

Lexical Changes in the Central Dialect of Oromo

Bekele Buko Heyu

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Signed by the Examining Committee:

<u>Feda Negusse</u> Advisor	<u>[Signature]</u> Signature	<u>April 7/2025</u> Date
<u>Samuel Handamo</u> Advisor	<u>[Signature]</u> Signature	<u>April 7/2025</u> Date
<u>Qirpo Bent</u> External Examiner	<u>[Signature]</u> Signature	<u> </u> Date
<u>Shimelis Mazengia</u> Internal Examiner	<u>[Signature]</u> Signature	<u>April 07/2025</u> Date

Desalegn Hagos
Chair of Department or Graduate Program Coordinate

ABSTRACT

The study aims lexical changes in the central dialect of Oromo in North Shawa with four specific objectives: identifying lexical changes, exploring their causes, analyzing the frequency of changes across semantic domains, and determining the most impacted semantic domains. The study investigates language change principles using the modern Interdisciplinary Integration Model of language change, Cognitive Linguistics Theory, Lexical Gap Theory, Sociolinguistic Models and Halliday's Functional Theory. A mixed research design was employed, utilizing purposive and snowball sampling methods. Data were collected through interviews and elicitation, and analyzed using a combination of qualitative and quantitative methods. The study identified four primary forms of lexical change: neologism, semantic change, borrowing, and lexical loss. Notably, there is a significant loss in plant and animal related terms, with native words being replaced by scientific and technological terms, especially among the younger generation. Lexical borrowing introduced numerous new words from foreign and Ethiopian languages, primarily Amharic and English, due to linguistic contact. The study also identified linguistic and non-linguistic factors influencing lexical change in the central dialect of Oromo. Changes in words significantly impact technology, education, politics, cloth and style, and traditional material semantic domains largely due to technological advancements. The study reveals that the most prominent change is the introduction of new words (neologisms), followed by the loss of native words. Interestingly, there are no new words in the color category, and no words have been lost in body parts, technology, and education. These findings indicate that lexical changes vary significantly depending on the semantic domain. The study suggests recognizing lexical items as part of societal heritage and advocating for their preservation through cultural dictionaries, history lessons, and publications. It also proposes emphasizing the importance of mass media in disseminating new terminology and promoting collaboration between journalists and the Institute of Oromo Studies (IOS) to enhance the use of the native words in media. Furthermore, the study calls for elders to pass down native vocabulary through storytelling and encourages the younger generation to prioritize the use of native terms over borrowed words.

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LIST OF ABBREVIATIONS, ACRONYMS AND SYMBOLS

OSC	Oromo standardization committee
G.C	Gregorian Calendar
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus group Discussion
GIS	Geographic Information System
KII	Key informant Interview
CSA	Central Statistical Agency
OCTB	Oromia Culture and Tourism Bureau
ʔ	Glottal stop
IOS	Institute of Oromo Studies

CHAPTER ONE: INTRODUCTION

1.1 Background

The role of language in human life is of utmost importance, as it is a dynamic element that is subject to change. Language change is classified based on their structural implications and the social environment in which they occur (Guy,1989:2). Language change involves the study of morphology and phonology change over time, including lexical changes (Varshney, 1995:283). Lexical change, as noted by Schendl (2001), is not restricted to specific languages or generations. It is an area of study in linguistics that has a significant impact on linguistic theory and our understanding of language (Campbell, 2004:1). This encompasses the loss and borrowing of lexical items, as well as changes in the meaning of lexical items (O'Grady, 1997:274). These changes can take the form of disappearance of specific lexicons, the introduction of new lexical items, change in lexical meaning, and phonology. Lexical change involves continuous introduction of new words and pronunciation, alongside the gradual disappearance of old words, forms, and pronunciation. According to Trask (1996:1) this process is not one-directional, but rather bidirectional. It reflects the spread of linguistic features influenced by various factors like social, historical, environmental, religious, political, and foreign influence.

Moyna (2009:131-132) explains that lexical changes are shaped by both social and individual factors. Social factors, like conquest, migration, culture, education, economics, and religion, involve interactions between speakers of different varieties, impacting the input environment and processing mechanisms. On the other hand, individual factors are connected to language change resulting from child acquisition within a generation. Therefore, the process of lexical change is a dynamic interplay influenced by various factors, where speakers may adopt language items from external sources and undergo changes in phonology, semantics, and sometimes syntax, morphology, and pragmatics.

Several studies have explored lexical change in foreign and Ethiopian languages. For example, Kyama (2014) analyzed the sociolinguistic factors driving lexical change in the Kisagalla language in Kenya, focusing on the replacement of native Kisagalla words with Kiswahili terms. Khumalo (2002) also investigated language contact and lexical change in Zimbabwean Ndebele, highlighting the impact of language contact on lexical borrowing and loss. Additionally, Geoffrey (2016) researched lexical change in the naming of months in EkeGusii, indicating the evolution of language at the lexical level.

Yosef (2009) conducted a study on lexical semantics change which is a part of language change in Amharic, while Solomon (2010) explored language change and grammaticalization in Tigrigna. Dawit (2016) focused on Dawuro language documentation through a lexical study. The study goes on to look the lexical change in change Dawuro language and discovered that many native words of this language have lost as a result of changes in the previous socio-political framework of the people. The Oromo language has been extensively studied by foreign scholars and Oromo intellectuals, yet there is a lack of comprehensive research on lexical changes within the language. Tesfaye (2008) examined the impact of Amharic loanwords on the central dialect in the Salale region. Samuel and Wolde (2015) researched moribund words in the Bale Oromo speech community, stressing the importance of preserving endangered Oromo words. Desalegn (2021) investigated the standardization of the Oromo language, with focus on orthographic and lexical aspects. However, these studies do not address the status of lexical change and the factors driving lexical change in Oromo, which are the main focus of this research.

1.2 The People and the Language

Oromo are a prominent African ethnic group primarily residing in Ethiopia and various regions stretching from the Sudan to the west, to Harar in the east, and from Northern Kenya in the south to Wollo in the north (Kebede, 2009). The Oromo are the largest ethnic group in Ethiopia both in terms of population and geographical distribution (Gragg,1976). Concerning the population size of Oromo speakers, various scholars state various figures.

As stated by Mahdi (1995: xi), the number of the Oromo people in Ethiopia is close to 30 million. The 2007 Population and Housing Census of Ethiopia has reported that the population size of Oromo is 24,930,424 (33.8%) of total population of Ethiopia. Mohammed (1994:7), argues that the Oromo people constitute at least fifty percent of the Ethiopian population. Different scholars provide different estimates of the population of Oromo speakers. Mahdi (1995: xi) suggests that there are approximately 30 million Oromo people in Ethiopia. According to the Population and Housing Census (2007) of Ethiopia, the population of Oromo is reported to be 24,930,424, which accounts for 33.8% of the total population of Ethiopia. Mohammed (1994:7) contends that the Oromo people make up at least fifty percent of the Ethiopian population.

The Oromo people, speakers of Afan Oromo, which translates to 'mouth of Oromo'. In academic literature, the term 'Oromo' is more commonly used, and this paper follows this convention when referring to both the language and the people. The Oromo language is a Cushitic within the Cushitic family of the Afro-Asian phylum (Bender et al., 1976; Baye, 1986). Oromo functions as a language for administrative purposes, as well as serving as a medium for media and education in the Regional State of Oromia. Despite the absence of an officially accepted writing system until 1991, various books, newspapers, and magazines have been published in Arabic script, and Ge'ez scripts. The choice of different scripts for writing Oromo may not have been convincingly explained, but the impact of early Oromo writers on subsequent generations is evident as Oromo continued to be written in various scripts until the early 1990s. Authors used the Roman based script, Arabic script, and Ge'ez script until that time. However, the 'Qubee' script, based on the Roman alphabet, has been officially recognized since then.

The classification of Oromo dialects remains a topic of debate, with different scholars proposing different categorizations. For example, Bender and Mulugeta, (1976:130) identified seven dialects: Macha, Tulama, Wollo, Rayya, Arsi, Guji, and Borana. On the other hand, Wako (1981) divided into five categories: Southern (Arsi, Guji, and Borana), Central (Karayu, Selale), Mecha (Jimma, Wollega, and Iluu Abbaa Bor), Eastern (Harar and

Bale), and Northern (Raya and Wollo). Gragg (1982:2) classified the dialects as Western (Wallagga, Iluu Abbaa Bor, Jimma), Central (Shawa), Eastern (Hararge), and Southern (Arsii-Baale, Gujii, and Boorana), including Baate and Raayyaa of Wollo and Tigray. Kebede (2009:1) distinguishes ten different Oromo dialects spoken in Ethiopia and Kenya, Wello, Raya, Tulama, Mecha, Arsi, Barentu, Guji, Borena, Orma, and Waata. In a recent study Feda (2015) categorized the dialects into six groups: West (Wollega, Jimma, and Iluu Abbaa Bor), Central (Shawa), Northern (Rayya, Wollo), Southern (Borena and Guji), Southeast (Arsi and Bale), and Eastern (Harar). The Central dialect, which is the focus of this study, is spoken in North Shewa around Warra Jarso, Girar Jarso, and Wachale areas within the Oromia regional state.

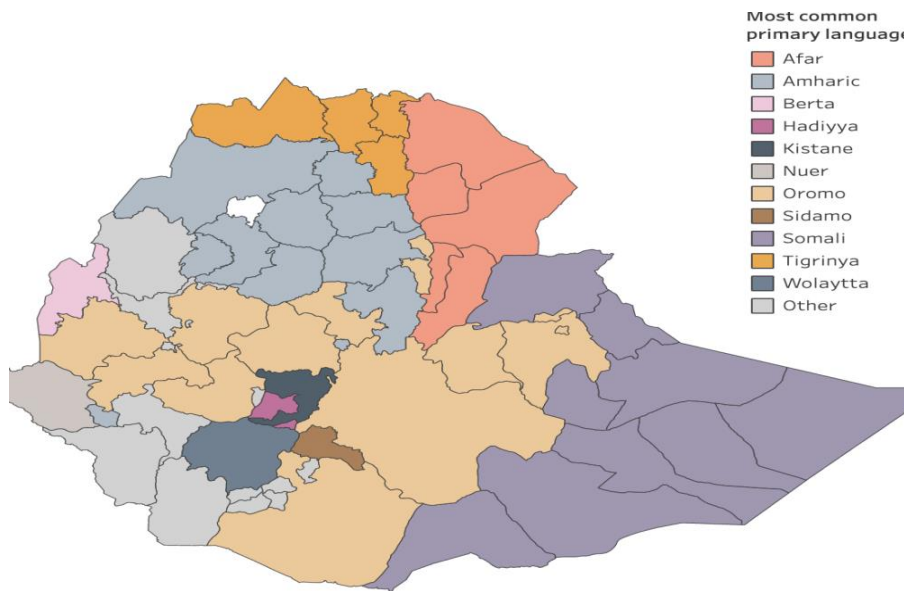


Figure 1: Map of Ethiopia, where different languages are spoken
(Source: [Guilherme Jablonovski, 2007](#))

According to Kebede (2009:26) and Shimelis (2014:4), Oromo is characterized by twenty-four native consonant phonemes. The Oromo Standardization Committee (OSC¹) acknowledges the loan phonemes /s/, /z/, /v/, and /p/ that have been incorporated into the

¹ OSC was established by former Oromia Culture and Information Bureau in 1994. The task of this committee is to standardize the language and to enrich it with the necessary modern vocabulary for administration, education and office purposes.

language through lexical borrowing. But, the one before the last three /s'/ are not included in Oromo alphabet. Oromo utilizes two approaches to manage loan phonemes, either substituting the native phoneme or directly adopting the loan phoneme. Oromo has five short vowels along with five corresponding long vowels (Desalegn, 2021:63).

1.3 Statement of the Problem

Language is a repository of a community's knowledge, wisdom, values, and norms. It carries principles of peaceful coexistence, production techniques, tolerance, and mutual acceptance across generations. However, globalization, modernization, and colonization threaten many languages with extinction. The loss of a language removes valuable human knowledge, leading to identity crises and challenges in addressing social and environmental issues. This loss of languages weakens native words which hinders language development, and result in lexical changes.

Lexical change is a widespread occurrence that has the potential to impact the vocabulary of any given language (Kyama, 2014:3). Different studies need to be undertaken in different languages to comprehend lexical change within a specific field. Extensive studies by linguists have focused on the phonological, morphological, and syntactic aspects of the Oromo language. However, research on lexical change in Central dialect of Oromo remains limited, with only a few studies, such as those by Tamene (1990, 1996), Mekonnen (2002), Baye (1994), Teshome (2014), Tesfaye (2008), Samuel and Wolde (2015), and Desalegn (2021), addressing these topics.

Tamene (1990) conducted an analysis of Oromo technical terms, identifying various linguistic strategies such as semantic change, derivation, compounding, abbreviations, and borrowings, which is the topic that this research is going to discuss in the neologism part. Tamene (1996) further explored the integration of European loanwords into Oromo at individual or informal group levels. Baye (1994) examined lexical development in Oromo, focusing on borrowing, loan translation, compounding, and derivation. Mekonnen (2002)

explored lexical standardization in Oromo, proposing the use of all varieties as a foundation for standardization. Teshome (2014) investigated the lexical use of Oromo in government mass media, while Tesfaye (2008) evaluated the impact of Amharic loanwords on the Central dialect in the Salale region. Samuel and Wolde (2015) analyzed moribund lexicons in the Bale Oromo speech community, emphasizing the importance of preserving endangered Oromo lexicons. Most recently, Desalegn (2021) researched the standardization of the Oromo language, with a focus on orthographic and lexical aspects of Oromo.

There is no sufficient study that fully addressed the lexical change found in central dialect of Oromo in different semantic domains. On the other hand, Oromo is incorporating new words to describe scientific and technological concepts. Research is needed to understand how new and native word usage has evolved over time among different age groups in various semantic domains. Therefore, this study aims to fill this gap by conducting a diachronic analysis to examine the current status of lexical change in the Central dialect of Oromo. The study will address the following key research questions:

1. What types of lexical changes are found in central dialect of Oromo?
2. What are the causes responsible for the lexical changes?
3. What is the relative ratio of lexical change in various semantic domains?
4. Which semantic domains are most affected by the lexical changes?

1.4 Objective

The main objective of this study is to investigate lexical change in central dialect of Oromo. The Specific objectives of the study are to:

1. identify the lexical changes that have taken place in central dialect of Oromo
2. distinguish the causes of lexical changes in central dialect of Oromo
3. examine the frequency of occurrence of lexical changes across various semantic domains
4. point out semantic domains that are most affected by lexical change in the central dialect of Oromo

1.5 Significance

This particular work may be helpful for those who are involved in media, curriculum development, lexicography and translation. It can be a good input for future researchers, especially for those who are interested in working on language change issues by adding knowledge to the existing one in relation to lexical change in languages. Again, this study offers necessary information to the concerned bodies, particularly to the OSC about lexical change of the language. The curriculum designers and lexicographers working at the Oromia regional level may find the result of this study useful. It will also help Oromo journalists, reporters, students and teachers in developing the ability to use new and native Oromo words.

1.6 Scope

Oromo is not only spoken within the boundaries of the Oromia Regional State, but it is also spoken in various other regions of Ethiopia. The study limited to the Central variety of Oromo spoken in North Shewa, particularly Wara Jarso, Girar Jarso and Wachale district. The variety spoken in this area was selected, since it is considered relatively more influenced by the western variety of Oromo and Amharic, compared with the central variety spoken in the nearby areas of Addis Ababa. Besides, the variety is chosen, since the researcher himself is the speaker of the Central dialect of west Shawa and this helps him to collect data with ease. Language change can be classified into lexical change, morphological change, phonological change, and grammatical change. However, this study specifically examines lexical changes. The data is limited to speech corpus and time. For this study speech corpus is data (short story, fables, narratives, proverbs, free conversation and etc. recorded from native speakers of different ages by interview and elicitation. Time is ranging from the Haile Selassie regime to the current government. The researcher's primary focus is lexical changes in nouns, as they are the most commonly used content words (Vermund, 2018:55; Kyama, 2014:42).

CHAPTER TWO: REVIEW OF RELATED LITERATURE AND THEOROTICAL FRAMEWORK

2.1 Introduction

This chapter reviews related studies and theoretical framework. Related literature deals with the studies that are related to lexical change and its underlying causes. The chosen theoretical frameworks regard language change in general and lexical change in central dialect of Oromo in particular.

2.2 Lexical Change

All human languages are productive in the sense that their speakers can generate new words and phrases while discarding obsolete ones to meet the demand for communication (Poole, 1999). Lexical items are divided into two categories: those that are obsolete and those that are still in use in discourse. Lexical loss refers to the state in which lexical items become completely or partially obsolete. However, certain words that have fallen out of favor play important roles in a variety of activities. Although languages usually develop a large number of lexical items to suit communicative needs, certain lexical items of the languages are lost entirely or partially.

The lexicon is one of the features of a language that can change quickly (Gonzalez-Cruz, 2014:13). According to Mahdad (2011:24), the most common and easily identifiable component of language is lexical change. Words change dramatically across time and space. Lexical change is the most visible way that an early stage of a language might differ from its later materials (Fortson, 2003: 648). Lexical change includes neologism, lexical loss, lexical borrowing, and lexical semantic shift (Mahdad, 2021; Zainuddin & Rizka, 2016; Fromkin et al, 2003). These lexical change types are discussed here under.

2.2.1 Lexical Loss

Lexical loss is one element of lexical change that is defined as a phenomenon in which a specific use of words disappears or is replaced by another due to internal and external reasons (Varshney, 1995:283). Lexical items can be lost from a language due to their old form or less frequent use; just as new terms and loanwords can be added (Varshney,1995:284). Koopman, (1994:74) states that, if the new thing which prompted the adoption disappears, there is no longer a word for it. Teens prefer to avoid certain terms and replace them with others.

2.2.2 Neologism

The second facet of lexical change is neologism, which refers to the addition of new lexical items to improve a language's functional adequacy in conveying scientific and technological notions (Haugen, 1966:15). It is the insertion of new words into a language to improve its functional adequacy and to cope with new and changing circumstances. In neologism, speakers utilize a coined word or phrase to give a name to a new reality. Neologism is a lexical change process in which new words enter a language by compounding, acronyms, back construction, abbreviation, and blending (Campbell, 2004:243; Fromkin et al., 2003:513). This demonstrates that neologism is a process in which new words are borrowed or formed from existing lexical material in the language for new lexical units.

Compounding is a type of neologism that refers to combining two or more (free or bound) roots to generate a new word and is a highly common practice in most languages around the world, including English (Trask, 1999:21). According to Longman (2005:400), the sum of the meanings of the pieces of a compound does and does not result in the same meaning. A 'headscarf' is a scarf worn around the head, typically by ladies. Everyone knows that a 'carpet' (car + pet) has nothing to do with either a vehicle or a pet (Longman, 2005: 401). Clipping, another part of neologism, involves reducing or shortening without affecting its meaning. For example, exam for 'examination,' phone for 'telephone,' and so on.

Blending, however, involves a combination of compounding and clipping processes (Trask, 1996:34). While compounding and clipping share similarities, blending involves removing or clipping parts of the combined words. For instance, the term 'brunch' is a blend of 'breakfast' and 'lunch', incorporating elements of both words. The 'br-' portion is derived from breakfast, while '-unch' is taken from lunch. Consequently, 'brunch' refers to a meal that merges breakfast and lunch.

Finally, neologism is the process by which a new term is coined, either intentionally or unintentionally (Bhagavan and Priyadarshani 2013:31). Many coinages begin as brand names for daily things, such as *Xerox*, *Kleenex*, and *Kodak*, and refer to the extension of a product's name from a specific reference to a more general one (Bhagavan & Priyadarshani, 2013:28). According to them these are the most common types of invented trade names for commercial products.

2.2.3 Borrowing

According to Haugen (1966:212), borrowing is a highly common linguistic process defined as the production of lexical items from outside sources of language. It's normal for one language to borrow words from another. Borrowed words cover lexical gaps in the borrowing language. According to Fromkin and Hyames (2014:35), when borrowed words are introduced into a language, their pronunciation is frequently altered to fit the phonological patterns of the recipient's language. Borrowing was also defined by Malmkjer (1991:208-209) as the incorporation of some linguistic components from another language into the language of a community of speakers. Borrowing can be either internal or external. External borrowing occurs when words are derived from sources outside of the language (Trask 1996:36; Campbell, 2004:234 & Fromkin et al., 2003:501). Internal borrowing occurs when words are borrowed from one dialect of a language to another dialect of the same language.

2.2.4 Semantic Change

Semantic change is the change in meaning. A word can have multiple meanings and implications that can be added, deleted, or changed over time, often to the point that words associated with it in different places and times have significantly different meanings (Bhagavan and Priyadarshani, 2013: 35). Meaning change occurs whenever a word is assigned a new meaning or vice versa (Bauer, 2007: 12-13). The change of meaning of words is a continuous process that takes place across all languages (Campbell, 2004:251). As Schiffman (2004:19) observes, many words have seen their meanings expand from their basic meaning. This semantic change results in the introduction of a new meaning for a particular term, while simultaneously modifying its prior significance (Yu, Hao and Ren, Chi, 2003:43). Broadening, narrowing, amelioration, pejoration, and metaphorical extension are examples of semantic change (Bloomfield, 1914:18).

According to Campbell (2004: 254), broadening is the process of expanding a word's meanings to make it applicable in a wider range of contexts, while narrowing is the opposite, restricting a word's meanings to fewer contexts (Campbell 2004: 255). Crystal (1997:45) further explains that semantic broadening involves expanding established words' meanings to include new concepts and objects, through generalizing, widening, or extending word meanings. Generalization occurs when a word is used in more contexts than before, broadening its semantic range (Trask, 1996:42). Conversely, narrowing occurs when a term's meaning becomes more specific, limiting its appropriate use to fewer contexts. For example, the word "meat" originally meant food in general but now specifically refers to animal flesh (Yu, Hao and Ren, Chi, 2013:62).

Pragmatic factors can also influence semantic changes, leading to amelioration (or elevation) and pejoration (or degeneration). An example of amelioration is the word 'nice' which originally meant 'foolish.' Conversely, pejoration is demonstrated by the term 'mistress,' derived from the Old French 'mistress' meaning 'a woman who rules or has control' (Campbell 2004: 260). These instances serve as illustrations rather than an exhaustive list of semantic changes. Another type of semantic change is metaphoric change, where a

resemblance relationship exists between the target and the source. For instance, in many languages, the supporting structures of a table are metaphorically referred to as its 'legs.'

2.3 Diachronic and Synchronic Lexical Change

Crystal (2008:142) highlights the close connection between comparative philology, a historical discipline, and diachronic linguistics in terms of their thematic focus, with regard to diachronic and synchronic language change. However, they differ in their objectives and methodologies and indeed a shift in methodology can offer a new perspective on language analysis. Diachronic linguistics now places more emphasis on synchronic description as a foundation for historical analysis and recognizes the importance of historical research in shaping linguistic theory. This connection highlights the link between synchronic and diachronic descriptions. In cognitive grammar, Langacker (2010:14) argues that diachronic analysis depends on synchronic analysis, but not vice versa. To fully understand the historical changes in a linguistic system, it is crucial to study and compare its structure across different time periods.

Langacker (2010:105) argues that a strict separation between synchrony and diachrony is impractical. Language is inherently dynamic, and a speaker's linguistic knowledge is maintained through active usage. The use of conventional language units not only reinforces their presence but also aids in their changes. Changes that become widespread in a speech community eventually become conventional. As conventionality exist on a continuum, a clear distinction between synchrony and diachrony is difficult.

Furthermore, a synchronic analysis can be designed to deduce diachronic changes without the necessity of conducting multiple studies over time (Rasinger 2013: 40). Sociolinguists are tasked with discerning whether synchronic lexical changes signify long-term change. In fact, only data collected in real-time can provide a definitive answer regarding whether these synchronic change point to diachronic change. In cases where real-time data is unavailable,

sociolinguists employ the apparent time framework to explore ongoing linguistic changes (Ravindranath and Wagner, 2016: 265-266).

The differentiation between diachronic and synchronic perspectives facilitates a clear division of responsibilities among various linguistic research domains. For instance, Huang (2016:216) defines historical socio-pragmatics as a field that combines historical pragmatics and socio-pragmatics. Consequently, historical socio-pragmatics can be approached from either a synchronic or diachronic standpoint: the synchronic approach focuses on how language use influences and is influenced by social context at a specific point in the past, while the diachronic approach examines the evolution of language use and its impact on social context, as well as vice versa, including the dynamics of their interrelationship over time.

Moreover, Rasinger (2013: 40) stated that diachronic linguistics examines the historical evolution of language, including how and why language changes, the evolution of speech communities, and the history of words. In contrast, synchronic linguistics focuses on a language at a specific moment in time. Words can change over time, acquiring new meanings or losing old ones, resulting in diachronic shifts in meaning. Synchronic processes like polysemy and metaphorical expansion can also influence changes in word usage. Differentiating between synchronic and diachronic changes can be challenging, as synchronic lexical changes may precede diachronic shifts or may have existed in a language's history without causing significant diachronic changes. This was occasionally a very practical challenge for the researcher when producing this thesis.

2.4 Causes of Lexical Change

Language change is a dynamic process, with words evolving over time due to various linguistic factors, as noted by Kuluwa (2016:23). Mwalongo (2017:5) and Zainuddin and Rizka (2016:2) also acknowledge the influence of external cultural factors on linguistic change. They further assert that age, gender, social culture, and time play significant roles in language change in general and lexical change in particular. Vermund (2018:10) classifies

the reasons for lexical changes into two main categories: linguistic and nonlinguistic causes. As a result, this section focuses on finding the causes of lexical change in general.

2.4.1 Linguistic Causes

As noted by Campbell (2004:245), numerous factors can influence lexical changes within a language. Among these factors are borrowing, word length, phonology, and lexical rivalry. Borrowing arises from linguistic interactions and can significantly impact the lexicon of a language in various ways. According to Weinreich (1953:18), borrowed words can either expand or restrict the meaning of an existing word. This means that new, and old words usually do not have the same meaning concurrently, resulting in a gradual broadening or narrowing of meanings over time.

The process of borrowing language is frequently influenced by the prestige associated with certain languages. A language recognized for its high status can motivate speakers of languages with lower sociolinguistic prestige to adopt its words. Kulwa (2016:27) points out that speakers of less prestigious languages may seek to demonstrate their associate with a more prestigious language by incorporating its lexicon into their speech. Lexical alterations are made to address the communicative needs of the speakers. Moreover, Kulwa (2016:26) notes that when existing vocabulary does not suffice to express the intended message, new terms may be created, or the meanings of existing words may be extended. Words that have lost their original significance are likely to decline in usage.

2.4.2 Nonlinguistic Causes

Non-linguistic factors such as age, marital status, education, attitudes, technology, mass media, gender, and immigration have a significant impact on lexical change (Vermund, 2018:16; Mohamed & Mohideen, 2010). Milroy (1985) identified that individuals in the working class often adopt vernacular norms to establish solidarity through covert prestige. Scholars like Nagy (2010) and Barber (1993) have emphasized the role of non-linguistic factors in driving lexical change in languages. On the other hand, Vassberg (1993:137) discovered in a study of language use and language attitude in Alsace, Algeria that the

younger generation utilizes the dialect (Alsatian) significantly less than their parents or grandparents do.

Sexuality represents the second cause of lexical change. As Sallabank (2011:286) highlighted that matters of sex are pivotal concerning the endangerment or vitality of languages. In the domestic sphere, mothers are the foremost transmitters of language across generations. Sallabank also points out that although women play a vital role in language preservation, they are frequently disregarded by policymakers and academics in the context of language attitudes and usage. Research in sociolinguistics suggests that women are more likely than men to employ language varieties associated with higher social status (Sallabank, 2011:288; Vassberg, 1993:42). Men were once seen as language change pioneers and introducers of new words (Jespersen, 1992:36). Similarly, Vassberg (1993:47) found that in all contexts in Alsace, a West Germanic language spoken mostly in Alsace, a region in northern France that has transitioned between French and German, girls used Alsatian words less than boys. This is because men and women are naturally and socially different. Therefore, they are expected to behave differently. Women's language has been claimed to reflect their conservatism, status consciousness, upward mobility, insecurity, defense, nurture, emotional expressivity, connectivity, sensitivity to others, and unity. A man's language is perceived to demonstrate toughness, lack of affect, competitiveness, independence, competence, and hierarchy (Eckert & McConnel-Ginet, 1992:90).

According to Stephen (2021:43), after marrying from various tribes, some Sukuma people in Kenya have been forced to use Kiswahili. To promote communication with their children, a major portion of home discourse is conducted in Swahili. As a result, their children were forced to be unfamiliar with Sukuma's words.

Literacy and orthography are two characteristics of lexical evolution (Nagy, 2009:31). The written form has influenced previously unknown forms of lexical elements (Nagy, 2009: 30). From this perspective, uneducated speakers appear to be more familiar with native words than educated speakers because educated persons are more likely to employ new and

borrowed words as a result of education and technology. This is a major reason why native words are forgotten or lost. As a result, we might conclude that schooling plays an important role in lexical evolution.

Lexical changes can be influenced by technology. According to Barber (1993:14), new scientific discoveries and general gains in knowledge may lead to language change. According to Trask (1996:19), the country's modernization and technical growth have generated a new vision of a homogeneous culture with modern facilities available to all, where individuals are judged by their capacity to win in ostensibly fair competition. As a consequence, leading languages are regarded as means to realize the American dream of success. This comprehensive understanding of culture, he emphasizes, is acknowledged by all, encompassing both dominant and minority groups. Additionally, Trask points out that individuals who speak minority languages are increasingly utilizing the dominant language, resulting in a weakening of their original language's standing (Trask, 1996: 124).

According to Schiffman (2004:21), as words become obsolete, the technology linked with them is replaced by new concept, because of our unique form of communication links, new words spread quickly. These new words are needed for the most recent developments, such as transportation, household and industrial equipment, entertainment, and leisure pastimes. Additionally, Trask (1996: 125) notes that in certain circumstances, parents may prioritize their children's acquisition of a prestigious language over their native language, operating under the belief that this will lead to an improved quality of life for the children.

According to Mahdad (2021), the influence of Western lifestyles and ways of thinking cause the Algerian youth to employ new phrases associated with fashion and riches. This shift in values and standards has resulted in lexical change. As a result, new words with meanings have begun to appear in the Alsace, Algerian language community.

According to Trask (1996:45), there is a growing trend among speakers of minority languages to adopt the dominant language, consequently diminishing the importance of their

mother tongue. Trask also points out that in certain contexts, parents may opt to instruct their children in the more prestigious language rather than their native language, believing that this will provide their children with better opportunities. This shift can result in individuals developing negative attitudes toward their own language. As noted by Negash (2020:42), the emergence of these attitudes is often contingent upon the symbolic or socio-economic significance that a language holds. A language may be regarded negatively if it is not linked to economic benefits, superior job prospects, or social mobility. Furthermore, a lack of widespread demographic or geographic usage can exacerbate these negative perceptions. Thus, the influence of attitudes on lexical transformation is profound. In contexts where a non-dominant language faces adverse attitudes, the probability of its speakers adopting the dominant language is markedly elevated.

Politics is another important component in the process of lexical changes. According to Rampton (1995:34) political circumstances consist of factors like the promotion of a certain language to a new status such as national or official language thus conferring power and privilege on such language aggressive nature of the stronger group or the feeling of inferiority of the weaker group. The promotion of certain languages as national or official languages at the expense of others is a cause of politics. This may take the form of official state policies to suppress speech, or it may be a kind of neglect. Some cases of lexical loss have been linked to repressive language policies. As noted by Barber (1993:28), the language of a politically dominant nation can bring about transformations in other languages. Lexical items that were favored in one regime may become obsolete in another. Therefore, the realm of politics plays a crucial role in shaping vocabulary and cultural practices through a variety of lexical change strategies.

2.5 Theoretical Framework

This study delves into language change principles, with a specific focus on lexical change. Drawing on insights from historical linguistics and sociolinguistics, the research aims to understand how words change over time. While there is no single definitive theory of lexical change (Bybee, 2010:45), the study utilizes the contemporary Interdisciplinary Integration

Model of Language Change. This model has been developed collaboratively by Mufwene (2001), Labov (1972), Coseriu (2002), Halliday (1984), and Bybee (2010), incorporating interdisciplinary approaches to language change that consider the concepts of lexical change and the underlying reasons from historical linguistics and sociolinguistics.

Within the Interdisciplinary Integration Model, Cognitive Linguistics Theory (Lakoff & Johnson, 1980) examines semantic change through mechanisms like metaphor, semantic broadening, narrowing, amelioration, and pejoration, emphasizing the impact of cognitive processes on word meanings. The study also integrates the Lexical Gap Theory (Coseriu, 2002), which suggests that language change is shaped by the lexicon, including the introduction of new words and the formation of neologisms. According to this theory, when a language lacks a specific term for a concept implied by its structure, new words are coined.

Halliday's Functional Theory (1984) emphasizes how language evolves to meet the needs of its users, especially in the incorporation of new terms and technological words, particularly among younger generations. Language plays a crucial role in human interaction with the world, and understanding language evolution requires a functional analysis approach. This theory underscores the significance of studying language use in communicative contexts rather than solely focusing on formal linguistic structures.

Sociolinguistic Models (Labov, 1966) link lexical change to social identity, prestige, and contact. Class, gender, and ethnicity are analyzed using methods such as apparent-time studies, which compare speech across generations to identify change, and real-time textual analysis, which tracks changes in historical corpora. The theories and models mentioned above encompass all aspects of lexical change. Thus, the researcher utilizes the Interdisciplinary Integration Model of language change, integrating historical and sociolinguistic theories and models mentioned earlier.

2.6 Previous Studies

The reviews in this section are categorized into three parts: studies on lexical change in languages of other countries, Ethiopian languages, and Oromo. While numerous studies were examined, only those directly relevant to lexical changes were included.

2.6.1 Previous Studies on Lexical Change of non-Ethiopian Languages

Few sample studies would be considered those on African languages. Swilla (2000), for example, explored lexical changes in Chindali, a language spoken in Southern Tanzania and Northern Malawi. Her research discovered that just 30% of the words attempted by informants were retained from their protolanguage, with the balance being borrowed. More interestingly, it was observed that Kiswahili words are now substituting terms previously translated from English into Chindali. The replacements are phonologically and morphologically integrated into the Chindali system. She claims that Kiswahili lexical components are also replacing core terminology. For example, *bimbo* is derived from the Kiswahili word *bibi*, which means ‘grandmother.’ According to her, most nouns have undergone lexical modification as a result of Kiswahili influence.

Rosendal and Mapunda (2014) researched the words imported from Swahili into the Ngoni language of the Songea District. The survey aimed to find out if the Tanzanian Ngoni language was endangered. They believe that among Tanzanian languages, Ngoni interacts with Kiswahili, a prestigious and dominant lingua franca in Tanzania. The data pattern demonstrated that many Ngoni lexical elements have been replaced with Swahili cognates. However, a semantic change is occurring.

Kulwa (2016) assessed the Zinza lexical change on Kome Island. He investigated the extent to which Zinza language has undergone lexical change using three techniques: introspection, elicitation, and semi-structured interviews. His study included four communities and sixty responders from those villages. The results of his analysis revealed that the lexical change had a major impact on Zinza. The report notably stated that native words were replaced or repurposed with new words.

Kyama (2014) conducted research in Kenya on lexical loss from Kisagalla to Kiswahili. The study's goal was to collect 150 words. This 58% surplus can only be considered to symbolize the dozens, if not hundreds, of other native Kisagalla lexical elements that have been lost to Kiswahili or are in the process of being lost. This analysis discovered that the word categories most influenced by the lexical loss from Kisagalla to Kiswahili were nouns and verbs. In addition, Kyama outlines the circumstances that led to the lexical change from Kisagalla to Kiswahili. Prestige was thought to be the most powerful element behind this lexical change.

2.6.2 Previous Studies on Lexical Change other than Oromo

Different scholars conducted studies on different Ethiopian languages. Accordingly, Yosef (2009) identified lexical semantic change across the history of Amharic terms in comparison to earlier studies in Ethiopian languages. The study's findings demonstrate that a variety of causes have contributed to changes in the semantics of Amharic terms. The various elements and association mechanisms that support the words are used to identify various types of meaning change. The study is mostly a dictionary-based analysis of semantic change, with frequent consultation of texts. To compare the older and modern definitions of terms, appropriate dictionaries were used.

Solomon (2010) examined language change and grammaticalization in Tigrigna. The investigation is based on a corpus from old written materials of the language composed in the late 19th century, namely two manuscripts by Dabbara Fessaha Giyorgis as well as data from grammar books and dictionaries. He tried to look into different older features of the language mainly lexemes to compare them with present-day Tigrigna. The finding of his study revealed that in Tigrinya, several older words that were used in old Tigrinya are no longer in use in modern Tigrinya. Moreover, the meaning of some words or lexical items in older Tigrinya has extended, narrowed, and changed with or without altering their original forms in modern Tigrinya.

Dawit (2016) investigated the Dawuro language documentation. This thesis is concerned with linguistic studies of the early Dawuro kingdom. The study goes on to look at the modifications that the lexical items have gone through, as well as the phonological and semantic change that have occurred during the process. According to his research, the Dawuro language has lost many words as a result of changes in the previous socio-political framework. Many words, on the other hand, were borrowed from other languages. The changes in lexical items are caused by a variety of linguistic and non-linguistic causes.

Samuel (2017) conducted PhD research to make a contrastive analysis of lexical standardization in Amharic and Hadiyya. The study revealed that both languages utilize internal and external resources to enhance their vocabulary, particularly through semantic transfer and compounding. The findings also indicated that English, Arabic, French, and Italian serve as major sources of borrowed words in both languages, while Amharic additionally borrows from Ge'ez. Hadiyya predominantly adopts European words through Amharic. English emerges as a significant provider of loan translations in Amharic, whereas both English and Amharic contribute to loan translations in Hadiyya.

Zealelem (2009) described mechanisms that have been employed in the lexical elaboration of Tigrinya so as to expand its lexicon. The findings showed that borrowing, semantic extension, loan translation, compounding and rarely blending and acronymy are identified as the principal lexical or terminological development mechanisms. Superfluous borrowings are identified and their replacement by a genuine or native word is recommended in the article. It has also been discovered that the involvement of linguists, educators, and elderly speakers of the language (rural and urban) seems to be minimal. Accordingly, a wider involvement of different sects of people and experts was recommended for successful lexical elaboration activities, in the future.

2.6.3 Previous Studies on Lexical Change in Oromo

Various scholars, both foreign and Ethiopian, have undertaken descriptive studies on the Oromo language. For example, Tamene (1990) focused on the technical terminology within

Oromo. His research indicated that the Oromo language employs several strategies to address challenges related to technical terms. These strategies include semantic shift, derivation, compounding, abbreviation, and borrowing, which are commonly utilized in other languages as well. Tamene categorized these strategies into two primary groups: the utilization of internal resources and the application of external resources, highlighting that Oromo has incorporated and modified numerous words and concepts.

Temesgen (1993) studied word formation in Oromo, focusing on derivational and compounding methods. The research categorizes nominals, verbal, and adjectival formed through derivation, highlighting the use of diverse affixes. The distribution of nominalizing suffixes is noted as unpredictable, and verb derivation is recognized as complex. Adjectives in the language are primarily fundamental, with a few derived forms based on these fundamentals. Compounding is identified as a significant word-formation process, generating nominals, adjectival, and appositional. Temesgen emphasizes the challenge of determining compound heads and suggests that further investigation is needed.

Baye (1994) examined lexical development in Oromo. The study also establishes procedures by which the necessary technical terms can be formed. The results of this study show that borrowing, loan translation, compounding, and derivation are mechanisms used for the lexical development of Oromo. Furthermore, he explained that although borrowing is a normal part of language development, it seems important to look at different forms of the language before looking at loanwords of foreign origin.

Tamene (1996) aimed to illustrate the general overview of European loanwords in Oromo. Historically, European loanwords and those from various origins have been incorporated into the Oromo language at a personal or informal group level. The study recommended that it is time for Oromo intellectuals to establish a national committee within the country and in the diaspora to manage loanwords in a systematic, organized, and harmonized approach. This committee will offer suggestions for the standardization of orthography, spelling, and more related to loanwords.

Griefenow-Mewis (1996) explored the rise of new terms in the Oromo language, focusing on the challenges and methods of word formation and variations in terminology across different dialects. This issue was exemplified in the book “A Vocabulary English-Oromo” by Rev. Ton Leus, Rev. Joseph Van de Loo, and Rev. George Cotter, published in Debre Zeit in 1992. The authors provided translations for 7,700 English words in the Macca, Gujii, and Borana dialects of Oromo. Examples from this book, as well as Jonathan Owens' "Grammar of Harar Oromo," and other Oromo-language publications, highlight the complexity of terminology in the language.

Tamene (2000) compiled a dictionary of Oromo technical terms, covering more than 25 semantic fields across the natural and social sciences. There are approximately 20,000 entries in the dictionary in total. The findings show that with the adoption of Oromo as the official language of Oromia, new terminologies have arisen and continue to evolve. A dictionary is necessary for many people, including educators, students, journalists, administrators, researchers, Oromo and non-Oromo scholars studying the Oromo.

Mekonnen (2002) analyzes the process of lexical standardization in Oromo, following Haugen's (1966 & 1969) four stages of normalization. He suggests using all Oromo varieties as a foundation for standardization. In terms of lexical elaboration, he identifies blending, semantic extension, compounding, derivation, and borrowing as methods to enhance the language's ability to express scientific and technological concepts. Mekonnen (2002) proposes involving governmental institutions, such as the education bureau and the media, as well as non-governmental organizations and the speech community, to implement the standard form. Dictionary compilation plays a crucial role in language standardization, with efforts made to include dialects in dictionaries. The study highlights a shift from dialect based pre1991 dictionaries to more inclusive post 1991 dictionaries, with the selection of base dialects based on sociolinguistic factors such as written documents, media usage, standardization trends, and speaker attitudes. The study emphasizes the importance of considering all dialects in the standardization process.

Tesfaye (2008) analyzed the influence of Amharic loanwords on Central dialect speakers in the Salale region, focusing on sociolinguistic factors that contribute to the prevalence of Amharic loanwords in Oromo. The study examines generational differences in the use of loanwords, identifies the most common lexical categories of Amharic loanwords borrowed into Oromo, and explores the attitudes of Oromo speakers in Salale towards the incorporation of Amharic loanwords.

The process of forming nouns from verbs in Amharic, Tigrinya, and Oromo was studied by Shimelis (2014). Shimelis's research primarily focused on how nouns are derived from verbs in spoken Oromo, which is also the main area of interest in the present study. However, the present study specifically explores the new words that were used in different semantic domains, particularly in communicative context. It is important to note that the present research primarily focus on lexical changes that covers neologism.

Teshome (2014) examined the lexical use of Oromo in the government mass media. The study identified that due to the existence of varieties and lack of a standard form of Oromo, there is no uniform use of the language in government mass media. The finding of the study also shows that since there is no frame of reference that the editors use to edit words used by reporters; journalists use their dialect which may not be fully understood among speakers of other dialects. The study recommended that to standardize Oromo, the media should sincerely try to employ standard forms. The media's word choice should be consistent in order to achieve this. It is necessary to create a style guide to standardize the usage of Oromo in government public media. It is important to always use one common word rather than synonyms when adhering to style guides or editorial requirements. This will help to ensure good communication between the media and viewers.

Teferi (2015), on the other hand, explores the development of Oromo writing systems, highlighting the absence of an officially recognized script until the early 1990s. The research explores into the historical background of Oromo writing, analyzing Ethiopian language policies and texts composed in different scripts since the 19th century. Teferi suggests that

adopting a Roman-based alphabet is the most appropriate choice for Oromo, given its alignment with the language's phonetic characteristics. Despite advancements in implementing a Roman-based script for Oromo in the last 23 years, challenges remain, particularly in terms of standardization. Teferi stresses the significance of overcoming internal and external barriers to establish Oromo as a fully standardized language in the contemporary nation-state. The study emphasizes the need for comprehensive research on standardizing Oromo for both political and linguistic purposes.

Samuel and Wolde (2015) conducted research on linguistic analysis of moribund lexicons of the Bale Oromo speech community. The study's findings revealed a large number of Oromo lexicons that are endangered in the Bale zone. Much Oromo indigenous knowledge has been lost as a result of these endangered lexicons. The history, culture, and values of the Bale Oromo people have vanished, leaving behind lexicons that are moribund and improperly passed down to generations. The moribund vocabulary of Bale Oromo needs to be revitalized so that it can be used in classrooms with acceptable terminology in institutions and organizations. Effective actions by all stakeholders must raise awareness of the dangers of losing our culture.

Desalegn (2021) in his PhD research examined the standardization of the Oromo language, specifically focusing on orthographic and lexical aspects. The study revealed various lexical elaboration techniques used in Oromo, including meaning extension, derivation, compounding, blending, borrowing, and loan translation. English is the primary source of scientific and technological terms in Oromo, with contributions also coming from Amharic, Arabic, Italian, Swahili, and French. Greek loanwords are less prevalent in the Oromo language.

In general, the current study has similarities with Tamene (1990), Temesgen (1993), Baye (1994), Griefenow-Mewis (1996), Griefenow-Mewis (1997), Tamene (1996), Mekonen (2002), Tesfaye (2008), Teshome (2014), Samuel and Wolde (2015), and Desalegn (2021) in dealing with lexical development in Oromo. However, there are clear differences in their

focus. Each study focuses on specific aspects of this field. For example, Tamene (1990) focused on technical term issues, Temesgen (1993) investigated word formation in Oromo, Baye (1994) concentrated on lexical development, and Tamene (1996) proposed integrating European loanwords. Griefenow-Mewis (1996), discussed the rise of new terms: means and problem, while Griefenow-Mewis (1997) noted Swahili loanwords in Oromo. Mekonen (2002) explored lexical standardization processes, and Teshome (2014) analyzed the inconsistent way of word usage in government mass media. While Samuel and Wolde (2015) focused on identifying endangered words in the Bale zone, Tesfaye (2008) studied the impact of Amharic loanwords on speakers in the Salale region and the sociolinguistic factors influencing the occurrence of Amharic loanwords in Oromo. None of the above works except Tesfaye (2008) focuses on the central variety of Oromo. Unlike the previous studies, the present study is not limited to lexical development alone but analyzes from a lexical change perspective.

