

**Descriptive Analysis of Oromoo Personal Names and
Naming Practices in Eastern Wollega Zone of Oromia
National Regional State**

Alima Jibril Hussen

**A Thesis Submitted to
The School of Graduate Studies and the Department of
Foreign Languages and Literature**

**Presented in Fulfillment of the Requirements for the
Degree of Doctor of Philosophy in Applied Linguistics
and Communication**

Addis Ababa University

Addis Ababa, Ethiopia

April, 2018

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This is to certify that the thesis prepared by Alima Jibril Hussen, entitled: **Descriptive Analysis of Oromoo Personal Names and Naming Practices in Eastern Wollega Zone of Oromia National Regional State** and Submitted in fulfillment of the requirements for the Degree of Doctor of Philosophy in Applied Linguistics and Communication complies with the regulations of the university and meets the accepted standards with respect to originality and quality.

Signed by the Examining Committee

Dr. Tamene Kitila _____

Advisor

Signature

Date

Examiner

Signature

Date

Examiner

Signature

Date

ABSTRACT

This dissertation describes personal names and naming practices of Oromoo people in Eastern Wollega of Oromia National Regional state. The study was carried out at Naqamte Administrative town and Giddaa Ayyaanaa district in Eastern Wollega. The study describes how children are named and explores the factors that influence child-naming among the Oromoo people in the study area. It explains the connotations and social realities that are reflected in their personal names and analyzes the roles personal names play in construction of personal and social identity. In addition, it describes the linguistic descriptions and causes and purposes of the new emerging trends in Oromoo naming and name changing practices in the area.

To this effect, the research employed descriptive analysis research design in qualitative methods to collect and analyze data. The data were collected through interviews, focus group discussions and document analysis. The data were gathered from ten parents and twelve key informants who are language experts, cultural and tourism officers and more experienced elders in naming practices. Moreover, four individuals who had changed their names were interviewed to investigate the reasons behind the name changing and their feelings about their names: both the previous and the current names. Two focus group discussions were held and documents from schools and Legal Court Offices were used. The data collected through these instruments were analyzed and interpreted qualitatively using Onomastic theory. The theory is used to glean the intended and implied meaning(s) of various personal names.

The analysis of data indicated that fathers, mothers and close relatives such as grandfathers and grandmothers played a significant role in deciding a name of a newly born child. Unlike the past, naming children by traditional practices were forgotten and the involvement of *Ayyaantuus*, who are the blessed persons of the society, was stopped. As a result, naming becomes parents' responsibility. Besides, the data reveal that factors such as parents' life experiences, the circumstances happening during pregnancy and child birth and situations of life and living in the family and socio-political dynamics at the country level determine the names to be given. Moreover, the day, time and condition of birth, the family's livelihood conditions, attitudes towards politics, social and cultural

issues, their wishes, hopes, beliefs, successes and challenges they come across and their future aspirations and hopes are also factors that govern the naming practices of the society.

Furthermore, naming trends of the people have been changed from a single word names to coined phrase, clause and sentence form names. These happens to express the revival of nationalism, self-discovery and parents' political devotions and assertiveness in different aspects of life such as social, cultural, political and identity issues. Depending on the meanings personal names communicate in social, political, economic and cultural issues, the current trend names express the people's optimistic feelings. These names depict that the people are hopeful about the future. They wish and need betterment in politics and national issues in near future. Thus, for the Oromoo people of Eastern Wollega, personal names are an occurrence of language use for specific purposes which represent an important part of the people's life.

Finally, the name changing practices are widely happening in the research areas for different reasons. These reasons are for expression of individuals' *Oromummaa* (feelings of Oromoness) and *Saboonummaa* (being proud of their Oromummaa), to search for their identity that they lost in the past system and feel comfort with their indigenous names. The other reasons of name changing practices are to express their identity and inspire generation in philosophical truth that lead to self-fulfillment and self-description.

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TABLE OF CONTENTS

ABSTRACT.....	i
ACKNOWLEDGEMENTS.....	iii
TABLE OF CONTENTS.....	v
LIST OF FIGURE.....	ix
LISTS OF TABLES.....	ix
CHAPTER ONE: INTRODUCTION.....	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem.....	4
1.3 Objectives.....	6
1.3.2 Specific Objectives.....	6
1.4 Significance of the Study.....	7
1.5 Scope of the Study.....	9
1.7 Context of the Study Area.....	9
1.7.1 The Oromoo Nation.....	9
1.7.2 The Oromoo Language (Afaan Oromoo).....	12
1.7.3 Naqamte.....	14
1.7.4 Giddaa Ayyaanaa.....	15
1.7 Definitions of Terms.....	16
CHAPTER TWO: REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK.....	17
2.0 Introduction.....	17
2.1 Meanings and Functions of Personal Names.....	17
2.2 Personal Names in African Society.....	20
2.3 Sociolinguistic Significances of Personal Names.....	23
2.4 Personal Names and Identity.....	25
2.5 Meanings of Nicknames.....	29
2.5.1 Significance of Nicknames.....	31
2.6 Theoretical Framework.....	33
2.6.1 Semantic Theory.....	33

2.6.1.1 Onomastic Theory	35
2.6.1.2 The Significance of Onomastic Theory	37
2.7 Review of Related Studies in Ethiopia.....	40
CHAPTER THREE: RESEARCH METHODOLOGY	45
3.0 Introduction	45
3.1 Research Paradigm.....	45
3.2 Research Methods	46
3.3 Selection of the Site.....	47
3.4 Sampling Techniques	48
3.5 Data Gathering Instruments	48
3.5.1 In-depth Interview	49
3.5.2 Key Informants Interviews	50
3.5.3 Focus Group Discussions	50
3.5.4 Documents	52
3.6 Data Management and Analysis.....	52
3.7 Ethical Issues.....	53
3.8 The Pilot Study.....	53
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION	55
4.0 Introduction	55
4.1 Responsibility in Naming in Eastern Wollega	55
4.2 Time of Naming a Child	58
4.3 Factors that Determine Child Naming	63
4.3.1 The Day, Time and Condition of Birth in Child Naming.....	63
4.3.2 Names as Token of Parents’ Gratitude to Waaqaa	69
4.3.3 Names as Expression of Parents’ Feelings and Desires	73
4.3.4 Family’s Political Assertiveness.....	76
4.3.5 Famous People and Historical Events	87
4.3.6 Death.....	90
4.3.7 Multiple Births.....	91
4.3.8 Heroic Events	93

4.3.9 Cultural and Social Symbols	94
4.3.10 Parent’s Lineage	96
4.3.11 Mixing Affiliations and Expressing Love	96
4.3.12 Physical Appearance.....	99
4.3.13 Children’s Behavior during their Childhood	100
4.3.14 Parents’ Sex Preference and Norm of the Society.....	100
4.3.15 Names Related to Natural Property of the Area	103
4.4 Importance of Giving Good Names	105
4.5 Oromoo Personal Names and Identity	112
4.6 Emerging Trends in Naming a Child in Oromoo.....	119
4.7 Sentence Form Names.....	136
4.8 Name Changing Practices	141
4.9 Nicknames.....	153
4.9.1 Nicknames Related to Individuals’ Behavior.....	154
4.9.2 Nicknames Related to Color and Physical Appearance	156
4.9.3 Nicknames Related to Jobs.....	157
4.9.4 Nicknames Related to Famous Persons or System.....	158
4.9.5 Nicknames Expressing Geographical Location of an Individual	158
4.10 Matrimonial Names.....	160
5. SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	165
5.0 Introduction	165
5.1 Summary	166
5.2 Conclusion.....	172
5.3 Suggestions for Future Research.....	176
References.....	178
Lists of Research Participants.....	186
A. Parents.....	186
B. Key Informants	186
C. FGD Participants.....	186
Lists of Some Sample Appendices.....	188
Appendix A: Interview Guidelines for Parents.....	188

Appendix B: Informant/ FGD Guidelines.....	189
Appendix C: Interview Guideline for Name Changing	189
Appendix D: Afaan Oromoo Interview Guide for parents.....	190
Appendix E: Afaan Oromoo Guide for Informants/FGD	191
Appendix F: Afaan Oromoo Guide for Name Changing	192
Appendix G: Parents Transcripts at Giddaa.....	192
Appendix H: Parents Transcripts at Naqamte	201
Appendix I: Informant Transcripts at Giddaa	214
Appendix J: Informant Transcripts at Naqamte	227
Appendix K: FGD Transcripts at Giddaa.....	238
Appendix L: FGD Transcripts at Naqamte	242
Appendix M: Name Change Transcripts.....	248
Appendix N: Family Translation at Gidda.....	253
Appendix O: Parents’ Translation at Naqamte	261
Appendix P: Informant Translation at Giddaa	273
Appendix Q: Informant Translation at Naqamte.....	281
Appendix R: FGD Translation at Giddaa.....	290
Appendix S: FGD Translation at Naqamte	302
Appendix T: Name ChangeTranslation.....	317
Appendix U: Sample Document	326

List of Figure

Figure 1: Map of Oromia Region.....	12
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LISTS OF TABLES

Table 1: Names describing family's condition	70
Table 2: Names Expressing gratitude to God.....	72
Table 3: Names Expressing Parent's Political Assertiveness.....	79
Table 4: Names Expressing Parent's Political Assertiveness.....	82
Table 5: Names Expressing Hopes during Conflict.....	85
Table 6: Names Expressing Natioalism Feelings.....	86
Table 7: Twins' Names.....	94
Table 8: Names Expressing Parent's Affection.....	99
Table 9: Names Expressing Parent's Feeling for Children.....	122
Table 10: Names Expressing Conflict and Unfavorable Condition.....	123
Table 11: Names Reflecting Political Desires and Responsibilities.....	129
Table 12: Sentence Form Names.....	138
Table 13: Names forming Sentences.....	141

ABBREVIATIONS

BBC: British Broadcasting Corporation

EBC: Ethiopian Broadcasting Corporation

ETV: Ethiopian Television

PG: Parent at Giddaa

PN: Parent at Naqamte

FGD: Focus Group Discussion

FGDG: Focus Group Discussion at Giddaa

FGDN: Focus Group Discussion at Naqamte

IG: Informant Interview at Giddaa

IN: Informant Interview at Naqamte

F: Female

M: Male

NCh: Name Change

NGO: Non-government Organization

Q: Question

R: Response

VOA: Voice of America

Afaan Oromoo Consonant Sounds

		Labials	Alveolar	Palatal	Velar	Glottal
Stops	Voiceless		t		k	ʔ
	Voiced	b	d		g	
	Ejective	p'	t'		k'	
	Implosive		ɗ			
Affricate	Voiceless			ç		
	Voiced			ʝ		
	Ejective			ç'		
Fricative	Voiceless	f	s	ʃ		h
	Voiced					
	Nasal	m	n	ɲ		
	Liquids		l			
				r		
	Glide	w		j		

Afaan Oromoo Consonant sounds adapted from Fikadu (2014)

Afaan Oromoo Orthography IPA Symbols used in this paper

c	ç
ch	č
dh	ɗ
j	ʝ
ny	ɲ
q	q
sh	ʃ
x	t̪
y	j
‘	ʔ

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

Different writers, scholars and language specialists expressed that naming is a universal practice. In all societies across the world, names are given to all persons and objects as a means of identification (Mutunda, 2011; Tesone, 2011; Baye, 2006; Bruck & Bodenhorn, 2006; Aregga, 2005 and Pankhurst, 2000). Thus, one of the significances of naming is to identify persons and objects from each other. Moreover, Adler, (1978, p. 98) stated that “Persons and things cannot remain nameless”. Persons and things should have names for different purposes, primarily to recognize people and identify things. Hence, one of the primary usages of naming in all societies across the world is for recognition and identification purposes.

Naming a child is given a significant attention in most societies and cultures across the world. However, naming differs from society to society and from culture to culture. Chitando (2001, p. 43), for example, stated that “In most societies across the world, considerable care is taken in naming a newly born child”. This shows that giving a name is not only an essential issue; but it is also an issue that needs special consideration. For example, giving good name to a child is believed to have a positive impact on the child’s psychology and development. Thus, describing the care taken in naming children in the context of this study was an area of focus.

In African societies, personal names have special attention as they are a means of conveying messages about the social and cultural experiences of the people (Mutunda, 2011; Makhubedu, 2009; Mandende, 2009; Lombard, 2008; Baye, 2006; Ogie, 2002 and Chitando, 2001). Personal names reflect values, traditions, events, historical contexts and life situations of the people about the present and the past. They are also a means of expressing desires, hopes and fears about the future. Personal names are, therefore, meaningful words that contain important information about the society in addition to their identifying roles.

Lombard (2008) explained name giving practices as a socio-cultural expression for African society. These practices include familial and social kinship ties and statuses, events and circumstances, societal values and expectations, occupation, history and

socio-cultural associations and spiritual beliefs. By studying the messages communicated through personal names, socio-cultural and political history of a society can be investigated. Thus, since the Oromoo people are part of African societies who share different values in their naming practices, efforts were made to get insights into how names are given and the social realities are reflected in the context of this study.

Naming practices are not only related to the social and cultural experiences of a society; they also reflect their religion. Accordingly, the new Encyclopedia Britannica (2005, p. 250) explained that names in different languages reflect the religion of the society. In personal names of a given society, the religious beliefs of the society are described. For instance, the Ethiopian Orthodox-Christians name their children according to the practice of the religion called Baptismal names, which is Ge'ez, the language of the church (Pankhurst, 2000, p. 950).

In a similar manner, Muslims name their children by their religious names from Quran. Besides names of Christian or Muslim origin, different societies who follow Christian or Muslim religion name their children using their native languages based on a day, time or place of birth, an event or incident that occurred during pregnancy or birth of a child and special physical characteristics (Mutunda, 2011; Mandende, 2009 and Mphande, 2006). These factors determine the names to be given to children. In addition, different social issues such as economic, social and political matters also determine the names to be assigned to children.

Accordingly, naming practices were described in the context of this study to identify and analyze personal names according to the factors in which the names are decided. The factors also express the connotations and pragmatic meanings of the names according to the society's perceptions and feelings.

Therefore, more than personal identification, personal names are a means by which people express their social perceptions and attitudes (Baye, 2006, p. 48). Baye further explained that personal names not only refer to a named child; they also show the views of the society in which the child was born. Thus, personal names express the society's opinions and outlooks about their world in addition to serving as personal identification of the name bearers. As a result, the social perceptions and attitudes of the society can be identified through the analysis and interpretation of their personal names.

African naming practices reflect the socio-cultural, political, economic and identity issues of the people. However, the advent of Western culture had a negative impact on the indigenous African naming practices. With the new culture came new names and naming practices. The indigenous names came to be undermined and regarded as having a low status. One of the ideologies by which Western culture had been transmitted was by means of Christianity and Islam. These religions brought several traits of destroying the indigenous system of naming in most African countries (Makhubedu, 2009). This was also true in Ethiopia. As a result, most of the indigenous names vanished and religious names became popular.

Ethiopia is a country of various nations and nationalities with varied languages, cultures and life styles. Yet, there are different forms of contacts among the nations and nationalities, that influence each other. Moreover, the past systems of the government had a negative impact on the indigenous names of the marginalized nations and nationalities because the system tried to assimilate all nations and nationalities to convey a national identity. One language, culture and society dominated other languages, culture and nations and nationalities.¹ As a result, one of the dominated nations was the Oromoo people whose language, culture and identity were seriously suppressed. These were directly reflected in their personal names and naming practices.

However, currently Oromoo personal names seems reviving and coming back to their origin with different styles and complexity, unlike place names which came back to their original names such as Nazireth to Adaamaa, Debrezeith to Bishooftuu, Asebe Teferi to Ciroo and the like. Therefore, it is significant to investigate the linguistic and socio-cultural meanings, socio-political issues, historical and cultural values of Oromoo personal names in general and current naming trends in particular.

¹ In Ethiopia, for historical and political reasons, one ethnic group attained political, economic, educational and cultural domination over the others. This simply means that ethnicity as well as ethnic domination is a social phenomenon (Jeylan, 2006, p. 272).

1.2 Statement of the Problem

The practices of naming children have a crucial role in preserving the cultural and historical identity of the African people. Since almost all African countries were under the colonization of Western countries, the culture of the people were undermined and their identities were vanished during the colonization. As a result, the African society were forced to imitate the colonizers in many aspects such as giving their children foreign names to integrate with the foreigners (Makhubedu, 2009).

Though Ethiopia is one of the African countries which was not colonized, it had been a country where one language and one society played a dominant role over the others because of the governmental system of the country at the time (Asafa, 2012; Baye, 2006 and Baxter, Hultin & Triulzi, 1996). Consequently, the Oromoo people and their language, Afaan Oromoo, were among the most dominated people and languages in Ethiopia. However, this was the past history and the Oromoo people have since recently started using their language for different purposes including naming their children. Through the names of their children, the Oromoo people express their cultural values, traditions and attitudes. Thus, these values of personal names need to be investigated and documented.

Many writers stated that the Oromoo people have been the most front people in the democratic system of their political administrations. For instance, Asmerom (1973 & 2000) stated that the Oromoo people exercised a high degree of democracy in their leadership system called Gadaa. He further described that, “The Oromoo Gadaa system is a uniquely democratic, political and social institution that governed the life of every individual from birth to death” (Asmerom, 1973, p. 8). The Gada system is, therefore, a political organization in which the people exercise their political, economic and social right.

Comparing Oromoo’s system to that of Amhara’s, Baye (2006, pp. 48-49) explained the Amhara has had a dominant role in the political history of the country where their social organization was highly stratified when compared to the Oromoo. Accordingly, the Oromoo expressed their fate in the dominant system and the suppressions they experienced in those years through their personal names. Therefore, Descriptive Analysis of the indigenous personal names of the Oromoo people helps us to

understand how the people used language to reflect their dissatisfaction with the administrative system and the people's attitudes to the system of the country.

Nowadays, naming practices of the people in the study areas are changing following the political change that came into being in the early years of the 1990s since there are changes in the political and linguistic influences on Afaan Oromoo and Oromoo people. Their personal names the people are currently using are different from the previous ones. In relation to this, Baye (2006, p.37) explained the reasons for the changes in language use as follows:

...change in the perception of nature and culture, which is always additive, leads to corresponding changes in the repertoire of names that language provides for the perceptual change man observes. This implies that there ought to exist a one-to-one relation between perceptual change and linguistic change.

The above quotation showed that the change in people's perception about the world and knowledge of their language changes language use which results in new trends in naming and naming practices of the society. In this regard, I observed that most people are naming their children in more complex and coined names that are blended from two or more words than the one word names they had used before. This was one of the points that attracted my attention. As an insider person of the study areas, I observed that the names the people were giving their children were different from the names that had been in use in the previous times. Thus, I was interested in exploring the reasons of the new naming trends. I was also attracted to describing the social, political, economic and cultural values of the current personal names and naming practices in the areas.

Changes in socio-economic, political and cultural practices of a given society influence the personal names of a language (Aregga, 2005, p. 110 & Aregga, 2010, f. 112). In the past system, Oromoo people used to give their children Amharic and other non-Oromoo names because of the political influence of the country at that time. As a result, changing names has become common among the young generation of the Oromoo who had non-native names. In relation to this, I observed that few students in higher institutions in general and Wollega University students in particular, have changed their non-Oromoo names to Afaan Oromoo names. The name changing practices have also become a current practice in high schools and preparatory schools students in the area. In addition, I observed some who had changed their previous Oromoo names to the

currently appearing Oromoo names that are formed by blending two or more words. These practices also attracted my attention to investigate the reason(s) of name changing practices in the study areas.

As the current research focused on the current naming trends, there was a gap in literature that addressed these naming practices in the area. The issue of emerging new trends in naming and naming practices vi-sa-vis changing socio-political issues. Therefore, the study attempted to address the following questions:

1. How are children given personal names among Naqamte Administrative town and Giddaa Ayyaanaa Oromoo in Eastern Wollega?
2. What factors inspire child-naming among the people of Naqamte and Giddaa Ayyaanaa Oromoo?
3. What do the Oromoo people in the study areas express through the names of their children?
4. How do personal names and naming practices influence the socialization of children and the construction of their identities?
5. What are the linguistic descriptions and purposes of the emerging trends of personal names and the causes of name changing practices in the areas?

1.3 Objectives

1.3.1 General Objective

The general objective of the study was to analyze Afaan Oromoo personal names and naming practices of the people among Naqamte Administrative town and Giddaa Ayyaanaa Oromoo of Eastern Wollega.

1.3.2 Specific Objectives

The specific objectives of the study were to:

- describe how children are named among Naqamte Administrative town and Giddaa Ayyaanaa Oromoo in Eastern Wollega.
- explore the factors that influence child-naming among the Oromoo people of Eastern Wollega.

- explain the messages and social realities of the people as reflected in their personal names in the study areas.
- examine the roles personal names play in construction of personal and social identity of the Oromoo people in the areas.
- explain the linguistic descriptions and purposes of the emerging trends in Afaan Oromoo personal names and causes of name changing practices in Eastern Wollega.

1.4 Significance of the Study

This study is significant in several ways. First, at an academic level, the study analyzes the meanings of personal names and describes how they are constructed as a social reality. It has, therefore, a sociolinguistic and Onomastic importance in that it describes how language is used to express the social realities of the people through personal names and naming practices.

The study of Afaan Oromoo personal names will be a facilitator for wider Onomastic research and can link with other projects in the studies of personal names in Oromia region and at the national level. It may lead to the establishment of a vehicle for Onomastic research in Oromia since there is insufficient empirical study on Onomastic analysis of Oromoo personal names and naming practices.

Moreover, the findings of the study inform policy makers, civic society, NGOs, the media and other stakeholders in their interaction with the society. The study helps to identify the society's attitude, feelings, interests and other realities of the people. This will facilitate any activity to be held in and by the society.

The study focuses on revealing the people's realities, attitudes and feelings by exploring Onomastic meanings of personal names they bestowed on their children. It further shows the Onomastic analysis of Afaan Oromoo personal names that contribute to understand the socio-economic, political, history and culture of the people. This deepens one's understanding of the socio-cultural values, political views, identities and social norms of the people. It also helps the administrative bodies to check and correct managerial faults that may result in creating chaos in the society.

In addition, personal names are a means by which a society documents important events of life that happen in their environment. Their personal names are used not only as means of identification; but also as a socio-cultural interpretation of historical events and status explanations. This enhances our understanding of the cultural and social realities of the people in the study areas.

One cannot deny that the vital activity of a society depends on the existing socio-political situation of a country. Recently, there have been changes in naming practices of Oromoo people in Eastern Wollega which prompt them to express their attitudes about what is going on and to imagine a new reality. Consequently, it is possible to explore the socio-political concerns of the society by analyzing the messages contained in their personal names. This means that one of the means of expressing feelings about the political issues of the country is by the names of children. Thus, one of the primary objectives of the study is to describe Afaan Oromoo personal names in modern socio-political environments of the people. Thus, the study helps the government and the administrators to correct administrative faults that the people imply through personal names. This helps to improve the management systems and to bring peace and security in the country.

The study contributes to research and literature on both the previous Afaan Oromoo personal names and the emerging naming trends that are created by blending different words together and becomes popular in the study area. Moreover, the study gives attention to nicknames, marriage names and name changing practices that are limited in many studies.

In general, the study presented the Onomastic meanings of Afaan Oromoo personal names among the people of Naqamte Administrative town and Giddaa Ayyaanaa, in Eastern Wollega. The study briefs the circumstances and realities surrounding current naming practices and the reasons and values name-givers depend on to bestow personal names on children. Thus, the findings of the study may contribute to works of linguists, anthropologists and sociolinguists. The study also serves applied linguistics students in higher institutions as sources of information for further study on the subject in other areas and other types of proper names such as place names, animal names and other personal names like kinship related names.

1.5 Scope of the Study

Descriptive Analysis of Oromoo personal names (i.e., names given in Afaan Oromoo) and naming practices of the Oromoo people were the main focus of this study. However, since the subject is very broad and the research is qualitative, it is difficult to include all zones of Oromia National Regional State in the study. Thus, for the sake of manageability and quality of the study, the scope of the study was limited in Eastern Wollega Zone. Furthermore, Eastern Wollega Zone has 19 districts, and the study was limited to Naqamte Administrative Town and Giddaa Ayyaanaa District. Moreover, different types of personal names such as first (formal) names, nicknames and marriage names were included in the study. However, kinship related names, family names and religious names were excluded.

1.6 Limitations of the Study

The study was conducted on Afaan Oromoo personal names and naming practices in Oromia regional national state in Eastern Wollega zone. It is a qualitative study. This has made it generalize the findings of the research difficult. This means that the findings may not be applied to some other zones of Oromia.

1.7 Context of the Study Area

1.7.1 The Oromoo People

The Oromoo are among the indigenous people in the horn of Africa with an indigenous socio-political organization. The people are one of the major linguistic groups in Ethiopia. The Oromoo live over a large area, (Gragg, 1982, p. xiii). Baxter, Hultin and Triulzi (1996, p. 1) explained that the Oromoo are one of the most numerous people occupying Ethiopia and the Horn of Africa at large. Furthermore, Gadaa (1988, p.1) stated that the Oromoo are one of the most numerous nations in Africa who share a common language, history, descent and one shared common political and legal institution.

Historians, anthropologists and nationalists trace back the history and origins of the Oromoo people in the area to thousands of years. For instance, the Oromoo are a very ancient race and the indigenous stock in the horn of Africa and the largest single ethnation who have lived in Eastern Africa for over thousands of years (Jeylan, 2004; Mohammed, 1994, 1996; Gadaa, 1988 & Asmerom, 1973). Thus, the Oromoo people are the largest group constituting the largest number of the Ethiopian population.

An Oromoo historian Mohammed (1994, p.44) stated that the Oromoo are the largest of the Eastern Cushitic-speaking group and major African peoples who are known to have lived in the Ethiopian region for thousands of years. Therefore, recent historical, linguistic and anthropological studies reveal that the Oromoo people are the indigenous people of the South Ethiopia and the Horn of Africa. Ethiopia is the original homeland of the Oromoo people where they have inhabited the area for ages.

The Oromoo people were organized in a uniquely structured and differentiated political system called the Gadaa system. The Gadaa is an indigenous administrative system created and developed through time by Oromoo people. The system guided the religious, social, political and economic life of the people for many centuries (Asmerom, 1973, p. 8; 2000, p. 12). The Gadaa system is, thus, a traditional and indigenous political institution of the Oromoo that survived the influence and domination of external and alien forces. It is significant not only for its historical and cultural legacy but also for its contribution as a strong political, social and cultural philosophy in nation building and unity of the society.

However, the Oromoo are alienated from the Oromoo world views, institutions and practices that contributing to the loss of national unity, development, political and social cohesion and overburdened to learn triple cultures such as that of Westerners (Asafa, 2012, p. 148). Moreover, one thing that makes the Oromoo the most important people in the African continent is their possession of the Gadaa system, the egalitarian cultural, political, economic and military organization that the Oromoo have lost partially as a result of their adaptation of the monarchial system of governance since the beginning of the 19th century and notably due to their fall under the conquest of Menelik II at the turn of the 20th century (Jeylan, 2006, p. 258). Despite a number of challenges, Oromoo indigenous naming practices continue

through the centuries, impacting the life of Oromoos and their culture. However, there was a negative impact on the traditional naming practices as a result of the political influence in the past which aimed for assimilation and national identity. The Oromoo people were underprivileged not only in political and economic participations, but also in symbolic and cultural isolations under the Abyssinian ruling system (Jeylan 2006, 260).

Wollega Oromoo are one of the major Oromoo groups that live in Western part of Oromia National Regional State (Gragg, 1976). The Oromoo in other areas including Wollega Oromoo trace back their ancestors to Borana. Written historical records about the origin of Oromoo people and that of Wollega Oromoo hardly exist. Most recent anthropological studies on Borana Oromoo are based on oral traditions, and these oral accounts relate the origin of the Borana to *Madda Walaabuu*, Northeast of present Borana land (Wilding, 1985, p.23). Wollega Oromoo confirm that the speakers' preference of the term *Oromoo* and *Afaan Oromoo* when referring to themselves and their language respectively. Hence, this paper uses the terms accordingly to accommodate the preference of the language speakers.

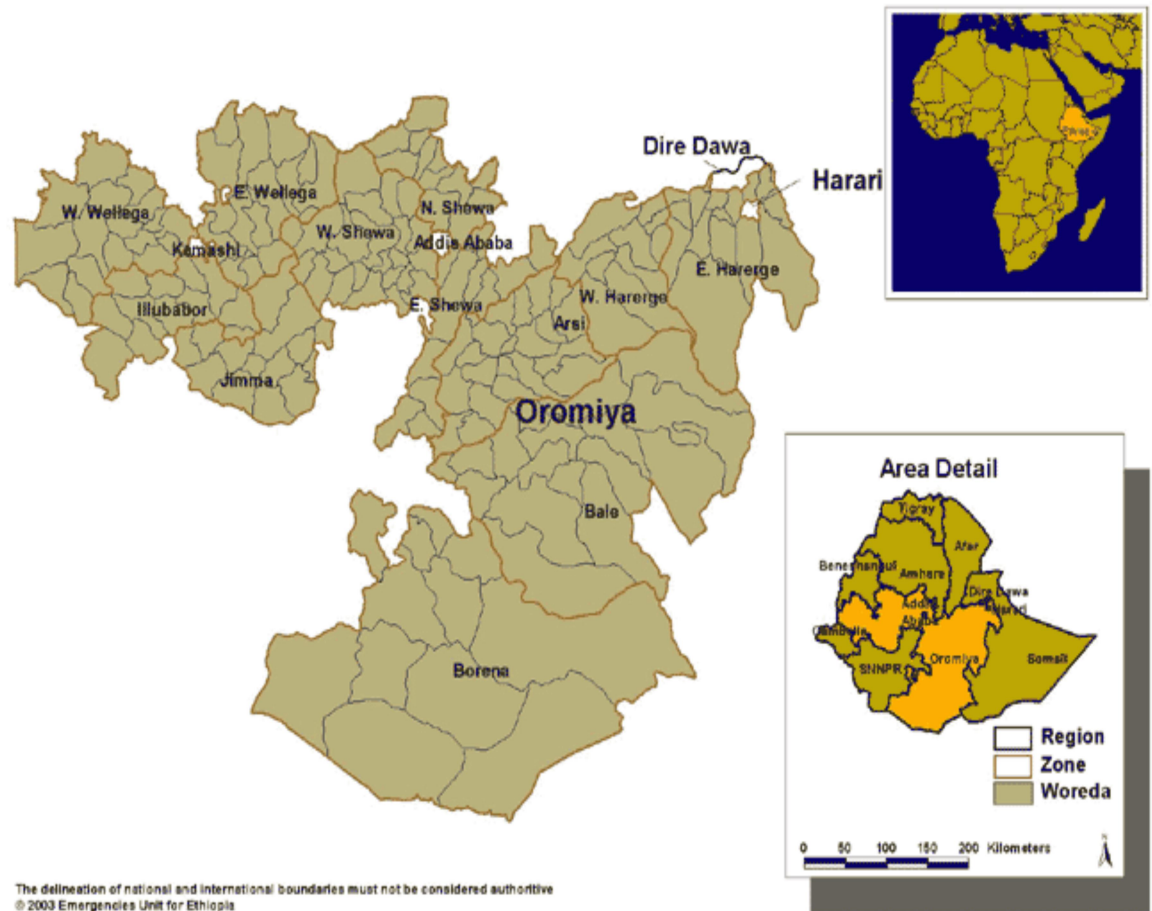


Figure 1: Map of Oromia Region

1.7.2 The Oromoo Language (Afaan Oromoo)

Oromia is one of the National Regional States in the current Federal Government of Ethiopia where mainly the Oromoo people are inhabited. According to Ethiopian Central Statistical Agency (ECSA) 2007 report, the total population of the Oromoo people was 27,158,471 that constitute 35.3% of the total population of the country. Oromoo people speak their own indigenous language known as Afaan Oromoo which counts several dialects. It is one of the major indigenous African languages which is widely spoken and used in most parts of Ethiopia and some parts of the neighboring countries (Mekuria, 1994, p. 92).

Afaan Oromoo is one of the languages of the Lowland East Cushitic within the Cushitic family of the Afro-Asiatic Phylum, and the most widely spoken of the Cushitic family (Bender & Mulugeta, 1976, p.166; Gragg, 1982, p. Xiii; Baye, 1986, p.8). It is

also one of the major Ethiopian languages constituting a large number of speakers. According to Gadaa (1988, p. 9), it is the third most widely spoken language in Africa after Arabic and Hausa and it is the second most widely spoken language in Ethiopia. Besides first language speakers, a number of members of other ethnicities who are in contact with the Oromoo speak Afaan Oromoo as a second language.

In Ethiopia, Afaan Oromoo is spoken as a lingua franca by other nations and nationalities who have contact with Oromoo people (Wondimu, 2015). According to Mekuria (1994) and Feyisa (1996), Afaan Oromoo is used by different nations and nationalities such as Harari, Sidama, Anuak, Gurage, Amhara, Koma, Kulo and Kaficho for communication and trade with their neighboring Oromoo people. Moreover, Amanuel and Samuel (2012, p. 32) stated that “It [Afaan Oromoo] is used as a language of inter-group communication in several parts of Ethiopia.”

In addition, Afaan Oromoo is spoken in different parts of Africa such as Kenya, Somalia, Sudan and Tanzania (Tilahun, 1993); and one of the most widely spoken languages in Africa (Bender, 1976). Afaan Oromoo is spoken in a vast territory of Ethiopia ranging from Tigray in the North to the Northern part of Kenya in the South, and from Wollega in the West to Harar in the East (Wondimu, 2015, p. 361) and, Afaan Oromoo has an officially decided writing script known as *Qubee*, which is based on the Latin orthography (Girma, 2001).

In general, a given language is a manifestation of identity and meanings of life. It carries huge life experiences, meanings and cultural values, philosophy and world views of the owner of that language. Supporting this Asafa (2014, p. 123) explained that *Afaan Oromoo* has remained the blood and sinew of the Oromo identity, culture and history without having a national institution that can protect it. Today, the survival of this language has enabled all Oromo branches that have been disconnected by colonial regions and borrowed religions to be reconnected and revive their national institutions and *Oromummaa*. Asafa added that the Oromo language, as the gold mine of Oromo history and culture has remained the main pillar and marker of *Oromummaa*.

According to the U.S Government and its Education Department (1985), Afaan Oromoo has been considered as one of the 169 critical languages of the world (Crystal,

1997, p. 342). A language is said to be ‘major’ if it is spoken by over one million people (Ferguson 1966, p. 310).

1.7.3 Naqamte

Naqamte is one of the towns in the Oromia National Regional State located to the west of the country. It is located at a distance of about 328 kilometers from Addis Ababa, the capital city of the country. The name of today’s Naqamte was derived from one of Mecha-Oromoo clans called ‘Naqamte Gadaa Ootaa’ according to an informant from the Culture and Tourism Office of the town. King Kumsaa Morodaa, who was the previous king of the area, declared in 1882 for the area to be called by the name of this person, Naqamte Gadaa Ootaa. This is because the person had no children, but he had a beautiful compound which should not be ruined. Thus, the area was called Naqamte in remembrance of him.

Until the military Derge’s collapse in 1991, Naqamte town served as a capital for Wollega sub-country, now restructured into four administrative zones. Accordingly, Naqamte became the capital of the East Wollega Zone under Oromia National Regional state. Geographically, Naqamte is bounded by different districts such as Yayyuu Tuqaa and Siree in the East; Sasiggaa and Diggaa in the West; Gudayyaa Biilaa, Giddaa Ayyaanaa and Abee Dongoroo in the North and Leeqaa Dullachaa in the South.

Naqamte is home to a museum of Wollega Oromoo culture. It is a burial place of Onesimos Nesib, a famous Oromoo who translated a Bible to Afaan Oromoo for the first time, in collaboration with Aster Ganno and it is a host city to the newly built Wollega University as of 2007. Moreover, private colleges and universities, big hotels and referral hospitals are found in the town. It is better in infrastructure and services than the nearby towns though the infrastructure is not satisfactory and pleasing. Naqamte and the area are known in coffee production and have rivers such as Hadiyyaa and Sorgaa for tourism attraction and fishery.

According to the central Statistical Agency of 2007 report, Naqamte had a total population of 75,219 out of which 38,385 are male and 36,834 are female. The population of the town is more or less homogenous in their socio-economic and cultural activities. Almost all the population in the town speak Afaan Oromoo except few Amhara and Gurage

settlers. In religious composition, there are different religions practiced in the town. These are the traditional Oromoo religion-Waaqeffataas, Orthodox, Muslims, Protestants, Catholics and Adventists.

The town covers the total area of 5,380 hectares. It has a latitude and longitude of 9°5'N 36°33'E and an elevation of 2,088 meters. It lies in the climatic zone known as mid highland, which is characterized by a cold climate with temperature of 14 to 24° C. The annual rainfall ranges from 1500 to 2200 millimeters according to the evidence from the Culture and Tourism bureau of the town.

1.7.4 Giddaa Ayyaanaa

Giddaa Ayyaanaa is one of the 19 districts found in East Wollega Zone. It is located at a distance of about 112 kilometers from Naqamte, the capital town of the Zone. According to an informant from the Culture and Tourism Office of Giddaa Ayyanaa town, the name of today's Ayyaanaa was derived from one known woman of Mecha-Oromoo clans called Ayyaanee Gooroo who lived in the area.

The district has a total population of 162,985 of which 85,042 are males and 77,943 are females. The district is located in the Northern part of East Wollega Zone with an area of 2,739 km². It is bordering different districts such as Limmuu in the West, I'bantuu in the North West, Kiiramuu and Horroo in the East, Gutoo Giddaa in the South and Abee Dongoroo and the Amhara region in the North.

The climatic condition of the district is divided into three. These are highland (2%), mid-highland (48%) and lowland (50%). The highland, which is relatively colder part of the district, is suitable for human settlements and livestock breeding. The district is suitable for both livestock and crop production. The mid-highland is the most suitable part of the district for human settlement. Almost all types of animals are raised and all types of crops are grown. The lowland is relatively hot part of the district and it is suitable for farming crops such as maize, sorghum and oil seeds. In addition to these crops, vegetables and fruits are also grown. The economic activity of the population in the district is mainly mixed farming and irrigation. There is potentially cultivatable land under annual and perennial crops as well as pasture land for livestock production. There are also merchants who engage in trade for their livelihood.

Regardless of the geographical areas of living, Oromoo people are generally known for their varying strategies of addressing socio-economic, political, cultural and administrative systems they face in life and living. Naming a child is among such strategies used to address such matters.

1.7 Definitions of Terms

Current style names: are personal names which are created newly by blending different words together and having complex forms.

Marriage name: is a personal name that the husband's family gives to a newly married woman as an additional name to her formal name to show respect and to ensure her involvement in the family.

Nickname: is a personal name that the community uses to name an individual as an alternative or additional name as a means of distinction which is used to reflect the individual's activity, character and ability.

Oromummaa: of being Oromoo, the quality that an individual has as an Oromoo person (Oromooness).

Personal name: is sometimes called proper name which refers to a name by which an individual is known. Such as formal name, nickname and marriage name.

Practices: refer to everything that the community does regularly as part of their life such as naming a newly born child.

Previous names: are personal names which have been used by the community since the beginning of the Gadaa system or before until the present time.

Sabboonummaa: Being proud of one's Oromummaa (identity).

Waaqa: Oromoo religious and philosophical world views consider the organization of spiritual, physical and human worlds as interconnected phenomena, and Waaqa, the creator, regulates their existence and functions in balanced ways.

CHAPTER TWO: REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter covers several aspects of literature that is central to description and analysis of personal names and name giving practices in general. First, it focuses on the category of personal names within which their meanings are analyzed. Second, it examines a theoretical perspective that underpins the study. This includes aspects of theoretical linguistics, which is Onomastic theory that is specific to the naming practices, its meaning and purposes of naming. Third, it gives a survey of the relationship between language and identity. Fourth, the chapter explores different researches in personal names and name giving practices in Ethiopia. Finally, it focuses in some detail on research works done in Oromia that serve as illustration of relevant researches that have been done on the area of personal names and naming practices.

2.1 Meanings and Functions of Personal Names

Different writers and scholars defined personal names depending on different perspectives. Agyekum defined a name as a word that refers to different elements of human experiences i.e. to an individual or a collective object it designates or represents (Agyekum, 2006, p. 207). Mphande (2006, p. 106) defined a name as “words, by which reality is known and spoken of, are the most meaningful lexicon in the vocabulary of any language.” This is also supported by Baye (2006, p. 37) who stated that sets of names constitute a man’s language which is used to identify both objects and human beings to minimize ambiguity. The primary purpose of naming both objects and human beings is, therefore, to represent and identify objects and persons from one another which helps to make communication easier by using them in interactions freely.

Personal names have different functions in addition to their identifying purposes. Different scholars expressed names and naming practices based on their function. Ghaleb Al-Zumor (2009, p.15) stated naming as: “a specific linguistic act, intimately linked with values, traditions, hopes, fears and events in people’s lives which form a special group

within the vocabulary of a language,”. Thus, personal names are terms of vocabulary of a language by which a society uses to name their children based on their beliefs and experiences to describe their life and living. The people also describe their environment in which they are living using their personal names.

Personal names are proper names which are used to label or describe human beings. Personal names are the most meaningful lexicon in the vocabulary of any language (Mutunda, 2011; Ghaleb Al-Zumor, 2009; Lombard, 2008 and Mphande, 2006). Personal names reflect socio-cultural beliefs, attitudes and kin relationships of the people and depict social barriers such as the way in which social groups behave towards languages and other features of the society (Mandede, 2009, p. 25). Therefore, personal names reflect the society’s experience, their day-to-day life practices, their hopes and fears and other situations in their settings.

Personal names describe the labeling of a new-born infant such as its sex, social group and other issues that are happening during pregnancy and child birth. The name giver often describes what is seen as significant about the experiences, attitudes, challenges and circumstances during pregnancy and child birth. In naming a new child and consciously choosing a word to refer to a new person, Ghaleb Al-Zumor (2009) and Baye (2006) explained that a word (personal name) has enormous symbolic power: it will identify the person and at the same time it can send a message about values, attitudes and belief systems of a society. Thus, personal names not only identify name bearers but they also communicate messages about a society.

Personal names occur in any language. Personal names basically change, develop and die out. They have a life cycle similar to that of the other lexical items of the language (Ghaleb Al-Zumor, 2009, p. 16). In relation to changes of personal names and naming styles, Baye (2006, p. 37) explained that the society’s changes in awareness of its culture and environment leads to changes in the selection and representation of personal names. Baye further added that “...there ought to exist a one-to-one relation between perceptual change and linguistic change”. In addition, Jourdan and Tuite (2006, p. 15) stated that naming is an inherent characteristics of language, as a shared competence that continually emerges and renews itself through communicative interaction; it is constantly changing. For this reason, as per a society’s perception, awareness and knowledge about

their world and culture change and improvement, a society's language uses also changes and improves. In turn, change in a society's language use results in change in which they name and signify their children. Thus, the society's awareness of themselves and improvement in language use adds values to personal names. The society's change in awareness of its culture lends to change in the selection (what name to choose) and representation (what connotative purpose) it should serve.

Personal names are used not only as identification but also as a means of expressing the name bearers. Bruck and Bodenhorn (2006, p. 119) stated the significance of personal names by making a distinction between sense and reference. Sense, according to them, concerns the way different modes of presentation determine the thought which expressed by the sentence in which they occur. On the other hand, reference determines its truth or falsity. The following example was quoted to illustrate this:

The ordinary word "rose" provides the sense of a certain kind of flower, an image, a scent, perhaps a distillation of beauty, of luxury, possibly even the evocation of poetry, and certain well-worn phrases. Here, sense predominates over reference. By contrast, Rose, used as a proper noun, has in the first instance, a referential function; it refers to a specific woman, whatever her qualities. (Bruck & Bodenhorn, 2006, p.119)

Thus, a name has two functions here as a referential purpose which helps to identify a person who is a name bearer from another person. That is its reference, its identifying purpose that denotes an individual. A name has also a connotation purpose that transfers based on its referential meaning. For instance, the referential function of the name 'Rose' denotes the name bearer as a woman. The connotation of the name is her beauty and attractiveness in addition to its identifying purpose. Therefore, the name 'Rose' has both denotative and connotative meaning.

A brilliant demonstration to identify common names from proper names is that proper names constitute an identifiable category in which, their sense is suspended entirely, and only pure reference remains (Bruck & Bodenhorn, 2006). Common names are used for only referring to and identifying things or people from one another. Unlike the proper names, sense of common names is not identified and known. However, proper names have both referential and connotative functions.

Proper names have connotations that they convey in addition to identifying individuals. Bruck & Bodenhorn (2006) noted that "Sophronicus" and "the father of

Socrates” are both “names of the same object” but with different meaning. The former identifies the man and the latter tells us something about him (Bruck & Bodenhorn, 2006, p. 120). Therefore, reference points to an object or a person the name is given whereas sense refers to the context that gives it meaning. Hence, names are speech acts that accomplish actions like “requesting”, “commanding”, “questioning” and “informing” (Yule, 1996, p. 132) which are based on the context in which the names are used.

Naming is a universal practice. People in the world name themselves and objects in their environments according to their cultural and social contexts as a means of identification. Every individual in the world has a name that merely identifies and marks him/her from all other people. However, how names are given, the practices and rituals involved and interpretations related to the names vary from society to society and from culture to culture (Mutunda, 2011, Tesone, 2011; Baye, 2006; Bruck & Bodenhorn, 2006).

Name-giving ceremony is a very important event in most African societies. Name is used to differentiate an individual and integrate him into the community, which in turn recognizes him (Doja, 2005, p. 32). Thus, personal names are symbolic attributes of a person which, in turn, demonstrates the cultural and social contexts of the society in addition to their identifying purpose. The symbolic meanings and representations of personal names are determined by the culture of the society. The connotations personal names convey are analyzed according to the culture of the society. The context in which personal names are given also influences their meanings. In addition, the importance of personal names as a means of communicating people’s feelings and attitudes differ from society to society and from culture to culture. All societies in the world express their feelings and attitudes according to their culture. For instance, for most African people, personal names are important means of communicating the people’s outlooks than in the other part of the world.

2.2 Personal Names in African Society

Personal names have special position in African society. For African people, personal names are part of their life. However, different philosophers of language, ethnographers, anthropologists and linguists have their own ideas and theories about personal names. For

instance, some scholars argued that personal names have no meaning and they lack sense (Adamic, 1942, p. 72); and while names have references, they point to a specific individual and nothing more (Markey, 1982, p. 138). According to these writers, personal names, therefore, are arbitrary words, more the same as words such as “drive”, “home”, and “tree”. These assumptions, as Mutunda (2011, p. 14) observed, reflect Westerners’ world view and do not apply to all cultures. Thus, the issues and definition of personal names raised above do not apply to African personal names and naming practices.

In traditional African society, Ogie (2002) stated that personal names are not arbitrarily represented words. Personal names indicate the world view of the society, for instance, their belief and thoughts about human life and the world they live in. Personal names carry messages about a society and are used like ‘documents’ that are about the history and experience of the society (Mutunda, 2011, p. 14, Guma, 2001, p. 268).

Personal names are part of African cultural philosophy since names are associated and represented according to the society’s value system which plays a significant role in reflecting what happens in day to day life, (Mandende 2009, pp. 23-24). For African society, therefore, personal names deliver the society’s history, experiences, values and culture. Their personal names convey their life style and experiences, too.

For African people, personal names play a great role in expressing their identities and culture. Mutunda (2011, p. 14) stated that “Personal names provide an important component of African cultural identities and convey the social and cultural experiences of the people.” African personal names are, therefore, meaningful units in the form of a language which play a crucial role in expressing vital cultural and social values of the society and the cultural symbols that describe their identities and life realities.

However, the entrance of foreign religion and Western culture has had a negative influence on African indigenous personal names and naming practices. Mandende (2011, p. 103), further stated that:

The influence of Westernization and the adoption of Christianity have changed the traditions of African people. From the 19th century, when the missionaries began to establish themselves in Africa, traditional naming practices and individual names were also drastically affected because indigenous people gave in to the pressures of Westernization and Christianity. This resulted in their abandoning of their traditional practices, including the use of personal names.

Westernization and Christianity have negatively affected the traditions of African people such as their traditional naming practices and other life styles and culture. As a result, their indigenous names were radically changed since the people were under the burden of Westernization and their religion. The people started giving religious and Western names to their children which affected and demolished the indigenous African names and their naming traditions.

The other religion that negatively affected African personal names and naming practices is the entrance of Islam. Islam has also influenced African names, particularly in nations in which Islam is practiced widely such as the Sahara Desert Northwards, which is almost entirely Islamic and is generally considered more a part of the Arab world than Africa (African Names, 2010). In such areas, African naming traditions and African native names have been inclined and Arabic names are widely practiced. Consequently, the Sahara areas seem more Arabic world than Africa.

Ethiopia, which has had less European influence than many other African countries, has retained a distinctive naming system. Since Westernization has not abolished their naming system yet, Ethiopian name follows the sequence of given name, father's name and grandfather's name (African Names, 2010, p. 15). However, there is an influence of foreign religion which has had an impact on personal names and naming practices of the Ethiopian people. Religions as well as the past system of the country have negatively affected personal names and their naming practices of most nations and nationalities.

Oromoo personal names and naming practices were negatively affected by these religious practices and the past political system of the country. For instance, king Kumsaa, who ruled Eastern Wollega in the early 19th century, had changed his native name to Gebrehigzabiher and his son's Hambis Kumsaa to Habtemariam for the purpose of increasing Christianity in the area. One of informants states that these individuals' names were changed for the reason that the kings at that time should be baptized and given Christian names. This is also expressed in the society's folktale which says "Hintaane Kiristinaan Badhaasaa, irra deebi'aa kaasaa". It depicts that /badâ:sa:/ was named wrongly so that he should be baptized again. This is because, /badâ:sa:/, which is Oromoo name, is not a name from Bible. Moreover, there were internal influences from

the dominant governmental system within the country. In this case, the Oromoo naming practices were affected by internal pressure of the past government system. As a result, many Oromoo people were given non-Oromoo names without their willingness.

2.3 Sociolinguistic Significances of Personal Names

Personal names are the most important part of a language that have a sociolinguistic importance in describing a society in different perspectives. Agyekum (2006, p. 207) stated that personal names have cultural and social contexts that identify the bearers in the society. Personal names are given based on the context in which the children are born according to the culture of the society. Thus, the name bearers are identified and known and the messages the names convey are analyzed based on these cultural and social realities. What is to be analyzed is not the names, but the messages names convey in a given cultural and social realities.

More than personal identification, personal names are projections of social realities and experiences (Baye, 2006, p. 48). The way the society projects its social realities and experiences is another factors that determines the names parents should give to their children. Similarly, Bruck and Bodenhorn (2006, p. 209) explained the relationship between personal names and their significances in a society as more than personal identification as follows:

Names have very little to do with personal characteristics; rather, they pervade social life. They are names to be remembered and are not words of the language; they attest to the truthfulness of stories. The circumstances and social contexts during the birth of a child may prompt the parents to give a name X but not Y. The circumstantial context will be first and foremost gender, then the social and economic situation of the parents and the time of birth and their social links with other people, among other factors. The individual then carries this name and since names have social meanings, people expect the bearer to live by it or make positive amends to that name.

Parents give names to their children based on different factors such as their own social and economic conditions, their social links with other persons in the society and the time and condition of birth of the children. Such factors are predictions of social realities in which parents express their economic and social realities and experiences of their life. Personal names confirm that the circumstances that happen in the family and the society are facts that truly happen. In addition to the context of birth and the social and economic

situations of the society, it is mandatory to identify the gender of a child in order to decide a name to be given since most names are gender sensitive.

Furthermore, the expectations people have about the name bearers also determine the name to be given to a child. This indicates that personal names have social meanings that have an effect on the name bearers to act like their names and to fulfill what their names and the name givers expect from them. Therefore, names are given based on gender of a child, social and economic situations of parents, time of birth, parents' relations with other people and parents' expectations from the child, the society and the system. In this study, an attempt was made to get insight into factors that prompt the participants of the study. This shows that personal names are given with purposes and special considerations.

Personal names have vital positions in describing the people's experiences and life styles, which in turn describes the society in which the names are given. By considering the society's experiences and life styles, the society gives personal names to children with purpose. Therefore, the individual's name is the concern of the society as a whole since names are meant to shape children's upbringing, behavior and socialization (Bruck & Bodenhorn, 2006, p. 209). This is because personal names play a great role in the development of children's personality and their moral and social growth. Hence, names that positively up-bring the children should be given to the children. This was given space in the study to identify the society's consideration in selecting positive names that encourage their children.

Personal names are important parts in the vocabulary of a language. They are used to describe the society's life and living. In their life and living, they express their day to day experiences, ups and downs, challenges and successes. The society also expresses their social, cultural and political feelings and attitudes through the names of their children.

Nowadays, the emerging trends of personal names have been created widely in the study areas based on different factors. Most of the names were politically inspired and sensitive names. The names were given to children based on parents' feelings and attitudes in the politics of the country in the current (EPRDF) political situation. In

relation to such practices of naming, Raj (2015, p. 307) stated names given related to politics as follows:

Politically inspired names are names that are related to the politics of the day in the country. These names may relate to political incidents or the activities of politicians. Name-givers may choose names of some prominent political leaders whom they wish their children to emulate. As far as political incidents are concerned, they name their children after such occurrences in order to mark their involvement or record them as the most important dates in their lives.

The excerpt above shows that personal names can be given based on the political situations of a country. The names can indicate support or oppositions to the political system of the country. The names can also be given by uttering the activities that happened in relation to politics. Thus, based on political assertiveness of parents, different politically inspired names are given to children. Naming their children after such political involvement mark the parents' involvement in political issues and activities to criticize and protest the activities of the politicians. They show their concern and involvement in the politics of the country by giving politically inspired kinds of names to their children. These names are also used to record historical events that were happened during that system.

Personal names convey very important messages about the society. Lombard (2008, p. 22) mentioned that much can be learned about social and cultural groups by studying their personal names and naming practices. Through studying personal names of a society, it is possible to understand and learn the society's social and cultural norms and principles. Thus, it is reasonable to study personal names that are used to provide significant analyses of the functions and meanings of these names in a society. I needed to take into account the social context within which the names are set in the society in which the names are given. This was done by using Onomastic theory that is dealt within the study.

2.4 Personal Names and Identity

Personal names are significant part of a language which is used to express a society's feelings and attitudes towards different aspects of life. In addition, different scholars explained the relationships between personal names and identity. For instance, Bruck and

Bodenhorn (2006, p. 120) explained the relationship between personal names and identity as follows:

Names provide a society with a vehicle for identity; that is, that identity is implicit in reference and address. Hence, once we give someone a name, we grant them a condition for identity. If, further, we can agree with “No entity without identity”. We need and delight in the assurance of identity that the name gives use and that we cannot bestow on ourselves, yet fear, resent and resist being pinned to firmly with a name by others.

Naming a child is providing a situation for identity in which the identity is implicitly related to the name bearer. The identity is assured and given by the name givers such as the parents and generally the society in which the child was born. This is because, the society bestows names on children based on the feelings, life styles and experiences occurred during pregnancy and child birth. These situations determine the names to be given to children which also precise their identity. Therefore, there are strong relationships between personal names and identity. Naming a child means assuring him/her with identity which guarantees him/her a social identity, too.

Furthermore, Tesone (2011, p. 2) stated “our first name is inseparable from ourselves, the essence of a society.” This shows that there is a strong relationship among a name, a name bearer and a name givers since a name is given based on the social realities of the society. Thus, a name confirms the bearer’s identity more than identifying him/her. Moreover, Elias (2004, p. 65) stated that a name is intrinsic to the bearer’s true personality and equates with the person and expresses the specific nature of its bearer. In conclusion, personal names express the identities of the name bearers which are intrinsic to the society to which they belong.

Personal names are significant essence of both original and modern societies. Adler (1978, p. 105) explained the importance of personal names for both primitive and modern societies as follows:

Among both primitive and moderns, an individual has no identification, no validity for himself, without a name. His name is his badge of identity, the means whereby he identifies himself and enters upon a truly subjective existence. Individuals have no existence without a name.

Thus, personal names are means of identifying an individual as a sign of existence in a society. Personal names are also used not only for identifying purpose but also for expression of identity. A person’s name helps as a symbol of identity and describing

purpose. Even in modern society, personal names are used not only for identification purpose but also for expressions of identity.

Selecting a name for a child represents an important cultural decision that often signifies ethnic identity which is particularly the identity that parents expect for their children (Sue & Telles, 2007, p. 1383). In addition, Joseph (2004, p. 2) stated that the word (just as with the name) and its identity becomes similar with its meaning. The authors express that the name of a child represents ethnic identity which is the identity that parents expect for their children. To identify one's identity, therefore, it is important to analyze the message of the name which could be the result of the social context in which the name is given. Thus, the messages of names are explained according to the social context, culture and perception of the society.

Personal names are important part in the vocabulary of any language. They are also vital to identify who the person is and describe his/her identity, too. Llmas and Watt (2010, p.1) stated the relation between personal names and individual identities as follows:

We use language in a direct way to denote and describe who a person is [...] and to assign identities indirectly when we base our judgments of who people are on the way they speak. Language-mediated attribution of identity to individuals is so ingrained in human social affairs that we consider a person lacking a name to also lack an identity.

Llmas and Watt explained that language is a tool of representing and defining a person and who a person is which is directly related to his/her identity. This shows that a person's identity is expressed by a language which is deep-rooted in human social affairs such as their experiences, attitudes, feelings and desires. Therefore, for a person to have an identity, he/she has to have a name which is an important part of a language.

Sue and Telles (2007, p. 1383) explained that sociological investigation of personal names and naming practices provide an opportunity to study complex social processes and experiences of a society such as the formation of consciousness and identity. Similarly, the Oromoo people give attention to develop *Oromummaa* (becoming awareness about their being Oromoo) and *Sabboonummaa* (of being proud of their *Oromummaa*) in naming their children. The personal names the parents bestow on

their children play a crucial role in creating both personal and social identities. The other aspect is that personal names transmit information about the complex social realities

Awareness of *Oromummaa* and being proud of *Oromummaa*, which is *sabbonummaa*, create strong attachment among the Oromoo people. Asafa (2014, p. 120) explained the meaning of *Oromummaa* and its contributions in identifying the Oromoo society from other societies as follows:

Oromummaa as the total expression of Oromoo peoplehood developed from the historical, cultural, religious and philosophical experiences of Oromoo society. As a self and collective schema, *Oromummaa* encapsulates a set of fundamental beliefs, values, moral codes, and guiding principles that make Oromoo society different from other societies. *Oromummaa* has been built on personal, interpersonal, and collective connections. It is “an historically shaped form of knowledge that emerged out of the Oromoo experience of several centuries of life and living (*jiruufi jireenya*);” it has been evolved from the moral codes and guiding principles of Oromoo society.

The quotation above expressed that *Oromummaa* (i.e., the social identity of the group) is the overall manifestation of the Oromoo people. *Oromummaa* is developed from different experiences the people acquired from their history, culture, religion and philosophy. Thus, *Oromummaa* generalizes the essential beliefs, values, ethical codes and guiding ideologies of the Oromoo people. Having pride in their *Oromummaa* resulted in the name bearers *Sabboonummaa*. These experiences are reflected in the people’s life and living and differentiates the Oromoo society from other societies.

Oromummaa is reflected as a self and shared personality that expresses the shared experiences the people have from life and living. There are ways of expressing these experiences in the context of the Oromoo people. One of the manifestations of the acquired identity, i.e. their *Oromummaa* is through the naming practices of their children. The names the people are giving their children shape their children’s consciousness about their *Oromummaa* and develop their *Sabboonummaa*.

Similarly, Sue and Telles (2007, pp. 1383-1385) stated that studying naming practices provides a window into parental visions of the ethnic identity of their children, thereby addressing how ethnic identity is directly influenced from one generation to the next. Naming represents behaviors, attitudes and opinions and studying naming practices is studying these behavior of the society. Naming also influences the socialization of children and contributes to the development of personal identities. In personal names and

naming practices, society's complex social processes, their economic, social and political issues and the formation and consciousness of identities can be investigated.

Personal names carry essential information not only about the bearers but also about the society to which the name bearers belongs. They are a powerful political tool for establishing or erasing social identity and demarcate the boundaries of social status, (Bruck & Bodenhorn, 2006, pp. 3-4). They further noted that personal names may reveal essential information about the name bearers such as their gender, kinship relations, or geographical origin. Hence, names have the capacity to fix or detach the bearer to his/her kinship or geographical origin. This denotes the behavior of the past regimes which implicitly imposed on the Oromoo the necessity of giving children non-Oromoo names to erase their *Oromummaa*.

In Ethiopian context, the kinship relation and the geographical origin of a person can be guessed from his/her name. It is possible to roughly guess from which nations and nationalities an individual is based on the name of a person. *Hinsarmuu*, for instance, can be identified as Oromoo, *Gizachew* from Amhara, *Dalke* from Sidama and *Julu* from Anuwa. However, this is not always true particularly with Amharic names since Amharic has for long been the dominant language of the country. Due to historical and political systems of the country in the past, other nations and nationalities used to name their children using Amharic names.

2.5 Meanings of Nicknames

Different scholars and writers define nicknames in similar ways based on their function and similarity with formal name. To start with, Liao (2006, p. 69) and Mashiri (2004, p. 22) stated that nicknames are informal names that are different from formal names and used to show familiarity and friendship. Moreover, Gladkova (2002, p. 1) described nickname as an optional and temporary means of address and reference that provide insights into social relationships, culture and language, and captures characteristics of the name bearer and seems relevant to the name giver. Thus, the main functions of nicknames are to express the characteristics of the name bearer and describe the relationship between the name bearers and the name givers. Though they are temporary

and additional names, nicknames also carry some meanings and expressional values like formal names.

Unlike formal names, nicknames are optional and temporary; some individuals have nicknames and some do not. Moreover, nicknames do not last with the individuals forever. They are given to show friendship based on the characteristic of the name bearer. Therefore, they express the name bearer's behavior, their social relationships and other values. In some cases, nicknaming arises out of intimacy while in other cases hostility may prompt nicknames in which case the name giver remains anonymous and the nickname remains unknown to the name bearer.

Nicknames are given by different groups of a society such as partners, friends, families and teachers to express affectionate, entertaining, abusive/offensive or ironic messages (Liao, 2006, p. 71 & Shankle, 1955, p. vi). Unlike personal names, nicknames can be given by different group of a society to show friendship and love they have for each other. Nicknames can also be used for entertainments. However, nicknames which have ironic messages are also given to abuse and mistreat individuals.

Similarly, Liao (2006, p. 71) explained nicknaming as a universal practice that is used among relatively closed groups like slang and other forms of exclusive behavior. Furthermore, Lio (2006, p. 71) stated that:

It [nickname] is central to unofficial rituals of abuse and mockery, whether the object of derision is present and addressed directly, or absent and 'called' only in the third person. At the extreme, nicknaming becomes a mode of scapegoating and humiliation, of collective bullying. But not all nicknaming is hostile; it may be deferential or signal membership of a friendship group.

Nicknames are informal custom in which friends and societies mistreat each other based on the behavior and duties/acts of an individual. Nevertheless, not all nicknames are used for humiliation and disrespect; they may be a signal relationship of friendship.

Mashiri (2004, p. 22) stated the form and pattern of nicknaming as follows: "The forms nicknames take and the nicknaming patterns depend on the social distance between the participants, their relative social statuses, the context of nicknaming and the speaker's intention." Therefore, the attitude and the messages of nicknames is influenced by the name-giving or using individual or community. They are also influenced by the origin of the name, its circumstances, the offending feature of the name, the setting and the

situation (formal or informal), the relationship between the name bearer and name user (friends or enemies) and so on (Janos, 2007, p. 5). These situations determine the outlooks of the nicknaming and the messages of the nicknames towards the name bearer and name user.

In addition to formal names, one or more temporary and optional names or nicknames may evolve at different stages of an individual's life. One aspect of this study is to explain nicknaming practices, the potential relations between the nickname bearer and giver and the messages of nicknames in the areas considered in the study. Thus, it is possible to investigate the cultural, social and other information about Wollega Oromoo nicknames based on their Onomastic components. Hence, different nicknames were collected and the concepts as well as reasons for using them were described, analyzed and interpreted in the study.

2.5.1 Significance of Nicknames

Like formal names, nicknames play a great role in expressing the social life and experience of the society. Mashiri (2004, p. 22) stated that scholars in different disciplines have shown significance of nicknaming practices and the roles they play in social life. Sociolinguists state the significance of nicknames as systems of personal address. Anthropologists reveal nicknaming practices as part of the study of kinship terminologies and the social organization of the communities. Similarly, folklorists such as McDowell (1981) explored nicknames as folk expression; and social psychologists focus on the uses of nicknames as observable mechanisms of group life (Mashiri, 2004, p. 22). All the studies show the significance and use of nicknames in everyday interaction and the roles they play such as, as a personal address, as kinship terminologies, as expression of group life and folk expression within the environment in which they occur.

Moreover, De Klerk and Bosch (1997, p. 102) stated that: "The use of nicknames is sociolinguistically complex as they serve a range of functions over and above the merely referential function fulfilled by first name." Thus, nicknames are not only used as referential function to denote or identify a person from other person; they also describe a range of functions of a society.

As all African names, nicknames do not only refer to, but also they convey a great deal of information derived from personal names, surnames, physical and personality traits, characteristics, ability, habits, events in one's life, occupation or geographical location or origin (Ganyi, 2013, p. 2, Mashiri, 2004, p. 31 and De Klerk & Bosch, 1997, p. 103). This shows that nicknames are not only used as referential purposes, but they also convey a message about an individual to which the name refers.

Getting the 'sense' of a nickname is very much like understanding a metaphor, that is, establishing a cognitive link between the nickname bearer and some unconnected semantic domain in such a way as to highlight the properties of both, (Mashiri, 2004, p. 31). Analyzing the function provides insights into the sociolinguistic values and uses of nicknames and the social meanings of the nicknames. The value of nicknames is closely tied to the complex social networks in which they operate, and the meanings are often dependent on the context of use as a wide range of communicative functions (Mashiri 2004, p. 31). Therefore, the complex meanings and function of nicknames are based on the context in which the names are used. To understand the complex social networks and meanings, it is necessary to analyze nicknames based on their Onomastic meanings.

Ganyi (2013, p. 4) explained the usefulness of nicknames as storehouses of a community's cultural identity in both traditional or rural communities and urban speakers as linguistic resources to perform a variety of social functions in every day informal interactions. This means that the use of nicknames continues even in literate society. However, the literate society uses nicknames to a lesser degree than in traditional society since the primary medium of communication is based on orality in traditional society.

Analyzing nicknames according to the context in which they are created and used is important to study nicknames. This is because Ganyi (2013, p. 4) stated, "a study or analysis of nicknames in their context of creation and usage reveals much more to them than mere word play." Accordingly, Ganyi (2013, p. 4) and Mashiri (2004, p. 31) described that nicknames are not "mere verbal play," but through their symbolic connotations, they contribute to an understanding of not just the cultural and social background of a community but also the ecological make-up of the environment or community where they are created and realized. Thus, nicknames describe the cultural, social and environmental background of the community in which they are created and

used. This indicates that nicknames can be investigated deeply if they are analyzed contextually.

To conclude, nicknames are not related to first name or formal name, but they are names that the community uses to name an individual as an alternative or additional name. Nicknames are not only used as distinction of individuals, they also reflect the cultural activity and real life situations of the community in which they are used. Thus, it is an aid to communication that allows for an in-depth presentation and analysis of cultural and historical entities of the community.

Therefore, with the help of the insights gained from reviewing relevant literature, I examined nicknaming patterns and their sociolinguistic values and functions among Wollega Oromoo people in their context.

2.6 Theoretical Framework

As stated above, personal names are important indicators of society's socio-cultural practices, values and ways of life. Analysis of personal names, therefore, should be in socio-cultural context, which was focused on semantic theory in which Onomastic theory is used. Therefore, in the study, Onomastic theory which is part of semantic theory was used for description and analysis of personal names.

2.6.1 Semantic Theory

Different scholars defined semantics in different ways and each of the definition is related to the study of meaning. Semantics is the study of meaning communicated through language (Riemer, 2010, p. 4, Saeed, 2003, p. 3, Soames, 2002, p. 55, and Cruse, 2000, p. 15). In addition, Cruse (2000, p. 15) stated that semantics in a more elaborative way by dividing into three; lexical, grammatical and logical. The focus of lexical semantics is on studying the meanings of content words whereas grammatical semantics studies aspects of meaning which have direct relevance to syntax. In addition, logical semantics studies the relations between natural language and formal logical systems such as the propositional and predicate.

According to Riemer (2010) ordinary English makes available at least three different ways of talking about language; truth, use and meaning. Riemer (2010, p. 10) explained that:

Description in terms of truth places the emphasis on the objective facts of the situation by concentrating on the relation between language and reality [...]. Description in terms of use makes no explicit reference to the facts, but limits itself to a consideration of equivalences between the piece of language in question and an assumed norm. Lastly, description in terms of meaning places the emphasis on the speaker's intentions; and to note a discrepancy between this assumed intention and the actual words used.

Therefore, semantics is a vast subject which studies the meaning that is central to the expression of a language in terms of reality, use and meaning. Reality focuses on the objective facts that the language transfers based on the situation in which the word is used. Whereas, use is expressed based on the norms that the users of the language respect rather than making explicit reference to the fact. And more importantly, meaning is identified based on the speaker's emphasis and the words used to describe the emphasis. In these manners, the semantic expression of language can be identified accordingly.

For most linguistically simple proper names, Tesone (2011, p. 72) stated that the semantic content of a name can be taken to be its referent; names are unambiguous since each name refers to, at most, one individual. Therefore, Tesone added the job of semantic theory is descriptive, which aims to specify the semantic contents of sentences and other expressions relative to contexts, (p. 92). Consequently, both reference and context in which names are used are very important to interpret personal names, which are the denotative and connotative meanings of names.

In semantic theory, both denotation and connotation are crucial to understand the meaning of words, in this case personal names. Crystal (1997, pp. 102-104) defined denotation as the objective relationship between a word and reality to which it refers and connotation as a personal association stimulated by words and noted that these associations depend on contexts, including cultural contexts in which a language is used. Similarly, Lombard (2008, p. 18) explained the distinction between denotation and connotation as follows: "connotation is an inclusive, comprehending, embracing process, whereas denotation is an exclusive, isolating and individualizing one". Therefore, connotation is more inclusive than denotation since the connotation meaning of a word,

in this context, a name, includes not only the name bearer, but also the name givers, the society and the culture/context in which the name is given.

Personal names have denotative meanings that are the direct meanings of names (their references) and connotative meanings which are the meanings of the names according to cultural and social contexts of the users. Denotative meaning refers to the reference that is the individual person and connotative meaning refers to the society's perception, culture and the context in which the name is represented and used. Therefore, semantics which is the study of meaning is a complex phenomenon involving different perspectives and approaches such as the linguistics' approach, the philosophers' approach and the Onomasticians' approach (Shokhenmayer, 2010). From among these approaches, the Onomasticians' approach was used in the study in order to analyze Oromoo personal names and naming practices in Eastern Wollega.

2.6.1.1 Onomastic Theory

Onomastic theory was not recognized as an independent scientific principle until the second half of the 20th century (Shokhenmayer 2010, p. 1). Shokhenmayer explained that onomastic theory has been developing as a general theory since the second half of the 20th century. This scholar states that onomastic has become established as a relatively independent discipline of linguistics having extensive connections to other disciplines of social and natural sciences.

Different writers explained the place of onomastics in linguistics and of linguistics in Onomastics. Onomastic is defined as a heart of linguistic discipline (Shokhenmayer 2010, p. 2 and Liao 2006, p. 68). The relationships between linguistics and onomastic and their interdependence are major themes of all onomastic works. Thus, these scholars explained that linguistics and onomastics are parts and parcel of each other, and linguistics play a significant role in all onomastic studies.

Moreover, Shokhenmayer (2010, p. 3) described that "Contemporary onomastic is focusing on the description of personal names in various grammatical models; the description of names at different linguistic interfaces, the search for onymic markers and psycholinguistic findings concerning names." Accordingly, it is concluded that onomastic is the science or an approach that is used to study the meanings and grammatical

descriptions of names. In the study, therefore, Oromoo personal names were analyzed based on their messages and grammatical description.

Onomastic is a study of names that consists of many different categories of disciplines from which the key categories are place names, personal names, nicknames and literary onomastics (Pfukwa, 2008, p. 58). In addition, Felecan & Bughesiu (2013, p. Xiii) and Felecan (2012, p. 1) explained the adjacent linguistic disciplines and other sciences of theory. These writers state that onomastic theory is a multidisciplinary approach consisting of sociolinguistics, pragmatics, history, religion, politics, economy and so on. Accordingly, an attempt was made to analyze and interpret Oromoo personal names based on these approaches except very few such as history of names was excluded.

Therefore, onomastic theory is a multidisciplinary approach that is used to analyze personal names from different perspectives such as linguistic, social, political dimension, real life experiences of a society and their history and culture. In addition, Voyakina (2012, p. 310) stressed the capacity of personal names to provide extra meanings, connotations, accumulate associative and imaginative characteristics under the influence of the whole complex of linguistics and extra linguistics factors. Hence, onomastic theory has a high demand to investigate the social consciousness related to issues such as political, economic and social factors, too.

Rosenhouse (2002) defined two branches of research under the umbrella of Onomastics. These are anthroponomastics which deals with personal names and toponomastics which is devoted to studying places names. Lexemes found in anthroponomastics witness to the values and ideas of the society concerned, revealing details about people's origins and professions, tradition and fashion, social rank, etc. (Rosenhouse, 2002). Thus, anthroponomastics express realities and experiences which are related to society's day-to-day life and living according to their traditions and belief systems.

There are two branches of research under onomastic theory. These are anthroponomastic and toponomastic. According to Ghaleb Al-Zumor (2009) anthroponomastics deals with personal names and toponomastics devoted to the study of the names of places. He added that anthroponomastic studies are based on the theory that

there is a strong relationship between people's language and their cultural practices, experiences and realities. Ghaleb Al-Zumor (2009, p. 16) defined the importance of anthroponomastics as follows:

Lexemes found in anthroponomastics bear witness to the values and ideas of the society concerned, revealing details about people's origins and professions, tradition and fashion, social rank, etc. Anthroponomastic studies are based on the theory that there is a strong interface between a people's language and their cultural practices. It mirrors on how language is used as cultural practices and how language is used as a powerful tool to view and understand the world view of a particular society. One can, therefore, use language as a microscopic lens to view and understand the social practices and day-to-day activities of a society.

Thus, anthroponomastics reflect how language is used to describe cultural practices. It also describes how language is used as a powerful tool to view and understand the world view of a particular society. One can, therefore, use personal names, which is the important part of language, to view and understand the world view of the people, the social practices and day-to-day activities of a particular society.

Anthroponomastics can also be an aspect of linguistic anthropology, which uses general theoretical frames in specific socio-cultural contexts (Rosenhouse, 2002). Naming can be considered as a universal cultural practice where every society in the world gives names as tags to its people. However, the interpretations attached to the names vary from society to society and from culture to culture. The present study, thus, dealt with the onomastic description of Oromoo personal names in Eastern Wollega with particular reference to two specific areas: Naqamte town and Giddaa Ayyaanaa district.

2.6.1.2 The Significance of Onomastic Theory

As stated earlier, onomastic theory is interdisciplinary approach used to analyze meanings of proper names in general and personal names in particular. Different studies and writers state that personal names express a way of life, religious practices, social and political systems and cultural and social traditions (Pfukwa, 2008, p. 59). Thus, personal names are used to explain social ties expressing social and political realities and experiences of a society. Pfukwa (2008, p. 59) added that societies name and rename their children, themselves and their landscapes that become an act of defining an identity

that in turn becomes a true voice of a collective being. Thus, the purpose of naming and renaming oneself is to describe one's identity.

Personal names express different issues and experiences of a society. Batoma (2009, p. 9) summarized how a name is produced and its components. Naming is produced within a cultural ideology pertaining to major themes such as identity, politics, geographic space and society as well as macro themes relating to ethnicity, gender, sexuality, history and culture (Batoma, 2009). Based on these realities, the society bestow names on children. To investigate these realities in relations to these major themes such as identity, politics and the society's traditions and culture, the onomastic theory is vital.

The terminologies that people use to name their children and themselves have a very realistic practice and significant function. Personal names are often indicating a person's social status, customs, heritage and religion that can all contribute to cultural distinction and identity by which names being one of the most basic components of identity (Cranford, 2012, p. 310). Hence, personal names are given based on the real practices and customs of a society. They are also a means of expressing social positions, feelings, beliefs and attitudes towards different systems in the society. These realities are expressed by personal names which also contribute to express the identity of the society. Thus, personal names, which are important part of a language, are used to manifest the people's day to day practices and systems be it cultural, social or/and politics.

In addition, Voykina (2012, p. 310) explained that personal names contain a lot of information as an important means of communicating and transferring knowledge from generation to generation. This causes a high demand for onomastic theory which is used to analyze numerous functions of personal names. That is the contextualized analysis of personal names as they are used by the community in their everyday life in their surroundings.

Batoma (2009, p. 216) described three layers of meanings in African personal names: the lexical meaning that is the literal meaning of name, the onomastic meaning which is based on each tradition of naming practices and the socio-pragmatic meaning that is based on the cultural knowledge of the onomastic code of conduct, the interpersonal relationships of the partners of the communication and the situations that

generate communication. Therefore, personal names have not only lexical meanings, but more importantly they have meanings made up of everyday discursive practices.

