

# Language Matters

An annual publication of SIL Ethiopia

August 2013 ነሐሴ 2005

የህልና ቋንቋ  
የአንድ ማለት  
መገለጫ ሀብት ነው!\*



\*Culture and language are expressions of the identity and value of a society!

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August 2013 ነሐሴ 2005

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is an annual publication of  
SIL Ethiopia.

*If you have comments or questions,  
please contact us.*

**SIL Ethiopia  
Multilingual Education (MLE)  
Department**

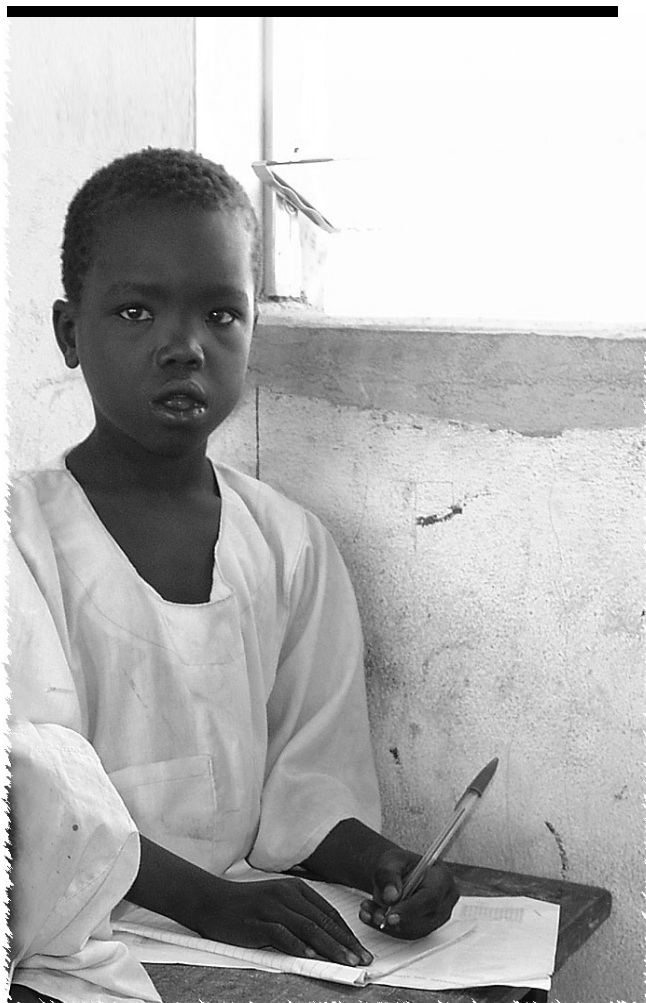
PO Box 2576

Addis Ababa

011 321 38 25/27

info\_ethiopia@sil.org

Mesfin Derash, Editor-in-Chief



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# Letter from the Editor

## የዋና አዘጋጁ መልዕክት

Mesfin Derash

It is my privilege to introduce the second edition of *Language Matters*. The aim of our journal is to promote the development of local languages. In these pages, you will read about an unlikely heroine of early language development in Ethiopia, some responses to the first *Culture and Language Symposium* in the Bench-Maji Zone, a thoughtful exposition about language endangerment, and much more. You will be inspired, informed, and hopefully challenged about the issues raised here.

Dr. Ekkehard Wolff, Professor of Linguistics and African Studies, from the University of Leipzig, stated:

*Language is not everything in education,  
but without language, everything is nothing.*

Wolff emphasizes the significance of language for promoting education. Since language is a vital component of education, it should be a language that both learner and teacher easily understand. Ideally, at the primary level, this should be the children's mother-tongue, (MT) which in the first years of schooling is a springboard for all other learning. Thankfully, the Ethiopian constitution and the education policy, have acknowledged the pedagogical advantages of MT education.

Children learning in their MT are now actively participating in school; dropout and repetition rates seem to have decreased tremendously. We have been monitoring schools in two pilot projects that are using a MT-based multilingual educational approach. In these schools, the students' level of achievement has grown significantly. We celebrate their accomplishments and recognize the endeavor of the federal, regional and zonal education offices, the public at large, and the teachers and students alike. Along with all of them, we are committed to the betterment of education in this country. Increasingly, many are recognizing that language really does matter.

Clearly, the work in language development needs a collaborative effort. To that end, SIL Ethiopia has initiated the Ethiopian Multilingual Education (MLE) Network which is comprised of 14 NGOs as well as governmental organizations including universities, the Ministry of Education and the Ministry of Culture and Tourism. Many other organizations are also showing an interest. At a meeting in June 2013, the network participants elected a seven-member steering committee and agreed on the following vision statement: *To contribute towards the achievement of linguistically and culturally appropriate multilingual education in Ethiopia.*

We will bring you more news about the achievements of the MLE Network in the next issue.

