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ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

**CHALLENGES IN USE AND DEVELOPMENT OF
KAMBAATISSATA**

BY

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CHALLENGES IN USE AND DEVELOPMENT OF
KAMBAATISSATA

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Abstract

The study attempts to investigate the contribution of MT speakers to use and development of Kambaatissaata and then steadily progressed to assess the factors challenging the vitality and development of the language.

Interviews, FGDs, and questionnaires supplemented with document analysis, observation and debates were the methods used for data gathering. In order to select the representative informants random sampling, based on proportional distributions of attributes like age, sex, social status, literacy, occupation in the varieties of domains of language use such as schools, government offices, religion, ritual ceremonies and different settings were applied.

The result of the study shows that MT speakers of Kambaatissata are not fully committed to the use of the language in whole domains and to contribute for the development of Kambaatissata in the oral and in the written discourses. The community role model, the more educated section of the society is more reluctant to use the MT in the different domains of life, including the home. This is because of some humiliations associated to the language and the nation and less techcized/modernized nature of the language. The most influential social institutions in the society, the religious organizations and the mass media are not devoted for using the language and are not promoting it to be used by the people. Even in some angles the religious institutions reflect some negative influences to its vitality. The zonal administration manifested some efforts of developing it by way of preparing a dictionary and some textbooks for lower primary education. But there was no strong language planning program put in place in the zone to standardize it.

As a result of mainly these, the population has developed negative attitude towards its own language, has developed the tendency towards refraining from transmitting the MT to the next generation, and has become reluctant to use the MT in every day transactions, to listen to secular music or religious songs in the language, and has even revealed tendencies of abandoning their language in favor of Amharic and English. This has made the language not fully functional in all domains in the indigenous community and has inhibited its development despite the favorable policy environment at the present time. The study suggests certain measures to be taken by the religious institutions, intellectuals of the MT speakers, the zonal administration and the population as a whole to reform the current tendency and act in favor of using and developing the language.

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Acronyms

SNNPR South Nations Nationalities and Peoples Region

KT Kambaata Tambaro

KTZCTGCHO Kambaata Tambaro Zone Culture, Tourism and Government Communication
Head Office

KTZEHO Kambaata Tambaro Zone Education Head Office

CTGCHO Culture, Tourism and Government Communication Head Office

FGD Focus Group Discussion

HPR House of Peoples' Representatives

KCRB Kambaata Community Radio Broad Cast

Maps

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CHAPTER ONE

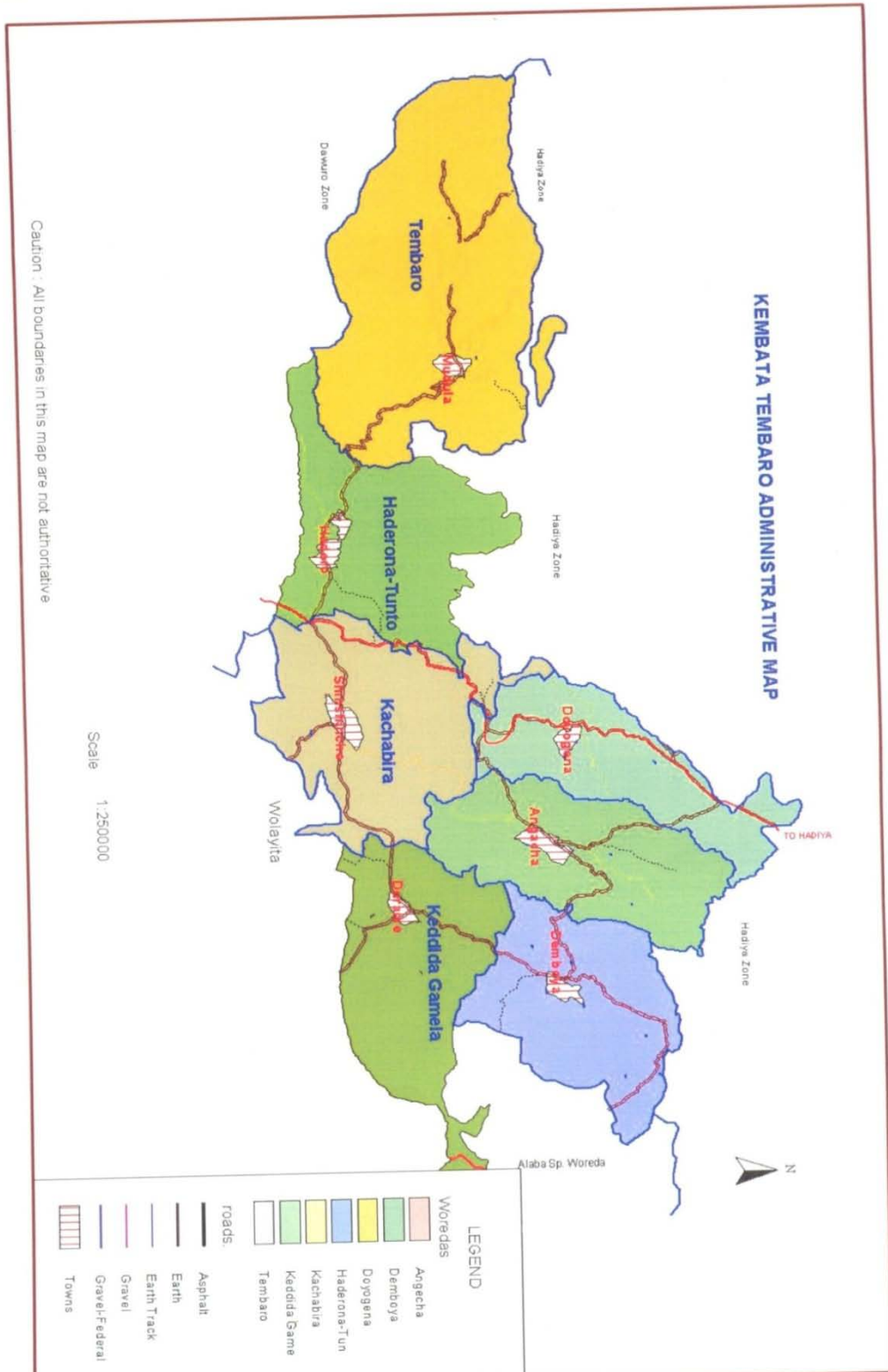
1.1. Introduction

There are between 6000 and 7000 different languages in the world of over six billion people. Of all those languages, just a few, such as English or Chinese are spoken by hundreds of millions of speakers. Most languages are spoken by only a few thousand speakers, or sometimes just a handful of speakers (Gorter, 2009:639). Gorter again asserted that most of those are spoken in a broad area on either side of the Equator, in Southeast Asia, India, Africa, and South America. Not all of the 'smaller' languages are minority languages, but most of them are. The concept of minority languages is closely related to 'endangered' or 'threatened' languages, an issue that received increasing attention today.

Ethiopia is one of the multilingual and multicultural countries of the East Africa where over 80 languages are spoken. As it is true in every multilingual situation according to Batibo (2005:140) some languages like Amharic have spread over the others and have become dominant. This author added that on the contrary there are also languages that are confined only to a specific place. One of such small languages based on his study is Kambaattissata that is one of Ethiopian indigenous languages and in focus of this study.

1.2. Background of the People and the Language

Kambaata is situated in the Kambata Tambaro Zone (KTZ) which is one of the zonal administrative areas in the Southern Nations Nationalities and Peoples Region (SNNPR). KTZ is bounded by Hadiyya to the North West, Wolayita to the South and Halaba to the East. Kambaata is one of the most densely populated areas in Ethiopia where the average density is 280



Map1 Kambata Tembaro Administrative Map (Read horizontally)

Source: Planning and Economic Development Department, Durame 2004 EC

person/km², more than seven times the national average (38 persons/km²) (Freeman and Pankhurst 2001:61). The zone comprises the woredas of Angacha, Durame City administration, Hadaro-Tunto, Kachabira, Damboya, Doyogana, Tembaro and Kadida (See figure-1).

1.3. What is Kambaata

Kambaata is the name of the people or the ethnolinguistic group like the Amara, the Oromo, and the Hadiyya. On the other hand Kambaatissata is the self-name of the language spoken by the Kambaata ethnolinguistic group. Different scholars referred in their articles to this ethnolinguistic group and its language together as *Kambaata*, *Kambatta*, *Kambata*, *Kembata*, *Kemata*, *Kambara* and *Donga*. This study, however, insisted to use the term *Kambaata* [kambaata], to refer to the people and the ethnolinguistic group and the term Kambaatissata to the language consistently, as this is the self-name by the MT speakers.

Tesfaye and Haile (1992) and Belachew (2001:130) described throughout their study that the people of Kambaata are not ethnically homogeneous and stated that it is divided into clans that incorporated different unrelated ethnic groups or clans which have come from various parts of Ethiopia some in search of grazing land, fertile soil for cultivation and so on. On the other hand, Cohen (2000:8) indicated that “Kembata were an ethnic group”.

It is obvious that the Kambaata people believed that they are divided into hundreds of clans. They also accepted that they came from different parts of Ethiopia for different purposes, lived together and considered themselves as one ethnic group Kambaata. But till now there is no precise evidence to ensure where the correct origin of each clan is and who the proto-Kambaata is. Even some times it is confusing today who precisely belongs to which clan as for instance, different authors have contradicting ideas about the proto-Kambaata as shown in the table below.

Author	The Proto-Kambata	
<i>N.J. Singer</i>	Efegenna, Ebejenna, Gadenna, Goruta, Tazuta, Fuga and Heseseta [Hesese]	
<i>U. Braukämper</i>	Oyyata, Gulba, Taza (Tazo), Hinnira (Ennara), Effegenna [Efegenna], Ebejenna [Ebejenna] and Fuga	
<i>W. Gejiba</i>	Efegenna, Ebejenna, Tazuta, Fuga, Hinnira (Ennara), Saga and Goromo	
<i>R. Bayissa</i>	Efegenna, Ebejenna, Tazuta, Fuga, Hinnira (Ennara), Saga and Kemaro	
<i>T. Habiso</i>	<u><i>before the arrival of Hamelmal</i></u> Efegenna, Ebejenna, Tazuta (Tazo), Goromo, Hinnira (Ennara), Saga and Baza	<u><i>after the arrival of Hamelmal</i>⁴⁸⁵</u> Oyyata, Gulba, Efegenna, Ebejenna, Goromo, Hinnira (Ennara) and Fuga

Table 1-List of Proto-Kambaata

Source: Belachew (2001:137)

According to data from the KTZCTGCHO, the total population of the Zone is 771,698, and among them 510,000 are mother tongue speakers of Kambaatissata.

The largest section of Kambaata is bilingual in Kambaatissata and Amharic or in some other neighboring languages. This **Amharic** bilingualism is due to several historical facts. First, Braukämper, cited in Belachew (2001:130) says that as a result of the north Ethiopian expansion the Semitic Northern Ethiopian queen Hamelmal reigned Kambaata in around 1568-1620. Following this queen, different leaders who claimed descent from that queen's family formed the Oyyata dynasty, which continued to exist between 1560-1892. Thus, Amharic had a long history with the Kambaata people due to the imperial expansion of the Amharas.

Secondly, Amharic is the official language of the Zone. The third reason that made the Kambaata bilinguals in the two languages was the fact that Amharic was the medium of instruction in the primary schools up to 1994 (KTZEHO, 2011). Nowadays, the people of Kambaata use Amharic in different other domains in addition to the governmental institutions. As stated by Craith

(2007:1484) one of the most consistent determinants of bilingualism is religion. In Kambaata too, Amharic is widely used in the churches, including in the Ethiopian Orthodox, the Ethiopian Catholic and the Protestant churches, next to governmental institutions. This is because the scriptures in all the three religions are written in Amharic. Fasold (1984:240) observed that a vertical prerequisite for language shift is bilingualism; and probably the earlier sign of shift is the movement of one language in to the domain that used to be served by the old. Furthermore, according to KTZEHO (2004), like other Zones in SNNPR, English has become the medium of instruction beginning from grade five. Due to this it is assumed that the part of society who joined modern schooling has become bilingual in English, too. Some of Kambata people are bilinguals in other neighboring languages like Halaabissata and Hadiyyissa due to close contact.

Kambaatissata is a Highland East Cushitic language within the Afro-Asiatic phylum. On the basis of a survey study made by Batibo (2005:140) Kambaatissata is one of minor languages in Ethiopia. This language Barbara and Grimes (1996) from, sil.org/ethnologue/disclaimer.html described that has 95% lexical similarity with Timbaro dialect, 81% with Halaabissata, 62% with Sidama, 57% with Libido and 56% with Hadiyyissaa.

In accordance to the 2007 national population and housing census the people belonged to five religions, including Islam, Orthodox Christian, Catholic Christian, Protestant and traditional belief. Protestants comprised 84.1% of the population.

1.4. Statement of the Problem

It is obvious that precisely from the 15th century of King Hamalmal's regime up to the overthrow of the Derg regime in 1991, there had not been any support in Kambaata to use and develop Kambaatissata except Amharic. Kambaatissata was not used in the different high

domains and this makes it easy to estimate why there had not been any written documents, pedagogical and literary materials as well as linguistic documentation in Kambaatissata.

To date, due to the decentralization policy the Federal Democratic Republic of Ethiopia (FDRE) followed, it is overtly designed in the ratification of the 1994 constitution, Article 5, that “All Ethiopian languages shall enjoy equal state recognition”. It has also advocated the right of using and developing each ethnic language within its limited locality or region. Therefore, each society in Ethiopia is doing its best to cultivate and maintain its own language and to use it as the symbol of its self identity. Due to this Kambaatissata has become the medium of instruction for grades (1-4) and it is given as a subject from grades (1-8) since 2004, (KTZEHO, 2004). As Fishman (1995) noted, formal education plays a great role in shaping the linguistic practice of a community. This makes a language to be better used today than in the past. But much is not known about the use of the Kambaatissata in the other high domains and about the efforts being made to develop the language other than at the lower primary level of education.

Despite all these fertile grounds when we see the actual use and development of Kambaatissata one remains to be curious to know whether there are really problems that hinder its use and development in the zone. The study conducted by Cohen (2000:213) has a good insight into the views of Kambaata population towards its MT Kambaatissata. According to Cohen, except the urban area Durame which had a resistance to the change of medium and which wished to continue in Amharic, the remaining community was satisfied with the local language becoming the medium of instruction at primary school level. One reason for the resistance at Durame was that the town had the current government geopolitical reform migrant Kambaatas who speak Amharic as a lingua franca.

However, given this favorable policy environment it is not known whether the zone has undergone adequate progress in terms of use and development of Kambaatissata. We are not sure whether the native speakers still maintained the positive attitude towards their MT and whether they are making the expected efforts to promote and enhance the use and development of their language. It is not clear from the distance if the different institutions in the zone are playing any significant role towards promoting and enhancing the use and development of this language. Moreover, these curiosities have not been addressed by any studies except by Cohen, which was only concerned with the domain of education and which may not be considered to be up-to-date in light of the rapid change in the sociolinguistic situation in the last couple of decades in Ethiopia. Therefore there was an obvious need to make a closer investigation to the situation, to uncover the potential problems and to identify solutions.

Thus this study seeks to address the following research questions:

1. How well do mother tongue speakers of Kambaatissata use their language in the various domains and how much do they contribute to its development?
2. What is the state of collection of the folklore and literacy events in the language?
3. What are the attitudes of the literate people towards identifying themselves with Kambaatissata?
4. What are the situations of parents towards transmitting their MT to their children?
5. What institutional support prevailed in promoting and developing Kambaatissata in the zone?

1.5. Objectives of the Study

The general objective of this research is to examine the level of vitality of Kambaatissata and to identify sources of pressure on the language use and development. Specifically, this research is intended:

- 1.5.1. To find out the extent of efforts of individuals, groups and institutions to use and develop Kambaatissata in the zone;
- 1.5.2. To investigate the language attitudes of speakers towards the main languages serving in different domains in the research area and;
- 1.5.3. To examine the state of vitality of Kambaatissata in the area and the factors determining it.