Most African Onomasticians agree that the linguistic structure of a name offers a basis for the first level explanation from which the other levels will branch (Batoma, 2009, pp. 216 & 217). According to Batoma, the first level of meaning is called semantic meaning, denotative meaning or literal meaning. The other explanatory level is described as the second meaning or connotative meaning which is of paramount importance to the Onomasticians which is reached through reconstruction of the motivations behind a name such as why a name has been bestowed on a name bearer. This establishes the relation between language and culture which is a window in the history and philosophy associated with a name (Batoma, 2009, p. 217). In addition, he further explained, onomastic theory is used to investigate not only the linguistic and cultural meaning, but also how this meaning is used in social encounters. The third level of onomastic meaning called pragmatic level. A pragmatic level of meaning is a meaning that a name has on its context of use in a society.

Furthermore, Batoma summarized the three important layers of African onomastic theory of personal names as follows:

The onomastic meaning of a name is a cluster of several layers of meanings. Three important layers have been defined here: the linguistic layer mentioned above, which is also called literal or denotative meaning; the cultural layer which is sometimes confused with the etymological meaning, and which, beyond the name givers' motivations that it describes, can provide the socio-cultural and philosophical precepts of a linguistic community; finally, the pragmatic layer, which indicates a meaning that a name takes on in the context of its use, be it an interpersonal, a situational or a social context (Batoma, 2009, pp. 218-219).

These three characteristics and layers of meanings define the interdisciplinary nature of onomastic theory in African personal names (Batoma, 2009). Therefore, it is important to note here that any of these layers, or a combination thereof, can be depending on the context of the onomastic communication. Accordingly, Oromoo personal names share the same characteristics which have these three layers of meanings.

One of the practices by which people express their environment's reality and their attitude is using their personal names. Accordingly, Elias (2004, p. 1) stated that onomastic concepts of Amharic and Ethiopic personal names explaining the fact that

Ethiopian personal names take into account many traditions, customs and rituals because of the belief that a name equates with a person. Elias (2004) further explained that the Ethiopian personal names describe the Ethiopian culture, traditions and customs. The society's psychology and philosophy can also be investigated from the society's personal names using onomastic theory.

Therefore, in the analysis of Oromoo personal names and from the methodological stand point of onomastics, I considered this theory is fundamental. It enabled me to look into Oromoo personal names from different social and political perspectives and answer questions about the background of the name, the name bearer and the social context within which the names have been given with the general principles in onomastic theory. I used the theory to analyze Oromoo personal names within the context of contemporary public space of the society and investigate the onomastic meanings of the names in the study area.

The study focused on onomastic theory to show a boundary between language and societal practices, which is used to view and understand the world views and philosophy of a particular society. This is because language is a tool by which societies evoke realities be it socio-cultural or/and socio-political practices. The theory, therefore, is used to interpret Oromoo personal names and naming practices, which are part of the society's day-to-day activities such as their experiences, realities and values in the real world. Since personal names can be understood when placed in social context, Oromoo personal names can be best understood and interpreted in their own context.

2.7 Review of Related Studies in Ethiopia

To the best of my knowledge, a few studies were carried out on personal names in Ethiopia. For example, Zelalem (2003) studied Amharic personal names based on their grammar and sociolinguistic insight. In this study, Zelalem explained the naming practices of Africa in comparison with Ethiopia and Europe. He stated that "In most parts of Africa, naming a child is a big ceremonial event involving the immediate families and sometimes villagers (Zelalem, 2003, p.181)." He also compared the naming culture in some former colonized African countries, Ethiopia and Europe (pp. 181-182). He further indicated that "In Europe and former colonized African countries, there is a tradition of

using family and first name.” However, in Ethiopia, there is no tradition of using family and first names.

According to Zelalem (2003), the former colonized African countries changed their naming culture since they have adapted the European naming culture. On the other hand, he added, Ethiopia, the non-colonized country, follows its own naming culture. Thus, a full name has always a child-first and a father-second pattern.” Thus, Ethiopia’s naming pattern follows its own culture unlike other naming cultures including Africans. However, most African countries have the same naming pattern which is similar to that of the Europeans.

In addition, Zelalem (2016) studied the roles of personal names in Hadiyya. He explained that Hadiyya personal names express social, economic and political conditions of the society. He added that, for Hadiyya people, their personal names are a means of expressing their wishes, desires and emotions (Zelalem, 2016, p. 243). The study also touched the morphological description of Hadiyya personal names and found that Hadiyya personal names are morphologically complex language.

Moreover, there is another onomastic research done on Amharic personal names and naming practices. Elias (2004, pp. 2&3) conducted research on Amharic and Ethiopic Onomastics. In his study, Elias investigated Ethiopian culture, traditions and customs in which the naming system is the most important element for the people. He analyzed the psychology and philosophy of the society reflected in their personal names and naming practices. In addition, he discussed the factors that shaped and determined the naming system of the society. He further explained that names express a pleasant thing that celebrates religion, custom and tradition of the family (Elias, 2004, p. 43). Thus, the study investigated the realities and experiences of the society by Onomastically explaining naming practices and analyzing the messages personal names convey within the context the name has been given.

In the same token, Mulugeta (2012, p.1) presented the semantics, pragmatics, phonological and morphological information contained in the religious and secular personal names and titles of Tigrigna speakers. He explained that many of the personal names indicate aspects and mood of the society. Their personal names manifested different features of the society like socio-cultural, political and economic events and

circumstances. These events and circumstances, according to his research, are presented as important factors of naming in the speakers of Tigrigna. These indicate that the society expressed the socio-cultural, political and economic issues using their personal names. As a result, their personal names are a means of communicating these issues in addition to their identification purpose.

A few studies on personal names have focused on comparative aspects of naming practices among the various language groups in Ethiopia. For instance, Baye (2006) provided a description of personal and identity formation of a cross-cultural perspective of Amhara and Oromoo personal names. The main focus of the study was on analyzing their personal names, the social realities and power formation of those two ethnic groups.

Furthermore, there is another research done on comparison of personal names in Ethiopia. Dejene (2000) analyzed thematic comparison of proper names in Oromoo, Amhara and Walaita linguistic groups. However, the main focus of the present study is describing the Onomastics meanings of Oromoo personal names and naming practices in Eastern Wollega. The study analyzed the social realities and practices of the society reflected in their personal names. It also explored the people's experiences and truths in relation to political, social and economic matters. In addition, through analyzing Oromoo personal names, an attempt has been made to get insight into the norms, beliefs and attitudes of the society in this study. Moreover, the study investigated factors that influence naming, purposes of current naming styles and reasons for name changing practices. Therefore, none of these studies addressed the central issues of the current study.

Studies that focus on Oromoo personal names are equally limited in scope. The limited research works in the past decades focused on the cultural and traditional name giving practices in Oromia National Regional State. In general, the studies have indicated the ritual ceremonies performed when personal names are given among the Oromoo society. These ceremonies are called 'gubbisa' in Borana Oromoo (Baye, 2006); 'Hammachisa' in Shewa Oromoo and 'ayyaana heduu' and 'haammačiisaa' in Wollega Oromoo (Tesfaye, 2011).

Emphasizing the name giving ceremony, Baye (2006) stated that the Borena Oromoo give a name to a child in a ritual ceremony. The naming ceremony, according to

Baye, integrates a child into the world of social existence. Naming of a child is seen as uniting an individual child with the ancestors and the society. Thus, the study investigated the ritual ceremony which is taking place during the name giving situation. Moreover, Dafa (1983, p.121), cited in Tesfaye (2011, p. 26), stated that Oromoo people give names to their new babies on the basis of observation of stars during the night. This is connected with the calendar system of the Oromoo people. According to the calendar of the Oromoo, a month has 27 days. Each day has a name and the names have their own 'Ayyaanaa' or 'fate and the Oromoo name their children based on this fate of the day (Tesfaye, 2011, p. 26-27). Furthermore, Tesfaye (p. 37) concentrated on the cultural and traditional naming practices according to the Oromoo calendar based on " 'Urji dhaaa' (guiding stars)". However, this cultural naming has disappeared at this time according to my observation and data from the research participants in the study area. The studies discussed so far focused more on the naming practices and patterns of the people in the ritual ceremonies to name children, which is different from the present study. Thus, Tesfaye's attention was on traditional naming practices which happened during child naming rather than analyzing the messages of personal names, which was the main purpose of the present study.

Tesfaye (2011) studied cultural and traditional Oromoo naming practices. His study covered four districts: Limmu, Haro-Limmu, Gidda and Leka Dullacha of the 18 districts found in Eastern Wollega. The present study was conducted at Naqamte and one district, i.e, Giddaa Ayyaanaa. Naqamte is different from the areas considered in Tesfaye's study. Naqamte is the administrative town of the zone in which many professionals and educated people live. Consequently, it was expected that personal names which have strong messages and complex format can be used and created in the area.

Moreover, I did the research on the same area, which is Giddaa Ayyaanaa, where Tesfaye did his research. However, Tesfaye's concern was traditional ceremonies of giving personal names which was not currently taking place during name giving. Thus, I wanted to fill the gap which was seen in Tesfaye's study, which was the emerging naming trends which Tesfaye called modern names. He stated in his scope of study that the current names and naming trends were not his point of attention. Moreover, Tesfaye

did not include nicknames, marriage names and name changing practices in his study. He also did not consider the meanings and messages the names communicate. These were, yet, the main concerns of the study.

On the other hand, Mbaya (2002) studied Oromoo Lagu names (i.e., avoiding certain names) in Illuababor administrative zone of Oromia National Regional State. The main focus of Mbaya's work was a specific custom in Oromoo culture in the context of marriage. The study explained the avoiding of names or the practice of not addressing some persons by their personal names. The avoidance is called 'Lagu' and it is practiced among persons who have relations in marriage. This practice is also common in the study areas; but in different ways. There is a culture of giving new names to a newly married woman in the study area. In the same manner, the married woman also renames her husband's relatives in her own way instead of calling them using their formal names. Thus, this study is different from Mbaya's in this manner.

Therefore, to the best of my knowledge, there was no scholarly research published or unpublished in the local context in which onomastic analysis of Oromoo personal names and naming practices in general and the emerging trends of naming and name changing practices in particular were described. The gap seen in literature on onomastic analysis of personal names was not only seen in Eastern Wollega but it also applies to Oromia in general.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

This chapter covers several aspects of the methodology that are central and appropriate to develop a detailed and up-to-date knowledge on some Oromoo personal names and naming practices. First, the chapter focuses on the research paradigm adopted in the study. In this case, a social constructionist approach which is rooted in the interpretive paradigm was used. Second, the chapter describes qualitative research method, sampling techniques and data gathering tools in which interviews, focus group discussions and document analysis were considered. The chapter also gives some details on data gathering techniques and ethical considerations that were adopted in the study. The last section of the chapter presents the pilot study which was conducted to approve the data gathering instruments appropriateness before proceeding to the major research.

3.1 Research Paradigm

This study was conducted on Oromoo personal names and naming practices in their natural settings and cultural set-up. For this reason, the research approach used was social constructivist in interpretive paradigm. According to social constructivist theory, knowledge is socially constructed by people and a researcher attempts to understand the complex world of lived experiences from the point of view of those who live it (Berger & Luckmann, 1966; Creswell, 2003). The constructivist approach emphasizes that research is a product of the values of researchers. Research cannot be independent of the researchers because knowledge is constructed and knowing is active. Thus, the researcher's goal is to understand the multiple social constructions of meaning and knowledge by going one step further and rejecting the notion that there is an objective reality (Berger & Luckmann, 1966, p. 48).

Based on this point of view, an attempt was made to investigate the naming trends of Oromoo personal names and naming practices by enquiring and analyzing how, when and by whom personal names are given; factors that determine the name giving practices; and the messages that the names convey about the people and their experiences in their

life and living. Moreover, how naming influences the socialization of children and contributes to the development of identities were also investigated. I made interpretations of what I questioned and understood from research participants through interviews and focus group discussions. All the data obtained from the selected participants were taken into considerations and analyzed inductively in order to identify significant meanings and messages communicated through personal names. Finally, I explained the meaning and the messages personal names convey. This is primarily the work of interpreting and making meanings of how the society makes meanings of personal names and naming practices. Therefore, I used the social constructionist approach rooted in the interpretive paradigm to capture the meanings and social realities of the people from their personal names. To capture both the individual meaning making and societal imposition of meanings on naming, I used Onomastic theory into the approach of social construction.

3.2 Research Methods

Different writers stated that both qualitative and quantitative research methods have their own strengths and weaknesses. They both are useful in their specific contexts and for specific goals, too. However, qualitative research methods are more oriented towards generating rich data that express experiences and realities of the research participants (Creswell, 2003). Thus, my study is suited more to qualitative methods. It requires the generation of rich qualitative data rather than summarizing and tabulating quantitative data.

As studying personal names require generating rich qualitative data that describe experiences, realities and meanings of the names, the qualitative research method suites the analysis and interpretation of the data thoroughly. Ritchie and Lewis (2003, p.15) stated that qualitative research aims at providing an in-depth and interpreted understanding of the environment in which the research participants live. It also helps researchers to understand about the research participants' social and material circumstances, experiences and histories by understanding the social phenomena in their contexts (Stake, 2010, p. 88; Ritchie & Lewis, 2003, p. 17 & Berg, 2001, p. 8).

Therefore, qualitative research method was applied in this study for data collection and analysis due to the socio-cultural practice of naming studied. Moreover,

Marvasti (2004, p. 7) stated “Qualitative research provides detailed description and analyses of the quality of the human experience.” The method, therefore, seeks to explore both the society’s meaning systems and the day-to-day experiences of individuals. These realities could be identified using in-depth investigation and participating and meaning making, which is the process of interpreting reality. Thus, the data collection, analysis, presentation and interpretation were made qualitatively. The data collected from interviews, focus group discussions and documents were analyzed and interpreted qualitatively to enrich and illustrate a qualitative conclusion.

3.3 Selection of the Site

Oromia has got 19 zones from which Eastern Wollega was selected for the present study. One of the main reasons for selecting this area was my experiences in Oromoo personal naming practices of the Oromoo people in the study area. The people’s naming practices and the names they bestow on their children have been dramatically changing. They mostly are inventing highly coined and unique names to bestow on their children. Moreover, the cases of name changing practices emerging in the area by the younger generations are increasing. I have observed the emerging trends of highly coined and unique names created day to day and the cases of changing non-ethnic names to Afaan Oromoo names in the area. Thus, these are some of the reasons that attracted me to investigate the connotations behind the emerging trends of Oromoo personal names and the reasons of name changing practices.

I also selected the study area since I was born and raised in the zone and worked there for many years. My knowledge, language skills and experiences helped me to communicate more easily with respondents. This contributed to getting rich data since it is possible to interview and discuss with the participants of the research. Though I am insider to the research area, I was also careful that my insider status did not grant me full knowledge of the people’s realities. Because, I could be insider in some ways and an outsider in others. Therefore, I had to constantly question my insider’s biases and preferences for positive results of the study.

Furthermore, I selected Naqamte Administrative town and Giddaa Ayyaanaa district from the 18 districts found in Eastern Wollega zone. This helped me to get rich

and in depth data by selecting more appropriate and knowledgeable participants for the study.

3.4 Sampling Techniques

Practical limitations such as the problem of manageability and time among others are some of the factors that stand in the way of studying the total population. Consequently, the concept of sampling has been introduced with a view to making the research findings economical (Singh, 2006, p. 81). In this study, the purposive sampling method was used to select the site of the study and the sources of data.

The selection of appropriate participants for the research is very crucial for the positive result of the study. In connection with this, Cohen, Manion and Morriss (2000, p. 92) have this to say: “The quality of research not only stands or falls by appropriateness of methodology and instrumentation, but it also depends on the suitability of the sampling strategy that has been adopted”. The participants of the present research were selected purposively. The participants include parents, elders in the society and language experts because it was believed that they have more involvement in naming and name giving practices. Moreover, individuals who have recently changed their names into Afaan Oromoo names were interviewed to know why they changed their previous non-Oromoo names to Afaan Oromoo names in the study area. In addition, experts from Cultural and Tourism Offices of the study area were interviewed for documented information about the name giving practices of the people in the area. To identify such research participants, I used snowballing method in which well-situated persons who know a lot about the issue to be studied.

3.5 Data Gathering Instruments

I used data gathering tools appropriate to qualitative research method such as in-depth interviews, focus group discussions and document analysis since the research method used in this study is qualitative. These tools were used in order to increase the validity of the data and minimize dropping of information.

3.5.1 In-depth Interview

In-depth interview is the most widely used data collection method in qualitative research (Darlington & Scott, 2005, p. 48; Dawson, 2002, p. 28 and Ritchie & Lewis, 2003, p. 181), which can be described as a ‘conversation with purpose’ and has been described as ‘the gold standard of qualitative research methods’ (Heigham & Croker, 2009, p. 183). Heigham and Croker (2009, pp. 183-187) further described that interview is not simply a matter of questions and answers, but it is a data collection method used to explore people’s experiences, motivation and views in-depth.

In-depth interview was conducted from December 2014 - June 2015, in parallel with focus group discussions and documents searching. The interview was used as a means of generating data in-depth through asking questions in detail. In interviews, the participants discussed their interpretations of the questions asked and expressed how they regard situations from their own point of view. In these senses, the interview was concerned with collecting data and generating meanings and respondents’ feelings about personal names in the study area. In this regard, 10 parents were involved in the discussions of how, when and by whom names are given to children and factors that determine the names to be given to children. Moreover, the roles of names in constructing personal and social identities and the roles personal names play in developing the name bearers’ confidence and self-esteem were investigated.

I chose in-depth interviews for they are flexible for probing questions to get the required data. The interview allowed me to vary the questions as I moved from one interviewee to another, research categories of first names, marriage names and nicknames, and their meanings and functions. For this interview, I developed specific questions to explore and probe the meanings in ways that address the research questions. Sometimes, I allowed interviewees to relate stories of encounters and relationships in using personal names. This provided crucial information on the sociolinguistic functions and meanings of personal names.

I provided the participants a short description about the purpose of the study and sought their permission for the interview to be recorded. In this case, ten parents were interviewed in-depth and recorded accordingly. The recorded data were transcribed, translated and analyzed to conclude the findings of the research.

3.5.2 Key Informants Interviews

In this study, qualitative information on personal names among Eastern Wollega Oromoo was obtained through interviewing key informants. Individual informants of different social status were selected from the research site. The selection of the participants was made on the basis of their expert knowledge, past experience and knowledge of the culture based on the naming practices. Knowledgeable persons (*hayyuu*), language experts and government officials working in Culture and Tourism Offices were also interviewed to get additional data and ascertain the validity of data collected through interviewing parents. Moreover, individuals who changed their names were involved in the interview to get an explanation for changing their previous names and the feelings they have about both names: the previous name and the new name.

During the interview, the key informants were asked, among others, about historical and cultural practices of naming, functions (purposes) of naming, perceptions and connotations of names, the relationship between personal names and identity and about practices of marriage names and nicknames in the society. In this process, the influence of education, modernity, economy, political, cultural and value systems of the society were inquired. Since I am insider to the area, I can speak the language, understand their responses and communicate and deal with the people easily. This helped me to get rich data through interviews from the research participants. However, this does not give me the license of understanding. I continued to question the biases and preconceptions of my insider position during field work. I provided the participants a short description and purpose of the study and asked them permission for the interview to be recorded. In this manner, twelve informant interviewees and four individuals who changed their names were held in the interview. Data from the participants were recorded, transcribed and translated.

3.5.3 Focus Group Discussions

In focus group discussion, data emerges from the interaction of the group members. Focus group discussions are contrived settings, bringing together specifically chosen individuals to discuss a particular given theme or topic where the interaction with the

group leads to data and outcomes (Ritchie & Lewis, 2003, p. 210). Ritchie and Lewis stated that data are generated from group participants. The participants present their own views and experiences. The data from FGD supplemented the data obtained from parents and informant interviews.

I organized small number of participants to discuss on the names and naming practices in-depth. To encourage every participant to take part in the discussion freely, I made the group size and setting small and homogeneous based on their educational level and experience. I facilitated the group discussion to ensure that every aspect of the questions had been explored. In addition, I also asked unstructured questions to decrease the complexity of the points and to involve all the participants in the discussion. I provided the participants with a short description and purpose of the study, and asked them permission for the discussion to be recorded.

I conducted two focus group discussions. The first group consisting six members and the second seven members. As Bloor, Frankland, Thomas, and Robson, (2001, p. 35) stated, smaller groups are favored since they are the normal setting for discussion and allow sufficient time for considerable input from each group member. Each member also gets sufficient time to express their views on the given subject. Therefore, I purposively selected experienced and educated individuals for the focus group discussions to get rich data.

As a moderator, I facilitated the group to participate in the discussion. In addition, in both focus groups, I explained the purpose of the discussion, what was expected from participants and the objectives of the research. Though some focus groups may last a lot longer based on the issue to be discussed, as Dawson (2007, p. 81-83) suggested, I stayed about one and a half hours on average with the focus group.

Audio-recording helped me to have a complete record of interviews and discussions for transcribing and analysis of data. It also gives a permanent record of the interviews and focus group discussions, (Dawson, 2007, p. 99). In order to minimize the disadvantages of recordings and maintain their advantages, I made sure that my equipment was in good working order and that I was familiar with it. Thus, the discussion was recorded, transcribed and then translated.

3.5.4 Documents

The other data sources were written records of some students' class attendance at selected schools in selected District of Eastern Wollega and Legal Court Office of the zone on the name changing practices. The records helped me to identify personal names the individuals changed and their current names and name changing practices. This is because there is the involvement of court officers in order to change names formally. Then, the new names were chosen, described and analyzed. Then, I continued identifying and describing the meanings and the reasons that influence the name changing practices.

3.6 Data Management and Analysis

The data collected from various sources through different methods such as in-depth interviews, key informant interviews, focus group discussions and document analysis were recorded and documented as soft and printed copies, according to their research settings and sources.

Under both settings, the data collected using in-depth interviews, key informant interviews and focus group discussions were classified based on their specific themes. The data, then, were analyzed following the Onomastic theory of qualitative data analysis. To supplement the qualitative analysis with an insight from Onomastic theory, an attempt was made to investigate who children are named by, when and how names are given and the factors that influence name giving practices. The relation between personal names and identity, the importance of good names to children and the reasons of the new trend name and name changing practices were also the focus of the study.

Qualitative data analysis is an ongoing process which helps to prove and demonstrate the intended result. The major concern of the study was to elicit meaning from the data in a systematic, wide-ranging and cautious manner (Dornyei, 2007). From various techniques of data analysis frequently recommended in qualitative research, this study employed qualitative thematic analysis (Dornyei, 2007, p. 245). Qualitative thematic analysis allows for looking of patterns and making interpretations in a general chain of coding based on emerging themes. This helps to get insights and knowledge from the data and enables researchers to make a comprehensive analysis.

3.7 Ethical Issues

Respecting research ethics is very important for the positive results of the research. The major ethical issues in this research were based on the dignity and wellbeing of the research participants. O’leary (2004, p. 50), for instance, stated that ethics is “the power relation inherent in researcher-researched interactions that requires responsibility to ensure the dignity and well-being of the researched.” In this regard, I treated my research participants as autonomous, anonymous possible and maintained their identity confidential. I also treated them equally and respectfully. I was accountable to participants and the communities I worked with because I knew these stakeholders would influence the ongoing processes of the research. In Williman’s (2006, p.155) viewed ethical research is aimed at causing no harm and, if possible, producing some gain, not only in the wider field, but for the participants in the project. According to him, two areas can be highlighted: honesty and integrity in the writing and presentation of the research, and the due consideration for the people involved in the research project.

In general, to provide detail to ethical issues and invite individuals’ williness for participation, I had an informed consent that I informed my participants about the research. The participants were informed about the objectives and process of the research and asked for their consent to participate. I informed them that their information would be used only for this research purpose and confidentiality would be maintained. In analyzing and appending the data, codes were used to ensure the anonymity of the participants.

Accordingly, data collection was carried out based on the consent of the participants. Interviews and focus group discussions were held following the participants’ convenience. This means that suitable time and place were provided for the interviews and FGDs.

3.8 The Pilot Study

The pilot study was a mini version of the main study which was held to check the objectives of my study and the data collection tools. According to my plan, for the pilot study, qualitative data were collected using interviews, focus group discussion and document analysis. The data gathered through these tools were transcribed, translated and

analyzed by employing Onomastic theory. The objectives and data collection tools were tested. In doing so, I found that the data collection tools were important and valuable. Thus, I approved that these tools can be used for the full scale study.

Moreover, I learned a lesson from the pilot study which helped me for the full scale study. Concerning research participants, individuals who changed their names were not involved in the pilot study. However, I found that those individuals who changed their names have to participate in the main study. This is because the reasons of name changing and their feelings about their previous names and the new names would be examined from them.

Another lesson I learned from the pilot study was about my research questions. I had two research questions which were almost similar. These were, ‘What are the socio-economic and political meanings imbedded in personal names?’ and ‘What are the Onomastic meanings of Oromo personal names in the study areas?’. Nevertheless, the first one is involved in the second one because Onomastic meaning is a meaning of personal names in all aspects: be it economic, political and/or other socio-cultural issues. Thus, these two research questions were merged together for the main study.

Additionally, I found another research question which was emerged from the pilot study and should be involved in the main study. That is, the role personal names play in construction of personal and social identities. I found important to involve the issue of names and identity since all interviewees and FGD participants relate naming, the current trend names and name changing practices to the issues of identity. Thus, this issue was considered and given consideration in the main study.

Lastly, the research question, which was about meanings of current trend names, was changed into reasons for the appearance of current names; because the meanings of names could generally be analyzed whether the name is current or previous. It was redundancy. Thus, this question was changed to reasons of the construction of the current trends of naming for the main study.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter is dedicated to the presentation, analysis and interpretation of data collected for the study through interviews, focus group discussions and document analysis. The data were collected from parents, language experts, community leaders, informants, officials from Culture and Tourism offices and individuals who changed their names. The data gathered from the participants were transcribed, translated, coded and analyzed. The data obtained using different research tools were analyzed and interpreted descriptively based on onomastic theory.

Onomastic theory is an inclusive and appropriate approach used to analyze and interpret a vast and immense meanings of personal names. Accordingly, the data from the interviews were integrated with the data from the focus group discussions, document analysis and field notes. Using onomastic theory, the whole data were associated with each other and then analyzed and interpreted.

Under this section, the themes were identified and focused on from the main data based on the research questions and analysed accordingly. These major themes were categorized as follows: (1) how children are named (time, place and condition of naming), (2) factors that influence child naming practices, (3) the messages and social realities that personal names communicate, (4) the roles of personal names in individual and social identity construction, and (5) the linguistic descriptions and purposes of the emerging trends of naming in Oromoo names and the causes of name changing practices. Other more specific themes or sub-themes were discussed and analysis and interpretations were made following the discussion of the themes.

4.1 Responsibility in Naming in Eastern Wollega

The first research question which sought to address, ‘How children are named in the study area?’ was focused on the responsible bodies in child naming, duration of naming and the condition in which names given. Different research participants had similar

responses to the research question asked to address who children are named by in the area concerned in this study. In response, parents stated that a new child is given a name after family members and close kins discuss different names that they think reflect the parents' concern. According to the data obtained, the cultural norms Eastern Wollega Oromoo demand, a father to discuss the name to be given to a newly born child with members of the family. The father chooses a name that reflects the parents' concerns such as social, political, economic and others aspects of their life by meeting at the child's parents home. Moreover, the interviewed parents responded that fathers, mothers and close relatives such as grandfathers, grandmothers, elder brothers and sisters are involved in naming a child.

Most of the informant interviewees also stated that names are given by parents and other family members and non-relatives. The following quote made this clear: "Most of the time, a name is given to a child by a father and mother. In addition, close relatives, brothers and sisters and close friends can also participate in naming," (IN 05, *Translations*). This denotes that the priority of naming a child is given to parents even though other close relatives such as brothers and sisters and non-relatives such as close friends also take part in it. Moreover, another interviewee explained that, "Most of the time, names are given by a family, and close relatives; and sometimes, neighborhood elders participate in name giving," (IG 03, *Translations*). In addition to parents, relatives and friends, there is the involvement of neighborhood elders in the name giving.

Similarly, data from FGD confirmed that name giving is mostly the responsibility of parents. The FGD participants said that a name is given based on the economic, social, political and psychological make-up of a family. In addition, names are given to bring up their children mainly as Oromoo. This is because, naming influences the socialization of children and contributes to the development of personal identities (Sue & Llmás, 2007, p. 185). Thus, the parents give names that help their children to develop their personal identity as Oromoo. Likewise, based on the parents' success or failure, hope and ambition, family members and/or even neighbors choose a name that reflects the conditions of the parents at the birth of a child. Hence, from this we can see the involvement of non-relatives in naming children. The involvement of non-relative happens when there is a special attachment with the parents of the newly born child.

Another point is that the choice of a child's name is driven more by one parent than the involvement of the other. In some cases, name giving is one parent's decision rather than the participation of the other parent and relatives. One of the interviewees described this as follows:

Oromoo around Naqamte is part of Mecha clan that has its own name giving system which reflects its culture and values. The child's father, mother, neighbors and 'Ayyaantuu' (fortune teller of the clan) could be those who can participate in name giving. However, priority is given to the child's father and the name is decided by him based on issues such as a family's condition of life during the birth of a child, (IN 01, *Translations*).

The data showed that the main responsibility of naming is given to a father though there is an involvement of family members and other bodies such as neighbors and fortune tellers of a clan in the judgment. However, the responsibility of *Ayyaantuu's* seems becoming less and weakend in current naming practices unlike the traditional naming practices that were made by *Ayyaantuu's* (Tesfaye, 2011). Thus, a father determines a name of a child based on a trait that parents hope to cultivate not only in their child but also in their community.

A name is given to a child based on a condition in which a family and a community are living. For instance, a name /tokkummaa/ which is formed from /tokk-o/ 'one' and /-ummaa/ 'derv'² which means 'oneness, unity' is given to a child to bear a quality of unity in the family and community. In a family where a father and a mother of a child often disagree, a name /tokkummaa/ is given to discourage the disagreement and promote the unity. Similarly, when members of a community in which the child was born have differences in social, political and common disputes, a name that discourages this can be given. More importantly, the name can also express the value of unity not only for a family and community, but also for a nation and a country at large. Thus, naming a child helps the parents and the society in addition to its importance to the named child.

The data from the FGD participants confirmed that the priority in naming is given to a father. One of the participants states that: "Besides the involvement of the family members, naming priority is given to a father. That is why in Oromoo riddle, it is said, "*Uleen abbaan koo naa mure, hinçabus hinbadus*." (FGDN, *Translations*). This means

² In Afaan Oromoo, the morpheme '-ummaa' is used to derive words to abstract nouns. Thus, it is called derivative.

‘a stick that my father gave me neither gets broken nor lost’. This means a name cannot be changed. In this riddle, ‘stick’ represents ‘name’. It indicates that the priority of name giving is given to the father, which is also confirmed by the proverb of the society. Thus, the father plays a determinant role in naming a child in addition to the involvement of some family members.

Oral traditions such as riddles carry heritages and social values from generation to generation. Accordingly, naming a child and giving priority to the father is not only to suggest a fitting name, but also to give his blessings to the names suggested by other family members. Therefore, the place given to the father in naming a child is reflected in the riddle of the society for these reasons.

However, all FGD participants and interviewees confirmed that a name giving culture by fortune teller of a clan has disappeared at this time. In the past, naming a child did not use to take place at home like the present practices of naming. Naming a child took into account many traditions, cultures and rituals according to the belief system and culture of the society. Such traditional ways of naming practices have disappeared in the study area.

In general, in answering who is taking a responsibility in naming a child, interviews and FG data showed that parents and other close relatives play a significant role in choosing names of newly born children. In some cases, there is an involvement of neighborhood elders, close friends and siblings. However, the priority is given to parents and in most cases, to the father. Hence, it was mentioned that some gendered cultural traditions placed the naming of children with the father, or indeed with other family members, often grandfathers, more than the involvement of mothers and grandmothers.

4.2 Time of Naming a Child

In an attempt to answer how children are given names, data was collected from different research participants. The data confirm that fathers play a dominant role in suggesting a name of a newly born child. According to the data, the time to name a newly born child in relation to the birth of the child is as important as who names the child. The participants confirmed that a name is generally given to a child after the birth of a child.

However, there is a condition in which some parents suggest the name before the birth of the child. In this connection, one of the interviewed parents was quoted saying:

Though parents can name their children before or after birth, a name is not given carelessly. Naming a child depends on parents' life conditions, experiences, wishes and hopes. Generally, parents relate their children's names to their life and living conditions, their success, beliefs and attitudes towards economic, political and social issues. Based on these conditions, parents can name their children before or after the birth of the children. However, most of the time, the naming takes place after birth (PG 01, *Translations*).

The data above showed that parents name their children mostly after birth based on different factors (stated below under 4.3) that determine the choice of the name. A child's name is a reflection of parents' life and living. The name given to a child also reflects events during the mothers' pregnancy and child birth. Yet, there is a condition in which the name giving can be undertaken before birth based on their successes, experiences and attitudes towards social and personal concerns like cultural, political and economic issues. Personal names are predictions of social realities and experiences of the people (Baye, 2006, p. 48 & Bruck & Bodenhorn, 2006, p. 209).

On top of this, one of the informant interviewees explained that "A name is given to a child after birth, though there are rare conditions in which some parents propose a name before birth." (IN 05, *Translations*). Thus, most of the time, the Oromoo people name their children after birth based on different conditions in which a child is born. The other interviewee strongly argued that, "There is no naming culture before birth. The name is given after birth. The people living in this area never give names haphazardly." (IG 03, *Translations*). The interviewee also addressed that name giving is not done arbitrarily; there are reasons behind each name according to the culture and the life situations of the society. Moreover, one of the interviewees stated that, "It is impossible to name a child before birth as it is mandatory to identify whether a child is male or female," (PG 04, *Translations*).

In general, giving a name to a child mostly happens after birth since a name to be given is based on gender of a child though there are some names that can apply to both male and female children. However, the participants stated that, in some cases, there is a situation in which a name can be suggested before birth based on the circumstances that happen during pregnancy and before in their life experiences. For instance, problems

mothers faced during pregnancy and child birth and other family issues like economic, social and political can determine children's names. Moreover, one of the FGD participants explained that, "There are parents who name their children before birth. For instance, I decided to name my child either a boy or a girl /walabummaa/ which is derived from /walab-a/ 'free' and /ummaa/ 'Derv' that means 'liberty' before birth of my child". Thus, the name /walabummaa/ is preferred before birth since it is gender neutral in addition to other political reasons the name conveys.

In general, FGD participants noted that name giving practices can be performed before and/or after birth. The participants explained that some parents name their children before birth to reflect the existing condition within a country or family; while others name their children after birth simply by referring to the situations that happened during the birth. However, whether the name is given after or before birth, what matters is agreeing on the connotation of the name. More than its referential purpose, the connotations of the name that the name givers want to communicate through the name plays a significant role in deciding children's names.

It is common that parents think about a name of a child while it is in its mother's womb. They usually prepare a name ahead of birth and familiarize it as soon as a child is born. This indicates that names are not given arbitrarily; they are given purposively based on different circumstances and states of affairs. Different families have different incidents, experiences and life situations that help them to determine the name. Therefore, the parents could assign a name which could remind them these situations in their future life. These names also help them communicate the intended message to the intentional audience.

A name giving practice of Oromoo in Eastern Wollega takes place both before and after birth. For instance, a name reflecting the success that the family, the community or the country at large achieved during pregnancy can be proposed before birth. Similarly, if there is happiness, sorrow or any other problems in the family or/and community, a name that reflects this situation will be given to the child. Name is usually given in a positive way. Parents show the situation they are experiencing during gestation (pregnancy). The names given during gestation indicate whether or not the parents are in a good living situation. For instance, families can name a child /obsaa/ (M) and /obsee/

(F) means ‘patient’ if they are experienced hardship and sorrow but tolerated it and bore the child got endurance to bear the problem. Hence, these names are used to teach that people could win hardships through patience. Moreover, as mentioned earlier, the morphemes /a/ and /e/ are used to indicate gender.

However, naming mostly happens and openly given after birth since it is mandatory to identify sex of a child and to respect the norm of the society. In the norms and traditions of the people, giving names before birth is not encouraged though it is not forbidden. Concerning this, one of the parents interviewed stated that: “We never give a name to a child before birth because we usually worry about mothers’ health,” (PN 01, *Translations*). For the society that experiences deaths of mothers during delivery, their care and concern is the mothers’ safety and health. This does not mean they do not care about the new born. Thus, the name giving practice mostly occurs after birth; after assuring the mother’s and child’s wellbeing.

Currently, among the Oromoo in Eastern Wollega, no traditional name giving ceremony exists. The interview data revealed that the name giving ceremony was dropped because of different reasons. One of the interviewees mentioned the following:

In Oromoo name giving system in the past, a responsible body who used to give a name to a child was a blessed and anointed person called ‘*Ajjaantuu*’. ‘*Ajjaantuu*’ is a person selected from the community. The society believed that the ‘*Ajjaantuu*’ brings blessings. Thus, on the name giving day, parents used to take the child to the ‘*Ajjaantuu*’ house for naming. Then, the political system of Ethiopia in the past suppressed the Oromoo naming culture and their Gadaa system (IG 01, *Translations*).

According to the data extracted above, in Oromoo culture, the name giving philosophy had a special place in the traditions of the people. According to the traditions of the people, children were named by individuals selected from the society. The individuals were believed to be the blessed themselves to give blessings. However, it was dropped because of the influence of the political system of the country and the impact of religion in the past. These forced the people to drop not only the naming culture, but also their administration system called ‘*Gadaa*’. This in turn changed the society’s ways of life and living. Jeylan (2006, p. 260) confirmed that, “...under the Abyssinian ruling system, the Oromoo suffered not only political and economic deprivations, but also symbolic and cultural segregations.” Moreover, the people were indirectly forced to give non-

indigenous names that they did not know their meanings and their cultural implications to their children. The ruling bodies used this system by indirectly forcing the people to unify under the pressure of one language and one culture to bring a national identity.

In addition, one of the parents interviewed confirmed the disappearance of traditional name giving practices of the Oromoo people in the study area as follows: “I heard from our forefathers that there was a name giving ceremony; but now, it is forgotten,” (PG 01). Therefore, currently, the people in the study area name their children at their home. This may be because of modern civilization related to religion.

Thus, in the past, the Oromoo used cultural ceremonies of name giving practices that were led by ‘*Ajjaantuu*’ a person who the people believed could bring blessings from ‘*Waa’kaa*’. Their naming traditions and other Oromoo political systems such as the Gadaa system were overlooked as a result of the political system of the country at the time. Consequently, the name giving ceremony was undermined and the society started giving names to their children at their home. Accordingly, naming became parents’ responsibility.

Currently, as one of the consequences of the political change of the country and consciousness and assertiveness of the Oromoo, new trends have been created and used to name children. The names express the people’s cultural, political and social desires, feelings and attitudes. The names are new and are of different varieties. They are usually formed from two or more blended words. In view of that, Baye (2006, p. 37) stated “Change in perception of culture and nature leads to change in selection and representation of personal names”. Hence, when knowledge of a society about nature and culture increases, the way the society expresses their environment can also be changed. This change is represented and expressed in their personal names. For the purpose of expressing these issues and other reasons described below under section (4.6), the naming trends of the society are changed. These days unique and abstract names have been created and used in naming children. However, in the past, the same vocabularies of names were used for naming children. For instance, from the previous names /*mootii*/ which means ‘governor’ is now considered outdated and /*moʔiboon*/ means ‘win and be proud’ becomes more accepted. Of course, /*mootii*/ may become inadequate to satisfy contemporary situations and express the feelings of the name givers.

4.3 Factors that Determine Child Naming

The research question to answer next is about factors that determine names given to children. The research participants raised different factors that determine in suggesting names on children.

The practice of naming has become the means by which the society transfers its intended messages in hidden forms. The messages are covertly transferred through the names of children. These messages conveyed through names could be political, social, economic and/or cultural. The data from different participants confirmed that the people in the study area use their children's names to communicate their internal feelings, wishes and attitudes.

In the past, Oromoo names were given from the existing stocks of vocabulary which are mostly a single word name. Currently, however, in the majority of cases, the Oromoo are creating new names that best communicate the messages and the internal feelings they intend to transfer to the society. Thus, whether a name is created or given from the existing stock of vocabulary, the underlying principle is the same. This means, in either case, names that properly communicate the present and future situation of life of the society, including its wishes and hopes are usually given. The difference lies in the extent of the expressiveness of the names as well as the cover the names provide.

Oromoo are observant of and attentive to what is happening around them. They want to communicate their observation through their personal names. They use the names of their children in particular, as a document for storing important facts about their history, experiences and their daily activities including incidents that happen during pregnancy and/or child birth. The following are some of the factors that determine a name given to a new child.

4.3.1 The Day, Time and Condition of Birth in Child Naming

In the study areas of the Oromoo people, names given to children are related to the society's life style, experiences and feelings about social, economic and political situations of the time they are experiencing. In addition, some of the names given come from the day or time of child birth. In relation to day or time of child birth, one of the interviewees had this to say:

Tuesday is called “*Ajjaanaa*” in the study area (Giddaa Ayyaanaa). ‘*Ajjaanaa*’ is believed to be a blessed day. The name /*ajjaanaa*/ is given to many children. It is thought that a child who born on this day will become rich. Thus, names such as /*sooressaa*/ (M) and /*sooromee*/ (F) which mean ‘rich’ are also given to children who are born on Tuesday, (IG 03, Translations).

The above data revealed that children born on Tuesday are believed to be rich since the day is believed to be a blessed day. For those children who are born on Tuesday, names which describe the wishes of the society to be economically independent and their wish for their children to be rich are given. Thus, names like /*so:res:a:*/ (M) and /*so:rome:*/ (F) describe the families’ desire and hope for their children who are born on ‘Tuesday’. Names like /*ajjaanaa*/ (M) and /*ajjaanee*/ (F) which means ‘lucky’ also have the same implication. In addition, from the documents of class attendance from schools, there are a few names given based on days of the week such as /*dafinee*/ (F) and /*kamisee*/ (F). The meanings are ‘Monday and Thursday’ respectively and /*sanbataa*/ (M) and /*sanbatee*/ (F) which mean ‘Sunday’. These names are also given to children who are born on these days. Moreover, the names are identified by morphemes that indicate gender so that /*a*/ expresses male and /*e*/ expresses female. Thus, the Oromoo in the study area have strong belief about names of days.

The time at which a child is born is another factor for name giving practices. For instance, children who are born in the morning are named /*bari:so:*/ or /*ganamo:*/ which means ‘early morning and morning’ respectively. In addition to the indication of the time of birth, these names can also have pragmatic meanings which are related to the situation in which a child is born. A person who gets a child in his/her young age can name the child /*bariisoo*/, /*ganamoo*/ or /*suubii*/ which mean ‘early morning, morning and dawn’ respectively. This indicates that the parents have got children in their young age. Likewise, a child born in the evening can be named /*galgaloo*/ which means ‘evening’. This means a child is born in the evening or a person has got a child in his/her old age. The parents hope that the child will help them at their old age; when they are needy.

Moreover, data from the research participants depicted that names which are given in relation to the time of birth are chosen for their connotation and pragmatic meanings, too. For instance, both /*suubii*/ and /*galgaloo*/ have pragmatic meanings in addition to indicating the time of the child’s birth. One of the FGD participants explained

that his daughter's name is /suubii/. He said he named her /suubii/ for three reasons. The first one is based on its connotative meaning, which expresses that he got the child at his young age, and so he wants to say she came early in his life. The second reason is that the name of his first book is 'Suubii' to indicate that he published the book in his young age; and the third reason is the time of birth of the child.

Furthermore, the name /galgaloo/ means 'evening' has both a denotative and connotative meanings. The denotative meaning is a direct meaning that the name describes; in this case 'evening' shows the time of birth of the child. The connotative meaning is that the parents got the child during their old age. The parents hoped that the child would help them when they need help. Therefore, when Oromoo personal names are analyzed, they have both denotative and connotative meanings. The connotative meanings of names are expressed according to the society's culture, beliefs, philosophies and life. The meanings are based on the way the people perceive the name according to their views and experiences. This might be true for all names in African culture. But, as people usually ask the actual meaning of the names, the connotative dimension out ways.

In addition to time and day, the occasion and season in which a child was born is another factor to name a child. For instance, one of the FGD participants explained that:

A child who is born on a holiday is named /ajjaanaa/ (M) and /ajjaantuu/ (F); because in Afaan Oromoo holiday is called '*Ajjaana*'. Naming also depends on the season in which a child is born. Children who are born in Summer, Autumn, Spring or Winter could be given names that show the children are born during these seasons. For instance, /arfaasee/ is the name given to a girl who is born in spring. /iftuu/ (bright), /daraartuu/ (flowering) and /birraa/ (autumn) are names given to children who are born in Autumn, (FGDG, *Translations*).

In the extract quoted above, the names /ajjaanaa/ (M) and /ajjaanee/ or /ajjaantuu/ (F) are given to children who are born on holidays. The names have two meanings which are interdependent from each other. The denotative meaning indicates that the children are born on holiday; because, 'ajjaana' means holiday. The other meaning is the pragmatic meaning which is related to the denotative meaning. According to the culture and belief of the society, children born on holidays are 'ajjaantuu which means 'lucky' because different types of food and drink are prepared to celebrate a holiday. In addition, one popular Oromoo proverb reflects this as follows: "ajjaana waggaa, ajjaantuutu arga"

which literary means lucky persons are those who reach holiday which has something to do with living long years. Thus, the pragmatic meaning is based on the context in which the name is used in the society. It is the indication of living long and transferring to the next age which is a sign of being lucky. A lucky person lives long and celebrates a holiday year after year.

In the above names, the morphemes /aa/ and /tuu/ are used to describe gender. In the name /ajjaanaa/ and /ajjaanee/ or /ajjaantuu/, the morphemes /aa/ expresses male and /ee/ and /tuu/ express female. Thus, by these morphemes, it is possible to identify whether the name bearers are male or female.

Furthermore, names are also given based on a season in which a child is born. The denotative meanings of the names indicate the period in which the child is born. For example, the name /arfaasee/ is given to a child born in Spring. Its denotative meaning refers to the season in which the child was born. Though its pragmatic meaning is different, it is also related to good features of the season. The pragmatic meaning is that the child is lucky; her birth is after the hard and dry season which is Winter. In Spring, the cows get sufficient grass so that they give plenty of milk. This shows the child is lucky; she gets enough milk. In addition, /arfaasee/ connotes hope since the next season is a rainy season. Thus, the name /arfaasee/ pragmatically indicates that the name bearer is lucky.

The other names given related to seasons are the names given to children who are born in Autumn. For example, /iftuu/ means 'bright'; /darartuu/ means 'flowering' and /birraa/ means 'Autumn'. The denotative meanings are the direct meanings that the names transfer such as brightness and flowering to describe beauty. The name expresses the bright nature the season has for the child, the family and the people in general. This is because autumn comes after Summer, which is dark, rainy and busy season in Ethiopia. Summer is a season in which some people may even go hungry as they almost finish grains in their house. Autumn is a season that follows the summer season. It is a bright season in Ethiopia. Crops are ready for harvest and people and animals get plenty of food in the surroundings. Thus, the names have such meanings that make people love the season. Hence, the pragmatic meanings of these names are related to people's life and perceptions of the season.

Names can also be given based on the parents' conditions in which the child is born. An informant interviewee explained a name given to a child based on the father's success at the time the child was born. See below:

I have a five-month-old child. My husband got a scholarship just two weeks before the birth of the child. This means that the child brought us good luck. In our culture, if one intends to travel, the person who the traveller meets first on his/her way carries a bad or a good Omen. Based on this, we named her /milkii/ and /ajjaantuu/ to express that our daughter is chanceful, (IN 04, *Translations*).

The interviewee explained that names can be given based on such lucky conditions of parents during the child birth. In the above data, both /milkii/ and /ajjaantuu/ mean 'fortunate'. The names tell us that the child is lucky since her father got a scholarship during the time of her birth. The child's being lucky is pragmatically associated to the culture of the people with the perception they have of /milkii/. They believe that the success of the father is because of her 'milkii gaarii' which means 'good luck'.

The situations of a country are other factors that determine the naming practices of children. The conditions parents are living in and experiencing during pregnancy and/or child birth also determine naming. People express their feelings about such conditions by the names of their children.

The names listed below are current names that are formed from two different words and selected from school attendances. The names are described according to their constituent and circumstances in which they are given.

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>context</u>
diina-raas	diina-	-raas	refers to the family's
('shake enemy')	('enemy')	('shake')	unfavorable condition
ni-moo-naa	mooʔ-uu	naa	refers to the family's
('we shall win')	('winning')	('we')	wish to get power

Table 1. Names describing family's condition

Parents are proud of naming their children in their own language. Due to this, the society is now forming new names like /diddaa/ 'resistant', /roorroo/ 'suffer/ repression', /kabsoo/ 'struggle' and by blending new names from different words like /diinaraas/

‘shake the enemy’, /nimoona/ ‘we shall win’. These names clearly denote the political situation of the country is not favorable to the society that names its children this way. Parents give such names to their children that connotes what the child bearing the name is expected to do or to be. The name /diddaa/, for example, denotes that the person is defiant/ resistant of accepting the status quo of inequality in socio-political spheres. On a larger scale, ‘Diddaa’ connotes the need to defy or challenge the political system in place. This is an expression of a desire for replacement. Therefore, the parents name their children to describe the situation and what is expected from people in order to get liberty.

Benefits achieved at about the birth of a child can also determine the name to be given to a child. The following excerpt extracted from an informant’s recorded data demonstrated that:

My first daughter is called /lalisee/ which means ‘fertile, well grown’. She was born in 1983 E.C during the transitional government. For she was born at the time when Afaan Oromoo and Oromoo culture became bright and the people encouraged to use their language and to name their children. This is one reason to give her this name. The second reason is related to my family’s history. I am the only son for my parents. My mother and my father died when I was a small child. As a result, I want to express that ‘I started growing, developing family; now I am not alone’, (IN 06, *Translations*).

In the extract quoted above, the father named his daughter based on a good luck in which she was born. The past administrative system was the system in which the Oromoo people were suppressed, subjugated and undermined. Their language, culture and names were suppressed. As a result, they were forced to learn in non-native language starting from early age. Contrary to this, the time Lalisee was born signaled brightness for the Oromoo people. Their language, culture and personal names started to flourish. Thus, the name Lalisee expresses the achievements and good luck for the child and the people. The second reason is personal issue which directly related to his family history. The name shows his survival and family development after his daughter’s birth. Thus, the name indicates his family’s development and the success of the people as a nation.

In a similar manner, another interviewee explained his daughter's birth in relation to her name as follows:

/ajjaantuu/ which means 'lucky' was born when Afaan Oromoo has begun to serve as a language of education, offices and wider services. Hence, she is lucky because she learns in her mother tongue. I am a teacher. I am aware of how much I and my children suffered from learning in Amharic which is not our first language, (IN 02, *Translations*).

The data above displayed the condition of the society in which the child was born and the family's attitude to the achievements in Afaan Oromoo. The interviewee explained his feelings about what the children faced at school while they were struggling to learn in non-native language. The name */ajjaantuu/*, therefore, was given to the child since she was born when Afaan Oromoo, the indigenous language of the people in the study area, became the language of education and offices. Thus, the name indicates that the child is lucky. She learns in her mother tongue, with no challenges. This showed the parents' attitude towards using their own language as the medium of instructions. Generally, naming is a ". . . big social event" (Mbiti 1970, p. 213) in Africa as personal names perform multiple functions which is also true in Oromoo personal names.

4.3.2 Names as Token of Parents' Gratitude to Waaqaa

In life experience, there may be some challenges and problems that the society encounter in different aspects of life. These challenges and problems can be economic, social and/or political. The Oromoo people believe and hope that they find a solution from their */waa'kaa/*. They describe how their */waa'kaa/* helps them in their life by the names of their children. Naming, among the Oromoo society, is used as a device through which the people express their gratitude to their Waaqaa.

One of my interviewees described that there are names through which the society expresses how God supports them in times of difficulties. He explained that: "... whether they live in Shewa or Wollega, regardless of the geographical location, all Oromoo name their children based on the interests and wishes they have to be fulfilled; they express how God has helped them in their lives" (IN 05, *Translations*). The extracted data show that the Oromoo name their children by the words that describe their wishes, appreciations and gritudes to their God for helping them in their life.

The following names taken from the documents consulted as data sources describe what *waaka* cherished the people in different aspects of life.

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>context</u>
waak'tolaa (‘God is good’)	waak'-a (‘God’)	tolaa (‘good’)	(‘Expressing gratitude to their <i>waakaa</i> .’)
waak'wojjaa (‘God is better’)	waak'-a (‘God’)	wojjaa (‘better’)	(‘Expressing thanks for their <i>waakaa</i> .’)
kennawaak' (‘God’s gift’)	kenna-a (‘gift’)	waak'-a (‘God’)	(‘Expressing appreciation for the gift from <i>waakaa</i> .’)

Table 2: Names Expressing gratitude to God

By these names, the people are expressing their appreciations to their *waakaa*. They also express that their creator relieves them of problems in their lifetime. For the Oromoo people, children are gifts of *waakaa* and are seen as best properties of all other possessions and assets they possess. It is believed that a married woman should give birth within an expected time, most probably a year, after marriage. Failure to conceive a child leads to disfavoring the woman. Parents, especially mothers, who get a child long after marriage convey their messages to the society through giving their child names that express their displeasure with the ill treatment they faced. Those parents, specially the mother, gives names that describe their feelings on the society’s negative treatment as follows:

A woman who gets a child after craving for a long time will name her child /tuurii/ which means ‘Nostalgia’. This name indicates that people insulted her and treated her badly for her long stay without giving birth. Therefore, the name reflects the worst situation she experienced across, (IG 03, *Translations*).

According to the data extracted above, the woman was anxious about the comments that the people had given her for her long stay to give birth. After she gave birth, she transferred her messages to those individuals who had treated her badly by the name of her child. The name was a response to the individuals’ bad and negative treatment they had offered her for her long stay without a child. Thus, the name expresses the immoral

condition that the mother came across. At the end, she gets a child that her God helps her and cherishes her to glorify her marriage.

Thus, in Oromoo of East Wollega, marriage is regarded as something not to be taken lightly, but it is as the pioneer of childbirth. This view clearly indicates that marriage without a child is incomplete. This means, marriage could be complete and continued if and only if a child is born. Otherwise, the couples could be divorced or it could result in a man marrying another woman if the problem is identified to be a wife's problem. Thus, children are seen as a means of saving marriages in the society and the culture encourages having as many children as possible.

In addition, there are personal names that describe the parents' delay to get a child after marriage. For instance, a name /turaa/ which means 'waiting' is given by parents who have got a child after waiting for a long time. Moreover, a few names from the documents consulted such as /kennaa, kenna-waak', tola-waak'/ which means 'gift, God's gift, God's will' respectively are also given to children who were born long after their parents' marriage. These names usually, but not often, show that the parents' craving for a child is fulfilled.

Another factor of naming a child is a child's birth without parents' expectation after a mother stops giving birth. In this case, the parents name their child /jaadataa/ (M) and /jaadatee/ (F) which means remember to express 'God remembered to give us a child'. Such names describe the parents' acknowledgment of their God's help. Thus, they are pleased for getting an additional child without their expectations, which is seen as a good luck since they believe that getting a child, as many as they can, is a sign of blessing from their 'waakaa'.

By the same token, names are also given based on a challenge or health problem that a mother encountered during pregnancy and child birth. Data from one interviewee described the condition of her health during pregnancy and delivery as follows:

/mo?aa/'s name has a detailed history. When I was pregnant, I had got an accident that would nearly resulted in death. I was seriously sick and disturbed mentally. On his birth day, I bled heavily. I fainted for a long time. No one had expected that I would survive. But, the almighty of our waakaa saved me and my son, /mo?aa/, too. As a result, we named him /mo?aa/ which means 'winner' to express 'being a winner by the help of God. He won those problems by the power of God, and we both [I and my son] are alive, (PN 01, *Translations*).

The above data expressed that a mother faced a serious problem during her pregnancy and child birth, but she is alive by the help of her God, 'waakaa'. In consequence, the name given to the child /moʔaa/ which means 'winner by the help of God' describes the context of his birth. This means that God gave him strength to win the problems so that both are alive. Thus, names are a means by which the society expresses its religion and beliefs as well as its relationship with the supernatural.

In the same manner, parents described the recovery of their economy by the help of God. To describe this, they name a child who is born during this time based on the changes that appear in their economy during the birth of a child. This was described by an informant as follows:

When a child is born while parents are economically safe, names like /sooressaa/ (M) and /sooretti/ (F) which means 'rich' are given. A name like /deebisaa/ (M) which means 'who returns' is also given if the parents' economy has recovered from recession time, (IG 03, *Translations*).

The data extracted above describe that the people use such names to express their economy in both ways: when they have already enough to live well and when they are hopeful to live well. Therefore, they believe that their livelihood has become well again at about the birth of the child. This indicates their child is blessed and lucky. In addition, the morphemes /-aa/ from /sooressaa/ and /-tii/ from /sooretti/ indicate the name bearers are male and female respectively.

In general, the Oromoo in Eastern Wollega use their children's name to cherish what God supports them in hard times. It is also confirmed that children are gifts of God and signs of good luck and blessing to the family as well as the society. As a result, parents express their pleasure about getting children in their naming practices. Pfukwa (2008, p. 59) stated that "personal names express way of life, religious practices, [...] cultural and social traditions." Similarly, Oromoo personal names describe the religious practices of the people; their hopes and beliefs they have about their God, who helped them in hard times, who cherishes them with good things and who they hope and believe has a power for everything in the world and beyond. The names also describe the people's cultural and social traditions, norms and attitudes to be respected in general.

4.3.3 Names as Expression of Parents' Feelings and Desires

One of the factors that determine a name of a child is the wishes and interests of the families for their children, for themselves and for their nation. An informant interviewee explained that the people in the study area describe their feelings and wishes by the names of their children.

The society I belong to has their own original history, culture and tradition on which the members depend on to name their children. Through names, they explain their wishes they want to be fulfilled. If they are poor when the children are born, they name their children by the names that express their wish to become rich. They think that the fate of their children will help them to recover from the problems. So they name /duuressaa/ (M) or /sooressa/ (M) which means 'rich', (IG 04, *Translations*).

According to the data above, the Oromoo people in the study area have their own philosophy of expressing their feelings and wishes by the names of their children. As can be seen from the data, even if the parents are in a problem and are poor during the birth of a child, they show their wish to be rich by the names of their children. They hope that the birth and chance of the newly born child can change their condition from poor to rich and from bad to good. They never give names that indicate they are in bad condition or are poor. Rather, they give their children names that show the situation can be changed. They have such a positive thinking philosophy in naming their children. Therefore, they believe that such conditions can be changed by the fate of the born child.

The other factor that determines the name to be bestowed on a newly born child is the conditions in which the families have been living. Hence, names indicate many things about the family and the society. They describe the past, the present and the future wishes and hopes of the family.

Supporting the idea that names are a means of expressing wishes, one of the informant interviewees described that:

Naming is not arbitrary because names describe wishes and life situation of the families. The families give a nice and descriptive name to their children. Oromoo in their proverbs say, "*Hawwii garaafi çuubata biñaanii abbaatu ...*" which means it is possible to wish as much as we can, and it is up to the individual to determine his/her wishes which are limitless. Consequently, as names are means of expressing our future wishes, it sometimes happens that the name bearer becomes what his/her families' wish to be like his/her name, (IN 06, *Translations*).

According to Oromoo naming practices of the study area, giving a name that has no negative connotation on child's psychology is very important. Having good name has a strong relation to the name bearer's self-confidence. For instance, Sue and Llmás (2007, p. 185) described that naming influences the socialization of children and contributes to the development of personal identities. For this reason, parents name their children to express their hope for solution to their problem, the problem of the community, and their nation and country. Moreover, as it is possible to understand from the proverb in the above extract, giving good name and expression of wishes has no limit in the naming philosophy of the people.

Moreover, naming is not only to express parents' feelings, wishes and the challenges they face. It also describes experiences about life and future aspirations and hopes. One of the interviewed parents explained how through the name of the child, the parents expressed their hopes and wishes. See below.

We named our first daughter /jiit-anus/ to describe our future wishes to live luxurious life since our life was not good enough at the time of her birth. Our desire is to work hard and to be rich in the future. Thus, Jiitanus literally means 'we would be wet'. This means we would be rich, live improved life. Since she is our first daughter is our '*milki*'. This means a symbol of success, (PN 03, *Translations*).

According to the data extracted above, the parents named their daughter to express their wishes and desire to live luxurious life in the future. They did not have enough property at the time of their child's birth. The name blended from two words 'Jiit-uu' means 'to get wet' and 'nus' means 'for us' to express 'let you be wet for us' literally. In Oromoo culture, 'wet' defines 'to become rich' and a sign of 'good luck' and 'success'. The following quotation from Voyakina (2012, p. 310) confirmed the fact personal names have the capacity: "...to provide extra meanings, connotations, accumulate associative and imaginative characteristics, under the influence of the whole complex of linguistics and extra linguistic factors". Thus, the name designates the parents' desire to be economically empowered and successful to live a better life. This is one of the factors that determine the name giving culture of the society.

In addition, names such as /milki/ 'his luck', milk-eessaa 'he who makes lucky' and /boor-ibsa/ which means /boor-/ 'tomorrow' and /ibs-aa/ 'make light' to express 'he will make tomorrow bright' are some of the names obtained from the documents

consulted in this study. The names describe the parents' wishes for future success in different aspects of life; be it in economics or/and politics.

Parents can also bestow names on their children based on their future wishes and aspirations. For instance, parents who name their son /guddinaa/ 'growth' wish that the child could contribute a lot to the development of the family, relatives and the country in the future. The name /abdii/ which means 'hope' is also given to a child to express parents' hope that the child will contribute to them in the future. Parents wish that the children could be a source of great support for the family, relatives and their country in the future.

In addition, parents also depend on their economic condition to name their children. The FGD participants described some of the names given in relation to the economic success of parents. One of the FGD participants stated that:

If the life situation of a family gets improved during the child birth, the name that reflects the improvement of the family's life like /guddinaa/ means 'development', /tolee-raa/ 'becomes better', /kum-saa/ 'possessing thousand, rich' are given. The family also hoped that their life improved after the birth of the child, (FGDG, *Translations*).

As shown in the extract, names like /guddinaa, toleera and kumsaa/ express the economic success of parents during child birth. These names reveal the economic improvement of the parents. They also express the parents' wishes and desires to be economically improved and successful in the future. Similarly, Bruck and Bodenhorn (2006, p. 26) express that "the circumstances and social contexts during the birth of a child may prompt the parents to give a name X but not Y. The circumstantial context will be first and foremost gender, then the social and economic situation of the parents." Thus, they stated that personal names have very little to do with personal characteristics. Personal names express social life and true stories of the society.

Personal names are chosen in order to transfer parents' wishes for the child's life and success. Names are also given based on the wishes parents want to be fulfilled by their children. Names such as /abdii/ 'hope' and /gudda/ 'big' best fit the wishes that the parents expect to be fulfilled by the child or by their God; and their wishes that they have for their child to be '*guddaa*' by the help of their God. Moreover, the society bestows names on children to describe what God prizes them in their life. For instance, one of my

interviewees explained that: “to cherish what God gives them, parents name their children /tola-saa/ (tola- will, i-saa- his) means ‘his will’, and /faj-isaa/ (fajj-uu- cure, isaa- his) means ‘his cure’” (IG 01, *Translations*). These show that the names of their children help them to praise their ‘waakaa’ for his willingness to help them.

To conclude, the Oromoo are naming their children to express their wishes, desires and beliefs through the names of their children. Thus, personal names are not only used as identification of individuals from one another, but they are also used as a means of communicating parents’ experiences, aspirations and opinions to a society about their life and living. This is also supported by Bruck and Bodenhorn (2006, p. 26) when they stated “Names have very little to do with personal characteristics; rather, they pervade social life.” Thus, personal names demonstrate the society’s belief system and hope about their God. They believe that the only means of solution is through their Waaqaa.

4.3.4 Family’s Political Assertiveness

Language is used to express basic human experiences and world views of a society. The words we use play an important role in expressing these views and our understanding of the world. Names are important part of our language and used as a means of expressing internal feelings and attitudes to politics and the ruling system in the country. In the study area, many names are created to indicate the parents’ political intention and concerns. The people use names to comment on and transfer their messages about the system and other administrative issues in the society. All research participants explained politics as one of the factors that determine names to be given to children. For instance, one of the interviewees remarked that:

Parents give names which reflect the political and other views of a society. For example, names like /bilisummaa, lammiijaad, firaafool” which mean ‘freedom, think for your nations and help your relatives’ respectively are given to display the political stand of the parents. Such names are popular and common in this area, (IG 03, *Translations*).

From the above quotation, the names under the following table express the political assertiveness of the parents and the situations in which the names are bestowed. Accordingly, the names are described according to their constituents and circumstances

in which they are given. Based on their different parts of the names, they are described below:

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>circumstance</u>
/bilis-ummaa/ (‘freedom’)	bilis-a (‘free’)	-umma (derv)	Expressing parent’s cravings for freedom
/lammii-jaad/ (‘think for nation’)	lammii (‘nation’)	jaad (‘think’)	Expressing parents’ attitude to political leaders
/firaafool/ (‘help relatives’)	fira-af (‘relative’)	ool (‘help’)	Expressing parent’s wish for their child to be responsible

Table 3: Names Expressing Political Accountability

The Oromoo people in the study area bestow names on their children to describe the existing social and political situation of the country. For example, when one ethnic group is under pressure by another ethnic group, or being intimidated by other group, names which reflect such situation are given to children. This helps the people to educate or pass history to the next generation and transfer their messages to the intended audiences. Thus, the names are used to describe the existing socio-political system, to condemn or praise the past and to refer to the system they wish to have.

Similarly, one of the parents interviewed expressed one of his children’s names and the reasons for giving such names as follows:

/firaafool/ which means ‘help your relatives’ has a political implication. It means ‘do not be self-centered’. Stand for your nation; fight for their freedom; help your community; care for your ethnicity. This feelings arose from what happened to our people when my wife was pregnant with this child and at about the time of his birth. I felt so sad about what happened to our nation. I commented based an important issue, i.e., combined forces in politics. In political agendas, one should be on the side of the society, work and struggle for them. (PN 03, *Translations*)

As revealed in the excerpt, the name /firaafool/ has political implication and refers to individuals who have been participating in the political system. The name giver tried to convey his message through his son’s name about his nations who are participating in the

political system of the country. He advised his people, particularly those who are participating in the political agenda, to work and fight for their people and have national thinking rather than being self-oriented. It implied that those who are participating in the political agenda should serve their people. However, they were making their businesses and benefits. Thus, he strongly commented that they should struggle for their nations, responsible for their ethnicity and be onside of their people. Moreover, the name informed the politicians the importance of collaboration and group effort in a political agenda.

In onomastic analysis of the above data, the name /firaafol/ has both denotative and connotative meanings like many other Oromoo names. The political meaning lies on the connotative meanings of names. As Crystal (1997, pp. 102-104) defined denotation as the objective relationship between a word (in this case a name) and reality to which it refers; that is an individual the name refers to and, connotation is a personal association stimulated by a name. He noted that the association depends on the context in which the name is given. Thus, the connotative meaning of the name “Firaafol” is used to express the political condition of the country. The meanings raised above are, therefore, given based on the political context in which the society was living.

This is also supported by the informant interviewee who explained that name giving is one of the means by which the society expresses its comments about the system in which the people are living. The interviewee explained that: “When most names are analyzed, they show that there are problems related to different issues such as politics. Most names describe the society’s terrible sense of blame on the governmental system,” (IG 03, *Translations*). When there are problems of exercising the rights and responsibilities freely, the society tries to express their feelings and attitudes about different socio-political problems that encountered them by the names of their children. On the other way, the names help them to criticize the political system and the administrators covertly.

In the same manner, one interviewed mother stated that her son's name describes the political situations and the manners of the officials as presented next:

*/lammiijaad/ 'lammiif' (for nation) and 'jaadi' (think); which means 'you should think for your nation'. [...] Nowadays, those who are representing the people are selfish. They are not working for the society. They think and worry about their self-development and luxurious life. Hence, we wish our son to be kind to human beings who contemplates for his people, works for his nation and worries for the generation; for his country and for the world in general, (PN 05, *Translations*).*

As can be understood from the quoted extract, the name */lammiijaad/* expresses political message in which the selfishness of the administrators is blamed. The name implies that the leaders who are not appropriately serving their country and their nations should act in favour of the rights and justice of their people. The leaders should give up their personal benefits and selfishness. The interviewed parent hoped her son would serve his people and change their life rather than his personal benefits.

The mother of the child has observed and experienced administrative faults and discriminations that happened to her and others for many years. When she was pregnant with her son, */lammiiyaad/*, she asked for transfer from one rural school to a nearby town because she had taught at the rural school for many years. However, she could not get transferred though there were many teachers who got transferred with fewer years of services. She heard that those who got transferred got it through corruption. As a result, she quarreled with the officers who were also corrupted in their offices.

The main attentions of those officers are not ruling the society fairly; but, they were concerned on collecting money and other personal benefits for themselves. These can be approved that, she adds, those who were teachers for many years became millionaires when they became political leaders of any offices within a short period of time. The people expected that the political leaders were assigned to manage and rule the people fairly. But, the rulers have forgotten the promises and responsibilities given to them and started searching for means of corrupting the people. Thus, the mother hopes that her son */lammiiyaad/*, will be 'one who shows concerns about his people and who will be responsible for his nation. In relation to this, Raj (2015, p. 307) stated that "politically inspired names are given in relation to the politics of the day based on the incidents or the activities of the politicians."

Hence, name giving is a means by which the people are exercising their rights and conveying their messages to the concerned bodies such as the administrators and the ruling classes. The following names are some examples which are selected from the documents consulted for this study.

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>circumstance</u>
/atimoʔi/ (‘you win’)	ati (‘you’)	moʔi (‘win’)	Parent’s political feelings and desires
/filiimoʔi/ (‘pick and win’)	fili (‘pick’)	moʔi (‘win’)	Refers to parent’s political assertiveness
/moʔiboon/ (‘win to be proud of’)	moʔi (‘win’)	boon (‘proud of’)	Expressing parents wishes to exercise in politics

Table 4: Names Expressing Parent’s Political Assertiveness

As can be seen from the above table, names such as /atimoʔi, filiimoʔi, moʔiboon and falmataa/ are some of the current names from the document analysis that reveal parents’ political feelings, attitudes and wishes for the comprehensive betterment of their society in their socio-political life. Most of the time, such names are given by parents who are politically assertive though they can also be given for their being attractive, modern and unique. Pfu kwa (2008, p. 59) supported that one of the uses of personal names is to express the political systems of a country.

In general, most currently appearing names express the political intentions and attitudes of parents. In relation to this, FGD participants confirmed that names can be associated with political or economic situation of the country. In this era, the name /bilisummaa/ (M/F) and /bilisee/ (F) which stand for ‘freedom’ are commonly given to children. The names show that the communities are eager for freedom. The names express the people’s assertiveness in politics to exercise their rights and responsibilities in the political system of their country. One of the FGD participants explained: “the main concept is that the parents give the name /bilisee/ showing their need/ wish for freedom. It could be freedom of possession and/or thinking.” (FGDG, *Translations*). Thus, parents who bestow /bilisee/ on their child express their need for different rights they want to possess. The name indicates that they want to have a freedom of possession and thinking.

They need to be free, to govern, to own, to speak, etc. As citizens of a country, they want to equally participate in different economic and money raising activities such as trade and industry. It also specifies the people's need to express their thinking freely and their need to have the right to speak their feelings and attitudes openly in mass. As can be understood from the data, such freedoms are not practically there. In addition, those who are openly speaking and expressing their feelings have been suffering and being criticized as opponents.

For instance, a family who name their daughter /iftijoom/- a name composed of two words: /ifti/ means 'light' and /joom/ means 'when' to describe 'when will there be light/ liberty?' expresses their attitude to the system of the government at the time the child was born. The name describes that the family is not satisfied in what is there and hoping better changes to come in the near future. Therefore, he is requesting for better changes to come soon in the government system of the country.

Names like /bilisee, bilisummaa and walabummaa/ are used to show the wish of the society to live without restrictions since all people in this world want to live in freedom. This generation wants to express its idea freely and wants to live in free society with liberty. The generation expresses its desire for fair participation in trade and reflect its eagerness for liberty by names of its children. Likewise, it is also a question of identity since everybody wants to be him/herself. Everybody wants to express his/herself in his/her own language as one's identity is expressed in one's language. The people also want to name their children in their own language. This also helps them to describe their identity.

Similarly, Oromoo people want to express their own religion and culture in their own language. They also have their own administrative system called 'Gadaa. Hence, they give a name "*Gadaa*" to their children to express their democratic system of administration to the world. In the same manner, a name 'Odaa' is also given to children, which represents the democratic administration system of the Oromoo people. These signify the question of nationalism and democratic system which also expresses the political assertiveness of the people. Names "*Gadaa* and *Odaa*" are, therefore, used to explain Oromoo's political system which is the most known in democratic administration.

A name used as a political statement has its effect on the name bearer. Unique and politically impressing names, specifically names given to prove a political or social point of views of the name givers, are currently created names. The following names are stated during FGDs.

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>circumstance</u>
/marsiiimoʔi/ (‘win by surrounding’)	mars-ii (‘surrounding’)	moʔi (‘win’)	Conflict and unfavourable political situation
/diinkolaas/ (‘attack the enemies’)	diin-aa (‘enemy’)	kolaas (‘attack’)	Conflict and unfavourable political situation
/diinaaʔol/ (‘above the enemy’)	diina-a (‘enemy’)	ol (‘above’)	Conflict and unfavourable political situation
/diinaraas/ (‘shake the enemy’)	diina (‘enemy’)	raas (‘shake’)	Conflict and unfavourable political situation
/diinadiig/ (‘collapse the enemy’)	diina (‘enemy’)	diig (‘collapse’)	Conflict and unfavourable political situation
/diinajjees/ (‘kill the enemy’)	diin-a (‘enemy’)	ajjees (‘kill’)	Conflict and unfavourable political situation

Table 5: Names Expressing Unfavourable Political Condition

Names listed in the above table may impress an added pressure on the names bearing children to carry out the parents’ wishes. Some of the FGD participants warned that such names should not be given to children since they may affect them. The name bearers may try to be/ do what their name demands them to be/ do.

However, all the FGD participants agreed that such personal names describe the parents’ wish for freedom, self-governance and self-rule. The names for instance, /mooneet, niimoonaa, marsiiimoʔi and moʔiiboon/ express the people’s aspirations and rights to get political power and the desire to take part in deciding on their own opportunities and privileges through liberty and freedom as a nation of a country. To achieve victory, the people understood the need to struggle and fight. From my field

notes, names like /diinadiig, diinajjees and diinaraas” and the like approve the current situation of the country. These names are the people’s motto which they think and believe will lead them to freedom.

Moreover, the names /numarsan/ blended from ‘nu’ (we) and ‘mars-an’ (surrounding) means ‘we are surrounded and /simarsan/ formed from ‘si’ (you) and ‘mars-an’ (surrounding) which means ‘you are surrounded’ respectively. They mean ‘watch out! The enemies are around. Get ready to...’. The names described the current act that shows the people are surrounded by soldiers. There are also names, listed below, from the field notes that show the people have braves who protect them from enemies.

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>circumstance</u>
/jajjabee/ (‘braves’)	jaj-jabee (‘braves’)	- -	War and conflict
/singitan/ (‘you are better’)	si (‘you’)	hi-n-git-an (‘cannot fit’)	War and conflict
/keeyeroon/ (‘the time is yours’)	kee (‘yours’)	yeroon (‘time’)	War and conflict
/raajan/ (‘they predict’)	raaj- (‘predict’)	-an (‘they’)	War and conflict
/olbiraat/ (‘it is from above’)	ol (‘above’)	biraa-ti (‘from’)	War and conflict

Table 5: Names Expressing Hopes during Conflict

From the above table, names such as /jajjabee, singitan, keeyeroon/ from the table above are currently given to express hardship situations in the area. Names like /raajan, olbiraati/ also show the people’s hope that they forecast for sovereignty and power in the near future. Thus, the people believe that the freedom they predict will come in the near future since it is decided from God, which is expressed by the name /olbiraati/.

Another factor that determines the name giving practice is the people’s concern to express feelings of nationalism and their favorable attitude towards it. The following quote was taken from one of the interviewees. See below:

Nowadays, you can observe that people are expressing feelings of nationalism by the names of their children. This is part of a pride. This is the pride an individual can have in his/her society. When I give a name to my child, I feel a sense of pride because it is my nationality. Currently, Oromoo names indicate that the future will be bright and full of hope, (IG 01, *Translations*).

The data reported above show the current Oromoo names that describe the society's nationalist feelings and be proud of nation and nationalities. The following names listed in the table below are some of the examples which show nationalist feelings as follows:

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>circumstance</u>
/boonaa/ (‘proud’)	boon- (‘proud’)	-aa (case-gender)	There is feelings of nationalism
/boontuu/ (‘proud’)	boon- (‘proud’)	-tuu (‘case-gender’)	There is feelings of nationalism
/firaanboon/ (‘proud of relative’)	fira-an (‘by relative’)	boon (‘proud’)	Expressing comfort with relatives
/lammiinboon/ (‘proud of nation’)	lammiin- (‘nation’)	boon (‘proud’)	Expressing comfort with nation

Table 6: Names Expressing Nationalism Feelings

Oromoo names such as /boonaa/ (M) and /boontuu/ (F), /firaanboon/, /lammiinboon/ and so on are indicators of the society's feelings about themselves and their nation. The ‘...boon’ combined names which means ‘have proud in ...’ asserts that the people are proud of their nation. Such feelings describe not only ‘*Oromummaa*’ but also ‘*Sabboonummaa*’ of the name bearers as well as their parents.

