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AND LANGUAGE USE IN HAWASSA ZURYA
WOLLETTA: A SOCIOLINGUISTIC STUDY



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**BILINGUALISM AND LANGUAGE USE IN HAWASSA ZURYA
WOREDA (SHAMANA): A SOCIOLINGUISTIC STUDY**

**BY
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ABSTRACT

The primary purpose of the study was to investigate and describe the pattern of bilingualism and language use of the diverse community in Hawassa Zuraya Woreda (HZW). To conduct the study, 250 participants were involved. 239 research participants were selected randomly; and the remaining 12 were selected purposely. The main data gathering instruments was questionnaire. Moreover, focus group discussion (FGD), interview, and observation were used as supplementary instruments. The required data were analyzed in both qualitative and quantitative research methods. In quantitative research method frequency counts and percentages were employed. Data from the open ended questions, interview, and an FGD were analyzed qualitatively.

The results obtained show that various socioeconomic and political factors attributed to the societal multilingualism of HZW. Different mother-tongue (MT) speakers are bilingual in Amharic to a greater extent and in Sidaamuafuo to a certain extent. On the other hand, Amharic MT speakers are bilingual in Sidaamuafuo to a greater and Afan-Oromo to a lesser degree. Amharic is more frequently the MT of children than other languages and rather than to any other age groups. Sidaamuafuo is more frequently the second language (SL) of the young and of children. There is a greater tendency to shift from Afan-Oromo, Hadiyyisa, Kambatisata, and Sidaamuafuo to Amharic.

Languages such as Sidaamuafuo, Amharic, Wolaytato, Kambatisata, Afan-Oromo, Hadiyyisa, and English are used to a different extent. Amharic is more frequently used across the different domains. These domains are: family, neighborhood, recreational areas, market, worshiping place, health center, administration, school, and idir meetings. Amharic is also the major language of inter group communication. Sidaamuafuo is the next largely used language in the study area. Sidaamuafuo and Afan-Oromo are the predominant languages of reconciliation ceremony.

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LIST OF ABBREVIATIONS

'	Glottal stop (it is only appropriate for borrowing and Code-switching data)
1.SG	First person singular
1.SG.M	First person singular masculine
2.PL	Second person plural
2.SG.M	Second person singular masculine
3.SG.F	Third person singular feminine
3.SG.M	Third person singular masculine
A	Amharic
ABL	Ablative
ACC	Accusative
AO	Afan–Oromo
AUX	Auxiliary
BOFED	Bureau of Finance and Economic Development
CM	Code–mixing
CNN	Connective
CS	Code–switching
E	English
EP	Epenthesis
FGD	Focus group discussion
GEN.M	Genitive masculine
H	Hadiyyisa
HZW	Hawassa Zurya Woreda
IMP	Imperative
IMPRF	Imperfective
K	Kambatisata
MID	Middle voice
MOD	Modified
MT	Mother–tongue
NEG	Negative
NOM	Nominal
OBJ	Object marker
P.PRF	Present perfect
POSS	Possessive
PRED	Predicate
S	Sidaamuafoo
SL	Second language
SNNPRS	Southern Nations Nationalities and Peoples Regional State
W	Wolaytato

GLOSSARY

Afiitto	culture and age governed procedure of group discussion in Sidaama
Idir	is traditional institution established by the community members to facilitate the social affairs
Kebele	local administrative district
Kolla	lowland
Woinadega	temperate zone (at intermediate altitude)
Woreda	province, district (administrative)
Zurya	surrounding



CHAPTER ONE: INTRODUCTION

1.1. Background of the Population

*Hawassa Zurya Woreda*¹, including Hawassa town, is a mosaic of different ethnolinguistic and cultural groups who speak various languages. It resembles Ethiopia in general and SNNPRS² in particular in terms of its ethnolinguistic pluralities. According to Zelealem (2008: 97), in SNNPRS most people interact on daily bases across language boundary which evokes research in language contact and its multifaceted outcomes. According to informants of the study (refer appendix F) and Serkalem (2009:29–33), various socioeconomic and political reasons are recognized as the main factors for the contact and co–existence of people from different ethnolinguistic backgrounds which include Sidaama, Wolaytta, Kambata, Hadiyya, Oromo, Amhara etc. This contact phenomenon has its own contribution for the present bilinguality of the residents of the area. Grosjean (1982: 30) mentioned that various reasons may attribute for the groups of people to become bilinguals. Among these, the movement of people for social, economic, political etc. reasons is the most prominent factor.

At the very beginning the Sidaama and Arsi–Oromo pastoralists used to move from opposite directions to the surrounding area of Lake Hawassa in search of grazing land and water for their cattle. This movement used to be the major cause of conflict between these ethnolinguistic groups. In 1971 G.C., a resettlement program was implemented concerning the Sidaama and Arsi–Oromo pastoralists to resolve the conflicts. People who volunteered from the different ethnolinguistic backgrounds moved from their original places to the resettlement site. This movement had become the major cause of linguistic diversity of Hawassa town and HZW. Currently, various ethnolinguistic groups inhabit the area and different languages are spoken in HZW and Hawassa town itself. The inhabitants of the research setting belong to the ethnolinguistic groups of Sidaama, Wolaytta, Kambata, Hadiyya, Arsi–Oromo, Amhara, and others with their languages being spoken in the area.

The presence of this sociolinguistic diversity has been the major reason that inspired this research.

¹The former name Awassa is now changed to 'Hawassa'. Thus, the researcher prefers to use the present official name Hawassa in the study. *Zur* and *Woreda* are Amharic loanwords which literarily mean 'surrounding' and 'local administrative district', respectively. *Hawassa Zur* *Woreda* refers to the surrounding administrative district of Hawassa town.

² See page viii

1.2. The Study Area

1.2.1. Geographical Background

HZW is located 311 km south of Addis Ababa. It is located in the Sidaama administrative zone in the Southern Nations Nationalities and Peoples Regional State. Relatively it is located north of Borecha Woreda, south of the *Sinkile* sanctuary, east of the Bilatte River, and west of Lake Hawassa. Astronomically, it is between 6.83⁰ and 7.17⁰ latitude and 38.24⁰ and 38.72⁰ longitude (BOFED³, 2007:38). Agroecologically, it falls between *kolla* (lowland) and *woinadega* (intermediate altitude), with altitudinal range of 1400–1700 meters above sea level. The green shaded areas in the Map indicate the study area (see appendix G.2).

As recently as one generation ago, the area together with Hawassa town was covered by the century old acacia and sycamore trees, and also was populated by various wild animals. In 1960 G.C. within one month the forest has been wiped out using powerful machines and has been transferred into flat plain for the purpose of establishing small-scale and commercial farms.

1.2.2. Historical Background

According to informants of the study, there were significant socioeconomic and political incidents in the last six decades in HZW. In the early days, during the regime of Emperor Menilik II, there was a place named *Kese-bereha* in part of the study area. It was a very broad place with thick forests and partially a desert-like area which has been located between the land of the Oromo and the Sidaama ethnolinguistic groups. The ethnolinguistic groups used to live in the east and west side of *Kese-bereha* for a long period of time. During the reign of Emperor Haile Sellasie I, the ethnolinguistic groups frequently made contact across *Kese-bereha* since most members of both Arsi-Oromo and Sidaama were pastoralists. As a result, every year especially during the summer time, the Sidaamas used to move from the shores of *Lake Hawassa* and the Arsi-Oromos moved from *Bilatte River* to the present position of Hawassa town and its surrounding administrative district in search of grazing land for their cattle. Elderly peoples from both sides claimed that this movement and the consequent contacts were the major causes of conflict between the groups. To reduce the conflict, the local governor at the time used to confine the grazing lands for both ethnolinguistic groups putting administrative demarcation. However, this measure did not bring a

³BOFED—is an abbreviation that refers Bureau of Finance and Economic Development in the Southern Nations, Nationalities and Peoples' Region

long lasting solution. According to informants in the FGD, the real intent of the conflict was not only to have grazing land, but also to insure the superiority or the dominance over the other. In accordance to the earlier cultural norms of the ethnolinguistic groups, killing a number of men from the other group in order to win respect of bravery and revenging reciprocally to show their strength and to bring their status back was the customary practice.

The continued conflict between the ethnolinguistic groups and the individuals had been devastating for their peaceful co-existence and was a threat to the administration. Therefore, different techniques were proposed by the government to handle the problem. One of the measures taken was resettlement. According to the resource persons⁴, during the time of Emperor Haile Sellasie I in 1971 G.C. the resettlement was carried out by the then director of the Community Development Training Center in Hawassa town named Muse Baysasse and by the coordinator of the then public organ *Hizbawi Nuro-Idget*⁵. In fact, different series of resettlement projects were carried out. For instance, during the reign of Emperor Haile Sellasie I, the x-patriot soldiers and their family from *Wukiro, Korem, Addis Ababa, and Harrer* resettled at the former *Adaare* (or the present Hawassa town) in 1960 and 1961 G.C. Another instance of resettlement was conducted to the shelter famine affected peasants at different times and places of Ethiopia. This kind of resettlement schemes, according to Lulseged (1994:536), have taken place creating several new villages in the areas of *Gambela, Assosa, Jarso, Keto, Anger-Guttin, Dimtu, Pawi* and *Metekel* lowlands to shelter famine affected peasants from *Wollo, Tigray*, etc. However, the resettlement in HZW was different in that it was intended for resolving the conflict between the ethnolinguistic groups. A committee of 15 members from the different ethnolinguistic groups was selected and professions were drawn from the government administration in 1971 G.C to facilitate the settlement and resettlement project. Desta Kia' was one of the members of this committee, who explains that the committee members have been trained and had to promote modern farming to the residents, to guide and support the government practitioners of the time, and to mediate and to calm down the conflict when it was aggravated.

⁴(Alemayehu Siyoum, Demisse Dessta, Dessta Ki'a, Genemo Zerfu, Kolako Koyra, Sileshi Toora, Tigist Zewdu, and Yimam Bonsse). These persons are primarily selected for the purpose of constructing the socio-historical background of the residents. Because, the researcher found that they are primary sources for the specific information (see appendix-F)

⁵*Hizbawi Nuro-idget* or Ministry of Community Development was the highest government body that has been established during the Emperor Haile Sellasie regime. The name was changed *Biherawi Habt Limat Minister* or Ministry of National Resource Development.

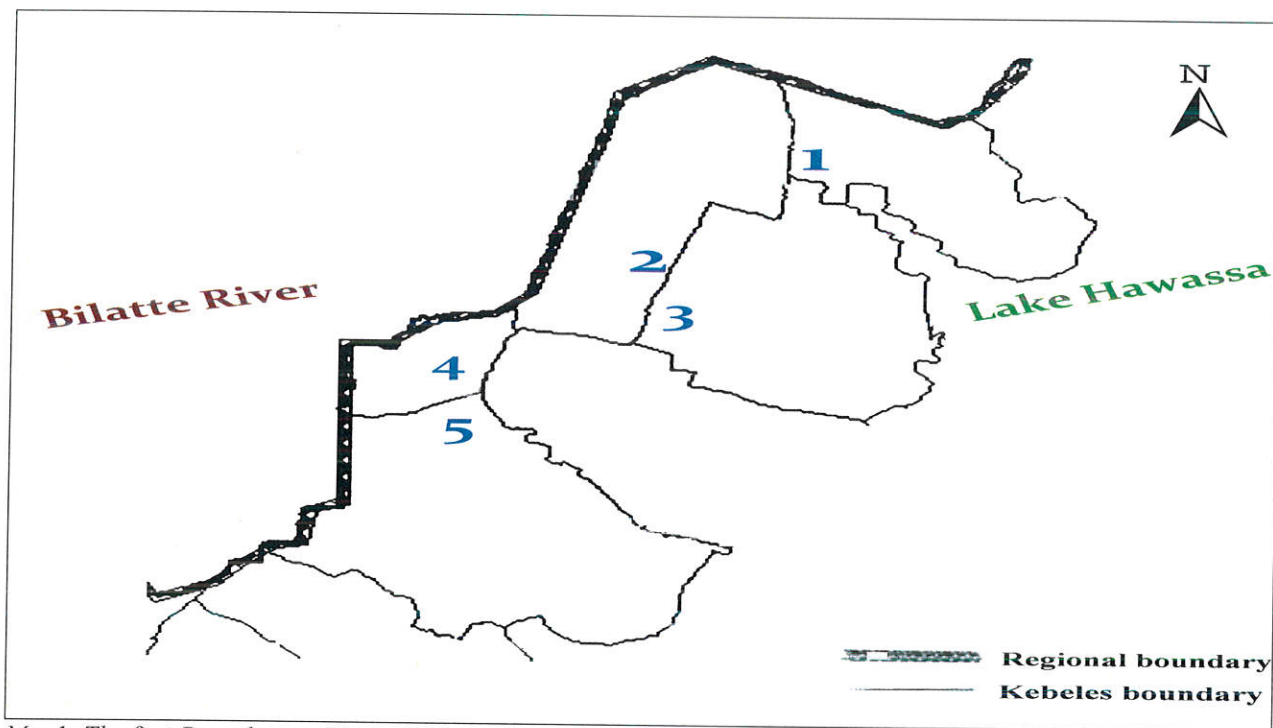
People from Wolaytta, Kambata, Sidaama, Hadiyya, and Oromo ethnolinguistic groups made voluntary resettlement for the first time by taking the experience of 250 male farmers who resettled earlier. To this effect a number of Sidaama and Arsi–Oromo pastoralists started settling to the west and the east of the resettlement site provided with agricultural land. The site of the resettlement area was named *Hizbawi* ‘communal’ till 1993 G.C. Most people strongly claim that the resettlement scheme played a significant role in resolving the conflict between the pastoralists Arsi–Oromo and the Sidaama ethnolinguistic groups. There have been several changes observed in different aspects of their lives after the resettlement. Peaceful and active contact between the Oromo and the Sidaama ethnolinguistic group members for the purpose of trade was witnessed in *Hizbawi* market. Some members from Arsi–Oromo and Sidaama ethnolinguistic groups have been employed in *Shamana–billito farming*⁶. A certain numbers of children from the different ethnolinguistic groups have started their primary education in *Hizbawi* primary school⁷.

For many years here after, the Sidaama, Wolaytta, Kambata, Hadiyya, Amhara, Arsi–Oromo, and other ethnolinguistic groups lived in contact. Consequently, all groups have now been part of the local population. At the present time the resettlement area is divided into 5 *kebeles* or local administrative districts; namely: Beke–lalima, Shamana–hurufa, Shamana–garmama, Shamana–midregenet, and Shamana–safara.

Shamana is the former name of the *kebeles*. It is made up of two words, *sha* and *mana* which literally mean *kill* and *men* respectively. Elderly people from different ethnolinguistic groups in the FGD claimed that the name is related with the former conflict situation. According to the informants, this conflict situation has gradually changed. Nowadays, most of the population particularly, middle and young–aged members of groups are involved in different socioeconomic activities rather than involving in ethnolinguistic group conflicts.

⁶Shamana–billito farm was established in 1967 G.C. by the former ministry of national resource development. This name is changed since 1980 G.C into Billito–Siraro farm’.

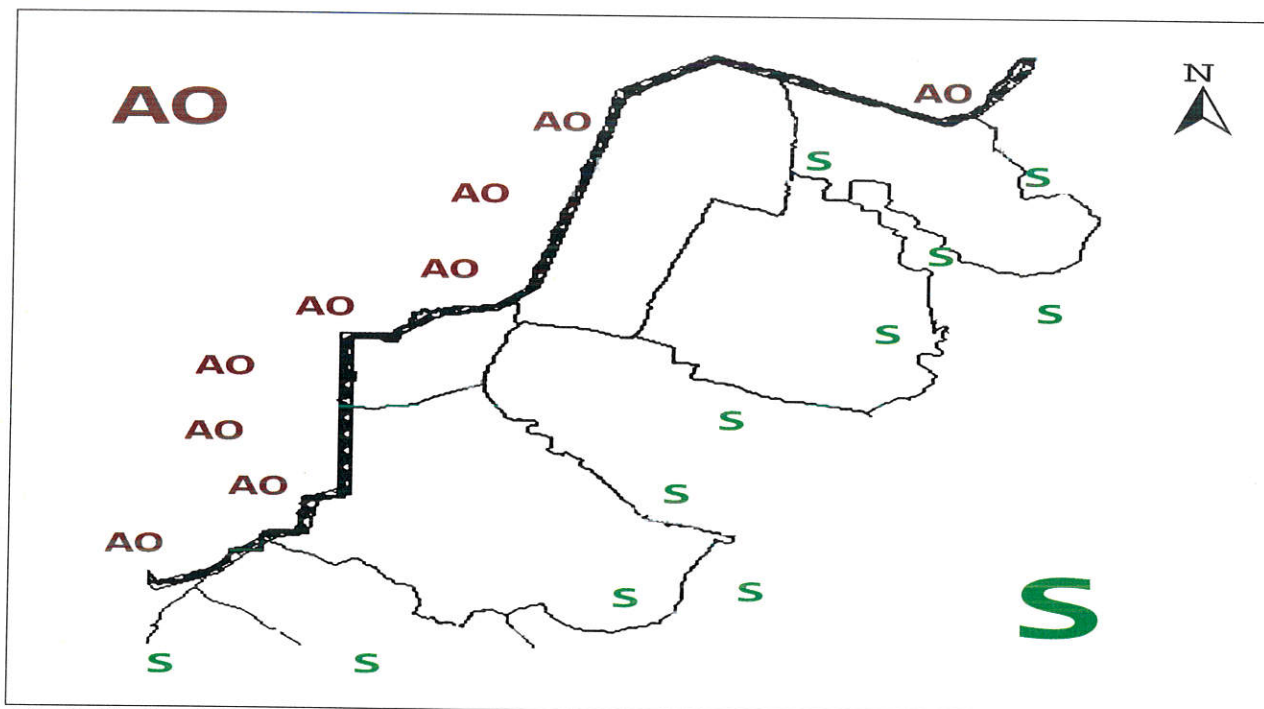
⁷Currently, the former *Hizbawi* primary school, (it is established in 1971 G.C), has been changed to *Shamana–kadida* primary school.



Map1: The first Resettlement Site in 1971 G.C

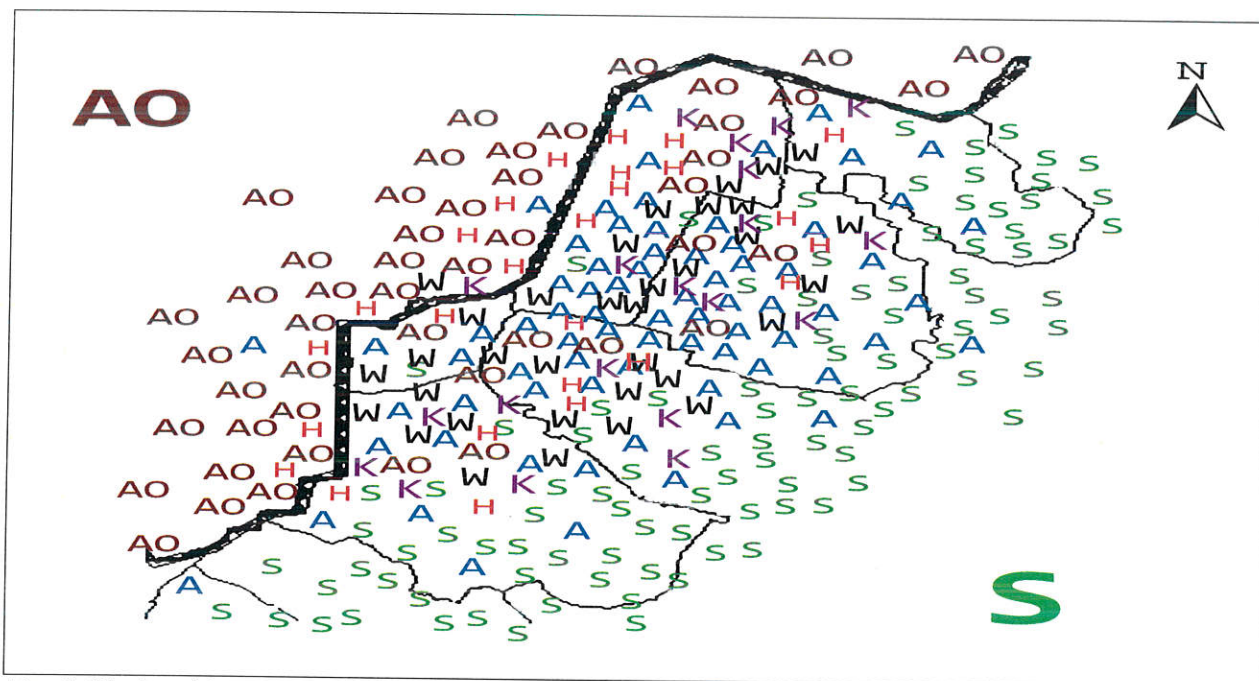
This map adopted by the researcher on the bases of BOFED (2010) to illustrate the earlier resettlement sites (the present local administrative districts) of the residence.

Key: 1. Beke-lalima, 2. Shamana-safara, 3. Shamana-hurufa, 4. Shamana-midregenet, and 5. Shamana-garmama



Map 2: The Local Languages before the Resettlement Program

Key: AO=Afan-Oromo and S=Sidaamuafoo



Map 3: The Local Languages after the Resettlement Program

Key: A=Amharic, AO=Afan-Oromo, H=Hadiyyisa, K=Kambatisata, S=Sidaamuafoo, W=Wolaytato

1.2.3. Socioeconomic Background

HZW is categorized under the *Sidaama Maize Belt Livelihood Zone*. According to the 2005 SNNPR⁸ Livelihood profile, this *livelihood zone* is described as agro-ecological zone. Many of the population are farmers since the resettlement was carried out and since Shamana-Billito governmental farming was constructed. They produce maize, the main crop, and other food crops such as potatoes, sweet potatoes, haricot beans, chili peppers etc.; cattle, goats and donkeys are the main livestock types reared in the study area. In general, there is a good market access in HZW due to its proximity to a tarmac road, to all weather feeder roads and to the nearby major urban centers. The livelihood profile also indicates that in years of good production, maize is exported from HZW through local traders to the nearby towns like Hawassa, Shashemene, and Dilla. There is no tradition of labor migration out of this area and most poor household members tend to find casual work locally most of the years. This work, according to the livelihood profile, includes agricultural labor, enset processing, and the collection of water and firewood for well to do household members.

⁸ See page viii

Regarding education, in the sample *kebeles* there are five primary schools. Four schools are providing first cycle primary education for children from first to fourth grade. One school provides complete primary education for children from first to eighth grade. The medium of instruction in the 1st cycle primary education is Sidaamuafoo. Therefore, children are expected to attend their primary education through Sidaamuafoo. According to Zelalem (2008: 102), ‘since 1993 Sidaamuafoo has become a medium of instruction in formal education from grades 1–6 and is given as a subject up to grade 8’⁹.

1.2.4. The Language Situation in Hawassa Zurya Woreda

Sidaama, as to BOFED (2007: 35), is a major ethnic group in Sidaama zonal administration. The Sidaama language has been listed, at the same time, as the major language. The Sidaama language is one of the major languages of Ethiopia. It is the member of the Highland East Cushitic sub-phylum along with its sister languages: Hadiyyisa, Kambatisata, Gede’uffa, and Burji. In most literature the term Sidama is used to refer both to the language and to the people. Some times Sidam-ic is also used in some literature to describe the language like “Amharic” (Kawachi, 2007:1). On the other hand, ‘Amharic speakers call the language as Sidamigna’ (Indrias et al, 2007: ii and Kawachi, 2007), and BOFED (2007: 35) also refers to it as *Sidaminya*. However, the people call themselves Sidaama; and they use the term Sidaamuafoo (*Sidámo’afó*)¹⁰ or *Sidaamu-k’aale* to refer to their language (Indrias et al, 2007: 35). In the former compound word *afoo* literarily means ‘mouth’ or ‘language’ according to the *Sidama–Amharic–English dictionary* (2007: 35). The later term *k’aale* is an Amharic loanword *k’al* which means ‘word’. Thus, in this study the researcher uses *Sidaama* to refer to the people and *Sidaamuafoo* to refer to the language. In a similar manner the study uses instead of the terms Hadiyya, Kambata, Oromo and Wolaytta the terms Hadiyyisa, Kambatisata, Afan–Oromo, and Wolaytato to refer to the respective languages (Samuel, 2010: 2). Amharic and Wolaytato are classified under the Ethio–Semitic and the Omotic language families, respectively.