Mesfin Derash

Multilingual Education (MLE)  
Coordinator, SIL Ethiopia



ይህንን 2ኛ እትም ለንባብ በማብቃታችን ደስታዬ ከፍተኛ ነው። የዚህ ዓመታዊ መጽሔት ዋነኛ ዓላማ ሀገራዊ ቋንቋዎቻችንን በጋራ ለማሳደግና ለማልማት እንችላለን ዘንድ የበኩላችንን አስተዋጽኦ ማበርከት ነው።

በ2ኛ እትማችን እንደቀድሞው እትም የተለያዩ ጉዳዮችን ለንባብ ለማብቃት ሞክረናል። ከነዚህም ውስጥ ለሀገራዊ ቋንቋዎች ልማትና ዕድገት ጥረት ካደረጉ ግለሰቦች ጀምሮ በመንግስታዊና መንግስታዊ ባልሆኑ ድርጅቶች አማካይነት በተለያዩ አካባቢዎች የተደረጉ እንቅስቃሴዎችን ጭምር በመጠኑ እናስቃኛለን። የሀገራዊ ቋንቋዎች ጉዳት የሚያስከትለውን ችግርና የአፍ መፍቻ ቋንቋ ትምህርትን ጥቅም አስመልክቶ ከምሁራን የቀረቡ ጽሁፎችን አካተናል። የአፍ መፍቻ ቋንቋ ትምህርት ጠቃሚነት አስመልክቶ ፕሮፌሰር ኤክአርድ ዎልፍ የተሰኙ የስነ ቋንቋ ምሁር ያሉትን በዚህ አጋጣሚ ማንሳት እወዳለሁ።

*በትምህርት ውስጥ የቋንቋ ዕውቀት ሁሉም ነገር ነው ማለት ባይደረግም ያለ ቋንቋ ችሎታ በትምህርት ውስጥ ሁሉም ነገር አስቸጋሪ ነው። (ትርጉም የራሴ)*

ፕሮፌሰር ኤክህርድ ዎልፍ 2006 እ.ኤ.አ

እኚህ ምሁር በዚህ አባባላቸው አጽንኦት ለመስጠት የፈለጉት ህፃናት በጥሩ ሁኔታ እንዲማሩ ከተፈለገ የሚማሩበትን ቋንቋ ጠንቅቀው ሊያውቁና ሊጠቀሙበት እንደሚገባ ነው። ህፃናት ጠንቅቀው የሚያውቁት ቋንቋ ደግሞ የአፍ መፍቻ ቋንቋቸውን እንደሆነ መረዳት አያዳግትም። ህፃናት በአፍ መፍቻ ቋንቋ ትምህርት መጀመራቸው መማርን እንዲወዱ ከማድረጉም በላይ ሌሎች የትምህርት ቋንቋዎችንና የትምህርት ዓይነቶችን በቀላሉ እንዲረዱ ይረዳቸዋል።

ህገ መንግስታችንና የትምህርትና ስልጠና ፖሊሲው ባስቀመጠልን ዕድል መሠረት በአሁኑ ጊዜ ብዙ የገጠናና ከተማ ልጆች በሚያውቁት ቋንቋ ትምህርት በመጀመራቸው ጥሩ ውጤት እየተገኘ ነው። በአሁኑ ወቅት የመጠነ ማቅረጥና ክፍል የመድገም ችግር በከፍተኛ መጠን እየተቀረፈ ለመምጣቱ አንደኛው ምክንያት ልጆች በሚያውቁት (በአፍ መፍቻ) ቋንቋ ትምህርት መጀመራቸው ነው።

ኤስ አይ ኤል ኢትዮጵያ በሚያካሂደው ሁለት የቋንቋ ልማትና የብዝሃ ቋንቋ ትምህርት ትላልቅ ፕሮጀክቶች ውስጥ በሚገኙ የሙከራ ትምህርት ቤቶች (Pilot Schools) ባካሄደው ጥናት የተማሪዎች ውጤት በእጅጉ እየተሻሻለ መምጣቱንና ከአፍ መፍቻ ቋንቋቸው ውጪ ትምህርት በሚማሩ ህፃናት ውጤት ጋር ሲወዳደር የተሻለ ውጤት እንደተመዘገበ አረጋግጠናል። የዚህ ውጤት መሻሻል ባለቤቶች በዋነኛነት የቋንቋ ተናጋሪ ህዝብና መምህራን ሲሆኑ የክልል መንግስታት የዞን አስተዳደሮችና የትምህርት ቢሮዎችና መምሪያዎች ድጋፍ ወሳኝ መሆኑንም ተገንዝበናል።

ስለዚህ እንዲህ ዓይነቱ ሥራ በጋራ መስራትን ስለሚጠይቅ በቅርቡ ሀገር አቀፍ የብዝሃ ቋንቋ ትምህርት (Ethiopia Multilingual Education Network) የትብብር ስራ መድረክ በኤስ አይ ኤል ኢትዮጵያ አነሳሽነት ተመስርቷል። በዚህ ሀብረት ውስጥ ትምህርት ሚኒስቴርና የባህልና ቱሪዝም ሚኒስቴርን ጨምሮ 14 መንግስታዊና መንግስታዊ ያልሆኑ ድርጅቶች በንቃት በመሳተፍ ላይ ይገኛሉ። በዚህም መሠረት በቅርቡ የሀብረቱን መሪዎች መምረጥና የሀብረቱን ራዕይ መንደፍ ተችሏል። ይህም በብዝሃ ቋንቋ ትምህርት ዕድገት ውስጥ ትልቅ ሚና ሊጫወት የሚችል ሀብረት እንደሚሆን ይጠበቃል። እግዚአብሔር ኢትዮጵያን ይባርክ!

መልካም ንባብ።

መስፍን ደራሽ

የልሳነ ብዙ ትምህርት ክፍል ኃላፊ  
ኤስ አይ ኤል ኢትዮጵያ

# Global Reach with Grassroots Engagement

መስረታዊ ነገሮችን ትኩረት ያደረገ ዓለምአቀፋዊ ተሳትፎ

Douglas Blacksten

In this age of globalization, it is amazing to realize there are still almost 7,000 languages in use worldwide. In Ethiopia, the 80+ thriving language communities imply immense cultural richness. Today people are discovering that by using their own language, their *mother-tongue*, in new arenas, they can achieve more comprehensive solutions to the challenges they face. However, this diversity also presents many challenges. With a global reach and grassroots engagement, SIL and its partners are working to understand and address the needs of local language communities, through language development, education programs, and other initiatives, working alongside communities as they pursue their goals.