Accordingly, from the document analysis, names such as /mo?iiboon, marsiimo?i, atimo?i and bijjanfee/ which mean ‘win and be proud, win by surrounding, you win, and the country is hers’ respectively express the society's eagerness to nationalism and self-governance and self-rule. From the field notes, there are names that strongly approve the people's feelings of nationalism and self-assertiveness. For instance, names like /eenummaa, Oromoo, sabboon/ which mean ‘identity, Oromoo (his/her nation) and having proud in oneself from ‘sab-‘ ‘nation’ and ‘-boon’ proud’ respectively describe the people's confidence and nationalist expression about themselves and their nation.

The current Oromoo generation are following optimistic philosophy in their naming practices. This means that the philosophy that the Oromoo are following in naming their children are optimistic: being hopeful about the future and expression of wishes and successes for the future to be bright and successful. Names such as /hawwiibilisummaa/ (hawwii- ‘wish’ and -bilisummaa ‘freedom’), /booribsaa/ (boor- ‘tomorrow’ and -ibsaa ‘make light’), /bulchaa/ and which mean ‘wish for freedom, he will make tomorrow bright, governor’ respectively indicate that the future will be bright and hopeful.

In the same view, the political system of the country in the past, aimed at unity by dominating other languages and culture. Oromoo language and culture were also not exception. To oppose the dominance and detestation the dominance group had on Afaan Oromoo and Oromoo culture, one of the informant interviewees named his daughter to express his love for his language, Afaan Oromoo and his culture. The following remark by the informant interviewee confirmed this:

/hindaadaa/ which means ‘base of culture’ is created from ‘hundee or hidda’ which means ‘base or root’ and ‘aadaa’ ‘culture’. I gave my daughter this name because I like my culture very much. Oromoo culture was under pressure for centuries. Our language, Afaan Oromoo, was also suppressed and discriminated. We were subjugated and down laden. We were blocked to speak our language. I was so annoyed at that time since our language and our culture were so victimized and mistreated, (IN 05, *Translations*).

The data show that the Oromoo people were forced to speak another language, copy others’ culture and live others’ life styles. The interviewee was questioning why these all discriminations occurred to the Oromoo people. Thus, the name ‘Hindaadaa’ is a response to those who were dominating the people and their language. It is another instance of resistance and an act of defiance.

The name was formed by coining two different words in order to transfer the message that confirms that the people like their culture and language. Therefore, the people have to get the right to speak their language, to exercise their culture and live according to their life styles without interference and dominations of others.

In a name giving culture in the study areas, the people describe the political system of the country. One of parents interviewed said that:

I named my son who was born during the past regime /diigajaaraa/ in which case diigaa is 'deconstruct' and i-jaaraara 'construct'. That means deconstructing the old and re-constructing a new one. I did this to express my internal feelings. This is because in this country's political system, the old political system should vanish and a new system should replace, (IN 05, *Translations*).

The child the above name was given was born in the Dergue regime. The name expresses the name giver's wish for a new system to be reconstructed and the old one to be ruined. The name giver wishes for the old to disappear and the new to come with new things, new governance and new administrations. It implies that the change must come in the political system of the country.

Currently, naming is broadly based on the political attitude of the people as a means of expression since it is challenging to say political feelings openly in public. When parents are under pressure or when they are not free to say political issues explicitly, they express their political matters by the names of their children in a hidden form. They express their internal feelings, wishes and attitudes to their political concerns through the names of their children. Such politically sensitive names load burden on children which the parents cannot perform by themselves. The parents should be conscious that such politically sensitive names might hurt children.

To this end, in personal names, we can observe the people's wishes and attitudes in economy, politics, culture and other state of affairs. Names which are related to politics express the society's stand point about their nations, language and culture. They also express their grievance about the political system of the country. From such politically sensitive names, the society's nationalism feelings and their desire for self-rule and self-governance are strongly recognized. In describing and expressing political issues, optimistic philosophy of naming is strongly observed.

In the study areas, therefore, the given names are created newly to specify the parents' political intention and their desire to comment on and transfer their messages about the system and other administrative issues related to political affairs. When the pragmatic meanings of these names are described, most names are, therefore, given based on the context in which the people are living and their experience in political system.

Moreover, when there is problem of exercising the rights and responsibilities freely, they try to express their feelings and attitudes by the names of their children. Their children's names also help them to criticize the administrators and the governing system. Thus, most of the time, names given inspired by these circumstances are given by parents who are politically assertive and who are aware of their identity, rights and responsibilities.

Most currently appearing names express the political intentions of parents, families and the people at all. They reveal that the people are enthusiastic for freedom and are assertive to exercise their rights. Bruck and Bodenhorn (2006, p. 3) stated that "personal names are a powerful political tool for establishing social identity." It also specifies the people's need to express their thoughts freely and to have the right to speak their feelings and attitudes openly. Naming has become one of the means by which the people express their feelings which they cannot do in public because of the political pressure. The other factor that determines the name giving practice is expression of nationalist feelings and the people's attitude to self-rule and independence. Studying different names closely shows that the names describe the nationalist feelings of the people for independence.

Lastly, the Oromoo are optimists in their naming practices. The philosophy the Oromoo are following in naming their children shows hope for the future to be bright and successful. This is because personal names mirror how language is used as cultural practices and as a powerful tool to view and understand the world view of a particular society such as the political views of the society (Rosenhouse, 2002). Therefore, personal names are used as a powerful political tool for the Oromoo people like other African people.

4.3.5 Famous People and Historical Events

In the study area, children are given names related to famous individuals such as athletes, chiefs, artists and politically influential persons who are popular in the area. From the documents, famous athlete's name such as 'Daraartuu' is common in the study area. In relation to this, one of the interviewees stated that:

I remember that when Athlete Daraartuu won race, many parents named their children who were born at that time after her name. This is because they were happy that an Oromoo lady won the race and became popular in the world. This shows our respect and love for our nation, (PG 04, *Translations*).

The name “Daraartuu” was given to children wishing that the name bearers would be popular in addition to expressing their love and respect to the athlete. Such a name is also given not only to express flower, beauty, attractiveness ... of a child, but also it symbolizes success, courage and heroine, which have increased the frequency.

Parents wish for their children to be popular and influential in different aspects of life. A name also indicates people’s admiration, respect and the love they have for popular individuals in the area. For instance, the name /leenççoo/ is given to different children in the study area. The name, however, cannot be taken as the cause for similar names in the study area. It increased the occurrence of this name in the study area. This name also gives persons the courage of a lion that the people in the study area value. Similarly, pragmatically meaning of the name /leenççoo/ is bravery, heroism, nationalism, freedom, justice and equality.

Moreover, there is a naming practice which is based on a known and an influential person in the politics of the past system in the study area. An informant interviewee explained this as follows:

/jibaat kumsaa/ was the known land owner in the area and many parents name their children /jibaat/. /ajjaanee gooroo/ is a woman who lived in this town [Giddaa Ayyaanaa] and the name of this town was named after her. As a result, there are many children with this name, Ayyaanee. Kumsaa Morodaa was also the name of the king who ruled East Wollega. His name is given to children to express the parents’ wish that the children could be kings, (IG 05, *Translations*).

According to the above data, there are situations in which people name their children based on a famous person’s name in the area. In the past system during Haile Selassie and earlier, a person who had a large area of land used to be called landlord. A landlord was the known rich person at that time. The person’s name was given to a child and parents wished that their child would be rich like the person. One of the known land owner in the study area (Giddaa Ayyaanaa) was called *Jibaat Kumsaa*. The same name was given to many people in the area. In Oromoo culture, land is life. It is an irreplaceable and the most prized asset to be owned. Thus, a person who owned a large

area of land is considered very rich and popular. This resulted in naming children after such persons' names in the area.

Moreover, name of a king such as *Kumsaa Morodaa* was also a name of the king who ruled the area during Haile Selassie regime. People used to name their children wishing that their children could be kings. From the names of the kings of the country, the interviewee adds, people did not name their children by king 'Minilik'. But there were other kings' names such as 'Haile Selassie, Eyasu and Mengistu'. He also clarified that there is no practice of naming children by the current governors' names in the study area. This is because people have stopped giving their children non-indigenous names.

There are situations in which the names of historically known persons or associations or events are expressed in personal names. An interviewee whose son's name is "Arfan" which means 'the four' explains the reasons of bestowing the name on his son. He stated that: "... *arfan* describes three issues; the first one is, the relation of the name with the historical name '*Arfan k'alloo*'; the 2nd shows our plan to have four children; and the 3rd one is *Arfan* is the 4th child" (PN 03, Translations). The basic thing that was raised is that '*Afran k'alloo*' is the first in the history of Oromoo struggle for freedom and self-determination. Therefore, by this name, those individuals who played a great role and sacrificed their lives in the struggle for Oromoo nation's freedom are remembered. Likewise, the name expresses the parents' awareness about their history and identity in addition to valuing those who were sacrificed for their nation's right and sovereignty.

Sometimes, names are derived from non-relatives whose names are associated with significant historical events at international and national level. For instance, the names 'Billadin and Saddam' were given by the Muslim society to children who were born during the time when those individuals were popular. The names which are given based on famous people and historical events are used in estimating the ages of their bearers whose parents, in most cases, are illiterate and who have no birth records. Those individuals refer to those historical events to tell the age of their children. Thus, it could be said that, naming after events serves as a recording system.

In general, one of the factors that determine name giving practice is famous persons and different historical events in the society at local, national and international

level. The people express the love and respect they have for those famous individuals by naming their children after them. In addition, they describe their wishes and desires for their children to be famous like those individuals. For instance, from documents, I saw a name /haçaaluu/ which is given to many children in favor of the artist Haçaaluu Hundasaa. Haçaaluu is a young famous singer and activist. As a result, there is an increasing tendencies among the Oromoo to give this name to their children.

In many case, it is also believed that giving such popular individuals' names influences the behavior of the child. In relation to this, Sue and Llmás (2007, p. 185) stated that "Naming influences the socialization of children and contributes to the development of personal identities." Therefore, to inherit or receive someone's name may mean to inherit or receive at the same time his qualities, faults and destinies, too.

4.3.6 Death

There is a series of names that describe experiences of the society such as death of children in a family. The death of a child is disturbing to any parent; and the death of more than one child is even more distressing. A child who is born after a repeated death of children is given a name that has an opposite meaning of the literal meaning of the given name. According to Oromoo people, it is not common to give unpleasant and hostile names to children who are born after a repeated child death. Nevertheless, very few names such as /gaaríoo/ (M) which literally means 'ugly', /jaldee/ (F) 'monkey' and /feetunamaa/ (M/F) 'he/she might be alive' respectively are given to children by parents who experienced children's death repeatedly. There is a belief that giving such unfriendly names saves children from death. Thus, such names are mostly given as nicknames and used by family members at home rather than in public places.

Likewise, the Oromoo express a lived-in experience through names denoting parents' patience or endurance. In relation to this, one of the informant interviewees responded that:

The Oromoo people believe that the solution of death is having children. When a child is born during the death of one of his/her family members, they give a name that has a positive meaning that indicates the child replaces his/her father, mother or other relatives. The names can be /iddoosaa/ (M) and /iddoojee/ (F) which mean 'in place of him/her' and /obsaa/ (M) and /obese/ (F) 'be patient' or 'I endure the sorrow due to him/her', (IG 03, *Translations*).

Consequently, a child who is born during the death of one of his family members is given a name that indicates his/her families' patience because he/she replaces the dead person. So, children who are born during the death are welcomed. They get names which have positive meaning and show good luck for the family. It is believed that the dead person is substituted by the born child.

Similarly, another informant interviewee expressed the culture of naming children in Oromoo people in relation to death. The interviewee explained that:

Naming by a word death is feared and hence such kind of giving name is not observed. Even death in Afaan Oromoo /duʔa/ is a taboo word. To say somebody died, the people use phrases like “*nibokate*” means ‘rested’. The people reflect death in other ways and name their children born during such conditions by names such as /obsaa/ (M) or /obese/ (F) which means ‘patient’ or /iddoosaa/ (M) or /iddoofee/ (F) ‘instead of him/her’, (IN 04, *Translations*).

The above extracted data described that the word ‘death’ itself is not directly referred to by Oromoo people in the study area. It is an offensive word. Thus, there is no practice of naming children using words which have similar meaning to death. In addition, children who are born during the death of one of a family member are not given names that have similar meaning to the situation. Instead, the birth of children is positively connoted and names which show the replacement of the dead person are given. For instance, from the data above, names /iddoosaa/ and /iddoofee/ and /beeṇaa/ means ‘compensation’ show that the family has got a child to replace the one who died. Such kind of naming using positive words is rooted in the people’s naming culture, which has a positive impact on the growth and self-confidence of a child.

In general, Oromoo people in the study area never give names that have negative psychological and emotional impacts on the name bearers. When the birth of a child coincides with the death of another child or a person, names that indicate parents’ patience and endurance are given.

4.3.7 Multiple Births

Another circumstance considered in name giving is multiple births such as births of twins. The society has special place for the births of twins. It is believed that twins are gifts of Waaqaa. They are usually given similar names which have almost similar

meaning except gender indicator for twins of different sexes. I selected a sample from the document consulted and presented it as follows:

<u>Twin's Names</u>	<u>Sex</u>	<u>Meaning</u>	<u>Circumstance</u>
/roobaa/	Male	'rain'	Parent's pleasure to get twins
/roobeera/	Male	'it has rained'	as a sign of good luck.
/tolaa/	Male	'generous'	Expressing pleasure to God's
/tolasaa/	Male	'God's generosity'	gift
/hawwii/	Female	'wish'	Expressing their wish to get twins
/hawwinee/	Female	'our wish'	
/jaalallee/	Female	'love'	Expressing love for their
/jaallannee/	Female	'we love'	children
/çaalaa/	Male	'above all'	Expressing their choice
/çaaltuu/	Female	'above all'	for the twins
/boonaa/	Male	'he is proud'	Expressing parent's nationalist
/boontuu/	Female	'she is proud'	feelings

Table 7: Names of Twins

Twins who are boys are given names such as /roobaa/ and /roobeera/ which mean 'rain and has rained' respectively; /tolaa/ and /tolasaa/ 'generous' and 'God's generosity'; /gammadaa/ and /gammačču/ which mean 'who is pleased and happy'; /obsaa/ and /obsinaa/ 'be patient' and 'let's be patient' and so on. When the twins are females, names like /hawwii/ and /hawwinee/ which mean 'wish and our wish'; /obsee/ and /obsinee/ 'patient and we are patient', /jaalallee/ and /jaallannee/ 'love and we loved', and so on are given. For twins with different sexes, names like /obsaa/ (M) and /obsee/ (F), /çaalaa/ (M) and /çaaltuu/ (F), /boonaa/ (M) and /boontuu/ (F) and so on can be mentioned. Among the twins with different sexes, the suffixes such as '-aa, -ee, -tuu,' specify the child's gender. For instance, in the names /obsaa/ and /obsee/ the suffixes '-aa' describes male and '-ee' for female. Similarly, in /boonaa/ and /boontuu/, the morphemes '-aa' indicates male and '-tuu' female. This is an interesting piece of information to show how language works.

However, in the current trends of naming practices, twins' names are not as such similar in meaning like the above names which have equivalent meanings except the gender markers. For instance, in the current names, twin's names like /barsan/ and /numarsan/ mean 'that time' and 'we were surrounded' have different meanings, but they are related to each other in terms of the occasion in which the event occurred. By these names, parents described the situation in which the twins were born. They wanted to express the time when the children were born, /Barsan/ 'bar-a' 'time/year' and 'san-a' 'that'; and they were surrounded by soldiers at the time when the children were born, /Numarsan/ which is combined from 'nu' 'we' and 'mars-an' 'surround'. Thus, though the names do not have equivalent meanings, they depend on each other to make the time and the situation of their birth brief. The relatedness of the meaning in communicating the feelings of the parents is the point that should be considered.

4.3.8 Heroic Events

In Oromoo culture, there are names that are related to domestic events including social traditions and value systems that are culturally considered important; such as killing buffalo which used to be seen as an act of bravery and respect. Killing two is more important and more respectful than killing one in the society's tradition as the following quote suggested:

/mirree/ is not given to a person who killed only one buffalo. My uncle, for example, killed a buffalo and got a child before killing another buffalo. He then named the child /mirreessaa/ to remind himself of the need to kill another buffalo in the future, (IG 01, *Translations*).

A person who gives such a name to his/her child never expects his son/daughter to fulfill what the name indicates, but the person uses the name to recall what he/she has done and planned to do. It is like a person who has written a note in a notebook. The second importance of giving name is that it serves as a document: it can help a person to remember the time he killed the animal. Thus, a child is given such a name so that parents remember their own heroic deeds in the past and a plan to be performed in the future. The name bearer is not necessarily expected to do the activity the name carries but the name encourages.

Mutunda (2011, p. 14) explained that personal names carry messages about the society which help them like documents to convey the history and experiences of the society. Therefore, naming is a means by which a society documents the realities and experiences of their life and living. Moreover, a name is used as an expression of the parents' plan and motto. Most of the time, therefore, the people refer to important events in their family and society to name their children.

It could be concluded that naming after events serves as a 'recording system'. Its importance and indication is that human beings do not live without an objective. They have aims and ambitions throughout life. When they live in a society, they have something that they need to achieve in the future. The people reflect what they need using their children's names.

4.3.9 Cultural and Social Symbols

In a naming culture of the Oromoo society, there is a means in which the society provides a symbolic system for an individual's identification. Such a symbolic system is culturally and historically constructed and socially maintained. Such symbols have their own meanings in a particular community. For example, one of my informants confirmed that "there are names that show that they are from the origin of Oromoo people. There is a student called /gadaa/ which is uniquely an Oromoo name. This name is common in this area." Thus, the name /gadaa/ is a unique name among the Oromoo people since it directly expresses the people's distinctive political and democratic system.

In naming a newly born child, Ghaleb Al-Zumor (2009) and Baye (2006) confirmed that personal name has enormous symbolic power. It will identify the person and at the same time it can transfer a message about values, attitudes and belief system of the society. Thus, the name Gadaa has a symbolic meaning for the Oromoo society. Gadaa is Oromoo's administration system which is very democratic in its management.

Furthermore, the society gives special consideration and respect for natures like mountains, rivers, trees and others. Respecting and protecting nature is the norm of the Oromoo in the study area as well as of the Oromoo found elsewhere in the country. This is in the norm of the society. These natures have their own symbolic representation and

meaning for the Oromoo people. For this reason, there are trees' names which are used to name children for their symbolic meanings.

The following remark by one of the informant interviewees confirmed giving personal names expressing such symbolic issues as follows:

The base of the house is called /wiiroo/ 'pillar'. Not any tree can be a base of a house. There is a name that is used to symbolize that a child is strong enough to be a base of the family like 'wiiroo'. [...] Moreover, there is a tree called /odaa/ which symbolizes the identity of Oromoo people, and it is used as a name of a person. /k'iltuu/ is yet another tree that is found largely in the area and used as a name of a person. 'k'iltuu' is a big and long lasting tree that is used as a shadow. It has water like milk when it is cut. The tree is considered as kind and sympathetic, (IG 03, *Translations*).

Thus, a critical analysis of the data cited above revealed that children are named based on some trees that have a symbolic representation and meaning for the society. A tree which is used as a base of a house is called "wiiroo" which means 'pillar, a prominent supporter'. Parents who bestow the name /wiiroo/ on their child want to express that the child is the base of their family. Likewise, *Odaa* has a special meaning in the Oromoo society. It is a big tree that is used as a symbol for the Oromoo people; a symbol of unity, solidarity, freedom and peace. Thus, the parents who name their child *Odaa* want to denote that their family, the society and their nation at large have to be united to bring freedom and peace for the Oromoo people. In the same manner, those who name their children /k'iltuu/ (Oak tree) express that their child would live long, become helpful and caring. The tree has milk, the symbol for this caring nature of k'iltuu. The milk shows sympathy, kindness and understanding.

Supporting this, another informant describes that the Oromoo people in the study area are giving names related to big trees such as "*Odaa, k'iltuu, Birbirsoo, and Harbuu*". These trees are known to be big and strong trees in Oromia, and therefore, parents give such names wishing that their children could be strong, will live long and become productive like these trees (IG 05, *Translations*).

In Oromoo culture, cutting down trees such as /odaa/, /k'iltuu/, /harbuu/ and other similar big trees is forbidden and cursed. It is the norm of that society to protect such trees from destruction. Instead, planting and protecting is favored and praised. Likewise, someone who is generous, kind and understanding is not expected to misbehave in the

Oromoo culture. They are protected and valued like the Odaa and kiltuu trees. Therefore, trees that have a strong relation with the Oromoo people are used as names of children.

4.3.10 Parent's Lineage

Sometimes, a child can be given the same name in the line of descent such as the name of one of the grandparents. The same name can be used through a series of generations. One of my interviewees explained that:

I named my son /saaddiin/. I counted back the line of my descent and discovered that the name of the 9th person in my line of descent is Saaddiin. Thus, I take the name of my son 'Saaddiin' from my ancestors, (IN 05, *Translations*).

This indicates that some people name their children using the names of their clan to describe their links to the ancestors. Such names are also used as a sign of memory of the long dead person in their line of descent. Bruck and Bodenhorn (2006, p. 209) stated that personal names are projections of society's link with other people. As a result, it becomes a family possession since it was taken from the names of the ancestors depending upon the structural relationship between the ancestor, whose name was given to the child, and the child's parents. However, this practice is not common enough among the Oromoo of East Wollega.

4.3.11 Mixing Affiliations and Expressing Love

In a name giving practice of the society in the study area, there are attempts to mix affiliations. This means that parents try to indicate more than one sense of belonging through a single name. In relation to this, one of the parents interviewed stated that:

My husband is Kambata and I am Oromoo. Both ethnicities have some similar words they share together with similar meanings. So, we got a name /mifamee/ which means 'good, rain and wet' which has similar meaning in both language and nations. That is why we named one of our daughters /mijaamee/, (PN 05, *Translations*).

Thus, the parents used one of their children to bear a name that helps the parents recognize their mixed identity. This reflects their affiliations and love they have for each

other. Hence, the name /mijaamee/ has almost similar meaning in both Kambata language and Afaan Oromoo which means ‘wet, rain and good’.

In addition, the love and affection the parents have for each other and for their children can also be a factor that determines the names to be given. Under are some of the names consulted from documents and described according to their component parts and the situations in which the name were given.

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>circumstance</u>
/kookeet/ (‘mine is yours’)	koo (‘mine’)	keet (‘yours’)	Expressing love and affection
/siifaan/ (‘I for you’)	siif (‘for you’)	an-i (‘I’)	Expressing love and affection
/atinaaf/ (‘you for me’)	ati (‘you’)	naa-f (‘for me’)	Expressing love and affection
/anikeet/ (‘I am yours’)	ani (‘I’)	kee-ti (‘yours’)	Expressing love and affection

Table 8: Names Expressing Parent’s Affection

Names from the document described above refer to love and care the parents have for each other and for their children. Likewise, names such as /firaawol, sañii?ol, feeneet, jaalallee, meetii/ and so on which mean ‘above relatives, beyond nations, we need you, love and silver’ respectively express that parents prefer and love their children. The names also show that children are the precious possessions and assets parents ever have.

In the same vein, the interview data below expressed the parents’ wish and love for their children based on the reasons as follows:

My first son is /afriikaa/. I gave him this name because I could not bring him up being with him. I expected people to love and treat him better due to his name. [...] My last daughter is /jaliilee” which means ‘sugar cane’. When Jaliilee was born, people commented why a female child for the third time. I replied to their comment by naming my daughter Jaliilee, (IN 01, Translations).

In the extract quoted above, a child was named Afriikaa. The name was given hoping that the people could love and treat him well because of his name, Afriikaa. This is because, the word ‘Africa’ stands for and represents all nations and nationalities in the country and

in the continent. Such names are given to children to express parents' hopes and wishes for their children to be treated well by all citizens of the continent. The name also expresses African values as a symbol for a need for unity and solidarity to create strength to grow and develop together.

In the culture of Oromoo society as well as in many other cultures, having female children in a row is not encouraged. There is a gendered attitude in which the society undermines those who give birth to a series of female children, but having male children in row is cheered. According to the above informant, the name "Jaliilee" was, therefore, given to respond to individuals who criticized the parents for getting yet additional female child. Thus, the name "Jaliilee" has a denotative meaning, sugar cane, the referent that identifies the child from other children. The connotative meaning indicates that the child is sweet and lovely. This is the parents' message to the individuals who criticize them for having another female child. The parents soothe the society's attitude on gender. For this reason, the connotative meaning lies in the response given to public comments raising the values attached to the name.

The condition the family has been experiencing when a child is born could be another factor for naming practice. FGD participants explained that parents can name their children to describe the situation in which the parents were before the birth of the child. One of the FGD participants described the parents' condition as a naming factor as follows:

A child born while there was no agreement between the parents was named /araarsaa/ (M), /araarsee/ (F) which mean 'negotiator'. This shows that they negotiate and make peace prevail in the family. Or it could be mean that disagreement is not good after a child was born in a family, (FGDG, *Translations*).

According to the data above, the names /araarsee/ and /araarsaa/ signify that there was disagreement or conflict between the parents during a child's birth. Thus, the born child helps as a resolver of a conflict which could help both sides not to quarrel again. Oromoo naming philosophy is mysterious. It has a deep meaning to communicate and important message to convey. Therefore, after the birth of the child named Araarsaa/see, the parents could come to agreement and live together peacefully.

Similarly, a name can also be given to express the marital situation of the parents. For instance, if a girl is married without the good will of her parents, she names her child /firoomsaa/ (M), and /firoomsee/ (F) which means ‘relating or negotiating’. This indicates that the parents of the child and that of the child’s mother resolved their differences as a result of the new child.

4.3.12 Physical Appearance

Physical appearance of a child is another factor which determines the name to be given to the child. A new born child can be tall or short, fat or thin. For instance, for a very fat child at the time of birth, a name such as /jabal/ which means ‘fat and huge’ is given. Those who are tall are named /leemmanoo/ (M) and /leemmanee/ (F) which mean ‘thin and tall’, /leensaa/ and /lookoo/ mean ‘thin, tall and attractive personality’. Children are also named based on their color, for example, /naççoo/ (F) means ‘white’; and beauty, for instance, /bareedduu/ (F) means ‘beautiful’. Moreover, one of the informants explained that he named one of his daughters “Simboo” which means ‘attractive’. The name “simboo” is bestowed on a child as an expression of beauty, good physical appearance and attractiveness.

There are also a few names selected from the documents which describe the color and beauty of the name bearer. Among them /aannanee/ (F) means ‘milk’ is given to a female child to describe her shiny and white color, that is a sign of beauty according to the society’s perception. The name also connotes the child’s good and cool behavior. Similarly, names such as /biftuu/ (F) and /iftuu/ (F) mean ‘bright’ to express the beauty of female children. Moreover, names like /siddisee/ (F) and /daraartuu/ (F) ‘flower’ represent that they are attractive like flower, which the parents used to express the beauty and attractiveness of their children.

In summary, the above names express the physical appearance, beauty and attractiveness of children. As can be observed, almost all of the names which describe the beauty of the name bearer are given to female children. It is believed that girls should be good looking and have good behavior. This shows the society’s gender perception for females to be attractive and beautiful. Thus, the society believes that beauty is important and basic for females.

4.3.13 Children's Behavior during their Childhood

If children's behavior during their childhood felt to be unique, their behavior serves as a cause to give specific names to them. In Oromoo naming practices, names which have negative meanings are never given to children. Instead, they are symbolized positively and given to the bearer. For instance, one of an informant interviewee stated that:

Children who frequently urinate are named /jiidaa/ (M) and /jiituu/ (F) which mean 'wet'. ... Parents never give bad names to their children. Instead of using or saying urine or other offensive words that have bad connotations related to urine, parents give a name that has positive implication, for instance, wet, (IG 03, *Translations*).

According to Oromoo culture, when children urinate much and do it frequently, it is hoped that many children will be born in the family. Many cows could also be predicted. This is because urine is related to drinking much milk. The real meaning is that the child is not wet, but dirty. As the socio-cultural meaning, the society knows what it means. Therefore, it is ironical expression for hate, which is negative.

Therefore, the Oromoo people do not usually give negative names to their children. Thus, the behavior of the children is one of the factors of naming practices in the Oromoo society of Eastern Wollega.

4.3.14 Parents' Sex Preference and Norm of the Society

In Oromoo culture, a male child has a special place in the family and adds something special pleasure to the parents' pleasure. The names given to the first son in the family have strong relations to these reasons. One of the parents interviewed, who has got a male child after four daughters, stated that his families gave his son different names as follows:

My son's names are /hundee, bikilaa, daabaa and mootummaa" which means 'base, seedling, who helps to stand firmly and governance' respectively. My mother named him /hundee/ since he is my first son who is going to replace me. /daabaa/ is named to mean he is important for the family; and it shows that my offspring will continue since children are called by their fathers. In addition, according to our culture, the properties of fathers, their land and guns are transferred to their sons; not to their daughters, (PG 01, *Translations*).

From the above data, the names indicate that a son is the most important child for the family. Through the name, the father's lines continue to generations since children are called by their fathers. In addition, according to the norm of the society, when fathers pass away, the father's properties such as their land, guns and other important assets are transferred to the male child. Moreover, the interviewee added that the sons replace their fathers and stay in their village /keʔee/; but the girls marry and leave their parents' village. In addition, the first son in the family is named by the names that are related to the responsibilities that the son has to carry. For instance /mootummaa/ means 'governor' is given to describe that the son replaces his father in his absence. Moreover, /daabaa/ means 'base', expresses that the son helps the family to be alive to be continued to the next generation for the reason stated above. This is an engendered attitude that is embedded in the Oromoo naming practice which is also practical in other nations and nationalities in Ethiopia.

Additionally, the society gives names to children by showing their sex preferences. Supporting this idea, one of the informant interviewee stated that the names to be given to children are based on the son's position in the family. Here is an example:

My son's name is /mootummaa/ which means 'governor'. This name is given to him since he is the eldest son. Most of the time, people like to have a male child because the society thinks that males are the base for a family. Male replaces his father in his father's absence. Thus, I want to say "he is a leader of my family", and who knows he might be a leader of a country, too, (IN 06, *Translations*).

The above data described the son's position in a family and the parent's preference to have a male child. The family wants to have a son as mandatory for the family's existence. The sons are, according to the people's belief and culture, the leader of the family in the absence of his father. Thus, for elder sons, names that express these responsibilities in a family are given. In the above data, the name /mootummaa/ means 'governor' indicates the parents' wish to take the responsibility of leading the family. Moreover, they also hope that he will not only lead his family, but also lead his country, which the parents wish to be actualized in the future.

Some parents name their children with direct meanings and others name in opposite manner to express that they have got excess female children. For instance, from the document analysis and FGD participants, it was found that names like /jaallannee/

means ‘we love’ and /feeneet/ and /hawwinee/ ‘we need or wish’ are given to express parent’s wish to get a female child. However, they are sometimes given paradoxically. These names sometimes have opposite meaning and can describe that the parents do not want to have a female child, but describe their feelings in opposite manner. Similarly, /haataatuu/ which means ‘let her be’ is also given in an opposite manner for this purpose. Such names are given ironically since the parents get a female child though they are waiting for a male child. Besides, names like /sooromee/ and /galaanee/ mean ‘become rich’ and ‘ocean’ respectively are given to imply that the parents got many female children. This indicates how figurative speech is used to convey messages implicitly in Afaan Oromoo and Oromoo naming practices.

In relation to their eagerness to get a male child, a mother interviewed stated the reasons for naming their children by a name /hawwii/ as follows:

/hawwii/ is our 4th daughter. We were eagerly waiting for a male child at the birth of Hawwii. Unfortunately, she is a girl and her father named her /hawwii/. He should say /hawwii/ which means ‘our wish’ since she is God’s gift to be accepted and liked. [...] Since I gave birth to three girls before her, I named her /naa?ooltii/ which means ‘let it be, she will help me one day in my hard times’. So, I welcomed and accepted her, (PN 05, *Translations*).

From the above data, the name /hawwii/ means ‘our wish’ is given to a female child ironically; because the parents were waiting for a male child since they have three daughters before her. Thus, they should accept it as a gift from God and it is God’s permission to have more female children. However, the parents who are really excited to have a female child can also use this name, /hawwii/ to express their fulfillment of having a daughter. In similar manner, the other name /naa?ooltii/ has also ironic meaning, too. The parents do not want a female child. The ironic meaning of the name expresses the parents’ feelings and their wishes to describe their sex preference. This shows that the parents’ sex preference is one of the factors that determine the names to be given to a child.

In general, data from respondents show the parents’ attitudes towards female children and their sex preferences in relations to the responsibilities the male children play culturally. Thus, personal names describe gender position of the society which is also supported by Bruck and Bodenhorn (2006, p. 3) who stated that names describe the

social status and reveal crucial information about gender and geographical origin. These positions are socially constructed and believed by the people.

The naming practices of the society in the study area convey the norms of the people that are considered normal in a particular society; and any deviation from the norm is not tolerated. One of the informant interviewees describes that the name of his daughter is /jirrubbaa/ composed from /jiruu/ 'job' and /abbaa/ 'one's own' which means 'one's own job'. He bestowed this name because he believes that every person should live by his/her duties without any bias. Being fair is important and valued according to the society's culture and traditions.

A father interviewed participant explained the reason for giving the name /jirrubbaa/ to his daughter as follows:

The reason for giving this name was that I got prize at Zonal level being a hard work teacher in my zone. I was so happy because I got the award since there was no bias at that time. In Oromoo culture, the people pay great attention to others property; being rational and honest is appreciated. Lying and stealing are forbidden. This is in the '*safuu*' which means 'norms' of the people. Everyone should work hard and live with that. Accordingly, I named my daughter /jirrubbaa/ which comes from two words '*jiruu*' and '*abbaa*' 'job and one's own' respectively, (IN 05, *Translations*).

From the above quotation, the name was given based on the context in which the child was born; that was when her father got prize for being the most competent teacher at zonal level. From the name, it is possible to raise different important issues such as norms of the society. In the norms of the society, lying, theft and being injustice are not tolerated. People should get prizes and benefits according to their efforts and should work hard and live with that. Fairness and honesty have great value and the society is living according to these norms and traditions. Thus, names are used as an expression of the social norms and traditions of the people.

4.3.15 Names Related to Natural Property of the Area

The natural phenomena of the area is also meant to be factors of name giving in the study areas. The areas' prosperity and wealth in natures like river, mountain, trees and animals are reflected in the people's naming systems. In relation to natural property of the area,

the following interviewee explained his views on his children's names and the reasons behind each of the names.

I want a name that makes a complete meaning with my name, and a name that is related to a nice Oromoo's land property. For instance, /burkituu malkaa/ is meaningful. It is because /burkituu/ which means 'a source of river or stream which is wet; it is a river bed, a source from where a river flows over'; and my name /malkaa/ which means river. Hence, /yoo burkituun burke, malkaan uumama/ means 'if there is a stream, there will be a river'. My name has also meaning related to my father's name. (PN 01, *Translations*).

According to the data extracted above, the father's main intention is to give a name that is related to one of the properties and good features of Oromoo land by relating to his name so that his child's name and his name make meaning. His name is /malkaa/ which means 'river'. He searched for a name that not only has relation to his name, but also should give meaning in relation to good topographies of the land and its natural resources. He named /burkituu/ which means 'stream' since it has strong relationship with his name /malkaa/. As a result, /burkituu malkaa/ which has a concept of the strong relation between stream and river draws to a daughter and a father relationship.

Moreover, the children's names of the interviewee above have meanings in relation to each other in addition to their father's name. For instance, the data below explained that;

If there is a source of river /burkituu/ and a river /malkaa/, there must be a course of river; a flow of river, /jaa?ii/. [...] /robsan/, the rain, is also related to water. If there is rain, there is water; there is a river and there is a source of water/river. Consequently, we chose this name since it is Oromoo name and it goes with the concept that I wanted to relate. Therefore, the rain /robsan/ goes with the river /malkaa/, with the source of river /burkituu/ and with a course of river /jaa?ii/, (PN 01, *Translations*).

The above data described that the names of the children are meaningful when they are related to each other; because, if there is a rain /robsan/, there is a stream /burkituu/, and a stream flows to create a course of river /jaa?ii/. Thus, the parents gave such names purposively for different reasons. One of the reasons behind these names is to relate them with the prosperous property of natural resources such as river in their birth place.

The other reason of relating children's names to father's name is to make these names meaningful not only with the father's name but also the names of all the children. Though the names are not related to the context of the time in which the children were

born, they describe the background and the natural resources of the area in which the children were born. This indicates the love of the people for their birth places which have strong relation and memories to their life. Moreover, the true attention is to make meaningful sentence, language focus; not only to appreciate the nature.

In general, the above factors express that personal names reflect the beliefs of that society and their attitudes towards different issues that have strong relations with them, their culture and their environment. Among the factors, meaning plays a leading role in the selection of a name. The society prefers a name that can readily identify their children, a personal name that will always remind them about something in their life experience and a name that expresses their culture and identity. This resulted in a situation where the task of bestowing personal names is the responsibility of families and elders in the family because of their rich experience.

Oromoo names have additional functions in reflecting the history of circumstances surrounding the child's birth. The names describe the parents' emotions and attitude to the birth, the place where the child was born and the child's position in the family. The time of birth, the parents' spiritual attitudes, wishes, expectations and the country's situation at the time of birth are also expressed by the names of their children. These factors determine the names to be given to children. Hence, names are not chosen arbitrarily.

The names are used based on the way they reflect these factors both denotatively and connotatively. Moreover, the pragmatic meaning of a name, how the society understands, perceives the social meanings names communicate play a crucial role in naming. Thus, personal names can tell us about the peoples' past existential experiences: political systems, social organizations and religious beliefs. They can also reveal something about the actual culture: what the people value most, their concept of the world and their life and living.

4.4 Importance of Giving Good Names

Oromoo personal names are aspects of Oromoo cultural heritages that have a lot of impacts on an individual's personality and wellbeing. The Oromoo people in the study area believe that names have a positive impact on the name bearers. Names which have

positive influences on the success and personality of children are good names. Observation of the data collected through interviews, focus group discussions and field notes indicates that children's names encourage and mold them to achieve the desired end. For example, names like /lammijjaad/ and /firaafool/ mean 'think for your nation and help your relatives' respectively support this view. These names have positive impact on the name bearers. The names connote that the children are important for their community and relatives. The people, thus, are aware of giving such good and positive names to their children. This is because the names are considered good and good names have important roles on the success and development of children.

One of the interviewed parents stated that giving good names has important values for the children's success and confidence. This can help the name bearers achieve the desired end. The interviewed parent described this view as follows:

According to Oromoo culture, a person can react like his/her name. My grandmother named her only son /maatii/ which means 'family' because he was her only son and she wished that he would get many children. So, he has got many children as her desired. Thus, it is important to give good names to our children, (PN 05, *Translations*).

As shown in the above data, the name /maatii/ which means 'family' describes the mother's wish to get many children which she failed to get by herself. Accordingly, her son, /maatii/ got many children. Thus, his name fitted with his mother's wishes and the wishes were fulfilled by the son, /maatii/.

A person's name is a crucial factor in developing a sense of oneself. Thus, a name helps propel forward on various paths of life and career. Self-esteem may also play a factor because people who dislike their names thinking the names are odd and unlikeable, can cause problems to the name bearers. Therefore, giving good names to children helps them to act the way that reflects their name and move forward to achieve what the family expects them to achieve. As a result, Oromoo people are conscious about the impact of good names on children's development. They never give bad names to their children.

Similarly, an informant interviewee explained the importance of giving good names for the development and success of children as follows:

People living in this area never give names arbitrarily since the names last forever with the name bearers. Giving good names has advantages for children. When children start requesting their identity, they start from their names. If the given names are good, the children start thinking well, proceed forward and are encouraged to act like their names. But bad names discourage the children, (IG 04, *Translations*).

The people in the study area give special emphasis to the names to be given to children. As described by the respondents quoted above, the people have their own culture of naming their children though the naming culture was under dominance for a century. Currently, their naming culture is recovering and the names are never given by chance. Rather, they are given based on the philosophy of the people which focused on giving good names that have advantages for the children's development and success. Thus, for the children's success, giving good names have benefits. The names encourage to think positive and help them step forward and be stimulated to act like the names. However, when bad names are given to children, the reverse will happen to them. This has a negative impact on their achievement and development.

In addition, FGD participants emphasised the importance of good names and the people's awareness and reactions to bad names. One of the FGD participants stated his experience about bad name and the people's reaction as follows:

One day I was at hospital standing in queue with other patients waiting to get service. The receptionist called one of the patients' name saying /feetuhorii/ (F) which means 'may be alive, may be a person'. All the people around laughed at her. The receptionist said, "Do you buy a name in your area?", (FGDG, *Translations*)

We can understand from the data displayed above that there is a rare situation in which strange names which have negative meanings are given to children. The way the receptionist reacted to the name: "Do you buy a name in your area?" indicates that such a name is very rarely given. It implies that a society can choose good names from its own language without any cost. In this situation, the receptionist's reaction is that bad names should not be given to children. This reminds us Bruck and Bodenhorn's expression quoted here: "Individual's name is a concern of the society" (2006, p. 209).

Moreover, the people know that good names have advantages for the name bearers. Children can understand from their names the responsibilities and hopes their families have given them. They act to fulfill the parents' wishes. For example, /abdi/ which means 'hope' and /guddinaa/ which means 'development' are considered good names. This is because they are praising names. These names encourage the children to achieve what are meant by their parents. Contrary to this, the name discussed above /feetuhorii/ is appropriate for insulting and this has a negative impact on the child's self-esteem and self-development. This is because the parents of the name bearer are not sure if the name bearer is alive. However, such names were very rarely given in a family where there were repeated children deaths.

It is important to understand why parents focus crucially on names they have to give to their children. They give special attention and discuss with family members about the names to be bestowed on children. It is evident from the interviews and focus group discussions that the society as a whole has the understanding that names play an important role in a person's life and success.

One of the interviewed parents explained the importance of carefully naming a child as follows:

Good names have advantages for children. Children who have good names are not ashamed of their names. People are also happy to call children who have good names. To describe their future hopes, parents name their child /waakumaa/ which means 'God's will'. If their life is so interesting and full of pleasure, they give names like /ajjaanaa/ (M) and /ajjaantuu/ (F) which means 'lucky'. Even if they are in hardship, they never give names that directly describe the problem; instead they name with positive names that shows patience, (PG 02, *Translations*).

According to the above data, the parents and the society are aware of the importance of giving good and positive names to their children. Children who have good names are happy to tell their names and people are also happy to call and hear such names. On the other hand, children who have names that have negative meaning feel humiliated and degraded. This shows the society is aware of the side effects of bad names on their children's mental and psychological makeup. Even if a child is born when there is hardship, they never give a child a name that directly shows the problem that the family or parents faced. They usually choose to give a name that shows their ability to resist and pass the hardship.

For instance, the name /waakúmaa/ in the above quotation can be given to a child when the parents have problems. This indicates three important issues of the society's naming philosophy. The first one is their consciousness about the effects of bad names on children. They did not relate the name with the bad fortune the family faced either during the mother's pregnancy or at the birth of the child. The other important issue raised in relation to the given name describes the name givers' religious belief to their 'Waaqaa'. It shows that everything is done by their *Waaqaa*. They also hope to get rather good from their God. In addition, the name /waakúmaa/ can also mean that the child is God's gift. Thus, the name describes three issues: the situation in which the family or community are during the child birth, their religious belief that everything happens by their Waaqaa and their thanks to their Waaqaa for giving them the child.

Similarly, another interviewee stated the parents' awareness of giving good names to children which is also imbedded in their folklore.

There is a proverb in Afaan Oromoo, 'afaa gaariirra maqaa gaariitu caala' which literally means, 'it is better to have good name than a good clothing'. If you have good name, you probably try to act like your name. If you have a bad name, you feel inferior and ashamed. For instance, take /arfan/, who is named after the name of those who are braves and have special place in Oromoo history. The child feels good and is proud of his name. He tries to act like his name, (PN 03, *Translations*).

The data quoted above expressed that the society has good understanding about giving good names to their children, which is also embedded in their proverbs. The importance of giving good names lies in the moral development of the children and this has a direct relation to their success. Good names help children to act like their names.

Children become like their names when they understand the attitudes and beliefs of their parents and the society embedded in their names. A mother who was interviewed confirmed this issue by explaining the name of her eldest son as follows:

We decided his name /çaalii/ which means 'be the best'. We wish him (the child) to be the first and successful in his life, education and in any development. We hoped our God could make him leader in all aspects, help his family, nation and country. He is now 34 years old and has an MA Degree. People like his name and say that he resembles his name, (PN 01, *Translations*).

The above data described that the parents wish their son to be the best and therefore, bestowed the name /çaalii/ means 'be the best' on him. This is because those who are

successful can help their families, relatives and their nation. Thus, gaalii is successful at the age of 34; he is an MA degree holder. People are commenting that he is like his name. In addition to the family's wish, the name bearer himself is also motivated to be the best or he wants his achievement to reflect his name. Accordingly, it is possible to say that a name has its own impact on the success of the name bearer.

Parents care that names play a great role on the psychology of the name bearer. They give good and attractive names for their children which motivate and encourage them to act accordingly. One of the families interviewed supported this idea and says:

When we give good names to children, they try to act like their names since their names encourage them to act positively. For instance, if we call an individual /abdii/ which means 'hope' and /mootii/ 'governor', they try their best to be like their names, (PG 01, *Translations*).

Therefore, names have their own contribution for the individual's success in life. Individuals who bear good and positive names do their best to act and do something that reflects their names.

In the same manner, FGD participants described the psychological implication that a name has on a child. That means that if a child is given a good name, he/she can feel good and confident. On the contrary, a bad name has a negative impact on the confidence and feeling of a child. The following quotation by one of the FGD participants explained the importance of giving good name for a child as follows:

A name has a great relevance to an individual's feeling. For instance, a boy who is named /abdii/ which means 'hope' always remembers his father and finds a way to satisfy his father because he can recognize why his father gave him the name. The father gives such a name since he hopes his child can change his future, (FGDN, *Translations*).

Names guide individuals towards their desired end. They are signposts on the way to fulfill anticipated wishes. Names mold the character and shape the fortune of the bearer. Bruck and Bodenhorn had this to say in this connection: "...names are meant to shape the children's upbringing, behavior and socialization," (2006, p. 209). The predictions the names make inspire the individuals and encourage them to conform to the demands the name makes on them. This desired end can be fulfilled when one is faithfully following the guidance of their names.

Personal names serve as a positive sign that inspires the bearer to acquire the anticipated characteristics and personality that the names communicate to them. Moreover, names are powerful and can often affect how persons feel about themselves and the world feels about them. Supporting this Mandende (2009, p. 7) expressed that the meaning attached to personal names plays a significant role in the definition of “personhood” because it is believed that a given name not only serves as an identity but also determines the type of person that individual will become. Names are believed to have an influence on the character of their bearers. Thus, the meaning attached to Oromoo personal plays a crucial role in shaping the personhood of the name bearer.

Names that have negative meaning may hurt the psychology of the children since they become ashamed of their names. Hence, parents take a good care in naming their children. They know the names they give to children influence the development of the children’s personality. Thus, personal names play a great role in the development of children; their moral and social growth, (Bruck & Bodenhorn, 2006, p. 2009).

In general, the major principle of Oromoo personal name construction is a positive acceptance principle. Any personal name that suggests unpleasant and that has negative connotations is avoided. The people believe that children’s names play important role in their development and future career. The names should not hurt the children and the children should not be ashamed of their names. This practice is encouraged and socially acceptable. Moreover, giving a positive name is attached in Oromoo proverb as “Maqaa hinhiyyoomani” which literally means ‘There is no scarcity of name’. This means that naming does not cost any resource and payment. They are excess in the language. Therefore, parents should choose the best name for their children. This principle supports the inclusion of only socially valued information in naming.

In this manner, even if a child is born while parents are under a certain pressure, they never give a name to the child to express that situation directly. Instead, they give names like /ifaa/, /milkeessaa/ and /obsaa/ which mean ‘bright, you will make us successful and patient or accept difficulties’ respectively. This shows that parents name their children based on the circumstance during the birth of the children. Names reflect the situation, but in an opposite way; hoping the problems will be alleviated by a born child. The names convey the parents’ hope to get a solution from the child.

Similarly, from the document analysis, names which have interesting meanings in relation to these concepts such as /gammačuu/ ‘happiness, gladness’, /injifannoo/ ‘victory’, /marsiiimo?i/ ‘win by surrounding’ etc. have their own values. The names motivate and inspire the children and make them move forward.

4.5 Oromoo Personal Names and Identity

Under this section, I attempted to answer the roles personal names play in the construction of personal and social identity of the Oromoo people in the study areas. Different scholars and language specialists stated that language has an important function as a carrier of culture and identity. In the same way, one of the informant interviewees had the following to say:

When we say identity, it is related to culture. Identity is expressed via culture and language of a society. Names are part of a language and culture to reflect one’s interest, beliefs and attitude. Issues like what the society wants, which direction the society is proceeding are all related to their identity. Generally, if the names are from the same culture and language, it directly describes the identity of that society in which the language is used. If a name is not in the mother tongue of the given society, it has no relation with the identity of the society, (IN 06, *Translations*).

Through the words of a language, people express their feelings to others. They describe themselves by a word of a language. The people describe many different aspects of life like their attitudes, wishes, understanding and experiences using language. One means of expressing such issues is their personal names. Personal names help as a powerful tool to view and understand the world views of the people which also describe their identity (Rosenhouse, 2002).

One of the means by which people define the aspects of personality which constitute their identity is their personal names. It was described earlier in the work that the parents’ choices of names for their children have an influence on the development of their children’s personality, directly influencing their identity. Thus, personal names can express the culture and identity of certain group of people because it defines the life of the family in particular and the society in general. Names can also indicate the situations, culture and lifestyle of certain groups of people.

Similarly, a parent interviewed stated that there is a relationship between name of a person and his/her identity. He expressed the relation between a name of a person and his/her identity in different languages, Afaan Oromoo and Amharic as follows:

As language is a sign of identity, naming my son in my language, is describing my identity. Naming by your language equally means describing your identity. Therefore, names can express your identity and who you are. For instance, Firaafool (in Afaan Oromoo) and Zemedkugn (in Amharic) can easily be identified. When we name our children in Afaan Oromoo, we can describe our identity, too, (PN 03, Translations).

The above data clarifies that language is a symbol of identity. Personal names which are part of a language are a means by which one's identity can be described; both the parents' identity and the child's identity. For instance, the interviewee stated that the names /firaafool/ in Afaan Oromoo and "Zemedkugn" in Amharic, which have almost the same meaning: 'help your relative'. The first is an Oromoo name and the second is Amhara name. Thus, from their names, it is possible to guess the identity of the name bearers as the following quote makes clear. "Language mediated attribution of identity to individuals is also ingrained in human social affairs that we consider a person lacking a name to also lack an identity," (Llmas & Watt, 2010, p. 1). The quotation clarifies that a name of a person identifies him/her and his/her identity, too.

Names have a more direct relation with the identity of a name bearer than the name bearer's physical appearance. One of the parents interviewed ascertained how names describe the identity of an individual more than it refers to the physical appearance:

Though a name does not have a direct relationship with the physical appearance of an individual, it has a relationship to one's internal identity: *Oromummaa* and *sabboonummaa*. For instance, some individuals tell people their names up to their grandfathers' names when their names and their fathers' names are not in Afaan Oromoo. I know a person who usually tells people his name up to his grandfather's name because his name and his father's name are Amharic names. This person does intentionally describe himself that he is an Oromoo. This shows that one's name reflects one's identity, (PN 01, *Translations*).

One of the manifestations of identity of *Oromummaa* (of being Oromoo) and *sabboonummaa* (having pride in one's identity) is by an individual's name. Having an Oromoo name is one of expressions of *sabboonummaa*. As indicated in the above excerpt, individuals whose names and fathers' names are not indigenous names usually mention

their names, their fathers' and grandfathers' names. This is how they describe their identity. Moreover, non-Oromoo bearing people change their names to Afaan Oromoo names. This indicates that personal names are one of the means by which individuals in the study areas describe their identity of *Oromummaa* and their *saboonummaa*, too. Asafa (2014, p. 120) explained that *Oromummaa* is reflected as a self and shared personality and expresses a sign of identity from the sharing experiences the people have from life and living. One of the manifestations of this acquired identity, i.e. their *Oromummaa* is through the naming practices of the children.

In addition, an informant interviewee stated the relationships among name, language and identity: “names are part of a language and a sign of identity and important part of human beings. Therefore, parents name their children based on their culture to distinguish themselves from other nations and nationalities” (IG 03, *Translations*).

To ascertain the above explanation, it is important to see Batoma's expression quoted here of naming and its relationship to identity: “Naming is produced within a cultural ideology pertaining to major themes such as identity, politics and themes relating to ethnicity, gender, history and culture,” (Batoma, 2009, p. 9). From Batoma's view of naming, it is possible to recognize how personal names indicate one's identity. Language is a sign of identity. Therefore, name is part of a language which directly indicates an individual's identity since it is produced within a cultural ideology. Thus, names play an important role not only in personal identity construction but also in social identity construction. Personal names reflect the history, politics and culture of the society. The combinations of cultural philosophy and themes express the individual and social identity.

Personal names and identity are different faces of the same coin; thus, it is impossible to separate them from each other. In this concern, one of the informant interviewees addresses how names of individuals expressed their identity as: “...a child whose name is ‘Oromoo’ indicates that ‘he never mix anything to his identity’. Therefore, language which is an expression of culture is interrelated. On the name, there are culture and language which is sealed on the child's identity”, (IG 04, *Translations*). Personal names and identity have a great relation because naming drives from the language and culture of the society. The people express their feelings and wishes in their

language according to their culture. They can also reflect their beliefs and thoughts using personal names by their language that indirectly describes their identity. It is because language is a tool to describe these all. Accordingly, names indicate the identity of that individual which is beautifully described by Tesone (2011, p. 2) as “our names are inseparable from ourselves, the essence of our society.”

In the same manner, FGD participants explained that a name and identity of a person have a great relationship. They stated that a name called /waakwojjaa/ is given by Oromoo to a person who is Oromoo; because it expresses the identity of Oromoo in relation to the society's /waakeffannaa/ religion. Moreover, a name expresses an individual's identity when a name is selected from a native language. It is also known that names such as “*Gadaa* and *Odaa*” are uniquely Oromoo names since they belong to Oromoo which are their democratic administration. Thus, such names indicate that the name bearers are Oromoo.

One of the FGD participants stated some names which describe and identify the name bearer's identity as follows:

Naming *Gadaa* or *Odaa* shows that Oromoo people are the front in democratic administration. In addition, the names /waakwojjaa/ and /waaktolaa/ show that the Oromoo people have had an indigenous religion called /waakeffannaa/. Therefore, those names can indicate the identity of the name holder. As a result, we can conclude that names express identity, (FGDG, *Translations*).

A name has a big role in reflecting one's identity. As already raised, the term ‘*Gadaa*’ besides reflects identity. By the name, ‘*Gadaa*’, in addition to reflecting the bearer's identity, families have at least one message/ meaning that they want to transfer. Thus, they are able to express their wishes of democracy and freedom and their desire to be administered by the ‘*Gadaa*’ system. Therefore, parents name their children by the names that develop the identity they intend their children to have. Sue and Telles (2007, p. 1383) explained that a name represents ethnic identity which is particularly the identity that parents expect for their children.

In the past regimes, such as Dergue and Haile Sellasie systems, rights and identities of nations and nationalities were totally denied and their names were changed purposely, because one's identity can be identified and expressed by the name the person. As a result, these days, many individuals are changing their names from non-Oromoo

names to Oromoo names to express their identity and to show their feelings of Oromummaa. Others, for example, a person called '*Getahun Debelo*' writes his name as 'G. Debelo' just to change, or to escape from the non-Oromoo name '*Getahun*' given to him and to give priority to the Oromoo name which indirectly helps him to describe his identity. Consequently, supporting the issues raised above, Bruck and Bodenhorn (2006, p. 4) explained briefly that names carry important information about the society and they have a powerful political tool for establishing or erasing social identity.

In the past, the economic and political situation of the country forced the Oromoo society to give names whose meaning they did not know. Particularly, after the collapse of Gadaa system and other systems that the Oromoo had been governed by, politics negatively influenced the identity of Oromoo's name giving system. As different scholars stated, name giving is the issue of people's identity. For instance, Adler (1978, p. 2) stated that "an individual's name is his badge of identity," which shows an individual's identity can be reflected by his/her name.

The FGD participants had similar opinion about the relationship between names and identity. They expressed that identity, culture and language of a society are highly tied together. It is impossible to make a distinction among them. Thus, one of the FGD participants stated that it is possible to identify a person from his/her name. When he was a student at university, he remembers one of his old friends whose name is */Dafaa Yaadaa Hiikaa/* which has the meanings 'hurry up, think and solve' respectively. He identified him as Oromoo by his name because the name has meaning in Afaan Oromoo, which is related to his identity. The names convey meanings and messages to his society. Therefore, a name of an individual helps not only to convey messages to the society but also to transfer information about the individual and the parents, too. Name also helps to deliver information about parents' expectation to be achieved and realized. By analyzing the messages of names, it is possible to identify an individual by his/her name. Personal names, therefore, grant identity to the name bearers that are implicit in reference and address. Hence, giving a name means granting a condition for identity (Bruck & Bodenhorn, 2006, p. 120).

Thus, culture, language and identity are highly related to each other. The meaning the language delivers through the name of an individual is interpreted according to the

culture and life situation of the society which in turn expresses the identity of the society. Lmas and Watt (2010, p. 1) explained that language is a direct way of denoting and describing who a person is. Language is also used to assign identities directly.

There are strong bond between being Oromoo and one's name. For example, Borena, an elder of Oromoo tribe counts the families' names up to the eighth generation to identify whether someone is an Oromoo or not. Thus, to be an Oromoo, the FGD participants stated that, one should have an Oromoo name. Generally, being Oromoo and having Oromoo names are closely related.

Supporting the idea which stated relationship between an individual's name and his/her identity, one of the FGD participants explained that:

Names can determine one's identity. If not, the Oromoo would have been named by Oromoo names in the past. Naming the Oromoo by non-native names was done intentionally. Our parents named us in non-indigenous names to help us to have good fortune; to live in the century. The present generation is looking for his/her identity. That is why many are changing the non-native names their parents gave them. Based on these evidence, it is possible to conclude that identity and name have strong relationship, (FGDN, *Translations*).

In general, personal names play an important role in the construction of ethnic and social identities of the society. A named child has, in a sense, a social identity, which is the result of cultural philosophy in which the child is named. To know a child's name in a sense means to know who the child is; why his parents gave him the name; and the message it transfers to the society. Thus, personal names are bound up with a sense of identity. Dion (1983, p. 158) wrote "if asked 'who are you?', most people respond with their names; which of their names they use will reveal a great deal about their sense of self identity, and their relationships to their interlocutor." Thus, personal names play a great role not only in identifying one's identity; they also have roles in creating the identity of the name bearer.

Parents intended to convey messages to society about the social, political and economic aspirations of themselves and their society. They also transfer information about who the child is and their expectations about the child. Therefore, the function of personal names is not only to distinguish one person from the other; they also reflect the identity of the named: linguistic, ethnic, social and cultural affiliations of the society.

Thus, naming influences the socialization of children and contributes to the development of personal identities (Sue & Telles, 2007, p. 1384).

Cranford (2012, p. 310) explained the relations between personal name and identity as follows:

Personal names have a very realistic practice and significant function often indicating a person's social status, customs, heritage and religion that all can contribute to cultural distinction and identity by which names being one of the most basic components of identity, often find their inspirations in these societal attributes.

Therefore, a critical analysis of the points raised above expressed that personal names indicate both personal and social identity of the bearer. This is because names are given based on some sorts of association to social, political and economic connections, which describes the identity of a name bearer, a name giver and the society that receives a message that the name conveys.

Dion (1983, p. 160) stated that context plays an important role to understand a complex relationship between name and identity. To interpret a name, examining why, when and by whom the name is given helps as a guidance in addition to our own experience of names and naming. For instance, we can imagine the offence taken when someone calls our names wrong, our identity is being challenged. In the past, the Oromoo society who had Oromoo names had their names misrepresented, mispronounced and misused to intentionally upset or injure the people.

The FGD participants explained that in the past, many Oromoo students were challenged and laughed at because of their names. For example, they stated that a girl called /badêe/ means 'rich' was called /bede/, which has an offensive meaning and has no relation to her name. It made all students in the class laugh at her. This discouraged her and challenged her identity. In a similar manner, the identity of the person was denied based on their names. From this context, it is possible to conclude that names and identity have strong relationships.

The relationship between names and identity does not only affect the people; it also plays a great deal in building the nation. Asafa (2010) stated how names and naming build a nation as follows; "in the formation and development of individual or collective identity, the social condition is an objective agent arising from economic, political, social

and cultural aspects which are characteristics of the growth and history of the society in question". If we assert that economic, political, social and cultural aspects are fundamental for the expression of the society's identity, one can assert that identity is in a certain sense an expression of these realities. In Oromoo personal names, economic, social and political view point of the people are critically reflected. Oromoo personal names are one of the means by which the identity of the society can be reflected. Thus, studying personal naming practices provides a window into parental visions of ethnic identity that parents want their children to have (Sue & Telles, 2007, p. 1385).

4.6 Emerging Trends in Naming a Child in Oromoo

Here is an attempt made to answer the question which seeks to address the causes and purposes of the emerging trends in naming conventions. Under this question, two issues are considered. The first one is the reasons of the new trend in naming and the second is the reasons for name changing practices taking place in the areas.

In the past, Oromoo personal names used to be given from the existing stocks of vocabulary. Nowadays, however, the majority of names are newly created by blending two or more words together rather than using the previously existing names. New names which are formed from two or more different words are called the emerging trend in naming conventions. The emerging trend names are created for different reasons. One of the interviewees stated that:

After the success of this government (EPDRF), every nation and nationality have got the right to use their language, express their culture and destiny. As a result, parents use names that express their willingness by creating two-worded names if they are not comfortable with one word names. They create new names to exercise their right, (IG 04, *Translations*).

The data above stated that the Oromoo people of the study areas are proud of their identity. They have struggled to reclaim their identity for a long period of time and have got the right to determine their fate and use their language. They expressed their feelings, beliefs and attitudes by creating names. The following names describe how the emerging trend names consulted from field notes are formed as follows:

Name	constituent 1	constituent 2	constituent 3	context
koo-keet	koo-	-kee-	-t-i	Expressing
('mine is yours')	('mine')	('yours')	('is')	possession
çarraakoofikee	çarraa-	-koo-fi-	-kee	Expressing
('my fate and yours')	('fate')	('mine and')	('yours')	fate
atinaaf	ati-	-naa-	-f	Expressing
('you are for me')	('you')	('me')	('for')	love

Table 9: Names Expressing Parents' Feelings for Children

The above names /kookeet/ which means 'mine is yours'; /çarraakofikee/ 'my fate and your fate'; /atinaaf/ 'you are for me' and the like express more about the feelings that the parents have for their children, for themselves and for their nation.

The names formed from different words, for instance, /kookeet/ indicates 'the property that I have in this world is yours'. This name is more expressive than a one word name. It is used to explain what the parents intend to express. Thus, when she grows older, this child starts to think about her name and its intended message. The message creates interest, wish and encouragement to protect her families' possession which is also said to be her own. Therefore, the informant interviewee added that such names have special place in the naming of the society for their expressive purposes.

Thus, these current names do not divert the origin of Oromoo names; but they improve the previous names and transfer the Oromoo naming culture to the current trend. They also have no side effects on Oromoo naming practices and on the previous Oromoo names.

In the following data, a mother interviewed stated the reasons and uses of the emerging personal names as follows:

This change comes in relation to time and system in which we are. We complain about the administrators' duties, bad human activities to be criticized and corrected. As a result, a two-word name is more descriptive than a one-word name. /lammijjaad/ is more expressive than /lammii/, (PN 05, *Translations*).

The above data stated that the current names are more expressive than the previous ones. A two and more worded names help to describe the intended message that the name giver wants to transfer. The current names help the society to criticize the system. They express their complains to the administrative systems to be improved or stopped. For these reasons, the people are using these current trend names to express their internal feelings precisely. For instance, the interviewee stated that /lammijjaad/ is more expressive than /lammii/, because, the first one means ‘think for your nation’ and the second one is ‘nation’. Thus, the name /lammijjaad/ describes the name givers’ emotion and attitude in a more expressive way than /lammii/.

Additionally, the FGD participants explained different reasons for the appearance of the current trend names in the study areas. To this point, one of the FGD participants described some of the reasons that determine the current names and their significance as follows:

The current names are created as a result of the political views of the people. When these names are analyzed, they are not only on issues like economic and social values; they are also related to attitude of the people in politics. They have vast meaning and more impressive than the previous ones. Therefore, the current trend names can express our feelings and desires more than the previous naming conventions, (FGDN, *Translations*).

As can be seen from the above data, one of the reasons for the change of the naming culture is the political attitudes of the society. In order to express feelings and transfer messages of political contents, the emerging naming conventions are more expressive than the previous conventions of naming a child. The new names play a great role in identity construction and self-free discovery.

On the other hand, the new trend in naming a child also seems destruction of the previous naming philosophy. The previously Oromoo names show passion, goodness, generosity and good hope. For example, /tolaa, badaasaa and guddattuu/ which mean ‘generous, who give award and who grows’ respectively. However, the current Oromoo names deviate from such issues since they are different in meaning, form and the context in which they are given.

The following table shows some examples of current names describing their form, meaning and context in which they are given.

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>context</u>
diina-diig (‘destroy enemy’)	diina- (‘enemy’)	-diig (‘destroy’)	conflict and unstable condition
diina-ajjees (‘kill enemy’)	diina- (‘enemy’)	-ajjees (‘kill’)	conflict and unstable condition
didiimo?i (‘refuse to win’)	didii- (‘refuse’)	-mo?i (‘win’)	conflict and unstable condition

Table 10: Names Expressing Conflict and Unfavorable Condition

The above names such as /diinadiig, diinajjees, didiimoo’i/ have different meaning connotations. Most of the current names are not a one word name. They play a great role in expressing the people’s feelings and the situations in which they are living. As a result, these names express that the people are under unfavourable conditions that need to be solved. In addition, there are some names that is used to express favourable condition. For example, the name /simeeraa/ from the next page, the meaning of which is positive and happiness about what is happening.

Personal name is an instrument of solidarity since it encourages members to fight anyone who invades of their source of survival (Mashiri 2004, p. 32). For instance, /daangaa/ which means ‘territory’ expresses evocative of the government about Addis Ababa Master plan programme; and /k’absoo/ seems to legitimize any acts of struggle that the people could engage in to protect their territory. Thus, these contexts determine the names to be given.

The previous Oromoo names refer to Gadaa names and the Gadaa system based society is an egalitarian society that has no grievance to air through names. In the system that abandoned the Gadaa system, however, the people express their opposition to the system by creating new names which are appropriate for these purposes. In addition, the new names are more expressive and meaningful to describe what is intended to be transmitted. Therefore, the naming culture of the Oromoo society is deviating from the previous naming styles.

The other reason for the emergence of the current names is the consciousness of the people about their language, culture and identity. The Oromoo people are aware of their language, culture and identity more than any time before. They are confident about their Oromooness and are proud of their identity. This helps them to describe themselves using newly coined names according to the interviewee below:

This [the current naming convention] is happening because of our language development, our society's improvement and the advancement of technology in which we are living in. This indicates that our language is developing and improving. [...] It [the current name] is Afaan Oromoo words and has Afaan Oromoo meaning. /simeeraa/, means 'I have accepted and I am happy'. The name has no relation with being foreigner. The language, the people and the technology are improving. We like the names because they are related to the improvement and development of our language, (PN 05, *Translations*).

The above data stated that current names are the reflections of the people's development in education and awareness about their language, culture and identity. The names are Afaan Oromoo words and they have meanings in Afaan Oromoo. In addition, the complexity level and meanings they convey are increasing since the people's knowledge and use of language is improving. Thus, the comments that some FGD participants reflected on current names have nothing to do with them. They are not because the people want to make the names similar to that of foreigners; or not because they are inferior to Oromoo names. They are, the interviewee strongly stressed, the reflection of the people's knowledge and consciousness about their language, culture and identity.

Nowadays, the Oromoo society describe their wishes, hopes and feelings in a more renovated way than before by the names of their children. The people have a better understanding of their language and the situation in which they are living, i.e., the political, economic and social situations. The current names are created not to oppose the previous ones, but to express the people's better understanding of issues. As a result, more economically, socially and politically motivated perspectives are communicated through newly emerging personal names in the study area.

Different naming practices are observed among educated and non-educated families in the study area. The educated families try to relate their children's names to the political system, historical events and other issues that they feel and experience in their environment. Many non-educated families do not do the same. They just name their

children names that they heard in their surrounding. The development of culture is directly related to the development of the language which is the result of education. Thus, their development can be improved by naming their children according to their own culture and language. This shows that the current names are the result of education which has a direct relation to the people's awareness about their language, culture and identity.

The political influence of the country plays a great role on changes of Oromoo's name giving convention. One of the interviewees stated that there is no other means of expressing political oppositions, feelings and attitudes. That is why the Oromoo people are using their children's names to express dissatisfaction to the system. Moreover, the interviewee said that the other reason for name changing styles is the revival of nationalism since expressing dissatisfaction by itself is an expression of nationalism, (IG 01, *Translations*).

The data extracted below stated that many current trend names display the name givers' feeling of nationalism as follows:

You can analyze a sense of nationalism in Oromoo name giving system. Names of many Oromoo children, these days, are '*...boon, ...boon, ...boon.*' This indicates, in the future, even now, there is a revival nationalism. On the other hand, former Oromoo names like /badaasaa/, /tolasaa/... are currently not frequently given to children. This is because such names have little contribution to developing nationalism, (IG 01, *Translations*).

As can be understood from the data above, most currently created Oromoo names describe the people's feelings of pride, belongingness and oneness with their society. This shows the revival of nationalism by such names formed with *...boon*, means 'show pride in your Oromooness' such as /firaanboon, ofiinboon, lammiinboon/ which means 'be proud of your relative, yourself and your nation' respectively. This illustrates that the people are developing confidence and getting pride in their identity and becoming conscious in their language and culture.

Now, unlike the past, the Oromoo people do not feel inferior about their language, culture and identity. The satisfaction the people have about themselves has enabled them to show their identity. This shows that Oromoo have developed the courage to say 'I am an Oromoo'. In general, cultural revival and a sense of nationalism are being realized. The people are aware of their *Oromummaa*, that is 'being an Oromoo and awareness of

Oromooness' and *Saboonummaa* i.e 'proud of their Oromummaa'. The new child naming practice implies these all connotations.

Most new Oromoo names describe the wishes and hopes that the people have for their children such as 'winning' and other good and bright hopes. They give names that indicate bravery, sentiment of winning and success. The emerging trend in naming also expresses critical concept thinking. Families have something they regret about, or wish to achieve, most of which are connected with their life and living. Even when the people have disagreements with different bodies of a society as well as the government, they express their disagreement in a peaceful manner implicitly. This is because Oromoo people do not have war intentions. They are peaceful people. Thus, children's names show parents' wishes and willingness about the issues parents want to be resolved and improved peacefully.

Baye (2006), Ghaleb Alzumor (2009) and Jourdan and Tuite (2006) stated the reasons of changes in naming practices raised above. They explained that one of the behaviors of language is developing and renovating itself which results in constant changes. Moreover, they described that as a society's perception and knowledge about their world and culture changes, their language uses also changes. As a result, the way they name and represent their children also varies since personal names are an important part of a language.

Similarly, one of the parents interviewed confirmed the above scholars' idea by describing the reasons of the current naming practices as follows:

For instance, /olijaad/ 'think high, develop' is a name that describes vision. Since they [the people] know about their language and themselves in detail, they are using beautiful and new names to name their children. Specifically, compound words such as /kookeet/, /firaawool/ and /fira'aans/ are very common. This indicates the development of our language. Therefore, I can say that Oromoo are naming their children using meaningful and large Afaan Oromoo words more than any time in history, (PN 01, *Translations*).

The above data reveal that the formation and use of emerging Oromoo names are the results of the society's development in consciousness, improvement in their knowledge of language and understanding. Using these language skills, the people create names that beautifully describe their internal feelings and motives about their identity and life. In relation to the situation in which the children are born, the parents try to express the

situations of their family, society and the nation at large. To describe these as creatively as possible, they coin names that smartly portray such situations the parents want to convey by the names of their children.

Moreover, the newly emerging names are Afaan Oromoo words which have meaning in Afaan Oromoo. The names are created by blending different words together to give the intended message. For instance, the name /firaʔaans/ is created from two different words /fira-/ means 'relative' and /-aans/ means 'close' to give a meaning 'give priority to your relatives'. Additionally, the current naming practice helps the people to have more chance to choose and generate new names than being limited to previous Oromoo names.

In the last century, the Oromoo people were made to feel inferior about their language and their names because of the political influence of the country at the time. As a result, they could not get a chance to exercise their identity. Therefore, they were made to think that having non-native names was a sign of modernization and a means of survival. In addition, there were indirect forces that pressured the people to name their children using non-native names.

The following data from one of the fathers interviewed explained the indirect pressure which forced him to name his children by non-Oromoo names below:

We did not totally forget our Oromummaa during the Dergue Regime. We gave our children Amhara names to be familiar with the environment. [...] Giving Amhara name was the reflection of the system at that time. I had feelings about my identity at that time. However, not to be hurt by that bad system, we had to reflect the system and name our children in Amharic, (PN 02, *Translations*).

The above data described that there was indirect pressure on the people that forced them to reflect the system by the names of their children in the past. Though the people knew their identity and language, they used to name their children using non-native names. They did this to keep the advantages of their children in education and job opportunity in the country. During the Dergue regime, the people were aware of their identity, but because of the direct and indirect pressures, the society used names from other languages and culture. Thus, awareness has been always there except additional roles of education on the people.

In general, Oromoo names were suppressed and the people were forced to name their children by non-native names. They used non-native names not because they did not feel about their identity, but they thought that their children should be educated. Then, they could make their children free from that oppression. Thus, people were aware of their identity but were not allowed to exercise it in that system. In fact, they were forced to adapt one language and one culture and eventually one national or collective identity-Ethiopian.

After the collapse of the Dergue regime, the Oromoo people have got a chance to express their language, culture and identity and become conscious about them. This leads the people to name their children using indigenous and unique names more than any time in the past. Therefore, the change of the governmental system of the country and the social transformation of the people and language skills that came about through education are the reasons of changes in naming practices. Moreover, the political situation of the country and the right of using mother tongue in schools and offices facilitate the situation. Thus, the people started analyzing their environment and naming their children in the way that the names can express the political, economic and social realities of their families, society and the country. Those current trend names can be more developed and expanded in the future. Therefore, the people have started thinking; creating and analyzing the names of their children. In turn, this resulted in forming new naming conventions.

The interviewees and FGD participants explained that the new and the previous names do not have negative impacts on one another. They stated that both naming trends strengthen each other because they both explain *Oromummaa*. The current names describe the strength of the people in expressing their identity. They also unite the Oromoo in different zones because they have almost the same format across the region. Thus, the formation of the current naming trends shows that the people are becoming more and more educated. They understand their language which improves and widens the language and language use in the society.

In addition, the interviewees and FGD participants stated that to exactly express the existing political situations of the country, blending and combining different words is

mandatory. The names in the following table are more expressive because of their formation.

<u>Name</u>	<u>constituent 1</u>	<u>constituent 2</u>	<u>context</u>
boor-ibsaa (‘makes tomorrow bright’)	boor- (‘tomorrow’)	-ibsaa (‘make light’)	Reflecting political desires
Waliifyaad (‘think for others’)	walii-f (‘for each other’)	-yaad (‘think’)	Reflecting political responsibility
sabaa?if (‘be light for the society’)	saba-a- (‘for society’)	-if-i (be light)	Expressing Political responsibility

Table 11: Names Reflecting Political Desires and Responsibilities

As can be seen from the above table, the practice of giving names using one word by selecting from the previous stock of names is changed into compound words like /booribsaa/ which means ‘makes tomorrow bright’, /waliifyaad/ ‘think for others; unselfishness’, /sabaa?if/ ‘be light for the society; struggle for your society and let them free, and /marsiiimo?i/ ‘win by surrounding’. These names are formed from two words which make them more expressive and meaningful to transfer the intended meaning. These linguistic phenomena have their own contribution for the development of the language. This type of name formation also increases the vocabulary of the language since many new words are created. For example, names like /nimoonaa/ which means ‘we shall win’, and /bilisee/ and /bilisummaa/ ‘freedom’ have wider meanings regarding political ideologies. They show the wishes of the society and reflect the political desire of the people for freedom and independency.

Moreover, the current naming practice shows the advancement of the Oromoo people in understanding themselves and their language better than any time in the past. It reflects the social and political awareness of the people. However, before immersing totally in the current naming styles, there should be a means of conserving the earlier names. There should be a means of handling both the earlier and current names together. If not, these original names which carry the history, philosophy and life styles of the people will be missed.

In general, the current naming conventions are Oromoo names carrying Oromoo words which have their own meanings in Afaan Oromoo. They are created purposefully to express the parents' desire and interest and to describe their '*Oromummaa*' and '*Sabboonummaa*'. What makes the new naming conventions different from the previous names are their political messages they communicate and their power in revealing the revival of nationalism. In addition, more politically, economically and socially aggressive new names are coming into view.

