

Addis Ababa University

School of Graduate Studies

A Brief History of Writing Systems Used for Afan Oromo and the Evaluation of its Current Orthography



By

Temesgen Imana

September 2008

Addis Ababa

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A Thesis Submitted to the School of Graduate Studies of Addis Ababa University in partial fulfillment of the requirements for the degree of Master of Arts in Linguistics

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Table of Contents

page

Acknowledgements i

Table of Contents ii

List of Tables iv

List of Acronyms v

Abstract vi

CHAPTER 1: Introduction 1

1.1. Background of the Study 1

1.2. Statement of the Problem 4

1.3.Objectives of the Study 5

1.4. Scope of the Study 5

1.5. Methodology and Procedures 6

1.6. Significance of the Study 9

1.7. Organization of the Study 9

1.8. Definitions of key Terms 10

CHAPTER 2: Conceptual Framework 13

2.1. Language Policy Concepts and Practices in Ethiopia 13

2.2. Conceptualization of Writing System 19

2.3. Script Reform Conceptualization 22

2.4. Technical Principles of Designing a New Orthography 25

2.5. Phonological Description 29

2.6. Conceptualization of Orthographic Literacy 32

2.7. Review of Related Literature 36

CHAPTER 3: A Brief History of Scripts Used for Afan Oromo.. 44
3.1. Ethiopic Script 44
3.2. Arabic Script 48
3.3. Latin Script 49
3.4. The Rationale for Choosing Latin Script 50

CHAPTER 4: Evaluation of Qubee Orthography 56
4.1. Characteristics of the Population and Data Presentation 56
4.2. Speech Representation 59
4.3. Motivation towards Qubee 62
4.4. Implementation and User-friendliness of Qubee 68
4.4.1. Availability of Resources to Teach Qubee in Schools 69
4.4.2. The Orthographic Literacy Implementation of Qubee 71
4.4.3. The Learnability of Qubee Orthography 77
4.5. The Suitability of Qubee to Accommodate Technologies 78
4.6. The Role of Qubee as a Transitional Orthography 79

CHAPTER 5: Summary, Conclusions and
Recommendations 82
5.1. Summary 82
5.2. Conclusions 84
5.3. Recommendations 85
References .... .87
Appendices
Appendix-A i
Appendix-B v
Appendix-C vi
Appendix-D vii
Appendix-E xi

List of Tables

Page

Table1: Sample Size Included in the Study 8

Table 2: Consonant Phonemes of Afan Oromo 32

Table 3: Vowel Phonemes of Afan Oromo 32

Table 4: Respondent Teachers' Background Information 57

Table 5: Respondent Grade 4 Students' Background Information .. 58

Table 6: Graphemes in Qubee with their IPA Equivalents ..... .60

Table 7: The Interest of Users towards Qubee 63

Table 8: Resources for Implementation of Qubee 69

Table 9: User-friendliness and Implementation of Qubee 72

Table 10: Evaluation of Afan Oromo Student Textbooks from Grade 1-4 in Terms of Orthographic Literacy Content 74

Table 11: The Spread of Qubee Orthography 77

List of Acronyms

EPRDF- Ethiopian Peoples Revolutionary Democratic Front

IPA – International Phonetic Alphabet

N- North

S- South

UNESCO- United Nations' Educational, Scientific and Cultural Organization

W- West

ETV- Ethiopian Television

Abstract

The purpose of this study was to assess the historical development of writing for Afan Oromo and to conduct the evaluation of the current orthography. The study focuses on how the Latin based orthography eventually came to be chosen and on the evaluation of the current orthography. To this effect, the descriptive survey method was employed.

Sample schools were selected from three Oromia zones: West Shoa, South West Shoa and North Shoa. The subjects of the study were 60 fourth grade students and 30 primary school teachers. Simple random sampling technique was employed to select the woredas and schools. And systematic sampling was used to select the subjects of the study. Questionnaire, interview, observation and document analysis were used to obtain the necessary data. The gathered data were analyzed by employing percentage, mean and narration.

The Afan Oromo Orthography, Qubee, was officially implemented 16 years ago to reduce the vernacular language for the first time as a popular literacy. The Latin based alphabet, Qubee, has been a point of controversy in view of the socio-political importance of the Ethiopic script in Ethiopia. In fact, Qubee was developed as a form of resistance against the hostile language policy prevailing in the country under past regimes except Derg to some extent. As a result, the design and implementation of the orthography has been full of a rash and emotionality rather than the objective analysis and evaluation of the orthography to work for its improvement.

Therefore, Qubee has critical drawbacks in its design and implementation. In its design, it has challenges such as elongated word length because of doubling monographs to indicate gemination and vowel length. It has also a drawback that it lacks a fixed convention of alphabetic order. Regarding its implementation, in addition to the lack of repetition and emphasis, some contents such as print concepts and handwriting are absent from the literacy implementation. In addition, important preconditions such as trained man power, well prepared textbooks and teaching aids are not yet fulfilled. Accordingly, possible solutions are made to the respective challenges pertinent to the orthography such as the indication of gemination could be possible by using capital letters, on-the-job training had better be provided for teachers, textbooks should be revised in this respect and teaching aids preparation had better take place in schools of Oromia Regional State.

Chapter 1: Introduction

In this thesis the historical background of writing systems used to write Afan Oromo and the evaluation of the current orthography, Qubee, would have been under taken at length. Particularly, this chapter discusses the general overview of the research study. It generally introduces the viability of the research proposal and makes the background pavement towards the research. Accordingly, the chapter comprises background, statement of the problem, scope, methodology and objectives of the study and definitions of key terms that are employed in the study.

1.1. Background of the Study

Writing system is a mother of all inventions in the history of human kind (Gelb 1965). Since the invention of the writing system, all other inventions started to be transferred to peoples across the world and retained for generations to follow. Otherwise, inventions might left scattered without reaching the other parts of the world and generations to follow. Moreover, consolidation, collation and collection of information and facilitation of invention has become at ease for generations across the world by the help of writing.

Communities engaged in developing writing systems in earlier times were historically privileged in developing their cultures, languages and their historical heritages. The orthographies of those communities were designed when the science of linguistics was non-existent. Hence, there were discrepancies between the writing systems and the spoken forms of the languages. Nevertheless the writing technology becomes gradually sophisticated as it is clearly stated in the following quote.

> Clearly the alphabet, as an approximate system of signs for phonemes, very highly structured; a syllabic system slightly less so and a logographic system which provides signs of words, is structured yet more loosely and in a similar way to language itself (Goody 1987:7).

Through different trends of developments across the world, different writing systems are in active use today. However, those languages which left oral hitherto should unquestionably enjoy the findings of linguistic science unlike the earlier ones in creating and revising of their writing system not only in typology of writing system but also in all round efficiency of devising an orthography.

Above all, the huge portion of languages of the world is still vernacular without the legacy of the writing system. Hence, script choice for such vernacular languages of the world is substantial to devise an appropriate orthography for each. It is not merely unitary dimension to be handled by techniques of linguistics. Designing orthography is a multi-faceted issues related to ethnicity, religion, history, culture, language attitude, etc. in addition to the techniques of structural linguistics. In this regard Fishman (1977:XXI) notes the following:

> Even when no obvious sociopolitical problems loom on the horizon, the social process planning needed for gaining acceptance and use of a new or revised writing system is often both crucial and endless, and the implementation and evaluation skills needed for gauging differential progress in these respects are clearly far too complicated to be left to autodidactive catch-as-catch-can.

In addition, the decision of script choice is a historical landmark everlasting with the community across generations that follow. Script decision is usually not subjected to change. It is not possible to change and modify as we want for various reasons. Once established, the orthography starts to grow its roots to the culture and psychology of the people (Gelb 1965:222). And then it will become the ethno cultural and religious elements and above all it increases its historical importance as time goes on. It will be a historical footprint of the community as literary media are the main tools to explore the past. It can be an evident here to

mention the efforts and failures made for English spelling reform (Berry 1968; Tauli 1977: 29; Sampson 1985:195).

The design and revision of orthography for vernacular languages was either banned or disregarded by officials and institutions in Ethiopia during the previous regimes. As deviants to existing language policy of the time, some interested individuals either adopted or created script for Afan Oromo. For instance, the adopted orthography of Afan Oromo from Ethiopic script by Onesimos Nesib in the late 19th century and the new orthography developed for Afan Oromo by Shaykh Bakri Sapalo were cases in point. None of these orthographies were officially and institutionally recognized by the past Ethiopian regimes.

The orthography of Afan Oromo, Qubee, was developed to change the language situation and break the hegemony of Amharic and its valorization at the expense of Afan Oromo for a century during the imperial regime. "Under Amara imperial rule it was simply not politically expedient, to have the Oromo, or any other subjugated peoples, learning to read and write languages other than Amharic" (Hayward 1981:555).

The design and adoption of orthography however should not be influenced by political agenda of any kind. Script is not a national flag that should be the same color and shape wherever and whenever. It has to be designed based on the linguistic nature of the language and to the extent the science of linguistics allows. Because it is a technological tool which is expected to make life at ease for the community and enable individuals to process information (Berry 1977:3-5).

In addition, the orthography should have a popular enthusiasm to be in an active usage of communication. Otherwise, active writers will not possibly appear with such unconducive environment. The liking of the

community towards the script matters. Without such welcoming environment the orthography may not last with the language and the community. This view is also shared by Berry (1968) who states: "[---] an alphabet is successful insofar as it is scientifically and socially acceptable". Accordingly, Afan Oromo has adopted Latin script officially since 1992. Hence, it is timely to evaluate how far the script has been user friendly and socially acceptable. It is also appropriate to see the pedagogical implementation of the orthography.

1.2. Statement of the Problem

Script reforms have been preformed for several modern languages in different countries (Fishman 1977). "Spelling reform has in fact been a very live issue at various times in the last hundred years or so" (Sampson 1985:194). Many more efforts of spelling reforms remain in vain because of social and historical reasons. English is one of such a case. Therefore, spelling reform is one of the crucial aspects of language planning. Heterogeneity and change are the grand realistic nature of language. There is no tendency of uniformity and reluctance to change in language. The spoken form of a language varies temporally and spatially. But the writing system once fixed lasts for centuries unless we make conscious reforms to it. And when the writing system is underdeveloped and becomes cumbersome at the very beginning, it complicates more the discrepancy between the written and the spoken form of the language as time goes on.

The reaction of many scholars when Qubee was introduced as the writing system of Afan Oromo was either to argue for or against the script choice rather than contributing to the improvement of the orthography. Since then the orthography has been in use for the last sixteen years without being evaluated for its efficiency from pedagogical perspective, and for its popularity by the users. As part of the language planning exercise there

is a need to evaluate the orthography and give constructive feedback for its improvement so that it can continue to play the pivotal role as an instrument and a vehicle of civilization and development. Hence, the research would attempt to answer the following essential questions:

1. What scripts were used to write Afan Oromo and how was the Latin script chosen for the language?
2. What are the deficiencies of Qubee?
3. How far is the orthography clearly communicated to primers?

1.3. Objectives of the Study

Eventually, the research would like to attain the following objectives.

1. To review the various scripts used for Afan Oromo and examine how the Latin script eventually came to be chosen.
2. To identify the shortcomings of the current orthography and propose possible solutions.
3. To evaluate how conversant the language users would be using Qubee Afan Oromo in relation to the intuitive phonemic sounds of the language in the learning and teaching process.
4. To investigate the degree of transfer between Afan Oromo and English as both are using different varieties of the Latin script.

1.4. Scope of the Study

The study is limited to the zones surrounding Addis Ababa, namely North Shoa, South West Shoa and West Shoa of Oromia zones. The study is basically limited to these areas because of convenience and proximity for conducting the research.

The study is also limited to secondary data with regard to the structural studies of the language.

1.5. Methodology and Procedures

This sub-section presents the data collection instruments used, the sampling techniques employed, the procedure of the study and data analysis.

A descriptive survey method was employed to conduct this study. Because the method is appropriate when the aim in the study is to explore the current status of the problem using data collected from a relatively large sample size.

The instruments used to collect the necessary data were questionnaire, semi- structured interview, observation and document analysis.

Questionnaires are used to elicit data from the larger number of respondents (Gay 2000:25). In order to secure the pertinent information for the study a questionnaire was developed for students and teachers to collect the optimum data needed. The questionnaire was intended to assess the perception of users towards the efficiency of Qubee in its motivation and user friendliness. It was prepared in English and then translated to Afan Oromo to make it clear for the respondents. It is a mixture of subjective questions and a five point likert scale, rating strongly disagree, disagree, undetermined, agree and strongly agree. The 14 item likert scale questions immediately followed by relevant open ended questions. The open ended questions are to enable the respondents to express any idea they want to include.

To supplement the information gathered through questionnaires, a semi-structured interview was administered to 10 teachers from five randomly chosen schools. A short list of concepts was prepared and given to the teachers some minutes before the interview session to enable them

prepare themselves to respond according to their school context to the questions properly.

The other instrument used to gather information was observation. That was used to study every thing that transpires in relation to orthographic literacy in the school. Open observation helps to make open recording as factual as possible. Here the observer can note down key points about teaching aids existing to help the orthographic literacy. For the present study the key points observed were mainly related to the approaches used like reading aloud to children, using teaching aids and shared reading and writing.

As mentioned earlier, the data for this study were collected from both primary and secondary sources. While the primary data were collected through questionnaire, interview, observation and educational text analysis, the secondary data were obtained from the phonological studies of the relevant languages and dialects. Sources of primary information were teachers and students from first cycle primary schools where the literacy implementation is live.

The study comprised first cycle primary teachers and grade four students in the Oromiya region government primary schools. The region has about 26 zones and a purposive selection has been employed to select 10 % of the sample size which resulted in selecting three zones: West Shoa, South West Shoa and North Shoa zones. These zones are deliberately selected for the reason that the areas are expected to be where legitimate academic environment transpires. Because of the proximity to the center of the country, the areas have relatively sufficient academic resources to involve properly in the Qubee implementation. Consistently, the ten percent sample woreda size selected by simple random sampling from each zone to cover in the study. The schools existing in each woreda in

turn selected by simple random sampling again to include in the study. In addition, the students are selected by a systematic sampling which approximate the simple random sampling (Best 1998:17) to include into the questionnaire respondents. This was done in the manner that if there are 40 students in a class a student will be selected at 10th interval to choose 4 (10%) students from the class. Teachers were also selected in the same fashion by picking their names from the attendance list. The following table shows the summary of sampled population size of teachers and students along with their address.

Table 1: Sample Population Size Included in the Study

S.N.	Name of zone.	Number of woredas.	Selected woreda.	Number of schools in woreda	Selected number of schools
1	W/Shoa	21	Toke-Kutaye	38	4
			Ambo	32	3
2	S/W/ Shoa	14	Sebata	44	4
3	N/Shoa	18	Fiche	9	1
			Alaltu	49	5
Total		53	5	172	17

A pilot study was administered to test and refine the research instruments. It was performed in the belief that it would be possible to revise some difficult, vague and ambiguous items and concepts. The pilot study was conducted in two schools with teachers and students for two days and the respondents asked to respond orally and in written form about the instruments employed.

Finally, the collected data for the research were analyzed and interpreted both quantitatively and qualitatively. The data obtained through questionnaire were also analyzed using percentage and mean, while the data secured through interview, observation, open ended questions and document review were summarized and analyzed qualitatively in a narrative way.

1.6. Significance of the Study

The study would be significant on the bases of the following points:

1. It may be important to improve the orthography in use for both pedagogical and practical reasons.
2. The evaluation and the suggested solutions obtained through the research can be a lesson to orthography designers of the other Ethiopian languages.
3. It can be an input for syllabus designers to include orthographic literacy in the textbooks of primary schools to improve the basic literacy acquisition of primers.
4. It can increase the awareness in a script choice for vernacular languages in Ethiopia.
5. It would be an addition to the already existing literature.

1.7. Organization of the Study

The general content of the thesis is structured in five chapters. The first chapter is a brief introduction to the thesis. The second gives conceptual framework and review of related literature. The third chapter deals with the background of the language in relation to scripts historically employed to write the language.

The fourth chapter is the main body of the thesis that provides the evaluation of the efficiency of the current orthography and its

implementation. Finally, the last chapter presents the summary, conclusions and recommendations of the study.

1.8. Definitions of Key Terms

Alphabetic Writing System: is a writing system that employs graphemes for the representation of phonemes of a language. As phonemes are minimal distinctive units of meaning among words, alphabetic scripts are the optimal representations of language on a medium. It is the most wide spread around the world and originated from the Phonecian Semitic people after their consonantal letters handed over to Greeks and the Greeks have come up with the full alphabet including vowels that gave birth to the Latin Alphabet as well (Sampson 1985: 99-105).