1.3. Statement of the Problem

In most cases the census survey on language does not take account of various aspects of language and language use situations. Thus, language and language use needs some detailed investigation to come to the proper description of the community of its speakers (Cooper, 1976:185).

⁹ As far as the researcher concerned, in the de facto of the research setting Sidaamuafoo is the medium of instruction only in the 1st cycle primary schools.

¹⁰ <http://www.sil.org/ethnologue/>

The language surveys in both census reports of the Central Statistics Agency (1994) and BOFED (2007) are mainly concerned with illustrating the number of speakers in HZW. Both surveys did not consider the language use norms and other sociolinguistic characteristics in the communities. Hence, in addition to surveying the languages users, detailed investigation of the proper descriptions of language use and the other sociolinguistic situations of the particular community are needed. Basically, there is a connection between language use, education and development; however, the fact of language use seems largely ignored in many societies (UNESCO, 2010: 14). Nevertheless, studying the pattern of language use, language attitude, and other sociolinguistic aspect of a particular community has contributions to enhance socioeconomic development as well as to resolve conflicts in the community.

With regards to this investigation, there is almost no study in HZW which has taken such issues into consideration. This shows that there is a gap in this sociolinguistic situation. Therefore, taking this gap into consideration, the study addressed four basic questions across a diverse population of HZW. These are:

- What is the pattern of bilingualism prevailing in this area?
- In what domains are the different languages used in this area?
- What are the attitudes of the speakers towards the different language and towards bilingualism?
- How could we describe the people's attitudes and the pattern of bilingualism across the different age groups?

1.4. Objective of the Study

General objective: The general objective of the study is describe and explain the sociolinguistic characteristics of the linguistically diverse area of HZW.

Specific objectives: The specific objectives of this study are:

- To identify the pattern of language use and bilingualism in HZW.
- To identify the speakers' attitudes towards the different languages and towards bilingualism in the woreda.
- To identify the degree of intergenerational language transmission in HZW.
- To examine the nature of some of the major linguistic manifestation of bilingualism such as borrowing and code-switching.

1.5. Significance of the Study

This study is believed to have the following contributions:

- It is useful to the governmental bodies at different levels for administrative purposes and for conflict resolution;
- It can help Non-governmental Organizations (NGOs) who engage in community development activities and in conflict resolution practices;
- It can also provide sociolinguistic background information for curriculum designers; and
- Since there has not been any sociolinguistic research conducted in HZW, this study can serve other researchers as a spring board.

1.6. Research Methods

This section will provide the characteristics of the research developed, explain how participants were selected and approached, provide some characteristics of the research tools, explain the methods used to obtain information from the participants, describe how the data was collected and processed, and describe how the data obtained was analyzed.

1.6.1. Selection of Samples

HZW has 23 *kebeles* or local administrative districts. Among these, 5 *kebeles* (namely *Shamana-hurufa*, *Shamana-garmama*, *Shamana-midregenet*, *Shamana-safara*, and *Beke-lalima*) were purposely selected. These *kebeles* were selected as the sample areas of the study due to the following attributes: firstly, the sampled *kebeles* are found in the neighbourhood of the ethnolinguistic, geographical and administrative borders of the Sidaama and the Oromo. Secondly, due to settlement and resettlement, various languages and ethnolinguistic groups have existed in this small area (in the 5 *kebeles*). The third reason is, the frequent contact of different people since these *kebeles* are relatively more cash crop area than the others.

The 2007 population data of the *kebeles* was used to define how much samples should be taken from each kebele using proportional sampling. In order to select the representative samples from each *kebele* the researcher first stratified the respondents under their age, sex, and occupational streams, and allocated proportional quota for each stratum. Finally, systematic random sampling was used to select 239 subjects from the strata from the registration list of households of the

kebeles. In addition, 11 resource persons were purposely selected for the interview and for the FGD to obtain data on socio-historical aspects of the community and on language related issues in HZW.

1.6.2. Instrumentation and Data Collection

Various data collection tools were employed in the study. Of these indicators questionnaires, observations, FGD along with digital tape-recorder were used as the major instruments and data collection methods. These instruments made the study to cover different sociolinguistic aspects in the study area. The instruments are also used for crosschecking information since they were related in some specific ways to describe and examine the pattern of language use, attitude and patterns of bilingualism of the respondents.

The main data gathering instrument used in this study was the questionnaire. This is because it is the most popular instrument for eliciting sociolinguistic data (Fishman, 1970). Thus, the questionnaire was designed focusing on the pattern of bilingualism, attitude towards the various languages, and the language use of different ethnolinguistic groups.

The questionnaire module consists of 4 parts and 44 questions. It was administered to 239 respondents ranging in age, sex, educational and occupational streams. The first section focuses on eliciting demographic information. The second part deals with the language background of the respondents. The third and fourth parts of the questionnaire are intended to elicit the language attitudes of the respondents and the domains of their language use, respectively. The questions are more of semi-structured and open ended type. These types of questions were asked to have relatively free responses from the sample respondents. As the questionnaire is self-reported type, the researcher read the items to some illiterate respondents and filled in their replies in the spaces for answers. In addition, the field assistant translated the items to the different local languages when it was necessary. Thus, some explanations were given to some respondents by the researcher and his field assistant concerning some difficult concepts and ideas where lack of comprehension manifested.

Besides, observation along with digital tape recording is used as the other data gathering instruments. The participant observation method is employed to see the pattern of language use in

different social domains such as: the market place, play grounds, religious congregations, traditional reconciliation ceremonies, schools, health centers, the home, and so on. The digital tape recorder is also used to compliment the data gained by interview and FGD.

FGD is another instrument used in this study. It was mainly employed to collect the data about the historical foundation, significant social events, and different culture and language related issues in the study area. FGD has actually dealt with the Sidaama *Afiitto*¹¹ norms. The researcher assumed that it was relevant to collect relatively more reliable data on this issue. This is because in the *afiitto* norm speakers are expected to give information about the particular issue without lying. The researcher recorded the data live while the focus group members were having *afiitto*.

Checklists were prepared in advance to guide the researcher's observation. The interview and FGD guide were also prepared for resource persons as per their roles and responsibilities (see appendixes D and E).

1.6.3. Data Analysis and Description

To obtain a better idea of the sociolinguistic situation in HZW, the researcher examined the data related to the demography, bilingualism, and language use and language attitudes of the respondents. The collected raw data from the questionnaires was carefully organized and analyzed using tabulation and cross-tabulation of different variables.* For instance, the respondents' MT and SL background are cross-tabulated with age groups and family's MT and SL. The responses of attitude towards language and bilingualism are cross-tabulated with the MT background and the age groups of the respondents, etc. Data analysis and interpretation were carried out by using descriptive statistic frequencies and percentages. On the other hand, the collected information through interview, FGD, and observation checklist was presented qualitatively to triangulate the data obtained by means of questionnaire; then, described and summarized hand-in-hand based on the research questions and the conceptual framework.

¹¹ *Afiitto* is culture and age governed procedure of group discussion in Sidaama. Actually, it is not only Sidaama but also other groups are practiced as a norm when making discussion with Sidaamuafoo speakers.

CHAPTER TWO

2.1. Conceptual Framework

Structural investigation of language and description of its use are the two general methodological dimensions in the study of language. To study language structure is to analyze the phonology, morphology, syntax, and semantics of conversational language (Clark, 1996:391). The study of language use does not seem to be characterized easily since language use is studied from both the micro (structural) linguistic and the macro (non structural) linguistic aspects. These broad perspectives, according to Fishman (1985) cited in Yeh et al., (2004:80), are: first, the sociological approach—which provides a way to subcategorize people's behaviors of language use; Second, the social-psychological approach—which tries to offer internal reason (i.e. an individual's psychological state and need) to explain why people make a certain language choice among others. Third, the anthropological approach—looks for external factors (i.e. the value system of the society or the culture) to explain and, to predict people's language choice.

The discipline of sociolinguistics, on the other hand, is concerned with the comprehensive study of structure and use of language in its social and cultural context (Pride and Holmes, 1972:7). This implies that, the framework of sociolinguistic study developed from the heterogeneous set of concepts which are mentioned above. Thus, the present study is concerned with describing the bilingualism and language use situation of HZW mainly on the basis of Fishman's domain analysis and also on the basis of various relevant concepts which are developed by different scholars.

Cooper (1976, 184) has distinguished the main focal points in which the study of language use could be analyzed. According to him, it can be focused on the linguistic differences which are observed, either within a single language or variety or between different languages or varieties. The subjects investigated will be either a single group (within-group), or between more than one group (between-groups). To clarify the concept, Cooper has used the following diagram.

		Who is studied?	
		Single group (Within-group) ↓	More than one group (Between groups) ↓
What is studied?	Single language or variety (Within language)	⇒ I	II
	More than one language or Variety (between languages)	⇒ III	IV

Figure.4: Focal Points in the Study of Language Use (adapted from Cooper, 1976: 184)

The researcher has chosen type IV to limit the scope of the study from the above four types of focal points. In other words, this study is focused on the description of different groups using a set of language varieties.

There are fundamental questions which need to be examined in the study of language use and other related situations (Fishman, 1971 and Wolff, 2000). Sociolinguistics, as to Wolff (2000: 298), seeks to answer these ‘big Wh’ questions such as: Who speaks what to whom, when and where, and why and in which particular language variety? According to Wolff’s explanation, “who speak to whom?” refers to the participants; “what” refers to the topic participants talk about; “where and when” refers to the settings of the sociocultural context; “why and what” refers to the pragmatic function of the particular variety *lect*, *code*, or *register* which the participants are using. Therefore, charting the changes in the answers to ‘who uses what language with whom and for what purposes’ pertains primarily to bilingual individuals and implies the availability to them of linguistic choices and reasons for choosing one language among several (Sridhar, 1996:51).

Setting of language use is also another concept which is significant in the study of language use. Settings of language use, according to Clark (1996:4), refer to place and situation where language use takes place. The setting could be identified as spoken and written. Spoken settings are typically characterized by the free exchange of turns among various participants, for instance, either face-to-face conversation or on the telephone. Written settings, on the other hand, are typically characterized by people’s adopting of the spoken form to the printed materials.

As Bernstein cited in Wardhaugh (1986: 317) believes, 'there is a direct reciprocal relationship between a particular kind of social structure and language use'. Therefore, language use is a socially determined action which should be described, analyzed, explained, and understood within a defined sociocultural and sociopolitical context. It seems likely that a particular pattern of language use may be influenced by a number of factors relating to the individual speaker, to the particular languages and their associations, or to aspects of the social situation (Bentahila, 1983: 51– 52).

The sociolinguistic notion of *domain* is the most relevant concepts in the present study. It was introduced by Joshua A. Fishman (1971:115). He has framed the concept as different institutional contexts which characteristically call for the use of different languages in a multilingual society (or varieties of the same language in a monolingual society). Fishman (1971: 587), furthermore, defines domain as "a socio-cultural construct abstracted from topics of communication, relationships between communicators, and locales of communication, in accord with the institutions of a society and the spheres of activity of a speech community". According to Fishman's definition a constellation of factors such as participant, location, and topic determined the language use of communities in a certain social institutional context. The concept of domain also implies that 'one language is more likely to be appropriate to some specific contexts than another' (Fasold, 1984: 183). Thus, domain analysis is the basic parameter for the identification of language use in certain communities. Proper description or *proper usage* indicates the only one of the theoretically co-available languages or varieties that will be chosen by particular participants on particular kinds of occasions to discuss particular kinds of topics (Fishman, 1971:115).

Domains of language use would commonly be home, play ground and street, school (language of institutions, subject of instruction and language of recess and entertainment), church, literature, press, military, courts and governmental administration (Fishman, 1971: 18). The language of the home is often associated with customs and traditions of a community; however, where the community itself is in the process of change and/or modernization, language practices may also change. Usually, a language (variety) that is not used in the family has less chance of being retained than one which is used (Dittmar, 1976:178).

2.2. Review of Related Literature

There are studies that have been done in the subject of bilingualism and language use in contact situations. Such studies have had different purposes and employed a variety of research approaches. In this section an attempt is made to review some of the research findings in order to lay a basis for the subsequent description and analysis of bilingualism and language use.

Originally, there are preconditions of language contact as social, political, cultural, economic developments, etc. According to Bussmann (1996:139), these preconditions possibly will result in diverse groups or individuals who come into contact with one another. Furthermore, Fasold (1984: 183) claimed that when groups or individuals who have different linguistic backgrounds come into contact, correspondingly different contact phenomena also appear between their languages. Particularly internal migration (Liberson 1988:11) is one of the most pushing factors that cause language contact and social change with possible linguistic outcomes. Therefore, resettlement (internal migration) of Hadiyyisa, Kambatisata, Amharic and Wolaytato MT speakers and the settlement of pastoralist Sidaamuafoo and Afan-Oromo MT speakers around Lake Hawassa (see section 1.1.2) were the most responsible factors for language contact and social change in the current HZW.

Language contact, as Kamwangamalu (2000: 88) pointed out, is a situation that occurs when two or more languages come into contact, as is the case of multilingual communities in Africa and elsewhere in the world. These phenomena, on the other hand, can play a significant role to force speakers of a certain language to use another language (Mackey in Dittmar, 1976: 171). Therefore, persons who appeared in the contact situations may have to learn one or more languages to communicate with their neighbors, their fellow workers, their supervisors or government functionaries (Cooper and Horvath, 1976:191). This means the contact situations are a leading-edge of bi/multilingualism. Besides, Crystal (1997:215) states that whenever two languages come into contact within an individual or a community such an individual or a host community inevitably becomes bilingual. The bi/multilinguality of an individual or community, however, is determined by the prolonged contact between their languages and psychological readiness or attitude (Baker, 1992 and Grosjean, 1982) of those speakers to use or learn their second language(s) along with the status of that language(s).

In addition to bilingualism, the manifestations of language contact are found in a greater variety of circumstances, including language processing and production, social functions of language, language change, and so on (Matras, 2009: 1). According to Matras's explanation, the process of borrowing and code-switching, and the phenomena of language shift and death are some of the main characteristics of language contact. Therefore, in the following sub sections the relevant concepts such as bilingualism, code switching and borrowing will be reviewed. Attitude towards language and bilingualism is also another relevant concept that will be reviewed below.

2.2.1. Bilingualism

Romaine (2002: 1) preferred to use the terms bilingualism and multilingualism interchangeably to refer to the use of two or more languages. In some cases, multilingualism is assumed to include bilingualism (Clyne: 1998), whereas, in other cases, bilingualism is considered as a broader (an overarching) term which includes multilingualism (Malmkjear 1991, Haugen 1978, Baker, 2001). However, bilingualism and multilingualism, in most cases, hold similar attributes except the context in which they existed (Malmkjear 1991: 76). Therefore, in the present study used the term bilingualism is to refer to the state of using two or more languages, except where the context constrains with the term multilingualism.

There are various parameters that have been used in the description of the concept bilingualism. It is described mainly from the dimension of proficiency of using two or more languages by the same individual. Complete proficiency in both languages is a criterion to some scholars to describe individuals or communities as bilingual, whereas others have a less strict view on the matter. For instance, Bloomfield (1933) in Romaine (1995: 11) describes bilingualism as native-like control of two languages. According to Bloomfield's definition, a speaker is expected to have perfect proficiency in his/her mother-tongue and the second languages in order to be considered as bilingual. Unlike Bloomfield, Diebold (1961) cited in Leinyui (2006), has presented almost a less strict view on the definition of bilingualism. Diebold refers to anyone who knows a few words in another language as bilingual. From the scholar's conception, which is presented above, one can understand that the state of bilingualism can be in the range of the points approximating between the minimum and the maximum degree of the speakers' proficiency. In other word, bilingualism has to be seen as a continuum between an incomplete

and a complete level of proficiency. Besides, Rubin (1968: 353) has established the following three categories of bilingualism.

- *Coordinate bilinguals*—indicate individuals who speak and understand both languages well.
- *Subordinate bilinguals*—refers to individuals who could speak even if they have not high level of fluency in understanding the languages in question.
- *Incipient bilinguals*—indicate individuals who could not speak one of the languages but who have good understanding in it.

In addition to proficiency, types of language skills have been considered as a criterion to define bilingualism. According to McNamara (1967) cited in Grosjean (1982:232), anyone can be considered as bilingual when she/he has minimal proficiency in one of the basic skills in a second language. However, some skills are interconnected; because it is almost not possible to develop good speaking and pronunciation skills without having good listening skill. As a result, many linguists focus their attention more on the listening and speaking skills to measure someone's degree of bilingualism. In some cases, people are proficient in holding a conversation in their second language, but they are still unable to spell properly or even pronounce the words like a native. Furthermore, there even exist people who use the mother-tongue for conversation and their second language for writing or reading (Romaine, 1995: 12–19).

The other dimension of definition is a person who speaks two languages equally well, frequently and fluently, which is called *balanced*; a bilingual person who speaks more often and faster in language X than in language Y is X—dominant. In this regard bilingual speakers may either be balanced bilinguals or dominant bilinguals depending on the specific contexts (McNamara, 1970 in Dittmar, 1976: 172).

On the other hand, Hornby (1977: 3) claimed that the best way to deal with the varied definitions should be recognize that bilingualism is not an all-or-none property, but it is an individual characteristic that may exist to degrees varying from minimal competence to complete mastery of more than one language.

2.2.2. Code-switching

Several attributes can be described as the linguistic outcomes of language contact. Among these linguistic phenomena prevails code-switching (henceforth CS). This linguistic practice is frequently observed in HZW.

CS, according to Haugen (1973) cited in Rouchdy (2001: 18), is defined as ‘the alternate use of two languages including everything from the introduction of a single, unassimilated word up to complete sentence or more in the context of another language’. CS is considered by some as the contact phenomena which is different from code-mixing. Code-mixing (CM) is defined as ‘the use of at least two languages together to the extent that interlocutors change from one language to the other in the course of a single utterance’ (Fasold, 1984 and Wardhaugh, 1986 cited in Zelealem, 1998:198). The altering process could be in respect to small language items, such as words, phrases, or larger units, like a sentence, while a speaker is basically using another language (*ibid.*). On the other hand, CS refers to ‘the extent to which the individual alternates between the two languages’ (Romaine, 1995: 12). CS, in this regard, could not be distinguished from CM. However, Zelealem (1998) and Romaine (1995) recommend Gumperz’s perspective of bilingual performance of mixing on the basis of the nature of the juxtaposed units of the two languages and the Bokamba’s intra- and inter- sentential approach to CS as relevant to describe the above ambiguous statement. According to Bokamba (1990) cited in Zelealem (1998: 198), CS is the mixing of words, phrases and sentences across sentence boundaries within the same speech event. In other words, CS is intersentential switching. CM, on the other hand, is the embedding of various linguistic units such as affixes, words, phrases and clauses within the same sentence and speech event. That is, CM is intrasentential switching. For the purpose of the present study, the terms inter-sentential switching and intra-sentential switching are used instead of CS and CM, respectively.

2.2.3. Borrowing

Like the distinction between CS and CM, there is disagreement also among scholars in the description of borrowing and CS. Nevertheless, scholars like Myer-Scotton (1992) and Grosjean (1982: 334) have made an attempt to examine the distinction between borrowing and CS. Myer-Scotton (1992) claimed that borrowing and CS belong on the same continuum. And both are also concerned with the use of two languages in a single speech. However, they are two different

processes. The basic difference between borrowing and CS, according to Myer–Scotton, is that borrowing has an L1 history. It was originally introduced by bilinguals, but now even monolinguals recognize it as part of their lexicon and/or the grammar of their language. CS, as to Myer–Scotton, does not have this history. Borrowing frequently occurs due to the need to fill in the lexical gaps while CS is less frequent and rarely needed to fill in such a gap. Besides, borrowing shows a greater degree of phonological integration than CS.

CS, according to Haugen (1973) cited in Rouchdy (2001: 18), is defined as ‘the alternate use of two language including everything from the introduction of a single, unassimilated word up to complete sentence or more in the context of another language’. Borrowing, on the other hand, involves the transfer of lexical items from one language to another, not the alternating use of two languages. The borrowed items are either unchanged or inflected like words of the same grammatical category in the borrowing language. The speaker may not necessarily be a competent bilingual. He or she borrows from the socially dominant language and not from the language he or she knows best (Rouchdy, 2001:81).

Weinreich (1968) in Grosjean (1982: 335) proposed three reasons for languages borrowing from one another. First, there are internal linguistic factors such as word frequency and homonymy. According to him words that are used less frequently are less stable and more subject to replacement. Also, a language may borrow a word to replace one of a pair of homonyms, so as to solve the clash that results from words pronounced alike with different meanings. A second reason, according to Weinreich, is that languages have a constant need for synonyms in domains such as communication etc.; the old words lose their “power,” and borrowings are gladly accepted.

There is a third reason; the need to designate new places, and new concepts. When one culture is influenced politically, technologically, economically, and/or culturally by another, its language will soon reflect that influence, of course, becoming new words or expressions for the new realities or very often words are borrowed from the language of the influencing group. This has happened throughout history and with most languages.

On the other hand, the prestige of the other language group and/or the positive feelings that a people may have toward it is an important factor in borrowing. For instance, much to the displeasure of the older generations, young people in Europe are influenced by American music,

dress, leisure, food and so on which is also coming to use. As a consequence, their speech is replicate with American terms (Grosjean, 1982: 336). Therefore, prestige is a very powerful factor underlying the direction and extent of borrowing.

Brochard (1992) cited in Ngom (2000: 160) identifies two major processes that are generally involved in lexical borrowings; modification of the borrowed elements and ultimately the modification of the borrowing language.

2.2.4. *Attitude towards Language and Bilingualism*

At a general level, attitude refers to a person's disposition to react favorably or unfavorably to a class of objects. It is considered to have feelings (an affective component), belief or knowledge (cognitive element) and following upon these, predisposition to act towards the attitude object in a particular way (behavioral component) (Edwards, 1994: 97). The definition conveys that when an individual knows or believes that something triggers some emotional reaction to it and, therefore, the individual may be assumed to act on this basis.

According to Baker (1992: 29), language attitude is an umbrella term, under which resides a variety of specific attitudes. Crystal (1997: 215) claims that 'the feelings people have about their own language or the language of others' is referred to as language attitude. On the other hand, attitude towards bilingualism, CS and towards the status it is assigned in the community repertoire are also aspects of language attitude study (Romaine, 1995: 43). Romaine further explains that these different aspects of attitudes (such as: attitude towards one language or another, towards bilingualism, towards CS etc.) can affect a person's language choice in a given situation. It can also determine a community's propensity for language shift or maintenance. Davies (1995: 23) observes that language attitude is found to be relevant to the explanation of patterns of linguistic variation. It is also assumed to be important to the definition of speech communities¹², to the explanation of linguistic change, language shift and maintenance, etc. (Knops and van Hout, 1988 cited in Omdal, 1995: 85).

There are two theoretical approaches of language attitude study in sociolinguistics. These approaches, according to Appel and Muysken (1987: 16), are identified as behaviorist and

¹²In sociolinguistics, speech community is related more strictly to interactional conditions: a set of speakers who, through frequent, rule governed interaction and the use of a common linguistic repertoire of signs (thus not necessarily a single language!) constitute a group (Bussmann, 1996:1110).

mentalist. According to the behaviorist approach, attitudes must be studied by observing the responses to certain languages, i.e. their use in actual interactions; whereas the mentalist approach considers attitudes as an internal, mental state, which may give rise to certain forms of behavior. The mentalist's orientation of language attitude can also be described as 'an intervening variable between a stimulus affecting a person and that person's response' (Fasold, 1984: 147). Most language- attitude work is based on the mentalist view of attitude as a state of readiness; an intervening variable between a stimulus affecting a person and that person's response (Agheyisi and Fishman, 1970; Cooper and Fishman, 1974 cited in Fasold, 1984: 147).