The previous studies and the present one are distinct in their scope and objectives. Most of the previous studies aim only at identifying lexical borrowing, neologism and meaning change while the present study aims at analyzing the lexical changes and the causes of lexical changes in different semantic domains of Oromo in Central dialect. Thus, this study offers a more in-depth analysis of lexical changes in Oromo, incorporating sociolinguistic and historical linguistic perspectives. The analysis is based on a speech corpus collected from native speakers.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

This chapter describes the research approach that was utilized to collect, present, and analyze data. It covers research design, target population, sampling methods, and size. It also discusses data analysis methods.

3.2 Research Design

Both qualitative and quantitative research designs were employed to describe the lexical change of Oromo. Frequency count and percentage were used to quantify words to show lexical borrowing, semantic change, loss, and neologism of lexical items. Hence, to get a deep and comprehensive grasp of the lexical change from several perspectives, as well as to verify one set of findings against another or to validate the conclusions and describe the existing lexical change and causes of lexical change.

3.3 Area of the Study

The study was conducted at central dialect of the North Shawa Zone of the Oromia regional state. The data was collected from three districts which are, Warra Jarso, Girar Jarso, and Wachale districts. The researcher chose to focus on this study area because it has not been extensively explored by linguists. Additionally, this region shares a border with the Amhara region, which lead to language change. This presents potential challenges in lexical change, which aligns with my research interests.

3.4 Sources of Data

The data was gathered from a speech corpus obtained from both informal and formal verbal interactions with monolingual Oromo language speakers in three districts located in the study area. The researcher documented every word he heard that might have been lost, borrowed, or newly created. A digital audio recorder was used to capture narrations, historical descriptions, proverbs, fables, and tales related to the society's history and its past

and present characteristics. The accuracy of the collected lexical data was repeatedly checked with the key informant interview method.

3.5 Target Population

The population of this study was the native speakers of Oromo living in North Shawa of Warra Jarso, Girar Jarso, and Wachale districts of different age groups ranging from 18-63+ years. Elderly respondents aged (63+), adults aged (46-62) and youths (18-28). The researcher planned to include the elderly informants because they are crucial for identifying lexical items that have been added or lost in the contemporary Oromo language. The selection of middle-aged and youths was based on examining words used in the Derg and current government. Oromo language experts and researchers were selected for their linguistic knowledge, allowing the researcher to explore various linguistic and non-linguistic factors contributing to language change, particularly lexical change in central dialect.

3.6 Sampling Technique and Sample Size

Purposive and snowball sampling techniques were used to obtain data that satisfied the requirements of the specific objectives. Many central dialect speakers of the North Shawa area are bilingual. These people may speak two languages but they do not use two languages as a first language. Some speakers use Amharic as their first language and, some speakers use Oromo as their first language. However, the informants required for this study are only those who speak Oromo as their first language. To obtain critical and relevant research data, it is essential to select informants using purposive and snowball sampling methods.

The researcher successfully obtained data from a total of 90 respondents (51 male and 39 female) across three sites, using age, sex, and level of education as criteria. Due to differences in age, sex, and educational background, respondents were required to engage in more than one data collection tool. The sample included 26 elderly individuals, 28 adults, 30 youths, and 6 language experts (comprising teachers, language experts and OSC members).

Table 1: Informants

Sample	Sex		Age Range	Total
	M	F		
Elderly	14	12	63+	26
Adult	15	13	46-62	28
Youth	17	13	18-28	30
teachers, language experts and OSC members	5	1	30+	6
total	51	39		90

Source: Field data, 2021

Data for this study was collected in 2021, focusing on individuals who had lived through the last three Ethiopian governments. Informants aged 63 and older in 2021 were born in 1958 EC or earlier and were able to provide insights on the differences and similarities in word usage across the three regimes. Informants aged 46 were able to identify the language used during the Derg regime from 1975 onwards. Younger informants, aged 18 to 28, born after 1991, were selected to discuss the terms used under current government.

It is important to consider that age categories were selected based on the historical context of the last three Ethiopian governments. Informants aged 18-28 were chosen to provide insights into current government words usage, while those aged 46-62 were selected for their familiarity with the language used during the Derg regime. Informants aged 63 and above were included to offer perspectives on words usage during the reign of Haile Selassie. These age groups were strategically chosen to gain a comprehensive understanding of language usage across various historical periods.

3.7 Data Collection Tools

The study utilized data collection methods such as semi-structured interviews, key informant interviews, elicitation, and FGDs. Semi-structured interviews and elicitation were used to

build a speech corpus containing narrations, historical descriptions, proverbs, fables, and tales that reflect the society's past and present characteristics. The researcher engaged in in-depth discussions with native speakers of different age groups to gather lexical data, which were then recorded. As a native speaker of the dialect, the researcher compiled 1606 words from the speech corpus. The researcher carefully analyzed the changes in lexical data and the reasons behind these changes, and used key informant interviews and FGDs to validate the analyzed data. The research tools and lexical data transcriptions are available in the appendices.

3.7.1 Semi Structure Interview

The semi-structured interview guiding questions were based on the 16 semantic domains. The open-ended questions were constructed considering the nature of the informants as all of them are a native speaker of central dialect. These questions were specifically asked to construct speech corpus. It comprised both formal and an informal part (consisting of free conversations) for eliciting lexical data. For example, the researcher initiated a topic that involved (5 elderly, 5 adults, and 5 youths) by posing question to narrate the present and past situation, about different sites, and different other concerns. Different instruments became used for data collection in this project. Audio recorder and note book were used to record and note the short stories, fables, proverbs and conversations respectively. Moreover, narrations of some, materials and activities are taken as they were found helpful in providing supplementary information along with the lexical analyses. Thus, the conversations were later retrieved in order to get the targeted data. Furthermore, these data were interpreted qualitatively by providing detailed explanation about the findings obtained from semi structure interviews. Key informant interviews were done with 6 key informants (teachers, language experts and OSC members).

3.7.2 Elicitation

Elicitation was designed to elicit data in a variety of speech settings. The researcher questioned 15 respondents (8 male and 7 female) from three districts to collect new and native words and to investigate causes contribute to the loss of lexical items in central dialect.

The whole responses were caught on audio recording. The researcher then categorized, transcribed, analyzed, and translated the recorded data into English.

3.7.3 Focus Group Discussions (FGD)

The study conducted focus group discussions to obtain informants' socially held thoughts and opinions concerning the cause of lexical changes in central dialect. FGDs were held with young, adult, and senior students, teachers, and language experts who actively participated in Oromo language development. The researcher had 21 informants for three focus groups, seven members for each group. The conversations were held to get ideas about the causes of lexical change.

3.8 *Methods of Data Analysis*

The collected data underwent both quantitative and qualitative analysis. A quantitative methodology was utilized to investigate the prevailing patterns of lexical change across different semantic domains. The researcher organized and classified the lexical items into specific semantic categories. After analyzing the data collected, the researcher used key informant interview and FGDs to further verify the data. Statistical analysis was performed on the data to determine which semantic areas experienced the most significant lexical changes.

The data were categorized according to specific goals, followed by a qualitative analysis and interpretation. The lexical data obtained from the spoken texts in line with the study's objectives were methodically arranged and displayed using phonemic transcription with IPA symbols (consonant gemination and vowel length indicated by two dots (:)), glossed, translated, and analyzed. The researcher proceeded to interpret and elucidate the meaning of the data, concluding with a summary.

3.9 *Research Ethics*

Before leaving for data collection, the researcher obtained the necessary approval from officials in the study areas to conduct the study after providing a letter of cooperation

prepared by the Department of Linguistics and Philology. The officers of the Zone and woreda also gave their approval for the study to be carried out in their respective woredas and Zones. The researcher was able to proceed with data collecting thanks to the permission consent. The researcher informed everyone about the goals of his study and the date designated for data collection before beginning.

After obtaining permission from the participants, the researcher used a voice recorder to collect data. The researcher ensured the privacy of the information supplied with their wish and readiness to be recorded, as well as the freedom of participants to abandon the research procedure at any time they felt uncomfortable. According to Wiles and Crow (2008) protecting participant confidentiality is critical to ethical social research practice. Researchers must take care to safeguard participants' identities in presentations, analyses, and reports so that the collected data cannot be used to identify them.

CHAPTER FOUR: LEXICAL CHANGE IN OROMO

4.1 Introduction

This chapter analyzes data based on the four study objectives: exploring the extent of lexical change in the central dialect, examining linguistic and non-linguistic factors, evaluating the frequency of lexical changes in different semantic domains, and identifying the semantic domains most affected by lexical change in the central dialect of Oromo. The researcher utilized semi-structured interviews, focus group discussions and elicitation to analyze lexical data. The study concentrated on data obtained from the speech corpus, and data analysis involved a combination of qualitative and quantitative methods.

4.2 Lexical Change in the Central Dialect of Oromo

Lexical items are essential for communication as they represent concepts conveyed through language. The researcher collected 1,606 nouns from recorded data and categorized them into 16 semantic domains, based on the semantic domain system of "The Loanword Typology Project" (LWT) by Haspelmath & Tadmor (2009), which classifies 1,460 lexical items into 24 semantic domains. The data was obtained through interviews and elicitation from three age groups (18-28, 46-62, and 63+). Among the 1,606 words collected, 1,097 were universally understood by all age groups, while 509 exhibited changes in comprehension and usage among participants. The differing interpretations of these words across different age groups suggest potential lexical changes over time.

Additionally, after identifying 509 words that had been altered, the researcher selected 6 key informants from three districts to validate the data, ensuring a balanced representation of age groups (18 to 63+). These key informants were asked to provide insights into the lexical items that had undergone changes and to explore the reasons behind this lexical change. They also provided words that have been utilized during the last three Ethiopian regimes, which are crucial for understanding lexical change in the central dialect. The lexical data were systematically organized into 16 semantic domains.

Table 2: Semantic domains² (Haspelmath & Tadmor, 2009)

No	Semantic domains	Total collected words	Number of lexical changes	Percentage of total lexical changes per semantic domain
1	Household objects	206	75	36.4
2	Plants	194	51	26.3
3	Animals	180	48	26.65
4	Physical Appearance	156	10	6.4
5	Physical world	124	41	33.05
6	Politics	92	40	43.5
7	Time	88	17	19.3
8	Food and drink	88	19	21.6
9	Body parts	84	10	12
10	Technology	76	76	100
11	Traditional medicine and diseases	74	23	32.5
12	Kinship terms	70	10	14.3
13	Clothes and styles	60	26	43.35
14	Education	50	50	100
15	Music and sport	42	11	26.2
16	Colors	22	2	9.1
Total		1606	509	31.7

4.2.1 Lexical Loss

Lexical loss as a situation in which, a speaker of a dialect stopped to use a particular word that carried concepts of certain objects that no longer exist. According to the findings of the

² Semantic domains classification is based on (Haspelmath & Tadmor, 2009)

present study, 201 (or 39.5%) of the 509 words were totally or partially lost. Therefore, the effort to highlight central dialect words that have been substituted among the younger generation the researcher conducted an interview with 8 adult and 7 elderly informants based on their knowledge of the lexical terms that are rarely used or have entirely disappeared due to technology. The researcher conducted his analysis by asking informants of different ages what the following words exactly substituted.

(1)	Native words,	Gloss
a.	<i>ɔ̄til:e:</i>	‘tanned hide used as bed sheet’
b.	<i>k’ank’al:o:</i>	‘skin sack’
c.	<i>mad̄ji:</i>	‘a stone used to grind a grain’
d.	<i>hank’alba:</i>	material used to carry babies on back; made of hide
e.	<i>madabi:</i>	‘raised plat form of earth used as seat or bed’
f.	<i>bul:k:o:</i>	‘large, heavy & home made cotton blanket’
g.	<i>go:rana</i>	‘an independent area in the house for goats or sheep to pass night’
h.	<i>k’ulu:</i>	‘traditional coffee cup’

The words (1a & b) were rarely used by young people in rural areas, and not at all by urban youth, leading to a loss of understanding and physical items. Similarly, traditional items in (1c-h) *mad̄ji:*, *hank’alba:*, *madabi:* *bul:k:o:*, *go:rana*, *kofo:* and *k’ulu:* are not often used by the younger generation in both rural and urban settings, resulting in a loss of concept and objects. Research shows that these items and their functions have largely disappeared among Oromo youth. For more information and clarification, see examples under (4.3).

On the other hand, there is a generation that prefers to use borrowed lexical items from Amharic or other Oromo dialects. The next lexical items have been neglected by the current generation.

(2) Native Oromo words	Replaced words	Gloss
a. <i>wa:ntf'a:</i>	<i>kub:a:j:a:</i>	'cup'
b. <i>hodɟ:dure:</i>	<i>wi:t'ata</i>	'Monday'

In (2a), the traditional cup *wa:ntf'a:* has been replaced by the borrowed term *kub:a:j:a:*, assimilated from Amharic. Similarly, the word *hodɟ:dure:*, meaning 'monday' has been replaced by *wi:t'ata* borrowed from a southeastern dialect in the younger generation. However, *wa:ntf'a:* has an extended which is a trophy cup as seen in the following section on semantic change. Thus, the word *kub:a:j:a:* and *wi:t'ata* are actively used by the current generation. This situation can affect other lexical items and later lose the dialect's originality. To understand the issue of total loss and partial loss, you can look closely at section (4.3) in detail.

4.2.2 Neologism

Neologism is a process in which new words are formed to alleviate the shortage of words (Bauer, 1983:14). Neologism can be treated under internal method of word formation and external method of lexical borrowing. Concerning the issue of internal and external resources, Tamene (1996:223) states that the Oromos have endeavored to address technical terminology challenges by utilizing an internal and external resources. However, it should be noted that these approaches are not equally matched, with loanwords representing only a small fraction of the central dialect words. Drawing on internal resources, the Oromos have capitalized on the richness of their language, which is characterized by diverse words and expressive capabilities. As a result, they have coined new terms for emerging objects and concepts through methods such as semantic shift, derivation, and compounding (see Tamene, 1990 for more information). Similarly, in Oromo, a significant number of words have been introduced to substitute foreign loanwords (Tamene, 1990; 1996; 2000). The following words were collected from native speakers of different ages and were found to be similar to Tamene (1996:223) and Griefenow-Mewis (1996:245).

(3)	Neologism	European Loanword	Gloss
a.	<i>dab:l:e:</i>	<i>kadire:</i>	‘cadre’
b.	<i>dokdok:e:</i>	<i>motorsa:kila</i>	‘motorcycle’
c.	<i>konkola:ta:</i>	<i>maki:na:</i>	‘car’
d.	<i>kore:</i>	<i>komite:</i>	‘committee’
e.	<i>ʔolola</i>	<i>pirop:aga:nda:</i>	‘propaganda’
f.	<i>konkola: tʔisa:</i>	<i>fofe:ra</i>	‘driver’
g.	<i>saganta:</i>	<i>pirogra:ma</i>	‘programme’
h.	<i>sija:sa</i>	<i>polotika:</i>	‘politics’
i.	<i>Tarsimoo</i>	<i>ʔistir:ata dʒi:</i>	‘strategy’
j.	<i>to:fta:</i>	<i>ta:ktika</i>	‘tactic’
k.	<i>wadʒ:ira</i>	<i>bi:ro:</i>	‘office’

It should be noted that all the terms in example (3) above do not hold the same level of recognition in the central dialect. In current times it is difficult to come across young speakers specially, students who are using these European loanwords. The words have been substituted with their respective native Oromo equivalents. Moreover, the issues are discussed under (4.3) in detail.

Efforts have been also made in Oromo, particularly after the use of Oromo as a regional official language. Of these, the contribution of OSC is one of the major attempts. The committee used different word formation strategies to form new words. According to the findings, out of 509 words 118 (23.18%) words have been newly formed. Neologism is a very effective approach for creating new Oromo words.

(4)	Native words	Gloss	word	Gloss	Compound words	Gloss
a.	<i>Mana</i>	‘house’	<i>ku:sa:</i>	‘store’	<i>manku:sa:</i>	‘storehouse’
b.	<i>Sirna</i>	‘system’	<i>barno:ta</i>	‘education’	<i>sirna barno:ta:</i>	‘curriculum’

c. *se:ra* 'law' *ʔafa:ni:* 'language' *se:ra ʔafa:ni:* 'grammar'

The above sample compound words are used to express new concepts in Oromo. Such compounds are used extensively in Oromo to fill the gap in the current functional role of the language as the regional official language.

Blending is the process by which new words are formed by combining parts of two or more existing words in Oromo (Bauer, 1983: 234; Crystal, 1997:90; Tamene, 1990:645). Thus, in central dialect words are coined through blending. Observe the following samples.

(5)	Word	Gloss	Word	Gloss	Blended form	Gloss
a.	<i>mata:</i>	'head'	<i>hima</i>	'sentence'	<i>Matima</i>	'subject of a sentence'
b.	<i>t'i:nt'alu:</i>	'think'	<i>sam:u:</i>	'mind'	<i>t'i:nsam:u:</i>	'psychology'
c.	<i>ʔogum:a:</i>	'art'	<i>bar:u:</i>	'written materials'	<i>ʔogbar:u:</i>	'literature'
d.	<i>gotf:a</i>	'action'	<i>hima</i>	'telling'	<i>gotfima</i>	'verb'
e.	<i>gotfa</i>	'action'	<i>ʔibsa</i>	'express'	<i>gotfibs</i>	'adverb'
f.	<i>mak'a:</i>	'noun'	<i>ʔibsa</i>	'express'	<i>mak'ibsa</i>	'adjective'

Example (5a) demonstrates the process of combining two separate words to create a new word. This blending occurs by removing the last vowels of the first word or the first consonant of the second word. In (5b), concepts related to scientific fields are often expressed by combining the first syllable of the first word with the second word. Likewise, merging the initial syllable of the first word with the vocabulary of the second, as shown in example (5c), can lead to ideas associated with the arts.

The lexical items in (5d-f) are compound words. The word, *gotfima* means 'verb'. Words like *gotfibs* 'adverb' and *mak'ibsa* 'adjective' are formed through compounding. The word *gotfima* combines *gotf:a* 'action' and *hima* 'tell', *gotfibs* combines *gotf:a* 'action' and *ʔibsa*

'express', and *mak'ibsa* combines *mak'a*: 'noun' and *?ibsa* 'express' after deleting the final vowel of the first word.

The process by which a new vocabulary item is generated from other vocabulary items or stems is referred to as derivation (Bauer, 1983:33; Temesgen, 1993:7; Crystal, 1997:111). In Oromo, a nominal can be derived from verbal, adjectival, or nominal sources (Temesgen, 1993; Baye, 1994). Consider the following example.

(6) Noun	Gloss	Suffix	Derived Nominal	Gloss
a. <i>kurna-</i>	'ten'	<i>-ala</i>	<i>kurna:la</i>	'corporal'
b. <i>kuma-</i>	'thousand'	<i>-ala</i>	<i>kuma:la</i>	'major'

As can be seen above in examples (6a & b) new words are coined by suffixing nominalizer *-ala* to the stem to express ranks in the armed forces. Moreover, in Oromo, new words can be formed from verbal sources. Shimelis (2014) discussed that Oromo nouns can also be generated by deriving from existing verbs, in addition to being coined from other nouns and adjectives. The phenomena as it manifests in the spoken form of the language is described in Shimelis's study on Oromo verbal noun development. However, the current study looks at verbal nominalization of words that exist in noun form.

The words in example (7) are formed by adding the nominalizing morpheme *-an:o:* *-isa:* and *-si:sa* to the stem (verb). The following verbal nouns are collected from native speakers of Central dialect of different age groups.

(7) Verb root	Gloss	Suffix	Derived nominal	Gloss
a. <i>fil-</i>	'elect'	<i>-an:o:</i>	<i>filan:o:</i>	'election'
b. <i>bar-</i>	'teach'	<i>-si:sa</i>	<i>barsi:sa:</i>	'teacher'
c. <i>konkola:t-</i>	'drive'	<i>-isa:</i>	<i>konkola:tf:isa:</i>	'driver'

In (7a), a new word is created by adding the nominalizer *-an:o:* to the verb root. Similarly, the words in (7b&c) are formed by adding the nominalizers *-si:sa:* and *-isa:* to various verb roots. These newly formed words are used to convey new concepts that arise from the language's use in education and administration (refer to Shimelis, 2014).

Acronyms and abbreviations are utilized in Oromo to create new words. Acronyms involve only using the initial letters of individual words, while abbreviations involve using parts of existing words. These methods are employed to prevent repetition, save space, or adhere to standard usage. Acronyms and abbreviations are more commonly found in written language, particularly in the central dialect of Oromo. When spoken, these abbreviated words are usually pronounced in full, making it difficult to differentiate between the short and long forms. Since the study focuses on speech data, words formed through acronyms and abbreviations are not common. Nevertheless, I attempted to gather some examples from speech corpus. For instance, the Oromo used the word *-BBO*, (*bi:ro: barno:ta ?oromija:*) 'Oromia education bureau', *GAO* (*gid:gala , ?a:da: ?oromo:*) 'Oromo Cultural Center', *BATO*, (*bi:ro: ?a:da:fi turizimi: ?oromija:*), *WABO* (*wara:na ?d:a bilisum:a:*) Oromo: 'army of Oromo liberation front' and *DH DUO* ' (*da:b:ta dimokira:si: ?um:ta oromo:* 'Oromo democratic party' are all categorized under acronyms that are read as a word. On the other hand, acronyms that are formed via taking the initial letters of English words like that of *OPDO* (Oromo people's democratic organization), and *AIDS* 'acquired immunodeficiency syndrome', *HIV* (human immunodeficiency virus), *ATM* (automatic teller machine), and *OBN* (Oromia broadcast network) are pronounced letter by letter. In the case all of them are pronounced by naming individual letter. These acronyms are commonly used by people of all ages in their daily conversations, with young individuals in particular using them frequently.

In Oromo of central dialect abbreviations can be spelled with lower-case letters, as in, for instance, the Oromo abbreviation *waru* (*wara:bes:a*) 'hyena'. *k'amu* (*k'amale:*) 'ape' *dzaldu* ' *dzalde:s:a*) 'monkey', *te:le:* (*teleko:mi:*) 'tele' and *Ti:vi:* (*televibi dzi:ni:*) 'TV' are

commonly used among native speakers of different age groups. Here, all of the are not pronounced letter by letter, but as a word.

4.2.3 Lexical Borrowing

The Oromo language has adopted new words related to science, technology, mathematics, politics, and other fields from various foreign and Ethiopian languages. English, Italian, Greek, French, Arabic, and Amharic are among the primary sources of these loanwords. According to Tamene (1990:650; 1996:214), the Oromo language has a history of incorporating words and concepts from different languages to increase its vocabulary. Oromo has integrated terms from various language families, including Cushitic languages (Somali, Hadiyya, Sidama, Kambata, Agaw), Omotic languages (Kaficho, Walayita), Semitic languages in Ethiopia (Ge'ez, Amharic, Gurage, Adare), Arabic, and European languages. In contemporary Oromo, technical terms mainly originate from European languages and Arabic.

European loanwords in Oromo are classified into three forms: simple loanwords, hybrid compound loanwords, and loan translations (Tmamene, 1996). These loanwords have been integrated into the central dialect by adapting to its syllabic structure, making them visually similar to native words. This adaptation includes adjustments such as vowel addition, consonant substitution, vowel lengthening, consonant addition or deletion, and alteration of consonant clusters. Examples of these loanwords include *bo:mba*: 'pump', *bo:ndi*: 'pound', *kob:orta*: 'overcoat', *ko:ti*: 'coat', *ro:p'ila*: 'airplane', *fo:lisi*: 'police', and *fala:sama* 'philosophy'. As noted by Tamene (1996: 218) and supported by informants data from the study area, there are European loanwords that retain their original spelling and pronunciation, such as *vi:lla*: 'villa', *juniversiti*: 'university', *tfa:rtara* 'charter', *tfe:ki*: 'cheque', *ɖispo:rti*: 'sport', *ze:ro*: 'zero', and *po:sta*: 'post'. Furthermore, there are words with foreign origins that have been adapted to fit the phonological patterns of Oromo, like *kol:e:dʒ:i*: 'college', *hote:la* 'hotel', *minister:ra* 'minister', *te:knika* 'technique', and *tija:tira* 'theatre'.

Tamene (1996) categorizes loanwords based on their origin, with a focus on European loanwords. However, pinpointing the exact European loanwords in Oromo can be difficult. In instances of uncertainty, these words are grouped under the "European" category. Additionally, European loanwords in Oromo may have been introduced through other languages spoken in the Horn of Africa, Arabic, or Swahili (Tamene, 1996:220). The list below showcases basic loanwords from European languages that have become part of the central dialect, Tamene (1996) and field research.

(8)	Oromo	Gloss
a.	<i>ʔanso:la:</i>	‘bedsheet’
b.	<i>buru:fshi:</i>	‘brush’
c.	<i>digiri:</i>	‘degree’
d.	<i>firi:ɖji:</i>	‘fridge’
e.	<i>fo:to:</i>	‘photo’
f.	<i>ga:zet:a:</i>	‘newspaper’
g.	<i>gara:ɖji:</i>	‘garage’
h.	<i>ʔista:diʒo:mi:</i>	‘stadium’
i.	<i>ka:bine:</i>	‘cabinet’ (political)
j.	<i>ka:rta:</i>	‘map’
k.	<i>kompū:tara</i>	‘computer’
l.	<i>luka:nda:</i>	‘butchery’
m.	<i>narsi:</i>	‘nurse’
n.	<i>dak’i:k’a:</i>	‘minute’
o.	<i>siminto:</i>	‘cement’
p.	<i>te:nisa</i>	‘tennis’
q.	<i>telegra:ma</i>	‘telegram’
r.	<i>hospital:la</i>	‘hospital’
s.	<i>ʔelektiri:ki:</i>	‘electric’

Based on the information provided, it can be inferred that European loanwords are extensively utilized by speakers of the central dialect, particularly by the younger generation, and are being used correctly. This aligns with the findings of Tamena (1996) and Griefenow-Mewis (1996).

In addition, Tamene's (1996) research investigates into the concept of hybrid compound loanwords, which blend Oromo and European elements, and sometimes even two foreign elements. The Central dialect of the Oromo language also contains hybrid compound loanwords, such as *bifa:n bo:mba:* meaning 'pipe water' from Oromo and Italian; *bo:rsa:goga:* meaning 'leather bag' from Italian and Oromo; *mana po:sta:* meaning 'post office' from Oromo and European; *sa:jnsi: hawa:sa:* meaning 'social science' from English and Oromo; and *sa:jnsi: ?u:mama:* meaning 'natural science' from English and Oromo. While Tamene identified numerous compound words of this nature, only a few examples are provided in the data.

Loan translation (calque) refers to the translation of foreign lexical items into Oromo. In today's world, loan translation is a popular method used in various languages to solve technical term problems (Tamene, 1996:221). On the same page he explained that the Oromo people have also employed this technique to address scientific and technological term complexities on the basis of different languages. Some instances from English terms include *hodži:* 'work' *mana* 'home'; from 'homework', *hodži:* 'work' *gare:* 'group' from 'group work'. From Amharic terms there are phrases such as *mana* 'home' *barno:ta:* 'education' from *timhirt bet* 'school', *dafe: dak':ba:* from *fet'ino dāra:sh* 'flying squad' (see 4.3.5.4) for more information. This particular point highlights the similarity between Tamene's findings and this study, which specifically examined the Central dialect.

On the other hand, Griefenow-Mewis, (1997) conducted a study entitled Swahili-Loanwords in Oromo, focusing on the southern and other Oromo dialects. According to the findings of this study, Arabic loanwords did not always enter Oromo directly through trade or religion, but occasionally through Swahili language. Nevertheless, as a result of direct Oromo-Arab contact, certain Arabic loanwords that have directly entered the central dialect are evident in (9) below. In this particular study, it was observed that out of the 509 lexical elements examined, 160 (26%) words were found to be borrowed from internal and external sources. Consider example (9):.

(9)	Oromo	Arabic	Gloss
a.	<i>dzima:ta</i> ³	<i>dzimat</i>	‘Friday’
b.	<i>kita:ba</i> ⁴	<i>kataba</i>	‘book’
c.	<i>subi:</i>	<i>subḥ</i>	‘early morning’

The Arabic loanwords *dzimat*, *kataba*, and *subḥ*, as described in (9a-c), are currently being used by young people in the study area, with their counterparts *dzima:ta*, *kita:ba*, and *subi:* being used in both spoken and written contexts, as observed by Samuel (2017:215). Historically, Arabic has played a significant role in introducing Indian, Persian, Turkish, and European terms into the Oromo language (Tamene, 1996:216). Tamene provided examples of these loanwords in his article ‘European Loanwords in Oromo’. The researcher identified similar to data in (10).

(10)	Oromo	Arabic	Source Language	Gloss
a	<i>k’arfi:</i>	<i>qirf</i>	Germanic	‘the ethiopian birr’
b	<i>ba:bura</i>	<i>babur</i>	French	‘train’
c	<i>disti:</i>	<i>dist</i>	Amharic	‘cooking pot’
d	<i>fur:a:bi:</i>	<i>surràb</i>	Turkish	‘sweater’

For instance, in (10) the Germanic loanword for *k’arfi:* was borrowed by Turkish and then incorporated into Arabic before being adopted in Oromo (Tamene, 1996:216). Certain Arabic loanwords are present in both Oromo and Amharic. The origins of some Arabic loanwords that are common to both languages are challenging to determine. The examples provided below serve to illustrate this point.

(11)	Oromo	Amharic	Gloss
a.	<i>ጎaboli</i>	<i>ጎabol</i>	‘first (for coffee)’
b.	<i>Hakima</i>	<i>Hakim</i>	‘physician’
c.	<i>ጎalko:li:</i>	<i>ጎalkol</i>	‘alcohol’

³In Oromo, the term ‘Friday’ is referred to by the Arabic word *dzimat* which is used both verbally and in writing.

⁴In Oromo, the term *kita:ba* ‘book’ and *subi:* ‘early’ developed from the Arabic word *kataba* and *subḥ*.

d.	<i>hank'i: /hak':'i:</i>	<i>həkk'</i>	'truth'
e.	<i>zindžibila/jindžibila</i>	<i>zindžibil</i>	'ginger'
f.	<i>džabana:</i>	<i>džəbəna</i>	'jug or kettle of coffee pot'
g.	<i>ki:si:</i>	<i>Kis</i>	'pocket'
h.	<i>k'afira</i>	<i>k'ifir</i>	'coffee grain without peel'

Among Ethiopian languages, Oromo tends to adopt more Amharic loanwords than any other language due to the widespread use of Amharic in Ethiopia. This is supported by the collected loanwords from elderly native speakers and Desalegn (2021:238) who states that the commonness of Amharic in Ethiopia has contributed significantly to enriching the Oromo vocabulary with loanwords compared to other local languages. Here are some examples indirectly borrowed via Amharic.

(12)	Oromo	Amharic	Gloss
a.	<i>ʔame:ba</i>	<i>ʔameba</i>	'amoeba'
b.	<i>va:yiresi:</i>	<i>vayirəs</i>	'virus'
c.	<i>kompī:tara</i>	<i>kompīyutər</i>	'computer'
d.	<i>ʔelektiri:ka /i:</i>	<i>ʔelektirik</i>	'electric'
e.	<i>tekninolo:dži:</i>	<i>teknolodži</i>	'technology'

Italian loanwords have been integrated into the Oromo language through Amharic, indicating the extensive use of Amharic as a shared language for religious, educational, and political contexts. Here are some examples of Italian loanwords.

(13)	Oromo	Amharic	Italian	Gloss
a.	<i>baranda:</i>	<i>bərənda</i>	veranda	'veranda'
b.	<i>borsa:</i>	<i>Borsa</i>	<i>borsa</i>	'bag'
c.	<i>ba:sta:pa:sta:</i>	<i>Pasat</i>	<i>pasta</i>	'pasta'
d.	<i>po:sta:/fo:sta:</i>	<i>pPosta</i>	<i>post</i>	'post'
e.	<i>siba:go:</i>	<i>Sipago</i>	<i>sipago</i>	'string'

f. *sim:into:* *simminto* *cement* ‘cement’

The above loanwords are frequently used by native speakers, particularly the younger generation of central dialect. French has also contributed to the enrichment of the Oromo language through lexical borrowing. The loanwords from French that have entered Oromo indirectly through Amharic are illustrated in (14) (refer to Tesfaye, 2008:41; Desalegn, 2021:157; Tamene, 1996:219; Samuel, 2017:192).

(14)	Oromo	Amharic	French	Gloss
a.	<i>sa:ntima</i>	<i>santim</i>	centime	‘coin’
b.	<i>ʃamizi:/shami:</i>	<i>ʃamiz</i>	chemise	‘shirt’
c.	<i>bi:ro:</i>	<i>biro</i>	bureau	‘office’
d.	<i>kini:ni:</i>	<i>Kinin</i>	-----	‘tablet’
e.	<i>banki:</i>	<i>Bank</i>	Bank	‘bank’
f.	<i>karaba:ta:</i>	<i>kiravat</i>	Cravate	‘tie’
g.	<i>ba:bura</i>	<i>Babur</i>	-----	‘train’

As demonstrated in (14), many French loanwords have entered the central dialect through an intermediary language, Amharic. This is due to the fact that, as it has been mentioned earlier, Amharic was a language of administration, medium of instruction, media, and an official working language for several years in the country.

Additionally, a significant number of Greek loanwords have been incorporated into the Oromo language through Amharic. Consequently, many native speakers of central dialect have adopted Amharic loanwords into their language.

(15)	Oromo	Greek	Amharic	Gloss
a.	<i>da:qoni:</i>	<i>diákonos</i>	<i>diyak'on</i>	‘deacon’
b.	<i>t'arap'e:za:</i>	<i>trapézi</i>	<i>t'arap'eza</i>	‘table’

c.	<i>kirista:na</i>	<i>Christianós</i>	<i>kristijan</i>	‘Christian’
d.	<i>sa:muna:</i>	<i>sapoúni</i>	<i>samuna</i>	‘soap’
e.	<i>ta:bota</i>	<i>sóxoapótin</i>	<i>tabot</i>	‘arc of covenant’

Amharic and English loanwords have become integrated into the vocabulary of the central dialect. Oromo made phonological adjustments when indirectly borrowing French loanwords from Amharic, such as replacing the non-existent vowel /i/ with //i and /a/. For example, *kibrit* was adapted to *kibri:ti:* for ‘matches’ and *fīraf* became *fira:fi:* for ‘mattresses’.

(16)	Oromo	Amharic	Gloss
a.	<i>kibri:ti:</i>	<i>kibrit</i>	‘matches’
b.	<i>fira:fi:</i>	<i>fīraf</i>	‘mattresses’
c.	<i>fug:ut’i:</i>	<i>fīg:ut</i>	‘pistol’
d.	<i>sale:ni</i>	<i>səlen</i>	‘straw mat’
e.	<i>mu:zi:</i>	<i>Muz</i>	‘banana’
f.	<i>ka:ro:ti:</i>	<i>Karot</i>	‘carrot’
g.	<i>tʃ’idi:</i>	<i>tʃ’id</i>	‘teff straw’
h.	<i>Gibira</i>	<i>gibir</i>	‘tax’

As shown in example (16a-h), loanwords ending in a consonant in Amharic require long vowels in end final position. In Oromo, for example, words from (16a-g) all end in a long close/high vowel /-i:/. However, the word *gibira* ‘tax’ end with short and open/low vowel /-a/. This demonstrates that words from different languages are borrowed by adapting them to the Oromo phonological system (Baye, 1994:63). Oromo does not allow consonant cluster word finally. For example, Amharic loanwords like ‘*manj*’ ‘‘forked winnowing tool’ and ‘*damb*’ ‘regulation’ do not fit the Oromo syllable structure, because the Oromo syllabic structure does not allow consonant clusters at the word’s final position (see example 17). To integrate into the language the insertion of long vowel /-i:/ is mandatory.

(17)	Amharic	Oromo,	Gloss
a.	<i>manf</i>	<i>manfi:</i>	‘forked winnowing tool’
b.	<i>damb</i>	<i>dambi:</i>	‘regulation’

Mekonin (2002) noted that the majority of Oromo nominals end in vowels. As seen in (16) and (17), many loanwords that end in consonant sounds are altered by adding vowels.

Another process that is seen in the adaptation of this vowel is vowel harmony, in which the inserted vowel of the recipient language shares the same quality as the vowel of the preceding or following syllable of the source language.

(18)	Oromo	Amharic	Gloss
a.	<i>k’urt’uma:ta</i>	<i>k’urt’imat</i>	‘rheumatism’
b.	<i>fîg:uti:</i>	<i>fîg:ut</i>	‘pistol’
c.	<i>fîr:ub:a:</i>	<i>fîrub:a:</i>	‘hair style’
d.	<i>bur tf’uk’:o:</i>	<i>bîrtf:’î k’:o’</i>	‘glass’
e.	<i>burtuka:na</i>	<i>bîrtukan</i>	‘orange’

The vowel /i/ in ‘Amharic loanwords, *k’urt’imat*, *fîg:ut*’, *fîrub:a:*, ‘*bir tf’ik’:o*’ and *bîrtukan* is changed to /u/ in the borrowed Oromo words as in (18a-e) to share the same quality with vowel /u/ in *k’urt’uma:ta*, *fug:ut’i:*, *fîr:ub:a:*, *burtf’uk’:o:* and *burtuka:n*. Such borrowed lexical items are used by native speakers of the dialect. In terms of awareness and loyalty, younger individuals demonstrate a greater consciousness of the prominent role of Amharic loanwords in their dialect than their older counterparts. They consider the inclusion of Amharic loanwords in their speech to be inappropriate and make concerted efforts to limit their use (Tesfaye, 2008:68).

English loanwords that end in a short vowel are also adjusted to make a long vowel, most commonly, /a/ and /i/ in central dialect. The following words are borrowed from English.

(18)	Oromo	English	Gloss
a.	<i>dira:ma:</i>	<i>dra:mə</i>	‘drama’
b.	<i>kemistiri:</i>	<i>kemistri</i>	‘chemistry’
c.	<i>tekino:lo:dʒi:</i>	<i>tek'nɒlədʒi</i>	‘Technology’
d.	<i>ka:mera:</i>	<i>kəmərə</i>	‘camera’

Vowel length occurs at the word's medial and final positions in Oromo. Thus, loanword adaptation verifies this tendency when vowel length adaptation is used, as in the data above. To match the Oromo syllable pattern, English loanwords ending in short vowels are given the long vowel /-i:/ or /-a:/. Short vowels are generally lengthened when both Oromo and English have vowels, as in (18a-d) *dira:ma:*, *ka:mera:*, *tekino:lo:dʒi:* and *kemistiri:*. English loanwords that end in consonants take long vowels to be assimilated into the phonology of the Oromo. Similarly, as in the case of Amharic loans. Consider the following examples.

(19)	Oromo	English	Gloss
a.	<i>ba:nki:</i>	<i>bank</i>	‘bank’
b.	<i>kol:e:dʒ:i:</i>	<i>kɒlɪdʒ</i>	‘college’
c.	<i>ta:jpisti:</i>	<i>taɪpɪst</i>	‘typist’

The above examples show that English loanwords are integrated into Oromo phonology. The Oromo comparable words in (19a-c) terminate in the long vowel /-i:/ rather than the short vowel /-i/, according to a speaker's knowledge. Observe the examples below.

(20)	Oromo	English	Gloss
a.	<i>kilini:ki:/a</i>	<i>kliɪnɪk</i>	‘clinic’
b.	<i>ka:s:e:t i:/a</i>	<i>kə'set</i>	‘cassette’

c. *he: liko: btari:/a* *helika:ptər* ‘helicopter’

In (20a-c) the suffixing of /-i:/ and /-a/ are used in central dialect. The short vowel /-i/ is usually used in other dialect areas but the use of the long vowel /-i:/ is more frequent than the use of the short vowel /-a/. Furthermore, Oromo consonant clusters are not permitted in the first position of a word. The word-initial insertion of /i-/, in the orthography, adjusts the consonant cluster in the source language.

According to Shimelis (2014:6) and Griefenow-Mewis (2001:1), Oromo language strictly prohibits consonant clusters at the beginning and end of words and inserting the epenthetic vowel /i/ before the cluster at the start and end. For example, /sp-/ in 'sport', /pr-/ in 'project', and /dr-/ in 'drama' are adapted in Oromo as *ʔispo:rti:*, *piroɖɛ:kti:*, and *dira:ma:*. Various methods of borrowing vocabulary have been explored to enhance the ability of Oromo words to express scientific and technological terms.

4.2.4 Lexical Semantic Change

This section concerns with lexical semantic change in the central dialect. The analysis of lexical semantics helps in comparing the current meanings of Oromo words with their basic meanings. Semantic change refers to the process of assigning specific meanings to common words and phrases and even outdated terms (Tamene,1990:642). Croft (2002) and Winter-Froemel (2013: 65-100) explore extension and narrowing as semantic change categories. Antilla (1989) classifies metaphorical change as another form of semantic change. Oromo lexical semantic change encompasses these types of semantic change. Thus, this subsection examines semantic broadening, narrowing, pejoration, amelioration, and metaphor. The results reveal that among the 509 lexical items that underwent changes, 30 (5.9%) underwent semantic changes.

4.2.4.1 Semantic Broadening

According to Crystal (1997:45), semantic extension is the broadening of the meaning of existing words to express new concepts and entities. Baye (1994) observed that numerous Oromo words have developed to signify contemporary ideas. He offered examples to

demonstrate this occurrence. Consequently, a more profound comprehension of semantic extension can be achieved by exploring various examples and discussions across different semantic domains.

(21)	Oromo words	native	Basic meaning	Extended meaning
a.	<i>fu:la</i>		'face'	'page'
b.	<i>kofo:</i>		'trousers'	'angle'
c.	<i>k'abe:</i>		'traditional object of gourd'	'Volume'
d.	<i>ʔafa:n</i>		'mouth'	'language'
e.	<i>bilbila</i>		'bell'	'mobile/ telephone'
f.	<i>tj'af:e:</i>		'a watered-down place'	'parliament'

In example (21a-f), each word has a similar form in written or spoken but various meanings that are all related by extension. The similarity of a word in written or spoken form is not arbitrary or accidental but occurs as a result of extension (Birhanu, 2017:87). These terms might not be exclusive to the Central dialect; they could be found in other Oromo dialects as well. The current study focuses on the relation between new and basic word meanings in Central dialects.

The word in (21a) *fu:la* means 'face' in its basic sense, but 'page' in its extended sense. The dictionary definition of 'face' is the front or surface of an object, while the definition of 'page' is one of the sheets of paper in a book. It is possible to see a connection between the front of an object and a sheet of paper in a book.

In (21b), *kofo* means 'trousers' in its basic sense and 'angle' in its extended sense. Trousers are a type of cloth that is made up of two cylindrical segments, one for each leg, that unite at the top. 'angle' refers to the junction of two lines that touch each other and is measured in degrees. Thus, the definition of 'trousers' is extended to signify 'angle' by linking the junction of the two cylindrical parts of the pairs of trousers with the intersection of the two lines. That is, the location where the two portions of the trousers connect is linked to the position where the two lines meet. This kind of linkage makes it easier to memorize the newly coined word.

In (21c), *k'abe:* means 'container' in its basic meaning. It is a traditional gourd-made material used to store milk. Whereas it denotes the quantity of space that an object or substance takes up or the amount of space that a container possesses. In (21d), *ʔafa:n* means 'mouth' in its basic meaning and 'language' in its extended meaning. Our mouth is a part of our body. However, in its dictionary definition, it refers to a language. One can see certain connections between the mouth, 'body parts,' and a 'language,' which is a method of communication through speech and writing used by individuals in a specific country or region.

In (21e & f), the words *bilbila* and *tʔaf:e:* imply 'bell' and a 'waterlogged location' in their fundamental meanings, but 'telephone' and 'parliament' in their extended meanings. *bilbila* is a hollow metal device, commonly shaped like a cup, that produces a ringing sound when struck with a small piece of metal. Again, *tʔaf:e:* is an area full of water that it can no longer retain it and floods. There are some important links between *bilbila* and 'telephone' and *tʔaf:e:* and 'parliament'. Because of the language's current role as a teaching and offices. It is necessary to employ new Oromo concepts. As a result, words that have recently expanded meanings are required to convey these new concepts. The extension of terms to new usage is used effectively by reflecting advances in science, technology, and society (Lehamann, 1992:261).

(22) Oromo	Basic Meaning	Extended meaning	Common feature for basic and new meanings
a. <i>hid:a</i>	'root'	'genealogy'	origin
b. <i>walta dʒ:i:</i>	'centre'	'meeting'	in between
c. <i>gabate:</i>	large wooden bowl	'chart/table'	shape 'flat'
d. <i>raga:</i>	'witness'	'data'	information
e. <i>gur:a</i>	'body part, ear'	'security'	function
f. <i>lal:a:fa:</i>	'not strong'	'soft drink'	Weak
g. <i>handu:ra</i>	'umbilical cord'	'center /middle'	place 'middle'
h. <i>kuta:</i>	'loose garment'	'grade/ room'	part /section

As we can see in (22), the lexical gap of Oromo is seen to be enriched through taking the name various materials and extending the meaning to designate another new concept. Some

base words in the above data have more than two meanings. For instance, the word in (21a) *ibsa*: 'torch' and 'electric light' share a common feature; 'light'; (22b) *hid:a* 'root' and 'genealogy' share a common element 'origin'; (22c) in the term *waltad̥:i*: 'center' and 'stage' share a common feature 'place' middle'; (22h) *lal:a:fa*: 'not strong or hard' and 'soft drink' share the feature 'weak'. The earlier examples are sourced from diverse semantic areas and demonstrate the importance of enhancing the meanings of existing words (Refer to Griefenow-Mewis & Tamene, 1995:79). In the cases of (22a-h), all terms are related to the broadening of the meanings of established words to represent new concepts and entities.