Grapheme: is a geometric figure to represent meaning or any level of linguistic element. Hence, it is a unit of script as phoneme is a unit of sound and there is graph in script as there is phone in speech (Sampson 1985:25).

Ideographic Writing or Logography: is the second stage to picture writing in which the same pictograms have developed their association to underlying ideas and connote abstractions and this time the pictograms can be called ideograms or logograms (Sampson 1985:26-37). For instance, a circle which previously represents the sun, now it can represent conceptions like heat, light, god, day or something else which can be bound up within the concept (Ibid). Hence, this way the pictography or semasiography itself evolve into ideography.

Orthography: is any writing system that is designed as it fits to a particular language. It can be any kind of script like pictography, logography, syllabary, etc in its typology and it refers to all convention of mechanics, punctuation and graphs pertinent to a standard variety of a particular language (Britannica 1993:1027).

Phonetic Writing System: is the most extensive representation of spoken language and glottographic writing system which represents phones of a language on a medium. The one designed by the International Phonetic Association is used for the transcription of spoken forms of any language around the world by a common script called International Phonetic Alphabet (Britannica 1993:1027).

Pictography or Picture-writing: is the first stage in the development of writing in which representational art of sketching the physical figure of objects and actions are recorded and each one of the pictures is called a pictogram. Pictography is also called semasiography. And also some times iconography. A sequence of these pictograms can express a simple narration in which it is possible to decode in any language without content change since there is no sound association with the pictograms in that they are pictures of real objects. A typical example in Ethiopian case is the national myth of the queen Sheba visit to king Solomon of Judah represented by series of pictograms on strips in several museums and churches across the country (Goody 1987:9).

Script is any geometric set of graphs employed by a writing system for orthographic conventions of a language. Script can be either pictographic, logographic or alphabetic in its typology and yet it can be several different sets with shared typology (Jensen 1969).

Syllabic Writing: is a form of script to deal with the phonetic inventory of a particular language unlike pictography and ideography. Syllabic writing is a script which represents syllables of a language with different symbols (Sampson 1985:64-66). Even though chronologically the development of syllabic script is uncertain to appear before the alphabetic script, technically the syllabary is less simplified to represent the spoken language than the alphabet. The syllabic writing system is farther classified as *abjad* and *abugida* as Peter Daniels coined the words (http://en wikipedia.org/wiki). *Abjad* is fully syllabic whereas *abugida* is partially syllabic and partially alphabetic as can be exemplified by the Ethiopic script.

Transliteration: is a graphic transfer from one script to another script or from one writing system of typology to another where the language is the same (Gelb 1965: 253).

Writing System: is a method of physicalization of language by the help of geometric figures which are permanent and visible marks (Sampson 1985:26). It can be classified into two general categories: samiseography and glottography in which they are embryo writing and true writing respectively. Glottography can be further classified as logographic, syllaberic, alphabetic and featural writing systems. Even though there is no clear evidence as to which is invented first and next for the number of writing systems, scholars agree in the order of the advancement of writing systems (Jensen 1969; Sampson 1985). Accordingly the order of writing systems in their sequence of advancement in their speech representation is semaseographic ⟶ logographic ⟶ segmental ⟶ featural.

Chapter 2: Conceptual Framework

The previous chapter introduced the research questions and key terms used in the study. This chapter conceptualizes important ideologies that matter in the study. In addition, it also gives review of related literature to show the status of the previous studies and identify the gap existing in the literature which is believed to be filled by the present study.

2.1. Language Policy Concepts and practices in Ethiopia

Language policy is the expression of the ideological orientations and views toward the behavior of particular languages. For more clarity, consider the following definition:

> Language policy is what government does officially through legislation, court decisions, executive action, or other means to determine how languages are used in public contexts, to cultivate language skills needed to meet national priorities, or establish the right of individuals or groups to learn, to use and maintain languages (Crawford 2000).

Language policy types emanates from different language ideologies or views pertinent to a particular society (Cilia 2006:576). Language ideology includes beliefs commonly agreed set of choices of language varities ranging from family to international communication (Ibid). These societal norm includes de facto (covert) language policy and de jure which is explicitly stated governmental language laws and regulations (Ibid).

Accordingly, there are three language policy types that are relevant to language policy practices of Ethiopia (Seyoum 1997:153-165). These are assimilation, internationalism and linguistic pluralism.

A policy of linguistic assimilation is one that uses measures to accelerate the down sizing of one or more linguistic minority groups (http://en.wikipedia.org/wiki/language_policy). The vision of such policies is to foster national unity inside a state based on the idea that a single language in the country will favor that end. It is based on the idea that every person in a given society should be able to function in the dominant language regardless of which language or language dialect that person speaks. This language policy is the policy employed by previous regimes in Ethiopia.

Meanwhile, the language policy of internationalism is the ideology which consists in adopting a non- indigenous language of wider communication either as an official language or as language of instruction (http://en.wikipedia.org/wiki/language_policy#linguistic_internationalization_policies). This language policy underlies several post colonial countries and also relevant to Ethiopia since the Italian invasion.

On the other hand, a policy of linguistic pluralism promotes the evolvement of several languages simultaneously on equitable bases (http://en.wikipedia.org/wiki/language_policy#non_intervention policies). This can be achieved in different ways such as based on territorial rights, individually based policies or combination of the two. This policy is relevant to the current language policy of Ethiopia.

Having such concepts on language ideology and policy types, it is possible to understand language policies of Ethiopia and their implications during the different regimes. Hence, the language policies of Ethiopia are briefly discussed starting from the era of Tewodros to the current regime as follows.

To begin with, during the Axumite era, Ge'ez was a dominant language serving as a lingua-franca in every sector especially among the Semitic speaking peoples (Bahiru 1995:6-8). At the same time Amharic had a domain share to be a language used at home and in an informal daily life. After the decline of Axum when the power taken by the Solomonic dynasty, Amharic became "yenigus qwanqwa"- 'language of the king' (Cooper 1978:460). Even though, Ge'ez has become obsolete from this time onwards it has been serving as a literary and liturgical language till today.

In the history of Ethiopian monarchy, Emperor Tewodros II (1855-1868) was the first to have chronicles written in Amharic (Cooper 1978:461). He intended to unify the country avoiding regional lords and kings by using a single language. This covert language policy of using Amharic throughout the country even by stopping Ge'ez from being a literary language was just the beginning of the mission of unification in the history of the country.

The second Ethiopian ruler to promote Amharic as a national official language was Emperor Yohannes IV (1872-1889) with his covert language policy to enhance the national unification (Cohen 2000:79). He abandoned his ethnic language, Tigrigna, and other languages of the country to bring national unity through the use of a single language. With respect to Emperor Menilek II (1889-1913), the promotion of a single language policy with Amharic continued to cover wider area with the territorial expansion (Ibid). Since the army and local rulers appointed by the king were Amharic speakers, the hegemony of Amharic extremely increased even among societies newly annexed and had never spoken the language before.

The language policy of internationalism began in Ethiopia in the latter days of Minelik II along with his agreement of French for military aid and railway construction (Seyoum 1997:154). As a result, the French language was included in the school system of Ethiopia. It continued up to the early days of Emperor Haile Sellasie I, who was himself tutored in the French language.

Haile Sellasie I (1930-1974), was known for his ruling for a long period of time and a well-established constitution unlike his predecessors. He issued in August 1930 the first constitution in the history of the country yet it had stated nothing about language while it was written in Amharic. As historical heritance, he assumed the use of one language was a prerequisite for the formation of national unity against all existing background of diversity. "Amhara culture, tradition and language were promoted, developed and presented as national characteristics" (Cohen 2000:46-47). Hence to pursue the policy of national unification, the government enforced to set up a uniform religion, culture and language for all Ethiopians. Haile Sellasie was the first to declare the overt official position of the Amharic language in the constitution of 1955, which stated, "the official language of the empire is Amharic" (Cohen 2000:81). During his era, even deviance to this language ideology was unthinkable. For instance, during the Italian invasion (1935-41), it had been tried to introduce local languages as a medium of instruction at primary level. Neverthless, after power had been regained in 1941, he automatically stopped the action as his covert language policy did not allow and continued in building the Amharic hegemony (Ibid).

In the internationalism perspective, English started in the 1940's to be a medium of instruction in the junior and secondary schools (Seyoum 1997:154). Starting this time onwards English increased its significance

to be used in different sectors and become channels of communication in the history of the country.

However, a one language- one nation ideology started to be changed during the Derg regime (1974-1991). At that time language policies were developed in response to Lenin's theories of the right of nationalities, which included linguistic freedom as integral part of the development of an egalitarian state (Cohen 2000: 89-90). For his political agenda Mengisitu Haile Mariam argued that the language policies of Haile Sillasie had been part of a deliberate strategy to increase the political hegemony of a dominant group, the Amhara (Ibid). The use of nationality languages in the mass literacy campaign was a practical application of this policy in the recognition of minority language right (Ibid). Though, his constitution of 1980, Article 2.5 states, "The peoples Democratic Republic of Ethiopia ensures the equality, respect and development of the nationality languages," there was no language given any form of official status and introduced into the primary education system. Instead Amharic remained to be a sole official national language throughout the country with the slight difference of using other languages for literacy campaign from the previous regimes (Ibid).

The language ideology of one nation – one language has critically been affected during the EPRDF when the Derg was overthrown in May 1991. With the coming of EPRDF into power, language policy had to be adopted that was different in character from its predecessors. Though Amharic is the working language of the federal government, article 39.2 of the 1994 constitution asserts:

> Every nation, nationality and people in Ethiopia has the right to speak, to write, and develop its own language; to express, to develop and to promote its culture; and to preserve its history.

The exercise of the rights has led to a fundamental reform in education and in other areas where language is directly involved such as the judiciary and local government services. The use of mother tongue in primary education is increasing from time to time and more than 22 languages have attained that status. In addition, three languages are started to be given as a subject up to the second degree. Many languages have been promoted in their status in their respective regions. Moreover, more than six languages are used in the mass media. These major practical measures were the direct result of the language policy provision stated in the constitution. Eventhough, the constitution gives the privilege to write one's language; still it is silent about the writing system and script to be used to write the language.

Language policies are important ideological indicators of beliefs of Ethiopian governments who ruled the country in different periods. In the long history of Ethiopia, the written language policy only appeared during the era of Haile Sillasie I. The covert language policy of assimilation was prevailing from Tewodros II up to the end of the Emperor Minelik II. The Covert language policy appeared as a written language policy in the Haile Sillasie era as a valorization of Amharic to be the sole official language of the country; and implicitly continued up to the end of the Derg regime at the ground level.

Since there is no way to peace, security, development and national unity through one language –one nation language policy in such a diversified multilingual country, EPRDF has changed a one nation-one language policy to a multilingual policy. In fact, unity should recognize human diversity. Consider the following quote on this point:

> [---] the unity of mankind must be built up on recognition and acceptance of man kind's diversity, and not merely up on the diversity of one social group from the other up on the diversity that erects internally, in each group within itself. It is this diversity of both kinds that creates and recreates societal multilingualism and that makes it part and parcel not only of society but of humanity per se (Fishman 1978: IX).

Even though there is relatively more comprehensive language policy than the previous regimes today, there are still gaps in the current language policy. To raise one instance in relation to this study, there is the provision of the right to write in one's language. But there is no direction in what script that one has to write down one's language. This gap has created confusion in the implementation procedure. As a result, when Oromia Regional Government adopt the Latin based Orthography irrespective of the Ethiopic script in 1991, there were some groups that reacted to the decision in various ways.

2.2. Conceptualization of Writing System

Writing is one of the physicalization of language to communicate using visible conventional Marks (Gelb 1965:12; Sampson 1985:26). It is a deliberate and conscious design of geometric physical system to express meaning as it is also possible to express in spoken form. This conscious invention of few people and recent development in relation to the spoken form make phonemic analysis the requirement for alphabetic writing whereas grapheme analysis is not required for speaking. This broad definition of writing system or script encompasses two chronological developmental stages across the history of human communication. Based on this point of view, writing systems can generally be classified into two: semasiography and glottography (Britanica 1993:1027). Semasiography is however partially considered as embryo writing which is in controversy to be considered as a writing system (Sampson

1985:30). It is more of art focusing and representational art than expressing idea in writing. However, glottography is a representation of linguistic elements as a true writing system which further classified into two: logography or ideography and phonography. In logography or ideography a symbol represents one concept or sense which normally represented by a word or a morpheme in spoken language (Diringer 1949:31-34). Meanwhile, phonography refers to one sound-one arbitrary graph representation and still further – classified into three: syllabic, segmental and featural writing systems (Sampson 1985; Britanica 1993:986). Again in turn these writing systems have considerable differences in which syllabic refers to one graph one syllable representation; segmental refers to one sound per graph and featural writing system refers to distinctive phonemic feature represented by a graph which is partially used in the Korean Hangul (Sampson 1985:132).

In the course of development, one stage of writing is not abandoned when the next starts rather intermingly used together. That is why in the alphabetic script of English we also find logograms like a sign for dollar, Arabic numeral symbols, etc. whereas other many languages either remain with the first embryo writing or without making any contact to writing system (Ober 1965:3). That is why there are ample vernacular languages around the world today.

Another important point has to be clear about writing systems are their relation to languages. As it is clear that the International Phonetic Alphabet values are apparently shared sounds among the languages of the world, scripts can also be shared among languages. Hence as sounds are shared by different languages, graphemes can also be shared and it is possible to use a single script to write different languages and a

language can be written using different scripts (Sampson 1985:21; Ober 1965:11).

Just to have a better understanding on the importance of writing system, let's consider the following two quotes. Once Abraham Lincoln said that writing enables humankind to "Converse with the dead, the absent, the unborn, at all distances of time and space." The second is noted by Diringer (1962: 13-14):

> Without writing, culture, which has been defined as 'a communicable intelligence', would not exist, law, religion, trade, poetry, philosophy, history - all those human activities which depend upon a degree of permanence and transmission - would be not impossible, but incalculably restricted.

As we can deduce from the above quotes, writing is needed to break time and space limitations away from human communication. This enables us to bring permanence and reach infinite generations and to cover long distances and regions irrespective of our physical presence of time and space.

Furthermore, writing is highly demanding for the technological transfer through literacy to ensure development. This is extremely needed especially among developing nations where vernacular languages are overwhelming. That is why functional literacy is one of the crucial issues underlined by UNESCO (http://en wikipedia.org/wiki).

In relation to the importance of writing system, it is no question for its demand among different communities of the world today. When we think of the huge vernacular society like the Oromo, it is highly demanding to reach the huge population to facilitate technological transfer and enhance development of the society through literacy.

Hence, it is inevitable to introduce an efficient orthography to meet the demanding technology discussed above. In fact, efficient orthography can be a relative term which can generally satisfy the need for non ambiguity to reduce written communication barrier and good acceptance among the society . The efficiency of orthography can be improved from time to time as the linguistic science advances and the insight evaluation of the writing system is carried out. Spelling simplification can also be made to improve speed and cost of communication. The simplicity power of orthography can enable it to spread easily among the society unlike the difficult one (Britannica 1993:1033).

However, the acceptance of a certain script is not merely a matter of technical issue in most cases (Calvet 1998; Fishman 1977). The factors that influence to accept the script are history, language attitude, religion, culture, ethnicity, etc. These factors are highly magnified and a point of dispute especially when a language changes its script from a previous orthography to another (LePage 1985:248). These factors will be further discussed under the title of script reform conceptualization in the next section.

2.3. Script Reform Conceptualization

Script reforms are usually either a shift from one writing system to another or a change of script. It covers a range of orthographic modifications such as: 1) differences in graph or graphs (2) alternatives to existing characters or graphs (3) fundamental alterations in the writing system's typology and (4) adaptations to a new writing medium. In general it involves two stages: (a) script choice and (b) orthography formation. In fact, script reform usually entails elimination of a system or part of a system rather than script choice (Ober 1965:12).

A language can employ one or more scripts at a time or at different times and may happen to shift altogether to one of the previously used or to another new script (Ibid). In the familiar script case considerable controversies may not arise on the issue of the script usage. However, in the latter case when the new script is adopted, controversies can be acute either to approve or disprove the script adoption. In this regard the Chinese latinization is evident in which the Chinese logography is tried to be replaced by Latin script over the last century to simplify their writing system (DeFrancis 1977:122). Sometimes scripts can be seen as a national emblem among elites of a particular society (Calvet 1998). The triggering factors that agitate societies in this regard are the values they attach to the scripts that they are familiar with (LePage 1985:244). There may be many more factors that influence the choice of scripts but it is viable to raise some prominent factors.

