phonetic mak'aan sirna gadaatin mag:aafama

Morpheme mak'aa -n sirna gadaa- tiin mag:aafamaa

Gloss name system gadaa in named

FT naming is based on gadaa system

Ref 07

Phonetic namni oromoo hin ta?n oromoot:i yoo makamuu barbaade gosa

tok:ot:l sik'ee himatee mag:aafama

Morpheme nam - ni oromoo hin ta?in oromoo- t:i yoo makamuu barba- de

gosa tok:ot:i sik'ee him - te mog:aafama

Gloss man - Nom oromo Neg being oromo to if combine want 3SM clan one approach tell
3SM named

FT If those non oromos want to combine Oromos he will approach them and tell them and
he will be named

Ref 08

Phonetic yoo galaan ta?e galaan yoo bacho ta?e bacho yoo grasuu ta?e meet:aa mog:aafam
mak'aansaa oromoodha

Morpheme yoo galaan ta?e galaan yoo bacho ta?e bacho yoo garasuu ta?e meet:aa
mog:aafama mak'aansaa oromoo- dha

Gloss if galan galaan if bacho bachoo, if garasuu being met:aa named his name oromo is

FT if he is galaan, he will say galaan, if bacho he will say bacho, and if clan name is garasuu
he will approach them and named accordingly

Ref 09

Phonetic sana booda fira lam:ii sanii ta?aa yoo aj:eese gumaa baasu yoo
du?e gumaa barbaadufii

Morpheme sana booda fira lam:ii sanii ta?a yoo aj:eese gumaa baasuu yoo
du?e gumaa barbaadufi

Gloss that after member clan that be if kill compensation pay they if killed copensation ask
they

FT After that he will be member of that clan and if he killes they will pay compensation and
if he is killed, they will ask for compensation

Ref 010

Phonetic in:i lam:af:aa seera ay:aantuun mog:aafamaa

Morpheme inni lam:a - f:aa seera ay:aantuu - n mog:aafama

Gloss what second- ly law k'alu - with named

FT Secondly, it will be based on k'alu naming

Ref 011

Phonetic namoon:i oromoo ta?anii kan ab:aan ilmaa mog:aasu ni jiraa

Morpheme nam - oo - ni oromoo ta?a - ni kan abbaa -n ilmaa mog:asu
ni jira

Gloss person - Nom oromoo being - Nom what father - Nom son name pos exist

FT regarding oromo persons there is a name that a father gives to his son

Ref 012

Phonetic mak'aa sana ay:aantun kan mog:aasu haala uumamni ken:eeni

Morpheme mak'aa -n ay:aantuu -n kan mog:aasu haala uumam- ni
ken:eeni

Gloss name - nom k'al:u - nom what named way nature - nom give

FT k'alu will give such name based on what k'alu can give

Ref 013

Phonetic haala uumaa waak'aa saniin mog:aasu

Morpheme haala uumaa waak'aa san- in mog:aasu

Gloss way nature god that with named

FT name will bne give based of the nature of God

Ref 014

Phonetic maaldʒeʔani moggaasu?

Morpheme maal-dʒ eʔ anii – moggaasu

Gloss what type of Name they give

FT What type of name they provide?

Ref 015

Phonetic guyyaarrattis nihundaa'ayerorratt'snihundaa'a

Morpheme guyyaarrattis nihundaa'a-yeroorratt's-nihundaa'a

barairratti-nihundaa'a-ayyaantuun-haala-waak'inkenneefuumamairraaka'eet-
moggaasa

Gloss by day based by time based by year based by condition

FT It is based on the day, time, year and condition

Ref 016

Phonetic ? iiraafʔ aabaadʒ eʔ u durbaafk'ananiidʒ eʔ u

Morpheme ? iirf-ʔ aabaadʒ eʔ u durbaaf-k'ananiidʒ eʔ u

Gloss for boy-survive for female-comfort

FT The boy help me to survive and the female make comfort

Ref 017

Phonetic bara intalti sun dhalat:u bara ilmi sun dhalattu yoo bar:io sun gaarii ta?eef

Morpheme bara intalti sun dhalat:u bara ilmi sun dhalat:u yoo bar:I un gaarii ta?eef

Gloss year girl dem born year dem born if year dem good being

FT if the year of that girl or boy is born is good they will be named accordingly



Eebba Maanguddoo

Ritual of the Elders



Erecha Celebration at Sebeta Town



Women's Cultural Festing in Sebeta Town at Meta



Oromo Democratic Management