There are factors related with attitude and motivation that affect second language (SL) learning and language use in bilingual contexts; namely: instrumental, integrative, and social group identification. Instrumental motivation is defined as one "motivated by factors such as the utility of the language"; while integrative motivation is learning or using a language to be able to "interact with speakers of that language and share in their culture," i.e., for solidarity reasons (Romaine, 1995: 44). Integrative motivation, on the other hand, seems to be involving more than just the learning of a new set of verbal habits (Gardner & Lambert, 1972 cited in Gardner 1978: 237). The social group identification motive refers to a person's choice of a particular group of language speakers as a language model for himself or herself. Studies conducted in this area have shown that language learners select their models from within their peer groups: adults seem to choose adults and children seem to choose other children, while both adults and children who belong to a particular ethnolinguistic group tend to prefer other members of that group as models (Burt, Dulay & Krashen, 1987: 50).

The difference between integrative motivation and social group identification is that a language learner who is integratively motivated wants to participate in the cultural or social life of the target language speakers while not wanting to become a member of the new group. Those with social group identification want to become members of the target language group.

Since the main objective of this study is to describe language use and bilingualism of the speakers, the researcher has found that the most applicable definitions are those that focus on the individual speaker's attitudes towards language, language preference, and bilingualism. Generally, the language attitude definitions and data in the study can help to cross check the patterns of language use.

2.3. Review of Related Studies

Most of previously worked studies which have to be reviewed in this section are concerned with language use in different parts of Ethiopia. These are: “Language Use in Ethiopia” (Robert L. Cooper et al, 1976), “Language Use in Resettlement Sites: the Case of Anger–Guttin, Dimtu, Illu-ababora and Gambela” (Lulseged Erkihun, 1994), “Language Use of the Jamaican and Rastafarian Community in Shashemene” (Ayub Ismael, 2008), “Language Maintenance Among Afan–Oromo Speakers in Addis Ababa” (Mesfin Wodajo, 2009), and “Language Use in Shone Town” (Samuel Handamo, 2010).

“Language Use in Ethiopia” (Cooper & et al, 1976:181–301), is part of a series that reports the results of studies which were designed to obtain information that would be useful in planning local adult literacy programs in Ethiopia. The studies were made of the first and second language background and preference of people in two different regions (in Kefa and Arsi provinces), of three different contexts (market, court and factories), of the language background and usage of one special population (university students), and of other survey of language use issues. Among these relatively more related studies have been presented below.

The study on “Mother tongue and other tongue in Kefa and Arsi” by Cooper, Singh, and Abraha (1976: 213–247) was intended to investigate the rural and urban inhabitant’s language background, the usage of mother tongue and second language(s) of Kefa and Arsi. It was also aimed to investigate the second language proficiency and, the claimed desire to know second languages, etc of Kefa and Arsi. In the survey areas, the results indicated that Amharic and Afan–Oromo were the two most represented languages. However, the relative position of Amharic to Afan–Oromo was not constant through the survey areas. Amharic was the more important language in two of the three towns of the study areas and was close to Afan–Oromo in number of native speakers in the third town. The towns tended to be linguistically diverse, but the countryside was linguistically homogeneous. This means towns were marked by bilingualism, and the countryside was marked by monolingualism. Besides, Amharic was important in the towns, both as a first and second language, whereas Afan–Oromo was important in the countryside. Thus Amharic mother–tongue speakers were more likely to live in towns than in the countryside. On the other hand, Afan–Oromo mother–tongue speakers were more likely to live in the countryside than in the towns. In the same way, Amharic mother–tongue speakers were more likely to be bilingual if they lived in

the countryside and Afan–Oromo mother–tongue speakers were more likely to be bilingual if they lived in the towns.

Cooper and Carpenter (1976: 244–255) also carried out a study on *Language in the Market*. The study was designed to find out languages in use by the people who have different language backgrounds in the market place. It was also aimed to find out evidences whether a lingua franca for trade has emerged. The languages used in twenty–three Ethiopian markets located in towns such as Addis Ababa, Alemaya, Hararge, Jimma, Kafa, Sidaama, Soddo, and others were surveyed. The result in each town indicated the transactions were carried out in several languages even in the most linguistically homogeneous market. For instance, in Alemaya, 80 per cent of the transaction was observed in Afan–Oromo. Four other languages were also used for transactions was in the market. Moreover, Cooper and Carpenter found out that variation on each market was linguistically diverse between towns, the pattern of diversity was varied, and the proportion of transaction in a given language changed from town to town. The proportion in Afan–Oromo, for example, ranged from 80 per cent in Alemaya to zero in Asmera, Keren and Soddo. In general, the direction of these differences could be expected on the basis of differences in geographical distribution of the language involved. Within a town, variation was also observed to a lesser extent between the markets of a single town. Finally, the study showed that in the linguistically diverse contexts of these Ethiopian markets, transactions were facilitated by the multilingualism of the traders rather than by the emergence of a trade lingua franca.

Lulseged Erkihun (1994) has made a sociolinguistic survey on the language use situation in some selected resettlement sites of Wolega, Gambela, and Illu–ababora administrative regions. The survey is proposed to describe the language use situations. The sampling technique primarily considered the various ethnolinguistic backgrounds (such as Amhara, Agew, Hadiyya, Kambata, Oromo, Tigre, and Wolaytta) and the demographic variables (i.e. age, gender, education, occupation) of the residents. Finally, the data were examined and the pattern of language use in relation to different social domains, type of participants, communicative events, and other factors were described. The major result of the survey, according to Lulseged, shows the use of the mother tongue is retained as a means of in–group communication in all domains. In addition to this, Amharic to a greater degree and Afan–Oromo to a lesser extent are used for out–group communication in the different domains. But in the domain of government and party organizations,

their choice is mostly restricted to Amharic. Kambatisata is a common language among the Kambata, Hadiyya, and Wolaytta ethnic groups in the Gambela resettlement sites. The choice of language is determined by the language competence of the respondents rather than by role relation.

Ayub Ismael (2008) has also conducted a sociolinguistics research on “language use of Jamaican and Rastafarian community in Shashemene”. This study aimed to investigate the settlers’ language use among themselves and with the local people in different domains. The results obtained show that Jamaican and Rastafarian community in Shashemene have the tendency to assimilate to the local society, especially, socio-linguistically. Different local languages are spoken in the community because of intermarriage; particularly, the Jamaican men have been married with Ethiopian women. Amharic has a big respect in the community, and is as equally, or nearly equally spoken as English and Patwa among the younger generation born in Shashemene.

Another study by Mesfin Wodajo (2009) has made an attempt to investigate the language maintenance situation among Afan-Oromo speakers in Addis Ababa. The study focuses on Oromo urban residents in Addis Ababa. It is designed to identify the use and attitude of Afan-Oromo, find out the degree of language maintenance and shift etc. The finding of the study shows that Afan-Oromo is dominantly used at home relatively irrespective of differences in demographic factors. It was also found to be the dominant language of expressing emotion, force and authority as well as religious practice among the target groups. The language is also considerably used by respondents with their neighbors and at their work places. The speakers language especially highly educated and female respondents compared to the young, low educational level and male respondents were found to have a positive attitude towards the. The finding also shows that the language is being transferred to the children and the respondents were found to be equally proficient both in Amharic and in Afan-Oromo. However, the second born children’s proficiency in Amharic is lesser compared to the first born children. Generally, according to Mesfin’s findings Afan-Oromo was found to be a safe language, being maintained and transferred to the younger children.

Samuel Handamo (2010) has studied “language use in shone Town”. The study has focused on describing the pattern of language use of different ethnolinguistic groups in shone town. In order to meet this objective, Samuel has used random sampling to select research participants from

different age groups and sex. Moreover, he used questionnaire, interview and observation to collect the data. The collected data is qualitatively as well as quantitatively analyzed. The result of the study revealed that Shone is a multilingual town with seven languages in use, which includes Hadiyyisa, Amharic, Wolaytato, Kambatisata, Afan–Oromo, Gurage, and English. Amharic is the most acquired language as SL by speakers of different languages while Hadiyyisa and Wolaytato take second and third rank. Gurage and Afan–Oromo are spoken by a very small proportion. Almost all Gurage MT speakers are bilinguals in Amharic and Hadiyyisa. Afan–Oromo speakers are also bilinguals in Amharic or Hadiyyisa. Out of the sample population 5% are monolinguals which only comprises of Amharic and Hadiyyisa MT speakers. Generally, Samuel’s findings show that, in Shone town many languages are spoken by different ethnolinguistic groups as MT and SL. However, Amharic to a greater and Hadiyyisa to a lesser degree are the widely used languages in different domains. Amharic is also used as a lingua franca by various linguistic groups in the research setting.

The present and the previously worked studies have some methodological as well as theoretical similarities since they have tried to investigate the language use situation from sociolinguistic point of view. However, each of the studies has its own objective and also has been carried out in a separate geographical setting and sociocultural situation. Firstly, the current study is carried out in the south–west of the Sidaama administrative area and in the neighborhood of the Oromiya regional administrative boundary. Besides, the local area has been described by officials and elderly people as a conflict zone over the last four decades. Secondly, voluntary resettlement has taken place in a fertile land for agriculture which is distributed to the people who have diverse ethnic and language background. The intention of the resettlement scheme was not for ‘sheltering famine affected peasants’, as in Lulseged (1994), but it was targeted into the reduction of conflict between the Oromo and Sidaama pastoralists. Thirdly, the previous studies were carried out in exclusive sociocultural situations that could be considered as some of the determinant factors of the language use norm and the behaviors of the speakers. These situations include: (a) the inhabitants who have different ethnic, demographic and language backgrounds; (b) speakers who possessed resettlement sites; and (c) speakers who have frequent contact with other speakers across local administrative boundary for socioeconomic reasons, etc. In this regard, the current study is not similar with the previous reviewed studies. This ensured the relevance of the current study.

CHAPTER THREE: DATA PRESENTATION AND ANALYSIS

3.1. Demographic Profile of the Respondents

The questionnaire was administered to 239 representatives of the study area. Of these representatives 204 (85.4%) were born and brought up in HZW, and the rest 35 (14.6%) were born out of the study area, although; the entire respondents are permanent residents of HZW.

3.1.1. Age¹³ and Sex

Among the entire respondents, 133 (55.6%), and 106 (44.4%) were females and males, respectively. Respondents from different age category represent the sample population to see the pattern of bilingualism and attitude towards language and bilingualism across age groups. Respondents that are 7–18 years of age (children) are 57 (23.8%) and that are 19–30 years of age (young) are 78 (32.6%). Respondents who are laid between the ages of 31–50 (middle-aged) cover 72 (30.1%) out of the total sample population. On the other hand, 32 (13.4%) respondents have rest under the age of 50 and above (old-aged). This show that, the young and middle-aged respondents cover the larger part of the community whereas children and old-aged are also cover the lesser number of the subjects of this investigation.

Age groups				Total
7–18 (children)	19–30 (young)	31–50 (middle-aged)	>51 (old-aged)	
57 (23.8%)	78 (32.6%)	72 (30.1%)	32 (13.4%)	239 (100%)

Table 1: Age of the Respondents

Furthermore, the frequency distribution shows that the mean value of respondents' age groups equals to 2.33 with a standard deviation of 0.985. This means that the majority of respondents rest between young (19–30) and Middle-aged (31–50). Children who are laid between the ages of 7 to 18 are relatively less in number next to the old-aged (above 51). More than half, 143 (59.8%) of the respondents have got children. Thus, the study tries to address 7–18 age groups through parents' report and observation to strengthen the data which was obtained from children respondents.

¹³ In this study the different age groups are categorized as follows: the children (7-18), the young (19-30), the middle-aged (31-50), and the old-aged (51 and above).

25
12/3



3.1.2. Educational Background

The demographic data of respondents' educational level shows that 87 (36.4%) respondents did not receive or attend formal education. 105 (43.9%), and 18 (7.5%) respondents had attended primary and secondary education, respectively.

Educational level ¹⁴				
NRFEduc	PEduc	SEduc	RCEduc	Total
87 (36.4%)	105 (43.9%)	18 (7.5%)	29 (12.1%)	239 (100%)

Table 2: Educational Levels of the Respondents

It is clearly shown in table (2) that majority of the respondents do not receive formal education as compared to those who have attended primary education. In other words, a number of illiterate people exist in the area. This was also observed during data collection.

A significant difference is observed in the distribution of illiteracy and other educational backgrounds across age groups. It is seen in table (3), of the total 87 (36.4%) respondents who have not received formal education, 59 (24.7%) were found between mid (31–50), and old aged (above 50). In contrast, children (7–18) and young (19–30) respondents take 28 (11.7%). On the other hand, of 105 (43.9%) who have received their primary education; 78 (32.7%) are children and young. Middle-aged are also 25 (10.5%) of the total number. While the rest 2 (0.8%) respondents are old-aged.

Age groups	Educational level of the respondents				Total
	NRFEduc	PEduc	SEduc	RCEduc	
7–18	10 (4.2%)	42 (17.6%)	5 (2.1%)	–	57 (23.8%)
19–30	18 (7.5%)	36 (15.1%)	8 (3.3%)	16 (6.7%)	78 (32.6%)
31–50	29 (12.1%)	25 (10.5%)	5 (2.1%)	13 (5.4%)	72 (30.1%)
>51	30 (12.6%)	2 (.8%)	–	–	32 (13.4%)
Total	87 (36.4%)	105 (43.9%)	18 (7.5%)	29 (12.1%)	239 (100%)

Table 3: Age and Educational level of the Respondents

¹⁴Key: NRFEduc= (not received formal education), PEduc= (completed or attending primary education), SEduc= (completed or attending secondary education). and RCEduc= (received college education)

It can also be seen that, the entire number 29 (12.1%) of respondents who have received college education rest between young and middle-aged groups. In general, the distribution of educational level across age groups shows that old aged respondents are relatively illiterate than other age groups. On the other hand, the majority numbers of children and the young respondents were attending or have completed primary education.

3.1.3. Occupation

Occupation is one of the factors that determine language use, maintenance or shift (Myers–Scotton, 2009: 90). Therefore, before adopting the questionnaire the occupational types were identified during the first observation. Thus, there were people who were active in casual work¹⁵, employed in development agencies¹⁶, engaged in health and related service¹⁷, who were housewives¹⁸, and who worked in public security services¹⁹ in addition to other occupational types. Consider the table below.

Farmer	Housewife	Merchant	Student	Casual worker	Development agent	Health worker	Jobless	Teacher	Administrator	Public security worker	Total
60	21	41	57	6	6	8	6	13	17	4	239
(25.1%)	(8.8%)	(17.2%)	(23.8%)	(2.5%)	(2.5%)	(3.3%)	(2.5%)	(5.4%)	(7.1%)	(1.7%)	(100%)

Table 4: Occupation of the Respondents

The frequency distribution in table (4) illustrates that farmers take the largest part 60 (25.1%) and the second largest occupational type is students representing 57 (23.8%) out of the total population. Merchant and housewives also take 41 (17.2%) and 21 (8.8%) respectively. The major difference in frequency distribution is seen among farmers, merchants and Students, when

¹⁵A casual worker in the study refers people who have made money from agricultural labor, 'enset' processing, collecting firewood, and collecting water from Lake Hawassa.

¹⁶A development agent refers governmental employees who are working with farmers for the betterment of agricultural product.

¹⁷A health worker refers governmental employees who provide door-to-door health service in the community and also in 'Shamana health center'.

¹⁸A housewife refers married woman in charge a household.

¹⁹A public security worker also refers employees who are keeping the community from any crime. Besides, it refers to elderly people who are intermediary agent in the Sidaama and 'Arsi' conflict reduction committee.

compared with other occupational types. The distribution implies that farming, schooling and marketing are the major activities of respondents. This data also goes along with the 2005 SNNPRS livelihood research findings (see chapter one). The finding shows that 90,351 (100%) households in 18 *kebeles* are categorized under the Sidaama maize–belt livelihood zone in HZW. Of these the sampled *kebeles* of the current study cover 33,581 (37%). The livelihood zone product is also cash crop.

3.1.4. Religious Affiliation

The study area is also diverse in terms of religion. There are four major religions: Orthodox Christianity, Protestantism, Islam, and Traditional belief. The majority of respondents reported that they are the followers of Protestant religion.

		Religion		Total
Orthodox	Muslim	Protestant	Traditional belief	
44 (18.4%)	27 (11.3%)	164 (68.6%)	4 (1.7%)	239 (100%)

Table 5: Religious Affiliation of the Respondents

3.2. Language Background of Respondents

It is indicated that HZW is a place where different ethnolinguistic groups lived together. These diverse ethnolinguistic groups also have different MT and SL backgrounds. The data in (6) clearly show that the majority of the sample reported that they can speak more than one language. The rest, relatively lesser number of respondents indicated that they can only communicate in their MT. Among these monolinguals 11 (4.6%), 9 (3.8%), and 5 (2.1%) are Sidaamuafoo, Afan–Oromo and Amharic MT speakers respectively. Regarding age, the relative majority of Sidaamuafoo and Afan–Oromo monolinguals are old–aged, whereas nearly equal amount of Amharic monolinguals are children and young.

One language	25 (10.5%)
More than one languages	214 (89.5%)
Total	239 (100%)

Table 6: Respondents' Self-report of Bilingualism

It can be understood that most of the residents are bilinguals and more than a language is in use in HZW. So, what is the significant difference of languages in use? Are they MTs and/or SL? How can one describe the extent of MT and SL distribution? In the following section an attempt will be made to discuss the above and related questions.

3.2.1. Distribution of MT

Different MT languages are predominantly spoken in the study area. These are: Sidaamuafoo, Amharic, Afan–Oromo, Wolaytato, Hadiyyisa, and Kambatisata. The socioeconomic and political histories of the residents are the main factors for the current linguistic diversity and sociocultural change in HZW. The foundation of Hawassa town and HZW are primarily related with the resettlement program and the emergence of commercial (private and government) farms around Lake Hawassa (Serkalem, 2009:29–33). The sampled *Kebeles* in the study were the previous resettlement sites that were inhabited by various ethnolinguistic groups. The following table indicates MT distribution across age groups.

Age groups	MT backgrounds						Total
	A	AO	H	K	S	W	
7–18	30 (12.6%)	1 (0.4%)	2 (0.8%)	1 (0.4%)	18 (7.5%)	5 (2.1%)	57 (23.9%)
19–30	28 (11.7%)	3 (1.3%)	4 (1.7%)	4 (1.7%)	27 (11.3%)	12 (5%)	78 (32.6%)
31–50	7 (2.9%)	5 (2.1%)	6 (2.5%)	9 (3.8%)	27 (11.3%)	18 (7.5%)	72 (30.1%)
>51	4 (1.7%)	4 (1.7%)	3 (1.3%)	6 (2.5%)	10 (4.2%)	5 (2.1%)	32 (13.5%)
Total	69 (28.9%)	13 (5.4%)	15 (6.3%)	20 (8.3%)	81 (33.9%)	41 (17.2%)	239 (100%)

Table 7: MT of Respondents in Relation with Age Groups

Names of languages are abbreviated as follows: A, Amharic; AO, Afan–Oromo; E, English; H, Hadiyyisa; K, Kambatisata; S, Sidaamuafoo; W, Wolaytato.

As it is clearly seen in table (7), a significant difference is observed in the distribution of MT speakers. Sidaamuafoo MT speakers relatively take the largest part, 81 (33.9%), when compared with the rest of the MT speakers. 69 (28.9%) and 41 (17.1%) respondents reported that they speak Amharic and Wolaytato as MT, respectively. Nearly equal number of respondents, 14 (5.9%) and 13 (5.4%), reported that they are Hadiyyisa and Afan–Oromo MT speakers, respectively. Kambatisata MT speakers, on the other hand, are relatively more distributed than Hadiyyisa and Afan–Oromo MT speakers. The variations of these MT speaking respondents seem to be related with the general demography of the languages of the surrounding area.

Sidaamuafu MT speakers take the largest number in the study area. This number goes in line with the *kebeles'* population reported by BOFED, (2007:35).

3.2.2. MT across Age Groups

Significant difference is also exhibited in the distribution of MT across age groups. According to table (7), relatively large numbers of Wolaytato, Kambatisata, and Hadiyyisa and Afan–Oromo MT speakers are Middle–aged. Children of these MT speakers, on the other hand, take relatively very small part as compared to Amharic and Sidaamuafu MT speaking children. The number of Amharic MT speakers increases to a larger degree across the old–aged to the children age groups. This figure is relatively inverted in the case of Hadiyyisa, Afan–Oromo, Wolaytato, and Kambatisata MT speaking respondents. By age group of the 69 (28.9%) Amharic MT respondents 30 (12.6%), in the 7–18 age group comprise the highest number of the age group. This is followed by Sidaamuafu MT speakers, who out of the total 8 (33.9%) comprised 18 (7.5%). This shows that the children are becoming more Amharic MT speakers than the elders—which indicate that language shift is underway in favor of Amharic.

3.2.3. MT Comparison of Respondents' with Immediate and Nuclear–family²⁰

The term immediate family is used in this study to refer to the respondents' mothers and fathers. On the other hand, nuclear family refers to the respondents' spouses and children. In this section the following question will be considered. What is the respondents' MT? What is the MT of respondents' immediate and nuclear families? How can describe the relationship between them in terms of their MT? Consider table (8) below.

²⁰ 'Nuclear family defined as a family consists of two parents and children' (Cambridge Advanced Learner's Dictionary).

Families' MT		Respondents' MT						Total
		A	AO	H	K	S	W	
Fathers	A	16(6.7%)	2(0.8%)	4(1.7%)	7(2.9%)	15(6.3%)	25(10.5%)	69(28.9%)
Mothers		30(12.6%)	1(0.4%)	4(1.7%)	4(1.7%)	4(1.7%)	26(8.4%)	69(28.9%)
Spouses		15(10.5%)	–	1(0.7%)	2(1.4%)	3(2.1%)	11(7.7%)	32(22.4%)
Children		35(27.6%)	–	–	–	–	–	35(27.6%)
Fathers	AO	–	10(2.4%)	3(1.3%)	–	–	–	13(5.4%)
Mothers		–	9(3.8%)	4(1.7%)	–	–	–	13(5.4%)
Spouses		1(0.7%)	7(4.9%)	4(2.8%)	–	–	–	12(8.4%)
Children		3(2.4%)	8(6.5%)	–	–	–	–	11(8.7%)
Fathers	H	–	1(0.4%)	14(5.9%)	–	–	–	15(6.3%)
Mothers		–	–	15(6.3%)	–	–	–	15(6.3%)
Spouses		1(0.7%)	6(4.2%)	5(3.5%)	–	–	–	12(8.4%)
Children		6(4.7%)	–	4(3.1%)	–	–	–	10(7.9%)
Fathers	K	–	–	–	20(8.4%)	–	–	20(8.4%)
Mothers		–	–	–	20(8.4%)	–	–	20(8.4%)
Spouses		–	–	–	10(7%)	7(4.9%)	–	17(11.9%)
Children		4(3.1%)	–	–	2(1.6%)	4(3.1%)	–	10(7.9%)
Fathers	S	2(0.8%)	–	–	8(3.3%)	67(28%)	4(1.7%)	81(33.9%)
Mothers		4(1.7%)	–	–	11(4.6%)	66(27.6%)	–	81(33.9%)
Spouses		2(1.4%)	–	–	7(4.9%)	32(22.4%)	–	41(28.7%)
Children		21(16.5%)	–	–	–	26(20.5%)	–	47(37%)
Fathers	W	–	–	–	–	–	41(17.2%)	41(17.2%)
Mothers		–	–	–	–	–	41(17.2%)	41(17.2%)
Spouses		9(6.3%)	–	–	–	3(2.1%)	17(11.7%)	29(20.3%)
Children		8(6.3%)	–	–	–	3(2.4%)	3(2.4%)	14(11%)
Total	Fathers	18 (7.5%)	13 (5.4%)	21 (8.8%)	35 (14.6%)	82 (34.3%)	70 (29.3%)	239 (100%)
	Mothers	34 (14.2%)	10 (4.2%)	23 (9.6%)	35 (14.6%)	70 (29.3%)	67 (28%)	239 (100%)
	Spouses	28 (19.6%)	13 (9.1%)	10 (6.9%)	19 (13.3%)	45 (31.5%)	28 (19.6%)	143 (100%)
	Children	77 (60.6%)	8 (6.3%)	4 (3.1%)	2 (1.6%)	33 (26%)	3 (2.4%)	127 (100%)

Table 8: MT and MT Comparison of Respondents with Their Families (Immediate and/or Nuclear family)

Names of languages are abbreviated as follows: A, Amharic; AO, Afan-Oromo; H, Hadiyyisa; K, Kambatisata; S, Sidaamafoo; W, Wolaytato

3.2.3.1. MT Comparison of Respondents with their Fathers

According to table (8), significant difference shown between respondents MT and their fathers' MT. Out of the total 69 (28.9%) Amharic MT, 56 (23.4%) do not speak their fathers MT. These

respondents shift to Amharic from different MT speaking fathers. In other words, the table conveys that the existence of shift from fathers MT of Afan–Oromo, Hadiyyisa, Kambatisata, Sidaamuafoo, and Wolaytato to Amharic MT. From Wolaytato MT fathers to a greater and from Sidaamuafoo MT fathers to a certain extent become Amharic MT speakers. 14 (17.3%) out of 81 respondents, on the other hand, become Sidaamuafoo MT speakers from Kambatisata, Wolaytato, and Amharic MT fathers. The shift of Kambatisata–MT–fathers to Sidaamuafoo MT takes relatively large part when compared with others.