4.2.4.2 Semantic Narrowing

Semantic narrowing was observed by the researcher through interviews with key informants from both young and elderly age groups. The study revealed that certain words had their meanings reduced. The following lexical items in (23) illustrate this phenomenon.

(23) Oromo	Basic meaning	Narrowed meaning
a. <i>buti</i>	'taking something by force or snatching somebody's property and abduct/kidnap'	'taking something by force or snatching somebody's property'
b. <i>dak'na k'a ba:</i>	'circumcision of boys' and girls'	'circumcision of boys' only'
c. <i>?ir:ees:a</i>	green (fresh) grass' held while praying and 'payment made for a spiritual person'	'green (fresh) grass' held while praying

In the preceding examples, older informants said that in the past, the word (23a), *buti*: 'abduct/kidnap' meant seizing something by force and detention of a girl, particularly a teenager. However, throughout time, it has been reduced to just taking anything by force or stealing someone else's property. During Haile Sellassie and Derg regimes, peoples were carrying out *buti*: because it was not a criminal at the time. However, the current government is vehemently opposed to *buti*:, then individuals have abstained from doing so. So, *buti*: is nearly prohibited by the current administration, and it exclusively refers to illegally taking some body's property.

Key informants indicated that historically, the term 'circumcision' in Ethiopia was practiced for both boys and girls during the Haile Sellassie and Derg regime. However, efforts to avoid harmful traditional practices like female genital mutilation have led to a decline in the practice over time. Currently, 'circumcision' specifically refers to male genital cutting only.

According to the data gathered from elderly informants, in the past the word *ʒir:ees:a* had been signifying the meanings of ‘fresh grasses’ held while praying as well as payment made for a spiritual person. But through time it is reduced to only ‘fresh grasses’ held while praying.

4.2.4.3 Pejoration

As noted in the literature review section, pejoration involves a shift from a neutral or positive meaning to a more negative one. In the central dialect, the meanings of certain words have degraded due to a variety of factors. Social biases against specific occupations and groups have twisted the original meanings of these words.

(24)	Words	Basic meaning	Pejorative meaning
a.	<i>ba:dij:a:</i>	‘countryside’	‘out of fashion’
b.	<i>tikse:</i>	‘shepherd’	‘ill-mannered’
c.	<i>gur:a:tfa</i>	‘black’	‘slave’ (male)

As shown in (24a), *ba:dij:a:* originally meant countryside. However, nowadays it is used to describe a person from the countryside who is considered old-fashioned and not up-to-date with modern technology. In (24b), the word *tikse:* originally referred to a herdsman, someone who takes care of animals in the countryside. However, in modern times, it is used by young generation to describe someone who is immature, impolite, rude, or ill-mannered. Similarly, in (24c), the word *gur:a:tfa* originally meant ‘black’ referring to dark skin, but it has evolved into an insult associated with slavery. In Oromo, the term (24d) *k'un:amti:* means communication, but when combined with *sa:la:* meaning ‘genital’, it transforms into *k'un:amti: sa:la:* meaning ‘sexual intercourse’. These examples illustrate how the meanings

of words have changed from positive to negative connotations over time while retaining their essential definitions.

4.2.4.4 Amelioration

As discussed in the review of related literature section, amelioration refers to the process of positive meaning change where a word's significance improves or becomes more favorable than its original meaning. This process involves words acquiring elevated meanings to highlight positivity. Over time, words that were previously considered unacceptable may undergo amelioration and become socially accepted. The researcher examined words that have undergone amelioration in their meanings in the central dialect.

(25)	Word with negative sense	Word with ameliorated sense
a.	<i>garbit:i</i> : 'female servant/ slave'	'domestic worker'
b.	<i>garbitfa</i> 'male slave'	<i>hodɔ:ta: humna</i> : 'one who works for a monthly salary or payment'
c.	<i>tumtu</i> : 'black smith'	<i>hodɔ:ta: sibi:la</i> : 'metal worker'
d.	<i>fuga</i> : 'pot maker'	<i>hodɔ:t:u: sup'e</i> : 'potter professional'

In (25a), the definition of *garbit:i* is improved to '*hodɔ:t:u mana*: 'salaried house worker' from 'a person who is forced to work for another person'. In (25b), the meaning of *garbitfa* 'male slave' is more unpleasant and inappropriate in the North Shawa speech community, but its meaning has been improved to mean *hodɔ ta: humna*: 'one who works for a monthly salary' in the current day. In earlier times, the meaning of words in (25 c&d) had the extremely negative sense of 'black smith' and 'pot maker'. In the modern time the meaning of the words '*fuga*: and *tumtu*: are ameliorated to represent something much more favorable than it originally. However, this derogatory meaning is greatly weakened.

4.2.4.5 Metaphor

Metaphor involves understanding one idea by comparing it to another idea that shares some similarities. These similarities can relate to shapes, functions, locations, and more. Based on

the explanations of Nasution (2007) and Ullmann (1962), there are four types of metaphoric transfers.

a. Concrete –abstract

This metaphor is expressed in the central dialect, reflecting the process of translating experiences from the abstract realm into a tangible form or the other way around.

(26)	Concrete meaning	Abstract meaning
	a. <i>ʔidʒa:rsa</i> ‘building a house, fence’	‘building a political and administrative structure’
	b. <i>kufa:ti</i> : ‘falling down (physically)’	‘falling of a government’

In (26a & b) *ʔidʒa:rsa* ‘building of a house, or fence’ and *kufa:ti*: ‘falling (physically)’ are expressions which are concrete but they compared to abstract things which are ‘a building of political, and/or administrative structure’ and ‘ falling of a government.

b. Anthropomorphic Metaphor

In this section, I discussed instances where human body-related expressions are used to describe inanimate objects. This practice is widespread, with various body parts being metaphorically applied to non-living things. As a result, the following Oromo words are used in reference to inanimate objects.

(27)	Human Body Parts	Extended non- human body part
	a. <i>ʔidʒa</i> ‘eye’	<i>ʔidʒa muka</i> : ‘the eye of tree’
	b. <i>luka</i> ‘leg’	<i>luka te:s:o</i> : ‘the leg of seat’
	c. <i>ʔafa:n</i> ‘mouth’	<i>ʔafa:n laga</i> : ‘the mouth of river’
	d. <i>mata</i> : ‘head’	<i>mata: mana</i> : ‘ the head of a house’

As in (27), the lexical items such as *muka* ‘tree’, *te:s:o*: ‘seat’ *laga* ‘river’ and *mana* ‘house’ are things but they are described as if they have eye, leg, mouth, and head.

c. Animal Metaphor

Numerous animal names have been adapted for use in the human context across various languages, with a particular emphasis in central dialect of Oromo. This phenomenon arises from the animals' perceived behaviors and appearances that bear resemblance to human characteristics. When basic nouns are utilized metaphorically, their lexical classifications shift to that of adjectives.

(28)	Animal name	Literal meaning	Metaphorical meaning
a.	<i>le:ntf'a</i>	'lion'	'brave/ patriot'
b.	<i>k'e:ransa</i>	'tiger'	'brave'
c.	<i>gafarsa</i>	'buffalo'	'large/ heavy/huge'
d.	<i>ɔarba</i>	'elephant'	'large/ heavy/huge'
e.	<i>bo:j:e:</i>	'pig'	'greedy'
f.	<i>wara:bes:a</i>	'hyena'	'angry and aggressive'
g.	<i>bofa</i>	'snake'	'spiteful, evil, wicked'
h.	<i>sare:</i>	'dog'	'wanton, promiscuous'
i.	<i>ho:la:</i>	'sheep'	'innocent, kind, foolish'

As can be seen in (28), everything refers to an animal used as the comparison. This shows universal metaphorical associations between animals and humans to be occurring in all languages (Ullmann, 1962:214-215).

d. Synaesthetic Metaphor

Synaesthetic metaphor involves using terms from one sensory modality to describe another. This occurs in all languages. Different senses can affect and interact with each other in the realm of sensory perception (Ullmann, 1962:216). In central dialect, words related to touch, taste, and smell can also be applied to describe other sensory encounters.

(29)

Sense	Perception	Gloss
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Taste	sound → taste	
<i>mi?o:ftu:</i>	<i>sirba mi? o:ftu:</i>	‘Sweet music’
touch	sound → touch	
<i>k’or:a:</i>	<i>sagale: → k’or:a:</i>	‘cold sound’
<i>lal:a:fa:</i>	<i>sagale: → lal:a:fa:</i>	‘soft sound’
Smell	Smell → sight	
<i>ɖurga:ʔa:</i>	<i>fo:li: → bare:da:</i>	‘good odor’

In the aforementioned example (29), the speaker employs the term *sirba mi?o:ftu:* to denote 'sweet music,' *sagale: k’or:a:* to signify 'cold sound,' and *fo:li: bare:da:* to refer to 'beautiful odor.' This choice reflects their perception of a certain resemblance among *mi?o:ftu:* 'sweet' (associated with taste), *k’or:a:* 'cold' (linked to touch), and *bare:da:* (related to sight). This phenomenon illustrates that a word can develop one or more figurative meanings, which extend from its primary sense, while still retaining its original definition.

Central dialect undergoes various types of lexical semantic changes, including broadening, narrowing, amelioration, pejoration, and metaphorical changes. The subsequent section provides a detailed discussion of lexical changes across various semantic domains.

4.3. Discussion

This subsection discusses four key themes concerning Oromo lexical change: lexical loss, neologism, borrowing, and semantic change (see section 4.2). The research shows a clear decline in words as certain words that represent particular concepts or objects are no longer used by speakers. This decline is evident as urban Oromo speakers in present generations are forgetting these words due to the disappearance of corresponding concepts or objects. While new words are introduced, some of them eventually lose their original meanings. (see section 4.2.1).

The other sort of lexical change in Oromo is neologism. In light of this, OSC created a variety of new terms using various word formation techniques (see section 4.2.2) including compounding, blending, and coining. A component of neologism is compounding (Trask,

1999:21). Compounding is widely utilized in Oromo to cover the gap in the language's current functional position as the regional official language (Temesgen, 1993). It is a very effective approach for creating new words in Oromo to express new ideas. In Oromo, compounds are created by combining several lexical categories, producing compounds of diverse types. Some lexical components are regularly used in Oromo as part of compounds to denote new concepts. As a result, in Oromo compounding, some Oromo words are used as sources for the coinage of scientific and technical phrases (see 4.2.2).

According to Bauer (1983: 234) and Crystal (1997), blending is the process through which the elements of two or more different words are combined to create a new term. Lieber (2009:18) examines that blending is a process of word construction in which morpheme-less components of lexemes are mixed to create new lexemes. It entails the creation of a new lexeme from the combination of at least two existing source words, at least one of which is shortened as a result of the fusion and/or has some degree of phonemic overlap. In Oromo, blending is an effective way to make words. OSC uses it as one of its lexical enrichment strategies to further develop the language. In (4.2.2), the development of blends in Oromo is described. The creation of new words from existing terms or stems is known as derivation (Bauer, 1983:33; Temesgen, 1993.7; Crystal, 1997:111). This is a technique used by the Oromo language to develop new words for new ideas (Temesgen, 1993; Baye, 1994). Similarly, new Oromo terms have emerged from nominal sources (see section 4.2.2).

Malmkjaer (1991) defined borrowing as the insertion of some linguistic components into a language by a community of speakers from another language. Due to the impact of trade and religion, Oromo has assimilated several words from other languages. The second crucial factor that has influenced the vocabulary changes in in central dialect of Oromo is borrowing. According to Griefenow-Mewis (1997), many Arabic words entered the Oromo language as a result of cultural exchange. Once more, Oromo incorporated English terminology into its vocabulary to express scientific and technological ideas. Several foreign loanwords appear in both Oromo and Amharic, even though pinpointing the precise route of borrowing may be very challenging. But it can be believed that these loanwords either directly or indirectly entered Oromo through Amharic. Griefenow-Mewis (1997:158) indicates that there are

various methods for introducing loanwords from other languages (such as Arabic, Italian, French, Greek, and English) into the Oromo lexicon through Amharic (see Section 4.3).

Loanword adaptation techniques, such as vowel addition, consonant substitution, vowel lengthening, consonant addition or deletion, alteration of consonant clusters, and vowel harmony, are employed when borrowing lexical items into Oromo (Desalegn, 2021:141). Vowel harmony is evident in Oromo during the assimilation of foreign lexical items into the language, as seen in examples like the Amharic loanword *sikwuar* becoming *fuk:a:ra* in Oromo (Desalegn, 2021:67). These modifications allow loanwords to seamlessly integrate into the lexicon of the target Oromo dialect. All loanwords analyzed in this study underwent structural adjustments as foreign words were incorporated into Oromo (refer to section 4.3). Each word in a language has a specific meaning (Taylor et al, 2001). Semantic change involves comparing the meanings of new terms to their original meanings in a language (Antilla, 1989). Section (4.2.4) covers various forms of semantic change. Many words in the Oromo language have evolved to encompass new ideas (see section 4.2.4.1), which aligns with Baye (1994) findings. The language's current role in education and official settings necessitates the adoption of new Oromo concepts, leading to the expansion of terms to convey these ideas. Meaning extension in Oromo is influenced by social change, scientific and technical progress.

According to Mohammed and Mohideen (2010), semantic narrowing occurs when a word's meaning is restricted from a broader range of objects. The newer meaning is more commonly used than the original meaning. Riemer (2010) asserts that a word's reference range is limited when its meaning is restricted. In this research, it was found that some Oromo lexical items underwent semantic inversion, where a word's meaning was narrowed from a broader category of things. Semantic narrowing constrains a different meaning, typically retaining the original meaning's broader usage; for further details, refer to section (4.2.4.2).

Pejorative words, as noted by Yu and Ren (2013), carry a more negative connotation compared to ameliorative words, which have a more positive connotation. The word undergoes a more positive change in the case of amelioration (Riemer, 2010). Oromo words

that have acquired new elevated concepts have enhanced their meanings (refer to section 4.2.4.4). A word takes on a derogatory connotation when used in a pejorative context, leading to a more scornful and even insulting interpretation (Riemer, 2010). Similarly, the basic meanings of several Oromo terms have evolved over time from positive to negative connotations (see section 4.2.4.3), but these changes have not impacted their usage. Semantic changes can be brought about through metaphor, where one concept is elucidated by likening it to another similar one (Yu, Ren, 2013). Various factors such as shapes, purposes, and locations contribute to these similarities. The Oromo language recognizes four distinct types of metaphoric transfers (see section 4.2.4.5).

4.4 Lexical Changes in Different Semantic Domains

This section examines the change of 509 words collected from a speech corpus, sourced from informants of various age groups, across 16 semantic domains and specific semantic categories based on their experiences and comprehension. The primary goal is to comprehend the lexical changes within different semantic domains. To accomplish this, data was obtained from 50 informants and 6 key informants through semi-structured interviews and focus group discussions methods. The responses from these groups were gathered separately to ensure data accuracy and consistency. Furthermore, the researcher, a native speaker of the central dialect, offered personal insights that facilitated the analysis of lexical changes across the 16 semantic domains listed below. All lexical data were classified into 16 semantic domains (see Table 3).

Table 3: Central dialect Lexical Change per Semantic Domains

NO	Semantic Domains	Frequency	Lexical Loss	%	Borrowing	%	Semantic change	%	Neologism	%
1	Traditional object	75	53	70.6	6	8	3	4	13	17.3
2	Plants	51	30	58.8	17	33.33	2	3.9	2	4
3	Animals	48	46	95.8	0 ⁵	0	1	2.1	1	2.1
4	Physical Appearance	10	6	60	0	0	0	0	4	40
5	Physical world	41	7	17	22	53.6	5	12.1	7	17
6	Politics	40	10	25	7	17.5	4	10	19	47.5
7	Time	17	1	5.8	0	0	0	0	16	94.2
8	Food and drink	19	9	47.4	5	26.3	0	0	5	26.3
9	Body part	10	0	0	0	0	7	70	3	30
10	Technology	76	0	0	72	94.7	2	2.6	2	2.6
11	Medicine and diseases	23	14	60.8	3	13.04	2	8.7	4	17.4
12	Kinship terms	10	3	30	2	20	0	0	5	50
13	Cloths and styles	26	13	50	10	38.5	2	33.3	1	3.8
14	Education	50	0	0	16	32	2	4	32	64
15	Music and sport	11	2	18.18	5	45.45	0	0	4	36.36
16	Colors	2	2	100	0	0	0	0	0	0
	Total	509	201 (39.5%)		160 (31.4%)		30 (5.9%)		118(23.18%)	

⁵ 0 is written where lexical change is not observed.

As it can be seen in table 3, a total of 509 out of 1606 words have undergone lexical change. The categories of lexical change include lexical loss, which accounts for 201 (39.4%) instances, borrowing with 160 (31.4%), neologism with 118 (23.1%), and semantic change with 30 (5.5%). Lexical loss is the most prevalent, followed by borrowing, semantic change, and neologism. These lexical change categories were analyzed in 16 semantic domains as follows.

4.4.1 Lexical Changes in Traditional Material Semantic Domain

The researcher paid attention to this domain because language is primarily used in traditional object semantic domain. Traditional objects refer to items that are commonly used in daily life, especially within the household. A total of 206 (see table 2) lexical items that were collected from speech corpus. The result revealed that 75 (36.4%) have been changed. The researcher compiled these lexical items and presents them basing on their lexical change category as it has been shown below:

4.4.1.1 Lexical Loss

Based on lexical data from speech corpus there are traditional materials that have become obsolete and are not commonly used. These words have no relevance in modern social, political, or economic contexts. The study found that many traditional objects such as farming tools, cooking utensils, household appliances, and housing are not familiar to most young people. Even if, these words have been used by adults and elderly individuals in the past, they are now lost by young generation. The findings in Table 3 indicate that 53 (25.7%) of these words are no longer in use in the current generation. Here are some examples of these words:

(30) Lost lexical items	Gloss
a. <i>k'ank'al:o:</i>	'traditional sack made of goat hide'
b. <i>ɔ̃til:e:</i>	'cattle skin used to sleep on'
c. <i>k'andzili:</i>	' a material used to fetch water'

For the younger generation of urban dwellers, the item in (30a) *k'ank'al: o:* 'traditional sack made of goat skin' no longer exists because it has been replaced with modern plastic bag. In example

(30b &c) the word *?itil:e:* and *k'andʒili:* are no longer available to the younger generation. Modern materials, such as bag, mattresses and cups, have replaced them. The lexical elements that were used to express the household utensils are gradually vanishing, and new names are taking their place. This signifies that contemporary items have taken the place of traditional tools. These words are becoming obsolete as a result of the advent of contemporary objects that have become the traditional way of life. The outdated category is entirely out of use as well as those that are on the point of becoming obsolete. One of the main areas where the researcher focused his attention was on investigating the lexical items that had undergone loss.

- | | | |
|------|--------------------|---|
| (31) | Native words | Gloss |
| | a. <i>?afarsa:</i> | ‘instrument of leather used to winnow grain’ |
| | b. <i>la:dana:</i> | ‘measurement made of grass, contains about 50 kg. of grain’ |

In (31a & b), the words *?afarsa:* and *la:dana:* are no longer commonly used, especially those residing in urban areas. Nevertheless, some young individuals in rural regions still incorporate these traditional items into their daily routines, as do most elderly and adult generations who are accustomed to their use. These tools are a witness to the rich agricultural heritage of the the central dialect. However, key informants anticipate that these terms may soon fade into insignificance as technology advances. Many traditional farming terms are being replaced by modern terminology, reflecting a societal change towards new language that is disconnected from old practice. Consequently, these words are gradually disappearing from contemporary central dialect words.

There are words in the Oromo language that describe traditional items made from mud and clay. These words are no longer used by younger generation because the materials and concepts they refer to have been forgotten. This falls under the category of total lexical loss.

- | | | |
|------|----------------------------|--|
| (32) | Native Oromo Lexical Items | Gloss |
| | a. <i>gug:uʃi:</i> | ‘small store made of soil used to store grain’ |
| | b. <i>ma:d:ig:a:</i> | ‘a big pot used to make ‘tella’ and ‘tej’ ‘ |
| | c. <i>gumbi:</i> | ‘a store made of mud used to store grains’. |
| | d. <i>sak'ala:</i> | ‘a big store used to store grain’ |

- | | | |
|----|-------------------|--|
| e. | <i>watf'i:ti:</i> | ‘household material made of clay in which we eat porridge’ |
| f. | <i>fata:te:</i> | ‘a big pot used to make ‘wat’ |

Examples (32a-f) show Oromo words relating to traditional materials that can be grouped under total loss of lexical items. However, there are still Oromo words that describe household items made from gourd. These words are not used by youth today.

- | | | |
|------|----------------------------|---|
| (33) | Oromo Native Lexical items | Gloss |
| a. | <i>?arad:o:</i> | ‘the traditional cup used to drink local beer’. |
| b. | <i>butfuma</i> | ‘a big milk container’ |
| c. | <i>k'a:ndʒili:</i> | ‘traditional cup used fetch water’ |
| d. | <i>wara:b:i:</i> | ‘traditional pot used fetch water bigger than k'a:ndʒili: |

This demonstrates that the present-day generation, particularly among urban youth and a few rural youths, lacks knowledge regarding these objects and their visual representations. During the Derg regime, these items were recognized merely by their names. However, during the Haile Selassie regime, both the names and the items were properly acknowledged, as noted by key informants.

On the other hand, traditional objects made of horn have become rare in the current generation. For example, consider the following (34).

- | | | |
|------|----------------------|------------------------|
| (34) | Native lexical items | Gloss |
| a. | <i>wa:ntf'a:</i> | ‘a cup made of horn’ |
| b. | <i>bu:da</i> | ‘big cup made of horn’ |

In example (34a & b) the word *wa:ntf'a:*, which referred to a traditional cup made of horn used for drinking water or local beer, and the word *bu:da*, which described a traditional material used for carrying spice and water while hunting, have been forgotten along with their associated objects in the current time. The younger generation do not use these concepts or objects, as modern materials have replaced them in their daily lives. Some older informants recalled hearing these words used by the elderly in the past, but they are no longer part of everyday language.

Below are some traditional materials that have been lost in the current generation.

(35)	Native Words	Gloss
a.	<i>dibda:bi:</i>	‘pelt or skin for seat’
b.	<i>gu:tu:</i>	hairstyle for children
c.	<i>da:be:</i>	‘hairstyle which is plaited in ringlets’
d.	<i>gasa:</i>	‘traditional raincoat made of grass’
e.	<i>?ilil:a:n</i>	‘small bead’
f.	<i>hank’alba:</i>	‘material used to carry a baby on the back’
g.	<i>biril:e:</i>	‘bottle used to drink ‘tej’’
h.	<i>burungudi:</i>	‘stool with short leg’
i.	<i>ga:j:a:</i>	‘hookah used for smoking tobacco’
j.	<i>gonga:</i>	‘wooden made used to watering a cows’
k.	<i>k’olomfa:fi:</i>	‘traditional material made of thick plating reed used to for decoration’
l.	<i>le:m:ti:</i>	‘traditional material made of thick plating reed used to place food’
m.	<i>muta:</i>	‘awl’

The lexical items presented in (35a-d) have been lost by the younger generation, along with their associated concepts. However, some elderly individuals and adults still utilize these terms to a certain extent among their peers. Additionally, the lexical items listed in (35e-m), which refer to traditional materials have also been forgotten by the youth. So, these lexical items have been lost both in form and concept.

4.3.1.2 Lexical Borrowing

The following words illustrate borrowed words as a result of contact with dominant languages, Amharic.

(36)	Amharic	loanword in Oromo	Gloss
a.	<i>kibrit</i>	<i>kibri:ti:</i>	‘matches’

b.	<i>firaʃ</i>	<i>firaʃi:</i>	‘mattress’
c.	<i>manʃ</i>	<i>manʃi:</i>	‘forked winnowing tool’
d.	<i>kuraz</i>	<i>kur:asi:</i>	‘torch made of fuel’
e.	<i>salen</i>	<i>sale:ni:</i>	‘straw mat’

Lexical elements in (36a-e) are borrowed from Amharic into Oromo. When these lexical items were borrowed into Oromo, loanword adaption mechanisms take place. These are vowel length (36a-e) and consonant replacement (36d). What is crucial to note here is that the word *kur:asi:* phoneme /z/ is articulated as /s/ by those Oromo who have not been exposed to Amharic or other foreign languages. There are foreign loanwords borrowed into Oromo. Consider the words in example 37 below.

(37)	Borrowed lexical items	Source	Gloss
a.	<i>ki:lo:gira:ma</i>	French	‘kilogram’
b.	<i>me:tira</i>	English	‘meter’
c.	<i>sa:ntima</i>	French	‘cents’

The items in (37a & b) are used in day-to-day activities to measure weight, distance, or length. The word in (37c) refers to coin. They had borrowed indirectly from the French languages probably through Amharic. In doing so, vowels are added into the words as seen in (37a-c) to fit the Oromo syllable structure. In most Oromo syllable structure, a consonant final word is not allowed.

4.4.1.3 Neologism

As stated in Table 3, native Oromo lexical items are changed due to changes in color, terminology, and shape. The findings revealed that out of 509 that had been change 118 (23.18%) of them items had been newly formed. Among 118 lexical items 13 of them are from the semantic domain of traditional materials. These are demonstrated in the following example.

(38)	Amharic loanword	created word	Gloss
a.	<i>k’ambara</i>	<i>wa:n dʒo:</i>	‘yoke’
b.	<i>mank’ork’oriya</i>	<i>makira:dʒi</i>	‘Utensil’

c	<i>sa:sira:</i>	<i>k'ube:l:a:</i>	'finger ring'
d	<i>k'ulfi:</i>	<i>furtu:</i>	'key'
e	<i>maga:zi:</i>	<i>ja:ta:mura:</i>	'saw'
f	<i>mak'asi:</i>	<i>k'at':amura:</i>	'scissors'

In (38a), the word *k'ambara* Amharic loanword 'yoke' was used by the elderly and adult generation during the Haile Sellasie and Derg regime but now when Oromo is used formally it is strictly prohibited in the young generation of the study area. It has now been replaced by *wa:ndgo:* 'yoke' which was borrowed from the Western dialect (Mekonnin, 2002:102) and standardized by OSC in current time. As a result, it is used in the education domain as well as in the media. The word (38b) *mok'ork'ora* 'utensil Amharic loanword has been used by the elderly and adult generation during the Haile Selassie and Derg regime, but by this time no one formally used them. It was replaced by Oromo words: *makira:dji:* 'utensil' (Mekonnin, 2002:104). Now, all the young generation and some literate adults use these lexical items in education and other domains. Likewise, in (38c & d), lexical items have been replaced with Oromo words. Oromo was not widely utilized in communication in the past. As a result, elderly and adult speakers relied heavily on borrowed Amharic words elements in their communication. However, Amharic loanwords that were utilized in the past are no longer employed in Oromo by the younger generation since lexical standardization and other tactics are used to promote Oromo. This allows the younger generation to employ Oromo's new words in their language usage domain. Amharic loanwords in (38f) are replaced by other lexical elements due to changes in substance and nature. Due to its expression, *maga:zi:* 'saw' is substituted with a new word *ja:ta:mura:* 'cut along with eat'. The word *mak'asi:* 'scissors' is substituted with the new word *k'at':a:mura:* derives from the shape of the material 'cross'. As a result, these newly developed lexical elements are employed in everyday speech by younger generation. However, only a few elderly and adult informants understood the meaning of the new words. The study discovered that most elderly and adult respondents employ Amharic loanwords that do not exist in the younger generation, based on data collected from elderly and adult informants. Young people, particularly students, replace Amharic loan words with Oromo equivalents because they study and utilize OSC-standardized vocabulary at school. Another factor is an increase in self-confidence in employing Oromo terms. As a result of these factors, it has been discovered that younger generation use more pure Oromo words than older and adult generations.

4.4.1.4 Lexical semantic change

Changes in lexicon imply changes in semantics. The meaning of terms in a language can be restricted or broaden (Fromkin et al, 2003:515). In terms of Oromo lexical items, Baye (1994) stated that the meanings of many existing Oromo words have been expanded by denoting new concepts. From the collected data only three (4%) of the 75 lexical items were semantically changed (see Table 3). The lexical semantic change of traditional materials examined further below. The analysis of lexical semantic change would compare the basic meaning with the new meaning.

(39)	Lexical item	Basic meaning	Extended meaning
a.	<i>bilbila</i>	‘bell’	‘telephone’
b.	<i>gabate:</i>	‘large wooden bowl’	‘chart/table’

The above two words have two meanings; basic and extended meaning. This shows the words may have two meanings. Four types of lexical change have been identified in traditional material semantic Domain: lexical loss, borrowing, semantic change, and neologism. Specifically, 53 (70.7%) lexical elements have been lost, 13 (17.3%) have been newly formed, and 6 (7.1%) have been borrowed. The meanings of 3 (4%) lexical items have changed. Many traditional household items are no longer available, leading to the disappearance of corresponding lexical terms in everyday conversations. Sands et al (2007:17) note a significant loss of vocabulary related to traditional *Niuu* lifestyle. The research findings support this observation, as the missing lexical elements were essential for expressing daily life at that time. These terms have disappeared due to the introduction of modern alternatives, leading to a change away from traditional practices. As a result, there is a decrease in the use of native lexical elements in the Oromo language.

4.4.2 Lexical Changes in Plant Semantic Domain

Trees and fruits are part of the semantic domain of plants. The native speakers in the research area, who are knowledgeable about native plants, provided additional native plant names that have been change. There is a wide variety of these plants. The distinction affects how they adapt to the climates of their environments. Plants in the highlands can withstand cold temperatures, while

those in the lowlands can resist in hot temperatures. However, many trees and fruits have disappeared due to climate change. These plants were not only affected by their physical appearance but also by their names. This process leads to a loss of words. The loss of words is relative, depending on age. Words that may have been forgotten by the younger generation may still be remembered by the elderly and adults. Age matters.

The plant domain was one of the essential areas to which the researcher paid attention since it was thought to be the area that engages a diverse group of individuals as a communal unity in rural areas. It is also the portion that includes the community at the family level, particularly in farming activity. In this regard, the researcher was eager to investigate the lexical elements that had undergone neologism, borrowing, meaning change, and loss in the grain, fruit, trees, and vegetables sub-semantic domains. The data revealed that 51 (52.6%) lexical items have been changed. The types of lexical change in the plant domain are addressed further below.

4.4.2.1 Lexical Loss

The plant lexical terms were segmented into trees, vegetables, and grains subcategories for further analysis. Findings from the field research indicated that 31% (30 out of 97) of the gathered lexical terms related to tree were forgotten (see Table 3). This is confirmed with interviews of six elderly informants with the younger generation having no knowledge of them. Nonetheless, adults and the elderly still maintain these terms at a conceptual level. Here are some examples.

(40)	Native Oromo words	gloss
a.	<i>botoro:</i>	‘a kind of tree (of low land)’
b.	<i>dod:ti:</i>	‘a kind of acacia tree’
c.	<i>go:su:</i>	‘kind of tree with edible fruit’
d.	<i>hadē:s:a</i>	‘a kind of a tree used for a stick’
e.	<i>haro:res:a</i>	‘kind of tree’
f.	<i>hat’:e:</i>	‘kind of tree’
g.	<i>ʔinsila:le:</i>	‘kind of tree’
h.	<i>kofom:i:</i>	‘a kind of tree with bitter fruits’
i.	<i>lo:ko:</i>	‘strait long tree’

j.	<i>k'adi:da:</i>	'greenish bush-like tree'
k.	<i>ruk:es:a</i>	'a tree with bushy leaves'
l.	<i>fimala</i>	'a tree used to make stick'
m.	<i>t'undgi:ti:</i>	'a gray tree with thorn'

The field data (40a-n) results revealed that from the total 30 forgotten lexical items of the plant domain, 15 (58.8%) lexical items have been lost. Lost in this sense implies that young generations do not use these terms in form and concept level. As a result, these words would have been totally lost in the younger generation. Even though the young generations do not use the terms in their communication, the elders and adult generation understand the concept of the words with the absence of objects.

As per the key informant interview, the loss of tree lexical items was a result of multiple factors. When questioned about the disappearance of the trees, the informants pointed out that a significant number of residents in the study area were farmers looking to expand their farmland for sustenance. This expansion ultimately led to deforestation, which had a direct impact on climate change. Consequently, the disappearance of the trees and their names can be attributed to the combined effects of climate change and deforestation. For example, lexical items *botoro:*, *dod:ti:*, *go:su:* etc. kind of lowland trees which were used in the past time have disappeared in the current time due to the already mentioned causes. Their names were not used in conversations by the younger generation. Nowadays, youth comprehend fewer native words pertaining to plants in general and trees in particular. As a result, they struggle to recognize lexical items pertaining to trees.

The following are words referring to grains that are not in use in the current generation.

(41)	Native Oromoo words	Gloss
a.	<i>ta:m:ape:</i>	'kind of barley'
b.	<i>but:udj:i:</i>	'kind of wheat'
c.	<i>sal:at:o:</i>	'kind of wheat'
d.	<i>k'at':e:</i>	'kind of wheat'
e.	<i>faf:a:n:e:</i>	'kind of sorghum'
f.	<i>fokofe:</i>	'kind of barley'

According to the data, 6 (20%) of the 30 plant lexical elements have been lost. Lexical loss in the garain subdomain affects several crop kinds. According to the informants' comments, these lexical items became extinct for a variety of causes, including the inability to produce more harvest, and the emergence of new seeds. As a result, these lexical elements vanished. The new seeds were delivered by the Oromia Agriculture Productivity Extension program in partnership with the North Shawa Zonal Agricultural Office, which encourages people to engage in modern agriculture. The following words refers to grass and other plants.

(42) Native Oromo words	Gloss
a. <i>d̥irbi:</i>	‘cotton’
b. <i>k’oritf:a laga:</i>	‘thick grass’
c. <i>hid:i:</i>	‘solanaceous fruit or plant’
d. <i>sari:ti:</i>	‘kind of grass’
e. <i>ʔadasi:</i>	‘a kind of fragrant bush’
f. <i>do:b:i:</i>	‘nettle’
g. <i>k’un:i:</i>	‘tall grass that grown up by river side’

As shown in example (42a-i), lexical loss in the plant domain covers much of the grasses, tendril, and daisy plant or its flower varieties. The results revealed that 9 (30%) grasses and other plants' lexical items have been lost. According to the informants' responses, the existence of these lexical items was affected by technological advancement. For example, in the past elderly and adults used *ʔando:de:* ‘washing plant’ to clean dirty clothes but the young generation doesn't use it any longer to wash clothes, because it has been replaced by soap. Other plants in (40b-i) are no longer used by the younger generation. In case both the object and the concept of these plants have been lost.

Concerning the frequency of lexical loss in the plant semantic domain tree sub semantic domains are the first with 15 (50%) lexical items. Grasses and other plant subdomains with 9 (30%) lexical items are ranked second. The crops subdomain is the third classification of the plant domain with only 6 (20%) lexical items. Here, the researcher noticed that while relatively many trees had been lost together with their names and few lexical items referring to crops had been lost.

4.4.2.2 Lexical Borrowing

According to the data, 17 (33.3%) of the 51 lexical items collected were borrowed. These were demonstrated through key informant interviews and focus groups with chosen older and younger generation. Certain lexical elements are typically utilized by the younger generation and rarely used by the elderly. These lexical items have been adopted and used by the younger generation. The semantic domain was subdivided into particular domains such as spices, fruits, vegetables semantic domains. The following lexical items referring to fruits are borrowed from different languages into Oromo.

(43)	Borrowed lexical items	Source language	Gloss
a.	<i>lo:mi:</i>	Frech/ Italian	‘lemon’
b.	<i>burtuka:na</i>	Sanskrit	‘Orange’
c.	<i>mu:zi:</i>	Via Amharic	‘banana’
d.	<i>ʔap:ili:</i>	French/English	‘apple’
e.	<i>ʔabuka:do:</i>	Spanish	‘avocado’
f.	<i>ma:ngo:</i>	Portugal	‘mango’

As in (43a-f), out of a total of 17 borrowed plant domain lexical items, 6 (35%) of them are fruits. These were borrowed from different source languages via Amharic and English into Oromo. This is the reason that Amharic was used as the medium of interaction in all semantic domains in Ethiopia for a long period. Moreover, English is also a medium of instruction in secondary schools. As in (43a-c) lexical items were borrowed from Amharic through the adaptation process. In this semantic domain not only the new fruits’ names were added to the dialect but also new concepts were added. These may add value to the Oromo language development.

Lexical items such as *ʔap:li:* ‘apple’, *ʔabuka:do:* ‘avocado’, and *ma:ngo:* ‘mango’ were borrowed from foreign languages. The word ‘apple’ was borrowed into the dialect by lengthening the final vowel sound *-i:* and it becomes *ʔap:li:*. On the other hand, young generations use the word ‘avocado’ as it is. But illiterate elderly and adult informants used *ʔabuka:do:* instead by shifting the */v/* into the native sound */b/*. In (43e) the word ‘mango’ was used mostly by the young generation but hardly used by elders and adults.

The collected data revealed that there are species subdomains words borrowed from Amharic into Oromo. Thus, the following lexical items referring to spices are borrowed from Amharic into Oromo.

(44)	Oromo Lexical items	source language	Gloss
a.	<i>ʔabifi:</i>	Amharic	‘fenugreek’
b.	<i>kororima:</i>	Amharic	‘cardamom’
c.	<i>ḍindḍibila</i>	Amharic	‘spice’
d.	<i>dimbila:la</i>	Amharic	‘caraway’

Words in example (44a-d) were borrowed from Amharic and adopted into Oromo syllable structure. Mostly, these lexical items are used by young generations. In the past, elderly and adult generations used the native word *sunk'o:* for (44a) which had been lost in the current generation. Words in (44b-d) were borrowed directly from Amharic. But in (44c) many adult and elderly speakers articulated the word *zindḍibila* as *ḍindḍibila* due to the absence of the /z/ sound in the Oromo sound inventory. They assimilated the word as *dimbila:la*. These lexical items are used by all age group generations.

The following are borrowed lexical items referring to vegetables.

(45)	Loanword	Source	Loan words in Oromo	Gloss
a.	<i>diniṯf</i>	Amharic	<i>din:tf:a</i>	‘potato’
b.	<i>timatim</i>	Amharic	<i>tima:timi:</i>	‘tomato’
c.	<i>kærət</i>	English	<i>ka:roti:</i>	‘Carrot’

Lexical items (45a & b) were borrowed from Amharic and (45c) was borrowed from English. All informants of all age groups used the word *din:tf:a* for ‘potato’ and the word *tima:tim* is articulated as *timatimi:* with vowel harmony and lengthening the long vowel *i:* at the final position. The word *kærət* was borrowed from English and pronounced as *ka:roti:* by inserting a long vowel at the final position. Generally, the loanwords were integrated into the dialect syllable structure. There are also some other borrowed lexical items that refer to garains , see example (44) below.

(46)	Amharic	Oromo	Gloss
a.	<i>fimbira</i>	<i>fumbura:</i>	‘chickpea’
b.	<i>suf</i>	<i>su:fi:</i>	‘Sunflower plant or seed’

In field data (46a & b) out of a total of 17 borrowed plant domain lexical items, 2 (11.7%) of them are grain. All of them were borrowed from Amharic. While the words were borrowed into Oromo sound adaptations were made, as *su:fi:* and *fumbura:*. According to the informants' responses, all words mentioned above were used by all three age groups' informants at different degrees. The borrowed lexical items were integrated into the Oromo syllable structure.

4.4.2.3 Meaning change

This subsection discusses meaning change in plant lexical items. The study has discussed some lexical items that refer to the plant semantic domain.

(47)	Lexical items	Basic meaning	New meaning
a.	<i>hid:a</i>	‘root’	‘genealogy’
b.	<i>tf'al:a:</i>	‘production’ (grain)	‘cents’

In (47) only 2 (3.9%) lexical items were categorized under lexical semantic change. According to the informants, the word *hid:a* was used by elderly and adults with the meaning of ‘plant root’ whereas in the current time the meaning of *hid:a* is extended to ‘genealogy’. Thus, many young generation used the items in their day to day communication. In (47b) the word *tf'al:a:* has the meaning of ‘production’, especially for grain in agriculture. But in the current situation the meaning of *tf'al:a:* extended to ‘cents’. It is frequently used by the younger generation in their education and daily communications.

4.4.2.4 Neologism

The data also demonstrates that numerous new words have been created in Oromo, particularly when Oromo was designated as a regional official language. One of the significant efforts in this regard is the contribution of OSC. To create new terms, this committee used various word formation processes (compounding, blending, coining, and borrowing).

(48)	New lexical item	Gloss
	a. <i>dak':aba:</i>	'kind of wheat which rip soon'
	b. <i>k'u:bsa:</i>	'wheat gives good yield'

As it is shown in (46a&b) were categorized under neologism. These words were not used in the past by the elderly and adults, but now the younger generation uses the word *dak':aba:* and *k'u:bsa:* from the concept of 'come soon' and the sense of 'high production' respectively.

The research results revealed that within the plant semantic domain, lexical loss 30 (58.8%), borrowing 17 (33.33%), neologism 2 (4%) and semantic change 2 (4%) lexical items were identified. Among these, lexical loss emerged as the most significant, closely followed by lexical borrowing. Meaning change and neologism were the third and fourth most prevalent occurrences, respectively.

4.4.3 Lexical Changes in Animals Semantic Domain

The third semantic domain dealt with terms that refer to wild animals, domestic animals, birds, and insects. In this these section 48 (53.3%) words have been under gone change. These lexical changes are discussed here under.

4.4.3.1 Lexical Loss

The researcher interviewed 6 elderly people based on their experiences to mention lexical items related to the animals that are hardly used or have been lost. Out of the total of 48 lexical items 21 (43.7%) have been lost. To analyze the result in detail the semantic field was categorized into wild animals, domestic animals, birds, and insect semantic domains.

It was found that lexical loss in wild animal's domain yielded an important pattern of change; total loss and partial loss. Total loss occurred due to the absence of both the object and the concept whereas partial loss occurred due to the absence of either the object or the concept. Lexical loss referring to wild animals are listed as follows.

(49) Oromo words	Gloss
a. <i>le:ntf" a</i>	'lion'
b. <i>ʔarba</i>	'elephant'
c. <i>bo: j: e:</i>	'pig'
d. <i>wara:bes:a</i>	'hyena'
e. <i>sardi:da</i>	'fox'
f. <i>k'amale:</i>	'ape'
g. <i>k'e: 'ransa</i>	'tiger'
h. <i>bosonu:</i>	'big gray duiker'
i. <i>sa:tawa:</i>	'giraffe'
j. <i>ʔa:nko:</i>	'young ape'
k. <i>dad:e:</i>	'porcupine'
l. <i>hama: go: ta:</i>	'badger'
m. <i>ʔaw:ldi:ges:a</i>	'genet'
n. <i>bo:rte:</i>	'gray duiker'
o. <i>borofa</i>	'bush buck'
p. <i>ʔosole:</i>	'chipmunk squirrel'
q. <i>karkar:o:</i>	'wild boar'
r. <i>gafarsa</i>	'buffalo'
s. <i>hil:e:nsa</i>	'hare'
t. <i>je:j:i:</i>	'wolf'

The above words were used intensively in the dialect. But, in the current time, these words were totally or partially lost due to different factors. The physical absence of the animals results in partial loss in the current generation of the study area of urban and rural areas. In most cases, the youth informants do not know these animals physically but they heard the name of these animals through education or their parents at a concept level.

However, this doesn't work for a few urban dwellers who visit a zoo and watch national geography. They may know the wild animals physically. More or less the above wild animals have been lost in the youngest generation of rural dwellers in general and the young generation of urban dwellers

in particular. Lexical items that refer to the domestic animal become resistant to change. This happens when such lexical items are frequently utilized for a long time.

The findings revealed that out of 48 lexically changed items of domestic animals only 1 (2%) lexical item has been lost. Almost all collected lexical items of domestic animals were maintained. According to an interview and elicitation made with key informants, in the past there was *ga:la* ‘camel’ in the past but today it was disappeared from the study area physically. But the word ‘camel’ is still used with the young generation especially. Moreover, many informants responded that they were familiar with many domestic animals except camel. Referring to bird semantic domain interview, and elicitation were made with different informants of age groups.

(50) Oromo words	Gloss
a. <i>tʃʼir:i:</i>	‘red beaked bird that eats ticks’
b. <i>tʃʼukʼuli:sa</i>	‘bird with dark blue color (a kind of bird)’
c. <i>gogor:i:</i>	‘partridge’
d. <i>dʒadʒ :u:</i>	‘owl’
e. <i>mako:di:</i>	‘pigeon’
f. <i>dʒo:bira</i>	‘vulture’
g. <i>simbira halkani:</i>	‘bat’
h. <i>sololija:</i>	‘guinea fowl’

Lexical items in (50a-h) are very much common among elderly of the the dialect. But, in the current time the physical absences of these animals were observed. This is resulted in a partial loss among current generations of the study area. So, the above kinds of birds have been lost in the current generation.

The respondents were also asked to give the lexical items related to reptile semantic domain that they consider to have disappeared from the study area. Consider example (51).

(51) Oromo Words	Gloss
a. <i>bu:ti:</i>	‘a kind of snake’

- b. *ʔab:a:tf'onga:r:e:* 'a kind of warm'
- c. *dala:ndula* 'leech'
- d. *ga:nfol:e:* 'snail'
- e. *ga:rar:a:* 'chameleon'
- f. *bu:ɖgale:* 'chigger'
- g. *ɖgaw:e:* 'python'
- h. *na:tf:a* 'crocodile'
- i. *k'otf'a:* 'tortoise'

Similarly, lexical items refer to reptiles and insects in (51a-i) were used at a verbal level in the study area. The youths of urban and rural dwellers are far apart from them physically. In most cases, the above reptiles have been absent physically in many current generations of the study area of the urban and rural areas due to different reasons. A special example that refers to this issue is *bu:ɖgale:* 'jigger' an insect that mostly lived in dirty humans' legs was eliminated by personal hygiene. Generally, the above lexical items have been not used many times by young generation.