1.6. Significance of the Study

- 1 The study of this research can be useful to language policy makers who are supposed to reform the languages in the zone.
- 2 This study will be instrumental in informing the community members to understand the state in which their MT exists in terms of the degree of vitality so as to work towards its reform.
- 3 This study will give more insights to zonal and woreda administrative bodies to strengthen the existing unity of the language speaking community by filling (if there are gaps) according to the peoples' needs.

1.7. Delimitatio

This research study conceptually gives focus to the sociolinguistic treatment provided to Kambaatissata at different domains of language use in literacy and oracy settings by its MT speakers who live in Kambaata land in KT zone.

CHAPTER TWO

2. Review of Literature

2.1. The Conceptual Framework

This sociolinguistic research followed a set of broad ideas and principles taken from a relevant field of enquiry to structure the study.

2.1.1. Language Use

Use of a language is frequent application of language variety in speech and in writing in all domains. The use of a language in intercommunication is a function of its concrete use but not of the structural capacities or socio-cultural properties that may be inherent in it (Mackey 1989) cited in (Haarmann 2005:1525). Different scholars sub-divide it (language use) into varieties of interrelated phases. Barton (1994: 36) refers to one part of language use as literacy events. It is the pattern in using reading and writing in situations in such way people bring their cultural knowledge to an activity. Barton explains that different literacy is connected with different domain of life, such as home, school, church and work. Secondly, Haarmann (2005:1525) focuses on the spoken code, as in face-to-face negotiations (primary orality) or in the interchange of information via the media of (secondary orality) such as the telephone or television. The other setting focuses on the written code, as in the press or in book publishing (primary literacy) or in the conveying of information via the internet (secondary or digital literacy). This wider concept, use is sometimes a means of identifying which language or language variety is widely used and which is less used. Not only that but also it can be indicator of which languages are in progress and which are in problem. In relation to that Batibo (2005:64) noted that a language can be identified horizontally by looking at its weak or non-dominant position in **comparison** to other

languages in the region or nation, and vertically on the basis of its low status and absence of use in public or official areas and the vice versa.

2.1.2. Domains of Language use

Language is always applied in specific domains. Many scholars described that language use cannot be seen separately from domains. For example, Robin (1968) in Holmes (1992:20) listed down various domains such as family, friendship, religion, education and administration. According to him the language used in these domains is affected by the setting, addressees and the topics; to some extent also by the social distance between the interlocutors. Parasher (1980) cited in Fasold (1984:185) classified family, friendship and neighborhood as the low domains while education, government and highly educated individuals to be seen as high domains. In the same way Annamalai (2005:1544) asserts that the use of undeveloped languages is restricted to private domains like home, kin network, local market etc as opposed to the use in public domains like education, administration, national market etc. Jacob (2009:243) asserts this by saying, “A healthy language with strong vitality is used with a variety of functions and in a range of settings, usually called domains. The most vital languages are used in all settings, formal and informal, official and in the home. In cases of language attrition, the local language is used in increasingly fewer domains with fewer functions as attrition progresses”.

2.1.3. Language Development

Haugen, (1966) cited in Ferguson (1996:46) emphasizes that the sociolinguistic components common in language planning are objects of language development. Language development in this sense is viewed as having three conceptually distinct components: (a) graphization, the use of writing that adds to the language a new variety, which in relation to the spoken varieties tends

to be slower to change. Graphazation is generally regarded by the users as more fundamental, and can serve as a better means of standardization, but Zengel (1962) cited in Ferguson (1996:42) argues the belief of the existence of a written variety inhibits language change.

(b) Standardization, the use of a supra-dialectal norm brings to a language the kind of integration and uniformity needed for large-scale communication, but there are various paths of standardization, and analysis of these and the relevant social variables are needed. Pulgram (1958) cited in Ferguson (1996:43) argued that even standardization is not guarantee to a certain language's development. Instances are the regresses of languages with a very long written history such as Egyptian.

(c) Modernization is the development of vocabulary and forms of discourse. Modernization provides the language with the specialized vocabularies and forms of discourse corresponding to the highly differentiated functions the language must fulfill in a modern society. Furthermore, Pulgram argues that the efforts of language planners generally focus on the production of glossaries and dictionaries of new technical terms and on disputes about the proper form of new words. Probably the use of new terms and expressions in such places as secondary school textbooks, professional papers, and conversation among specialists is far more important than the publication of extensive lists of words.

2.1.4. Language contact

Spolsky (1998:123) defines language contact as a setting in which two or more languages come in to exist by virtue of bilingualism. Appel and Muysken (1987) referred in Adane (2010:7) listed the most important causes for language contact to be colonial expansion, ethno-linguistic

enclaves, linguistic border and post colonial migration. According to these scholars one of the critical reasons for language threats is contact.

Language choice

Language choice, one aspect of language contact is the preference and the use of certain language variety or another language in varying domains (Holmes, 1992:20). Poplack and Meechan, (1995) and Grosjean (1995) in Fasold, (1984:180) supported this idea and further forwarded kinds of language choices. These are code mixing and code switching that arises from bilingualism or multilingualism. They define code-switching as ‘the juxtaposition of sentences or sentence fragments from two languages, each of which is internally consistent with the morphological and syntactic (and optionally, phonological) rules of its lexifier language. Code switching is along similar lines as shifting completely to the other language for a word, a phrase, a sentence, etc (Fasold, 1984:180). To the question where the language choice depends Haarmann (2005:1522) notified that language choice is undoubtedly partly conditioned by language competence. Wei (2006:44) argues that language choice is not a purely linguistic issue. In many countries of the world, much of the social identification of individuals, as well as of groups, is accomplished through language choice. By choosing one or another of the two or more languages in one’s linguistic repertoire, a speaker reveals and defines his or her social relationships with other people.

Bilingualism

According to Romaine (2004) cited in Nino-Murcia, Mercedes and Rothman, (2008:21) an aspect of language contact, bilingualism belongs to different communities’ practices to interact regularly with a shared repertoire of communal resources as ways of communicating, including

the use of one or more languages. Ownese (1988:374) also generalizes bilingualism as one of the results of language contact.

Bilingualism is a product of extensive language contact (i.e., contacts between people who speak different languages). There are many reasons for speakers of different languages to get into contact with one another. Some do so out of their own choosing, whereas others are forced by circumstances. Among the frequently cited factors that contribute to language contact are education, modern technology, economy, religion and culture, political or military acts, and natural disasters. One does not have to move to a different place to be in contact with people speaking a different language. There are plenty of opportunities for language contact in the same country, the same community, the same neighborhood, or even the same family (Wei, 2006:38).

A global perspective, bilingualism is a world-wide phenomenon. In fact, global communication is often carried out through a speaker's second, third, or even fourth language. According to David Crystal (1997) cited in Bhatia (2009:49-50) approximately two-thirds of the world's children grow up in a bilingual environment which, in turn, leads to adult bilingualism/multilingualism. However, childhood bilingualism is not the only reason for adult bilingualism. A host of different factors (such as marriage, religion, education, linguistic plurality of a particular region, migration, jobs, government policies, urbanization, etc.) also lead to adult bilingualism (Bhatia, 2009:49-50).

The stat bilingualism is not a static and unitary phenomenon; it is shaped in different ways and it changes depending on a variety of historical, cultural, political, economic, environmental, linguistic, psychological and other factors (Wei, 2006:48).

Language Attitudes

Rosenberg and Hovland (1960) cited in Sonja Vandermeeren (2005:1319) define attitudes as “predispositions to respond to some class of stimuli with certain classes of responses” and claim it is very clear that an attitude is expressed in actions. Furthermore, regarding to the relations between language attitudes and identity, Giles and Johnson (1987) cited in Vandermeeren (2005:1319) adopt the viewpoint that language behavior is an important marker of a speaker’s identification with an ethnic group. They postulate that members of a subordinate ethnic group who value their language as an important symbol of their identity and who identify very strongly with their group are inclined to maintain their distinctive language features.

The role of attitudes according to (ibid) in language maintenance, just as in language shift, has been recognized by a number of scholars Adegbija, (1996); Batibo, (1992, 1997, 1998, 2003a); Chebanne & Nthapelelang, (2000); Smieja, (1999, 2003). These scholars’ views and studies advocated that the speakers of a language hold the key to the continuation or abandonment of their language, the inter-transmission or dis-transmission of the language to their children and the expansion or reduction of the domains in which it is used as a result of the attitude they uphold. Language is closely associated with the people who speak it.

Negative attitudes toward a specific language translate into negative thoughts and beliefs about the speakers and their culture, social norms, and heritage. Such negative views can further influence the views community members have of their language. They may perceive it as backward, useless, underdeveloped, and so on, or they may see it as an impediment to advancement in a larger society which does not value their specific local language (Grenoble, 2006: 247).

One important aspect of attitude study has been its connection with the learning of second (and subsequent) languages. Positive attitudes are likely to facilitate second language acquisition, although it is realized that variations in the context and the perceived functions of the new medium are also important (Edwards, J, 2009:421)

According to Garrett (2005:1252) one feature of attitude measure is “societal treatment”. Garrett describes this approach that the societal treatment approach is source of insights into the relative status and stereotypical associations of language varieties. It generally investigates the ‘treatment’ given to language varieties and their speakers within a society. A research conducted by Stevens (1983) cited in Garrett in this category typically involves participant observation, and ethnographic studies, or the content analysis of sources in the public domain confirms the social treatment. The other types of attitude measure are direct and indirect approaches. According to Garrett direct approach studies are characterized by elicitation, i.e. asking direct questions about language evaluation and preference. Indirect approaches to researching attitudes involve engaging in more subtle (even deceptive) techniques than directly asking overt questions.

Smieja, (2003) cited in Vandermeeren (2005:1319) adds another dimension of understanding language attitude as he stated the following:

The speakers’ attitudes depend heavily on the status and prestige of their language. This prestige results from their perception of its symbolic or utilitarian value. The social esteem in which a language is held is often a function of favorable government policies, historical legacy, and extensive domains of use, well-codified form of the language, substantial documentation or cultural prestige. The use and development of a certain

language depends on the way the speakers view their language in relation to other languages.

2.1.5. Language shift and maintenance

According to Aitchison (1991:204) language shift is defined as a socially prestigious language gets used in more and more circumstances so that formerly bilingual speakers have little opportunities to practice their first language.

Holmes (1992:57) states that language shift is the result of migration and can follow political, economical and social change in the community. In relation to language shift Batibo (2005:63) presents extended reasons that any process of language shift results from either weak resistance to the stronger language or the voluntary abandonment of a language by its speakers on account of specific socioeconomic gains conferred by the majority language. Thus, he stated three possibly common indicator scenarios.

a) Attitude related: This includes the development of negative attitudes towards own language; the ambivalent language loyalty, indifference about language transfer to children; and the association of mother tongue with low economic and social status.

b) Language use related: This includes inactive transmission of language to children; reduction in domains of use; and diminishing number of speakers.

c) Language structure related: This includes limited stylistic variation; structural erosion; and simplification and lexical reduction.

It must be stated here that these indicators do not all appear at the same time, nor do they appear with the same intensity. Usually, the attitude-related indicators appear, and very visibly, before

those related to language use. The structure-related indicators tend to appear as the terminal stage of language extinction. Batibo (2005:66)

Batibo (2005:62) forwarded a related concept on language shift and maintenance: that is language endangerment and vitality. In this angle the author points that the covert intension to the study of language endangerment is the notion that a relatively vital language can change to a state of endangerment at some point, usually when children cease learning the language. In studying language endangerment, Grenoble (2006:241) suggests it is important to assess degrees of vitality versus endangerment. Generally, Grenoble categorized languages with respect to endangerment on a scale of six levels:

1. Safe: A language is considered safe when all generations use the language in all or nearly all domains. It has a large speaker base relative to others spoken in the same region and, therefore, typically functions as the language of government, education, and commerce.

2. At Risk: A language is at risk when it is vital (being learned and used by people of all different age without any observable pattern of a shrinking speaker base, but lacks some of the properties of a safe language: for example, it is spoken in a limited number of domains or has a smaller number of speakers than other languages in the same region).

3. Disappearing: A language is disappearing when there is an observable shift towards another language in the communities where it is spoken. With an overall decreasing proportion of intergenerational transfer, the speaker base shrinks because it is not being replenished. Disappearing languages are consequently used in a more restricted set of domains, and a language of wider communication begins to replace it in a greater percentage of homes.

4. Moribund: A moribund language is one that is not being transmitted to children.

5. Nearly Extinct: A language can be considered nearly extinct when only a handful of speakers of the oldest generation remain.

6. Extinct: An extinct language is one with no remaining speakers (Grenoble, 2006:241).

According to Adegbija (2001:305) where there is low self-esteem by the speakers or negative evaluation by others, the former may not maintain their language in its full vitality. Low emotional, intellectual and functional investment in one's own language is frequently a dominant cause for shifting to another language. Overall, language maintenance is difficult where there is a substantial influence from a dominant language. In addition to that Shigemoto (1996:3-5) explained some conditions that affect societal language change.

Cultural values according to Kulick (1994) cited in Shigemoto (1996:3-5) posits that ethnic identity or "the way in which the expression of positive and highly valued aspects of the self comes to be bound to expression through a particular language" is the most crucial factor influencing the rate and finality of language shift. Kulick stresses that language is an important marker of ethnic identity otherwise that negative ethnic identity contributes to the low prestige of the ethnic group's language which, in turn, makes it more susceptible to shifting to a high prestige language.

Demographics, the size of the speech community reflects the vitality and potentiality for language shift or maintenance Huebner (1987) cited in (Shigemoto, 1996:5). Also Crawford (1995) in Shigemoto stated that movements of people will affect language use. People leaving their homes in search of jobs or education often contribute to the loss of their home language.

Literacy increases the usefulness of a language, thereby expanding the use of the language, by providing a market for its products. However, Mackey (1989) in Shigemoto (1996:3-5) notes that

in societies with oral traditions, languages can be maintained through the use of radios and the production and dubbing of films and videotapes. In India, where two-thirds of the populations are illiterate, Indian languages remain strong due in part to an active local film industry. In relation to literacy Mackey adds that a language is more useful and therefore more resistant to language shift when there is active and prolific production of reading material:-books, newspapers, magazines. He again stresses that literacy cannot and must not have only utilitarian functions, such as the dissemination of knowledge via the written media. The written language should also be the natural mode of expression of an indigenous literature.

The differences in vocabulary and grammar between two languages, interlingua distances, are factors in the communication patterns between speakers of different speech communities. If the languages or dialects are close and mutually comprehensible, it allows for more contact between the groups. Mackey (1989) in Shigemoto taken from his personal communication (April 1997) provides the example that the Carolinian language spoken on the outer islands of Yap is very similar to the Chuukese language spoken by the islanders in Chuuk. Speakers from these two communities can interact with each other in their respective language without resorting to English. This phenomenon contributes to the maintenance of the indigenous languages. Shigemoto also adds that mass media is one of the dominant challenging factors that more prestigious languages enjoy over indigenous languages.

The impact of American mass media in films, music, television, and video cassettes in Pacific societies is noticeable even in once remote and isolated villages. The western mass media have injected their own brand of images, music, cultural heroes, and values into a cultural space that is very different and sometimes at odds with them. It could be argued also that mass media are damaging to local languages because they have

displaced traditional pastimes, such as engaging in local crafts like canoe-building or listening to stories, which are transmitted through the indigenous languages (Shigemoto, 1999:4)

Grenoble (2006: 247) adds that modernization and globalization bring people from different cultures, speaking different languages together in a variety of settings, from informal to official, including religious and educational settings. This often results in the culture of the minority giving way to that of the majority. The loss of cultural distinctions supports a loss of linguistic distinctions, since the culture is embedded in the language.

Language Maintenance

Batibo (2005:102) defines that “Language maintenance” is a situation in which a language maintains its vitality, even under pressure. It implies, therefore, that the degree of resistance is strong enough to contain any pressure that may be coming from a dominant language”. According to Batibo, language maintenance is possible if the domains of language L1 remain largely the same, transmission of the language to the children is active and the number of speakers remains relatively stable.

