

Assessing Lexical Variations: The Case of Afan Oromo and Literature's Department Research Course at the 3 Public Universities¹

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Abstract The main objective of this study was to assess lexical variations in the context of Afan Oromo and Literature Department's Research Methods course offered at the three public universities (Adama Science and Technology-ASTU, Addis Ababa-AAU and Ambo-AU) in Ethiopia. In these universities, particular course offering instructors were among the participants on the one hand. The research related books locally published ones, the relevant course outlines, including the modules prepared as supportive materials and students' thesis's at the three public universities, "Wiirtuu"-magazines for Afan Oromo Standardization Volumes 1-11 (1995-2014) were considered were used as secondary data sources, on the other hand. Instruments applied to gather data were the relevant document scrutiny, interviews and focus group discussions. After the assessment made, significant lexical variations were portrayed as the research findings. The course offering instructors and their respective students in the study sites were also lacked consistent use of these technical terms. And some of these varied terms create misunderstandings to the readers. Thus, it was suggested by the researcher that the instructors' team work spirit within and among the universities need to be enhanced in action so that standardized terms could be produced and accessed in coherence to respective users. And a responsible and working organ would also be in place to facilitate the creation of standard research methods course related technical terms.

Keywords Lexical Variations, Afan Oromo, Research Methods

change and development, general situations related to linguistic society in context could be among the major one. The expansion in mass communication in the eighteenth and nineteenth centuries, for instance, encouraged the development of printing. In addition, industrialization processes in many arenas-social, political, economic, manufacturing, and legal issues played pivotal roles in the development of languages. Enhancements of the scientific findings and diverse academic studies also boosted language development parallel to the progress. Thus, new words have been designed to express new ideas and events¹ including pertinent innovations.

Now embracing and learning different languages have been considered as vital for further knowledge and economic developments. The COUNCIL OF THE EUROPEAN UNION's resolution, in this connection for instance, states that "... linguistic diversity within Europe constitutes an added value for the development of economic and cultural relations between the European Union and the rest of the world; ... multilingualism contributes to developing creativity by allowing access to other ways of thinking, interpreting the world and expressing the imagination."²

Intellectualizations of languages also contribute to language development. In this regard Garvin states the following:

Language intellectualization is an important dimension of language development (cf. Ferguson, 1968; Garvin, 1973). It is a dynamic process, characteristic of most languages which are developing an expanded range of functions in their societies. In these developing languages intellectualization is a way of providing 'more accurate and detailed means of expression,

1. Background and Rationales

Among the many factors contributing to language

¹ Andrean, Linda (ny:32)
²COUNCIL OF THE EUROPEAN UNION (21 November 2008:4-5)

especially in the domains of modern life, that is to say in the spheres of science and technology, of government and politics, of higher education, of contemporary culture, etc.' (Garvin, 1973: 43).³

The above passage, related to the South African languages, reveals that the process of language intellectualization promotes the use of language in an accurate and detail manner at higher education. In this regard: "Although language intellectualization may occur naturally, there is a growing consensus among language planning scholars that, in developing languages such as those of Africa, there is a need for a conscious and deliberate effort to accelerate the process and to make it more effective."⁴ Here, the intended facilitation of language use and its development has been favored. However, "The main cited problem is the lack of appropriate terminology that will enable these languages to be used in modern domains of language use such as science and technology."⁵ Thus, "Term creation for the purpose of modernizing the indigenous languages ... falls under a process called intellectualization. This is a process of accelerating the growth and development of languages."⁶ These efforts have been backed officially by the constitution of the South African Government.

In the above passages, some situations regarding how the European and the South African languages practiced development processes have been reflected in brief. And here in the Ethiopian context, very brief information about the processes and status of the Afan Oromo development has been reflected.

The pioneering and succeeding writers in Afan Oromo employing varied local scripts and/or the abroad ones were opposed by the former regimes of the country until 1991. The current script won official recognition since 1991. Onesimos Nasib's most significant contribution was the complete translation of The Holy Bible known as "መግቢያ ቅዱስ" – HOLY BIBLE which was printed in 1899 at St. Chrischona in Switzerland." (Mekuria, 1995:40). The then regimes did not allow the official uses of Afan Oromo in both the local and foreign scripts, Ge'ez and Latin respectively, including the new Afan Oromo script created by Shek Bakri Saphalo in 1956. But the subsequent Military Derg regime (as of 1974-1991), allowed the use of Afan Oromo in the national radio programs and printing news (known as 'BARIISAA') and, together with 14 other Ethiopian languages, for non-formal basic education purposes, employing Amharic (Ge'ez) scripts.