The following father interviewed described the reasons of naming his son by this unique name to describe his feelings about the time of his son's birth as follows:

At the time when /jamaahiikaa/ was born, the system was better than the previous one. We got little right of speech. [...] We have reasons to give this name. The Oromoo passed many serious problems including hunger. If you worked hard and became serious about your people, you can solve all the problems. This is what we want to express. [...] Thus, /jamaahiikaa/ should be written in bold; because, the Oromoo have many problems that need to be solved. And don't ask me when it will be, (PN 02, *Translations*).

In the name /jamaahiikaa/, /jamaa/ is the people, Oromoo, and /hiikaa/, means a solution. Hence, /jamaahiikaa/ is a name given to a child who is expected to be a solution to his people, Oromoo. Thus, the father describes that there were many serious problems that the Oromoo people and other nations and nationalities of the country faced in the past systems. The people were dominated and hurt by these systems very severely. And now, he adds, the same subjugation is happening though there is a little room in which the people express their feelings using their own language. Most of the people do not feel comfortable with the system's management styles and dominations. Most of those individuals who are participating in the system care only for their own advantages; not for the people's benefits. They center their own luxurious life and properties rather than for the people's basic needs. To get these advantages, they give their nations' advantages. Accordingly, the interviewee thought and hoped that such problems have to be solved and the people could be winners.

People in the study area name their children with purposes and have reasons for that. One of the reasons can be the conditions in which a child is born that force the society to give this or that name. To show the conditions of the birth of the child and the

reasons of naming, the people blend two different words, for instance, and create new names. The case in which the above name /jamaahiikaa/ was created shows this concern.

Regarding the name /jamaahiikaa/, the interviewed person explained that in 1991 G.C when the Dergue Regime was overthrown and the current government took power, the Oromoo people hoped that the group came for the Oromoo, but the people heard that they left the country. Though the people expected that they were better for the Oromoo than the other ruling bodies, the people were very sad when they heard that they had left the country. /jamaahiikaa/ was born at that time which was a very critical time for the Oromoo people. Thus, the father gave his son the name by relating to those political opposition who left the country and to remind them that the Oromoo were under suppression in the past. They have many problems to be solved now. The name described that those people who were struggling for Oromoo /jamaa/ solve 'hiikaa' these problems for your people. Therefore, the name was directly related to those leaders to express their concern and responsibilities for their people. It also described the people's hopes and interest that they need to see those leaders in the political agendas and system of their country.

In general, the naming conventions of the society have changed because of different reasons. One of these reasons is the change of the political system of the country and its influence on the people. The revival of nationalism and self-discovery are the result of the change in the political system, too. As a result, Oromoo people love and become proud of their identity. Likewise, the names could be used to support or be against the political system of the country. Since other means of expressing interests, feelings and opposition are rare, people use their children's names as an option to convey their messages and to struggle peacefully.

The other reason for the appearance of current name giving style is the people's improvement in education which enhances their knowledge about their language, culture and identity. Baye expressed that "there ought to exist a one-to-one relationship between perceptual change and linguistic change" (2006, p. 37). Hence, when the people's knowledge of their language increases, their language use also increases.

Since language is dynamic, it is impossible to stop changes in language use. As a result, personal names are parts of a language which are sensitive to change as the

following quote suggests “personal names occur in any language and they basically change, develop and die,” (Ghaleb Al-Zumor, 2009, p. 16). Furthermore, the people’s interest to innovate new names because of revolution is also the reason for the creation of the current style names.

The research participants informed that the current naming styles are important in different aspects. They stated that the new style names increase the amount of Oromoo names and the size of vocabulary in the language which enhances the development of Afaan Oromoo and they also strengthen the earlier names. The current names indicate Afaan Oromoo is developing, widening and strengthening. Afaan Oromoo, is used as a medium of instruction, language of business, regional working language and politics that enhance its development, too.

The importance of the increment of the names is also used to avoid repetition of the same names in the society. For instance, one of the interviewees expressed that “the previous names are repeated so many times in history; yesterday, /gammačču/, today /gammačču/, tomorrow /gammačču/, and the same for the day after tomorrow and etcetera. And the same is true for other previous Oromoo personal names. In this case, we are going to have many /gammačču/’s and others.” The new trends are, therefore, important because they avoid the repetition of similar names and widen the choice of names. As a result, the Oromoo people in the study area are creating new names to name their children instead of choosing from the previous existing Oromoo names. Nevertheless, names were repeated in the past not because the language had limited vocabulary size. It might be the people had limited language use skills.

However, few research participants reported that the change of the naming conventions may lead us to forgetting and missing the original Oromoo names and naming culture. This does not mean that new style names should not be created and used; but it means that the previous names and naming culture should not disappear. There should be a means of preserving them. The other concern raised is that the names are becoming complex to understand and pronounce because some individuals perceive them as foreign names. Moreover, the names are more complex than the previous ones. That is the result of education and the people’s advancement in the language and language use.

Generally, Afaan Oromoo is developing, becoming rich and is not where it was in the past.

Though a few research participants described that the current naming practice results from inferiority complex, others argue that it is the result of education and people's advancement in knowledge of their language, culture and history. Supporting this, one of the research participants explained as follows:

I have never thought that the change in naming practice is because of inferiority complex. When a society is transformed through education, their language use and ways of thinking also changed. They are similar with foreigners' names, but they are Oromoo names. I know my friend's son's name is /firaansi/ which means '*fira aansii*'-'make your relative first'. It is pure Afaan Oromoo name. What is said in principle is that 'education protects and also transforms people's culture'. We shouldn't continue using the same naming system for ages. So, I couldn't notice their bad/ negative side effects, (PN 01, *Translations*).

The data extracted above depicted that the new naming practices have never been related to the inferiority complex of the people. Oromoo people are showing their being Oromoo nowadays more than any time in history. They are being proud of their Oromummaa. They have never hesitated to show their identity, language and culture. These name changes are the reflection of the people's awareness and consciousness about themselves, their language, culture, history and identity. The names are also means of reflecting their hidden motives about their nationalism feelings and their political attitudes. Since these changes come as a result of education and modernization, the people are able to create new names which have a power to describe these issues. As result, it becomes obligatory for the appearance of current names rather than inferiority complex. Rather, the people are showing their superiority and independence with these newly created names.

Though the recently coined names are strange and the meanings are difficult to guess for illiterate persons, they should not be taken as a negative impact. Rather, these coined names show the development of the language, Afaan Oromoo and the advancement of the people's knowledge about their language. Since it is impossible to follow and use the same names for ages because of the changes, the appearance of new names is not questionable. It is because education not only protects culture, it also changes it. Thus, making the names smart and complex is a sign of improvement.

In addition, the informant interviewee expressed a case that inhabit the community to name their children by names that have political messages. This is because some individuals encountered problems for their politically aggressive names. We could see more politically aggressive names if people did not experience problems. Consequently, most families are cautious in naming their children.

Supporting the above idea, the FGDN participants discussed that the existing political situation of a country marginalized an individual who named his son /mariismo?i/ which means ‘rule by surrounding’ to make or convey the message public or overt. Even if he announced who he is, whom shall he surround and rule, he might be hit and taken to jail. To escape from such hardship and to express their message to the community, such names were used to express messages in hidden form. This way of escaping hardships should not be considered as an identity crisis; rather it indicated that there was a problem of expressing opinions and attitudes freely. Therefore, to escape the problem and explain ones hidden feeling, the current naming conventions is used in the study area.

The other negative side of current naming conventions raised was the length of the names and its complexity for pronunciation. The data from some interviewees and FGD participants displayed that the length of the names and their complexity in pronunciation were some of the negative side of the currently emerging Oromoo names. For instance, one of the FGD participants explained that:

Look how long it is even to spell /roorroojibbaa/ which means ‘hate the oppression’ which seems like two names. Names like /naatool/, /naafyaad/ and /kookeet/ are blending names from two words. Names which have a sentence form, such as /nimoonaa/ which looks like ‘motto’ are the result of globalization, (FGDN, *Translations*).

The above data stated that the current trend names are not economical in their length and they are difficult to articulate. In addition, a few research participants described that such types of names are not found in Oromoo naming conventions. However, it is impossible to stop changes since these changes are related to the people’s perceptual change in their language, culture and the world in which they live (Ghaleb Al-Zumor, 2009, Baye, 2006 and Jourdan and Tuite, 2006). Therefore, it is essential to accept the concept that culture

changes, develops, expands and extends its scope to have space for science and technology.

Another issue raised by a few of the participants about the current naming trend is the people's interest to have beautiful names. Data from few FGD participants stated that people want to have names that resemble foreign names like /singitan/; because it seems strange which helps them to escape from the '-sa' names such as /tolasaa/, /badaasaa/, /fajisaa/..." by which most masculine Oromoo personal names are distinguished. However, this is the idea of very few participants which is debated on by many research participants. The current naming convention comes about as the young try search for their identity and express their feelings of nationalism. Hence, it is impossible to escape the influence of the new format; but it is important to preserve the previous names by documenting them.

In addition, one of the FGDN participants claimed that the current naming conventions appeared due to identity crisis. However, other participants argued against the idea raising the reasons of the current naming convention due to the development level of the society. This is because the blended names were mostly seen in an educated family. Moreover, the participants strongly addressed that the current naming emanated due to the people's advancement in education, their awareness in politics and in their *Oromummaa*, and their language development. For example, names like /nimoona/ which means 'we shall win'; and /marsiiimo?i/ 'win by surrounding' were mostly given by educated family. Even though parents are afraid of expressing their attitudes, feelings and wishes openly, they indirectly articulated their political issues by their children's names. Thus, rather than showing identity crisis, the current naming convention indicates that the Oromoo people have become more assertive in describing their identity than ever.

Moreover, it is inevitable that cultural practices can be changed in relation to education and civilization which also changes the name giving aspects. Then, the emergence of new naming trends may result in the collapse of the previous names. On the other hand, the emerging names have their own benefit in creation of new words, how words come together and become a name. Even from the previous names, there are many names which disappeared: /mitoo, karsaa, lubaa, aduu/ and so on. These old names seem

unintelligible by current generation and even the current generation are not comfortable with them. They did not hear them before. These names are strange and their meanings are not known.

The names will never go as far as the language exists. However, some may disappear like any other word. Since personal names are part and parcel of basic Afaan Oromoo words, their function continues in different form. For this reason, it is recommended that both naming trends should be maintained and be used by the community according to their interest. Both should go hand in hand, because both have their own advantages in expressing the culture and identity of the people. If we overlook the previous names, we are going to miss our forefathers' names, their culture, identity and experiences of life. And we cannot ignore the new ones because human behavior and human beings live in gradual changes. We never stop changes since the world is always in changes which are natural and never stopping. Thus, change is a must and the emergences of new names are also essential. Therefore, what we have to focus on is how to manage and use both of them and preserve the previous one from disappearance. Both the previous names and the new ones have their own good and bad sides. Good parts of the names should continue and the new generation should know and use both of them side by side.

Therefore, it is impossible to quit changes; it is the process of nature - the new replaces the old. Nevertheless, the changes should not destroy the previous ones so that there must be a means of keeping the earlier names. Since the world is in a dynamic change, we have to minimize the cost by reserving the prior names.

It is amazing to hear the new and innovative Oromoo names nowadays. They have deep message though they are deviating from the previous Oromoo naming conventions. They are the current coined names that are the result of revival of nationalism and self-discovery. Likewise, the coined names such as /hawwiibirmadummaa/ or /hawwiibilisummaa/ which means 'wish for freedom' is bestowed on children depending on the political condition in which the people were. Thus, naming children using the current names is not purposively to distract or avoid the old names, but to reflect the community's inner most feelings, emotions and to transfer a message based on the situation in which the society is living.

In general, for more than one generation, the Oromoo people were given non-native identity without their willingness. Not only their names and naming traditions, but also their clothes, food, communication and life styles were violated. The current system however, has created an opportunity for the society to exercise their right, to use their language as a medium of instruction and language of business. As a result, Oromoo people are using their language in naming their children. They use these new styles of naming to describe themselves, their identity and feelings in detail than the previous names.

In addition, because of civilization and globalization, the world has become similar in many aspects. One can learn and understand everything happening in the world within a short period of time and exercise and step to the new thing. This does not mean that the people at the past time were not strong. It rather means that the system did not allow them to exercise their right freely. However, since they are free to name their children by the name they want now, the names they are creating are more expressive. For instance, let's see these two names: /boonaa/ which means 'proud' and /firaanboon/ 'be proud of your relatives, your nation and love them, respect them and so on'. The first one is a one-worded name and the second one is current two-worded name. We can see how the second one is more expressive than the first one because the word 'fira' which means 'relative' can have many meanings. The name /boonaa/ can be a name and has no problem by itself; but, it cannot express and describe what is wanted to mean like /firaanboon/.

4.7 Sentence Form Names

In the current Oromoo naming trend, there are names which have sentence format when they are linguistically described. The intension of blending different two or more words to make a sentence form name is to express the intended meaning and the internal feeling, attitude and belief of the name givers adequately. For instance, the following names are sentence format names:

Name	subject	verb	object
/firaanboon/ (‘proud of your relative’)	(ati) (‘you’)	boon (‘proud of)	fira-an (‘your relative’)
/nimoonaa/ (‘we shall win’)	(nuti) (‘we’)	moo-naa (‘win’)	- -
/diinaraas/ (‘shake enemy’)	(‘ati’) (‘you’)	raas (‘shake’)	diina (‘enemy’)

Table 12: Sentence Form Names

The names stated above and others like /firaanboon, nimoonaa, marsiimo?i, numarsaan, diinaraas/ and so on have sentence format. The subjects of the sentences are found in hidden form since the names are in command form. Though the names are in sentence forms, they are considered as single names. Moreover, such names make the intentional message more clearer.

Moreover, the people are interested in matching their names with their fathers’ and grandfathers’ names in order to make sentences which help them transfer their outlooks descriptively and beautifully. Parents match their children’s names with their names and their father’s names with purpose. The names are created intentionally to reflect their issues in different aspects of life and feelings to different issues. One of the interviewee quoted below stated why he relates his children’s names to his name as follows:

I am interested in relating my children’s names to my name to make them meaningful. People see as a unique name; and even some asked me that I had changed my name to make meaningful with my children’s names. But, I did not change my name. I was named by my parents; and I related my children’s names to mine. At school, everybody knows that /jaa?ii/ is /malkaa/’s son because it is a unique name with a unique meaning, (PN 01, *Translations*).

The data above showed that the father relates his children’s names to his name so that both names make a meaningful sentence. He purposefully created his children’s names and matched them to his born name to transfer his feelings about the beautiful features of his homeland, Oromia. For instance, the rain /robsan/ goes with the river /malkaa/, with a source of river /burkituu/ and with a course of river /jaa?ii/. When we see practically, the

children's names are even meaningful with each other, because when there is a rain /robsan/, there is a stream /burkituu/ and a stream flows and creates a course of river /jaaʔii/.

Another interviewed parent explained that he named his grandson by matching the son's name to his father's, grandfather's and fore grandfather's names. He stated below that:

Since his father's name is /tolasaa/, the son's name /joomijjuu/ makes meaning together; /yoomiyyuu tolasaa/ which means 'it would be favored one day'. It gives hope for the society's situations to be improved; "*Yoomiyyu gaafa tokko toluu danda'a*" which means 'it will be possible one day in the future'. It is more meaningful with his grandfather and fore grandfather; /joomijjuu tolasaa dugumaa gammadaa/ which means 'if our condition will be conducive one day, I really am happy'. Thus, his father, my son-in-law, was so happy and kissed me when he heard his son's name, (PN 02, *Translations*).

Thus, people want to express their feelings through their names by creating a name that gives meaning and transfers message beginning from a child's name to grandfather's and fore grandfather's name. As can be seen in the above data, the intended message is the family's political attitudes and their feelings and desires they wish their people to achieve and succeed in participating in the political power of the country. The name also shows the family's consciousness about their identity, rights and responsibilities of their nation in achieving the political power.

Similarly, FGD participants discussed on sentence form naming practices which are currently very popular in the study. One of the FGDN participants disagreed that such sentence form naming trends are not common in Oromoo naming culture. However, others supported the idea and confirmed the appearance of these names. Such naming intention depends on the situation in which the people are living, consciousness about their language, culture and identity and political opinions and interests that the people want to achieve.

For instance, one of the FGD participants described one of his friend's names as follows:

He was named /dafa jaadaa hiikaa/ which means 'hurry up, think and solve' respectively. When I thought simply about his name, I concluded that his father gave him the name deliberately, and I realized that his father is aware of his identity, (FGDN, *Translations*).

The parents intentionally named their son /dafa/ which becomes meaningful words together so that it can have message to transmit with the father's name /jaada/ and more meaningful with grandfather's name /hiika/. From this, it is possible to conclude that his parents are aware of their identity, conscious about different situations happening in their environment such as political, social or economic. Therefore, the names have meanings in Afaan Oromoo, which have messages to convey for the intended audience.

Therefore, it is possible to conclude that most of the family's names which are intentionally created to form a sentence have messages which are related to political outlooks, identity and other social issues. For instance, from my field notes, a person whose name is /namarraa hambisaa/ was jailed for few years for political case. At the end, he was released since the court did not find any tangible evidence on the issue that he was accused of and prisoned for years. After he was released, he gave birth to a son and named him /dubbiiwaak/. Then, the names make a complete sentence, /dubbiiwaak namarraa hambisaa/ which means 'God saved me'. Therefore, this person deliberately named his son to transfer the message that 'though the guys who prisoned him wanted to jail him, God saved'.

In the same manner, there is another person who is conscious about his identity and politically active person whose previous name is in Amharic. He changed his previous name to /rorroo/ means 'suppression' deliberately. Then, he named his son /falmataa/ means 'struggle' to match with his name /rorroo/ and his father's name /lammii/ means 'nation'. Then the three names became a meaningful sentence. Thus, 'Falmataa Rorroo Lammii' which means 'struggle for suppression of a nation' by which he intentionally expresses his political views. He changed his name deliberately to /rorroo/ and named his son /falmataa/ for this reason. Thus, the purpose and view of the name change is that the current generation never obeys suppression of nation; rather the generation struggles for liberty and stands for the nation.

Moreover, I interviewed a father whose children's names make complete sentences when combined with his name and his father's name. He has four children whose name match with his full name to make four complete and meaningful sentences. The sentences are used to express the parents feelings and attitude towards their people, ethnicity and identity. The sentences have a message that indicates the parent's

consciousness and observation about their identity, culture and language. The names of the children are /sañii, lammii, waanofii and Oromijaa/ as can be seen in the table below.

Name	subject	verb 1	verb 2	object
Sañii filee jaallataa	(Inni)	filee	jaallataa	sañii
(‘He prefers and likes his kins’)	(‘He’)	(‘prefers’)	(‘likes’)	(‘kins’)
Lammii filee jaallataa	(Inni)	filee	jaallataa	lammii
(‘He prefers and likes his nation’)	(‘He’)	(‘prefers’)	(‘likes’)	(‘nation’)
Waanofii filee jaallataa	(Inni)	filee	jaallataa	waanofii
(He prefers and likes his belongings)	(‘He’)	(‘prefers’)	(‘likes’)	(‘belongings’)
Oromiyaa filee jaallataa	(Inni)	filee	jaallataa	Oromiyaa
(‘He prefers and likes Oromiyaa’)	(‘He’)	(‘prefers’)	(‘likes’)	(‘Oromiyaa’)

Table 13: Names Forming Sentences

The first child’s name is /sañii/ means ‘kins’ which makes a sentence by being combined with her father’s and grandfather’s name, “*Sañii Filee Jaallataa*” which mean ‘he prefers and likes his kins’. And the second child, /lammii/ means ‘nation’ also makes a complete and meaningful sentence with his father’s and grandfather’s names; which becomes “*Lammii Filee Jaallataa*”. It literally means ‘he prefers and likes his nation’. Similarly, the third child “*Waanofii*” means ‘our belongings’ becomes ‘*Waanofii Filee Jaallataa*’ ‘he prefers and likes his belongings’ such as his language, culture, identity and other properties that belongs to him. Likewise, the fourth child is called “*Oromiyaa*” which also makes a complete and meaningful sentence with her father’s and grandfather’s name: “*Oromiyaa Filee Jaallataa*” ‘he prefers and likes Oromiyaa’ which is his homeland.

Furthermore, the father interviewed above stated that all his children’s names were given based on the identity of Oromoo. To begin with, “*Sañii Filee Jaallataa*” describes that no-one is alive without one’s kinship. Our kins means our identity, our nation and our country. *Lammii* means those who speak the same language, who shares the same culture and traditions and living together in the same state of land. It is almost similar to ‘*Sañii*’. The third is *Waanofii*, which describes that everybody starts from oneself. You first appreciate and like yourself and your belongings such as your

language, culture, traditions, identity, nation, property and homeland. Hence, *Waanofii Filee Jaallataa* expresses that he prefers and gives priority to these issues that belongs to him. The fourth child is *Oromiyaa*, who is given based on the topographical nature of Oromia. *Oromiyaa*, the name bearer is female, and females are wet “*jiituu*” which is also the same for the land Oromiya. Therefore, *Oromiyaa Filee Jaallata* describes that he likes the state Oromia so that he never wants to give it. Thus, the names have not only had denotative meanings, they also describe the connotations which is the most important part of the onomastic meanings of names.

In general, the interviewee expressed that four of his children’s names were given to express the love he has for his language, culture, traditions, nation, identity and his homeland Oromia. All of the children’s names are related to identity and the love he has for his people and country. In addition, these names are very important to encourage the children since they like their names. These names also describe their identity, their *Oromummaa* (being an Oromoo) and be proud of being an Oromoo, that is their *Sabboonummaa*.

To sum up, the main concern of relating children’s names to their fathers’ and grandfathers’ names so that to make a meaningful sentence is to search for identity, express political views, desires and cravings for political rights and freedom. They show political rights and responsibilities expected from the ruling government, to express the current situations of the country and their future expectations that they want to achieve as a nation and nationality of a country. For these reasons, people in the study area make meaningful sentence form names to describe their feelings in a more communicative manner.

4.8 Name Changing Practices

The past governmental systems of Ethiopia dismantled the Oromoo mentality and reduced the values attached to their personal names. The suppression and dominance of the past political systems forced the Oromoo people to name their children by non-Oromoo names which were mostly the working language of the dominant political system. As a result, for both political and economic purposes such as to be employed and participate in any political and other systems of the country, the Oromoo people used

non-Oromoo names. In support to the above idea, one of the interviewees stated why Amharic names became dominant over the Oromoo names in the past system as follows:

Those who could speak Amharic and who had Amharic names were thought to be educated and modernized. Thus, my father changed our names to Amharic names to equate us to the Amharas, who considered themselves educated and modernized. There was also the impact of Christianity at that time. Those Christian leaders were Amharas and they forced the Oromoo and named them by their language. This resulted in the abandonment of Afaan Oromoo and the Gadaa system and the spread of Christianity and Amharization, (PN 03, *Translations*).

According to the data above, the past political system of the country brought changes in people's perception of Amharic and Amharic names. Amharic names were dominant, assumed to be important and a tool for upward mobility in many areas of life. In addition, the impact of Orthodox Christianity was very great on naming since the leaders of the religion were from the Amhara people. The FGD participants confirmed that the priests from North, who were sent by the leaders of the past system, played a great role in changing the Oromoo's naming traditions. In relation to this, one of the FGD participants gave a saying which was uttered at that time to express the priest's failure to give non-Oromoo name: "*Hintaane kiristinnaan badaasaa; irra deebiyaa kaasaa*". It means that 'badaasaa's' baptism was not successful; so it had to be done again since the Oromoo name /badaasaa/ which was given to a child, was not an appropriate name to be given according to the baptism. Names of baptism should be either Bible or Amharic names which were seen as blessed names for a long time in the past. As a result, Oromoo names were vanished slowly and their Gadaa systems and traditions were disappeared. Instead, Christianity and Amharization were spread.

In the past government, Christianity was used as a tool to dismantle *Oromummaa* (the people's identity) and Oromoo names. The data from the FGD participants stated that Christianity was used as a tool for the past governments to expand their governance by negatively influencing Oromoo name giving practices. The government system was giving authority and key positions to individuals who were from the North. Religion and government had been different side of the same coin which had a negative influence on Oromoo name giving system which created identity crisis on the people.

Unlike the present, the people used to change their native names to Amharic names for different reasons in the past. One of the FGD participants explained some of the reasons as follows:

Changing names happened for different reasons in different systems from our experience. You can change your name where it could victimize you because it could be obligating. During the Haile Selassie and Dergue regimes, the reasons of name changing was for economic and political reasons. I remember a person whom we studied and lived together. After a long time, I heard a person from his birth place calling him /dammasaa/ which means 'honey', but he used to be called /demisew/ at schools and in work places. His birth name was /dammasaa/ but it was changed to /demisew/ which he later changed to his original name, /dammasaa/. This type of change was done for survival, education and to get job opportunity; but this time, name changing was happening for cultural revival, (FGDN, *Translations*).

The political system of the past indirectly forced the Oromoo to change their native names to Amharic or bible names to survive in the system and to get opportunities such as education and employment. Otherwise, there was a system in which individuals were discriminated by their names and missed such opportunities. But now, the Oromoo people in the study area are changing their names from non-Oromoo to Oromoo names to recover their culture that they lost, and which they were forced to lose. Furthermore, people changed their names to be against and revenge the names which dominated the Oromoo names for centuries. Thus, contrary to the past, the current name changing practices brought cultural recovery for Oromoo names and naming conventions.

Moreover, the data from one of the interviewees stated that the young generation does not want to be called by non-Oromoo names. And, the Oromoo people are now proud of their language and culture and conscious about their identity. Therefore, they name their children in Afaan Oromoo confidentially. In addition, they are using Afaan Oromoo to name their organizations, shops, hotels and cafeterias. Having education, being conscious about their identity and getting rights to use their own language are the reasons for using Oromoo names. Likewise, the people are using to reflect the demand for further rights using the names as a media of expression and creating awareness to the public. Therefore, the naming convention has undergone changes and has become one lasting means of communicating the true common intrinsic demand of the community.

Currently, name changing practices that have been taking place widely among the Oromoo deserve special attention in the research area. This is because almost all research participants believe that proper reflection of oneself and his/her identity is made by personal names. Their ethnic names reflect their family history, their aspirations and feelings, their values and traditions. Thus, the interviewees strongly recommended that name changing practice from non-native to native names should be encouraged and continued.

One of the informant interviewees stated that names are indicators of identities which help as one of the means of indicating one's *Oromummaa*. He explained about how personal names express identities and his feelings about his name as follows:

Names are indicators of identities and the nations to which we belong to. Those who do not have Oromoo names are changing their previous names to the names of their nations. For instance, when people call me "Dejene", I don't feel *Oromummaa*, as the name does not reflect my identity. So, to show my identity, I usually add my father's name /gammaččuu/ and feel comfort since my father's name indicates and identifies me that I am Oromoo. If my father's name is not in Afaan Oromoo, I would use to change my name. As a result, those who did not get the chance to express their identity through their names or/and their grandfathers are forced to change their names, (PG 01, *Translations*).

The above explanation does not seem to agree with many people's position because those individuals whose fathers' names are in Afaan Oromoo change their non-Oromoo names to Oromoo names to express their *Oromummaa* and identity which they missed in the past. To feel comfortable and show their identity, many individuals are changing their previous names to their native names. Therefore, changing a name is the result of being fond of one's identity and the need to express ones own identity. However, the interviewee describes that he usually tells his name till his father's name to indicate that he is Oromoo since his father's name is Oromoo name. Thus, the data from the FGD participants confirmed that changing Amhara or other non-indigenous names to Oromoo names is considered victory; it gives relief to the individuals.

Similarly, an informant described some of the reasons of name changing practices he observed as follows:

I usually ask them [those who changed their names] when I get them. Their reason is that the names they changed have no relation with their identity since they are not Oromoo names. So, they want to reflect their identity by their names. They are searching for their identity. When they hear their friends' names and observe that they are attractive, they wish to have such names. The other reason could be as a means of reflecting their interest and their nation's wishes. For instance, a name /çaalaa/ which means 'the best' could be one thing; but /nimoona/ which means 'we shall win' could be winning many things like poverty, enemy, and all other things that hinder them from living a better life, (IN 06, *Translations*).

The data above revealed that the new generation wants the name which describes their identity, culture, language and interest. They want to describe their wishes and their people's interest for their nation. They understand that one of the means of communicating these issues is through their own language. However, their parents named them unconsciously being forced by the perception they had in the past system. Youths of this generation are so confident about themselves and very conscious about their identity. They want to live being who they are, not anybody else. Therefore, they change their non-Oromoo names to their native names to describe who they are and their interests, wishes and attitudes.

I interviewed different individuals who have changed their names to directly hear why they change their names. One of the interviewees responded to the question, 'why did you change your name?' as follows:

My previous name was /girmaje/. I changed my name to /naatiifeeraa/ because the name [Girmaye] is not my indigenous name, and so, it did not describe me. I want to be called by the name that describes my language, culture and identity. I want to be myself, not anybody else. [...] Being an Oromoo youth, I felt sad when people called me by non-indigenous name. I do not like. I do not feel comfortable when people called me by that name, (NCh 03, *Translations*).

From the above data, one of the reasons of name changing was to reconstruct the Oromoo identity since his previous name does not describe the language, culture and interest of the Oromoo. In this 21st century, particularly the Oromoo youth who call themselves 'Qubee Generation' are very strong in their identity and very proud of their *Oromummaa*. They strongly believe that one of the manifestations of their *Oromummaa* is their names, having informative name that expresses the contemporary Oromoo life and

comprehensive demand. As one of the interviewees stated “I want to reflect my true identity. Even in hardship, I never hide my identity,” (NCh 03, *translations*). This is because their names are many things to them; their identity, means of expressing their internal feelings, their desire and hopes they have in this world. That is why, as seen in the above data, an Oromoo youth was ashamed of being called by non-indigenous name. Therefore, most of the name changes have occurred as a result of an individual’s interest to describe his/her identity.

Most of the names changed convey messages for the name bearer in relation to politics and other life experiences. In the above data, the name /naatiifeeraa/ which means ‘I have got tiny rain’ entails two important messages when analyzed pragmatically in relation to the name bearer. The first one is related to his and his family’s life which they have got improved than before. In Oromoo culture, rain connotes wealth and good hope. “Naatiifeeraa” means ‘I have got tiny rain’ describes little improvement of his and his family’s life as a result of his brothers’ employment. Thus, more improvement is expected and hoped because after little rain, sufficient rain is usually expected.

The other pragmatic meaning of the name /naatiifeeraa/ expresses the name bearer’s political attitudes that he has achieved limited rights and waiting for more improvement. The interviewee stated that he has got little room in which he describes his right of speaking such as asking some questions on different meetings held in his school every year. He and some of his friends ask questions that are about human rights, roles and responsibilities that are expected in the so called democratic system and his expectations in undertaking different infrastructures for his area. However, the government bodies who are ruling the meeting considered them as activists who oppose the system. From this, his name is related to the little democratic right that he has got at least to voice his concerns about his country, his nation and his community. Thus, with this limited democratic right they have got, they try to express their political attitudes, expectations, feelings and problems relating to the roles, responsibilities and accountability of the ruling bodies. This is expressed by the name, little rain, which is raining tiny; “Naatiifeeraa” which will be raining heavily in the future-that means he hopes that we will travel to freedom and liberty. Thus, the pragmatic meaning of his name describes his political intentions and expectations in the present and future.

In the same token, another interviewee who has changed his name stated the reasons as follows:

One's name has importance socially. It is a means of becoming proud of one's own identity. [...] Oromoo are naming their children by their native names and those who have non-indigenous names are changing their names to Oromoo names. For instance, when a father names his child by a name /odaa/, he is describing his democratic system under which the Oromoo people regulate laws under this big tree, *Odaa*. Thus, the name describes the Oromoo's history and culture. In similar manner, I changed my name from /addisu/ to /nimoona/ since it [Addisu] was not my nation's name; since it does not describe me; and since it does not express my history and culture, (NCh 01, *Translations*).

As can be seen from the above data, names are tools by which a society expresses their identity, history and culture. For instance, from the above data, the name "Odaa" is not only a name to identify an individual; it also describes his history, culture and identity. For this reason, the interviewee changed his previous name to native name to describe his identity, culture and history. To be proud of his identity, it is a must to have native names; because, non-indigenous names cannot describe Oromoo's identity, history and philosophy of life and living. Thus, his current name describes his identity, Oromummaa, culture and wishes that he wants to be and his attitudes that he and his nation deserves to achieve as a citizen of a country because a name has strong relation to identities of individuals.

As the above interviewee explained, the main concern of name change is to describe his identity. He said that because of the oppression of the past system on Oromoo people, his family gave him non-native name. His father's and grandfather's names are also in Amharic, by chance (NCh 01, *Translations*). As a result, he started investigating his identity and found that his families are Oromoo. Since name is one of the manifestations of identity, he decided to change his name from /addisu/ to /nimoona/. The literary meaning of the name /nimoona/ is 'we shall win'. He explained that there are reasons for choosing this name from /filiimo?i, naanboon, kaanenuus, nimoona and dadannoo/ that his friends proposed for him. One of the reasons is that /nimoona/ relates to his life what he has achieved since his childhood and what he will achieve in the future, too. He has had no one who supports him from grade one to date. He works at his free time as a shoeshine to educate himself and assumes to do the same when he joins

university in the future. So, he wishes that he will be a winner in all these journeys, which his name describes in its connotation. The other point he stated for choosing this name was in his friend's memorial that was killed at school some years ago. Though he refused to accept that his name has political implication, it is possible to guess from his friend's death and the other five proposed names which have political affiliation.

The other reason of name changing, in addition to the above, is the individual's desire to have an attractive and beautiful name. One of the interviewee stated that:

I changed my name from /kasech/ to /moʔiikaa/ to describe my identity. [...] I feel so comfortable and like the name very much because its meaning is attractive and in Afaan Oromoo. I like the name for different reasons. One its meaning describes me since I will face many challenges and I have to win them, /moʔiikaa/ means 'let you win'. The other reason is that it is smart name and looks like English, so beautiful. The third reason is though it is difficult for many people to identify its meaning, it is Afaan Oromoo name, (NCh 04, *Translations*).

As stated above, the interviewee changed her name for different reasons. Like other interviewees, the intention to describe her identity is basic for her name change. She added that since her name and her father's names are not in Afaan Oromoo, the people might doubt that she is not Oromoo. "When I am addressed in my father's name, my ethnicity might not be known; people might doubt that I am not Oromoo. That means, to describe myself, I have to mention my name till my grandfather's name" (NCh 04 *Translations*). It is also her wish to have such attractive, beautiful and meaningful name that describes her. Thus, the intention of having currently trending names which are formed by blending two or more words together is one of the reasons of name change.

However, there are very few individuals who changed their names from the previous Oromoo names to the current ones. From the document analysis, I found some names which are changed from previous Oromoo names to current Oromoo names. Most of the youth who had changed their names in this regard were in preparatory school in Grade 12. For instance, students who were called /jaadasaa/ and /tolasaa/ changed their names to /filiimoʔi/. Others such as /badaasaa/ to /daadannoo/, /gammadaa/ to /marsiiimoʔi/, /caalaa/ to /nimoona/, /nagaraa/ to /moʔiiboona/, /fufaa/ to /naatiif/, /wakwojjaa/ to /fileeraa/ and /lammeessaa/ to /naataan/. The previous names that the students changed describe the society's charity, economy, religious beliefs and children's

status in the family. For example, /çaalaa/ means ‘the best’ and /lammeessaa/ means ‘the second’.

Unlike their previous names, their current names express the students’ political assertiveness and the wishes they want to achieve politically as a citizen of a country. For instance, the name /filiimo?i/ stresses that in democratic system, any government should win by democratic, fair and nondiscriminatory election, nothing more. /fileeraa/ also has the same political intention; which means ‘I have voted for somebody else’. Similarly, /nimoona/ which means ‘we will conquer’ and /marsiiimo?i/ ‘win by surrounding’. The names show their political desire that their nation will have a right to govern their country. In general, individuals who changed their previous Oromoo names to current trends have political messages that they want to transfer to their people.

Individuals change their names because names motivate and describe one’s identity and inspire generation in philosophical truth that lead to self-fulfillment, self-description and self-rule. The people are satisfied and have a positive feeling about themselves and so that they want to describe their identity, language and culture which result in self-fulfillment and self-description. The following remark by Pfukwa (2008, p. 59) “the society name and rename their children and themselves which become an act of defining an identity that in turn becomes a true voice of collective being,” confirmed this fact. This leads to independence and development and confidence that results in self-rule and independence.

Moreover, the data from the informant interviewee stated some of the reasons of name changing practices as follows:

Firstly, name changing is related to nationalism. Secondly, it has political intention. For instance, if my child has a nationalist sentiment, and I have given him Amhara name, he could say that he will never carry that name, and he could change it. Thirdly, it is done to get acceptance by the Oromoo people since Oromoo names get acceptance nowadays. I thank God very much because Oromoo names are getting acceptance. For these reasons, many people have been changing their old non-Oromoo names. I myself wish I could change my name. This seems to me throwing away the previous influence and becoming new, (IG 01, *Translations*).

The motives of name changing, from the data stated above, are the people’s intention to express their nationalist sentiments such as self-rule, self-government and their cravings for independence. The people in the study area have an extreme strong desire for freedom

to be decision makers on the issues of their people and state of land by having equal participations in the politics of the country. Hence, most of the names changed express the attitudes and motives that the individual and his nations want to achieve in the politics of the country. Moreover, name changing is also done to get acceptance by the people since Oromoo names describe the identity of the name bearers, their family and the society at large. On account of these factors, many individuals are changing their names since their previous names destruct the society's history, culture and other values including their identity. Thus, changing their names means becoming new by throwing away the previous political influence such as assimilation and national identity that forced them to forget their culture and language and imitate others' language and culture.

The society's awareness about their language, culture and identity is the other reason for name changing practices which is happening widely in the study area. One of the interviewees expressed that everyone wants to be addressed by his/her native name since he/she is conscious about his/her language, culture and identity. As a result, many students whose names are not in Afaan Oromoo are changing their names to Oromoo names. This indicates that the Oromoo people are aware about their language, culture and identity since expressing one's identity starts from the name of an individual.

Moreover, the society's being conscious about their language, culture and identity are the reasons of name changing practices in the study area. One of the informant interviewees described that:

...People's consciousness about their language, culture and identity increases since they are getting more educated than before. Accordingly, they want to avoid the past suppression on Oromoo language including Oromoo naming culture. As a result, most people are changing their non-indigenous names to Oromoo names to be called by the name whose meaning and pronunciation they know well. There is also an opportunity to enhance language and culture since the current government is more democratic than the previous one, (IN 05, *Translations*).

Therefore, name changing practices are widely taking place as a result of the people's consciousness about their language and culture, and their interest of being called by their nation's name. For the reason that they are in a position to express their identity and they are confident about their language, culture and other values of the society, they want to be called by their indigenous names than other names. The time to be called by the names that do not express their people's culture is already over. They are defeating identity

crisis by changing their non-native names to Oromoo names that correctly describe who they are, what they desire and what they deserve as a nation and nationality of the country. Therefore, regardless of the religions they follow, people are interested to have personal names which express their language, culture, history and identity.

In summary, almost all FGD participants explained that name changing is currently a common phenomenon. One of the FGD participants described that:

[...] My aunt's daughters who were once named /zannabu/ which means 'become many', and /soorome/ which means 'became rich' changed their names by their own time. I heard that they changed their names after they joined college. They both changed their names to /bilisee/ which means 'freedom' and /gaaddisee/ which means 'shelter, shade', (FGDG, *Translations*).

The FGD participants confirmed that there are occasions in which children are changing their names over without telling their parents. It is possible to say that name changing is both from earlier or previous Oromoo names to the current Oromoo names as well as from non-indigenous names to other Oromoo names.

Another causes for changing names are the question of identity i.e., to reflect one's own culture; since one of the ways of manifestation of culture is naming and using own language. This is, in general, the question of politics, identity and nationalism. Therefore, people change their names because their names used to reflect their culture in their own language. The meaning that is attached to a name also causes name changes. If the name bearers are not comfortable about the meaning of their names and/or miss the meanings of their names, they are forced to change whether their names are indigenous or non-indigenous names.

Thus, the main purposes of name changing is in search of one's own identity. Very few persons are changing their names to the currently appearing Oromoo names for the sake of attractiveness. Moreover, the meanings attached to the previous names are the other reason of name changing.

Additionally, one of the informant interviewees explained that Afaan Oromoo and Oromoo naming practices are re-innovating and re-generating; because the language is used as a language of employment, medium of instruction and language of media. Consequently, using Afaan Oromoo and Oromoo names are part of the right of the people

have achieved. They are proud of being called by their native names since no one accepts suppression let alone in 21st century, even in that old time.

Though changing the previous Oromoo names to the newly coined names has a negative impact on the previous Oromoo naming culture, there are some individuals who have changed their previous Oromoo names to the new style ones. Some of the interviewees stated that the individuals' interests to modernize their names are one of the reasons for name changing practices. In addition, their interests to express their feelings, their opposition to government system and their pleasure or sorrow are some of the other reasons. However, the practices of changing the previous Oromoo names to the current names have negative impacts on the previous Oromoo names.

Thus, different individuals change their names for different reasons. One of the reasons is the name bearers' desire to make their names modern so that they change even the previous indigenous names to the current native names. Moreover, currently, persons feel ashamed if their names are non-Oromoo, because they want to be named by their own names and to capture their own identity. Since their consciousness about their language and culture is increasing and their nationality is enhancing, they are proud of their identity and their native names. As a result, those whose names are not in Afaan Oromoo are changing their names to that of their native names.

Therefore, one of the main reasons of name changing is to seek one's own identity by being named by their native language. But, there are also name changing practices mostly from the previous Afaan Oromoo names to current Afaan Oromoo names. For example, /çaalaa/ to /nimoona/, /fufaa/ to /naatiif/ and /gaaddisaa/ to /maatii/ are some of the names which were changed from native names to other native names. Such changes are widely depending on political views and interests of the individual. It is a wish from tight political opportunity/right to move to free political right. Therefore, it is not from the view that the previous Oromoo names are not right or backward. They are to relate their names to their political interest opposing the existing political condition; because, practicing directly in politics seems frustrating.

Furthermore, changing non-Oromoo names to Oromoo names is for different reasons such as to have acceptance among the Oromoo society and for survival. Persons also change for self- discovery since the name by itself can show why the name is given

or changed. For instance, one of the FGD participants explained the reason why one of their students changes his name to /roorroojibbaa/ means ‘hate oppressions’; to describe that he denies the oppressors.

Thus, like naming, name changing can also be used to show contention, self-discovery or escapism and to get acceptance among the society. Moreover, it is also another option of expressing identity. For instance, if a person’s name and his/her father’s name are non-Oromoo, he/she adds their grandfather’s name when one writes or tells his/her name. This has an intention; he/she wants to show that he/she is originally Oromoo. Though this is one option of expressing one’s identity, the others are changing their names for purpose that they do not know the meaning of their names and/or they want to have attractive names.

To sum up, many individuals change their names to feel a sense of attachment to their Oromoo heritage and culture; because, names are the determinant parts of a human being who gives us a sense of identity and belonging to a given society. Since names are part of every culture of a given society, they often put a strong connection between the name bearer and the society that give the name. In other words, names are initial prove whether a person belongs to a given society. Thus, having an Oromoo name that the society acknowledges, the personal value in that society is confirmed and accepted. For this reason, individuals are changing their previous non-indigenous names to their native names to guarantee their existence in the society and to be identified that they are part of that society.

Being addressed by Oromoo name, the individual shares the history, culture and identity of his/her society and becomes part of the nation. Since one’s particular name distinguishes one from others, the society encourages and socializes the individual with needs and feelings different from those of others. That is why many of us own different feelings and needs depends on where we came from and the ethnic group we have been socialized with and belonged to.

4.9 Nicknames

In all cultural and ethnic settings, every individual is bestowed a name most probably after birth, so that, it gives a unique identity to a child. Parents, grandparents or senior

members in a family give personal names to the new born child which he/she may retain throughout his/her life. Regardless of the names given to children by their parents, however, it is common to hear different individuals who are being addressed by some names which are called nicknames. Nicknames are called '*Masoo*' in Afaan Oromoo. Some nicknames have positive, neutral or negative connotations. Others nicknames are generally considered desirable and they have positive feelings associated with them while others are humiliating and make one ashamed of the name and it may carry negative associations (Kuranchie, 2012, P. 126). Nicknames that are considered unattractive can have harmful effects on the bearers' self-esteem, success and social relations.

Nicknames are highly figured in traditional Oromoo personal names. They also currently play an important role in the study area. They are particularly common among young children and the elders. Most Oromoo nicknames are descriptive and can identify the name bearer rather than the common identity the nickname bearer may have with the general public. Thus, there are different factors that give rise to nicknames.

4.9.1 Nicknames Related to Individuals' Behavior

One of the factors that determine nicknames to be given is behavior and personality of the name bearer. Oromoo people depend on nicknaming practices for defining inappropriate or unnecessary behavior and maintain cultural principles by criticizing deviant behavior and personalities. For instance, one of the informant interviewees explained why nicknames are given to the owner as follows:

Nicknames are related to personality of a person because society gives nicknames based on something that is related to a name bearer. For instance, a child who usually cries is given a name /ijjaa/ which means 'shouting'. Someone who is so talkative is called /buufaa/ which means 'who cannot keep secrete'. Thus, nicknames are given based on the behavior of an individual and events related to the individuals to describe their identity, (IG 03, *Translations*).

The above data confirmed that nicknames are given based on behavior and personality of a person which helps to identify the behavior of the name bearer. Like formal names, nicknames have their own meanings that are given consciously, not arbitrarily; because, in the above data, the nicknames /ijjaa/ and /buufaa/ describe the personality of the name bearers. From my field notes, I found different nicknames which describe the behavior of

the name bearer. For instance, in addition to the examples stated above, nicknames such as /bugee, fuunfee/ which mean ‘liar’ express the name bearer’s behavior.

Nicknames symbolize personal behavior which is not acceptable in the society. For instance, very talkative persons are known by nicknames such as /bugee, jakajjaka, wafakat/ which mean ‘liar, someone who talks everything and one who cannot keep secret and talks everything’ respectively. These nicknames are offensive so that the name bearers feel unpleasant when they hear them. However, they demonstrate the bearers’ personal behavior and quality which is socially unaccepted and not respected. Liao (2006, p. 71) said that “Nickname are the center of abuse and mockery but not all nicknames are hostile.” Thus, such types of nicknames are used to discourage bad behaviors. The society gives such unpleasant and offensive names in order to control unnecessary behavior in the community.

Nicknames are also given based on some behavior a person is addicted to. For instance, /ʃiʃaa/ and /gisillee/ are given for individuals who are addicted to smoking cigarettes and shisha which is a kind of hashish drug that is smoked locally. Likewise, those who are addicted to local drink are named /abbatu beekaa/ and /kormaa arakee/ in which the first is related to the glass used to drink local alcoholic drink and the second one is related to the drink itself. Both nicknames describe that the individuals drink much local alcoholic drink.

Similarly, there are some nicknames which have symbolic and connotative meanings in addition to their denotative references. For instance, from my field notes, those who talk a lot are known by nicknames such as “*Fana, BBC and Aljazeera*”. These nicknames are associated with the media that serve for 24 hours. Moreover, there are other nicknames which are related with other media such as “VOA” and “ETV”. According to an informant during data collection, a person who is known by the nickname “VOA” usually speaks information that is latest, perfect and true. In addition, a woman who likes talking is given “*Mobile*” and the one who talks and brings information from person to person is known as “*Network*”.

The data from field notes revealed that nicknames have pragmatic meanings which are used to describe individuals’ feeding behavior. For instance, a nickname /abuubbii/ which literally means ‘milk container’ is used to describe the name bearer’s

pot like belly that looks like milk container. In the same manner, another individual who eats much food is given a nickname called /salbatijoo/ which is part of a car/ fuel container. This name also describes the individual's unsatisfying appetite. Moreover, there is a situation in which a nickname is given based on a greedy behavior of a character from television drama. In this way, /tirfee/ who was a major character from EBC television drama. This nickname is given to children who usually ask for food since Tirfee played as a greedy woman's role in the drama.

Thus, those nicknames are bestowed on different individuals who are very popular among the youngsters. In the broadest sense, therefore, the function of social control performed by the use of a nickname is not different in essence from the social power encoded in the choice of address terms in general (Mashiri 2004, p. 34).

4.9.2 Nicknames Related to Color and Physical Appearance

Nicknames have their own meanings since they are given based on different factors such as an individual's color and physical appearance which identify him/her from other individuals. The following remark by one of the parents interviewed confirmed this fact as follows:

Nicknames are given based on the behavior of an individual, his/her job, color, activity and speed in which he/she performs/speaks. For instance, one of my neighbor's nicknames is called /misiree/. This name was given to her because she is attractive. One of my children's nicknames is /gurree/ which means 'black'. He is different from my other children because of his black color. Hence, nicknames have their own descriptive meanings, (PG 05, *Translations*).

The data above described that nicknames are given based on skin color and physical appearance of the individual. From the data above, the name /misiree/ is given based on her attractive appearance, cleanliness and beauty. The other nickname is "Gurree" 'black' which is given based on the color of the baby. Moreover, there are different nicknames which describe the physical appearance of individuals. For instance, a nickname /funjee/ 'nosed' is given to a person for having unique nose. It shows that she has a very small nose. 'China' is given to another person since his color is shine and his hair is soft and similar to the hair color of the Chinese. Similarly, names like /maliit/ means 'bald', /falaḡaa/ 'who has no teeth', /ḡologee, joombaa and mollookkoo/ which means 'very tall'

and /tafkii/ means ‘very small or short’ are given based on the name bearers’ physical appearances. Therefore, the nicknames have their own meanings. They are given based on the individual’s physical appearance and personality in addition to their identifying factor. They have both denotative and connotative meanings.

Moreover, another informant interviewee stated some nicknames which describe the physical appearance and color of a name bearer as follows:

Most nicknames are based on the physical appearance and color of an individual. For instance, an individual who is ‘white’ can be named /faranjii/ which means ‘white person’; tall person can be named /jaarmanii/ which means ‘a German’ and pale person “Ingilizii” ‘an English person’. In addition, for a black person a name /sankalloo/ ‘black’ can be given, (IG 05, *Translations*).

The above data showed that nicknames, which are not formal names, are given to describe the height and color of an individual. As they can be seen in the above quotation, the people connote those who have unique color such as white or pale to be Europeans. Those who are black in color are given a direct description saying ‘black’. Likewise, those who are very tall are represented by German people. However, (Kuranchie, 2012, P. 126) stated that nicknames that are annoying can have harmful effects on the bearers’ self-esteem and social relations.

In addition, most nicknames given to children are used to depict parents’ affection and positive feelings. Those nicknames are often used by parents, relatives and caregivers within the family setting. In this context, children’s nicknames are derived from their personal names, their behavior, color and physical appearance. These names act primarily as signals of love and affection the parents have for their children.

4.9.3 Nicknames Related to Jobs

Nicknames are descriptive. They depict the behavior of an individual, his/her job, likes and/or dislikes and the intimacy of the young. Socially descriptive nicknames describe some habit characteristics of a person. For instance, the name of the person’s occupation or job frequently added to his/her primary name. For example, some of the nicknames collected from the research area demonstrate that there are some individuals who are known by their occupation. Those are /...kullubbii ...korojee ...galabaa/ and so on are

known by their jobs those who buy and sell ‘onion, skin or leather and coffee straw’ respectively.

In addition, the above nicknames have both denotative and connotative meanings. The denotative meaning is the direct meaning the names are used to describe the job of the name bearers. However, the connotative meanings express that those who buy and sell these things have low status in the society. Those nicknames also describe the individuals’ economic rank in the community. Individuals who participate in such jobs have economically low status. Thus, nicknames have ironic messages which abuse and mistreat an individual (Liao, 2006, p. 71 & Shankle, 1955, p. vi).

4.9.4 Nicknames Related to Famous Persons or System

The other determining factor that the people in the research area focused on to bestow nickname is famous people who are known in the world. Some of the nicknames I found during my field work are /leençoo/ and /leença bosonaa/ which are given to individuals who are active in politics.

Nicknames are also used to describe the past and the present system by their unique characters. For instance, an individual who is cruel and unfriendly is given /dergue/ to relate the name bearer’s cruelty to the behavior of the Dergue system. On the other hand, the current system is also represented with its ruling bodies’ character. An individual who is given a nickname “imimmaan” which means ‘tears’ is given to the Cabinets who are an important group of politician. Kuranchie (2012, P. 128) described nicknaming as a language technique that shows a sense of humor, comprising allusion, inappropriateness, insults and ironic ways of transferring a message about different issues. Nicknaming seems to provide license to social inferiors to express their opinion, mood and elocutionary intent towards superiors (Mashiri 2004, p. 32).

4.9.5 Nicknames Expressing Geographical Location of an Individual

Regardless of the names given by their parents, it is common to hear individuals being called by other names which describe their Geographical origins or their place of birth. Accordingly, names such as /afuu, dirree, urufaa, jawwufji/ and the like are place names. These place names are used as nicknames to describe not only the origins and

geographical locations of the individuals, but they also express that the individuals came from rural areas. The most important message, its connotational meaning is the name bearers are uncivilized and not active. Such names discourage the name bearers and affect their relationships and social attitudes.

Though the main intention of the name givers is to demoralize the name bearers, the nicknames also describe the geographical origins of individuals. Moreover, most of the nicknames describe physical and personality traits, ability, behaviors, events in one's life, occupation or geographical location or origin (Mashirii, 2004, p. 27). Thus, those nicknames describe that the name bearers are social inferiors and the givers of the nicknames are superior in terms of social rank; which also indicate that the nicknames are offensive.

In general, the situations that initiate nicknames in Oromoo personal names are numerous and their uses are diverse. They are used not only as supplements of given names as a means to differentiate individuals but also they connote a message or a meaning. The following authors make this clear. Ganyi (2013, p. 2), Mashiri (2004, p. 31) and De Klerk and Bosech (1997, p. 103) explained that nicknames not only refer to but they also convey a great deal of information derived from physical and personality traits, characteristics, ability, habits, events in one's life, occupation and geographical location or origin. Thus, nicknames play a vital role in understanding and highlighting the characteristics and identity of a particular person. They also incorporate wide and diverse cultural expression and popular entertainment of the society in all age groups: young, adolescents and old age groups. Nicknames are, therefore, significant not because of their literal meanings but as a result of the largely symbolic connotations they arouse in the consciousness of the composer or even the audience who operate within the same linguistic environment where the nicknames are composed. Their meanings depend on the several associations they raise beyond the literal meanings of the words in the language of composition and usage (Ganyi 2013, p. 2).

In addition, nicknames serve a variety of functions over and above the typically referential function of the first name; they are frequently semantically clear and their usage reveals insights into the characteristics of an individual such as personality and physical appearance of their bearers, as well as into their role and behavior in society

(McDowell 1981). Looking at pragmatic function provides insights into the pragmatic value of using nicknames instead of other names and the social meanings of the nicknames. The value of nicknames is closely tied to the complex social networks in which they operate, and the meanings are often dependent on the context of use (Ganyi 2013, pp. 2-3). Thus, nicknames serve a wide range of communicative functions in Oromoo. They provide some information about the people. This is particularly so as nicknames aid the flavoring of speech especially in the delineation of family or personal character traits within a designated environment or culture to aid or facilitate easy identification of objects or persons and provide added meaning to the linguistic utterances of a particular community. This meaning results in graphic or symbolic representations which beautify the language while enhancing its appeal (Ganyi 2013, p. 2).

4.10 Matrimonial Names

In Oromoo culture, matrimonial names are associated with the marriage institution of the Oromoo people. It is a custom whereby respect is shown to elders, senior relatives and in-laws in the social life of the Oromoo. A newly married woman is respected and also expected to avoid addressing her husband's relatives or the in-laws' family using their formal names. All the research participants expressed that for a matrimonial woman addressing her mother and father-in-laws by their names is a taboo. Similarly, mother and father-in-laws do not call their daughter-in-laws by names; instead they give them marriage names. Furthermore, married woman also respects and avoids calling their sisters and brother-in-laws by names.

One of the informant interviewees explained the norm of the society in the study area in marriage practices:

The Oromoo people who are living in this area are Macca Oromoo who have their own norms in marriage practices. A married woman never calls even her husband by his name, but currently avoiding a husband's name has disappeared. It is in the people's norm that a married women should never address her father, mother, sister and brother-in-laws using their personal names, (IG 03, *Translations*).

Thus, avoidance of addressing in-laws by their names is in the norms of the society as a way of showing respect. Moreover, a married woman must avoid all words that are related to names of the in-laws. The data from the FGD participants confirmed that a

daughter-in-law calls her mother and father-in-law by names such as /aayyoo/ and /aabbaa/ means kinship names for mother and father respectively. She even does not call people who have similar names as her mother and father-in-law.

In addition, a newly married woman gives other names to her sister and brother-in-laws. And, if the sister and brother-in-laws have children, she can call them by the names of their children like /haada... and abbaa.../ which means a mother of ... and a father of ...respectively. Therefore, among the Oromoo, marriage gives a new status to both men and women in the society.

Within marriage relationship, a new bride is usually given a matrimonial name so that the in-laws avoid addressing her by her personal name. According to the culture of the Oromoo people, marriage name is given on the fifth day after marriage. On the fifth day, relatives gathered to name a newly married woman. The first chance is given to father-in-law and then to the mother-in-law. Brother and sister-in-laws and other close relatives take turn to name her.

The research participants expressed that there are different situations in which the marriage name is decided. One of the informant interviewees stated that:

Her mother and father-in-law give her a marriage name based on their family's history. For instance, when the eldest son gets married, his wife is given names like /kanaatuu/ or /soorettii/ which mean 'comfortable and rich' respectively. Others also name her /giiftii/ means 'queen' since she is the eldest daughter-in-law. For the youngest son's wife, a name /toltuu/ which means 'helpful, understanding' and /eebbisee/ means 'blessing' will be given since her mother and father-in-law will need her help as they advance in age, (IG 03, *Translations*).

The data above described that a matrimonial name which is given to a newly married woman is based on a family's history and their wishes for their son and daughter-in-law; i.e. to be rich and comfortable in their life and living. For instance, the marriage name /soorettii/ shows the family's aspiration for their elder son to be rich; and /giiftii/ describes their respect for her. They also transfer their message which describes their hope for their daughter-in-law to be helpful and understanding when they are in their old age. The marriage names such as /toltuu/ and /eebbisee/ are specially given to the youngest son's wife as she joins the family during their old age.

Moreover, another informant expressed marriage names given to a newly married woman based on the status of a son in a family as follows:

Marriage name is a name given to a married woman by father-in-laws, mother-in-laws and close relatives of the husband. They give names like /jijee, toltuu, aagee, hortuu, kabbanee/ and so on. A name /jijee/ is given to the eldest son's wife since it is the family's first time to get their son married. Hence, /jijee/ which means 'our happiness' is given. Names like /duree, soorettii, aagee, hortuu..." can also be given to the eldest son's wife. For both, the married woman and husbands' family, calling in-laws by their formal name is 'safuu' which means not in a norm of a society, (IG 05, *Translations*).

Marriage names which bestowed on an eldest son's wife are related to the family's wish for their son to get married. For instance, the names /aagee, jijee and toltuu/ have almost the same meaning which expresses the family's desire for the marriage since he is the first to get married in the family. This is because, in the Oromoo people's culture, a young boy joins a manship status after marriage. In addition, getting marriage is a sign of continuing generations since the people value getting children more than any property they get in their life. For instance, a name /hortuu/ which means 'productive' assures this issue.

Furthermore, an informant also expressed how the names are given to a newly married bride by supporting the above argument as follows:

Marriage names are given based on whether the woman is married to the eldest or youngest son of the family. The name given to the wife of the eldest son is unique since he is the first son to marry and the first happiness of the family. If the man marries after a long period of time, his families are eager to see his marriage and wish to see his wife; they name her by the names like /hawwanii, yaadani and gammadee" which mean 'wish, desire and happy' respectively, (IN 01, *Translations*).

Thus, the parents' desire to see their oldest son's marriage and his wife is very special since it is the first time to prepare marriage ceremony and to share their happiness with their relatives. Marriage has special place in Oromoo culture. Thus, the parents give a name that expresses their wishes and desire to their daughter-in-law based on their son's status in the family.

Similarly, another informant described that a marriage name given to a newly married woman is determined by whether the woman is married to an elder, a second or younger boy in the family. He stated that:

According to the Oromoo culture, it is observed that once a woman is married, she is not called by her formal name by her husband's family. Rather another name is given to her by her husband's family. This name depends on different conditions. If her husband is the eldest in the family, they name her /biiftuu/ which means 'the sun'. If they are wealthy, they name her /soorettiii/ which means 'rich'. The names given to newly married women of the first, second or third son in the family are different, (IN 02, *Translations*).

Moreover, the interviewee explained that there is a difference between towns and rural areas in giving a marriage name. In towns, calling a newly married woman by a marriage name is rare. The married woman does not force her in-laws to call her by marriage name. But in the rural areas, she requests or even forces the in-laws to call her by the name that her father and mother-in-law gave her. In addition, the names are given based on the status of the married men in the family. For instance, names that are given to eldest sons' wives are /soorettii, biiftuu/ etc.; of the second sons' are /hortuu, koortuu/ etc. and of the youngest son's are /dandeessuu, toltuu/ and others. Especially, /dandeessuu/ is the most commonly given name to the youngest's wife which means she will help them during their old age.

On the other hand, a man's relationship with his in-laws is also as complex as that of his wife. The research participants described that the name avoidance behavior is similar between his father and mother-in-laws and him. He should avoid calling his in-laws not only by their personal names but also he should avoid calling other persons who have the same names among his in-laws. Therefore, he calls them using kin term names like /aabbaa and aayyoo/ which mean father and mother respectively. When he refers to his in-laws names to others, he uses /abbijjuukoo/ 'my father-in-laws' and /amaatiikoo/ 'my mother-in-laws'. Similarly, a father and mother-in-laws can call their son-in-laws by kin term names like /soddaakoo/ which means 'my son-in-law' and it is possible to call him by his personal name. There are also kin term words by which the man calls his brother and sister-in-laws such as /soddaakoo/ which means 'brother and sister-in-laws'.

In general, in Oromoo naming practices, marriage names have special place in the norms of the society. It is a means by which the society show respects to in-laws in the social relationship. Breaking this norm is considered taboo and offensive. However, as some of the research participants described, the culture of giving marriage name is

becoming rare and is gradually disappearing from the urban areas. But, in the rural areas, it is still working having special place in the tradition of the society.

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This section presents a summary of the study based on empirical data collected via interviews, focus group discussions, documents and field notes. In this chapter, summaries of the study are made. Thereafter, conclusions and recommendations are made based on the findings of the study. Finally, further research areas are proposed.

This is Descriptive Analysis in which the naming practices of two purposively selected areas of Eastern Wollega Zone in Oromia are explored. For this purpose, interviews, focus group discussions and document analysis were the tools through which the data were collected. The objectives of the study were briefly to: (1) describe how children are named among Naqamte Administrative town and Giddaa Ayyaanaa Oromoo in Eastern Wollega; (2) explore factors that influence child-naming among the people in the study area; (3) explain the messages and social realities of the people as reflected in their personal names in the study area; (4) examine the roles personal names play in construction of personal and social identity; and (5) explain the linguistic descriptions and purposes of the emerging trends in Afaan Oromoo personal names and causes of name changing practices in Eastern Wollega.

Therefore, the focus of the study is mainly on the description of responsibility in naming, factors that determine child naming practices, the messages and social realities reflected in personal names, the roles of personal names in construction of personal and social identity, linguistic descriptions and purposes of the current naming trends and reasons of name changing practices that are common in the study area. Thus, the study was mainly through Descriptive Analysis of personal names based on the data collected from research participants and document analysis.

The data were analyzed qualitatively using Onomastic theory. The theory analyzes proper names in general and personal names in particular from different perspectives such as linguistic, social, political dimension, real life experiences of the people and their history, traditions and culture. Moreover, the theory was used in the study to identify the literal or denotative meaning of the personal names. The second use of the theory was to describe the cultural meaning of the names which is beyond the

name givers' motivations such as the socio-cultural and philosophical perceptions of a linguistic community. Finally, the pragmatic layer, which indicates the meaning that personal names convey in the context of their use, be an interpersonal, a situational or a social context was investigated. Based on these layers of meanings, Oromoo personal names were analyzed and interpreted.

5.1 Summary

In Oromoo naming practices of Eastern Wollega, naming a child needs due consideration because it has a direct relation to a child's success and a way the child acts. For these reasons, parents give special attention to the name to be given to a newly born child. In name giving, parents, grandparents and close relatives are involved to decide on the name that describes the family's and the society's condition during pregnancy and birth of a child. The father takes a lion's share in naming a child. This role is also stated in Oromoo riddles which says "*Uleen abbaan koo naa mure hinçabus; hinbadus*" which literally means 'the stick which my father gave me neither broken nor lost'. In this riddle, 'the stick' represents and expresses a 'name'. Moreover, the riddle describes that the priority of naming a child is given to a father.

In a given name, at least three parties are involved. The first one is the name bearer, or the referent that the name belongs to. In this case, the child who receives the name is the name bearer or the referent. The second is the party that gives the name to the referent, who are most probably the child's parents, usually soon after births. However, there is a condition in which some parents propose a name before a child's birth. And the third is the party that attributes a name to a referent, who are the society that receives the message(s) that the name transfers. Thus, a name is intimately connected to a referent, who is a person to whom the name applies uniquely, and therefore, identifies him/her from others. The motive behind the name and why the name has been given and the cultural meaning as well as how the meaning is used in the society are also related to the name.

In addition to formal names, some people typically receive additional name and/or a set of names such as nicknames and matrimonial names throughout their lives systematically. A nickname is directly linked to the bearer's character, appearance, job,

ability, events in life and so on. It also describes a name bearer's identity, both self-identity and social identity. Nicknames still play a significant role today in describing an individual's personality. Nicknames are particularly common among young children and adolescents. Nevertheless, there are situations in which elders use nicknames for different purposes like the bearer's identity, behavior and other personal abilities.

Most Oromoo nicknames are descriptive. They identify a name bearer's behavior, personality, physical appearance, job and geographical locations. Some of these nicknames have positive and/or neutral meanings; but most of them have negative connotations. Nicknames that are considered unattractive have negative implications which can have harmful effects on the bearers' self-esteem, success and social relations.

Matrimonial name is another phase for a person to get a name in a marriage practice. Matrimonial name also gets attention in the norms and traditions of the society in the study area because it is taboo for a married woman and man to call their in-laws by their formal names. Married persons usually call their mother and father-in-laws using kin names such as /*Aayyoo*/ and /*Abbaa*/ which means 'mum' and 'dad' respectively. Moreover, the in-laws give a name to a newly married woman on the fifth day after marriage to show respect for her and to assure her involvement in her husband's family. As a result, based on different conditions of parents and status of the husband in the family, a marriage name is given to a married woman.

The meaning attached to Oromoo personal names plays a significant role in the definition of personhood because it is believed that a given name does not only serve as expression of identity but it also determines the type of person the individual will be. Names are believed to have influences on the name bearer's character, psychology and development. The name motivates and influences the bearer to act like his/her name. Thus, parents choose their children's names carefully. Parents are conscious that the names have impacts on the children's success, achievement and future career.

Personal names provide an important window in the construction of ethnic and cultural identities. The collected Oromoo names contribute to larger social discourses such as ethnic and cultural identity since a name choice is often the concern and discussion among parents and close relatives. The data described that the choices and uses of personal names serve as indicators of the socio-political practices of the society

which brings changes in the socio-political arena such as feelings of nationalism and self-discovery.

Against the Western background which stated names as labels or tags of identification, the study revealed that Oromoo personal names manifest different philosophical implications. The study ascertained that personal names describe the socio-political, economic and socio-cultural backgrounds of the people. The given names express the society's attitudes, feelings and aspirations of different social issues such as political, economic and cultural situations. Thus, personal names are tools by which the people express their internal feelings and desires, their likes and dislikes, their joys and sorrow, their support and oppositions, their success and failure, their ups and downs and their challenges and experiences in life.

The Oromoo, like any other people in Africa, are conscious of their cultural traditions and identity, their relation to nature and the existence of powerful force between nature and society. The people express these issues by their personal names. For instance, personal names such as /Gadaa/ and /Odaa/ express the people's socio-political and cultural identity that express their democratic system that have been used for centuries. Their personal names also address their relation to nature and their religious belief in "Waaqaa". Names such as /wakwoyyaa/, /waakjiraa/ and /waakgaarii/ which literally means 'God is better, God is present and God is good' describe the people's traditional religion called '*Wakkeffannaa*'.

Moreover, the existence of powerful attachment between nature and the society can also be expressed by their names. Names such as /kennawaak/, /fedasaa/ and /fedawaak/ which literally means 'God's gift, his willing and God's willing' respectively describe the people's trust in their God that performs everything for them. Therefore, their knowledge about their nature and the force between nature and the society regulates the activities of the member of the society.

Therefore, these personal names indicate the society's original and traditional '*Wakkeffannaa*' religion that ascertain the power of '*Wakkaa*' and his supremacy. Oromoo religious and philosophical world views consider the organization of spiritual, physical and human worlds as interconnected phenomena, and '*Wakkaa*', the creator, regulates their existence and functions in balanced ways. Therefore, the Oromoo people believe

that *Waa'kaa* directs and regulates the world from above and controls everything is expressed by the people's personal names.

Naming is a means by which people express their motto and plan which helps them as a document and storehouse of their real life experiences. The society articulate their internal feelings and attitudes in relation to politics by the names of their children as a slogan. For instance, personal names like /nimoona/ which means 'we shall win' is a motto which a name giver expresses his/her internal political outlooks and desires. The people also use the names of their children as a plan to be performed by their children, by themselves or/and by the society. For instance, /marsimo'i/ which means 'rule/govern by surrounding' is a kind of command the name giver orders his/her child or his society. Moreover, personal names can also be used as a documentation for a traditional society since they count the age of their children in relation to situations that happened during his/her birth. Hence, personal names are a means by which the people describe their motto and plan; and are also used as a document for different activities that happened in the life time of a society.

To Oromoo people, a name and its meaning accord a great value because for the Oromoo, a name does not only represent a person's identity. It is also regarded as a promise, a vocation and a list of expectations that the parents have on/for their children. Consequently, naming is not a minor activity for the Oromoo people. It is a significant exercise that a family enthusiastically gives a meaningful name that shows a child has a personal dignity that needs to be respected and protected. It is also an opportunity for parents to positively influence the life of their children and in the process influence their own lives, too.

Dramatic shifts in naming patterns in Eastern Wollega represent a possible strategy employed by the society to affirm the revival of nationalism. This was done not only by bestowing names that belong to Oromoo, but also by words that express the feelings of nationalism. For this purpose, the society use new trends of personal names which are formed by blending two or more words in order to express their internal feelings about political outlooks and desires, identities, economic and cultural issues and other related concerns of the people.

Concerning the current naming trends and practices of the people in Eastern Wollega, three different ideas were raised. First, most of the research participants stated that both the current and the earlier names should be maintained hand in hand and also exist together as the current names intensely express one's internal feelings. Second, very few research participants expressed that the current naming practices should be stopped as soon as possible because they have a negative impact on the earlier and original naming practices. Third, most research participants witnessed that change is non-stopping as people's knowledge of language use and their perception could be changed as a result of education, politics, technology and development. Thus, change is inevitable. The current names fit best and express one's internal feelings and attitudes with the current commands and outlooks of the people more than the previous names did. Consequently, the naming practices are applicable so that the society can use both of them according to their interest and aspiration.

A few research participants opposed the current naming styles for the reasons that they have impacts on the previous naming trends. However, most of the participants supported and appreciated the current Oromoo personal names as they are marvelous, attractive and more expressive than the previous one. In addition to their being self-expressive, the current names showed the educational level of the people and their consciousness about their language, culture and identity. They also showed the development of the language since more complex words are formed and the vocabulary of the language is increased.

Currently, the people in the study area are making sentences by matching and combining children's names, fathers' names and grand fathers' names intentionally. The main purpose of making such sentences is to transfer their intended messages. This is because the parents are aware of their identity and conscious about different situations happening in their area; whether political, social or economic. Most of the names which are deliberately created to form sentences have messages related to politics, identity and other social issues. Thus, the main concern of relating children's names to their fathers' and grandfathers' names so that they make meaningful sentences is to search for identity, express political views, desires and cravings for political rights and freedom. These names also show political rights and responsibilities expected from the ruling bodies, the

current situations of the country and the society's expectation which they wish to achieve as a nation and nationality of a country.

Name changing practice is the other current trend that has been happening in the study area. Most of the name changes were from non-indigenous names to Afaan Oromoo native names. However, there were also practices of name changing from the previous indigenous Oromoo names to the current trend names. Both changes have been happening for different reasons and for various purposes. The reasons of name changes are for proper reflection of oneself and seeking for expressions of his/her identity because their ethnic names reflect their family history, aspirations and feelings and their values and traditions. Names are indicators of identities and the nations the name bearers belongs to. Thus, name changing was also used to show contention, self-discovery or escapism and to get acceptance in the society.

The motivations behind name changing were the people's intention to express their nationalist sentiments such as self-rule, self-government and their cravings for political and economic independence. The people in the study area have an extreme desire for freedom and participation in the politics of the country and decision making on issues affecting them and their state of land. Hence, most of the names changed express the attitudes and motives of the people to have equal participation in the politics of the country.

Additionally, the people's awareness and consciousness about their language, culture and identity also caused the individuals to change their names. This describes that the people are conscious about their language, culture and identity because the people believe that expressing one's identity starts from the name of an individual.

Oromoo personal names are given to newly born children purposively. The given names are related to different issues and conditions of the society which determine names to be given to children. Parents use names of their children as a means of expressing their desires, hopes and attitudes towards politics, economic and socio-cultural conditions of their society and their country. The people also describe their challenges, beliefs and other cultural systems and norms by their personal names.

In the past, Oromoo personal names were given from the existing stock of vocabulary. But, currently, in the majority of cases, the people are naming their children

by creating new names which are blended from two or more words. Oromoo personal names are aspects of Oromoo cultural heritage that carry the society's issues and conditions of their life and living. Therefore, Oromoo personal names are important parts of Afaan Oromoo language necessarily composed of a word or a set of words which helps to describe different experiences and issues of the people such as socio-cultural, political, economic and self-identity.

5.2 Conclusion

Based on the data collected through interviewees, FGDs, document analysis and field notes and analyzed qualitatively using Onomastic theory, the following conclusions were established.

- In naming practices of the Oromoo people in Eastern Wollega, fathers, mothers, grandparents and close relatives play a significant role in deciding a name to be bestowed on a newly born child. In some cases, there is the involvement of neighborhood elders, close friends and elder brothers and sisters. However, the priority to name a child is given to parents, and in most cases, the father. Thus, the study revealed that there is gendered cultural tradition that positioned the naming of children by the father.
- A name is given to a newly born child mostly after birth since identifying gender is mandatory to decide on a name to be given to a child. However, it is common that some parents could propose a name of a child while it is in its mother's womb focusing on the situation of the family and the society during pregnancy. In addition, different factors such as experiences and challenges of the parents in relation to social, political and economic issues during pregnancy and child birth could also determine a choice of a name. Based on these factors, parents prepare and decide on a name ahead of birth and familiarize it as soon as a child is born. Thus, names are not given arbitrarily; they are given purposively based on different circumstances of a family, a society and a country.
- Oromoo people used to prepare different ceremonies of name giving practices such as 'Hammachiisaa' that was led by the 'Ayyaantuu' who were believed to be blessed people in the society. Parents used to take their unnamed children to the

Ayyantuu's home for naming. However, this naming culture and other Oromoo traditional systems were subjugated and defeated as a result of the past political system of the country that reduced the status of the Oromoo name giving traditions. Consequently, such name giving ceremony was quitted and naming comes to be parents' responsibility.

- The major principle of Oromoo personal name construction and name giving is a positive acceptance principle that suggests avoidance of a name that has negative connotations because the people believe that a child's name plays an important role in his/her development and future career. The connotations behind the names should not hurt the children's psychological and the children should not be ashamed of their names. Thus, the people never give names that have psychological and emotional impacts on the name bearers. The people are aware of the psychological impacts of bad names on children's psychology, self-esteem and success.
- The Oromoo people in the study area bestow names on their children based on different factors. For example, factors such as parents' life experiences, the circumstances that happen during pregnancy and child birth and situations of life and living in their family, society and at the country level determine the names. Moreover, the day, time and condition of birth of the child, the family's economic conditions and attitudes towards politics, social and cultural issues, their wishes, hopes, beliefs, successes and challenges they come across and their future aspirations and hopes are also factors that influence the name to be given to a child.
- Currently, the naming trend of the Oromoo in Eastern Wollega has varied from simple and one word names to more complex phrases and sentences. Apparently, this has happened following the regional political system of the country that has been established. The other factor for the current naming practice is the revival of nationalism, self-discovery, self-rule and the people's improvement in education. All these are the result of the enhanced parents' knowledge about their language and language use, culture and identity. As a result, the people create complex

names, which help the parents' to express their political, economic and social feelings and attitudes in a more expressive way.