3.2.3.2. MT Comparison of Respondents with their Mothers

The comparison of respondents and their mothers MT in table (8) shows that, nearly equal and big number, 71 (29.7%) and 70 (29.3%), of mothers are Sidaamuafoo and Wolaytato MT speakers respectively. Kambatisata and Amharic MT mothers also cover 35 (14.6%) and 30 (12.6%) respectively. Hadiyyisa 23 (9.6%) and Afan–Oromo 10 (4.2%) have being spoken as MT of respondents' mothers. The table also illustrate that 39 (16.3%) respondents out of 69, become Amharic MT speaker from different mothers MT backgrounds. It indicates that there is a significant shift to Amharic. Of 69 (28.9%) Amharic MT 26 (8.4%) are shifted from Wolaytato MT mothers. 12 (5%) are also become Amharic MT from exactly equal number, 4 (1.7%), of Hadiyyisa, Kambatisata, and Sidaamuafoo MT mothers. The direction of shift is not only limited to Amharic, but also to Sidaamuafoo and Afan–Oromo. Among Sidaamuafoo MT 11 (4.6%) and 4 (1.7%) are turned up from Kambatisata and Wolaytato MT speaking mothers respectively. 4 (1.7%) of respondents shift to Afan–Oromo MT from Hadiyyisa MT speaking mothers.

3.2.3.3. MT Comparison of Married Respondents with their Spouses

Among the entire sample 143 (59.8%) reported that they have got married. Of these 56 (39.2%) have intermarried with different MT speakers. Table (8) conveys that there are major patterns of intermarriage exhibited among different MT speakers. Wolaytato and Amharic MT speakers have intermarried to a greater degree, 20 (14%). A significant pattern also existed between Kambatisata and Sidaamuafoo MT speakers 14 (9.8%). Hadiyyisa MT with Afan–Oromo is also another pattern of intermarriage. Amharic to Hadiyyisa, Afan–Oromo, Kambatisata and Sidaamuafoo MT patterns of intermarriage are rare.

3.2.3.4. MT Comparison of Parent Respondents with their Children

Out of the entire sample 127 (53.1%) respondents reported that they have got children (at age of 3 up to 6) who are dweller of HZW. These young children, according to their parents report in table (8), acquired Amharic to a greater 77 (60.6%) and Sidaamuafuo to certain 33 (25.9%) degree as MT. Out of the total, 110 (86.6%), Amharic and Sidaamuafuo MT speaking young children 49 (30.6%) come from different MT speaking parents. The MT comparison of parents and children in the table shows that most young children shift to Amharic MT from Sidaamuafuo 21 (16.5%), Wolaytato 8 (6.3%), Kambatisata 4 (3.1%), Hadiyyisa 6 (4.7%), and Afan-Oromo 3 (2.4%), MT speaking parents. On the other hand, 4 (3.1%) and 3 (2.4%) of young children who speak Sidaamuafuo as MT come from Wolaytato and Kambatisata MT speaking parents respectively. The above data indicate that younger children who permanently dwelt in the research setting shift to Amharic from different parents MT backgrounds. The motivations that force language shift are correlated with parents' attitude towards language and language preference. Majority parent respondents preferred Amharic to their children. The rationales these parents are mainly related with the social and educational functions of the language (refer section 3.3.4 and table (16)).

3.2.4. Distribution of SL

As indicated in table (6), 214 (89.5%) respondents reported that they can communicate with more than one language. It can be understood that most of the respondents are bi/multilinguals. In this section the researcher tries to examine which languages, and to what extent the languages are being spoken as SL; how can one describe the pattern of bilingualism across age groups? Consider the following table.

Age groups	SL backgrounds						Total
	A	AO	H	K	S	W	
7-18	17 (7.9%)	3 (1.4%)	-	-	27 (12.6%)	6 (2.8%)	53 (24.8%)
19-30	39 (18.2%)	7 (3.3%)	-	1 (0.5%)	19 (8.9%)	7 (3.3%)	73 (34.1%)
31-50	47 (22%)	6 (2.8%)	2 (0.9%)	-	9 (4.2%)	5 (2.3%)	69 (32.2%)
>51	9 (4.2%)	3 (1.4%)	-	-	6 (2.8%)	1 (0.5%)	19 (8.9%)
Total	112 (52.3%)	19 (8.9%)	2 (0.9%)	1 (0.5%)	61 (28.5%)	19 (8.9%)	214 (100%)

Table 9: SL of Respondents in Relation with Age Groups

According to table (9), the majority SL of respondents is Amharic, 112 (52.8%), followed by Sidaamuafoo, 61 (28.5%). Hadiyyisa and Kambatisata are rarely used as SL, while Afan–Oromo and Wolaytato serve as SL to some extent. In general, the above data indicates that Amharic and Sidaamuafoo is the most representative SL in the research setting. However, Amharic is the major SL of the respondents. Relatively speaking, the cause of bilinguality in Amharic and Sidaamuafoo is related with the attitude of the respondents. The claim desired and reason of respondents in section (3.3) shows that, Amharic is valued as a very important language by the respondents for different utilitarian advantages like inter–group communication, schooling purposes etc. Sidaamuafoo is also valued as prestigious language by the respondents since the Sidaamuafoo MT speaking people are the predominant ethnolinguistic groups in the study area. Furthermore, Sidaamuafoo is very important language for administration and schooling purposes.

3.2.5. SL Across Age Groups

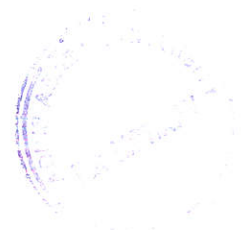
Regarding age group, significant pattern of bilingualism are observed. According to table (9), Amharic is taken as SL by the majority in all age groups except the age group of 7–18 (children). This is for the reason that, more than half of children respondents are Amharic MT speakers (consider table 7). On the other hand, Sidaamuafoo is the major SL for the age group of 7–18 (children), while it is the 2nd major SL for other age groups. The proportion of Sidaamuafoo SL speakers decreases across the age groups from the lowest to the highest age group. Generally, SL distribution across the ages is even, Amharic the highest in the all the age groups, except the age group of 7–18 (children), where Sidaamuafoo is the highest.

3.2.6. SL and MT Comparison of Respondents' with Immediate and Nuclear–families

The MT and the SL variation among respondents' father, mother, children, and spouses is one of the significant points that the researcher observed in the research setting. The comparison of the MT and SL of respondents immediate and nuclear–families also shows this variation. In this section the following question will be considered. What are the respondents' MT and SL? What are the MT and SL of respondents' immediate and nuclear families? What is the relationship between them in terms of their MT and their SL? Consider table (10) below.

Respondents' and their families' MT		Respondents' and their families' SL					Total	
		A	AO	H	K	S		W
Respondents		–	7 (3.3%)	–	–	43 (20.1%)	14 (6.5%)	64 (29.9%)
Fathers		–	5 (2.8%)	–	–	6 (3.4%)	1 (0.6%)	12 (6.8%)
Mothers	A	–	2 (1.4%)	–	–	6 (4.1%)	–	8 (5.5%)
Spouses		–	1 (0.8%)	1 (0.8%)	3 (2.5%)	9 (7.5%)	6 (5%)	20 (16.6%)
Children		–	3 (3.1%)	6 (6.1%)	4 (4.1%)	32 (32.7%)	8 (8.2%)	53 (54.2%)
Respondents		1 (0.5%)	–	2 (0.9%)	–	1 (0.5%)	–	4 (1.9%)
Fathers		3 (1.7%)	–	5 (2.8%)	–	1 (0.6%)	–	9 (5.1%)
Mothers	AO	1 (0.7%)	–	1 (0.7%)	–	–	–	2 (1.4%)
Spouses		5 (4.2%)	–	4 (3.3%)	–	–	–	9 (7.5%)
Children		5 (5.1%)	–	–	–	2 (2%)	–	7 (7.1%)
Respondents		6 (2.8%)	6 (2.8%)	–	–	3 (1.4%)	–	15 (7%)
Fathers		7 (3.9%)	4 (2.3%)	–	–	4 (2.3%)	–	15 (8.5%)
Mothers	H	5 (3.4%)	3 (2.1%)	–	–	3 (2.1%)	–	11 (7.6%)
Spouses		6 (5%)	3 (2.5%)	–	–	–	–	9 (7.5%)
Children		4 (4.1%)	–	–	–	–	–	4 (4.1%)
Respondents		14 (6.5%)	–	–	–	6 (2.8%)	–	20 (9.3%)
Fathers		12 (6.8%)	2 (1.1%)	–	–	11 (6.3%)	–	25 (14.2%)
Mothers	K	13 (8.9%)	–	–	–	10 (6.9%)	–	23 (15.9%)
Spouses		11 (9.2%)	–	–	–	6 (5%)	–	17 (14.2%)
Children		2 (2%)	–	–	–	–	–	2 (2%)
Respondents		61 (28.5%)	3 (1.4%)	–	1 (0.5%)	–	5 (2.3%)	70 (32.7%)
Fathers		47 (26.7%)	5 (2.8%)	–	4 (2.3%)	–	–	56 (31.8%)
Mothers	S	44 (30.3%)	–	–	3 (2.1%)	–	–	47 (32.4%)
Spouses		31 (25.8%)	2 (1.7%)	–	4 (3.3%)	–	–	37 (30.8%)
Children		23 (23.5%)	–	–	6 (6.1%)	–	–	29 (29.6%)
Respondents		30 (14%)	3 (1.4%)	–	–	8 (3.7%)	–	41 (19.2%)
Fathers		50 (28.4%)	2 (1.1%)	–	–	7 (4%)	–	59 (33.5%)
Mothers	W	49 (33.8%)	–	–	–	5 (3.4%)	–	54 (37.2%)
Spouses		23 (19.1%)	–	–	–	5 (4.2%)	–	28 (23.3%)
Children		2 (2%)	–	–	–	1 (1%)	–	3 (3%)
Total	Respondents	112 (52.3%)	19 (8.9%)	2 (0.9%)	1 (0.5%)	61 (28.5%)	19 (8.9%)	214 (100%)
	Fathers	119 (69.5%)	18(10.5%)	-	4 (2.5%)	29 (16.9%)	1 (0.6%)	171(100%)
	Mothers	112 (80.6%)	5 (3.6%)	-	3 (2.2%)	19 (13.6%)	-	139(100%)
	Spouses	76 (64.4%)	6 (5.1%)	5 (4.2%)	5 (4.2%)	20 (16.9%)	6 (5.1%)	118 (100%)
	Children	36 (36.7%)	3 (3.1%)	6 (6.1%)	10(10.2%)	35 (35.7%)	8 (8.2%)	98 (100%)

Table 10: MT and SL Comparison of Immediate and Nuclear Families



3.2.6.1. Comparison of Respondents' MT and SL

With regard to respondents MT in contrast with his/her SL, 61 (28.5%) Sidaamufoo MT speaking respondents to a greater and 30 (14%) Wolaytato MT speaking respondents to a certain degree acquired Amharic as SL. Amharic is also being acquired as SL by Hadiyyisa and Afan-Oromo MT speakers next to Kambatisata MT speaking respondents. Amharic MT speaking respondents, on the other hand, are very much bilingual in Sidaamufoo when compared with other MT speakers. Sidaamufoo is less significant SL to Afan-Oromo and Hadiyyisa MT than Wolaytato and Kambatisata MT speakers. This data conveys that Wolaytato and Kambatisata MT speakers tended to be bilingual in Sidaamufoo next to Amharic; whereas, exactly equal 6 (2.8%) Hadiyyisa MT speakers out of 15 (7%) are more bilingual in Amharic and Afan-Oromo than Sidaamufoo. Amharic MT speakers also tended to be bilinguals in Wolaytato 14 (6.5%) and Afan-Oromo 7 (3.3%) follows Sidaamufoo. The table also shows that nearly equal numbers of Hadiyyisa and Amharic MT speakers are relatively more bilingual in Afan-Oromo than Sidaamufoo and Wolaytato MT speakers.

In general, table (10) illustrates that Sidaamufoo, Wolaytato, Kambatisata, and Hadiyyisa MT speaking respondents are highly bilingual in Amharic than other languages. On the other hand, Amharic MT speakers tend to be more bilinguals in Sidaamufoo. These patterns bilinguals' language use is frequently observed in language use across domains (see section 3.4.).

3.2.6.2. Comparison of Fathers' MT and SL

Among the entire 176 (100%) respondents' fathers 117 are bilinguals. They have also different MT backgrounds (refer section 3.2.3.1). Respondents fathers' MT and SL comparison in table (10) shows that, out of 12 (6.8) Amharic MT speaking fathers nearly equal, 5 (2.8%) and 6 (3.4%) can speak Afan-Oromo and Sidaamufoo respectively. 3 (1.7%) and 5 (2.8%) Afan-Oromo MT speaking fathers acquired Amharic and Hadiyyisa as SL. Nearly half of Hadiyyisa MT speaking father are SL speakers of Amharic. The rest are Afan-Oromo and Sidaamufoo SL speakers. Majority Kambatisata MT father are nearly equally, 12 (6.8%) and 11 (6.3%) speak Amharic and Sidaamufoo, respectively. Sidaamufoo MT speaking fathers, on the other hand, are predominantly speaking Amharic as SL. The rest 5 (2.8%) and 4 (2.3%) are Afan-Oromo and Kambatisata SL speakers. Similarly, majority Wolaytato MT speaking father are SL speakers of Amharic. Out of the total Wolaytato MT speaking fathers relatively Sidaamufoo SL speakers are less in number. Generally, the

data presented above indicates that Amharic MT speaking fathers are more Sidaamuafoo and Afan–Oromo SL speakers. Afan–Oromo bilingual father are more SL speakers Amharic and Hadiyyisa than other languages. Half of the entire Hadiyyisa and Kambatisata MT speaking father are bilingual in Amharic. Considerably, Afan–Oromo and Sidaamuafoo are more SL of Hadiyyisa MT fathers. Some Kambatisata MT speaking fathers are bilingual in Sidaamuafoo. Majority of Sidaamuafoo and Wolaytato MT speaking fathers are bilingual in Amharic.

3.2.6.3. Comparison of Mothers' MT and SL

Out of 8 (5.5%) Amharic MT speaking mothers relatively majority, 6 (4.1%), are Sidaamuafoo SL speakers. The rest 2 (1.4%) speak Afan–Oromo as SL. Insignificant number, 2 (1.4%), of Afan–Oromo MT speaking mothers are SL speakers of Amharic and Hadiyyisa. Among the total, 11 (7.6%), Hadiyyisa MT speaking mothers considerable numbers of them are Amharic SL speakers. The rest 3 (2.1%) and 3 (2.1%) are Afan–Oromo and Sidaamuafoo SL speakers respectively. From 23 (15.9%) Kambatisata MT speaking mothers 13 (8.9%) and 10 (6.9%) are Amharic and Sidaamuafoo SL speakers, respectively. A greater number of Sidaamuafoo MT speaking mother are SL speakers of Amharic. The rest of these MT mothers are Kambatisata SL speakers. Among 54 (37.2%) Wolaytato MT speaking mother majority are Amharic SL speakers. The rest, small number of these MT speaking mother, are SL speakers of Sidaamuafoo.

The above data conveys that Amharic MT speaking mothers are more SL speakers of Sidaamuafoo. Considerable number of Hadiyyisa MT speaking mother are bilinguals in Amharic. Kambatisata MT speaking mothers are bilinguals in Amharic and Sidaamuafoo. Majority Sidaamuafoo and Wolaytato MT speaking mothers are bilingual in Amharic. Generally Amharic is the best representative SL of respondents' mothers.

3.2.6.4. Comparison of Spouses' MT and SL

Nearly half of the total, 20 (16.6%), Amharic MT speaking spouses are Sidaamuafoo SL speakers. 6 (5%) and 3 (2.5%) can speak Wolaytato and Kambatisata, respectively. Afan–Oromo and Hadiyyisa SL speakers share the rest number equally. From 9 (7.5%) Afan–Oromo MT speaking spouses nearly equal, 5 (4.2%) and 4 (3.3%) are SL speakers of Amharic and Hadiyyisa, respectively. Out of 9 (7.5%) Hadiyyisa MT speaking spouses half of them are SL speakers of Amharic; and the rest 3 (2.5%) are speaker Afan–Oromo as SL. Considerable

number, 11 (9.2%), of Kambatisata MT speaking spouses, out of 17 (14.2%), are Amharic SL speakers. Whereas, the rest 6 (5%) are Sidaamuafuo SL speakers. A greater number of Sidaamuafuo MT speaking spouses are SL speakers of Amharic. The rest 4 (3.3%) and 2 (1.7%) are respectively Kambatisata and Afan–Oromo MT speakers. Out of the total, 28 (23.3%), Wolaytato MT speaking spouses, Amharic SL speakers take the large part; and the rest 5 (4.2%) speak Sidaamuafuo as SL.

The data presented above, generally, indicates that majority of Sidaamuafuo, Wolaytato, Kambatisata and Hadiyyisa MT speaking spouses are bilingual in Amharic. Afan–Oromo MT speaking spouses are also bilingual in Amharic and Hadiyyisa. However, these MT speaking spouses are less in number when they compared with other MT speaking spouses who are bilingual in Amharic. Hadiyyisa MT speaking spouses are bilingual in Afan–Oromo next to Amharic. On the other hand, large numbers of Amharic MT speaking spouses are bilingual in Sidaamuafuo. These MT speaks are also considerably SL speakers of Wolaytato.

3.2.6.5. Comparison of Children MT and SL

Among the total, 53 (54.2%), Amharic MT speaking children majority, 32 (32.7%), are SL speakers of Sidaamuafuo. 8 (8.2%), 6 (6.1%), 4 (4.1%), and 3 (3.1%) are also SL speakers of Wolaytato, Hadiyyisa, Kambatisata, and Afan–Oromo in the particular order. More than half of the entire, 7 (7.1%), Afan–Oromo MT speaking children are SL speakers of Amharic. The rest 2 (2%) are Sidaamuafuo SL speakers. Almost all Hadiyyisa and Kambatisata MT speaking children are Amharic SL speakers. Out of 29 (29.6%) Sidaamuafuo MT speaking children majority 23 (23.5%), are also SL speakers of Amharic. The rest 6 (6.1%) speak Kambatisata as SL. From 3 (3%) Wolaytato MT speaking children 2 (2%) are Amharic SL speakers and the rest 1 (1%) is Sidaamuafuo SL speakers. The above presentation conveys that relatively most Sidaamuafuo, Afan–Oromo, Hadiyyisa Kambatisata, and Wolaytato MT speaking children are highly bilingual in Amharic than other languages. On the other hand, most Amharic MT speaking children are bilingual in Sidaamuafuo.

3.2.7. MT and SL in Comparison with Educational Backgrounds

Table (11) shows that the distributions of different MT and SL speakers to their educational backgrounds. With regards to respondents MT in comparison with educational backgrounds,

Amharic and Hadiyyisa MT speakers who have not received formal education are the least. However, Afan-Oromo, Wolaytato and Kambatisata took considerable number with regard to not receiving formal education. The data also shows majority of Amharic MT speakers have also received primary and secondary education. The Hadiyyisa MT speakers took the second rank in receiving primary education. According to their literacy, Wolaytato MT speakers took the first position in receiving college education. But, Afan-Oromo, Wolaytato MT speakers who have not taken formal education are the majority.

Respondents' MT and SL		Educational background ²¹				Total
		NRFEduc	PEduc	SEduc	RCEduc	
A	MT	6(2.5%)	45(18.7%)	12(5%)	6 (2.5%)	69 (28.9%)
	SL	41 (19.2%)	41 (19.2%)	16 (7.4%)	14 (6.5%)	112 (52.3%)
AO	MT	9 (3.8%)	3(1.3%)	1 (0.4%)	–	13 (5.4%)
	SL	8 (3.7%)	10 (4.7%)	–	1 (0.5%)	19 (8.9%)
H	MT	4(1.7%)	9(3.8%)	1 (0.4%)	1 (0.4%)	15 (6.3%)
	SL	2 (0.9%)	–	–	–	2 (0.9%)
K	MT	8(3.3%)	8 (3.3%)	1 (0.4%)	3 (1.3%)	20 (8.3%)
	SL	–	1 (0.5%)	–	–	1 (0.5%)
S	MT	39(16.3%)	30(12.6%)	2(0.8%)	10(4.2%)	81 (33.9%)
	SL	12 (5.6%)	31 (14.5%)	10 (4.7%)	8 (3.7%)	61 (28.5%)
W	MT	21 (8.8%)	10 (4.2%)	1(0.4%)	9 (3.8%)	41 (17.2%)
	SL	10 (4.7%)	4 (1.9%)	2 (0.9%)	3 (1.4%)	19 (8.9%)
Total	MT	87 (36.4%)	105 (43.9%)	18 (7.5%)	29 (12.1%)	239 (100%)
	SL	73 (34.1%)	87 (40.7%)	28 (13.1%)	26 (12.1%)	214 (100%)

Table 11: Distribution of Respondents' MT and SL in Relation with Educational Background

Regarding respondents SL in comparison with educational backgrounds, illiterate respondents reported that they are more bilinguals in Sidaamuafoo and Amharic than other languages. The respondents who have primary educational background are also very much bilinguals in both languages. However, Sidaamuafoo is relatively more distributed language of respondents who have primary educational background than others. Respondents who have received college education are bilinguals in Amharic to a greater and in Sidaamuafoo to a certain extent. Relatively speaking, both literate and illiterate respondents tend to be more bilingual in Amharic and Sidaamuafoo than

²¹Key: NRFEduc= (not received formal education), PEduc= (completed or attending primary education), SEduc= (completed or attending secondary education), and RCEduc= (received college education)

Wolaytato and Afan–Oromo. Following Sidaamuafuo and Amharic, Wolaytato and Afan–Oromo are equally acquired as SL by illiterate respondents, whereas, considerable number of samples who have primary educational background speak Afan–Oromo as SL next to Sidaamuafuo and Amharic.

3.3. Attitude towards Language and Bilingualism

Different aspects of language attitudes can affect a person’s language choice in a given situation (Romaine, 1995:44). Therefore, this study is mainly concerned with attitude towards language and bilingualism. In this section attempts were made to collect and analyze the attitudes of respondents towards the languages and bilingualism. To do this, semi–structured questions were designed; each item was relevant to collect particular information (i.e. attitude towards learning to speak second language(s), the relative utility and prestige of language(s) in the study area, the most preferred language of intergroup communications in HZW, and the preferred language(s) of respondents to their children). The rationale of respondents towards each attitude item is also considered. The acquired data is presented below.