After the Derg regime has been changed in 1991 and numerous functional opportunities have been flourished to

the uses of Afan Oromo. Using Afan Oromo as a medium of instruction, opportunities have been created to attend formal education at primary schools (Grades 1-8) and including the TTIs' (Teachers Training Institutes) and TTCs'(Teachers Training Colleges). Also Afan Oromo as a subject continued to be offered at secondary schools both in the first and second cycles (Grades 9-10 and 11-12 respectively). A particular Afan Oromo and Literature and/or Folklore Departments at some Ethiopian public universities have been established and employed Afan Oromo as a medium of Instruction for first and Second degrees, (BA and MA). The current Constitution of Ethiopia, Article 39, No. 2 also states that "Every nation, nationality and people in Ethiopia has the right to speak, to write and to develop its language; to express and to promote its culture; and to preserve its history."⁷ Based on this legal situation, the above and some related endeavors regarding the development of Afan Oromo functions have been made as stated below.

Attempts have been made to address lack of standardized terms in Afan Oromo by Oromia Education Bureau (OEB) and Oromia Culture and Tourism Bureau (OCTB). In this regard, a committee, comprising language experts from these Oromia Regional State's bureaus and Addis Ababa University in 1995. And the committee's activities manifested through a biannual journal called Wiirtuu. This journal has a title known as Afan Oromo Standardization Research Journal (as 'BARRUULEE QORMAATA WAALTINA AFAAN OROMOO' in Afan Oromo). Prof. Wolff (2012) also produced a lecture on title "The Status, Prospects and Problems of Afan Oromo in Present-Day Ethiopia" at ASTU. "There is no reason, why bi- or trilingual communication, for instance, involving *English, Amharic, and Afan Oromo*, should not work in all subjects taught at university level." in context has been among his experimental and observational research results reflected.

Statement of the Problem

It is self-evident that currently Afan Oromo has been playing an important role as a communication tool in the social, economic and politics spheres of the country Ethiopia at large and in Oromia Regional State in particular. Among these the following could be mentioned: administration, education and training institutions including some public and a few private universities in Ethiopia. In this regard, the Oromia Regional State bureaus, education and training institutions conduct research activities, workshops and conference including related reports considering Afan Oromo as medium.

Among the revealed relevant centers and Institutions at public universities, the Oromo Research Center (ORC),

3 Rosalie Finlayson & Mbulungeni Madiba (2002) *The Intellectualisation of the Indigenous Languages of South Africa: Challenges and Prospects*, Current Issues in Language Planning, 3:1, 40-61, DOI: 10.1080/14664200208668036

4 Ibid.

5 Ibid.

6 Ibid.

7 The Constitution of the Federal Democratic Republic of Ethiopia. (21st August, 1995). Addis Ababa: (n. p.).

formerly established at Adama University, the current Adama Science and Technology University, the ORC moved to now has been functioning at Arsi University on the one hand, and Institute of Oromo Study established at Jima University with its extended tasks there could be cited as official organs aspired in enhancing the quality cultural and academic and research tasks in Afan Oromo and in English as well.

The Oromia Regional State's Bureau of Culture and Tourism has also been produced so far the standardized terms numbered about 3506. The number of the research related lexis published in the journals (Volumes 1-11 through 1995-2014) were limited since over 89% terms' content have been related to mixed fields of studies, i.e. not focusing on a specific field of study. Research related lexis have been only about 11% as per the researcher's count (Sileshi 2013:82; Silashii-PhD, 2014:194-195; Wiirtuu 2006:215-225) from these documents.

Albeit many encouraging works in the research related course have been underway, the researcher has been observing many lexical variations in context while offering the research methods course at one of the public universities he had been working. Thus, in this study only three public universities: Adama Science and Technology (ASTU), Addis Ababa University (AAU) and Ambo University (AU) were focused by the researcher. The English terms have been served as the source knowledge for the assessment in this study.

2. Objectives

This study has the following two specific objectives: a) to describe some major Afan Oromo related lexical variations in the research methods' course offering context; b) to attempt to designate some reasons why these variations occurred and c) to propose some basic standardized research related lexis.