- Depending on the meanings they convey in social, political and cultural agendas, the current Oromoo personal names express the people's optimistic feelings. The philosophy that the Oromoo are following in naming their children is optimistic; which is being hopeful about the future. For instance, names such as /hawwiibilisummaa/, /booribsaa/, /marsimo?i/ and the like mean 'wish for freedom, will make tomorrow bright, rule by surrounding' respectively point toward the name givers' hope for the future to be bright and hopeful. Thus, the people are using names as instrument of resistance and protest.
- Most of currently coined names indicate parents' political intentions and their sentiments. The parents comment on and transfer their messages about the administrative and other political issues via the names of their children. For example, names like /bilisummaa/, /lammijjaad/, /firaafool/ which means 'freedom, think for your nations and help your relatives' respectively are popular and very common in the research area. Hence, these names are used for parents as a means of exercising their rights freely and making their messages public. They also describe the importance of solidarity to bring liberty not only to the family and the society but also for the whole nations.
- In naming practices of the Oromoo in the study area, a society provides a symbolic system of an individual's identification which is culturally and historically constructed and socially maintained. Symbolic names such as /gadaa/ and /odaa/ are uniquely Oromoo names which are common in the area having their own meanings according to the society's socio-cultural, historical and political perception. Furthermore, the people give special consideration to and respect for natures like mountains, rivers, trees and other natural resources rich in the area. As a result, the people give names to their children focusing on these natural resources. The names also describe the people's cultural and social traditions and norms to be respected and protected.
- The Oromoo people in Eastern Wollega use their children's names to praise their '*Waakaa*' for his support in hard times. The names connote the religious practices

of the people, beliefs they have on their '*Waakaa*' who helps them in tough times, who cherishes them with good things and whom they hope and belief he has a power for everything in the world and the world beyond. The data also confirmed that children are gifts of God and a sign of good luck for the parents; so that, they express their pleasure of getting a child in their names and naming practices.

- The people express their feelings and wishes, beliefs and thoughts in their language according to their culture by their personal names. Since language is a sign of identity, personal names which are part of a language, are a means by which the people's identity can be described and identified. Thus, personal names are part of a language by which a society's identity can be recognized.
- Family's names which are intentionally created to form a sentence is used to express messages related to politics, identity and other social and administration issues. Thus, the main concern of relating children's names to their fathers' and grandfathers' names to make a meaningful sentence is done deliberately to search for identity, express political views, desires and cravings for political rights and freedom. The people also describe their political rights and responsibilities expected from the ruling class, the current situations of the country and their future expectation to be achieved as a nation and nationality of a country by their personal names.
- When linguistically described, Oromoo personal names are derived from various Afaan Oromoo word categories. They are formed using different morphemes that are available in the language. These morphemes assign meaning to the personal name.
- The causes of name changing practices taking place in the research area are used for expression of their *Oromummaa* (feelings of Oromooness) and searching for their identity they lost in the past system. Most of the individuals change their previous non-indigenous names to Oromoo names to feel comfort with their native names, to describe their identity and inspire generation in philosophical truth that lead to self-fulfillment, self-description and self-rule. Furthermore, it is approved that some individuals change their names to get acceptance in the society since they believe that names carry with them about the bearers' identity.

- The occurrence of nicknames in Oromoo personal names is numerous and their uses are various. Nicknames express the physical appearance of the individual, his/her behavior, jobs, likes and dislikes, geographical situations and the name bearer's political intentions. They also play a great role in describing the characteristics, personality and identity of a particular person.
- Generally, Oromoo personal names describe socio-cultural, political and economic thoughts so far retrospecting the past and prospecting the future based on the current diverse scenarios on life.
- In Oromoo naming practices, matrimonial names have special place in the norms of the society. Matrimonial names are a means by which in-laws show respects to elders, senior relatives and in-laws in the marriage relationship. Hence, matrimonial names are given to married women based on the status of the husband in the family and situation of the parents during their marriage. However, the practice of giving marriage name is becoming rare and gradually disappearing in the study area.

5.3 Suggestions for Future Research

The study recommends readers of the study to understand that Oromoo personal names are statements, sentences and /or discourses that one must understand through imagining their original context of use. This is where the realization that these personal names are instances of contextualized implications comes to the fore. The study argues that Oromoo personal names give their readers or hearers prerequisite insights to realize that they are multifaceted having different layers of meanings. The people's decompositional and reconstructional efforts of the current trend names become important for the appreciation of the language.

Moreover, the study promotes the maxims of conciseness and tactfulness as crucial pillars for one to understand the construction of Oromoo given names. The current trend Oromoo names are brief in appearance having complicated meaning. They are carefully coined words to project life-time observations and experiences of the people. Their tactfulness conforms to the societal codes of conduct where politeness way of transferring message was encouraged towards one another. With this realization, an analysis of Oromoo personal names demonstrates that they would be projecting very serious issues which are done carefully and purposefully. Thus, the study is very important to onomasticians, anthroponomasticians, sociologists, anthropologists, linguists and philosophers of

language, among others. Therefore, to those who want to reconstruct the history of the Oromoo people and their way of life, this study is significant steps towards filling that gap.

The study submits that this must be established as an area of study across the diverse levels of study in different parts of the country in general and Oromia region in particular. The study also recommends that through the names of the people, their philosophy and consciousness to socio-political and identity matters are communicated. Hence, the recommendations that the identity and history of the people are contained in these names.

The present study cannot cover all aspects of Onomastic research in the areas of proper names in general and personal names in particular. Further research in different aspects of the field of Oromoo Onomastics is necessary to complete the picture. The following relevant topics are suggestions for further investigations in this area:

- In this study, Oromoo personal names were analyzed based on their meanings in different Onomastic perspectives. However, the grammatical description and history of names are not touched. This could perhaps be an interesting for future research.
- Investigating Onomastics as a wide area of research and studying its principal branches (anthroponomastics and toponomastics) and interpret the social, political and cultural implications of names and naming patterns can be an interesting area of research.
- How personal names in the rural areas differ from personal names in the urban areas and names given by educated parents differ from non-educated parents can be given special attention.
- Diachronic studies in Onomastics which consider the development and change of personal names and other proper names could be very interesting and may attract the attentions of many of the linguists and applied linguistics specific at this area.

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Lists of Research Participants

A. Parents

No.	Code	Sex	Age	Educational Level	Job
1	PG 01	M	36	MA	Teacher
2	PG 02	M	52	Diploma	Teacher
3	PG 03	M	37	Grade 3	Merchant
4	PG 04	F	45	No	House wife
5	PG 05	F	32	Grade 5	House wife
6	PN 01	M	46/47	PhD Candidate	Lecturer
7	PN 02	M	64	Diploma	Teacher
8	PN 03	M	50	Diploma	Teacher
9	PN 04	F	50	Grade 12	House wife
10	PN 05	F	54	Diploma	Teacher

B. Key Informants

No.	Code	Sex	Age	Educational Level	Job
1	IG 01	M	46	BA	Teacher
2	IG 02	M	27	BA	Teacher
3	IG 03	M	32	BA	Cultural and Tourism officer
4	IG 04	M	30	Diploma	Teacher
5	IG 05	M	84	No	Community elder
6	IG 06	F	52	BA	Cultural & Tourism officer
7	IN 01	M	58	BA	Language and Art Expert and community elder
8	IN 02	M	56	BA	Language expert at Cultural and tourism office
9	IN 03	F	28	BA	Language Expert
10	IN 04	M	28	BA	Language and culture expert
11	IN 05	M	60	BA	Teacher
12	IN 06	M	46	MA	Teacher

C. FGD Participants

No.	Code	Sex	Age	Educational Level	Job
1	FGDG 01	M	47	BA	Language expert
2	FGDG 02	M	32	BA	Teacher
3	FGDG 03	M	33	BA	Language expert
4	FG DG 04	M	32	BA	Teacher
5	FGDG 05	M	49	BA	Officer
6	FGDG 06	M	45	BA	Lecturer
7	FGDN 01	M	51	PhD	Lecturer and

					language expert
8	FGDN 02	M	30	PhD	Lecturer and language expert
9	FGDN 03	M	36	MA	Folklorist
10	FGDN 04	M	29	MA	Lecturer
11	FGDN 05	M	30	MA	Lecturer and Anthropologist
12	FGDN 06	M	28	MA	Lecturer
13	FGDN 07	F	56	MA	Lecturer

D. Name Changes

No.	Code	Sex	Age	Educational Level	Job
1	NCh 01	M	20	Grade 12	Student
2	NCh 02	M	32	BA	Teacher
3	NCh 03	M	19	Grade 9	Student
4	NCh 04	F	18	Grade 12	Student

Lists of Some Sample Appendices

Appendix A: Interview Guidelines for Parents **Addis Ababa University, College of Humanities, Language Studies, Journalism and** **Communication Department of English**

Program of Applied Linguistics and communication

Dear participants, I am conducting a research on “Descriptive Analysis of Oromoo Personal Names and Naming Practices in Eastern Wollega”. For my study to be successful, your cooperation in giving reliable information has a due value. Therefore, you are kindly requested to give real information about personal naming practices in your area. These interview questions are designed to collect information, for academic purposes only. I would kindly request you to share your information and thoughts with me and so that your confidentiality is guaranteed.

Thank you for your cooperation!

1. Personal information:

- a. Age _____ c. Educational level _____
b. Religion _____ d. Job _____

2. What is/are the name/s of your child/children?

3. Who did name him/her/them?

4. When was the child/children named?

5. Why do you prefer this/these name/s?

6. How was the child/children named?

7. What is/are the meaning/s of this/ these name/s?

8. Does the name have any value for the name bearer?

8. What comments do you and your child/children get/s regarding their name/s?
9. What does/do this/these name/s indicate?
10. What does this name value and the people remembered by the name?
11. What are the factors that determine child-naming practices?

Appendix B: Informant/ FGD Guidelines

1. Personal information:

- | | |
|-------------------|----------------------------|
| a. Age _____ | c. Educational level _____ |
| b. Religion _____ | d. Job _____ |

1. Who names a child in your community? How is it done (privately or publicly)?
2. When does the community name a new born child? Why?
3. What are the contexts in which a particular name is given? Why?
4. What are the factors that influence/determine naming practice?
5. What is an impact of a name on a name bearer?
6. What is the relationship between names of an individual and his /her identity?
7. What are the reasons for the formations of new styles of naming?
8. Do these new styles of naming express the culture and identity of the society?
Why?
9. What are the reasons for name changing practices?

Appendix C: Interview Guideline for Name Changing

- | | |
|-------------------|----------------------------|
| a. Age _____ | c. Educational level _____ |
| b. Religion _____ | d. Job _____ |

1. What was your previous name? Who gave you that name?
2. What was its meaning? What do you feel when people call you with that name?
3. Why did you hate your previous name?

4. What is your new name? Who gave you this name?
5. What is its meaning? What about the previous one?
6. What do you feel when people are calling you with this name?
7. Why did you change your previous name?
8. How does this name express you? Does it has relation with you? Your identity? Why?

Appendix D: Afaan Oromoo Interview Guide for parents

Afgaaffii Qorannoo ‘Ibsa Maqaa Daa’immanii Moggaafamanirratti Taasisuuf maatiif qophaa’e

Kabajamoo hirmaattota afgaaffii, kaayyoon afgaaffii kanaa akkaataa Oromoon Wallaggaa da’immaniif maqaa moggaasuufi ibsaafi hiika maqaa mogaasamanirratti qorannoo geggeessuudha. Akkasumas, haala hawwaasichi maqaa moggaasu, hiika maqichaa moggaafamuuf kennamuufi faayidaa inni kennurratti xiyyeefata. Odeeffannoon isin kennitan dhimma barnootaaf qofa kan ooluufi icciitiin kan eegamu waan ta’eef yaada keessan bilisaan kennuun qorannicha akka tumsitan kabajaan isin gaafadha.

Gargaarsa gootaniifis baayyee galatoomaa!

1. Odeeffannoo dhuunfaa:

- | | | | |
|----------|----------|------------|--------------------|
| a. umrii | b. saala | c. amantii | d. haala barnootaa |
| e. hojii | | | |

2. Maqaan daa’ima/daa’imman keessan eenyu?

3. Maqaa daa’ima/daa’imman kanaa eenyutu moggaase?

4. Maqaa moggaafaman kanneen maaliif filattan?

5. Maqaan kun/kunneen yoom moggaafaman?

6. Maqaan kan/kanneen akkamitti mogaastan? Osoo daa'imni hindhalatiin moo erga dhalatee/ttee booda?

7. Maqaan daa'ima/niif moggaafame/an kun/kunneen hiikni isaa/isaanii maali? Maalirratti

hundooftanii hiika laatu? Hiikni kunis maal wajjin walqabata?

8. Egaa maqaa mucaaf kennamu wajjin wal-qabatee yaada isiniifis ta'e daa'ima keessaniif kenname maali? Hawaasni maqaa kana/kanneen akkamitti ilaala? Mee fakkeenya naaf kennuu dandeessuu?

9. Maqaan kun maal agarsiisa?

- daa'imaaf
- maatiif?
- hawwaasaaf?

10. Faayidaan maqaan kun qabuufi namni ittiin yaadatamu yoo jiraate ibsaa.

11. Akkaataa mogaasa maqaa haalonni murteessan maal fa'i?

12. Akkaataan mogaasa maqaa daa'immanii sababa jijjiirama hawaasaan dhufe maali?

- Jijjiirama siyaasaa, dinagdee, barnootaafi aadaa
- Barbaachisummaa siyaasaa, dinagdee, barnootaafi aadaa

13. Yeroo ammaa kana maqaa hormaa daa'imaaf moggasuun xiqqachaa dhufeeraa? Yoo xiqqachaa jira ta'e sababiin isaa maali?

Appendix E: Afaan Oromoo Guide for Informants/FGD

1. Naannoo keessanitti eenyutu daa'immaniif maqaa moggaasa? Moggasni kuni dhuunfaanimoo uummataan geggeefama?
2. Daa'imni dhalate/tte yoom moggaafama? Osoo hindhalatiinimoo erga dhalatee/ttee booda? Maaliif?
3. Hawaasni naannoo kanaa daa'imman isaanii akkamitti moggaasu?

4. Maqaaleen moggaafaman haala maalii irratti hundaa'u? Maaliif?
5. Sababoonni biroon moggaasa maqaa daa'immanii irratti xiyyeefatu maal fa'i?
6. Yeroo ammaa kana maqaa hormaa daa'imaaf moggasuun xiqqachaa dhufeeraa?
Yoo xiqqachaa jira ta'e sababiin isaa maali?
7. Maqaan waliin walitti dhufeenya akkamii qaba? Maaliif?
8. Sababoonni haala mogaasa daa'immanii yeroo ammaa isa duraan beekamurraa jijjiiramaa dhufe maali?
9. Maqaaleen kunniin (maqaa bifa haaraan moggaafamaa jiran) Oromoofi Oromummaa ni'ibsuu? Maaliif?
10. Sababoonni jijjiirraa maqaa maal fa'i?

Appendix F: Afaan Oromoo Guide for Name Changing

Afgaaffii warraa maqaa jijjiirrataniif

1. Maqaan kee duraan eenyu ture?
2. Eenyutu siif moggaase ture?
3. Hiikni isaahoo maalidha?
4. Hiikni isaa kunoo maal agarsiisa?
5. Waa'ee maqaakee duraanii kana maaltu sitti dhagahama?
6. Maqaakee duraanii maaliif jijjiirratte?
7. Maqaan kee ammahoo eenyudha?
8. Maqaa kanahoo eenyutu siif moggaase?
9. Hiikni isaahoo maali?
10. Waa'ee maqaakee ammahoo maaltu sitti dhagahama?
11. Hiikni maqaa kanahoo hawaas aadaafi siyaasa ibsu jiraa? Yoo jiraate ibsi.

Appendix G: Parents Transcripts at Giddaa

PG 01

Umrii: 36

Sadarkaa Barnootaa: MA

Amantii: Orthodox

Hojii: Barsiisaa

Q. Akka naannoo kanaatti eenyudha kan daa'immaniif maqaa moggaasu?

R. Daa'immaniif kan maqaa moggaasan haadha, abbaa, firri aantee kan akka akaakayyuu, akkayyaa, wasiilanfi firri dhiigaa waliif dhimaman baasuuf danda'u.

Q. Yeroo moggaasa kanaa seermoniin, nyaataafi dhugaatiin qophaa'u jiraa?

R. Yeroo ammaa dagatamaa waan dhufedha. Duri abbootiin yeroo odeessan, maatiin dhalasaaf waan gaarii waan hawwuuf waaqaasaa kadhatee, aayyaantuu maqaa baasu bira geessee moggaasaa akka ture dubbatama. Amma garuu kun dagatamaa dhufeera.

Q. Maaliif hafe sitti fakkaata?

R. Seermoniin kun kan hafe ammina qabaatee osoo hinta'iin namootumati ammayyummaa itti fakkaatee aadaa harcaasaa dhufeera. Karaa gabaabaa filachuun, ko'umarraa kan ka'e, qaroomina itti fakkaateetu hafe.

Q. Maatiin daa'imman yeroo moggaasan utuu hindhalatiinmoo erga dhalatanii boodaa?

R. Haalli kun lamaansaayyu nimullata. Maqaa qarumatti miti kan moggaasan; jireenya isaaniirraa ka'anii, mudannoo qabaniifi hawwii qabanirraa ka'anii akkasumas waliigaltee maatii gidduutti jirurraa ka'uun moggaasuu danda'u. Kanaaf, jiruufi jireenya isaanii waliin walqabsiisanii, milkaa'ina jireenya isaanii, ilaalcha qaban, siyaasa, hawaasummaafi dinagdee isaanii calaqisiisuu danda'a. Kanarratti hundaa'anii utuu hindhalatiini, yoo ilma ta'e abalu jenna... jedhanii baasuunis nimullata. Baayyinaan garuu kan ba'u erga daa'imni dhalatee/ttee boodadha.

Q. Itti yaadanii maqaa gaariidha jedhan baasuun faayidaa maalii qaba daa'ima sanaaf?

R. Namni dhalasaaf gadhee hawwu hinjiru. Maaliif, maqaan hiika gaarii hinqabne yoo moggaasne xiinsammuu daa'ima sanaarratti miidhaa guddaa qaba. Akka inni maqaasaatti qaana'u godha. Daa'imni immoo maqaasaatti boonuu qaba.

Q. Haalonni moggaasa daa'immanii murteessan siyaasaa, dinagdeefi hawaasummaa akka ta'an kaastee jirta. Kan biraan yoo jiraatan osoo naa ibsitee?

R. Kan biran immoo bifa wajjin, ‘Bareedduu, Naccoo’ jedhuun baasuun jira. Amala waliinis kan ba’u kan jiru yoo ta’u kun yeroo baayyee erga daa’imni dhalatee xiqqoo turtee booda amala mucaa sanaa ilaaluun kan ba’uufidha.

Q. Maqaa daa’imman keefi maalirraa kaatee akka moggaasteef osoo natti himtee?

R. Daa’iman koo akkaataa itti maqaan isaanii ba’eef seenaa mataasaa qaba. Fknf, hangafni durbadha, ‘Biqiltuu’ jedhe. Hangafa waan taateef biqiluukooti jechuudha. Itti aantee kan dhalattes durbadha, ‘Lalisee’ jedhe. Biqileen lalise jechuu barbaadeeni. Sadaffaa, hawwiinkoo ilma ture, garuu durbatu dhalannaan, ‘Kumee’ jedhe. Durban baayyifadhee, kuman horee jechuukooti. Kumeen naannoo ji’a jarjartee guyyaarraa guyyaati jijjiirama agarsiiste. Ji’a saddetteffaa isheetti baayyee dhukkubsatte kan du’uuf kaate hafte. Waanin ‘Kumee’ jedheefi durban baayyifadhe jedheef dhukkubsatte mucaankoo. Maaluma hojiin waa’ee baayyinaa dubadhe ani; Waaqakon gaddisiisee jennaan dheekamsi kun natti dhufee oole jedheen of ceepha’e. Achumaan, mucaan araffaa ammas durbi dhalatte. Lammata waaqakoo hingaddisiisuu jedheen ‘Hawwanii’ jedhe. Namoonni akkamitti durba araffaa dhalatte ‘Hawwanii’ jetta naan jedhan. Iccitii maqaa kanaa ana qofatu beeka. Akkuman hawwemmoo shanaffaatti dhiirri naaf dhalannaan, ‘Fayyeeraa’ jedhe. Maaliifree, meeqa yaadee, meeqa hawwee waanin argadheef fayyuukoo ibsachuufidha.

Q. Kanaaf, maatiikee keessaatti waa’eema keefi maatiikee malee dhimma sila jette, ilaalacha, dinagdee, hawaasummaa kan ibsu jiruu laata?

R. Ani dhimma dhuunfaa korratti qofan xiyyeeffadhee baase. Namoonni garuu ilaalchasaanii, hawaasummaafi dinagdee isaaniirratti xiyyeeffachuun baafachuu danda’u.

Q. Maqaan ijoollee kee shananuu maqaa Oromoodha. Amantiinkee garuu Orthodoxiidha. Maaliif maqaa amantiirraa kan Oromoo filatte?

R. Amantiinkoo akkuma jirutti ta’ee irra caalaa miira keessoo koo, aadaa Oromummaakoo guutuudha. Itti yaanee jennaan gammachuus ta’e gadda keenya ittiin ibsachuu dandeenya. Dhimma kamiyyu ittiin ibsachuudhaaf Afaan Oromoo guutuudha.

Hawwiikoo, miira keessookoo, gabbiifi kanin fedhe hunda afaan koon ibsachuu waanin danda'eef kunumti nagaha jedheen dhiise maqaa amantii.

Q. Maqaa Oromoo baafachuunkee Oromummaa kee ibsuu danda'aa?

R. Sirriitti naa ibsa Oromummaakoo. Maaliif, amantiin kan saba hundaati; saba Oromoo, saba Amaaraa, saba Tigiree, maal hinjedhu. Sabummaan garuu maqaaciikooti. Kan adda baasee saba kamirraayyu na ibsu maqaa Oromoodha, maqaa sabakoo. Maqaan amantii garuu eenyummaakoo ibsuu hindanda'u.

Q. Maqaafi eenyummaan akkamitti walqabata?

R. Oromummaa koo kan ibsu, eenyummaakoo kan ibsu, hawwiikoofi miirakoos kan naaf ibsu yoon maqaa sabakoon moggaafadhedha.

Q. Ijoollee kee kanaaf sumatu moggaaseefmoo firoonnis keessatti hirmaataniiru?

R. Anumatu baafate; kan koo caalchifadheen itti galmeesise malee kan akkayyoonni baasan jira. Isaan immoo milkaa'ina jereenyaa waliin walqabsiisaniiti kan isaan baafatan. Ijoolleen keenya ayyaantuudha jedhanii milkaa'ina dinagdee, barnootaa waliin walqabsiisani baafataniiru. Faknf, Hundee, Dhaabaa, Biqilaa, Mootummaa jedhanii waamu mucaakoo isa dhiiraatiin akkoofi akakayyoonni isaa.

Q. Maliif 'Hudee, Dhaabaa, Biqilaa, Mootummaa' jedhan laata?

R. Hundee kan jedhaniif, mucaa dhiiraa hangafa waan ta'eef, mana abbaasaa qaba, hundeedha jechuudha. Dhaabaa jechuunis mana abbaasaa dhaabaa, fayyada jechuudha. Qacceenkoo itti fufuusaa kan agarsiisudha.; ilmi abbaan waan waamamuuf yoo dhiira hinargatiin hafe qacceen asumatti dhaabata waan ta'eef. Akka aadaa turettis ilmi qe'ee abbaa dhaala; yoo abbaan du'u kan qe'ee sana dhaalu, ilmadha. Durbi garuu heerumtee qe'ee abbaa gadhiistee waan deemtuufidha. Qabeenyi ishees kan alagaati, isheen kan alagaati, qe'ee alagaa ho'isti jedhama.

Q. Ijoollee kee kanaaf dursitee osoo isaan hindhalatiin kan moggaaste jiraa?

R. Anillee dursee hinmoggaasne. Haatikoo garuu mucaa isa dhiiraa ‘Hundee’n jedha jettee turte. Akkuma jettes Hundee jettee moggaaste; qe’ee mucaakoof hundeedha jechuu isheeti.

Q. Yeroo ammaa kana maqaan bifa haaraan moggaafamaa jirun maaliif hinmoggaafanne?

R. Firootuma keessaatii, obboleettiinkoo mucaakoo isa dhiiraa kanaan ‘Marsiimooyi’ jettee waanti. Marsee mo’uusaan jibba ykn morma utuu hinta’iin, jaarsoliin dur turan Oromummaa keenya, yeroo wajjin, ilaalcha siyaasaa wajjin waan moggaafamaa jirudha malee abbootiin kaleessa kana hinturre. Jijjiramuun kun immoo hundee keenya nungadhiisuu jechuun malee miidhaa qabaatee miti; maqaan ba’u kunis kan nama leeyyaasisu miti. Hiikknisaas badaa ta’ee miti. Waanuma hawwinu kanammoo, akka inni mo’u, akka inni abbaa aangoo ta’u hawwina taanaan isuma durii keessaa niarganna. Mo’aa yoo jenne mo’umasaa agarsiisa, abbaa aangoo ta’uusaa agarsiisa kunis. Kanaaf, isa kana mormuuf osoo hinta’iin inni durii akka hinbanneef.

Q. Haalaa haaraatiin moggaasuun kun sababa maaliin dhufe sitti fakkaata?

R. Moggaasni haaraa hedduusaa kana yeroon ilaalu dhimma dinagdee miti; dhimma hawaasummaas miti; ilaalcha wajjin kan deemu natti fakkaata. Hawwii dhimma ilaalcha waliin walqabate, waan bira ga’uuf hawwan tokko, waan gara fuulduraatti hawwan, eegan tokko akka jiru natti mullisa. Obboleettiinkoos kan isheen ‘Marsiimooyi’ jette cimina hawwuu, akka inni abbaa aangoo ta’u hawwuu isheerraa baaste.

Q. Ati filannoon kee isa duraadha. Ta’us, isa ammaas nimormita jechuu miti. Kanaaf, maqaa ammaa kana yeroo xiinxaltu eenyummaa, Oromummaa saba kana akkamitti ibsa?

R. Hiikasaarraa yeroo kaanu jecha Oromoodha, maqaa Oromoodha, hiika mataasaa niqaba. Warri baafatanis waan hawwaa jiran wayiin jiraachuusaa nutti agarsiisa. Hundumtuu waanti hawwamu kun immoo waan gaaffii qaban tokko, waan hawwanii bira hinga’iin hafan tokko akka jiru natti mullisa. Oromummaa isaanii ni’ibsa. Isa duraarraa kan adda godhu ergaa siyaasummaa qabaachuu isaa qofa.

Q. Maqaa haaraan uumamuun kunihoo guddina afaaniif faayidaa hinqabani?

R. Baayyina moggaasa Oromoos ta'e baayyina jechoota afaan sana keessa jiraniis nidabala. Kunimmoo qabeenya waan ta'eef nufayyada. Anis haaraan hinuumamiin jechuukoo osoo hintaane inni kaleessaa baduu hinqabudha.

Q. Mo'aa yoo jenneefi Marsiimooyi yoo jenne tokko miti jedhu namoonni. Boonaa jechuufi Firaanboon jechuunis akkasuma. Boonaa- maaliin boona? Qabeenyaan boonaa? Beekumsaan boonaa? Moo firaa boona kan jedhu ifa miti jedhu. Firaanboon yoo jenne garuu ifadha, maaliin boonuu akka qabus adda ba'eera. Kanaaf, maqaan ammaa irra caalaa hiika ballaa kenna namoonni jedhanis jiru. Atihoo maal jetta?

R. Inni kun sirriidha, hiika ballaa niqabaata. Irra caalaa ballisee, miira keenya xuqa waa'een sabummaa, Firaanboon' yeroo jennu. Kanaaf, inni kun irraa caalaa hawwii nama sanaa ibsuu danda'u.

Q. Namniifi maqaan isaa walfakkaatee argamuu danda'aa?

R. Dhimmoonni amalaan walqabatee, erga daa'imni guddatee booda kan ba'u dhuguma amala nama sanaa ibsuu danda'a. Kan biraan, fknf, Fayyeeraa yoo fudhanne ani ilma argachuu koof fayyeera. Akkuma maqaasaa ta'amoo anarratti ba'aa ta'a isa jedhummo kan boor arginu ta'a. Kanaaf, kan akka maqaasaanii ta'anii argaman jiru; kan faallaa maqaa isaanii ta'anis jiru. Garuu, waanti ofeeggachuu qabnu, maqaan xiinsammuu daa'immanii miidhan, qaanessan itti ba'uu hinqabu. Warri maqaa gaarii qabaatan immoo waan itti gammadaniif, waan maqaa sana ta'anii mullachuuf carraaqii godhaniif deegaruu danda'a. Yeroo Abdii jedhamee waamamu, Mootii jedhamee waamamu akka maqaasaa kana ta'ee argamuuf carraaqii godha; persentiinsaa haaxiqqaatuuyyu malee qooda qaba. Akka imaanaan irra jiru itti dhagahama. Sochiisaa, hawwiisaa, mullatasaa gara sanatti qajeelchaa deemuu danda'a.

Q. Sababoonni jijjiirraa maqaa yeroo ammaa mullatan kun sababa maalii sitti fakkaata?

R. Maqaa jijjiirrachuun kun sirriitti mullata yeroo ammaa. Maliif, maqaan eenyummaa, Oromummaafi sabummaa keenya kan ibsu waan ta'eef gara maqaa lammiisaatti jijjiirrachaa jiru namoonni heddun. Fknf, namni Dajanee jedhee yeroo fuulleetti nawaamu, eenyummaa koo nashakka. Garaakoo naquuuqa. Maqaa abbaakoo itti dabalee Dajanee Gammachuu yoon jedhe garaan naciisa malee natti hintolu maqaankoo. Maaliif, eenyummaakoo najijjiira maqaan kun. Aniyyu utuu maqaan abbaakoo Gammachuu miti

Q. Yeroo ammaa akka magaalaa kanaatti, maqaan haala maal maalirratti hundaa'ee kennama?

R. Maatiin maqaa ijoolleesaaf haala garaagaraa irratti hundaa'ee baasuu danda'a. Faknf, yeroo daa'imni dhalatu yoo gammachuu qaba ta'e, Gammadaa, Gammachuu jedhanii baasu. Yoommoo gara fuulduraatti abdii qaban ibsuu barbaadan, 'Waaqumaa, Waaqtolee' baasu. Yoo jireenya baayyee bareedaadha ta'emmoo 'Ayyaanaa, Ayyaanee' baasu.

Q. Kanaaf, maqaa jiranirraa kaanee haala hawaasa sanaa, seenaa hawaasa sanaafi bu'a ba'ii jireenyaa hawaasa sanaa ibsuu dandeenya jechuudhaa?

R. Kun iddoo itti ibsamu jira. Namoonni jireenyi isaanii gamtalaa ta'e 'Ayyaanaa, Ayyaanee' jedhanii baafachuu danda'u. Garuu, osooma haala hintaane keessa jiraatanii maqaa akkasii warri baafatanis jiru. Kanaaf, maqaan jiran isaan kana ibsuus ibsuu dhiisuus danda'u jechuudha.

Q. Yeroo ammaa maqaan bifa haaraan moggaafamaa jiru; kanneen akka 'Kookeet, Lammiiyaad' ba'aa jiru. Kun sababa maalii dhufe sinitti fakkaata?

R. Dhimmi inni guddaan hawwii siyaasaa ibsachuufidha. Inni biraan Oromoo ta'uu isaa ibsachuufis nibaafatu. Maqaa amantiis kan baafatan jiru. Inni biraan immoo hiika qabeessa akka ta'uuf kan baafatanis jiru. Faknf, abbaan Waaqjiraadha yoo ta'e maqaa ilmaa Dhugaasaa jedha. Walitti 'Dhuggaasaa Waaqjiraa' ta'a jechuudha. Akkasumas, minyootii (hawwii, fedhii) gara fuulduraa ibsachuufis 'Aanaa'ol, Fira'ol' jechuun baasu. Mudannoo yeroo daa'imni sun dhalatu mudaterratti hundaa'uun baasuunis jira.

Q. Maqaa ammaa kana maqaa faranjii fakkaatu kan jedhani jiru. Isinihoo maal jettu?

R. Lakki, itti qaana'uun osoo hintaane hawwii isaanii irra caalaatti waan ibsuuf jechoota lama walitti fiduun moggaasu. Maqaan ammaa irra caalaayyu akka namoonni Oromummaa isaaniitti boonan isaan taasiseera.

Q. Jijjiiramni maqaa akkasii moggaafachun maalirraa ka'e sinitti fakkaata?

R. Maqaa kanneen kan fayyadamu, hawwiisaa, fedhiisaa, mudannoofi keessoo isaa ittiin ibsachuuf kan yaadedha.

Q. Maqaan eenyummaa waliin walitti dhufeenya akkamii qaba?

R. Maqaa tokko tokko yoo gadifageenyaan ilaallu maqaan fayyuma hinbaane. Fedhii, hawwii isaanii waan ibsuuf eenyummaas ibsuu danda'u.

Q. Sababoonni yeroo ammaa namoonni maqaa isaanii jijjiiratan maalii sinitti fakkaata?

R. Maqaan ilmakoo ‘Balaay’ ture. Yeroo mucaan kun dhalate maqaan Amaaraa fudhatama waan qabuufan maqaa koo wajjinis hiika waan godhatuufan ‘Balaay’ jedhe. ‘Balaay Tasammaa’ ta’a jechuudha. Mucaan kun maqaasaa ‘Yeroosan’tti jijjiirate. Maaliif jijjiiratte jennaan, namoonni Oromummaa kooyyu nashakku jedhe. Keessumaa maqaa abbaakoo waliin yeroo nawaaman tasa Oromoodha namni najedhu hinjiru jedhe. Lammaffaa, maqaan kun yeroo ammaa maqaa namni ittiin waamamu miti; maqaa duriidha waan ta’eef jijjiirachuun qaba jedhe. Gara nama zamanaattis nafida jedhe. Ollaakootis yeroo Iyaadig namni baayyeen shuumame jennaan abbaan isaas, ‘Shumbeza’ jedhee baaseef. Yeroo eebba jala ga’u maqaasaa gara ‘Yoo’obsan’itti jijjiirate. Maaliif akkan jette jennaan, tokkoffaa abbaankoofi haatikoo baayyee wal-lolaan mudannoo cimaa keessan darbe. Ammas immoo eebbifamuu jala barumsa tokkottin kufee isa deebisee faaquuf yeroo natti fudhate. Obsa guddaa boodan eebbifamee jedhe. Kanaaf, mudannoo isaanii ibsachuuf, nama zamanaa fakkaachuufi Oromummaa isaanii barbaachaaf kan jijjiiratan.

Q. Yaaduma isin kaastanirrattin waa singaafachuu barbaade. ‘Balaay Tasammaa’ jennaan namni nashakkee jedhe jettan. Saba biraa jedhamuu hinbarbaadu jechuudhaa mucaan kun?

R. Eeyyeen, akka jechuuti. Ani saba Oromoodha malee saba biraa mitii; ani Oromoodha jechuu isaati. Oromoo ta’uusaatiif shakkamuu hinqabu. Kun hawwii siyaasaaf qaban ittiin mullisuudha. Oromoon akka eenyuuniyyu gad hintaane, lammii biyya kanaa gadi hintaane mullisuudha.

Q. Isin amma ijoollee meeqa qabdu?

R. Ijoollee sagalin qaba. Erga Dargii asii kan dhalatan afur natti fakkaatu. Isaanis ‘Caaltuu, Magarsaa, Eebbaa, Eebbisee’.Eebbaafi Eebbiseen lakkuudhaa.

Q. Ijoollee keessan ‘Caaltuu, Eebbaa, Eebbiseefi Magarsaa maqaa Oromootiin baaftan. Maalirraa kaataniiti kan Caaltuu jettan?

R. Caaltuu kan baasne warri hangafoonni ishee dhiira waan ta’aniif ishee hawwinee waan arganneef ‘ Caaltuu’ jenne, warra dhiiraa nuucaalti jechuu keenya. Eebbaafi Eebbiseemmoo mudannooma yeroo sanaarratti hundoofnee baafne. Tokkoffaa, ijoolleen kun nibaayyatani; guddisni isaanii nutti baayyate; isumayyummo lakkuu ta’anii

dhalatan. Kanaa achitti nuga'a, kana caalaa hindhalchinu; isaanuma kana nuuf haa eebbisuudha.

Q. Maqaan masoo daa'imaaf ba'uhoo hiika qabaa laata?

R. Hiika qaba. Tokko hiiktisaa amala mucaan sun mullisurraa ilaalameeti. Mucaa isa 'Balaay' kana haatis ollaanis 'Suusoo' jedhu. Maliifii, baayyee bareedaa ture; kanaaf kun suusii namatti ta'a, baachuun isaayyu suusii nama qabsiisaa akka jechuuti.

Q. Maqaan gaa'elahoo maalirratti hundaa'ee moggaafama?

R. Akka naannoo kanaatti dubartiin tokko eerumtee dhuftee gaafa guyyaa shanii maqaan niba'aaf. Gaafa kana firoonni waamamanii maqaa moggaasuuf. Jalqaba abbiyyuurraa jalqaba; amatiin itti aanti; obbolaanis dabareen maqaa moggaasuuf. Dhumarratti isa kamtu haata'u jedhanii murteessu. Yeroo ammaa baayyee xiqqachaa dhufeera. Abbiyyuufi amaatiin maqaa hinwaaman ture dur; amma garuu waamuu eegalaniiru.

Appendix H: Parents Transcripts at Naqamte

PN 01

Umrii: 46/7

Sad. Barnootaa: Kadhimamaa digirii 3ffaa

Amantii: Protestant

Hojii: Barsiisaa

Q. Mee ijoollee meeqa qabduu? Maqaan isaanii eenyu jedhamu?

R. Ijoollee sadiin qabaa. Isheen jalqabaa durba, Burqituu Malkaa jedhamti. Inni lammataa dhiira, Yaa'ii Malkaa jedhama. Inni sadaffaas dhiira, Roobsan Malkaa jedhama.

Q. Maqaalee kanneen maalirratti hundooftanii baastan? Mee Burqituuf eenyutu moggaase?

R. Haadhasheetu moggaase. Akkuma tasaa moggaaste isheen. Ani garuu maalin barbaada ture, maqaa Oromoo hiika qabu, kan maqaakoo wajiin deemun, waan gaarii lafa Oromoo wajjin deemun barbaada ture. Takkumaan yeroo ishee 'Burqituu' dhiheesitu ragaasisnee fudhanne.

Q. Akkamittiin hiika qabaate Burqituun?

R. Burqituu jechuun madda, jiidhaadha. Maqaan koommoo Malkaadha; yoo burqituun burqe malkaan uumama. Concept kana qaba. Malkaa Hiikaati; kankooti innimmoo. Malkaa Hiikaa ofumasaaf hiika qabaa. Ijoollee hundi isaanii akkasitti kan walqabatu;

waan bishaaniiti akka nuti beeknu. Yaa'ii immoo anatu moggaase. Erga burqee niyyaa'a; 'Course of river' isa jennu jechuudha daandii. Niburqee, niyaa'ee. Hiika lama qaba Yaa'iin. Ijoollee lama qofa qabaanna jennee turre. Kunimmoo 'milaate gubaa'ee, gubaa'ee isa jedhudha. Guunneerraa, ammana karoorri keenyaa, ijoollee sadaffaa hindabalannu kan jedhu ture. 'Concept'n maqaa bishaan waliin walqabsiisne maqaankoo gara sana waan ta'eef. Maqaa isa sadaffaa mucaa isa lammaffaa kanatu 'Propose' godhe, Robsaniif. Nuufis nuudeemaa, kanaan ragga'e.

Q. Burqituu, Yaa'ii, Roobsan. Maaliif bishaan, burqaafi jiidhina waliin walqabsiisuu barbaaddan?

R. Ofcourse, inni kun maqaakoo wajjin walitti fiduuf malee waan biraaf miti. Maqaankoo akkasitti moggaafameera; sababa isaan maqaakoo akkasitti moggaasaniif hinbeeku; sanaaf jecha inni guddaan malee gadifaggeenyaan ballifnee itti yaannee hinjiruu. Garuu, sanaa wajjin deemuusaa namoonni baayyeen 'surprised' ta'u. Akka maqaa 'unique'tti ilaalu. Amma mana barumsaatii, mucaakoo 'Yaa'ii' yeroo jedhamu, 'Yaa'ii Malkaa'tii jedhanii gaafatu. Tokkoffaa hiika kennaafii. Ta'e jennee ergasii hiika itti kenninee uumnee kan moggaasne itti fakkaata; maqaa dhugaa itti hinfakaatu.

Q. Aadaa uummata Oromoo waliin waanti walqabatu, burqituu sila naaf ibsitaniittu. Yaa'iinoo?

R. Yaa'iinis tokko concept tiin isaa 'modern' dha; milaate gubaa'ee. Anatu 'attach' itti godhate. Yaa'iin inni bishaanii wajjin immoo beekamaadha. Waanti burqe niyyaa'a. Burqaa booda yaa'uutu jira; in principle, waa'ee burqaa, waa'ee malkaati waan ta'eef.

Q. Roobsanis akkasuma jechuudhaa?

R. Roobsani, roobuu, bishaan wajjin hariiroo qaba. Yoo roobee, bishaan jiraa, burqaan jiraa; silaa utuu kun dura dhufe ta'ee gaarii ta'a ture. Sunis, maqichi maqaa Oromoo ta'uusaan, context amma jenne wajjinis walitti dhufeenya qabachuusaan waan nugammachiiseef fudhannerra. Roobni Malkaa wajjinis, Burqituu wajjinis, Yaa'ii wajjinis nijira jechuudha. Kanaaf, maqaama ijoolleeree yoo waliin ilaalle utuu Roobsan dura dhufeera ta'ee hiika qaba jechuudha. Ofcourse, amma yoo robe, burqa; yoo burqe yaa'a. Akkasitti yeroo yaannu jechuu kooti, practically.

Q. Kanaaf, maqaan kun itti yaadamee, akka hiika qabaatu godhamee baafame jechuudha.

R. Eeyyeen. Waansaa dhaloota wajjiin, waan biraa wajjiin yoo ta'uullee baate qixuma maqaa wajjin akka hiika qabaatu godhamee, akka wajjiin deemu yaadamee fudhanne. Proposal adda addaa turaniiru. Isaan keessaa isaan kana filanne. Erguma dhalatani moggaafamani, dhiira durba ta'uusaaniyyu hinbeeknu. Kanaaf, erguma dhalatani baafne. Kan Yaa'ii duruman yaadaa ture; waan akka daandii, just kan isaa 'deliberately' ta'e. Kansaa ittuma yaadeeni wannii ta'e.

Q. Namoonni adda addaa maqicha yeroo dhagahanii yaada akkamii sinii kennu?

R. Maqicha ta'e jennee waan nuti ergasii itti baasne itti fakkaata; maqaa dhugaafaa itti hinfakkaatu. Ofcourse, baayyee dinqisiifatu. Akkasanatti match ta'uusaaf. Niibeekus, salphaatti qabatu. Maqichi adda ta'uu isaaf namoonni akka qabatan godheera. Kana barsiisota isaaniirraa argeera. Iddoo adda addaa mana barumsaa lama sadii gasheera; dafanii baru.

Q. Burqituuf maqaan ishee maali? Akkamitti fudhatti? Isinihoo? Hawaasni naannohoo?

R. Egaa maqaanii, ogeeyyiin akka adda addaatti ibsu. Mallattoo namni tokko ittiin beekamudha. Anis, isheenis, hawaasnis maqichatti nigammanna. Anis maqicha haala aadaa wajjin, haala uumama lafa keenyaa wajjin, jireenya hawaasummaa keenyaa wajjiin yeroon ilaaluu baayyee bareedaadha. Natti tola anaan. Kanaaf, yaada mormii ykn maqichi boodatti hafaadha nama jedhu hindhageenye amma yoonatti. Nijaallatamaa, nidingisiifatamaa. Warreen hiriyyonnikoo akka carraa yeroo tokko na arganillee waa'eeshee nagaafatu. Akka unique'tti ilaaluu. Maqaashee baayyee qabatu. Kun nama biratti gaarii ta'uu natti agarsiisa.

Q. Maqaa gaarii akkasii dhala ofiif baasuunihoo daa'ima sanaaf faayyidaa maalii qaba?

R. Kuni beekamaadha. Amma nuti waa'ee maqaa nihaasofna. Namni tokko tokko maqaa baayyee namatti ulfaatu qabu. Yeroo tokko tokko, nama kana erganni guddatee booda amalasa ilaalanii itti baasanimoo, bifasaa ilaalanii itti baasanimoo wantota jennu jira. Kanaaf, maqaan yoo jallate, yoo unique ta'e, namoonni durii du'a sodaatanii maqaa gadhee kan baasani yoo ta'e dhiibbaa qaba. Haala sanaani ani jarri suni mitii aniyyu 'feel' godha. Tokko tokkommoo hiikuma jallaa qabaatee dhufa. Kuni beekamaadha miira namaarratti maal akkanni fidu ifa. Ofcourse, dhiibbaa godha maqaan gadhee. Kun beekamaadha. Maqaasaatti boonaa, nigammadaa, waan positive inni yeroo hundaa ittiin waamamu, yaaduufi dhagahu sun psychological impact qaba jedheen yaada.

Q. Yeroo maqaa baastan haalli yeroo sana raawwate, socially, economically, politically yoo jiraate?

R. Ani kankoo akkuman sitti himee jiru, warra kanaa wajjiin walitti dhufeenya tokkoyyu hinqabu; maqaakoo waliin ilaaleeni malee. Namoonni yeroon Yaa'ii jedhu kan rifatan jiruu; kissiirraa turtee kan jedhan jiru. Firri maqaa kana narratti dides jira. Kanaaf, context keessa jiru, environment, beelaa, haalaa jireenyaa, rakkoo, siyaasaa waliin walittidhufeenya hinqabu.

R. Egaa isin naannoo Naqamtee yeroo dheeraa jiraataniittu. Maqaa ijoollee adda addaa dhagahuu dandeessu. Kanaaf, haalonni moggaasa maqaa murteessan maal fa'i?

R. Namoonni tokko tokko maqaaf iddoo kennuu dhiisuurraan kan ka'e akkuma itti toletti kan moggaasan jiru. Warri kaanimmoo conscious ta'uurraa haata'u sababa biraaf ta'uu danda'aa jechoota baayyee nama ajaa'ibaniin ijoolleesani moggaasaa kan jiran jiru. Oliiyaad,... jechoota kaayyoo ibsan, gadifageenyaan waa'ee afaanichaa baruurraa ykn waa'ee ofii baruurraa maqaan haaraa babbareedoon namoonni moggaasaa jiran jiru. Keessumaa, compound word fayyadamanii, Kookeet, Firaa'ool, Fira'aansi, maqoonni akkas akkasii kun jiru. Kun, akka kootti ani guddina afaanichaa wajjin, namoonni hubatanii, of jaallatanii, babbareedoo, jechoota qaqqajeeloo fayyadamanii moggaasuun jiru. Kara amantiis bible gargaaramanii warri kiristaanaa maqaa moggaasuun jira. Kaanimmoo akkuma itti toletti afaan adda addaan darbeedarbee moggaasuun jira. Garuu, moggaasni ballaan amma ani argu, keessumaa waldaan keessatti waaqessu keessatti, yeroo baayyee dhufanii kiristinnaa kaasuu. Maqaan kun baayyeensaa maqaa amma teelana kana akka ammmaa kanatti jechoota adda addaa walitti dhufanii maqaa ta'aniini. Jechoota sana haaraadha hinjettu, garuu namoonni amma conscious ta'anii hiika qabu wajjiin ba'aa jira. Ani si'an irra maqaan ba'a jedheen yaada; Oromoon si'ana yoomiyyu caalaa Afaan Oromoodhaan, jechoota ballaa fayyadamee maqaa baasaa jira.

Q. Maqaan haaraa ammaa kun tokkoffaa consciousness dabaluudhaa jettan; lammaffaa dandeettiin afaanii dabaluudhsa jettanii jirtu. Haalli biraa akka namoonni maqaa akkanaa moggaasan taasisan jiru laata?

R. Ofiikoofi ani ofbaruumarraa natti fakkaata. Maaliif, yeroo kaan ofwalaaluu, gadi ofqabuun maqaa Oromoo akka qaaniitti, maqaa hormaan ofwaamuun akka qaroominaatti ilaalamaa tureera. Ana ofiikoof namni yeroo kamiyyu caalaa ofhubatee, carraa argateen

gargaaramee kan moggaasu natti fakkaata. Tarii, sababni biraan jiraachuu danda'a dugda duuba; anaaf garuu akkasitti naaf gala.

Q. Kana waliin walqabatee yaadi ka'an jiru. Tokko social transformation of the society kan jedhan jiru. Akkuma isin jettan, barnootaan ta'uu danda'aa; afaaniin ta'uu danda'aa. Ilaalchi biraan immoo faranjoomuudha maqaa babbareedoo akkasii baasuun kan jedhanis jiru. Badhaasaafaa, Gammachuufaa dhiisanii warra ammaa kana baasuun, ofitti qaana'uudhaa kan jedhani. Inni kunimmoo aadaa moggaasa Oromoo isa duraanii ajjeessaa deemaas jedhu. Isinihoo maal jettu?

R. Ani yaada kana hindeeggaru. Maaliif, guddinni hawaasummaa jira, afaan niguddataa; akkaataan nuti yaannu niguddata. Indaahuun nicimsan jedheen yaada ani. Badhaasaa, Tolosaa jennee itti fufuu dhiisuun ani akka isaan yaadanitti Oromoo miidhuu miti. Still ammas, maqoota biroo, hiika kan qaban, kan hojjechuutti jiran fayyadamuun haala amma keesa jirru wajjiin immoo kan deemaniifi kan bareedan uumuu danda'uun; ani yeroo tokko tokko maqaa Faranjii fakkaata; garuu Oromoodha. Ani amma mucaan hiriyyaakoo tokko Firaansi kan jedhu mucaa qaba. Fira aansii jechuudha. Firaansi yeroo dhageessu garuu dura dafee waa'ee Faransaayitu namatti dhufa; garuu miti. Fira ofitti aansii jechuudha. Anaan natti tola kun. Kun aadaa moggaasa Oromoo miidhuu miti; more miidhagsanii modernize gochuun immoo guddina. Maal jedhaa akkuma seerasaatti 'barumsi aadaa uummataa sadarkaa tokkoffaatti nitiksaa; lammaffaattimmoo niguddisas.(Transforming people's culture) jedha. Transformation dha kun amma. Ani maaliifan Tolosaa, Kabaa qofa qabadhee deema; maqaa Oromoo kana caalaa bareedu, miyaa'u hedduu utuu uumuu dandeenyuu. Maqaama tokko qofa qabannee deemnaaree? Kanaaf, anaaf kun gadheesaa osoo hintaane gaarummaa isaati natti mul'ata.

Q. Walcinaa qabnee yoo ilaalle, maqaa ammaafi durii keessaa kamtu caalaa'feeling' namaa ibsa?

R. Akkakootti yemmuun taa'ee ilaalu garuu, warra yoo ani Tolaa jedhee moggaasu narratti jibbu hinkeesummeessu. Still nihojjeta ammas. Inni guddaan 'domain' sana keessaa jiraannee akka nutti toletti moggaafachuu qabna. Hunda keenya tokko kan godhu 'domain' sana keessa jiraachuudha. Olaaniis jenne Oliyaad akka fedhii keenyaatti moggaafachuu qabna. Ani warra Olaanii jedhi malee Oliyaad hinjedhiin jedhuttis hingammadu; and the vice versa is true. Anaaf, lachuyyuu gaariidha. Keessumaa, gara

teellaatti dhufaa adeemuunsaa immoo, namni itti gammadee jennaan ani gaariidhan jedha, guddina waan ta'eef.

Q. Maqaan eenyummaa waliin walitti dhufeenya akkamii qaba?

R. Maqaa gadhee yoo ta'e namni itti hintolu, feel godha, of dhoksa. Kan maqaasaa jijjiirattu isa maqaasaa sanatti hingammadne. For some reason, 'iyyafere new'. Yookiin waanti ta'e jira, sababa dhokatuuf qaba ta'a. Iddo sanatti maqaan sun isaaf dhiibbaadha. Kanaaf, jijjiiruuf dirqama. Maqaan faayidaas, dhiibbaas qaba jechuudha. Garuu, keessaa ofiirratti, Oromummaa, saboonummaarratti ofiin boonuufi ofitti leeyya'uurratti jijjiirama nifida. Namni tokko fakkeenyaaf, yoo maqaasaa hinfeene ta'e, amma akaakkayyuufaatti himata. Just kun maal jechuudhaa, waa'ee 'identity' isaa ibaschuuf jecha namni gara biraatti na ilaala, nashakka jedhee itti dabala. Amma fakkeenyaaf, maqaansaafi maqaan abbaasaa maqaa Amaaraa waan ta'eef, nama yeroo hunda amma akaakkayyusaatti himatu beeka ani; Oromoo ta'uusaa agarsiisuuf. Kun maal nutti agarsiisaa, maqaa sana wajjin interpretation jiru, ilaalchi akka jiru agarsiisa.

Q. Jijjiirraan maqaa baayyinaan jira yeroo ammaa. Baayinaan maqaa Amaaraa gara maqaa Oromootti jijjiirachuun jira. Akkasumas, maqaa Oromoo isa durii gara isa ammaatti jijjiiruunis nimul'ata. Jijjiirraan kun moggaasa maqaa Oromoo isa duriirratti dhiibbaa inni fidu jiraa laata?

R. Dhiibbaa fiduu danda'a. Garuu inni guddaan personal perspective, ilaalcha namootaati. Anumtiyyu kanin beeku jira. Nama lama sadii kanin beeku maquma Oromoo isa durii baayyee smart ta'e gara maqaa ammaatti ijoollee jijjiiratan beeka. Amma anaaf kuni gaarummaan isaa natti hinmul'atu. Garuu, over all, waa'ee maqaa moggaasa Oromoorratti dhiibbaa ammanatti fidu hinqabu. Maaliif, asiis Oromoodhaa; utuu isa si'ana kana siluma kana moggaafatteetta ta'ee kun hindhufu. Garuu ilaalcha namootaarratti rakkoo fidaa jedheen yaada. Maal fida kunii isa tokko doofummaa jedhanii maqaa durii akka dagannu gochuu danda'a ta'a. Gara biraan, dur Oromoon yeroo maqaa moggaasu, 'Sort of Guideline' qaba ture. Malee callisee akkuma keenya kana miti. Kanaaf, maqoonni hunduu nijiraatu. Yeroo qabaa; ayyaanaanii, ji'aanii, haalaafi kkf waan ta'eefii 'fail' hinjiraatu. Garuu, maqoonni sun daanga'oodha. Amma ballataniiru; amma callisneema gara jijjiirraa adeemuutti yoo deemne inni sun badaa adeemuun isaa hinoolu. Haala ittiin Badhaasaa moggaasan dur amma seermonii sana celebrate godhanii

condition sana amma eeganii hinmoggaasnetti, seerri moggaasa akkasii amma waan hinjirreef maqooti akkasii baduun isaanii hinhafu jedheen yaada. Akka durii ji'a ilaaluun, qaalluu gaafachuun hafee waan jiruuf amma namni haala itti toleen, haalicha ilaaluun, jecha itti toleen moggaafachaa deema. Kunimmoo gradually warra sana hambisaa deemuunsaa hinhafu. Egaan, walumaagalatti garuu maqaa Oromoo warra biraan bakka bu'uunsaa dhiibbaadhaa yoo jennes gaaffii biraa ka'uu danda'udha. Amma fakkeenyaaf, Oliyaad dur hinturre; Olaanaan garuu tureera. Yoo Olaanaan hafee Oliyaad jiraatee, akka seenaatti jiraachuu danda'aa, dirqitees immoo jiraachisuu hindandeessuu; akka sanatti maal akka jennu hinbeeku ani. Tarii warri irratti hojjechaa jiran ammam bal'atee, ammam maqaan haaraa dabalamee, ammamtimmoo du'ee isa jedhuu tarii waa nuagarsiisuu danda'u. Kanaaf, dhiibbaan hinhafu.

Q. Ammas akka 'informant' isin gaafadhaa; isin qorataadhas waan ta'eef maqaan tokko tokko jiru kan siyaasa waliin walqabatan; kan akka Mo'iiboon, Diinkolaas, Marsiimoyi..nijiruu. Kunimmoo maatiin ofiisaa sodaatee da'imman isaan itti gaafatamummaa kennuu hinfakkaatu?

R. Anillee kun akkas natti hinfakkatu. Maatiin kamiyyu, ijoolleesaaf waan hamaa hinyaadu. Mo'icha gaarii, waan bareedaa waan hawwufidha. Namooti amma sana political dedication waan qabaataniif osoo hintaane, maqaan tokko tokko maqaa jagnummaa, maqaa mo'iinsaa, maqaa milkaa'inaa inuma jaallata namni. Yoo ijoolleen himattullee, inni dhagahu itti gammada. Kanaaf, ani isa kanarraa ka'anii laata yaada jedhun qaba. Kun critical concept feeling, waanta regret godhan ykn hawwan ta'uus danda'a, kanas, hinkaadu. Warrimmoo jechumtichi itti tollaan, namni diina kolaasu, jagni hawaasaan waan jaallatamuuf baafatus jedheen yaada. Maaliif, tokkoffaa, hawwaasni Oromoo intention waraanaa waan hinqabneef. Lammaaffaammoo, yeroonumti isaayyu yeroo waraanaa miti. Utuu ta'eellee, isaaf qopheessuuf jedhe jechuun nidanda'ama ta'a. Uummati Oromoo uummata nagaa jaallatu, yoo wanti mormamu jiraatellee, karaa nagaa kan ba'ee mormu, natti fakkaata. Amma kana amma maal seete iddoo tokko tokkotti, qiimii ba'uudhaaf maqaan ba'u jira. Fknf, Dammalaash, akka Amaaraatti yoo fudhatte yoo namni maatiisaa keessaa ajjeefame, bara eegee ijaa abbaasaa deebisuu qaba jedhanii. Amma kan keenya akkas, waanta routed ta'e intentionally gadi fageessanii hawwu malee akka kanatti natti hinfakkaatu jechuu barbaadeeni.

Q. Sababa maaliif namni yeroo kamiyyu caalaa gara afaansaatti dhufee kan moggaafachuu jalqabe?

R. Guddinni afaanii, ofbaruufi ofitti amanuun, haalli siyaasaafi hawaasummaan carraa fideef kun namni yeroo kamiyyu caalaa ofitti gammadeeti baafataa jira. Inni sila maqaa biraa moggaafateyyu jijjiirattee gara Oromootti deebi'aa jira. Kun ofitti amanuu isa guddaadha; guddinni afaaniifi carraa isaan argatan kunis bu'aa kana hunda fideera.

Q. Maqaan 'marriage name' jedhau yeroo ammaa kana magalaa Naqamteetti nimullataa?

R. Badaa hinmullatu. Ani garuu mucaa hangafa waanin ta'eef akka aadaa Oromootti haadha manaa mucaa hangafaaf immoo 'Soorettii'tu moggaafamaaf.

Q. Maqaan masoo 'nick name' kan jedhamuhoo magaalaa kanatti mul'ataa?

R. Inni kun darbee darbee nimullata. Amalasa, hojiisaa ilaalanii maqaa baasuuf; ittiin walwaamu. Kan ba'us yookiin waan ati jaallatturraa, yookiin immoo waan ati jibbiturraa ka'anii maqaa walitti baasuun nijira.

PN 02

Umrii: 64 Sad. Barnootaa: Advanced Dipiloma

Amantii: Protestant Hojii: School Administration

Q. Ijoollee meeqa qabduu? Maqaan isaanii eenyu jedhamu?

R. Ijoolleenkoo baayyeedha. Bara Dargii keessa dhalatan baayyeen isaanii. Alam, Yibelxaaal, Zinash, Qalamuha, Salamawit, Jamaahiikaa, Sooyyomee, Caaltuu; amma gara of baruutti dhufe.

Q. Maaliif warra jalqabaa sana afaan Amaaraatiin moggaastan?

R. Bara Dargii Oromummaan nukeessaa badee osoo hintaane naannoo fakkaatanii buluuf jenneeti. Alam kan jenne mucaa hangafaa waan ta'eef 'alamiidha' jechuu barbaadneeti. Namumarraa dhageenyee baasne, gaariidha jennee osoo hintaane maqaa akkasiitu baayyataayyuma baasne. Jamaahiikaa jechuun akka namoonni baayyeen yaadan dessetii jechuu miti. Jamaahiikaa jechuun rakkoo uummataa hiika jechuu barbaanneeti. Amma yeroo kana of beeka ani. Sooyyomee yemmuu jennummoo qalloo bareedduu jechuukooti. Namoonni maqaa mukaatti baase naan jedhu, ani garu qallinasheefi bareedina isheefin

jedhe. Isheen itti aantu Caaltuudha. Egaati ijoollee ofii keessaa hangafniifi quxusuun addadha. Isa hangafa alamiidha jennee waan gammanneef ‘Alam’ jenne. Caaltuun immoo hundumaa waan caaltuuf mucaa quxusuu waan taateefi.

Q. Eenyutu baase maqaa kanneen?

R. Baayyinaan natu baase, isheenimmoo naaf mirkaneessiti. Amma ijoolleen ijoollee keenyaa baayyeen isaanii Afaan Oromootiini kan moggaafaman.

Q. Mogaasni ijoollee kanaa erga dhalatani boodamoo osoo hindhalatiini?

R. Erga dhalatani booda; ijoolleema godhanneyyu kan jennu erga dhalatani booda mitiree. Nama tokkoyyu osoo hindhalatiin garaa keessatti hinmoggaafne.

Q. Rakkoo qabaa osoo hindhalatiin garaa keessatti mogaasuun? Aadaa, amantaa waliin walqabatee?

R. Sababiin isaa haati manaakoo nagaan deessii, rakkoo maaltu ishee qaqaba jechuun waa’ee haadhaa yaadda. Waa’ee daa’imaa erga isheen lafa geessee yaaduu jalqabda malee garaa keessatti miti. Amman beekutti ani hinmoggaasnes; kan moggaasanis hinjiran. Garuu, yoo haati garaatti baattu sun rakkoon garaagaraa yeroo ulfashee ishee mudate, mucaan kun yoo dhalateef, ‘Aschenaqqii’ jennafaa jedhanii dubbachuun darbee darbee kan jedhan jiru.

Q. Jamaahiikaa yoo jettan, maalirraa kaatanii akkas jettanii; maqaa warra duraaniirraa gara Oromummaatti maaliif dhuftan?

R. Yeroo Jamaahiikaa kana yeroonis xinnoo fooyya’aa dhufeera. Xinnoo dubbachuuf mirgi jira. Nurra darbee saba baayyee kan hiikudha; rakkoo saba baayyee kan furudha. Furmaata kan ta’udha. Nuti kan jenneef qabna. Rakkina darbine kanaa, namni yaallaan, waanti bira hingahamne hinjiru; haaturu, haabulu malee. Rakkinnis haajiraatu, beellis haajiraatu cimani hojjennaan nihiikama jechuu barbaanneeti. Rakkoo nama hedduuf furmaata taata jechuukooti.

Q. Rakkoo maalii hiika, rakkoo maaltu ture; akka isin akkas jettan maaltu taasisee?

R. Rakkina keessa turre beekta; bara Dargiis, bara Hayilesilaassee dhiibbaa cimaatu ture. Namoonni keenyammoo dhiibbaan kan ittii dhagahamne nama xiqqoodha. Nyaannaan dhimma hinqabu. Waan xiqqoon bitama. Ammas akkasuma mitiree? Rakkoon nihiikamaa laata? Maaliin hiikamaa? Namni yoo barate, yoo hubate, yoo waliigale, yoo wal mari'ate, yoo waljaallate hunda galagalchuu danda'a. Baayyee yoo dubbannes...baayyee dubbachuun garuu nidanda'ama.

Q. Maqaa kana yoo dhagahan maal siniin jedhu namoonni? Yaada akkamii sinii kennu?

R. Waa'ee isaahoo namni 'understand' naagodhan baayyee muraasadha. Isaan akka deseetichaatti ilaalu. Animmoo 'dictionary' Afaan Oromoo ilaalin jedha. Akka naannoo kanaatti 'funny'dha; haaraadha. Natu moggaase maqaa mucaa mucaakootii tokko. Maqaansaa 'Yoomiyyuu'dha, Yoomiyyuu Tolasaa Dhugumaa. Amma carraan argadhe ijoollee ijoollee kootii mogaasaan jira. Amma mana barumsaa meeqaan laphee namaa xuqantu jira. Namni isuma 'afanameef' malee namni of hinbeeku jechuu hindandeessu. Kan of hinbeeknes baayyee yartuun jirti.

Q. Jamaahiikaan maqaa isaa kana akkamitti fudhata? Kanaaf, Jamaahiikaan adaraa itti kenname kana akkamitti fudhata?

R. Gammadee fudhata innoo; adda ta'uu isaa inni baayyise maqaa gaarii waan ta'eef baayyee itti gammada. Mucaan bareeddaadhas. Akka nama addaatti fudhatu. Maali maqaan akkanaa; eessaa fidanii; maqaa faranjiidhaa? Jedhu.

Q. Faayidaa maqaa gaarii akkasii qabaachun qabu maali?

R. Yeroo tokko dhiibbaa isarratti godhee ture. Maali maqaan kun? Mucaa eenyuuti jechuun anaa waliin walitti fiduun jira. Maali uummatihoo nagaan jiraataa jiraa; rakkoo maalii hiika jechuunfaa jira. Kanaaf, yeroo baayyee gaarummaasaa hinhaasa'an. Kan itti gaafatamuu qabummoo ana ture. Maqaammoo maaliif kana baste, sana baste jechuun hinjiru; mirga. Kanaaf, dhiibbaa isarratti godha yeroo tokko tokko. Ni adamsu.

Q. Isiniifihoo maqaan kun maali? Maatiif, obbolaan isaafihoo?

R. Baayyeen itti gammada malee. Isaanis akkasuma. Isaan maaliif nuuf maqaa akkasii hinbaasne jedhu. Animmoo mirga qabdu; jijjiirsifachuu dandeessun jedhaan. Isheen Zinaash siin jedhe nan jijjiiradha jedhaa jirti.

Q. Jamaahiikaan hawaasa kanaafihoo maal agarsiisa?

R. Inni ofbeeku, warri nafakkaatan, warri eenyummaa uummataatti amanan silaafiyyu beeku. ‘Birds of the same feather flock together.’ Warra of hibeeknerraa immoo maaltu eegama silaafis. Jedhe mitii faranjiin. Kanaaf, baayyeen kan deeggaran jiru. Namni immoo wayirraa ka’ee kan mucaa moggaasu. ‘Ascennaqiifaa jedha. Haalli itti mucaan sun dhalatetti akka inni akkas jedhu isa dirqisiise. Utuu mucaan kun hindhalatiin rakkoo adda addaa dabarsuun, yeroo mucaan kun dhalatee kaasee naa darbe, nan gammade, kan jedhan jiru. Sanarraa ka’anii moggaasu.

Q. Maqaan maal nu yaadachiisa? Maqaa Jamaahiikaa walii walqabatee waan yaadattan qabduu?

R. Ummati keenya yaadi isaa tokko miti. Warra maalummaafi eenyummaa uummata Oromoo beekaniif hiika nikenna. Warra kaaniif garuu utuu itti buufneeyyu hingaluuf. Kanaaf, Jamaahiikaa yemmuu jennu, bold ta’ee kan barreeffamuu qabudha. Maaliif, rakkoo hedduu ammana hinjedhamne qaba Oromoon, yoom isa jedhuuf nan gaafatamu. Kanaaf, warra wajjin tarkaanfannu yoo ta’e hingalaaf. Hiika guddaa kennaaf. Warra kaanimmoo aniyyu hinkomadhu.

Q. Maalimmoo ittiin yaadanna? Waan ittiin yaadattan qabduu maqaa kanaan?

R. Waanii keessallee nugalcha malee waan kuni (waannii jechuunsaa siyaasa jechuu waan sodaateef natti fakkaata).

Q. Maaloo na amanaa dhugaan kan Rabbiidha, eenyuttiyyu hinhimamu, icciitiin qabamaa yaadi keessan.

R. Bara 1983, yemmuu mootummaan kun ‘mefenqile mengistii’ ta’e namoonni baayyee addaan baasani hinbeekan. Oromoof maaltu dhufaa? Oromootti maaltu dhufaa? Nuyi garuu beekna. Egaanii warri sunii xiqqooshee intinaa turanii; wara kanatu intinaa ta’e.

Utuu isaan hindeemiin naannooma sana kan Jamaahiikaan dhalate. Amma isaa waliin walqabsiisneeti yeroon kan Oromoo ta'aa, accuuccaan Oromoo nihafa. Rakkoon uummataa hedduun nihiikama. Akkuma saba tokko miilla lamaan dhaabbataa; qabeenya Oromootti kan ajaju isadhaa; naannoo isaa bulcha. Kanaa booddee, rakkinni tures hiikameera. Osoo jarri warri kan keenyaa sun gadhiisanii hindeemiini kan inni dhalate.

Q. Maaliif sooyyomee jettan? Hiikna iasaa maali? Maalirratti hundooftanii kana jettan?

R. Mucaa bareedduu tokkotu ture. Wasanee jedhamti. Naannoo Dargii ture kunis. Kanaa booda murteessineerra jechuu barbaanneeti. Isheetti aanee 'Sooyyomeetu' dhalate. 'Sooyyomee' osoo hinjedhiin 'Asressuu' jennee turre. Maal jechuudhaa kan ishee sana irraanfachiistu jechuu barbaanneeti. Haati baayyee naduraa miidhamte yeroo sana. Booddee yemmuu malkii ishee ilaalu, maqaa Asireessuu jedhu kana dhiisuu qabna jedheen murteesse. Haadha manaa kootiin gaafadheen bifa ishee ilaaleen, mukattiin sun miidhagduudha, mucattiinis miidhagdudha. Isa sana 'du'a' mucaattii duraanii waliin maqaa walqabatu kana ambisuu waanin barbaadeefani. Maqaa mukaa itti baase jedhan. Abbaan keessan ammo keessa ba'ee maqaa mukaa itti baase jedhaa turan. 'This is non of your business' jedheen. Isheenis Caaltuunis warra kaaniin ittiin aarsu. Isin nafxenyoota ittiin jetti. Isheenis baayyee jaallatti.

Q. Caaltuunihoo maaliif maqaa kanaan moggaafamte?

R. Ijoolleenkoo asiratti nalolu. Isheen maaliin nucaaltii jedhu. Kanaaf, warra kaanitti dhagahameera; maqaa Amaaraatiin waamamuu isaanii hinjaallatan.

Q. Ammammoo maqaa ijoollee keessanirra darbanii mucaa mucaa keessanii akka mogaasan maaliif isin filatani laata?

R. Mucaan nubiratti dhalate. Anis maqaa mucaa kanaa maal jedhu jedhee itti yaadeen ture. Maqaan abbaasaa Tolasaadha. Maqaa abbaa saa kana waliin akka deemus barbaadeera. 'Yoomiyyuu Tolasaa, jedhe.

Q. Maalirratti hundooftanii maqaa kana baastan?

R. Maqaan abbaa Tolasaadha mitiiree? Yoomiyyu, gaaf tokko toluu danda'a abdi jedhu qaba. Kanumaan, abbaan isaas dhagahee baayyee jaallate, baayyee itti tole. Gaafa kana abbaan dhufee nadhungate. Abbaa abaa isaa waliin walitti yeroo dhufu, 'Yoomiyyuu Tolasa Dhugumaa Gammadaa' hiika qaba.

Q. Isin nama guddaadhaa. Barnootaanis, eenyummaan baayye sinitti dhagahamudha. Akka magaalaa kanaattis yaada naaf kennuu dandeessu. Egaa Oromoon yeroo maqaa mogaasan haala akkamiirratti hundaa'u?

R. Yeroodha. Yeroon mootummaa waliin deema. Amma kanuma koo yoo fudhatte, Alam kanin jedhe yeroo sanatu nadaangesseeti. Inni biraan seenaatu jira. Yoo abaabilee akkaakileerraa wannii taane, namoonni tokko tokko jiru. Olaantummaan kan itti dhagahamu jiru. Oftuulummaan kan itti dhagahamu maqaa warra mekuaanintii kan mogaafatan jiru. Warri amantaa hordofan kan maqaa amantaa mogaafatanis nijiru.

Q. Maqaa mucaa keessanii yoo fudhanne, Jamaan jira; Hiikaan jira. Walitti dhufeeti Jamaahiikaa kan ta'e. Akkasumas, Mo'iiboonaatu jira. Jijjiiramni akkasii sababa maalii dhufe sitti fakkaata?

R. Namoonni xiinxaluu jalqabaniiru. Dirqamaan ukaamamaa ture. Maqaan Oromoo utuu bashbashiin ta'uu qabuutu dhiibbaa gubbaarraa kan ka'e cuqaalamee ture. Oppressed waan ta'eef, waan fedhe haata'u, eenyummaan keessa. Ijoolleekoo barsiifachuun qabaa. Yoo baratan immoo maal beeku acuuccaa sana hambisuu dandeenya jedhaniiti malee eenyummaan itti dhagahamuu didnaan miti. Waa'ee maqaan kun utuu dhiibbaan irraa ka'ee, diriirfattee akka barbaade dubbatee, akka barbaade jiraatee, 'amma utuu siree ballaa qabuu kottoonfatee rafa, utuu sammuu yaadu qabuu, cuqaalame; utuu beekuu walaalaa ta'e; mitiiree? Kanaaf, Oromoon xiinxaluu waan jalqabeef, yaaduu waan jalqabeef, maqaa akkasii baafachuu jalqabe.

Q. Maqaan eenyummaa waliin walitti dhufeenya akkamii qaba?

R. Ani maqaa ijoollee kootii 'Jamaahiikaa, Sooyyomee, Caaltuu' yaadu baay'iseen ittiin boona. Isan barbaadudha. Kan kooyyu osoon jijjiiradhe natti tola. Oromoon eenyuun gadi miti; nama nama gargaaruuf jennee ofdhiibna; nama nyaachisuuf jennee ofii agabuu

bullaa. Kanaaf, ani nan boona. Kanaaf, maqaan ittiin waamuuf qofa osoo hintaane ittiin boonuuf gargaara. Maaliif, maalummaa ibsakaa. Kannaf, ittiin boonuudhaaf, maalummaa kee ittiin ibsuuf, mallattoo eenyummaa kootii kan ibsu keessaa tokko maqaadha.

Q. Maqaan Oromoo warri jechoota lamaan mogaafamaniifi kanneen jecha tokkoon moggaafamanis nijiru. Isaan jechoota lamaan walitti dhufanii moggaafaman kun Oromummaa ibsuu danda'uu?

R. Oromoon baayyeedha; mogaasa hedduus qabaachuu danda'a. Kanneen yaada salphaa kaasan nijiru; kanneen yaada walxaxaa kaasanis akkasuma. Inni beeku dubbisee beekuu danda'a. Inni walaalaa ta'emmoo itti hinqabamnu nuti.

Q. Maqaaleen kunneen kan faranjii fakkaatu warri jedhanis jiru. Isinihoo maal jettu?

R. Waaqtolaan jecha lamadha. Haadha manaa, abbaa manaa yemmuu jennu jechoota lamadha. Isaan kun maqaa faranjiitii? Tolawaaq, waaqbushaa... maqaa Faranjii miti. Kanaaf, yeroo waa dhufu namni waa jechuun isaa hinooluuf malee.

A

Appendix I: Informant Transcripts at Giddaa

IG 01

Umrii: 46

Sadarkaa Barnootaa: BA

Amantii: Protestantii

Hojii: Barsiisaa

Q. Akka naannoo kanaatti da'immaniif eenyutu maqaa moggaasa?

R. Akka yaada kootiifi akkan beekutti 'background' isaarraa osoo kaaneen jedha. Maqaan callumadhee ba'a miti akka aadaa Oromootti. Maqaan abbumti arge callisee, dhagahee baafata miti. Oromoon sirna moggaasa maqaa qaba. Guyyaan itti maqaan moggaafamu jira. Kanaaf, moggaasni maqaa tradition sabichaa keessatti iddoo qabate qaba. Sirna moggaasa Oromootti dur kan maqaa baasu Ayyaantuudha. Ayyaantotatu, ayyaana jechuun uummata sana keessaa warra ayyaana baatan, kan adda ba'anii namoonni muraasni jiranidha. Kanaaf, guyyaa moggaasa maqaa gara warra ayyaantota kanaatti geffama. Ayyaantuun kun maqaa kennaaf jechaadha. Kun isa dur Oromoon moggaasa maqaa keessaatti hordofaa turedha. Ergasiimmoo siyaasni biyyi tokko ittiin bultu akkaata jireenya hawaasichaa suuta suutaan hambisaa deeme. Haaluma kanaan, akkaataa Oromoon ittin bulus jijjiiraa, hambisaa deeme jechudha. Ammammoo siyaasni iddoosaa fudhachuu jalqabe. Siyaasni sun immoo akkaataa uummanni maqaa moggaafatu, maqaa saba tokkoo qofa akka hordofuuf indirectly dhiibbaa geessisuu jalqabe. Warri siyaasa geggeessanis akka moggaasa kana hordofan, politically, economically waan dirqisiiseef Oromoon maqaa hiikasaa hinbeekne akka moggaafatu taasiseera. Keessumaa, erga kufaatii sirna Gadaafi sirnoota Oromoon ittiin bulaa dhufee boodaa, siyaasni identity moggaasa maqaa Oromoorratti dhiibbaa geessiseera jechudha. Akkuma beektu, moggaasni maqaa dhimma identity namootaati. Kanaaf, moggaasni kun identity namootaarratti dhiibbaa geessiseera. Maqaan immoo karaa ittiin identity namoota mullatudha. Baayyinaan namoonni baayyeen maqaa jijjiirrataniiru; maqaa hormaan waamamaa waan turaniif; hiiksallee kan hinbeekne waan jiraniif.