Language maintenance is achieved through different ways. One means is mother tongue education that serves to a child for adjusting in community life. The reason forwarded in favor of using the mother tongue for instruction of primary level is to develop cultural, social and other competences of the child. According to Morsey and Limage (1987) cited in Dessalew (2002:14) using the mother tongue as a medium of instruction enables the child to become rooted in his own culture and shape his identity. Moreover, Canahan (1972) quoted in Dessalew explains that

the aims and objectives of learning using the mother tongue in education are crucial to self realization, human relationship, economic efficiency and civic development.

Religious activity also preserves language. Bouma (2004:398) exemplifies some Roman Catholics still prefer to hear the mass said in Latin claiming that it is a more beautiful language and authentic to tradition. The Greek Orthodox Church conducts its services in ancient Greek, Islam favors a strict adherence to the classical Koranic Arabic of the 6th century C.E. and Hinduism conducts many rituals in Sanskrit. In doing these the religions preserve their distinctive scripts.

2.1.5.1. Common Characteristics of Lesser Used 'Minority' Languages

In comparison to standardized languages there are common features for lesser used languages. Base on the detailed explanation by Batibo (2005:54) in addition to the most basic features of minority languages are their small number of speakers, low status and absence of public functions, they are also characterized by other features.

Firstly he stated that the minority languages are usually not sufficiently described. As a result, most do not have standardized orthographies or appropriate grammars and dictionaries; consequently they are less used in education or other public functions. Such languages are usually limited to cultural use in the villages where they are spoken. The next feature he added is they are not technicised enough to handle technical fields or Western concepts. Then he finalized that therefore, such historical experiences tend to make the speakers feel inferior to those who speak the widely used languages. They often lack self-esteem and readily abandon their language, culture and even self-identity in favor of the more widely used languages. Thus, in many parts of Africa, speakers of the less widely used languages readily adopt personal names

from the larger languages, such as Arabic, Hausa, Kiswahili or Setswana, where these are spoken. Furthermore, according to Batibo, minority language speakers tend to develop negative attitudes towards their mother tongue, not only because of the often painful historical legacies but also because of the lack of socio-economic opportunities its use is perceived to offer, and they may consider it advantageous to adopt the more widely used language for their children's education, job-seeking and wider communication.

Batibo (1998) and Crawhall (1998) cited in Batibo, (2005: 55-57) emphasize that the speakers of minority languages usually become victims of a number of disadvantages in educational and economic well-being, finding themselves in a dilemma (to maintain their linguistic, cultural and ethnic identity or to integrate in the wider community so as to have access to education, paid jobs and interaction with the wider world via a widely used language and culture).

Finalizing the survey of the scientific theories and principles for this thesis I used the theoretical framework which had been proposed by scholars.

The framework used by Batibo (2005:88-89) to capture the process whereby a relatively vital language is progressively reduced to extinction or how its speakers shift to another language is adopted for this study. The major type of approach followed in this research considers the set of factors and circumstances which cause the abandonment by a language group of its language in favor of another, which is a reduction in the domains of use of a language and the loss of a group's loyalty to its language.

Under this perspective Batibo acknowledges that there is a well-known model called the Gaelic Arvanitika Model (GAM) established by Sasse (1992). The model is based on three types of phenomena relevant to study the process of language shift. The first is the entire range of extra-

linguistic factors (political, sociological, ethnographical, socio-economic, ethno-historical etc.) which trigger the existence of the other phenomena. Such factors create in a speech community a situation of pressure to give up its language.

The second set of phenomena in GAM is termed as speech behavior. This refers to the use of variables that are usually determined by social parameters, such as language choice, choice of register, domains of use, language attitudes and so on. Since the political and social conditions are primary in any speech community, the phenomena of the external setting have a strong impact on speech behavior. The third type of phenomena in GAM involves the structural changes resulting from the pressure and the speakers' response to it. These changes could be in the sound system, morphological structure, syntactic rules or lexicon of the language threatened by extinction. This current study does not go to the detailed features of the third phenomenon. This is because the structural change study might require another research back from insuring the existence of factors that trigger the existence of it. Therefore, this part is intentionally not dealt in detail.

To cover these phenomena the conceptual framework of this study focuses on variables of the associations or relation of simple and complex causation. The variables of cause and effect association are dilemma of using the language at different domains and settings such as written and oracy and its development to become more standardized or dying of the language from its own vitality state from serving the functions of respective indigenous community respectively.

The variables are addressed by giving attention to different environments of language use such as the family, community and society by adapting the study method applied by Azurmendi et al. (2001:246) on comparative sociolinguistic study made on language use between two languages:

Euskara and Erdara in different social environments. On the basis of **that** study the first one is family at home with: mother, father, husband/wife and children; the second is community with: friends, merchants, and Priest and the third is society in: banks, town hall, child's teacher and health services. Furthermore, the concept of this environment is substantiated by Levey (2008:55-56) the foundation on which the questions of interviews, questionnaires and focus group discussions are based and adapted from a series of lines of questioning. They were to establish the language behavior and to state attitude of the subjects, and to determine to what extent language choice was affected by situation and domain. See the questions on the appendix. The contents of questions areas are summarized below.

A. Home Domain:-

1. Home Language: - The principal language used to communicate at home within the family unit.
2. Parental Language: - The principal language used by the parents of the informants to communicate with each other.
3. Sibling Language: - The principal language used by informants to communicate with their brothers and/or sisters.

B. Neighborhood Domain: -The principal language used with neighbors.

C Education Domain: -

1. Teacher Language: -The principal language used when speaking with teachers.
2. Inter-student Language: - The principal language used to socialize with classmates outside class.

D. Administrative Domains: - Principal language used within staff members, with clients in offices, in the public meetings and conferences.

E. Religious Domain: - Languages used in preaching and songs.

F. Commerce settings: - Languages used to bargain.

G. Friendship Domain: - Languages use in recreation areas with friends.

H. Language of folklore

I. Most Comfortable Language: - The language informants feel most comfortable for speaking.

Following the conceptual framework of the study it is determined the informants of the study to become at ages of twelve and above years. This is because in terms of language acquisition capacity Kerswill (1996a) following Chambers (1992) cited in Levey (2008:43) adolescence fundamentally marks the departure from “the critical age of second language acquisition” (7–14 years) to adulthood. It is at this age as Kerswill stated where innovation may potentially be greatest and a high degree of language maturity achieved. In the light of this theory people who are at age about less than twelve years are controlled not to be included because they might not provide sufficient explanations.

2.1.6. Related Studies

In this review the studies carried out by various scholars on related linguistic phenomena on the neighboring and any world languages are surveyed in order to help understand what problems are common to all languages and which are specific to some languages.

Samuel Handamo (2009) conducted research in his MA theses on the neighboring Hadiyyissa language on the topic “Language Use in Shone Town”. Most of the theoretical approaches he used such as domains of language use and settings are related to the current study. More over the objectives of language use and attitudes of language users is in part related. But the objectives, describing patterns of bilingualism and giving emphasis on the specific linguistic behaviors such as borrowing, code-switching and code-mixing make different from that of the current research. Samuel’s is descriptive in its methodology and includes patterns of linguistic changes. The target groups of his study were mixture of people of Hadiya, Kambaata, Wolayita, Oromo and so on people who live in urban areas. His findings revealed that in that town Hadiyyissa is a dominant language that majority of the dwellers are bilingual of it. But the current research focuses on people of Kambaata who live in rural area that are expected to be relatively free from urbanization and use indigenous language widely in their daily communications.

The other related study is an MA thesis by Adane Feleke (2010) at Addis Ababa University. It is on “Language Use and Attitude of Gamo Living in Addis Ababa”. It is also based on the description of the use and attitude of that community. The target research groups were people who lived in urban centers and they were not within the indigenous language speaking community. The findings of his study undressed that the community is Amharic Gamo bilingual and it is forecasted the language is undergoing shift from Gamo to Amharic. The weak sides I

comment on this study is that the data collection tools were much quantitative. Even if it is possible to describe behavior in a quantitative study methods, the reliability of the data are more valued if used qualitative methods since attitudes are variable depending on variation of situation.

Mohammed Ebrahim (2010) made MA thesis research in Ab'ala town in Afar state on language use and linguistic contact phenomena. He described that in that particular area there are over four languages in use. These are Afa-af, Amharic, Tigrinya, Afan-Oromr, and Soha. Among these Afa-af and Tigrinya are indigenous languages but they are undergoing to be very much influenced by the official language Amharic. According to his findings by now they are common in only lower domains of the language use.

Another related study conducted on language use is a thesis research of Teketel Alemayehu (2011) in Hawassa Zuria Woreda based on bilingualism and language use. It is descriptive in nature and used both qualitative and quantitative approaches to analyze the data. The findings of the study revealed that various socio-economic and political factors attributed to the societal multilingualism. Amharic is widely used language at different domains whereas others Sidaamufoo, Wolayittatto, Kambaatissata, Afan-Oromo, Hadiyyissa and English are less used than Amharic. In this study Tekele gave emphasis on the external factors creating pressure on language behavior to choose one and to deny the other.

CHAPTER THREE

3. The Research Methodology

3.1. The Research Design

This research is non-experimental in design that is planned to ask two fundamental types of social research questions, ‘What is going on (descriptive research)?’ to demonstrate the existence of Kambaatissata problem to use and develop it and then based on the detected problem, causation ‘Why is it going on (explanatory research)?’ on Kambaatissata proceeds. In the light of these questions several complementary and supplementary methods were used in this research in order to obtain the desired data to answer the research questions.

3.2. The data sources

In this study primary and secondary sources are used. In order to address these sources human and non-human subjects are taken. The human sources are administrators of woreda sectoral offices, civil servants such as teachers, nurses, Agriculture and Rural Development workers; religious (Protestant, Orthodox, and Muslim) leaders, community chiefs and ordinary community members and observation of the markets, funeral ceremonies, churches and holiday festivals were included. Non-human sources which were used for supplementary purpose were the mass media and document analysis.

3.3. Methods of Data Gathering

The complementary methods preferred for data collection were interviews, questionnaires, and FGD. The supplementary methods were observation, document analysis and debates among students.

3.3.1. Interview

The informants for the study represented persons who are literates and illiterates. Interviewees were five administrators from the zonal and woreda sectoral offices and ten civil servants. Those informants who were unable to read included five community chiefs, six members of school boards one priest from the Ethiopian Orthodox Church and one Sheik from the Mosques. They had a manageable number to be addressed face to face and were able to provide data in more details.

They were asked about how well they transmitted Kambaatissata to their children, why some parents are reluctant to do so, and about the languages which were used in different social domains. The questions also included their views about the attitude of educated persons in the zone towards Kambaatissata and the language preferences in different situations and the registers. Emphasis was also given in the interview about what languages were common in their communities and the reasons associated to these phenomena.

3.3.2. The questionnaire

The total of forty-eight questionnaires were distributed in six cluster schools to four male and four female students of grades (5-8) in a representative school of each cluster. The questionnaire participants were students, because they were able to read and they were so large in number to be addressed face to face. The distribution was facilitated by the help of vice directors and unit leaders of the schools asking the respondents' interest at free periods and at break times. Out of the questions forty-four papers were completed successfully and returned. The points in this questionnaire focused on issues of the attitude of the participants towards the languages, the languages that they used at home, in schools, in the occasions of entertainment, and it also

included questions about the attitudes of their parents and the community towards Kambaatissata.

3.3.3. Focus Group Discussion (FGD)

The researcher formed and held focus group discussions (FGD) in three social sectors. One of the three is governmental institution. The first one was governmental institutions and this concerned the schools. Six FGDs in six schools among teachers from both sexes, two male and two female teachers from grades (1-8) were selected to participate. Again three FGDs in three of these schools among voluntary six male and six female students of grade (8) were held. These FGDs were led by the researcher after getting permission from the directors and calling the informants to come to school before the time the regular class began in the afternoon shift in the staff meeting rooms/free rooms. The other governmental institution members made FGD were four court office workers. Their discussion was carried out during tea break in the president's office. These FGDs participants discussed on the principally they use at home, at work places, the attitude of parents, educated persons and students on Kambaatissata. They also discussed on how to maintain the language. The next social sector was Protestant religion leaders who served in the whole church and choir in ten denominations. The participants of each group were an old or adult "šimagile", a woman, a girl and a boy. They totally made four FGDs on three Saturdays and on one Sunday in the church compounds and in offices but most of them do not have offices. The leader of the discussions was the researcher and the focuses of their discussions were what languages principally they use at home, in the crowd and what their attitude is and the reasons associated to the attitude. The third social sector was accidental members' discussion made among ordinary community members. One group with five members was assembling made for arbitrating two quarreled olds in front of the ones house. Then the researcher requested to sit

with them and observed their language use and later held discussion. The last social group was again accidental and seven members took part in it. They were also gathered for religious meeting assembled by churches. Before the beginning of their meeting I requested them to discuss on my topic and ended successfully. The topic of their discussion also was related to that of the religious leaders.

3.3.4. Observation

Observation was one tool used firstly to explore the presence of a problem and to supplement data formerly described by other tools. Covert naturalistic field observations were made on market places, on funeral ceremonies, political conferences and religious congregations.

One domain where observation took place was the local market Adilo. Adilo is a village-town located in between Shashemene city and Soddo city (of Wolayta), which is found along the side of main road that connects the two cities. Furthermore, it is one of the towns found in KT Zone in SNNPR. This village-town is at the boarder of Hadiyya and Halaba and relatively close to Oromo Region and Wolayita Zone (See map 2 below). It is expected to incorporate all these ethno linguistic and dialect communities in its market. The bigger marketing day is Wednesday and the marketing takes place in air place. Therefore, observations were made on two consecutive Wednesdays (January, 14 & 21, 2012). During the observations estimated occupation, educational status and ages were taken into consideration. Attempts were made to identify what languages were used in the different areas within each market.

Other observations were made on funeral ceremonies in two places in that woreda. In one kebele of the woreda called Jore which is surrounded by Kambaatissata speaking community where the people are Kambaatissata speakers, the researcher observed (on 11/01/2012) various situations

when an adult woman died. Another funeral ceremony was in the same woreda in Hamido kebele which is located near to the border of the Hadiyya and Halaba ethno-linguistic and dialect areas. The ceremony took place on 03/12/2011. During observations of the ceremonies the use of language including the use of the languages/dialects in the bordering areas were targeted and these were compared to the language use at the center of the Woreda. Who used what language during the ceremonies was examined.

One type of observation was on political conference settings which were held in two kebeles in the country side and the Woreda House of People's Representatives (HPR). These kebeles are called Sheshera and Odame which are part of remote kebeles of Kedida woreda and far from any town. The people of these kebeles speak the same indigenous language Kambaatissata and they have linguistic contact with the neighboring Halaabissata speaking community. Participants in the conferences were woreda authoritative bodies, women (house-wives), farmers and some uneducated adults. The other political assembly observed was the Kedida Woreda HPR 3rd round, 12th Regular Conference on November, 21, 2012 in which the woreda sectoral administrators and three Kambaatissata MT speakers Peoples' Representatives from each kebele (farmers, women, merchants and civil servants) participated.

The last observation is based on religious domain. Focus was made on three Protestant churches. The three churches were from rural areas. The days of the observations were Saturdays, November 13 & 27 and December 11, in 2011. These were the days in which all Protestants gather to pray together. On the days of observation the researcher identified languages used for preaching and counted the number of songs that were sung in each language in each denomination. The other religion was Muslim and it was observed on February, 4/2012 during

the birth day ceremony of the Prophet Mohammed. The observations were made in Adilo main mosque and Odame small mosque.

3.3.5. Document Analysis

It is one of the supplementary tools the researcher used in order to explore the status of Kambaatissata used in the literacy events. Different sites such as KTZCTGCHO, KTZEHO, Durame City Administration Public Library and primary schools' libraries were assessed about the availability of published works in Kambaatissata, who the authors were and whether they were published or not. These documents included text books, dictionaries, periodical, poems and other works of literature, scientific studies, translations and other references.