3. Methods

The study sites have been three public Universities: Adama Science and Technology (ASTU), Addis Ababa University(AAU) and Ambo university(AU). Purposive and available sampling was considered for the study sites and informants and/or the intended participants of the data sources selections respectively. The above two public universities were considered for these are nearest and, easily accessed to the researcher working at ASTU. And these three universities have comprised Afan Oromo Department in which research methods course has been offered. Added to this, the Oromia Culture and Tourism Bureau printed standardized journals (1-11 volumes in total, published from 1995) and the three universities' respective related Materials (Modules, Course outlines and Thesis) and other published related materials the researcher

found in the local bookshops were used as the secondary data sources. Relevant documents' scrutiny, Interviews and Focus Group Discussion (FGD) were mainly used as tools for data gathering while qualitative methods has been mainly employed for this study.

4. Results and Discussions

The collected data, using the above stated respective sources, have been assessed. Among the obtained research related terminologies, some major research methods related, at large, and a research report writing related Lexes, in particular have first been set in English language in two appendixes (Cf. Appendix A and Appendix B). Appendix A comprises 16 lexes and Appendix B contains 9 lexes, 25 lexes in total. And the data acquired from the three public universities, the Oromia Culture and Tourism Bureau's Wiirtuu in the volumes 1-11 published journals & the dictionary and other relevant sources of terminologies have been considered, organized and arranged as an initial system so that the variations could be depicted easily. In the similar approach, Appendixes C has been arranged to portray the intended proposal as one of optional standardized lexes to the research methods course (Cf. Appendix C).

And the following brief results and discussions have also been produced in line with the aforementioned objectives of this study.

4.1. Some Lexes Variations in the Research Methods Course including Their Sources

As per the data obtained through the document scrutiny, the following data show the variations right from the name "Research". In this regard the lexis in the English term "Research" has got at least about six terms in practice in Afan Oromo and has been provided including their respective sources.

1. **QO'ANNOO**, as per Mr. Ashenafi and Mr. Mesfin (2012:1, ...); the research methods course Module prepared at Adama Science and Technology University (ASTU);
2. **QORANNOO**, Mr. Leggese Geleta (2008:857); Mr. Addunyaa Barkeessaa(2011: on the book's cover and PP. I, II, ...); Mr. Dastaa Dassaalany(2013:VI, ...) and Ambo University (AU); **And as** per the dictionary in three languages Afan Oromo, Amharic and English) by OCTB, means "Evaluation" and "Discussion" (205:507), Ambo University (Cf. Appendix A).
3. **QU'ANNOO/QORANNAA/QORMAATA**, as per the Addis Ababa University (AAU), The MA thesis produced by: Mr. Lammeessaa (2007), Mr. Shamsaddiin Yusuuf (1999E.C.), Mr. Kadiir(2007) respectively; and as per the dictionary by OCTB (205:511) and Wiirtuu (1993:194), Vol. 6, also states as "Study";

4. **QO'ANNAA**, as per the Addis Ababa University-the MA thesis by Mr. Fiqaaduu (2007),
5. **QORMAATA**, at Adama Science and Technology University, Wiirtuu V6l. 6 (1993:194); dictionary by OCTB (205:508); (205:507)
6. **QORANNA**, as per the dictionary by OCTB (205:511) and by OCTB (205:507), it means "Study";

As can be read from the above 1-6 listed lexes in Afan Oromo, one could easily perceive the variations. For instance, in the lexes QO'ANNOO, QU'ANNOO and QO'ANNAA, the major variations have been on their respective vowels types used. These varied short vowels are "O" and "U" as used in the beginning of the lexes-"QO- ..." and "QU- ...," and also long vowels "...-OO" and "...-AA" as used in the last phonemes of the lexes "-NNOO" and "-NNAA." These variations have been created simply by respective writers' usage/dialects/idioclect of the language causing no major meaning differences.

Lexes on the third listed above in one University but employed three varied terminologies: **QU'ANNOO**, **QORANNA** and **QORMAATA**. It was at Addis Ababa University (AAU) that the three students used in their respective research reports. The three reporters were accomplished their work the same year at the same university as indicated above.

The researcher, on the other hand, provided the term "Abstract" with its respective lexes variations in Afan Oromo including their respective sources.