3.3.1. Respondents’ Report on the Importance of Learning to Speak Second Language(s)

Do you think it is necessary to learn to speak second language(s) in HZW?		Total
Yes	No	
219 (91.6%)	20 (8.4%)	239 (100%)

Table 12: Respondents’ Attitude towards Bilingualism

According to table (12), the largest number of respondents, 219 (91.6%), believe that it is necessary to learn to speak second language(s) in HZW, while the rest 20 (8.4%) do not believe in the relevance of acquiring or learning SL. The rationales for the former group were mainly related with the socioeconomic need and with the need of reconstructing the ethnolinguistic identity such as: to communicate the diverse ethnolinguistic groups through various languages, to make social interaction and transaction easy, to build cross–cultural and communication competency, to make oneself familiar with modernization, and to reconstruct ones ethnolinguistic identity through the ancestor’s language. The rationales of the later group were mainly linked with the need to maintain their language. The data indicates that most respondents have preferred to be bilingual for various reasons. These respondents claimed the fact that knowing more than

one language would be useful in their everyday life, particularly in view of the professional, economic and social rewards. Some ethnolinguistic groups have preferred their ancestors' MT in addition to the language(s) that are acquired currently (refers table 13 and section 3.3.4. below).

3.3.2. Respondents Report on the most Prestigious Language(s) in HZW

The response on the relative utility and prestige of language(s) in the study area shows that some languages are prestigious for respondents who have different language background. As it is seen in table (13) relatively very large number of respondents recognized the alternate use of Sidaamuafoo and Amharic 91 (38.1%) as the most prestigious languages. Sidaamuafoo alone as well as together with Afan-Oromo are valued by 44 (18.4%) and 10 (4.2%) respondents, respectively. On the other hand, Amharic alone is valued by 43 (17.9%) respondents. 26 (10.9%) respondents surprisingly believe that English is the most prestigious languages even though they cannot communicate with the language. In terms of use and prestige among the languages in HZW, Sidaamuafoo and/or Amharic (alone and/or the composite of both) are valued by the majority of the respondents, followed by English. In light of this response, different reasons were given by these respondents. Most of these respondents' reasons indicated that Sidaamuafoo is valued as prestigious since the Sidaamuafoo MT speaking people are the predominant ethnolinguistic group in HZW. Some claimed that it is an official language of the local administration as well as the medium of instruction in the 1st cycle primary education. Similarly, the majority of respondents claimed that Amharic is the most prestigious for the reason that it serve as the language of wider communication among different language speakers (ethnolinguistic groups) in the HZW. The rational of respondents who perceived English as prestigious is related with modern technology and education.

MT	Which language is most used and must be given high regard in HZW?									Total
	A	H	K	S	AO	E	W	S+AO	S+A	
A	16(6.7%)	-	-	16(6.7%)	-	11(4.6%)	-	-	26(10.9%)	69(28.9%)
AO	-	5(2.1%)	-	-	2(0.8%)	5 (2.1%)	-	1(0.4%)	-	13 (5.4%)
H	-	3(1.3%)	-	-	5(2.1%)	-	-	2(0.8%)	5 (2.1%)	15 (6.3%)
K	-	-	3(1.3%)	11(4.6%)	-	1 (0.4%)	-	-	5 (2.1%)	20 (8.3%)
S	13(5.4%)	-	3(1.3%)	14(5.9%)	-	9 (3.8%)	-	7(2.9%)	35(14.6%)	81(33.9%)
W	14 (5.9%)	-	-	3 (1.3%)	-	-	4(1.7%)	-	20 (8.4%)	41(17.2%)
Total	43(17.9%)	8(3.3%)	6(2.5%)	44(18.4%)	7(2.9%)	26(10.9%)	4(1.7%)	10(4.2%)	91(38.1%)	239(100%)

Table 13: Respondents' Report on the Most Prestige Language(s) in Relation with MT

Significant difference is also exhibited when the respondents' report compared with their MT. The above table shows that relatively majority, 26 (10.9%), Amharic MT speakers valued the composite of Sidaamuafu and Amharic as prestigious more than Amharic alone 16 (6.7%). The Sidaamuafu MT speakers also valued the composite of Sidaamuafu and Amharic, 35 (14.6%) more than Sidaamuafu alone 14(5.9%). The rest local languages are valued by a small percent of their MT speakers, while Afan–Oromo is valued also by very small number, 5 (2.1%), of Hadiyyisa MT speakers and Hadiyyisa is valued so by very small number, 5 (2.1%), of Afan–Oromo MT speakers. Sidaamuafu and Wolaytato MT speakers valued the composite of Amharic and Sidaamuafu to a great extent, while they valued Amharic and Sidaamuafu alone to some extent. Afan–Oromo and Hadiyyisa MT speakers never valued Amharic or Sidaamuafu alone as prestigious.

The discussion made above shows that relatively significant number of Sidaamuafu, Amharic and Wolaytato MT speakers have perceived the composite of Sidaamuafu and Amharic to be prestigious while Sidaamuafu alone is the most prestigious languages for relatively certain number of Amharic, Kambatisata, and Sidaamuafu MT speakers. Considerably Amharic is prestigious for Wolaytato and Sidaamuafu MT. According to the reports of respondents for the open questions, the rationales of the majority on the relative utility and prestige of languages in HZW are related with the following facts. Sidaamuafu is local official language and it is also relatively a predominant language in the study area. The reason given by the majority respondent who perceived Amharic as prestigious language is that Amharic is the national as well as the SNNPRS official language. It is also a widely used language by different ethnolinguistic groups in the study area. Some respondents claimed that Amharic is also related with education. Generally, the data conveys that both Sidaamuafu and Amharic considered being prestigious for most MT speakers of different languages, except some Afan–Oromo and Hadiyyisa MT speakers. These MT speakers more valued their ancestors' MT than Amharic.

Regarding age groups, there is a significant difference of responses given to the most prestigious language in the research setting. According to the data in table (14), Sidaamuafu is given high prestige since it is reported by 59 (24.7%) alone, by 59 (24.7%) together with Amharic, and by 28 (11.7%) together with Afan–Oromo as the most prestigious language by different age groups. Amharic is also considered the prestige language by 50 (20.9%) alone, and by 59 (24.7%)

together with Sidaamuafuo by respondents from the different age groups. But only old-aged respondents did not consider Amharic as a prestige language. Hadiyyisa, Wolaytato and Afan-Oromo are never considered as prestige languages by the children, while this age group gives considerably high prestige to Amharic, Sidaamuafuo and English, in this order, other age groups also give almost no prestige to the three languages. English is considered prestigious only by the children and young respondents.

Age groups	Which language is most used and must be given high regard in HZW?									Total
	A	H	K	S	AO	E	W	S+AO	S+A	
7-18	21(8.8%)	-	-	8 (3.4%)	-	10(4.2%)	-	-	18 (7.5%)	57(23.8%)
19-30	22(9.1%)	-	1(0.4%)	9 (3.8%)	-	8(3.4%)	-	-	38(15.9%)	78(32.6%)
31-50	7 (2.9%)	5(2.1%)	1(0.4%)	29(12.1%)	2(0.8%)	-	2(0.8%)	26(10.9%)	-	72(30.1%)
>51	-	3(1.3%)	2(0.8%)	13(5.4%)	7(2.9%)	-	2(0.8%)	2 (0.8%)	3 (1.3%)	32(13.5%)
Total	50(20.9%)	8(3.4%)	4(1.7%)	59(24.7%)	9(3.8%)	18(7.5%)	4(1.6%)	28(11.7%)	59(24.7%)	239(100%)

Table 14: Respondents' Report on the Most Prestige Language(s) across Age Groups

The presentation made above generally shows that children and young respondents give prestigious value to Amharic alone and the composite of Sidaamuafuo and Amharic. The majority of Middle-aged respondents, on the other hand, considered Sidaamuafuo alone and the composite of Sidaamuafuo and Afan-Oromo to be prestigious. The old-aged respondents perceived Sidaamuafuo and Afan-Oromo to be prestigious language in HZW. The rationales of these old-aged respondents are concerned with keeping their ethnolinguistic identity.

3.3.3. The most Preferred Language of Intergroup Communications in HZW

It is clearly seen in table (15), that 186 (77.8%) respondents indicate Amharic to be the most important language for intergroup communication in HZW. 21(8.8%) and 23(13.4%) respondents reported that Sidaamuafuo and the composite of both Sidaamuafuo and Amharic serve as the medium of communication between different ethnolinguistic groups. Consider the table below:

What is the most preferred language of intergroup communications in HZW?							Total
A	AO	H	K	S	W	A+S	
186 (77.8%)	-	-	-	21 (8.8%)	-	32 (13.4%)	239(100%)

Table 15: The Most Preferred Language of Intergroup Communication

3.3.4. Respondents Language Preference for their Children

According to Gardner (1978: 239), parents attitude towards a certain language or language speakers possibly affect children language learning. Therefore, in the questionnaire there was a question that related which language the respondents preferred for their children in the future. The responses are presented as follows:

MT	Which language do you prefer to your children?								Total
	A	AO	H	K	S	W	S+A	E	
A	12 (9.4%)	1(0.8%)	–	–	5 (3.9%)	3(2.4%)	12 (9.4%)	10 (7.9%)	43 (33.9%)
AO	1(0.8%)	9 (7.1%)	6 (4.7%)	–	–	–	1 (0.8%)	–	17 (13.4%)
H	2 (1.6%)	5 (3.9%)	4 (3.1%)	–	–	–	–	1 (0.8%)	12 (9.4%)
K	3 (2.4%)	–	–	3(2.4%)	3 (2.4%)	–	–	–	9 (7.1%)
S	13(10.2%)	2 (1.6%)	–	–	5 (3.9%)	–	5 (3.9%)	2 (1.6%)	27 (21.3%)
W	10 (7.9%)	–	–	–	1 (0.8%)	2(1.6%)	3 (2.4%)	3 (2.4%)	19 (14.9%)
Total	41(32.3%)	17(13.4%)	10(7.9%)	3(2.4%)	14(11%)	5 (3.9%)	21(16.5%)	16 (12.6%)	127 (100%)

Table 16: Respondents' Language Preference for Their Children in Relation with MT

As it is clearly seen in table (16), of all parent respondents, the majority, 41 (32.3%) have preferred Amharic alone for their children. Next to Amharic, the languages preferred by parents to their children are Sidaamuafoo by 14 (11%) alone and by 21 (16.5%) together with Amharic, Afan–Oromo by 17 (13.4%), and English by 16 (12.6%), in their order. Significant differences are also seen, when the responses compared with respondents MT background. Afan–Oromo is selected only by Afan–Oromo and Hadiyyisa MT speaking parents. Kambatisata and Wolaytato preferred for their children by absolutely small parents of their respective MT groups. Afan–Oromo and Hadiyyisa MT parents have given the least preference to Amharic and Sidaamuafoo language for their children. Amharic MT and Sidaamuafoo MT parents showed more preference to their own MT followed with the others MT, as far as their children concerned. English is preferred by a considerable number, 16 (12.6%), of respondents for all MT groups.

The account for respondents' particular language preference for their children mainly related with the following responses. The reason why different MT speakers preferred Amharic to their children is that Amharic is a national as well as regional official language. The respondents have also claimed that Amharic is very important for inter–group communication and schooling purposes. For these reasons the majority of parent respondents have preferred Amharic for their

children. Considerable numbers of Amharic MT respondents have also indicated that they would like their children to be bilingual in Amharic and Sidaamafoo for the same reasons. English is also preferred by parents to a certain extent for the reason that it is used for education. The parent respondents' have revealed positive attitude towards Amharic, Sidaamafoo, and English and thus have preferred them for their children for their utilitarian advantages. According to Romaine (1995: 44) the utility of language is one of the factors that motivate a person's language choice.

Afan–Oromo MT speaking parents have preferred Hadiyyisa for their children next to their own MT. Similarly, Hadiyyisa MT speaking parents have preferred Afan–Oromo for their children. This pattern of attitude has been similarly observed in table (13). As it is seen in table (13), only Hadiyyisa MT speaking respondents have perceived Afan–Oromo as a prestigious language. Similarly, a considerable number of Afan–Oromo MT speaking respondents gave prestigious value for Hadiyyisa, as indicated in table (13). This pattern of attitude and norm of bilingualism (refer section 3.2.) seems to have been influenced by the historical events of both ethnolinguistic groups that appeared somewhere around the *Bilatte River*. In the early half of 17th century the Hadiyya used to have confronted the Oromo in a war. The Hadiyya ethnolinguistic groups had been moving in different directions for a long period of time, before they were coming back from the battle field to the present Hadiyya zone (Broukamper, 1980 cited in Alebachew and Samuel, 2002:74). During this movement some Hadiyya group members, called the *giichchuwwa*²² come into contact with the Oromo expansionists. There were several events that took place in the contact situation. One of these events was the act of *Hidiro*²³ or *Moggasa* to resolve the conflict between the Oromo and the Hadiyya (Broukamper, 1980 cited in Alebachew and Samuel, 2002:73). This cultural ceremony had resulted in some of the Hadiyya *giichchuwwa* members living together with the Oromo group. Intermarriage was also made between both groups. Besides, according to Broukamper (1980) cited in Alebachew and Samuel, (2002:73), some of the Hadiyya *giichchuwwa* also lived in Sidaama for a long period of times until they moved across the Bilatte River in 1902 E.C. Many Hadiyya who remained in the highland were enveloped by the Oromo expansion in the seventeenth century, and the Arsi–Oromo contains

²² Giichchuwwa is the Hadiyyisa term which refers to a sub–group of Hadiyya ethnolinguistic group (Alebachew and Samuel 2002:74).

²³ Hidiro is Hadiyyisa term which refers to the traditional conflict resolution method. It is used to resolve it within the in–group itself or out group (among Hadiyya and other groups) conflict. Intermarriage was allowed only out group situation. Hidiro or ‘Oath’ is an equivalent cultural practice of the Oromo ‘moggasa’ (Alebachew and Samuel 2002:74).

many *giichhuwwa* who trace their ancestry to the Hadiyya state (Broukamper, 1980 cited in Cohen, 2000:204). Generally, it can be understood that the attitude and pattern of bilingualism of Hadiyyisa and Afan–Oromo MT speaking respondents relates in some specific ways to the above mentioned historical events in the nearby areas.

3.4. Pattern of Language Use in Various Domains

There are different basic situations in which people can speak to each other on a specific topic with particular addressees (participants). Among these, Fishman (1971: 18) distinguished nine domains (i.e. home, neighborhood, play ground, market (Cooper, 1976), religious, health center, administration, school, and public meeting) which are mostly relevant in the study of language use. On the basis of this conception the language use of respondents in the various domains will be investigated and be presented in this section. The analysis of these domains of language use emphasizes the description of the functional distribution of Amharic, Afan–Oromo, Hadiyyisa, Kambatisata, Sidaamufoo, Wolaytato and English in the study area. In some situations more than one language could be used. Another attribute of language use that was analyzed and presented in this section is the tendency people have to use the language(s) in the different situations, when they communicate with different participants and on the topic they are involved in. In the following sections the major domains of language use will be discussed.

3.4.1. Language Use in the Home Domain

The self-reported data on language use of participant in the home domain with grandparents, parents, spouse and children has been gathered through the questionnaire. While gathering the language use items in the questionnaire, the researcher made attempts to identify the nature of relationship between respondents and their grandparents. Some responded that on grandparents had strong relationship and greater contact with them because they were found in one of the following situation. First, the grandparent currently lived in the family together with the respondent, or in the neighborhoods or in the nearby towns or villages. Second, some of the respondents' grandparents lived very far from the study area and the respondents do not contact often with them. Third, a considerable numbers of respondents indicated that they have no information about their grandparents (no contact at all). Therefore, grandparent in the context of this study refers only to the respondents' fathers and/or mothers parents who are found in the first two situations. The following table presents the language use of different interlocutors in the family domain.

Language(s)	Language use at home with:			
	Grandparent	Parent	Children	Spouse
A	10 (6.7%)	30 (12.6%)	48 (37.8%)	42 (29.3%)
AO	18 (12%)	21 (8.8%)	8 (6.3%)	7 (4.9%)
H	9 (6%)	11 (4.6%)	2 (1.6%)	6 (4.2%)
K	17 (11.3%)	13 (5.4%)	2 (1.6%)	7 (4.9%)
S	45 (30%)	51 (21.3%)	25 (19.7%)	31 (21.7%)
W	33 (22%)	9 (3.8%)	5 (3.9%)	9 (6.3%)
S+A	8 (5.3%)	59 (24.7%)	28 (22%)	22 (15.4%)
W+A	7 (4.7%)	32 (13.4%)	7 (5.5%)	8 (5.6%)
H+A	–	5 (2.1%)	–	5 (3.5%)
K+A	3 (2%)	8 (3.3%)	2 (1.6%)	6 (4.2%)
Total	150 (100%)	239 (100%)	127 (100%)	143 (100%)

Table 17: Language Use at Home with Grandparent, Parent, Children, and Spouse

Out of 150 respondents, as it can be seen from table (17), 45 (30%) and 33 (22%) have indicated that they use Sidaamuafoo and Wolaytato, respectively in the home domain with their grandparents. Nearly equal number of respondents, 18 (12%) and 17 (11.3%), reported that they use Afan–Oromo and Kambatisata with their grandparents. Amharic 10 (6.7%) and Hadiyyisa 9 (6%) are also used between respondents and their grandparents. On the contrary, 18 (12%) of respondents have an experience of using two languages alternatively with their grandparents. Among these 8 (5.3%) use Sidaamuafoo together with Amharic; 7 (4.7%) also use Wolaytato and Amharic alternatively. The alternate use of Kambatisata and Amharic is insignificant with grandparents in the home domain. This data shows that respondents use Sidaamuafoo to a greater extent and Wolaytato to a lesser extent when they communicate with their grandparents in the home domain. The alternate use of Amharic together with Sidaamuafoo, Wolaytato and Kambatisata are observed to be in a lesser degree when compared with the other language use of respondents with other participants in the home domain.

The table also shows that 51 (21.3%), 30 (12.6%) and 59 (24.7%) respondents respectively use Sidaamuafoo, Amharic and both language together while communicating with their parents. 21 (8.8%), 11 (4.6%) and 13 (5.4%) respondents indicated that they use Afan–Oromo, Hadiyyisa, and Kambatisata in the respective order. Wolaytato is used by 9 (3.8%) respondents with parents. The use of Kambatisata and Hadiyyisa together with Amharic take 8 (3.3%) and 5 (2.1%) among

the entire sample of the study. The data presented above conveys that all the languages are in use when respondents communicate with their parents. However, Sidaamuafoo together with Amharic and Sidaamuafoo are relatively used to a greater extent. Certain numbers of respondents also use Amharic solely and together with Wolaytato. Relatively Hadiyyisa and Kambatisata together with Amharic are used in the home with parents to a lesser extent.

Among 127 (100%) respondents who have children, as indicated in the above table, the majority of respondents, 48 (37.8 %), 25 (19.7%) and 28 (22%) have indicated that they use Amharic, Sidaamuafoo, and both languages respectively, with their children at home. 7 (5.5%) respondents answered that they alternatively use Amharic and Wolaytato with their children. The use of Afan–Oromo and Wolaytato is 8 (6.3%) and 5 (3.9%). Insignificant number of respondents reported that they use Hadiyyisa, Kambatisata, and Kambatisata together with Amharic while communicating with their children.

The table also shows that, among 143 respondents who have spouse, 42 (29.3%), 31 (21.7%), and 22 (15.4%) use Amharic, Sidaamuafoo, and both languages, respectively, with their spouses. Exactly equal number of respondents, 7 (4.9%) indicated that they use Afan–Oromo and Kambatisata; and also exactly equal number of respondents, 6 (4.2%) claimed that they use Hadiyyisa and Amharic together with Kambatisata. 9 (6.3%), 8 (5.6%) and 5 (3.5%) have stated that they use Wolaytato solely and Amharic together with Wolaytato and Hadiyyisa, respectively.

In general, Sidaamuafoo, Wolaytato, Hadiyyisa, Amharic, Afan–Oromo, and Kambatisata are used in the home domain. However, Sidaamuafoo to a greater extent and Wolaytato to a certain extent are used in the family domain when respondents communicate with their grandparents. All languages are also in use while respondents communicate with their parents. However, Sidaamuafoo together with Amharic, and Sidaamuafoo exclusively are relatively used to a greater extent. Considerable numbers of respondents also use Amharic exclusively and together with Wolaytato. Hadiyyisa and Kambatisata together with Amharic are used to a lesser extent in the family domain with parents. Parent respondents also used Amharic and Sidaamuafoo either exclusively or alternatively with their young children to a greater extent. However, Amharic is a predominant language of parent and children communication at home. By implication, Amharic is the predominant language of children or of the future generation. This predominant use of

language together with respondents' attitude, (in section 3.3.2 and 3.3.4), indicates the tendency of intergenerational switching.

3.4.2. Language Use in the Neighborhood Domain

According to informants of the study, 'during the settlement/resettlement in 1969–71 G.C. the then local government officials have been purposely intermixing different ethnolinguistic group together so as to make a random order or arrangement'. Ato Desta Kia', one of the committee members during the resettlement, claims that this action resulted in peaceful social interaction of ethnolinguistic groups; particularly the Sidaama and Arsi–Oromo. At present in the study area different MT speakers are observed living together as neighbors, and also different languages are used in the neighborhood domain. There are a lot of friendly contacts going on among community members after work. One of the most common places for contact is neighbors' houses. During the observation as well through the questionnaire sessions, in people's houses the researcher frequently observed neighbors who have different MT background speaking to each other in the neighbors' houses. The following table presents the responses of respondents on language use in the neighborhood domain when they make greeting and asking and/or offering information to their neighbors.

Language(s) used	When respondents communicate with their neighbors to:	
	Make greeting	Asking and/or offering information about the locality
A	67 (28%)	121 (50.6%)
AO	7 (2.9%)	5 (2.1%)
H	5 (2.1%)	3 (1.3%)
K	8 (3.3%)	8 (3.3%)
S	82 (34.3%)	56 (23.4%)
W	10 (4.2%)	8 (3.3%)
S+A	60 (25.1%)	38 (15.9%)
Total	239 (100%)	239 (100%)

Table 18: Language Use in Neighborhood Domain

The above data conveys that Sidaamuafoo to greater and Amharic to a certain degree are employed at the neighborhood domain while greeting. On the other hand, for asking and/or offering information about the locality, Amharic to greater extent and Sidaamuafoo to a certain extent are employed. The use of Afan–Oromo, Hadiyyisa Kambatisata, and Wolaytato is very

rare in both contexts. Generally, Amharic and Sidaamuafoo are the predominant languages of neighborhood domains.

3.4.3. Language Use in School Domain

In this domain, the researcher focused on the actual practices related to medium of instruction as well as the particularly language use in the educational context. The language use of students out of classroom was also another focal point. A question was posed to identify what actually happens in language classroom and out of the classroom in terms of language uses.

Among the entire respondents, 57 (23.8%) students attend their primary education in the local primary school. Out of these, 35 (61.4%) and 19 (33.3%) students cover 1st and 2nd cycle, respectively. These sample students were asked what language(s) they use mostly with their teachers and classmates in and out of language classes when they were discussing language lesson. The students' responses are presented below.