To begin with, let's consider the following quotation:

> National , ethnic , racial, cultural, religious, age, sex, social class, caste, educational, economic, geographical, occupational and other groupings are all liable to have linguistic connotations. The degree of co-occurrence of boundaries will vary from one society to another; the perception of the degree of co-occurrence will vary from one individual to another (LePage 1985:248).

As can be read above, the background and experience of a particular society can influence the choice of script. If any historical or cultural experience that the people communally shared has some positive or negative relation attached to the script that may determine as to which script to use for their language.

If the script is deep rooted into the culture of the society, it is almost impossible to shift the script into another whatever clumsy script and spelling it may be in modern life. That is why it is unthinkable to simplify the English spelling today (Sampson 1985:196).

As part of culture, religion plays an important role in script choice. When people use a certain script for a long period of time, they usually associate the script with their religion and gradually think that it has a divine origin and given to them from a supernatural power. Then it is hardly possible to imagine let alone to change the script, even to make minor spelling simplification. For instance, Hadis Alemayehu tried to reduce the labialized graphs from Amharic spelling practically in his popular novel "Fik'ir Iske Mek'abir" (Hadis 1996 E. C.). However, his effort remained in vain.

Even though scholars dispute on the natural existence of ethnicity, it is also a decisive factor to determine the choice of a particular script. If a particular community has a sort of ethnic identity to attach either given or perceived then it can be crisis to change the script in any form.

Language attitude is also another factor to influence script reform. In fact, language attitude can get its roots to politics and historical background as a source of its origin. Political and historical dominance of a society over another matters to develop positive or negative attitude towards the dominant one. When such dominant society is familiar with a particular script then the dominated groups may refuse to make use of the script. In relation to this point Berry (1977: 5) notes:

> [---] instances where nationalistic opposition to a dominant language or a colonial language may produce the entirely opposite effect in Cameroon, tribal groups stoutly opposed writing their language with symbols based upon

> the values given them in French, and in Thailand, different segments of the same Yao tribe have different attitudes which would govern their motivation to reading different kinds of scripts.

Lastly, sometimes people may also attach aesthetic values to scripts (Sampson 1985:197). For instance, Japanese elites complicated the Japanese Orthography for the sake of the beauty of the writing system (http://en wikipedia.org/wiki). This may also share its role in order not to change the Orthography of a particular language.

2.4. Technical Principles of Designing a New Orthography

The primary motivation of designing orthography is obtaining literacy and enjoying the literary heritage (Venezky 1977:37; Berry 1977:3).

In devising a script one has to consider five important technical dimensions of orthography to produce adequately. These technical dimensions that should relatively be satisfied and incorporated well into the orthography are: Motivation of the learner, speech representation, user friendliness, transfer and technological production (Smalley 1964 as discussed in Berry 1977:3). Let's consider each of them in detail to understand their implications in devising orthography.

Building the interest of users with appealing and plausible rationality for the acceptance and implementation of a script is an important component of devising an orthography (Berry 1977:5-6; Fishman 1977:XIV-XX). Here harmonizing the advocacy with the interest and language attitude of the community can improve the acceptance of the orthography. In addition to the favor of the local elites, the naive native speakers' reaction also works a lot towards the success in the acceptance

of the writing system. If the native speakers' reactions assure that speakers started to think the script and their language are inseparable and well suit to each other then this is one of the crucial indicators of a good implementation. Feeling the orthography as part of their language clearly indicates the full acceptance of the writing system. Moreover, linking the advantage of the script with the socio cultural and political background of the community with a sort of propaganda can advance the well come of the script to the community (Tauli 1977:27). Hence it is possible to achieve the maximum motivation of the learner by taking such and other similar measures.

The second criterion in devising orthography is speech representation. Regarding this point Sampson (1985:209) states that: "[i]f we find it natural to 'write by ear' then it may be that the best orthography for the writer is phonemic". Here, scholars agree especially for the writer (user) that one phoneme or one intuitively significant sound should have a representation on a medium. The ways of representations may differ from language to language. This can also differ depending on whether segmental (consonant and vowel) or prosodic feature. Ways of representations can be by graph, diagraph, trigraph, diacritics, or strokes attached to another graph and so forth. However, when a phonemic feature is with low functional load in the phonology of the language it can be disregarded in the representation provided context can help instead.

The third principle of orthography design is the maximum satisfaction of the user and easier to learn for the development of literacy acquisition by children and illiterate adults (Diringer 1962:17). User-friendliness of the orthography refers to the ease of mechanical manageability of the graphs and spelling system which has cognitive permanence to make flexible usage in reading and writing skills (Ibid).

> For the writer, a highly phonemic script such as that of Spanish may be ideal; for the reader, a purely logographic script such as that of Chinese, because of its great visual distinctiveness, might be even better than English orthography (Sampson 1985:211).

Hence the orthography should satisfy the need to learn easily to establish the cognitive base of the spelling system and easily visible for reading. It is definite that a more ambiguous spelling system can be an obstacle to learn to read easily and can also hinder the writing process because of unpredictable spelling system (Britannica 1993:1033).
Moreover, it is unnecessarily clumsy for beginners of the spelling learners complicating the process of learnablity in consuming a long period of time and energy to get a mastery of literacy once for life.

Fourthly, the principle that should be considered while devising orthography is the facilitation of easy transfer of literacy to the second language(s).

Here what should be clear is that what is transferred and why it is transferred. Transfer is bridging the literacy skill when devising orthography. This is performed by attaching similar values to all the conventions existing in a 'transitional' orthography as they are in the source language assuming that the source language will be the second language of learners (Berry 1977:6). Hence, some of the conventions to be transferred are: the graph sequences correspond to the already acquired sound system of language and types of relationships : one graph-one sound, digraph-one sound, one graph-two sounds, etc; unique correspondences among the graphs themselves and other punctuations.

Regarding transfer Berry (1977:7) states:

> [---] there is empirical evidence enough to suggest that once literacy is obtained in one language, there is rarely trouble in obtaining it in another language with a similar type of writing system, provided the reader has already acquired the second language.

In fact, in keeping this consistence with the second language, priority should be given to the advantage of the monolingual learner of the target language (Venezky 1977:49). This is in the rationale that the sound inventory of the target language should conveniently be represented and employed on a medium irrespective of any other language inventory. "Orthography is a system designed for readers who know the language" (Chomesky and Halle 1968:35). On top of this, Berry (1977:7) also stated that the orthography should be devised in a way that the monolingual learner will not be in trouble. Meanwhile where all the conventions of the writing system can be alike, the same value should be attached to every items of the orthography in similar manner to maximize transfer (Ibid).

For the question "why transfer is needed?" is that obviously multilingualism is the norm around the world. Meanwhile, to learn one or more second languages other than the mother tongue is also a norm essentially for the improvement of one's future life and for the advancement of global communication at large. That is why most of the developed orthographies by missionaries and others are 'transitional' orthography to facilitate literacy in the language of wider communication (Berry 1977:6). The value of transfer shared and identification with the prestige culture of the orthography can also be a good asset for motivation of the learner.

Finally, the devised orthography should not be a trouble to use available type and printing machines easily. It is really a trouble even to introduce

a single new graph in the writing system because it requires developing a new machine to use the graph. Fishman (1977:XIII) stated the following about this point:

> [---] non-European diacritic and special letter --- increase the cost of printing and typing, as well as the cost of manufacturing printing and typing equipment, and do so at the time when the per capita cost of printed or typed material is already likely to be troublesomely high in view of the limited number of consumers available for them in newly literate societies.

Therefore, to use and cope with technological available machines, one has to avoid strange graphs from the adopted script.

2.5. Phonological Description

As discussed in the previous section, speech representation is one of the principles of designing orthography. It is one of the parameters to evaluate the efficiency of orthography to measure how far it carries the speech of the language. Hence the orthography is expected to indicate the phonemic features available in the spoken language to avail the meaning load in the written form.

Thus, to verify how far the Qubee Orthography has represented the possible phonemic features of Afan Oromo, it demands to review and explore the phonological descriptions of different dialects of the language to identify its phonemic features. Accordingly, the corpus studies of the language in relation to phonology are reviewed as follows.

The earlier work worth reviewing is entitled "The phonology of Mecha Oromo" by Wako Tola (1981) which identified 24 consonant and 5 vowel phonemes of the language. In addition, in this dialect length for both consonants and vowels has a phonemic value and discussed as it occurs

extensively in the dialect. The author has also studied the status of stress and pitch and identified both as phonetic features of the dialect.

The second important account of the language study is contributed by Owens (1985) entitled "A Grammar of Harar Oromo". In this book, the author attested 24 consonants and five vowels in the dialect of Harar Oromo. In addition, the sound /z/ attested in loan words and the sound /x/ seems to replace the sound /k/ except when the sound appears as the second consonantal cluster and gemination. The study has also identified that all consonants are geminated except /h, ʔ/ in the dialect. In the same way, vowels show three degrees of length contrast at phonetic level. In this dialect, the study has attested that tone does not form lexical minimal pair. On top of this point, Andrzejewiski (1970:88) also add regarding the status of tone in the Borana dialect of Oromo is grammatical rather than lexical. Hence, both studies imply that tone has no importance to be indicated in orthography.

Another invaluable phonological study was contributed by Benyam Abebe (1988) entitled "The Phonology of Rayya Oromo." In the Rayya dialect of Oromo, the author identified 24 consonantal phonemes which are similarly investigated in the other dialects of the language. The author has also given phonemic status for the sound /z/ as it appears extensively in the loan words of the dialect in that it increases the number of consonantal phonemes to 25. According to the study, seven vowel phonemes are identified in that the two central vowels: /ə, ɨ/ are introduced to the dialect through borrowing. Hence the study identified 32 segmental phonemes in the dialect.

According to the study, length is a distinctive feature in the Rayya dialect of Oromo. The author identified that 18 consonantal phonemes appear in

the geminated form. In the same way, vowel length is phonemic except the central loan vowels /ə, ɨ/ for which the dialect has no long counter parts. However, there is no other suprasegmental feature identified as phonemic in relation to the dialect in the study.

Again another relevant study entitled "Long Vowels in Oromo" by Abera Nefa (1988) also proves that the phonemic significance of vowel length in Oromo. The study illustrates at length the phonological processes and the productivity of long vowels in the language. It emphasizes the phonemic importance of vowel length in the language.

Finally, the other phonological study of the language worth mentioning is by Kebede Hordofa (1994) entitled "Baatee (Wello) Oromo Phonology: Palatalization of Alveo-dental Consonants and Related Issues". In his review account, he has agreed with the common 24 consonantal phonemes and their gemination and five vowels with their respective long counter parts. In fact, the study focuses on the palatalization processes and has said nothing about the tone features of the dialect and requires further study in this regard yet it is beyond the scope of this study.

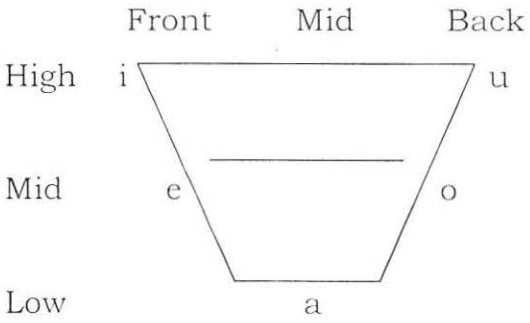
All the phonological studies made on the different dialects of the language have indicated that all the phonemes shown in Table 2 and 3 do exist in each dialects studied by various linguists. That is, 29 phonemes are altogether shared among the respective dialects. All phonemes indicated in both tables have graphemic representations in the Qubee Orthography as discussed in the fourth chapter (section 4.2) i.e. 100% segmental phonemic representations.

Table 2: Consonant Phonemes of Afan Oromo

	Bilabial	Labiodentals	Alveolar	Palatal	Velar	Glottal
Stops	b		t d		k g	ʔ
Fricative		f	s	ʃ		h
Affiricates				č		
Liquid			l			
Ejectives	p'		t'	c'	k'	
Implosive			ɗ			
Nasals	m		n	ɲ		
Approximant	w		r	j		

Source: Askale (1998:325)

Table 3: Vowel Phonemes of Afan Oromo



Source: Askale (1998:326)

2.6. Conceptualization of Orthographic Literacy

Designing orthography is the purpose of bringing about literacy. If orthography is all about literacy, it deserves to be briefly conceptualized as follows.

Literacy is a general term which encompasses concepts which are beyond the range of this study. It is difficult to state the concept of literacy in a straight forward manner. However, let's first consider the working definition of literacy given by UNESCO:

> Literacy is the ability to identify, understand, interpret, create, communicate and compute using printed and written materials associated with varying contexts. Literacy involves a continuum of learning to enable an individual to achieve his or her goals, to develop his or her knowledge and potential, and to participate fully in the wider society (http://en wikipedia.org/wiki).

Hence, literacy is a complex ability needed for both to encode and decode the system of symbols in a culture in terms of pictograms, logograms, syllabic graphs, alphabets, etc for personal and community development. "[...] we must view literacy as the ability to communicate in real-world situations, which involves the abilities of individuals to read, write, speak, listen, view and think" (Cooper 1997:7).

These various capabilities in different cultures have different use and demand. For instance in technological society, literacy can transcend the functional skills of reading, writing, speaking and listening to include multiple literacy such as visual, media, political and information literacy . These newly developed technological multiple literacy focus on individuals' potential skill to use and make critical reactions about the information they encounter daily. Therefore, literacy goes beyond the advantage gained from the simplicity of orthography (Ibid).

Our concern here is the simplicity of orthography to teach the skills to read and write, i.e. the simple meaning of literacy. Since literacy very often comes through schooling pedagogical simplicity of a writing system

is seen in two important aspects: learnablity and expressive power (Britannica 1993:1033).

According to the same source, learnablity is the simplicity to acquire the ablity to read and write and expressive power is the capacity of the orthography to carry unambiguously the meaning load in the oral language. And these two aspects are inversely related. As you make use of the larger linguistic element to represent by grapheme, you simplify learnablity and as you make use of more analyzed underlying linguistic elements, you maximize the expressive power (Sampson 1985:210). Hence, one has to balance between the two inversely related aspects of orthography to develop literacy.

Thus, literacy is a matter of pedagogy that the optimal advantage of script is its ease of learnability and expressive power in deciding and interpreting higher level of comprehension to maximize literacy. The easiest learnability and expressive power makes a writing system preferable over the other. Furthermore, the pedagogical simplicity of orthography also advances its spread across the relevant society to increase the number of literate population (Britannica 1993:1033).

On the other hand, from the pedagogical point of view, one has to have in mind the following general direction in approaching the teaching of literacy as clearly stated in the quotation below.

> Four basic principles should guide you as you support children in developing literacy:
> 1. Reading, writing, speaking, listening, viewing, and thinking develop simultaneously as learners grow into literacy.
> 2. Individuals develop literacy by having real literacy experiences in which they are supported by more experienced individuals.

> 3. Prior knowledge and background are major elements in one's ability to develop literacy and construct meaning.
> 4. Comprehension is the process of constructing meaning by relating ideas from a text to one's prior knowledge and background (Cooper 1997:20).

Having these general directions in teaching literacy, the question that should logically be asked here is: what is the share of orthographic convention in teaching literacy? To answer this question, it is suffice to consider the description about phonics in the following quotation.

> Students must know the letter - sound correspondences and be able to use them (along in the other cues) to analyze and decode words they do not recognize instantly. This knowledge is what most people call it phonics. It involves learning such things as consonants (b, r, t, m, and so forth), vowels and vowel patterns (a, e, i, o, u, y, oa, ay) blends (for example, br, cl, spr), digraphs (such as sh, th, wh, ch, ph), and diphthongs (for example, oi, oy) (Cooper 1997:169).

In the same token, a primer should be oriented print concepts like books, sentences, words and letters.

> Remember that literacy, including word identification, begins with book experiences, not lessons on letters. These experiences might include reading aloud to children; providing many opportunities to see and experience print in favorite stories, posters, and so forth; and shared reading and writing experiences [...] (Cooper 1997:168).

Regarding books a primer is expected to know about its cover, title, author, illustrator, beginning, ending, left or right of a page, top or bottom of a page, index, bibliography, publishing date and as it tells a story (Ibid). In the same way, she or he has to know about sentences like its beginning and ending as it begins in capital letter and ends in punctuation and also other relevant punctuations. It is also important for beginners to develop the concept of a word as each word is composed

of letters in some order (Ibid). In addition, learners should know about capital and lower case letters, capitalization, alphabetic order and punctuation (Ibid). These are part of a writing system and conventions that should be incorporated in the teaching of the orthographic literacy. The trained human power, teaching aids and convenient environment are also the assets expected to deliver effective orthographic literacy lessons (Ibid).