1. Axareera (3rd International Oromo Studies Conference 2018:31,48,54,62,64,65,)
2. Axareeraa (3rd International Oromo Studies Conference 2018:34,35,44,47,51,58)
3. **Axereera** (Kedir 2007:ii, Fikadu 2007; 3rd International Oromo Studies Conference 2018:33,36,39);
4. **Axereeraa** (3rd International Oromo Studies Conference 2018:25,27,40,56)
5. **Axerara** (The first Wiirtuu, Afan Oromo Research Journal 1995:85; Wiirtuu, V6l. 6; 1993 E.C./2001:176; V6l. 9, 2001:222; V6l. 10. 2005:209;)
6. **Axerera** (3rd International Oromo Studies Conference 2018:66)
7. Axereraa (Lemessa 2007:iii; Desta 2013:60; 3rd International Oromo Studies Conference 2018:43)
8. **Ariirrata** (Wiirtuu, V6l. 10, 2005:1)

The above listed varied lexes obtained from different written documents. The fifth and the eighth (Axerera and Ariirrata) were from the same Government Bureau's-the Oromia Culture and Tourism Bureau. While the second and the third (Axereera and Axereeraa) were obtained from Addis Ababa University's MA thesis the same year-2007 and one person who privately published a research course/work related book in 2013 (Mr. Desta)

accessed in some local bookshops.

These differences have been occurred by employing different vowels and different words as could be observed above. These variations appeared simply by the writers' use of their dialect on the one hand and by the writers' use of the standardized lexis as formerly published in Wiirtuu by OCTB. As observed above, the same bureau, after establishing the standardized term could apply varied lexis to the article prepared in the same journal. The researcher also observed that in a research conference this same lexis has been presented in big variations. Among the collected lexes variations appeared about 90% of them have been in the 3rd International Oromo Studies Conference Book of Abstracts (2018:25-66). The situation in such institute entails technology assisted use of standardized lexis for future publications.

One more lexis, in the English language known as "background of the study" has been presented with about twelve variations in the eight components variations stated below.

1. **Ka'insa, Bu'uura ka'umsa, Duubee, Seenduubee, Seen-duubee** (Adama Science and Technology University-ASTU)
2. **Ka'iinsa** (Dictionary in Oromo/Galme'e jechoota Afaan Oromoo by OCTB, 2005:388)
3. **Seen duubee/Seenduubee** (Ambo University-AU)
4. **Seenduubee/duubee/Duubee qormaataa** (Addis Ababa University)
5. **Seenduuba** (Desta 2013:59)
6. **Duubee** (Fiqaaduu 2007);
7. **Ka'umsa qorannichaa** (Kadiir 2007:ii; Lammeessaa 2007:iii)
8. **Ariirrata/Seen-duuba** (Addunyaa 2011:III, 52, ...)

The above listed varied lexes have been obtained mainly from the different written documents and through interviews and focus group discussions' participants at ASTU and AAU relevant instructors, MA thesis reports and research work reference book locally published in Afan Oromo. The total variations obtained above are 12 (Ka'insa, Ka'iinsa, Bu'uura, Ka'umsa, Duubee, Duubee, Seenduubee, Seenduuba, Seen duubee, Seen-duubee, Seen-duuba and Ariirrata).

The first varied lexes (**Ka'insa, Bu'uura ka'umsa, Duubee, Seenduubee, Seen-duubee**) were in use at the same one university-Adama Science and Technology University. About seven varied lexes (**Seenduubee/duubee/Duubee qormaataa/Ka'umsa qorannichaa /Ariirrata/ Seenduuba/Seen-duuba**) were observed at one same university-AAU.

It was observed that during the different groups discussions in which 30 persons participated at the three identified Universities; only 3 instructors used the term "Ka'insa".

On the other hand, the English terms "Background" and "Statement of the problem" were used in Afan Oromo as a lexis known "Ka'umsa". But such term could create a

communication barrier in that the original concepts convey different meanings unless specified in details with context. Furthermore, for the English language research related term such as “Appendix” still variations in Afan Oromo have been observed. Such variations include: Maxxantuu, Dabalee, Miiltoo The OCTB had been published as standard term as “Miiltoo” for it in Wiirtuu 1995:91; Wiirtuu Vol. 10, 2005:225. But, what the researcher personally encountered or experienced in this regard was that individual instructor forces his respective students to use his own term, Dabalee, disregarding the standardized term in their respective research report.