4.4.3.2 Lexical Semantic Change

Many animal names in Oromo are figuratively translated to humans. This is due to the similarity in observed behavior and appearance between the animal and the meaning in the human world. The crucial point here is that the metaphor semantic change connected with some animal names is a part of long-term language development in which words can change their meaning. This method employs metaphorical speech to cover more than the original concept.

(51)	Oromo	Gloss	Figurative meaning
a.	<i>le:ntf'a</i>	'lion	'brave/ patriot
b.	<i>k'e:ransa</i>	'tiger	'brave'
c.	<i>gafarsa</i>	'buffalo'	'large /heavy /huge'
d.	<i>ʔarba</i>	'elephant'	'large /heavy /huge'
e.	<i>bo:j:e:</i>	'pig'	'greedy'
f.	<i>wara:bes:a</i>	'hyena'	'aggressive'

In the case of lexical loss, some of these examples were used in example (49). As in (51) the meanings assigned by younger and elderly informants vary. The researcher demonstrated situations in which the figurative meaning is semantically extended based on animal qualities such as braveness, aggression, greediness, and size. As a result, the meaning of words in (51a -f) has been changed, denoting different referents than they did previously. The words in earlier had been signifying the meanings of animals. Through time these words have been used to refer to figurative meaning, which show the quality of animals. There is a lexical item that had been broadened in its meaning.

(52)	Oromo lexical items	Earlier meaning	Current meaning
	<i>ge:dʒiba</i>	‘pack animals’	‘transportation’

In (52) the meaning of *ge:dʒ.ba* is extended to ‘transportation’. Thus, old modes of transportation such as 'pack animals' are employed to express current modes of mobility.

4.4.3.3 Neologism

This study identified 3 (6.25%) out of 48 lexical items that were found to be used in conjunction with the original lexical items. The lexical items used to express such style are shown below.

(53)	Oromo native word	Gloss	New word	Gloss
a.	<i>ʔilmo: sare:</i>	‘young dog’	<i>t’u:t’il:a:</i>	‘puppy’
b.	<i>ʔilmo: har:e:</i>	‘Young donkey’	<i>bukuri:</i>	‘foal’
c.	<i>ʔilmo: farada:</i>	‘young horse’	<i>darmi:</i>	‘foal’

From the example above, it was interesting to note that the words *ʔilmo: sare:* ‘puppy’, *ʔilmo: har:e:* ‘foal’ and *ʔilmo: farda:* ‘foal’ were used by elderly and adult, but in the current situation new words have developed. In the current generation each animal: *ʔilmo:* plus ‘animals’ name was replaced with the new words *t’u:t’il:a:* for ‘puppy’, *buk:ri:* for ‘foal’ and *darmi:* for ‘foal’ respectively. The way young speakers abandoned the words, according to the data in (53a-c), has not been abandoned for adults and the elderly.

In the animal semantic domain, lexical changes were categorized into five specific groups: wild animals, domestic animals, insects, reptiles, and birds. Three types of lexical changes were identified: lexical loss, meaning change, and neologism, with lexical loss being the most prevalent. Neologism and meaning change were ranked second and third, respectively. Consequently, many lexical items related to wild animals have vanished to a significant extent, while those referring to domestic animals have remained largely intact. Although lexical borrowing was not evident in the animal semantic domain, numerous native lexical items have been lost.

4.4.4 Lexical Change in Physical Appearance Semantic Domain

This semantic domain covers the various features of a person or animal physical appearance that distinguish them from other people or animals. The native Oromo words for this semantic area have evolved throughout time. To further evaluate the results, the semantic domain was classified into lexical loss and neologism.

4.4.4.1 Lexical Loss

The researcher conducted interviews with participants from different age groups - elderly, adult, and young - to identify words related to physical appearance. Out of the 10 words that were examined, 6 (60%) were found to be no longer in common use. Example (54) illustrates how the central dialect has undergone lexical loss in physical appearance words due to lack of usage across age groups. This indicates that certain words have vanished over time, with younger speakers contributing to their disappearance by not using them, reflecting lexical change in central dialect.

(54)	lexical loss items	Gloss
a.	<i>ʔamadʒa:ɗji:</i>	‘enemy’
b.	<i>ba:k:u:</i>	‘a cow that gives less milk’
c.	<i>ba:ɗji:</i>	‘cattle with curved down horns’
d.	<i>gode:t:i:</i>	‘plain not beautiful’

The current generation is hardly involved in describing people or animals with these lexical items. Even they ask for clarification to know their meaning. On the contrary, elderly and adult informants use them when they chat with their age mates. Here the researcher concludes that such lexical items are gradually disappearing in the young generation.

4.3.4.2 Neologism

In this subdomain, the findings show that lexical items referring to physical appearance have been replaced with new words. The elicitation results revealed that 40% of the new words have been used as follows.

(55)	Old lexical items	New lexical items	Gloss
a.	<i>durij:e:</i>	<i>kaflab:e:</i>	'idle'
b.	<i>na:fa</i>	<i>k'a:ma hir'u:</i>	'lame'
c.	<i>du:da:</i>	<i>rak:o: dʒage:t:i:</i>	'deaf'
d.	<i>dʒa:ma:</i>	<i>k'aro dʒabe:j:i:</i>	'blind'

The term *kaflab:e:* 'idle' is largely used by the younger generation in (55a), and it is currently coined and standardized by OSC. Adults and elders used the word *durij:e:* 'idle' instead, which has a similar connotation to *kaflab:e:*. The term *durij:e:* 'idle' originally came from the Amharic language. As a result, the younger generation replaced it with a newly formed Oromo term. In (55b-d) *na:fa* 'lame,' *dʒa:ma:* 'blind,' and *du:da:* 'deaf' are all prohibited terms to use for physically disabled person. This is proved through the explanation of the key informants. The corresponding expressions are substituted with less taboo words.

In the physical appearance domain, only two lexical change types have been observed, namely lexical loss with 6 (60%) and neologism 4 (40%) lexical items. Lexical borrowings and meaning changes have not been observed in this semantic domain.

4.4.5 Lexical Changes in Physical World Semantic Domain

This semantic domain covers the names of housing sections, people names, institutions, directions, and various human daily activities. According to the data from elicitation, 41 (66.1%) lexical items were changed.

4.4.5.1 Lexical Loss

Out of the 41 words collected from the speech corpus, 6 (14.6%) words are no longer commonly used by the current generation. This indicates that there is a lexical change in the semantic domain of the physical world. For confirmation, the researcher conducted an interview with the key informant and confirmed that the following terms were out of use in the current time.

(56)	Oromo words	Gloss
a.	<i>gola</i>	‘dining room’
b.	<i>gor:o:</i>	‘wall that separates the back rooms from the living room’
c.	<i>di:nk’a</i>	‘bed room’
d.	<i>sis:aba</i>	‘veranda’
e.	<i>wa:ro:</i>	‘cottage or hut’

The lexical items in (56a-e) have become obsolete due to technological advancements and a more contemporary approach to constructing homes. These words are no longer part of the vocabulary of today's youth, as they have been replaced by more modern terms. The lack of usage of these words by young people indicates that they have faded from use in current times. This observation aligns with the input from key informants, who suggest that these terms fell out of use as speakers adopted new words, concepts, and borrowed terms from other languages. Overall, it appears that some native Oromo words are gradually disappearing among the younger generation in the study area.

4.4.5.2 Lexical Borrowing

The researcher gathered 41 words from a speech corpus provided by informants of various ages. It was found that 24 (58.5%) of the words in this semantic domain were borrowed from other languages.

(57)	Borrowed lexical items	Source language	Gloss
a.	<i>ko:rni:si:</i>	Amharic/France	‘ceiling’
b.	<i>sa:loni:</i>	Amharic	‘dining room’
c.	<i>baranda:</i>	Italian	‘veranda’
d.	<i>fo:to:</i>	English	‘photo’

e. <i>dira:ma:</i>	English	‘drama
f. <i>fi:lmi:</i>	English	‘film’
g. <i>ts’aha:ji</i>	Amharic	‘personal name’
h. <i>zala:lam</i>	Amharic	‘personal name’
i. <i>k’e:ra:</i>	Amharic	‘abattoir’

Most of the teenagers in the study area remembered words that are related with terms in Amharic or English. In the physical world domain, however, practically all elderly and adults retained borrowed words, except a few lexical items. As demonstrated in the above example, these borrowed words are still employed in North Shawa in cases involving the elderly and adults.

The youth prefer to use English or Amharic loanwords with their agemates in the school. For example, in (57a&b), *ko:rni:si:* and *sa:loni:* are Amharic loanwords. Many elderly native respondents remembered the word *gola* for the concept of *sa:loni:* and *ba:t’i:* for the concept of *ko:rni:si:*. The term *baranda:* ‘veranda’ is an Italian origin and was indirectly borrowed via Amharic Desalegn (2021:155) and used by youths. Since, sound /v/ is not in the sound inventory of Oromo it is replaced with /b/ sound through the lexical borrowing process. Native speakers used the native word for the semantic concept *sis:a:ba*.

Many elderly and adult participants are unfamiliar with the meanings of the word *fo:to:* ‘photo’, *dira:ma:* ‘drama,’ and *fi:lmi:* ‘film’. The respondents were unable to remember the native words for these concepts. As a result, the words *fo:to:* ‘photo’, *dira:ma:* ‘drama,’ and *fi:lmi:* ‘film’ have already become widely used by the study area’s younger generation.

Some Amharic loanwords assimilated into Oromo with no linguistic difference in source language. The word *k’e:ra:* ‘abattoir’ is an example. It was completely entered into Oromo, with no distinct language differences. Furthermore, new word entered Oromo as a consequence of the introduction of new technology or the emergence of new concepts as a result of innovation or demands that drive the extension of a vocabulary, as illustrated in (58).

(58)	Oromo	Gloss	Source language
a.	<i>ʔispo:ndʒi:</i>	‘spongy’	English
b.	<i>se:li:</i>	‘cell’	English
c.	<i>piromo:fini:</i>	‘promotion’	English
d.	<i>ʔistandardi:</i>	‘standard’	English
e.	<i>ʔasfa:liti:</i>	‘asphalt’	English
f.	<i>fe:sbu:ki:</i>	‘facebook’	English
g.	<i>pirodʒe:kiti:</i>	‘project’	English

The terms in (58a-g) are new concepts in Oromo. Based on the replies of all age groups of informants in the study area, as well as the Oromo syllable structure, the vowel /i/ is added to loanwords into Oromo at the final position. In Oromo, consonant cluster is not permitted in the word initial and final positions (Teferi, 2015:44; Shimelis, 2014:6; and Griefenow-Mewis, 2001:1). That is why /i/ is inserted in (58a) /sp-/ in 'spongy' and (58d) /st-/ in 'standard' where necessary at the initial position.

The following are some borrowed lexical items from foreign languages. professions.

(59)	Oromo	Gloss	Source
a.	<i>da:rektera</i>	‘director’	French
b.	<i>ta:jipisti:</i>	‘typist’	Greek
c.	<i>kampa:ni:</i>	‘company’	French
d.	<i>kilini:ki:/ kilini:ka</i>	‘clinic’	Greek
e.	<i>giro:sari:</i>	‘grocery’	English
f.	<i>restura:anti:</i>	‘restaurant’	French
g.	<i>pa:rki:</i>	‘park’	Germanic

The terms that entered Oromo directly from English or indirectly through Amharic have been employed to varying degrees in the study area. All young and some adult speakers in the study area use loanwords in their daily interactions, schools or utilize it in business.

4.4.5.3 Meaning Change

Based on the feedback from the key informant interview, the meanings of 5 (12.5%) words have been altered out of the total number of lexical items that were changed. Semantic change can involve expanding or restricting the meaning of a word to include more or less than its original definition or concept. The central dialect lexical items related to the physical world domain provided by informants of all age groups are listed below.

(60)	Oromo words	Earlier Meaning	Current Meaning
a.	<i>Galma</i>	‘big or wide traditional house’	‘mission or hall’
b.	<i>tf’af:e:</i>	‘swampy or marshy area’	‘council’
c.	<i>walataɗ:i:</i>	‘center’	‘meeting or stage’
d.	<i>dungo:</i>	‘kissing of boy and girlfriend in lips’	‘to put arms on shoulder and touch with lips as a sign of love’

As illustrated in (60a-d), the earlier and current meanings associated with several native words by younger and older generations are substantially different. For example, in (60a), the word *galma* refers to a ‘large or wide traditional house,’ yet in the current scenario, *galma* refers to a ‘mission or hall’, in which a major official assignment is assigned to a person or group of individuals. Similarly, the words in (60b & c) are employed to refer to a ‘swampy or marshy area’ and ‘a place situated between two lines’ in the old and adult contexts, respectively. In today’s generation, the meanings of these words have been expanded to symbolize ‘council’ and ‘meeting’, respectively. Interestingly, in (60d) the word *dungo:* was used to refer to ‘kissing of boys and girlfriends in lips’ that have been practiced in past but now the meaning of the word *dungo:* is narrowed to put only arms around somebody shoulder as a sign of love in the younger generation.

4.4.5.4 Neologism

The following Oromo words that refer to the physical world semantic domain have been newly created.

(61)	New lexical items	Gloss
a.	<i>ka:ba</i>	‘north’
b.	<i>kib:a</i>	‘south’

- c. *mana barno:ta:* ‘school‘
- d. *dafe: dak’:ba:* ‘quick arriver, for army force
- e. *du:bde:bi:* ‘feedback’
- f. *ga’e: le:ntf’a:* ‘lion’s share’
- g. *sagale: gud:ftu:* ‘microphone;

OSC invented some lexical items in the physical world semantic domain (mekonin, 2002:56), as seen in (61a-g). During the Haile Sellassie and Derg regimes, Oromo used the Amharic equivalent of these words; however, some educated native speakers of the study region struggle to use Oromo words without mixing them with Amharic vocabulary. Furthermore, some people supported borrowing terms from the Amharic language even though the acquired words are frequently subjected to Oromo phonological and morphological patterns.

Most of the younger population, especially students, utilized other Oromo versions such as *ka:ba* 'North' and *kib:a* 'South'. Even though the native words *boro:* 'North' and *didima* 'south' have been known and utilized to express the corresponding directions. The youths of the study area prefer to use the relatively new Oromo words standardized by OSC.

Words in (61c-g) are utilized with internally invented words using the direct loan translation process from Amharic. For example, the compound word *mana barno:ta:* was developed from the Amharic *timhirt bet,* ‘school’ where *timhirt* ‘education’ relates to *barno:ta:* and *bet* ‘house’ refers to *mana*. Similarly, *dafe: dak’:aba:* ‘quick arriver, for army force’ created from the notion of *fet’ino dāra:sh.* *du:b de:bi:* ‘feedback’ created from the concept of *gibra mels;* *ga’e: le:ntf’a:* ‘lionshare’ translated from the concept of *yeʔanbes:a: dirfa:* and *sagale: gud:iftu:* ‘microphone’ translated from *dimts’ maguja.* Some people want to resist using loanwords and coin new word for concepts and objects for ideological or status motives, as described above. Borrowing terms from other languages to enhance the vocabulary of the recipient language is not harmful from a linguistic standpoint, although unnecessary borrowing is not recommended in the presence of native words. Lexical loss, lexical borrowing, changes in lexical semantics, and neologisms are evident in the semantic domain of the physical world. The study revealed that

lexical borrowing occurs to the greatest extent, while lexical loss, changes in meaning, and neologisms occur to a lesser degree within the physical world semantic field.

4.4.6 Lexical Change in Politics Semantic Domain

In this semantic domain, the political terms of the Ethiopian regimes from the regime of Haile Sellassie to the present regime were considered. Accordingly, out of the 509 words that were changed as a whole, 40 political words underwent lexical loss, borrowing, meaning change and neologism are observed in the political semantic domain.

4.4.6.1 Lexical Loss

In order to identify lexical loss in political semantic domain the researcher conducted interviews, and elicitation with informants who shared their experiences to identify lexical items that were not used in current political discourse. Out of the total of 40 lexical items that were changed, 10 (25%) were found to have been lost. The study revealed that the loss of lexical items in the political semantic domain was a result of the declining use of these items across three different age groups. The younger generation's avoidance of certain words from the Haile Sellassie and Derg regimes has led to the disappearance of these words, as shown in (62).

(62)	Oromo	Gloss
a.	<i>hirbo:</i>	‘share that is given to the landlord’
b.	<i>si:so:</i>	‘one third’
c.	<i>go:fta:</i>	‘master’
d.	<i>mo:ti:</i>	‘leader king’
e.	<i>ab:a: lafa:</i>	‘landlord’
f.	<i>tʃ'i:si:</i>	‘tenants’
g.	<i>garbitf:a</i>	‘slave male’
h.	<i>gub:o:</i>	‘bribe’
i.	<i>sima:milo:</i>	‘oral translation’

The data from (62a-j) showed that lexical items commonly used during the Haile Sellassie and Derg regime are no longer in use under the current government. Consequently, the associated concepts have also faded as younger speakers no longer use them. Currently, there is a sense of

equality and democracy with no barriers between individuals. There have been no substitute words to express these concepts, and new political terms have not taken the place of the old ones. This indicates that changes in the political environment can influence lexical usage. These results are consistent with information obtained from key informant interviews, focus groups, and elicitation.

The result agrees that lexical loss is one of the observable characteristics of lexical changes in the political semantic domain. This is because a lexical item of the political domain is in the position of losing its political lexical items in favor of the Haile Sellasie regime. From the data mentioned above the researcher concludes that lexical items of the political domains that were used may not be similar. The object and concept of political lexical items may have been lost or changed from one political situation to another.

4.4.6.2 Lexical Borrowing

In order to identify lexical loss in political semantic domain the researcher conducted interviews, and elicitation with informants who shared their experiences to identify lexical items that were not used in current political discourse. Out of the total of 40 lexical items that were changed, 10 (25%) were found to have been lost. The following are English loanwords in the political semantic domain.

(63)	Borrowed lexical items	Gloss
a.	<i>ʔaktivisti:</i>	‘activist’
b.	<i>ka:bine:</i>	‘cabinet’
c.	<i>pa:rti:</i>	‘party’
d.	<i>pirezedanti:</i>	‘president’
e.	<i>tfa:rtari:</i>	‘charter’

Although the above words are not widely used by elderly people, young people use these words when talking about politics. Therefore, it was identified that these terms are political terms used by young people from most of the community of the study area. Concerning Amharic loanwords in the political domain, there are mutual borrowings between Amhara and Oromo. See Amharic Loanwords in the central dialect.

(64)	Oromo	Amharic	Gloss
a.	<i>dambi:</i>	<i>damb</i>	‘rule/regulation’
b.	<i>Gibira</i>	<i>gibir</i>	‘land tax, tribute’
c.	<i>gub:o:</i>	<i>gub:o</i>	‘bribe’
d.	<i>burtuka:na</i>	<i>biritkwuan</i>	‘orange’
e.	<i>di:n:itʃ:a</i>	<i>dinif</i>	Potato
f.	<i>wak’ti:</i>	<i>wək’t(Arabic)</i>	‘season’
g.	<i>dak’ik’a:</i>	<i>dək’ik’a (Arabic)</i>	‘minute’
h.	<i>k’umt’a:</i>	<i>k’umt’a</i>	‘shorts’

Loanwords in (64a-h) have been integrated into Oromo. Amharic phoneme /i/ is adapted to /u/, /i/, or /a/ in Oromo, as seen in *biritkwuan* ‘orange’ becoming *burtuka:na* and *gibir* ‘tax’ becoming *gibira* by distant assimilation. Loanwords from source languages have their terminal short vowels changed to long vowels, as in *dək’ik’a* becoming *dak’i:k’a:* ‘minute’ (for more information, see Desalegn, 2021:228). The term *gub:o:* ‘bribe’ borrowed from Amharic. It was used during the Haile Selassie regime and now it has been replaced by the word *mat:a’ʔa:* ‘bribe’ in the current generation.

4.4.6.3 Meaning Change

To determine whether the meanings of Oromo terms have changed, the following words present probabilities of Oromo lexical items in the domain of politics offered by all age cohorts. Words may be extended to cover more than their initial meaning as part of the long-term process of linguistic change.

(65)	Oromo native words	Earlier meaning	Extended meaning
a.	<i>k’oran:o:</i>	‘inquisitive’	‘political evaluation’
b.	<i>ha:romsa</i>	‘to renew’	‘reshuffle’
c.	<i>ware:gama</i>	‘vow, pledge, promise’	‘sacrifice’
d.	<i>ja:ʔi:</i>	‘dispute’	‘forum’

e. *gur:a* 'body part, ear' 'security/safekeeping'

As stated in (65a), the term *k'oran:o*: originally meant 'political evaluation,' which alludes to 'asking too many questions and attempting to learn about what politicians are doing in political activities. The same word is used to refer to the new concept and technical term *k'oran:o*: 'research,' which refers to a 'careful study of a subject, especially to discover new facts or information about it'. This is due to loan translation. According to the researcher's findings, most young Oromo speakers of educated informants employ the new term in their day-to-day communication.

The term *ha:romsa*, which means 'renewal', is expanded to signify 'reshuffle' in (65b). Because the old meaning is kept while allocating a new meaning, this is a form of semantic expansion or broadening. Another example is given in loan translation, however, this is also a case of semantic expansion in (65c) *ware:gama* 'vow'. Originally, this word related to the act of presenting anything to God, particularly a religious one to accomplish something. This definition has been broadened to include political issues for 'the act of giving up something significant or valuable to you to get or perform political issues that appear to be more important; something that you give up in this way'

There is another word in Oromo for semantic expansion or broadening in (65d). The term *ja:'i*: 'meeting' initially referred only to a circumstance in which elders typically came together to talk or decide something' and was actively employed by the elderly under the Derg and Haile Sellasie regimes. Later, the definition of this term was expanded to include, a formal stage where people can exchange opinions and the ideas on specific issues or a meeting organized for that purpose in the current generation. The word *gur:a* is native to Oromo and has the original meaning of 'an ear or ears' in (65e). Among the speakers, the meaning of this word is extended to include 'security; safe keeping', which refers to a person whose job is to guard against political issues'.

4.4.6.4 Neologism

The Amharic loanwords that elderly and adult speakers used in example (66), whereas the current generation uses the newly invented version.

(66)	18-28 age group	46+ age group	Gloss
a.	<i>ʔimata</i>	<i>kis:i:</i>	‘accuse’
b.	<i>himatama:</i>	<i>kasasama:</i>	‘accused’
c.	<i>ʔilan:o:</i>	<i>mirtf’a:</i>	‘election’
d.	<i>ʔab:a: alanga:</i>	<i>ʔak’a:b ig:i:</i>	‘attorney’
e.	<i>ʔa:ango:</i>	<i>silt’a:na</i>	‘power’
f.	<i>ʔab:a: murti:</i>	<i>da:na:</i>	‘judge’
g.	<i>ʔadab:i:</i>	<i>k’it’:a:ti:</i>	‘punishment’
h.	<i>bilisum:a:</i>	<i>nas’anati:</i>	‘freedom’
i.	<i>murti:</i>	<i>firdi:</i>	‘decision’
j.	<i>ʔolij:an:o:</i>	<i>ʔigiba:n:i:</i>	‘appeal’
k.	<i>labsi:</i>	<i>ʔawa:ɖji:</i>	‘proclamation’
l.	<i>k’abso:</i>	<i>tigili:</i>	‘struggle’
m.	<i>da:ba</i>	<i>diridʒi:ti:</i>	‘organization’
n.	<i>ta:jita:</i>	<i>silt’a:na</i>	‘power’
o.	<i>wa:ɖj:ira</i>	<i>bi:ro:</i>	‘office’

While many young educated native Oromo speakers have struggled to utilize Oromo words without borrowing words from other languages. People in the Derg and Haile Sellasie governments tolerated borrowing words from Amharic. For example, the Amharic loanword *kis:i:*, which was used throughout the Derg and Haile Sellasie regimes, has been replaced with the new word *himata* at the present day. A France term, *bi:ro:*, is replaced with a new Oromo word, *wa:ɖj:ira*. Possible explanations include the fact that those who accept the use of borrowed words equate mixed Amharic words for ideological or prestige reasons and that people in the current government would like to reject the existing borrowed words and coin new terms for concepts and objects, as stated above. Thus, Amharic loanwords do not exist in the current generation because OSC codified and standardized numerous new Oromo words. This allows the next generation to use new words in school and their conversations.

Relatively, in the semantic domain of politics, neologism has taken place at the highest degree. Lexical loss, lexical borrowing and lexical semantics change have taken place to some extent. The main point that the researcher observed here is that many new political words were entered into Oromo at large. On the contrary, the meaning of political words in Oromo was not changed as much as new words.

4.4.7 Lexical Change in Time Semantic Domain

From the total of 88 lexical items related to the time semantic domain that were compiled, 17 have undergone modifications, as presented in Table 2. These modifications include instances of lexical loss and borrowing, which are outlined in the following sections.

4.4.7.1 Lexical Loss

The researcher gathered words related to the concept of time from the speech corpus by conducting semi-structured interviews. Participants were then invited to provide feedback on words that were no longer used in the central dialect.

(67)	Oromo native word	Gloss
	<i>gala wa:be:</i>	‘afternoon’

In this regard, it was found that the word *gala wa:be:* is no longer used by the younger generation, particularly in urban areas. This suggests that in the change of the central dialect, the loss words in time semantic domain is a minor occurrence in terms of semantic changes over time.

4.4.7.2 Lexical Borrowing

The researcher focused on borrowed lexical items associated with the concept of time. Out of 17 lexical items, 5 were borrowed from other Oromo dialects. Example (68) demonstrates lexical borrowing observed in the days of the week.

(68)	Oromo	Borrowed	Source	Gloss
a.	<i>hodɔ:adure:</i>	<i>wi:t’ata</i>	Southeast	‘Monday’

b.	<i>lam:f:o:</i>	<i>kibt'ata</i>	Southeast	'Tuesday'
c.	<i>hamusi:</i>	<i>kamisa</i>	Western	'Thursday'
d.	<i>kida:me:</i>	<i>Sanbata</i>	Western	'Saturday'
e.	<i>Sanbata</i>	<i>dilbata</i>	Western	'Sunday'

The name of the days of a week *wi:t'ata* and *kibt'ata*, have been substituted by new lexical elements borrowed from the southeast, and *kamisa*, *sanbata*, and *dilbata* have been substituted by new lexical items from Western dialects (Mekonin, 2002:34) and used in education and the media. On the other hand, *hodž:adure:*, *lam:f:o:*, *hamusi:*, *kida:me:*, and *sanbata* were used by elderly and adult age group of the central dialect. Thus, the researcher believes that the terms *ho:adure:*, *lam:f:o:*, *hamusi:*, *kida:me:*, and *sanbata* will become obsolete in the future. The researcher used semi-structured interviews and elicitation to identify lexical items related to the months of the year, whether they had changed or not. This study found that many of the changed lexical items in terms of the names of the months were used instead of previously known loanwords in Amharic (Griefenow-Mewis, 1996:247). See here under in (69).

(69)	Amharic	Oromo	Source dialect ⁶ (Mekonin,2002)	Gloss
a.	<i>maskaram:</i>	<i>fulba:na</i>	Southeast	'September '
b.	<i>t'ikimti:</i>	<i>onkolo:les:a</i>	Southeast	'October '
c.	<i>hida:ri:</i>	<i>sada:sa</i>	Southeast	'December '
d.	<i>tasa:si:</i>	<i>mud:e</i>	Central and Western	'November '
e.	<i>t'ar:i:</i>	<i>ɣamadž:i:</i>	Southeast	January '
f.	<i>jak:a:titi:</i>	<i>gura:ndala</i>	South	February'
g.	<i>mag:a:biti:</i>	<i>bito:tes:a</i>	Southeast	March'
h.	<i>ma:za:</i>	<i>ɣebila</i>	Southeast	'April'
i.	<i>ginbo:ti:/</i> <i>tf'a:msa:</i>	<i>tf'a:msa:</i>	Southeast and Western	'May'
j.	<i>sane:</i>	<i>wat'abadž:i:</i>	Southeast and Western	'June'
k.	<i>ha:mile:</i>	<i>ado:les:a</i>	Southeast and Western	'July'
l.	<i>na:se:</i>	<i>hagaj:a</i>	Southeast and western	'August'

⁶ The classification of Oromo dialect is based on Feda, 2015.

m. *p'a:gume:* *k'a:m:e/filtf:ata:* Southeast and Western '13th month'
Source: Mekonin (2002:34)

As in example (69) above, a lot of words that refer to months of year are no longer in use by the current generation of the study areas. These names were used during and before the Derg regime. Many Amharic loanwords for month names are still used by adults and the elderly in the study area, but younger generation has replaced them with Oromo equivalents. There are instances where both the young and the elderly use the same word. In most situations the 9th month of year *tf'a:msa:* for 'May' was employed in all elderly and young generations in which the adults used the Amharic loanword *ginbo:ti:* for 'may'. The elderly argue that the name of this month is derived from a dry season in which the month arrives, when there is no rain.

On the other hand, adults and youth use *p'a:gume:* for the concept of *k'a:m:e* for '13th month'. The elderly substitute *filtf:ata:* or *k'a:m:e* for *p'a:gume:*. As a result, it is reasonable to conclude that the way by which teenagers, adults, and the elderly use words in communication differ greatly.

Nowadays, the names of the days of the week and months of the year are based on the proposal of 'Koree Waaltina Oromo' (OSC). As a result, the young generation of dialect speakers did not use Amharic loanwords in formal and informal contexts. The researcher concludes that several time semantic domain words were imported into central dialect from other Oromo variants.

4.4.8 Lexical Changes in Food and Drink Semantic Domain

The researcher collected words associated with food and drink through semi-structured interviews in the speech corpus. Out of the 509 words analyzed, 19 words of food and drink lexical items underwent lexical changes. These lexical changes encompass lexical loss, borrowing, neologism, and semantic outlined changes, as detailed in the following sections.

4.4.8.1 Lexical Loss

Respondents were asked to name lexical items that they believe have fully vanished or words that do not have any extant lexical items. In this regard, it was discovered that 6 (31.57%) of the 19 lexical entries no longer exist. Example (70) illustrates these items.

(70)	Oromo words	Gloss
a.	<i>tʃʷub:tʷo:</i>	‘loaf of bread pressed to form round’
b.	<i>gala:</i>	‘food for journey’
c.	<i>tʷba:nuga</i>	‘cultural oil’
d.	<i>diba:j:u:</i>	‘libation’
e.	<i>gu:fi:</i>	‘local beer in the process of fermentation’
f.	<i>bukʷ:ura</i>	‘unfermented local beer’

The words in (70a-c) refer to vanished cultural foods. The majority of these food have been replaced due to their way of preparation. Both the concepts and the food of these lexical elements have been lost. As a result, youngsters of this era have no notion of what these foods look like. On the other hand, there are instances where the elderly use them to communicate with their peers.

Lexical items in (70d-f) represent comparable types of local beverages. The word *diba:j:u:* 'libation' refers to 'any beverage used as a gift of wine to god' that is prepared from teff, maize, wheat, etc., whereas *gu:fi:* denotes a beverage prepared from sorghum. Terms referring to local beverages, such as *bukʷ:ura*, *diba:j:u:*, and *gu:fi:* have not been used by the current generation.

The study discovered that younger speakers have lost some of the culturally specific vocabulary words for referring to local food and drink. The crucial point to note here is that if young speakers stop utilizing native words from their native dialect, they may undermine their dialect's legacy, which in turn may weaken the culture portrayed via the dialect.

4.4.8.2 Lexical Borrowing

Some lexical elements from the food and drink semantic domain were imported from other Oromo dialects and Amharic. See example (71).

(71) Oromo words	Gloss	Source
a. <i>dama</i>	‘whey’	Western dialect
b. <i>la:k’ana</i>	‘lunch’	Western dialect
c. <i>ba:du:</i>	‘cheese’	Western dialect
d. <i>ɖarak’e:</i>	‘alcoholic local drink’	Amharic
e. <i>wat’i:</i>	‘steward’	Amharic
f. <i>bi:ra:</i>	‘alcoholic drink’	English

Instead of employing old words, some native Oromo speakers borrow, either internally or externally. While many older and adult generations used Amharic, the younger generation spoke Oromo terms acquired from other Oromo dialects. This could strengthen their dialect's legacy, making them more concerned with the culture portrayed through the dialect.

Some borrowed Oromo words express similar semantic notions in both the source and target languages. For example, the Amharic loanword *ɖarak’e:* ‘alcoholic local drink’ is pronounced identically in Amharic and Oromo. This word is borrowed directly from the Amharic language. However, the young responders in the study area substituted the word *k’ublame:* [two-fingered]. Similarly, in (18-28) age group respondents, the Amharic loanword *wat’* ‘stew’ which is pronounced *wat’i:* in Oromo, is substituted by the lexical item *ɖit:o:*. But adult and elderly respondents use the borrowed lexical items *wat’i:*.

The word *bi:ra:*, ‘beer’, is borrowed indirectly from English. It is pronounced *bi:ra:* in central dialect. Even though ‘beer’ is now widely known and used by younger generation, it was previously underutilized among the elderly (63+).

4.4.8.3 Neologism

The researcher gathered new lexical items relevant to the food and drink semantic domain using interviews and elicitation. The respondents were then asked to provide lexical elements that they believed had recently formed. These are seen in (72).

(72)	New words	Gloss
a.	<i>tʃʷu:nfa:</i>	‘juice’
b.	<i>tʷibsi:/wa:d:i:</i>	‘fried meat’
c.	<i>kitifo:/kala:nkala</i>	‘chopped meat’

Lexical items in (72a-c) are words that refer to food and drink semantic domain. Lexical item (72a) *tʃʷu:nfa:* ‘juice’, was not used in the past by the elderly and adults. But today many youths are using it. Items in (72b&c) are used actively by young generations. Likewise, all elderly respondents responded that *kotf:e:* and, *wa:d:i:* were also used in the earlier period. As adult respondents responded, during the Derg regime when Oromo was not in formal use, only the Amharic loanwords, *tʷibs* ‘fried meat’ and *kitifo:* ‘chopped meat’ were used. The word *kitifo:* was used during Haile Sellasie and Derg regime but today it is replaced with a new Oromo lexical item *kala:nkala*.

4.4.8.4 Lexical Meaning Change

Meaning change may entail broadening or narrowing the meanings of words to encompass more or less than their original meaning.

(73)	Native lexical items	Gloss	Earlier meaning	Current meaning
a.	<i>lal:fa:</i>	‘soft drink’	‘not strong or not hard’	‘a kind of drink’
b.	<i>tʃʷire:</i>	‘breakfast’	‘cutting or breaking’	‘a kind of meal’

The meanings of the words listed above are extension of existing meanings. The meanings of the words are not completely distinct in all circumstances because both meanings contain common elements. They may have similar characteristics in shape, quantity, or function. For example, consider the following definitions of the word in (73a) *lal:a:fa:* denotes ‘not strong’ and ‘soft

drink', both of which share the quality of being 'weak'. In (73b) in an interview with key informants, the term *tf'ire:* relates to 'cutting or breaking' and 'a type of meal that is usually eaten in the morning,' which is 'breakfast.' As a result, these words indicate to a broadening of the meaning of existing words to describe new concepts and entities.

The summary of the findings shows that lexical borrowing, lexical loss, neologism, and meaning change are observed in the food and drink semantic domain. Here the researcher concludes that borrowing is largely observed other than any other lexical change types in the food and drink semantic domain.

4.4.9 Lexical Change in Body Part Semantic Domain

Words representing body parts are typically resistant to change (Thomason & Kaufman, 1988). However, this does not hold true for the Oromo of Central dialects, as the meanings of various body part terms have evolved among the younger generation. Participants were requested to identify the lexical terms that have undergone changes. Out of the 84 lexical items gathered from the speech corpus (refer to Table 2), 10 (11.9 %) terms (refer to Table 3) were found to have been altered. Therefore, the following section presents lexical semantic change and neologisms within the body part semantic domain.

4.4.9.1 Lexical Semantic Change

Out of the ten (10) body part lexical items that were examined for lexical change, the meanings of 7 (70%) of them were altered. It is important to highlight that some Oromo words have meanings that vary from their original meanings. For instance, as shown in example (74).

(74)	Oromo lexical Items	Earlier meaning	Current meaning
a.	<i>ʔad:a</i>	'forehead'	'political organization'
b.	<i>ʔafa:n</i>	'mouth'	'language'
c.	<i>bar:u:</i>	'palm /inner surface of the hand'	'written text'
d.	<i>fu:la</i>	'face'	'page'
e.	<i>han du:ra</i>	'umbilical cord'	'center /middle'
f.	<i>harme:</i>	'breast'	'mother'

In example (74a-f), the meanings of native words are expanded to express new notions. The word *ʔad:a*, which means ‘forehead,’ is an example of this. The term is expanded to include ‘political organization.’ As a result, the original meaning of the word *ʔad:a*, has already been extended to ‘political organization’ among the younger generation. In the current generation, the native word *ʔafa:n*, which means ‘mouth’, has been extended to signify ‘language.’

On the other hand, the words *bar:u*: ‘palm or inner surface of the hand’ and *fu:la* ‘face’ have been extended to the concepts of ‘written text’ and ‘page,’ respectively. Similarly, the native meanings of the words *handu:ra* ‘umbilical cord’ and *har:me*: ‘breast’ has already been expanded to ‘middle’ and ‘mother’ notions. Even if the meanings of these words have extended, the older meanings are not completely different from the new meanings because both meanings have common aspects. Thus, words in example (74a-f) demonstrate that broadening the meaning of existing words can express new notions.

4.4.9.2 Taboo Replacement

Taboo words alone do not bring about semantic change, but they do allow people to replace words that make them forget their original meaning and shift their attention to the implied meaning. This is illustrated in Example (75).

(75)	Taboo words	Gloss	Replaced words	Gloss
a.	<i>mun:e</i> :	‘anus’	<i>te:s:uma</i>	‘seat’
b.	<i>k'int'iri</i> :	‘vagina’	<i>k'a:ma horma:ta dubarti</i> :	‘female reproductive organ’
c.	<i>tuf:e</i> :	‘penis’	<i>k'a:ma horma:ta di:ra</i> :	‘male reproductive organ’

Taboo replacements have been identified in the domain of body parts. While the original words for body parts in (75a-c) are still commonly used by all age groups, particularly by young people. In contrast, elderly and adults in the study area tend to use euphemisms for these body parts in formal communication. The researcher concluded that some words related to body parts have been replaced with taboo alternatives in the dialect.

4.4.10 Lexical Change in Technology Semantic Domain

The human life is changing as a result of the advancement of technology. The internet, as a method of communication, has enabled the expansion of the youth world of peer contacts. On the one hand, technology has opened up new avenues for communication outside of their group, and on the other, it has broken down barriers of distance, age, race, and religion. Lexical borrowing and neologism are discussed in the semantic domains of technology and science as follows.

4.4.10.1 Lexical Borrowing

The researcher examined words that were borrowed due to the influence of technology in Oromo. The findings revealed that out of 38 lexical items that were collected, 33 (86.8%) have been borrowed. Borrowed lexical items referring to transport technology are presented in (76).

(76)	Borrowed words	Gloss	Source
a.	<i>he:likobtara</i>	'helicopter'	French
b.	<i>miniba:si:</i>	'minibus '	English
c.	<i>Motora</i>	'motor'	English
d.	<i>biskile:ti:</i>	'bicycle'	French
e.	<i>ʔasfa:liti:</i>	'asphalt'	English

In terms of transportation technology, there are several words for which Oromo has no native words. To cover vocabulary gaps in Oromo, many lexical elements were imported from other languages. As previously demonstrated, Oromo adjusts the phonological makeup of loanwords during the borrowing process to ensure that they are properly aligned with their phonological norm. Many words were borrowed directly or indirectly via English or Amharic, as in (77) (see Tamene,1996:217).

(77)	Loanwords	Gloss	Source
a.	<i>ba:nki:</i>	'bank'	French
b.	<i>kilini:ki:/kilini:ka</i>	'clinic'	Greek
c.	<i>gara:dʒi:</i>	'garage'	French
d.	<i>hospita:la</i>	'hospital'	Italian

The words in (77) above were borrowed from various languages to discuss technological issues. The names of technology borrowed from or via English are mostly assimilated into Oromo phonology as in example (77a-c) end with the long vowel /-i:/ in Oromo. Some loanwords may end with a short vowel /a/, as in (77d), while others end in /i:/ or /a/, as in (77b). Loanwords from other languages have also been integrated into Oromo, as shown in example (78).

(78)	Loanwords	Gloss	Source
a.	<i>fila:fi:</i>	‘flash’	English
b.	<i>dženeretera</i>	‘generator’	English
c.	<i>ka:me:ra:</i>	‘camera’	Greek
d.	<i>ka:s:t:a</i>	‘cassette ‘	French
e.	<i>Komputera</i>	‘computer’	English
f.	<i>pila:zima:</i>	‘plasma’	Greek
g.	<i>piri:ntera</i>	‘printer’	English
h.	<i>ra:dijo:ni:</i>	‘radio’	English
i.	<i>rimo:ti:</i>	‘remote’	English
j.	<i>siminto:</i>	‘cement’	French
k.	<i>so:fa:</i>	‘sofa’	French
l.	<i>te:p:i:</i>	‘tape’	Germanic

Based on the information in (78a-l), the technological terms from Greek, French, Dutch, and German were introduced into Oromo of central dialect. Additionally, due to long-standing proximity as neighbors, there have been numerous instances of mutual borrowing between the Amhara and Oromo communities in North Shawa. This close social interaction has led to direct borrowing of vocabulary from Amharic into Oromo. The following words have been directly borrowed from Amharic into Oromo.

(79)	Oromo	Original word	Gloss
a.	<i>fa:nosi:</i>	<i>fa:nos</i>	‘lamp’
b.	<i>k’alama</i>	<i>k’alem</i>	‘paint’

c. *fug:ut'i:* *fīg:ut'* 'pistol'

Loanwords from Amharic are integrated into Oromo with modifications, as seen in (79a-c), due to the differences in phonological structures between the two languages. This borrowing process helps the younger generation to convey scientific and technological concepts.

On the other hand, there are words that are indirectly borrowed into Oromo through Amharic.

(80)	Oromo	Amharic	Gloss
a.	<i>k'ork'o:r:o:</i>	<i>k'ork'oro</i>	'corrugated iron'
b.	<i>fit:o:</i>	<i>fito</i>	'perfume'

Loanwords in (80) are included in Oromo directly from Amharic.

4.4.10.2 Neologism

The researcher analyzed newly formed words in the Oromo language influenced by technology. Out of 38 collected lexical items, 5 (14.7%) were found to be newly formed. Various processes for generating new words in technology-related domains were identified. The study indicated the presence of lexical substitutions in technology related semantic fields in (81).

(81)	Loanwords	Source	New Oromo words	Gloss
a.	<i>maki:na:</i>	<i>Italic</i>	<i>konkola:ta:</i>	'car'
b.	<i>moba:jili:</i>	<i>English</i>	<i>Bilbila</i>	'mobile'
c.	<i>firi:d̥gi:</i>	<i>English</i>	<i>k'orisi:sa:</i>	'fridge'

As in example (81a-c), the English or Italic loanwords (cf. Griefenow-Mewis, 1996:244) are replaced by new Oromo lexical items. For example, the *Italic* loanword *maki:na:* had been replaced by *konkola:ta:*. Likewise, the English loanword *moba:jili:* had been replaced by *bilbila* which was used by the elderly and adult age group. Other items, *firi:d̥gi:* 'fridge' had been replaced by *korisi:sa:* 'fridge' originated from the Oromo concepts mainly via meaning extension. These lexical items are not used in ordinary communication of elderly and adult informants.

In general, the data show that, while certain Amharic and English loanwords have been replaced by new Oromo words, as in example (81), more lexical items of technology have been borrowed from various foreign languages, as in examples (76, 77, 78, 79, and 80). The most important factors in creating new Oromo words are lexical replacement and borrowing. Many words were imported from other languages and adapted to the Oromo phonological system (Baye, 1994:63), and lexical replacements are occasionally encountered. Many key informants argued that it is preferable to substitute new words of technology with existing words in the community rather than borrowing them from other languages. This circumstance has played a significant part in making Oromo the language of technology. As a result, rather than borrowing new terms, young people sometimes prefer to replace them with existing words in society. This isn't to say that borrowing words isn't necessary, but it does mean that there's no need to borrow terms that don't need to be borrowed. Borrowing words is beneficial. It aids in the development of Oromo's ability to express various scientific and technological concepts, and it is critical to improve and modernize Oromo's terms.

4.4.11. Lexical Change in Traditional Medicine and Disease Semantic Domain

The researcher collected 74 traditional medicine and disease terms from the speech corpus (see Table 2). Among these terms 23 (31%) of them have undergone change. These include lexical loss, borrowing, semantic change, and neologism. The subsequent section will delve into these lexical elements have been organized depending on their lexical change kinds, as indicated below.

4.4.11.1 Lexical Loss

The researcher examined words that were forgotten due to the influence of different factors. The findings revealed that out of 23 lexical items that were collected, 14 (60.8%) have been lost. According to the data observed, lexical items related to traditional medicine domain had been lost, as in (82).

(82)	Oromo	Gloss
a.	<i>ʔa:gi:</i>	‘for forgiveness’
b.	<i>ʔa:nk’u:</i>	‘cultural medicine of tape worms’

- c. *bok:l:u:* 'cultural medicine for allergic'
- d. *he:t'o:* 'tape worm'

The introduction of new scientific terminology for cultural medicines has resulted in the loss of traditional medicine terms mentioned in example (82) above. As a result, the lexical items associated with these cultural medicines has been forgotten in today's generation. Likewise, terms related to diseases, as illustrated in examples (83a-f), are no longer in use today.

(83)	Oromo	Gloss
a.	<i>bu:j:le:</i>	'chigger'
b.	<i>t'an:e:</i>	'starvation, or famine'
c.	<i>golfa:</i>	'epidemic, contagious disease, 'typhus'
d.	<i>tf'obt'o:</i>	'gonorrhea'
e.	<i>fant'o:</i>	'syphilis, or the pod'

At the moment, lexical elements (83a-f) have no roles. Many young people feel that these lexical items will become obsolete shortly as society's living standards improve and modernization expands. On the contrary, many elderly and adult respondents utilized these terminologies when recounting their past. Finally, the researcher concludes that in the study area, many Oromo lexical elements referring to cultural medicine and the name of the disease's semantic domain have been lost.