Q. Dhiibbaa akkam akkamiitu moggaasa maqaarra gahaa ture yeroo sana?

R. Yeroo sanatti Oromoon jaallatee miti; barbaadees miti. Discrimination'tu irra gahaa ture. Maqaa hiikasaa beekuun waamuu jibbee osoo hintaane 'discrimination' jalaa ba'uuf jedheeti. Dhalasaa 'discrimination'n jalaa baraaruuf jedheeti, malee jaallatee, itti bareedee, itti toleennaan miti. Maqaansaa Tesfaayee yoo ta'eefi Abdii yoo ta'e dhiibbaan waan jiruuf sana jalaa ba'uuf malee, fakkaatee buluuf malee garaagarummaan akka jiru walaalee miti.

Q. Discrimination akkam akkamiitu irra gahaa ture?

R. Baayyee sidhiba. Discrimination saa sadarkaa tokko qofaa miti. Mana barumsaatti eegala; gara yuunivarsiitiitti guddata; sadarkaa biyyaafi iddoo addaa addaa ture. Discrimination'ichi baayyee mullataa ture. Fakkeenya tokko siif kaasuu nan danda'a. Nama tokkotu waa'ee maqaasaa dubbata ture. Ijoolleen Finfinnee 'Aljeeriyaa jedhanii nawaamaa turan jedha. Maqaan koo garuu 'Oljirraa' dha jedha. Yeroo dheeraadhaaf, sababuma maqaasaa kana 'discrimination hamaa akka isarra ture dubbata namni kun. Baayyee yaadda'aa akka ture, namoota gidduutti maqqasaa himachuus sodaachaa akka ture ...yeroo gaaraagaraattis maqaa kanarraa adda ba'uuf carraaqaa akka ture dubbata. Kan akkasii fakkeenya hedduu kaasuun nidanda'ama. Discrimination hamaan kun immoo kan geggeeffamaa ture namoonni dirqamanii maqaa Amaaraa akka moggaafatan taasisuuf yaadameeti. Kunimmoo hojii siyaasaati. Siyaasaan ta'e jedhamee kan hojjetamu malee akka tasaa kan ta'e miti. This is part of assimilation. Sabuma tokko gochuuf, identity tokko qabna isa jedhu fiduuf adeemsa siyaasaa adeemamaa ture waan ta'eef, mirga uummataa hacuucuu, mirga saboota warra biraa sarbuu, identity warra kaanii uproot (displace) gochuuf adeemsa siyaasaa adeemamaa turedha.

Q. Ammammo sun hundi hafee Oromoon haala adda addaarratti hundaa'ee maqaa baafataa jira. Kunoo as naannoo kanatti nimullataa?

R. Gaaffiinkee baayyee gaariidha. Anumtiyyu gaaffii akkasii kana ofin gaafadha. Amma barattoonni keenyaa, kanin waaqayyoof galata galchu, namoonni keenyas, miirri 'nationalism'ii akka isaanitti dhaghamu maqaa isaan ijoollee isaaniif baasanirraa argita. Kunimmoo 'This is part of pride. Society'n tokkoo pride inni society isaaf qabu kaninni reflect ittiin godhudha. Fakkeenya, ani mucaakoof yeroon maqaa baasuuf 'sense'ii

pride'ti natti dhagahama; nationality' kooti. Akkasuma maqaa Oromoon bahan hedduu mana barumsaatti yeroon argu baayyee natti tola. Oromoodhuma ta'eeyyu maqaan yeroo kana ba'aa jiran seensii akkamii qabu yoo jette, 'optimistic' dha. Fuulduratti abdiin tokko kan mullatu fakkaata. Fknf, bright future, waanta abdiin kutannaa biraa hinargitu. Fuuldurri isaanii akka waan abdiin gaarii jirudha kan argitu jechuudha. Falaasama akkasii hordofaa akka jiru natti mullata anaan Oromoon amma. Deebi'eemmoo 'sweet word, gabaaboo kan ta'an, miira 'optimistic' ta'e kan qabanidha.

Q. Maqaan 'identity' saba tokkoo akkamitti ibsuu danda'aa?

R. It is different faces of the same coin. Identity fi maqaan garaagara ba'uu hindanda'an. Yoo isa dhibe malee identity fi maqaasaa adda hinbaasu namni. It is an ID card. Afaansaatiin maqaa mucaasaa baasuun mataansaayyu 'identity' isaati. As keessa mucaan Oromoo jedhamu tureera. Kun identity isaa hoomaa tokkollee itti hinmaku jechuudha. Amma kanallee darbanii deemaniiru namoonni. Kanaaf, kanarratti dabaltee maal gaafataree ati. Identity fi maqaan totally overlap godha jechuudha. Or, even walitti makameera; gargar baasuu hindandeessu. Kanaaf, afaan, aadaasaa waliin walitti hidhameera. Maqaa sanarra aadaan jira, afaan jira, ..hunduu walitti package ta'anii 'identity' mucaa sanaatti chappeffamtee teessi jechuudha.

Q. Jijjiirraan style maqaa Oromoo maaliif dhufe jettanii yaaddu?

R. Very good. Ee'ee, ammaa akkuman sila sii kaasee politically influence qaba. Jaallattus jibbitus miirri nationalism argita maqaa Oromoorraa. Nationalism jechuun sabboonummaa jechuudha. Maqaan ijoollee hedduu ... boon,... boon, ...boon,...jedha. So, there is, in the future, even now, nationalism revival. Gara inni itti deemu hinbeeknu malee 'Revival nationalism'tu mullachaa jira sirriitti. Kanammoo eessaa argitaa, ...boon, ...boon,...Lammiinboon,... kan jedhan hedduu argita jechuudha. Ofiin boonuu, ofiisaatti confidence horachuu jechuudha. Kunimmoo jaallatee miti kanin ijoolleesaatti 'attach' godhe. Yeroo tokko tokko yoo warrisaanii dogoggoranii maqaa biraa baasaniif ofirraa jijjiiru. Amma fakkeenyaaf, maqoota ati kaaste Oromooma ta'anii obsolete ta'an hafaa jiru amma. (Obsolete, no longer needed, b/c something better has been invented') Fknf, kan akka 'Badhaasaa, Tolasaa...Ani maqaan akkasii kun dhalaaf akka hintaane nan

shakka. Badhaasaa jechuun nama hojjetee, humnasaatiin dadhabee nama kan biraa badhaasu jechuudha. Maalidha ammaa ‘nationalism’n baballachaa akka deemuu, ofitti quufinsi, satisfaction’niin hawaasichi ofiif qabu at least sadarkaa maalummaasaa agarsiisuu danda’utti baballachaa akka dhufe malee amma yeroo ammaa waan of dhoksaa jiru natti hinfakkaatu Oromoon. Silumaayyu, ani Oromoodha jedhee of himuudhaaf waan fedhaa jiru natti fakkaata. Kunimmoo adeemsa siyaasaa amma argame ta’uu danda’aa; opportunity argame fayyadamee ta’uu danda’aa. Waanti guddaa garuu, akka waliigalaatti ‘cultural revival’ argamaa jira.

Q. Jijjiiramni style haaraa moggaasa Oromoon kun warra duraaniirratti dhiibbaa hinqabaatu?

R. Kun shakkii hinqabu baduunsaa. Yeroo generation ammaa waan haaraa fudhatee ka’u jaallattus jibbitus inni durii baduunsaa hinhafu. Yoo dhibe bakka kaa’amu, bakka ta’uufi haala itti tursuun danda’amurratti hojjechuu malee sana hambisuun hindanda’amu. Akkuma baabura warra Ingilizii duraa amma kan biraatti jijjiirameera. Kun adeemsuma uumamaati. Kun, nature dha. Change and replacing each other occurs.

Q. Maqaa gaarii daa’ima ofiif baasuun faayidaa qabaa laataa?

R. Faayidaansaa, namni kaayyoo malee hinjiraatu. Namni hawaasa keessas yoo jiraatu kaayyoo mataasaa qaba; fuulduratti kan ilaalu qaba jechuudha. Kanaaf, waanti inni yaadu mucaasaarra jira. Waanti kun abstract dha. Mucaansaa sana haagodhu jedhee miti. Maqaa mucaasaa godhachuun isaammoo akka hinirraanfaneefidha. Akka nama yaadannoo qabateeti jechuudha. Fknf, eessumnikoo gafarsa ajjeesee ture. Lammaffaammoo deemee ajjeesuu barbaadee ture. Namni gafarsa lama ajjeesemmoo ‘Mirree’ jedhama. Mirree jechuun gafarsa lama nama ajjeeseefi malee kan tokko ajjeese mirree hinjedhamu. Gaafa deemee ajjeesee deebi’u maqaa mucaasaa ‘Mirreessaa’ jedhee moggaaseef. Amma egaa ‘Mirreessaa’n osoo hinajjeesiin baafate yoo ta’e yaadannoofidha; akka dhaqee ajjeesu akka isa yaadachiisuuf. Inni lammataammoo, ‘document’ dha. Yoom akka ajjeese kanin beeku umurii mucaa sanaatiini jechuudha. Kanaaf, it is part of your motto; your plan and your document.

Ani amma amanaa protestantiidha. Mucaakoo ‘Kennawaaq’ jedheen moggaaseera. Waaqatu naaf kenne jedheeni. Asitti jechoonni lama walitti dhufanii maqaa akka ta’an ‘introduce’ gochuu barbaadeeni. Achumaanis afaan barsiisaan jira jechuudha. Namoonni yeroo dhagahan jechoota ‘tishoo lama walitti dabalani maqaa uumuu akka danda’an achumaan hawaasa barsiisuuf. Kan biraan immoo kaayyoo qaba; innis kennaa waaqaa waan ta’eef galateeffachaan jira. Namoonni dhimma siyaasaa qabanis, dhimma nationalism qabanis akkasiin keessoo isaanii ibsatu.

Q. Sababoonni jijjiirraa maqaa yeroo ammaa mullatan maalidha?

R. Tokkoffaa, nationalism waliin walqabataa. Akkas akka ta’e nan yaada. Deebi’eemmo waan siyaasaa kanas ofkeessaa qaba. Fakkeenyaaf, mucaankoo ‘nationalist sentiment’ tu isa keessa jira yoo ta’e, animmoo maqaa Amaaraa yoo moggaaseeraaf kana baadhee hindeemu jedhee jijjiirrachuu danda’a. Eenyummaasaa barbaaduuf. Inni biraan immoo bright future yoo itti mullatu jijjiirrachuu danda’a. Akkasumas, fudhatama argachuudha; maqaan Oromoo yeroo ammaa fudhatama argataa jira. Akka ani ilaalutti, hojiima waaqayyooti kun, waaqayyoon baayyeen galateeffadha maqaan Oromoo baayyee fudhatama argataa dhufeera. Kanaaf, namoonni hedduun maqaasaanii jijjiirratu. Anumti kuniyyu utuun maqaakoo jijjiirradhee baayyee natti tola. Kunimmoo, influence duraanii ofirraa gatani haaraa ta’uu natti fakkaata.

Q. Ddhummarratti moggaasa maqaa Oromoorratti waanti hafe jettan, waan sinitti dhagahamu yoo jiraate osoo naaf kaastanii.

R. Gaaffiinkee hunduu baayyee gaariidha; waaqayyoo saa eebbisu. Maqaan identity dha; maqaan plan dha. Namni hawwiisaa, fedhiisaa, keessoosaa mucaasaarratti kan ilaalu; ittiin yaadata jechuudha. Kanaaf, Oromoon harra jiru kunis akkuma warra duraanii sana kaayyoodhaan, moggaasuun aadaa duraan ture perpetuate utuu godhee; maqaan tasa hinba’u waan ta’eef akka aadaa Oromootti. Aadaa isa maqaan yeroo ba’u kaayyoon ba’u sana, aadaa uummataa qabatee, kaayyoo uummataa qabatee, afaan uummataaichaa qabatee, maalummaa uummaticha baadhatee akkanni adeemu gochuudha. Kanaaf, Oromoon inni amma jirus utuu akkasitti yaadee baasee baayyee gaariidhan jedha.

IG 02

Umrii: 32

Sadarkaa Barnootaa: BA

Amantii: Protestant

Hojii: Barsiisaafi Aadaafi Turiizimii Aanaa

Q. Akka naannoo kanaatti daa'immaniif eenyutu maqaa mogaasa?

R. Maqaan naannoo Giddaa Ayyaanaa jiru aadaa Oromoo waliin walqabata. Namni yeroo maqaa moggaasu taatee raawwaturraa ka'eeti baafata. Kan guyyaarratti hundaa'an jiru. Fknf, guyyaa Ayyaanaa (Kibxata) kan dhalatan, guyyaa eebbifamaadha jedhamee waan yaadamuuf, namni guyyaa kana dhalate horii baayyee hora; nidurooma jechuun dhiiraaf 'Sooressaa, durbaaf immoo 'Sooromee' jedhu. Akka magaalaa kanaattis maqaan kun baayyinaan argama. Kana malees, taateema yeroo mucaan dhalatu, dhiirri dhalachuun baayyee jaallatama; kanaaf, 'Gammachuu' jedhu. Kan barii dhalataniin 'Bariisoo', guyyaa immoo 'Waariyoo' jechuunis baasuun jira. Kanaaf, taateema jiruufi jireenyasaa irratti hundaa'eeti baafatu. Fknf, dubartiin tokko yeroo garaatti baattu, rakkoon uumamaa yoo ishee mudaate mucaan garuu nagaan dhalate, 'Waaqaanboon' jedhaniitu baafatu. Waaqatu na'oolche jechuudha.

Q. Osoo sanatti hinseeniin dura, yeroo ammaa kana maqaa eenyutu moggaasa?

R. Baayyinaan maatiiti baasa; firoonni dhihoon, darbee darbees jaarsoliin ollaas baasuu danda'u. Garuu, dhumarratti maqaa tokkodu isa waliin raggahee hafa.

Q. Kanaaf, maqaan itti yaadamee ba'a jechuudhaa?

R. Eeyyeen, maqaan akka feetee miti. Itti yaadameeti ba'a. Maaliif, uummanni naannoo kana jiraatu uummata Oromoodha. Uummanni Oromoommoo uummata karooraan jiraatu, uummata sirna Gadaa keessa jiraatu, safuufi safeeffa mataasaa kan qabu, aadaa isaatti kan boonu waan ta'eef itti yaadeeti kan baasu.

Q. Yoom moggaafama?

R. Maqaan duubeen hinba'u. Erga daa'imni dhalatee/ttee booda ba'a. Guyyaan shananii jira; guyyaa sana taateewwan tokko tokko jiru. Gaafa sana kan daa'imaaf maqaan ba'uuf. Maqaan haphazardly hinba'u.

Q. Faayidaa maqaa gaarii daa'imaaf baasuun qabu maali?

R. Attamiree, attamiree, iddoo qaba malee. Sababiinsaa, afaan mallattoo eenyummaati. Afaan keessaammoo tokko maqaadha. Kanaaf, maqaan mallattoo eenyummaa saba tokkoo waan ta'eef eenyummaa keenya waan ibsuuf kun faayidaa guddaa qaba. Warrumti dur maqaa aadaa Oromoo hinhordofnerree gara maqaa Oromootti deeffachaa jiru. Sababnisaa, namni of baraa jira, eenyummaasaa baraa jira waan ta'eef.

Q. Maqaan akkamitti mallattoo eenyummaa saba tokkoo ta'uu danda'a?

R. Fakkeenyaaf, daa'imni tokko asii deemee waggaa 100/200 booda siidaa biyya Ameerikaa irratti maqaansaa Afaan Oromoon barreeffamee argamee, namichi most probably Oromoodha jechuudha; maqaa Oromoon waan moggaafameef. Literature'ma Oromoo keessattiyuu, Akka Feete Daalleefaa, Hiikaafaa, Abbaa Gammachiisfaa, gara Oromootti kan fidne maqaama isaaniirraa kaanee Genealogy 'n isaaniirratti qorannaa ballaan adeemsifamuu danda'a jechuudha. Ka'umsa ta'uu danda'a waan ta'eef maqaan eenyummaa waliin relation guddaa qaba. Kun gama seenaanis waan proof ta'edha jechuudha.

Q. Seenaa saba sanahoo ibsuu danda'aa? Akkamitti?

R. Attamiree. Akkuman sila siikaase, maqaa yeroo moggaasnu guyyoonnillee hiika qabu. Kan nama dhuunfaa osoo hinta'iin qabeenya uummataati. Qabeenya uummataa waan ta'eef hundisaa walumaan deemee uummata Oromoo ibsa.

Q. Haalli maqaa moggaasuun hawaasummaa, siyaasa, dinagdeefi kkf waliinoo akkami laata?

R. Fknf., dubartiin yeroo dheeraa mucaa dhabdee, maseentee, namoonni afaan erga itti darbanii booda Rabbi yoo dhala kenneef, maqaa mucaa sanaa 'Xuurii' jetti. Xuurii jechuun maaliif namni natti darbee turee, na arrabsaa ture jechuudha. Kanaaf, maqaan

kun haala isheen dabarsite agarsiisa. Kan biraan, kanaa booda dhala hinargadhu jedhanii utuu taa'anii akka tasaa yoo mucaan dhiiraa dhalate, 'Yaadataa', durba yoo taatemmo 'Yaadatee' jedhu. Waaqayyoo nuyaadatee, gara dhumaatti dhala nuuf kennee jechuudha. Dinagdee ilaalchisees maqaan ba'u nijira. Fknf, namni soorressa ture yoo iyyoomee, deebi'ee qabeenya yoo hore, maqaa 'Deebisaa' jedhu baafata daa'ima yeroo kanatti dhalateef; waaqayyoo qabeenya keenya nuuf deebiseeraa jechuudha. Kana malees, siyaasis role taphata. Namni tokko siyaasaan dhiibameera yoo ta'e, deebi'eemmoo yoo mirga argate 'Ifaa, Ifee, Bilisummaa' baafachuu danda'a. Kunis, baayyinaan mullata. Kanaaf, maqaa keessa hawaasni, dinagdeen, siyaasnifi haalli adda addaas jira.

Q. Maqaan aadaa Oromoodha, bulchiinsa Oromoodha nujechisiisu maqaa Oromoo keessa jiraa?

R. Ani barsiisaa seenaa waanin ta'eef maqaa barattootaa gurra qeensee dhaggeeffadha. Maqaan hundeen isaanii Oromoo ta'an nijiru. Barataan maqaan isaa 'Abbaa Gadaa' jedhamu jira. Kun uniquely kan Oromoodha; maqaa hundee Oromoo calaqisiisudha. Dur maqaan Abbaa Loonii, Abbaa Fardaa nijira ture; amma garuu badaniiru. Maqaan 'Gadaa' jedhu garuu ballinaan jira.

Q. Maqaan naannoo kanatti uumama naannoo mullisan jiruu?

R. Maqaan haala teessuma naannoo 'Geographical location' naannoo irratti kan hundaa'an nijiru. Ballinaan haadhibu malee, namni 'Meexxii, Sapheera jedhaman maqaa gandsaaniin waamaman jiru. Kana malees, Oromoon Maccaa dur bakka 'Dooroo Obborraa' jedhamu qubatan turan. Ammas maqaan 'Dooroo' jedhamufaa jira ture. Dooroon maqaa hidda Oromoo kan Giddaa Ayyaanaa hangaftuu dha. Kanaaf, maqaa lafaa waliinillee walqabatee akka jiru kan beekamudha.

Q. Kanneen akka mukoota gurguddoo waliin, tulluufi gaarafa waliinoo?

R. Oromoon uumama kan akka tulluu, gaara, laggeeniifi mukkeeniif kabaja guddaa qaba. Kun safuu uummatichaa keessatti kan safeeffamudha. Akkasumas, mukti hundi hiiroo manaa hinta'u. Waddeessatu ta'a, birbirsatu ta'a. Kanaaf, mana sana keessatti nama cimaadha jedhan 'Wiiroo' moggaasu. Wiiroon kan mana gidduu dhaabatee mana san

dhaabu. Darbees, Odaan mallattoo eenyummaa saba Oromooti. Namoota baayyeetu “odaa’ jechuun maqaa baafatu. Maqaan ‘Qilxuu’ jedhamus nijira.

Q. Odaan mallatto Oromoo akka ta’e beekamaadha. Qilxuunihoo maal waliin walqabata?

R. Qilxuun yeroo waraanan imimmaan buusa; bona lafa qabaneessa (gaaddisa). Namoota keessaa nama yeroo gaddaa namaaf gadduu danda’u, yeroo rakkinaa nama baasuu danda’u. Kanaaf, isaa mallattoo gochuufidha kan isaan qilxuu jedhanii baafatan. Qilxuun gaaddisa qabeessa; nama qabaneessa. Qilxuun hinmuramu akka aadaa Oromooti. Safuudha. Kanaaf, Oromoon namni garaa namaaf laafu, kan sabasaaf laafuu hinxuqamu jechuudha; akkuma qilxuu.

Q. Maqaan qaama daa’imaa irratti hundaa’ee ba’uhoo jiraa?

R. Namni tokko yeroo dhalatu uumamumaan dheeraa, gabaabaa ta’uu danda’a. Isheen kaanimmoo kan yeroo baayyee ofirratti fincoofti yoo ta’e ‘Jiidhaa, Jiituu’ jedhu. Daa’ima hojjaa dheeraa qabufaa, ‘Leemmanoo, Leemmanee’ jedhu.

Q. Sila akkuma kaasaa turte, maqaan callisee hinba’u. Itti yaadameetu maqaa gaariitu ba’a. Fincaan sanaan walqabsiisuu dhiisanii ‘Jiidhaa’ Jiituu’ jedhanii baasuun kun maaliif?

R. Oromoon keenya aadaa mataasaa qaba. Aadaasaa kana keessattis, daa’imni tokko yoo fincaan baayyisa ta’e, daa’imman hedduun booda akka jiranidha. Hormaanni akka jiru, mucaan kunis ayyaanqabeessa akka ta’etti fudhatama. Kun negatively hinlaalamu. Ergaa duuba jirutti ilaalama. Takka negative hinbaasu Oromoon; waan yaraayyu gara gaariitti geeddara.

Q. Maqaa hawaasa Afriikaa garaagaraa keessatti, yoo duuti jiraate daa’ima dhalate ‘Du’a’; yoo beelli jiraates, ‘Beela’ jedhee moggaasa. Aadaa Oromoo keessatti waan akkasii hinjiruu?

R. Eeyyeen. Hawaasni hunduu aadaa mataasaa qaba. Oromoon duruma bara qubsumasaarraa kaasee waan hunda gaariitti hiika. Maal jedhaa duuti hinoolu; qorichi

du'aammoo dhala waan jedhuuf abbaan duunaan yoo mucaan dhalatu gaarummaa isaa fudhannee akka mucaan sun abbaasaa bakka bu'etti hiikama; akka mucaa sanaan obsanitti. Kanaafis, maqaa kan akka 'Iddoosaa' Iddooshee, Obsaa' Obsee' faatu ba'aaf.

Q. Maqaan saala barbaadan argachuu ykn dhabuu waliin ba'ufaa kam fa'i? Dhiira osoo barbaadanii durbi yoo dhalatte; durba osoo barbaadanii dhiirri yoo dhalatehoo? Durbi ykn dhiirri yoo baayyatanihoo?

R. Yeroo ammaa kana namni tekinoooloojii ammayyaa waliin deema jira. Walqixxummaa Kornayaas bareera waan ta'eef waan akkasiirratti xiyyeeffachuun hafeera. Haata'u malee, in rare case, darbee darbee nijira. Fknf, utuu dhiira eeganii durbi yoo dabalante, 'Tirfii' jedhu. Nutti baayyatteetti akka jechuuti. Yeroo tokko tokkommoo durbuma sana maqaa dhiiraan yeroo baasan nijira; akka dhiira sana bakka bu'uuf.

Q. Yoo maatii keessatti duuti baayyatu, maqaa fokkisaa, akka du'a jibbisiisuuf baafamu jiraa?

R. Kitaaba wayiirraa yeroo tokko dubbisuukoo nan yaadadha malee akka naannoo kanaatti maqaan akkasii hinjiru.

Q. Sababa jijjirama maqaa dura jecha tokkoon moggahaa ture ammammoo gara jechoota lamaaf isaa olitti dhufee maal sitti fakkaata?

R. Waan kana anillee hindeeggaru; kun waan 'Globalization', waan barri fiddedha malee aadaa keenya hincalaqisiisu. Dhaloonna duubaas maqaa kana hinbeekani. Fknf, Naatool, Naafyaad, Kookeet, maal maal warri jedhamani jecoota tishoo jecha lamarraafaa walitti dhufan. Kan akka himaafaa, fknf, Nimoona kan jedhu dhaadannoo kan fakkaatu kun nijira. Kuni globalization waliin kan dhufe malee aadaa Oromoo kan durii sana qabatee kan dhufe natti hinfakkaatu. Afaan keenya, aadaan keenya guddataa haadeemuyyu malee aadaa keenya isa duraa sana gadhiisuu hinqabu. Kanaaf, jechoota walitti fidanii biyya kaanirraa waan fudhatan fakkaata. Ta'us garuu, kanuma keenya duraanii woyya. Hiika niqaabaataa, kunimmoo utuma jedhuu maqaa keenya kan durii sana Galataa, Waariyoo, Tolosaa, maqaa boonsaa kan ta'e sana Mandiidaa, Mardaasaa kunneen maqaa durii kan

irraanfatamaa dhufanidha. Warra ammaa warruma baranne jedhutu baafataa jira malee Oromoon inni durii, inni aadaasaatti bulu ammayyu isuma durii baafataa jira.

Q. Atiyyu kaasteetta, kun jijjiirama. Jijjiirama kana qabanii dhaabuun nidanda'amaa laata?

R. Dhaabuun ykn hambisuun hindanda'amu. Garummoo inni durii akka hinbadne, akka inni waliin deemuu qabu, gochuun immoo gaariidha. Addunyaan kun 'dynamic change' irraa jirti waan ta'eef, cost minimize' gochuudha. Inni durii baduu hinqabu.

Q. Kanaaf, maqaan inni ammaa kun eenyummaa Oromoo ibsuurratti maal fakkaata?

R. Yeroon walbira qabu isa duriitu ibsa. Inni ammaas iddoo itti ibsu qaba. Fknf, Kookeet yeroo jedhu haati manaafi abbaan manaa waljaallachuu; kankoo keetii; kankees kooti jechuu barbaadaniiti. Isa style durii keessattimmoo, 'Keenya' kan jedhu Kookeet caalaa bal'adha; firoonni keessa hinjirani. Keenya jechuun garuu kan fira hundaati jechuu waan ta'eef isa duriti identity saba keenyaa ibsuurratti caala.

Q. Akka guddina afaanittihoo akkamiin ilaalta jechoonni haaraan uumamuun kun?

R. Afaan iddoo tokko hindhaabatu; akkuma hawaasni isaa guddataa deemu, afaanichis guddataa deema. Afaan Oromoo afaan yeroo dheeraa ukkaamamee turedha. Ammammo akka andoodee bishaanirra jiruu dagaagaa jira. Yeroo kana jechoonni haaraa uumamuun kanuma jirudha. Garuu, kan keenya kan harkaa qabnummoo buusuu hinqabnu. Itti dabalamuu qaba malee.

Q. Maqaa jijjiirrachuu waliin walqabatee haalli as jiru maal fakkaata? Maaliif jijjiirratu?

R. Anumtillee maqaankoo 'Silashii' dubbachuudhaaf, hinjaalladhu; duubasaa aadaa Oromoo miti. Beekaniyyu nawaamani, Shilashii naan jedhu. Sababnisaa, akkaataa uumama maqichaatu kan Oromoo miti. Zalaleem'n Salalaam jedhu. Haccuuccaa keessa ture dur; aadaa keenya daganne. Amma yeroo ofbarrummoo lakkii ani Oromoodha; Oromoon immoo maqaansaa isa kana jechudha. Barattoonni hedduu isaanii kan maqaan isaanii Oromoo hintaane gara kan Oromootti jijjiirrachaa jiru. As keessatti, maatiinillee nideeggara. Oromoon ofbaraa jira; afaansaa, aadaasaa baruu isaa agarsiisa. Aadaan

immoo maqaarraa kaati. Barattoota nan gaafadha; aadaama isaanii jaallachuu, afaanuma isaanii jaallachudha malee isa sanarraa jibba qabaatanii miti. Keessooma isaaniiti hinfudhanne. Namnimmoo keessoo jiraata.

Q. Maqaan masoo akkuma maqaa isa idilee eenyummaa nama sanaa akkamitti ibsa?

R. Maqaan masoo eenyummaa nama sanaa duukaa walitti hidhata. Fknf, ijoolleen boo'a jaallatan jiru. Yeroo kana maatiin 'Iyyaa' jedhu. Kana malees, hawaasni yeroo maqaa masoo baasuuf jira waan tokkorraa ka'uun. Fknf, nama waanuma arge lolu, 'Buufaa' jedhu. Maatiifi hawaasa keessatti niba'a. Amala, taateefi maalummaa nama sanaarra ka'etu ba'aaf. Kanaaf, nickname hiika mataasaa qaba. Akkuma isa idilee sana waanuma hawaasa keessa jiru sana ibsa.

Q. Maqaa gaa'elaano akkamitti ba'a?

R. Oromoon safuu mataasaa qaba. Keessumaa naannoo kana kan jiran Oromoo Maccaati. Oromoon Maccaammoo safuu Gaa'elaa keessatti bakka guddaa kenna. Abbaa warraayyu maqaa hinwaamtu; qaroominuma ammaatu balleesse malee. Shamarreen tokko yeroo eerumtee dhuftu, abbiyyuu, amaatii, sayyuufi obboleessa abbaa manaa maqaa hinwaamtu. Warri abbaa manaashees, maqaa baasuuf malee maqaashee isa idileen hinwaamani. Amaatiitu seenaa maatii sanaa waliin walqabsiisee moggaasaaf. Fknf, mucaan hangafni yoo fuudhu, Qanaatuu, Sooretti, Giiftii jedhanii baasu. Ishee gara dhumaa dhuftuun, 'Toltuu, Eebbisee' jechuun dulluma isaanii jala waan dhuftuuf akka toltuuf hawwu; akka isaan gargaartuuf. Isheenis amatiifi abbiyyuu ishee 'Isaan' jetti; yookiin immoo isa abbaan manaashee waamuun waamti. Nama maqaa amatiifi abbiyyuu qabaniyyu hinwaamtu. Safuudha. Fknf, nama maqaansaa 'Torban' jedhamutu ture. Mucayyoon eerumaaf qophaa'aa jirtu torban eerumni ishee hafe yeroo gaafatamtu, maqaa abbiyyushee waan ta'eef 'Torban tokkotu nahafe' hinjettu; Torbas, Torbanis hinwaamtu. 1, 2, 3, 4, 5, 6, 6fi 1 jetti. Kanaaf, guyyaan himatti turte, guyyaa 6 fi 1 tu nahafe jetti. Kun maal agarsiisaa, maqaan amatiifi abbiyyu akkam akka kabajamu, waamuun qaanii akka ta'e agarsiisa. Obbolaasaafis maqaa biroo baasti malee maqaa idilee isaaniin hinwaamtu.

Q. Daa'ima meeqa qabda? Maqaa isaanii natti himuu dandeessaa?

R. Ijoollee sadiin qaba. Maqaan isaanii baayyee kan miyaa'udha. Inni hangafaa dhiira; 'Waaqaanboon' jedhama. Maqaan kun kan ba'eef taatee yeroo inni garaa ture raawwaterratti hundoofneeti. Ulfa ji'a toorbaatti dhiigni dhangala'e. Yeroo sana hospitaalli hinjiru ture; xeenaa xaabiyaa geessinaan mucaan hinhafu waan ta'eef atattamaan baasnee haadha hambisuu qabna jedhan. Utuu kanaaf qophaa'aa jiranii ibsaan bade naannoo kanaa. Achumaan dafnee haadha hambisuu qabna jennee gara Hospitaala Naqamtee deemne. Gaafa achi geenyu, kanuma jirudha; xiqqoo confort dhabeeti malee nagaadha jedhan. Mucaanis gaafa ji'i sagalsaa gahu nagumaan dhalate. Kun hojii waaqaadha malee mucaa kana dhabee waan turref 'Waaqaanboon' jenne.

Isheen lammaffaan, 'Elellaan' jedhamti. Elellaan callee akka faayaatti fayyadudha. Namni kamiyyu yoo lafatti argu bira hindarbu; gad jedhee fudhata. Mucaa kanammoo utuu itti hinyaadiin waan arganneef, ishoo gaariidha jennee akkas jenne. Isheen sadaffaa, Keeraaj jedhamti. Mucaan kun gaafuma dhalattu baayyee 'active' dha. Gaafa ji'a shan geessu waanti isheen gootu hunduu dinqii ture. Kanaaf, 'Keeraaj' jedhe.

Q. Dhumarratti moggaasa maqaa Oromoo ilaalchisee kan hafe jettu yoo jiraate?

R. Giddi waan ittiin jaallatamtu dhadhaafi damma qabdi. Kanaaf, utuu gara baadiyyaatti gadi buutee ijoolleen durbaa baayyeen 'Dammee' dha. Kun uummati keenyaa aadaasaatti, dinagdeesaatti akka boonu agarsiisaa. Akkasumas, magaalli keenya kun 'Ayyaanaa' jedhamti. Dargaggeessi baayyeen maqaan isaanii 'Ayyaanaa' dha. Inni kun yaadannoo naannoo keenyaa mullisa.

Appendix J: Informant Transcripts at Naqamte

IN 01

Umrii: 58

Sadarkaa Barnootaa: BA

Amantii: Waqqefataa
Piromooshinii

Hojii: Qindeessaa Qorannoofi Qo'annoo Misoomaafi

Q. Akka magaalaa Naqamteetti daa'immaniif eenyutu maqaa mogaasa?

R. Uummati Oromoo naannoo kana jiraatu aadaa mataasaa qaba. Akka aadaa kanaattis namni tokko dhalatee hanga guyyaa shaniitti maqaan hinba'uuf. Gaafa guyyaa shanii marqaan qophaa'u jira; kunis askutii jedhama. Sirna kanarratti kan maqaan ba'uuf. Akka aadaa naannoo kanaattis sirni mogaasa maqaa da'immanii dur hammachiisaa kan jedhamu jira ture. Kun yoo mucaan dhalatee gudatuufii dide ayyaantuu kan jedhamu gaafatanii kan baasan ture.

Q. Mogaasa maqaarratti kan hirmaatan eenyufaadha?

R. Dubartii deesse, ollaa, ayyaantuu ta'uu danda'a. Garuu baay'naan kan ilmoo isaaniif maqaa mogaasan abbaafi haadha. Abbaafi haadhatu akkaataafi haala mucaan sun itti dhalaterratti hundaa'aniiti mogaasuuf. Uummati Naqamtees akkuma Wallagaatti, jechuun akkuma Oromoo maccaatti aadaa, safuufi safeenyi isaanii tokkodha, akkaataa itti mogaafatu qaba.

Q. Xiyyeeffannoon koo mogaasa maqaa Oromoorratti waan ta'eef haala mogaasa yeroo ammaa jiru osoo natti himtanii.

R. Yeroo ammaa kana aadaan mogaasa duraan ture hinjiru. Haalli mijaa'aan yeroo ammaa jiru mirga argaterratti hundaa'ee ofiin of ta'uu, miirasaafi hawwiisaa mogaasa maqaa da'imman isaan ibsachaa jira. Fakkeenyaaf, Boonaa, Boontuu, kan jedhutu jira. Kunis, haala yeroorratti hundaa'ee mirga argate gargaaramee da'imman isaaf maqaa mogaasaa jira. Da'immarkoo Gaaddisee, Simboofi Jaliilee jedhamu. Anis jiraataa magaalaa kanaa keessaa tokko waanin ta'eef fedhiifi hawwiikoorratti hundaa'een mogaafadhee jira. Carraan anaan qaqabeefi maatiikoo qaqabe garaagara jechuudha. Maatiinkoo Cheerinet kan naan jedhan mirga kana waan dhabaniif.

Q. Maqaan haala garaagaraarratti hundaa'ee ba'uu danda'a. Mee maqaa haala kanneen irratti hundaa'anii ba'an naaf ibsaa.

R. Hawaasummaarratti yeroo jennu mucaan haala jireenya maatii isaa irraatti hunda'ee mogaafama jechuudha. Boonaa, Boontuu kan baafatan mirga argamerratti hundaa'aniiti. Diinaa'ol, Naa'ol kanneen jedhaman haaraadha. Jiruu isaanii keessatti maaliif akka

jedhan tulluufaa waliin walfakkaachuu danda'a. Jabal kan jedhamufaatu jira. Kun qaama guddina daa'imichaa ilaalanii kan baasan yoo ta'u kkf nijiru.

Q. Maqaaleen siyaasafaa, dinagdee waliin walqabatanii ba'anihoo nijiruu?

R. Siyaasa faana warri ba'an uummanni duraan gad qabaa jala turee ammammoo mirga argate ibsachuuf kan mogaasatudha. Dinagdee waliin immoo carraa waliin kan deemudha. Maqaan guyyaa inni dhalate duukaayyu walqabata. Fakkeenyaaf, guyyaan Facaasaa akka ayaana gaariitti ilaalama. Magaalaa Naqamteetti yeroo deebinu, dinagdee isaanii waliin walqabsiisanii gammachuufi gadda qabu mogaasa da'imman isaaniin ni'ibsatu. Seenaa maatii sanaas ta'e kan hawaasichaa mogaasuma kanarraa yaadachuun nidanda'ama jechuudha.

Q. Maatiin da'ima isaas kan maqaa mogaasu akkamittiin? Akka taseedhamoo itti xiyyeefateeti? Maqaa gaarii daa'imaaf kennuun faayidaa qabaa?

R. Maqaan sadii jira jedha uummati durumaa kaasee. Maqaan sadii jiraan kun akka maqaan hinduune gaafa isaan du'an lafati filatama. Amma fknf. Naqamteen mataansaa Naqamtee Gadaa Ootaa kan jedhurraa kan dhufe. Namichi dhala hinqabu. Qe'een isaa garuu gaarii ture. Mootiin Kumsaa Morodaa Masaraa isaa yeroo ijaarratu abbaan isaa Morodaa Bakaree ona isaa keessatti kan inni awwaalame. Awaala abbasaa barbaadee yeroo argatu qe'een kun maaliif dhaaltuu dhabe jedhee gaafate. Dhala hinqabu jedhanii yeroo itti himan. Qe'een kana fakkaatummaa baduu hinqabu jedhee Naqamteen duraan maqaa torbaan waamamtu akka maqaa tokkoon waamamtu godhee maqaa nama kanaatiin bara 1882 kaasee mogaase. Afoola uummataa keessattillee yaadi kun ibsameera. Naqamtee Gadaa Ootaa Nooraan Dhidheessaafi Gibee; Naagamte maal naaf gootaa lafti dhaqaas nadhibee.

Q. Kanaaf maqaan sadiidha kan jedhame akkamittidha?

R. Maqaan sadiidha kan jedhame Oromoon waan sadii jaallata: nama beekaa, gootaafi arjaa jaallata. Isaan kun yoo du'an maqaan isaanii lafaaf laatama. Lafti isaaniimmoo ijoollee isaaniif laatama. Maqaan hunduu hiika mataasaa qaba. Maqaan baay'inaan baa'us callisee osoo hintaane. Uummati Oromoo durii kaasee maqaa yeroo hunda jiraatu

baafata. Yoo laftillee dhibe maqaa tulluu, bishaaniifi kkf baafata. Kun dur kan ture yoo ta'us yeroo ammaas darbee darbee nimullata. Amma fakkeenyaaf, obboleessikoo ijoolesaa Seenaa, Birmadummaa, Oromiaafi Obsee jedhee baaseef. Hunda isaanii waan jedheef qaba. Seenaan dhiira yoo ta'u seenaan uummata Oromoo deebi'ee akka jechuuti. Maqaan gaarii yoo ta'e da'imman sana ta'anii akka argamaniif gumaacha guddaa buusa. Kanaaf, maatiin waa malee waan hinbaasneef anillee maqaakoo jijjiirrachuu hinbarbaadu. Birmadummaan kan dhalatte yeroo waraanaa waan tureef sababasheetiin rakkoon na hinmudatiin hafee jechuu barbaadeeti. Oromiaan maqaa biyyaati, jaalala sanaaf qabu ibsachuuf baafate. Obseen immoo haatishee waan jalaa duuteef siinan obsa akka jechuuti.

Q. Sinis daa'imman keessan sababa baastaniif qabdu.

R. Eeyyeen. Mucaan koo inni hangafaa Afriikaa jedhama. Sababan kana jedheef of biratti guddisuu waanin hindandeenyeef maqaama kanaan illee namni jaallatee jiraachuu akka danda'uufi. Gaaddisee kanin jedheef daa'ima kana kanin godhe erga umriin koo giddugaleessa seenee booda waan ta'eef gaaddisa naaf taati jedheeni. Simboo kanin jedheef immoo fuula ishee ilaaleeni. Egaa shamarreen tokko bareedduu ta'uu qabdi. Jiruufi jireenyi isheellee yoo karaa barnootaa ta'uufi dide karaama kanallee jiraachuu dandeessi waan ta'eef. Isheen dhumaa immoo Jaliilee jedhamti. Namoonni baayyinaan maaliif ammas durba taate jedhu. Animmoo durban jaalladha. Jaliilee jechuunis aGadaa, shunkuraa akka jechuuti. Animmoo sinjaalladha jechuudha.

Q. Yeroo ammaa garaa mogaasni maqaa Oromoo bifa haaraa ta'een raawwataa jira. Isinihoo isa kanaaf yaada akkamii qabdu?

R. Waanti dhowwame tokkotu jira. Waanta dhowwame sana dhoosanii baasuuf kan fayyadudha. Namni fedhiin kan jiraatu ta'uusaa agarsiisa. Fedhii isaa ibsachuuf namni yoo mirga argate akkataa inni ittiin ibsatu daangaa kan hinqabne ta'usaa natti mull'isa. Namoonni maaliif da'imman kee haala kanaan hinmogaastu naan jedhan jiru. No, abaabileen, akaakileen keenya kan isaan ittiin mogaasaa turan dagatamuu hinqabun jedha. Akkaataan mogaasa keenyaas 'Nomadic Culture' 'Extra ordinary' ta'uu hinqabun jedha. Namni tokko mirga yeroo argatu seeraan 'exercise' gochuu qabu.

Q. Sababni biroo namoonni haala haaraan maqaa mogaastan maaliif?

R. Maqaan hedduun isaanii yoo xiinxalaman rakkoon tokko jiraachuu agarsiisa. Akkaataa inni biyya bulchu taayitaa isaa itti fayyadamee uummata tajaajilu rakkoo kan qabaatu yoo ta'eefi siyaasa waliin walqabatee rakkoo jiran mogaasa kanaan ibsachuu danda'u. Mirga dhabee ykn immoo akkaataa inni mirga kennameef 'exercise' godhutu rakkoo qabaachuu danda'a. Kana sakatta'uun immoo furmaata barbaachisu kennuun nidand'ama. Kanaaf, tokkoffaa mogaasa duraanii gadhiisuu hinqabu; lammaffaa mogaasa maqaatiin bobboressuu hinqabu. Waanti bobboora'u jira waan ta'eef.

Q. Mogaasni haaraa kun aadaa mogaasa Oromooratti dhiibbaa qabaa? Maaliif?

R. Eeyyen. Maqaasaati gadhee osoo hinta'iin haaloo ba'uu waan fakkaatuuf kanneen akka Diinaaol jedhan osoo hafe. Abbootiin keenya durumaa qabonii walii galanii waljaallatanii jiraachaa turan waan ta'eef akkaataa sabni keenya waljala yaa'ee, waliigalee jiraachaa ture sana nujalaa boressuu waan danda'uuf hafuu qaban jedha. Kanaaf, aadaama abbootiin keenya duraan gargaaramanii mogaasataa turan osoo hordofnee gaariidha.

Q. Mee fakkeenya tokkon isinii kaasa. Fedhawaaq kan jedhu duraan Fedhasaa, Fedhaa kan ture maaliif jijjiirame? Kan jecha tokko ture gara jechoota lamaatti dhufuun tarii hubannoo namootaa waliin walqabataa laata?

R. Dhiibbaa duraan ture deebisachuuf taanaan mirgi isaa fayyadamuudha. Garuu kun jalaa miliquudha. Kallattiin jechuurra mitikallattiin yaadasaa ibsachaa jira. Kun uummata keenya nidiiga malee hinfayyadu. Namichi tokko 'Namoota nujibban balleessuurra, kan isaan nurraa jibban balleessuu woyya' jedha. Kanaaf, haala kanaan yoo itti fufe rakkoo fiduu danda'a.

Q. Maqaan eenyummaa waliin walitti dhufeenya akkamii qaba?

R. Walitti dhufeenya guddaa qaba. Fakkeenyaaf, Waaqwoyyaa kan jedhu kan baafatu Oromoodha. Iddoo fagoo garaagaraa jira; Boorana, Gujii jira. Kun immoo amantii waqeffannaa waliin walqabatee eenyummaa saba sanaa ibsuu waan danda'uuf. 'Name as

a unifying object' gargaaruu danda'a. Kanaaf, maqaan eenyummaa ibsa. Yeroo mirga sabaafi sablammoottaa hineegamnetti namoonni eenyummaa isaanii dhoksuuf jecha maqaa jijjiirachaa turaniiru. Sababiin isaas namni maqaamarraa ka'ee eenyummaa nama sanaa adda baasuun waan danda'amuuf. Maqaan eenyummaa saba tokkoo waan ibsuuf, Fkn. Getahun Deleboon G. Deleeboo jechuun of ibsa. Getahun kan jedhu ofirraa jijjiiruuf jechaadha.

Q. Sababoonni jijjiiraa maqaa maal fa'i?

R. Namoonni ofitti qaana'uun, eenyummaa isaanii dhoksuuf jijjiiratan nijiru. Fkn. Meleeloo gara Miliyoonitti. Akkasumas, warri eenyummaa isaaniitti boonan, saba biraan waamamuu hinbarbaannes nijjiiratu. Maqaan siidaa seenaadha. Hambaa sabni tokko ittiin yaadatamu. Fkn. Maqaa koo Cheerinet jedhanii kan naaf mogaasan dhiibbaa yeroo sana yoo Amaara ta'an malee jiraachuun hindanda'amneef osoo hinjaallatiin jiraachuuf jecha kan naaf mogaasanidha. Kanaaf, maqaan koo kun seenaa darbe sana ibsa. Dhaloonni dhufus, yeroo tokko yeroo namni dhiibbaan maqaa saba biroo mogaafataa turantu jira jedhanii himuu danda'u jechuudha maqaakoorraa ka'anii. Seenaa kana ibsuuf waan fayyaduuf maqaakoo kana jijjiirachuu hinfedhu.

Q. Yeroo ammaa namoonni maaliif baay'inaan maqaa saba isaanii baafatu?

R. Eenyummaa isaanii ibsachuu danda'uu isaanii, 'identity crisis' hafuu isaa, ofitti amanuu isaaniirraan kan ka'e maqaa saba biraa baafachuun hafera. Kanaaf, amntii kamiyyu hordofaa, amantiin akka amantiitti itti fufaa, eenyummaa isaa kan ibsu maqaa saba isaa baafataa jira jechuudha.

Q. Jijjiirraa maqaa ilaalchisee 'Kumsaa Morodaa' garamitti jijjiirate ture?

R. Gara Gabire-igzabiheritti kan gederame. Kiristinaan Wallaggaa kan dhufe bara1830 yoo ta'u yeroo sana amantiin mala isaan itti mootummaa isaanii baballisaa turan. Mootiin Kumsaas 1888-1923 ture. Hambis Kumsaa gara Habtemariam Kumsaattis akka jijjiiramu ta'ee jira. Kanaaf, karaan ittiin mogaasa Oromoo irratti dhiibbaan ga'e karaa amanti Kiristaanaan jechuudha. Inni biraan 'Amarization' yoo ta'u inni kun yeroo dhiyoo keessaadha. Kunis yeroo mootummaa H/ Sillaasee jechuudha. Sirni kunis namoonni

maqaa Amaaraa qaban akka iddoo gurguddaafi taayitaa argatan ta'aa waan tureef mogaasa Oromooratti dhiibbaa mataasaa geessisaa tureera. Kana gidduu identity crisis guddaatu jira. Yeroo Dargiimmoo itti caale. Yeroo kanas haboo argachuuf maqaan isaa maqaa Amaaraa ta'uu qaba. Fknf, hiriyyaa koo tokkotu maqaan isaa Hundarraa jedhama ture. Maqaa isaa gara Taddeseetti jijjiirrate. Erga kutaa 12 fixeeti. Kanas kan godhe haboo (taayitaa) argachuuf jedheeti. Yeroo ammaa garuu faallaa kanaatu ta'ee jira.

Q. Dhumarratti, mogaasa maqaa magaalaa Naqamtee ilaalchisee yaada hafe jettan osoo naaf kennitanii baay'ee natti tola.

R. Yeroo ammaa kana maqaan ba'aa jiru siyaas-dinagdee isaa hordofee maqaa garaagaraatu jira. Dur garuu sirna hammachiisaan waan ba'uuf maqaa gosa tokkotu jira. Amma garuu 'feeling' isaa ibsachuuf maqaa garaagaraatu ba'aa jira. Kunis fedhii isaafi eenyummaa isaa ibsachuuf ijaa eenyummaafi fedhiin mo'aa jiruuf maqaalee saba kana ibsnitu ba'aa jira. Kunis, eenyummaa hawaasichaa gara guddisuutti deemaa jira jechuudha.

IN 02

Umrii: 56

Sadarkaa Barnootaa: BA

Amantii: Protestant

Hojii: Qorataa afaaniifi artii

Q. Akka yeroo ammaatti magaalaa Naqamteetti daa'immaniif akkamitti maqaa mogaasu?

R. Gosa lamaan kan maqaan mogaasamu. Inni jalqabaa amantiin kan mogaafatan jiru. Warri kaan immoo aadaa saba isaaniirratti kan hundaa'an nijiru. Maqaa akaakileefi abaabilee isaaniin kan mogaasan jiru. Akkasumas, akkaataa jiruufi jireenya isaaniirratti hundaa'anii haala hawaasummaa, dinagdeefi siyaasa keessa jiraatan ibsuunis nimogaafatu.

Q. Mogaasa maqaa da'immanii irrattihoo eenyufaatu hirmaata?

R. Maqaa mogaasuurratti kan hirmaatan qooda garaagaraa niqabaatu. Akka aadaatti maqaan hanga guyyaa shaniitti hinmogaafamu. Gaafa guyyaa shanii abbaa, haadha,

akkakayyuufi akkoon mogaasu. Hammachisaan maqaa baasuunis nijira. Yeroo kana nyaataafi dhugaatiin garaagaraa qophaa'ee horiin qalamee qaalluu maqaa baasu bira geeffamee maqaa daa'ima mogaasa.

Q. Yeroo ammaa kana haala kanaan maqaa mogaasuun jiraa?

R. Yeroo ammaa hammachiisaan maqaa mogaasuun hafeera. Kunis sababa qaroominaafi amantiirraan kan ka'e namoonni gara qaalluu dhaquu dhiisaniiru. Erga 1983 asittimmoo Afaan Oromoo gara afaan barnootaatti fiduun da'imman isaas afaan kanaan mogaasuu danda'eera. Kanaaf, gara qaalluu deemuun hafee abbaa, haadhaafi darbee darbees firoottanitu haala daa'imni sun itti dhalat/tte irratti hundaa'ee maqaa baasaaf jechuudha.

Q. Maqaa baasan kana akkamitti baasatu? Maqaa gaarii baasuu immoo faayidaa maalii qaba?

R. Yeroo ammaa maqaan erga 1983 as dhalatan baay'inaan maqaa Oromooti. Maatiitu ofiisaa itti yaadee dhiphuu tokko malee baafataa jira. Boonaa, Boontuu... baafataa jira afaan isaatiin.

Q. Maqaa gaarii, maqaa lammii isaatiin baafachuun faayidaa akkamii qaba?

R. Hawaasummaafi walitti dhufeenya keessatti faayidaa qaba. Hiika isaafi maaliif akka maqaan ba'e gaafa mucaan of baru itti himaa guddisa. Fknf, Abdii kanin siin jedheef anaafis, saba keefis ta'e biyyaaf akka abdii taa'uuf itti himaa guddisa. Innis akka maqaa isaa ta'uuf yeroo itti carraaqu arguu dandeenya. Innis yeroo hiriyyoonnis ta'e namni biraa isa gaafatu hiika isaafi maaliif akka maqaan kun itti ba'e nihima. Ishee durbaa immoo Ayyaantuun jedhe baaseef.

Q. Maaliif akka Ayyaantuu jettan osoo natti himtanii darbitanii.

R. Ayyaantuu kanin jedheef mucaan kun yeroo Afaan Oromoo afaan mana murtii, afaan barnootaafi afaan hojii ta'etti waan dhalatteefani. Ani barsiisaa waanin tureef, dhiibbaa afaan hormaan barachuu nan beeka. Mucaan kun garuu carra qabeettiidha; afaan dhalootaa isheetiin barnoota ishee baratti waan ta'eefan maqaa kana mogaaseef. Abdiin immoo dulluma keessa waan dhalateef, anaafis haadha isaafis ta'e biyyaaf abdii ta'a

jennee waan yaadnuuf akkas jenne. ‘Daangaan’ arfaffaadha. Kanaaf, niga’a jechuu barbaadeen ture. Dubbiin qolaa isaa keessaa tokkodha. Kan biroon immoo haala ‘economically’ mucaan kun itti dhalate adda ture. Kanaafis, yeroo dhalatu furdaa, cimaa waan tureef daangaa taata, daangaa eegsista, waan dhuferraa nu eegda jechuu barbaadeen ture.

Q. Warri kunoo: Girmaa, Balaay, Masaratifaa maaliif maqaa Amaaraa mogaastaniif? Maaliif akka warra kana sadanii maqaa Oromootiin hinmoggaaafne?

R. Isaan kun yeroo Dargiidhaa. Akkuma beekamu yeroo sana haalli jiruu maqaan murteessaadha; mana barumsaatti dhiibbaan irra ga’u jiraa. Ani akka carraa Girmaa hinjenne; Gaaddisaan jedhe ture. Maqaa Girmaa jedhu dhagahanii nibareeddi jechuun kan haatikoo Girmaa jettee mogaasteef. Haala kanaan ijoolleen maqaa lamaan waamamu jechuudha. Balaayiin isaan Dabalaan jedhe ture. Isheen durbaas Uumee jennaan maqaa kanaan mana barumsaa hindhaqu jette. Haatishee Meseret jennaan isa kana filatte jechuudha. Anis yeroo sanatti kana ta’uu qaba hinjenne; jijjiirus hin yaalle.

Q. Akka magaalaa Naqamteetti haalli mogaasa maqaa da’immanii murteessan maal fa’i?

R. Erga Afaan Oromoo afaan barreeffamaa ta’anii booda namni baayinaan maqaa Oromoon mogaafataa jiru.

Q. Yeroo ammaa aadaan mogaasa jecha tokkorraa gara jechoota lamaatti akka jijjiiramu haalli taasise maal fa’i?

R. Jechoonni lama yoo walitti dhufan haala biroo uumuun isaanii hinoolu. Siifan yeroo jedhan siifi ana kan jedhurraa walitti dhufe. Kun yeroo baay’ee namoota baratan biratti kan mul’atan yoo ta’an wal marasiifanaarraa kan dhufedha.

Q. Jiruufi jireenyi maatii sanahoo mogaasa maqaarraatti nimulla’ataa?

B. Eeyyen. Namni qabeenya qaburratti hundaa’ee maqaa baasu qaba. Mucaa hangafaa yoo ta’us kan jedhee mogaasu qaba. Akka aadaa Oromootti, mucaan hangafni Gaaddisaa jedhama. Gaaddisa naaf ta’a jedhee waama. Biiftuus jedhee waama; duradha, qara naaf ta’a jedhee waama. Lammaffaarratti immoo Dabalaa, yoo baayyatan qabeenya qabaatan

immoo Badhaasaa jedhu. Yoo qabeenyi isaanii isaan koorsiseera ta'emmoo Koortuu jedhu. Kanaaf, tokko qabeenya qabaatanirratti hundaa'uun, lammaffaammoo baay'ina ijoollee horanirratti hundaa'uunis nimogaafatu. Haala hawaasummaarrattis, haala biyyittiin jirturrattis maqaa mogaasu jechuudha.

Q. Mogaasa Oromoo isaa duraan ture dhiisuun haala ammaan jechoota lamaafi isaa ol walitti fiduun maqaa mogaasuun yeroo ammaa baayyinaan mul'ataa jira. Isa kana ilaalchisee isin ilaalchi keessan maali?

R. Ani akka kootti kana gochuurra mogaasuma duraan jiru gargaaramuun kan hiika qabuufi mucaan/mucittiin sunis kan gara fuulduraatti dabarsuu danda'an kan ta'een osoo waamanii natti tola. Jecha hiika qabuun osoo waamanii natti tola. Umriikoo waliinis hindeemu.

Q. Maqaalee ammaa barnoota, qaroominafi guddia afaanii waliin walqabsiisuu dandeenyaa? Akkamitti? Itti fayyadama afaan keenyahoo cimsuu danda'aa?

R. Guddina afaaniini, namni seenaasaa sirriitti baratee yoo jiraate maqaa mucaafi lammisaaf barbaachisu mogaafachuu danda'a. Yeroo gara baadiyyaatti deemnu, maqaa duraatu mull'ata; magaalaatti immoo maqaalee bifa garaagaraan jechoota garaagarraa ijaaraman argina. Kanaaf, amma danda'ametti namoonni maqaa isaanii seenaafi aadaa isaaniirratti hundaa'anii osoo baafatani natti tola.

Q. Maqaan masoo maalirratti hundaa'ee mogaafama?

R. Maqaan masoo haala adda addaarratti hundaa'ee mogaafama. Yeroo tokko tokko bifa nama sanaarratti hundaa'ee kan mogaafamu yoo ta'u dandeetti barataa sanaarrattis hundaa'ee mogaafamuu danda'a. Warri kaan immoo jagnummaa isaaniirratti hundaa'uu danda'a. Maatiinis haala adda addaarratti kan akka dheerina isaa, fkn. abbaa hojjaa jechuun mogaasuun nimullata. Akkasumas, gamnummaa irratti hundaa'uu danda'a. Kanaaf, maqaan masoo maqaa dabalataa mana barumsaattis ta'e maatii biratti ittiin waamamanidha.

Q. Maqaan gaa'elaa uummata magaalaa Naqamtee biratti nimull'ataa?

R. Akka aadaa Oromootti dubartiin tokko mana maatiisheetti maqaa waamamtuun mana warra abbaa manasheetti hinwaamamtu. Mogaasni kunis haala adda addaarratti hundaa'ee ba'aaf. Yoo abbaa manaanshee hangafa ta'e Biiftuu baasuuf. Yoo haalli qabeenya isaanii gaariidha ta'e Soorettiifaa jedhu. Maqaan kunis kan hangafaa, lammaffaa, quxusuuf ba'u garaagara. Maqaa ba'eef kanaanis amaatiifi abbiyyuu isheetti ittiin waama. Gara magaalattis mogaasni kun haajiraatuyyu malee ittiin waamuun irraanfataamaa dhufeera. Gara baadiyyaattimmoo sirriitti ittiin waamu. Isheen hangafaa Sooretti, Biiftuufaa itti baasu. Ishee lamataa Jijee, Hortuu, koortuufaa itti baasu. Kan dhumaa yoo ta'e Dandeessuu jedhu. Kunis yeroo dullumaa nudandeessi, nugargaarti jedhanii waan abdataniif.

Q. Isheenoo gaafa dhaqxu maatii abbaa manaa isheef maqaa hinbaasattuu?

R. Nibaasatti isheenis. Abiyyuushee abbaakoofaa, amaatiimmoo Haadhakoofaa jettee waamti. Ijoolleen yoo jiraatan immoo maqaa baasti. Obboleetti isaa Sayyuu jetti. Dhiirri yoo jiraatemmo maqaa baasti. Fira abbaa manaasheef maqaa baasti malee maqaa isaanii hinwaamtu. Innis maatii hadha warraa isaa maqaa hinwaamu. Abbaashee 'abbaa', haadha immoo 'aayyoo' jedhee waama. Obboleessa ishee dhiiraa 'amaachee' jedha; obboleetti ishees warri lagatan jiru.

Q. Maaliif kan warri soddaa kun maqaa wal lagatan?

R. Kun ulfina warri soddaa waliif qabanirraa kan ka'e maqaa wal hinwaaman; isheenis warra isaa kabajuu qabdi. Kun aadaa fuudhaafi eerumaa keessatti achumaa dhufa kan darbudha.

Q. Dhumarratti, mogaasa maqaa Oromoorratti kan hubattan, kan argitan yoo jiraate?

R. Mogaasa ijoollee ilaalchisee maatiin maqaa mogaasuuf hiika isaanii siriitti beekuu qabu. Ijoolleen isaanis immoo maqaa sana gara ijoollee isaanii dabarsuu qabu. Maqaan ba'us sab-boonummaa saba isaanii ibsu mogaafachuu qabu. Maqaa masoos ilaalchisee kan hiika gadhee qabu daa'immaniif baasuurraa ofqusachuu qabun jedha.

Appendix K: FGD Transcripts at Giddaa

FGD 01

Q. Akka naannoo kanaatti eenyutu daa'immaniif maqaa moggaasa? Yoomimmoo moggaafamaa? Akkamitti moggaasni kun kan raawwatu?

R1. Maqaa kan moggaasu maatiidha; abbaa yookiin haadha. Irratti mari'atanii nimirkanaa'a maqaan sun. Yeroo baayyee erga mucaan dhalateeti mogaafama. Maqaan moggaafame kun garuu kallattii garaagaraatiin ilaalama. Tokko, haala maatiin keessa jiraatu; jireenyi maatii sanaafi fooyya'iinsa maatii sana kan agarsiisuun ba'aaf. Fknf, Guddinaa, Toleeraa, Kumsaa jechuun. Gama biraatiin, hawwii qabanillee, yooma rakkoo keessa jiraatanillee erga mucaan kun dhalatee/dhalaatee nuudarba jedhanii waan hawwaniif kallattii kanaanis niba'a. Kunimmoo, fooyya'iinsa jireenya isaanii gara fuulduraa xiyyeefachuun moggasatu. Haala yeroo, bara wajjin walqabsiisuun baafachuunis nimull'ata. Bara kana maqaan 'Bilisee'n nibaayyatti. Kunimmoo, yeroo gaaffiin bilisummaa ka'ee hundumtuu ho'ise kaaseeti kan maqaan kun baayyate; bilisoomuu hawwuu waliin qabanii baafataniiru. Bilisoomuu kan jedhu kun qabeenyaan, yaadaan, kallattii garaagaraatti qabsiisaniiti kan baafatanii. Yeroo dhalataa waliin walqabsiisanii baafachuu illee nijira. Saatiin dhalaterree yaadani, Bari, Waariyoo, Galgaloo jedhanii nibaafatu. Waariyoo, Bariisoo, Galgaloo jedhanii asillee yoo jiraachuu baate iddoo biraatti nibaafatu.

R2. Daa'imaaf maqaa kan baasu maatiidha. Abbaas haadhas ta'uu danda'a. Irratti waliigalanii kan mirkanaa'e kan abbaas ta'e kan haadhaa keessaa tokkoon moggaasu. Gama biraatiin, daa'imman duraan dhalatanii mana jiranis miseensa maatii waan ta'aniif moggaasuu keessatti nihirmaatu. Yoom moggaafama isa jedhuuf akka naannoo kanaatti utuu hindhalatiinis maqaa moggaasuun nijira. Kunis maqaan hiikkoo mataasaa waan qabuuf, bara sana namni sun qannoo mataasaa, gadda mataasaa qaba yoo ta'e daa'ima Gadaameessa jirtu kanaaf utuu hindhalatiin maqaa itti kennu. Fknf, namni tokko rakkoon irra jira yoo ta'e maqaa rakkoo sana ibsu, dhiira yoo ta'e Obsaa, durba yoo taatemmo 'Obsee' jedha. Maaliif, namni obsaan dabarsuu danda'a waan ta'eef. Darbees immoo utuu da'imni hindhalatiinis ta'e erga dhalattee moggaasni kun jira jechuudha. Maqaan

rakkoo waliigala biyyaa, rakkoo hawaasa keessatti mul'atufi rakkodhuma daangaa maatii keessa jirurratti maqaan nimogga'a. Fknf, rakkoon akka guutummaa biyyaatti yoo jiraatu maqaan akka guutuu biyyaatti ibsu nikennama. Maatii keessas, rakkos ta'e gaddi yoo jiraate maqaan haala kana ibsu daa'ima yeroo sana dhalattuuf nikennama.

Akkaataa moggaasaa ilaalchisee, akka maatiikoottis ta'e akka naannoo kanaatti sermoniin moggaasa maqaaf geggeeffamu hinjiru. Namoonni tokko tokko itti yaadani maqaa baasu; maqaa ergaa qabu; jireenya jiru wajjin kan walqabate. Tokko tokkommoo, tasa erga mucaan dhalatee booda, itti yaadani maqaansaa eenyu haajedhamutaa jedhaniiti. Kanaaf, maqaa moggaasuun, utuu Gadaameessa jiruus itti yaaduun moggaasuun jira; erga dhalatee boodas itti yaadaniiti baasu.

Q. Yaada hafe jettaniifi achumaan haalota moggaasa maqaa daangessan osoo naaf kaastani.

R3. Eenyu kan jedhuufi yoom moggaafama kan jedhurratti akkuma isaan jedhan ta'ee haala itti maqaan moggaafamu akka naannoo kanaatti mul'atu tokko maatiin daa'ima godhachuu barbaadu gama saalaan, koornaayaan walqabsiiseerree kan ba'u jira. Fknf, utuu dhiira godhachuu hawwuu yoo durbi dhalatte, yoommoo durba hawwuu dhiira ta'e wajjiin walqabatee maqaan ba'u jira. Maqaan ba'u kunis kan itti hingammanne ta'uu isaanii ibsuu, 'Haataatuu faa jedhu. Yoo durba argachuu hawwanii durbuma argatan immoo 'Feeneet', Hawwinee' jedhu.

Q. Haala kan jiru kaasaa maaloo. Achumaanis faayidaa maqaan da'imaaf qabu jiraa, hiree daa'ima sanaarratti dhiibbaa qabaa laata?

R4. Haala itti maatiin moggaasan keessaa mudannoo isaaniirratti hundaa'anii baasachuunis jira. Fknf, yeroo mucaan sun dhalatu/ttu maatiin mudannoo qaburraa ka'ee, wallolaa turan yoo ta'e dhalachuu mucaarratti hundaa'anii 'Araarsaa, Araaree', Itichaa' jedhanii moggaafachuun jira. Kun kan agarsiisu sababa mucaa kanaan araaramneera jechuudha. Kabiraan, hawaasummaa, siyaasaa yeroo mucaan sun dhalatus ibsuuf nibaafatu. Fknf, dhiibbaan saba biraa hawaasa sanarra kan jiru yoo ta'e, yeroo weeraraafaa, roorroon kan turefaa yoo ta'e rakkoo yeroo sana ture ittiin yaadachiifi

dhaloota dhufuuf akka barumsa ta'uuf, maqaa ijoollee isaanii haala kanaan moggaasuun nijira. Inni biraan immoo rakkoon uumamaa akka tasaa yoo uumamu rakkoo dabarsan sana ittiin yaadachuuf maqaa nibaasu. Yeroo mucaan sun itti dhalate, ganama, guyyaa, galgala yoo dhalate akka aanaa kanaatti nijira; baayyachuu haadhiisu malee. Fknf, Ganamoo, Guyyaasaa muraasni jiru. Akkasumas, akka aadaa Oromootti, akka ammaa osoo hinta'iin, dhahaatu jira ture. Akka dhaha kanaatiin maqaan ba'aaf. Fknf, mucaa Ayyaana (Tuesday) dhalate, akka dhaha Oromootti, ykn akka seera lakkoofsa Oromootti guyyaa mucaan sun dhalaterratti hundaa'anii maatiin deemee 'Ayyaantuu'/isa maqaa baasu gaafachuun maqaa baasuuf. Oromoon yeroo maqaa moggaasu, callisee osoo hinta'iin itti yaadeet. Fknf, maqaan mucaa hangafaatiif ba'u callisee miti. Sababiinsaa, yoo abbaafi haati darban akka abbaatti dura bu'aa ta'ee kan geggeessu isa waan ta'eef. Kanaaf, maqaan mucaa hangafaa itti yaadamee, jabaateeti ba'aaf.

R6. Yaada isaan amma kaasan irratti maatii qofaa miti kan maqaa moggaasu. Hawaasa keessatti guddanne keessatti manguddoonni bebbeekamoo naannoo jiranis maqaa baasuun yeroo baayyee beekaman jiru. Kanaaf, moggasa keessatti isaan kunis nihirmaatu. Moggaasa maqaa keessatti haala ilaalchisee, guyyaa ayyaanaafaa kan dhalatte, 'Ayyaantuu' jedhu. Waqtiilee garaagaraarratti hundaa'aniillee maqaa baasuun jira. Namoota ganna dhalatan, namoota birraa dhalatan, yeroo arfaasaa kanneen dhalatan fknf, Arfaasee, yeroo ifa birraa warra dhalataniin, 'Iftuu, Darartuu, Birraa' jedhanii baasu. Kan biraan hawwii qaburraa kaasee, boor mucaankoo kana ta'uu qaba jechuun 'Guddinaa' kan jedhu ofiisaaf qofa osoo hintaane maatiisaafi hawaasaaf guddina akka ta'u hawwu. 'Abdii' yeroo jedhu mataakoof, maatiikoofi biyyakoof abdii ta'uun danda'a jedhee akka yaadu keessa isaatti kakaasuuf jecha maqaa akkasii baasu. Mudannoo immediate ta'e yerooma daa'imni dhalatu/ttu ka'uun moggaasuunis jira. Maqaan kan biraan maatiifi hawaasa bira darbee namni ofumaa yeroo maqaa ofii kennus nijira.

R1. Anis yaada olitti ka'e waliin gala. Eenyutu baasaan akkuma jirutti ta'ee garuu akkuma asii ka'e maatii, obbolaan bira darbeeyyu, kan maatii sanatti aanu akka akkayyaa, akaakyyuu, eessumafaa, adaadaa waliin jiraatu yoo ta'e maqaa baasuu keessatti nihirmaatu. Maaliifii, walitti dhihaatu taanaan haala maatii sanaa, hawwii isaanii nibeeku waan ta'eef. Inni kan biraan yoom moggaafama isa jedhuufi, utuu hindhalatiin

darbee darbee yoo ta’u baayyinaan garuu kan ba’uuf erga daa’imni dhalatee boodadha. Qopheeffatee, yaadee, waan hawwe sana gaafa argatu gadi baasee moggasaaf jechuudha erga da’imni dhalatee/ttee booda.

Maaliif immoo maqaan kennama isa jedhuufi, maatiin garaagaraa mudannoo garaagaraa qaba; hawwii garaagaraa qaba. Haala jireenya garaagaraa keessatti dabarsaa. Kana keessatti egaa, kana itti yaadachuudhaaf yeroosaa, waktiifaa, akkuma biyyaattuu maaltu odeessamaa, maaltu jira isa jedhu ittiin yaadachuudhaaf moggaasu. Akkasumas, abdiin gara fuula duraa yaadaniin mucaan kun guddaa ta’a jedhaniin yaadaniin ‘Guddataa’, nuboonsa kan jedhan ‘Boonsaa’ jechuudhaan yaada hawwii fuuldura isaanii kan ittiin guuttatani maqaan. Inni biraan, moggaasa maqaaf sermoniin qophaa’u akka naannoo kanaatti hinjiru.

Q. Yoo maatii rakkoon mudatu maqan kallattiimaan rakkoo sanaan moggaasu?

R2. Osoo gara kanaatti hindarbiin dura, haala moggaasa maqaa keessaa waa itti dabaluufta yaadeeni. Egaa Oromoon maqaa yeroo moggaasu itti yaadeeti; mudannoosaa, gammachuu, qannoo, gadda jirurratti hundaa’ee baasa. Fknf, duuti maatii sana keessa yoo jiraate, daa’ima jalaa ajjeeseera yoo ta’e, mucaan lammata dhalatu Obsaa, obese, Iddoosaa, Iddooshee baafatu. Gama biraatiin yoo ijoollee baayyee argatan, ‘Baayyannee, Sooromee (ijoollee durbaa baayyee yoo argatan kan baafatanidha), Tarreessaa (ijoolleen baayyee dhalachuu mullisa), Damee (yoo durbi baayyatte booda mucaan dhiiraa lammaffaa dhalatu), Dinagdee kan mullisan, ‘Sooressaa, Soorettii jechuun baasu. Maqaan naannoo waliin walqabatee ba’us nijiraata. Kanaaf, maqaan irra jireessaan halawaadha; haalaan mogga’a. Itti yaadamee xiyyeeffannoon waan mogga’uufi.

R3. Yaadi kan biraan haala qaama daa’ima sana waliin walqabsiisuun maqaa moggaasuunis nijira. Fknf, haala miixuufaa waliin walqabatee, yoo ariitiin dafee dhalate, ‘Jarjarsaa’ jechuun moggaasu. Guddina qaamaa waliinis walqabatee ba’uu danda’a.

R4. Maqaan eenyummaa ni’ibsa. Sababnisaa, maqaan identity sana barbaaduuf ba’u jira jechuudha. Fknf, maqaan ‘Bilisaa, Bilisee’ jedhaan kun nibaayyatu. Kun ‘searching for identity’ dha jechuudha. Kanaaf, maqaa akkasitti baasuun identity barbaachuuf

jechuudha. Inni biraan maqaa gaarii daa'immaniif baasuun faayidaa qaba. Daa'imni tokko maqaamasaarraa waan dubbisatu qaba. Maqaan gaarii, fknf, Abdiin, Guddinaan kan jedhu maqaa gaariidha; eebbaaf namatti mijata. Maqaansaa abbaarsaaf tola taanaan keessumasaatti hintolu jechuudha; kunimmoo Gadaantummaan itti dhagahamaa deema waan ta'eef maqaa gaarii baasuun ilaalchuma mucaan sun ofiif qabuufillee hiika guddaa qaba. Haala moggaasaa keessaa kan biraan hawwii abbaan mucaan sun akka guddaa isaaf ta'u hawwurraa ka'amee ba'a. Fknf, gaara guddaa namni danda'ee hinbaane akkuma sana guddaa naaf haata'u jedhee 'Tulluu' faa jedhanii moggaasu. Dabalees, muka gurguddaa kan akka Birbissa, Hoomii umurii dheeraa jiraatan jiru. Kanaaf, 'Birbissoo, Qilxuu (muka guddaa dame baayyee qabu) jechuun hawwii mucaan isaanii akka umurii dheeraa jiraatuufi guddaa ta'u hawwuun moggaafatu. Yoo duuti itti hammaate, akka duuti jibbuuf jedhanii maqaa fokkisaafaa itti baasuunis darbee darbee nimmullata.

Appendix L: FGD Transcripts at Naqamte

FGD 02

Q. Sababa jijjiirama moggaasa Oromoo maal akka ta'e akka naa ibsitanin barbaada. Moggasni ammaa kun sabboonummaa, Oromummaa Oromoo nidanqaa? Maaliif?

R3. Moggaasa maqaa ammayyaa kana nan morma, garuu gaarii miti jechuu hindandeenyu. Uummata kaleessa maqaa biraa moggaafataa ture, isa maqaa biraa moggafate sana ammayyummaa godheeti kan fayyadamaa ture. Kanaaf, maqaa Tolasaa jechuurra maqaa biraa fayyadamuunsaa siyaasa haata'uyyu malee irraan dhufaa akka ta'etti, faashinii akka ta'etti, gargaaramee baafata jechuudha. Isa kaleessa dhagaheema itti tollaan 'Ullaagariish' jedhee moggaafataa ture har'ammoo of baree 'Singitan' Naa'ool' jedhanii moggaafatu. Marsiimo'i, Numarsan, Booriifan ammayya ta'an amma maqaa sana. Akkuma warri Shawaa akka Amaariffaa dubbatan dirqamanii dialect isaanin, ManGadaa kana nuu sarra'ee jedhan sana ta'e hawaasni kun. Egaa, lakkii kan biraa hinbarbaannuu, kanuma keenya ammayyaa taasisna jedhanii ka'uun isaanii gaarii ta'ee naanna'ee naanna'ee garuu isa durii sana akka dagatamu godha waan ta'eef ani hindeegaruu akkuma Hundumaa. Namoonnis Folklore barate jedhanii waan yaadaniif yeroo tokko tokko nagaafatu. Waa'ee aadaa Oromoo beektaa maqaa nuuf himi yeroo

isaan naan jedhan warra durii sanan ergaaf. Namoonni bira jiran garuu maali kunoo kan duriitii jedhanii dhiibbaa irra geessisu. Maali ani maqaa akkasiin siniif himee jedhee yeroon gaafadhu, namoonni maqaa duriiti jedhanii nudidani; naan jedhu. Sababnisaa maali yoo jenne namoonni keenya xinnoo baratani jennaan waa'ee ammayyummaa yaadu; inni durii oduu duriiti jedhanii yaadu. Waan duriidha taanaan baluuf jalqabu; kan durii mammaakkaa, isa ammaa duukaa deemna; jechuutu jira. Akka waanta inni ammaa kun gaarummaan isaa isa ammaa kana caalutti ilaalaniiti. Garuu, maqaama sana waamuunillee rakkina ta'eera. Fknf, Roorroojibbaa, maqaa kana barreessuuf illee ammam akka dheeratu ilaalaa. Maqaa nama lamaa fakkaata. Kanaaf, hanqina kana hinbarre. Isa asilii, isa natoo kana dhiisanii ammayyummaa hawwu isaani agarsiisa. Kanaaf, maqaa durii sana duukaa deemnee, maaliif isa durii sana keessa dhama guddaatu jira. Abdii jedhanii yoo moggaasan, gargaaraa gara fuulduraa ta'uu agarsiisa. Caalaa yoo jedhanis, anayyu, ollaakooyyu niicaala. Waanta gaaffii natti ta'uuf boor naaf deebisa jedhanii waan yaadaniif moggaafatu.