4.2. Some Reasons for the Emerging Lexes Variations

Based on the participants’/instructors’ opinions reflected in the interviews and focus group discussions, the following points were identified as causes contributing to the current lexical variations. The results were summarized under ten major points:

1. The publications of research journals (Wiirtuu), published with standardized Afan Oromo terms was not found in the Universities.
2. Very limited number of publication of the pertinent Wiirtuu was available in the book shops.
3. There was no advancement and/or improved and republications of the Wiirtuu pertinent to the research methods’ lexes.
4. Presence of some rejections of the standardized terms produced and published by the OCTB-Wiirtuu. These rejections were ascribed with the academic staffs’ the universities that the producers of the standardized terms were not qualified enough.
5. Concerned university staff did not have access to participate on relevant workshops, seminars and any other team works organized for standardization committee by OCTB.
6. The instructors of the research methods course have been used different terms to refer to those identified lexes based on their own personal knowledges or linguistic backgrounds.
7. Among the three public universities under this study, Ambo University had established a working team to produce standardized lexes for use in various courses offered within the department. Instructors in the remaining two universities did not practice the same nor had no other better way observed to minimize these lexes variations. Thus, lack of established academic staffs’ working team for standardized lexes production at the remaining two public universities were considered among the factors to the creations and sustaining of lexes variations.
8. As has been observed in the aforementioned results and discussions, the OCTB itself did not either consistently apply the standardized lexes ones established nor explain reasons for the inconsistent uses of these lexes. For instance, for the English term: Wiirtuu, (The first Wiirtuu, Afan Oromo Research Journal 1995:85; Wiirtuu, Vol. 6; 1993 E.C./2001:176; Vol. 9, 2001:222; Vol. 10. 2005:209;) and Wiirtuu, Vol. 10 (2005:1) employed “Axeerara” and “Ariirrata” respectively used in such vivid variation of lexis.
9. Individual producers and publishers of research methods related book also did not consider the former standardized lexes and simply use their local dialects in their respective works, thus, encourage lexes variations.
10. Absence of Oromo language academy with qualified human and required resources that could lead the task and develop an increasing standardized lexes were among the contributing factors to sustain the variations.

4.3. Some Basic Standardized Research Methods Related Lexes Proposed Optionally

As part of the results of this study, the researcher has provided a research methods lexes proposal on the **Appendixes C and D** of this study optionally. The researcher sees and has been considered mainly the OCTB’s publications of the standardized terminologies. Over 80% of the proposed alternative lexes (Cf. Appendix C and Appendix D) have been from the published documents of the OCTB. The main reason for his consideration is that he knows about the members of the respective committee in action. Thus, the committee members were educated in their respective fields also relevant to the production of these terminologies. They are also equipped in the indigenous knowledge of the Oromo people. Their respective experiences have also need to be valued too, as to the researchers’ knowledge and perspective.

Added to this the researcher considered economical lexes as one of the important factors as well. In this regard, a lexis containing less number of phonemes had been selected than those more phonemes containing lexes since conveying the same meaning in context. For instance, among the Afan Oromo alternative lexes for the English term “Background,” we have: “Seen duubee,” or “Seen duubee” or “Seen-duubee.” Here the researcher preferred the lexis known as “Ka’insa” standardized by the OCTB in that it requires less space and lesser time to use that hold the same meaning in any way.

Thus, the detailed proposed alternative standardized lexes pertinent to the research methods have been provided

on the Appendix C of this study.

5. Conclusions and Recommendations

The lexical variations found mainly in written documents on the one hand and the data obtained from the interviews and the focus group discussions on the other hand were collected and assessed. In this regard, the English language terminologies, including respective concepts, in context were used as the major guide and sources of knowledge.

Accordingly, significant lexes variations were detected among and within the public universities at large. More lexes variations observed in ASTU and AAU than in Ambo University in particular. The main reason for fewer lexes of variations found at Ambo University was that the respective Afan Oromo department academic staff members established a working team to create standardized terms in their respective fields of studies. And agreed up lexes had been used consistently and practices observed at Ambo University portray minimized lexical variations. Also, the course outlines, module prepared and the candidate thesis work all revealed standardized use of lexes in the research methods course at AU at large.