3.3.6. Debate

This was one of the supplementary tools that were used in schools among students. There were three debates made among students of grade '8'. Preparations were made before the debates. The topics of the debates given to all the pairs of groups involved were stated as, 'I support learning in Kambaatissata' and 'I abhor learning in Kambaatissata'. Six male and six female students in favor of one or the other topic were selected based on their interest. They were give instruction to collect information from members of the community, including the civil servants, religious institutions and written literature. They were also oriented to think as responsible persons to solve social problem, to think freely from any political bias, to give their judgments as objectively as possible, to reflect the attitude of parents and the community, and not to debate simply to win but to contribute for keeping the well-being of the society and the likes. After all these instructions an average of ten days were given to the participants to gather information. On the day of the debate the Kambaatissata subject teacher of the respective school and all interested teachers were invited. The Kambaatissata teachers were assigned as the chairpersons of the

debate. All the debates were accomplished successfully by providing the necessary data because the students and the audience were very pleased to breath out their heart-felt ideas. This was manifested from the comments gathered from the audience teachers and students.

3.4. Method of Data Analysis

Two types of methods are used in this study, the major one being qualitative and quantitative method used to some extent. Therefore, most of the data are nominal while the other parts are statistical. The data those explained the associations of cause and effect relations are non-quantifiable and they are analyzed in words of explanations. The remaining provided quantifiable data and therefore they are analyzed in terms of frequencies.

3.5. Samples of the Study

For samples of the population various techniques are employed. Firstly, one woreda, Kedida is selected purposefully as the research site from among the seven woredas of the Zone. The criteria required to be satisfied by the sample site is that it is largely populated by native Kambaatissata speakers and it is freer from the urban linguistic influence. Being bordered by larger number of other linguistic varieties is another criterion used to select the sample (see map 1). The third criterion is this woreda incorporated relatively all religious groups including Muslims. In the other woredas followers of Islam are not significant in number. Among the other woredas, for example, in Tunto-Hadaro a related variety called Tambaarissata is spoken widely as a mother tongue. Even though Kambaatissata is well spoken in Doyogana, the linguistic contact to other varieties is very limited. The same is true of Anigacha woreda. Angacha has also a relatively big town which is populated by over seventeen thousand and the size of population who lived in the country side is far smaller than in Kedida. Additional factor for Angecha is that in the last centuries what Cohen (1999:66-67) called *Neftennya* settled. The recently established

Damboya Woreda was not yet well organized as Kedida and has small linguistic contact at the borders.

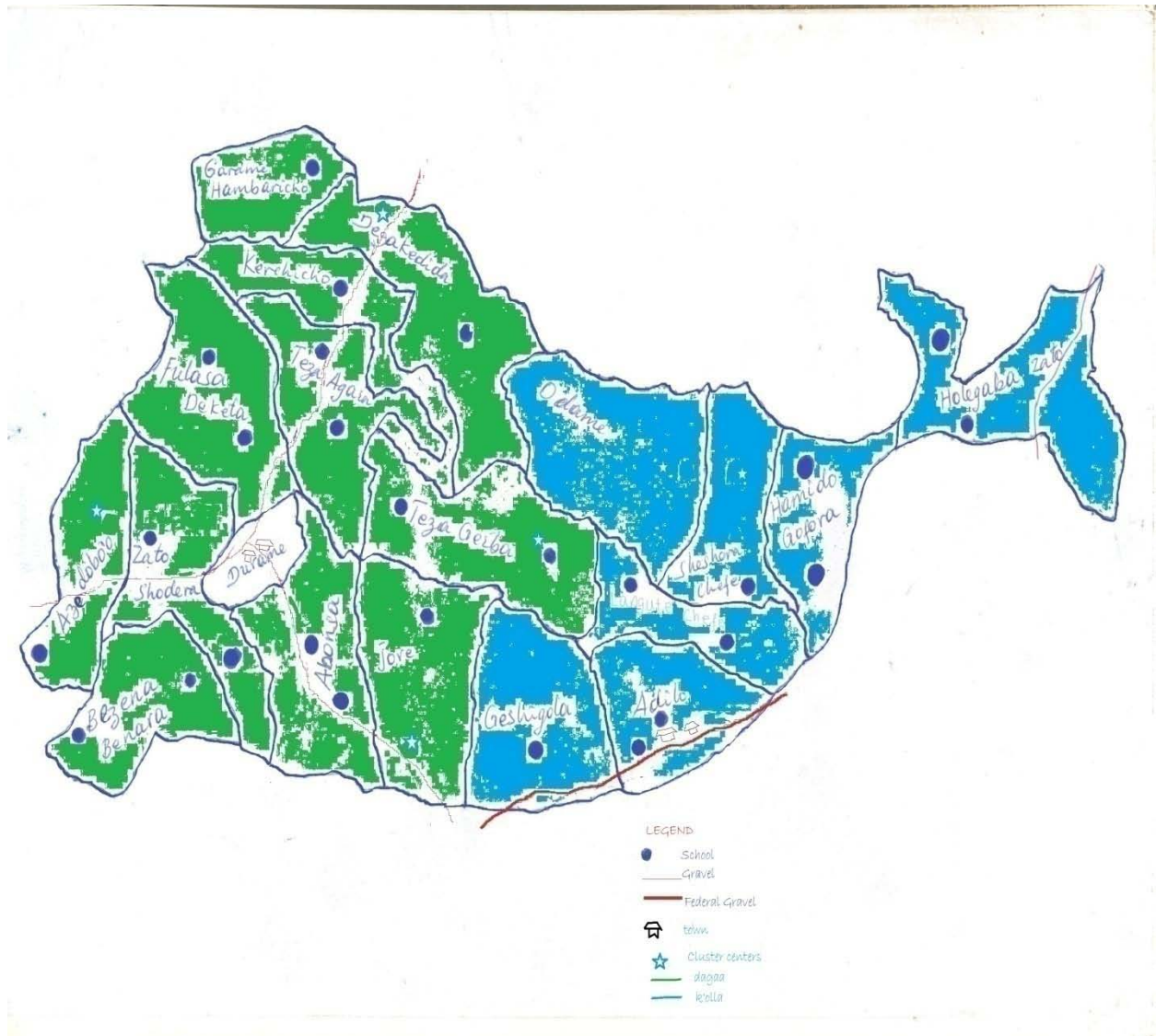
Specific samples are taken from among the different social sectors based on their relative contact to the members of the community in delivering some kinds of social services.

In Kedida woreda there are 33 schools (see map 2). Kedida Woreda Education office has divided them in to six clusters of each comprising 5-6 schools. The clustered groups meet in one selected school, which can be referred to as the cluster center if needed. The centers are Aze-dobo'o, Dega-Kedida (Romane School), Gerba, Jore, Sheshera and Odame clusters. These cluster center schools were selected to be the samples for this study. From each of these schools, two male and two female teachers who taught at grades (1-8) were taken for FGD. The particular participants were selected by drawing their names from those put in pieces of paper in a container. Concerning students, four male and four female, totally (8) high achievers in the last year students' roster were selected from among the grades (5-8) students of the cluster centers. These students completed the questionnaire. For FGDs and debates twelve interested individuals were taken only from among the grade (8) students, with assumption that they are more mature to forward their ideas than the others.

In addition to that from the same schools the chair persons of the respective school boards were selected purposefully as representatives of students' parents for interview. Samples were also selected from among the personnel of the Agriculture and Rural Development Centers which were clustered into the (see map 2) kolla 'High-land area' and the daga 'Low-land area' kebeles. 2 and 3 workers respectively were selected randomly from each of these centers by drawing the names from a container. The same trend is followed to get 5 health workers from the

health centers which were only one in each kolla and dagaa cluster. The samples from both sectors were in ages below 29 and there are no who in ages above it who work in the country side. To these are added the heads of the woreda and zone Culture, Tourism offices heads, the police, the court, and the woreda chief administrator which are purposefully as samples for the interview.

Regarding religions intuitions, forty leaders were selected for FGD from churches which are clustered into kolla and dagaa “abiyaatakristiyaanaat hibrat” by the voluntary local churches. This selection is accomplished by taking the list of individual unity member church from the respective office and drawing randomly their names from the container. So a total of ten churches were represented, six member churches from the dagaa and four member churches from the kolla. The informants taken from each church included a “šimagile” (a male leader), a women’s association leader, a male and a female choir leaders. The purpose of giving concern to the four demographic characteristic is to get full information from all personals. Since there is one major Mosque in this woreda rural area it was included as sample. It was intended to take one Sheik and one Shika from the Mosque for the interview. But due to the cultural influence it was not possible to interview the Shika (female Muslim informants). Concerning the local Ethiopian Orthodox Churches there is one church in the rural area and one priest was interviewed from it. Among the community chiefs, 5 elders who were experienced by providing information to researchers about the Kambaata community were selected from zone and interviewed. The last twelve ordinary community members for FGDs were selected by following accidental method. Finally, the total sample size became 224 in number.



Map 2 Kedida Woreda Administrative Map

Source: Planning and Economic Development Department, Kedida 2004 EC

For observation 2 kebele meetings and a woreda House of Peoples Representatives (HPR) meeting by following the schedule of woreda council office were attended. A Wednesday market of Adilo was also selected for observation as it is the bigger market. Furthermore three local protestant churches and two accidental funeral ceremonies were observed. For simplicity of

understanding the complete figure of samples with their general background is presented in the following table:

DB		Respondents' Social Position						
		CS	Students	RL	CC	CM	SBM	Total
		f	f	F	F	f	f	f
Sex	M	25	60	22	5	9	6	127
	F	14	60	20	-	3	-	97
	Both	39	120	42	5	12	6	224
Age	13-29	22	115	6	-	3		146
	>29	17	5	36	5	9	6	68
MT	K	38	119	41	5	12	6	221
EB	0-12	-	120	37	5	4	4	170
	CD	23	-	5	-	8	2	38
	Dgr	16	-	-	-	-	-	16
Religion	Chr	39	115	40	2	12	6	214
	Msl	-	4	1	2	-	-	7
	Ort	-	1	1	1	-	-	3

Table 2: Respondents Background

Key: BM (School Board Members), CC (Community Chiefs), Chr (Catholic & Protestant), CD (Certificate & Diploma), CM-(Community Members), CS (Civil Servants), DB (Demographical background), Dgr (First, second and third degree), EB (Educational Background), K (Kambaatissata), RL (Religious Leaders), MT (Mother Tongue), 0-12 (Illiterate, grade 10 &12 complete).

CHAPTER FOUR

4. Data Analysis and Interpretation

In this chapter, data are presented, analyzed and interpreted in two categories. First the complete figure of vitality and efforts made to standardize Kambaatissata are described. Then in the next place, pointing out only the problematic areas of the causes associated to the problems are explored under each main and sub-question.

The usefulness of a language of intercommunication is a function of its concrete use, an overall decisive arbitrator governing language choice. In concrete situations of contact, language choice may focus on the spoken code, as in face-to-face negotiations (primary orality) or in the interchange of information via the media of secondary orality such as the telephone or television in domains such as home, trade, diplomacy, science, tourism, religion and so on (Haarmann 2005:1525) is one of the major focal areas in this study.

4.1.Oral Use of Kambaatissata

The spoken code in face-to-face negotiations or in primary orality, according to Haarmann (2005:1525) and the manners of communication in the community members are considered in the study. The data of this part is collected in direct self reported and in indirect attitude study methods. To describe the perception of informants on Kambaatissata the researcher followed varieties of ways because attitudes are not directly measurable and full of disputes. The methods of data collection used were the interview, observation, FGD and questionnaire on different domains and environments of language use.

The Family Domain

The principal language preference of informants within their family unit to communicate at the home domain was addressed. The data on this domain were collected from the subjects using different methods. One set was close ended interview questions. It was presented to five chief administrators at woreda and zonal levels. The other interviewees were five rural development workers, five health center workers, five community elders and two religious leaders. These interviewees were categorized according to their ages and educational background, such that we have young versus elders, as well as literate versus illiterate dichotomies. The rural development workers and the health center workers were young people whose ages were below 29 while the other informants were elders (above 29). The administrators and civil servants were in the category of literate while the community elders and religious leaders were in the illiterate category. The first interview question was:

Item (1): What is the principal language you use to communicate at home?

- 1) Kambaatissata 2) Amharic 3) Both equally 4) Other

The Majority of the youth and the elder religious leaders claimed that they principally use Kambaatissata for face to face communication at the home level; while the elderly literate informants reported that they principally use either Amharic or both languages equally at home.

This same interview question was repeated in the FGDs held among teachers and Protestant religious leaders and except some aged teachers, the majority of the younger teachers and the Protestant leaders, who had the same response as the **young** literate informants in the interview, claimed that they principally use Kambaatissata at home.

The Domain of Education

In KT Zone, Kambaatissata is the language of instruction from grade 1 up to 4. But as of Grade 5, the language of instruction is English. One of the FGD issues discussed among teachers was concerning the principal language used by teachers to communicate and explain subject matter to students inside the classroom and the language in which students feel most comfortable.

Item 4: What languages do you use in the classroom?

The discussion results showed that teachers were enthusiastic to use more Amharic and some English; but due to the students' lack of language competency they were forced to use more Kambaatissata for all subjects. Concerning students' feelings, teachers reported that it is more comfortable to the students to respond in Kambaatissata than in the other languages.

The Government Administrative Domain

In this domain the languages in use by civil servants and authorities during public meetings or conferences, or during contact with staff members and clients in offices were considered. Concerning face to face communication, the researcher made participant observation where varieties of people were engaged in dissimilar jobs. For instance, the case in two kebele level and a woreda level council meetings as well as some participant observations in public administrative organs can be cited here.

Non-participant observations were made at the language use in the political conferences held in two country-side kebeles within Kedida Woreda. These kebeles were called Sheshera and Odame. They are far from the zonal and Kedida woreda centers. The people of these kebeles are part of Kambaata who speak the indigenous language Kambaatissata and they have linguistic contact with the neighboring Halaabissata speaking community. Participants in the conferences

were woreda authoritative bodys, kebeles' chairpersons, women (house-wives), farmers and some uneducated adults. The subjects were discussing on different topics when the observations were carried out on different days. In Odame kebele, for instance, the woreda agriculture expert and the kebele chairman were observed discussing with male and female farmer clients. The language used by the expert and the chairman was mainly Kambaatissata but with considerable code switching and code mixing to Amharic, while their clients used entirely Kambaatissata. In Sheshera kebele, the issue under discussion was tax collection and the discussion was carried out between the woreda officials and the chairman of the kebele on the one hand and the community members which consisted of male and female farmers. The language used by the officials and the chairman was Kambaatissata with considerable code mixing and code switching to Amharic, while the language used by the farmers was largely Kambaatissata with some speaking in Halaabissata.

A second type of conference the researcher attended was that of the Kedida Woreda 3rd round 12th term Woreda Council. The Council assembles four times a year and the expected participates are three elected representatives of each kebele from the woreda. Agendas of the conference were quarterly reports of the sectors and change in the cabinet. According to the information from the speaker of the Council, all the representatives were mother tongue speakers of Kambaatissata and they constituted farmers, house wives, civil servants and merchants. The other audiences were the sectoral chiefs and the experts of different sectoral offices in the woreda. They were also mother tongue speakers of Kambaatissata. The speaker of the Council oriented the participants in advance that they can give their ideas in Kambaatissata. Although the speaker allowed the medium to be Kambaatissata, out of the 25 participant members who raised questions, forwarded suggestions and led the conference, only 2 elderly farmers with lower level

of education and another 2 primary school teachers used Kambaatissata alone. The remaining 21 participants who made the majority and were with middle and higher level of education (who were diploma and degree holders) used Kambaatissata with different levels of code mixing and code switching to Amharic.

From these observations we can understand that conferences in kebeles which are far away from the towns are held mainly in Kambaatissata while office affairs are carried out by civil servants principally in Amharic. It was also witnessed that there were some linguistic behaviors reflected in these rural conferences such as code mixing or code switching to Amharic by literate persons while there is use of Kambaatissata alone (or Halaabissata alone in some cases) by the rural community.

The other data were collected by close ended interview questions. The interviews were presented to civil servants and sectoral chiefs.

Item (2): What is the principal language you and your colleagues use to socialize with:-

a. Staff?

1) Kambaatissata 2) Amharic 3) Both equally 4) Other

b. Clients? 1) Kambaatissata 2) Amharic 3) Both equally 4) Other

In their responses for item (2), the greatest majority among the civil servants claimed to use Kambaatissata with their clients, while they used principally either Amharic or both Amharic and Kambaatissata with staff members at the work place.