In 2013, SIL Ethiopia will celebrate the twentieth anniversary of our registration as an NGO in this country, and forty years of having personnel here in some capacity. It has been our privilege to be involved in language survey and linguistic analysis of many Ethiopian languages. These days we are focusing increasingly on training, and are working to pass on specialist skills in linguistics, literacy, multilingual education and translation principles. We are delighted to participate in many language development activities in this country: in the Bench-Maji Zone, the Beneshangul Gumuz Region and others. In all of these pursuits, it is our goal to build sustainable, local capacity and to foster local ownership from the outset.

## What difference will language development make?

Thousands of students in the country are now participating in “mother-tongue as subject” classes there are also pilot classes in many schools where the mother-tongue is the language of instruction for all subjects. Teaching in a child’s first language not only increases his/her chances of staying in school, but also succeeding in school. Such programs establish a strong foundation and love of learning that will last a lifetime. On this foundation, students then gradually build competence in a national or international language. These are the generations of children who

ዓለም ወደአንድ ጎራ ለመምጣት በምትጥርብት በዚህ በዘመነ ዓለማቀፋዊነት (ግሎባላይዜሽን) ጊዜ ውስጥ ዛሬም በአለም ላይ 7,000 የሚደርሱ ቋንቋዎች አገልግሎት በመስጠት ላይ እንዳሉ ስናውቅ በጣም ልንገረም እንችላለን። ኢትዮጵያም ከ80 በላይ የሆኑ የቋንቋ ማህበረሰቦች አሏት፤ ይህም ኢትዮጵያ የብዙ ባህልና ቋንቋ ባለቤት መሆንዋን ያሳያል። ይሁንና ይህ የባህል ብዝሃነት እና ልሳነብዙነት በርካታ ተግዳሮቶች ሊገጥሙት ይችላል። ዛሬ ሕዝቦች የራሳቸውን ቋንቋ (አፍ መፍቻ ቋንቋቸውን) በአዲስ መድረክ በመገልገል ለሚገጥሟቸው ተግዳሮቶች አጠቃላይ መፍትሄ ማግኘት እንደሚችሉ ተገንዝበዋል። ኤስ አይ ኤል (SIL) እንደ አንድ የቋንቋ ልማት ተባባሪ ድርጅት መንግስታዊ እና መንግስታዊ ካልሆኑ የልማት አጋሮች ጋር የአካባቢያዊ ቋንቋና የቋንቋውን ባለቤት ማህበረሰብ ፍላጎት በማጥናት፣ ያሉትን ክፍተቶች ለመሙላት የበኩሉን ጥረት ያደርጋል። ከዚህ አኳያ በቋንቋ ልማትና ጥናት፣ በመስረታዊ ትምህርት፣ በልሳነብዙ ትምህርት ፕሮግራሞችና በሌሎች ተያያዥ ጉዳዮች ላይ በመስራት ማህበረሰቡ በዘላቂነት የቋንቋውና የባህሉ ተጠቃሚ እንዲሆን ይሠራል።

ኤስ አይ ኤል ኢትዮጵያ መንግስታዊ ያልሆነ ድርጅት እንደመሆኑ መጠን በሀገሪቱ ደንብና መመሪያ መሰረት ተመዝግቦና ፈቃድ አውጥቶ መንቀሳቀስ ከጀመረ ሀያኛ ዓመቱን አጠናቋል፤ በሀገሪቱ ውስጥ በአጠቃላይ አገልግሎት መስጠት ከጀምረ ግን አርባኛ ዓመታችንን በ2013 እናከብራለን። በአብዛኛዎቹ የኢትዮጵያ ቋንቋዎች ላይ በቋንቋ ቅኝት እና ስነልሳን ትንተና ላይ መሳተፋችን ለኛ ትልቅ እድል ነው። በአሁን ሰዓት በስልጠና፣ ሞያዊ ክህሎትን በማዳበር፣ በመስረታዊ ትምህርት፣ በልሳነ ብዙ ትምህርት እና በትርጉም መርህ ላይ ትኩረት አድርገን እንሰራለን። በሀገሪቱ በርካታ አካባቢዎች ውስጥ በሚደረገው የቋንቋ ልማት እንቅስቃሴዎች ላይ ተሳታፊዎች በመሆናችን ደስተኞች ነን። በደቡብ ብሄር ብሄረሰቦች ህዝቦች ክልላዊ መንግስት በቤንች ማጂ ዞን እና በቤንሻንጉል ጉሙዝ ክልልዊ መንግስት ሰፊ እንቅስቃሴ እያደርግን ሲሆን በሌሎችም ሁሉ መሻታችንና ግባችን ዘላቂ የሆነ አካባቢያዊ አቅምና ባለቤትነት መፍጠር ነው።

## የቋንቋ ልማት ምን ዕድገትና ልማት ያመጣል?

በአሁን ጊዜ በአገሪቱ በበርካታ ሺዎች የሚቆጠሩ ተማሪዎች የአፍ መፍቻ ቋንቋቸውን እንደአንድ የትምህርት ዓይነት በመማር ላይ ይገኛሉ። በሌሎች ትምህርት ቤቶች ደግሞ የአፍ መፍቻ ቋንቋ ሁሉንም የትምህርት ዓይነት ለማስተማር የማስተማሪያ ቋንቋ ሆኖ በማገልገል ላይ ነው። ህጻናትን በአፍመፍቻ ቋንቋቸው ማስተማር ልጆች በትምህርት ቤት እንዲቆዩ የማድረግ አጋጣሚውን ከማስፋቱም ባሻገር

will confidently lead the country into a successful future. Seeing a language develop and find a significant place within a national and global context is immeasurably rewarding.