2.7. Review of Related Literature

As far as the knowledge of the researcher goes, the existing literature concerning the orthography of Afan Oromo is about either script choice or improvement of the Ethiopic script. As briefly discussed below, all the works try to answer as to which script has to be used or not and how to design efficient orthography to represent the language in Ethiopic script.

The earlier article contributed in this regard is by Edgar J. Elliston (1975) entitled "Towards Afan Oromo Orthography" based on Ethiopic script. It is the earlier proposed orthography but still the best for the following reasons: (1) it excludes foreign sounds (2) it indicates length (3) it assigns graphs for all phonemic units (4) it excludes extra graphs available in Ethiopic script i.e. those not needed for the phonemic inventory of the language. However, the work includes new graphs for the implosive sound [ɗ] where it could assign to the available extra graphs. In addition, his orthography is not designed in a way it fits to the five vocalic inventories of Afan Oromo rather it appears as the seven vocalic inventories of Ge'ez. The proposed orthography also states that length for vowels can be neglected except for /a/. However, it is not the case that all the remaining four vowels of Afan Oromo have their respective phonemic status which predominantly prevails as well.

The other work contributed by Anderzejewski (1980) is concerning the adopted Ethiopic orthography for Afan Oromo. It stresses the linguistic limitations of the orthography and recommends the improvement in either of two different ways. Firstly, the article discusses how it should be improved to represent the language in Ethiopic script. And it says in order to represent the 'three degrees' of vowel length in Oromo, modifications should be made and can be indicated by ዐ, ኧ and ሐ for long, short and ultra short vowels respectively. However, the consonantal gemination is not discussed along with the vowels.

Secondly, it proposes the alternative drastic change of the script to Latin. In fact, many of the values and attached to the graphs are similar to the current Qubee Orthography. This implies that the Qubee designer(s) must have partially based on the authors analysis. The work seeks a solution for vowel length representation and proposed single vowel, double vowel, double vowel ending with 'h' for ultra short, short and long vowels respectively. However, as it is discussed at length in chapter two, different structural studies of the language show that there is only two degrees of phonemic vowel length in Afan Oromo. Whatever way the improvement may take, the article strongly recommends the improvement of Oromo orthography and the establishment of language academy for the language.

Again another article contributed by Kebede Hordofa (1984) entitled "Basic Orthographic Problems in Oromo" which sought improvement for the Ethiopic script used to write Afan Oromo. The article discusses the importance of length of vowels and gemination of consonants in the language and also shows the difference between Amharic and Afan Oromo in their vocalic systems. As a result, it indicates the errors committed when reading Oromo literature. The article finalizes by proposing a new orthography for the language which is better than used

by practitioners before in improving vowel representations and length indication by using points along with graphemes. However, the researcher observed that the orthography has limitations like: (1) the sound [n] is neglected; (2) the glottal stop /ʔ/ is not treated like any other consonant and (3) the IPA value of the graphs is not indicated and as a result it lacks clarity.

On the other hand, the remaining materials are on the script choice. The first article in this regard is the article presented by Telahun Gemta to the Ninth International Congress of Ethiopian Studies (1986). The material presented was mainly to defend the use of Latin script and to convince that the use of the script is reasonable for Oromo-English Dictionary that was published in 1989 rather than using the Ethiopic script. The article underlined the need for indicating feature of consonant gemination and vowel length because of their phonemic values in the language.

Secondly, a critique written on the rationality of script choice was contributed by Baye Yimam (1992b) entitled "Orthography" written in Amharic. The material addresses as to how the Ethiopic script can be used for all Ethiopian languages. This is actually an argument developed against the rationales of using Latin script for Afan Oromo which was presented then on Ethiopian Television on October 29, 1984 E.C.

The article refute the nine rationales presented on ETV to use the Latin alphabet instead of the Ethiopic script and propose six problems that would prevail if the Ethiopic script is not going to be used for Afan Oromo in particular and all Ethiopian languages in general. The six problems are presented as follows:

1) Anyone who is trained only in Latin script needs to learn how to read and write in the Ge'ez script if he or she is to go and work in the other part of the country where Ge'ez [script] is used. As a result such a person needs to be literate twice. In terms of time and money, this will cause a tremendous amount of difficulty and inconvenience.

2) Such a measure will also transform the country from a multi-lingual one to a multi-script one. In the same token that one region could adopt Latin, another region could decide to use Arabic script. In other words, an Ethiopian who wants to travel and work in any parts of the country will have to learn at least three scripts and writing systems.

3) The problem does not stop here. Any communication and correspondence with the central government will no longer be done in one writing system but, possibly, with three. In such an event, the central government will have to make additional preparations. All written materials regarding national issues will have to be printed in all the three writing systems. The cost of human labor and training for such an undertaking will not be trivial. If it is decided to hold all such correspondences with the center in only one writing system, the center's problem might be alleviated but not those of the people. It won't still save each citizen from being required to learn at least two writing systems; the one being the local regional writing system while the other is the center's writing system.

4) Even though the speaker [on the Ethiopian television] has said above that he doesn't think that the Oromo people will miss anything from things written in the Ge'ez (Ethiopic) script, I, on the other hand still think that it is a required learning for everybody to study the country's common History (whether good or bad) written and archived in our own script. For this, one needs to learn the Ge'ez script. The understanding and knowledge of a nation or nationality in a region about national and broader issues will grow to be extremely limited if it is insisted that its people should learn the future through written material written in the new scripts only. This will eventually cause a much narrower and limited outlook; much worse than the present.

5) Any future Literacy Campaign will have to focus not only for the totally illiterate part of the populace but also to those who were already literate in the Ge'ez (Ethiopic) script.

> Isolating and educating the totally illiterate ones will eventually make those that use only the Ge'ez, illiterates too. In general, the whole situation will end up in rendering all those new literate citizens as illiterates. Now, the amount of money that has to be spent and the time to be invested on re-educating all these people in a new script is not trivial at all.
>
> 6) The expense is not going to be limited to basic literacy campaigns only. It will be necessary to re-write all teaching and learning materials in the Latin, and possibly, the Arabic writing systems. Judging from where the country stands now, the money and resources that will be spent on such a venture is tremendous. When we realize that, there is no linguistic and technical reason why this should be done to start with, the situation becomes not only worrisome but also sad (C:\Users\tame\Documents\Ethiopian Writing System - Baye Yimam.htm).

The researcher would like to forward the following points regarding the problems stated in the quotation above.

The problem stated under number one is the problem of literacy load in that one is expected to learn both Latin and Ethiopic to work anywhere in the country, i.e. one has to be literate twice in both scripts. But as far as English is essentially important in the country and in the world at large, it is not escapable to learn Latin script in any case. In addition, to work in any corner of the country, the script knowledge doesn't guarantee us to use any language written in the script. Hence, the script situation can not change the case.

In the second point, the article states the problem of becoming a multi-script nation. This problem can be solved through the policy of assimilation because it is inevitable to have multiple orthographies for different languages. It is scientifically unacceptable to have the same orthography for different languages (Britannica 1993:1027). However,

extending the previous language ideology of one nation-one language is unthinkable in a democratic society where people have the right to decide their fate. Moreover, the three stated scripts are already in use in the country (Furgson 1972:112). There is no wrong to use the scripts with the will of the society.

The third problem raised in the article is the communication barrier between the central government and the regional governments because of the multi-script usage. According to the point, multi-script usage increases the cost of human power and publications. However, as far as different languages are used, merely reducing the number of scripts can not reduce the cost of human power and publication cost unless we employ a single language rather than a single script. Because the same script usage cannot be a guarantee to use the same human power to do the job in different languages. Or else, if a single language is employed, then it will in turn lead to valorization of that language like the previous language policy of assimilation.

The fourth problem has underlined the heritage transfer and inaccessibility to historical documents. However, there is no question of inaccessibility to historical documents written in Amharic for the very fact that Amharic is a lingua franca in the country and a federal working language in the present provision. Everybody in the country is expected to learn and use the language. Hence, there is no possibility of being ignorant and illiterate in Amharic under such optimum exposure to the language. In the absence of Qubee the Oromo people used to learn Amharic and its orthography before and the appearance of Qubee cannot change the situation again.

On the fifth point, the article raises the introduction of a new script makes illiterate those already literate in Ethiopic script before. If there

are a considerable number of literate people in Oromia, this is a plausible reason that literacy material provision should be continued to enable their literacy skills functional. Because the Ethiopic based script of Afan Oromo can serve still as an auxiliary orthography to the language and solve the problem of being illiterate. In fact, this is again in question because the Derg literacy campaign in local languages was not successful in most cases for the reason that it lacked public acceptance (Cohen 2000: 96).

The final problem raised in the article is the cost of transliteration of different grade text books into the Latin script. However, since Afan Oromo or any other Ethiopian languages was not a medium of instruction, there was no any text book available other than in Amharic before the introduction of Qubee orthography. Therefore, there are no textbooks to be transliterated.

Another work related to orthography is by Fessaha Tolla (1997) entitled "Orthographic Confusion: Variation in the Phonological System between English and Oromo Languages," which is all about the impact of Latin based Oromo orthography on teaching English spelling. It focuses on how to teach English orthography and make a description of how students commit errors in English spelling against the background of Qubee literacy. However, the study has not evaluated how Qubee was designed and whether it satisfies the maximum transfer to English or not in which the current study takes into consideration.

Yet another article that has direct relevance to Qubee is that of Askale Lemma (1998) which focuses on the spelling consistency of Qubee across the language use or standardization of the orthography. It gives an insight into the application of the orthography by comparing and contrasting student texts and literary materials to distinguish variations

among them. It also recommends for uniformity in the orthography usage and the exclusion of foreign sounds. In addition, it stresses that there should be a solution to represent the glottal stop graphically like any other consonant. Moreover, the author gave an insight into speech representation in which the current study has been benefited from. However, the article has stated nothing about the orthographic literacy implementation of Qubee which is the focus of the current study.

Therefore, as it can be seen from the literature review above, the efficiency of the Qubee has not been studied so far in its all round perspectives. Thus, it is this gap that the present study seeks to fill.

Chapter 3: A Brief History of Scripts Used for Afan Oromo

As discussed in the previous chapter, the language policy of past Ethiopia forbade Afan Oromo not to be written down. Despite the fact that the policy was hostile towards writing in the language, deviants and bold individuals who were resistant to the policy had written down several documents and published materials in the language. These writers used Ethiopic, Arabic and to some extent Latin Scripts. This chapter discusses the main scripts used in writing Afan Oromo and the drawbacks of each script. Finally, the rationales how Qubee, the Latin based orthography, has come about to be chosen is also discussed at length.

3.1. Ethiopic Script

As scholars attested, the Ethiopic script has been adopted from South Arabia (Bender 1976:121). The South Arabian script has been modified in many ways such as in the direction of writing, shape and number of graphemes (Baye 1992b:20-21). The direction of writing in the South Arabian script happened to be used from right to left and then from left to right (Ibid). But this is regularized as left to right direction of writing and there are new kinds of graphemes added and some graphemes are modified in their shape when adopted as Ge'ez Orthography (Ibid). However, there was no linguistic value change to the existing graphs except changing in the shape and increasing in the number of graphemes (Bender 1969:2).

Ethiopic script is an *abugida* in its typology which is partially alphabetic and partially syllabic (Sampson 1985:66). It has basically thirty three different graphemes for consonantal segments and indicates the seven vocalic systems with virtually similar pattern of attached diacritics (Ibid). It has also a pattern of indicating palatalization with attached diacritics

that can sum up to 24 graphs. In addition, there are also 31 graphs representing labialization with similar sort of attached diacritics. The script again has nineteen numeral symbols and 6 punctuation marks. There are also seven graphs newly employed for the sound /ɗ/ as ጀ variety. All Ethiopic script graphs that were potentially employed in Afan Oromo could sum up to 318 as a grand total.

The graphemes of the Ethiopic script were extended to the other Ethiopian languages like Amharic without any modification (Bender 1976:121). Similarly, Afan Oromo had received the graphemes without taking the nature of its sounds into account. That is why the Ethiopic graphemes superfluous the phonemic inventory of Afan Oromo (Anderzejewski 1980:128).

The First adoption of Ethiopic script for Afan Oromo was performed by Onesimos Nesib and Krapf in the late 19th century for the Bible translation (Terfassa 1973:16-23; Andrzejewski 1980: 125-26). Both scholars were used the Ethiopic script to produce religious literature in Afan Oromo (Ibid). Krapf was the first person to produce religious literature in Afan Oromo using Ethiopic script without any modification, whereas Onesimos modified the graph ደ which stands for /d/ to ጀ for the representation of / ɗ / sound. Except this, elsewhere his orthography was consistent with the Ethiopic script even though he faced the following problems to write Afan Oromo as analyzed from the work of Onesimos (1899) by Terfassa (1973).

1. His orthography confuses between the first and fourth vowels of Ethiopic script: ክነ - ክና, መነ-መና, ነመ-ነማ, etc.
2. It confuses between the third and sixth vowels of Ethiopic script: እን-እኒ, ወንጌል-ወንጌሊ, ወር-ወሪ, ጅር-ጅሪ etc

3. It confuses between length of vowels and gemination of consonants. For instance, ወር can be read as [warri] and [warii]. In some cases, the simultaneously long and geminated syllable is indicated by the third grapheme-'salis' in contrast with the short and ungeminated syllable using the sixth grapheme-'sadis' of Ethiopic script. Except this, there is no indication of vowel length and consonant gemination. Every thing is loaded in the context.
4. It confuses among the extra Ethiopic graphs to use for the same linguistic value by representing with two or more different graphs. For instance, the alternative graphs for sounds like /h/, /s'/, /s/ etc.

As a matter of tradition, the extra letters are not allowed to be associated with a different linguistic value. Instead it is found to be easier to add another new grapheme rather than using the extra existing graphs in the Ethiopic script. For instance, the grapheme ጀ was created by Onesmos Nesib for the sound / ɗ / in Afan Oromo and it was used during the Derg regime literacy campaign as well. This was an additional load to the existing extra letters of the script. Even if it was recommended by Anderzejewski in 1980, because of religious and other factors no body had given attention to reduce the load of extra graphs for Afan Oromo and for other Ethiopian languages. The load for Afan Oromo reached 318 graphs in Ethiopic based orthography including punctuation marks and numeral symbols as discussed above. Concerning this point Bender (1969:2) has the following to say:

> Why did Ge'ez reject unnecessary symbols from Sabean, but Amharic keep unneeded symbols from Ge'ez? The answer seems to be that there was a clear break in taking over the Sabean writing system for the language of a new kingdom, with a new religion and a new culture in the case of Ge'ez. In the change over to Amharic, however, the continuation of the Orthodox Christian culture of the Axum

> Empire with its writings regarded as sacred and its strong traditional links made it difficult to do away with old symbols, though some new symbols were added where needed.

Finally, the Ethiopic script can also be raised with Afan Oromo in the Baye's (1992b) proposal. The proposed orthography has come up with a solution for the problem associated with the representation of length and gemination. According to the proposed orthography, short and long vowels could be indicated by the presence and absence of ኡ variety of graphs after any other letter. Meanwhile, consonantal gemination could be indicated by adding the respective sixth Ethiopic letter-'sadis' before the letter in point· which is a similar mechanism with the proposal of Elliston (1975).

Example:

Gloss	Ethiopic	transcription
'sin'	ጨ·በ·ኡ·	/c'ubbuu/
'hollow'	ሆ·ፋ·ኣ	/hoffaa/
'a kind of non edible fruit'	ሀ·ዲ·ኢ.	/hiddii/
'disease'	ፉ·ር·ሮኦ	/furroo/
'first gada grade'	ደ·በ·ባ·ል·ለኤ	/dabballee/

Here the addition of ·በ, ·ፉ, ·ደ, ·ር of the sixth Ethiopic characters is to indicate gemination and the addition of ኡ·, ኣ, ኢ., ኦ and ኤ are to indicate vowel length of the five vocalic system of Afan Oromo. The absence of the additional consonant characters and variants of ኡ indicates the non gemination of consonants and short vowels respectively.

However, the orthography has stated nothing about the number of graphs. For instance, the Ethiopic script is designed for seven vowel system but the sound inventory of Afan Oromo is five vocalic systems.