Casual Communication Contexts within the Community

This context embraced the daily face to face communication situation of any Kambaatas to each other at different domains, as in the context of the neighborhood, on streets and elsewhere.

Parasher (1980, cited in Fasold, 1984:185) notes that communication with highly educated individuals is classified to be seen as a high domain. In light of this, the respondents were interviewed about the principal language they use with neighbors or ordinary community members in Kambaata and away from the home town with Kambaata friends. The questions and the responses of the participants are presented as follows:

Item 2.c) The principal language/s you and colleagues use with ordinary community members in Kambaata?

- 1) Kambaatissata 2) Amharic 3) Both equally 4) Other

Item 2.d) The principal language/s you and colleagues use when you are away from your home town with a Kambaata friend? 1) Kambaatissata 2) Amharic

- 3) Both equally 4) Other

The majority of the respondents reported that they principally use Kambaatissata with their neighbors while using Amharic away from the home town/village with Kambaata friends.

Among the interview respondents who replied they do not principally use Kambaatissata were asked for the reasons why they/colleagues do not use it in the different domains. The interview question was the continuation of item (2), and it ran as follows:

Why do not you/your friends principally use Kambaatissata to socialize with the staff, clients, neighbors and away from home town/village members who are Kambaata?

The summary of the interview responses are condensed as follows. The basic reasons were that some of them felt comfortable to communicate in Amharic because it has sufficient vocabulary for terms in work places and consequently it is easy to express thought in Amharic than in Kambaatissata; some said that one feels like being modernized when one uses a more civilized language; and others said that they did not know the reason, but they just preferred the use of Amharic. Regarding this, one civil servant from the Office of Agricultural & Rural Development forwarded a remarkable comment. “When we go to offices and/or chat with our colleagues we communicate in Amharic. This is because our official language is Amharic, I personally have a respect to Amharic and then even when I go back home with this mind, I face interference to continue with the same language even with any one whether he/she is capable or not to speak in Amharic” (November 13, 2012, Sheshera Kebele Agriculture Office).

Different informants again offered varieties of opinions. One informant from a health center said, “This is because speakers of Kambaatissata believe that their language is so poor to express their thoughts like they can do using Amharic. Thus Kambaatissata speakers feel more confident in using Amharic everywhere, while they shy away from the use of their own language” (January, 3, 2012 Dega Kedida Health Center Worker). Another informant also explained what makes them to identify themselves with Amharic.

Kambaatissata is not as well recognized as Amharic, Wolayitatto, Afan Oromo and others are. This is because of lack of different cultural expressions such as their own dances and music. This has come first, from the influence exerted by the protestant religion which forbids dances and cultural and secular songs which were experienced in the past. Secondly, the other reason is that there is least effort exerted to the development of the

language from the Zonal government (January, 3, 2012 Azedebao Kebele Agriculture Worker).

To uncover the views of the literate members of society towards Kambaatissata the researcher followed varieties of methods because attitudes are not directly measurable and are matters of dispute. Thus, in addition to the interview, observations and seven FGDs were employed to crosscheck the trustfulness of the data. Six of FGDs were carried out in the sample schools of the woreda among teachers and one was among the woreda court office workers. The FGDs in schools comprised of four teacher participants from each school. They were one male and one female among those who taught at grades (1-4) and similarly one male and one female among those who taught at grades (5-8). The FGD participants from the justice office incorporated four members, including the president and three experts of the office who have university qualification. The question raised for discussion was:

Item 2:- What is the attitude of educated mother tongue speakers of Kambaata towards Kambaatissata?

The summary of the discussion result is presented as follows:

1. When they go far from KTZ they never use Kambaatissata with each other. Even if they use it, they never speak it in public as they do with Amharic.
2. When they are away from the Kambaata homeland some persons even pretend as if they are non-Kambaatas.
3. There are some individuals who even reside inside Kambaata and who try to pretend as non-Kambaatas to someone who is a stranger to them.

4. Those who use Kambaatissata sometimes deliberately avoid the use of some cultural vocabularies (words like *ʾorošu* ‘bread made of maize’, *maššaata* ‘knife’, *mooča* ‘juice made of Enset’, *ʾukaaću/tanbeeću* ‘tobacco’ and so on) which demonstrates that someone pronouncing it is a native Kambaata.
5. Most of the times they make code mixing when they communicate to a *Kambaatissata* native speaker.
6. If their own name, their father’s name, or their grandfather’s name is in their native language, they try to assimilate it to the majority language, Amharic. For instance, names like *keešaamo*, *fiit’aamo*, *ʾerisso*, *bariiso*, *maarato*, *saso*, *woraako*, etc. usually changed to *kassa*, *fiṭṭsum*, *ʾirsaw*, *bärsu*, *mihrätu*, *saasse*, *worku*, etc., respectively are instances of such alterations.

From the FGDs held, especially in Sheshera primary 1st & 2nd cycle school one of the teachers forwarded a striking experience she encountered as follows.

I am a college graduate from Kambaata and I have had an impressive experience during my college days. In my college life there were about three students who did not like to claim themselves as Kambaata. For the sake of hiding their identity they did not even like to join us, to greet us or to participate in the get-together occasions of the Kambaata students or in the well-come ceremonies of new entrant Kambaata students (November, 9/2012, Sheshera school).

The outcomes from the FGDs discussed above are supported by the discussions held in the programs of the Kambaata Community Radio Broadcasting (KCRBC). One of the topics discussed was ‘identity’, which took 30 minutes. It emphasized on how the Kambaatas use their

MT at home and the neighborhood with Kambaatissata MT speakers while they avoid using it when they are away from their home village.

The factors that led to the change in linguistic behaviors of the literate members of the community stated above were also discussed in depth among teachers of different schools and among workers in the justice office during the FGDs. These reasons are summarized as follows:

1. The language is not rich enough with lexicon for scientific concepts,
2. Kambaatissata is not as recognized as other developed languages for the speakers to identify with it,
3. Some persons deliberately abandon Kambaatissata because, in the past, Kambaata was a low status and marginalized ethnic group and thus the people of Kambaata were not respected by speakers of other linguistic groups and even they were victims of humiliations. Some of the sayings in Kambaatissata itself such as the following reflect this fact: *kambaatićću me't'u 'ikkoda ba'is, lamu 'ikkoda gagiihank ba'i* 'You have to kill if there is one Kambata and rush away for yourselves if they are more'; *kambaatićću kaseema bagazzu mini 'aagseenoba'a*, 'Don't bring back the weapon that pierced a Kambaata'; etc. These saying are still commonly recalled by some natives of Kambaata and some members of other linguistic communities.
4. Kambaatissata is embarrassed by statements of some native speakers as well as some speakers of other languages such as, *kambaatissata laga tošštaaba'a*, which means 'Kambaatissata cannot be a guaranteed language when you go across Blate river'
5. The term *kambaattisu* is used even by the native speakers of Kambaatissata in a derogative sense of 'cheating, secretive, halfhearted, etc.'

From the above data we can understand that literate Kambaatas do not like to express themselves in their MT because of some humiliations the language is subjected to, as well as due to the fact that the language is less developed in terms of technicalized vocabulary. This is exactly what Grenoble described regarding attitudes and their resulting linguistic behaviors:

Negative attitudes towards a specific language translate into negative thoughts and beliefs about the speakers and their culture, social norms, and heritage. Such negative views can further influence the views community members have of their language. They may perceive it as backward, useless, underdeveloped, and so on, or they may see it as an impediment to advancement in a larger society which does not value their specific local language (Grenoble, 2006: 247)

Language use in the local markets

This part of the study is related to languages used to facilitate transaction in the local markets. The data was collected by observation made in the local market in Adilo. Adilo was the village-town located in between the towns of Shashemene and Soddo along the main road from Addis Ababa to Arbaminich. Furthermore, Adilo is bordered by Hadiyya, Halaba, Oromiya region and the Wolayitta zone (see map 2). Due to this, it is expected to incorporate marketers from all these different ethno linguistic and dialect communities. The marketing days are Wednesdays and Saturdays. Wednesday is the bigger market day than Saturday.

Observations were made on two consecutive Wednesdays (January, 14 & 21, 2012). It was realized that most of people involved were non-literate and primary level educated who speak Kambaatissata, Hadiyyissa and Halaabissata, with few who were speaking Afan Oromo and Wolayittatto. Amharic was used with code mixing of these different languages. Specifically Kambaatissata was used alone in the market areas of commodities such as spices, vegetables,

fruits, cheese and butter. In the areas of the market where the commodities are maize, teff, bean, animals, pepper, pottery and clothes the other languages are used alone or to some extent with code mixing to Amharic.

According to the literature, “the use of undeveloped languages is restricted to private domains like home, kin network, local market etc. as opposed to use in public domains like education, administration, national market etc.” (Annamalai, 2005:1544). In general the data from this observation and the former interviews can lead to the conclusion that Kambaatissata is widely used at lower level domains by the speakers from the low level educated persons in face to face communication.

Kambatissata and the Religious Domain

This part is concerned with the languages used in scriptures, preaching and songs of each religion available in the community. In the KT zone, there are generally four kinds of religions and one of them is the traditional belief which has almost no significant number of followers. Because the samples were very small in number, the researcher used interviews to collect data from the two religions, Islam and Orthodox Christianity. On the other hand, FGD was used on the same questions posed to the former religious leaders to the heads of the Protestant Church because the samples were relatively larger in number. The interview question to the two religious leaders ran as follows:

Item-4:- During listening to spiritual songs which language do you frequently use?

Why?

The reply by a sheik from the Sheshera Senior Mosque indicated that the popular songs in their religion were those in Amharic, Afan Oromo and Arabic. But he reported that the local people

used Halaabissata in holidays during the religious festivals. The sheik also pointed out that he had produced the following song in Halaabissata:

daakiilu ?idzaarramo salaatiiha,

'Mosques are built for worship'

?anigata ?aateenooóce šee?aaniiha

'So don't give your hands to devil'

(November, 14/2012, Sheshera Major Mosque)

A priest from Keta Teklaimanot local Orthodox Churches in his answer to the interview said that they listened to Amharic songs but not to Kambaatissata songs at all. (October, 13/2012 Keta Teklaimanot Church)

The researcher held four FGDs among the leaders of the different protestant church denominations. This gathering of independent denominations became possible by following the schedule of congregations carried out regularly by the ?abyatäkristiyanat hibrät, 'the voluntary churches' union'. The FGDs took place in Zato, Kejele, Mehal Sheshera and Garama Kalehiwot Churches. Discussions were held among 3 elders, 3 women's association leaders, 3 male and 3 female choir leaders in each of the first two short FGDs. In the FGDs of Garama and Mehal Sheshera Churches, 2 elders, 2 women's leaders, 2 male and 2 female choir leaders participated in each. One of the topics of discussion was the languages used for the songs with their followers. The great majority of the leaders claimed that they principally use Kambaatissata for the songs because they have a mixture of literate and illiterate persons among their followers. Some choir leaders added that they also wrote songs and produced them in cassettes in Kambaatissata (?abyatäkristiyanat hibrät, in Kedida Woreda, 2012).

The researcher carried out observation at three Protestant Churches so as to cross check the interview results. The three Churches were from the rural areas. The days when the observations

took place were **Sundays**, because it was the day all Protestants gathered to pray together. On the occasions the researcher counted the number of songs that were sung in each language in each denomination. The results are reported below:

<u>Denominations</u>	<u>Amharic</u>	<u>Kambattissata</u>	<u>Hadiyyissa</u>	<u>Wolayittatto</u>	<u>Total</u>
Cheffe Full Gospel	3	4	-	-	7
Jore Kalehiwot	3	6	-	-	9
Garame Kalehiwot	2	4	-	-	6

Number of Songs in each Language in different Denominations

The data depicts that out of the 22 songs heard, 8 were in Amharic while 12 were in Kambaatissata in the three rural churches. From this it is possible to conclude that Kambaatissata is better used in rural areas in the religious domains.

The researcher also observed that all the Amharic and Kambaatissata songs were conducted in western instruments. Traditionally in the rural churches they used to sing only in Kambaatissata without any instruments and the songs were not written. These songs were called “maasa’eeene” or “?anaaka met’?ooma mazmura”, an elderly person stands on the stage to lead the crowd to follow him.

There are different reasons for the fact that Kambaatissata is not the language of religious songs in the others religious domains among the community of the Kambaatissata speakers. According to Bouma Clayton (2004: 398) religious activity also preserves language. Some Roman Catholics still prefer to hear the mass said in Latin, claiming that it is a more beautiful language and authentic to tradition. The Greek Orthodox Church conducts its services in ancient Greek, Islam

favors a strict adherence to the classical Koranic Arabic of the 6th century C.E. and Hinduism conducts many rituals in Sanskrit. The same account might have contributed for the avoidance of leader. The reasons provided by the interviewed religious leaders of Islam and Orthodox religions are presented along with the question as follows. The interview question which is a continuation of item 4, reads as follows:

Why do not you frequently listening to spiritual songs in Kambaatissata?

The sheik of Sheshera Senior Mosque confirmed his point that the main reason is the Koranic language is Arabic all over the world, but that the new phenomenon around here is that the local people in and around Halaba, especially those who followed Islam use Halaabissata as related to Islam while Kambaatissata is used only as related to Protestantism. This means that, even within Halaba town one can simply identify who belongs to which religion by simply listening to the language individuals use. Due to this even the people who ethnically, geographically and linguistically belong to Kambaata but are followers of Islam favor the listening Halaabissata spiritual songs and also using Halabissata in every day communications than their own MT Kambaatissata (November, 14/2012, Sheshera Senior Mosques).

Language of Folklore

In this section, the role played by Kambaatissata in cultural practices related to music and customs are surveyed. The maintenance of language is possible if it is used in oral traditions and if it is enforced by the modern mass media and entertainment industry. Mackay (1989) cited in Shigemoto (1996:3-5) notes that in societies with oral traditions, languages can be maintained through the use of radios and the production and dubbing of films and videotapes. He illustrated that in India, where two-thirds of the population are illiterate, Indian languages remain strong

due in part to an active local film industry. Considering the vitality of oral traditions and the use of the mass media and entertainment industry in modern days, this researcher decided to explore the status of production and usage of Kambaatissata in the different media in various domains. How well are the oral traditions in Kambaatissata put into modern music and traditional songs in the secular and religious domains?

The researcher interviewed KTZCTGCHO and the head of Kedida Woreda CTGCHO about the status of creative works, such as music. The question posed to these authorities was:

Item 3.1: Are there Kambaatissata secular music today? How wide-spread are they? Why?

In reply to the question the authorities of KTZCTGCHO and Kedida Woreda CTGCHO described that nowadays modern written secular music in Kambaatissata is just starting to flourish. In the past due to the national policy that promoted only one language, Amharic, the policy did not give substantial support to linguistic or to any cultural practices of other nations or nationalities of Ethiopia, and consequently few Kambaatissata modern music was developed. But now the Kambaata music band is established, and there are some individuals who have self initiated to write and to produce some Kambaatissata music (December 8, 2012, Kedida Woreda CTGCHO and January 31, 2012 KTZCTGCHO).

The researcher posed another related interview question to all the sample civil servants and the authorities who worked in the field and in the offices.

Item 3.2: In which languages do you frequently listen to secular music? Why?

The informants from whom the data were gathered indicated that none of them used to listen to any secular music.

The other data was obtained from the questionnaire completed by students of complete primary schools. It was in regard to listening to secular music and the language in which their chosen music is composed. The data showed to some extent different results from that of the literate civil servants. The question posed was:

Item 2: If you listen to secular or religious music, which language do you principally insist to? 1) Amharic 2) Kambaatissata or 3) Other languages

According to the questionnaire responses 32 out of 36 Protestants preferred to listen to religious music, while the Orthodoxes and Muslims liked to listen to secular music. All of those who listened to secular music preferred to do so in other language than in Kambaatissata.

The second data about why Kambaatissata music was considered less vital is collected from students through the questionnaire as a continuation of their language choice in the secular music.