SIL Ethiopia is here to serve the peoples of Ethiopia by helping them build their own capacity to develop the use of their languages. It is our desire to see this generation, and all those who will follow, get the most from effective language development and mother-tongue-based multilingual education activities. **LM**



*Douglas Blacksten  
Country Director  
SIL Ethiopia*

በትምህርታቸውም ስኬታማ ያደርጋቸዋል። እንዲህ ዓይነቱ ፕሮግራም በልጆች ዘላቂ የትምህርት ህይወት ላይ ጠንካራ መሰረት ይጥላል፤ የመማር ፍላጎትንም ያሳድጋል። ተማሪዎች በዚህ መሰረት ላይ ከታነጹ ደረጃ በደረጃ ሃገርዊ የስራ ቋንቋንና ዓለምአቀፋዊ ቋንቋ ያጎለብታሉ። ዘመኑ አሁን በትምህርት ላይ ያለው ትውልድ ወደፊት አገራቸውን ወደ ብሩህ ተስፋ በብቃት ሊመራ ወደሚችልበት ደረጃ እንደሚደርስ የሚያመለክት ዘመን ነው። አንድ ቋንቋ አድጎ በሀገር አቀፍ እና ዓለምአቀፋዊ አውድ ውስጥ ስፍራ አግኝቶ ማየት ወደር የማይገኝለት ደስታ ይሰጣል።

ኤስ አይ ኤል በኢትዮጵያ ውስጥ ህዝቦች አቅማቸውን አጎልብተው ቋንቋቸውን እንዲጠቀሙ ለመርዳት ያገለግላል። የኛ ትልቁ መሻት አሁን ያለውና ቀጣዩ ትውልድ ውጤታማ የቋንቋ ልማት እንቅስቃሴና የአፍመፍቻ ቋንቋን መሰረት ያደረገ የትምህርት እንቅስቃሴ ተጠቃሚ ሆኖ ማየት ነው። **LM**

## Three PhDs Awarded

### ***A Grammar Of Northern Mao (Màwés Aas’è)***

Dr. Michael Ahland recently completed a comprehensive analysis of the sound and grammatical systems of the Northern Mao language, and this dissertation is the first ever large-scale documentation and description on this particular language. The Northern Mao live in and near Bambassi town and the Diddessa valley in western Ethiopia. Their unique language features a tonal system with more than ten distinct tonal melodies for nouns.

Dr. Ahland has also compiled a 4,000+ word dictionary database in Mao, Amharic and English, and the compilation and translation of many stories, from Mao into Amharic and

English. This research involved partnership between SIL Ethiopia, the University of Oregon and Addis Ababa University, and was funded in part by the National Science Foundation in the USA.

*The dissertation can be found online:*  
[http://www.academia.edu/1776789/A\\_Grammar\\_of\\_Northern\\_Mao\\_Mawes\\_Aase\\_](http://www.academia.edu/1776789/A_Grammar_of_Northern_Mao_Mawes_Aase_)

### ***A Grammar of Northern and Southern Gumuz***

Dr. Colleen Ahland has also recently completed her PhD dissertation, a phonological and grammatical analysis of two main languages of the Nilo-Saharan dialect cluster spoken in the river valleys of northwestern Ethiopia and the southeastern part of the Republic of the Sudan. The study brings to light the uniqueness of these two languages; they are the only ones on the African continent to have developed a system of verbal classifiers, which provide specific information about the object of the verb.

The completed analysis will aid in language development projects. The local government and local leaders have expressed interest in developing a new writing system as well as elementary school primers for both languages.

*The dissertation can be found online:*  
[https://scholarsbank.uoregon.edu/.../Ahland\\_oregon\\_0171A\\_10546.pdf](https://scholarsbank.uoregon.edu/.../Ahland_oregon_0171A_10546.pdf)

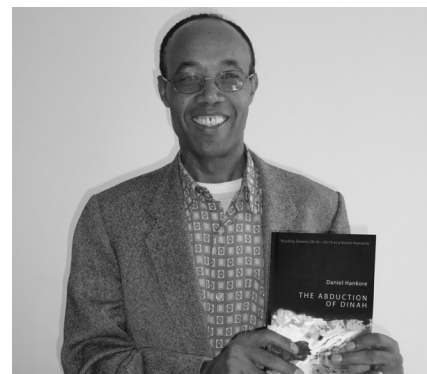
### ***The Abduction of Dinah: Reading Genesis 28:10 – 35:15 as a Votive Narrative***

Dr. Daniel Hankore, a translation consultant for SIL Ethiopia, recently had his PhD dissertation published. It has been called “a fresh and original contribution to the interpretation of Genesis.” Dr. Daniel Hankore argues that the story of Jacob has been misunderstood and mistranslated for two thousand years. He seeks to shed new light on it from Ethiopia’s Hadiyya culture, revealing it to be a votive narrative. He shows that a correct understanding of the Hebrew concept נָדָן (vow) in the context of the ancient Israelites’ social institution, is fundamental for the reading and translating of this text.

*The dissertation can be purchased online:* <https://wipfandstock.com>



*Drs. Colleen and Michael Ahland and their son Carrick*



*Dr. Daniel Hankore*

# Do the Write Thing

## Mother-tongue Education in Ethiopia

መሆን የሚገባው ትክክለኛ ነገር፤ በኢትዮጵያ የአፍ መፍቻ ቋንቋ ትምህርት

Girma Alemayehu

**E**thiopia's educational system is undergoing significant changes. One change is a renewed commitment to multilingual education and an emphasis on mother-tongue instruction in the early grades. These changes bring with them many benefits, but also many challenges.