And the Ethiopic script has 33 graphs for different varieties of consonantal segments whereas Afan Oromo has 24 consonantal segments (Askale 1998:326). Moreover, labialized and palatalized segments are also represented by more than 55 graphs in Ethiopic script where these all are absent from the inventory of Afan Oromo. Therefore, it is reasonably essential to consider the limitation of the number of graphs with important linguistic values associated to them. However, both proposals state nothing in the number of graphs that would be employed for the language.

3.2. Arabic Script

As one of basic cultural elements, religion works a lot to shape the identity of a society. The Muslim portion of the Oromo society tries to accommodate themselves to Arabic language and Arabic script (Mahdi 1995: XIX). The Muslim elites particularly in the areas of Wallo, Bale, Harar and Jimma write Afan Oromo in Arabic script regarding religious and secular issues (Ibid). However, the Arabic script lacks such consonants like **ɗ, g, c', c, p'** and **ɲ** which are extensively prevalent in Afan Oromo. Usually *manzumas* (religious chant) in Afan Oromo are written in the Arabic script irregularly by individuals in different areas. These scattered works are inaccessible because of religious reasons (Hayward 1981: 413).

Similarly as member of Oromo Muslim society, Shaykh Bakri Sapalo had to try the Arabic script to write Afan Oromo (Hayward 1981:411). However, he recognized that the abjad writing system of Arabic script is inefficient to represent the speech of Afan Oromo and it lacks some consonants as indicated above. Especially the five vocalic systems in addition to length and gemination in Afan Oromo probably complicated the case for him unlike the familiar Arabic language he used to write in the script. In addition, it is also possible to speculate that it is not

normally expected to modify the script in order to suit Afan Oromo because of religious reasons.

Therefore, he started to rethink about the orthography of Afan Oromo to develop it in secular manner. Accordingly, he worked on the orthography for three years being at his birth place of Haji Chome village and came up with a new efficient alphabetic writing system in 1958 for Afan Oromo (Hayward 1981:411). In addition, he taught all his students to use the orthography and it was used among the Oromo communities of Harar, Bale and Arsii but restricted to religious elites (Ibid).

However, the alphabet fail to reach the Oromo people at large because of the restrictive language policy of the time and technological limitations to spread it to more wider areas (Mahdi 1995:xxi).

3.3. Latin Script

The Latin script which traces back its origin to the Greek alphabet was hardly used by the Oromos themselves till the 1970's (Anderzejewiki 1980:126). Except the scholarly linguistic descriptions and compiled lexicons of European explorers, the script was rarely used by the natives themselves (Ibid). Accordingly, to mention some of the early lexicographers who compiled and published dictionaries in Oromo using Latin script were: the German Ludwig Krapf in 1842, Karl Tutschek in 1844, the Italian explorers led by Des Avanchers in 1870 gathered valuable word lists which later published after his death by Prof. Ettore Viterbo in 1892, the British traveler Foot in 1913, etc (Mahdi 1995:xii). In addition, some biblical text translations are also traced in the Borana dialect of Afan Oromo in those earlier times (Anderzejewiski 1980:126). Moreover, very recently several publications printed using the script outside Ethiopia and 'Hirmaaata Dubbii Afaan Oromoo'- 'grammar of the

Oromo language' which was printed in France in 1973 is one among many (Ibid).

These elicitations of lexicographic publications, linguistic descriptions and literary texts were probably the ones which gave impetus to the inclination of the Oromo elite towards choosing the Latin script for Afan Oromo. Moreover, Anderzejewiski (1980:128) proposed a Latin based orthography which is similar to the current one. To that effect he notes:

> An even more drastic change would be to change over to the Latin script. If such a step were to be taken some sounds could easily be represented, without the use of diacritics, by simply changing the reading conventions; [...].

Even though the proposed orthography does not directly state how to indicate consonant gemination, the author used doubling of the graphs to represent gemination in the text provided in the article.

Meanwhile, this full phonemic representation of Afan Oromo using Latin script might have strongly agitated the Oromo elite to design Qubee. For more detail, the next section discusses how Qubee evolved.

1.4. The Rationale for Choosing the Latin Script

One of the factors which led to the choice of the Latin script was the shortcomings of the Ethiopic script with its ill implementation. There was no agreed upon set of graphemes to considered as the basis for the orthography of Afan Oromo. Individuals use the script merely in the blurred way with out any transparency how to write Afan Oromo. For instance, some deviants and bold individuals like Onesmos Nesib and Mahdi Mohammed as a practitioner merely use the Ethiopic script at random. Even the practitioners were not consistent with the script usage. For instance the evangelist Onesimos Nesib used ጀ for / ɗ /

sound whereas the weekly news paper Bariisaa used a different form of graph ጀ for the same sound during the Derg regime.

Further more, the five vocalic systems of Afan Oromo were confused with the seven vocalic systems of Ethiopic script (Kebede 1984). The twenty four consonants of Afan Oromo (Askale 1998) were not properly assigned and confusing with the thirty-three consonantal graphemes of Ethiopic script. The writing system was not altogether designed for Afan Oromo and was not introduced as it was the Orthography of the language.

Another major factor which enforced to choose Latin script, was the political pressure and language policy of assimilation in the past Ethiopia. Let alone to develop Orthography, there was no conducive environment to transcribe in the language in many of the previous regimes (Hayward 1981:413). That was why Shaykh Bakri Sapalo has to flee away to Somalia in his old age for the very reason that he had developed a new orthography for Afan Oromo (Ibid).

The instances of political influences that deserve mentioning are:

1. Onesmos Nesib and his fellow missionaries tried to enter to the country to work in the language three times but it was unsuccessful journey (Tarfassa 1973:9-11).
2. More than five orthography proposals lacked official implementation (those discussed in review literature).
3. Many missionaries were unable to preach and produce literary texts in the language (Fisseha M. 1997:234).

Because of such political influences, obviously negative attitude is expected to develop towards the Ethiopic script and the Amharic language (Yohannes 2007:84). That is why it has been politicized and

politically decided by the Oromo Liberation Front to use the Latin script (Tilahun 1994). Thus, starting from 1974, the Qubee orthography has officially been adopted within the political organization. After seventeen years of its stay within the organization, the orthography has been officially accepted by the Transitional Government of Ethiopia in 1991. It was at this time that nine reasons were officially presented on the Ethiopian Television to justify as to why the script change is needed (Baye 1992a). The nine reasons are:

1) The Latin alphabet has 26 characters whereas the "Sabean" has 186 characters.

2) The "Sabean" script makes it difficult to differentiate between the long vowels and short consonants.

3) Type writers and computer word-processors use the Latin script. As a result, using the Latin script will save researchers and linguists traveling to North America and Europe for conferences etc. from the necessity of carrying "Sabean" based word-processors and type-writers.

4) Unlike the "Sabean" script, the Latin script is easier and takes shorter time learn how to read and write.

5) If we insist on using the "Sabean" script, we will need to introduce additional symbols to indicate syllables, accents, shortening and lengthening of sounds. Manufacturing a type-writer for such additional symbols will cost a lot of money. Using such symbols will also take long time to type.

6) Until now, we do not have much Oromo literature written using "Sabean" except the works of Aba Onesimos. It is also not difficult to translate the few available ones to a Latin based one. Since it is like starting from nothing, it will not hurt to start using Latin.

7) There are a lot of foreigners who would like to learn Afan Oromo. Using Latin instead of "Sabean" will help these people.

8) Since the technologically advanced countries like the US and England use the Latin script, using the same script will help us to mingle with a lot of people. In addition, our neighbors, the Somalis and Kenyans use Latin and our adopting it will help us to promote closeness.

9) If our students learn using the Latin script at the elementary and secondary level, it will be easier for them to learn English and French languages since these languages use the same script (C:\Users\tame\Documents\Ethiopian Writing System - Baye Yimam.htm).

The reason on number one had better stated in such a way that the Latin script has 84 graphs including capital letters, punctuation marks and numeral symbols whereas the Ethiopic script has 318 including a new graph developed to write Afan Oromo for the sound / ɗ /. These are the functional graphs potentially employed in Qubee and Ethiopic based Afan Oromo Orthographies respectively.

Regarding the second reason, it can be stated in such a way that the adopted Ethiopic based orthography does not indicate length and gemination which have productive phonemic values in Afaan Oromo. Just to indicate a relative importance of length and gemination in Afan Oromo, the word 'ደባ' can potentially be read in seven different manners such as: /daba/, /dabaa/, /daabba/, /daabbaa/, /daaba/, /daabaa/ and /dabbaa/. The gloss can be 'twist', 'cruel', 'process of repeatedly sewing clothes' and 'a person who do the sewing' for the first four words respectively. Thus at least four of them are meaningful in the author's dialect of Macha. Hence it is to see how ambiguously the orthography represents the language.

Thirdly, reasons under number 3, 5 and 8 are justifications in relation to production. It is true that technological writing tools developed in almost all continents except Asia predominantly use the Latin Script

(http://en wikipedia.org/wiki). Hence, it is easy to use the writing machines coming from these all vast area without any obstacle for the language. In addition, mono literate person in Ethiopic script can not use computers and mobile cell phone apparatus today for the very reason that the computer keys and the mobile cell phone keys are based on Latin script i.e. the buttons read Latin. The bi-literate individuals use the Ethiopic script by implication from the Latin letters written on the buttons which complicates the typing procedure.

Fourthly, the point under number six is about the existing literary heritage in Afan Oromo. In fact what is not confused here is the existence of literary heritages in other languages like Amharic, English, French, etc concerning the Oromo people, culture and language. However, it is true that a few is written in Afan Oromo using the Ethiopic script. Hence there is no considerable impact of missing the litrary heritage as a result of the script choice.

Finally, the points raised under numbers 4, 7, and 9 are about pedagogical notions of literacy. Reasons under number 7 and 9 are facilitations of transfer in both directions to learn second languages. As far as the languages (Afan Oromo and English) use the Latin based orthographies, obviously it is undeniable. However, as it can be clear from the findings of the present study, transfer was not seriously considered in the design of Qubee. The point under number four requires a research and investigation as to which script can be learnt easily within a short period of time. In fact, two orthographies can be compared based on how they match the language they represent, their visual salience for ease of reading, simplicity of spelling for writing, their consistence and constraints and whether readers can easily read strange vocabularies to them (http://en wikipedia.org/wiki). Therefore, it requires further research and investigation to justify objectively the

reason stated on number four. However, the point is beyond the scope of the study as it requires the controlled comparative study of the two orthographies i.e. Ethiopic and Latin based orthographies of Afan Oromo.

Another important reason to decide to use the Latin script probably is that there is no tradition in Ethiopia to modify and design orthography in a way that it can best represent a language. As a customary tradition it is not possible to change the linguistic values of the existing graphs and reduce extra unwanted graphs (Bender 1969:2). That is why the Amharic orthography is the direct copy of Ge'ez orthography and also that is why many proposed orthographies for Afan Oromo are probably lacked hands to pull out from library for implementation. This lack of flexibility in the Ethiopic script forced the Oromo elite to look for alternatives which resulted in the Latin script choice.

In general, the Latin script choice was made in the three major rationales of socio-political, religious and linguistic reasons. Thus, the choice was made for political reasons such as 1) to divert the negative attitude associated with the Ethiopic script 2) to avoid the foot print of the political influence of the past 3) to associate the writing system with the high culture and international reputation of English. In relation to religion, it was made just to avoid a dogma of not designing the script in a way it fits to the language. As linguistic reasons, the choice was made to avoid the inconvenience associated with 1) the large number of extra graphs potentially employed in the Ethiopic script 2) the lack of representing length of vowels and gemination of consonants which are the productive phonemic features of the language 3) the large graphs of Ethiopic script for alphabetic order. It might also be thought for easy transfer to English as a language of wider communication and easier technological acceptance.

Chapter 4: Evaluation of Qubee Orthography

In the last chapter, the historical back ground of writing and reasons of Qubee preference for Afan Oromo have been discussed at length. Here the main issue is to evaluate the Qubee orthography covering its codification, implementation and its social acceptance. Moreover, the study also covers how convenient is the orthography to users of the language, how the orthography is facilitating the transition to their second language particularly to English and how conducive it is to use the available typing and print machines. In other words, five parameters: speech representation, motivation, user friendliness, production and transfer are the essential points from which Qubee would be evaluated.

4.1. Characteristics of the Population and Data Presentation

In order to obtain a clear image about the respondents involved in the study, some major characteristics are presented below.

Questionnaire was used mainly to address the problems associated with motivation and user-friendlines of Qubee orthography while it also covered roughly the other aspects of the orthography. Accordingly, there were 90 valid questionnaires returned back from the relevant subjects of the study. The population included 10 male teachers, 20 female teachers, 41 male students and 19 female students. All the 90 respondents were taken from schools that run in Afan Oromo medium of instruction in Oromia.

All the teachers were from self contained primary government schools who had taught more than three years. In addition, all the students were from grade 4 who were expected to complete entirely their orthographic

literacy the same year. The reason to focus on the grade level is that the maturity of the students is believed to be reliable to communicate through data collection tools.

Table 4: Respondent Teachers' Background Information

SN	Items		Respondents	
			N	%
1	Sex	Male	10	33
		Female	20	67
		Total	30	100
2	Age	a. below 24 years	-	-
		b. 25-30 years	5	17
		c. 31-35 years	13	43
		d. 36-40 years	9	30
		e. above 41 years	3	10
		Total	30	100
3	Qualification	a. 12+0	-	-
		b. 12+1	23	77
		c. 10+1	6	20
		d. Others	1	3
		Total	30	100
4	Experience	a. 1-5 years	5	17
		b. 6-10 years	7	23
		c. above 10 years	18	60
		Total	30	100

As indicated in Table 4, female teachers comprise 20 (67%) of the total teacher respondents. The majority of teacher respondents (77%) are 12+1 academic qualification of the previous curriculum and aged in the 30's which can be calculated to 22 (73%). The majority 25 (83%) of teacher participants also have beyond five years experience.

Table 5: Respondent Grade 4 Students' Background Information

SN	Items		Respondents	
1	Sex		N	%
		Male	41	68
		Female	19	32
		Total	60	100
2	Age	a. below 9 years	-	-
		b. 10-12 years	20	33
		c. 13-15 years	32	53
		d. above15 years	8	14
		Total	60	100

As can be read from Table 5, the greater number of male student respondents included than female students. This was because of the reality available male-female ratio in the class. The community may be still reluctant to send girls to school because of ignorance of gender equality. Meanwhile, the majority (53%) of the students are aged beyond 12 years and believed to be reliable that they can clearly respond to questions properly.

Secondly, the interview was conducted with 4 male and 6 female primary teachers to verify the information collected through the questionnaire.

Thirdly, document analysis and reviews have been employed to evaluate Qubee in terms of speech representations, orthographic literacy implementation and transfer. Some of the documents reviewed are phonological studies, primary textbooks and their teacher's guides, teachers training material and some books on English orthography.

For speech representation, the phonological descriptions of different dialects of the language have been reviewed in chapter two to check how

representative the orthography is for all dialects of the language. In addition, Afan Oromo text books and teachers' guides from grade 1 to 4 were reviewed to check how far the orthographic literacy has been incorporated in the curriculum to facilitate the user-friendliness of the orthography. Moreover, works on English phonology and Orthography were referred to evaluate how far bridging between the two orthographies has been handled i.e. Qubee and English Orthographies.

4.2. Speech Representations of Qubee

As discussed in chapter two (section 2.5), different phonological studies investigated different phonemic values in different dialects of the language. These phonemic values are expected to appear in the Qubee Orthography. Hence, speech representation is one of the parameters in answering the efficiency of the orthography.

Accordingly, there are thirty three graphemes to represent sounds of Afan Oromo as elicited by Askale (1998:323). Among the list 23 segmental phonemes are represented by monographs and three loan sounds / p, v, z/ are also represented by monographs. The remaining seven graphemes are diagraphs to represent five segmental phonemes of the language and two loan sounds /s', ž/. However, the later loan sounds are hardly found in Afan Oromo texts nowadays and seems to be replaced by nearly similar sounds (t', ǰ) of the language. The graphic representations of sounds in Qubee are the following with their IPA equivalents in the following table below.