School level	Setting	Interlocutor	Language(s) used				
			A	S	E	S+A	E+A
2 nd cycle (5-8)	In Sidaamuafoo class	teacher	-	31(81.6%)	-	8 (21%)	-
		classmates	3 (7.9%)	11(28.9%)	-	24(63.2%)	-
	In Amharic class	teacher	37(97.4%)	-	-	1 (2.6%)	-
		classmates	34(84.2%)	-	-	4 (10.5%)	-
	In English class	teacher	-	-	10(26.3%)	-	28(73.7%)
		classmates	-	-	6 (15.8%)	-	32(84.2%)
Total		38 (100%)					
1 st cycle (1-4)	In classroom	teacher	4 (21 %)	8 (42.1%)	-	7 (36.8%)	-
		classmates	3 (15.8%)	4 (21%)	-	12(63.2%)	-
		Total	19 (100%)				
both 1 st and 2 nd cycle	At school social gathering places	friends	43(75.4%)	11(19.3%)	-	3 (5.3%)	-
Total		57 (100%)					

Table 19: Language Use in School Domain

As shown in table (19), during Sidaamuafoo class in 2nd cycle primary school, students use mainly Sidaamuafoo with teacher, but Sidaamuafoo and Amharic with peers. The prominent factor of the students merely use of Sidaamuafoo with the teacher, according to some Sidaamuafoo teachers, is the deed of the majority teachers that they are using only Sidaamuafoo in the classroom. On the other hand, the reason of the students' use of Sidaamuafoo and Amharic

with peers can be related with their language background. As it can be seen in table (3), majority students who have attending primary education were children or they were under the age of 7–18. Most of the children in this age group, according to table (7), are more Amharic MT speakers than the other languages. Therefore, in the 2nd cycle primary school students use their MT (Amharic) during their SL (Sidaamuafu) learning, particularly when they discuss with classmates in Sidaamuafu class. The use of Amharic is also true in the case of English class in 2nd cycle primary school. During English class, students use mostly English and Amharic with teacher and their classmates. Unlike Sidaamuafu class, students use both their MT (Amharic) and their SL (English) with both their teacher and their classmates. The reason of the students' use of Amharic with their peers and their teacher in English class can be related with their language background, as it is mentioned above. Furthermore, some English teachers claimed that the use of Amharic during English class is made in order to help students to understand the concepts particularly for students who are not well proficient in the language. During Amharic class in 2nd cycle primary school, students use almost exclusively Amharic with both the teacher and their classmates. As it can be also seen in the above table, in the 1st cycle primary schools, in the classroom, students use Amharic and Sidaamuafu with the teacher and students. According to the above table, in both 1st and 2nd cycle primary schools, outside the classroom in the schools, Amharic is the language of communication.

Generally, significant differences are observed in terms of the students' language use during Amharic, English, and Sidaamuafu classes and during their ordinary communication in school setting outside the classroom. Amharic is most widely used during the language classes in 2nd cycle primary school. However, in the 1st cycle primary schools Amharic and Sidaamuafu are used. The use of Amharic is most dominant outside the classroom in both the 1st and 2nd cycle primary school.

3.4.4. Language Use in the Market

According to Cooper et al (1976: 244), market place is the setting where buyers and sellers who speak different MT come together to trade. Therefore, it is one of the important domains for the description of language use. Market in the study area is usually held two days a week, on Sundays and Thursdays. The linguistic situation in the *market days* is different when it is compared with other days of the week. The degree of contact between different MT speakers

highly increases since the non-residents as well as residents of the sites are gathered at the market days in the market place. Non-resident Afan-Oromo speakers come from Siraro, Kala-Billito, etc. to that market; and the non-resident Sidaamuafuo MT speakers also join the transaction from Dore-Bafano and the nearby *kebeles*. On the other hand, the non-resident merchants and other people who have different MT backgrounds come from Hawassa town to the market. Several items such: kerosene, clothing (now and used), firewood, soap etc. are sold and bought for local conception; goats and chicken and other agricultural products like maize, potato, cabbage, sweet potato, haricot beans, chili pepper etc. are the most important items for buyers who come from Hawassa town. The following table shows the respondents' reports on language use in the market place.

Language(s) used	Negotiating on price in open market with buyer or seller
A	174 (72.8%)
AO+A	17 (7.1%)
H+A	3 (1.3%)
K+A	5 (2.1%)
S+A	25 (10.5%)
W+A	15 (6.3%)
Total	239 (100%)

Table 20: Language Use in Market

According to table (20) Amharic is dominantly used for transaction in the market place. Out of the total respondents 174 (72.8%) have reported that they use Amharic in the market place. The alternate use of Sidaamuafuo with Amharic is also another pattern of language use in the market place and it takes 25 (10.5%) of the sample respondents. Afan-Oromo is used by 17 (7.1%) respondents as language of negotiation in the market. Wolaytato together with Amharic take 15 (6.3%) respondents. 5 (2.1%) and 3 (1.3%) respondents indicated that they use Kambatisata and Hadiyyisa together with Amharic respectively. The data, generally, shows that majority respondents reported that they use Amharic to a very greater extent and Sidaamuafuo together with Amharic to a certain extent.

During the observation, buyers and sellers were frequently observed when communicating with each other for the purpose of making a purchase or sale in the different language(s). Transaction in Amharic, Afan–Oromo, Sidaamufoo, Wolaytato, and the alternation of Amharic and some other languages was observed. Amharic was the most widely used languages in the market–place. The sole use of Sidaamufoo, Wolaytato, Kambatisata, and Hadiyyisa in the market is relatively limited when compared with the use of Amharic. However some vendors in most cases address the non–resident Afan–Oromo MT speakers in Afan–Oromo. This result differs from Cooper and Carpenter’s (1976) findings of language use in some Ethiopian markets. According to Cooper and Carpenter (1976: 254), in the linguistically diverse context of these Ethiopian markets transactions were facilitated by the multilingualism of the traders rather than by emergence of a trade lingua franca. Whereas in the context of the present study, buyers and sellers in the market place frequently communicate in Amharic. In the research setting different MT speakers are very much bilingual in Amharic. The market, therefore, is facilitated in the medium of Amharic. The use of Amharic in the Market place, in general, goes with Lulseged’s (1994: 528) and Samuel’s (2010: 61–63) findings.

3.4.5. Language Use in the Public Meetings

Some aspects of the lives of residents in HZW are related with public meetings for various socioeconomic and political reasons. Therefore, meetings in *kebeles*, in *Idirs*²⁴, and in local reconciliation committee are one of an important domain in which this study is concerned and the language use. The respondents’ report on language use in certain public meetings is presented below.

²⁴Idir is traditional institution established by the community members to facilitate the social affairs and sometimes run administrative issues like anti HIV/AIDS activities. The main services of these institutions are mainly to support families who would be losing their relatives in death. Member of the Idir would be contributing some money per a month.

Language(s) used	To discuss an issues with the chair person of		
	Kebele	Idir	Local reconciliation committee
A	29 (20.1%)	34 (43.6%)	1 (1.4%)
AO	–	3 (3.8%)	29 (42%)
H	–	2 (2.6%)	–
K	3 (2.1%)	3 (3.8%)	–
S	80 (55.6%)	9 (11.5%)	30 (43.5%)
W	7 (4.9%)	7 (9%)	–
AO+A	–	–	1 (1.4%)
S+A	25 (17.4%)	20 (25.6%)	2 (2.9%)
S+AO	–	–	6 (8.7%)
Total	144 (100%)	78 (100%)	69 (100%)

Table 21: Language Use in the Public Meetings

As it can be seen in table (21), among the total sample 144 respondents, have an experience of participation in kebele meetings. Out of these, the majority, 80 (55.6%) respondents stated that they use Sidaamuafoo in the *kebele* meeting when discussing issues with the chair-person. 29 (20.1%) and 25 (17.4%) respondents respectively indicate that they use the Amharic alone and Amharic together with Sidaamuafoo for the same purpose. 7 (4.9%) respondents also use Wolaytato, whereas 3 (2.1%) use Kambatisata.

In *idir* meeting the pattern of language use is varied from the *kebele* meeting. Amharic use is found to be the majority with 34 (43.6%) using it to communicate with the chairperson. The alternate use of Sidaamuafoo and Amharic takes, 20 (25.6%), a second place when compared with other pattern of language use. 9 (11.5%) and 7 (9%) respondents indicated that they use Sidaamuafoo and Wolaytato respectively at the same setting. In contrast, among the respondents, an equal number, 3 (3.8%), claimed to use Afan-Oromo and Kambatisata and 2 (2.6%) to use Hadiyyisa.

The table also show that nearly equal amount of respondents use Afan-Oromo 29 (42%), and Sidaamuafoo, 30 (43.5%), which makes the majority, when they communicate with the chairperson at local reconciliation meetings. Additional 6 (8.7%) respondents claimed to use both Amharic and Sidaamuafoo in the context.

The researcher had opportunities to observe six public meetings which were held for different purposes. Among these, three were *kebele* meetings, one was an *idir* meeting and the other two

were local reconciliation meetings. Issues regarding sanitation and administrative problems were discussed in the kebele meetings. In the *idir* meeting the discussion was made on the chairperson's report of the overall monthly activities. On the first reconciliation meeting discussion was carried out between the committee members, representative elder representatives of families of the victims and the relatives of the antagonist, as well as other voluntary participants and negotiation was completed between the opposed groups. The second meeting went on after a week. In this day a traditional reconciliation ceremony was performed. The committee members and elderly persons from Sidaama and Oromo ethnolinguistic groups have facilitated the reconciliation. The participants in the three types of public meetings, in most cases, were middle- and old-aged persons. Young people were rarely observed in the *kebele* meetings. In terms of gender, almost equal number of males and females participated in *kebele* and *idir* meetings whereas, in local reconciliation meeting old-aged males were predominantly involved.

In one of the *kebele* meeting, one incident that occurred among the participants was particularly interesting. An official who come from woreda administration interfered in a person's speech when the person was communicating in Amharic. The official suggested to him to use Sidaamuafoo. The person, however, switched to Wolaytato and made the following remark towards the official and the chairperson of the *kebele*. The Wolaytato switched items are written in italics whereas the Amharic ones are written in bold. *issoy faaffa issoy k'assi kittipwa mizdoy k'onk'ay baawa...silezi wannaw neger ffigurun meftat new...*

issoy- faaffa- issoy- k'assi- kittipwa- mizdoy- k'onk'ay -baawa
 the one- roasted.grains- the one- also- minced.meat- one.which.can.feed- language- not exist
 'there is no any language that provides one which roasted grains (poor quality food) while another provides with minced meat (high quality food)'

(Wolaytato)

silezi- wannaw neger- ffigurun- meftat- new (Amharic)
 therefore- main.thing- the problem- resolve- is
 'Therefore, the main thing to do is to resolve the problem'

Literally, the remark can be represented as follow; 'One language cannot feed delicious and expensive food; then again, one language cannot feed tasteless and cheap food. Therefore, the main thing is solving the problem...'

The chair person had his reason for preferring Sidaamuafoo as the medium of the meeting. Sidaamuafoo, according to the chair person's explanation, was preferred to address the old-aged participants and also it is the language of administration in the *kebele*. After a discussion was made on the medium to be used in the meeting most people resorted to the use of Sidaamuafoo. However, some members of the *kebele* and one expert from the woreda health office used Amharic in most cases in the meeting. In other *kebele* meetings the tradition is to use Sidaamuafoo and Sidaamuafoo together with Amharic.

The above remark, however, expresses that the chair person should not worry about the interference of language rather than focusing on the content of the meeting. By implication, people in the meeting could communicate or use more than one language. The remark, on the other hand, depicted the speaker's positive attitude towards bilingualism.

Amharic was predominantly used in *idir* meetings. On the other hand, in the local reconciliation meeting Sidaamuafoo and Afan-Oromo were similarly used as mediums of communication. However, sometimes interpreting from Sidaamuafoo to Afan-Oromo is observed. Ato Desta Kia' is one of the committee members and he has facilitated the communication by interpreting from Sidaamuafoo to Afan-Oromo. Ato Desta claimed that communication through interpretation was a common practice from the time when the *kebeles* were established. There were several people regularly assigned in different public meetings to interpreting from Amharic to Sidaamuafoo, Afan-Oromo, Wolaytato, Kambatisata and Hadiyyisa (or to the reverse). This trend, according to Ato Desta, is gradually changing and translation is practiced only some times in specific situations, like in the reconciliation ceremony.

Generally, Amharic, Sidaamuafoo, and Afan-Oromo are used in different public meetings. Amharic is predominantly used in *idir* meeting. Sidaamuafoo, on the other hand, serves as the medium of communication in *kebele* meetings. Afan-Oromo and Sidaamuafoo are the most used languages of communication during reconciliation ceremony. Interpretation is sometimes made between Afan-Oromo and Sidaamuafoo in the ceremony. The alternate use of Sidaamuafoo and Amharic is used to a certain extent in *idir* and *kebele* meetings. In these meetings Wolaytato, Kambatisata and Hadiyyisa are rarely used.

3.4.6. Language Use in the Health Center

An item on the questionnaire was asked about respondents' language use in the health center. The following table presents the responses.

Language(s)	Explaining the symptoms/problems to physician
A	199 (83.3%)
AO	11 (4.6%)
S	23 (9.6%)
S+A	6 (2.5%)
Total	239 (100%)

Table 22: Language Use in Health Center

It can be seen in table (22) that the respondents reported that they have used Amharic, Sidaamuafu, and Sidaamuafu with Amharic alternatively in health center when they explain the symptoms/problems to physician. Amharic is the most important language in health center and it is claimed to be used by 199 (83.3%) of the respondents. Sidaamuafu was claimed by 23 (9.6%) out of the entire respondents and Afan-Oromo and claimed by 11 (4.6%) respondents. Generally, Amharic is a major language in the health center.

The data which is obtained from observation as well as interview indicate that Amharic is major language in the health center. However, two nurses and one health extension worker similarly claimed that sometimes, specially, on Thursdays and on Saturdays, which are the market days, Sidaamuafu and Afan-Oromo are used in addition to Amharic. The health center in these days is usually very much crowded as the number of non-resident Sidaamuafu and Afan-Oromo MT speaking clients from the nearby areas increases. In most cases these clients use their MT to communicate with other language speakers. Bilingual nurses and other service providers in the center were often observed to switch from other languages to Sidaamuafu and Afan-Oromo while they communicate with the monolingual clients. Monolingual participants, according to Clyne (1998: 203), will usually cause a code-switch. This is sometimes true in this context. On the other hand, interpretation was another pattern of language use when some Amharic MT speaking nurses communicate with non-resident Sidaamuafu and Afan-Oromo MT speaking clients. In general,

Amharic is predominantly used between physician and client communication in the health center. Sidaamuafoo and Afan–Oromo, however, are used to a certain extent on market–days.

3.4.7. Language Use in Play grounds

The residents were observed usually entertaining themselves in the following major situations. Several middle– and old–aged people go out to usually speak to each other and with friends in neighborhood, on the street, in the cafés or in public places *mesheta bet*. Young males also entertain and speak to one another with friends on the side of the main road, in the cafés, and on sports fields. Outdoor games like volley ball and tennis table are also the main recreational activities the young as well as children in the study area have access to. Every day, except on the market days, in the late afternoons and sometimes in the mornings, young and Middle–aged males usually enjoy with the outdoor games. Females are also observed usually entertaining themselves in similar settings except in the outdoor games.

Respondents claimed that they used different languages when they invite their friends into the outdoor game. Similarly, among the entire sample 203 indicated that they have an experience of exchanging anecdotes and tales with their friends. In these activities they use different languages. The responses in table (23) illustrate which language is used in such recreational contexts.

Language(s) used	Exchanging funs, tales and anecdotes	Inviting friends into the outdoor game
A	65 (32%)	98 (63.6%)
AO	12 (5.9%)	4 (2.6%)
H	6 (2.9%)	2 (1.3%)
K	9 (4.4%)	3 (1.9%)
S	26 (12.8%)	18 (11.8%)
W	21 (10.3%)	6 (3.9%)
K+A	5 (2.5%)	3 (1.9%)
W+A	7 (3.4%)	7 (4.5%)
S+A	52 (25.6%)	13 (8.4%)
Total	203 (100%)	154 (100%)

Table 23: Language Use in Playgrounds

As indicated in table (23), Amharic takes majority role, 98 (63.6%), during exchange funs and during outdoor games and the use of Sidaamuafoo and Amharic cover 13 (8.4%). Very small number of respondents 18 (11.8%) also reported that they used Sidaamuafoo in the specific activity and a nearly equal number of respondents, 6 (3.9%) and 7 (4.5%) used Wolaytato alone or Wolaytato together with Amharic. Responses also indicated that an insignificant number of respondents used Afan–Oromo, Hadiyyisa, Kambatisata, and Kambatisata and Amharic.

Different languages are also claimed when the respondents exchanged funs, tales and anecdotes with their friends. According to the respondents report in table (23), Amharic is used by 65 (32%) to a greater degree. The use of Sidaamuafoo together with Amharic 52 (25.6%) respondents is the next largely used language. Certain number of respondents indicated that they use only Sidaamuafoo in such an occasion. Wolaytato also used to a small extent.

The above data as well as the observation generally shows that Amharic is predominantly used followed by Sidaamuafoo in the play ground. Subsequently both languages are used to a considerable degree. Wolaytato is used to a small extent in this context. Respondents exchange with friends funs, tales and anecdotes in Afan–Oromo, Kambatisata, and Hadiyyisa to small extent. However, the use of Kambatisata, Hadiyyisa, Wolaytato, and Afan–Oromo are more observed when the respondents chat with friends on funny tells than asking to play the game

3.4.8. Language use in Administrative Domain

Administrational domain is a place where people who have different language and social background can communicate with one another. The participants in this domain are expected to use language(s) for specific topic with particular persons. To identify the language which respondents use at this domain, a question was posed regarding language use at work place with their supervisor when discussing personal matters and work–related issues. And the response is presented as follows.

Language(s) used	Discussing professional issues at work place with administrator/supervisor	
	informally	formally
A	20 (41.7%)	4 (8.3%)
S	9 (18.4%)	38 (71.2%)
S+A	19 (39.6%)	6 (12.5%)
Total	48 (100%)	48 (100%)

Table 24: Language Use in Administrative Domain

In the table above, out of the entire samples 48 (100%) respondents are employees in different administrative domains. The response of these employees is shown in table (24) which indicates that they used Amharic alone 20 (41.7%) and Sidaamuafoo together with Amharic 19 (39.6%) to a large extent in informal situation. This pattern of language use changes when the respondents discuss similar issues in formal occasion. Sidaamuafoo, in this context, is exclusively used to a very greater extent than the other languages. According to Indrias et al (2007: II), Sidaamuafoo is serve as an official language of the Sidaama zone administration. This resulted in the predominant use of Sidaamuafoo in formal occasion. In general, Amharic, Sidaamuafoo, and the alternation of both are used in administrative occasion to a very greater extent. Sidaamuafoo to Amharic code-switching is also a common practice in administrative context.

3.4.9. Language Use in Religious Domains

Two items were included in the questionnaire, regarding language use at worshipping place. The items were proposed to acquire respondents' language use data when they pray in person and together with other members of the religion. Consider table (25) below.

Language(s) used	Praying at worship places to the God /Allah/Magano	
	in person	in group
A	78 (32.6%)	168 (70.3%)
S	36 (15.1%)	4 (1.7%)
H	6 (2.5%)	–
K	9 (3.8%)	–
W	35 (14.6%)	–
S+A	30 (12.6%)	31 (12.9%)
K+A	11 (4.6%)	2 (0.8%)
W+A	7 (2.9%)	5 (2%)
Arabic	27 (11.3%)	27 (11.3%)
Ge'ez +A	–	2 (0.8%)
Total	239 (100%)	239 (100%)

Table 25: Language Use in Religious Domain

The respondents report in table (25) indicate that 78 (32.6%), 36 (15.1%) and 30 (12.6%) use Amharic, Sidaamuafoo, and both Amharic and Sidaamuafoo, respectively, during personal prayer. 35 (14.6%) and 7 (2.9%) respondents have indicated to use Wolaytato, and Amharic and Wolaytato together, respectively. Kambatisata and Amharic together with Kambatisata are also used by 9 (3.8%) and 11 (4.6%) respondents, respectively. 6 (2.5%) have reported to use Hadiyyisa. And the rest 27 (11.3) have indicated to use Arabic while praying individually.

On the other hand, as it can be seen in table (25) the majority, 168 (70.3%), respondents use Amharic when praying in group at worshiping places. 27 (11.3%) and 31 (12.9%) respondents use Arabic and Sidaamuafoo with Amharic together, respectively. Nearly equal number of respondents, 4 (1.7%) and 5 (2%) respondents use Sidaamuafoo and Amharic with Wolaytato. Insignificant numbers of respondents have reported to use Amharic with Kambatisata and Ge'ez when they pray in group. In general, Sidaamuafoo, Hadiyyisa, Kambatisata, and Wolaytato are relatively more used while respondents are praying in person, than when they are praying in group. On the other hand, Amharic is the most dominant language in the worshiping places either when the respondents pray in group or in person. Arabic is used in worshiping place to some extent.

3.5. Borrowing and Code-switching

Borrowing and CS are some of the linguistic consequence of language contact in the bilingual communities. These linguistic attributes are often observed among Sidaamuafoo and Amharic MT and/or SL speakers. Basically, the findings in the previous section indicate that Sidaamuafoo and Amharic are relatively the predominant MTs and SLs in the study area. Similarly, these languages are also predominantly used, either exclusively or together across the domains. Some basic features of borrowing and CS were collected from the study area in a tape recorder at different times. These will be presented and analyzed in the following sections.

3.5.1. Borrowing

In most cases one can find that people use linguistic items of Amharic when basically they speak Sidaamuafoo in the research area. In other words, borrowed items from Amharic are frequently observed in Sidaamuafoo in the area. Sometimes English borrowed items also appear in Sidaamuafoo conversation. Generally, it can be assumed that Amharic is mostly the source language for Sidaamuafoo borrowing than any of the other languages including Wolaytato and English in ordinary communication of the residents. The Amharic items are borrowed either in modified or unmodified forms. Here is a list of Amharic loanwords which are borrowed without modification:

(1)

Sidaamuafoo	Amharic	Gloss
afaro	< afaro	'the grains that have been roasted for brewing the local alcoholic beverage'
borsa	< borsa (a borrowed form also in Amharic)	'bag, wallet'
gubbo	< gubbo	'bribery'
kolera	< kolera	'cholera' ²⁵
korma	< korma	'bull'
siminto	< siminto	'cement'

Siminto, *borsa* and *kolera* are originally Italian and English words. They are borrowed into Sidaamuafoo through Amharic. These words are basically modified when they came from the original languages into Amharic. However, they are borrowed from Amharic into Sidaamuafoo

²⁵ Some loanwords may not be indigenous Amharic words but rather borrowings from other language and enter in Sidaamuafoo via Amharic (Zealealem 2008:108). By implication, the word *kolera* is from English, *siminto* from Italian, etc. Obviously, most of these loanwords in Sidaamuafoo entered through Amharic.

without any modification. As it can be seen in the above list of lexical items, the vowel and consonant phonemes in Amharic (the borrowing language) are similar in Sidaamuafu (the recipient language). Moreover, the entire borrowed items are also ending in vowels. This shows that Sidaamuafu can accommodate words with final open syllables as it does not permit consonants at word-final position, like other Highland East Cushitic languages (Hudson, 1981 cited in Kawachi, 2007:7). According to Zelealem (2008:109), borrowed words which fit into the internal structure of Sidaamuafu lexicon enter the language without modification since the languages share common linguistic features in the specific cases.

Unmodified borrowing, according to Zelealem (2008:109), is rare in Sidaamuafu because of the various differences underlying the internal structure of words of the source and target languages. Modifying or adjusting the borrowed lexical items to fit the phonological and phonotactic rules of the borrowing language is another process which is identified in the Amharic borrowed lexical items into Sidaamuafu. The followings are some of the indicators that show loanwords adapted from Amharic into Sidaamuafu in this manner to fit the phonological and phonotactic rules of Sidaamuafu. As can be observed in the following examples, the Amharic central vowel /i/ and /ə/ are replaced by the Sidaamuafu non-central vowels /i/ and /a/ or /o/, respectively.

(2)

Sidaamuafu		Amharic	Gloss	
katama	<	kətəma	'town or city'	a < ə
safara	<	səfəra	'resettlement'	a < ə
marafa	<	marəfa	'plough'	a < ə
tamaare	<	təmari	'student'	a < ə
worak'ata	<	wərək'ət	'paper'	o < ə, a < ə, and a < ø
birre	<	birr	'Ethiopia monetary unit'	i < i and e < ø
mawak'ire	<	məwak'ir	'structure'	i < i, a < ə and e < ø
wonbare	<	wənbər	'chair'	o < ə, a < ə and e < ø
bik'ila	<	bik'il	'malt'	i < i and a < ø
alame	<	aləm	'world'	a < ə and e < ø

The first and most frequently occurring phonological modification, according to Zelealem (2008:103), is the replacement of central vowels of source language by non-central vowels in the recipient language.