4.4.11.2 Lexical Borrowing

The study result revealed that lexical items that refer to medicine and disease's semantic domain were borrowed from English and other languages. Some lexical items are presented in (84).

(84)	Borrowed lexical items	Source	Gloss
a.	<i>ta:jifo:idi:</i>	English	'typhoid'
b.	<i>ka:nsari:</i>	English	'cancer'
c.	<i>ba:kte:rija:</i>	English	'bacteria'
d.	<i>fuka:ra</i>	Amharic	'diabetes'

e.	<i>va:jiresi:</i>	English	‘virus’
f.	<i>?e:disi:</i>	English	‘Aids’

Loanwords that refer to diseases in (84a-f) have been borrowed and introduced into Oromo by the young generation as they did not have equivalent terms for them in Oromo. That is why other common English words had also been imported into Oromo and regularly occur in the Oromo native speakers as shown in (84a-f) above.

4.4.11.3 Lexical Meaning Change in Cultural Medicines and Diseases Semantic Domain

According to Crystal (1997), lexical meaning evolves when the meanings of words change from one set of circumstances to another. The lexical items offered in example (85) demonstrate this truth.

(85)	Oromo lexical items	Replaced words	Gloss
a.	<i>hok'isisu:</i>	<i>de:bisusu:</i>	‘vomiting (Lit. make to turn back)’
b.	<i>?alba:ti:</i>	<i>te:sisu:</i>	‘diarrhea (Lit. to cause sb. to sit)’

Educated and young Oromo speakers used the less taboo word *de:bisusu:* and *te:sisu:* instead of *hok'isisu:* and *?alba:ti:*, respectively. When literate respondents were asked to state the reason, they stated that using taboo words in conversation is forbidden in Oromo, especially the study area. Generally, Lexical loss, borrowing, and semantic change are observed in the cultural medicine and disease semantics domain. Lexical loss is observed more than any other lexical change type that occurred in this semantic domain.

4.4.12 Lexical Change in Kinship Term Semantic Domain

The kinship system consists of terms that pertain to marriage. The researcher wished to determine if these lexical items had been changed or not in this section. The results demonstrate that some lexical items have been modified or disregarded. Some vocabulary items have been borrowed from Amharic and modified in meaning. The researcher detected the following lexical change types in the kinship semantic domain.

4.4.12.1 Lexical Loss

The researcher identifies lexical loss in which younger speakers stop using a specific word that holds the concept of a certain item. As illustrated in (86), some Oromo native kinship words have been lost among the younger generation.

- (86) Oromo Gloss
- a. *sajno:* ‘mistress or mister having a love affair with their opposite sex’
 - b. *saj:u:* ‘wife’s sister-in-law’
 - c. *wa:rsa:* ‘husband’s brother or brother’s wife’

The example (86) made it interesting to see that the native Oromo speakers were not simply forgoing new terms in favor of the word *sajno:* because this word's function had been forgotten. The current generation has disregarded the terms (86b-c), especially the younger generation.

4.4.12.2. Lexical Borrowing

According to the results shown above, Oromo borrowed some kinship terms from Amharic. The collected lexical items are presented in example (87) below.

(87) Oromo	Description in English	Amharic
a. <i>mi:ndʒe:</i>	‘best man’	<i>mize</i>
b. <i>mufir:a:</i>	‘bride groom’	<i>mufira</i>

Some adult and elderly native speakers prefer using borrowed kinship lexical items from Amharic. For example, the word *mi:ndʒe:* had been borrowed from the Amharic word *minze*. In the borrowing process, the Amharic sound that is non-native to the Oromo language is assimilated into the native Oromo sound alongside the lexical item, especially in an elderly and adult context. This sound includes /z/ in examples *minze* assimilated to /dʒ/ sounds as in *mi:ndʒe:*.

The word *mufir:a* is also an Amharic loanword. It was replaced by the word *misir:o:* which has a similar meaning to *mufir:a* being assimilated from the Western dialect. The above two borrowed

words are relatively old borrowing because they were mostly used in the Haile Sellasie and Derg period.

4.4.12.3 Lexical Semantic Change

Haugen (1953:29) explains that a native word can take on the meaning of a borrowed concept or object, without completely losing its original meaning. Instead, it retains its original meaning while also encompassing a new meaning (Burton, 2002:25). The study shows that certain kinship terms in example (88) now have change meanings.

(88)	Oromo	Earlier meaning	New meaning
a.	<i>k'ar:e:</i>	'tonsure hairstyle of unmarried girl'	of 'woman, who struggles for freedom'
b.	<i>k'e:r:o:</i>	'bachelor, single'	'man, who struggles for freedom'

Native kinship terms in example (88a & b) have had their meanings modified conceptually. For instance, the term *k'ar:e:* was originally used to describe 'the tonsure hairstyle of an unmarried young lady', but through time, it came to represent 'woman who struggles for freedom.' Similar to this, the term *k'e:r:o:* 'bachelor' is used to refer to 'men who fight for their independence'. Since the old meaning is kept while a new meaning is assigned. This is an example of semantic expansion or broadening. The study's findings indicate that few lexical items have been ignored in the current generation and that lexical borrowing and lexical semantic change are both detected at high levels in their respective numbers.

4.4.13 Lexical Changes in Cloths and Styles Semantic Domain

The researcher explored the semantic domain of clothing and style, analyzing outdated and increasingly obsolete lexical elements. The findings were categorized into lexical loss, borrowing, semantic change, and neologisms.

4.4.13.1 Lexical loss

As the findings revealed (50%) of the collected cloth lexical items had undergone lexical changes. These lexical items are presented in example (89).

(89)	Oromo	Gloss
a.	<i>dirbadiri:</i>	‘local dress made of web’
b.	<i>balase:/nat’ala:</i>	‘light clothes/naxalaa’
c.	<i>bola:le:</i>	‘trousers’
d.	<i>bul:k:o:</i>	‘large, heavy & homemade cotton blanket’
e.	<i>dib:k’o:</i>	‘cultural T- shirts’
f.	<i>bole:</i>	‘short trousers’
g.	<i>kit:a:</i>	‘cultural shirts for children’
h.	<i>sab:ta</i>	‘a long strip of cotton cloth used by women as a belt’
i.	<i>wandabo:</i>	‘pleat less local dress ‘
j.	<i>bur:e:</i>	‘cultural dress of dappled, multi- colored’
k.	<i>kanti:ba:</i>	‘cultural trousers’
l.	<i>tf’a:m:a:</i>	‘shoe’
m.	<i>baraba:so:</i>	‘cultural sandals’

As noted in (89a), an Amharic loanword *dirbadiri:* was employed in the elderly and adult age groups and has become obsolete in the younger generation. Furthermore, the borrowed word (89b) *nat’ala:* was used by adult speakers and has been replaced by the native word *balase:* for 'light garments' among the youth and elderly population. As a result, the way youth and elders use this term is similar. As a result, the word has reverted to its original form. From this point, it is clear that native Oromo words were ignored by adults (46-62) in the Derg regime.

The lexical items in the example (89c-m) no longer exist, because they have been supplanted by modern clothing and shoes. The lexical elements used to express ethnic garments and shoes are disappearing from day-to-day conversation, and new names are replacing them. This signifies that modern objects have supplanted the items that were once associated with traditional clothing. As a result, the names of traditional things were lost.

4.4.13.2 Lexical Borrowing

Oromo borrowed new lexical items related to clothes and style concepts from various sources. The findings revealed that the following lexical items have been borrowed, as shown in (90), (See also Desalegn, 2021:228)

(90)	Oromo	Source language	Gloss
a.	<i>ka:lsi:</i>	Amharic	‘Sock’
b.	<i>fa:fi:</i>	Amharic	‘kerchief, turban’
c.	<i>ko:ti:</i>	English	‘coat’
d.	<i>dʒa:k:t:i:</i>	English	‘jacket’
e.	<i>fur:bi:</i>	Amharic	‘sweaters’
f.	<i>famzi:</i>	French	‘shirt’
g.	<i>k’umt’a:</i>	Amharic	‘shorts’
h.	<i>ʔanso:la:</i>	Italian	‘bed-sheet’

In some instances of word borrowing, consonant clusters with word initials like, *sp-* and *st-* and word-final */-ls/* and */-st/* are impossible in Oromo syllable structure. In this case, vowel insertion is mandatory. As a result, it should be written as */i+sp-/* and */i+st-/*, or */-ls/ + vowel* and */-st/ + vowel*, respectively. For instance, loanwords that end in a consonant in (90a) *klsi* ‘sock’ in Amharic, adopted as *ka:lsi:* into the Oromo syllable structure. Similarly, (90b) *ʃaf* ‘turban’ is adopted as *fa:fi:*, (90c) *kot* ‘coat’ is adopted as *ko:ti:*.

On the other hand, the French loanword ‘*ʃəmiz*’ is adopted as *famiz:* or *famfi:* due to phonological change in Oromo. Elderly and adult educated informants and youth used the word *famzi:* for ‘shirt’ (Tamene, 1996:216) but most uneducated elderly and adult informants used the word *famfi:* for a shirt. The */ʃ/* sound is used instead *because* the */z/* sound is not a native sound of Oromo.

In (90g-h), loanwords that end in vowel */e/* or */a/* in Amharic or other languages are adopted without modification. In a word-final vowel */a/* as in *k’umt’a:* ‘shorts’ and *ʔanso:la:* ‘bed-sheet’ there is no change in the word-final vowel. These words were borrowed indirectly from Italian through Amharic.

4.4.13.3 Lexical Semantics Change in Cloths and Styles Semantic Domain

The findings revealed that few lexical items have been semantically changed. The collected lexical items are presented in example (91) below.

(91)	Oromo	Basic meaning	Extended meaning
a.	<i>ga:m:e:</i>	‘geda grade’	‘hairstyle’
b.	<i>kofo:</i>	‘trousers that are baggy at the buttocks’	‘angle’

Example (91a&b) *ga:m:e:* and *kofo:* refer to ‘geda grade’ and ‘traditional trousers’ are extended to ‘hairstyle’ and ‘angle’, respectively through education in the young generation. The basic meaning of the above two words was used in elderly and adult informants whereas the new meaning is used in the current generation.

4.4.13.4 Neologism

In the clothes and styles semantic domain, few lexical items have been created. One of these lexical items is presented in example (92).

(92)	Old Oromo words	New words	Gloss
	<i>birdilibsi:</i>	<i>ʒuf:ta k'or:a:</i>	‘blanket’

The Oromo new word *uf:ta k'or:a:* is formed by direct loan translation from the Amharic word ‘birdi libs’ in which ‘bird’ refers to *cold* and ‘libs’ refers to *cloth*. The literal meaning is ‘cold’s cloth’ meaning ‘blanket’. In Oromo, *ʒuf:ta* refers to ‘*cloth*’, and ‘*k'or:a:*’ refers to ‘*cold*’.

In clothes and styles semantic domain lexical loss, lexical borrowing, and lexical semantic change and neologism are observed at a different degree. Relatively the frequency of lexical loss is much greater than the frequency of lexical borrowing, semantic change, and neologism. This finding shows that comparatively many lexical items of clothes and style domain have been lost rather than any other lexical change types. Moreover, few lexical items have been created and semantically changed in the study area.

4.4.14 Lexical Change in Education

The researcher sought to investigate changes in the semantic domains of education. The study's results showed that lexical borrowing, neologisms, and lexical semantic changes occurred to different extents within this domain.

4.4.14.1. Lexical Borrowing

One method of expanding technical and educational vocabulary is borrowing words from different dialects or languages. Centra dialect borrowed new lexical items related to education concepts from various sources. In this particular semantic field, certain lexical items have been borrowed from English and Amharic as a result of contact.

(93)	Borrowed lexical items	Oromo	Source language	Gloss
a.	<i>kol: dʒ:i:</i>		English	'college'
b.	<i>po:lisi:</i>		English	'police'
c.	<i>ju:nbarsi:ti:</i>		English	'university'
d.	<i>sa:jinsi:</i>		English	'science'
e.	<i>ke:mistiri:</i>		English	'chemistry'
f.	<i>po:sta:</i>		French	'post'
g.	<i>Doktora</i>		English	'doctor'

Many Oromo nominals are open-syllabic. When a borrowed word ends in a consonant, it is always made to end in a vowel. In most cases the vowel used for this purpose is /i/ as can be observed in (93a-e) but, in some English loanwords and other languages vowel /a/ can be used as shown in the example (93f& g).

4.4.14.2 Neologism

As stated in chapter two the primary channel of language change is the addition of new words which can occur in coining, blending, and borrowing words as well usually to describe

developments in technology, social situation, and their effects. As a result, new words were formed as in example (94).

(94) New lexical items	Gloss
a. <i>bat:l:e:</i>	'quiz'
b. <i>boronk'i:</i>	'chalk'
c. <i>dare:</i>	'class room'
d. <i>qube:</i>	'script'
e. <i>her:ga</i>	'mathematics'
f. <i>konkola:tfisa:</i>	'driver'
g. <i>k'an:o:</i>	'study'
h. <i>k'oran:o:</i>	'research'
i. <i>k'orma:ta</i>	'examination'
j. <i>barata:</i>	'student'
k. <i>barsi:sa:</i>	'teacher'
l. <i>gabate: gur:a:tfa</i>	'blackboard'
m. <i>k'on:a:n bula:</i>	'farmer'
n. <i>horsi:se: bula:</i>	'pastoralist'
o. <i>tink'o:k'a</i>	'linguistics'
p. <i>t'insam:u:</i>	'psychology'

In the upgrading of Oromo's vocabulary, new words or concepts have been used constructively to modernize, expand, and standardize Oromo. In examples (94a-f), the lexical items related to education have recently been formed by Oromo elites and have become part of the new vocabulary among the younger generation in educational and professional contexts.

Similarly, in examples (94g-n), new educational words such as *k'an:o:*, *k'oran:o:*, *k'orma:ta*, *barsi:sa:* and *barata:* are formed by adding the suffix *-an:o:*, *ma:ta*, *-si:sa:* and *-ata:* to the stem *k'or-* 'evaluate or investigate', and *bar-* 'teach', respectively. Additionally, compound words like *k'abdu: ma:l:k'a:*, *k'on:a:n bula:*, *horsi:se: bula:* and *gabate: gur:a:tfa* are formed through compounding.

A new word is also created by translating a foreign notion into Oromo. According to Haugen (1953:67), loan creation is a composite that employs indigenous aspects to convey a foreign notion. Thus, lexical items that correspond to foreign concepts such as 'linguistics' and 'psychology' are newly produced words in Oromo. The English words 'linguistics' and 'psychology' relate to the scientific study of language and the scientific study of the human mind, respectively. However, to distinguish the 'linguistics' and 'psychology', the new expression, in example (94&p) *t'ink'o:k'a* ' is clipped from *t'i:nt'ala* + *k'o:k'a*: from the concept of 'language study'. The word *t'i:nsam:u*: is clipped from *t'i:nt'ala sam:u*: 'the study of the human mind'. This can be attributed to the fact that new words or concepts have been used in the current generation to modernize Oromo's vocabulary. So, the study shows that such kinds of lexical changes are desirable in Oromo.

4.4.14.3 Semantics Change

Lexical items in educational and professional semantic domains have undergone lexical changes. The collected lexical item is presented in example (95).

(95)	Oromo	Basic meaning	Extended meaning
	<i>kuta</i> :	'loose garment with fringe'	'Grade/ room, part, section'

In example (95), the definition of the word *kuta*: is expanded to mean 'grade/ room/ part/ section,' particularly among the younger generation. It was introduced through schooling. The core meaning of the aforesaid word is used by senior and adult informants; however, the new connotations are used by the current generation. The discovery suggested that several vocabulary elements in the semantic domain of education had entered Oromo via neologism and borrowing.

4.4.15 Lexical Change in Music and Sports Semantic Domain

The music and sports semantic domain contain lexical items related to cultural music, dances, and different sports fields. By using semi-structured and key informant interviews the researcher examined that lexical loss, lexical borrowing, and neologism are obtained in the music and sports

domain at different degrees. The researcher presented these lexical change types based on their respective examples as it has been shown below.

4.4.15.1 Lexical Loss

Some lexical items referring to music and sports domain have been lost in the current generation.

(96)	Native lexical items	Gloss
a.	<i>ʔij:ole:</i>	‘cultural music’
b.	<i>sar:isa</i>	‘cultural music’
c.	<i>k’il:e:</i>	‘hockey’
d.	<i>buru:ri:</i>	‘ball of wood or leather used in local hockey’

As new and modern music and sports terms have emerged, the lexical items in (96a-d) are no longer relevant. Consequently, many native terms associated with the semantic domain of music and sports have become obsolete.

4.4.15.2 Lexical Borrowing

Lexical items of sports semantic domain are borrowed directly or indirectly from English. The collected lexical items are presented in example (97) below.

(97)	Borrowed lexical items	Gloss
a.	<i>ʔatile:tiksi:</i>	‘athletics’
b.	<i>te:nisi:</i>	‘tennis’
c.	<i>mara:to:ni:</i>	‘marathon’

As stated earlier, Oromo nominal is open syllabic. When borrowed words end in a short vowel, it is always made to end in a long vowel. Most of the time the vowel used for this purpose is /i/ as can be observed in the examples (97a-c).

4.4.15.3 Neologism

Introducing new terms to a language involves using the existing vocabulary. OSC is creating new terms through a systematic word formation process, which may lead to the loss of native words. New terms have been incorporated into Oromo through compounding, derivation, and borrowing. Examples of lexical items derived from music and sports are shown in (98).

(98)	New Oromo lexical items	Gloss
a.	<i>buj:a:</i>	‘boxing’
b.	<i>sa:p’ana</i>	‘net’
c.	<i>kub:a:</i>	‘ball’
d.	<i>firimbi:</i>	‘belew’
e.	<i>kach:o:</i>	‘basket’

In the process of enhancing the Oromo language, new words and concepts have been introduced to enrich its vocabulary. In example (98a-e) sports words have recently been formed by OSC and become a part of Oromo's new vocabulary throughout the sport and music domain in the younger generation. The study reveals that there has been a significant increase in the number of new words related to sports and music, compared to the instances of lexical loss and borrowing. Based on the data collected, it can be inferred that numerous new lexical items have been added to the sports and music domains, with only a few instances of lexical loss and borrowing.

4.4.16 Lexical Change in Color Semantic Domain

Words representing color are typically resistant to change (Thomason & Kaufman, 1988). Participants were requested to identify the lexical terms that have undergone changes. Out of the 22 lexical items gathered from the speech corpus (refer to Table 2), 2 (9 %) terms (refer to Table 3) were found to have been changed. In general, neologisms, semantic changes, and borrowings are not evident in this semantic domain, except for lexical loss. Example (99) illustrates this.

(99)	Oromo native words	Gloss
a.	<i>dʒor:o:</i>	‘usually male cattle heavy red’
b.	<i>?odoltfa</i>	‘grey (of horse)’

The results from examples (99a&b) showed that younger participants might not know some words in this category. In contrast, elderly and adults people still use these words regularly but youth do not know these words.

4.5 Semantic Domains Most Affected by Lexical Changes

The next objective of this study is to determine the semantic domains that were most affected by lexical changes. To determine the semantic domains most susceptible to change, the researcher analyzed the word count in each of the 16 semantic categories. Out of the 509 changed words, the researcher compared the percentage of words change within each semantic group to identify the domains most affected by this change. Some semantic categories experienced complete lexical change, while others less unchanged. The table below presents the 16 semantic domains categorized by the extent of lexical change. Table (4) provides a summary of the semantic domains most affected by lexical change.

Table 4: Semantic Domains Most Affected by Lexical Changes in Descending Order

No	Semantic Domains	Lexical items collected from Speech Corpus	Number of words underwent lexical change	Percentage of total lexical changes per semantics Domains
1.	Education	50	50	100%
2.	Technology	76	76	100%
3.	Cloth and style	60	26	43.35%
4.	Politics	92	40	43.5%
5.	Household materials	206	75	36.4%
6.	Physical world	124	41	33.05%
7.	Medicine and diseases	74	23	32.5%
8.	Plants	194	51	26.3%
9.	Animals	180	48	26.65%
10.	Music and sport	42	11	26.2%
11.	Food and drink	88	19	21.6%
12.	Time	88	17	19.3%

13.	Kinship terms	70	10	14.3%
14.	Body part	84	10	12%
15.	Colors	22	2	9.1%
16.	Physical Appearance	156	10	6.4%
	Total	1606	509	31.7%

Table 4 illustrates that lexical items in semantic domains related to education and technology were changed by 100%. The subsequent most impacted semantic domains were politics, clothes and styles, and traditional object semantic domains. The rationale behind these significant changes was explored, suggesting that advancements in technology have led to the substitution of traditional terms with modern ones in the domains of education and technology.

Additionally, there are several terms in technology and education that do not have native equivalents in the central dialect. To address this lexical gap, educational beneficiaries have adopted many new words from foreign languages, leading to a reduction in the use of Oromo lexical elements. The use of these borrowed words indicates a level of education, as illiterate individuals may only be familiar with Oromo terms. Interestingly, semantic domains such as physical appearance, colors, body parts, and kinship concepts appear to be the least affected by these lexical changes (refer to Table 4). The researcher focused on basic terms to examine the lexical changes across different semantic categories. Thomason (2001:72) suggests that basic terms, which are universal across languages, are less likely to be changes. These basic words are considered to be stable and resistant to changes introduced by borrowings from other languages. As a result, it is observed that terms related to physical appearance, colors, body parts, and kinship have experienced minimal impact from lexical borrowing.

The distribution of central dialect lexical change across various semantic domains reveals that the occurrences of neologisms, lexical loss, semantic change, and borrowing differ based on the number of semantic domains involved. Specifically, neologisms are found in 15 out of 16 semantic domains, whereas lexical loss appears in 13 domains. Furthermore, borrowing is observed in 11 semantic domains, and semantic change is identified in only 10 domains. This indicates that neologisms are prevalent across a broad spectrum of semantic domains, while borrowing is

confined to a limited number. The changes in meaning and lexical loss rank as the second and third most significant categories in terms of their prevalence.

The research findings show that neologism is not present in the color semantic domain. There was no evidence of lexical loss in the body parts, technology, and education semantic domains. Borrowing was not found in the animals, physical appearance, time, food and drink, and body parts categories. Semantic change was not seen in the physical appearance, time, food and drink, kinship terms, music and sports, and colors domains. However, all types of Oromo lexical changes (lexical loss, borrowing, neologism, semantic change) were observed to varying degrees across 6 out of 16 semantic domains in the central dialect.

The study found that lexical modifications had the most significant impact on semantic domains related to technology, education, politics, fashion and styles, and traditional objects (refer to section 4.4). The influence on these areas can be attributed to advancements in technology, leading to the replacement of conventional lexical items with more contemporary ones. In the fields of technology and education, Oromo lacks local equivalents for certain words, prompting educated individuals to adopt new words from other languages. Conversely, semantic domains such as physical appearance, colors, body parts, and kinship terms were found to be the least affected by lexical changes (see Table 4). Basic terms were used by the researcher to examine lexical changes in these areas, as they are considered fundamental in every language and less likely to undergo modifications. These basic words are believed to be stable and resistant to changes resulting from borrowing from other languages (Thomason, 2001:72).

In summary, the study on lexical changes across 16 semantic domains revealed that some domains encompass all four categories of central dialect lexical changes: lexical loss, borrowing, neologism, and semantic change. Others showed three types of lexical change, while a few had only two or one type. This suggests that different semantic domains are not equally susceptible to all forms of lexical change.

CHAPTER FIVE: CAUSES OF LEXICAL CHANGE IN OROMO

5.1 Introduction

The factors contributing to lexical changes can be categorized in different ways. Beard (2004:2-4) identified political pressures, technical advancements, social, cultural, and ethical influences as key factors. Kyama (2014:66) categorized them as social, demographic, and institutional factors. While Beard (2004:2-4) and Kyama (2014:66) focused on social, cultural, moral, demographic, and institutional factors, these classifications do not encompass all the causes for lexical changes. Factors such as age, gender, urbanization, migration, taboo influence, and language contact also play a role in lexical changes but are not clearly defined in their classifications. Despite the different categorizations by these researchers, this study opts to follow Kulwa (2016:86) and Vermund (2016:55) who distinguish between linguistic and nonlinguistic causes of lexical change as they may cover all possible factors.

5.2 Linguistic Causes for Oromo Lexical Changes

The researcher examined the linguistic factors that contributed to the lexical change. To validate the findings, the researcher employed focus group discussions, key informant interviews, and semi-structured interviews. The investigations aimed to investigate into the key linguistic factors driving lexical change. These factors include language contact and semantic change, in line with Vermund (2018:95).

5.2.1 The Influence of Language Contact

Language changes have historically occurred as a result of language contact. These include contact motives such as education, trade, market, religion, migration, and immigration. Due to improved access to infrastructure like roads, transportation, and mobile communication, contact has risen in the modern era. The speakers' lexical usage is impacted by this situation.

Based on the study findings and feedback from the FGD and key informants, it is evident that lexical changes in Oromo have been influenced by linguistic contact. The participants argue that interactions with Amharic and other languages have led to lexical changes in Oromo, prompting

the need for lexical borrowing. As a result, many native Oromo words have been replaced by borrowed words in the language. See example (100).

(100)	Native words	Gloss	Borrowed word	Gloss
a.	<i>ʔitil:e:</i>	‘tanned hide used as bed sheet’	<i>fira:ʃi:</i>	mattress
b.	<i>k’ank’al:o:</i>	‘skin sack’	<i>mada:bara:</i>	‘sack made of plastic’
c.	<i>ganbo:</i>	‘pot made of clay’	<i>dʒarika:ni:</i>	‘jerrican’

As it can be seen in (100) native words like *ʔitil:e:*, *k’ank’al:o:*, and *ganbo:* are no longer in use, particularly among the younger generation. They have been replaced by borrowed words like *fira:ʃi:* ‘mattress’ *mada:bara:* ‘sack made of plastic’ and *dʒarika:ni:* ‘jerrican’ respectively. Even though these words are of different origins and types, they serve similar purposes. For instance, *ʔitil:e:* and *fira:ʃi:* are both used for sleeping; while *k’ank’al:o:* and *mada:bara:* are employed for to carry grain, and *ganbo* and *dʒarika:ni:* are used for fetching water. From the findings, it can be noted that words were borrowed from Amharic or indirectly via Amharic. To confirm the above notion the sampled words that were borrowed from English, French and Italian via Amharic are presented below.

(100)	Borrowed lexical items	Source	Gloss
a.	<i>ko:ti:</i>	English	‘coat’
b.	<i>dʒa:k:t:i:</i>	English	‘jacket’
c.	<i>ʃamzi:</i>	French	‘shirt’
d.	<i>ʔanso:la:</i>	Italian	‘bed-sheet’
e.	<i>tʃ’a:m:a:</i>	Amharic	‘shoes’

According to the informants' responses, it was found that young people are currently using lexical elements in (101 a-d) that have been borrowed indirectly vial Amharic from English, French, and Italian languages. However, the word (101e) is not commonly used by young people in the study area.

Additionally, it is possible that Amharic loanwords entered Oromo directly due to linguistic contact between Oromo and Amhara people, as shown in (101).

(101)	Oromo	Amharic	Gloss
a.	<i>k'urt'uma:ta</i>	<i>k'urt'imat</i>	'rheumatism'
b.	<i>fur:ub:a:</i>	<i>fîruba</i>	'hair style'
c.	<i>sale:ni:</i>	<i>səlen</i>	'straw mat'
d.	<i>tʃ'idi:</i>	<i>tʃ'id</i>	'teff straw'
e.	<i>k'e:si:</i>	Qəs	'priest'
f.	<i>bataska:na</i>	betəkīristiyan	'church'

As shown in (101a-f), lexical change is influenced by a variety of factors. Language contact is a key factor in shaping lexical change in the central dialect.

5.2.2 Semantic Change

The researcher gathered data on how the meaning of an object evolves from its original form to a new one by incorporating additional meanings. Prior to drawing conclusions, the researcher formulated an assumption and validated it with additional data to ensure that the findings align with the requirements of the objective of the study through key informant interviews and focus group discussions (FGD). Following the gaining of this information, key informants were tasked with offering examples of how the expansion of meaning influences lexical changes. As a result, certain words undergo semantic extension. For example, *kofo:* meant 'trousers' and *ge:ɖjiba* meant 'pack animals,' but their meanings have expanded to 'angle' and 'transportation,' respectively. The word 'angle' now refers to 'the space between two lines', while 'transportation' encompasses the movement of goods or people using modern vehicles like buses, trucks, and trains.

The newly established lexical items are not equivalent in meaning to basic items in light of the evidence offered in the findings. Some of the lexical items employed in those days were dropped simply due to meaning extension and a new form emerged (Fromkin, Rodman, and Hyams, 2003).

In order to get data on how meaning change result in cause of lexical change, key informants were questioned.

According to the responses provided by key informant⁷, when a term acquires a new meaning, the new meaning unquestionably introduces the new lexical item to prevent confusion between the prior and the current notion. According to Martine (2007), lexical changes will take place when a new term is associated with a new sense or vice versa. The results of this study support the claims made by Martine (2007) and Weinreich (1953) in the paragraphs above. Weinreich (1953) defines semantic narrowing as meaning narrowing. This occurs when a general-meaning word is applied to something more specific. Specialization is the process by which semantic narrowing occurs.

The researcher introduced the informants to the idea of meaning narrowing of the lexical items through key informant interviews and focus group discussions. They were requested to produce a list of lexical items that have changed owing to meaning reduction, of which the native Oromo terms that had several meanings have now converted to a single meaning. The study discovered that only a few Oromo lexical elements may be identified by semantic restriction. The following list contains lexical items that were added as a result of meaning contraction.

The word *buti*: ‘kidnap’ had been signifying the meanings of ‘illegal taking something by force and detention of a female’, especially teenagers. But through time it is reduced to only taking something by force or snatching some bodies’ property. Lexical item *dungo*: ‘kissing’ refers to the kissing of boys or girlfriends and kissing of relatives on their cheek in the past. But now *dungo*: is referred to as ‘an action of embrace once shoulder respectfully’. Thereby, kissing of relatives or friends of both sexes cheeks was narrowed to only touching the shoulder of each other for relatives. The word *ʔir:ees:a* had been signifying the meanings of ‘green grass (fresh)’ held while praying as well as ‘a payment’ made for the spiritual person in Oromo culture’. But through time it is reduced to only ‘green grass (fresh)’ held while praying.

⁷ Interview on 08/04/2021, Warra Jarso Bekele Daba -and 09/04/ 2021, Girar Jarsoo, Amante Sime

5.3 Non-linguistic Causes for Oromo Lexical Change

The next study’s goal is to explain non-linguistic factors that contributed to lexical changes in Oromo. The researcher discussed issues related to non-linguistic factors that cause lexical change via semi-structured interviews and focus groups to gather their ideas. As previously mentioned, and confirmed by numerous key informants and respondents, various non-linguistic factors contribute to lexical changes for a variety of reasons (refer to Desalegn, 2021:191 for further details). These factors include: taboo influence, age, gender, intermarriage, reduced social interaction, education, technology, attitudes, urbanization, politics, migration patterns, and mass media.

5.3.1 Taboo Influence

The results of the study and the suggestions made by the key informants indicate that taboo impact is a factor in the lexical changes in Oromo. According to taboo expressions that Oromo speakers avoid using in their vocabulary and substitute with their matching euphemistic ones, data were evaluated. Think about instance (102).

(102)	Taboo words	Gloss	Euphemistic expressions	Gloss
a.	<i>ni:ti:</i>	‘wife’	<i>ha:da war:a:</i>	‘Mother of the family’
b.	<i>daltu:</i>	‘feminine’	<i>de:s:u:</i>	‘birth giver’
c.	<i>bula:</i>	‘sperm’	<i>fintf’an korma:</i>	‘male’s urine’

The term *ni:ti* ‘wife’ refers to a woman who was married. In the context of Oromo society, it carries a negative connotation. As a result, the Oromo societies in the research area substitute it with *ha:da war:a:* ‘mother of the family’. An Oromo lady will feel degraded if she is called *ni:ti:*. Because of this, women in North Shawa take offense when someone, including her husband, refers to her as *ni:ti:*. As a result, society prefers to refer to *ha:da war:a:* ‘mother of the family’.

Although the word *daltu:* signifies femininity, society interprets it negatively. Actually, it indicates that a woman's capacity is for childrearing or childbirth. Therefore, it is improper to use this word to refer to feminine. This connotation downplays the social roles she fills. The word *daltu:* is used to refer to animals in the actual context of the study area's speakers. Therefore, it is preferable to use *de:s:u:* 'gave birth' when referring to a human being.

The word *bula:* 'sperm' is not inherently offensive; nonetheless, how individuals use it may make it offensive or not. In the Oromo community of the study region, educated people and young people occasionally use the English word *ʔispe:rmi:* by adapting to their pronunciation in the three areas of research sites and utilizing its metaphorical expressions *fintf'a:n di:ra:* 'male's urine' to express the word 'sperm'. The Oromo society substituted words that communicate comparable meanings for prohibited words. Waldron (1979) provides evidence for this conclusion. He says that the euphemistic words frequently acquire a more definite or exclusive reference to the unpleasant truth as it becomes more common in the euphemistic use and less common in its original sense, which is when taboo influence occurs

5.3.2 Sex and Age

From a sociolinguistic point of view, the sex of the speaker is frequently taken to provide synchronic evidence of linguistic changes. It was anticipated that males and females have different ways of language use, especially in vocabulary choices. To this end, the researcher used key informant interviews and FGDs to explore the opinions of the respondents on whether sex has caused lexical changes or not. From the findings, it is observed that almost all key informant respondents agreed that lexical use is influenced by the sex of the speakers. The informants provided the same responses on the cause of lexical loss, neologism, meaning change, and borrowing in terms of their sex. One of the key informant's responses is described as follows:

Male and female youth are found to be different in using new words. While the male youths are at the forefront of importing new words into the Oromo, the female youth speakers are slow to take up these words and use them in place of native Oromo words.⁸

⁸ Key informant Interview, 28, Nov.2021: Girar Jarso

One can conclude from the aforementioned concept that lexical usage differs between males and females. Male young people are importing new terms more frequently than female young people, and female young people are slower to learn new words than native words. Concerning the age factor all interviewed respondents agreed that this factor plays a role in lexical changes. Through key informants and FGDs, young speakers tend to capture varieties of new and standard lexical items in their linguistic repertoires. Again, during the interview sessions and FGDs, most elderly claimed that the present youth do not know their dialect because of schooling, watching television, as well as urbanization. When one male elderly respondent asked about the similarities between the contemporary and previous Oromo words used by youth and the elderly, he explained as follows:

Many of the present youth could not understand the meaning of native Oromo words that were used by us. Even at some part, the youth asked for more clarification. They prefer to use new Oromo words that are caused by modern education, the reception of lexical items through television, and others. The words do not like the earlier Oromo words.⁹

The findings of this study revealed that young speakers adopt innovations, particularly in words. As far as the majority of respondents agreed and the evidence from other related studies it can be concluded that age is the chief cause of contributing to lexical changes in the Central dialect.

5.3.2 The Influence of Inter-marriage

The findings from the interviews and FGDs demonstrated that Oromo native lexical items were not conveyed to the younger generation as a result of mixed marriages. Married couples who speak different languages often utilize similar terms to communicate with one another. According to the study's findings, Oromo's lexicon has changed as a result of mixed marriages. The researcher took note of the following responses from some of the key informants:

...it is impossible to maintain communication in Oromo if you have married a non-Oromo speaker. The children will inevitably be pushed to use terms from another language when you are married to someone who doesn't speak Oromo.¹⁰

⁹ Interview with language experts, 02/02/2021, 23/04/2021, Wachale and Girar Jarso

¹⁰ Interview with language experts, a teacher 05/02/2021, 23/04/2021, Wachale and Girar Jarso.

It is obvious from the comments above that mixed marriages within the family prohibited Oromo lexical items from being passed down to the following generation. Furthermore, FGDs validated the findings. According to the findings of the three focus groups, the close interaction between the Oromo and individuals from other communities living nearby and among them has apparently encouraged mixed marriages.

5.3.3 The Decline of Socialization

Language is a tool that helps individuals to understand one another and a means of communication. It facilitates socialization among individuals, allowing them to exchange various viewpoints, emotions, attitudes, and knowledge. The loss in socialization between youth and elders is the element that leads to lexical changes in Oromo, according to the findings of key informant interviews and focus group discussions. The researcher also questioned respondents in semi-structured interviews to get their thoughts on the issues. In all, 80% of respondents claimed that lexical changes in Oromo had been influenced by the loss of socialization between youth and elders. A key informant's interview response was also provided as follows:

Nowadays it has been a tendency for parents not to socialize with their children. This situation limits them to having enough knowledge of some Oromo lexical items. In old age, we had a culture of telling myths, the culture which nowadays has disappeared. This behavior helped us to sit together with our children. Children of these days do not want to listen to folktales. Youth prefer to play games, and use social and mass media; like TV, radio, and Facebook.¹¹

According to the aforementioned survey, parents, who serve as the foundation for a child's linguistic growth and development, do not interact with their offspring. As a result, the young people were not exposed to the elders' common vocabulary. In Oromo, the replacement was influenced by limited interaction with elderly people, where they may obtain real stocks of native words. Due to increased social isolation, Oromo's vocabularies were forgotten by the younger generation. Inferring from the statements made in support of this non-linguistic element, it is true that the youth have been affected by the closing of the socialization gap to use whatever lexical

¹¹ Interview with a key informant, researcher, 05/02/2021, 21/04/2021, Warra Jarso and Girar Jarso.

resources are accessible to them. This condition created many replacements in Central dialect lexical items.

5.3.4 The Decline of Intergenerational Transmission

The use of dialects transmitted between generations is discovered to be the next element influencing vocabulary changes in Oromo. To accomplish this, the researcher employed semi-structured interviews to delve into and justify the respondents' viewpoints. Based on their unique knowledge and personal experiences on the decline of intergenerational transmission, the researcher conducted key informant interviews with 12 Oromo language experts to dispel any doubts. Then they demonstrated how, as a result of technology, many lexical items are hardly ever used or have completely disappeared. Due to the misconception that teaching native languages to children would hinder their ability to develop in technology, some parents choose not to do so. Connected to this one of the key informants explained the situation in his family by saying,

.... Parents made no attempt to teach their children local words and preserve them. It came to an end as a result of them. ... Consider myself as an example; my father did not teach me this language so that I might retain it and teach it to my offspring. I learned it while having coffee with elderly men and ladies. There is nothing that my parents specifically taught me; I just worked hard to learn it that way.¹²

According to the findings, parents did not make an attempt to help their kids learn native terms because they may have believed that doing so would hinder their ability to advance in the society. A 65-year-old male informant agreed, saying, 'I don't want my children to learn native terms because it is meaningless for me. For the majority of people to speak it, new words are useful. I want my kids to learn new terms. The other male informant, who was 64 years old, expressed a similar opinion, saying, 'I think English loanwords are useful for technology development.' The native words are useless in this context unless it is to preserve our identity. So, these remarks are helpful to me.

¹² Interview with language experts, 05/02/2021, 23/04/2021, Wachale and Warra Jarso.

From the above quote, it can be concluded that parents' attitudes toward the use of native words made youths not use them in their communication. This situation has influenced most of the youths not to use native words. In this case, many young generations use new words in their first language and ignore the native words. Consider native lexical items in (103).

(103) Native words,	Gloss
a. <i>ʔitil:e:</i>	'tanned hide used as bed sheet'
b. <i>k'ank'al:o:</i>	'skin sack'
c. <i>k'andʒili:</i>	'material used to fetch water'

The words in (103a-c) were hardly used by the younger generation in rural areas. Urban dwellers never use them altogether. So, due to the decline of intergenerational transmission, these words have become out of use.

5.3.5 The Influence of People's Movement and Urbanization

Semi-structured interviews were employed by the researcher to ask responses from the respondents. The outcomes showed that this circumstance was one of the factors contributing to lexical changes. The researcher cited a few instances of the key informants' comments and provided justification as follows:

These days, a lot of individuals from Amhara and other places come to our districts to look for work doing construction, agricultural, and construction work. Oromo speakers are forced by this situation to learn new words like: *anso:la:* 'bed sheet', *misma:ra*, 'nail' *ki:lo:* 'killo', *me:tira* 'meter'.¹³

In this subsection, the researcher aimed to ascertain how migration affects lexical changes in Oromo. It was stated that only Oromo inhabited the region in the past. The principles and structure of native lexical items assisted them in maintaining their native words.

¹³ FGD, on 20 Nov, 2021, Girar Jarso and interview with language experts, 05/02/2021, 23/04/2021, Wachale and Girar Jarso.

As a result, the inclination of people to migrate from other regions for trade, mining, and land search has contributed to the lexical changes in Oromo. This is demonstrated by the expansion of towns like Wachale, Fiche, and Qarre Gowa, which brings strangers to the North Shawa region for trade purposes. According to information from interviewees, the central dialect's replacement of native lexical items was gradually sparked by immigrants or neighbors starting to use certain new words.

People move from rural to urban areas through the process of urbanization. The researcher shown key informant interviews with respondents who were young, adults, and elders. The interviewees acknowledged that one of the causes of the lexical changes in Oromo is urbanization. Furthermore, they provided evidence to support the claim that many people are moving from rural to urban areas, where there are more interconnected multilingual communities. People who relocate to towns frequently enroll their kids in schools where youngsters from various racial backgrounds interact. Additional explanation of the scenario provided by the key informant's interview and FGDs as follows.

.... People who speak the Central dialect have relocated to surrounding towns like Addis Ababa, Fiche, and Sululta in search of trade and education. Other individuals relocate in pursuit of working as agricultural laborers, and producing bricks so they can earn money to support their daily lives. Oromo interact with individuals from other ethnic groups who are unable to grasp Oromo in this movement. Other languages, particularly the lingua franca Amharic, are employed in this situation. Later, when Oromo individuals return to their homes, they speak Oromo which has been influenced by other languages, which reduces the use of vocabulary from the Oromo language¹⁴.

Thus, this data indicated that urbanization is a contributing cause of central dialect.

5.3.6 The Influence of Modern Technology and Schooling

Education and modernization led to lexical change. Informants who were spoken to and discussed the concerns lend support to this. For instance, they used the fact that the majority of speakers of

¹⁴ Interview with teachers' and language experts, held on 25/02/2021, 24/04/2021, Girar Jarso

rural communities had previously ground their grains in hand mills to strengthen their claims. Currently, people take their grains to electric milling facilities rather than manually grinding them. As a result of this technological advancement, some older traditions have disappeared. Additionally, the use of these lexical representations has been weakened. In light of this, presentation of the key informant's sampled responses is given below:

... It is common for most youths nowadays, after receiving formal education in schools, the language of learning and teaching is English. Then they use new words and forget their native ones. Again, children of the current age, particularly those who are educated, are speaking new words and employing sophisticated technical terms. As a result, Oromo native words are less valued¹⁵.

The findings show that as Oromo gets more exposed to modern technologies and formal schooling, changes in native lexical items are detected. Oromo is currently the medium of instruction in all elementary schools and several private schools, as well as a subject in secondary education. Education has resulted in the use of new terms by young native Oromo speakers, such as (104).

(104) Borrowed words	Source	Gloss
a. <i>he:likobtara</i>	French	'helicopter'
b. <i>miniba:si:</i>	English	'minibus'
c. <i>motora</i>	English	'motor'
d. <i>biskile:ti:</i>	French	'bicycle'
e. <i>ʔasfa:liti:</i>	English	'asphalt'

It is observed that foreign loanwords are used to fill lexical gaps in the modern technology semantic domain. Lexical items in (104a-e) were all borrowed from the English and French language (See 4.2.3 section of lexical borrowing for detail).

¹⁵Interview with language experts, 02/02/2021, 23/04/2021, Wachale

5.3.7 Political Causes

Several vocabulary terms denoting meanings related to previous political actions were removed from the system. The following major sources aged 78 and 84, back up the issue.

Lexical items such as *go:fta*: 'king' *gi:fti*: 'queen', *ʔab:a lafa*: 'landlord' and more others became out of use following the end of the Haile Sellasie regime. Today these words do not signify any individual by this title with a responsibility of administering the region¹⁶.

The above result reveals that lexical items that had been used by the people during the regime of Haile Selassie were different from those used by the Derg. Similarly, they are different from what people use in realtime. For example, the words *go:fta*: 'king' *gi:fti*: 'queen', *garbitfa*, 'male slave' *fudalizimi*: 'feudalism', *garbit:i*: 'female slave' *ʔab:a lafa*: 'landlord', *si:so*: 'one third', *ʔirbo*: 'half' and *kurma:na* 'one fourth' did not serve either during the Derg or the actual generation because these words were disappeared together with Haile Selassie regime.

Besides, FGDs and the key informant interviews emphasized that there are words in the current government but not in the Derg and Haile Selassie regimes. For example, lexical items *sija:sa* 'politics', *ad:a* 'political organization', *k'oran:o* 'Political evaluation' *dimokira:si*: 'democracy', *kapita:lizimi*: 'capitalism' *bilisum:a*: 'freedom' are the well-known political terms in the current government. All the above quotes prove that the change in political settings results in a lexical change.

5.3.8 Mass Media

The direct introduction of new words from various mass media into people's homes would result in lexical changes. Various print and electronic media are currently available in Oromo.

(106)	Oromo words	Gloss
a.	<i>gula:la:</i>	'editor'
b.	<i>ma:l:ak'a</i>	'money'

¹⁶ Interview with elderly key informant, language experts, 05/03/2021, 20/04/2021, Wachale and Girar Jarso

c.	<i>tamsa:sa</i>	'broadcast'
d.	<i>wi:t'ata</i>	'Monday'
e.	<i>kibt'ata</i>	'Tuesday'
f.	<i>fulba:na</i>	'September'
g.	<i>ɔnkolo:les:a</i>	'October'
h.	<i>boro:</i>	'North'
i.	<i>diɖima</i>	'South'

The words in (106a-i) were codified and standardized by OSC and are regularly used as standard forms by mainstream media, but not by the majority of aged and adult respondents. Anyone may rationalize using these terms by listening to the radio or watching TV. As a result, it is possible to deduce that adopting new and native words in mass media will result in lexical changes in Oromo. In general, various linguistic and non-linguistic elements were described and shown to affect central dialect of Oromo lexical changes.