Education as a structured social process, spearheaded by religious institutions, has a long history in Ethiopia. It began in the fourth century with the introduction of Christianity and was largely dominated by males. This education system, run by monasteries and churches, like their counterparts of modern education, was hierarchical in nature. It was divided into *Nebab-bet* elementary, *Zema-bet* secondary, *Kene-bet* college and *Mesehaft-bet* university (Leule Seged Alemayehu, 1969). Basically, the church education was aimed at promoting the tenets of Orthodox Christianity, but by the time a student completed his study at *Nebab-bet* he had also acquired reading and writing skills. With the introduction of Islam, *Medressa* schools were then opened to give access to education related to the Muslim faith, while also working toward the development of reading and writing skills.

Modern education in the country was introduced in 1908, but it wasn't until after 1941 that the system was strengthened and access to opportunities expanded. The language of instruction for all grade levels was originally English, but in the mid-1960s, Amharic became the medium of instruction for the lower primary level.

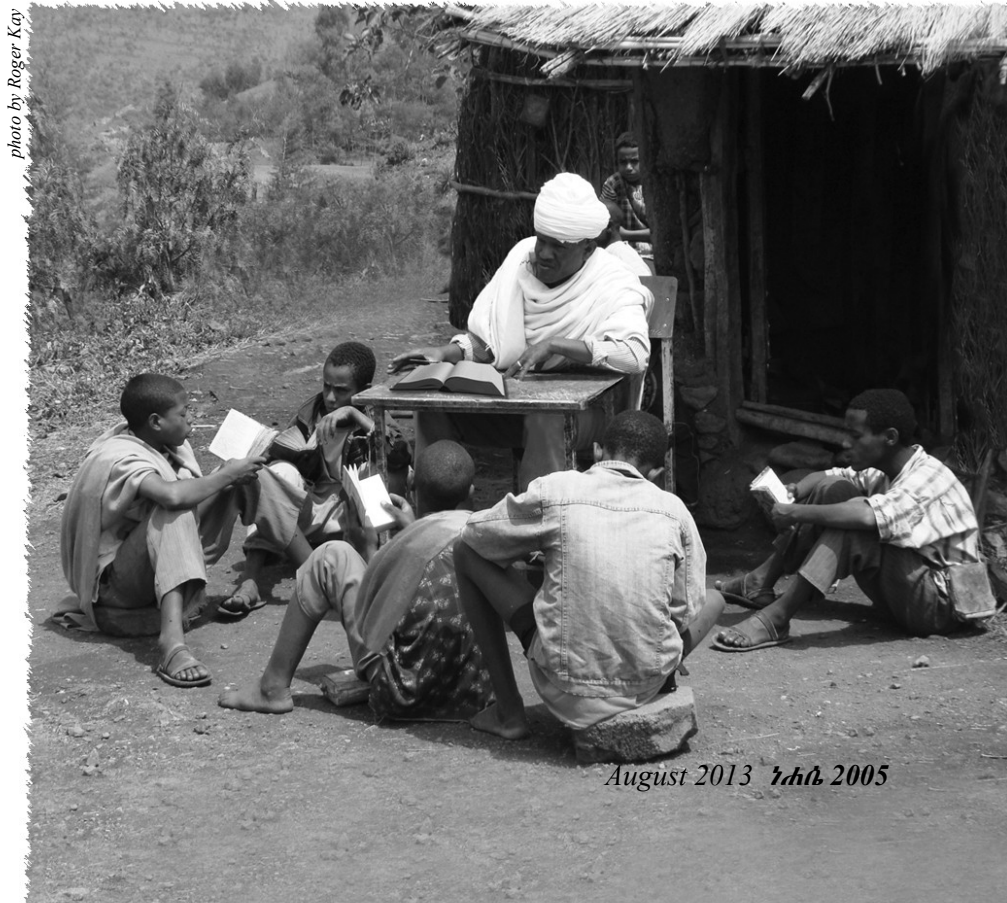
After 1991, measures were taken by the new government and a new

**የ**ኢትዮጵያ ትምህርት ሥርዓት በብዙ ወሳኝ የለውጥ ሂደቶች ውስጥ በማለፍ ላይ ይገኛል። በአሁኑ ጊዜ በመማር ላይ የሚገኙ ተማሪዎች ብዙ ተማሪዎች ቢጋረጡባቸውም፤ ጥራት ያለውን የልሳነ ብዙ ትምህርት ለመስጠት ከተደረገው አዲስ ቁርጠኝነትና በአንደኛ ደረጃ የመጀመሪያ ሳይክል ላይ በአፍ መፍቻ ቋንቋ መማር ትኩረት በማግኘቱ በእድል ተጠቃሚ እንዲሆኑ የሚያስችላቸው መሆኑ እውን ነው።