Item 3: If your response to question (2) is not Kambaatissata, your reason is, 1) You can't understand Kambaatissata 2) It does not attract you 3) You hate the language or 4) There is no secular music in Kambaatissata.

The responses indicated that the language is not attractive, there is no sufficient secular music in Kambaatissata and they hate Kambaatissata.

The other domain that is focused on was the mass media. The researcher deliberately listened to the weekly program of the KCRBC which runs 6:00 am- 9:00 am in the morning and 6:00 pm-

8:00 pm in the night. In this radio broadcasting program it was realized that most of the secular music played were cultural, but they were from other languages such as Amharic (covering the largest air time), Wolayittato, Hadiyyissa, Halaabissata, Sidaamaffoo and others (covering smaller air time). The journalists in KCRBC read news in Kambaatissata but almost all the time broadcasted Amharic and other cultural music because there were no sufficient works of Kambaatissata secular music.

In addition to that, the researcher carried out students' debates in schools to supplement his observation and interview data. Students from Dega Kedida Complete Primary School, (December 27/2012) admitted that Kambaatissata is not as vital as other languages. All the students who debated and their audiences who debated on the issue agreed on the point that there are no works of Kambaatissata secular music.

Informants whom did not prefer to listen to Kambaatissata secular music were asked why they denied listening to the secular music in their MT and chose to sing cultural secular music in other languages. The question was a continuation of the interview item (3.2). All the respondents' accounts were much interrelated and to avoid redundancy only one respondent's account is presented here. "Most members of the Kambaata society are the religiously followers of Protestantism. This religion strictly forbids listening or singing any cultural music; so no one is encouraged either to sing or to produce them. If anyone belonging to that religion is found doing so he is ridiculed by neighbors, family members, religious leaders, one will be marginalized from all types of social relations in the community." (January, 28, 2012; Kedida Woreda Policy Office)

To summarize the data from all sources including the interviews, questionnaires, observation and debates, there are extremely few Kambaatissata secular music and those are neither chosen for leisure time nor for the mass media. The account for why secular music of Kambaatissata are rare and not more vital in function within the indigenous linguistic community are insignificant efforts provided to their production from concerned zonal bodies. In the other angle reasons associated to its lack of vitality are that they are less attractive to the potential listeners, who held negative attitude to the language. One external factor that exacerbated the internal factor is that most of the members of the Kambaata society follow the Protestant religion which strictly forbids any secular music, be it cultural or western. So no one is motivated to sing or produces secular music for anyone from among the worshipers of the religion found doing so is subjected to ridicule and isolation by all the members of the community.

Furthermore, the style of the poems even in the very small number of secular musical pieces written in Kambaatissata nowadays is changed into the style of the poems of other cultures, particularly into the poetic culture of Amharic. Kambaatissata poems in the music did not use to rhyme at the end of the verse like Amharic poems. Kambaatissata poetry is characterized by rhyming at the beginning and at the end of the verse rather than only at the end. This makes Kambaatissata poetry peculiar in character. The following instances of Kambaatissata poems and music rhyming at the beginning of the verses can demonstrate this fact.

	<u>Data</u>	<u>Gloss</u>
Poem (1):	fesso fesso yano,	<i>(Calling a kind of grass/weed)</i>
	feserekka ma'ano,	<i>(Collects the weed)</i>
	gassimunkkus hawaanic'u,	<i>(Not lucky from childhood)</i>

	gallo timii yaarano.	<i>(Cries for leftover food)</i>
Poem (2):	innare giggišši,	<i>(Dance!)</i>
	inno giggišši,	<i>(Dance!)</i>
	gabbullisee gaana,	<i>(Fatty hip)</i>
	garasise ket'tata,	<i>(Old leather)</i>
	daambooya dikkooni,	<i>(In the market)</i>
	daggoga zuuganoo	<i>(Scratches forcefully)</i>
	danaamu ?awaaćcu,	<i>(Attractive slave)</i>
Poem(3):	dzalliyi dzalliyi waalloda,	<i>(When he comes being confused)</i>
	dzaari tima itano.	<i>(Eats left over)</i>
Poem(4):	t'ooffi ?iććoo,	<i>(Someone eats leaving nothing)</i>
	t'okkiyi sokkamano	<i>(gets no one to help)</i>
Poem (5):	boole homba iyyano,	<i>(Carries a broken pot)</i>
	bo yeemma ebalo bonćcaani,	<i>(In the mouth of undermined person)</i>
	boćkolla silliíkeeno.	<i>(Maize is grinded)</i>
Poem (6)	duuna dungguzza yiyeebeey,	<i>(He expected high position)</i>
	daara daaraa yiyeebeey,	<i>(Moving round the bush)</i>

daamu ?angaliitu,

(A brown and neat)

daangee waanziizu,

(Quite red is)

danaa t'allabeey.

(Not worthy) (Kambata Community elders, 2012)

Nonetheless, current poems in the secular or religious music are not in the usual manner of Kambaatissata poems. This is one of the reasons that Kambaatissata music lost its usual nature and flavor and hence it was not attractive to the speakers to be welcomed and owned by members of the indigenous community. This is illustrative of the fact Shigemoto (1999:4) pointed out in his words, that the mass media of developed countries dominate lesser used languages in different parts of the world. His examples are American mass media in films, music, television, and video cassettes in the Pacific societies which are noticeable even in one's remote and isolated villages. This often resulted in the language and culture of the minority giving way to that of the majority. In the same way Amharic and Western music are the dominating factors to influence Kambaata music.

The traditional chants in Kambaatissata

There were different traditional chants in Kambaata culture. They were situation dependent and commonly told in festivals and funeral ceremonies.

Modernization and globalization brings people from different cultures, speaking different languages, together in a variety of settings, from informal to official, including religious and educational settings. This often results in the culture of the minority giving way to that of the majority. The loss of cultural distinctions supports a loss of linguistic distinctions, since the culture is embedded in the language (Grenoble, 2006: 247).

To describe the status of these oral cultural chants different ceremonies were observed and some elder informants in the society were interviewed.

The researcher observed funeral ceremonies in two places in the sample woreda. In one of the kebeles in this woreda called Jore where the people are Kambaatissata speakers, the researcher carried out observation on 11/01/2012 in various situations during the funeral of an adult woman which died naturally. Three groups of mourners were observed with different mourning practices. The first one consisted of people who were simply crying by calling the name of the deceased woman. This group of mourners was the non-literate, non-protestant youth. The second activity was that some were wiping their weeping eyes quietly with no other signs of crying. This group of mourners, according to the informal interview carried out on the spot, was the youth, the literate and the devoted Protestants. The third type of people were observed chanting loud recalling the lady's background, her parents' and her husband's strong qualities. Members of this group of mourners were the elderly. However, the language they used was almost all in all Hadiyyissa except a few who were using Kambaatissata.

The same situation was observed in a funeral ceremony held on 03/12/2011 in Hamido kebele which is located at the borders of the places of the Hadiyya ethnic group, as well as of the Halaba ethno-linguistic group. Something new in this funeral ceremony was the use of Halaabissata chants. All the elderly and the youth who came from Halaba were using Halaabissata chants.

Therefore, the researcher attempted to interview some local chiefs and at the same time to collect the kinds of chants. He also tried to examine the languages in which the chants are told and to find out why they were not only in Kambaatissata. The interview question was:

Item 7: What are the chants told during festivals, burial ceremonies and wedding ceremonies in the Kambaata community and which language is used?

One of the interviewed respondents said that most of Kambaata chants belonged to the traditional religion. Nowadays the religion as well as the cultural practices of the religion is almost extinct from Kambaata. (Note that according to the 2007 housing census, in the Kambaata community there is an insignificant number of followers of the traditional religion. This statistical information has a direct relation to the responses given by some chiefs of society during the interview schedule).

(For data of the chants collected from the respondents see appendix- J.)

The different elderly community chiefs in the community described that there were numerous chants in the past but they (i.e. the community) has forgotten most of them. From the data collected some of the chants are in Kambaatissata while some are in Hadiyyissa. These oral traditions were very strange to many of the young people in the community. Even some of the elders were strangers to them. This indicates that these linguistic practices are dying out following the loss of the tradition in which they are imbedded.

The reasons for the gradual loss of the tradition as well as the linguistic structures in these traditional practices are attributed to two factors. The first has to do with the attitude of speakers of Kambaata towards the two languages. Kambaatissata speakers have relatively a more positive attitude towards Hadiyyissa than to their own language. They are observed valuing their language as lesser important than Hadiyyissa. The second factor has to do with the wide spreading of Protestant religion compared to the very highly reduced practice of the traditional

religion. The interview response from one of the elders forwarded the following remarkable reason with his evidence.

The Bible of Protestant religion strictly forbids the different secular practices often experienced by the followers of other religions. These include secular music, songs and dances which are considered as misconducts in believers. Anyone who breaks this rule is ridiculed in the religion is inhibited any religious services, and is punished according to rules of the local members of the religion. Thus, no one dares performing those traditional practices. (Interview on December 13, 2012, with Langute Cheefe Kebele during Local Conflict Resolution Meeting).

4.2. Language and Literacy in Kambaatissata

Shigemoto (1999:4) suggested continuous use of a language in formal situations to enhance the maintenance of language. The evidence provided by this study emphasizes that literacy, which is an important form of formal language use, increases the usefulness of a language, thereby expanding the use of the language, by providing a market for its products. Thus an attempt is made in this study to examine the existence and status of literacy events in Kambaatissata. A survey was carried out to assess KTZCTGCHO, KTZEHO, Durame City Administration Public Library and primary schools' libraries about the availability of written materials in Kambaatissata and whether they are published or not. The survey result is presented in the following table.

Items	Kinds	Author and Publisher	Edition
Text books for students	1-4 subjects 1-8 language teaching	Zonal Education office	According to notional schedule
Dictionaries	Two, Kambaatissata-Amharic bilingual	Government & self initiated individuals	One is edited
Periodical	-	-	-
Poems	Collected oral literature	Unknown	-
References	Collection of oral literature	Self initiated individuals.	-
Translation	The Bible, new testament by Maria Phaks.	Unpublished: theological doctoral dissertation.	-
	Training manuals to farmers	Unpublished: Kedida woreda Agriculture Office.	-
Scientific studies	<i>Kambaatissata</i> Grammar	Published Treis, Yvonne	-

Table 3: Publications in Kambaatissata

Table 3 shows that there is a growing interest of publications in the printed form in Kambaatissata. Text books are prepared only for schools from grades 1-8. There are no periodicals, newspapers, magazines or other works of information disseminations published or unpublished that are in Kambaatissata circulating in the zone. Except the text books and the

dictionary prepared by the zonal administration all the other published works are only products of individual initiatives. First the fact that the language already has orthography has a big contribution for its literacy development.

The data from observation discussed were crosschecked by interviews conducted with the concerned bodies of the woreda CTGCHO and KTZCTGCHO. The interview question is:

Item 3: Are there publications of reading materials in Kambaatissata and what are the future plans?

The responses to the interviews are very similar to the results of the observation. Concerned bodies of zonal and woreda administration explained that in Kambaatissata there were only few publications written in the Ge'ez script. But now in the new Kambaatissata standardized orthography based on the Latin script, there is a better movement towards publications and broadcasting. They pointed out that there are two Kambaatissata-Amharic dictionaries being compiled that are sponsored by the government; small volumes of books such as 'afagale 'oral literature', heessa kũ ñllammun 'let us talk about our history', and translation of the New Testament. There are also ongoing works from self-initiated individuals to come out shortly. In addition to that some government offices are translating training manuals to Kambaatissata for simplicity of use to the farmers. Furthermore, Kambata Community Radio Broad Cast was launched and it is expected to do a lot in terms of maintaining the language. Although the existing condition is favorable for the development of publication, literacy and broadcasts, the scar left from the previous system of government has strong negative effects on development and maintenance of the minor languages like Kambaata. The views of the community members loaded by negative attitude to their own language demand maximum effort to encounter and to empower the language. They pointed out also that still there are a lot of people who do not

accept the use of the language in literature. They explained that those who do not trust that Kambaatissata can be a language of literature argue that the efforts made nowadays are simply to win the acceptance of the current government policy (December 8, 2012 Kedida Woreda CTGCHO, and January 31, 2012 KT ZCTGCHO).

According to Shigemoto (1996:3-5), the writing system, legitimates literacy efforts which, in turn, contributes to the cultural development and the language vitality in the community. In Kambaatissata, although the efforts on the part of the government bodies and some committed individuals is not negligible, there is negative attitude towards the MT by a large part of the community of speakers and consequently there is little support and contribution on the part of the members of the community and non-governmental organizations and religious institutions for the adequate development in publications or written materials which is vital to the maintenance and development of the language. Mackey remarks that language is more useful and therefore more resistant to language shift when there is active and prolific production of reading materials: books, newspapers, and magazines. He further stressed that literacy cannot and must not have only utilitarian functions, such as the dissemination of knowledge via the written media. The written language should also be the natural mode of expression of an indigenous literature (Mackey, 1989, quoted in Shigemoto, 1996:3-5).

UNESCO, 2003b, cited in Batibo (2005:11-15) emphasizes that "...a language is usually strong if it has comprehensive grammar and dictionaries, a good range of reading texts, constant flow of publications, and abundant, annotated, high-quality audio and video recordings". In this zone, the facts show that there is no strong support made to enhance other publication except few dictionaries and the text books. There are no periodicals (journal, magazine, etc.) published by government presses or private groups. Low emotional, intellectual and functional investment in

one's own language is frequently a dominant cause for shifting to another language (Adegbija 2001:304).

4.3. Intergenerational Transmission of Kambaatissata

Many minority language speakers, according to Batibo (2005:67) often encourage their children to learn the more widely used languages to enhance their future opportunities and skills and that this further activates bilingualism while the number of the lesser used mother tongue speakers diminishes from generation to generation. Does this fact also apply for Kambaata parents? Investigation of the problem has been made using the questionnaire and five FGDs in schools to students. The questions forwarded in the questionnaires were:

Item 4: For your parents which language could make them happy if you firstly acquired at your early age? 1) Amharic 2) Kambaatissata 3) others

Item 5: My parents have positive attitude in my learning in Kambaatissata.

1) Agree 2) Disagree 3) No idea

Item	Languages	Responses		Total
		M	F	
4	Amharic	16	15	31
	Kambaatissata	3	5	8
	Others	4	1	5
5	Agree	2	6	8
	Disagree	21	15	36
	No idea	-	-	-

Table 4-The Attitude of Parents towards their Children's Kambaatissata Acquisition

Table (4) reveals the attitude of parents towards the earlier acquisition of language. According to it, the greatest majority of the student respondents claimed that their parents are happy in their children's acquiring of Amharic in their early ages while only 8 parents out of the 44 are happy if they acquire Kambaatissata. In terms of using Kambaatissata in primary schooling the majority of the respondents claimed that parents are not happy. This indicates that parents have negative attitude towards their children's learning of subjects in Kambaatissata.

The other data is collected by interviewing a close ended interview question to six school board chair persons. The questions are:

Item 5: Assuming that you have a child and accessibility to train the child in any language, do you prefer your child to acquire Kambaatissata from his/her early age? Why?

Item 6: Are you happy if the entire curriculum designed for your children's education is in the medium of Kambaatissata? Why?

For item (5), only one of the respondents reported that he principally preferred Kambaatissata whereas the remaining 5 preferred Amharic and English. For item (6) none of them responded the entire curriculum to be designed in Kambaatissata medium. One of the respondents from Odame primary 1st and 2nd cycle school which is found on the border of Kedida woreda and Halaba Special woreda, where a neighboring school like Abokicho has Amharic medium of instruction reported one important fact. He said, "Many parents in Odame kebele send or are enthusiastic to send their children to Abokicho school where the medium is Amharic" (December, 27, 2012, Odame primary 1st & 2nd cycle school).

FGDs were also held among community members including teachers and students on related topic in which they discussed on their own and the community's feelings about whether they should transfer Kambaatissata to their children.

Item 3: What is the attitude of parents towards transferring Kambaatissata to their children and what is the reason for this?

The summary of the discussion result is as follows:

- Many adult parents whether in towns or countryside wish to train their children first to acquire Amharic and even the more educated parents try their children to acquire English.
- Persons who are able to afford the expense wish their children to learn in private schools where Kambaatissata is not a medium of instruction.