Therefore, the following recommendations of the researcher are thought in some way to enhance the use and establishment and development of standardized lexes for the research methods course:

1. Respective Department of Afan Oromo and Literature/Folklore at the three public Universities need to share experiences, identify their respective gaps and work together to address the problems.
2. Respective organizations such as the Institutes of Oromo Studies (IOS), the Oromo Research Center

and Oromia Culture and Tourism Bureau including the Oromia Education Bureau and others need to come together with their respective resources to understand the problems and plan to act and to produce better standardized lexes optionally.

3. All public Universities located in Oromia Regional State and pertinent higher education institutes need to work to understand pertinent problems and call international research conferences and sustain facilitating production and a more developed use of standardized lexes.

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Appendix A: Some Research Course Related English Lexes with Some Revealed Variations in Afan Oromo Lexes

Some Research Related Lexis in English	The 3 Universities			Standardization Committee for Afan Oromo-OCTB's –WIIRTUU and its Dictionary, and ... were main sources
	Adama Science and Technology	Addis Ababa	Ambo	
Research	QO'ANNOO, QORMAATA, ...	QORANNOO /QU'ANNOO	QORANNOO	QORMAATA, QORANNOO (Wiirtuu Vol. 6 1993:194; Galmee Jechootaa/dictionary by OCTB (205:507, 508)
Table of Contents	Baafata	Qabeentaa	Baafata	Baafata/Qabeentaa 1995:84; Jildii-2, 1989:122; Jidii 11, 2006:iv/Qabiyee Jildii 9, 2001:224-5
Acknowledgements	Galata	Galata	Galata	Galata
Abstracts	Axeereraa/Axeerara	Axeerara/Axeerera/Axeereraa/	Axeerara	Axeerara (1995:85)
CHAPTER ONE: INTRODUCTION	BOQONNAA TOKKO: SEENSA	BOQONNAA TOKKO: SEENSA	BOQONNAA TOKKO: SEENSA	Seensa (1995:82)
1.1 Background	Ka'insa/seen-duubee	Seenduubee/duubee	Seen duubee/Seenduubee	Ka'iinsa (Galmee 2005:388)
1.2 Statement of the problem	Ka'umsa qo'annoo	Hima rakkoo qo'annichaa	Ka'umsa qorannichaa	Ka'umsa (Galmee 2005:383)
1.3 Objective	Kaayyoo	Kaayyoo	Kaayyoo	Kaayyoo (Galmee 2005:386)
1.4 Significance of the study	Barbaachisummaa/Faayidaa	Barbaachisummaa/Faayidaa	Barbaachisummaa	Faayidaa (Jildii 2, 1989:123)
1.5 Scope of the study	Daangaa	Daangaa	Daangaa	Daangaa (Galmee 2005:149)
1.6 Organization of the study	Ijaarama	Qindaa'ina	Qindoomina	Ijaaramaa (Galmee jechootaa 2005:348)
CHAPTER TWO: LITERATURE REVIEW	BOQONNAA LAMA: SAKATTA'A BARRUU	BOQONNAA LAMA: SAKATTA'A BARRUU/OGBARRUU	BOQONNAA LAMA: SAKATTA'A BARRUU	
CHAPTER THREE: METHODS	MALLEN	MALAWWAM	MALLEEN QORANNICHAA	TOOFTAA (Jildii 11, 2006:221)
3.1 Data source	Madda raga	Madda raga	Madda raga	Madda (Wiirtu 6, 1993:190;
3.2 Sample	Iddattoo	Iddattoo	Iddattoo	Iddattoo (Jildii. 10, 2005:220)
3.3 Tools	Maashaalee	Maashaalee	Maashaalee	? Argachuu hindandeenye?
3.4 Data analysis	Mala qaaccessuu	Mala seccaatii	Mala qaaccessuu	Xiinxaluu (Wiirtu V. 11, 2006:222)

Appendix B: Some Research Course Related English Lexes with some revealed Variations in Afan Oromo Lexes (Continued)