ትምህርት እንደ ተቀናጀ ማህበራዊ ሂደት በኢትዮጵያ ውስጥ የተጀመረው በሃይማኖት ተቋማት እንደሆነ የታሪክ ድርሣት ያስረዳሉ። ይህ በመሆኑም በአገሪቱ የትምህርት ታሪክ የሚጀምረው በ4ኛው ክፍለ ዘመን ከክርስትና እምነት እውን መሆን ጋር እንደሆነና በዚህም ትምህርት በአብዛኛው ተሳታፊዎች ወንዶች እንደነበሩ ይወሳል። የትምህርት ስርዓቱ በየቤተክርስቲያኑና በየገዳማቱ ይካሄድ የነበረ ሲሆን፤ ከዘመናዊው ትምህርት ጋር ሊመሳሰሉ የሚችሉ የራሱ የሆኑ የትምህርት እርከኖች የነበሩት። እነዚህም ንባብ ቤት (አንደኛ ደረጃ)፤ ዜማ ቤት (ሁለተኛ ደረጃ)፤ ቅኔ ቤት (ኮሌጅ) እና መጽሐፍ ቤት (ዩኒቨርሲቲ) በመባል የሚከፋፈሉ ናቸው (ልዑል ሰገድ አለማየሁ፣ 1969 ማስተር ቴሲስ)። በወቅቱ የትምህርቱ ዓላማ የኦርቶዶክስ ክርስትናን ማስፋፋት ቢሆንም ተማሪዎች ንባብ ቤትን ሲያጠናቅቁ ማንበብና መጻፍ ይጠበቅባቸው ነበር። ከእስልምና እምነት መጀመር ጋር ተያይዞም የእስልምና እምነት ትምህርትን ለማስተዋወቅ የመደርሳ ትምህርት ቤቶች የተከፈሉ ሲሆን እነዚህም የማንበብና የመጻፍ ክህሎቶችን በማዳበር ረገድ የራሳቸውን አስተዋጽኦ አበርክተዋል።

በአገሪቱ የዘመናዊ ትምህርት የተጀመረው በ1908 ሲሆን እስከ 1941 ድረስ የትምህርት ስርዓቱ የተጠናከረ እና የተስፋፋ አልነበረም። የማስተማሪያ ቋንቋውም የእንግሊዝኛ ቋንቋ ነበር። ከ1960 አጋማሽ በኋላ ግን አማርኛ የአንደኛ ደረጃ የማስተማሪያ ቋንቋ እንዲሆን ተደርጓል።

*Nebab-bet students*



*photo by Roger Kay*

## የአፍ መፍቻ ቋንቋ አጀማመር፤

ከ1991 ዓ.ም በኋላ በአዲሱ የሽግግር መንግሥት በርካታ እርምጃዎች ተወስደዋል። በቀድሞ የትምህርት ሥርዓት ውስጥ የነበሩትን የትምህርት ችግሮች የዳሰሰ የትምህርትና ሥልጠና ፖሊሲም ተቀርጾ ተግባራዊ ተደርጓል። ፖሊሲው ትኩረት ከሰጣቸው ውስጥ አንዱ የማስተማሪያ ቋንቋ ጉዳይ ነው። በፖሊሲው መሠረትም የአንደኛ ደረጃ ትምህርት በብሔረሰብ ቋንቋ ማለትም በአፍ መፍቻ ቋንቋ እንዲሰጥ ተደርጓል። ትምህርትን በአፍ መፍቻ ቋንቋ የማስተማር ተግባር የፌዴራል ሕገመንግስቱ ለብሄር ብሔረሰቦችና ሕዝቦች «የመናገር፣ የመጻፍ፣ የራስን ቋንቋ የማልማት፣ ሃሳብን የመግለጽ፣ ባህልን የማሳዳግ እንዲሁም ታሪክን የመጠበቅ» (ፌዴራል ሕገ መንግሥት አንቀጽ 39/2) መብትን ከማወቅ እንዲሁም የዓለም አቀፉ ሰብአዊ መብት ድንጋጌዎችን ከማክበር ጋር በቀጥታ ተያያዥነት ያለው ነው።

በአፍ መፍቻ ቋንቋ ማስተማር ማለት የተማሪውን የመጀመሪያ ቋንቋ/የአፍ መፍቻ ቋንቋ የማስተማሪያ ወይም ትምህርት የመስጪያ ቋንቋ ማድረግ ማለት ነው። ይህም የአፍ መፍቻ ቋንቋን እንደ አንድ የትምህርት ዓይነት አድርጎ መስጠትንም ያጠቃልላል። በአፍ መፍቻ ቋንቋ ማስተማር የመጀመሪያ ቋንቋ ችሎታን ለማዳበር፣ በሌሎች የትምህርት ዓይነቶች ውጤታማ ለመሆንና ሁለተኛ ቋንቋን በብቃት ለመማር ትልቅ ጥቅም እንዳለው ጥናቶች ያረጋግጣሉ። በሌላ በኩል ደግሞ የራሳቸው ባልሆነ ቋንቋ የሚማሩ ተማሪዎች በርካታ እንቅፋቶች ያጋጥማቸዋል። ይህም ችግሩ በአንድ በኩል አዲሱን ቋንቋ የማወቅና የመረዳት ሲሆን፤ በሌላ በኩል በማያውቁት ቋንቋ የሚተላለፈውን አዲስ ሃሳብ እና እውቀት ለመያዝ በሚደረግ ትግል ውስጥ የሚያጋጥም ፈተና ነው። ተማሪው ህጻን በሚሆንበት ጊዜ ደግሞ ችግሩ የከፋ መሆኑ እውን ነው።

## በአንደኛ ደረጃ የትምህርት እርከን ውስጥ በአፍ መፍቻ ቋንቋ የማስተማር ሂደት ላይ የሚታዩ ችግሮች፤

የአፍ መፍቻ ቋንቋን በማስተማሪያ ቋንቋነት እና እንደ አንድ የትምህርት ዓይነት እንዲሰጥ እውቅና መስጠት አንድ ጉዳይ ሆኖ፣ ይህን አሰራር ውጤታማ በሆነ መንገድ ተግባራዊ ማድረግ ደግሞ ሌላ ነገር ነው። ተግባራዊ የማድረጉ ሂደት በርካታ ነገሮችን ከግምት ውስጥ ማስገባት ይኖርበታል። ከነዚህም መካከል በተለይ ዋናዎቹ፡-