Within these discussions one participant verified his attitude in an elaborated manner. "I do not want my child to be illiterate in Amharic or English. For knowledge of Kambaatissata it is adequate for my child to acquire it from myself and my wife. If it were possible, I would make him/her become much fluent in Amharic and even in English but not in Kambaatissata" (December, 8, 2012 Geshgola Kebele, Religious congregation).

The data collected to investigate how parents in Kambaata behave towards their children's acquisition of Kambaatissata explicitly showed that most of them do not make effort to transmit it to their children.

The researcher again made another observation to schools based on the naming of the students. From the total of 97 grade-8 students with Kambaatissata MT background in Garba primary 1st & 2nd cycle school 92/ (94%) have Amharic names while only 4/ (4%) have Kambaatissata

names and 1(1%) has Hadiyyissa name. Similar situations are realized in the other two sample schools. The findings in Batibo, (2005: 55-57) claimed that “...in many parts of Africa, speakers of the less widely used languages readily adopt personal names from the larger languages, such as Arabic, Hausa, Kiswahili or Setswana, where these are spoken.” This holds true in Kambaata community too.

The participants explained the reasons as follows: Before the downfall of the Derg most of the adults who migrated to different places away from the home area where different Ethiopian languages and cultures were practiced. In these places the migrants had to learn and practice different languages and cultures. In the same manner, they expect that children might migrate outside the Kambaata Zone for seeking jobs in the future. Thus they emphasized it must be appropriate for children in the zone to acquire and to learn in Amharic than in Kambaatissata for their better future.

The participants also recalled the fact that they had suffered much in the past decades due to their children’s illiteracy in Amharic as the result of the newly introduced MT education. They generalized that Kambaatissata did not guarantee wider benefit as it is limited to local functions. They cited the evidence that even grade 10 completes cannot read the Bible or write a letter in Amharic. They complained that these students cannot be competent to live in the civilized society they envisaged where the official language is Amharic and the medium of instruction in the curriculum is English. The beginning of education in Kambaatissata at the lowest level and the change of medium to English starting from grade (5) has completely abandoned Amharic as the language of instruction from Kambaata schools resulting in the children’s illiteracy in Amharic which has disabled the mobility of the children in the country. They are also worried that Kambaatissata is not functionally important even in the zone, because it is not an official

language. It is given as a subject only up to grade (8) and it does not appear in the national examinations. Therefore, they reported that they are keen to see their children learning the languages which are not common at home and in the neighborhood (Amharic or English) to become peculiar.

In the FGDs held among teachers, one forwarded an impressive experience in his teaching.

I was teaching Kambaatissata as a subject in grade seven. In this class there were some students who come to school without exercise book for Kambaatissata. Not only that, even I suffer from their disturbance during the Kambaatissata period. Sometimes, I individually asked them what the reason was. Most of them replied that they can speak Kambaatissata well from their daily home experience and added that they neither gained nor lost any benefit in attending the Kambaatissata class. Kambaatissata does not appear in grade 10 national examination, and cannot determine their future and even their parents are leaving it behind (December, 11, 2012, Azedebao School).

Debates were carried out among students in three schools in which twelve members participated in each. The topic of the debate was, 'It is useful or useless to learn in Kambaatissata'.

The debates held among these students depicted another opinion. The students who were against learning in Kambaatissata as medium of instruction or as a subject argued referring to their parents' usual critics on learning in it. The reasons forwarded included that Kambaatissata is not included in the national examination of grade 10; and that after graduation there is no job opportunity in the language. Thus they accepted the ideas that were given by the parents and they also supported the behaviors some students manifested by coming without note books to Kambaatissata classes. They reported that their parents and the society are not in favor of

Kambaatissata being a subject of study in the curriculum, because every child acquires it at home, and they wonder why they need to learn it at school where it is not a subject in the national examination or a language of employment.

These data can lead any reasonable person to the conclusion that the reason enforces parents to initiate their children to acquire other languages than their indigenous language and to make the children reluctant to learn in their language. There is also the lack of awareness of the benefits of mother tongue education on the cognitive development of the children and on the benefit of preserving and maintaining their ethnic identity.

CHAPTER FIVE

5.1. Summary, Conclusion and Recommendations

The investigation is based on the assessment of use of and speakers' attitudes towards the MT, Kambaatissata in the KT. The first major objective of this study is to investigate the state of the language vitality of Kambaatissata in terms of use and development within its indigenous linguistic community. Then investigation and identification of the language behaviors and the associated internal and external pressures were carried out. Finally the study has arrived at certain major findings.

5.1.1. Summary of the Findings

1. Smaller languages are made virtually irrelevant and functionally impotent at the societal level and even sometimes at the individual level in some parts of Africa (Adegbija, 2001: 287). This becomes quite obvious when we examine the stature of major African indigenous languages which have attracted many speakers. According to the author virtually every African country has regionally located major languages which pull and attract speakers of smaller languages to themselves because of their perceptual salience, functional dynamism and distinct ecological standing and weight in the national scheme of things. For instance the country and the corresponding languages he listed are, Mali has Bambara and Fulfulde; Gambia has Manding, Wolof and Fulfulde; Ethiopia has Amharic, Tigrinya and Afan Oromo; Congo Kinshasha (formerly Zaire) has Lingala, Luba, and Kongo; Malawi has Nyanja and Lomwe and Yao; Uganda has Runyankore, Luganda, Luo, Lugbara; Togo has Ewe and Kabiye; Benin has Fon-Ewe; Yoruba and Bariba; Kenya has Kikuyu, Swahili, Luhya, Luo and Kamba; Ghana has Dagbani, Ewe, Akan, Adangme, Nzema, Ga and Dagaari, while Nigeria has Hausa, Yoruba and Igbo.

Exactly in the same way in face to face communication of Kambaatissata the data has disclosed that it is not used at higher domains in Kambaata community. The language is not declared nor used practically in formal government business in the zone. In the administrative domain especially in informal staff communications and in meetings the literate members of the MT Kambaatissata community are inclined principally to use other languages than Kambaatissata. Also most Kambaatas when they go away from their home towns/village and encounter Kambaatissata native speaker friends, they pretended to be non-speakers of Kambaatissata. This is manifested in various ways as indicated in chapter 4.

2. Some Kambaatas do not like to identify themselves in their native language because of the still prevailing stigmatization apparently accepted by the native speakers and the negative value attached to their own MT. The minimal level of language development exercised at the zone and the feeling that mobility can be served by other languages has apparently contributed for their negative attitude towards Kambaatissata.
3. Kambaatissata secular music is neither produced nor distributed within the community. Instead, the community members used to listen to music from other cultures. Kambaata community had traditional chants used during different occasions. Nowadays, these oral traditions are no more practiced among the Kambaata community members except few of them by a very small number of elders. This is attributed to the fact that most Kambaatas considered Kambaatissata to be inferior for it lacks its own cultural chants and as most of what are in practice are from Hadiyyissa; consequently this oral tradition is not transmitted to the young and even the adult generation does not know as they are not practiced any more by most of the community members.

The study has found out the reasons that account for the scarcity of these folklores. One of the biggest factors in the scarcity of Kambaatissata secular music is the fact that the majority of the members of the community were Protestants. In this community if a person is found singing a secular music or dance, he/she would be counted as wicked and marginalized in the society. Thus modern style secular music in Kambaatissata is not listened by the largest majority of the Kambaata population. The second factor is reluctance of zonal government in promoting, maintaining and supporting secular music in Kambaatissata.

4. Members of the Orthodox religion in the zone are reluctant to use Kambaatissata religious music due to the fact that either they were monolinguals in Amharic or bilinguals in Kambaatissata and Amharic and choose the more prestigious Amharic.
5. The Muslim community of Kambaata does not like to listen to religious songs in Kambaatissata because they have generalized that the Kambaata are religiously Protestants and consequently Kambaatissata is the language for the spiritual songs of Protestants, while the Halaba people are religiously Muslims and Halaabissata is the language for Islamic spiritual songs. Thus, the followers of Islam in Kambaata used to listen to religious songs in Halaabissata or Arabic.
6. Kambaatissata modern religious music is widely produced and used by the Protestants especially in the rural churches. Even in listening to the spiritual songs in these communities, literate persons who did not pass through Kambaatissata MT instruction at primary education preferred to listen to Amharic songs. This is because they think that it is the language of modernized and urbanized members of the community.

One experience common with the Protestants was song sung during mass. This mass song is called “maas³aenne” or “? annaka meŕ’ooma mazmura”. It was sung only in Kambaatissata without any musical instrument; but nowadays this song is completely denied and not included in the programs of any church.

Furthermore, to date Kambaatissata music has given up its poetic style and started to copy the style of other cultural music especially of Amharic. These are indicators of the influences from a dominant language, modernization and globalization.

7. The only published materials in Kambaatissata are lower primary schools textbooks and a dictionary. There is a serious lack of published and unpublished materials in Kambaatissata be it in the form of newspapers, magazines, leaflets, works of literature, or of serious subject matter. The study revealed a shortage of clear plan and sufficient support from zonal government to develop the language.
8. Parents are not willing to send their children to attend primary schools in Kambaatissata medium schools and they strongly wish their children acquire other languages, particularly Amharic and English at their early ages. They try to bring up their children as speakers of Amharic and English at early stage. After that even they are eager to send children to private schools or to some government schools where there is Amharic or English medium of instruction. The lack of job opportunities in Kambaatissata and the fact that this language is not included in grade ten national examinations are accounted as reasons for their choice.

5.1.2. Conclusion

The sociolinguistic concept language shift is divided into three possibly common indicator scenarios of language shift Batibo (2005:63-66). One is *Attitude related*; this includes the development of negative attitudes towards own language; the ambivalent language loyalty, indifference about language transfer to children and the association of mother tongue with low economic and social status. The second is *Language use related*. It includes inactive transmission of language to children, reduction in domains of use and diminishing number of speakers. The last is *language structure related* which includes limited stylistic variation, structural erosion and simplification and lexical reduction. It must be stated here that these indicators do not all appear at the same time, nor do they appear with the same intensity. Usually, the attitude-related indicators appear, and very visibly, before those related to language use. The structure-related indicators tend to appear as the terminal stage of language extinction.

The study has revealed the position in which *Kambaatissata* exists. As discussed in the literature review, Grenoble (2006:341) has identified clear manifestations of the concept of language vitality. He suggested that in order to judge the vitality status of a language, it is important to assess the degree of vitality. He has categorized languages with respect to vitality on a scale of six levels, namely *safe* (all generations use the language in all domains); *at risk* (it is vital or used by people of all age groups but lacks some properties of a safe language); *disappearing* (there is an observable shift towards another language in the communities where it is spoken and language of wider communication begins to replace it in a greater percentage); *moribund* (it is not being transmitted to children); *nearly extinct* (only a handful of speakers of the oldest generation remain); and *extinct* (no remaining speakers) (Grenoble 2006:341). On the basis of

this scenario a reasonable person can judge at what degree of endangerment Kambaatissata can be placed.

Generalizing from the summary of findings discussed, and based on the ideals of language shift by Batibo (2005) and language vitality manifestations by Grenoble (2006) presented above, Kambaatissata cannot be considered a safe language as it lacks some of the properties of a safe language, undergoing rapid language shift manifested by the satisfaction of the criteria. The major factors that account for this risk are attraction from nationally and globally dominant Amharic and English languages respectively, humiliation to Kambaata and Kambaatissata, religious influences in the community, the lack of awareness about the benefits gained from one's own MT and the lack of continuous and concerted efforts to language planning from the respective government bodies.

Because of the resistance the language has against the pressures exerted from the dominant languages is growing further by institutional support (particularly from the influential protestant Churches) than reducing, supported by the ever growing tendency of the elite group which is committed to an unquestionable language shift, which is supposed to be the role model to the general public in all aspects of development, the intergenerational transmission of the language is reducing to a considerable extent in the community. Therefore, it can safely be concluded that Kambaatissata is at risk. Had there not been the fact that it already has orthography, a few primary school textbooks and a dictionary, and had it not been a medium of instruction at the lower primary school, one could have concluded that it is under a serious threat of extinction. Nevertheless, the trend is towards the extinction end than the survival and this indicates that it requires serious attention from policy-makers and language planners.

5.1.3. Recommendations

1. Researchers have uncovered that language maintenance becomes effective when there is sufficient government support. The findings in this research depicted that there is a favorable policy environment which is not exploited in this zone. Therefore, for this language to be vital the zonal administration needs to plan the language to initiate the community of speakers; to tap meaningful support from government resources; to invite NGOs, groups and individuals to participate in the development activities of the language; to determine to use the language as the language of instruction at least at complete primary school level and to make Kambaatissata a subject of study up to secondary school and to be included in the national examination at secondary level. The Zonal administration has to put the language into use in the higher domains of the life of the society such as in the mass media and government administration in the zone. All these require strong political commitment on the part of the zonal administration.
2. Holding community wide discussion with members of protestant religion and the religious leaders, and finding some ways in which the religion can support the enhancement of the language use and development and the language maintenance rather than the reverse is also recommended.
3. Programs of awareness raising involving members of the various sections of the society should be carried out to reduce the negative attitudes that are held towards the language.

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APPENDICES

Addis Ababa University

School of Graduate Studies

College of Social Science and Humanity

Faculty of humanity

Linguistic Department

Appendix-A

Interview to Chiefs of Society, Ethiopian Orthodox Local Church Leaders, Mosque Leaders, Officials, Civil Servants and Schools Board Chair Persons

I. Introduction of researcher and interviewee with focus on *name, age, mother tongue, other languages s/he uses , length of time he or she has lived there and religion.*

1. What is the principal language you use to communicate at home?

1) Kambaatissata 2) Amharic 3) Both equally 4) Other

2. What is the principal language you use to socialize with:-

a. Staff?

1) Kambaatissata 2) Amharic 3) Both equally 4) Other

b. Clients?

1) Kambaatissata 2) Amharic 3) Both equally 4) Other

c. Ordinary community?

1) Kambaatissata 2) Amharic 3) Both equally 4) Other

d. Away from home town with Kambata friends?

1) Kambaatissata 2) Amharic 3) Both equally 4) Other

If your response is not Kambaatissata in (2) why do not you principally use Kambaatissata to socialize with the local community, staff, clients, and away from home with Kambata friends?

3. Are there publications of reading materials in Kambaatissata and what are the future plans?

3.1. Are there Kambaatissata secular music today? How wide-spread are they? Why?

3.2. In which language do you frequently listen to secular music? Why?

4. During listening to spiritual songs which language do you frequently use? Why?

5. Assuming that you have a child and accessible to train any language, do you prefer your child to acquire Kambaatissata from his/her early stage? Why?

6. Are you happy if the entire curriculum designed for your children's education is in the medium of Kambaatissata. Why?

7. What are the chants told during burial ceremonies in the Kambata community and which language is used?

Appendix-B

Topic of Focus Group Discussion

Church Leaders

- 1) What language do you use in songs? Why?

Civil Servants

- 2) What is the attitude of so-called educated mother tongue speakers of Kambata towards Kambaatissata and factors associated to the dilemma?

Ordinary community members

- 3) What is the attitude of parents to transmit Kambaatissata to their descendents and associated causes?

Students

- 4) How is attitude of your parents to you to acquire Kambaatissata at home and to learn in your school curriculum?

Appendix-C

Questionnaires to Students

Introduction

This questionnaire intends to collect data for the purpose of conducting research on the challenges in use and development of Kambaata. You are kindly requested to read each question carefully and complete honestly. Please write your answers briefly where you are given a blank space. When you provide your response in a place where alternatives are given, please put 'X' inside the box. All information given in this questionnaire will be used only for this study. You are not required to write your name.

Thank you!

Demographic Informant

- Age-----Sex-----
- Address: Region-----Zone-----Woreda-----Kebele-----
- Religion: -----
- Mother tongue----- any other language(s) you speak-----

- Length of time you have lived in Kambaata Since birth since 19-----EC.