Some Research Related Lexis in English	The 3 Universities			Standardization Committee for Afan Oromo OC'IB's -WIIRTUUsand and its Dictionary, and ... were main sources
	Adama Science and Technology	Addis Ababa	Amboo	
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION	DHIYEESSA, QAACCESSAAFI HIIKA RAGAALEE	DHIYEESSA, QAACCESSAAFI HIIKA RAGAALEE	DHIYEESSA, QAACCESSAAFI HIIKA RAGAALEE	Dhiyeessuu, ibsaafi ... ragaa (Galmee Jechootaa AO.... 2005:520, 622; ICT TERMS IN Oromo 2005:98)
4.1 Data presentation	Dhiyeessa ragaalee	Xiinxala ragaalee	Dhiyeessa ragaalee	Ragaa dhiyeessuu (Galmee jechootaa 2005:520, 622)
4.2 Data analysis & interpretation	Qaaccessaafi Hiika Ragaalee?		Qaaccessaafi Hiika Ragaalee?	Balballoommii/ibsa ragaa (Wiirtuu Jildii 2 1989:119) Xiinxalu, Jildii 11, 2006:222
CHAPTER FIVE: CONCLUSION	XUMURA	GUDUNFAA	GUDUNFA	XUMURA 1995:82
5.1 Summary	Cuunfaa	Cuunfaa	Cuunfaa	Gumeessa/goolaba, (Wiirtuu 1995:84)
5.2 Finding	Argannoo	Argannoo	Argannoo	Argannoo (Galmee jechootaa 2005:41)
5.3 Recommendation	Yaboo	Yaada	Yaada furmaataa	Yaada/Yaboo (Galmee jechootaa 2005:606)
Reference/Bibliography	Wabii	Kitaabilee wabii	Wabiilee	Madda/Wabii (Wiirtuu Jildii 6, 1993:190;199; Wiirtuu Jildii 9, 2001:222)
Appendix	Miiltoo	Dabalee/Miiltoo	Dabalee	Miiltoo (Wiirtuu, 1995:91; Jildii10, 2005:225)

Appendix C: Proposed Research Course Related Lexes in Afan Oromo for the English Language Lexes

Some Research Related Lexis in English	Proposed Lexes have been selected and collected from the Oromia Culture and Tourism Bureau's Publication, ie. The WIIRTUUs' (Magazines, mentioned in the table 1.1 of this study) and Galmee Jechootaa-Galmee (Dictionary) as indicated under as sources.		Remarks
Table of Contents		Baafata (Wiirtuu 1995:84; Vol. 2, 1989:122; including ASTU & Ambo University)	
Acknowledgements		Galata (Accepted in practice by all sources as seen on Appendix A)	
Abstracts		Axeerara (WIIRTUU, 1995:85)	
CHAPTER ONE: INTRODUCTION	BOQONNAA TOKKO:	SEENSA (WIIRTUU, 1995:82)	
1.1 Background		Ka'insa ykn Ka'iinsa (Galmee 2005:388)	
1.2 Statement of the problem		Himrakkoo/Ka'umsa (Galmee 2005:383)	
1.3 Objective		Kaayyoo (Galmee 2005:386)	
1.4 Significance of the study		Faayidaa (WIIRTUU, Vol. 2, 1989:123)	
1.5 Scope of the study		Daangaa (Galmee 2005:149)	
1.6 Organization of the study		Ijaarama (Galmee jechootaa 2005:348)	
CHAPTER TWO: LITERATURE REVIEW	BOQONNAA LAMA:	SAKATTA'A BARRUU	
CHAPTER THREE: METHODS	BOQONNAA SADII:	MALLEEN	
3.1 Data source		Madda (WIIRTUU, Vol. 6, 1993:190;	
3.2 Sample		Iddattoo (WIIRTUU, Vol. 10, 2005:220)	
3.3 Tools		Meeshaalee (Not found in the three Universities documents)	
3.4 Data analysis		Xiinxaluu (Wiirtuu, Vol. 11, 2006:222)	
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION	BOQONNAA AFUR:	DHIYEESUU, XIINXALAAFI IBSAA RAGAA	
4.1 Data presentation		Dhiyeessa raga (Galmee jechootaa 2005:520, 622)	
4.2 Data analysis & interpretation		Xiinxala ragaafi ibsa (Wiirtuu Vol. 11, 2006:222)	
CHAPTER FIVE: CONCLUSION	BOQONNAA SHAN:	XUMURA (WIIRTUU, 1995:82)	
5.1 Summary		Cuunfaa	
5.2 Finding		Argannoo (Galmee jechootaa 2005:41)	
5.3 Recommendation		Yaboo (Galmee jechootaa 2005:606)	
Reference/Bibliography		Madda/Wabii (WIIRTUUs, Vol. 6, 1993:190,199; & Vol. 9, 2001:222)	
Appendix		Miiltoo (Wiirtuus 1995:91; and Vol.10, 2005:225)	

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