On the other hand, in example (2) the last five Amharic loanwords that are ending in consonant add a final vowel in the recipient language. The addition of vowel takes place to avoid the impermissible existence of consonants at word-final position, in the grammar of Sidaamuafuu. Sidaamuafuu words, according to Kawachi (2007:31), entirely end in vowels. Open-class words end in /e/, /a/, or /o/ in their citation forms, and also end in /u/ or /i/ only when followed by a suffix that consists of only or ends in one of these vowels.

In the following loanwords, the semi-vowel /y/ of the source language is elided in the recipient language at consonant cluster and/or intervocalically.

(3)

Sidaamuafuu	Amharic	Gloss	
k'arme	< k'armiya	'meadow, gleaner'	$\emptyset < y$
kira	< kiray	'rent'	$\emptyset < y$
maamra	< məmriya	'guidance'	$\emptyset < y$
maanka	< mankiya	'spoon'	$\emptyset < y$
mamara	< məmmarya	'order, command'	$\emptyset < y$
t'aawa	< t'abya	'station'	w < b and $\emptyset < y$
zuura	< zurya	'surrounding'	$\emptyset < y$

In the above Amharic loanwords *maanka*, *mamara*, *zuura* etc. (from *mankiya*, *məmmarya*, *zurya*, etc. respectively) exist in the impermissible cluster of consonants with an [obstruent-sonorant] pattern. Basically, the large majority of consonant clusters in Sidaamuafuu are either sonorant-obstruent or glottal stop-sonorant (Hudson, 1976 Wedekind, 1980 Teferra 2000 cited in Kawachi 2007:31). The impermissible patterns of consonant clusters (i.e. *ky* and *ry*) are modified by omitting the approximate palatal /y/ from the phoneme sequence. The concept elision, in general, is supported by Skandera and Burleigh (2005: 95). As to their explanation, elision²⁶ of consonants often occurs in order to simplify consonant clusters which may or may not stretch across word boundaries.

Another phonological modification is also found in Amharic loanwords like *maatawe*, *niwaawe*, *t'aawa*, *hassaawe* etc. (from *mahitəm*, *nibab*, *t'abya*, *hassab*, respectively). In these loanwords the majority of modifications are processed when /b/ appeared in an intervocalic position.

²⁶The omission of one or more sounds in spoken language is technically termed elision [from Latin *elisis*, 'pushing out'] (Skandera and Burleigh, 2005: 95).

Therefore, the stop /b/ becomes /w/ which is weak or more sonorous because of the neighboring vowels. This type of assimilation, according to Teferra (2000) cited in Kawachi (2007: 48), are consistent when a stems ending in /b/, /k/, and /d/ is followed by a suffix starting in vowel. Hence, the three stop consonants are morpho–phonemically conditioned or changed into /w/, /h/, and /r/, respectively. This kind of process also occurred in the Amharic loanwords in Sidaamuafuo. Consider the following examples below.

(4)

Sidaamuafuo	Amharic	Gloss	
hasaawe	< hassab	‘thought’	w < b
hisiwawi	< hizbawi	‘communal’	w < b
k’alawate	< k’ələbət	‘finger ring’	w < b
k’awatto	< k’əbətto	‘belt’	w < b
kawaro/karawo	< kəbəro	‘dram’	w < b
kitiwate	< kitibat	‘vaccination’	w < b
nat’iwe	< nət’ib	‘point’	w < b
niwaawe	< nibab	‘reading’	w < b
fiwo	< fiḃo	‘wire’	w < b
roowe	< rob/rəbu?	‘Wednesday’	w < b

The voiced dental fricative /z/ in Amharic loanwords changes into /s/ in the recipient language. In some cases /z/ occurs unchanged as in the source language. Consider the following examples below.

(5)

Sidaamuafuo	Amharic	Gloss	
damoosa	< dəmoz	‘salary’	s < z
sayte	< zəyt	‘oil’	s < z
sinnaara	< zinnar	‘cartridge belt’	s < z
zamadi or samadi	< zəməd	‘kin or relatives’	s < z or z < z
t’arap’eessa	< t’ərəpp’eza	‘table’	s < z
t’arap’eezza (Kawachi, 2007: 30)	< t’ərəpp’eza	‘table’	z < z
zawde (Zealelem, 2008:107)	< zəwd	‘crown’	z < z
zabañña (Zealelem, 2008:107)	< zəbəñña	‘gurd’	z < z
zuura	< zurya	‘surroundings’	z < z

According to Zelealem (2008: 106), /z/, the non-extent consonant in Sidaamuafu occurs in the borrowed words as it is in the source language, Amharic. Whereas, as to Kawachi (2007: 30) explain in such words, /z/ is often replaced by /s/ or is sometimes found in free variation with /s/. Both Zelealem's and Kawachi's findings were observed in the research setting. For instance, during the field work one of the informants frequently use the Amharic loanword *zamadi* and *samadi* 'kin or relatives' interchangeably in his Sidaamuafu speech.

There are Amharic borrowed words found in the existence of genuine words in Sidaamuafu. This kind of borrowing is usually termed as superfluous borrowing. The following examples show superfluous borrowing in Sidaamuafu. Amharic loanwords are presented in the first column and the genuine Sidaamuafu words are presented in the second.

(6)

Amharic loanwords	Sidaamuafu	Gloss
awaje	< lallawo	'announcement'
aynete	< gara	'kind'
firde	< yoo	'judgment'
gaba	< dikko	'marketplace'
k'alawe	< kuula	'color'
noora	< aanno	'white ash'
timirte	< roso	'education'

To summarize, the above analysis on borrowing shows that the Amharic loanwords can occur either with or without modification in Sidaamuafu. Some loanwords entered Sidaamuafu in the existence of genuine words. Among these kinds of borrowing, modification (adaptation) seems the most frequently occurring phenomena. Some of the major phonological modifications are:

- The replacement of central vowels of Amharic by non-central vowels in Sidaamuafu.
- The addition of vowel in order to avoid the impermissible existence of consonant at word-final position.
- The elision of approximate palatal /y/ from the phoneme sequence to avoid impermissible patterns of consonants cluster like *ky* and *ry* etc.
- The change of /b/ into /w/ because of the neighboring vowels or the occurrence of /b/ in an intervocalic position.
- The change of /z/ into /s/ or the occurrences of /z/ sometimes in free variation with /s/.

3.5.2. Code-switching

With regard to CS, the researcher identified the instances from no switching to complete (or frequent) switching situation in the research setting. CS is conducted mostly between Sidaamuafuo, Afan-Oromo, and Amharic. The practice of CS particularly between Sidaamuafuo and Amharic is the most frequent language use situation in HZW. CS and CM, according to Gumperz and Bokamba cited in Zelealem (1998:198), can be treated as inter-sentential switching and intra-sentential switching, respectively. In this regard, intra-sentential CS refers to the switching of Amharic into Sidaamuafuo within a sentence whereas inter-sentential CS indicates the switching of Amharic and Sidaamuafuo at the sentence boundary (between sentences). CS between Sidaamuafuo and Amharic can be related with the result of domain analysis of language use, since the composite use of Sidaamuafuo and Amharic is more prevalent than other pattern of language use. Furthermore, the composite of Sidaamuafuo and Amharic are highly valued by the majority speakers even, the Sidaamuafuo MT speakers valued the composite of both languages more than Sidaamuafuo alone. This implies that, the frequent existence of CS between the two languages. Therefore, in this section an overview of Sidaamuafuo-Amharic CS will be presented. Some of the data of CS were taken from the speech of Ato Demise Desta, the field assistant of the researcher and one of the participants in the FGD, when he talking to various people in different contexts. Some other data were taken from people speech in the market place, in the café and in the public transport, while talking to each others. The Amharic switched items are written in italics whereas the borrowed ones are written in bold. Consider the following extracts:

- A. afi-nni *lik'amənbər-of?*
 have.been.aware-ABL chairperson-2.PL
 'Chairpersons, do you have been aware!'
- B. isi *timirte-te* gudaye-nni ninke-wa da-ino
 NOM.3.SG.M education-GEN.F issue-ABL 1PL.GEN-place come-P.PRF
 'He come to us for the issue of education'
- C. min-u *nis'ina* -si di-agar-u-riffj'o-ti
 house-GEN.M sanitation-3SG.M.POSS NEG-to.keep -NPC.PRED.MOD
 'The house is not keeping its sanitation'

It can be seen in example (A), (B), and (C) the bilingual speakers have mixed Sidaamuafuo and Amharic within a sentence. *lik'amənbər-of*, *timirte*, *gudaye*, and *nis'ina* are the Amharic linguistic

items that are identified in Sidaamufoo speeches. It can be understood from the data that there are the Amharic intra-sentential switched lexical items. In addition to intra-sentential switching, CS between sentences or intersentential switching was observed in the speech of Sidaamufoo-Amharic bilinguals. The switched sentences are written in italics. Consider the following examples:

- D. *saate* meete-ro *hanni* *səw-yəw-n* *t'əyk'-əw*
time how.much-if let.IMP person-3.SG.M-DEF ask.2.SG.M-3.SG.M
'What time it is, let you ask the person.'
- E. *yə-timhirt* *səʔt* *dersu-all* *hanni* *ooso* *ka'a*
the.GEN-school time near-AUX let.IMP children get.up
'The school time is near; let you, children get up'
- F. *ya-n* *al-fəlig-m* *hanni* *wol-u* *no-ro* *leellife-'e*
that.one-ACC NEG-want-NEG let.IMP other-GEN.M there.is-if show.me
'I don't want that one. if there is other type, let you show me'
- G. *beetto* *rosu* **masraja** *di-fik'ijf-i-d-d-ino*
girl education document NEG-to.bring.near-EP-MID-3SG.F-P.PRF
min *madrəg* *i-fil-all-əhu*
what do 1.SG-can
'The girl does not bring her educational document, what can I do?'
- H. *mamo-n* *tawk'-əw-all-əh* *konne* *hawassa-u* *bunna-bet* *afi'ro*
Mamo.OBJ know-3.SG.M-AUX-2.SG.M this.M.ACC Hawassa-GEN.M bar have
Do you know Mamo, who have a bar in Hawassa?
- I. *isi* **kasare** *ka'-e* *siraskadɔ* *lə-nəbər-əw* *lidɔ* *akəray-əw*
NOM.3.SG.M loss start-3SG.M-CNN manager to-has.been-AUX boy rent- AUX
'He rent to the boy, who has been the manager, when he losing '
- J. *tini* *migibe* *dantfifa*
this.F.NOM food good
gin *min-u* *nis'ina -si* *di-agar-u-riffo-ti*
but house-GEN.M sanitation-3SG.M.POSS NEG-to.keep -NPC.PRED.MOD
'This food is good, but the house is not keeping its sanitation'

It is very essential to identify which one is the matrix and which one is the embedded language, before explaining the intersentential CS between Sidaamufoo and Amharic. According to Eastman (1992) in Zelealem (1998: 202) the matrix language is determined by the language of conversation and the language which has the majority of morphemes in a given conversation. With regards to this, in the above data, the number of Sidaamufoo morphemes, words, phrases, and clauses exceeds the number of Amharic morphemes, words, phrases, and clauses. In line with this, all the linguistic data which taken from the people conversation was basically conducted in Sidaamufoo. Therefore, based on these criteria, Sidaamufoo is the matrix language whereas Amharic is the embedded language in the intersentential CS between Sidaamufoo and Amharic.

The Amharic borrowed lexical items, **saate** 'time', **masraja** 'document', and **kasare** 'loss' are found in example (D), (G), (H) and (I). These items were found to be identified by monolingual Sidaamufoo speakers to be usually used in Sidaamufoo conversations. Therefore, the switched forms, in the examples do not include borrowed words.

To sum up, the borrowing and CS data which presented so far is evidenced the pervasive contact between Sidaamufoo and Amharic.

CHAPTER FOUR: SUMMARY AND CONCLUSION

In summary, the study is primarily aimed to investigate and describe the pattern of bilingualism and language use of the community in HZW. It is also aimed at identifying the attitude of different MT speakers and age groups towards language and bilingualism. To attain the intended goals of the study, 239 respondents are purposely selected from 5 *kebeles* to participate in the study. These research participants are selected randomly from different age and sex groups. 11 resource persons are also purposely selected for interview and FGD. The required data are collected from the respondents through a questionnaire, the research interview, observation, and FGD. The obtained data are analyzed qualitatively and quantitatively.

The socio-historical background of the community and the basic information of the study area, which are found to be relevant for the study, are described in the first chapter. The conceptual framework, related literature, and related studies are reviewed and presented in the second chapter in order to create the basis for the subsequent discussions of the findings. The conceptual framework and review of related literature that dealt with the major concepts such as domain, setting and pattern of language use, attitude towards bilingualism and language, and are also considered along with the concepts of borrowing and code-switching. In addition, six related studies are reviewed for being relatively more relevant to this paper.

On the other hand, the collected data are analyzed and presented in the third chapter. For doing this the results from the questionnaires are tabulated and their frequencies and percentages are calculated for each item. The data obtained from the open ended items of the questionnaire and from the linguistic data on borrowing and CS are qualitatively described. The results of each item are summarized and generalized while the analysis and interpretation of the obtained data are carried out in each section. The overall results of the study can be summarized briefly as follows:

- The majority of the respondents can communicate with more than a language. There are also monolinguals to a lesser extent. These monolinguals, in most cases, are Sidaamuafoo, Afan-Oromo, and Amharic MT speaking respondents. Sidaamuafoo and Afan-Oromo MT speaking monolinguals are mostly from the old-aged groups. While the majority of Amharic MT monolinguals are children and the young.

- Different languages are spoken as MT and SL in HZW due to various socioeconomic and political reasons. Sidaamufoo, Amharic, Afan-Oromo, Wolaytato, Hadiyyisa, and Kambatisata and Wolaytato are spoken as MT.
- There is a variation in the distribution of MT across age-groups. The number of Amharic MT speaking respondents continues to increase to a larger degree across the old-aged group into children. This figure is inverted in the case of Hadiyyisa, Afan-Oromo, Wolaytato, and Kambatisata MT speaking respondents.
- Differences are found in the comparison of generations of each MT groups. The comparison indicates that there is a greater tendency of shift from Afan-Oromo, Hadiyyisa, Kambatisata, and Sidaamufoo MTs as was better maintained with the fathers and mothers towards Amharic in the younger generation and the children. The direction of shift is not limited to Amharic, but also tended to go towards Sidaamufoo and Afan-Oromo next to Amharic. Considerable numbers of Kambatisata and Wolaytato MT speaking father and mother have reported children who have shifted towards Sidaamufoo speakers. Some respondents also shifted to Afan-Oromo MT speakers from Hadiyyisa MT speaking mothers.
- There are also significant pattern of intermarriage among different MT speaking respondents. Intermarriage between Wolaytato and Amharic MT speaking respondents is observed to a greater extent. A significant pattern of intermarriage also exists between Kambatisata and Sidaamufoo MT speakers. Hadiyyisa MT speakers' intermarriage with Afan-Oromo MT speakers is another pattern. But intermarriage between Amharic MT speaking respondents and Hadiyyisa, Afan-Oromo, Kambatisata and Sidaamufoo MT speaking respondents is rare.
- According to the report from the parent respondents, majority young children are Amharic MT speakers. Certain numbers of young children speak Sidaamufoo. Nearly half of Sidaamufoo and Amharic MT speaking young children have been born from different MT speaking parents, which resulted in language shift in favor of Amharic. Amharic MT young children come from Sidaamufoo, Wolaytato, Kambatisata, Hadiyyisa, and Afan-Oromo. On the other hand, some young children who speak

Sidaamuafuo as MT come from Wolaytato and Kambatisata speaking parents, again a result of language shift in favor of Sidaamuafuo.

- Among languages that are spoken in the research setting, Amharic, Sidaamuafuo, Afan-Oromo, and Wolaytato are SL of the respondents to a different extent. Amharic is the predominant SL in the research area while Sidaamuafuo is the second major SL.
- Regarding SL distribution across age groups, significant patterns of bilingualism are found in relation with age groups. This means, Sidaamuafuo is the SL of children and the younger than middle- and old-aged. The majority younger and Middle-aged groups speak Amharic as SL.
- Significant patterns of bilingualism are also found in comparison with respondents' and their families' MT backgrounds. Amharic MT speaking fathers and mothers are more Sidaamuafuo SL speakers. Afan-Oromo bilingual father are more SL speakers of Amharic and Hadiyyisa than other languages. Majority of Sidaamuafuo and Wolaytato MT speaking fathers and mothers are bilingual in Amharic. Amharic is SL of Sidaamuafuo, Wolaytato, Kambatisata, and Hadiyyisa MT speaking spouses. Afan-Oromo MT speaking spouses are also bilingual in Amharic and Hadiyyisa. However, these MT speaking spouses are less in number when they are compared with other MT speaking spouses who are bilingual in Amharic. Hadiyyisa MT speaking spouses are bilingual in Afan-Oromo next to Amharic. On the other hand, large numbers of Amharic MT speaking spouses are bilingual in Sidaamuafuo. These MT speakers are also considerably SL speakers of Wolaytato. Relatively most Sidaamuafuo, Afan-Oromo, Hadiyyisa Kambatisata, and Wolaytato MT speaking children are highly bilingual in Amharic than in other languages. On the other hand, most Amharic MT speaking children are bilingual in Sidaamuafuo. This could be for the reason that Sidaamuafuo is the medium of instruction as well as official language in the research setting.
- The majority of respondent believed that it is necessary to learn to speak a second language in the study area. This implies that most respondents tended to be bilingual. The rationales of these respondents mainly related with the professional, economic and social

rewards. Some ethnolinguistic groups preferred their ancestry's MT language for the reason that they need to reconstruct their ethnic identity through learning SL.

- The respondents' response on the relative utility and prestige of language(s) indicates that Amharic, Sidaamuafu, and both languages are more prestigious than other languages in the study area. Both Sidaamuafu and Amharic are considered to be prestigious for most MT speaker of different languages. Regarding age groups, children and young respondents give a more prestigious value to Amharic and then to both Sidaamuafu and Amharic; whereas relatively the majority of the middle-aged respondents considered Sidaamuafu and both Sidaamuafu and Afan-Oromo have to be prestigious. On other hands, old age respondents perceived Sidaamuafu and Afan-Oromo to be prestigious language in HZW.
- Amharic is the most preferred language for intergroup communication in HZW.
- According to parent respondents Amharic is also the preferred language of young children. The reason why different MT speakers preferred Amharic to their children is that Amharic is a national as well as regional official language. These respondents also claimed that Amharic is very important for intergroup communication and schooling purposes.
- The pattern of attitude and bilingualism of Hadiyyisa and Afan-Oromo speaking respondents could be related to the history of the Arsi-Oromo and the Hadiyya ethnolinguistic groups who lived around the Bilatte River before 1902 E.C. During that time intermarriage was made between some members of both groups due to their cultural norms. In the present day one can observe that many Afan-Oromo MT speakers refer to themselves as SL speakers of Hadiyyisa. Besides the Hadiyyisa MT speakers also tended to be bilinguals in Afan-Oromo.
- The language use of respondents in various domains shows that different languages are used to a different extent. Amharic, Afan-Oromo, Hadiyyisa, Sidaamuafu, Kambatisata, and Wolaytato are in use at the home domain. However, Amharic is frequently used between respondents and their children while Sidaamuafu and Wolaytato are relatively used to a greater extent and Afan-Oromo, Hadiyyisa, and Kambatisata used to a small extent between respondents and their grandparent. By implication, Amharic is the predominant language of parents and their children. This predominant use of language

together with respondents' attitude implies that there is a tendency of language shift of different MT speakers towards Amharic in the home domain, the current generation.

- Married respondents used Amharic and Sidaamuafuo with their spouses either exclusively or alternatively. However, Amharic is a predominant language of married respondents while communicating with their spouses at home.
- In the neighborhood domain Amharic and Sidaamuafuo are used exclusively or alternatively. However, the respondents report indicates that Amharic is used to a greater extent when respondents ask and/or offer information about the locality. Whereas, Sidaamuafuo is used to a greater extent when respondents greet their neighbors.
- The data on language use in the school domain shows that a significant difference is observed in the use of the medium of instruction in the language classes. The use of Amharic in Sidaamuafuo and English classes is relatively significant when it is compared with other possible languages. Respondents preferred to use Sidaamuafuo together with Amharic more in Sidaamuafuo class with classmates than with the teachers. This pattern of language use is also practiced in first cycle (grade 1–4). On the other hand, during English class more students preferred to use Amharic together with English. Amharic is also a predominant language of students in school setting out side classroom. According to some English and Sidaamuafuo teachers, the use of Amharic in English and Sidaamuafuo classes is made in order to help with the children's understanding, although it is not a part of the curriculum and not encouraged by policy.
- In the market place Amharic to a very greater extent and Sidaamuafuo together with Amharic to certain extent are used. Afan–Oromo and Wolaytato together with Amharic are considerably used in the market, whereas, Amharic together with Kambatisata and Hadiyyisa are used rarely. This result differs from Cooper and Carpenter's (1976) finding of language use in some Ethiopian markets. According to Cooper and Carpenter (1976: 254), in the linguistically diverse context of these Ethiopian markets transactions were facilitated by the multilingualism of the traders rather than by the emergence of a trade lingua franca. Whereas in the context of the present study, buyers and sellers in the market place frequently communicate in Amharic. This is for the reason that, different

MT speakers are very much bilingual in Amharic. Therefore, in the market–place communication is facilitated by the medium of Amharic. The use of Amharic in the market–place, in general, is consistent with Lulseged’s (1994: 528) and Samuel’s (2010: 61–63) findings.

- Sidaamuafu and Amharic are the predominant languages which are used in the work place. However, the use of Amharic and Sidaamuafu are determined by formal and informal situation. Sidaamuafu to a very greater extent and Sidaamuafu together with Amharic to a certain extent are used in work place in formal occasion. Whereas Amharic to a greater degree and both Sidaamuafu and Amharic to a certain degree are used informally in the work place. Code–switching from Sidaamuafu to Amharic is a common activity in the administrative domain.
- Amharic is predominantly used between physicians and clients during communication in the health center. Sidaamuafu and Afan–Oromo, however, are used to a certain extent on specific market–days. Interpretation was another pattern of language use when some Amharic monolingual nurses communicate with non–resident Sidaamuafu and Afan–Oromo MT speaking clients.
- Amharic, Sidaamuafu, and both languages are predominantly used in recreational areas while respondents speak with friends about funs, tales and when asking to play games. Wolaytato is used to a small extent in the same context and topics. Afan–Oromo is used considerably in similar occasion. Kambatisata and Hadiyyisa are used to a lesser extent. However, the use of Kambatisata, Hadiyyisa, Wolaytato, and Afan–Oromo are more observed when the respondents chat with friends on funny tells than asking to play the game.
- Regarding language use in worshipping place, Sidaamuafu, Hadiyyisa, Kambatisata, and Wolaytato are used more while respondents are praying in person than when they are praying in groups. On the other hand, Amharic is the predominant language in worshipping places. Arabic is used by the Muslim to some extent while Amharic is predominant with Christians in the place of worship. Ge’ez is rarely used.

- The respondents' report on attitude towards language use and bilingualism seems to be interrelated with the pattern of bilingualism and language use. For instance, different MT speakers are more bilingual in Amharic. Similarly, the respondents report on the relative utility and prestige of language shows that Amharic is a more prestigious language. Regarding age groups Amharic is the more preferred language of the young and the children. Similarly, many young and children are frequently observed to use Amharic in HZW. This observation is also supported by the language use data obtained from the questionnaire. This data shows that Amharic is used to a greater extent across the different domain except during reconciliation ceremony, and the *kebeles* meetings.

In general, as a result of socioeconomic and political factors, in HZW various languages such as: Sidaamuafoo, Amharic, Afan-Oromo, Hadiyyisa, Kambatisata, Wolaytato, and English are in use. Hence, societal multilingualism is the basic attribute of the research setting. Different MT speakers are bilingual in Amharic to a greater extent followed by Sidaamuafoo. Amharic is the major language of intergroup communication. It is a relatively more frequently used language in the different domains. Sidaamuafoo is also the next largely used language in the research setting.