5.4. Discussion

The current study identified various factors that affect lexical changes in Oromo, including linguistic and nonlinguistic factors. These factors, as discussed in section 5.1, align with Vermund (2016:55) who also categorized lexical changes into linguistic and nonlinguistic sources.

The incorporation of new lexical items into the Oromo dialect is attributed to language contact, as discussed in section 5.2.1. Stojicic (2004) supports this idea by emphasizing the impact of language contacts on language changes, especially in vocabulary. Similarly, Nagy (2010) found that Faetar has adopted numerous Italian borrowings due to language contact, showing the influence of the Italian language on Faetar at various linguistic levels. The use of English in schools and the prevalence of Amharic and other Oromo dialects in the study areas have also contributed to the introduction of new vocabulary items into Oromo.

Semantic change is a key driver of lexical changes in Oromo, as highlighted in the research by Fromkin, Rodman, and Hyams (2003), which emphasizes the significance of meaning expansion in lexical changes (refer to section 5.2.2). The Oromo community refrains from using taboo language and opts for euphemistic expressions instead of offensive ones. This behavior aligns with Waldron's (1979) findings that euphemistic terms are adopted to substitute prohibited words, with these substitute terms gradually taking on their euphemistic meanings and distancing themselves from their original connotations.

Nonlinguistic factors influence the lexical changes observed in the central dialect of Oromo. Age plays a significant role in these changes, with older generations using different lexical items compared to younger generation who have grown up in urban areas or moved there at a young age. Research by Bayard (1989) and Habib (2005) has demonstrated this trend, with Nagy (2010) emphasizing the impact of age on lexical changes. In the study, young men have more opportunities to socialize outside the community by going to the city compared to young women. In the central dialect, younger male speakers are more likely to introduce new words compared to elderly female speakers. Young men are more inclined to adopt new and standard lexical items through these interactions than young women. This is supported by Bayard (1989), who observed that men may be more likely to use innovative forms, while women tend to be slightly more conservative in their use of native lexical forms.

Mixed marriage has led to linguistic changes in the Oromo language as parents are compelled to develop a common language to communicate with their children. This research aligns with Stephen's (2012) discoveries, which indicate that the Sukuma people are compelled to incorporate Kiswahili words into their language after marrying individuals from different tribes. As a result, their children have limited knowledge of their native language. The influx of people from other regions to the study area for trade, mining, and land exploration has also played a role in the evolution of the Oromo vocabulary (refer to section 5.3.5). When individuals interact, they tend to adapt or alter their native words. The findings of this study are consistent with those of Steels (2000), who argued that modifying and adapting the use of native words reinforces the lexical entries for the established term. Based on the provided data, individuals who migrate to urban areas

often enroll their children in schools where students from diverse ethnic backgrounds interact with one another.

The narrowing socialization gap between youth and elders in Oromo contributes to lexical changes. Research by Habib (2005) suggests that the loss of traditional socializing has led to the forgetting of Oromo lexical words among the younger generation, resulting in replacements with dialect equivalents. Intergenerational transfer of dialect use, as highlighted by Nagy (2010), is a key factor in Oromo lexical changes. For example, the Faetar community has seen a decline in the transmission of their language to younger generation. This lack of intergenerational transmission is a significant factor in the loss of lexical items in Oromo, including the Central dialect. Urbanization and modern technology drive lexical changes in Oromo. Bakar (2016:49) notes that urban areas require more formal language use, leading to the adoption of complex words. The introduction of new technology also influences vocabulary evolution. Exposure to modern technology and formal education prompts Oromo speakers to incorporate new terms, resulting in lexical change. Children, influenced by schooling, often replace native words with imported terms. Overall, urbanization and technological advancements contribute to lexical changes in Oromo (see section 5.3.5 and 5.3.6).

Bourhis (1977) highlighted the interconnectedness of language and politics, emphasizing their impact on each other. Political influences have played a significant role in the fluctuation of the Oromo language. The lexical items used in the current government differs from that of previous regimes, reflecting changes in political structures. Findings from focus group discussions suggest that many Oromo individuals lack confidence in using their native language due to historical systemic suppression under past Ethiopian governments.

The speakers' attitudes towards their languages are influenced by their changing perceptions of their identities. Trask (1996: 125) suggests that modernization and technological advancements in the country have led to the creation of new words related to modern amenities, with individuals being evaluated based on their ability to compete in a perceived fair competition. This perspective implies that technological progress is key to success. Trask (1996: 125) also notes that speakers of

minority languages are increasingly adopting the dominant language, leading to a decline in the influence of their mother tongue. Additionally, Trask observes that parents may prioritize teaching their children the prestigious language over their mother tongue in the hope of providing them with better opportunities in life. Therefore, attitudes play a crucial role in lexical changes, as negative perceptions of a non-dominant language can prompt speakers to switch to the dominant language.

Additionally, media sources such as TV, radio, the internet, and newspapers play a significant role in influencing lexical changes. The introduction of new terms through various media channels directly into households can lead to the loss of traditional words. This challenge has led to the replacement of several Oromo words with their English counterparts. Milroy (1985) further reinforces this idea by suggesting that in sociolinguistics, media has a substantial impact on language evolution, especially in terms of vocabulary.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1 Conclusion

The central dialect of Oromo is experiencing lexical loss, borrowing, neologism, and semantic change, with significant amounts of lexical items related to plants and animals being out of use. This loss occurs as speakers stop using specific words when the concepts, they represent are no longer relevant, often due to technological replacements. Native words have not been transmitted to younger generation impacting the preservation of indigenous knowledge, history, culture, and values.

Lexical change of central dialect has been greatly impacted by lexical borrowing, as a result of interactions with other languages. The adoption of new terms in fields such as science, technology, mathematics, religion and politics from different foreign and Ethiopian languages has expanded the words. This borrowing process is continuous, with speakers incorporating loanwords from neighboring communities. Although Amharic is a common source for these borrowings, determining the exact origin of certain terms can be difficult due to its widespread use as a lingua franca and in education and government in Ethiopia. Amharic has been serving as a bridge for Oromo to borrow words from foreign languages.

English loanwords are incorporated into the Oromo language through various channels, including education, school textbooks, religion, and politics. Additionally, some English terms related to education, technology semantic domain are indirectly adopted through Amharic. Oromo has also borrowed words from other foreign languages like Italian, Arabic, French, and Greek. Oromo adapts borrowed words by modifying vowels, consonants, and consonant clusters to fit its phonological system.

Various forms of lexical semantic changes are observed to varying degrees in the central dialect of Oromo. These changes include semantic broadening, narrowing, pejoration, amelioration, and metaphor. Semantic narrowing, pejoration, and amelioration are not frequently observed in the Oromo language. The native meanings are not entirely distinct from the new meanings, as there are similarities in shape, quantity, function, and other lexical items. During the Haile Selassie and

Derg regimes, there were Oromo terms that reflected societal biases against certain professions and individuals. The addition of new words to the Oromo language was achieved through compounding, mixing, and coining. Derivation is also utilized to create new word from existing lexical elements to a limited degree.

Various factors contribute to lexical changes in the central dialect of Oromo. Linguistic causes such as language contact and semantic shifts play a role, while non-linguistic factors like age, gender, taboo influence, education, language attitude, technology, intermarriage, migration, socialization decline, politics, and mass media also impact lexical changes. Age is a significant factor, with differences in word usage among youth, adults, and the elderly, especially in word use.

The socialization difference between youth and elderly has contributed to Oromo lexical changes. Native terms are mostly used by a few groups of people, primarily elders. Many people prefer to live in towns with more bilingual communities. Those Oromo who move to towns frequently send their children to schools where children of different traditions interact with one another. Changes in lexical elements are being observed as a result of modern schooling. Educated recipients are losing native Oromo lexical items.

Social networks play a significant role in potential lexical changes in the central dialect of Oromo. For instance, intermarriage between central dialect speakers and non-Oromo individuals can influence the language acquisition of their offspring, leading to shifts in native word usage. Moreover, the influence of church services conducted in Amharic has overshadowed the use of native words in the central dialect. Oromo Christians often incorporate Amharic words in their church services, neglecting their native language and hindering the promotion and preservation of Oromo words. Despite the Oromo being used as a medium of instruction, there is a lack of emphasis on the effective use of native words in education. Elders have observed that teachers and students are not encouraged to utilize native words during the teaching-learning process in their mother tongue, resulting in a reliance on borrowed words and a decrease in confidence among younger generation in using native Oromo words proficiently. Changes in behavior among Oromo

speakers have led to lexical replacements, with a shift in attitudes being a contributing factor. While young people are incorporating new words into their conversations, traditional Oromo proverbs and idioms have not adopted these new terms. To preserve native words, it is crucial to rely on traditional tales, stories, and proverbs rather than borrowing terms from other languages.

The removal of lexical items representing past political actions is mainly due to the disintegration of the political structures that necessitated their use. These lexical elements, which symbolize features of the political system, became obsolete with the end of the era. Some word representations lost relevance after the Haile Selassie administration, and they are no longer part of current discourse. Political influences have played a significant role in the changes in lexical usage in the central dialect. The change of lexical terms is closely tied to political factors and the policies of different Ethiopian governments over time. The lexical usage patterns in the central dialect have been influenced by different political periods, starting from the time of Haile Selassie to the present day. In the past, older speakers of the central dialect integrated Amharic into their language for various daily activities such as traditional conflict resolution, mourning and wedding ceremonies, and in both private and public aspects of life. Unconsciously incorporating indigenous terms for communal rituals and personal interactions, speakers of the central dialect engaged in various oral traditional literary activities, including sharing folktales, fairy tales, riddles, recounting short stories, and passing down folk wisdom to their children to preserve and transmit their language to future generations. However, since 1991, there has been a new era in the development of the Oromo language, particularly the central dialect, as the political climate has shifted to support the revival of indigenous languages in Ethiopia, including Oromo. This policy change has led to increased support for using native Oromo words. Therefore, it is crucial to reconsider and strategize for the effective development of the central dialect, leveraging the current political environment to foster growth.

Media, including television, radio, the internet, and newspapers, can contribute to lexical changes. There are various print and electronic media outlets available in the Oromo language. The introduction of new words from mass media into people's homes can lead to lexical changes. The semantic domains most impacted include technology, education, politics, clothing and fashion,

and traditional materials. It is recognized that the OSC employs various strategies to coin new words, including compounding, blending, acronyms, and abbreviations for different semantic domains. Additionally, the OSC has been observed to derive new technological terms from native terms, such as naming a *mobile* from the native word '*bilbila*' 'bell'. This practice significantly contributes to language development. The terminology codified by the OSC and the terms utilized in this study complement each other, with minimal differences noted. Educated individuals like students, teachers, and linguists widely use the OSC codified words. However, older individuals and adults may not be familiar with OSC terminology and often seek clarification from others. The study is valuable as it offers insight into the change of Oromo lexical items across various domains and the factors influencing lexical changes.

6.2 Recommendations

In light of the findings and the conclusion drawn the following general recommendations are made.

1. Lexical items can be viewed as society's heritages, historical components, and identity. Looking for mechanisms such as compiling them in the form of dictionary; restoring them in current uses such as incorporating them in school subjects such as history and raising society's awareness about them through publications, as well as preparing symposiums, narrating traditional issues of the past, and so on can have a significant impact on the preservation of native Oromo words.
2. The regional government of Oromia pay special attention to the Oromo Research Institute (IOS) that was established in 2014 to conduct quality research in all aspects of Oromo language.
3. The mass media are important factors in implementing lexical use of a language. As a result, journalists, reporters, and editors use new words to introduce them to dialect speakers. Furthermore, they should work with OSC, which is involved in the follow-up

and identification of problems related to the new and native terms. Then they use native and new (borrowed) terms on radio, TV, and other media programs to keep them going.

4. Elders of dialect speakers should pass on native Oromo vocabulary to the next generation through storytelling, proverbs, fables, plays, etc. The current generation should also avoid unnecessary borrowing.
5. Using one's own words is essential for language development. Therefore, it is important to promote the Oromo language by using native Oromo words. Oromo speakers of all ages should avoid using borrowed words when there are native Oromo words available. Students, researchers, and elders should prioritize the use of native Oromo words to support the growth of the Oromo language.
6. Stakeholders should create comprehensive training and research programs that involve linguists and language experts to increase their participation in the revitalization of indigenous terms in the Oromo language.
7. This study covered only one aspect of language that is lexicon. Therefore, this study recommends further study to be carried to explore whether or not the other linguistic aspects such as Oromo phonology, morphology and syntax have been subjected to changes. The researcher studied noun word category in dealing with lexical changes. However, other word categories were not cover in a wide range. Thus, the current study recommended research to be conducted on other word classes such as an adjectives and verbs. This study's conclusions cannot be accepted as a foundation for generalization in different Oromo dialect where Oromo is primarily spoken. As a result, similar investigations are suggested to analyze lexical change in other Oromo dialects.

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APPENDICES

Appendix A- List of Words That Have Undergone Lexical Change in Central Dialect in Alphabetic Order

No	Orthographic form	Phonemic Transcription	Gloss
1.	<i>alalee</i>	<i>ʔalale:</i>	‘big male donkey’
2.	<i>aagii</i>	<i>ʔa:gi:</i>	‘forgiveness’
3.	<i>aangoo</i>	<i>ʔa:ngo:</i>	‘power’
4.	<i>aankoo</i>	<i>ʔa nko:</i>	‘young ape’
5.	<i>aanquu</i>	<i>ʔa:nk’u:</i>	‘cultural medicine for tap warm’
6.	<i>abbaa alangaa</i>	<i>ʔab:a: alanga:</i>	‘attorney’
7.	<i>abbaa lafaa</i>	<i>ʔab:a: lafa:</i>	‘landlord’
8.	<i>abbaa murtii</i>	<i>ʔab:a: murti:</i>	‘judge’
9.	<i>abboroo</i>	<i>ʔob:oro:</i>	‘early morning’
10.	<i>abishii</i>	<i>ʔabifi:</i>	‘spice’
11.	<i>abukaadoo</i>	<i>ʔabuka:do:</i>	‘avocado’
12.	<i>adaa</i>	<i>ʔad:a</i>	‘forehead’
13.	<i>adabbii</i>	<i>ʔadab:i:</i>	‘punishment’
14.	<i>adasii</i>	<i>ʔadasi:</i>	‘a kind of fragrant bush’
15.	<i>addabaabayii</i>	<i>ʔad:ba:ba:ji:</i>	‘square’
16.	<i>afaan</i>	<i>ʔafa:n</i>	‘mouth /language’
17.	<i>afarsaa</i>	<i>ʔafarsa:</i>	‘an instrument made of leather used to winnow grain’
18.	<i>ajandaa</i>	<i>ʔadzandaa</i>	‘agenda’
19.	<i>aktivistii</i>	<i>ʔaktivisti:</i>	‘activist’
20.	<i>albaatii</i>	<i>ʔalba:ti:/te:sis:</i>	‘diarrhea’
21.	<i>alkoolii</i>	<i>ʔalko:li:</i>	‘alcohol’
22.	<i>ampuulii</i>	<i>ʔampu:li:</i>	‘bulb’

23.	<i>andoodee</i>	<i>ʔando:de:</i>	‘washing plant’
24.	<i>appilii</i>	<i>ʔa:pili:</i>	‘apple ‘
25.	<i>araddoo</i>	<i>ʔarad:o:</i>	‘the traditional material used to drink local beer’.
26.	<i>arba</i>	<i>ʔarba</i>	‘elephant’
27.	<i>argiisa</i>	<i>ʔargisa</i>	‘cultural medicine for toxic and burn’
28.	<i>asfaaltii</i>	<i>ʔasfa:liti:</i>	‘asphalt’
29.	<i>awwaaldiigessa</i>	<i>ʔaw:ldi:ges:a</i>	‘genet’
30.	<i>baabura</i>	<i>ba:bura</i>	’ train ‘
31.	<i>baabura</i>	<i>ba:bura</i>	'train'
32.	<i>baabura</i>	<i>ba:bura</i>	‘train’
33.	<i>baadiyyaa</i>	<i>ba:dij:a:</i>	‘rural’
34.	<i>baaduu</i>	<i>ba:du:</i>	‘milk product’
35.	<i>baajii</i>	<i>ba:ɖji:</i>	‘bended horn for cattle’
36.	<i>baakkuu</i>	<i>ba:k:u:</i>	‘hasn’t much milk for cow’
37.	<i>baakteeriyaa</i>	<i>ba:kterija:</i>	‘bacteria’
38.	<i>baanaa</i>	<i>ba:na:</i>	‘blanket’
39.	<i>baankii</i>	<i>ba:nki:</i>	’ bank’
40.	<i>barandaa</i>	<i>baranda:</i>	’verandah’
41.	<i>barataa</i>	<i>barata:</i>	‘student’
42.	<i>barruu</i>	<i>bar:u:</i>	‘thump/journal’
43.	<i>barsiisaa</i>	<i>barsi:sa:</i>	‘teacher’
44.	<i>battallee</i>	<i>bat:al:e:</i>	'quiz'
45.	<i>biiroo /waajira</i>	<i>bi:ro:/wa:ɖgira</i>	‘office’
46.	<i>bilillee</i>	<i>bilil:e:</i>	‘bottle used to drink ‘tej’
47.	<i>bilisummaa</i>	<i>bilisum:a:</i>	‘freedom’
48.	<i>bobbaa</i>	<i>bob:a:</i>	‘stool’

49.	<i>bokkolluu</i>	<i>bok:ol:u:</i>	‘cultural medicine for allergic’
50.	<i>bolaalee</i>	<i>bola:le:</i>	‘trousers’
51.	<i>boombaa</i>	<i>bo:mba:</i>	‘pipe’
52.	<i>boortee</i>	<i>bo:rte:</i>	‘wild animal which can be eaten’
53.	<i>booyyee</i>	<i>bo:j:e:</i>	‘pig’
54.	<i>borofa</i>	<i>borofa</i>	‘bush buck’
55.	<i>boronqii</i>	<i>boronk'i:</i>	‘chalk’
56.	<i>boroo</i>	<i>boro:</i>	‘north’
57.	<i>boroo</i>	<i>bor:o:</i>	‘a part of house which divided a place where we sit and sleep’
58.	<i>bosonuu</i>	<i>bosonu:</i>	‘big gray duiker’
59.	<i>botoroo</i>	<i>botoro:</i>	‘a kind of tree (of low land)’
60.	<i>buchuma</i>	<i>butfuma</i>	‘a big milk store’
61.	<i>bukurii</i>	<i>buk:r:i:</i>	young donkey
62.	<i>bulaa</i>	<i>bula:</i>	‘sperm’
63.	<i>bulloo</i>	<i>bul:o:</i>	‘white color on its head for cattle’
64.	<i>bullukkoo</i>	<i>bul:uk:o:</i>	‘thick cloths made of cotton’
65.	<i>bunyaa</i>	<i>bun:a:</i>	‘boxing’
66.	<i>buqqura</i>	<i>buk':ra</i>	‘local beer’
67.	<i>burree</i>	<i>bur:e</i>	‘clothes of different colors’
68.	<i>burtukaana</i>	<i>burtuka:na</i>	‘orange’
69.	<i>burungudii</i>	<i>burungudi:</i>	‘stool with short leg’
70.	<i>butii</i>	<i>buti:</i>	‘taking something by force or snatching some body’s property’
71.	<i>buttujjii</i>	<i>but:uḏ:i:</i>	‘kind of wheat’
72.	<i>buuda</i>		‘cup made of cows horn’

73.	<i>buujalee</i>	<i>bu:ɖgale:</i>	‘bigger’
74.	<i>buutii</i>	<i>bu:ti:</i>	‘a kind of snake’
75.	<i>caammaa</i>	<i>tʃʷa:m:a:</i>	‘shoe’
76.	<i>caamsaa</i>	<i>tʃʷa:msa:</i>	‘dry’
77.	<i>caffee</i>	<i>tʃʷaf:e:</i>	‘parliament’
78.	<i>calii</i>	<i>cʷali:</i>	‘a tool used for weaving cotton’
79.	<i>ceekaa</i>	<i>tʃʷe:ka:</i>	‘a kind of a tree’
80.	<i>cheekii</i>	<i>tʃe:ki:</i>	’ check’
81.	<i>ciisii</i>	<i>tʃʷi:si:</i>	‘tenants’
82.	<i>ciqilee</i>	<i>tʃʷikile:</i>	‘elbow’
83.	<i>ciraa</i>	<i>tʃʷira:</i>	‘fly swatter’
84.	<i>ciree</i>	<i>tʃʷire:</i>	‘cutting or breaking’
85.	<i>cirri</i>	<i>tʃʷir:i:</i>	‘red beaked bird that eats ticks’
86.	<i>cittoo</i>	<i>cit:o:</i>	‘itch’
87.	<i>cobxoo</i>	<i>tʃʷobtʷo:</i>	‘gonorrhoea’
88.	<i>cooma</i>	<i>tʃʷo:ma</i>	’fat ’
89.	<i>cubbuxoo</i>	<i>tʃʷobtʷo:</i>	‘cultural bread’
90.	<i>cuquliisa</i>	<i>tʃʷukʷuli:s</i>	‘bird with dark blue color (a kind of bird)’
91.	<i>daabee</i>	<i>da:be:</i>	‘hair style which is plaited in ringlets’
92.	<i>daammii</i>	<i>da:m:i:</i>	‘black gray’
93.	<i>daana’oo</i>	<i>da:naʷo:</i>	‘weevil’
94.	<i>daarektera</i>	<i>da:rektara</i>	‘director ’
95.	<i>daayiparii</i>	<i>da:jip:ari:</i>	’ diaper’
96.	<i>dafee dhaqqabaa</i>	<i>.dafe: dakʷ:ba:</i>	‘urgent force ’
97.	<i>dambacaa</i>	<i>dambatʃʷa:</i>	‘used carry water’
98.	<i>dambalii</i>	<i>dambali:</i>	‘wave’
99.	<i>dambii</i>	<i>dambi:</i>	‘regulation ’
100.	<i>daree</i>	<i>dare:</i>	’section’

101.	<i>darmii</i>	<i>darmi:</i>	young horse
102.	<i>dhaaba</i>	<i>da:ba</i>	‘organization ’
103.	<i>dhaddee</i>	<i>d̄ad:e:</i>	‘porcupine’
104.	<i>dhalaandhula</i>	<i>dala:ndula</i>	‘leech’
105.	<i>dhama</i>	<i>d̄ama</i>	‘milk product ’
106.	<i>dhaqna qabaa</i>	<i>dak'na k'aba:</i>	‘circumcision’
107.	<i>dhaqqabaa</i>	<i>dak'aba:</i>	‘kind of wheat’
108.	<i>dhibaayyuu</i>	<i>diba:j:u:</i>	‘righteous’
109.	<i>dhibee garaachaa</i>	<i>dibe: garaatf:a:</i>	‘gastric’
110.	<i>dhibee kalee</i>	<i>dibe: kale</i>	‘kidney’
111.	<i>dhibee onnee</i>	<i>dibe: on:e:</i>	‘heart failure’
112.	<i>dhibee shukkaaraa</i>	<i>dibe: fuk:a:ra</i>	‘diabetic’
113.	<i>dhidhima</i>	<i>didima</i>	‘south ’
114.	<i>dhodhoosoo</i>	<i>dodoso</i>	‘roasted grain’
115.	<i>dhungoo</i>	<i>dungo:</i>	‘kissing of boy and girl friend’
116.	<i>dhuufuu</i>	<i>du:fu:</i>	‘farting’
117.	<i>digirii</i>	<i>digiri:</i>	‘degree’
118.	<i>diinqa</i>	<i>di:nk'a</i>	‘section of house were we sleep’
119.	<i>dijiitii</i>	<i>did̄zi:ti:</i>	‘digit’
120.	<i>dilbata</i>	<i>dilbata</i>	‘Sunday’
121.	<i>dimokiraasii</i>	<i>dimokira:si:</i>	‘democracy’
122.	<i>dinnicha</i>	<i>din:tfa</i>	‘potato’
123.	<i>dirbadirii</i>	<i>dirbadir:</i>	‘web by web’
124.	<i>doddotii</i>	<i>dod:ti:</i>	‘a kind of acacia tree’
125.	<i>dokdokkee</i>	<i>dokdok:e:</i>	‘bicycle’
126.	<i>doobbii</i>	<i>do:b:i:</i>	‘nettle’
127.	<i>dukkaana</i>	<i>duk:a:na</i>	‘shop’
128.	<i>dukkaana</i>	<i>duk:a:na</i>	‘shop’ (swahili)
129.	<i>duubdeebii</i>	<i>du:bde:bi:</i>	‘feedback’

130.	<i>duudaa</i>	<i>du:da:</i>	‘deaf’
131.	<i>eedisii</i>	<i>?e:disi:</i>	‘aids’
132.	<i>elektiriikii</i>	<i>?elektiri.ki:</i>	‘electric’
133.	<i>ergamaa</i>	<i>?ergama:</i>	‘angel’
134.	<i>fal’aana</i>	<i>fal?a:na</i>	‘spoon’
135.	<i>falaasama</i>	<i>fala:sama</i>	‘Philosophy’
136.	<i>federaala</i>	<i>federa:la</i>	‘federal’
137.	<i>feesbuukii</i>	<i>fe:sbu:ki:</i>	‘facebook’
138.	<i>filaashii</i>	<i>filafi:</i>	‘flash’
139.	<i>filannoo</i>	<i>filan:o:</i>	‘election’
140.	<i>firiijii</i>	<i>firi:dʒi:</i>	‘fridge’
141.	<i>folqee</i>	<i>folk’e:</i>	‘cultural shorts’
142.	<i>fooqii</i>	<i>fo:ki:</i>	‘tower’
143.	<i>footoo</i>	<i>fo:to:</i>	‘photo’
144.	<i>fuula</i>	<i>fu:la</i>	‘face/page’
145.	<i>ga’ee leencaa</i>	<i>ga?e: le:ntf’’a:</i>	‘lion’s share’
146.	<i>gaabii</i>	<i>ga:bi:</i>	‘gabi’
147.	<i>gaala</i>	<i>ga:la</i>	Camel
148.	<i>gaammee</i>	<i>ga:me:</i>	‘hairstyle /Gada grade’
149.	<i>gaayyaa</i>	<i>ga:j:a:</i>	‘smoking in a pipe’
150.	<i>gaazexaa</i>	<i>gaa:zet’a:</i>	‘newspaper’
151.	<i>gaazii</i>	<i>ga:zi:</i>	‘gas’
152.	<i>gabaa</i>	<i>gaba:</i>	‘market’
153.	<i>gabaa</i>	<i>gaba:</i>	‘market’
154.	<i>gabatee</i>	<i>gabate:</i>	‘cultural table/chart’
155.	<i>gabatee gurraacha</i>	<i>gabate: gur:a:tfa</i>	‘black board’
156.	<i>gafarsa</i>	<i>gafarsa</i>	‘buffalo’
157.	<i>gala waabee</i>	<i>gala wa:be:</i>	‘afternoon’

158.	<i>galaa</i>	<i>gala:</i>	‘food take away’
159.	<i>galchaa</i>	<i>galtfa:</i>	‘sacrifice’
160.	<i>galma</i>	<i>galama</i>	‘hall/ mission’
161.	<i>garaa kaasaa</i>	<i>gara: ka:sa</i>	stomach hurts
162.	<i>garaajii</i>	<i>gara:dʒi:</i>	’ garage ’
163.	<i>garaarraa</i>	<i>ga:rar:a:</i>	‘chameleon’
164.	<i>garbicha</i>	<i>garbitfa</i>	’slave ’ (male)
165.	<i>garbittii</i>	<i>garbit:i:</i>	‘slave’ (female)
166.	<i>gasaa</i>	<i>gasa:</i>	‘traditional raincoat’
167.	<i>geejjiba</i>	<i>ge:dʒ:ba</i>	un practiced donkey
168.	<i>generetara</i>	<i>dʒeneretera</i>	’ generator’
169.	<i>gifira</i>	<i>gifira</i>	‘measles’
170.	<i>giiftii</i>	<i>gi:fti:</i>	’queen ’
171.	<i>giraama</i>	<i>gira:ma</i>	‘gram’
172.	<i>giroosarii</i>	<i>giro:sari:</i>	‘grocery’
173.	<i>godeettii</i>	<i>gode:t:i:</i>	‘ugly for female’
174.	<i>gogorrii</i>	<i>gogor:i:</i>	‘partridge’
175.	<i>gola</i>	<i>gola</i>	’ section of house’
176.	<i>golfaa</i>	<i>golfa:</i>	‘typhus’
177.	<i>gommaa</i>	<i>gom:a:</i>	‘tyer’
178.	<i>gongaa</i>	<i>gonga:</i>	‘‘used to watering a cows’
179.	<i>goobaa</i>	<i>go:ba:</i>	‘powerful’
180.	<i>goofaree</i>	<i>goofaree</i>	‘hair style which is plaited in ringlets’
181.	<i>goofaree</i>	<i>go:fare:</i>	‘hair style’
182.	<i>gooftaa</i>	<i>go:fta:</i>	’king’
183.	<i>goolii</i>	<i>go:li:</i>	‘goal’
184.	<i>goosuu</i>	<i>go:su:</i>	‘kind of tree with edible fruit’
185.	<i>gowwaa</i>	<i>gow:a:</i>	‘foolish’

186.	<i>goyyoomsaa</i>	<i>gojo:msa:</i>	‘cattle disease’
187.	<i>gubboo</i>	<i>gub:o:</i>	’bribe’
188.	<i>guduruu</i>	<i>guduru:</i>	‘hair style for girls’
189.	<i>guggushii</i>	<i>gug:gufi:</i>	‘small store made of soil and stone used to store grain’
190.	<i>gullichaa</i>	<i>gul:i tf:a:</i>	‘ cultural stove’
191.	<i>gumbii</i>	<i>gumbi:</i>	‘a material made of soil used to store grains’.
192.	<i>gumbii</i>	<i>gumbi:</i>	‘garanry’
193.	<i>guushii</i>	<i>gu:fi:</i>	‘local beer’
194.	<i>guutuu</i>	<i>gu:tu:</i>	‘hair style for children’
195.	<i>haamlee</i>	<i>ha:mle:</i>	‘July’
196.	<i>haaromsa</i>	<i>ha:romsa</i>	‘reformation’
197.	<i>hadheessa</i>	<i>hadε:s:a</i>	‘a kind of a tree used a stick’
198.	<i>hamaagootaa</i>	<i>hama: go: ta:</i>	‘badger’
199.	<i>handhuura</i>	<i>han du:ra</i>	‘hump /center’
200.	<i>hanqalbaa</i>	<i>hank’alba:</i>	‘material used carry baby on back’
201.	<i>hanqalbaa</i>	<i>hanko:la:</i>	‘big gourd used to drink local beer’
202.	<i>haqa</i>	<i>hak’a</i>	‘truth’
203.	<i>har’aa</i>	<i>har?a:</i>	‘thick red’
204.	<i>harmee</i>	<i>harme:</i>	‘breast /mother’
205.	<i>harooressa</i>	<i>haro:res:a</i>	‘kind of tree’
206.	<i>haxxee</i>	<i>hat’:e:</i>	‘kind of tree’
207.	<i>heera</i>	<i>he:ra</i>	‘constitution’
208.	<i>heexoo</i>	<i>he:t’o:</i>	‘cultural medicine for tap warm’
209.	<i>helekooptarii</i>	<i>helekoptari:</i>	’ helicopter ’
210.	<i>herreega</i>	<i>her:ga</i>	’mathematics ’
211.	<i>hidaarii</i>	<i>hida:ri:</i>	‘December’
212.	<i>hiddii</i>	<i>hid:i:</i>	‘solanaceous fruit or plant’
213.	<i>hiddii</i>	<i>hid:a</i>	‘root/genealogy’

214.	<i>hilleensa</i>	<i>hil:e:nsa</i>	‘hare’
215.	<i>himata</i>	<i>himata</i>	‘accuse’
216.	<i>himatamaa</i>	<i>himatama:</i>	‘accused’
217.	<i>hinsilaalee</i>	<i>ʔinsila:le:</i>	‘kind of tree’
218.	<i>hirboo</i>	<i>hirbo:</i>	‘one third’
219.	<i>hojjattuu manaa</i>	<i>hodʒ:at:u: manaa:</i>	‘maid’
220.	<i>hoqii</i>	<i>ʔok'i:</i>	‘vomiting’
221.	<i>horsiiisee bulaa</i>	<i>horsi:se: bula:</i>	‘pastoralist’
222.	<i>hospitaala</i>	<i>hospita:la</i>	‘hospital’
223.	<i>hudduu</i>	<i>hud:u:</i>	‘buttack’
224.	<i>hudhaa</i>	<i>huda:</i>	‘an edible yellow fruit’
225.	<i>hundee diimaa</i>	<i>hundee: di:maa:</i>	‘beet root’
226.	<i>ibsa /daamotii</i>	<i>ʔibsa:/da:moti:</i>	‘candle/ electric’
227.	<i>inqirtii</i>	<i>ʔinkirti:</i>	‘goiter’
228.	<i>irreessa</i>	<i>ʔir:ees:a</i>	‘green (fresh) grass’
229.	<i>ispaarmii</i>	<i>ʔisparmi:</i>	‘sperm’
230.	<i>ispoonjii</i>	<i>ʔispo:ndʒi:</i>	‘spongy’
231.	<i>istaandardii</i>	<i>ʔista:ndardi:</i>	‘standard’
232.	<i>itillee</i>	<i>ʔitil:e:</i>	‘cattle skin used to sleep on’
233.	<i>iyannoo</i>	<i>ʔolijan:o:</i>	‘appeal’
234.	<i>iyooolee</i>	<i>ʔij:o:le:</i>	‘cultural music’
235.	<i>jaakkeettii</i>	<i>dʒa:k:e:t:i:</i>	‘jacket’
236.	<i>jaamaa</i>	<i>dʒa:ma:</i>	‘blind’
237.	<i>jabanaa</i>	<i>dʒabana:</i>	‘kettle /coffee pot’
238.	<i>jajjuu</i>	<i>dʒadʒ :u:</i>	‘owl’
239.	<i>jajjuu</i>	<i>dʒadʒ:u:</i>	‘owl’
240.	<i>jawwee</i>	<i>dʒaw:e:</i>	‘python’
241.	<i>jirbii</i>	<i>dʒirbi:</i>	‘cotton’

242.	<i>joobira</i>	<i>dʒo:bira</i>	‘vulture’
243.	<i>kaabinee</i>	<i>ka:bine:</i>	‘carbine’
244.	<i>kaameraa</i>	<i>ka:me:ra:</i>	‘camera’
245.	<i>kaanpaanii</i>	<i>kampa:ni:</i>	‘company’
246.	<i>kaarotii</i>	<i>ka:roti:</i>	‘carrot’
247.	<i>kaartaa</i>	<i>ka:rta:</i>	‘map’
248.	<i>kaaseettii</i>	<i>ka:s:t:i</i>	‘cassette’
249.	<i>kaawuyyaa</i>	<i>ka:wuj:a:</i>	‘ironing press’
250.	<i>kachoo</i>	<i>katf:o:</i>	‘basket’
251.	<i>kamisa</i>	<i>kamisa</i>	‘Thursday’
252.	<i>kantiibaa</i>	<i>kanti:ba:</i>	‘cultural trousers’
253.	<i>karkarroo</i>	<i>karkar:o:</i>	‘wild boar’
254.	<i>karkarroo</i>	<i>karkar:o:</i>	wild boar, pig
255.	<i>keerroo</i>	<i>k’e:r:o:</i>	‘unmarried boy/ strong person’
256.	<i>kemistirii</i>	<i>kemistiri:</i>	‘chemistry’
257.	<i>kibxata</i>	<i>kibt’ata</i>	‘Tuesday’
258.	<i>kiilogiraama</i>	<i>ki:logra:ma</i>	‘kilogram’
259.	<i>kiisii</i>	<i>ki:si:</i>	‘pocket’
260.	<i>kilaashii</i>	<i>kila:fi:</i>	‘weapon’
261.	<i>kiliniika/ii</i>	<i>kilini:ka/i:</i>	‘clinic’
262.	<i>kiraa</i>	<i>kira:</i>	‘rent’
263.	<i>kiraa sassaabaa</i>	<i>kira:sas:a:ba:</i>	‘rent sicker’
264.	<i>kittaa</i>	<i>kit:a:</i>	‘cultural shorts for child’
265.	<i>kofoo</i>	<i>kofo:</i>	‘trousers//degree’
266.	<i>kolomshaashii</i>	<i>k’olomfa:fi:</i>	‘traditional tool for decoration’
267.	<i>komputera</i>	<i>komputera</i>	‘computer’
268.	<i>kondomii</i>	<i>kondomi:</i>	‘condom’
269.	<i>konkolaachisaa</i>	<i>konkola:tfisa:</i>	‘driver’
270.	<i>koolleejjii</i>	<i>ko:l:edʒi:</i>	‘college’

271.	<i>koornisii</i>	<i>ko:rni:si:</i>	‘ceiling’
272.	<i>kootaa</i>	<i>ko:ta:</i>	‘quota’
273.	<i>kootii</i>	<i>ko:ti:</i>	‘coat’
274.	<i>kophee</i>	<i>kop'e:</i>	‘shoes’
275.	<i>koroojoo</i>	<i>korodʒo:</i>	‘wallet; leather bag’
276.	<i>kororimaa</i>	<i>kororima:</i>	‘spice’
277.	<i>koshommii</i>	<i>kofom:i:</i>	‘a kind of tree or its fruits’
278.	<i>kubbaa</i>	<i>kub:a:</i>	‘ball’
279.	<i>kubbaayyaa</i>	<i>kub:a:y:a:</i>	‘cup’
280.	<i>kuruphee</i>	<i>kurup'e:</i>	‘gray duiker’
281.	<i>kutaa</i>	<i>kuta:</i>	‘cultural cloth’
282.	<i>kutaa</i>	<i>kuta:</i>	‘grade’
283.	<i>laadanaa</i>	<i>la:dana:</i>	‘measurement made of grass, contains about 50 kg. of grain’
284.	<i>laaffisoo</i>	<i>la:f:iso:</i>	‘barely with butter’
285.	<i>laamedaa</i>	<i>la:meda:</i>	‘farm material’
286.	<i>laaqana</i>	<i>la:k'ana</i>	‘lunch’
287.	<i>labsii</i>	<i>labsi:</i>	‘proclamation’
288.	<i>lallaafaa</i>	<i>lal:a:fa:</i>	‘not strong or not hard’
289.	<i>lashee</i>	<i>lafe:</i>	‘epidemic disease’
290.	<i>leemmatii</i>	<i>le:m:ti:</i>	‘traditional material made of grass used to placing food’
291.	<i>leenca</i>	<i>le:ntf'a</i>	‘lion’
292.	<i>lichee</i>	<i>litfe:</i>	‘thin stick’
293.	<i>lookoo</i>	<i>lo:ko:</i>	‘kind of tree’
294.	<i>loomii</i>	<i>lo:mi:</i>	‘lemon’
295.	<i>maadiggaa</i>	<i>ma:d:ig:a:</i>	‘a big pot used to make ‘tella’ and ‘tej’

296.	<i>maagaa</i>	<i>ma:ga:</i>	‘hookwarm’
297.	<i>maandisa</i>	<i>ma:ndisa</i>	‘engineering’
298.	<i>maangoo</i>	<i>ma:ngo:</i>	‘mango’
299.	<i>maankaa</i>	<i>ma:nka:</i>	‘ spoon’
300.	<i>maazaa</i>	<i>ma:za:</i>	‘April’
301.	<i>madabii</i>	<i>madabi:</i>	‘raised platform of earth used as seat or bed’
302.	<i>magaazii</i>	<i>maga:zi:</i>	‘ saw’
303.	<i>maggabitii</i>	<i>mag:biti:</i>	‘March’
304.	<i>majii</i>	<i>maɗji:</i>	the upper grinding stone
305.	<i>makiinaa</i>	<i>maki:na:</i>	car ’
306.	<i>makiraajii</i>	<i>makira:ɗji:</i>	‘ utensil’
307.	<i>makoodii</i>	<i>mako:di:</i>	‘pigeon’
308.	<i>malaanmaltummaa</i>	<i>mala:nmaltum:a:</i>	‘corruption ’
309.	<i>mana barnootaa</i>	<i>mana barno:ta:</i>	‘school’
310.	<i>manshii</i>	<i>manfi:</i>	‘traditional farm tool’
311.	<i>maqasii</i>	<i>mak’asi:</i>	‘ scissors’
312.	<i>maratoonii</i>	<i>mar:to:ni:</i>	‘marathon’
313.	<i>marduufa</i>	<i>mardu:fa</i>	‘ cultural cloth’
314.	<i>maskaramii</i>	<i>maskarami:</i>	‘September’
315.	<i>matta’aa</i>	<i>mat:aʔa:</i>	’bribe’
316.	<i>michii sonbaa</i>	<i>mitf:i: somba:</i>	‘pneumonia’
317.	<i>miinzee</i>	<i>mi:nze:</i>	‘best man’
318.	<i>miliyoona</i>	<i>milijo:na</i>	‘million’
319.	<i>mishingaa</i>	<i>mifinga:</i>	‘millet’
320.	<i>mismaara</i>	<i>misma:ra</i>	‘nail’
321.	<i>mobaayilii</i>	<i>moba:jili</i>	‘mobile’
322.	<i>mootii</i>	<i>mo:ti:</i>	‘king ’
323.	<i>moqorqoraa</i>	<i>mokork’ora:</i>	‘ utensil’
324.	<i>motora</i>	<i>motora</i>	‘motor’

325.	<i>munnee</i>	<i>mun:e:</i>	‘butt’
326.	<i>murtii</i>	<i>murti:</i>	‘decision’
327.	<i>mushurraa</i>	<i>mufur:a:</i>	‘bride groom’
328.	<i>mutaa</i>	<i>muta:</i>	‘awl’
329.	<i>muuzii</i>	<i>mu:zi:</i>	‘banana’
330.	<i>naacha</i>	<i>na:tf:a</i>	‘crocodile’
331.	<i>naafa</i>	<i>na:fa</i>	‘lame’
332.	<i>naasee</i>	<i>na:se:</i>	‘August’
333.	<i>nadheen</i>	<i>nade:n</i>	‘woman’
334.	<i>naqaashii</i>	<i>naqafi:</i>	‘witness’
335.	<i>naxalaa</i>	<i>nat’ala:</i>	‘light cloth’
336.	<i>niitii</i>	<i>ni:ti:</i>	‘wife’
337.	<i>nugusa</i>	<i>nugusa</i>	‘king’
338.	<i>odolcha</i>	<i>ʔodoltʃa</i>	‘gray’
339.	<i>oduu</i>	<i>ʔodu:</i>	‘news’
340.	<i>osolee</i>	<i>ʔosole:</i>	‘chipmunk squirrel’
341.	<i>paarkii</i>	<i>pa:rki:</i>	‘park’
342.	<i>paartii</i>	<i>pa:rti:</i>	‘organization’
343.	<i>paastaa</i>	<i>pa:sta:</i>	‘pasta’
344.	<i>pilaazimaa</i>	<i>pila:zima:</i>	‘plasma’
345.	<i>pirezedaantii</i>	<i>pirezida:nti:</i>	‘president’
346.	<i>pirojeektii</i>	<i>pirodʒekti:</i>	‘project’
347.	<i>piromoshinii</i>	<i>piromo:fini:</i>	‘promotion’
348.	<i>poolisii/foolisii</i>	<i>po:lisi:/fo:lisi:</i>	‘police’
349.	<i>poostaa</i>	<i>po:sta:</i>	‘Post’
350.	<i>priintera</i>	<i>piri:ntera</i>	‘printer’
351.	<i>qaanjilii</i>	<i>k’andʒili:</i>	‘material used to fetch water’

352.	<i>qabanuu</i>	<i>k'abanu:</i>	'cattle diseases'
353.	<i>qabsoo</i>	<i>qabso:</i>	'struggle'
354.	<i>qadiidaa</i>	<i>k'adi:da:</i>	'greenish bush like tree'
355.	<i>qalama</i>	<i>k'alama</i>	'paint'
356.	<i>qalpii</i>	<i>k'albi:</i>	'insight'
357.	<i>qamalee</i>	<i>k'amale:</i>	'ape'
358.	<i>qambara</i>	<i>k'ambara</i>	'yoke'
359.	<i>qamduu maallaqaa</i>	<i>k'amdu: ma:l:k'a:</i>	'cashier'
360.	<i>qanqalloo</i>	<i>k'ank'al:o:</i>	'traditional suck made of goat hide'
361.	<i>qaro dhabeeyyii</i>	<i>k'aro: dabe:j:i:</i>	'visual impairment'
362.	<i>qarree</i>	<i>qar:e:</i>	'unmarried girl/ strong person woman'
363.	<i>qaxxee</i>	<i>k'at':e:</i>	'kind of wheat'
364.	<i>qeeraa</i>	<i>ke:ra:</i>	'abattoir'
365.	<i>qeerransa</i>	<i>k'e:'ransa</i>	'tiger'
366.	<i>qeesii</i>	<i>k'e:si:</i>	'perist'
367.	<i>qillee</i>	<i>k'il:e:</i>	'ball played at Christmas'
368.	<i>qilleensa baasuu</i>	<i>k'il:nsa baasuu</i>	'giving out air'
369.	<i>qinxirii</i>	<i>kint'iri:</i>	'female reproductive organ'
370.	<i>qo'annoo</i>	<i>k'oʔan:o:</i>	'study'
371.	<i>qochaa</i>	<i>k'otf''a:</i>	'tortoise'
372.	<i>qonnaan bulaa</i>	<i>k'on:a:n bula:</i>	'farmer'
373.	<i>qonyyee</i>	<i>k'o j:e:</i>	'an agricultural implement made of metal'
374.	<i>qoorbii</i>	<i>k'o:rbi:</i>	'lifter'
375.	<i>qorannoo</i>	<i>k'oran:o:</i>	'research'
376.	<i>qorannoo</i>	<i>k'oran:o</i>	'evaluation'
377.	<i>qoricha cittoo</i>	<i>k'oritf:a tf''it:o:</i>	'medicine for itch'
378.	<i>qoricha cobxoo</i>	<i>k'oritfa tf''obt'o:</i>	'cultural medicine for gonorrhoea'
379.	<i>qoricha lagaa</i>	<i>k'oritf:a laga:</i>	'thick grass'