- ተማሪዎች ለትምህርት ያላቸው ዝግጁነት
- የመምህራን የማስተማር ብቃትና ችሎታ
- የንባብና የጽሁፍ ክሂልን ለማዳበር የሚያስችሉ የአፍ መፍቻ ቋንቋ ሥርዓተ ትምህርቶች መዘጋጀት
- ለንባብና ለጽሁፈት መዳበር በአጋዥነት የሚያገለግሉ መጻህፍት አቅርቦት

## ተማሪዎች ለትምህርት ያላቸው ዝግጁነት፤

ወደ መደበኛ ትምህርት የሚመጡ ሕፃናት ትምህርታቸውን ሳይጨነቁ መቀጠል ይችሉ ዘንድ ወደ ትምህርት ቤት ሲመጡ ቢያንስ ትምህርቱ የሚሰጥበትን ቋንቋ ፈደላት በመሰረታዊነት ማወቃቸው ጠቀሜታው ከፍተኛ ነው። ይህም ልጁ መደበኛ ትምህርት ቤት ከመግባቱ በፊት የዝግጅት ጊዜ እንደሚያስፈልገው ያመለክታል። በዘውዳዊው የፖለቲካ ሥርዓት በአብዛኛው ልጆች መደበኛ ትምህርት ቤት ከመግባታቸው በፊት ቁስ ትምህርት ቤትን ወይም መደርሳን አልፈው ይመጡ ስለነበር ይህ ተማሪዎች የንባብ፣ የመጻፍ እና በተወሰነ መልኩም ቢሆን የቁጥር መሰረታዊ እውቀት እንዲኖራቸው አድርጓል። ቀስ በቀስ የልጆች በነዚህ መንፈሳዊና ባህላዊ የትምህርት ተቋማት ማለፋቸው እየቀነሰ ሲመጣ ሕፃናቱ መሠረታዊ የፈደላት እውቀትና ክህሎት ሳይኖራቸው ትምህርት ቤቶችን የሚቀላቀሉበት ሁኔታ ሊፈጠር ችሏል። ተማሪዎችን ለአንደኛ ደረጃ የማዘጋጀት ተግባር የመዋለ ህጻናት ተቋማት እንደሚያከናውኑ ተስፋ ተደርጎ ነበር። ይሁንና እነዚህ ትምህርት ቤቶች የተከማቹት በአብዛኛው በትልልቅ ከተሞችና ከተማ ቀመስ በሆኑ አካባቢዎች ሲሆን፤ በገጠሩ አካባቢ ደግሞ ጨርሶውንም የሉም የሚባልበት ደረጃ ላይ ናቸው። በመሆኑም በመዋለ ህጻናት ያላለፉ ልጆች መሰረታዊ የሆኑት እውቀት ሳይኖራቸው ወደ መደበኛ

*Education and Training Policy* was formulated to deal with the problems of education that characterized the previous political regimes. One area of concern of the policy was the language of instruction: primary education was accordingly mandated to be offered in nationality languages i.e. the mother-tongue.

The introduction of the mother-tongue as the medium of instruction is consistent with the federal constitution that recognizes the rights of each nation, nationality and people “to speak, to write and to develop its own language, to express, to develop and to promote its culture and to preserve its history,” (Federal Constitution Art.39/2) and is also safeguarded by international human rights instruments.

## *The introduction of mother-tongue*

*Mother-tongue instruction* means using the learners’ first language – their mother-tongue – as the medium of instruction. It also includes the teaching of the mother-tongue as a subject. Research has proven that learning in the mother-tongue is beneficial to develop competencies in the first language, as well as to be successful in the study of other subjects.

On the other hand, students who learn in a language that is not their own will confront many obstacles: not only do they face the challenge of learning a new language, but also the difficulty of absorbing new knowledge and concepts expressed in that language. The problem is much more serious when the learner is a child.

## *Implementing mother-tongue instruction at the primary level*

It is one thing to recognize the importance of using the mother-tongue both as a subject and medium of instruction. But implementing it successfully is quite another. The implementation presupposes several things:

- Students must be prepared for learning in the mother-tongue
- Teachers must have the capacity to teach in the mother-tongue
- The mother-tongue curricula must be designed to promote reading and writing skills
- Supplementary reading and writing materials must be accessible

### ***Students must be prepared for learning in the mother-tongue***

In order to comfortably proceed with their studies, students should begin school with at least a basic knowledge of the alphabet of the language of instruction. This requires some preparation prior to joining their regular classes. During the imperial era, children passed through the priest/medressa schools before joining their regular schools. This equipped them with basic reading, writing and arithmetic skills. With the demise of the monarchy, as the attendance at priest schools decreased, children started coming to school with little or no rudimentary skills. Kindergartens (KGs) are currently expected to fulfill this role of preparing students for primary school. However, KGs are mostly concentrated in major cities, and are totally absent in the rural areas where the majority of students reside. It has become increasingly common for students in rural and some urban areas to enter first grade without the knowledge of the alphabet; thus they are challenged in their early reading and writing efforts.

### ***Teachers must have the capacity to teach in the mother-tongue***

For teachers to play their role, they must be trained both in subject area knowledge as well as in methodology of teaching. When the concept of mother-tongue instruction was introduced, naturally it was those teachers who spoke the vernacular language that were assigned to teach it. However, for many years, little was done to ensure that teachers had the required skills. This has negatively

impacted the quality of education. Teachers must be prepared to teach in the mother-tongue.