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**አለባቸው ከዕሚሶ እና ሳሙኤል ሀንዳሞ። 2002። የሀዲያ ሀዝብ ታሪክ እና ባህል ።
አዲስ አበባ ። ሰፊር አታሚ።**

Appendix A: Questionnaire in English

Addis Ababa University
College of Social Science and Humanities
Faculty of Humanities Department of Linguistics

Questionnaire

This questionnaire is prepared to gather information that can assist to describe language use situation of the community that you live from sociolinguistic perspective. The information which you would provide in the questionnaire will be used only for this study. Hence, I would like to ask your genuine response. If some questions which do not belong to you are appeared, you should leave them.

THANK YOU IN ADVANCE for your cooperation!

I. Demographic Information	
1. Sex:	1.1. Female <input type="checkbox"/> 1.2 Male <input type="checkbox"/>
2. Age:	2.1. (7-18) <input type="checkbox"/> 2.2. (19-30) <input type="checkbox"/> 2.3. (31-50) <input type="checkbox"/> 2.4. (abouve51) <input type="checkbox"/>
3. Level of Education:	3.1. Not received formal education <input type="checkbox"/> 3.2. Elementary (grade 1-8) <input type="checkbox"/> 3.3. Secondary (grade 9 &10) <input type="checkbox"/> 3.4. Received college education and above <input type="checkbox"/>
4. Occupation:	4.1. Farmer <input type="checkbox"/> 4.2. Housewife <input type="checkbox"/> 4.3. Merchant <input type="checkbox"/> 4.4. Student <input type="checkbox"/> 4.5. Casual worker <input type="checkbox"/> 4.6. Development agent <input type="checkbox"/> 4.7. Public security service <input type="checkbox"/> 4.8. Health and related service <input type="checkbox"/> 4.9. Other: _____
5. Religion:	5.1. Muslim <input type="checkbox"/> 5.2. Orthodox-Christian <input type="checkbox"/> 5.3. Protestant <input type="checkbox"/> 5.4. Other: _____
6. Birth place:	(6.1.) yours _____, (6.2.) your child: _____ (if you have)
7. Place of residence:	(7.1.) yours _____, (7.2.) your child: _____ (if you have)
8. Ethnolinguistic group:	yours _____

II. Language Background

9. How many languages do you speak? 9.1. One language 9.2 More than one languages
10. What is your mother-tongue (MT) _____ and second language (SL): _____
11. What is your father's MT: _____ and SL: _____
12. What is your mother's MT: _____ and SL: _____
13. What is your spouse's MT: _____ and SL: _____
14. What is your child's MT: _____ and SL: _____

III. Attitude Towards Language and Bilingualism

15. Do you think it is necessary to learn to speak second language(s) in HZW? 15.1. Yes
15.2. No
why? _____

16. What is the most prestigious language(s) in HZW? _____
why? _____

17. Which is the most preferred language of intergroup communications in HZW? _____
why? _____

18. Which language do you prefer to your children? _____
why? _____

NB: if you choose more than one language, first list down the languages due to their level of importance, then give your reason for each language choice)

Appendix B: Questionnaire in Amharic

አዲስ አበባ ዩኒቨርሲቲ

ማህበራዊ ሳይንስ እና ሁማኒቲስ ትምህርት ቤት ሁማኒቲስ ፋኩልቲ

ስነ ልሳን ትምህርት ክፍል

የፅሁፍ መጠይቅ

ይህ መጠይቅ የልሳን ክልኤያዊነትና የቋንቋ አጠቃቀም በሚኖሩበት ማህበረሰብ ምን እንደሚመስል ከመሀበራዊ ስነ-ልሳን (sociolinguistic) የጥናት ዘርፍ አንጻር ለመተንተን የሚያስችል መረጃ ለማሰባሰብ የታለመ ነው። በመጠይቁ የሚሞሉት ምላሽ ለዚህ ጥናት ብቻ የሚውል ነው። በመሆኑም በተቻለ መጠን በአግባቡና በቅንነት መጠይቁን ይሞሉ ዘንድ በትኩረት እጠይቃለሁ። በመጠይቁ የተካተቱ አንጻራዊ ጥያቄዎች እርስዎን የማይመለከቱ ሆነው ከተገኙ ይለፉዎቻቸው።

ለመልካም ትብብርዎት ምስጋናዬን አቀርባለሁ።

I. ዳራዊ መረጃ	
1. የታ:-	1.1. ሴት <input type="checkbox"/> 1.2. ወንድ <input type="checkbox"/>
2. እድሜ:-	2.1. (7-18) <input type="checkbox"/> 2.2. (19-30) <input type="checkbox"/> 2.3. (31-50) <input type="checkbox"/> 2.4. (ከ51 በላይ) <input type="checkbox"/>
3. የትምህርት ደረጃ:-	3.1. መደበኛ ትምህርት ያልተከታተለ <input type="checkbox"/> 3.2. አንደኛ ደረጃ (1 ^ኛ እና 2 ^ኛ ሳይክል) <input type="checkbox"/> 3.3. ሁለተኛ ደረጃ (1 ^ኛ እና 2 ^ኛ ሳይክል) <input type="checkbox"/> 3.4. ኮሌጅና ከዚያ በላይ የተከታተለ <input type="checkbox"/>
4. የስራ ሁኔታ:-	4.1. ገበሬ <input type="checkbox"/> 4.2. የቤት እመቤት <input type="checkbox"/> 4.3. ነጋዴ <input type="checkbox"/> 4.4. ተማሪ <input type="checkbox"/> 4.5. የቀን ስራተኛ <input type="checkbox"/> 4.6. የግብርና ባለሙያ <input type="checkbox"/> 4.7. ፖሊስ ወይም ፀጥታ አስከባሪ <input type="checkbox"/> 4.8. የጤና ባለሙያ <input type="checkbox"/> 4.9. ሌላ: _____
5. ሐይማኖት:-	5.1. ሙስሊም <input type="checkbox"/> 5.2. ኦርቶዶክስ-ክርስቲያን <input type="checkbox"/> 5.3. ፕሮቴስታንት ክርስቲያን <input type="checkbox"/> 5.4. ሌላ:- _____
6. የትውልድ ቦታ:-	(6.1.) የእርስዎ:- _____ (6.2.) የልጅዎ:- _____ (ልጅ ካልዎት)
7. ቋሚ የመኖሪያ ቦታ:-	(7.1.) የእርስዎ:- _____ (7.2.) የልጅዎ:- _____ (ልጅ ካልዎት)
8. ብሔር:-	የእርስዎ:- _____

II. የቋንቋ ዳራ

9.	ምን ያህል ቋንቋ ይናገራሉ?	9.1. አንድ ቋንቋ <input type="checkbox"/>	9.2. ከአንድ በላይ ቋንቋ <input type="checkbox"/>
10.	የአፍ መፍቻ ቋንቋዎት ምንድነው? _____	፣ ሁለተኛ ቋንቋዎትስ _____	
11.	የአባትዎ የአፍ መፍቻ ቋንቋ ምንድነው? _____	፣ ሁለተኛ ቋንቋዎውስ _____	
12.	የእናትዎ የአፍ መፍቻ ቋንቋ ምንድነው? _____	፣ ሁለተኛ ቋንቋዎውስ _____	
13.	የባለቤትናዎ የአፍ መፍቻ ቋንቋ ምንድነው? _____	፣ ሁለተኛ ቋንቋዎውስ _____	
14.	የልጅዎ የአፍ መፍቻ ቋንቋ ምንድነው? _____	፣ ሁለተኛ ቋንቋዎትስ _____	

III. በቋንቋና በልሳነ-ክልኤያዊነት ላይ ያለ አመለካከት

15.	በአዋሳ ዙሪያ ወረዳ ሁለተኛ ቋንቋ መናገርን መልመድ አስፈላጊ ነው ብለው ያስባሉ? ለምን? _____	15.1. አዎ <input type="checkbox"/>	15.2. አይ <input type="checkbox"/>
16.	በአዋሳ ዙሪያ ወረዳ ይበልጥ ተመራጭ (ትኩረት የሚሰጠው) ቋንቋ የትኛው ነው? ለምን? _____		
17.	በአዋሳ ዙሪያ ወረዳ የተለያዩ ቋንቋ ተናጋሪዎች ሲገናኙ የበለጠ የሚግባቡበት ቋንቋ የትኛው ነው? ለምን? _____		
18.	ልጆች ካልዎት ለልጆችዎ የሚመርጡት ቋንቋ የትኛው ነው? ለምን? _____		

NB: ከአንድ በላይ ቋንቋ ከመረጡ በቅድሚያ ቋንቋዎቹን እንደተፈለገነት ደረጃቸው ይዘርዝሯቸው፤ ከዚያም እያንዳንድን ቋንቋ የመረጡበትን ምክንያት ይግለጹ

Appendix C: Questionnaire in Sidaamuafuu

Addis Ababu Universite Dagoomu Sayinsenna Mannimmate (Humanities) Rosi Mine
Mannimmate (Humanities) Rosi Facaltera
Afuullote Rosi Kifle

Qaalu xa'mo

Tini qaalu xa'mo lamenna hakkunni aleenni addi addi afoo hasaabbanno mannanna mannimmate gara afate hasi'noonni hajora qixaabbinote. Xa'mote qolloonni qolo tenne hajo callate hossannote. konni daafira tenne xa'minoonni garinni qolantannoe gede xa'mi'reemmo. Xa'mote, goddo ki'nera ikkitannoikki xa'mo agurtinanni gede egensisi'reemmo.

Wodani'neni Assitinoonie kaa'lora galaxxeemmo.

I. Demographic Information

1. Koo/tee:	1.1. Meyate <input type="checkbox"/> 1.2 Labbaaha <input type="checkbox"/>
2. Diro:	2.1. (7-18) <input type="checkbox"/> 2.2. (19-30) <input type="checkbox"/> 2.3. (31-50) <input type="checkbox"/> 2.4. (>51) <input type="checkbox"/>
3. Rosu deerra:	3.1. Barri roso dirosino/dirossino <input type="checkbox"/> 3.2. Umi dirima (Uminna layinki doyichcho) <input type="checkbox"/> 3.3. Layinki deerra (Uminna layinki doyichcho) <input type="checkbox"/> 3.4. Kollejete roso rosino/rossino <input type="checkbox"/>
4. Loosu gara:	4.1. Baatto loose galanno <input type="checkbox"/> 4.2. minaama/miniama galte <input type="checkbox"/> 4.3. Daddalaancho <input type="checkbox"/> 4.4. Rosaancho <input type="checkbox"/> 4.5. Barri loosaancho <input type="checkbox"/> 4.6. Manna Loosoho kakkayisaho <input type="checkbox"/> 4.7. Qarqaru keeranchimma agarawo/agartawo <input type="checkbox"/> 4.8. Hakimete <input type="checkbox"/> 4.9. Wolehoro: _____
5. Ammanosi/Ammanose:	5.1. Isilama <input type="checkbox"/> 5.2. Ortodokise <input type="checkbox"/> 5.3. Mishiinete <input type="checkbox"/> 5.4. Wolehorono: _____
6. Ilamate diro:	(6.1.) Atehu _____, (6.2.) Qaaqqikkihu: _____ nooheha ikkiro)
7. Hee'ranno base:	(7.1.) Atehu _____, (7.2.) Qaaqqikkihu: _____ nooheha ikkiro)
8. Hiikko afoo hasaabbanno gosara gaamamawo:	_____

II. Afuu Egenno Gara

9. Me'e afoo dandaa? 9.1 Mitto afoo calla 9.2 Hakkunni aleenni
10. Afookki tidhootto affii maati? _____ Layinkikki affii maati _____
11. Annikki affii maati? _____ Layniki afiise maati? _____
12. Amaikki affii maati? _____ Layniki afiise maati? _____
13. Galtekki affii maati? _____ Layniki afiise maati? _____
14. Tidhitu affii maati? _____ Layinkisi affii maati? _____

III. Mittonna Hakkunni Aleenni ikkinno Afii gara

15. Layinki afoo afate rosu hasiisanno yaatto Hawaasti doyichchora? 15.1. Ee
Mayira? _____

16. Hawaasi doyiichchora woyya geeshsha hasiisanno yaatto affii maati? _____
Mayira? _____

17. Hawaasi doyichchora roore mereersanno affii maati? (hiikkonneeti addi addi gosa mimmito egensiisate) _____
Mayira? _____

18. Dosokkira roorsite dooratto affii hiikkonneeti? _____
Mayira? _____

NB: Lamenna hakkunni aleenni doorottoo hasiisanno deerrinni borreessi (hakkunni gedensaanni mayira mitto wolumni balaxisottoo xawisi)

IV. Afuu horo garanna bayichcho

Konni woroonni noo garira hiikko afoo horoonsi'ra?

(Biddishsha: wo'munku xa'mote bayichchira (✓) malaate callahorransiri/ dorootohura. Xa'mamewo bayichchi wo'maho qolokki lamenna hakkunni aleenni ikkino afoo ikkiro (✓) malaatinni babbadi. Atera ikkitanno ikkii xa'mo xaadduha ikkiro agurate sai, mitto malaateno haronsidhooti fano aguri).

	Addi addi afoo horora hasiisanno bayichcho, garana horoonsi'ranno manna	Horote Qoonqo						
		A	AO	E	H	K	SW	Wole
19	Mini giddo qara coye ahaahu ledo hasaanbanni wote/hasaawate							
20	Mini giddo qara coye amanna annunni ledo hasaawate							
21	Mini giddo qara coye losote ledo hasaawate							
22	Mini giddo qara coye galtete ledo hasaawate							
23	Nafari manni ledo keere xa'mammanni wote							
24	Hoshshate gara nafari mannira kullanni wote							
25	Biirote giddo birote loosaasinchchi ledo meessi hajo hasaanbanni wote							
26	Biirote giddo birote loosaasinchchi ledo loosu hajo hasaanbanni wote							
27	Hakimete xibbu malaate/dhibba kulate							
28	Amaaru afii rosisaanchchi ledo hasaanbanni wote							
29	Amaaru afii roso kifilete jaali ledo hasaanbanni wote							
30	Sidamuu afii rosisaanchchi ledo kifilete hasaawate wote							
31	Sidamuu afii roso kifilete jaali ledo hasaanbanni wote							
32	Engliizete afoo rosisaanchchi ledo hasaawate wote							
33	Engliizete afoo kifilete rosaanchi/jaali ledo hasaanbanni wote							
34	Rosiisaanchu ledo hasaanbanni wote (1-4)							
35	Rosaanchu ledo rosunnire hasaanbanni wote (1-4)							
36	Kifilete gobbaanni faallae ledo gamba yine godo'late							
37	Jaalakki godo'le ledo godo'litarinni wote							
38	Jaallate ledo osi'linanninna godo'linanni wote							
39	Hojja hojja xaloote ass'nanni wote (Magano huuccinanni wote)							
40	Gambooshshunni xaloote assi'nanni wote							
41	Shaamanna-qadiidate rosi mine Sidamunna Oromote ooso giwanshsho araarsate							
42	Qawaalete shiqqe ikkiwo coyi gara ikkiwo gede buuxisate/ammanchisate							
43	Qawaalete shiqqe ikkiwo coyi gara ikkiwo ikki gede buuxisate/ammanchisate							
44	Dikkote waaga xa'me afenna kalu dikki'rate							

Names of languages are abbreviated as follows: A, Amharic; AO, Afan-Oromo; E, English; H, Hadiyyisa; K, Kambatisata; S, Sidaamuafoo; W, Wolaytato.

Appendix D: Observations guide

Demographics

Date of visit:

Interview language:

Kebele's chair person:

The kebeles administration:

No. of homes:

School:

Health center/clinic/Pharmacy

Worshiping places:

Market:

Play ground:

Other institution(s):

Language viability and use

Language(s) spoken:

Place best spoken:

Domains of usage: In the home, Neighborhood, School, Administration, Health center, Worshiping places, Public meetings, Other organization, Market, Play ground

Other Observations:

Appendix E: FGD and Interview Guide

Name: _____	Affiliation: _____	MT: _____
Age: _____	Birth place: _____	Education: _____
Sex: _____	Residence: _____	Occupation: _____
		SL: _____

Questions Concerned with Socio–historical background of the study area.

- 1 When and how the villages were constructed?
- 2 What are the reasons behind the establishment of the study area?
- 3 Who were involved during the establishment?
- 4 How the establishment was progressed?
- 5 Who were the first settlers/resettles in the study area?
- 6 Give an estimation number of the first resettles/settlers in terms of MT groups. (such as Amharic, Afan–Oromo, Hadiyyisa, Kambatisata, Sidaamu–afoo, and Wolaytato)
- 7 What language was used mostly as inter-groups communication in the resettlement site?
- 8 How could one describe the major changes (in terms of linguistics social, cultural, and economic) before, during, and after the resettlement?

Questions Concerned with Language use in School Domain (for school administrator and language teachers)

		Primary School							
		1 st cycle				2 nd cycle			
		A	S	E	other	A	S	E	other

- 1 What language is taught in school?
- 2 What is the medium of instruction in actual classroom?
- 3 What language do the students mostly use?
- 4 What language do you use to give explanation in Amharic lesson?
- 5 What language do you use to give explanation in English lesson?
- 6 What language do you use to give explanation in Sidaamu–afoo lesson?
- 7 What language do students use in language classes with teacher?
- 8 What language do students use in language classes with classmates?
- 9 What language do students mostly use in school setting, outside the classroom?

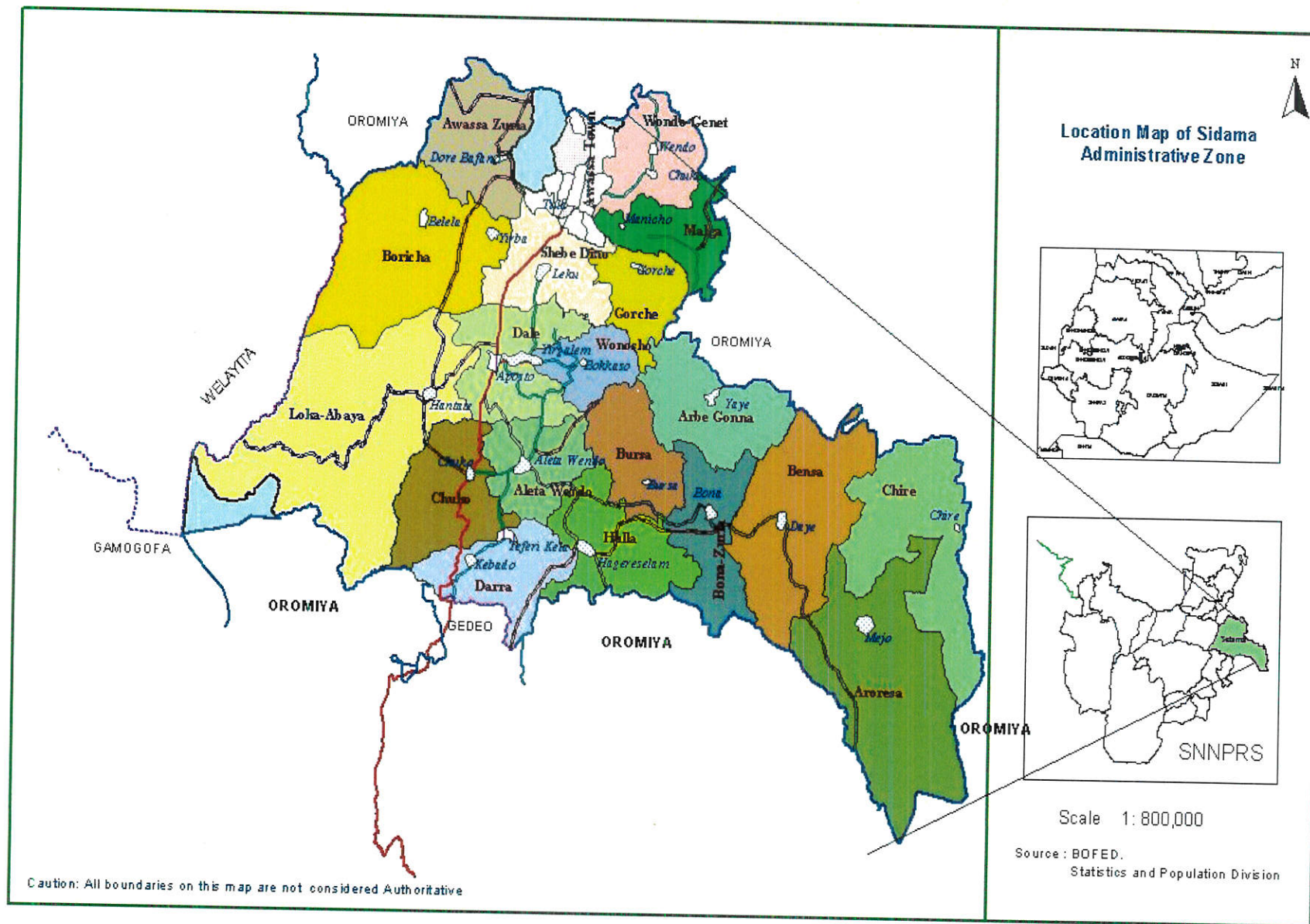
Names of languages are abbreviated as follows: A, Amharic; E, English; S, Sidaamufoo.

Appendix F: Profile of Interviewees and Participants in FGD

Participants	Demography						Backgrounds
	Age	Sex	Birth place	Permanent residence	MT	SL	
Abera Tesfaye	27	M	Hawassa	Shamana-garmama	S	A and K	<ul style="list-style-type: none"> • Sidaamu-afoo teacher
Alemayehu Siyoum	68	M	Wolaytta zone	Hawassa	W	A and S	<ul style="list-style-type: none"> • He is one of the residents before the resettlement in the study area. • Chief mechanic since the establishment of modern commercial farm in 1959 in Hawassa and HZW
Asnakech Haylu	23	F	Hawassa	Shamana-hurufa	A	E	<ul style="list-style-type: none"> • Amharic teacher
Demise Dessta	40	M	Shamana-hurufa	Shamana-hurufa	S	A, AO, W, K and H	<ul style="list-style-type: none"> • worked in Hizbawi elementary school from 1971-1985 E.C.
Dessta Ki'a	70	M	Wondogenet	Shamana-hurufa	S	A, AO, and W	<ul style="list-style-type: none"> • One of the influential elder person who mediate the conflict of Sidaama and Oromo ethnolinguistic groups • Member of the resettlement committee in 1971 G.C. • Coordinator of the site in 1972 G.C. • Chair person of social service and formers-producers cooperative in 1977 G.C. • Chair person and judge of the local social-court in 1990 G.C. • Currently, he is a chair person of parent-teacher association of Shamana-k'adida elementary school and Shamana Idir in Shamana-hurufa.
Genemo Zerfu	60	M	Kambata zone	Hawassa	K	A and S	<ul style="list-style-type: none"> • He is the first farmers' teacher in the resettlement site
Kolako Koyra	56	M	Wolaytta zone	Hawassa	W	A and S	<ul style="list-style-type: none"> • The first residents in the resettlement site and employee in Shamana-billito farm
Matiwos Wonja	30	M	Shamana-safara	Shamana-safara	W	A, S, K, and E	<ul style="list-style-type: none"> • English teacher
Rehima Awol	25	F	Gurge zone	Shamana-hurufa	A	E	<ul style="list-style-type: none"> • Nurse in Shamana health center since 1996 G.C.
Sileshi Tora	50	M	Wolaytta zone	Hawassa	W	A and S	<ul style="list-style-type: none"> • Coordinator of casual workers in Shamana-billito farm since 1971G.C. till now
Tigist Zewdu	55	F	Amhara Region	Hawassa	A	S	<ul style="list-style-type: none"> • She is one of the residents before the resettlement in the study area
Yimam Bonsse	72	M	Kala Billito (Oromiya region)	Kala Bilito	AO	H	<ul style="list-style-type: none"> • He is Arsi-Oromo <i>gadaa</i> (leader) and one of the influential elder person who mediate the conflict of Sidaama and Arsi-Oromo ethnolinguistic groups

Names of languages are abbreviated as follows: A, Amharic; AO, Afan-Oromo; E, English; H, Hadiyyisa; K, Kambatisata; S, Sidaamuafoo; W, Wolaytato.

Appendix G.1: The Present Administrative Map of Sidaama Zone



DECLARATION

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

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March 2011

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CONFIRMATION

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

Dr. Mulugeta Seyoum

Advisor



March 2011

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