Q. Fakkeenyaaf, maqaa Hawwiibilisummaa jedhu fudhuu ilaalii yaada kanaan ibsame kana bakka bu'uufii dideetii laata; moo mo'iinsa ilaalchisee, roorroo jiru ilaalchisee mirga ibsachuu argatee maqaa durii sana keessaa kan bakka bu'uuf immoo dhibeetii laata?

R3. Eeyyeen, kunis jira. Kunimmoo namoota muraasa. Namoonni hedduu garuu dhimmuma kanaayyu hinqaban. Akkuma duraan jedhame, maqaama bareedaa, haaraa ta'e barbaaduun kan moggaafata. Fknf, Sicaalee jechuun waan naannoo kana jiru keessaa situ caalee natti mul'atee jechuuf malee waan siyaasaa ofkeessaa hinqabu.

Q. Kan sila jenne akka nujalaa hinfaallessine. Oromoon callisee maqaa hinbaasu; haala jiruufi jireenyasaa irratti hundaa'ee baafata jennee turre. Kunimmoo maqaan daa'immanii jiruufi jireenyasaa sirriitti ibsuu danda'a jenneerra.

R3. Eeyyeen inni kun sirriidha. Nama ani beeku tokkotu jira. Yoo dhiirri dhalate, 'Diinajjeesi' jedheen baafadha jedha ture. Innis waan jedheef qaba. Kanaaf, namoonni muraasni hawwii keessoo isaani, dhimma naannoo isaaniitti mul'aturratti bilisummaa argachuu barbaadan jiru. Akkuma sila Daani'eel jedhe, Daandii dhufeera; Bilisummaan

immo itti fufaa jira akka jechuuti. Garuu, namoonni bareedinuma dhagahanii baafatan jiru jechuu kooti. Gaarummaa qabu; gaarummaa isaanii hinjibbine. Garuu, inni durii maaliif jibbamaa; maqaa babbareedaano jiraa innis as haaba'uu kan jedhu sana kaasuufi.

R2. Inni durii suni amma afaan jiruutti, verb caale jedhu jira mitii Caalaanis itti fufuu qaba. Haaraa warri dhufanii, this is my personal view, language'n dinamic'dha; nijjijjiirama afaan. Kanaaf, maqaanis yoo jijjiiramaa deeme rakkina waan fidu natti hinfakkaatu; afaanicha gabbisa waan ta'eef. Kanarraa kan ka'e waan miidhaa fidu jira jedhee hinyaadu. Ani xinnoo soda ani qabu gatii hinkafalshiisuu kan jedhun sodaadha. Ijoollee gatii hinkaffalshiisuu laata, akkuma Waggaariitiin maqaa jijjiiradhu jedhan kana. Daandii Bilisummaa ijoollee kana kun siyaasa jedhanii miidhuu laata kan jedhun soda qaba. Gatii kafaluudhaaf qophaa'aa Iaanaanii, that is ok. Maaliif haala ergaa qabuun moggafame jechuu hindandeenyu; miidhaas akka fidu karaa tokko tokko amma bilisummaan sun dhufuutti jechuukooti. (All burst into laugh).

R4. Animmoo yaada ka'aa ture gamtokkoon nan deeggaraa; gam tokkoon immoo yaada warri kaan kaasan cimsuu barbaadeeni. Amma namni tokko Hawwiibirmadummaa ykn Hawwiibilisummaa jedhee maqaa yoo moggaase kanin akkasitti moggaaseef haala inni keessa jirudhaa; namarraa dhagaheetii, waa jijjiiruuf yaaleetii kan jedhutu murteessa malee maqaan haala ammayyummaadhumaan waan mogga'e qofaaf isa durii balleessaa jira jedhamee kan yaadamu natti hinfakkaatu. Gam tokkoon akka namni sun itti yaadee maqaa sana moggaasu murteessaadha. Akkaataa itti namoonni moggaasan utuu hindhagahiin ofiisaatiin, waan yaadu, haala keessa jiru, waan fedhurraa kaasee akka inni isaaf hiika kennuu danda'ufi waan barbaadu sana baasee mullifachuudhaaf yoo moggaase ammayyummaan deemee isa kaan balleesse waan nujechisiisu waan jiru natti hinfakkaatu. Ammam dhiibbaa geessisa jira kan jedhummo qorannoo mataasaa barbaada. Inni biraan isa amma Dr Alamu jedhan, daa'ima sanarra dhiibbaa geessisaa, hinajjeesa yoo ta'e diph haagodhu. Addunyaan kun addunyaa wollaansooti. Addunyaa wallaansoo ta'ee amma jirutti maaliif naamoggaase kan jedhu faayidaan silaa tokko asitti ka'a. Nan yaadadha xinnoo ta'ee, I am sorry, inuman jedha waanin jechuuf ka'e hindhiisu, ABOon ijoolleema xixinnoo qabee 'Leencoo, Weennii' jedha. Hiika qaba. Akkuma sana abbootiin Oromoo durii yeroo maqaa moggaasu, ijoolleen tokko tokko

maqaasaanii waliin walitti dhufu. Leencoo jedhanii yoo moggaasan dhuguma mucaan sun jagna ta'ee argama.

R1. Waanti ani dubbachuu barbaadu itti yaadaan ture, itti dhiphachaan ture dhugaa dubbachuudhaaf, itti reconcile gochuun jalqabe; itti of araarsuun jalqabe. Guddina hawaasummaa ta'aa laata? Intermilingly, addunyaa gamaa, addunyaa gamanaa wajjinis moggasni kun jira. Waan nama dhibu garuu namoota keenya keessa 'immediate colonizers' namoota waan fudurratti arganiif bilisummaa isaanii fuulaafi fuulatti sarban wajjin kan dargaggoonni kun wannii ta'aa jiran. Maqaa Amaaraa yoo fudhattan amma, immediately dirqamaan kan Oromoon fudhataa ture. Isa sanaa ba'anii amma gara 'self-discovery'tti deebi'aa jiru. Erga self-discovery'tti dhufanii garuu isa duriitti deebi'uu dhiisaniiru. Adeemsichuma guddinichi fide goonee fudhannuu laata jedheen yaada ani. Inni durii jiraa, isa duriirraa isa ammaa moggaafataa; inni ammaa inni durii akka hinbannes carraaqii godhu qaba, inni ammaa dhufuunimmoo adeemsuma guddinni hawaasummaa fidudha jennee fudhannuu laata balaaleffachuu manna jechaan jira ani. Maaliifii, guddinatu fide. Ammasimmoo waanti beekamuu qabu, Oromummaa isaanii jaallachuun jira, eenyummaa isaanii. Akkaataa kaleessa jirutti waan hundaa ibsina jechuun rakkisaa ta'uu danda'a, jijjiiramni jiraachuu danda'a waan ta'eef. Jijjiirama 'dynamisim' ilaalluu laata isa jedhun qaba.

R6. Maqaan jijjiiramu kun, waantonni haaraa amma dhufanii asitti namman kun xiiqiirraa kan ka'edha; dheebuurrara kan ka'edha. Akka injifannootti fudhata amma namni dhaqee maqaa abbaasaa jijjiiree. Relief argata jechuudha. Isa Hundumaan yaadee itti fide sana hinbeeku namichi sun saatii sanatti; maqaama abbaakoon maqaa Oromoo godhe jedhee relief argate; boqonnaa argate, isa jedhudha. Malee atis sirriidha; ideology'n moggaasuu yoo ilaalle isaan achuma taa'anii kabeelaas haataatu qaaqee 'Yeshewali'ul, Shewaangizaaw' jedhu achi Goojjam keessa taa'aniiti. Dhaqxees eessa haabittuufi, Shawaa haabittuufi. Isa walqabsiisanii moggaasuun akkuma jirutti ta'ee ani ofiikoo kanin fudhu garuu maquma ofiif hawaasni kun kan isa ibsu moggaafachuun isaa badhaadhina jedheen fudha amma ani yeroon taa'ee yaadu. Warri haaraan kun yoo itti dabalamaniyyu haala guddina yeroo, haala guddina hawaasaa wajjiin, haala jijjiirama sammuu hawaasaa

wajjiin, jijjiirama xiinsammuu isaa wajjin yoo uummatee itti dabalate isa ibsa taanaan rakkoo hinqabu isa jedhu yaadaan qaba.

R5. By the way ani kanin jedhe moggaasni aadaadha; akkaataa moggaasaa aadaadha. Hiikasaa akka ‘positive’tin ilaala; hiikasaa gara Afaan Oromootti fiduu. Garuu maqaan nuti laannu sunii isa duriirraa jijjiirameera. Cultural change yoo ta’e akka sanatti ilaaluun waan tokkodha. Achi keessaa waanti ‘positive’ ta’e jira; waanti ‘negative’ ta’es jira. Fknf, ‘Singitan’ yoo jedhee nuti warri dhageenye hiikasaa beekna. Oromoo isa durii isa ammayyaa jedhu hinfudhu ani. Utuu Oromoo isa hinbaratiin isa baadiyyaa jiru, ‘Singitan’ jechuun maal jechuudha osoo jennee; isuma barateyyu maqaa kana takkaa hindhagahiin gaafannee hiika maqaa kanaa nutti himaa? Kaayyoonsaa hiika sana barbaaduudhamoo akkaataa sagaleessuu sana barbaaduudha? Isa akkasii kana kanin mormu ani. Waanti deegaramus mormamus nijiraata. Fooyya’iinsa kan jennu egaa, aadaan nijjiiramamaa, jijjiiramni kun fooyya’iinsa jechuu dandeenya. Kan biraas jechuu dandeenya. By the way, Gadaa marsanii ofilaaluudha. Kan Faranjii woyya jedhanii achi of arkisuu natti fakkaata kan Faranjii fakkeessuuf yaaluun.

R2. Maqaan ‘Singitan’ jedhu kun vocabulary’matu dabalame malee ‘Caalaa’ jechuudhaam karaa biraa. Isuma dur jiru. Kun language’n sun guddachuu agarsiisa. Isa Washington, London jedhamu waliin kan Faranjii sijalaa fakkaate malee, option yoo qabannes rakkina maalii qaba? (Others agree with this idea, saying, Option qabaachuun rakkina hinqabu; 1, 4, 6).

Q. Yaadi biraa kan sila ka’es jira; dhala ofii dabarsanii kennuu; kan ofii dadhaban dhaqii raawwadhu jechuu hinta’uu kan jedhanis jira. Asirrattis yaada osoo kaastanii. Achumaanis sababoota jijjiirraa maqaas maali? Namoonni maqaa isaa sababa maalii jijjiirratu?

R2. Maqaa jijjiirrachuun muuxannoon akka beeknutti system system’ii keessatti garaagarummaa qaba. Bakka itti maqaan kee akka ati victimized taatu sigodhutti jijjiirrachuun jira; dirqaama waan ta’eef. Bara Hayilesillaasee, bara Dargii maqaankee Amaara hinta’u taanaan ‘for economic reasons, for political situations’ jijjiirrachuun nijiraata. Nama tokko wajjin baranne wajjin jiraannee, maqaasaa ‘Damiseetti beekna ture;

yeroo dheeraa booda namni dur isa beeku garuu, ‘Dammasa’ yeroo isaan jedhu baayyee nahe. Maqaansaa ‘Dammasa’ ture; ‘Damiisoo’tti jijjiirrate. Kan akkasii baayyeetu jira. Innu kun egaa ‘just for the sake of survival’. Ammammo ‘cultural revival’ isa jedhuttin fida. Akka sila jedhame carraa argatte; namni maaliif maqaa jijjiirratta siin jedhu hinjiru. Dheebuu jedhe innimmoo, namni dheebotaa ture; maqaankoo utuu akkas ta’ee jedhaa ture. Amma yeroo carraan kun argamummoo itti gargaarame jechuudha. Mucaan tokko amma yeroo darbe ‘Isaanboon’ jedhee jijjiirrate. Inni kun maalii dur dirqiidhaan naaf kennanii; ammammoo carraan jijjiirrachuu jira dha. Ittiin qaana’uuyyu jalqabeera, by the way. Maaliif, innumti Amaara tureyyu yeroo itti maqaa Oromoo baafatee of arkisu jira. Identity Oromoo capture gochuu kan barbaadu jira. Oromoon immoo egaa yeroo identity Oromoo dhabu sababa maqaasaatiin gara fuulduraatti sodaateeti. Akkuma dur ‘for economic and political reason’ jijjiirraa ture har’as immoo society kana biratti ‘acceptance’ qabachuudhaaf jijjiirata jechuudha. Oromoo biratti Oromoo ta’ee argamuuf.

Q. Maqaa Oromoo isa duriirraa isa ammaatti jijjiirunihoo maaliif?

R2. Yeroo ‘Caalaan’ ‘Niimoonaa’tti jijjiirratu ani waan lamatu naagala. Tokko still ‘Caalaan’ strong in political struggle.’ Caalaa isa durii caalaa xiiqii keessa akka galu waan godhan natti fakkaata. Xiiqii keessa akka gale natti ata. Miliquuf, xiiqiif ta’uu danda’a. Maqaa afaan Oromootti jijjiirrachuun survival’iifidha. Oromiaa keessatti iddoo argachuuf. Kan biraammoo option biraan jira. Yoo maqaan isaafi kan abbaa maqaa Amaaraa ta’e akaakkayyu itti dabalani barreessu. Kun ergaa qaba; hundeen isaa Oromoodha akka jedhamuuf. Jijjiirrachuun qofa osoo hintaane, amma akaakkayyuutti barreessuun.

R6. Lakki kana ta’uu hindanda’u. Anatti garaa caalaa xiiqiitti galuusaa natti agarsiisa. Maqaa jijjiiruun faayidaaf jijjiiruun jiraa; of barbaaduuf jijjiiruun jira; xiiqii qabatani ofbarbaaduuf jijjiiruun jira. Maqaama sanarraa nihubatama jechuudha namni sodaan maqaa jijjiirrateefi namni xiiqii keessa galee maqaa jijjiirrate. Kutaa keessatti ‘Roorroojibbaa’ maaliif jette maqaakee amma ati nijibbitaa roorroo jennaan, eeyyeen inuman jibba jedhe. Amma maqaankeen inni duraa eenyu jennaan hinbeeku jedhe. Maqaankoo eenyu turee jedhee ijoollee gaafate mucaan kun. Maqaa duraa sana haquu

barbaadeera jechuudha. Sammuukoo keessaa haquun barbaade; namuma aarsuufimmoon baafadhe jedhe. Maqaa Oromoon baafadhee; maqaa Oromoo keessaammoo kanuman jibba jedheen baafadhe haaduuddu warri dhageessu jedheni jedhe. Yeroo ittiin nawaamani haarakkatani jedheeni jedhe. Inni jaallatu hinrakkatu; inni jibbummoo akka rakkatuuf, aaruufan baafadhe jedhe. Xiiqiidhaaf, ofbarbaaduudhaaf, miliquufis jijjiirrachuu danda'a. Yoo roorroon itti baayyatemmoo jiraachuufis jijjiirrachuu danda'a. Yookiin maqaa sana jijjiirratee fakkaatee jiraachuuf, yookiin immoo inaaffaan itti dhagahamee, namni keenya tokkumtillee achi keessatti haa argamtu jedhee waa tokko dhabee waa tokkommoo argachuuf deema jechuudha (this refers to Waggarii to other name which 5 raise the case above).

Appendix M: Name Change Transcripts

NCh 01

Umurii: 20

Sadarkaa Barnootaa: Kutaa 12ffaa

Amantii: Protestant

Hojii: Barataa, kophee qulqulleessaa

Q. Maqaan kee eenyu ture? Eenyutu siif moggaase? Hiikni isaahoo?

R. Maqaan koo duraanii Addisuu jedhama ture. Kan naaf moggaases abbaa kiyya ture. Maaliif akka naaf moggaseefi maal jechuu akka ta'e hingaafanne ture. Sababnisaas, abbaankoo xiqqummaan narraa du'ee jennaan haatikoo nama biraatti darbitee heerumte.

Q. Addisuu yeroo jedhamtu maaltu sitti dhagahama?

R. Maatiin keenya dhiibbaa duraarraa kan ka'e maqaa hormaa nutti baafatan. Maatiikoo jalqabaa qabee amma dhumaatti yeroon gaafadhu Oromoodha ani makaa tokkollee hinqabu ture. Haata'u malee maqaan ittiin moggaafamaa ture maqaa saba biraa ture sirna darberratti hundaa'anii. Akka carraa ta'ee maqaan akakkayyuukoorree maqaa Oromoo miti. Gaafan qoradhu garuu haalota adda addaatu isaan dirqisiisnaan akka baafataa turan natti himan. Fknf, hojii argachuuf maqaa Amaaraa qabaachuun dirqama ture. Akkuma jaarraa darban keessatti namoonni maqaa argachuuf jecha maqaa jijjiirrachaa turan, nutimmoo amma gara maqaa saba keenyaatti jijjiirachaa jirra.

Q. Maqaa kee duraaniin waamamuun maaliif sitti hintolu?

R. Maqaan ani amma itti jijjiirradhe maqaan baayyee jaalladhadha. Yeroon kutaa 8 baradhu jijjiirrachuuf yaaleen ture. Maqaa kanaan waamamuu hinfedhun ture. Addisuu jechuun maali yeroo namoonni naan jedhan hiikaansaa anumaafiyyu ifa miti, natti ulfaata ture. Maqaa isan amma itti jijjiiradhemmo baayyee jaalladhaa. Maaliif, tokkoffaa maqaa ammaa keessaa ta'uusaa; lammaffaammoo maqaa Oromoo waan ta'eef anis Oromoo ta'uu koo waan natti ibsuuf.

Q. Amma maqaankee eenyudha? Eenyutu siif baase? Hiikni isaahoo maali?

R. Maqaankoo ammaa 'Nimoonaa' jedhama. Maqaa kana ijoolleema waliin taanee baasne. Maqaa kanas kanin filadhe mucaa ani baayyee jaalladhu tokkotu naannookootii ajjeefamee ture. Mucaan kunis maqaan isaa 'Nimoonaa' jedhama ture. Anis maqaan isaa baduu hinqabu jedheen yaade. Guyyaa tokko halkan taa'ee maqaa ijoollee waliin baasne shaniifan carraa buuse. Isaanis, 'Filiimoy, Naanboon, Kaanenus, Nimoonaa...' yeroon carraa buusu 'Nimoonaa' ba'e. Achumaan ganama ka'ee 'application' koo fudheen mana murtii deemee jijjiirradhe.

Q. Maqaa kun waan waliin qabatu qabaa?

R. Fakkeenyaaf, namni tokko yeroo itti haala jireenyaas ta'e hawaasummaa waliin walaansoo walqabu jira. Anis haaluma jireenyakoo ilaaleen 'mo'uun qaba' jedheen 'Nimoonaa' jedhe. Maaliifiree, kutaa tokkoo kaasee ofii kiyya waanin ofbarsiiseef gara fuulduraas, yeroon kampaasii galus, anumadha waan ta'eefan jedhe.

Q. Nimoonaa jette malee 'Nanmo'a' hinjenneem? Haalli biraan yoo jiraate?

R. Ittiin waamamuufis waan toluuf; yoon nanmo'a jedhes waan biraa fakkaachuu waan danda'ufan 'Nimoonaa' jedhe. Siyaasaan walqabsiisanii namoonni jechuu danda'u; ani garuu jireenya kiyyaan walqabsiiseen baafadhe.

Q. Faayidaa maqaa gaarii baafachuun qabu maali?

R. Maqaa gaarii qabaachuun, gama hawaasaatiinis ta'e moggaasa maqaan faayidaa qaba. Tokko maqaa gaarii qabaachuun iddoo itti nama boonsu qaba. Akkasumas, gama qomoo ykn sanyummaatiin, akkuman sila kaase, uummanni Oromoo hojii argachuuf yeroo itti hacucamaa ture maqaa isaallee gara maqaa Amaraatti jijjiiree hakuucamaa tureera. Kana seenaarraas dhageenyeerra. Jaarraa sadii dura hojii ittiin argachuufi bidden ittiin nyaatee buluuf, maqaa isaa maqaa Oromoorraa gara maqaa biraatti jijjiiraa tureera. Sun darbee, amma garuu maqaa saba isaa moggaafatee ittiin boonaa jira. Gara maqaa sabasaattis jijjiirachaa jira. Fknf. Odaa jedhee moggaafatu, muka gaaddisa qabu, Oromoon jalatti yaa'ee seera ittiin bulmaataa baafataa ture waan ta'eef seenaafi aadaa Oromoo calaqqisiisa. Kanaaf, Odaa jedhee yeroo baafatu, aadaa isaa, eenyummaa isaa, seenaa lammiisaa ibsuu danda'a. Kanaaf, ani kanin jijjiiradheef, maqaa lammiikoo waan hintaaneef, waan nanibsineef, seenaafi aadaa Oromoo waan hincalaqisiisneefan jijjiiradhe.

Q. Maqaan kun siin, eenyummaa kee ibsuu danda'a jechuudhaa?

R. Eeyyeen, eenyummaakoo, aadaakoofi maal akka ani hordofaa jirullee ibsuu danda'a. Kanaaf, maqaankoo Oromummaakoo, aadaakoofi fedhiikoo ibsuu danda'a jechuudha.

Q. Kanaaf, maqaan eenyummaa waliin walitti dhufeenya qaba jechuudha?

R. Eeyyeen, walitti dhufeenya qaba. Eenyummaa ofii ittiin ibsachuudhaaf baafachuu danda'u.

Q. Sababoonni jijjiirama maqaa yeroo ammaa jiru, jecha tokko kan ture gara jechoota lamaafi isaa oliitti, maali sitti fakkaata?

R. Gama kiyaan, kana moggaasuun isaanii gaarii natti fakkaata. Gama biraan immoo moggaasa maqaa duraaniirratti dhiibbaa fiduu danda'an jedha. Maqaan Oromoo duraan turan hafuu hinqaban; isaanis itti fufuu qabu. Warri amma dhalatanis isa ammaa gargaaramuu qabun jedha. Maaliif, tokko aadaa Oromoo, qabiyyee sirna Oromoon maqaasaa ittiin baafataa ture ajjeesaa deema. Maqaa Caalaa, Badhaasaa jedhamaniin moggaafamuu qaba; warri ammayyaas uumamuu qaba. Lamaanuu walcinaa guddachuu qabun jedha ani. Jijjiiramni kun waanta bu'a qabeessan jedha.

Q. Yaada dabaltu yoo jiraate?

R. Oromoon akkuma dura moggaafataa tureen itti fufuu qaba. Yeroo ammaa hojjettoonnis ta'e barattoonni kaampaasiifi qophaa'inarra jiran maqaa isaanii hedduminaan jijjiirrachaa jiru. Inni kun kan ta'e gama lamaan ilaaluun nidanda'ama. Inni tokko gama maqaa haaraa moggaafachuutiin ykn qabiyyee siyaasaa qabaachuu danda'a. Kanaaf, uummanni Oromoo eenyummaasaa hubatee, aadaa isaa, amantaafi adeemsa isaa hubatee dhalasaaf maqaa moggaasuu qaban jedha. Kanneen jijjiiratanis ofii isaatii hubatee jijjiirrachuu qaba. Maqaa Oromoodha kan jedhu, aadaa isaa kan calaqisiisutti jijjiirrachuu qaban jedha. Dhalli Oromoo kamiyyu, aadaa isaafi afaan isaarratti hundaa'ee osoo maqaa isaa moggaafateen jedha.

NCh 04

Umurii: 18

Sadarkaa Barnootaa: Kutaa 12ffaa

Amantii: Protestant

Hojii: Barattu

Q. Maqaan kee eenyu ture? Eenyyutu siif moggaase? Hiikni isaahoo?

R. Maqaankoo duraanii Kaaseech Wondewesen jedhama ture. Kan naaf baase abbaakoo yoo ta'u innis kaninni akkana jedhee naaf baasee mucaan durakoo dhalate waan du'eef, 'Waaqayyoo nakaaseeraa' jechuu barbaadeeti.

Q. Kaasech kan jedhu waan biraa waan ibsu jiraa? Atihoo maaliif jibbite maqaa kana?

R. Kaaseech kan jedhu waan inni ibsu sirriitti yoon beekuu baadheyyu, iriyyoonnikoos, namoonnis waan jibbaniifan jijjiiradhe. Ofiikoosimmoo yeroo namni ittiin nawaamu miirri gaarii natti hindhagahamu. Sababni isaas, tokko maqichi akkuma ati beektu, namatti hintolu. Lammaffaammoo hiriyyoonnikoos hinjaallatani. Maqaa kanas 'Moo'iikaa' jedhanii kan naaf baasan hiriyyoota koodha.

Q. Amma maqaa kee kanaanoo yeroo siwaaman maaltu sitti dhagahama? Maaliif?

R. Baayyee natti tola, baayyeen jaalladha. Sababni isaa, hiikni isaas namatti, jecha Afaan Oromoodha; akkasumas ani ganaa nama waan baayyeen na eeggatudha. Sababuma

hundasaa nan mo'a jechuu barbaaduufan baafadhe. Inni biraan immoo maqichi Afaan Oromoo ta'ee Ingiliffa fakkaataa, nibareeda. Lammaffaammoo, maqichi namoota baayyeef galuu baatus jecha Afaan Oromoo waan ta'eefan jaalladhe. Sadaffaan fedhiikoo waan ta'eefi hiriyyoonni koos maatiin koos waan irratti walii galaniifan jaalladhe.

Q. Sababni biraan jijjiirratteef jiraa laata? Maqaama Kaasech jedhamu waan sijjibbiiseef qofaa?

R. Ani maqaankoo manatti 'Miliyoon' jedhama. Maqaa abbaakoo waliin yeroon waamamu lammummaankoo hinbeekamu; shakkamuu danda'a. Lammummaa koo baruuf amma maqaa akaakayyuu kootti deemuu barbaada. Amma garuu maqaa abbaa koo qofatu gidduu seene malee qomoonkoo nibeekama jechuudha. 'Mo'iikaa Wondewosen Magarsaa ta'a jechuudha. Kanaaf, eenyummaakoo akka naaf ibsuuf, Oromoo ta'uukoo akka naaf ibsuufan jijjiirradhe.

Q. Kaasech yeroo jedhamtu Oromoo ta'uukee namni maaliif shakka?

R. Tokkoffaa hiikumti isaayyu Amaariffa. Mo'iikaan immoo eenyumtiyyu beekaa, hiika Afaan Oromoodha. Kanaaf, eenyummaakoo ibsa waan ta'eefan jaalladha. Akka inni itti na ibsu, tokkoffaa, maqichumtiyyu maqaa Oromoodha; kanaaf, na ibsa. Lammaffaammoo, hiiksaa baayyee namatti tola; mo'i kan jedhudha.

Q. Maqaan Oromoo kan durumaan turan kan akka 'Daraartuu, Tolashee'faa jiru. Maaliif warra akka kanaatti hinjijjiirranne?

R. Daraartuunis Tolasheenis yoo jedhame rakkina hinqabu ture. Garuu, Mo'iikaan maqaa yeroo ammaa kana hiika qabudha; nibareedas waan ta'eefan isa kanatti jijjiirradhe. Malee, maqaan warri kunis namatti tolu; isaan kanas filachiiseen ture. Inni kun yaannisaa gaariidha waan ta'eefan jijjiire. Utuun maqaa Oromoo isa duraaniin qaba ta'ee garuu hinjijjiirun ture.

Q. Ati amma 'Mo'iikaa' kan jetteef, barattuu waan taateef, gara fuul duraatti mo'iinsa waan barbaadduuf akka filatte natti himte. Tarii sababni biraan yoo jiraate maaloo natti himi.

R. Mo'iikaa yeroo jedhamu mo'iinsa. Nutimmoo ganaa nama barumsatti deemudha. Ganaa barumsa xumurree gara jireenya gaariitti deemnudha. Kanumaaf malee kan biraan hinjiru.

Q. Waan akka siyaasaa, aadaafi hawaasummaa waliin yoo walqabata ta'e natti himi maaloo?

R. Siyaasa waliin illee waan walqabatu tokkollee hinjiru. Ani kanin jijjiirradhe ittumaan of baruufani; afaankoon, aadaafi lammummaa koo ittiin barsiisuufani.

Q. Yaada xumuraa kan hafeera jiraate moggaasa maqaa waliin walqabatee osoo naaf kaastee?

R. Maqaan akkuma aadaatti yoo ilaalle, amma ijoolleen dhalataa jiran maqaa Oromoodha kan moggaafataa jiran. Kunimmoo, tokkoffaa bareedina waan qabuufi maqaan ammaa; lammaffaammoo, aadaafi afaan isaanii reefuu kan galaafii jiru natti fakkaata. Maqaan babbareedoo akkasiimoo kan uumaman baballina tekinooolojii natti fakkaata. Inni biraan immoo, maqaan amma uumamaa jiran, jechoota Ingiliffaa kan fakkaatan, hiikni isaaniimmoo Afaan Oromoo waan ta'aniifidha. Sababiin kanaammoo baballina barnootaa natti fakkaata. Ingiliffa yeroon jedhu fakkaata jechuu kooti malee hiikni isaa Afaan Oromoo namatti toludha. Kan galuuf nigalaaf; isa hingalleefimmoo barsiisuudha.

Appendix N: Family Translation at Gidda

PG 01

Age: 36 Level of Education: MA

Religion: Orthodox Job: Teacher

Q. Who give names for children in this area? When do they name?

R. Children are named by their mothers, fathers and close relatives such as grandfathers, grandmothers and uncles. The families can name their children before and after birth. The name is not given carelessly; they depend on their life conditions, experiences, wishes and hopes, and agreement between the family members. Therefore, they generally relate

with their life, success, beliefs and attitudes towards economic, political and social issues. Thus, based on these issues, they can give names before or after a child birth. However, most of the time the naming is taken place after birth. They can describe issues during the child birth and their identity by the name.

Q. How does the naming take place? Are there ceremonies prepared?

R. I heard from our fore fathers that there was a name giving ceremony by going to people who are called “Ayyaantuu” means blessed people; but currently it was forgotten. Now, they name at their home which may be because now-a-days people are so busy and as the result of civilization, they may not want to go to such people’s house to name their children.

Q. What are the advantages of giving good names for children?

R. No one wishes bad for his/her children. If we give names that have negative meaning, it may hurt the psychology of the children. The children become ashamed of their names if the names are bad. So, they should be proud of their names.

Q. What are the conditions that determine the naming practices?

R. As I raised above, political, economic and social situations determine the name to be given to the children. Religion is the other factor; critical Christian and Muslim followers name their children from their Bible and Quran. Moreover, they can name based on their color such as “Naccoo” (F) means ‘white’ and “Bareedduu” (F) means ‘beautiful’. The behavior of the children can also be another factor for naming. These names are given after the children’s behavior is observed.

Q. Please tell me the names of your children and why you gave them these names.

R. My children’s names have their own history on which they based to get these names. The first one is a girl and we call her “Biqiltuu” means ‘seedling’ because she is my first daughter and I want to say that she is my seedling. The second one is also a girl and I named her “Lalisee” means ‘grown’. I gave her this name in relation to the first name; ‘Biqileen Lalisee’ means the seedling is grown. On the third, my wish was a boy,

unfortunately I got the third girl and I named her “Kumee” means ‘thousand’. I want to say I got many girls and they are excess. However, Kumee became seriously sick when she was about eight months old. I regretted because I thought that my daughter was so sick since I said that I have many girls, excess girls and my God became disappointed at me. So, I apologized my God and begged him to cure my daughter. I got the fourth child and she is a girl again. I named her “Hawwii” means ‘wish’ not to disappoint my God. People commented that why I named the fourth daughter ‘Hawwii’. But, I know the secrete of this name and I responded that I like my daughters and still it was my wish. According to my wish I got a son on fifth and I named him “Fayyeeraa” means ‘I am cured’. Because I got him after I wished for long time and eager for him. That is the history behind my children’s names: the first shows seedlings, the second the seedlings are grown; the third is becoming many; the forth shows my regression for what I said and the fifth is my being cure since I got a child boy. The names are focused on my personal issues. But, people in my area are focusing on different issues such as their attitudes, social and economic concerns.

Q. You gave your children Oromoo names, but your religion is Orthodox. Why you prefer Oromoo names than religious names?

R. My internal feelings can be more expressed by my culture, my being Oromoo than my religion. I can describe my happiness and sorrow and any issues by my language, Afaan Oromoo. My wishes, my internal desire and feelings, my regression and anything that I want can be beautifully reflected by my language, by my nation’s names. So, I did not want to name them by religious names.

Q. Do Oromoo names describe your identity than your religious names? Why?

R. My Oromoo names can describe me more than religious names; because, religion belongs to all nations and nationalities. But, my nation, my Oromummaa is my own; it does not belong to all nations and nationalities. It identifies me from other nations and nationalities; but my religion does not. So, my Oromoo names can identify my identity which religious names do not.

Q. How do names and identities are related?

R. My being Oromoo, my identity, my wishes and feelings can be expressed if I have my nations' names, Oromoo names.

Q. Do other relatives are participated in the naming of your children?

R. All the names of my children are given by me. But, my families have their own names that they gave them by relating with the success of our life. They related with my success in economy and education. For instance, my son's names are "Hundee, Biqilaa, Dhaabaa and Mootummaa" means 'base, seedling, stands firmly and government' respectively. They said 'Hundee' since he is the first son and he is going to replace me. 'Dhaabaa' is to mean he is important to this family; and it shows that my offspring will continue sine children are called by their fathers. According to our culture the properties of fathers, their land and guns are transferred to their sons; not to their daughters. When fathers passed away, the sons replace their fathers and stayed in their village (Qe'ee); but the girls are married and leave their parents' village.

Q. Did you name your children before or after birth?

R. I named all of them after birth. But my mother named my son 'Hundee' before birth.

Q. What do you think are the reasons for the new appearing names?

R. When I analyze the new names, they are not on issues like economics and social; they are related with attitude of the people. They describe wishes that are related with attitude, something that they wish to be achieved in the future. They tell us that something they wish will come in the near future. My sister named my son "Marsiimoyi" because she wishes that he will be a leader.

Q. Do these new style names describe the identity of the Oromoo people?

R. They are Oromoo words and Oromoo names that have their own meanings. Those who named their children have their own desire and interest to be reflected with. They describe their 'Oromumma'. What make them different from the previous names are the

political messages they communicate. The other one is that they are related with civilization.

Q. Do these new styles have any contribution for the development of a language?

R. They increase the amount of Oromoo names and the number of vocabularies in that language. This is important for the development of a language. I do not mean that these new styles should not be used and created; I mean the old ones should not be disappeared.

Q. Some individuals say that the new style names are more expressive than the old one. For instance, instead of saying 'Boonaa', it is better to say 'Firaanboon' since this is more expressive. What do you think on this issue?

R. This is right. They have vast meaning. They impress our more than the old one. Therefore, the new styles can express our feelings and desires more than the old styles.

Q. Do persons look like their names?

R. Some people are similar with their names and others are opposite their names. However, what we have to care is that names play a great role on the psychology of the name bearer. So, we have to give good and attractive names for our children. If we give them good names, they try to act as their names since their names encourage them to act positively. For instance, if we call an individual "Abdii" means 'hope' and "Mootii" means 'governor' they try their best to be like their names. So, names have their own contribution for the individuals to be like their names though the percent is small.

Q. What are the reasons of name changing practices?

R. Currently, name changing practices are taking place widely. Because, names are indicators on identities and the nations to which we belong to. Those who do not have Oromoo names are changing their previous names to the names of their nations. For instance, when people call me "Dejene", they are not sure that I am Oromoo. So, to show my identity, I usually add my father's name "Gammachuu" and feel comfort since my father's name indicates and identify me that I am Oromoo. If my father's name is not in

Afaan Oromoo, I am forced to change my name. So, those who did not get the chance of expressing their identity are forced to change their names. Therefore, people change their names to get their identity that they missed yesterday; to search their identity.

Q. The ideas you raised are very important. Lastly, if you have any information left, please raise.

R. Names are very important to describe ones identity. We are identifying individuals' identity by simply reading their names from papers. Everybody wants to reflect his/her identity and a name is very crucial for this. Therefore, we Oromoo people should name our children carefully in a way that the names express our identity, wishes, and internal feelings.

PG 02

Age: 52

Level of Education: Diploma

Religion: Orthodox

Job: Teacher

Q. In this area, who gives names to children?

R. Most of the time, names are given by parents specifically by father, and sometimes close relatives are also involved in it.

Q. When do they give names to children?

B: It is obvious that names are given after birth on the fifth day of his/her birth since sex identification is mandatory before naming.

Q. What are the factors that determine the names of children?

R. The names are determined by the events that happen during the child birth. The names describe feelings, wishes, interests, hopes, events, experiences, history and attitude they have for the world in which they are living. So, the names are not given carelessly, they are given special attention.

Q. Why do the parents give special attention to name their children? Do names have advantages for the children?

R. Good names have advantages for children. Children who have good names are not ashamed of their names. People are also happy to call children who have good names.

Q. Would you please raise some events and names given according to the event in this area?

R. Parents can name their children based on the conditions that describe their children. For instance, if they are happy when a child is born, they name by “Gammadaa, Gammachuu” means ‘happy, pleasure’. To describe their future hopes, they name by “Waaqumaa, Waaqtolee” means ‘God’s will’. If their life is full of pleasure, they give names like “Ayyaanaa (M) and Ayyaantuu (F)” means ‘lucky’. In contrary to this, if they are even in hardship, they never give names that directly describe the problem; instead they name with positive names that shows patience.

Q. Currently, the name giving situations are changed and names like “Kookeet, Lammiifyaad” and so on are popular. What do you think are the reasons for this change?

R. The main concerns of these names are to express their political feelings since these names are descriptive and meaningful. The other reason is to make the names with father’s name to transfer a message. For instance, if the father’s name is “Waaqjiraa” means ‘there is God’, they give the son’s name “Dhugaasaa” means ‘his truth’ and becomes “Dhugaasaa Waaqjiraa” which means ‘his truth is found with God’. Moreover, they use these names to express their future wishes and hopes like “Aana’ool, Firaa’ool” mean ‘more than me, more than relatives’ respectively.

Q. Do you think that these new style names look like foreigners’ names so that people use them because of inferiority complex?

R. No, not because they feel inferior but because they want to describe their feelings and wishes more by blending two or more words together. These new styles help people to be more proud about their being Oromoo.

Q. What are the reasons of using these new styles?

R. People use the new style names to describe their internal feelings, wishes, interests and ups and downs in their day to day life situations.

Q. What is the relation between names and identity?

R. Since names are given with special consideration to express our feelings, wishes and interests, they explain identity of the people.

Q. What are the reasons of name changing practices?

R. My son has changed his name from “Belay” means ‘above all or boss’ to “Yeroosan” means ‘that time’. One of the reasons I gave him this name was that when he was born, Amahara’s name have special place in this country. The other reason was related with my name to be meaningful. My name is “Tessema” means ‘it was heard’, and it becomes “Belay Tessema” means ‘the boss was heard’. However, he has changed because he doubt that people are not sure about his being Oromoo since both his father’s and his name are Amhara’s names. Especially when he is called with his father’s name, it is perfect Amhara’s name. But, he does not want to be considered as Amhara. The other reason was that he said ‘Belay’ is very old name. When he changed to ‘Yeroosan’ which is modern name, he involved in the category of modern people. Generally, I think that people change their names to have modern name, to express their feelings and to show their being Oromoo. They do not want to be other nation; they want to show their being Oromoo.

Q. What do you think that they want to be themselves; and express their Oromummaa?

R. This is to describe their political desires to show that the Oromoo people are equals to all nations and nationalities of this country.

Q. Let’s come to your children who have Oromoo names. What was your reason to name “Caaltuu”?

R. Caaltuu was our first daughter after three sons were born; so we wished to get a daughter. Thus, we wanted to say that ‘you are more beloved than your brother; you are

better than them'. Next to Caaltuu "Magarsaa" was born, but I did not remember why I gave him this name.

Q. What about "Eebbaa (m) and Eebbisee (F)"?

R. They were named based on the event at that time. We have many children and difficult to rise them up. In addition to their being many, our getting twin was so challenging. However, we have to accept them as good gift from our God. Thus, we named them "Eebbisaa and Eebbisee" means 'blessing'. This has a message which means we did not want another child, let our God bless them for us.

Q. How do marriage names are given to a newly married woman?

R. According to the culture of this area, a marriage name is given on the fifth day after marriage. On the fifth day, relatives are called to name a newly married woman. The first chance is given to a father-in-law and then to a mother-in-law. Brothers and sisters-in-laws and other close relatives take turn to name her. At the end, a name is decided for her. Someone who does not agree on the decided name can give her a name that he/she likes. However, currently this culture of naming is disappearing.

Appendix O: Parents' Translation at Naqamte

PN 01

Age: 46/47

Educational Level: PhD candidate

Religion: Protestant

Job: Lecturer

Q. Would you tell me the names of your children?

R. I have three children; their names are Burqituu Malkaa, Yaa'ii Malkaa and Robsan Malkaa. Burqituu is a girl and the other two are boys.

Q. Let's start with Burqituu. Who gave her this name? Why did you give her the name?

R. Burqituu is named by her mother; and I want a name that has meaning with my name, and a name that is nice and also related with a nice Oromoo's land property; so, Burqituu Malkaa, is meaningful and I approved it. Because Burqituu means a source of river or

stream which is wet; is a river bed, the ground which a river flows over, and my name Malkaa means river. So, “yoo burqituun burqe, malkaan uumama” means ‘if there is a stream, there will be a river’. Thus, it has this concept. My name has also meaning with my father. “Malkaa Hiikaa”, this is mine. And, my children’s names are related with water.

Q. What about Yaa’ii?

R. Yaa’ii was named by me. Yaa’ii means a course of river; it gives meaning with Burqituu. Because, if there is a source of river, it creates a course of river and flows. ‘Niburqee’ – it flows, and then ‘niyaa’e’ - it is flowing. Yaa’ii has also another meaning. That is based on our plan to have two children. We decided this and therefore, it refers to our meeting/discussion on which we decided to have two children. Thus, Yaa’ii means ‘Milaate gubaa’ee’-our meeting/our discussion; it means that our decision is to have two children, and we got them.

Q. The 3rd one...

R. The 3rd is Roobsan that was proposed by ‘Yaa’ii’ and was accepted by us; because I need a name related to water and Roobsan means ‘that rain’.

Q. What were your reasons to relate all your children’s names with water, river and moisture?

R. I wanted to relate to my name, though I do not know why my families gave me this name. I am interested in that, to relate to my name and so that they are meaningful. People see as a unique name; and even some asked me that I had changed my name to be meaningful with my children’s. But, I did not change my name. I was named by my parents; and I related my children’s name with mine. At school, everybody knows that ‘Yaa’ii’ is ‘Malkaa’s’ because it is unique name and it gives unique meaning.

Q. You stated that you wanted to name your children based on good feature of Oromoo land, and you told me Burqituu’s case. What about Yaa’ii’s?

R. Yaa'ii's has two concepts. One is modern; our agenda to have two children, our milaate gubaa'ee. The other one is a course of river. In principle if there is a source of river (Burqituu) and river (Malkaa), there must be a course of river; a flow of river, (Yaa'ii).

Q. Is Robsan's case also the same?

R. Robsan, the rain is also related with water. If there is rain, there is water; there is a river and there is a source of water/river. So, we chose this name since it is Oromoo's name and it goes with the concept that I wanted to relate. Therefore, the rain (Robsan) goes with the river (Malkaa), with the source of river (Burqituu) and with a course of river (Yaa'ii). When we see practically, the names of the children themselves are meaningful; because, if there is a rain, there is a stream, and a stream flows, there is a course of river. Though the names are not related with the context of the time in which the children were born, we thought about them and decided to name them from different proposals given. They were named after birth because we must identify whether they are male or female. There were no ceremonies made during their name giving.

Q. What do people comment about their names?

R. They thought that we named their names after they were grown up; and some thought that the names are not real name since it is unique. And others appreciate them so much because of the matches and the meanings it gives with my name. Their teachers know them and easily caught up. I sent them to different schools, were easily caught by their teachers.

Q. What is a name for an individual? What do your children, you and the community feel about these names?

R. As scholars stated, a name is a means of identification for an individual. My children, I and the community like these names very much. I particularly proud of their names since they are related to our culture, natural condition of our land and social life of our society. No one commented that they are backward or not good names. All like and appreciate them. This is because, I think, they are good names.

Q. What is the importance of giving such good names for children?

R. This is obvious. Most of the time, we discussed about names with friends. Some individuals have very difficult names. We sometimes find that the name of an individual is similar with his behavior, physical appearance and so on. At this time we asked whether such names are given to persons after they are grown up by observing their behavior or their physical appearance. Therefore, bestowing bad names to children have a negative impact on them. For instance, ancient people give bad names in fear of death. In this condition, not only the owner of the name, even the callers feel discomfort about such names.

Thus, if we give them good name, it helps them to think positive, act positive and try to cope with their name. He/she is proud of his/her name, happy about his/herself and behaves positively in all aspects. So, what he heard about his/her name, be called with and think about his/her name have psychological impacts on the owner.

Q. As you know there is a reason behind a name, be social, economic or political. What about yours?

R. As I stated above, mine has no relation with these issues. I have named to have meaning with my name. Some people ashamed when they hear Yaa'ii. Some asked me if I were on accusations, because Yaa'ii also means quarrel. Even one of my relative refused to accept this name. So, these names have no relation with problems, hunger, life experience, and political issues.

Q. What about the communities who are living in Nekemte? On what contexts they based to name their children from your observation since you have lived here for a long time?

R. There are some people who name their children without giving special consideration. Most families based on the occasions on which the child was born and other reasons using amazing words. For instance, Oliyaad, ...words that describe purposes (kaayyoo), since they know about their language and about themselves in detail, they are using beautiful and new names to name their children. Specifically compound words such as Kookeet, Firaa'ool, Fira'aansi and so on are very usual. For me, this indicates the

development of the language, people understands about the language and about themselves, they are comfortable and conscious about themselves and use such beautiful and smart (jechoota qaqajeeloo) words. There are some religious and other language names, too.

However, a wide range of populations are naming their children in Afaan Oromoo, particularly with names that are formed from different words combined together (compound words). We cannot say they are new; they are meaningful Oromoo words coming together since the communities are conscious about their language and about themselves. Therefore, I can say that the Oromoo are naming their children using meaningful and large Oromoo words more than any time in history.

Therefore, the formation and use of these newly formed Oromoo names are the results of the development of consciousness of the society and their language skills and understanding. Before, the Oromoos are inferior about their language and their names; they are not aware about their identity, and therefore they thought that having non-native names were seen as a sign of modernization. And this time, contrary to the past, is the time when these communities are aware about their identity and the time when these communities are naming their children in Afaan Oromoo more than any time in the past. There may be other reasons on the back of these naming practices. I thought, however, that the reason is the social transformation of the society by education and language skills.

I have never thought that the change of naming practice is because of inferiority complex. When a society transformed by education, their language use and ways of thinking also changed. The new styles even strengthen the old ones. These new names are smart and go with the development of the community. They are similar with foreigners' names, but they are Oromoo names. I know my friend's son's name is Firaans, means 'fira aansii'-make your relative first. When you heard this name for the first time, Faransaay would come to your mind; but it is not. It is pure Afaan Oromoo. I am comfortable with these names. This does not hurt Oromoo's naming practice. It is making them more smart and modern, that is improvement. What is said in principle is that 'education protects and also transforms people's culture'. So, this is transformation; why we are fixed with the prior

names such as Tolasaa, Kaabaa and so on as much as we can form more beautiful and smart Oromoo names. Shall we continue with the same names for ages? So, I could not notice their bad/ negative sides.

Q. When we compare both naming practices, which one do you think is more expressive?

R. For me both naming practices can work and express our idea, and they are meaningful. The main thing is being in that domain. We should name by the names that interests us; being in that domain. Whether we name our son by Olaanii or Oliyaad, both are the same for me. Particularly, the latest naming, since the societies are so comfortable about them to bestow their children and happy, are better since it is improvement.

Q. What is the relation between names and identity?

R. This may be scientific question. Some scholars stated that there is no relation between name and identity; it is used to identify one person from the other. However, as I stated above, there is relation between a name and his/her identity. Some individuals forced to change their names, because he/she may not be happy with it, or may be afraid of himself or herself. Though names do not have direct relation with physical appearance of an individual, it has a relation to one's internal identity, Oromummaa and saboonummaa and of being proud of yourself. For instance, some individuals tell their names up to their grandfather if their names and their fathers' names are not in Afaan Oromoo. I know a person who usually tells his names up to his grandfather's name because his name and his father's name in Amhara's name. This person does intentionally describe himself that he is an Oromoo. This shows that your name interprets your identity; and people's attitude based on your name.

Q. What do you think are the impacts of changes from previous Oromoo names to new ones?

R. It has a negative impact on the previous names. The main thing here is personal perspective and personal attitude. I know some individuals who change their smart Oromoo names to the new styles. This is not good for those names and people's attitude. This may result in forgetting the previous Oromoo names considering they are

uncivilized. But, it has no impact on overall Oromoo names since both are Oromoo names. In the past Oromoo has a sort of guidelines based on the day, time, moon, and occasion on which the naming practice based on. So that, all the names can be used according to the guideline and the names are limited. As the ceremonies were forgotten and the naming guidelines were stopped, there would be no doubt that the previous names would be disappeared. But now, the new style names are very large in number. People are naming their children based on their own conditions according to their interest. All the previous names can be replaced by the new style ones. For me this is not a negative impact. For instance, Olaanaa was a previous Oromoo name and Oliyaad is a new one; and if Olaanaa is changed into Oliyaad, Olaanaa can be remembered in the history of Oromoo names. You cannot let Olaanaa to be found /to be named by force. So, those who are holding research on Oromoo names can tell us how much the new ones are increasing and how much the old ones are decreased.

Q. There are names that have political implications such as Mo'iiboon, Diinkolaas, Marsiimooy and so on. Some people think that this is transferring responsibility that families could not perform by themselves. What do you think?

R. I do not think so, because no family thinks something negative for his children. But, they wish 'winning, and good things' for their children. No one hates names that indicate braveness, winning and success. Not only have the families, even those who hear these names also like very much. It could also be critical concept thinking, and the families have something that they regret, or wish. And, there are also some people who name their children by these names just because they like those names. This is because, Oromoo people do not have war intentions, and they are peaceful people. Even if they have disagreements with anybody, they would express their disagreement in a peaceful manner. The second one is, even the time is not the time of war; if so, it could be to prepare the children for the war. Unlike the Oromoos, there are people who name their children to show their revenge on someone like 'Demmelash' in Amharas, if someone was killed from their family; they tell or inform the child to kill this guy. But, for us such names are not found; most of the names are to show their wishes and willingness on their issues.

Q. At this time, do the Oromos name their children by religious and other non-native names?

R. We can say that it is almost stopped. But, there are some who name their children using religious names. Therefore, the Oromos are naming their children in Afaan Oromoo and following their culture by using beautiful Oromoo names more than any time in history. Because of the development of our language, people's being conscious about themselves and their identity, the condition of the political system of the country and the society being improved made the community be confident about themselves. At this time, even those who name their children in other language are changing into Afaan Oromoo. This is the result of being confident about their identity.

Q. Are there marriage names and nicknames in Nekemte town at this time?

R. Marriage name is very rare at this time. But, since I am the eldest son in my family, and in Oromoo culture the wife of the eldest son is 'Soorettii, so my wife's name is 'Soorettii'. And there are nicknames based on the behavior, the job, your likes/dislikes and the intimacy of the young.

PN 02

Age: 64

Educational Level: Advanced Diploma

Religion: Protestant

Job: School Administration

Q. Who named your children? When did the naming happen?

R. Almost all are named by me, by their father, and their mother approved these names. We named all of them after birth. No one was named before birth; because, while mother is pregnant, you never think about the child. You worry about the mother; what could happen? Would she give birth without problem? So on. These were our worries while the babies were in their mother's womb. And you start thinking about the child after birth. But, when a mother face different problems while she is pregnant, some individuals may think that they will give a name, for instance, 'Ascenaqqii' means 'stress' when he is born. I heard such conditions before birth. However, in case of our children, we named all of them after birth.

Q. Why did you name your son Jamaahiikaa?

R. At the time when Jamaahiikaa was born, the system was better than the previous one. We got little right of speech. Not only Oromoo's case, it also solves the other nations' problems. It could be a solution for many other communities. We have reasons to give this name. The Oromos experienced many serious problems and hunger. If you work hard and be serious about your societies' issues, you can solve these all problems. This is what we want to say.

There were many problems that our communities faced in Dergue Regime and in Hailesillasie's administration system. Our people were dominated by these systems very badly. And, the same is true now. Most of our people do not feel (know) these system's dominations. Very few are aware of these dominations. Most are care for their own advantages only, not for the nation's advantages. They thought only for their own luxury life. If they get little advantage, they will give their nations' advantage over. So, I thought that and I hope, our problems, societies' problems, will be solved and we can be winners if we are educated, understand about our nations and agree with each other by discussing about our issues together.

Q. What do the people comment about this name?

R. Though many people do not understand the name Jamaahiikaa, it is funny and unique name in this area. I also named my grand son's name 'Yoomiyyuu' and this matches with his father's and grand father's name and becomes 'Yoomiyyuu Tolasaa Dhugumaa'. This is also funny name and people asked me from where I brought such unique and beautiful names. Some asked me whether it is Foreigners' name. So, I now got a chance even to name my grandchildren. Now-a-days, there are many beautiful names that are so funny and attractive at schools. So, people become conscious about his identity though there are very few who are unconscious about themselves.

Q. What does Jamaahiikaa feel about his name? How does he accept the responsibilities given to him?

R. Jamaahiikaa is very happy about his name since his name is very unique. He also accepts the responsibilities given to him to solve the communities' problems. He is handsome like his name.

Q. What kinds of impacts does this name have on him?

R. Sometimes, having this name has a negative impact on him. They (those who critically and negatively analyze people's idea) asked for its meaning and for his father or who gave him the name. They directly related to me and tried to hurt him. They said, the communities are living peacefully. So, what problem is this boy going to solve? Most of the time, they interpret it negatively. I should be responsible for that, not my son. But, they do not have the right to say why did you give this name to your children? It is our right to name our children with whatever name we like. They follow him and control his activities every day.

The societies, who have the same attitude with me, like this name very much. As it is said in English proverb, 'Birds of the same feather flew together', those who are conscious about their culture and identity are with me and like this name very much. So, there are many persons who appreciate this name.

People name their children with purposes and have reasons for that. It is the conditions of the child in which he/she is born that force the society to give this or that name. While the child is in its mother's womb, the parents can face different problems and can be in different conditions that determine the name to be given. And, also the condition in which the child is born can influence the naming of a child. They also hope the child can bring them happiness and change in their life which they express by their names.

Q. What do you remember with the name Jamaahiikaa?

R. Our societies' outlooks are not the same; we have different perspectives. For those who have similar viewpoint with me, who knows the identity and culture of Oromoo people, it has meaning/message that it transfers. But, for the others it is meaningless. So, Jamaahiikaa should be written in bold; because, the Oromoo have many problems that need to be solved.

In 1983 E.C when the Derge Regime was thrown and this government have taken the position, most of the Oromoo people do not know who is coming for Oromoos and who are against them. But, we know very well about them. The OLF were in Ethiopia at that time; but we heard that they were ordered to leave the country. Though they are better for the Oromoos than the others, we were very sad when we heard this. And, Jamaahiikaa was born at that time. I created this name by relating to them and informed them that Oromoos were under suppression in the past. They have many problems to be solved now. So, these people who were struggling for Oromoos (Jamaa) and solve (hiikaa) these problems for your people. Like the other nation, the Oromoo people should be independent, have to use their property and have power on that, and govern their state. Then after, the problems would be solved and no more difficulties that the people face. Unfortunately, they left the country.

Q. Let's come to Sooyyomee. Why did you give her Sooyyomee? What about its meaning?

R. We had a daughter before Sooyyomee and her name was Wasanee; means 'the last', because we decide not to have additional child after her. Unfortunately, she passed away. Thus, we got Sooyyomee, whom we first named her 'Asresu'; means 'you let us forget'. However, her mother was so hurt by her death and I thought that this name should be changed since it reminded her mother the death of the child. Because, I thought that by the time we call 'Asresu', we remember our daughter who died. So, I discussed with my wife and change her name to 'Sooyyomee', which is related with her beauty and physical appearance. She is the most beautiful one from all our daughters. Some people commented that I named her by a name of a tree. But, I said that this is none of their business

Q. You told me that your grandson's name was given by you. You named him "Yoomiyyuu". Why?

R. Since his father's name is Tolasaa, it gives meaning together; "Yoomiyyuu Tolasaa"- means 'it would be favored one day'; it gives hope for our conditions to be improved; "Yoomiyyu gaafa tokko toluu danda'a", 'it will be possible one day in the future'. It is

more meaningful with his grandfather and fore grandfather; “Yoomiyyuu Tolasaa Dhugumaa Gammadaa”; means ‘if our condition would be conducive one day, I really am happy’.

Q. What are the factors that determine name giving practices?

R. One is time; and time is based on the system of the government. You can take mine as an example. I gave my first son, ‘Alem’ because that system forced me to give such a name. The other one is ‘history’, in the past one group in this country thought that they were the ‘Mekuanints’ group. People who follow this group and think themselves as priority name their children with such names. The 3rd one is religion; those who are strict and conservative in religion give their children by religious names. These religious names have a negative impact on our naming practices. Someone who is strong in his identity never name his children by religious names like G/Kiristos.

Q. Now-a-days, name giving practices are changed from one word like ‘Caalaa, Tolasaa, Badhaasaa’ to two or more words like ‘Jamaa and Hiikaa to ‘Jamaahiikaa, Mo’iiboon’ and so on. What do you think are the reasons for this change?

R. In the past, Oromoo names were oppressed and the communities were forced to name their children by non-native names; not because they did not feel about their identity, but, they thought that their children should be educated and then they could make them free from this oppression. Contrary to this, there are some individuals who used non-native names to unify the community for exploitation. Now, the community started analyzing their environment and name their children in the way those names can express the political, economic and social realities of their society. Those names can be more developed and expanded more and more in the future. Therefore, our society has started thinking, creating and analyzing the names of their children which resulted in giving such modern names to children.

Some thought that these two-worded names are like foreigners names. But this is completely wrong. For instance, Waaqshuum, Tolowaaq are two-worded previous Oromoo names. It is obvious that people usually say something and oppose when they encounter something new.

Q. What is the relation between names and identity?

B. I am proud of my children's names 'Jamaahiikaa, Sooyyomee, and Caaltuu'. They are those which I want to be called with; because, we (Oromos) are not inferior to any nation. We have large land, but we leave our land for others; we are in hunger to feed others. So, we have our own naming practices that we are proud of. Therefore, names are not only used to identify one person from the other, they also help to express one's identity. For instance, my son's children names are 'Feeneet and Naanii'. So, names are used to be proud of, to express ones' identity and are also a symbol of identity.

Appendix P: Informant Translation at Giddaa

IG 01

Age: 46

Educational Level: BA

Religion: Protestant

Occupation: Teacher

Q. In this area, who gives names to children?

R. In my opinion, it is better if we begin from the background. According to Oromoo culture, name giving is not without reason. Oromoo never give names to children simply by learning from others. There is a name giving system in Oromoo that is based on the day that is preferred to give a name. Therefore, name giving has a special place in the traditions of the society.

In Oromoo name giving system in the past, the responsible body to give a name was a blessed and anointed person called 'Ayyaantuu'. 'Ayyaantuu' was a person who carried blessing from God and selected from the community. Thus, on the name giving day, parents take the child to the 'Ayyaantuu's house and the Ayyaantuu gives a name to the child. This is what Oromoo was following in the past. Then, the political system that one country is governed by, changes the life style of a certain community gradually. Similarly, the way the Oromoo people were living was changed; and the name giving system was also ignored.

Recently, politics in turn started influencing the society's way of name giving indirectly. Economic and political situation forced the Oromoo people to give names

whose meaning they did not know. Particularly, after the collapse of Gadaa system and other systems that the Oromoo had been governed by, politics negatively influenced the identity of Oromoos name giving system. As you know, name giving is the issue of people's identity. Name is the way people's identity can be reflected. In most cases, many people have changed their previous names because they have been given names not from their culture and there are people who do not know the meaning of their names. Therefore, Oromoo's name giving system was tradition at first. Later the politics of the country (Ethiopia) negatively affected it.

Q. What types of influence had been put on Oromoo and their naming?

R. There was discrimination on the Oromoo people. The people did not hate calling their children using names they know their meaning; but to escape from the discrimination. To rescue their children from discrimination, Oromoo people were forced to give names not from their culture and language. For instance, if a child's name is "Tesfaye" or "Abdii" the influence due to these names was not equal. Thus, Oromoo was obliged to call its child by "Tesfaye" to escape the influence of the system; it didn't miss the difference between names given based on Oromoo culture and names given from the ruling party's culture and language.

Q. What kind of discrimination did the Oromoo people face?

R. It was not only one level of discrimination. Starting from schools, it expanded to Universities. There was also discrimination at country level and it was visible. I can raise one example for you. Someone was talking about his name. He said that Addis Ababa guys were calling him "Algeria", but his name was "Oljirraa". This person explained that he faced a severe discrimination because of his name. He also revealed that he was very worried, he was afraid of telling his name among people, and he tried to depart from that name at different times. It is possible to raise many tangible examples similar with the above situation. This severe discrimination was implemented to urge people to give Amhara's names to their children. That was politics, purposely done not arbitrarily. This is a part of assimilation which was politics undergoing through trying to make different nationalities a single nation to give a single identity to different societies with different culture and language. The politics has been run to realize these agendas the

government denying people's right, violet other people's right, uprooted the identity of others.

Q. Currently, those influence and discrimination left behind and Oromoo is giving names to children in Afaan Oromoo based on different situations. Is this visible in this area?

B: It is a good question; I also ask this question myself. Now-a-days, you can observe our students that people are expressing their feeling of nationalism by the names they give to their children. I thank God for this. This is a part of pride. This is the pride an individual can reflect for his/her society. For instance, when I give a name to my child, I feel a sense of pride because it is my nationality. In addition, when I hear Oromoo names given to children at school, I feel very happy. These days, Oromoo names given to children are not only Oromoo names but also 'Optimistic'- they indicate that the future will be bright and full of hope. I visualize that the current Oromoo generation is following this philosophy.

Q. How can a name express a society's identity?

R. Identity and name are different faces of the same coin- it is impossible to separate both. Giving a name to his child in his/her own language by itself is an identity of the person. In this area, there is a child whose name is 'Oromoo'. This indicates that 'he never mix anything to his identity'. Currently, people have gone further regarding their identity. Therefore, language and culture are interrelated. On the name, there are culture and language which one sealed on the child's identity.

Q. Why do you think the Oromoo name giving style change has come?

R. As I have told you, it has political influence. If you like or not, you analyze a sense of nationalism in Oromoo name giving system. By nationalism, I mean the feeling of belongingness to a certain society. Names of many Oromoo children, these days, are 'Boon... Boon... Boon'. This indicates, in the future, even now, there is nationalism revival. Though I do not know the direction it is going to, national revival is emerging. You can observe this from names like Boon...Boon...Boon... Lammiinboon. This shows the society is developing confidence about its identity. Sometimes when parents give

names which is not from Oromoo culture and language unintentionally, children change their names. On the other hand, former Oromoo names like “Badhaasaa”, “Tolasaa”... are currently not frequently given to children. This is because such names have little contribution in developing nationalism in Oromoo. For instance, “Badhaasaa” means ‘a person who works, sacrifices his everything to make someone rich’. I think, now Oromoo is not hiding its identity because nationalism is developing in it, the satisfaction Oromoo has for itself has at least reached the level of showing its identity. For me, it seems Oromoo developed the courage to say ‘I am Oromoo’. This can be from the fertile ground gained from the current political situation and from using the opportunity. In general, cultural revival is coming to reality.

Q. This new style of Oromoo name giving doesn't have any influence on the former generation?

R. There is no doubt that the former name giving style will be vanished because the new generation is trying to search for its identity. It is impossible to escape the influence but better to preserve those names by documenting for history. It is already replaced by the latest style like the old train of Britain. This is a process of nature - the new replaces the old.

Q. You said that Oromoo never gives names without reason. This means Oromoo thinks on the name before giving it to a child. This comes from the wish Oromoo has to give a good name to its offspring. What is the importance of giving a good name to a child?

R. Its importance is that human being does not live without an objective. A person has an objective when he/she lives in a society; he/she has something that he/she looks in the future. He/she reflects what he/she thinks using the name he/she gives to his/her child. This is something abstract. The person who gives such name to his/her child never expects his son/ daughter should fulfill what the name indicates, but the person uses the name to recall always what he/she planned- it is like a person who has written a note in a note book. For instance, my uncle had killed a bull. The second time, he went to kill a bull again. A person who killed two bulls is called ‘Mirree’. This name does not be given to a person who killed one bull only. My uncle went and killed a bull for the second time

and gave a name “Mirreessa” to his son. A person might give this name to his son before killing a bull for the second time in order to remind him to go and kill a bull for the second time. The second importance of giving a name is it serves as a document –it can help to remember the time he killed right or lack of skill to properly exercise the right the society has. So, it is part of your motto, your plan and your document.

I am Protestants and I named son “Kennawaaq”. It means that ‘God’s gift’. Here, this name introduces two words came together to give this name. This indirectly teaches the society that two words come together and become a name. The other issue is that I am praising the God. People who have issues like politics and nationalism also express their inner belief and feelings in the same way.

Q. What are the reasons of name changing observed currently?

R. This is also not out of the ideas that I raised earlier. Firstly, it is related with nationalism. Secondly, it has a sort of politics. For instance, if my child has a nationalist sentiment, and I have given him Amhara name, he could say that he never carried that name, and he could change it. Thirdly, it is done to get acceptance by the Oromoo people since Oromoo names get acceptance now a days. I think this is the work of God. I thank God very much because Oromoo name is getting acceptance. For these reasons, many persons change their old names. I myself wish I could change my name. This seems to me throwing away the previous influence and becoming new.

Q. Thank you very much, but lastly if you have anything left about Oromoo name giving situation, you can forward.

R. All your questions are very good, may God bless you. Name is an identity; name is a plan. A person sees and thinks his/her wish, interest and inner feeling/belief on his/her child. Thus, it is advisable if the recent Oromoo maintains the culture of former Oromoo name giving style which is attached to a certain purpose. It is better to develop the culture of name giving that focuses on purpose, culture, identity and language of the society. I think it is better if this generation thinks and gives a name to its child in this way.

IG 02

Age: 27

Educational Status: BA

Religion: Protestant Job: Teacher

Q. In the community you live, who name children?

R. I see in two ways how naming can be given. In the past regimes, the leaders from ‘Habasha’ people impress their sense of superiority over others Ethiopian Nations. They were assuming themselves as they were from wise and hero ethnic group and persuading our community to name their children as those Habeshas. These days, those people who have got awareness about their identity have been naming their children using Oromoo names. In name giving, their grand-fathers or grand-mothers; fathers or mothers can participate. Moreover, the names that are given by their fathers are acceptable.

Q. When do they name?

R. They may name based on the situations they are in: sadness, happiness, and the challenges they may face in their lives. Let alone naming their children in Afaan Oromoo, even they are changing the previous names given to them in to Afaan Oromoo by going to the law court. This shows that the Oromoo people are becoming aware of their identity because they are seeking to be called with the names which also reveal their culture and identity.

Q. How does a name refer the identity of the people?

R. Hundred percent, name can express the culture and identity of certain group of people because it defines the exact life of the family in particular and the community in general; because names can indicate the situations, culture and lifestyle of certain group of people. If I take as an example the name “**Rorroo**”, it means that ‘miserable life or problem’, and “**Gammachuu**” means, ‘happiness, joy or comfort life’. A name also shows us to remind historical events. For example, if we take the name given to ‘**Ayaanaa town**’ is because of a woman who was called ‘**Ayyaanee Gooroo**’, and she lived many years in the town and this town assigned by her name.

Q. Why names are given purposefully?

R. I understand that the people give due attention to the philosophy of naming.

Q. What is the philosophy of naming?

R. The philosophy of naming is the means by which the societies use the names of their children to transfer message in hidden form. It can be political, social or cultural issue. So, they create such names in a ways that describe their internal feelings.

Q. What are the reasons for changes of naming styles in Afaan Oromoo?

R. I see this in two angles. One thing I want to raise is that, the Oromoo people are feeling shame to name their children in other language, and almost they have ignored it. As an Oromoo, I feel happy about. The other thing I want to point out is that, the names previously given in single words such as “Gaaddisee, Gammachuu...” are becoming “Nimoonaa, Naaftaateettii...” This is modernizing and technology. The generation that was giving name from a single word is creating from two words to a sentence nowadays. This is not to negatively influence our language; rather it is intended to develop the language in line with the modern technology.

Q. ‘Some people think that the reasons of the new style names are that people feel shame with the previous names.’ What is your opinion on this?

R. I totally oppose the idea. This does not have a shame. It is the result of technology; no one given us and no one block us to name our children in a creative way. “Gammachuu” a one worded name and “Nimoonaa” a two worded name are both Oromoo names. Modernizing our name with our own language does not make lose our identity; even it strengthens it. Therefore, the modernized names can define the identity of the Oromoo people.

Q. What are the reasons for people changing their previous names?

R. Though I didn’t experience the past regimes, I have a lot of information from what I have read. Because of having Oromoo names, our people were suppressed. For the case, they were changing their names in to Habasha names, to be included in different competitions and to get job opportunities. Now a day, in the reverse to the past, individuals are changing their previous non-indigenous names in to their own language, Afaan Oromoo. On the other hand, changing the names like ‘Gammachuu’, ‘Tolalasaa’ to ‘Nimoonaa’, ‘Firaanboon’ might be individual interest. In my opinion, like people preferring different colours of clothes, our people may be interested to different naming styles. All of them are Oromoo names, so this does not bring any effect on naming of Oromoo culture.

A. Currently, various Oromoo names are emerging. What do you think is its contribution to the language?

B. For the development of certain community, the development of its language is significant. When the language of the community is developed, it indicates the development of the identity of that people. Hence, the current status of Oromoo naming practices is encouraging; it is not irritating.

Q. What is the benefit of giving good name for a child?

R. Our people have interesting philosophical ideology. If they hear an offensive or bad name on the way to somewhere, they even cancel the journey and return to their homes. This means the community gives high credit for names. Psychologically, they are satisfied with good names, and they like giving good names for their children.

Q. At different areas children/people may have Nicknames at home, in their village, at school and at work place. What about in your area?

R. Many children got nicknames by their parents or relatives to show affectionate. Though they may have two or more names, they do have only one formal name. The other names are used as nicknames. Nicknames have their own meaning. Different families and extended families of a child may have different feelings and attitudes about a child's conduct or colour or physical appearance, and they may give different nicknames for the same child based on these characters.

There are many nicknames given at work places and schools. Friends can give nickname for their friends based on surprising events told or happened. For example, there is a teacher whose name is Kefyalew, but his students are calling him 'Kotobe' starting from the day he introduced himself that he graduated from 'Kotobe'. They call him 'Teacher Kotobe...' Nicknames can be given from such kinds of events.

There are two teachers who teach here. Both of them always go together. Then, the school community called them "Ijoollee Obbo Hordofaa" means 'Obbo Hordofa's sons'. The reason is that there are two brothers whose father called 'Hordofa', and they live under the same roof and do every activity together. They never go alone and never separated. From this point of view, the teachers got this nickname. This shows how much these teachers are intimate like brothers.

Q. What about marriage names? What are their bases?

R. In our culture, a married woman cannot be addressed by her formal name. She is given a name that reflects the situations. If there is a joy or happiness when she joins her husband's parents, they call her "Ayyaantuu, Jaallanee...." means 'lucky and we like you' respectively. This is a respect that Oromoo people shows for one another. The woman also never calls by the names of her father-in-law, mother-in-law, sisters and brothers-in-laws.

A. Thank you very much. If you have any idea you want to add?

B. I am very happy to be Afaan Oromoo teacher of today's generation. Because I have observed that there are about 95%-98% of the students' names are in Afaan Oromoo though some names are religious concerns. This shows that the Oromoo people are becoming respecting their identity. In addition, I hope that this study will be an input for the development of the language.

Appendix Q: Informant Translation at Naqamte

IN 01

Age: 58

Educational Status: BA

Religion: "Waaqeffataa" Occupation: Research development and promotion coordinator

Q. In Nekemte context, who gives names to children?

R. The Oromoo society living here has its own culture. According to this culture, a name is never given to a child whose age is less than five days. Formerly, the name giving system of this area was being executed in two ways. One is called 'Hammachiisaa' a name giving system done by "Ayyaantuu", a blessed and anointed person by God, for a family whose babies died before second.

Q. Who do participate in name giving system?

R. The child's mother, neighbors, and 'Ayyaantuu' could be those who can participate in name giving system. Mostly, the child's father and mother give a name based on a certain issue. Oromoo around Nekemte is part of Mecha Oromoo and it has its own name giving

system which reflects its culture and values. Currently, different nationalities are living in Nekemte, and they bestow names to their children in different ways based on their own culture and religion.

Q. Since the focus of my study is on Oromoo's name giving practice, would you tell me the current name giving situation of Oromoos living in Nekeme?

R. Now a day, the former name giving culture of Oromoo does not exist. People are giving names to their children to express themselves, their wishes and their feelings. For instance, my name is Cherinet, my children's names are Gaddise, Simbo and Talile. I have given these names to my children based on my interest and wish.

Q. A name can be given based on different aspects: economics, politics, religion, physical appearance, etc. Would you explain some names given based on such aspects?

R. When we say social aspect, it means a name is given to a child based on the life situation of its parents. For example, "Boonaa, Boontuu, Naa'ol, Diinaa'ol" are the names given to children these days. There are also names given based on the physical appearance of the child. For instance, if the child is very fat they say 'Jabal'.

Q. Are there names related to politics and economy of the society/ family?

R. Names which express that oppression has been overcome and liberation is realized can be related to politics. Names related to economy are the ones that express fortune. Formerly, marriage itself did not carried out without checking fortune. Name giving can also be related to the day the child was born. For example, the day is considered as a fortune day.

Q. How does a family gives a name to its child? Is it arbitrarily or purposefully? Does giving a good name to a child have any importance?

R. From the beginning, Oromoo says, "There are three names". This is based on the respect a name has in one's mind. These three names help the name and deeds of a person not to die and being forgotten after the person died. For example, the name "Nekemte" itself came from the name of a person called "Naqamtee Gadaa Ootaa". This person had

no children, but his compound was very good. King Kumsaa Morodaa's father was buried in the ruin of Naqamtee Gadaa Ootaa's compound, and king Kumsaa asked the surrounding people why the compound had no successor. The people replied that "Naqamtee Gadaa" had no children. The king Kumsaa said that this beautiful compound should not be ruined. Therefore, he declared in 1882, this area should be called by the name of this person; that is "Naqamtee". However, earlier this area had seven different names. This issue has already expressed in Oromoo Oral Literature. For example,

“Naqamtee Gadaa Ootaa, nooraan Dhidheessaafi Gibee;

Naagamtee maal naaf goota, lafti dhaqaas nadhibee”.

In this poem, one can understand that the name "Naqamtee Gadaa Ootaa" is mentioned; and this shows that this person was a respected individual in this area in a certain time.

Q. Therefore, how was it said "A name is three?"

R. This is said because Oromoo like three things: a knowledgeable person, a courageous person and a generous person. When such people die, their names are given to their land. Their land will again be given to their children.

Q. Does it mean Oromoo give a name based on three things?

R. Yes. Land ownership itself is named based on this aspect. From the beginning, Oromoo gives a name which ever lasts. It gives names of mountains, rivers, etc. However, this name giving system is not common these days, but some people may use it. For example, my brother's children names are "Seenaa, Birmadummaa, Oromiaa and Obsee". He has reasons why he gave these names to his children. "Seenaa" is male, and this is to mean 'Oromoo's history has come back to its glory'. If the name given to the child is good, it has a significant role to encourage the child to be like the name given to him/her. Therefore, parents have their own reason when they give names to their children, and I do not want to change the name my parents gave me.

"Birmadummaa" was born during war, and it is to mean 'I escaped that problem due to her'. "Oromiaa" is name of a country to express the love he has for this country. "Obsee"

is to mean ‘I endure the sorrow due to her’, because as soon as she was born, her mother died.

Q. What about your reasons for giving those names to your children?

R. My first son is called “Afriikaa”. The reason why I gave him this name is that I could not bring him up being with me, and I intended people can love him and treat him better due to this name. I named my first daughter “Gaaddisee” means ‘shade under which we get rest’ because I got her at my mid age, and I thought she will be a good shade when I got older. My other daughter is called “Simboo” means attractive appearance. I saw her face as soon as she was born, she is so attractive. It is obvious that females should be more attractive than boys. If she failed in education line, her attractiveness might help her to have a good husband and lead a good family. My last daughter is called “Jaliilee” which means ‘sugar cane’. People might say why a female again, but I like female children. When I bestowed this name, I wanted to respond to those who say why he got a daughter again. I responded that I like her; she is so sweet like sugar cane.