Language preference of the Students

1. Which type of music do you listen? 1, Secular 2, Religious. Why?
2. If you listen to secular or religious music, which language do you principally insist on?
1) Amharic 2) *Kambaatissata* or 3) Other languages
3. If your response to Item (2) is not *Kambaatissata*, your reason is, 1) You can't listen to *Kambaatissata* 2) It does not attract you 3) You hate the language or 4) There is no music in *Kambaatissata*.

The Attitude of parents towards *Kambaatissata*

4. For your parents which language could make them happy if you firstly acquired at your early age?
1) Amharic 2) *Kambaatissata* 3) others
5. My parents have positive attitude in my learning in *Kambaatissata*.
1) Agree 2) Disagree 3) no idea

Appendix-D

Observation Check List

1. Observing political conferences of the House of Peoples' Representatives of Kedida

Gamela woreda. Key events to pay attention:

a. If there is any agenda related to Kambaata language planning.

b. Language which the audiences most frequently use.

i. Kambata-----

ii. Amharic-----

iii. Others-----

c. What is the literacy level of those who frequently use:

Kambata

i. Literate-----

ii. Nonliterate-----

Amharic

i. Literate-----

ii. Nonliterate-----

2 Observing the language commonly used in the funeral ceremonies system.

d. Helaba-----

e. Kambata-----

f. Amharic-----

g. Hediya-----

h. Others

3 Observing the language commonly used in the marketing system.

- a. Helaba-----
 - b. Kambaata-----
 - c. Amharic-----
 - d. Hediya-----
 - e. Others-----
- 4 The languages used in the temples:
- a. The principal language used in temple-----
 - b. Percentage using different languages in preaching (from tallied data):
 - i. Kambaata-----
 - ii. Amharic-----
 - iii. Helaba-----
 - iv. Others-----
 - a. Languages of songs:
 - v. Kambaata-----
 - vi. Amharic-----
 - vii. Helaba-----
 - viii. Others-----

Appendix-E

Debates of Students

“I prefer learning in Kambaatissaan” verses “I abhor leaning in Kambaatissaan”.

Appendix E

Items	Author and Publisher	Kinds	Mood		Edition
			Written	Audio	
Text books for students					
Dictionaries					
Periodical					
Poems					
References					
Translations					
Scientific studies					
Others					

Table 5 A check list for Documents Analysis

Appendix-G

Addisaab Univerriste

Lankna Sakki Degire

Minaadab Sayinsi

Afee Roshsha Kifila

Baadi Nubaabi, Haymaanoot Awansaanni, Biiro Gashshaannina Manggisti Hujataanni

Afoon Xa'mmuta

Wonaanchchoon sereegaanchchuhuu xa'mmuta fanqqashshaanchchuhuu su'mma, umur, afoo fantoo laagata, wolu dagaa afoo, habanka wogaa kan baadoon heogaa, haymaanotassaa ku'llaqqantaa'a.

Xa'mmuta

1) Batnaashshata jaata min maniin haasaawii ta'mmitaant afoo hakkaneet?

1.Kambaatissata 2. Amaarsata 3. Lamoona 4. Wolo afoo

2) Batnaashshata jaata hoshshaaro haasaawii ta'mmitaant laagat:

2.1. Huje daraboon? 1.Kambaatissata 2. Amaarsata 3. Lamoona 4. Wolo afoo

2.2. Baalagudaayiin? 1.Kambaatissata 2. Amaarsata 3. Lamoona 4. Woloot.

2.3. Ollen 1.Kambaatissata 2. Amaarsata 3. Lamoona 4. Wolo afoo

2.4. Kambaatiich wolobaan Kambaati jaallan 1.Kambaatissata 2. Amaarsata 3.

Lamoona 4. Wolo afoo

2.5. Aluudiin aasanttoo shooleenta xa'mmohaa fanqqashshuk Kanbaatissaach hadaan ikkeeda mashikkaukki mahhan?

- 3) Kambaattissa laagaan qixxantee xuufaakkat (maxaafat, dikshinaarit---), qexeeshshakat, raadoon daqqanchu, yaai daqqanchchaakat hattiguta yoo? Kambaatissa laagata mato seeriga leisii yoo'ne yaadu mahaan/hattigutan?
 - 3.1 Kambaatissa fandaano geemmaru kabar yooindo? Habankaan?
 - 3.2 Hakkasii affebii batiss maccootan?
- 4) Maganu alaa'lliteenanta jaata ati/sabaakichchu/qexeesaanchchu/aliimu ta'mmiteenta laagat hattaneet? Hikkuun miihaat?
- 5) Matu beetu he'eeke horankka afoo rosis qooba yookkeeikkeeran Kambaatissat doo'rritanindo? Doo'rrami; Doo'rramiba'a. Mashshikkaukki maharani?
- 6) Oosu'ne rossaa roshshat Kambaat afeen qixxanteeikeeraan ma agudanokke?
- 7) Onnaani, bollochchaanii, ageen hooggi gaazzen fanqqaleenan draa draameeno, lassenno, guffenno Kambaati minaadabi seerrat a=hakkarro'ootaan? Gagusa ma afeeneet yamantaaii?

Appendix-H

Rosaanni Xuufi Xa'mmuta

Aagga

Ku sereegu Kambaatissata afee tamena hoonge roga axxana'anua. Hikanbikki xaimmus tishshitiin winshshiteenunta uccanki'nne. Su'mma xaaffeenooce. Fanqqashshuta ihano yiteenta sawwit barren yoo onaa saaxinaan X assiye.

Galaxxaanki'nne!

Umuru-----M/G-----

Baadu: KIllila-----Zoona-----Worada-----Kebalita-----

Afoo fantoont laagat-----,wolu ma afoo daggan-----

Kan baadon habanka doolla he'eent? Qalanchchiichi'I 19----M/W.

1. Hakka geemmaruhaat maccotaantii? 1. Ayaanibii 2.Ayaanibii
2. Hakkasii maccotoontida, hakkanni afeebiihaat batsaantii? 1. Amaarissata 2. Kambaatissata 3. Wolu
3. Xa'mmo (2) fanqqashshukki Kambaatissata ikkunbuuch mashkkaukk 1. Kambaatissata dandaamba'a 2. Culuattaeba'a 3. Kambaatissata iittaamba'a 4. Kambaatissa geemmaru yoobaibikkiihaat.
4. Annaakka'nne/amaakka'nne hakka afoo qilinxeeseen haasaawu'nne iititaa? 1. Amaarissata 2. Kambaatissata 3. Wolu

5. Annaakkane/amaakkane nii Kambaatissata roshsha mineen rosiinttane
bajiqqntaahaarra. Kan sawwittaani, Agaqqmaami Agaqqamaaba'a

Appendix-I

Rosaanni Oodata

“Kambaatissan kambaatissan iittaami” Yanoohaa “Roshshata Kambaatissan gibaami”

Appendix-J

Chants

“geeda”

It is a chant performed when a heroic man or his wife died. It is accomplished on the day of the funeral in front of the audience. During the practice women stood in one row and men in the opposite side. It is told both in *Kambaatissata* and in *Hadiyyissa*. The versions told by male are different from the version of the female.

Chant (1): The chants told when the wife of a hero died

<u>Data</u>	<u>Gloss</u>
laalaamee,	<i>(fruitful)</i>
hooyi,	
heec’c’asee laalaame.	<i>(Her life is full of fruit)</i>
hooyi sanggema,	<i>(Owner of a bull)</i>
hooyi,	
?aayee sanggema.	<i>(Owner of a horse)</i>
hooyi iramee,	<i>(decorated)</i>
hooyi,	
hooyi buuliga irraame.	<i>(Decorated like a mule)</i>

Chant (2): The chant told when a heroic man died:

hooyi hambaačoo, (*brave*)

hooyi

sangi ?annu geedaa. (*A brave owing a strong and castrated horse*)

Chnt (3)	<u>Data</u>	<u>Gloss</u>
	geedaa ?ebalo ?ebalu geedaa,	(<i>Brave he is brave</i>)
	geedoomata ?assuhaa,	(<i>Doing bravery</i>)
	gennanu toguhaa,	(<i>Fighting face to face</i>)
	geeriba k'asuhaa daganua.	(<i>Shooting a stronger</i>)
	go?ita zagaraamo	(<i>His compound is respected</i>)
	gatita hudzatanoa,	(<i>Cultivates well</i>)
	gabala k'orabuhaa daganoa.	(<i>Keeps border</i>)
	gaadzeehaa	(<i>Hero of war</i>)
	garbbic'c'i gagamiga	(<i>Like a strong tree root</i>)
	ga'mmeeba gaffarumboa.	(<i>Fixes strongly</i>)
	kummi šareehaa,	(<i>Reared thousands</i>)
	lalu kumaamo,	(<i>Owned thousand cows</i>)

manna Kumaamoa, (Owned thousand cows)

?šikara t'ibaamoa, (Owned thousand servants)

?agiššu honsaamoa, (Owned nine-ten slaves)

?alaaluta kumaamoa, (Thousands obey him)

“lassu”

This is a chant told when a heroic man died. It is performed before the day of the funeral in order to announce the death of the person. Only two men are enough to tell this chant sitting on the back of two strong horses. The language used was *Hadiyyissa* but some persons try to translate them to *Kambaatissata*. The interviewees acknowledged that *Kambaatissata* ‘lessu’ is not as attractive as *Hadiyyissa* because this culture is borrowed from Hadiyya, a statement that reflects the attitudes of many Kambaata people towards Hadiyyissa that it is superior to *Kambattissaata*.

Chant (4) Data

Gloss

dooyyukko dooyyukkoo, (Died)

dooyyukkoo yummaare, (I say died)

daari seendanooko manc'ii dikaasi ageenaa, (Coming from far to drinking and being brave)

duubboroorronnemi dubaa čawwaakoo, (Every planted is grown wall)

duuni bakkeaa saa'llo faraši. (A horse ridden standing on a hill)

dooyyukkoo dooyyukkoo (Died)

maari hassittoki mašši amat’te, (Come with Knife if you need meat)

miki hassittoki meesaani amat’te, (Come with axe if you need a bone)

4.2.2 Chats told During Festival

“gifaata”

This is a chant told during ‘Meskel Beale’. Sometimes people play it during works in groups.

This chant is all in all in Kambaatissata. The chanters brag excessively about the achievements of well-known persons in the community or in the race.

Chant (1)	<u>Data</u>	<u>Gloss</u>
	hooyi gifaataabee,	Dance!
	hooyi,	
	?abbuko doolla ?aaqqi,	(Abuko take the time)
	?abubuko doolla ?aaqqibee,	(Abuko take the time)
	hooyi,	
	dabooyee Dilibbato geeda Kulundoo?	(Daboye Dilbato may I tell your history?)
	hooyi,	
	waadoolo Fundde geeda kulundoo?	(Wadolo Funde may I tell your history?)

“holle”

This chant is told during “Meskel Beale” in all the Kambata, Hadiyya and Wolayitta areas by calling names of places and well known persons. The language of the chanting is either Hadiyyissa or Wolayitatto.

Chant (2):	Data	Gloss
	helelee,	(Dance)
	baali helelee,	(Dance) (Wolayitatto)
	kame'nne ?iraasi	(Calling name the wife)
	buuri čambbimmane bokkoo ?angi luda	(There is much butter in this home)
	lobi saat'inayo hofi saat'inii hoffotam fooče.	(Give us money from smaller box but don't
	count)	
	bir beukaa hinni wollat'e.	(If you don't have, borrow from us)
	maskali uwwookko.	(The spirit of Meskel will give you)
	kami'nni raas uwwitooluwwi,	(What mother give is)
	?uullini maalalo.	(Very ssurprising)
	maskali uwwona, mareeši uwwonna.	(Let Meskel bless you)

“goobi šalata”

This is a chant by women that is played in the time of wedding to insult the male pride and his family. It is totally told in Kambaatissaan.

Chant (3):

<u>Data</u>	<u>Gloss</u>
haaro hansawaa yoobee,	(New “Hansawwa”)
hanissawaa hanissawaa yoobee,	(Lives in “Hansawwa”)
?ebaloo ebaloo darabutabee-----	(calling persons of equal age who are hero)

Chant (4):

<u>Data</u>	<u>Gloss</u>
maggare gotigabeey,	(Like “Magare” heyna)
mačči ?ic’c’o baadigabeey	(Like people eat by hunting)
mačči ?ichcho annukki,	(Your father who eats by hunting)
ma aassano t’uundaanbee.	(We see what he will give)

“?uwwaayye”

These are chants told on the days of circumcision and during work in common. The language used is Hadiyyissa.

Chant (5)

Data	Gloss
?uwwayyiyaa ?ooyi	(Dance)
landdako d3ori labas t'ale'e	(A lazy lady is only clothes)
goonakko d3ori gongge t'ale'e	(A lazy male is a cut off wood)
landa yaama hari lallummo,	(Females are mud)
lallo yaamma salalli buyyisa sigaako lallo	(Males are like collapsed leaf)

“boolladu”

This is Kambaatissaa cultural chanting which is told after returning from hunting expedition or after local war. It is a boasting culture to insult a person who did not participate in the war or in the hunting.

Chant (6):

a?n kaššoomi baribee ebalo ebaloon kase'e yeebee, (When I pierced he said add me to someone well known)

a?maani hoššoohuu šoluhaa gafuhaa rosanoo, (Staying with mother you learn to cook)

?anniini hoššoohuu gaazuhaa šuhaa rosanoo (staying with father you learn to fight enemy) (Elders of Kambata Community, 2012)

4.2.3 Chants Told During Rituals

“dzaarahaa wot’ataa”

These are traditional religious experiences performed by a man and a woman. The chant by the man is different from that of the woman. All their relatives have to come and participate in the ritual. According to the interviewees, the songs for the ritual of “Jaaraa” are in Hadiyyissa, because the person performing such ritual cannot be any person but is one invited from the Hadiyya community. They accounted for this by the fact that the Kambata community borrowed the experience from Hadiyya.

Chant (1):

<u>Data</u>	<u>Gloss</u>
dzaaraa hayyoone,	<i>(Calling name of the spirit (prayer))</i>
kiyyanni hayyaatoommo,	<i>(We motivate you)</i>
dzaaraa baamoo,	<i>(Calling name of spirit)</i>
kiyyanni hayyaatoommo	<i>(We motivate you)</i>
dzaaraa wolee baamoo	<i>(Hurry up the spirit)</i>

When the spirit begins and refuse to end up, finally they request in this way,

Chant (2):

dzaaraa ?ure ?at yit luwwi ?uwwinoomo	<i>(Leave him we give whatever)</i>
kiin hoola	<i>(We bow to you)</i>

Chant (3)

Data

Gloss

mooli t'ummaa, mooli t'umma

(The surrounding is peace)

?uulli t'umma

(The country is peace)

manni goddisoomo,

(Community will be rich)

saaye goddisoomo,

(Cows will be satisfied)

bagazii gattoto,

(Will be saved from weapons)

bubbe?ii gattoto,

(Will be saved from storm)

yookko dzaaraa.

(Says "Jaaraa")

"wof'ata"

This is the ritual performed by the woman and can be told in either Hadiyyissa or Kambaatissaata.

Chant (4):

?edootaa edootaa noori.

(Inviting the spirit to come) (Hadiyyissa)

Chant (5):

?nenaaso enenaaso.

(Inviting the spirit to come) (Kambaatissata)

(Kedida Woreda chiefs of community,2012)

Glossary

?abiyaatakristiyaanaat hibrat: Unity of different Protestant church denominations.

?annaaka mett'ooma mazmura/maassa?eenne: Songs of the elders in the churches.

dagaa: Highland

kolla: Lowland area

Neftennya: Military of an emperor during the imperial expansion from North Ethiopia to the parts of South, East and West Ethiopia.

Sheiks: A title given in Muslim religion to the leader.

Shikas: a wife of Muslim religious leader.

šimagile: A title given in Protestant religion to the leader.

Woreda: Province

DECLARATION

I here declare that this thesis is my original work and has not been presented for a degree in any other university, and that all sources of material used for this thesis has been duly acknowledged.

Name: Temesgen Senbeto

Date: -----

Place: Department of Linguistics

Signature: -----

APPROVAL

This thesis has been submitted for examination with my approval as university advisor.

Name: -----

Signature -----

Date: -----