Table 6: Graphemes in Qubee with their IPA Equivalents

Graphe-mes	IPA symbols	Graphe-mes	IPA symbols	Graphe-mes	IPA symbols	Graphe-mes	IPA symbols
‘	ʔ *	f	f	n	n	sh	ʃ
a	a	g	g	ny	ɲ *	t	t
b	b	h	h	o	o	u	u
c	c’ *	i	i	p	p	v	v
ch	č	j	ǰ	ph	p’ *	w	w
d	d	k	k	q	k’ *	x	t’ *
dh	ɗ *	l	l	r	r	y	j
e	e	m	m	s	s	z	z

The glottal stop/ʔ/ is represented by the apostrophe (’). This peculiar representation of the sound made most users to consider it as a punctuation mark rather than a grapheme as far as the author’s exposure concerned. Moreover, its geminated counter part is not represented in the orthography whereas its phonemic value is equally important in the language. This is because the geminated form of the sound can form minimal pairs with its non geminated counter part. This geminated form of the sound is equally productive in the author’s dialect of Mecha. For instance, consider the following pairs:

/ooʔaa/ ---- ‘a kind of snake’ /ooʔe/ --- ‘shouted’

/ooʔʔaa/ --- ‘hot’ /ooʔʔe/ --- ‘became hot’

Likewise, the digraphically represented consonantal phonemes like **c, ʃ, ɲ, P’** and ɗ have no representation in the orthography for their geminated counterparts while they are equally productive and phonemically significant in the language. Hence, the lack of representation of the geminated forms of the five digraphed phonemes (ch, dh, ny, ph and sh) of Afan Oromo can be a source of ambiguity in writing the language. Moreover, the digraphs make a clash with

consonant clusters. This can be illustrated in the word like 'hinyaanne' which can be read as [hinjaanne] 'not thought' and [hiɲɲaanne] 'not eaten'.

Regarding consonantal gemination and vowel length, all the monographed ones are devised to indicate by doubling the graphemes immediately one after the other. Even though it is efficient in representing the phonemically significant sounds of the speech of the language, it results in nearly doubling the average word length of the language. This has an adverse effect on readers as it is difficult to visualize quickly such elongated word as a whole at once (Sampson 1985:210).

In fact, a phonemic orthography can be advantageous for the user to write by listening one's pronunciation i.e. by predicting the spelling from pronunciation. A purely phonemic orthography is easier to spell out the words of a language for the intuitively significant sounds are incorporated in the design of the orthography (Ibid).

Thus, in order to maximize the advantage of the current orthography, it would be necessary to devise a mechanism on how such a lengthy word can be reduced. In this particular case, it is possible at least to reduce the doubling of the graphemes and reduce the average word length. In order to do this, we may use or exploit the capital letters. The capital letters in the Qubee Orthography are relatively less used in relation to the small cases.

These functionally idle graphemes can carry the role of indicating gemination and vowel length along with their previous functions. The average word length doubled by length could be significantly reduced

through this mechanism. We can consider the instance of the following text to understand the stated mechanism:

The text in the current orthography:

Nancaalaa niitii booda xaafii taffagdi.

Greatness wife latter 'tef' bound

"Claiming greatness of the latter wife makes her to bound 'tef'."

The text in the proposed mechanism:

nancAlA nItI bOdA xAfI taFagdi.

In this particular sentence nine letters are reduced. In addition, there would be no confusion that occurs for second language learners of English since the capital letters are also emphasis indicators in title writing and the letters are relatively idle in English orthography as well. This is to mean there is a sort of similarity for smooth transfer.

In addition to the reduction of word length, the mechanism can also solve the problem of not indicating the gemination of digraphically represented sounds by capitalizing the first graph of the pair. This can also be smooth with regard to transfer as well. For instance, consider the following text:

In the current orthography: Inni suphee baatee deema.

He sewed or clay carry go

1. 'He goes carrying clay'
2. 'He goes carrying sewed clothes'

In the proposed mechanism: 1. iNi suphE bAtE dEma.

2. iNi suPhE bAtE dEma.

'He goes carrying clay' and 'He goes carrying sewed clothes' respectively.

4.3. Motivation towards Qubee Orthography

Motivation is the agitation and interest of language users to learn and use a particular orthography (Fishman 1977: XIV). It is building a positive attitude towards the orthography in due course of its implementation. A well advocated orthography may eventually be thought as if it were a 'natural body' of the language by the language users (Berry 1977:5-6). In addition, when the positive attitude of the native users becomes well-established, they even start to think change in the orthography is ever impossible (Ibid).

Thus, in the following paragraphs Qubee Orthography is evaluated to assess how far the native users accepted it as part of the language and to examine the success and failures of the orthography in the perspectives of motivation.

Table 7: The Interest of Users towards Qubee

SN	Items	Respondents		Responses					Mean
1	I feel happy when I recall the way I was taught Qubee.	Teachers		SD	D	U	A	SA	
			N	1	-	-	11	18	4.50
			%	3.5	-	-	36.5	60	-
		Students	N	7	6	-	21	26	3.88
			%	11.5	10	-	35	43.5	-
2	I'm delightful when using Qubee.	Teachers	N	-	1	-	4	25	4.76
			%	-	3.5	-	13.5	83.5	-
		Students	N	1	8	3	12	36	4.23
			%	1.5	13.5	5	20	60	-
3	I did have the interest to learn Qubee.	Teachers	N	-	-	-	3	27	4.90
			%	-	-	-	10	90	-
		Students	N	-	3	7	9	39	4.30
			%	-	5	11.5	15	65	-

1= Strongly Disagree (SD) 2= Disagree (D) 3= Undecided (U)
4= Agree (A) 5= Strongly Agree (SA) Teachers=N=30 Students=N=60

As indicated in Table 7 above, for all the motivational ideas raised, the majority of teacher respondents reacted that they strongly agree with the

propositions. The table reads as 18 (60%), 25 (83.5%) and 27 (90%) of all the teacher respondents indicated that they strongly agree with the three propositions respectively. The mean value also indicates they have a strong interest towards Qubee.

Similarly, in the same table 26 (43.5%), 36 (60%) and 39 (65%) of all the student respondents indicated that they strongly agree with the three propositions respectively. The mean column of the students also shows that they agree with the propositions in which the mean value shows approximately 4 for all cases.

For the majority of the respondents, it is difficult to think that Qubee and Afan Oromo are two different objects. They explained that they are pleased in the orthography because it is their mother tongue. It does not seem that they have even understood that the orthography is a recent convention to reduce the vernacular, Afan Oromo, to a written language. This implies that the motivation induced to the community is very acute and convinced them to the extent they think as if the orthography were 'natural' to the language and inseparable.

Significant number of the subjects as well indicated curiously for the subjective questions raised after the respective propositions that Afan Oromo is a victim of oppression for about a century. In response to the questions, they underline that Qubee is a landmark for the language to be released from the vernacular custody. This indicates us how Qubee advocated in relation to the historical background of the language policy of past Ethiopia. The policy was inhibiting every language to be written down except Amharic. Hence, the orthography is colored with the language policy of the country as it was oppressive and Qubee is considered as one of the fruits of the struggle of the society to get rid of the inhibiting language policy.

As a result of the oppressive language policy, the existing negative attitude towards Amharic is a privilege for Qubee to propagate across the community. Most of the subjects stated that they are interested to learn for it is 'their own language'. This implies that there was another language which they used to learn without interest and that does not belong to them. For the purpose of cross check some subjects of the interviewee responded that it is their will to learn the orthography unlike the previous language of imposition. Hence, they underline as they are keen to learn the orthography from heart. The agitation using the impacts of the past language policy helped Qubee to be considered as a sign of success over the hostile language policy of the past.

Under the current language policy, in pursuing the national identity of the community, Qubee has served as a political instrument. Along with its role of creating solidarity in the community, Qubee has accelerated its acceptance among the people. This point is attested through the open-ended question "Why do you feel happy when you use Qubee?" which was presented to the subjects through the questionnaire. A significant number of the respondents stated that they feel happy because it tells them about their history, culture, ethnicity, etc. This implies that they have linked their identity with the orthography. For the sake of cross check, it was raised for the interviewees that whether the issue of Qubee raised frequently in public gatherings or not. In answering this question, all the respondents agree that the issue of Qubee is used to be raised in public meetings in one way or another especially when it was first introduced. This implies that the orthography is politically backed may be along with the political agenda of cultivating ardent supporters.

The motivation is also linked to the ethnic identity of the Oromo people. This is again another good reason for the acceptance of Qubee by the

society at large. Accordingly, more than half of the respondents stated in answering the open ended question "Why do you have the interest towards the orthography?" was that it is the language of their ethnic identity. From this point, one can infer that the orthography has been well advocated by inculcating the ethnic identity to the extent that it can be perceived as the language itself which is part of the ethnic identity of the community.

Qubee was also assessed if it has been advocated with the prestige culture of English in relation to science and technology. As it has been tried to be attested through interview, the respondents have reservations in this regard and most of them responded that there is no any concrete relationship between Afan Oromo and English orthographies. However, both Qubee and English share a Latin-based orthography. On such a reality, the motivation of the orthography fail to maximize interest in language users through the prestige culture associated to English.

It is stated by a significant number of respondents that Afan Oromo is seen being written on a medium by itself arose curiosity along with its stylistic coined words. When natives find their oral knowledge written down with a new style and attractive approach, it has been a surprise and by itself gives an energetic impulse to spread the orthography across the community. These coined terms are a newly extended indigenous terms yet in a sort of attractive style. This by itself might lead the community to believe there may be a big secret in the orthography and decide to learn it more. This has been done by newly coined linguistic terminologies along with examples of words to reflect the structure of the language. For instance, some of such terminologies used are:

/Gabaabaa leet'aa/--- 'purely short' /Jabaa/--- 'geminated'

/Dheeraa leet'aa/--- 'purely long' /Laafaa/--- 'non geminated'

/Irra butaa/--- 'Consonant cluster' /Huɗaa/--- 'glottal stop'

The regional government's practical measures are also tangible reasons for the spread of Qubee throughout the region. The measures taken are making Afan Oromo the official language of the region, language of publication, one of the subjects of the matriculation, etc. Such critical measures capitalized the importance of the language along with its orthography. This importance in turn enforced interest among the population to learn and to be literate in the orthography. The measures taken by the regional government in changing the status of the language have contributed a lot to the motivation and acceptance of Qubee among the Oromo People.

Another important point that helped the acceptance and motivation of Qubee is its being the first official orthography and popular literacy among the Oromos in its kind. There was no designed orthography officially backed and implemented throughout the region ever in history before. In the past, orthographies were usually limited to religious scholars and prevailed in a scattered manner where some used the Ethiopic script and others the Arabic one. Accordingly, some respondents reacted to the open ended question raised in relation to motivation in that they repeatedly stated that Afan Oromo has obtained orthography for the first time. This implies that the people have no recognition of even existing orthographies for Afan Oromo for the fact that the latter lack popular currency. Therefore, the respondents underline the ownership of Qubee for Afan Oromo is a landmark in history and regret very much for the delay in having a writing system for their language. This situation makes the community curious about Qubee.

It is also possible to understand the existence of deep rooted interest among the Oromo elite in every corner. The Muslim elite tried to write *Manzumas* in Afan Oromo using the Arabic script and meanwhile the Christian elite tried to write literary materials in Afan Oromo using the Ethiopic script. By the time when such a communal keen interest towards writing in the language gained resolution through Qubee, everybody merely grabbed to make use of it. This already existing potential interest has been a good opportunity for Qubee to be accepted by the community without any reluctance.

It was also explained by some respondents that Qubee has gained motivation through poetry. There are amateur clubs of literature in some schools who have used to write poems appreciating Qubee and the language. According to the respondents, it has also been very frequently presented on the radio by sending the poems through letters. Hence, this poetry has also contributed significant role in building interest in the community along with the invaluable role of the different media of the region.

4.4. Implementation and User-friendliness of Qubee

User-friendliness of orthography is the stabilization of orthographic knowledge which is going to be used in a simple manner in both reading and writing skills for the whole life (Diringer 1962:17). The approach and content of orthographic literacy provided for the primer matters to make it friendly for the user and to determine the extent of the literacy spread across the community (Cooper 1997:20). In other words, the practical implementation of the orthography is one of the parameters through which orthography should be measured. Hence, the pedagogical situation used to teach Qubee in primary schools of Oromia would be assessed to evaluate the orthography in this respect. It would, therefore, be the focus of the study to identify the extent to which Qubee is

transparently communicated to the primers to enable them being friendly with it.

4.4.1. Availability of Resources to Teach Qubee at Schools

As any subject matter, teaching Qubee Orthography also needs teaching aids and other major resources normally expected to be available in schools. These resources are assessed and analyzed as follows.

Table 8: Resources for Implementation of Qubee

SN	Items	Respon-dents		Responses					Mean
				SD	D	U	A	SA	
1	There are optimum teaching aids that help me in learning or teaching Qubee.	Teachers	N	3	14	1	9	3	2.83
			%	10	46.5	3.5	30	10	-
		Students	N	7	4	15	18	16	3.53
			%	11.5	6.5	25	30	26.5	-
2	Teachers are transparent in teaching Qubee.	Teachers	N	1	7	5	6	11	3.63
			%	3.5	23.5	16.5	20	36.5	-
		Students	N	1	4	6	18	30	4.15
			%	1.5	6.5	10	30	50	-
3	Teachers have efficiency in teaching Qubee.	Teachers	N	1	6	1	15	7	3.70
			%	3.5	20	3.5	50	23.5	-
		Students	N	1	3	7	16	32	4.20
			%	1.5	5	11.5	26.5	53.5	-

1= Strongly Disagree (SD) 2= Disagree (D) 3= Undecided (U)
4= Agree (A) 5= Strongly Agree (SA) Teachers=N=30 Students=N=60

In Table 8, 14 (46.5%) teachers responded to item 1 that they disagree to the idea of optimal availability of teaching aids. The mean values of both teachers and students are 2.83 and 3.53 respectively which also indicate that the subjects are hesitant and have taken no clear position on the issue. This implies that there may be a shortage of teaching aids for teaching Qubee in the sample schools.

For item 2 and 3 both teacher and student respondents replied in similar manners. The majority of the respondents either agrees or strongly agrees to the efficiency of teachers. The mean values also support the

idea in all cases that the subjects agree with the propositions. This implies that the subjects are satisfied with the performance of the teachers in their respective schools.

In addition to teachers' response to item 1 in Table 8, it is also supported by the interview participants in that there is a shortage of teaching aids for the orthographic literacy. More over, in instances of observation, it is found out that there are letter sculptures, table of letters and calligraphy for machine written letters to some extent as teaching aids in the schools under observation. However, teaching aids other than textbooks such as non textbooks, posters, aids for handwriting or calligraphy, aids for punctuation marks, aids for capitalization and alphabetic order are absent from the pedagogic centers of the respective schools observed.

Even though teachers reflected the scarcity of teaching aids as indicated in the table above, students seem satisfied with the optimal availability of teaching aids. Perhaps this is because the students may lack basic knowledge unlike their teachers in this regard which can result in the difference.

The major teaching resources especially teachers, text books and teachers guides of Afan Oromo were also assessed in the sampled schools. In these schools the availability of teachers is in the manner of self contained, i.e. a teacher per class is optimally arranged. The majority of the teachers were those who had attended school during Derg regime and they have had a limited exposure to Qubee and Afan Oromo as a medium of instruction (Cohen 2000:121). Some of them had received two weeks training in Qubee and Afan Oromo. This limited exposure might negatively affect the efficiency of teachers to discharge the orthographic literacy. In relation to textbooks there are deficiencies in that most of the respondents reflected the number of textbooks is less

than the number of students and even in some cases it is half of the number of students. In addition, the majority of the schools have only a single teacher's guide without any extra alternative if any case to miss the book.

The majority of recently trained teachers in the teachers training institutions of Oromia also lack to a considerable extent the competence that is expected for the discharge of orthographic literacy. This is attested in their writings they have given for the open ended questions. Here, they commit spelling mistakes (gemination and vowel length), capitalization and punctuation errors. In addition, the teachers lack the knowledge of calligraphy for handwriting except imitating the machine written letters.

The module used across the teachers training institutions of Oromia that used to teach reading and writing in Afan Oromo also assessed to what extent it covers the orthographic literacy orientation. The points covered in this regard are phonics, sentence concepts, punctuation, capitalization, word identification and letter. However, the module lacks book concepts, alphabetic order and handwriting which are also absent in the primary school texts. To prepare the would-be teachers for the discharge of orthographic literacy of Qubee, the aforementioned points are also essential to develop the basic literacy skill of primers.

4.4.2. The Literacy Implementation of Qubee

The implementation of orthographic literacy requires pre-requisites such as trained man power, teaching materials and convenient socio-political environment. Immediately after the downfall of the Derg regime, Qubee was put into use. Then the challenges that emanated from the stated prerequisites were inevitable since it was a totally new endeavor.

The adequacy of Qubee literacy, in its practical content of provision and approach, used to teach the primers to enable them to read and write has been assessed. This is to answer one of the research questions particularly "How far the orthography is clearly communicated to the primers?" The implementation was evaluated using the questionnaire items in Table 9 as follows.