380.	<i>qoricha</i> <i>shootalaayii</i>	<i>k'oritf:a fotala:ji:</i>	'cultural medicine for RH factor'
381.	<i>qoricha sinbiraa</i>	<i>k'oritfa sinbira:</i>	'cultural medicine for liver'
382.	<i>qorii</i>	<i>k'ori:</i>	'cultural food'
383.	<i>qormaata</i>	<i>k'orma:ta</i>	'examination'
384.	<i>qorqorroo</i>	<i>k'ork'o:r:o:</i>	'tin'
385.	<i>qubee</i>	<i>k'ube:</i>	'script'
386.	<i>qulfii</i>	<i>k'ulfi:</i>	'key'
387.	<i>qumxaa</i>	<i>k'umt'a:</i>	'shorts'
388.	<i>qunduftii</i>	<i>k'undufti:</i>	'local beer'
389.	<i>qunnii</i>	<i>k'un:i:</i>	'tall grass that grown by river side'
390.	<i>quraa</i>	<i>k'ura:</i>	'crow'
391.	<i>qurcii</i>	<i>k'urtf'i:</i>	'leprosy'
392.	<i>quubsa</i>	<i>k'u:bsa:</i>	'kind of wheat'
393.	<i>raacata</i>	<i>ra:tf'ata</i>	'yeast'
394.	<i>raadiyoonii</i>	<i>ra:diyo:ni:</i>	'radio'
395.	<i>ragaa</i>	<i>raga:</i>	'data'
396.	<i>rakkoo dhaggeettii</i>	<i>rak:o dage:t:i:</i>	'hearing impairment'
397.	<i>reeshoo</i>	<i>re:fo:</i>	'ratio'
398.	<i>rimootii</i>	<i>rimo:ti:</i>	'remote'
399.	<i>rukkeessa</i>	<i>ruk:es:a</i>	'a kind of tree'
400.	<i>rukkeessa</i>	<i>ruk:e:s:a</i>	'thick tree with broad leaves'
401.	<i>ruumicha</i>	<i>ru:mitf:a</i>	'vulture'
402.	<i>sa'aatii</i>	<i>saʔa:ti:</i>	'watch'
403.	<i>saaloonii</i>	<i>sa:loni:</i>	'house section'
404.	<i>saammaa</i>	<i>sa:m:a:</i>	'stinging'
405.	<i>saamunaa</i>	<i>sa:muna:</i>	'soap'
406.	<i>saaphana</i>	<i>sa:p'ana</i>	'net'
407.	<i>saasiraa</i>	<i>sa:sira:</i>	'finger ring'

408.	<i>saasiraa</i>	<i>sar:isa</i>	‘cultural music’
409.	<i>saatawaa</i>	<i>sa:tawa:</i>	‘giraffe’
410.	<i>saayinsii</i>	<i>sa:jinsi:</i>	‘science’
411.	<i>sabbata</i>	<i>sab:ta</i>	‘belt’
412.	<i>sagalee guddiftuu</i>	<i>sagale: gud:ftu:</i>	‘microphone’
413.	<i>sallaattoo</i>	<i>sal:t:o:</i>	‘kind of wheat’
414.	<i>sanbata</i>	<i>sanbata</i>	‘Saturday’
415.	<i>sanee</i>	<i>sane:</i>	‘June’
416.	<i>saqalaa</i>	<i>sak’ala:</i>	‘a big store used store grain’
417.	<i>saqalaa</i>	<i>sak’ala:</i>	‘a big store material made of tree and used to store grain’
418.	<i>saqqii</i>	<i>sak’:i:</i>	‘belt’
419.	<i>sardiida</i>	<i>sardi:da</i>	‘fox’
420.	<i>saree</i>	<i>sare:</i>	‘dog’
421.	<i>sariitii</i>	<i>sari:ti:</i>	‘kind of grass’
422.	<i>sayyuu</i>	<i>saj:u:</i>	‘husband’s sister’
423.	<i>seelii</i>	<i>se:li:</i>	‘cell’
424.	<i>shaamaa</i>	<i>fa:ma:</i>	‘light dress’
425.	<i>shaashii</i>	<i>fa:fi:</i>	‘headscarves’
426.	<i>shaayii</i>	<i>fa:ji:</i>	‘tea’
427.	<i>shaffaannee</i>	<i>faf:a:n:e:</i>	‘kind of sorghum’
428.	<i>shamizii</i>	<i>famizi:</i>	‘shirt’
429.	<i>shankoora</i>	<i>fanko:ra</i>	‘sugar cane’
430.	<i>shataatee</i>	<i>fata:te:</i>	‘a big pot used to make ‘wat’
431.	<i>shiboo</i>	<i>fibo:</i>	‘wire’
432.	<i>shikinnaa</i>	<i>fikin:a:</i>	‘a cup made of cattle horn’
433.	<i>shimala</i>	<i>fimala</i>	‘a kind of tree’

434.	<i>shimala</i>	<i>ʃ'ʌl:a:</i>	'product'
435.	<i>shinii</i>	<i>ʃini:</i>	'cup'
436.	<i>shittoo</i>	<i>ʃit:o:</i>	'perfume'
437.	<i>shokofee</i>	<i>ʃokofe:</i>	'kind of barley'
438.	<i>shugguxii</i>	<i>ʃugut':i:</i>	'pistil'
439.	<i>shukkaara</i>	<i>ʃuk:a:ra</i>	'sugar'
440.	<i>shunburaa</i>	<i>ʃunbura:</i>	'check peas'
441.	<i>shurraabii</i>	<i>ʃur:a:bi:</i>	'sweaters'
442.	<i>shurrubbaa</i>	<i>ʃur:ub:a:</i>	'hair style'
443.	<i>sibaagoo</i>	<i>siba:go:</i>	'string'
444.	<i>siisoo</i>	<i>si:so:</i>	'half'
445.	<i>sillahoo</i>	<i>sil:aho:</i>	'gourd used to fetch water'
446.	<i>sillyii</i>	<i>sil:ji:</i>	'small flat basket used for serving roasted corn'
447.	<i>silmii</i>	<i>silmi:</i>	'tick'
448.	<i>simbira halkanii</i>	<i>simbira halkani:</i>	'bat'
449.	<i>simintoo</i>	<i>siminto:</i>	'cement'
450.	<i>sinii/shinii</i>	<i>sini:/ʃini:</i>	'cup'
451.	<i>siree</i>	<i>sire:</i>	'bed'
452.	<i>sissaaba</i>	<i>sis:a:ba</i>	'verandah'
453.	<i>siyaasa</i>	<i>sija:sa</i>	'politics'
454.	<i>sololiyaa</i>	<i>sololija:</i>	'guinea fowl'
455.	<i>soofaa</i>	<i>so:fa:</i>	'sofa'
456.	<i>sooftii</i>	<i>so:fti:</i>	'soft'
457.	<i>soottoo</i>	<i>so:t:o:</i>	'a table used to eat food on it'
458.	<i>sunsuma</i>	<i>sunsuma</i>	'cultural stove'
459.	<i>suufii</i>	<i>su:fi:</i>	'wool like plant'
460.	<i>suuqii</i>	<i>su:k'i:</i>	'shop'

461.	<i>suuqii</i>	<i>su:k'i:</i>	'shop'
462.	<i>taaksii</i>	<i>ta:ksi:</i>	'tax'
463.	<i>taammanyee</i>	<i>ta:m:je:</i>	'kind of barley'
464.	<i>taayitaa</i>	<i>ta:jita:</i>	'power'
465.	<i>tamsaasa</i>	<i>tamsa:sa</i>	'distributions'
466.	<i>tasaasii</i>	<i>tasa:si:</i>	'November'
467.	<i>teenisii</i>	<i>te:nisi:</i>	'tennis'
468.	<i>teepha</i>	<i>te:p'a</i>	'leather made rope for saddling'
469.	<i>teephii</i>	<i>te:p':i:</i>	'tape recorder'
470.	<i>tiksee</i>	<i>tikse:</i>	'herdsman'
471.	<i>timaatimii</i>	<i>tima:timi:</i>	'tomato'
472.	<i>tuffee</i>	<i>tuf:e:</i>	'penis'
473.	<i>udaan</i>	<i>ʔuda:n</i>	'excrement, shit/ feces'
474.	<i>udduu</i>	<i>ʔud:u:</i>	'body part'
475.	<i>vaayireesii</i>	<i>va:jirasi:</i>	'virus '
476.	<i>waancaa</i>	<i>wa:ntf''a:</i>	'a cup made of horn'
477.	<i>waandaboo</i>	<i>wa:ndabo:</i>	'cultural dress'
478.	<i>waaree</i>	<i>wa:re:</i>	'midday shift'
479.	<i>waarii</i>	<i>wa:ri:</i>	'midnight'
480.	<i>waaroo</i>	<i>wa:ro:</i>	'hut'
481.	<i>waarsaa</i>	<i>wa:rsa:</i>	'wife the two brothers '
482.	<i>waciitii</i>	<i>watf''i:ti:</i>	'a material made of clay in which we eat porridge'
483.	<i>wadaajii</i>	<i>wada:dʒi:</i>	'kissing in cheek'
484.	<i>wagala</i>	<i>wagala</i>	'farm tool (metal staple for fastening plow)'
485.	<i>wantaaboo</i>	<i>wanta:bo:</i>	'a material in which we put injera or bread'
486.	<i>waraabbii</i>	<i>wara:b:i:</i>	'traditional material used fetch water bigger than k'a:ndʒili:.'

487.	<i>waraabbii</i>	<i>wara:b:i:</i>	‘traditional material made of gourd used to fetch water’
488.	<i>waraabessa</i>	<i>wara:bes:a</i>	‘hyena’
489.	<i>wareegama</i>	<i>ware:gama</i>	‘sacrifice’
490.	<i>wasiila</i>	<i>wasi:la</i>	‘uncle’
491.	<i>waxii</i>	<i>wat'i:</i>	‘wat’
492.	<i>wiixata</i>	<i>wi:t'ata</i>	‘Monday’
493.	<i>willee</i>	<i>wil:e:</i>	‘gourd’
494.	<i>xannee</i>	<i>t'an:e:</i>	‘have nothing to eat’
495.	<i>xarrii</i>	<i>t'ar:i:</i>	‘January’
496.	<i>xibaaguna</i>	<i>t'iba:guna</i>	‘cultural oil’
497.	<i>xiinqooqa</i>	<i>t'ink'o:k'a</i>	‘linguistics’
498.	<i>xiinsammuu</i>	<i>t'insam:u:</i>	‘psychology’
499.	<i>xiqimtii</i>	<i>t'ik'imti:</i>	‘October’
500.	<i>xirinbii</i>	<i>t'irinbi:</i>	‘whistle’
501.	<i>xiyyaara</i>	<i>t'ij:a:ra</i>	‘airplane’
502.	<i>xunjiitii</i>	<i>t'undzi:ti:</i>	‘a kind of tree’
503.	<i>yaa'ii</i>	<i>ja:ʔi:</i>	‘forum’
504.	<i>yakkatitii</i>	<i>jaka:titi:</i>	‘February’
505.	<i>yeeyyii</i>	<i>je:j:i:</i>	‘wolf’
506.	<i>yuunivarsiitii</i>	<i>ju:nvarsi:ti:</i>	‘university’
507.	<i>zayitii</i>	<i>zajiti:</i>	‘oil’
508.	<i>zinjibila</i>	<i>zindzibil</i>	‘ginger’
509.	<i>zinnaara</i>	<i>zin:a:ra</i>	‘cartridge’

Appendix B: Words changed over the last three Ethiopian governments

NO	Haile Selassie	Derg	Current Gov.	Gloss
1.	<i>ba:lab:a:ta</i>	-		'landlord'
2.		<i>ko:ta:</i>		'quota'- selling of croup'
3.		<i>kinati:</i>		'musical group'
4.	<i>tf'i:si:</i>			'tenant'
5.	<i>ʔirbo:</i>			'share given to the landlord'
6.	<i>si:so:</i>			'one third 1/3'
7.	<i>mirtf'a:</i>	<i>mirtf'a:</i>	<i>filan:o:</i>	'election'
8.	<i>kab:rte:</i>	<i>so:res:a:</i>	<i>so:res:a:</i>	'rich'
9.	<i>silt'a:na</i>	<i>silt'a:na</i>	<i>ta:jita:</i>	'power'
10.	<i>k'amisi:</i>	<i>k'amisi:</i>	<i>finfini:</i>	'dress'
11.	<i>tigili:</i>	<i>tigili:</i>	<i>k'abso:</i>	'struggle'
12.	<i>kofo:</i>	<i>sur:o:</i>	<i>kofo:</i>	'trousers'
13.	<i>mo:ti: /nugusa</i>	<i>mangisti:</i>	<i>mo:tum:a:</i>	'king/government'
14.	<i>gi:fti:</i>	<i>gi:fti:</i>	<i>giifti duree</i>	'queen'
15.	<i>masko:ti:</i>	<i>masko:ti:</i>	<i>fod:a:</i>	'window'
16.	<i>tf'unk'ursa:</i>	<i>tf'unk'ursa:</i>	<i>garbum:a:</i>	'oppression'
17.	<i>garbi tf'a</i>			the slave (male)
18.	<i>garbit:i:</i>			the slave /servant (fem)
19.	<i>ba:nda:</i>	<i>ba:nda:</i>	<i>gantu:</i>	'turncoat, traitor'
20.	<i>ʔik:ono:mi:</i>	<i>ʔik:ono:mi:</i>	<i>dinagde:</i>	'economy'
21.	<i>bataska:na</i>	<i>bataska:na</i>	<i>mana ʔamanta:</i>	'church'
22.	<i>masino:</i>	<i>masino:</i>	<i>dʒal:si:</i>	'irrigation'
23.	<i>silki:</i>	<i>silki:</i>	<i>bilbila</i>	'phone/mobile'
24.	<i>zade:</i>	<i>mala</i>	<i>mala</i>	'method'
25.	<i>ʔastama:ri:</i>	<i>ʔastama:ri:</i>	<i>barsi:si:</i>	'teacher'
26.	<i>tama:ri:</i>	<i>tama:ri:</i>	<i>barata:</i>	'student'
27.	<i>timirti:</i>	<i>timirti:</i>	<i>barumsa</i>	'education'
28.	<i>mana tama:ri:</i>	<i>mana tama:ri:</i>	<i>mana barno:ta:</i>	'school'
29.	<i>tf'a:ma:</i>	<i>tf'a:ma:</i>	<i>kop'e:</i>	'shoes'
30.	<i>fi:ʃka:</i>	<i>fi:ʃka:</i>	<i>firibi:</i>	'whistle'
31.	<i>sima:milo:</i>	<i>sima:milo:</i>	<i>tur dʒuma:na</i>	'interpreter'
32.	<i>kis:i:</i>	<i>kis:si:</i>	<i>himata</i>	'defendant'
33.	<i>takasa:</i>	<i>takasa:ʃi:</i>	<i>himatama:</i>	'plaintiff'
34.	<i>k'ire:ta:</i>	<i>k'ire:ta:</i>	<i>komi:</i>	'complaint'
35.	<i>da:ʒa:</i>	<i>da:ʒa:</i>	<i>ʔab:a: murti:</i>	judge
36.	<i>maskarami:</i>	<i>maskarami:</i>	<i>fulba:na</i>	'september'
37.	<i>t'ik'imti:</i>	<i>t'ik'imti:</i>	<i>ʔonkolo:les:a</i>	'octomber'
38.	<i>Hida:ri:</i>	<i>hidaari:</i>	<i>sada:sa</i>	'december'

39.	<i>Tasa:sii</i>	<i>tasaasii</i>	<i>mud:e</i>	‘november’
40.	<i>t’ar:i:</i>	<i>t’ar:i:</i>	<i>ʔamadʒ:i:</i>	‘january’
41.	<i>jak:titi:</i>	<i>jak:titi:</i>	<i>gura:ndala</i>	‘febreary’
42.	<i>mag:biti:</i>	<i>mag:biti:</i>	<i>bitootessa</i>	‘march’
43.	<i>ma:za:</i>	<i>ma:za:</i>	<i>ʔebbla</i>	‘april’
44.	<i>ginbo:ti:</i>	<i>ginbo:ti:</i>	<i>tʃa:msa:</i>	‘may’
45.	<i>sane:</i>	<i>Sane:</i>	<i>wat’abadʒ:i:</i>	‘june’
46.	<i>ha:mile:</i>	<i>h:amile:</i>	<i>ʔad:oles:a</i>	‘julay’
47.	<i>na:se:</i>	<i>na:se:</i>	<i>hagaj:a</i>	‘august’
48.	<i>k’a:m:e:</i>	<i>filʃfata:</i>	<i>k’a:m:e:</i>	‘13 th month’
49.	<i>ho dʒ:dure:</i>	<i>ho dʒ:dure:</i>	<i>wi:t’ata</i>	‘monday’
50.	<i>hodʒ:a.lam:f:o:</i>	<i>hodʒ:a.lam:f:o:</i>	<i>kibt’ata</i>	‘tuesday’
51.	<i>sanbata t’in:n:a:</i>	<i>sanbata t’in:n:a:</i>	<i>sanbata</i>	‘saturday’
52.	<i>sanbata gud:ta:</i>	<i>sanbata gud:a:</i>	<i>dilbata</i>	‘sunday’
53.	<i>ʃit:o:</i>	<i>ʃit:o:</i>	<i>ʔurgo:ftu:</i>	perfume
54.	<i>boro:</i>	<i>boro:</i>	<i>ka:ba</i>	‘north’
55.	<i>dhidhima</i>	<i>dhidhima</i>	<i>kib:a</i>	‘south’
56.	<i>baha bi:ftu:</i>	<i>baha bi:ftu:</i>	<i>baha</i>	‘east’
57.	<i>lit’a bi:ftu:</i>	<i>lit’a bii:tu:</i>	<i>dīha</i>	‘west’
58.	<i>zama ʃa:</i>	<i>zamaʃ:a:</i>	<i>du:la</i>	campaign
59.	<i>gabare:</i>	<i>k’ote: bula: /gabare:</i>	<i>k’on:a:n bula:/</i>	Farmers
60.	<i>k’anbara</i>	<i>k’anbara</i>	<i>wa:n dʒo:</i>	Yolk
61.	<i>maki:na:</i>	<i>maki:na:</i>	<i>konkola:ta:</i>	Car
62.	<i>ʃufe:ra</i>	<i>ʃufe:ra</i>	<i>konkolaʃisa:</i>	driver
63.	<i>ro:p’ila:</i>	<i>ro:p’ila:</i>	<i>tij:a:ra</i>	aeroplan
64.	<i>bi:ro:</i>	<i>bi:ro:</i>	<i>wa:dʒira</i>	office
65.	<i>fara:nka:</i>	<i>sa:ntima:</i>	<i>tʃal:a:</i>	cent
66.	<i>bir:i:</i>	<i>bir:i:</i>	<i>k’ar ʃi:/ bir:i:</i>	Birr
67.	<i>k’un:a:</i>	<i>k’un:a:</i>		local measurement of grain
68.	<i>ʃa:lii:</i>	<i>ʃaali:</i>		‘a basket made of <i>shimala</i> ’
69.	<i>ʔafarsa:</i>	<i>ʔafarsa:</i>		‘an instrument of leather used to winnow grain’
70.	<i>la:dana:</i>	<i>la:dana:</i>		‘measurement made of grass, contains about 5 0kg. of grain’
71.	-	-	<i>li:fti:</i>	‘lift or elevator’
72.	<i>ʔalga:</i>	<i>ʔalga:</i>	<i>siree</i>	‘bed’
73.	<i>ʔarama:</i>	<i>ʔarama:</i>	<i>tʃuk’una:</i>	‘weed’
74.			<i>dimokira:si:</i>	‘democracy’
75.			<i>federa:lawa:</i>	‘federal’
76.	<i>dabatara</i>	<i>dabtara</i>	<i>bar:u:</i>	‘exercise book’

77.	<i>mat'a:fa</i>	<i>matf'a:fa</i>	<i>kita:ba</i>	'book'
78.	<i>te:ba</i>	<i>te:ba</i>	<i>wadaro:</i>	'rope'
79.			<i>se:li:</i>	'cell- political word'
80.			<i>hunde:</i>	'root- political word'
81.			<i>K'oran:o:</i>	'Political evaluation'
82.		<i>ʔanso:la:</i>	<i>ʔanso:la:</i>	'bedsheet'
83.			<i>ka:bine:</i>	'cabinet' (political)
84.			<i>kompū:tara</i>	'computer'
85.	<i>wara:b:i:</i>	<i>wara:b:i:</i>		gourd, water scoop
86.	<i>sab:ta</i>	<i>sab:ata</i>		'a long strip of cotton cloth used by women as a belt'
87.	<i>madabi:</i>	<i>madabi:</i>		'raised plat form of earth used as seat or bed'
88.	<i>gumbi:</i>	<i>gumbi:</i>		'small granary made of mud and kept in the house'
89.	<i>ba:t'ij:a:</i>	<i>ba:t'ij:a:</i>		'rain coat made of grass'
90.		<i>ʔawura:dʒ:a:</i>	<i>godina</i>	Zone
91.		<i>k'abale:</i>	<i>ganda</i>	'kebele'
92.		<i>warada:</i>	<i>ʔa:na:</i>	'woreda'
93.			<i>IMX</i>	'small micro enterprises;
94.			<i>ABO</i>	'OLF'
95.			<i>OBN</i>	'Oromia broadcast network'
96.		<i>folisi:</i>	<i>Polisi:</i>	'police'
97.		<i>ʃhango:</i>		'fourm'
98.		<i>komite:</i>	<i>koree</i>	'committee'
99.		<i>sara:witi</i>	-	'public'
100.	<i>ʔaʃkara</i>			
101.	<i>ʃu:mi:</i>			'mater'
102.		<i>milifa:</i>	<i>milifa:</i>	'miltia'
103.		<i>esp (አሰፓ)</i>	-	'Ethiopian workers party'
104.		<i>ʃifta:</i>	<i>ʃhifta:</i>	'bandit'
105.	<i>kuda:da</i>	-	-	'a peace land given as a gift'
106.		<i>ʃa:bija:</i>	<i>ʃa:bija:</i>	'army origination in Eritrea'
107.		<i>OLF</i>	<i>OLF/ABO</i>	'Oromo liberation front'
108.	<i>dumbul:o:</i>	<i>dumbul:o:</i>	-	10 cents
109.	<i>tf'if tf'ifo:</i>	<i>sumuni:</i>	<i>sumuni:</i>	'25 cents'
110.	<i>ʔla:da</i>	-	-	'75 cents'
111.	<i>me:so:</i>	<i>ʃara:nka: tok:o</i>	-	'5 cents'
112.	<i>k;alami:</i>	<i>k'alama</i>	<i>hal:u:</i>	'color'
113.	<i>mak'asi:</i>	<i>mak'asi:</i>	<i>ʃa:ta: mura:</i>	'scissor'
114.	<i>ma:r:abi:</i>	<i>ma:r:abi:</i>	-	'handkerchief'

115.	<i>mat'at'ri:</i>	<i>manat'iri:</i>	<i>kala:la:</i>	'eyeglass'
116.	<i>mi:zana</i>	<i>mi:zana</i>	<i>mada:la</i> <i>ʒulfa:tina:</i>	'balance'
117.	<i>t'a:rmusi:</i>	<i>t'a:rmufi:</i>	<i>k'aru:ra:</i>	'bottle'
118.	<i>warak'ata</i>	<i>warak'ata</i>	<i>warak'a:</i>	'paper'
119.	<i>sis:a:ba</i>	<i>sis:a:ba</i>	<i>baranda:</i>	'veranda'
120.	<i>ba:t;i:</i>	<i>ba:t'i:</i>	<i>korni:si:</i>	'ceiling'
121.	<i>gola</i>	<i>gola</i>	<i>salo:ni:</i>	'salon'
122.	<i>di:nk'a</i>	<i>di:nk'a</i>	<i>kuta: tʃ'i:a:</i>	'bed room'
123.	<i>tiza:zi:</i>	<i>tiza:zi:</i>	<i>ʒadʒadʒa</i>	'order'
124.			<i>fifarga:</i>	'microscopy'

Black space indicates that the word was/is not in use at that time

Appendix C: Semi structured Interviews

Dear respondent, my name is M/r Bekele Buko Heyu PhD (Linguistics) student from the AAU. I am currently researching “Lexical change in Oromo the case of Central Dialect “towards writing my PhD Dissertation. Part of my sample includes youth, adult and elderly’s’ opinion from the Oromo community. I am glad that some of my contact persons, who are native Oromo speakers, recommended you to me. My intention is to hear from you a few insights on my research problem. Taking into account different semantic domains such as traditional house hold materials, plants, animals, clothes, politics, kinship terms etc. you kindly give me your cooperation when responding to what you are asked.

Thank you!

1. What are the terms that were used for household items but are no longer in use? Or vice versa?
2. What are the words referring to animals and plants that existed in the past but not in the present?
3. Which political terms were commonly used during the reigns of Haile Selassie and the Derg regime but are no longer in use under the current government? Conversely, are there any political terms that are now used that were not prevalent during the previous regimes?
4. Are the names of months, days and seasons in the past and present are the same or different? If there are differences, please explain them.

5. Please tell us the difference and similarities between the names of body parts, food, drinks, clothes, cultural medicines, colors that were used in the past and present? Turn by turn
6. What are the lexical items that were used in the education and technology semantic domain but currently not used?
7. What are the lexical items that were used in the kinship terms semantic domain but currently not used? Or vice versa?
8. What are the lexical items that were used in the music and sport semantic domain but currently not used? Or vice versa?

Appedix D: Oromo Version Afgaaffii Miti Caaseffamaa (Semi Structured Interviews)

Af-gaaffii miti caaseffama ragaa jechootaa tuuta hiika jechootaa adda addaa irraa walitti qabuuf, gaaffiiwwan odeeffattoota umurii sadarkaa hundaaf dhiyaatan. Kabajamtoota odeeffattootaa, ani maqaan koo obbo Baqqalaa Buukkoo Hayyuu jedhama. Yuunivarsiitii Finfinneetti barataa PhDti. Yeroo ammaa kana mata duree ‘Lexical change in Oromo; the case of Central Dialect’ kan jedhu irratti qorannoo gaggeessaa jira. Malli funaansa ragaa koo yaada dargaggootaa, ga’eessotaafi maanguddoota ofkeessatti qabata. Namoonni ani dubbise tokko tokko, akka isin odeeffannoo naaf kennitan naaf heeraniiru. Yaadni koo ka’umsa qorannoo koo irratti hubannoo isin irraa dhaga’uudha. Garee hiikaa jechoota adda addaa kan akka maqaa meeshaalee manaa, biqilootaa, bineensotaa, uffataa, firummaa siyaasaafi kkf tilmaama keessa galchuun waan gaafatamaniif deebii ga’aa akka naaf kennitan abdiin qaba.

Galatoomaa!

1. Yaada jechoonni Afaan Oromoo jijjiirama jiru jedhuuf waliigalataa? Eeyyee yoo ta’e, jechoota maqaa meeshaalee manaa dur itti fayyadamaa turan garuu yeroo ammaa itti hin fayyadamne ni jira? Kan amma itti fayyadamaa jiratan dur hin jirre hoo?
2. Maqaa biqilootaa, bineensotaafi beeladootaa dur itti fayyadamaa turan garuu yeroo ammaa itti hin fayyadamne maali? Kan amma itti fayyadamaa jiratan dur hin jirre jiruu?

3. Jechoota siyaasaa sirna Hayila Sillaase keessatti itti fayyadamaa turan garuu sirna Dargiifi Mootummaa ammaa keessa hin jirre maali? Faallaa kanaatiinis kan hin jirre maali? sirna Hayila sillaasee keessa
4. Maqaa ji'oota, guyyoota, waqtiilee, turtii dur itti fayyadamaa turtan garuu yeroo ammaa itti hin fayyadamne maali? Faallaa kanaatiinis kan hin jirre maali?
5. Jechoota maqaa kutaa qaama namaa, nyaataa, dhugaatii, qoricha aadaafi maqaawwan halluu yeroo darbe fayyadamaa turan garuu yeroo ammaa itti hin fayyadamne maali? Kan amma itti fayyadamaa jiratan dur hin jirre hoo?
6. Jechoota garee hiika barnootaafi teeknooloojii keessatti fayyadamaa turan garuu yeroo ammaa itti hin fayyadamne maali? '
7. Jechoota garee hiikaa firoominaa keessatti fayyadamaa turan garuu yeroo ammaa itti hin fayyadamne maali? Kan amma itti fayyadamaa jiratan dur hin jirre maali?
8. Jechoota garee hiika muuziqaafi ispoortii keessatti fayyadamaa turan garuu yeroo ammaa itti hin fayyadamne maali? Kan amma itti fayyadamaa jiratan dur hin jirre maali?.

Appendix E: Key Informants Interview

Dear respondent, my name is M/r Bekele Buko Heyu PhD (Linguistics) student from the AAU. I am currently researching Lexical change in Oromo Central Dialect towards writing my PhD Dissertation. Part of my sample includes youth, adult and elderly's' opinion from the Oromo community. I am glad that some of my contact persons, who are native Oromo speakers, recommended you to me. My intention is to hear from you a few insights on my research problem. Taking into account different semantic domains such as traditional materials, plants, animals, clothes, politics, kinship termsetc. you kindly give your cooperation when responding to what you are asked.

Thank you!

1. Do you believe that native Oromo words of central dialect are at risk of disappearing? If so, what do you think are the contributing factors? If not, please explain your reasoning.
2. Do you think there are new words coming into the Oromo language just as native words are lost? From where do you get words for new concepts?

3. Do you think that parents are doing enough to teach these native words to their children?
4. Are there stakeholders that should take responsibility for preserving the native Oromo words from danger of extinction? If so, mention these stakeholders and their respective duties.
5. Which language or Oromo dialect is mostly used when lexical borrowing is needed? Why?
6. What do you think is the role of OSC in developing new words?

Appendix F: Oromo Version (Af-gaaffii Odeeffattoota Ijoo (Key informant Interview)

Kabajamtoota odeeffattoota, maqaan koo Obbo Baqqalaa Buukkoo Hayyuu jedhama. Yuunivarsiitii Finfinneetti barataa Digirii sadaffaati. Yeroo ammaa kana mata duree “Lexical change in Oromo; the case of central dialect” kan jedhu irratti qorannoo gaggeessaa jira. Malli funaansa ragaa koo yaada dargaggootaa, ga’eessotaafi maanguddoota ofkeessatti qabata. Namoonni ani dubbise tokko akka isin ragaa gahaa naaf kennitan naaf heeraniiru. Yaadni koo ka’umsa qorannoo koo irratti hubannoo muraasa isin irraa dhaga’uudha. Garee hiikaa jechoota adda addaa kan akka maqaa meeshaalee aadaa, biqiltuu, bineensota, ufftaa, firummaa siyaasaafi kkf tilmaama keessa galchuun waan gaafatamaniif deebii ga’aa akka naaf kennitan abdiin qaba.

Galatoomaa!

1. Jijjiiramni jechootaa looga giddugaleessaa keessatti akka jiru irratti walii galtuu? Yoo akkas ta’e, sababoonni maali jettanii amanta? Yoo hin taane sababa keessan nuuf kennaa.
2. Yeroo ammaa kana jechoonni xabboo dagatamaa, jechootni haaraan immoo gara afaan Oromootti dhufaa jiru jettanii yaaddu? Jechoonni haaraan eessaa argamu?
3. Maatiin jechoota xabboo ijoollee isaanii barsiisuuf hojjechaa jiru jettanii yaadduu?
4. Jechoota xabboo Oromoo dagatamuu irraa baraaruu qooda fudhattoonni itti gaafatamummaa fudhachuu qaban jiruu? Yoo akkas ta’e qooda fudhattoonni gahee isaanii bahuu qaban isaan kami?
5. Yoo ergifannaan jechootaa barbaachisaa ta’ee argame, afaan ykn looga Oromo isaan kami irraa ergifattu? Maalif?
6. Gaheen OSC (Koreen Waaltina Oromoo) jechoota haaraa ijaaruu keessatti qabu maali jettanii yaaddu?

Appendix G: Elicitation

1. Please, tell us Proverbs, short stories and legends you know? (elderly)
2. Do you tell your children Proverbs, short stories and legends? If so, do they grasp the meaning of the words you use? If not, what are the reasons for this? (for elderly and adult).
3. Many individuals may not consider using native Oromo words or passing them down to their children. How can awareness be raised to encourage the preservation and promotion of these native words?
4. Can you tell us words that you can use but that your family does not use or speak?
5. What are your thoughts on the attitudes of different age groups (youth, adults, and elderly) towards the use of native Oromo words versus newer words from the central dialect?
6. Do you tend to use more new or native words when talking to your friends or teachers at school? Why? (For young people)
7. Do you fully comprehend all the words spoken by your family members? If not, which words are challenging for you to understand? (for youths)

Appendix H: Oromo Version, Afaanii Baasuu (Elicitation)

Kun ragaa jechoota dagatamanii, hiikne jijjiiramee, ergifatamaniifi haaraa uumamanii maanguddootaafi ga'eessota irraa funaannachuuf gaaffiiwwan afaanii baasuuf tajaajilaniidha.

Kun ragaa jechoota dagatamanii, hiikne jijjiiramee, ergifatamaniifi haaraa uumamanii maanguddootaafi ga'eessota irraa funaannachuuf gaaffiiwwan afaanii baasuuf tajaajilaniidha.

1. Mee, sheekkoowwan, durduriwwaniifi mammaaksota beektan nutti himaa?
(Maanguddootaafi ga'eessotaaf)
2. Ijoollee keessanitti durdureewwan, mammaaksotaafi oduu duriiwwanni ni himtaa?
Eeyyee, yoo ta'e hiika jechoota ati itti fayyadamtu ni hubatuu? Yoo hin himne ta'e maliifi? (maanguddootaa fi ga'eessotaaf).
3. Maatiin hedduun jechoota xabboo fayyadamuu ykn ijoollee isaaniit barsiisaa jiruu? Hin jiran yoo ta'e maaliifidha? Jechoota xabboo akka barsiisaniif akkamitti hubannoo uumuun danda'ama?
4. Jjechoota ati fayyadamuu dandeessu garuu immoo maatiin kee hin fayyadamne yookiin hin dubbanne nutti himuu dandeessaa? mallif hin dubbatan?
5. Ilaalchi namoonni umurii adda addaa (dargaggoonni, ga'eessonnifi maanguddoonni) itti fayyadama jechoota xabboofi haaraa loqoda giddugaleessaa irratti qaban ibsi?
6. Manneen barnootaa keessatti hiriyyoota ykn barsiisota kee waliin jechoota haaraa moo xabboo baay'inaan fayyadamtaa? Maalif? (Dargaggootaaf).
7. Jechoota abbootiin keessan dubbatan hunda guutummaatti hubattaa? Yoo hin taane, jechoota kam hubachuun sitti ulfaata? (dargaggootaaf)

Appendix I: Focus group Discussions

Dear respondents, the purpose of this focus group discussion is to gather information for a research entitled “Lexical Change in Oromo: The Case of Central Dialect”. Your response is very essential for the the study. Therefore, I kindly request you to give a sincere answer for the following questions. I thank you for your cooperation in advance.

Name of Group..... Date of discussion.....

Number of members-----

1. Do you believe there have been any changes in the words of the central dialect? If so, what types of changes have occurred?
2. Are you concerned about the preservation of native words in the central dialect? If so, what factors do you believe are contributing to the endangerment of these words, such as political, historical, cultural, linguistic, or attitudinal influences?
3. If you are actively working to protect your native words from extinction, what steps have you taken so far and have they been successful? How do you measure their success?
4. To prevent native words of central dialect from being lost, from whom? what do you think should be done?
5. Which other stakeholders do you believe should be involved in efforts to maintain the central dialect? What responsibilities do you think they should have?
6. In your opinion, what strategies should be prioritized to promote the native words of central dialect?

Appendix J: Oromo Version

Marii Garee Xiyyeeffannoo (Focus Group Discussion)

Kabajamtoota deebii kennitoota, kaayyoon marii garee xiyyeeffannoo kanaa qorannoo mata duree “Lexical Change in Oromo: The Case of Central Dialect” jedhuun gaggeeffamuuf odeeffannoo walitti qabuudha. Deebiin sin kennitan milkaa'ina qorannichaaf baay'ee barbaachisaadha. Kanaafuu, gaaffilee armaan gadii kanaaf deebii quubsaa akka naaf kennitan kabajaan isin gaafadha. Tumsa gootaniif dursee isin galateeffadha.

Maqaa Garee..... Guyyaa marii.....

Baay'ina miseensotaa-----

1. Jechoota looga giddugaleessaa irratti jijjiiramni ni jira jettanii yaadduu? Yoo ni jiru ta'ee, jijjiiramni akaakuu akkamiitu uumame?
2. sababiin jijjiirama jechootaa fiduu danda'an ni jiruu? Dhiibbawwan sababiiwwan jijjiirama jechootaa kunneen yoo jiraatan ta'e, wantoota akka dhiibbaa siyaasaa, seenaawaa, aadaa, xinqooqaafi mit xinqooqaafi ilaalchaati jettanii amantuu?
3. Jechoonni xabboo akka hin dagatamne gochuuf dammaqinaan hojjechaa jirtaa? Yoo ta'e hanga ammaatti tarkaanfii akkamii fudhatte? Milkaa'ina isaa akkamitti madaaltu?
4. Jechoota xabboo looga giddugaleessaa kunuunsuu eenyu irraa maaltu eegama jettanii yaaddu?
5. Jechoonni Looga giddugaleessaa akka hin dagatamne gochuuf tattaaffii taasifamu keessatti qooda fudhattoonni hirmaachuu qaban eenyu fa'adha?Maal gochuu qabu?
6. Akka yaada keessaniitti, jechoota jechoonni xabboo looga giddugaleessaa akka hin dagatamne gochuuf maaltu godhamuu qaba jettanii yaaddu?

Appendix K: Short stories and Proverbs told by native Speakers

Durduriiwwan Maaanguddoota Oromotiin Himaman

Oduun durii (sheekko)fi mammaaksonni maanguddoota Oromotiin himaman kunneen jechoota xabboo hawaasa keessa jiran funaanuuf kan qorataan fayyadamedha. Haaluma kanaan oduuduriiwwan yookaan sheekkoowwan¹³fi mammaaksota 87 maanguddootaa naannoo qorannoo san irraa funaannaaniiru. Isaanis jalqaba Afaan Oromotiin barreeffamanii gara Afaan Ingiliziitti hiikamaniiru.

Translation: Falktales Told by Central Dialect Elders

Some short stories and proverbs told by the elders were recorded by the researcher to collect the native words in the community. Accordingly, 13 short stories and 87 proverbs of the elders were collected from the study area. They were originally written in Oromo and translated into English.

Dur-durii 1: Adamsituufi Durboota Afur

Dur shamarran afur qoraan guuruuf bosona seenan jedhama. Isaan booda bulguun sagalee isaanii dhaga'ee hunda isaanii qabate. Achiin booda sagalee guddaadhaan iyyan illee namni isaan oolchuu hin dandeenye. Bulguun hunda isaanii liqimse. Haata'u malee, adamsaan bosona keessa ture tokko iyya shamarranii dhagahee madda sagalee kanaa adda baasuuf, itti siqe dhaggeeffate. Bulguun isas argee eeboo isaa waliin liqimse. Adamsaan kun garaa bulguu keessa taa'ee akkamitti garaa bulguu saaqqee shamarraniifi ofii isaa akka bahu danda'u yaadaa tureera. Adamsaan eeboo isaatiin garaa bulguu saaquu jalqabe. Bulguutti dhukkubni dhaga'ame. Bulguun Fiiguu jalqabe. Fiiguu jalqabe garuu baraaramuu hin dandeenye. yeroo humna dhabu; kufee rafe. Dhumarratti garaan isaa dhoohee adamsaaniifi shamarran garaa bulguu keessaa bahan. Shamarran kunneen keessaa bahuu isaanii yeroo argan ajaa'ibsiifatan. Shamarran adamsaan wal jaallatanii; adamsaan hunda isaanii fuudhe. Ijoollee baay'ee lafa kana hunda guutan horatan jedhama.

Translation: Falk Tale 1: Hobgoblin and the Four Girls

A long time ago, four girls went into a thick forest to collect firewood. Meanwhile, a Hobgoblin heard their voice and caught all of them. Then shouted aloud. Nobody could save them. The Hobgoblin swallowed up all of them. In the forest, there was a hunter who heard the girls' shouts and came nearby to identify the source of the voices. The Hobgoblin saw the hunter, too. It swallowed the hunter with his spear. The hunter, being in the stomach of the Hobgoblin, thought means of piercing the Hobgoblin's stomach so as to pave the way out for him and the girls. The hunter started piercing the stomach with his spear. The hobgoblin felt pain. It run away, but couldn't help. When it lost its strength, it fell down and slept. Finally, the stomach burst open and the hunter and the girls came out of the Hobgoblin's stomach. The girls were surprised to see themselves out. The girls fell in love with the hunter and the man married all the girls. They gave births to a lot of children who filled and occupied the whole land.

Durdurii 2: Namicha Sodaataa

Bara durii namni namicha sodaata tokkotu ture jedhama. Gaaf tokko,iddoo lafa qonna isaatii hojjata ture. Dargaggoonni inni waliin hojii qonna hojjataa turan hundinuu qeerransi naannoo

isaanii akka jiru waan dhaga'aniif dhaqanii akka qeerransa ajjeesan itti himame. Sodaataan kun dargaggoota biroo wajjin deemuu waan hin barbaadneef, muka kore. Isaan booda qeeransi ajjeefame jedhee waan yaadeef, muka irraa bu'ee gara manaatti deemaa osoo jiruu waraabessa argee nan baqadha yoo jedhu mucucaatee lagatti kufee bihaaniin nyaatame. Dargaggoonni kunneen erga qeerransa ajjeesanii booda gara manaatti deebi'an. Namichi sodaataan eessa akka jiture gaafataman. Namichi qeerransa ajjeesuu akka isaan waliin deemuu dide namoota birootti himan. Sodaaticha sana iddoo hunda barbaadan. Guyyaa lama booda reefa (qaamni) isaa bishaan irra osoo bolali'uu argan. Sodaa isaatiin ajjeeffamuu isaa argan jedhama.

Translation: Folktale 2: The Coward Man

Once upon a time, there was a coward man. One day, he was working on a farm. All the young men with whom he was on the farm were to go and kill a Leopard around because they heard announcement that there was a Leopard. The coward man wanted not to go with other young men, climbed up a tree. He thought that the Leopard was killed; he climbed down the tree and started to walk to go home. On his way, he saw a Hyena and jumped onto a cliff, but he slipped and fell into a river and was drowned. The young men came back to home after killing the Leopard. They were asked where the coward man was. They informed the other men that the man had refused to go with them to kill the Leopard. They started searching for the coward and looked everywhere. After two days, they found his body floating on the river. He had been killed by his own cowardice.

Dur-durii 3: Intaloo Bareedduu tokko

Yeroo dheeraa dura intalli bareedduu tokkotu turte. Isheenis muka dheeraa tokko kortee teessee; “Ani heeruma ga'eera; eerumuun qaba” jettee yaadde. Ulaagaa kaa'uun kan ulaagaa guutu akka ishee fuudhu beeksiste. Bishaan barmeela tokko guuttee muka jala keesse. Isheenis, “Namni bishaan kana dhugee fixe na fuudha” jette. Bineensonni hundi dhufanii bishaan sana dhugan. Dhumarratti Leenci dhufee bishaan dhugee fixe. Achumaan itti heerumte. Waliin jiraachuu jalqaban. Gaaf tokko gara mana haadha ishee deemte. Haati ishees abbaa warraa kee siif ta'ee jettee gaafatte. Isheenis “Eeyyee, naaf ta'eera garuu hajaa bobaa isaatu naaf game” jetteen. Leenci ishee manaa dhabnaan gara mana warraa soddaa deeme. Waan isheen jette dhagahee mufate. Eeboo isheetti kennee na waraani jedheen. Isheenis, “maal abbaa manaa koo? maaliifan dogongora

kana raawwadha?” jetteen. Innis, “Eeboo kanaan yoo na waraante madaa isaa nana fayya; wanta ati mana haadha keetti naan jette garuu hin fayyu” jedheen jedhama.

Translation: -Folktale 3: The Beautiful Lady

A long time ago, there was a beautiful girl. She climbed a tall tree and sat. She thought, “I am matured enough to get married.” She set criteria and announced that the one who fulfills the criteria would marry her. She filled a barrel with water and put it under the tree. She said, “One who drinks and finishes this water would marry me.” All the animals came and drank the water. Finally, the Lion came and finished the water up. He married her. They started living together. One day she went to her mother’s home. Her mother asked her if everything is okay with her husband. She replied, “Life is good with my husband, but I am tired of the smell of his armpit.” As his wife didn’t come back soon to her home, the Lion went to his mother-in-law’s home. He heard what she said and was disappointed. He gave her spear and asked her to pierce his hip. She, said “why, my husband?” “How shall I commit that mistake?” He said, “If you pierce me with this spear my wound will be healed, but what you said to me at your mother’s home will stay unhealed.”

Dur-durii 4: Mootii Hamaa

Bar tokko mootii hamaa tokkotu ture. Ummata isa ani ajaja. Mootiin kun waanuma inni godhu hundaatti akka uummatnni harka walitti rukutan barbaada. Gaaf tokko osoo mana fincaani jiruu furtuun balbalaa boolla mana fincaanii keessa jalaa bu’e. Achumaan akka funyoo miila isaatti hidhanii mataasaa gadi garagalchani boolla keessaa furtuu akka baafatu akka raawwatan ummata ajaje. Isaanis akkuma inni jedhe godhan. Osoo mataa isaa gadi gombisanii jirani fooliin mana fincaanii isa haxxifachiise. Gaafa inni haxxifatu isaanis funyoo qabanii jiran gad-dhiisanii harka walitti rukutan Mootiin boolla keessatti kufee du’e jedhama.