Q. Currently, Oromoo name giving culture is being executed in a way which is new and different from the previous one. What do you think are the reasons of this naming change?

R. There was something hidden and it is essential to burst that hidden thing to show it to the world. This shows human being lives with its interest. If someone gets the right to express his/her interest, it should not be out of the framework. There are people who told me that why you haven’t given names to your children in this or that way. No, the way our forefathers were giving names to their children should not be forgotten. The way we give names to our children should not be nomadic culture or extra ordinary. When one gets a right to do something, he/she should exercise in a legal framework.

Q. What do you think is/are the reason/s that make/s people give names to children in new style names?

R. When most names are analyzed, they show that there is a problem related to different issues. If the way the administrator of a country governs the country and serves, the

people has a problem and if the problem is related to politics, they can express their feelings by the names of their children. This helps them to criticize the political situation. The problem may be lack of the bull by relating with the age of the child.

Q. Does this contemporary name giving system have any influence on former Oromoo name giving system? Why?

R. Yes. Though name giving is not bad, it is better to avoid name giving that seems a sort of revenge on the past ruler's campaign to eradicate the identity of Oromoo. For example, "Diinaaol" means 'above enemy' one of such names which might deteriorate the unity of our nations which lasted for centuries. Our fore fathers lived together by understanding and respecting one another. Therefore, such names should be avoided. The solution is following the culture our fore fathers have followed in giving names to children.

Q. Let me raise one example for you. "Fedhawaaq" means 'the will of God or God's will' is previously "Fedhasaa" means 'his will' or "Fedhaa" means 'will seeker'. Why were they changed to "Fedhawaaq"? Probably may the source of change a-one-word name to a -two -words name be related to the society's level of understandings?

R. If it is to regain the right lost previously, the solution is using the right available now. However, this is a sort of escaping. The society (Oromoo) is expressing its idea indirectly instead of expressing it directly. This does not construct our society rather it ruins it. There is a saying which says "Instead of depleting people who hate us, it is better to deplete what they hate on us." Therefore, it will be a problem if it continues this way.

Q. What kind of relationship does a name have with identity?

R. It has a great relationship. For instance, a name called "Waaqawoyyaa" is a given by Oromoo. Oromoo may live in places very far from one another. The names they give to their children are usually the same. This can express the identity of Oromoo in relation to the society's "Waaqeffannaa" religion. A name can serve as a unifying object (instrument).

Q. what are the reasons for name changing practices?

R. There are people who feel ashamed about themselves, and change their names to hide their identity. For example, there is a practice of changing “Meleloo” (thin and tall) to “Miiliyoon” (Million). On the other hand, there are people who are proud of their identity and do not want to be given names that reflect other nations culture. A name is a monument of history; it is a heritage that a society can be remembered. For instance, my parents were forced to give me a name “Charinnat” which is Amhara’s name because at that time it was impossible to live unless you have Amhara name. Therefore, my name explains the previous history. Based on the next generation when there was a serious influence there was a time when there was a serious influence to give names that express others’ cultures. I never want to change my name because it reminds me the ups and downs I came through.

Q. Why do many people currently give names which express their societies’ culture?

R. Because they are in a position to express their identity, they are confident, so the time to give names that do not express their society’s culture is already over. In other words, they defeated identity crises. Therefore, regardless of the religions they follow, people are giving names which express their society’s identity.

Q. Regarding name changing to which name did “Kumsaa Morodaa” change his name?

R. He changed his name to “Gebre- Egzabiher”. Christianity was introduced to Wallagga in 1830. His brother, “Hambis Kumsaa” also changed his name to “Habtemariam”. Christian religion was the tool the governments used to negatively influence Oromoo name giving system as they were expanding the government using Christianity as a tool. The other thing is “Amharization’ which began in Haile Sillassie’s regime. The system of the government was giving authority and key positions to individuals who had Amhara names, and this had a great influence on Oromoo name giving system creates identity crisis on Oromoo people. In Dergue regime the situation became more serious. To get power, it was a must to have Amhara name.

IN 02

Age: 56

Religion: Protestant

Level of education: BA

Job: Expert of language and Art

Q. Currently how do people name their children?

R. There are two main ways of naming children. The first one is based on their religion. Others name their children based on their culture. Basing the names of their fathers and fore fathers; reflecting the existing social, cultural and political situations can also be other means.

Q. Who do you think are taking part in the naming process of children?

R. Those who take part in the naming have their own roles. Culturally, it is within 5 days that children should be named. On the fifth day, father, mother, grandfather and grandmother can name by discussing together. From the names proposed by these parents, father's and mother's name continues as formal name and the remaining names serves as nickname. There is also naming system called 'Hammachiisaa'. This requires celebration. Things to be eaten and drunk are prepared; neighbors and relatives are called. After that fortune teller 'Qaalluu' in the culture is invited and gives name for the child in between the parents.

Q. Are these kinds of naming still existing?

R. Hammachiisaa' (name given by fortune tellers) is now not common as a result of modernization and religion. Because people stopped to go to Qaalluu (fortune tellers) as it is banned by religion. Since 1983 E.C, Afaan Oromoo has been serving as a medium of instruction for primary schools, the Oromoo ethnic groups started to name their children in their own language. As a result, parents and relatives give names for their children by considering the immediate situations during the birth.

Q. How do parents give name to their children?

R. From 1983 onward, parents almost give Afaan Oromoo names for their children freely. Some among common used names are "Boonaa (M), Boontuu (F)... etc. meaning 'being proud of' with the view that their children are going to be their future hope.

Q. What is the value of giving good names with the language of the ethnic group?

R. Yes, it has value. For instance, it has social and relational value as it eases relationship. Parents tell the reasons for why they give such names for their children as their age increases. For example, parents who give the name “Abdii” means ‘hope’ for their child tell him to mean that ‘you are hope for me and for your nation’. Children also accept the name as it is good to them. For instance, I name my child ‘Abdii’. I have to tell him its meaning when he is becoming older and older, because, later on, he tells the meaning and the reason of the naming for his peers. My other child is “Ayyantuu” means ‘you are chanceful /fateful in getting you’. I told her its meaning later after she becomes older.

Q. Why you name your daughter “Ayyantuu”?

R. She was born when Afaan Oromoo has been serving as a language of education, offices and wider services and hence she is chanceful; because she is going to learn by her mother tongue. I am a teacher. So I am aware of how much I had been suffering and how much the children have been suffering from learning in Amharic which is not their first language. So, she is chanceful for she learns by her first language without any problem. And, we got “Abdii” after I and his mother are becoming older and therefore, he is going to represent us and the generation. This means, he is hope to his parents and his country.

A. Do you know that “Abdii” is your last child?

Q. Yes, we wanted not to have more children. In addition, we have three children who joined university and these much is enough. These children are hope for “Abdii” as well. This is also the other reason for naming him Abdii.

Q. Would you tell me some about “Daangaa”?

R. “Daangaa” is my fourth child. I was to say, that is enough, you are the boarder. The literal meaning is ‘I need no more children’. I hoped him to be boarder and protect us from problem.

Q. What about Girma. Balaay and Masarat? Why you name them Amhara names? Why not Oromoo names like the later ones?

R. They were born during the Dergue regime. By then, name was decisive. You couldn't get chance to school, or harassed at school if you have Oromoo name. It was not me, my mother who named him Girma from names she simply heard from around. His name was "Gaaddisaa". Regarding my other son, I named him "Dabalaa" means 'additional'. However, they don't want to be called by names such as Dabalaa, Gaaddisaa, etc. to be free from the harassment they would face at schools. I named my daughter "Uumee", but she refused to go to school being named with such name. Finally, her mother named her 'Meseret'. But, at that time, I didn't refuse why they change their names because I wanted them to be free from discrimination and compete in any chances of job.

Q. Currently, giving compound name from single name is common. What makes this condition?

R. When two words are brought together, it is natural to form another meaning. For example, the name "Siifan" comes from 'Siif' and 'ana' meaning 'you and I'. This name is common with educated people to show great affection and love.

Q. Does the naming of children depend on their family's life standard?

R. Yes, there are people who name their children depending on their wealth (economy). The first child (elder) has also its own naming. "Gaaddisaa" is often the common name with most people. Its meaning is to say 'be my shadow that serves as coverage upon any problematic situations'. For females they name "Biiftuu" to mean 'Sun' having an intention or wish for their daughter to be bright and serve as a source of light all over. The second child is named "Dabalaa" meaning addition, and if their number is increasing and they are rich they name "Badhaasaa" to mean donor. If they (parents) are proud of their wealth, they name their daughter "Koortuu" for females. Therefore, parents give name for their children depending on their economic level, number of children they have, their social relationship, the political situations of the country, and even based on the life challenges and immediate situation during child birth.

Q. How do people give nickname for their children?

R. Nicknames can be given depending on different conditions. Sometimes they depend on the physical appearance, the academic talent of the child and heroic deeds they have. Some parents as well, name their children based on their physical appearance like ‘Abbaa hojjaa’ (the tall person) depending on their size. Hence, nickname can serve at home within families, peers and even sometimes at schools.

Q. The newly married women have been named with the families of her husband. Does this situation exist in Nekemte town?

R. According to Oromoo culture, it is observed that once a woman married, she is not called by her formal name with her husband’s family. Rather another name is given for her by the families of her husband. This name depends on different conditions. If her husband is elder in the family, they name her “Biiftuu” meaning ‘the sun’. If they are wealthy, they name her “Soorettiii” which means ‘rich’. The names given for newly married women of the first, second or third son in the family is different.

The names given for eldest son’s wives are “Soorettii, Biiffuu” (Rich, sun...) etc. of the second son are “Jijee, Hortuu, Koortuu” etc. and names given for the wives of the youngest son are “Dandeessuu” and others. Especially, ‘Dandeessuu’ is the most commonly used to mean she will help them during their old age.

Q. Does the newly married women give new names for the families of their husband?

R. Yes, she gives them names and never calls them with their formal names. For her father-in-law she name ‘Abbaakoofaa’ (My father), for mother-in-law, ‘Haadhakoofaa’ (My mother), for her husband’s sister ‘Sayyuu’, and for her husband’s brother other names are given.

Appendix R: FGD Translation at Giddaa

FGDG

Q. Who name children according to Gidda Ayana town? When does the naming happen? How does it happen?

R1. To the best of my knowledge, children are named by their parents, either by mother or father. If they agree on a given name, they assure it and if not, they change it to another name. Naming usually happens after birth. The name has many different

implications. For instance, it could be related to life situation of a family at the moment of birth. For example, if the life situation of a family gets improved, when a child is born, the name that reflects the improvement of the family's life like Guddinaa (development), Toleeraa (better), Kumsaa (possessing thousand, rich) are given. The families could also hope that their life could be improved after the birth of the children even though their life is not good when a child is born. It is also noted that names can be associated with political and/or economic situation of the country. In this era, a name "Bilisee" means 'freedom' is common. This name shows that the communities are eager of freedom in general. The main concept is that they give the name 'Bilisee' showing their need/ wish of freedom. The term freedom could be interpreted in different ways as one understands; it could be freedom of possession, thinking. Furthermore, children can be named following the time of birth (morning, evening...). For example, names such as Bari, Waariyoo, Galgaloo are given to someone who are born in the morning, mid-night and at dusk respectively. Actually, these names are not common at this town, but they are available in other areas.

R2. Children are named by their parents; that could be their father or mother. Both father and mother could propose name the child by different names. They discuss and agree on either of names and assure one as a sure name. In addition, as the older children are the member of the family, they can also participate in naming a newly born child. According to Gidda Ayana town's community, the name could be given some times before birth. Naming children before birth shows that a name has its own meaning or interpretation. For example, families could show the situation they are experiencing during gestation (pregnancy). The names given during gestation could indicate whether the families are in a good living situation or not. For instance, families name the fetus "Obsaa" (male) means 'patient' if they are experiencing any hardship and suffering but endurance of the problem and "Obsee" (for female). Here, these names are used to teach that people could win hardships through patience.

R3. Naming of children can happen before or after birth. Names can be given to a new born child before birth to reflect the existing problem within a country or family. For instance, if there is a problem in a country, a name that reflect country wide problem will

be given to a child born at the time. Similarly, if there is sadness or any other problem in a family, a name that reflects this situation will be given to an infant. According to my family and this community, there is no ceremony for naming a child. Some people name their child deliberately. They give a name that shows their own life situation. Others name their child after birth simply. They simply agree on the name they give after birth by thinking a lot about the meaning it consists. Therefore, there is practice of naming a child both after and before birth.

Q. I would like if you have remaining idea on the issues raised and proceed to the factors that determine the naming of the children.

R4. Regarding when and who name a child, I have similar concept with what was already mentioned. The other issue in naming children is sex preference that bases on. For example, if a family gets female waiting for male, they bestow names like “Hataatuu” means ‘let it be’. On the other hand, if they get what they are waiting for, for instance, for female, they name “Feeneet, Hawwinee” which means ‘we need’. That means, they get the child that they prefer.

Q. Please raise the other issues or cases for naming a child. In addition to this, please state whether a name of a child has any impact (positive or negative) on the future growth of the child.

R5. I want to add on idea when a child is named. Agreeing on the above points when a child can be named, there is also a situation in which a child can be given a name before someone gets married. In such situation, the community gives a name to someone’s child before she/he got married. Then, the name the community gave would be given to a child when it is born. The condition the family has been experiencing when a child is born could be another case for naming practice. For instance, if a child is born while there is no agreement between the parents, they can name a child “Araarsaa” (M), “Araarsee” (F) means ‘negotiator’. This shows that they negotiated and agreed to live together peacefully because of the child. Or it could be mean that disagreement is not good after someone has got a child. So, it is better to settle the disagreement and live peacefully as a result of the born child. Furthermore, the family can also bestow names to their children

that show the existing social and political situation of the country. For example, if one ethnic group is under pressure from the other ethnic group, or being intimidated by other group, they give names to their children which reflect this situation. This helps to educate or pass history to the next generation. Parents can also give names to their children which could help them to remember the natural phenomenon exist during the birth of the child.

Time of birth (morning, mid-day and evening) could also be the other factor that determine name giving practices. Though this is not as such common in this area, there are some families who bestow their children based on the time of birth. Few names like “Ganamoo” means ‘someone who born in the morning’, “Guyyaasaa” means ‘late morning’ and the like are named based on the time of birth. Unlike today, in the early time, there is another way in which Oromoo people name their children. For instance, they name their children based on the day of birth. A child who was born on Tuesday called ‘Ayyaanaa’ in this area is named “Ayyaanaa”. On the other hand, parents go to the people called ‘*Ayyantuu*’ means a lucky or chanceful person to name their children based on the day of birth. But, this practice was forgotten today. Oromoo people deliberately give a name to their children. The name given to an elder child is not without a reason. In case both the father and mother died, it is the elder child who leads the family and who should take the responsibility. Therefore, the elder child is named consciously. Oromoo people in Gidda Ayana also name children based on a name of a place where the children were born or vice versa. That means children can be named after a name of a place where they were born. In addition, the name of a person who is first inhabitant can be given to the place where he/she lived. For instance, people living in Gidda Ayana are Gidda Jawi’s children. Therefore, Gidda Jawi is an elder, and the place Gidda is named after this person Gidda Jawi.

R6. It is not only a family that take part in naming children. In the community I grow up, there are elder people who are very famous for naming children. Hence, these people can also take part in naming children. The time, day and occasion in which a child is born is also a case to name a child. A child who was born on holiday is named “Ayyaanaa” (M) and “Ayyaantuu” (F); because in Afaan Oromoo, holiday is called “Ayyaana”. Naming could also depend on a season in which a child is born. Children who are born in

summer, autumn, spring and winter could be given names that show they are born during this season. For instance, “Arfaasee” is a name given to a girl who is born in spring. “Iftuu” means ‘bright’, “Daraartuu” means ‘flower’, “Birraa” means ‘autumn’ are names given to children who are born during Autumn.

Parents can also bestow names to their children based on their future wishes. For instance, a parent who name his son “Guddinaa” means ‘development’ wishes that this child could contribute a lot for the development of their family, relatives and country in the future. The name “Abdii” means ‘hope’ would also be given to a child to express their hope that something will happen in the future. Because, they wish that a child could be a source of great support for their family, relatives and their country in the future. Furthermore, parents can name their children based on the immediate incident happened during birth.

R1. I agree with the idea discussed above. In name giving practices, in addition to mothers, fathers, sisters and brothers, close kin like grandfathers, grandmothers, aunts, uncles and others could also be involved. Though naming children is common after birth, there is a situation in which the naming could happen sometimes after birth. But, it is common that parents could think about a name of a child in its mother’s womb based on the situation in which the families are living during pregnancy. They prepare a name ahead of birth and familiarize it as soon as a child is born. Names are not given arbitrary; but purposively. Different families have different incidents, experiences and life situations. Hence, they name their children which could remind them these situations in their future life. They could also bestow names based on general situations or conditions of the country. Moreover, they hope that their children could enable them to give what they wish or think. For example, parents name their children “Guddataa” means ‘development’ thinking that their child could be one of the greatest men. Similarly, they name “Abdii” means ‘wish, hope’ believing that their children could enable them to achieve what they are thinking of. Concerning, the naming ceremony, there is no ceremony for name giving in this area.

Q. Besides, the impacts of giving a good name are not discussed yet. You raised the situations that determine name giving practices. Please add if you have other situations

that determine name giving practices. In addition, when parents face challenges during pregnancy, do they give a name that directly reflects the challenge or do they deviate and give another?

R2. Let me add some points to what my friends already raised. Oromos name their children deliberately. They name based on an incident they faced in their life. For example, if an elder child died, they name the new born child “Obsaa” (M), and “Obsee” (F) means tolerance and “Iddoosaa” (M) and “Iddooshee” (F) means substitution. For instance my name is ‘Dhaabaa means ‘Supporter’. They gave me this name because my elder died and my families think that I could support, protect them and the family in general.

Parents can also name their children to show that they have become many. If someone have many female children, and if additional female child is born, he/she could name the new born child by the names like “Bayyannee” (F), “Sooromee” (F), means ‘many’; and for males “Tarreessaa” (M) and “Damee” (M) means many male children are born.

Names that indicate economic level of a family such as “Sooressaa” (M) and “Sooromee” (F) could also be given. Very often, names are contextual. Parents give a name to their children based on the existing situation in which a child is born.

R3. Names can also be given based on a physical appearance of a child. Similarly, situation of a lever in which a child is born determines a name to be given. For instance, a child who is born in a very short lever can be named “Jarjarsaa” means ‘makes hurry’. This indicates that a child is born very quickly.

R4. A name could show identity of a holder and a family. For example, there are many names called “Bilisaa” (M) and “Bilisee” (F) means ‘liberty’. If we investigate the meaning of these names, they are searching for identity. The other point is that giving children good names have advantages. A child could understand from its name that the responsibilities and hopes his families have given to him/her so as to act in such a way to fulfill the parent’s wishes. For example, “Abdii” means ‘hoping’ and “Guddinaa” means ‘development’ are good names since they are praising names. So, this helps/encourages a

child to act as its name. Other names are appropriate for insulting which could have a negative impact on the child's self-esteem. Therefore, giving good names for children are very important.

Parents could also name their children based on the wish they have for their children. A name "Tulluu" means 'mountain' could be given to a child wishing to have a big child like a mountain who cannot be easily affected by others. They can also name after the names of big and famous local trees like "Birbirsoo", "Qilxuu" which are big and long living. They give these names wishing their children to be big and live long like such trees. In addition, when there is a usual death of children in a family, there is a condition in which parents give unattractive names to a newly born child; because they believe that death underestimates children with bad names; and it does not pursue them. But, this situation is very rare in this area.

Q. Would you give me some examples of names that would be given to children when their children die repetitively?

R1. On day I was at hospital and people are waiting for queue. The receptionist called one of the patient's name 'Feetuhorii' (F) means 'may be alive, may be a person'. All the waiting people laughed at her and the receptionist said, "Do you buy a name in your area?" Therefore, naming children by the names that frustrates them are not good. If their names are not good or attractive, people laugh at them which have a negative impact on them. When I again come to my own experience, I got female children consequently; but I am happy for having them. When only females are born, the Oromoos say, their spear stay at their home for ever; or would be given to son-in-law which they perceive as inferior since their spears or guns should be given to their elder son when the father passed away. It will not be used in wars.

When the Derge was over thrown, the current government has come to power and many children are named "Bilisee" meaning 'freedom'. This means that when these children were born, questions about freedom were raised. So, I named my daughter 'Bilisee'. The next is male and the fourth is again female. I named her "Raajii" means 'Surprising'. People perceived that I was irritated because a girl was born again. People started calling

her ‘Raajii, Raajii’ and laughed at her. She was frustrated at her name and I changed her name to another because I thought that it would have a negative impact on her.

R5. The point that I want to add is that children are also named based on their physical appearance. For example, a name “Garxoo” (M) would be given to a child who has big body structure. Someone who has big stomach is named “Kaachiraa” means ‘basket’. A name can also be given to express the marital situation of the couple. For instance, if a girl married someone without the good will of the parents, they name a born child “Firoomsaa” (M), “Firoomsee” (F) meaning ‘making relative or matching’. The name means that the daughter and her parents are now related or negotiated as a result of a new born child. Similarly, people living in this area rarely give ugly names to a child when many of their children died.

Q. Are the names “Bilisummaa/Bilisee” expressing that they have got freedom or are they expressing their future wish? Another point is that some people thought that such names hurt children. What do you think on these issues? What are the reasons for changes of name giving styles? Does it have any impact on the naming practices?

R5. My friend stated above about a name and identity. Currently, naming is broadly based on the attitude of the community. Parents could name even if they are under burden or when they are free. Names like “Bilisummaa, Walabummaa” meaning ‘freedom’ are used to show the wish of the society to live freely since any individual in this world wants to live with freedom. This generation wants to express his/her idea freely and want to live in free society with liberty. The other point is the question of identity. Nobody wants to be another body; he/she wants to be him/herself. So, everybody wants to express themselves in their own language as once identity is expressed in once language. They need to name their children in their own language. Oromoo people want to express their own religion and culture by their own language. They have their own administrative system called ‘Gadaa. Hence, they give a name ‘Gadaa’ to their children to express their democratic system of administration to the world. Similarly, a name ‘Odaa’ can also be given to children, which represents the democratic administration system of the Oromoo people. These are the question of nationalism. Naming “Gadaa” and “Odaa” are used to show Oromoo people are the most front in democratic administration. In addition, the

names “Waaqwoyyaa”, “Waaqtolaa” shows that the Oromoo people have had an indigenous religion called ‘Waqeffannaa’. Therefore, those names can indicate the identity of the name holder. As a result, we can conclude that names express identity.

R4. A name has a big role in reflecting once identity. It is possible to understand something from our names. As already raised, the term “Gadaa” besides reflects identity. It is the means by which parents express messages. By this name, families have at least one message/ meaning that they want to transfer/ express. Whether the Oromoo people are free or not, this requires another research based on the characteristics of freedom. By a name ‘Gadaa’, there is a message to be expressed. Thus, they are able to express their wishes of democracy and freedom by naming. Names like “Kookeet” means ‘ours’, “Siinboonee” means ‘proud of you’ are appearing today.

Whether these names have impacts or not on Oromoos naming system is an important question. We need to modernize our language a little bit taking our language to the language of European language. For example, if we look at the name “Feeneet”, it means that ‘we owe you deliberately/ we need you’. For some who is not able to examine this name in detail, he/she may think the name as the name of foreigner. The original Oromoo names like “Badhaadhee and Badhaasaa” meaning ‘wealth’ are gradually ignored as they seem old fashion. I believe that the currently appearing names are mostly named by educated people, who are living in town, have a negative impact on the earlier/original Oromoo names.

R6. If we look at the currently appearing names, they truly reflect/match with the existing situation or condition. For example, “Booribsa” meaning ‘tomorrow will be bright by him’, “Waaqaanboon” means ‘be proud of God’, “Marsiimoyi” means ‘win in all direction, win all’ are currently appearing Oromoo names. As the meanings of these names could be explained by parents, they are meaningful and acceptable in Oromoo language. I think that a little deviation of currently appearing names from the earlier Oromoo names should not be considered as a problem; since the names and words can be changed from time to time in development. The changing of Original Oromoo names to the currently appearing names are as a result of education, changes of science and technology, politics and development. These changing of names show our development.

These names have clear meaning and more improved. I like if the changes are not considered as a problem. They are much modernized names like Foreigner's names, but they have their own meanings in Afaan Oromoo. So, I think that these changes in naming are important.

Q. Concerning the current naming styles, three ideas were raised. The first one is both the new style ones and the earlier one should exist hand in hand (together). The second idea is the new style naming should be stopped as soon as possible. Thirdly, as people can be changed as a result of education, politics, technology and development, the naming styles could be changed. Thus, avoiding changes is impossible. Now, which idea do you support?

R1. It is obvious that the earlier names are being changed. The causes of these changes are the change of culture; this is cultural change. I think culture is changed for two reasons: education and colonization. When we come to our point naming, as the changes are not fundamental, we cannot avoid or stop these changes; even if we try to do so. The culture of naming a child by already existing one-worded name is now changed into two and more worded compound names. As far as the new styles of naming children are not fundamental change, I do not believe that it could bring basic changes to the naming culture of the society. However, when the society becomes more educated, the way they express their idea will be changed. So, as it was raised above, this is cultural change, which is a result of education since those names express people's idea well.

R6. As we have already discussed about naming children, Oromoo people depend on different situations or factors to name their children. These can be economic, political, philosophical and technologies that the people are experiencing. Therefore, giving names using one word is now changed into compound words like "Booribsa" means 'Tomorrow will be bright', "Waliifyaad" means 'unselfishness', "Kookeet" means 'mine is yours/ours', and "Marsiimoyi" means 'win all'. All the names are in Afaan Oromoo and meaningful. As a language, these phenomena have their own contribution for the development of one language. This also increases the vocabulary of the language since many new words are created. We already said that naming children are based on the existing situations of the country. To express these existing situations, the people may be

forced to compound words than using the already existing words. Therefore, naming children using compound words do not have any impact on the language. The newly appearing names do not have any problem in expressing the feelings of the people. For example, names like “Nimoonaa” means ‘we shall win’, “Bilisee and Bilisumma” both means ‘freedom’ have a great meaning in politics. They show the wishes of the society and reflect the identity of the people.

Moreover, naming children by blending shows the advancement of the Oromoo people in understanding themselves and their language better than ever. It even reflects the technological and political progress of the people. Because, these names well express the wishes, needs and interest of the people today; as the earlier names do. So, these names have no problem on the language and naming culture of the people.

R4. Now I have changed my mind. I believe that before immersing ourselves to the current new styles of naming, we should also conserve the earlier names. We have to handle both the earlier and current names together. Unless we will face problems since we will miss these original names which carry the history, philosophy and life styles of the people. Why our people are naming their children in new styles is an important point. Is current naming styles emerged from the need of modernizing themselves or is it still due to the fact that people are still afraid of their own identity because of the previous impact? These are the two important points to be investigated. Many of the people who are naming their children using the new styles are those who suppose themselves that they are educated and urban dwellers. It still has what we call ‘identity crises’. Many of us were afraid of speaking Afaan Oromoo when we go to towns, and the same is true for naming. Therefore, I think that unless naming of children is well managed, it could results in many problems.

R2. The idea raised about being afraid of Afaan Oromoo names and speaking Afaan Oromoo in towns is a past history. This current naming style indicates the freedom we have in naming and in our language. So far, we did not learn and speak in our language in the past. Now, there is a freedom of speaking and learning our own language so that our people have a chance to name their children by their own language. It is based on their freedom that our people name their children by blending different words and are

expressing their feelings by the help of these names. So that the current styles of naming children are not because they are afraid of themselves. That was a past history. For instance, my name was not well pronounced by my teachers in the classroom. Therefore, the current style of naming children is due to the development of our language.

R3. The new styles of naming children by blending show the development of our language. This style is not due to afraid of identity. This shows the development level of our society because the blending is seen in an educated family. This new style of naming comes due to development of the language and it is not as a result of identity crisis. For example names like “Nimoonaa” means ‘we shall win’; “Marsiimoyi” means ‘win all’ are given by educated family. Even though parents afraid to express their internal feelings and wishes openly, they do so by giving their children names that enable them to say what they wish and feel indirectly. Rather than showing identity crisis, such styles of naming children indicates that the Oromoo people are becoming more educated and civilized than ever.

Q. Now, I want you proceed to the reasons of name changing. What do you think the reasons of name changing?

R1. I’m in doubt whether the current style of naming children is due to identity crisis or civilization. The deviation of naming style could be due to civilization. If we investigate politically, it could be due to identity crisis. For example, “Nimonaa” means ‘we shall win’, who is going to win? Who will be defeated? How does it defeat? Therefore, does the man who named his child “Nimonaa” really want to defeat with his child? Or does he/she used to name ‘Nimonaa’ used as a code? As I understand, it could be an identity crisis. Therefore, I note that it is the technique that they use to convey their messages covertly; for instance, if we look at “Marsiimoyi”, ‘Rule by surrounding’, does their own child rule the family by surrounding them? Whom shall he rule by surrounding? Where, which does he surround and rule? The name has a message for the society.

The existing situation may not allow a man who named his child “Mariismoyi” to make or utter the message public or over. Even if he announces who he is, whom shall they surrounded and rule, he may be hit. To escape such hardship and to express their

message to the community, such names could express their message hidden. This way of escaping hardships is not an identity crisis for me. They escaped the hardship and expressed their feelings. It is not all people who are naming their children by blending. It is only few people who are naming by this way. According to my understanding, there is a problem of expressing opinion freely. Therefore, to escape the problem and explain their feeling hidden, the current style of naming children is still used. To escape from the problem of expressing an idea clearly, there are different techniques that the people are using. Therefore, I agree with idea already raised, blending or the new way of naming children develop Afaan Oromoo.

R5. I also want to raise my idea on the modern ways of naming children. There is change everywhere. 'It is quite normal'. Most of the globalization is from western countries. Though globalization is from western countries, through globalization they develop and expand their belief, culture, language and economy. It did not affect the naming of Oromoo children. Oromoo people neither adapt nor adopt the name of their children to Europeans name. They did not name their children John, Hennery and the like. However, they name their children by the so called modern names which have complete meaning in Afaan Oromoo. For example, the names like "Oliifan" means 'good for development; "Blisummaa" means 'freedom' are the newly appearing names. Even though such names are accepted as something modern they are originally Oromoo words. They are formed by combination of Afaan Oromoo words. Therefore, I did not accept these styles of naming as an identity crisis.

Appendix S: FGD Translation at Naqamte

FGDN

Q. Is there relationship between ones name and his/her identity? Can we talk on these issues?

R4. I do have similar ideas with the previous issues, so I don't want to say anymore, but I want to add few points on the conditions or situations of naming. There are parents who name their children before birth. For instance, I myself decided to name my proposed child "Walabummaa" either a boy or a girl that means 'liberty'. Others bestow after birth

by a name which they intended to, or which they immediately decide after birth. Some can also name a child after a month. The people around Nekemte town name their children based on various conditions and situations in which a family as well as the community live. There is a possibility to name a child without knowing the meaning. Many children are, of course, named intentionally based on the conditions and situations in which the child is born.

As I think, there is strong relationship between identity and one's name. Someone with Amharic name is considered Amhara especially if the Amharic name extends to grandfather. Such person is not considered as Oromoo. There are also people who name their children based on their religion and political views. On the contrary, others simply given the name because they heard from others or they liked it. I, for example, recognized the meaning of my name when I was grade eight from a servant in our church.

Naming can be joined with economic condition, religion and social factors. There was a family who named the child "Qabeenyaa" which means 'possession, property', because the family was rich and turned poor. For the family, the name has connotation. It means that they considered their child as a treasure though they don't have property, and hope that they will be prosperous in the future. Parents also name their children "Bilisummaa", "Walabummaa" which means 'freedom/ liberty' to show the politics of different time and their political views. The names can be given either it is liked or people want to show their pains and feelings about the politics.

I live in Nekemte; I have a name that I give to my child. I called my friend when I got the child for proposing names to my child. He gave me many alternatives and I choose "Daandii" which means 'path'. I do have many reasons to name my child by this name. First, since I like my religion and I preach gospel, I thought gospel is the way. In addition, I like my people and am proud of them. Thus, I want others to be proud of them, being proud of myself, I want to be a model – the way. So that others follow me. That is why I named my son 'Daandii'. I named the second proposed child "Walabummaa". I don't have reason behind the name but I liked it because I feel the names are interesting and matching to each other. "Daandii", "Walabummaa". Names can be given based on

economy, politics, attitudes and conditions in which people are. I do have needed that I want it to be fulfilled. If I cannot achieve my needs, I want to express that need by naming my children. In Afaan Oromoo, there is a saying “Maqaa hinhiyyoomani” which means ‘no scarce of naming’. Thus, people want to express their feelings through naming. For example, they try to create a name that gives meaning beginning from the child’s name to grandfather’s name.

R5. I want to add few points on the previous question. “Who name a child?” Parents, family members, neighbors, uncle, relatives etc. can give a name. There is a possibility to have two names in such cases. Among conditions that determine naming a child, let me raise one. If many children were died in a family, a child who born later will be given a bad name. This is believed to rescue a child from death. To rescue a child from danger, people give different names. When the name “Hawwii” means ‘wish’, it could show that the people have wish to have properties, escape from problems and to gain sovereignty. Parents also have sex preferences. My father, for example, had a strong desire to get a son, but three of my proceeding children were females. When a male child came next, he named him “Yaadachuu” means ‘remember’. It is to mean that God remembered us. The next child was named “Eebbisaa” means ‘blessing’. By this, my parents wanted to say that they were blessed because God have given them male child again. Furthermore, children can be named with names of trees to show their characteristics. For example, “Ejersoo” to show that a child is strong or “Birbirsoo” to show the child is ‘tall’, and sometimes paradox; because, there is a condition in which very short are named paradoxically.

R6. All that were raised by colleagues are right. Besides, naming priority is given to a father. That is why in Oromoo riddle, it is said, “Uleen abbaankoo naa mure hincabus, hinbadus” which means ‘the stick that my father gave me have never broken nor lost’; the answer for this riddle is a ‘name’. I was named by my father. He gave me Amharic name because he was forced by the then political condition. At that time, to be employed or to have a better education, you should have Amharic name.

As already raised, people can name children based on the social and natural phenomenon too. For example, when male child died, the next child can be named “Hirphaa” which means ‘replace’. “Iddosaa” (M) and “Iddooshee” (F) are also names given to show the dead replaced.

R7. I don’t want to say what has been raised earlier. Neighbors can also name children based on the intimacy they have with the child’s family. I named my child “Tolawaaq” means ‘God’s will’ because I didn’t want to have a child at that time. I was a student when I gave birth to this child. I have even tried to abort, but God did not allow being so. That is why I gave him this name. I got the second child while my neighbors were craving for child. They had a child after my second, and they named their child “Ifenuus” which means ‘it becomes bright to us, too’. They gave this name because they wanted to say they are lucky, too, they are successful, too. Related to death, there are people who give names such as “Bultii, Bulaa” means ‘alive’.

R1. There is a naming that shows revolution –opposition of the government. A person I know named his child “Hawwiibilisummaa” means ‘hope/wish for freedom’. When he took this child to school, he was told to give a single name as the name is a two names blend. Then the father answered, “It is me who named my son and I can give even three names”. The father had a reason. The time was the opposition time. There was a war between the EPDRE (the present government) and OLF during that time. He gave the name to reflect his own opposition and his wishes for freedom. “Roorroojibbaa” is another example which means ‘hate oppression’. This shows opposition too as it is to hate the oppression.

R2. Name can also be given to show conflict between neighbors. For instance, Abrham, a person I know, named his child “Nuu’ol” means ‘above us’ because when people call the child, they call “Nuu’ol Abrham” which means ‘Abrham is above us’. On the other hand, names can be given from the names of the tribe. I myself named my son “Roobaa” because my grandfather’s grand pa was Roobaa and I liked it. So, when grandfathers and ancestors did something good, their name can be given to a child as a memorial.

Q. Does giving good name have benefit to the child, and to the society? Besides, you are raising naming related to politics or other issues. Thus, how can naming reflects/ determines a society? Third, is there a practice of giving bad name in Oromoo?

R1. Good or bad name is determined by time and condition. The previous preferred Amhara and Juwish names today are the ignored ones. The past bad Oromoo names are now considered as the best names. At that time, Amhara and Juwish names were considered good as the people could have political and economic advantages because of their names. I do still remember when names were changed; “Biiftuu to Jembere, Urgeessaa to Abebe, Biqilaa to Bekele...”. Changing Oromoo names to Amhara names was the best thing to do then. However, at present, persons are changing their Amhara names to Afaan Oromoo. I know three who did so this year. This helps them to get acceptance in the society. An Oromoo who does not have Oromoo name is condemned in the society now. Second, it has economic advantage. For example, in the past, “Badhaasaa, Tolasaa, Fayisaa... sa...sa.. by looking at the ending, even such names were made out of registration for competition as it was possible to know their identity. The religion of people can also be identified by their names. Thus, we can say names have political, economic, social and religious functions. At present, those who were given Amhara names do not welcome their names. This is because of the present situation. Therefore, goodness of name depends on politics; situations and governance system.

Q. I want you to say something on whether name can determine the identity of a society.

R1. Take as an example, Oromoo societies have a land where they live. They have their own socio-political system, culture and language. What I have raised above-having acceptance among society by itself can be initial idea. There is no room to give other name being Oromoo now. By this time Oromoo names have two categories now: the old names and recent names. Look at recent name-“Singitan” means ‘do not be like you’; they are not equals to you’; it doesn’t seem Oromoo name but it is. It has contained identity. Those who are changing their Amharic and Juwish names are to say (mean) ‘I am Oromoo’, that world (the world of Amhara and Jewish) does not belongs to me. If you have an Oromoo name, your society can recognize you.

R5. When we look at the old and new names, the new ones seem identity construction (I interfered saying self-free discovery). On the other hand, it also seems destruction. We have said that naming was done by fortune tellers or by fathers alone in the past, but now this is changed. One can name him/herself. Oromoo names show passion, goodness, generosity and good hope previously. For example, “Tolaa, Bedhaasaa, Guddattuu”, means ‘goodness, who give award and who grows’ respectively). Old names are single words and they are used to show good will. The new ones seem that they were copied of Amhara name as follows: Righetachew- Gizachew, Shewangizaw” etc. means ‘oppress them, rule them and rule Shoa respectively. Thus, the new Oromoo names guide towards such names. First, it has such meaning connotation. Second, it is not a single word; it is a phrase consequently. So, I feel that it opposes the old naming trend.

R4. As was said, the use depends on condition. Example, I want to say on death related names. A family whose child died named the new one “Jiraataa” means ‘alive’. Regarding the other issue it is difficult to say a name determines some body’s identity. The reason is that language is arbitrary. This means there could be no relationship between the entity and the name given to it.

R1. You have said arbitrary, that refers to how language is created; but what we are saying is that being an Oromoo, having Oromoo name, or Amhara Or Juwish name are related to identity.

R4. I am to come to that point. I had a friend in Jimma University. He was named “Dafaa Yaadaa Hiikaa” which can have the meaning ‘hurry up, think and solve’ respectively. When I thought simply about his name, I concluded that his father gave him the name, and I realized that the father is aware of his identity. I reached at this conclusion because it is someone who knows Afaan Oromoo well, can bring such meaningful words together so that it can have message to transmit. Thus, it is possible to guess that his family knew their identity. It is because the name has meaning in Afaan Oromoo, which is related to identity. If it has meaning, it has a message to convey, and the reverse is true. If this is so, both are then related to each other; meaning and identity. Identity, culture and language of a society are highly tied together. That is why we cannot make distinction among

them. Similarly, education shows the society's identity through research; so they are related. As a result, in addition to indicating the identity of the society, naming has a greater relevance to the children, too.

R3. Let me say some on the contribution of naming in the society and move to the other issue. Name has a great relevance to individuals. For instance, a boy called "Abdii" means 'hope' try to be like his name if not at list does not feet to his name, he can always remember his father. The boy may think how to satisfy his father because he can recognize why his father gave him the name. The father gives such name since he hopes the child can change his future.

Naming on the basis of birth date is also there. For example, "Durettii" means 'the first' is given based on Oromoo calendar –the first date of the 27 days in a month. All the 27 days have their own name. Based on the names of the days, children can be named; of course, it is uncommon to name in such ways now days.

R2. To add, I think that name has psychological implication (impact) on a child. Say for example, if you name "Baredduu, Bakkashee, Biiftuu", you know what the child can feel; means 'beautiful, in her replace, shine' respectively. On the contrary, it can have disadvantage. Therefore, Oromoo carefully choose a positive name. Name that shows praise, hope and the like are given. For instance, though a family is poor at the time when a child was born, they name their child "Soorettii" (F), "Soorresaa" (M)' that means 'rich'. When there is a conflict, before a child birth or after, they can name "Araarsee" (F), "Araarsaa" (M) means 'resolver, negotiation'. I think this could help both side not to quarrel again. Oromoo philosophy is mysterious. It is a kind of 'depth'. There are names based on the days of a week. It is amazing to hear the new names now days. It is very innovative. "Robsan, Siifan..." marvelous to me. Therefore mentioned "Numarsan" has deep message to convey and they did. Though we are deviating from culture, the new generation is named by comforting name. They are replacing themselves.

Name can also be given to show dependency. "Hirkoo" means 'on which to depend' shows that the family had an ambition to make the child successful so that he can be dependable and helpful. "Siinboone" means "I am proud of you" shows that a parent

deserves to be proud because of his child. The child also tries to make his/ her parent to be proud of him/ her. Generally, I think naming has such advantages.

R1. There can be naming to show personality of a child. If we call “Dallanaa” means ‘become sad’, it could mean that the child is sad. (5. We do have “Gammadaa” means ‘happy’; the opposite.)

Concerning identity, many change their names to escape from the connotation their names could have. If I change my Oromoo name to other, it means I need to avoid being Oromoo. Similarly, when you do the converse, you are valuing being Oromoo.

R5. There is strong bond between being Oromoo and ones name. For example, Borena, the elder Oromoo tribe counts their families’ names up to the eighth generation to identify if one is an Oromoo or not. If other name is found, it raises question. Thus, to be an Oromoo, one should have Oromoo name. Generally being Oromoo and having Oromoo names have direct relationship.

R6. Name can determine ones identity. If not, the Oromoo would have named Oromoo name in the past. That was done intentionally. Our parents named us in other names to help us to have good fortune; to live in that century. The present generation is looking for his/her own identity. That is why they are changing the name their father gave them. For example, previously he was ‘Yosef Desalegn’; then ‘Yosef was changed to Hundee. The father’s name was ‘Dessalegn’ had been changed to ‘Dhugaasaa’. Thus, this boy whom I knew from Jimma University changed his full name to “Hundee Dugaasaa” Based on the evidences above and many others, it is possible to conclude that identity and name have strong relationship.

R5. By the way, I oppose such new naming practices. Did Oromoo name like this before? There was no naming that Oromoo had been giving so that the child’s name, father’s name and the grand father’s name come together in order to give certain message. Is this the culture of Oromoo? It is a cultural change, unless it is not Oromoo’s culture.

R2. Yes, for instance, some name their children to have meaning coming together. Have you heard on TV last time about “Yigedeb Abay” means ‘let Abay be damned’. Amhara named in this way because it was their culture. I think Oromoo has not such culture.

R5. Another issue raised is about giving names that are not common in Oromoo language. Such new trend is to have a beautiful name. People want also to have names that resemble foreign names like “Singitan”.... They inform each other to search for new name that is beautiful before a child is born. People did this by blending words so that it seems a name of the whites. (2. They want to escape from the -sa (Tolasaa, Badhaasaa...). If they want to be similar with the whites, it is to say the previous Oromoo names are ugly; which is totally wrong.

Q. Oromoo names were single words like “Badhaasaa, Magarsaa” etc. but now, it ranges from two words to a sentence. What do you think is the reason for such shift?

R5. I have one instance that could be a reason for name changing practice. There was a person who was working in Air force. He said that many Oromoos were dismissed from there just based on their names, and others left being disgusted by what has been done. His father’s name was “Waggaarii”, means ‘God is good’; but others who are non-Oromoos. He said he preferred to change his father’s name and stay. Thus, I think the past political impact also exists in some cases.

R7. To support this idea, I think the old names are considered as old fashioned. We are always commented to change our elder child’s name as it was traditional name, but since we believe from the beginning, we didn’t change.

Q. I want you to explain the reason (s) of changes in naming styles. Do you think such naming can affect the identity and proud of being an Oromoo? Why?

R.3 I oppose the recent trend or styles of naming, but it does not mean that it is not good. In the past, people had been using non-Oromoo names considering as modernization. Though changing the name “Tolosaa” to other name is politics. The new name serves as fashion. In the past, people call “Hulagerish” means ‘every country is yours’ since simply they heard and liked it, but now they knew their identity and calling “Singitan”, “Naa’ol” which are interesting Oromoo names. “Marsiimoyi”, “Numarasan”, “Boriifan” are the

recent names that are considered as fashion which means ‘govern all, they surrounded us and I am for tomorrow’ respectively. Though they are modernizing their own, I do oppose this can affect the naming culture. Concerning this issue people ask me as my field is folklore. When they ask me to recommend them a name, I recommend them the previous Oromoo names, but others say it is old fashioned. This is so continued because our educated people need modernization. They consider as the modern ones are better, however, it is something difficult even to call the recent names. For example, look how it is long even to spell “Roorroojibbaa” means ‘hate the oppressors’. It seems two names. They didn’t recognize such problems. They are ignoring the original names. The original ones have deep message. When they call “Abdi” means ‘hope; it shows their hope for future. If they called “Chala” means ‘exceeding or best’; it means that child is considered as someone who is the best of all. It was considered that the child can solve impossibilities tomorrow.

Q. Take the name “Hawwibilusmmaa” means ‘wish for freedom’. Do you think this name is given because there is no other name that can express the same message to oppose the oppression or because it is to show that the person has got the chance to express his/her feeling?

R2. Yes, such kind is there. Some people do to convey message. Others do not recognize such things at all. As has been said, they simply name because the name is interesting, and it is recent. For example “Siccaalee” means ‘you are better’ means ‘you are better than who are around’. It has no any political implication.

Q. We should not miss what we have said earlier. We decided that Oromoo have based on different condition, and the name has related to the different situations in which the societies are experiencing.

R3. Of course, that is right. Someone told me that he is going to name his son “Diinajjeesi” means ‘kill enemy’. He said because he had something in his mind. Therefore, there are some who want to show their feeling based on what is happening in their surroundings. As Daniel has said previously, “Daandii Dhufeera” means ‘the way - has come’ is to say freedom will continue, but there are people who name simply because the name is interesting and they like it. It can be good to name by recent names, yet why

we hate the old names? I am saying we do have interesting old names and let us use them, too.

R2. The old ones exist as long as language exists. We do have the verb “Caalee” (best for female) and “Caalaa” (for male) which should also be available. The new ones, of course, should exist because language is dynamic, this is my personal view, and language changes, so if names change, I don’t think this could have a problem. Rather it contributes for the development of the language. I suspect that the new names may have an impact on the children. Later, these individuals with names related to political issues may suffer because of their names. I do have a fear that a person with a name “Daandii Bilisummaa” means ‘the way to freedom’ may be affected because of his/her name if the freedom we are wish do not come. We cannot interrogate why he/she was named with such names, and it can affect them till the freedom comes (all burst into laugh).

R4. I support all ideas that were raised; besides I want to strengthen them. If a person gives names like “Hawwiibirmadummaa” or “Hawwiibilisumaa” means ‘wish of freedom’, it could be because of the condition in which he/she is, or it could be because he/she simply heard and liked it. He/she may also have a wish to change something. So I think naming with recent tradition is not to distract the old ones. On the other hand, the intention of the one who give the name is decisive. If someone gives name by himself /herself based on the condition in which he/she exists, and his/her own emotion without copying from others, I think it is not to avoid the old names, but to reflect his/her own feelings, emotions or transfer a message based on the situation in which he/she is or the societies are. It needs research to identify whether the recent names are putting the individual’s into danger. The next one is , as said above, naming can affect the child. If it can kill him/her because of his/her name, let it kills. The world is a battle of struggle. In this battle of life, one advantage of naming comes here. I do remember when I was a child, I am sorry I have to say what I intended to say, ABO named small children “Leencoo, Weennii” means ‘Lion, Bear’. This has meaning similarly; Oromoo elders give name which relates to a child’s personality. When they name “Leencoo” means ‘Lion’, the child behaves as hero. I should withstand the consequence of naming. Otherwise, it is to “go”. We should struggle for the consequences of naming that could undermine our naming practices. I do believe change can occur in such a way.

R1. I was considering what I have to say. I am trying to reconcile myself to the ideas raised. I began to negotiate. Does it be social developments; intermingly people use both old names and the recent ones. Surprisingly, our people are face to face with “immediate colonizers” they are struggling. If you take Amhara names, it was given to Oromoo forcefully. Now Oromoos returned to self-discovery. They are not using the past after they began self- discovery. Shall we consider as if the process brought the change? The old one exists; people name their children with the recent names. I think the present also helps the oldness not to perish. We shall consider the recent naming trend as the social development result. It is the result of advancement. Now days, the people love and accepted their identity. Everything is dynamic, and we can't say Oromoos should be named with the past names.

R6. Changing name is the result of being fond of oneself. These people crave for his or her own identity. Thus, changing Amhara or other name into Oromoo should be considered as victory. It gives relief. The new ones are related to the development of the society, the advancement of the peoples' awareness and psychological change of the people. Generally, I do not think that recent names have problems.

R5. By the way what I have said is that naming is cultural. I consider the meaning as 'positive'. The meaning is diverted to Afaan Oromoo, but the name that we give is changed. If it is cultural change, that is one thing. There is positive aspect in it, and there is also negative. For example, those who hear the name “Singitan” before know the meaning and can explain it. However, if we ask rural uneducated people what does 'Singitan' mean, and even if we ask someone who never hear it before, they cannot tell us the meaning. But educated persons can tell us the meaning. So, what is the intention behind those names? Is the intention to have the meaning or they liked the sound of the name? What I oppose is this. If they simply liked the sound, I feel that must be opposed. There is what has to be accepted and there is what has to be rejected. If we call advancement culture changes, does it contribute? Changing names to names that are similar to foreign in pronunciation is because they think that the foreigner is better.

Q. This division is not only among you, others also raise both ideas. Thus, you can raise your ideas against or for.

R2. The name “Singitan” only adds new vocabulary, it is to mean “Caalaa” means ‘you exceed, you are better’. It exists before. This shows that the language has developed, and got synonyms. It may seem to you that it is similar with that of Washington and London names; but they are not... (Interference).

R5. Is it the meaning or the sound (pronunciation) that is needed? What if we say “Caalaa” instead of “Singitan”?

R2. What is the problem if we can have many options? (Others agree saying having an option has no disadvantage (1, 4, 6).

Q. On the other hand, you have also raised that naming in recent trend is exposing the individual with politics related names. Shall we talk on this? In addition what are the causes of changing name? Why do people change their names?

R2. Changing names has difference in different systems from our experience. You can change your name where is could victimize you; because it could be obligating. During the Hilessilassie and Durgue Regime, changing name was for economic reason and political situation. I know a person with whom I learned and lived. After a long time I heard a person from his birth place calling him “Dammasaa” (honey), but has been called “Demisew” at schools and in work places. His name that his parents bestowed him was “Dammasaa” but was changed to “Demisew” which later changed to the original. There are many such cases. This type of change is only for survival, to get education and job opportunity; but now it is for cultural revival. He said “Craving”, yes people craved to be called by their own names. When the chance is available, people used it. Some body changed his name to “Isaanbon” means ‘proud of him’. This is because he didn’t like his former name. He actually began to feel shame because his name was Amhara. There are people who want to capture Oromoo identity. Oromoo lose his identity because of fear. In the past the name change was from Afaan Oromoo to Amharic that was for political and economic purposes; but now the change is from Amharic to Afaan Oromoo to have acceptance among the society. He/she want to be Oromoo among Oromoos.

Q. What is the cause or reason to change old Oromoo names to new (recent) ones?

R2. When “Caalaa” means ‘the best/exceeding’ is changed to “Nimoonaa” means ‘we can win’, I feel that they are similar. “Caalaa” is still strong in political struggle and it can mean we struggle more and we can win.

1. What about change for survival? When someone commits crime, he/she changes his/her name to survive.

R2. Yes, this is one of the two things. It can also be to save one self or it can be to show contention. Furthermore, changing names to Oromoo names is for survival nowadays. That is to be accepted in Oromoo. There is also another option. If a person’s name and the father’s name is Amhara name, they add their grand father’s name when they write or tell their names. This has a message; they want to show that they are originally Oromoo. It is not only changing but also writing up to grandfather to tell their identity, too.

6. Of course, there is changing for the purpose of advantage. They also change for self-discovery. The name by itself can show why the name is given. I asked one of my students why he called himself “Roorroojibbaa” means ‘hate oppressors’; and he told me that he hates oppressors. He changed his name to this one and I asked his previous name. He said that he forgot it and asked other students who his previous name was. He did this deliberately to forget the previous name totally. He said that he wanted to cancel his previous name from his mind. He also explained that he changed his name to this one to make others feel angry and to tell them that he hates oppression. He added that he wanted to put others who may hate the meaning of his name into discomfort. Thus, naming as well as name changing can be used to show contention, self- discovery or escapism still it can be to get acceptance. In addition, it can be used to gain something and lose the other (this refers to “Waggarii” to other name which 5 raised the case above).

R4. One of the reasons of name changing is for survival. For instance, my wife’s name “Birahne” means ‘my light’ was formerly “Guddine” means ‘my development’. It was her brother that changed her name so that she can live being similar to the community when he left his birth place for work. This can show us that changing name can be for adaptation as well as survival. (5 remember that the names of twins are to be identical “Guddinaa and Guddinee”. An Oromoo name can be changed to another Oromoo name

because of culture. There are black Oromoos who the society considered them slaves. Similarly, those who are not black consider some names as blacks' names. For example, there was a person whom I know. His parents bestowed him "Badhaasaa"; but he was named at school "Alebachew" (Amharic name). Later, after graduation, he changed his former name "Alebachew" to "Maggarsaa" (Afaan Oromoo). This can show us that he did not change his name to his previous name "Badhaasaa" though it is Oromoo name. This is because, in his community, this name belongs to those ignored society and he is also from that group.

R5. Changing name is not a recent trend, it began in 1960s. For example, "Lenccoo Lataa" Abbaa Caallaa', were names used by ABO (Oromoo liberation front); "Abba Duulaa" may be recent but exists formerly. How these people did change their names? They changed because it was in the culture formerly. The recent one differs from such name changes. To say whether the recent names indicate being Oromoo or not is questionable for me. On the other hand, people can have another name which does not function as formal name. For example, "pen name" is there. People may also change their names to use it only in war etc.

A. If you have additional idea....?

R3. I sometimes do not convince myself on name changing. This is because I think that name is related to history. For example, my father had Oromoo name. An Amhara priest teacher changed his name to "Taddese" (renewed in Amharic) which was formerly "Bijigaa" (huge). When he raises about his name, he also raises the story related to his name. Of course, self-knowing is good, but such names showing about the history in which everybody were named such as "Fikadu, Daniel, Elfinesh".

R6. Before I graduated from university, I went to court and paid 23 birr to change my name, but since I did not convince myself, I cancelled. I remember what my father told me. "I gave you Amharic name since I want you to be educated and employed." My uncle called me "Hunduma" I was to change my name to "Hunduma." My father loved me very much; so I have to get his permission and I can't contact him as there is no connection in the rural. I left the university unchanged and someone who went with me

that day changed his name. I did not change because the name my father gave me has its own history.

R4. I want to go back to what I have said previously. Fikadu didn't change his name because of what he said, but my reason is not that. Mine is religious name. It is not of others, but it has no interpretation for my religion. It does not matter for me. Individual difference matters. For example, if I change my name, my father will not be angry. My parents were to name me "Worku (Amharic) but the priest named me "Daniel" selecting from bible when I was to be baptized. Thus, why do we suffer with the names that we don't know their meaning? Is it not better to change it?

Q. I have finished what I needed about the naming of children in Nekemete from and around. If there is something left, you can raise.

R3. What has to be added is that naming children with names that do not represent Oromoo has totally to be stopped. In the past, the society named his children not because they forgot themselves but because of the advantages their children can lose. Some people give their children non-Oromoo names being Oromoo, and covered themselves with others' name. For example, there is a person who is called "Tamirat Megersa" He gave his child Amharic name. Then, people asked him why he gave this name. He said that his father named him with Amhara name unknowingly and his own name by if self can describe his child's identity even if he did not give Oromoo name. Then people forced him to change his child's name to "Dureetti" (Afaan Oromoo name). This indicates how much people are concerned about naming.

5. I have something to say. I can see one advantage of naming children with recent names. In the past it was possible to identity person with his/her name if he/she is from west Wollega, East Wollega, Horro, Bale, Borena or other (different parts of Oromia). But now since naming has the same theme, naming in Oromoo has become similar.

Appendix T: Name Change Translation

Name Change (NCh 01)

Age: 20

Religion Protestant

Educational level: Grade 12

Job: Student and self-helping, shoeshine

Q. What was your previous name? Who gave you the name?

R. My previous name was Addisu, which my father gave me the name. But, I did not ask him the reason behind this name since my father died when I was small child.

Q. What do you feel when you are called by the name 'Addisu'?

R. Because of the oppression of the past system on Oromoo people, my family gave me non-native name. My father's and grandfather's are also Amhara's name. So, I started to investigate my identity. I and my family are pure Oromoo. But, they were named Amhara's name because of different reasons related to the past system like getting education and job. They told me that it is mandatory to have Amhara name to get employed. Now, the reverse is true. We are changing to our native name.

Q. Why you change your previous name to native name?

R. I like my current name very much. I wanted to change when I was in grade 8, because I do not want to be called by that name. When people asked me the meaning of 'Addisu', it was not clear for me; it is even difficult for me. But, I like my new since it is a current name and Oromoo name which expresses my identity, too.

Q. What is your new name? Who bestow you this name?

R. My current name is "Nimoonaa" which means 'we will win'. I discuss with my friends and decide it. I chose this name since one of my peer friend whom I love very much was killed. His name was "Nimoonaa". So, I decide to change my name to his name for his memorial since he should not be forgotten. I and my friends propose five names for me though my choice is Nimoonaa. These names are 'Filimo'i, Naanboon, Kanenuus, Nimoonaa and Dhadannoo. I apply to law court and changed to Nimoonaa.

Q. Why you choose this? Does it have any relation with you?

R. Human beings struggle to live both with his life and his society. I struggle all my life to educate myself since I have no one to help me starting from grade one. So, I choose this name since I have to win the struggle of life in addition to the above reason related to my friend's death.

Q. Is there any other reason behind?

R. People can relate my name to politics, but it has no relation. I chose it just relating to my life and in memorial of my friend who was killed.

Q. What is the importance of good name?

R. Good name has importance socially and to be proud of his/her own identity. As I raised above, I read from history that there was a time in which the Oromoo people were under suppression and forced to change their native names to non-Oromoo names to get job and to live with. But now, the reverse is happening in our area. Oromoo people are naming their children by their native names and those who have non-Oromoo names are changing their names to Oromoo names. For instance, when an individual name his child by a name "Odaa", he/she is describing his democratic system under which the Oromoo people regulate laws under this big tree. Thus, the name describes the Oromoo's history and culture. In similar manner, I changed my name since it was not my nation's name; since it doesn't describe me; and since it doesn't express my history and culture.

Q. What about the current name?

R. My current name describes my identity, my culture and my wishes that I want to be. So, my name describes my Oromummaa, my culture and my wishes. So, a name has strong relation to an identity of individuals.

Q. Any issue you want to add?

R. Currently, workers and students both in schools and universities are changing their names widely. The change is basically for two basic reasons. One is an interest of having currently created names and the other one is an intension to express their political feelings and desires. So, the Oromoo people should consider their identity, culture,

beliefs and their progress in their children naming. All Oromoo should have a name which describes their identity and in their language.

Name Change 02 (NCh 02)

Age: 32

Religion: Protestant

Educational Level: BA

Job: Teacher

Q. What was your previous name?

R. Gezahegn Hudera

Q. Who gave you this name? Why?

R. My father gave me this name, but I do not know the reason for giving this name. My father died when I was kid, two years old. So, I could not ask him the reason and the meaning that the name has for me, or for my family.

Q. Why did you change this name?

R. I changed this name since I could not get a chance to ask my father the reason he gave me this name. I heard that my father was died in young age. He was economically influential when he died. He had only me from this world and only one sister. His sister, means my aunt, calls me by my current name that is 'Yaadannoo'. So, I changed my name to "Yaadannoo" means 'Memorial'. Because, I do not like my previous name, Gezahegn, and I do not know the reason my father gave me this name. So, I changed my name to "Yaadannoo" to remember my father whom I missed during my childhood with this name. This is a big gift for him since he had only me in this world.

Q. What do you feel when you are called by this name?

R. Since the name is related with my father, I feel happy and remember my father whom I do not know him.

Q. If there is any issue that is related to your current name?

R. Yes, as I said earlier, my current name is related to my father. It reminds me not only my father, but also my father's economic influential at that time. So, I hope I will create any Organization by this name for a memory of my father.

Q. Do you think this name can express your identity?

R. Exactly. My name describes my internal feeling, that is the feeling that I have for my father which gives me great pleasure. So, I express my feeling in my language which describes my identity. My previous name did not describe me and my feelings, too. So, I hate since I do not know the reason behind that name and its meaning, too. So, I changed to this name, which my aunt is using to call me with.

Name Change 03 (NCh 03)

Age: 19

Religion: Orthodox

Level of education: Grade 9

Job: student

Q. What was your previous name? Why you change it?

R. My previous name was Girmaye Ayenew. I have reason for changing this name. In the past, our elders did not know what to mean by our names and our language. They did not know the history behind name change from indigenous names to Amhara names. But, I learn the secret behind our name and our language. My elder brothers also teach me my history. So, I changed my previous Amhara name to my ethnic Oromoo name.

Q. Who gave you the name Girmaye? What was the reason for giving this name?

R. My father gave me this name. It means my respect. The reason was that I am the seventh child in my family. So, my father wanted to express that one, for getting many children though they were poor.

Q. Does the name Girmaye describe you and your Oromummaa?

R. No, it does not describe me and my Oromummaa. It is not my nation's name. That is why I changed this name.

Q. What do you feel when people are calling you by the name ‘Girmaye’?

R. Being an Oromoo youth, I was feeling sad when people call me by non-indigenous name. I don’t like. I did not feel comfort when people call me by that name.

Q. When did you start feeling about this name?

R. When I passed from Grade 6 to 7, I start thinking little about my nation and my identity. I started thinking about my name and decided to change it. I told my classroom teacher to change my name when I was in Grade 7, though I did not decide about my new name. My teacher refused and told me to change in Grade 8. I asked my Grade 8 classroom teacher again. She said that name change is possible before I passed to grade 8. I stopped begging them and applied to our woreda’s law court and changed my name formally to ‘Naatiifeeraa’.

Q. Who proposed you the new name? Why did you choose it?

R. I choose the name ‘Naatiifeeraa’ discussing with my brothers who are at work and in University. I prefer the name because my family’s life has improved since some of my brothers are employed and others have joined university. Thus, my name expresses that my life has somewhat improved, and I hope more in the future. “Naatiifeeraa” means ‘I got tiny rain’, and then more rain is expected’.

Q. What is ‘raining for you’? What about for others?

R. There is a change in both my life and my family’s life. My parents were poor; they were suffering a lot to take care of this large family. My elder brothers also suffer a lot while they were in schools and in Universities. As a result of their success, my life is better and I am learning with better hope. What I got now by my brothers’ help, will be better in the future. That is what my name expresses.

Q. What do you feel when people call you by the name Naatiifeeraa?

R. I feel very happy and feel much comfort since they are calling me by my native name. I also thank you for calling me by the name Naatiifeeraa.

Q. Does your name have other message than yours and your family's life improvement?

R. It has little message in relation to politics. There are different meetings held in this school every year. I and some of my friends ask some questions that are related to human rights thinking that we are in democratic system. However, they considered us as activists and oppose us. From this, my name is related to the little democratic right that I got at least to ask what I feel about my country like 'why our biggest city Finfinnee is governed by federal government? And so on. Thus, with this little democratic right we got, we tried to express our feelings and problems. This is little rain, which is raining; "Naatiifeeraa" will be raining heavily in the future-that means I hope that we travel to freedom and liberty.

Q. Now your name is Naatiifeeraa. Girmaye was a past history. What do you feel if you are called by Girmaye?

R. Yeha, Girmaye is a past history. I do not want to be called by this name. I am now called by my native name. So, I am independent person now. I can also reach a good position like you in the future.

Q. Does your new name express your Oromummaa? How?

R. Yes, 100%. Since my father's name is Ayenew, which is Amhara's name, people might doubt about my identity though I am Oromoo in blood. So, my name 'Naatiifeeraa' can express my identity. It has Oromoo meaning and the secret behind the name also describes me well. But, if I say my name is Girmaye Ayenew, people might think that I am Tigire or Amhara; which I do not want to be, because I want to be myself. There is a saying in Afaan Oromoo, "Dhugaan niqalatti malee hincittu". Thus, I want to say the fact; I do not want to hide myself and my identity. I want to reflect my true identity and even pass from this world. Even in hardship, I never hide my identity. Instead of getting advantage by being called by non-native name, I prefer to miss the advantage by being called by my native name; because, I hope that my future is bright.

Q. Why you change your name to the current Oromoo name?

R. I personally like both the previous and the current Oromoo names. But, I changed to the current name since this name expresses my internal feeling more than the previous names.

Q. What are the reasons of name changing practices in this area?

R. Those whose names are non-Oromoo names are changing their names currently. When individuals identify about themselves, they do not want to be called by non-native names. So, they change their names since they do not describe them. There is a condition in which those who want to live by imitating others to get advantage and for personal benefit by changing their names to Amhara or other non-native names.

Q. What are the advantages of good names?

R. For instance, my name is 'Naatiifeeraa'. Hoping what I have got little now, I work hard and want to be strong in my education to proceed to a better life. So, my name helps me to struggle more. Our elders also say, "Maqaan gaarii, afaa gaarii caala" which means, 'Good name is better than good clothing'. So, good names encourage us to be like our names. I want to be more than my name. For instance, if his name is "Abdii", he tolerates the challenges he faces and struggles to be like his name. However, there are some individuals who are opposite to their names. What so ever it is, it is very important to give good names to children since it plays a great role to become like their names. Akka beektonni addunyaa jedhanittis 'Abdiin nama ishee abdatu bira jirti' jedhu. Hawwiisaa bira ga'uuf hundeen sammusaati.

Q. Any point you want to add?

R. As an Oromoo, we have to be proud of our Oromummaa, and our language. We have to leave other's language and develop our culture. We should stop hating each other and work together to develop our language and our culture to be a developed nation.

Name Change 04 (NCh 04)

Age: 18

Educational level: Grade 12

Religion: Protestant

Job: Student

Q. What was your previous name? Who gave you the name?

R. My previous name was Kasech Wondwosen, which was given by my father. He gave me this name since I was born after my elder brother's death, which means my God replaced ...

Q. Why you hate this name?

R. All my friends and people hearing my name hate it. So, I changed my previous name. I also do not feel comfort when people are calling me by it. For one thing, as you know, the name is not attractive. And, my friends also hate to call me with it. So, they changed my name to 'Mo'iikaa'.

Q. What do you feel when they call you by your new name? Why?

R. I feel so comfort and I like the name very much, because the meaning is attractive since it is in Afaan Oromoo. I like the name for different reasons. One is its meaning describes me since I will face many challenges and I have to win them, Mo'iikaa means 'let you win'. The other reason is it is smart name and looks like English, so beautiful. The third reason is though it is difficult for many persons to identify its meaning, it is Afaan Oromoo name. The last one is it is my wish to have such attractive name; so my friends and my family also agreed on and I changed.

Q. Do you have other reasons for changing your name?

R. Yes. Of course, I have another name that my parents called me at home, which is Milion. But, when I am called with my father, my nation might not be known; people might doubt that I am not Oromoo. That means, to describe myself, I have to tell my name till my grandfather's name. But now, my nation can be identified though my father's name is not in Afaan Oromoo: Mo'iikaa Wondeweson Maggarsaa. So, I changed my name to express my identity; to describe my Oromummaa.

Q. Why does your previous name do not express your Oromummaa?

R. Because the name is not Oromoo name. But, Mo'iikaa is an attractive and Oromoo name that describes my identity. So, I like it and I changed it. And secondly, the meaning itself is so attractive, 'Mo'i' means 'win', which is interesting.

Q. Why did you not change to the previous names like "Deraartuu, Tolashee" and the like?

R. Of course, it has no problem if it is Deraartuu or Tolashee. But, I like 'Mo'iikaa' since it is the current Oromoo name, attractive and meaningful for me. I also like the previous Oromoo names, but I prefer this one since it expresses my wish. But, if my previous name is the Original Oromoo names, I do not change.

Q. If you have any other reason for choosing this name, please tell me?

R. I have just change to express my identity, language and culture. I also prefer this name since it expresses me more than other since I am a student; I have to struggle in many directions and win to live a better life.

Q. Any point you want to add, please?

R. Currently, the Oromoo people are naming their names using their native names. This is for different reasons. One the current Oromoo names are so attractive. Two, the people understand their language and culture more than before. The other reasons may the development of tekinology and people's advancement in education.

Appendix U: Sample Document

Kidane Miheret Catholic School

Mark List

Academic Year 2007 E.C

Semester _____ Subject _____

No.	Name of Students Grade 1A	Names of Students Grade 1B	Names of Students Grade 2A

1	Abdii Tamasgeen	Abdii Daggafaa Addisuu	Abdii Raaree Hiikaa
2	Akliiluu Abbiyye	Abdii Saamu'eel Guddinaa	Amanuel Amante Cawaqa
3	Alii Kadir	Abinnat Alamaayyoo Zarqaa	Badiruu Alqaadir Sayid
4	Amir Kalil	Adama Abdulqaadir Nuru	Biruk Tesfa Galaalchaa
5	Barakat Makuriyaa	Amanu'el Tamasgen Waqjira	Boonaa Yohaannis Tesfa
6	Biqilaa Mangashaa	Amiir Mahaammad Hayyaa	Daani'eel Kaasaahuun
7	Biqilaa Taakkalee	Bilaalii Yaasin Nuriyyee	Daawwit Takilee Kaasaa
8	Boonaa Caniyaalew	Bilisumma Birhanu Ferrisaa	Diribaa Waaqjiraa
9	Daawwit Ayyaanaa	Biqilaa Fiqaaduu	Eeliyaas Taarikuu Boranaa
10	Daawwit Tesfaayee	Eebbaa Fiqiruu Asaffaa	Efraataa Maammoo
11	Dagagaa Salmoon	Eebbisaa Waaqjiraa Galataa	Efreem TesfaaOljirraa
12	Dinqisaa Tamanee	Eermiyaas Birhaanuu Gunjee	Firaa'ol Margaa Ittaanaa
13	Eenyummaa Zarihuun	Fedhasaa Tashoomee	Isxifaanos Mlakaamuu
14	Faatii Taajuddin	Firaa'ol Mangashaa Tolasaa	Iyyoob Keffiyaalew Dinqaa
15	Firaa'ol Sooressaa	Galatasaa Taaffasee Daaqaa	Kakuu Abdisaa Waqwayyaa
16	Gammachiis Abbabee	Gammachiis Biraasaa Boolee	Kanariyaan Garramuu
17	Geediyoon Asefaa	Hfeeraa Darajjee Taakkalaa	Kanariyaan Mulaatuu
18	Gumaa Teshoomee	Hiikaa Alamaayyoo Tasfaa	Masaay Daawwit Fiqaaduu
19	Habtaamuu Bitawu	Kakuu Girmaa Nagishoo	Mikaa'el Dessaleny
20	Henook Baqqalaa	Kennasaa Dhiinsaa	Mo'iboon Gaarummaa
21	Imran Nursabo	Lalisaa Eermiyaas Tarrafaa	Muluqan Mulaatuu
22	Keetiim Wandimmuu	Lammii Dastaa Beenyaa	Naa'ol Aberraa Maammoo
23	Kennaa Mitikkuu	Marsiimoi Daani'eel	Naa'ol Addisuu Caalaa
24	Lalisaa Fayisaa	Marsiimo'i Kidaanuu Lataa	Naatinaa'el Dammallaash
25	Maaliik Wanduu	Mataanol Takiluu Tarreessaa	Obsaa Taaddasaa Kitilaa
26	Maatiwoos Abrahaam	Miikiyaas Silashii Fallaqqaa	Oliifan Addaamuu
27	Malkaamuu Galataa	Miraataam Gaarummaa	Oliyaad Malaakuu Yoonas
28	Marsiimoy Wandimuu	Miraataam Maammoo	Roobeeraa Gammachuu
29	Milkii Ijjiguu	Mo'aa Duulaa	Sanyii Abdiisaa Waqwayyaa
30	Mintasnoot Xankir	Naahil Mirreessaa Raggaasaa	Sanyii Fayisaa Fayyeeraa

31	Mootii Tafarii	Nimona Cimdessa Ragasaa	Sanyii Siyyum Nagaasaa
32	Musee Birhaanuu	Raagoo Assabee Abeetuu	Sooressaa Birhaanuu
33	Naatinaa'el Mulgeetaa	Roobsan Dirribaa Bulchaa	Yaareed Indaalee Gabruu
34	Nimoonaa Abiyyuu	Roobsan Saamu'eel	Ansiif Dabalaa Bari
35	Phawulos Taallaqgetaa	Saamu'eel Habtaamuu	Ayiman Abduu Xoonee
36	Roobenaaf Fiqaaduu	Samiir Ahmad Abdulqaadir	Ayyaantuu Solomoon
37	Saamir Mesfin	Sanyii a Abiyoot Teshoomee	Biqilee Abrahaam
38	Saamsoon Waagaayee	Sanyii Kumaa Ayyaanaa	Biqiltuu Abrahaam Deettii
39	Surraa Ayyaanaa	Sanyii Tamasgeen Habtee	Biqiltuu Siyyum Guutuu
40	Yerowaaq Tarreessaa	Siinaaf Abbabee Gabbisaa	Biqiltuu Tashaalee
41	Zelaalem Maarqos	Sumaaf Alamaayyoo	Boontuu Baqalee Mitikkuu
42	Amartii Zarihuun	Tolasaa Mitikkuu	Boontuu Fayisaa Tolasaa
43	Annanee Abdii	Waadaa Tsaggaayee	Boontuu Tafarraa Barfataa
44	Ayyaantuu Margaa	Waaqumaa Margaa Garbii	Fedhawaaq Taammanee
45	Boontuu Dabalaa	Yaadawaaq Faxxanee	Feeneet Xurunaa Waliisaa
46	Boontuu Dessaaleny	Yordaanos Assagid Caarqos	Feenus Takkaa Baqqalaa
47	Burqituu Abdii	Yoseef Adinoo Gammachuu	Fo'annee Immiruu Qana'aa
48	Feeneet Yoseef	Betsinaat Taammiraat	Haannaa Dajanee Tesfaayee
49	Feenus Hinkoosaa	Biiftuu Mitikkuu Moosisaa	Hawwii Baqqalaa Wiirtuu
50	Feevan Faantaahuun	Bilisee Addaamuu Saaqqataa	Immabeet Girmaa
51	Fiyameettaa Birhaanuu	Bilisee Marshaa Inkoosaa	Kana'aan Mitikkuu
52	Hawwii Fiqaaduu	Boontuu Laggasee Teessoo	Kumee Tafarii Disaasaa
53	Hayyittii Guutuu	Boontuu Siisaay Bookaa	Lalisee Marshaa Inkoosaa
54	Keeraaj Taammiraat	Daraartuu Kabbadee Fufaa	Leensaa Abarraa Dabalaa
55	Kibree Tegenyee	Dibora Malkamu Namomsaa	Leensaa Andaargee T
56	Kookeet Ayinee	Feeneet Amsaaluu Lataa	Marartuu Dessaaleny
57	Kookeet Salomoon	Feeneet Birhaanuu Yiggazuu	Meeroobii Mollaalliny
58	Koookeet Tasammaa	Feeneet Buzuayehu Shiferraa	Qaalkidaan Alamuu
59	Kootiim Saamu'eel	Feeneet Fayisaa Mokonnon	Qiddist Masfin Hayiluu
60	Maartaa Dabalaa	Feeneet Habtaamuu	Raajii Iddoosaa Bakaree

61	Meetii Dubbaalee	Fiqir Gezaahaany Toluu	Raajii Takiluu Galataa
62	Naantaan Girmaa	Gannat B/Masqal Tolasaa	Roobee Tarrafaa Barfataa
63	Nimoonaa Melkaamuu	Gannat Yirgaa	Seenaa Tamasgeen Asaffaa
64	Qiddist Girmaa	Hiwoot Teshoomee Belaay	Siifan Birhaanuu Tesfaayee
65	Roobeet Darajjee	Jaallanee Taammiraat	Siifan Lammeessaa
66	Saamraawwit Mulaatuu	Leensaa Tashome Ayyaanaa	Siinan Abdii Saamu'eel
67	Samiiraa Takkaa	Meetii Asfaawu Waltajjii	Simannee Shibbiruu
68	Seenaa Zelaalem	Mootuu Duulaa Toleeraa	Tuujubee Leellisaa Caalii
69	Siifan Alamuu	Mootuu Taaddasaa	