Table 9: Implementation and User-friendliness of Qubee

SN	Items	Respondents		Responses					Mean
				SD	D	U	A	SA	
1	It is easy to read Afan Oromo in Qubee.	Teachers	N	-	3	2	10	15	4.23
			%	-	10	6.5	33.5	50	-
		Students	N	1	3	4	18	34	4.35
			%	1.5	5	6.5	30	56.5	-
2	It is easy to write Afan Oromo in Qubee.	Teachers	N	-	5	1	16	8	3.90
			%	-	16.5	3.5	53.5	26.5	-
		Students	N	7	7	1	27	18	3.70
			%	11.5	11.5	1.5	45	30	-
3	Students are competent enough in using Afan Oromo in reading and writing.	Teachers	N	-	2	2	17	9	4.10
			%	-	6.5	6.5	56.5	30	-
		Students	N	1	1	6	18	34	4.38
			%	1.5	1.5	10	30	56.5	-
4	There are enough exercises to improve the handwriting of students.	Teachers	N	4	4	1	13	8	3.56
			%	13.5	13.5	3.5	43.5	26.5	-
		Students	N	3	4	6	28	18	3.85
			%	5	6.7	10	46.5	30	-
5	There are enough exercises on letters and letter antics to help students' memory of letters.	Teachers	N	1	4	1	13	10	3.80
			%	3.5	13.5	3.5	43.5	33.5	-
		Students	N	1	1	6	10	41	4.43
			%	1.5	1.5	10	16.5	68	-

1= Strongly Disagree (SD) 2= Disagree (D) 3= Undecided (U)
4= Agree (A) 5= Strongly Agree (SA) Teachers=N=30 Students=N=60

As indicated in Table 9 above, the majority of teachers and students replied either agree or strongly agree to the five items concerning user-friendliness and implementation of Qubee in general. The mean value also indicate that they agree to all items, except for the teachers'

response to item 4. Teachers' response to item 4 mean value indicates that the respondents replied slightly undecided. This is because teachers may suspect that handwriting is something else from exercising on imitating the letters that are machine written shape. As it is discussed latter, handwriting exercises are hardly included in the textbooks from grade 1-4 and as far as the exposure of the researcher concerned, it is found out that the subjects do not have clear concept about handwriting.

The competence of student's was also assessed through making the students to write an oral text by dictating them to check whether Qubee made friendly or not through its implementation. Accordingly, the students were found to be proficient in phonics and word identification as a whole. However, they had confusions to use punctuation marks, capitalization, spacing of words and leaving margin and also found with poor handwriting in general.

The content of orthographic literacy is expected to encompass elements such as phonics, print concepts, capital and lower case letters, capitalization, alphabetic order, punctuation and calligraphy (Cooper 1997:169). Having this in mind, the researcher reviewed the current textbooks used in Oromia from grade 1 to 4, where the orthographic literacy implementation is relevant.

Accordingly, all the texts and their respective teacher's guides are assessed and the following results are obtained:

Table 10: Evaluation of Afan Oromo Student Textbooks from Grade 1-4 in Terms of Orthographic Literacy Content

Criteria	Extensive	Medium	Rare	Non-existent
Phonics	√			
Alphabetic order				√
Upper and lower case letters		√		
Punctuation		√		
Capitalization			√	
Calligraphy			√	
Word identifications	√			
Sentence concepts		√		
Book concepts			√	

1. Phonics that are relevant to the orthography such as consonants, vowels, consonant gemination, vowel length, consonant clusters and digraphs are extensively provided in the textbooks.
2. Regarding letters, lower and upper case letters are incorporated well in the texts. However, the alphabetic order in Qubee seems unsettled yet. In grade 1 (page 46) and grade 2 (page 1) texts the full range of Qubee monographs is presented. The digraphs are not arranged into the alphabetic order. On top of that, there is no exercise on the conventional order itself in the texts. However, on the textbook (grade 3:147) of students, there are two exercises that require an established alphabetic order. It instructs to arrange two sets of words to arrange in an order where there is no any exercise or note that tells if there is any sort of conventional order in the letters across the textbooks. In addition, the function of both small and capital letters is not exercised across the textbooks.
3. Word and sentence concepts are incorporated across the texts. Especially word identification exercises are extensively included. Sentence concepts such as its beginning and ending punctuation relatively has less inclusion across the texts particularly punctuation appears on pages 28-39 and 155 in grade 2 and 3 texts respectively.

Along with punctuation marks, capitalization appears as a first instance on grade 4 text book pages 16 and 96-97. From this, one can deduce that punctuation and capitalization relatively lack repetition and emphasis.

4. The other point surveyed across the texts is the concept of book. In this respect, the only point raised is the content of a book on grade 2 (page 64) and grade 4 (page 101) texts. The other concepts like margin of a page, cover, title, author, illustrator, beginning, ending, index, bibliography, publishing date, etc. are totally disregarded from the textbooks. However, literacy is expected to begin with these book concepts (Cooper 1997:168).
5. The handwriting exercise is also hardly incorporated across the texts. In this respect, seven and six words are given in grade 3 (page 8) and 4 (page 3) textbooks respectively in hand written form with the instruction of repeating them. Except this nothing is stated across the textbooks regarding handwriting where all graphemes should have been introduced in hand written form to improve the motor skill of students i.e. to improve the calligraphy skill of primers.
6. Teacher's guides have no emphasis and extra content rather than the answers of questions raised in the student texts in relation to orthographic literacy in that what is discussed for student texts holds true for teacher's guides. Hence, no need of repeating the same critique for teacher's guides.

In relation to the approach of orthographic literacy implementation, Cooper (1997:168) says that there are three basic principles to support that a primer can learn orthography effectively. These are: (1) reading aloud to primers, (2) providing several chances to see and experience print in favorite stories, posters and so on, and (3) shared reading and writing (Ibid). In this view, the implementation of Qubee Orthography was investigated whether these approaches are used, or any other

mechanisms are used instead, through classroom observation and interview.

Accordingly, all the participants of the interview agree that reading aloud to primers is a day to day practice. It was also observed that it is an over exploited mechanism across the classes under observation along with the pointing technique using stick or finger in the majority of cases.

However, providing opportunities to experience through teaching aids is hardly used across the observed classes. For the question asked in the interview session in this regard the majority 9 (90%) of the respondents reacted that there is limitation or scarcity of teaching aids in the pedagogy center of their respective schools. As indicated in Table 8, there is shortage of teaching aids in the sample schools. Therefore, it is commonly agreed that there is limitation of teaching aids to teach Qubee.

Regarding shared reading and writing, it has been observed that there is such a practice on different bases. In relation to shared reading, in the majority of the classes observed, it is commonly used. There are different kinds of practices like reading a text written on the board with the help of the teacher or with the help of a student. In addition, the teacher or a student can read and others follow with their textbook. Or else, all students can read silently at a time and finally respond to questions against the text read. In general, in the majority of cases one individual reads aloud and all others follow the track of reading. However, shared writing is hardly practiced in the classes observed. It is also asked in the interview session that the respondents reacted as there is no such opportunity which provides the activity in the textbooks.

4.4.3. The Learnability of Qubee Orthography

One of the parameters in which orthography can be evaluated is its simplicity to learn and the rate at which it spread across a society. "A good Orthography is a writing system which is not only a faithful representation of the spoken language but also a system that can be learned easily" (Bowers 1968:394). Accordingly, Qubee is assessed for its simplicity of learnability and the rate of its spread among the Oromo people.

Table 11: The Spread of Qubee Orthography

SN	Items	Respondents		Responses					Mean
				SD	D	U	A	SA	
1	It is easy to learn Qubee.	Teachers	N	1	3	2	12	12	4.03
			%	3.5	10	6.5	40	40	-
		Students	N	6	7	11	15	21	3.63
			%	10	11.5	18.5	25	35	-
2	There are people who acquired literacy in Qubee without formal schooling.	Teachers	N	-	1	4	19	6	4.00
			%	-	3.5	13.5	63.5	20	-
		Students	N	4	6	14	15	21	3.71
			%	5	10	23	25	35	-

1= Strongly Disagree (SD) 2= Disagree (D) 3= Undecided (U)
4= Agree (A) 5= Strongly Agree (SA) Teachers=N=30 Students=N=60

In Table 11, the majority of teachers who can sum up to 24 (80%) replied either agree or strongly agree to item 1. The respective mean value also indicate that they agree to the proposition of the item. Similarly, student respondents also support the idea of teachers in that the majority 21 (35%) of the students replied that they strongly agree to the proposition of item 1. The respective mean value also indicate that they agree to the proposition. Both respondents replied again in similar manner to item 2 and the mean values in both cases indicate that they agree.

In respect to its learnability, as indicated by significant number of respondents for the respective open ended question of item 1 in Table 11, it is possible to learn Qubee in less than five months on average. For the question asked if Qubee gets spread across the community, most of the respondents stated that they personally know fifty people on average who have acquired literacy in the orthography without formal schooling.

The number of the graphemes in Qubee may help the quick learnability of the Orthography. It includes altogether 84 symbols including upper case letters, punctuation marks and numeral symbols. The number can be reduced if we consider the graphemes that have similarity with their capital letters except size. We can count more than 12 graphemes of such similar in shape and the diagraphs are also a sort of 'repetition' in shape except for their peculiar organizational order and linguistic representation.

Above all, the strong motivation of Qubee and the importance of Afan Oromo in the region might be enhanced the spread of Qubee Orthography. The endeavor made here is to show the practical progress of Qubee in its learnablity to some extent. However, the detailed study of the learnability of Qubee requires the analysis of orthographic literacy acquisition of alphabetic writing system which needs to compare it with other writing systems. Yet this is beyond the scope of the study.

4.5. The Suitability of Qubee to Accommodate Technologies

Technological accommodation is one of the requirements that orthography should satisfy the need of users. To evaluate the efficiency of the orthography, the available type machines and computer keyboards were assessed to some extent as follows.

Accordingly, the English Orthography based writing machines are all carry the same graphs used in Qubee Orthography. All the Qubee graphemes of the small cases are directly visualized on top of the buttons of the keyboard. In this respect, Qubee is similar with the English Orthography. In addition, the capital letters and punctuation marks are also used in similar manner in both orthographies on the keyboard. It is also similarly managed on the keyboards of the mobile cell-phones and it is easier to type and send text messages through the message center of Ethiopian Telecom mobile phone as far as the practical current situation is concerned.

However, there are differences in handling texts in both orthographies. In English, there is spelling and grammatical correction software to avoid errors committed while typing on a computer whereas there is no such software developed in the case of Afan Oromo yet. It needs further study and standardization of the language to develop similar software for Afan Oromo.

4.6. The Role of Qubee as a Transitional Orthography

Orthography is usually expected to be an asset for the simplicity of acquiring literacy in the second languages which share the same writing system (Berry 1977:7). Accordingly, Qubee, as far as it is based on Latin script, expected to be a privilege and a pavement to acquire literacy in the languages those having Latin based orthographies such as French, Italian, German, English, etc. Especially, as a matter of practical relevance, Qubee is expected to be a transitional orthography to the English language literacy as English is a medium of instruction in Ethiopia and for the global importance of the language in the world.

In fact, Qubee Orthography is a newly designed and phonemic where spelling can be predicted through straight forward rules from

pronunciation and pronunciation can also be predicted in the same manner from spelling. However, practically speaking the English Orthography is not currently phonemic due to its historical background (Sampson 1985:194-213). In this orthography a sound has more than one grapheme to represent it and a grapheme has more than one pronunciation. In English, one has to learn both the spelling and the pronunciation specifications of a word independently. Such complications of English Orthography made the smooth transfer from other transitional orthographies impractical.

The one-sound one-grapheme phonemic principle in Qubee can only partially satisfy transfer to English. Because in English one grapheme carries multiple linguistic values attached to it and one linguistic value has several graphemes. For instance, the grapheme **c** in English can be pronounced as [s] or [k] and the linguistic value /k/ can be attached to graphs **ch**, **c**, **k**, etc. Hence, it is impractical even to keep a partial transfer to English where a single grapheme carries several linguistic values as an alternative and a single linguistic value has different graphemes to be realized. Therefore, Qubee has such limitations in transfering literacy to English as a second language.

In this case, the English Orthography and Qubee are compared to investigate how far the two orthographies are similar and how far the question of transfer is entertained in the design of Qubee Orthography. Even though transfer is restricted due to the current condition of English orthography, this limited transfer can be performed by attaching the predominantly prevailing linguistic values already attached to the graphemes in English. In this way, the Qubee graphemes are checked whether the graphemes carry one of the linguistic values already attached to or a different linguistic value from English is attached.

As indicated by an asterisk in Table 6 page 60, seven graphemes carry different linguistic values from English Orthography. From these graphemes, two diagraphs, **dh** and **ny,** newly introduced that are non existent in English. The remaining five: **'**, **c**, **ph**, **q** and **x** have changed their linguistic values in Qubee.

The sign **'** which is known as apostrophe in English, represents the glottal stop in Qubee. The grapheme **c** which represents either [s] or [k] linguistic values in English is attached with /c'/ linguistic value in Qubee. The **ph** digraph which represents either /p/ or /f/ in English is assigned to /p'/ in Qubee. The graphemes **q** and **x** which are assigned to /k/ and /ks/ in English respectively are in a position to represent the ejectives /k'/ and /t'/ respectively in Qubee. These are problems for second language learners as both orthographies have different linguistic values for the same grapheme. This implies that the bridging literacy parameter was not considered in the design of Qubee.

Meanwhile, English sounds are imported along with their respective graphemes to Afan Oromo inventory. These graphemes are: **p**, **v** and **z.** These sounds are also identified by Askale (1998:336) as the sounds are loan to the inventory of Afan Oromo. This is a good aspect of Qubee for bridging the literacy skill to English.

Generally, with a considerable limitations discussed above, Qubee has 22 (78%) from the total 29 inventories in which the graphemes have similar attachment of linguistic values with English Orthography that must cautiously be interpreted. In addition, calligraphic wise, the two orthographies are the same. Capitalization and punctuation marks are also used in the same fashion in both orthographies.

Chapter 5: Summary, Conclusions and Recommendations

The all round issues of the study has been addressed in the previous four chapters. Finally in this chapter, the titles sequentially presented below are the brief summary of the whole thesis, the concluding ideas inferred from the whole study and the recommended solutions for the problems attested in the study.

5.1. Summary

The major objective of the thesis was to evaluate the efficiency of Qubee. To attain this objective, the study sought to answer the following basic questions.

1. What scripts were used to write Afan Oromo and how was the Latin script chosen for the language?
2. What are the deficiencies of Qubee?
3. How far is the orthography clearly communicated to primers?

In this research, the study was carried out in 5 randomly selected woredas and 17 randomly selected primary schools. The data were collected from primary school teachers and students through questionnaire, interview and observation. Document analysis was also employed to enrich the research.

Basic conceptualizations were also made to enhance the clarity of the research procedure in the second chapter. In the same chapter, review of related literatures has been made to show the gap that was going to be filled by the present research.

In the third chapter, two important sub topics such as the scripts used to write Afan Oromo and the reasons why the Latin script was eventually chosen are discussed in detail. The major scripts historically used for Afan Oromo are Ethiopic, Arabic and Latin. However, none of these scripts were developed as orthography to suit the language till the current Qubee has been launched. Meanwhile, the main notions led to the Latin script choice are political, religious and linguistic reasons. The political reason is the hostile language policy of past Ethiopia forbade Afan Oromo not to develop a convenient orthography for the language. Secondly, religion is also another determinant factor not to modify and design the scripts in a way it suits to the language. In addition, the linguistic values peculiar to the language lacks representations although there are large number of extra graphs in Ethiopic script.

Finally, in the fourth chapter, all round evaluation of Qubee has been conducted beginning from its design to implementation. This Orthography has relatively secured optimum motivation, speech representation and production. However, it has some limitations regarding user-friendliness and transfer.

In short, the study has come up with the following findings:

1. Qubee is easier to the writer (user) for its spelling easily predictable from pronunciation and vice versa. However, it is not easy to the reader for it lacks salience to visualize because of the elongated average word length through doubling the monographs to indicate length and gemination.
2. The glottal stop is represented by apostrophe unlike the other sounds and left out from the alphabet list which results in being perceived as a punctuation mark among most of the users.
3. Qubee has the following challenges in its design: (1) the doubling graphs for indicating length and gemination elongated the word length

in the language (2) the digraphically represented ones do not indicate germination (3) transfer was not considered in the design of Qubee and (4) the alphabetic order of the orthography is not fixed.