Translation-Folktale 4: The Wicked King

A long time ago, there was a cruel king. He orders his people. He instructed them that the people should clap their hand for everything he does. One day, the king went to toilet and lost his door key. The key had fallen into the toilet. The king told the people that they should tie his legs with rope and turns him upside down so that he takes the key from the toilet. As the smell of the toilet

was bad, the king sneezed and sneezed, and the people let his legs free and clapped their hand for what he did. It was said that the king fell into the pit and died.

Dur-durii 5: Leencaafi Waraabessa

Bara dur-durii leencaafi waraabessatu loon waliin tikfataa turan. Leenci sangaa qaba. Waraabessi immoo sa'a qaba ture. Gaaf tokko saani waraabessaa dhallaan, leenci, "Sangaa kootu dhale" jedhee falme. Dhimma isaanii kana irratti akka murtoo kennaniif bineensota hunda waaman. Achumaan, qamaleen boodatti haftee dhufte. Obbo leencoon, "maaliif boodatti hafte?" jedhee gaafannaan, qamaleen, "Samiifi dacheetu qixa lamatti tarsaanaan osoon isaan hodhuun boodatti hafe (barfadhe) jette. Obbo Guddaanis, "Maal akkamitti samiifi dacheen tarsa'a?" jennaan, Qamaleen, "Maal Obbo Gudda, akkamitti sangaan dhala?" jettee muka korte jedhama.

Folktale 5: The Lion and the Hyena

Once upon a time, a lion and a hyena were herding cattle together. The lion had an ox and the hyena had a cow. One day the cow gave birth to a hyena, and the lion argued, "My ox gave birth." Then they called all the animals to decide their case. Suddenly, the ape came behind. "Why are you late?" Mr. Lion asked. The ape said, "the heaven and earth were spread equally in two and I was left behind while I wove them. "How does heaven and earth spread?" asked Mr. Lion. The ape said, "How does an ox give birth?" she said and climbed a tree.

Dur-durii: 6: Bofa Haxxee

Gaaf tokko namichi tokko osoo karaa deemuu laga guutuu tokko ce'uuf yammuu dhaqu, bofti laga ce'uu dadhabe tokko achi ture. Bofni kunis, "Maaloo laga kana na ceesisi" jedhee namicha kadhate. Namichis bofa sana mataatti maratee ceesise. Erga ce'ee booda bofti mataa namichaa irraa bu'uu dide. Namichis osoo bofa mataatti baatee deemuu ape itti dhufnaan "Bofa kana bishaan ceesifnaan ana irraa bu'uu dide" jedhee itti himate. Ape, "haalli kana murteessuuf nama rakkisa" jetteen. "Garuu mee, akkatti bofa mataa irra kaawwate natti agarsiisi" jetteen. Ahcumaan bofni lo'ee mataa namichaa irraa bu'e. Isa booda ape namichaan, "Uleen harka kee jiraa; bofni lafa jiraa; maal eegda?" jennaan namichi bofa rukutee ajjeese.

Translation- Folktale 6: The unfaithful Snake

One day when a man was walking to cross a full river, there was a snake that could not cross the river. “Please let me cross the river,” the snake begged the man. The man wrapped the snake around his head and carried it forward. After crossing, the snake refused to come off the man’s head. The man was carrying a snake on his head when an ape came to him and complained, “I crossed the water and the snake refused to come off me”. “It’s hard to decide,” Ape said. “But please, show me how you put the snake on your head,” she said. Suddenly the snake came down from the man’s head. Then the ape said to the man, “the stick is in your hand; the snake is on the ground; what are you waiting for?” then man struck the snake and killed it.

Dur-durii 7: Jaldeessaafi Hantuuta

Bara durii jaldeessaafi hantuutni waliin jiraatu turan. Midhaan waliin oomishanii oomisha waliin gooddataa turan. Sana booda, hantuutni midhaan hunda bollatti galfatte. Gaafa jaldeessi midhaan gooddachu barbaaddu midhaan hin jiru. Jaldeessi aaree hantuuta waliin wal lole. Jaldeessi hantuutni akka kakattu godhe. Hantuutnis sobdee sobaan “midhaan yoon fudhadhe, Waaqayyo mana koo haa balleessu” jettee kakatte. Gaaf tokko roobni roobe lolaan midhaan mana hantuutaa keessa jiru hunda barbadeessee hantuuta ajjeese, jedhama.

Translation-Folktale 7: The Monkey and the Rat

Once upon a time, a monkey and a rat lived together. They produced grain in common and shared the product. Then, the rat collected all the grain into underground hole. When the monkey wanted to share it, there was no grain. The monkey got angry and quarreled with the rat. The monkey caused the rat to swear. The rat did swear by saying, “Let God destroys my home if I took the grain.” One day, the rain fell and flood destroyed the grain in the rat’s home and killed the rat.

Duri-durii 8: Namoota Lameen wal oolchan

Gaaf tokko abbaan warraa iddoo biraa deemuuf beellama akka qabu haadha manaa isaatti hime. Dubartiin kun jaalalleewwan duraanii lama qabdi turte. Isaanis isa tokko ganamatti; isa biraa immoo galgalatti beellamte. Namichi (jaalalleen) ganamatti isheen beellamte dhufe. Utuu baay’ee hin turin abbaan manaashee imala isaa haqee gara manaatti deebi’e. yemmuu sagalee isaa alaa

dhaga'anii namichis sodaa guddaa keessa gale. Dubartittiin akka inni qanqalloo keessa seenu itti himte. Akkuma inni seeneen hiite utubaa jala keesse. Abbaan manaa ishee seenee taa'e. Namichi lammataas yeroo beellama isaa yemmuu ga'u dhufee alaa ishee waame. Dubartii osoo hin ta'iin abbaan warraatu "ol seenaa" jedheen. Namni lammataa kunis maal akka godhu wallaale. Garaadhuma duuba seene. Dubartiin kun namicha kana yommuu argitu baay'ee sodaatte. Isheenis, "Maal si gargaaru?" jettee gaafatte. Innis "waan sanaafan dhufe" jedheen. Isheenis, "utubaa jala jira; fudhadhu." Jetteen. Namichi lammaffaan kun namicha jalqabaa qanqalloo keessa jiru utubaa jala gateettii isaatti baatee deeme. Yeroo mana irraa fagaatu namichi qanqalloo keessaa gateettii isaa jiru, "Dhiiroo ati lubbuu koo na oolchite anis si oolcheera" jedheen. "Amma, lafa na kaa'i." Namichis wanti inni baatu nama ta'uu isaa ni beeka ture. Innis lafa kaa'ee, wal galateeffatanii deeman jedhama.

Translation-Folktale 8: The Two Men Who Saved Each Other

One day, a man told his wife that he was going for a journey for some appointment in a village. The woman had two ex-lovers. She appointed two of them: one in the morning, and the other in the afternoon. The man (lover) who had an appointment with her in the morning came. Soon after, her husband cancels his trip and returns home. They heard his voice from outside and the man was terrified. The woman told him to enter into a sack and as soon as he entered, she tied it and put it under a pillar. Her husband came in and sat. When it was time for the second man, he came and called her from outside. Instead of the woman, the man said, "come in." The second man (lover) was confused on what to do. He entered halfhearted. The woman was terrified when she saw the man. She asked, "What shall I help you?" said the man: "I came for that thing." She informed, "That thing is under the pillar. Take it." The second man carried the man in the sack under the pillar on his shoulder and went away. As he traveled far away from the lover's house, the man in the sack on his shoulder said, "Man, you have rescued my life and I have also saved you." "Now, put me down." The man knew that what he carried was a human being. He put him down, thanked each other and went on their own ways. It was said.

Dur-durii 9: Namoota Sadii

Dur namoota saditu intala tokko fuudhuu barbaadanitu jiru jedhama. Isaanis manguddoota gara mana abbaa intalaatti erganii intala fuudhuuf gaafatan. Sana booda, namichi abba intalaa amala namoota sadanii gaafate. Tokko abshaala, inni tokko immoo goota, inni sadaffaan immoo sodaataa ture. Namichis jaarsolii naannoo isaa waamee intala isaa eenyu akka fuudhu mariisise. Jaarsoliinis, “gootatti intala kee hin kenniin; goonni yeroo hunda ni lola; du’ees intalli kee kophaa bahuu dandeessi. Akkasumas sodaataatti intala kee hin kenniin; sodaataan abbuma argeef jilbeeffata; ofitti amanamummaa hin qabu. Abshaalli ofeeggannoo qaba; ofitti amanamummaa qaba; of eeggannoodhaan murtoo kenna kanaaf intala kee haa fuudhu”. Dhumarratti, hundi isaanii abshaalli intala namichaa fuudhuuf nama sirrii akka ta’u walii galanii marii isaanii xumuran jedhama.

Translation-Folktale 9: The Three Persons

A long time ago, there were three persons who competed to get married to a man’s daughter. They sent elders to the man’s home and asked to marry the daughter. Then, the man asked the three persons’ characters. One was prudent, the other brave and the third one coward. The man summoned elders from his neighborhood and consulted them who would marry his daughter. The elders suggested “Don’t let the brave marry your daughter; the brave always fights; he may be killed and your daughter may be left alone. Don’t also let the coward marry your daughter; he bows for everyone and doesn’t have confidence. Let the prudent, intelligent man marry your lady. He does things smartly. He makes decision carefully. He is confident, thoughtful.” Finally, they all agreed that the intelligent man would be the right person to marry the man’s daughter and ended their meeting.

Dur-durii 10: Bineensota Arfan

Dur dur leenci, qeerransi, waraabessiifi boftiin waliin jiraatu turan. Gaaf tokko walgahii leencaan gaggeeffamu qabu tura. Bineensonni hundinuu amala isaanii walitti himan. Leenci, “Ija koo waan na dhukkubsuuf, dhukkee hin jaalladhu” jedhe. Qeerransi immoo, “Kan sanyii koo nyaatu hin jaalladhu” jedheen. Waraabessi, “na hin sodaachisinaa” jedhe. Bofti immoo “nan du’a waan ta’eef mataa koo irra hin ijjaatiinaa” jedheen. Guyyaa itti aanutti, waraabessi booda dhufe dhufe. Bineensonni biroon maaliif akka harkifate dhufe gaafatanaan qeerransa du’e argatee nyaachaa akka

ture itti hime. Qeerransi walgahii irratti kana dhaga'ee waraabessa qabate. Isaan lamaan osoo wal lolanii dhukkeen ka'e. Kunis leencicha aarse. Leencis waraabessaafi qeerransa ajjeese. Osoo hin beekin mataa bofa irra ejjate. Bofiti leenca hidditee leencichi du'ee ciise. Bofiti kophaa hafe.

Translation-Folktale 10: The Four Animals

Once upon a time, the lion, the leopard, the hyena and the snake used to live together. One day, they had a meeting which was chaired by a lion. All the animals told one another their manners. The Lion said, "I don't like dust because it hurts my eyes". The leopard said, "I don't like one who eats my relatives." The hyena said, "Don't terrify me." The snake told them, "Don't step on my head because I would die". The next day, the hyena came late. The other animals asked him why he came late. He told them that he found a dead leopard and stayed up late eating it. The leopard at the meeting heard this and caught the hyena. While the two were struggling, the place where they were meeting became dusty. This made the lion angry. He killed the hyena and leopard. He stepped on the heads of the snake unknowingly. The Snake bit the lion and the lion died. The snake remained alone.

Dur-durii 11: Dhugaan Ni Mooti!

Bara Dur-durii Leenca, soba, sangaa, abidda, bishaan, bofaafi dhugaatu waliin jiraachaa turan. Gaaf tokko sobni leencaan sangaan kun nurratti goobeeraa qalii nyaadhu", jetteen. Achumaan leenci sangaa ajjeese nyaate. Sobni itti fuftee bofaan, "kunoo leenci sangaa nu duraa ajjeese, maaf teessa, ka'ii lenca hiddii ajjeesi," jennaan leenca hiddee ajjeese. Achumaan sobni, abiddaan, "kunoo bofni leenca nuti abdanee bosona kana keessa sodaa malee jiraannu nu duraa ajjeese, maa teessa ka'ii bofa gubi" jetteen. Isa booda sobni citaatti abidda qabsiiftee bofnis gubatee du'e. Sobni itti fuftee bishaaniin, "Abiddi kunoo mar'ataa diina keenya nurratti hiddee nurraa dhorku gubee nu jalaa ajjeese, ka'ii abidda dhaamsi," jetteen bishaaniin. Bishaannis, abidda dhaamse. Achumaan, sobni bishaaniin, "kottaa tulluu yaabbannaa" jetteen. Achiin booda bishaan tulluu yaabuu dadhabee boodatti deebi'e. Achumaan dhugaafi sobni waliin hafan. Utuma tulluu yaabanii irra adeemanii sobni dhagaa fudhattee dhugaa dugda keessa haleelte. Dhugaan si'a of duuba galagalee dhagaa fudhatee soba rukutee ajjeese. Sobni duutee dhugaan mo'ee hafe jedhama.

Translation: Folktale 11: Truth will win!

Long ago, falsehood wanted to fight with lion, ox, fire, water, snake and truth. One day, the falsehood accused the ox before the lion. She said, “You see the ox grows fat and strong; why don’t you kill and eat him?” Then, the lion did it. The next day, the falsehood accused the lion secretly. She told the snake that the lion should not have killed the ox. She told the snake to bite and kill the lion. The snake did it. Then, the falsehood made the fire and the snake quarrel. The fire burned down the snake. Then, falsehood made the fire and water quarrel. The water extinguished the fire. Then, falsehood told the rest to climb up the hill with her and live there. The water couldn’t climb up the hill. Only the truth and falsehood climbed the hill. As they were walking together, falsehood hit the truth strongly (with a stone). The truth turned around. Once and for all, the truth took a stone and hit falsehood on her forehead and triumphed her. The truth won.

Dur-durii 12: Naachaaafi Qamalee

Gaaf tokko qamaleen kaatee caancoo bishaan biyya ishee tuffattee gara bishaan laga guddaa, laga Abbayyaa jedhamu dhaqxe. Dhagaa guddaa tokko irra osoo teessuu naachi bishaan keessaa bahee qamalee qabate. Qamaleenis akkas jettee naachaa kadhatte, “Yaa Obbo naachaa, ana ishee xiqqoo kana yoo qabattanii nyaattan maalan isin fayyada; bineensotni gurguddoon ana teellaan dhufaa jiru”. Isaan isiniif wayya?” yoo akkan qabame dhaga’an isaan hin argattan” jetteen. “Dhuguma naan jettaa?” jedheen naachi. “Eeyyee dhuguma,” jetteen qamaleen. Achumaan Naachi akka qamaleen qabamte, eenyuttuu hin himne akeekkachiisee gadi dhiise. Qamaleen utaaltee muka kortee kolfaa naachaatti qasaate. Naachis, “Maal natti kolfitaa, qamuu?” jedhee gaafate. Qamaleen deebiftee, “Yaa Obbo Naachaa, anis kanan cooree biyya abbaa koo dhiisee as dhufe, isinis kan nyaata harkaan gahattan gad dhiiftan gowwaa dha; nu lachuu ni gowwomne,” jetteen jedhama.

Translation-Folktale 12: The Crocodile and the Ape

Once upon a time an ape left her own country complaining that the water from her village in the spring couldn’t quench her thirst. She went to a river called Abaya. Then, she sat on a stone. The crocodile saw her and came out from the river and caught her. The ape appealed to and tried to convince the crocodile that other large animals were coming behind him (later). She said, “Oh,

Mr. Crocodile, you don't benefit by eating me, because I am very small." She informed him of that and convinced him. The crocodile warned her and let her free. She climbed up a tree and laughed at the crocodile. He asked, "Why do you laugh at me?" The ape answered, "Oh Mr. crocodile, we both are fooled." "I was fooled when I left the water of my land and went to someone's land to drink water." "You are fooled when you let free the food you caught and wait for the latter to come." It was said.

Dur-durii 13: Warra Gowwaa

Bara dur abbaa warraafi haadha warraa gowwaa tokkotu turan jedhama. Isaanis ittoo hindaaqqoo qopheeffatanii muka nyaata booda ilkaan keessaa foon ittiin baafatan barbaachuu osoo deema jiranii daandii irratti namicha tokkotti dhufan. Isa booda, "Ilaa nuhi ittoo hindaaqqoo qopheeffannee rigaa cabsachuu deema jiraa itti nu duraa hin bu'in" jedhanii namichatti himan. Namichis mana jaraatti ol goree ittoo isaanii nyaatee fixee sokke. Yagguu jarri manatti deebi'an ittoon hindaaqqoo dhume qodaa duwwaa kan tisiisni irra guutte argan. Aaranii tisiisa ajjeesuu eegalan. Isa booda tisiisa garaa haadhamaa isaa irratti argee irratti yaagguu rukutu, haati manaa isaa battalumaan duute jedhama.

Translation- Folktale 13: The Foolish Man and His wife

Once, there was a foolish man and his wife. They prepared delicious sauce (stew) from hen. They, then, *went to* bring sticks to use after the meal. On their way, they found one prudent person. They told him what they did at home and where they were going. The man went into their home and ate all the stew and went away. The foolish man and his wife came back and found their door open. They saw that the stew was eaten. They saw flies on the utensils in the kitchen. They started killing the flies as they thought the stew was eaten by flies. The flies rested on his wife's abdomen. The man hit the flies on her abdomen. His wife lay dead. It was said.

Appendix L: Oromo Proverbs (Mammaaksota Oromoo)

No	Mammaaksota Oromo	Oromo proverbs
1.	<i>"Aannan banaa dhiisanii hattuu namaan jedhan" jette adurreen.</i>	They left the milk open, and called people "thieves," said the cat.
2.	<i>"Abjuun bara beelaa "buddeen buddeen" jetti.</i>	The dream of a famine says "bread! Bread!"
3.	<i>"Ajjeechaarra sukkuummaan sodaadha" jette tafkin.</i>	"I'm more afraid of sucking than killing," said the fleas.
4.	<i>"Akka ganamaa seetee, narra hinejjetiin" jette sokoruun.</i>	You said like in the morning, don't work on me," said the chocolate.
5.	<i>"Akka qottiyyoon gooba" jettee raachi dhootee duute</i>	To be as fat as a cow, the frog burst out and died.
6.	<i>Dhalee lakkaa'uun dadhabe" jettee kurupheen takka dhaltee.</i>	"I couldn't count the birth" said the 'gray duiker' who gave birth to one.
7.	<i>Dhamaatuun dhama raaftee weessootu nadide" jetti.</i>	The exhaustion shook the exhaustion, and the weavers refused me," she says.
8.	<i>"Duubaan dulluma" jettee jaartiin tokko ragadde.</i>	"Later will be in old age" said an old woman.
9.	<i>"Duuni biyya wajjinii hirriiba" jette jaartin.</i>	The death of the community is a sleep, said the old woman.
10.	<i>"Fardaafi harree okaa itti haamu; ana qacceen dhoggeetti gadi dhaanu" jedhe qottiyyoon.</i>	They give grass to horses and donkeys; but they beat me down in the mud with a whip," said the cowboy.
11.	<i>Yoon ani du'e margi hinmargin jette harreen.</i>	"If I die; don't let the grass grow," said the donkey.
12.	<i>"Godaa mannaa godoo wayya." jette haftuun.</i>	A hut is better than a low land." said the girl.
13.	<i>"Iyyan malee hindhalchani?" jedhe kormaan hoolaa korbessa re'een.</i>	Do not give birth without crying?" said the goat.
14.	<i>"Kan dhiqantu nama dhiqa" jatte wacitiin.</i>	"The washed one, washes away," said the small plate.

15.	<i>"Kan dhiqantuu; nama dhiqa" jette qabeen.</i>	"The one that was washed, washed us" <i>qabe</i> said.
16.	<i>"Kan garaa malee, kan maqaa yoom nadhibe" jedhe waraabessi.</i>	I didn't care for the name, but the stomach," said the hyena.
17.	<i>"Kunuu warri rafnaan" jette sareen.</i>	"Even this is for those who sleep," said the dog.
18.	<i>"Lama na hin suufan" jette jaartiin qallubbii hattee.</i>	Don't smell me twice," said the old woman who stole the onion.
19.	<i>"Malannee bolla lama qotanne" jette hantuuni.</i>	"We dug two holes knowingly," said the mouse.
20.	<i>"Moo yaa afaan" jedhe funyaan gadi ilaalee.</i>	Oh! mouth, said nose, looking down at the mouth.
21.	<i>"Ollaafi dugdaan lafaa ka'u" jedha Oromon.</i>	"It rises up to the ground with neighbors and backs up," Oromo said.
22.	<i>"Jaamaan maal barbaadda jennaan ifa" jedhe.</i>	"What does the blind want, it's light," he said.
23.	<i>"Re'een kan ofii hinbeektu; sareedhan eegee gadiqabadhu" jetti.</i>	A goat does not know her own; but she says a dog to keep down its tail down,"
24.	<i>"Waraabessi biyya namni isa beekne dhaqee, itillee naaf afaa", jedhe.</i>	The hyena went to a country where no one knew him, and he asked them to sleep on itillee'
25.	<i>"Nyaadhee sifixuu dadhabus, haadhee siballeessuun dadhabbaa" jette lukkuun</i>	If I don't eat you up, I won't be able to destroy you," said the hen.
26.	<i>"Kunuu Warri rafnaan" jette saree.</i>	"This is because they are asleep," said the dog.
27.	<i>Aadaafi aduun ni dhokatu malee hin badani.</i>	The culture and the sun will be hidden but will not disappear.
28.	<i>Abbaan daadhii dhugeef, ilma afaan hin urgaa'u.</i>	For the father who drinks honey, the mouth of the son does not smell good.
29.	<i>Ameessi okolee didu, okkotee hindidu.</i>	The cow that refuses to give milk, doesn't refuse to be slaughtered.

30.	<i>Arbi lama yoo wallole kan miidhamu sambaleexa.</i>	If two elephants are confused with each other, the grass is the one who gets hurt.
31.	<i>Yoo baay'ate dammis nihadhaawa.</i>	If honey becomes too much, it will be bitter.
32.	<i>Bakka arfaasaa dhaabbatan, birraa dhaabbatu.</i>	Where they stand in spring, they stand in spring.
33.	<i>Bakka sareen jirtutti, nama dhuufee hingaafatan.</i>	Where there is a dog, don't ask for a fart.
34.	<i>Bara bofti nama nyaate, lootuun afaan namatti banti.</i>	The days when snakes ate people, the lizards opens its mouth
35.	<i>Bara quufaa lukkuutu dhuufa.</i>	By the year of satiety, the cock is farting.
36.	<i>Bareedde jedhanii obboletti hinfiudhan.</i>	No one marries his sister because of her beauty.
37.	<i>Bareedina gurraachaafi dubbii gamnaa, nama bira gaheetu hubata.</i>	The beauty of a black man and the speech wise person is understood by the person who reaches out.
38.	<i>Beekte beekte jennaan, niitiin qeesii kitaaba dhiqxe.</i>	If you say she knew! she knew! the priest's wife washed the book.
39.	<i>Billaanchi ofiifuu hin qabduu dhagaatti uwwifiti.</i>	The insect doesn't have it herself and covers it with stones.
40.	<i>Buddenni nama quubsu eeleerratti beekama.</i>	Satisfying bread is known on baking pan.
41.	<i>Deegarra ulfaatti jedhee namtichi ashaboo mataatti baate.</i>	The man carried salt on his head, saying she was pregnant with support.
42.	<i>Dubartiin fira hinqabne mana masaannutti baqatti.</i>	A woman without a relative goes to the house of her husband's brother's wife.
43.	<i>Dubbiin baay'ateef harretti hinfe'ani.</i>	Because there are so many things, they don't load them on donkeys.
44.	<i>Dubbiin mammaaksa hinqabnee mannaa ittoo sogidda hinqabne wayya.</i>	A speech without a proverb is better than a stew without salt.
45.	<i>Dullachi waan garaa qabu alba'a.</i>	The old cow gives out, what he has in his heart
46.	<i>Duutiifi dullumni hin hafan.</i>	Death and old age will not remain.

47.	<i>Eeboo darbatani jinfuu hin qabatani.</i>	After throwing spears, do not hold gin.
48.	<i>Ejersa fagoo irra, qobboo qe'ee wayya.</i>	Better is the tree at home than the olive tree in the distance.
49.	<i>Foon lafa jiru allaattii lafa irratti wallolti.</i>	The flesh on the ground fights the pigs in the sky
50.	<i>Foon naaf kenneet, albee nadhorkate.</i>	He gave me meat and forbade me to knife.
51.	<i>Funyaan dhawamnaa ijji boochi.</i>	When the lips are struck, the eyes cry.
52.	<i>Fuullifi nyaanni dhoksaa hin qabu.</i>	There is no secret to the face and food.
53.	<i>Galaanni bakka bultii hinabne, gudeelcha guuraa deema.</i>	The flood that has no place to stay carries wood.
54.	<i>Garbittiin gargaarsa argatte majii dhoksiti.</i>	The slave girl that got help hides the millstone to grind.
55.	<i>Gowwaa takka arrabsi; deebi'ee ofarrabsa.</i>	Insult a fool once; he insults himself again.
56.	<i>Gowwaan bakka rafe hunda mana se'a.</i>	A fool thinks everywhere he sleeps is home.
57.	<i>Gowwaan gingilchaatti bishaan waraaba.</i>	A fool waters at the wheel.
58.	<i>Gubatee hin agarree, abiddatti gamti.</i>	She doesn't see it burned, she runs to the fire.
59.	<i>Harree ganama bade galgala kurkuriin hinargitu.</i>	A donkey that is lost in the morning will not be seen by saying kur-kur' in the evening.
60.	<i>Harree hinqabdu farda namaa tuffatti.</i>	She has no donkey and despises a man's horse.
61.	<i>Harreefi gadadoon namarraa hingortu.</i>	Donkeys and misery do not go away.
62.	<i>Harreen hidhaa kutte jennaan ofittuu gabaabsite.</i>	When the donkey cut the rope, she shortened it herself.
63.	<i>Hiyyeessa irraa liqeeffachuu mannaa sooressa kadhachuu wayya.</i>	It is better to beg the rich than to lend from the poor.

64.	<i>Gara laafetteen dubaraa, obbolessaaf ulfoofti.</i>	A compassionate woman conceives a brother.
65.	<i>Ijaafi saree namarraa hin deebisan.</i>	They don't turn their eyes and cats away.
66.	<i>Iji dhugaan booche, imimmaan hin dhabdu.</i>	A true eye that cries, does not lose tears.
67.	<i>Ilmiifi biqilli guyyaa malee hindhalatu.</i>	Children and malt are not born without a day.
68.	<i>Jaarsi du'aa adeemu sihin abaariin, bishaan gu'a gahe sinyaatiin.</i>	Don't let a dying old man curse you, and don't let the water of the day eat you up.
69.	<i>Jiruufi soddaa hin tuffatani.</i>	Don't despise life and in-laws
70.	<i>Maanguddoofi heeboo dura hin dhaabbatan.</i>	Don't stop in front of elderly and spears.
71.	<i>Mana balbala malee hinseenan, utubaa bakka malee hindhaaban.</i>	They don't enter a house without a door, they don't erect a pillar without a place.
72.	<i>Mana waraaabessarrra foon hin liqeeffatan.</i>	We don't borrow meat from hyena's house.
73.	<i>Midhaan warra gowwaa bonaa ganna nyaatu.</i>	The crops of the foolish are eaten in the summer.
74.	<i>Mirgaan koranis; bitaanis koranis walgeenyi kooraadha.</i>	Whether they climb on the right or left, the meeting is a saddle.
75.	<i>Of-jajjuun loon lamaa, tikseen kuma lama.</i>	The self-promotion of two cattle, two thousand shepherds.
76.	<i>Okkoteen waaqa hinbeekne, eelee bishaan kadhatti.</i>	The pot that doesn't know god, begs baking pan for water.
77.	<i>Salphinni abbaa lafaa bara midhaan bade.</i>	The shame of the landlord is when the harvest is lost.
78.	<i>Sirbaaf dhufanii morma hinqusatan.</i>	When you get up to sing, don't spare necks.
79.	<i>Sodaattuun bishaan hinsafartu.</i>	A coward does not roast fat
80.	<i>Surre namaa ergisani irra hintaainii hin jedhan.</i>	Don't say don't be on it, after you borrow trousers to someone

81.	<i>Tafkiin hamma humna ishetti utaalti.</i>	Fleas jumps as fast as she can.
82.	<i>Waan biyyaa bilbilli iyya.</i>	The ring screams about the country.
83.	<i>Waan dhufu hinbeekanii, saree tana akaayii barsiisaa.</i>	We don't know what's coming, teach this dog to eat roasted grain.
84.	<i>Waan gaarii seetee mimmixa bobaa jala kaawwatte.</i>	She said it was good, and put red paper under her harm.
85.	<i>Yoo dheeraan tarkaanfii malu, gabaabaan hulluqqaa malata.</i>	If the long one deserves a step, the short one deserves a bow
86.	<i>Yoo itti hubatanii, tafkiin ija qabdi</i>	If you observe it deeply, the fleas have eyes
87.	<i>Yoon ani du'e, margi hinmargin jette harreen</i>	If I die, don't let the grass grow, said the donkey

Appendix M: The current Roman-based Oromo script (K'ube:)

Upper case	Lowercase	(IPA)
A	A	a
B	B	b
C	C	tʃ
D	D	d
E	E	e
F	F	f
G	G	g
H	H	h
I	I	i
J	J	dʒ
K	K	k
L	L	l
M	M	m
N	N	n
O	O	o
P	P	p
Q	Q	q
R	R	r
S	S	s
T	T	t

U	U	u
V	V	v
W	W	w
X	X	t'
Y	Y	j
Z	Z	z
CH	Ch	ʧ
DH	Dh	ʤ
NY	Ny	ɲ
PH	Ph	p'
SH	Sh	ʃ

Appendix N: Full Information about the Informants

No	Name of Informants	Age	Sex	Marital status	Religion	Mother Tongue	Place of birth	Education
1.	Abrhaam Haile	64	M	Married	Ortho	Oromo	N/Sh/Gi/Jarso	Degree
2.	Kinfu Shifera	28	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Degree
3.	Almaz Dafa	26	F	Married	Ortho	Oromo	N/Sh/Gi/Jarso	Degree
4.	Marid Tadese	28	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Degree
5.	Birhanu Simee	75	M	Married	Ortho	Oromo	N/Sh/Gi/Jarso	0
6.	Teshoma Zeleke	64	M	Married	Ortho	Oromo	N/Sh/Gi/Jarso	Degree
7.	Shitaye Tesema	27	F	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Degree
8.	Birahanu Lema	28	M	Married	Ortho	Oromo	N/Sh/Gi/Jarso	Degree
9.	Amantee Demise	56	M	Married	Ortho	Oromo	N/Sh/W/Jarso	Degree
10.	Bayisa Lemi	27	M	Unmarried	Ortho	Oromo	N/Sh/W/Jarso	Diploma
11.	Mulinesh Hailu	27	F	Unmarried	Ortho	Oromo	N/Sh/W/Jarso	Diploma
12.	Almaz Dori	28	F	Unmarried	Ortho	Oromo	N/Sh/W/Jarso	Diploma
13.	Asefa Tola	72	M	Married	Ortho	Oromo	N/Sh/W/Jarso	0
14.	Xilahun Shumu	48	M	Married	Ortho	Oromo	N/Sh/W/Jarso	12

15.	Nugusu Gameda	76	M	Married	Ortho	Oromo	N/Sh/W/Jarso	0
16.	Hailu Gizachew	54	M	Married	Ortho	Oromo	N/Sh/W/Jarso	Degree
17.	Biranu Ijara	46	M	Married	Ortho	Oromo	N/Sh/W/Jarso	Diploma
18.	Kifilee Niway	49	M	Married	Ortho	Oromo	N/Sh/Gi/Jarso	Degree
19.	Seenessa Negash	27	M	unmarried	Waaaqeffataa	Oromo	N/Sh/Gi/Jarso	Degree
20.	Mandafiro Kabara	28	M	unmarried	Ortho	Oromo	N/Sh/W/ Jarso	Diploma
21.	Aster Shifera	46	F	Married	Ortho	Oromo	N/Sh/Wachale	Diploma
22.	Ketema Dheressa	54	M	Married	Ortho	Oromo	N/Sh/Wachale	Degree
23.	Mangasha Abdo	79	M	Married	Ortho	Oromo	N/Sh/Wachale	Degree
24.	Girmaa Gadisa	46	M	Married	Ortho	Oromo	N/Sh/Wachale	Degree
25.	Bekele Daba	84	M	Married	Ortho	Oromo	N/Sh/Wachale	Degree
26.	Yeshi Birhanu	20	F	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
27.	Yohanis Worku	21	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
28.	Tamirat Dereje	22	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
29.	Boke Aboye	18	F	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma

30.	A dugna Asefa	21	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
31.	Ketema Goji	21	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
32.	Abera Birhanu	19	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
33.	Gelane Gameda	24	F	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
34.	Hawi Abebe	19	F	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
35.	Chimera Gari	19	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
36.	Kebede Biru	21	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
37.	Hebtamu Abera	20	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Diploma
38.	Abera Sembete	67	M	Married	Waaqefataa	Oromo	N/Sh/Wachale	Degree
39.	Shitaye Kebede	64	F	Married	Ortho	Oromo	N/Sh/Wachale	Degree
40.	Meseret Dechasa	46	F	Married	Ortho	Oromo	N/Sh/Wachale	Degree
41.	Ishetu Tulu	48	M	Married	Ortho	Oromo	N/Sh/Wachale	Degree
42.	Bechare Tolcha	64	F	Married	Ortho	Oromo	N/Sh/Wachale	Degree
43.	Burtukaan Jima	46	F	Married	Ortho	Oromo	N/Sh/Wachale	Degree
44.	Megersa Dadi	46	M	Married	Ortho	Oromo	N/Sh/Wachale	MA
45.	Desi Jeleta	46	F	Married	Ortho	Oromo	N/Sh/Wachale	11 th

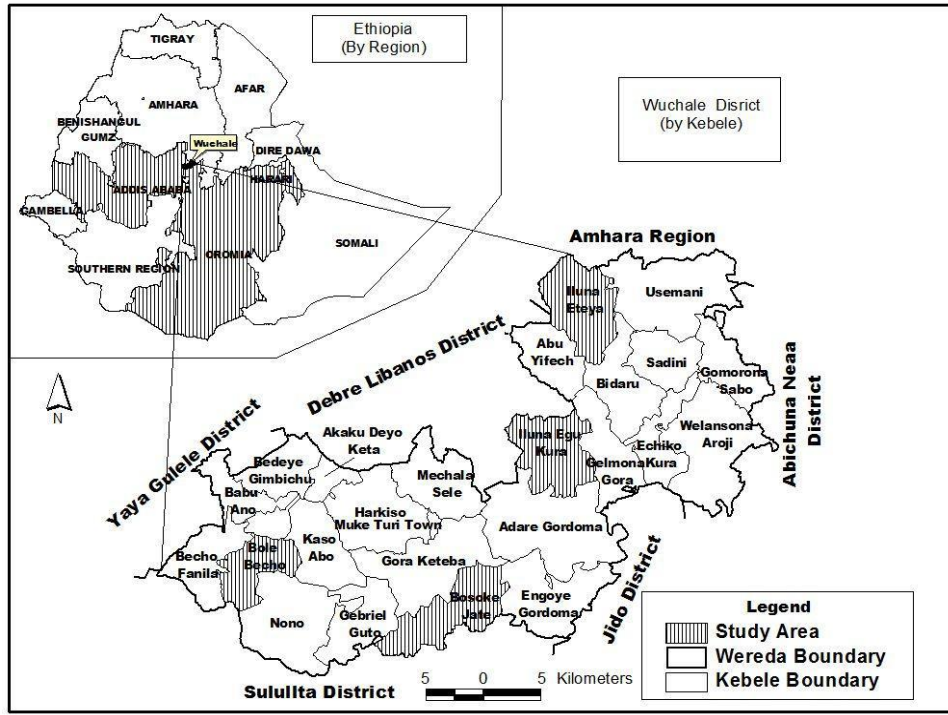
46.	Gelane Abera	46	F	Married	Waaqeffataa	Oromo	N/Sh/Wachale	MA
47.	Birhane Mul'ata	81	F	Married	Waaqefataa	Oromo	N/Sh/Wachale	Diploma
48.	Mulu Mengistu	46	F	Married	Ortho	Oromo	N/Sh/W/Jarso	Degree
49.	Derartu Reta	20	F	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	9 th
50.	Dibi Sambataa	74	F	Married	Ortho	Oromo	N/Sh/Wachale	0
51.	Ejersa Yadete	90	M	Married	Ortho	Oromo	N/Sh/Wachale	0
52.	Nagash Feyisa	72	M	Married	Ortho	Oromo	N/Sh/ Gi/Jarso	4
53.	Burtukan Tadese	28	F	Unmarried	Ortho	Oromo	N/Sh/Wachale	Degree
54.	Tizitaa Kasa	46	F	Married	Ortho	Oromo	N/Sh/ W/Jarso	Degree
55.	Mulgeta Tufa	47	M	Married	Ortho	Oromo	N/Sh/ Gi/Jarso	Degree
56.	Kafale Kebede	46	F	Married	Ortho	Oromo	N/Sh/Wachale	Diploma
57.	Kesahun Regese	28	M	Unmarried	Ortho	Oromo	N/Sh/ W/Jarso	Diploma
58.	Motu Kebebe	54	F	Married	Ortho	Oromo	N/Sh/ W/Jarso	Diploma
59.	Girma Siyum	54	M	Married	Ortho	Oromo	N/Sh/Wachale	MA
60.	Siyum Hailu	49	M	Married	Ortho	Oromo	N/Sh/ Gi/Jarso	Degree
61.	Asefa Kasa	28	M	Unmarried	Ortho	Oromo	N/Sh/Wachale	Degree

62.	Alamu Beshada	57	M	Married	Ortho	Oromo	N/Sh/ Gi/Jarso	Degree
63.	Aster Nuguse	28	F	Unmarried	Ortho	Oromo	N/Sh/Wachale	Degree
64.	Yeshi Tila	27	F	Unmarried	Ortho	Oromo	N/Sh/ W/Jarso	Degree
65.	Hirut Adam	28	F	Unmarried	Ortho	Oromo	N/Sh/Wachale	Degree
66.	Diro Dandena	87	M	Married	Waaqefataa	Oromo	N/Sh/ W/Jarso	Degree
67.	Tibebu Tola	59	M	Married	Ortho	Oromo	N/Sh/Wachale	MA
68.	kume Kasaye	46	F	Married	Ortho	Oromo	N/Sh/Wachale	MA
69.	Feyise Tujuba	69	F	Married	Ortho	Oromo	N/Sh/ W/Jarso	Diploma
70.	Dula Kafan	46	F	Married	Prot	Oromo	N/Sh/ W/Jarso	MA
71.	Daniel Makonin	61	M	Married	Prot	Oromo	N/Sh/Wachale	Degree
72.	Tacaan Niguse	28	M	Unmarried	Ortho	Oromo	N/Sh/Gi/Jarso	Degree
73.	Habtamu Mako	58	M	Married	Ortho	Oromo	N/Sh/ Gi/Jarso	Degree
74.	Dame Abarra	46	M	Married	Ortho	Oromo	N/Sh/ W/Jarso	MA
75.	Mulu Hailu	46	F	Married	Ortho	Oromo	N/Sh/ W/Jarso	Degree
76.	Fanose Abbabu	53	F	Married	Ortho	Oromo	N/Sh/ W/Jarso	MA
77.	Haymanot Tolcha	49	F	Married	Ortho	Oromo	N/Sh/ W/Jarso	Degree

78.	Tejitu Bayeessaa	58	F	Married	Prot	Oromo	N/Sh/ W/Jarso	MA
79.	Birke Tolasa	87	F	Married	Ortho	Oromo	N/Sh/ W/Jarso	Diploma
80.	Chaltu Kewessa	85	F	Married	Ortho	Oromo	N/sh/W/Jarso	0
81.	Tsahaay Zeleke	28	F	Unmarried	Ortho	Oromo	N/sh/Wachale	Degree
82.	Ulfine Tolasa	77	F	Married	Piro	Oromo	N/sh/WJarso	4 th
83.	Burte Dejene	46	F	Married	Ortho	Oromo	N/sh/W/Jarso	6 th
84.	Workitu Geda	67	F	Married	Prot	Oromo	N/sh/W/Jarso	4 th
85.	Lensa Regesa	76	F	Married	Ortho	Oromo	N/sh/Wachale	8 th
86.	Dinkitu Regasa	51	F	Married	Ortho	Oromo	N/sh/ Wachale	10 th
87.	Bayyush Tulu	46	F	Married	Ortho	Oromo	N/Sh/W/Jarso	8 th
88.	Tanki Dejene	46	F	Married	Ortho	Oromo	N/sh/W/Jarso	10 th
89.	Tigist Dabalaa	48	F	Married	Ortho	Oromo	N/sh/Wachale	4 th
90.	Yeshii Raggaasaa	41	F	Mmarried	Ortho	Oromo	N/Sh/W/Jarso	12 th

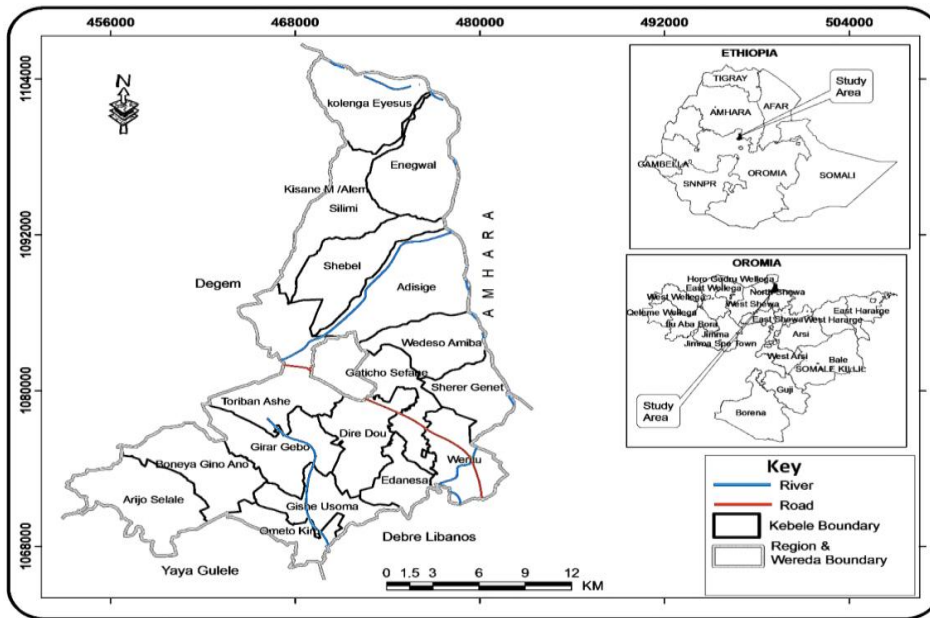
Appendix O: Map of the the study districts

Wachale Warada



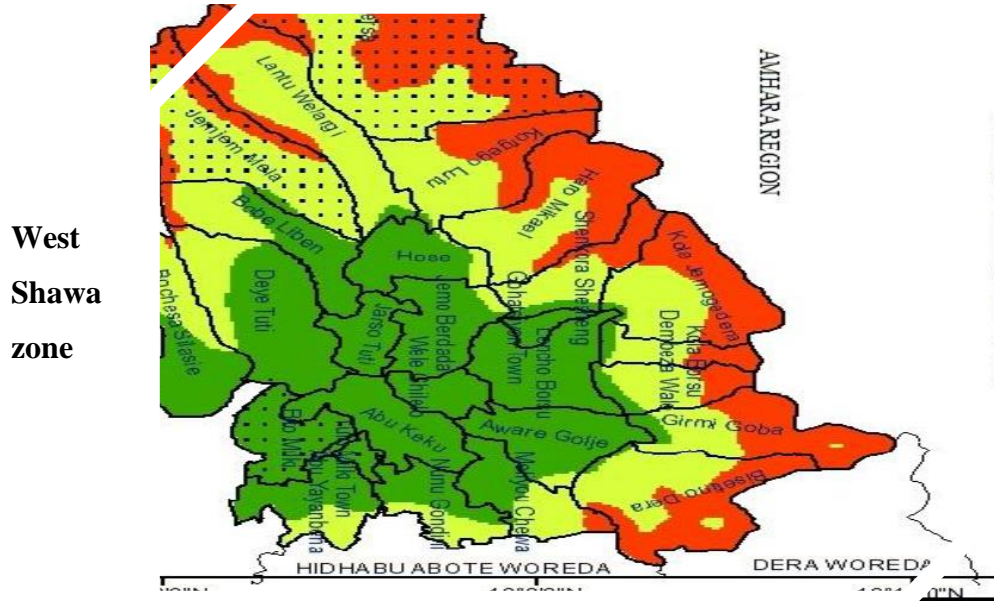
Map of the Wachale Warada, Source: Map of study area based on agro-ecology, 2014

B. Girar Jarso Warada



Map of the Girar Jarso Warada, Source: GIS data CSA 2007 and Ethio-GIS, 2004

C. Warra Jarso Worada



Map of the Warra Jarso Worada

Declaration of the Candidate

I, the undersigned, declare that this dissertation is my original work. It has not been presented for any academic study at any other university. All sources and materials used for this work are duly acknowledged.

Name- Bekele Buko

Signature _____

Date _____

Place: Addis Ababa University

Confirmation of the Advisor

I certify that this dissertation embodies the results of research carried out by the candidate under my supervision. It has been submitted for examination with my approval as university advisor.

Name of the advisor(s)	Signature	Date
Dr. Feda Negesse	_____	_____
Dr. Samuel Handamo	_____	_____