4. Because of the multi-linguistic value representation of graphemes in English, the transitional role of Qubee is highly restricted.
5. Qubee Orthography confronted implementation shortages such as: (1) Teaching aids (2) Trained man power (3) All roundness to cover teaching shared writing approaches and (4) Consideration of orthographic literacy in the textbooks
6. As a result, the primers included under the study have the following problems with Qubee Orthography: (1) Make use of punctuation marks (2) Skill of using capitalization (3) Skill of spacing and leaving margin and (4) Handwriting skill.

5.2. Conclusions

1. The Latin script choice was made to avert the hostile language policy of past Ethiopia and restricting tradition and also for a better representation of the inventory of Afan Oromo.
2. Qubee has a high motivation among the Oromo people. There is a high interest towards the orthography and the people heartedly learn it with a great love and acceptance.
3. Qubee Orthography has approximately 90% of phonemic representations of the language. The remaining 10 percent accounts for five digraphs and the apostrophe for the glottal stop which are left without indicating the geminated counter parts.
4. Hence, Qubee Orthography is easy for the writer (user) as it is possible to spell out through listening one's ear. As the orthography is a phonemic representation, it is possible to predict spelling from the pronunciation and vice versa.
5. Qubee Orthography is not easy for the reader. Phonemic representation by its very nature increases the average word length

and this makes difficult to visualize words easily and decreases the salience of words in the texts of the language. Moreover, the very productive nature of phonemic gemination and vowel length in Afan Oromo and its representation by doubling the monographs in the orthography augments the average word length of the language. This bulged word length makes less visualization and reduces the speed of the reader to read quickly the texts of Afan Oromo.

6. There are critical drawbacks in the implementation of teaching Orthographic literacy of Qubee. The content of Orthographic literacy is not fully provided for the primers in the texts from grade 1 to 4 and there is a critical shortage of teaching aids for teaching Qubee at primary schools. Especially print concepts, hand writing and alphabetic order of the Qubee are absent from the texts and even there is a shortage of teaching aids for the provided orthographic literacy.
7. Qubee has a suitability to accept technology in respect of writing machines. As far as all the graphemes employed are similar with the graphemes of English orthography, it is possible to use any writing machine developed based on English orthography or Latin script.
8. As a transitional orthography to second language, Qubee is not transferred to English language literacy because of both its design and the current condition of English orthography. Similar linguistic values are not attached to four graphemes (c, ph, q, x) existing in English where these graphemes had to carry the same linguistic value in both orthographies.

5.3. Recommendations

1. Script choice and design of orthography should be on the basis of the will of the relevant community and the linguistic structure of the language in point.

2. The average word length of Afan Oromo in the current orthography is lengthy for the doubling of graphemes to indicate the productive phonemic feature of the language and reduce the salience of words for the reader. Hence, to improve visualization of words in a text, it is possible to indicate consonant gemination and vowel length by using the relatively less used capital letters to function in addition to the previous conventions used for the letters.
3. To improve the Orthographic literacy implementation, short term training should be given especially for teachers who have had limited exposure in their schooling background. In addition, the teachers training materials at college level should also be revised in this respect to include especially book concepts and handwriting.
4. The primary textbooks from grade 1-4 currently in use had better revised and included the basic orthographic literacy skills to enhance the speed of learning for primers.
5. To enhance the clarity of orthographic literacy, primary schools should have a plan to prepare teaching aids using locally available resources. Teaching aids should incorporate all aspects of the orthography like phonics, letters, book concepts, capitalization, punctuation and handwriting.
6. To improve the clarity of book concepts as a teaching aid at least a few relevant books should be distributed to the schools and schools should put them in pedagogy center for teachers if there is no library.

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Appendix-A

Addis Ababa University

School of Graduate Studies

Department of Linguistics

This questionnaire is prepared to be filled by teachers who are from Afan Oromo medium of instruction and grade 4 students of the same medium in Oromia Regional State. It is compiled to collect data for a thesis required by the School of Graduate Studies of Addis Ababa University as a partial fulfillment for a Master of Arts degree in Linguistics.

Thank you in advance for your cooperation.

Objective: To evaluate Qubee and identify the shortcomings of the orthography and thereby propose possible solutions for the future.

Part I. You are requested to fill the information in the space provided below.

1. Sex ---------- Age ---------- Grade ----------.
2. Name of Your school ----------.
3. Zone ---------- Wareda ----------.
4. For teachers (Experience in years) (circle the one you choose).

   a. 1-5 years b. 6-10 years c. above 10 years

   Subjects you teach more frequently (give the list). ----------

   ----------.

Part II. You are kindly requested to be considerate in responding genuinely to the following questions as a potential input to the research. The researcher is indebted to your cooperation and considers all ethical issues to make it confidential.

1. It is easy to read Afan Oromo in Qubee Orthography.
   a. A. Strongly disagree B. Disagree C. Undecided
   b. D. Agree E. Strongly agree

   Give reason for your answer ----------.
2. I feel happy when I recall the way I were taught Qubee.
   a. A. Strongly disagree B. Disagree C. Undecided
   b. D. Agree E. Strongly agree

   Why? ----------.
3. There are optimum teaching aids that help me in Learning or teaching Qubee.

   A. Strongly disagree B. Disagree

   C. Undecided

   D. Agree E. Strongly agree
4. It is easy to learn or teach Qubee.

   A. Strongly disagree B. Disagree C. Undecided

   D. Agree E. Strongly agree

   Give your reason for your answer to number 4. -------.
5. It is easy to write Afan Oromo in Qubee.

   A. Strongly disagree B. Disagree C. Undecided

   D. Agree E. Strongly agree
6. How long did it take you to learn to read Afan Oromo in Qubee? (Give your estimation in months). ----------.

   How long it usually takes for other students? ---------.
7. I am delightful when using Qubee Orthography.

   A. Strongly disagree B. Disagree C. Undecided

   D. Agree E. Strongly agree

8. It is easy to learn other second languages after learning Qubee.

A. Strongly disagree B. Disagree

C. Undecided D. Agree E. Strongly agree

Why is it difficult? ----------.

9. Students are competent enough in using Afan Oromo in reading and writing. A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree

How many words do you read in a minute? ----------.

10. There are people who acquired literacy in Qubee with out formal schooling. A. Strongly disagree B. Disagree

C. Undecided D. Agree E. Strongly agree

If you agree, how many people do you know? ----------.

11. Teachers are transparent in teaching Qubee Orthography.

A. Strongly disagree B. Disagree

C. Undecided D. Agree E. Strongly agree

12. Teachers have efficiency in teaching Qubee Orthography.

A. Strongly disagree B. Disagree

C. Undecided D. Agree E. Strongly agree

13. There are enough exercises to improve the hand writings of students. A. Strongly disagree B. Disagree

C. Undecided D. Agree E. Strongly agree

If there are exercises, give the hand writing form for the following letters:

Upper case: A ---, B ---, C ---, Ch ---, D ---, Dh ---,

E --- , F ---, G ---, H ---, I ---, J ---, K ---, L ---,

M ---, N ---, Ny ---, O ---, P ---, Ph ---, Q ---, R ---,

S ---, T ---, V ---, W ---, X ---, Y ---, Z ---.

Lower case: a ---, ‘ ---, b ---, c ---, ch ---, d ---, dh ---,

e ---, f ---, g ---, h ---, i ---, j ---, k ---, l ---, m ---, n ---,

ny ---, o ---, p ---, ph ---, q ---, r ---, s ---, t ---, v ---,

w ---, x ---, y ---, z ---.

14. There are enough exercises on letters and letter antics to help students' memory of letters. A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree

15. I did have the interest to learn Qubee.

A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree

Appendix-B

Addis Ababa University

School of Graduate Studies

Department of Linguistics

Interview Guide

Interview questions for first cycle primary school teachers belong to Afan Oromo medium of instruction.

1. What do you say about the adequacy of Qubee Orthography?
   - Motivation
   - Speech representation
   - User-freindliness
   - Transfer
   - Production
2. How about the print background of your students?
   - In their knowledge of letters
   - Letter-sound correspondences (phonemic awareness)
   - In word identification
   - In book experiences
3. How about the transparency of teaching print concepts and teaching aids to enrich students in experience in your school?
   - Books
   - Posters
   - letters (small/capital letters & alphabetic order)
   - Materials for teaching hand-writing
   - Favorite stories
   - Reading aloud to children and other aids
4. Have you ever come across problems in teaching Qubee Orthography?
5. What solutions did you take to alleviate the problems?

Appendix-C

Addis Ababa University

School of Graduate Studies

Department of Linguistics

Observation Check List and Oral Text

1. Observation check list used to observe first cycle primary school class rooms in one sample site in Oromia Regional State.
   - Reading aloud to children
   - Providing opportunities of experiences through teaching aids
   - Shared reading and
   - Shared writing
2. Observation of teaching aids in pedagogic center
   - Books
   - Sample favorite stories
   - Sample hand-written texts
   - Letter sculptures
   - Other teaching aids for phonics and punctuation marks.

3. Afan Oromo Oral Text Used to Evaluate Students' Skill in Writing (translated)

The text presented blow was used to evaluate to what extent the orthographic literacy is communicated to primers. The text was dictated for students to enable them to write the text.

A person faced financial shortage and borrowed money and later failed to pay it back. The lender came and said, "Why didn't you pay my money?" While the person merely continuing to scratch his hair, the lender again said, "I will take my money in front of God!" Then the person said, "Please search for another person if any who want to take his money there."

Appendix-D

Yuunivarsitii Addis Ababaa

Mana barumsa Digirii Lammaffaa

Muummee Xiinlugaa

Gaafannoon kun barsiisota marsaa calqabaa sadarkaa tokkoffaa Afaan Oomoon barsiisaniifi barattoota kutaa afurtiin kan guutamudha. Gaaffileen qorannoo kun ulaagaa Yuunivarsitiin Addis Ababaa Digirii lammaffaaf barbaadu gamisaan guutuuf qindaa'ee dhiyaate.

Kaayyoo: Qubee qorachuuf madaaluudhan hanqina qabu addaan baasee achumaan furmaata kennuudha. Kabajamoo hirmaataa /tuu qorannoo kanaa, odeeffannoo guutuufi amansiisaa akka kennitu fedhii kee akka ta'u hawwiifi kadhaakooti.

kutaa I : Odeeffannoo kana guutuu kee akka hindaganne abdii kooti.

1. Saala_____ umurii _____ daree _____
2. Maqaa mana borumsaa kee _____.
3. Barsiisotaaf (muuxannoo waggaadhan) (isa filannoo kee ta'e itti mari)
   a. Waggaa 1-5
   b. Waggaa 6-10
   c. Waggaa 10 ol

   Barnoota yeroo baay'ee barsiiftu tarreessi. ----------
   ----------.

kutaa II: Qorannichi guutuu akka ta'uuf odeeffannoo dhugaa akka kennitu hawwii kooti.Tumsa gootu maraaf galanni koo guddaadha. Odeeffannoo iccitiin qabamuu qabu maraaf nan amanama.

1. Afaan Oromoo qubeedhan barreeffame dubbisuun salphaadha.
   A. Baay'een morma B. Nan morma C. Hinmurteessine
   D.Nan waliigala E. Baay'een waliigala
   Deebii keef sababa kenni _____.
2. Akkaataan itti qubee baradhe yeroon yaadadhu baay'een gammada. A. Baay'een morma B. Nan morma
   C. Hinmurteessine D.Nan waliigala E.Baay'een waliigala
   Maaliif?_____.
3. Qubee barachuuf yookaan barsiisuuf meeshaan gargaarsa barnootaa gahaatu jira. A. Baay'een morma B. Nan morma
   C. Hinmurteessine D.Nan waliigala E. Baay'een waliigala
4. Qubee barachuun yookaan barsiisuun salphaadha.
   A. Baay'een morma B. Nan morma C. Hinmurteessine
   D.Nan waliigala E. Baay'een waliigala
   Sababiinsaa maali? _____.
5. Qubee fayyadamanii Afaan Oromoo barreessuun salphaadha.
   A. Baay'een morma B. Nan morma C. Hinmurteessine
   D. Nan waliigala E. Baay'een waliigala
6. Qubee bartee Afaan Oromoo dubbisuuf hammam sitti fudhate? (tilmaama ji'aan kenni) _____.
   Barattoota biroo hammam itti fudhata? _____.
7. Qubee yeroon fayyadamu baay'ee na gammachiisa.
   A. Baay'een morma B. Nan morma C. Hinmurteessine
   D.Nan waliigala E.Baay'een waliigala
   Maaliif? _____.

8. Qubee erga baratanii booda afaan lammataa barachuun baay'ee salphaadha. A. Baay'een morma B. Nan morma
C. Hinmurteessine D.Nan waliigala E. Baay'een waliigala
Maaliif _____.

9. Ani amma Afaan Oromoo barreessuufi dubbisuuf gahumsa Guddaan qaba. A. Baay'een morma B. Nan morma
C. Hinmurteessine D.Nan waliigala E. Baay'een waliigala
Tilmaamaan daqiiqaa tokko keessatti jechoota meeqa dubbista?
_____.

10. Namoonni mana barumsaa idilee malee qubeedhan dubbisuufi barreessuu danda'an jiru. A. Baay'een morma B. Nan morma
C. Hinmurteessine D.Nan waliigala E .Baay'een waliigala
Yoo jira ta'e, namoota meeqa beekta? _____.

11. Barsiisonni qubee iftoomina gahaa qabu.
A. Baay'een morma B. Nan morma C. Hinmurteessine
D.Nan waliigala E.Baay'een waliigala

12. Barsiisonni qubee barsiisuurratti gohumsaafi bu'aa Qabeessummaa qabu. A. Baay'een morma B. Nan morma
C. Hinmurteessine D.Nan waliigala E.Baay'een waliigala

13. Barreeffama harkaa kan qubee akka ati fooyyeffattuuf shaakallii gahaan jira. A. Baay'een morma B. Nan morma
C. Hinmurteessine D. Nan waliigala E. Baay'een waliigala

Shaakalliin gahaan yoo kennama ta'e, boca barreeffama harkaa qubeewwan armaan gadii kenni

Qubee gurguddaa : A ---, B ---, C ---, Ch ---, D ---, Dh ---,
E ---, F ---, G ---, H ---, I ---, J ---, K ---, L ---, M ---, N ---,
Ny ---, O ---, P ---, Ph ---, Q ---, R ---, S ---, T ---, U ---,
V ---, W ---, X ---, Y ---, Z ---.

Qubee xixiqqaa: a ---, ‘ ---, b ---, c ---, ch ---, d ---, dh ---, e ---, f ---, g ---, h ---, i ---, j ---, k ---, l ---, m ---, n ---, ny ---, o ---, p ---, ph ---, q ---, r ---, s ---, t ---, v ---, w ---, x ---, y ---, z ---.

14. Shaakaalli qubeefi xaphni qubee gahaa waan ta'eef akkan sammuukootti qabadhu na gargaareera.

    A. Baay'een morma B. Nan morma C. Hinmurteessine

    D. Nan waliigala E. Baay'een waliigala

15. Barnoota qubeef fedhii nan qaba.

    A. Baay'een morma B. Nan morma C. Hinmurteessine

    D.Nan waliigala E.Baay'een waliigala

    Maaliif? _____.

➢ **Hubachiisa**: Yoo bakki si hanqate dugda warqaa kanaa fayyadamuu dandeessa.

Appendix-E

Yuunivarsitii Addis Ababaa

Manabarumsa Digirii Lammaffaa

Muummee Xiinluga

Afoola Afan Oromoo Dandeettii Barreessuu Barattoota Madaaluuf Kan Dhiyaate

Barreeffamni kun hammam barattoonni sirna barreeffama Qubee akka hubataniiru madaaluuf qindaa'e kan dhiyaatedha. Barreeffama kana dubbisuudhan barattoonni dhageeffatanii akka barreessan taasifameera.

Namtichatu rakkatee, horii liqeettfatee waan kaffalu dhabe. Abbaan liqiis itti dhufee "Maal namichoo horii koo sana na dhowwattee?" jedheen. Namichis callisee mataa isaa hooqqachuu itti fufnaan, abbaan liqiis dabalee "Horii koo rabbiin fuuldurattan si harkaa fudha" jedeen. Achumaan namichis "Mee namni biraa namni horiisaa achitti fudhatu yoo argame naa barbaadi" jedheen jedhama.

The End
Thank You

DECLARATION

I the undersigned declare that this thesis is my original work and the sources used dully acknowledged.

Signature ----------.

Temesgen Imana

Date: 16/03/08.



APPROVAL

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

Moges Yigezu (Ph. D.)

Signature: ----------

Date: 07/1/1