### ***Preparation of students for learning in the mother-tongue***

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(READ) የተባለ ፕሮጀክት ተቀርጾ ወደ ተግባር እንቅስቃሴ ውስጥ ተገብቷል። ፕሮጀክቱ ሥራውን የጀመረው የአፍ መፍቻ ቋንቋ ሥርዓተ ትምህርትን የንባብ፣ የመጻፍና የመረዳት ክህሎቶችን ከማሳደግ አንፃር የሚታየውን ደካማና ጠንካራ ጎኖች በመገምገም ነው። የሪድ ፕሮጀክት ሌላው የስራ ትኩረቱ የመምህራን ማሰልጠኛ ኮሌጅ መምህራን የሚያስተምሯቸው የወደፊቱ መምህራን ሠልጥነት ሲወጡ በአፍ መፍቻ ቋንቋና የአፍ መፍቻ ቋንቋን በብቃት እንዲያስተምሩ አቅም መገንባት፣ አጋዥ መጻህፍትን ማዘጋጀትና በሕብረተሰቡ ዘንድ የንባብ ባህልን የማጎልበት ሥራ መሥራት ናቸው። በአሁኑ ጊዜ ፕሮጀክቱ መርሀ-ትምህርቶችን የማሻሻል ተግባር በማከናወን ላይ ይገኛል።

### የአፍ መፍቻ ቋንቋ ትምህርትን ተግባራዊ በማድረግ ባለድርሻ አካላት ወሳኝ ሚና አላቸው፤

የአንድ ሀገር የትምህርት ጉዳይ በመንግሥት ላይ ወይም በአንድ ሚኒስቴር መስሪያ ቤት ላይ ብቻ የሚጣል አይደለም። በትምህርቱ ዙሪያ የኢትዮጵያ መንግሥት ቁርጠኝነት ቢኖረውም የባለሙያ፣ የእውቀትና የኢኮኖሚ ውሳኔነት መኖሩ አያጠራጥርም። ይሁን እንጂ እነዚህ ችግሮች በሌሎች ባለድርሻ አካላት ተግባራዊ ሊፈቱ የሚችሉ ናቸው። ለምሳሌ የቋንቋ ማህበራት ከሙያቸው በመነጮ በአፍ መፍቻ ቋንቋ ዙሪያ ያለውን ችግርና የሀገሪቱንም ሁኔታ የሚረዱ በመሆናቸው እውቀታቸውን በማካፈል መንግሥት ብቻውን ሊያከናውናቸው የማይችሉውን ተግባራት በማገዝ ቁልፍ ሚና ሊጫወቱ ይችላሉ።

### ማጠቃለያ

ኢትዮጵያ ከ80 በላይ ቋንቋዎች የሚነገርባት ባለ ብዙ ባህል አገር ናት። ቀደም ያሉት የፖለቲካ ስርዓቶች ባህላዊ ልዩነቶችን የማይፈቅዱ ነበሩ። ይሁንና አሁን ማንም ብዝሃነትን የማይክድበት፣ ዜጎች ቋንቋቸውን፣ እምነታቸውን እንዲሁም ባህላቸውን ለማራመድ ነጻነት ያገኙበት ዘመን ላይ እንገኛለን። በተለይ በዚህ በ21ኛው ክፍለ ዘመን የመማር ነጻነት ማንም ሊክደው የማይችለው ሰብአዊ መብት ሆኗል። ከዚህ ባሻገርም ህጻናት ቢያንስ የአንደኛ ደረጃ ትምህርታቸውን በአፍ መፍቻ ቋንቋቸው የመማር መብታቸው የተከበረ ነው። በኢትዮጵያም ውስጥ ይህ መብት በሕገመንግሥቱ እና በትምህርትና ስልጠና ፖሊሲው እውቅና አግኝቷል።

የአፍ መፍቻ ቋንቋ ትምህርታዊ ግልጋሎት ጠንካራ ፈተናዎች አሉበት። ይሁንና ፈተናዎቹ ድል የማይደረጉ አይደሉም። አግባብነት ያላቸው ባለድርሻ አካላት እና የትምህርት ሚኒስቴር የሚያደርጉት ቅንጅታዊ ጥረት በኢትዮጵያ ጥራት ያለውን የልሳነ ብዙ ትምህርት ለማጎልበት ትልቅ ኃይል ነው። **LM**

impacted their ability to teach the mother-tongue as well as using it as a medium of instruction. Fully aware of the problem, the Ministry of Education has now initiated changes in the modality of the teacher training system and the curriculum, particularly in relation to reading and the mother-tongue.

### *The mother-tongue curricula must be designed to promote reading and writing skills*

The curriculum is one of the most important ingredients in the teaching/learning process. A good curriculum will guide both teachers and students. In order for learning to be effective, the curriculum must be developed in a manner that enables students to achieve its stated objectives.

Concurrent with the revision of the national curriculum, and in collaboration with experts from the regions, the *Curriculum Development and Implementation Directorate* have developed the mother-tongue curriculum, taking note of the existing situation.

According to the revised curriculum, students who begin first grade without any preparation are being lead through a gradual process, whereby they are introduced to the characters of the alphabet and the semantic rules of their language. The development of these curricula is congruent with the reality in the country. Properly implemented, it will enable students to easily progress from one grade level to the next.

But this, as with any new initiative, does not mean the new curricula have no room for improvement. It is appropriate to revisit the curricula to make sure that they are consistently promoting the skills of reading, writing and comprehension.

### *Supplementary reading and writing materials must be accessible*

It is a platitude to say for learning to be effective, students need more to read than just their textbooks.

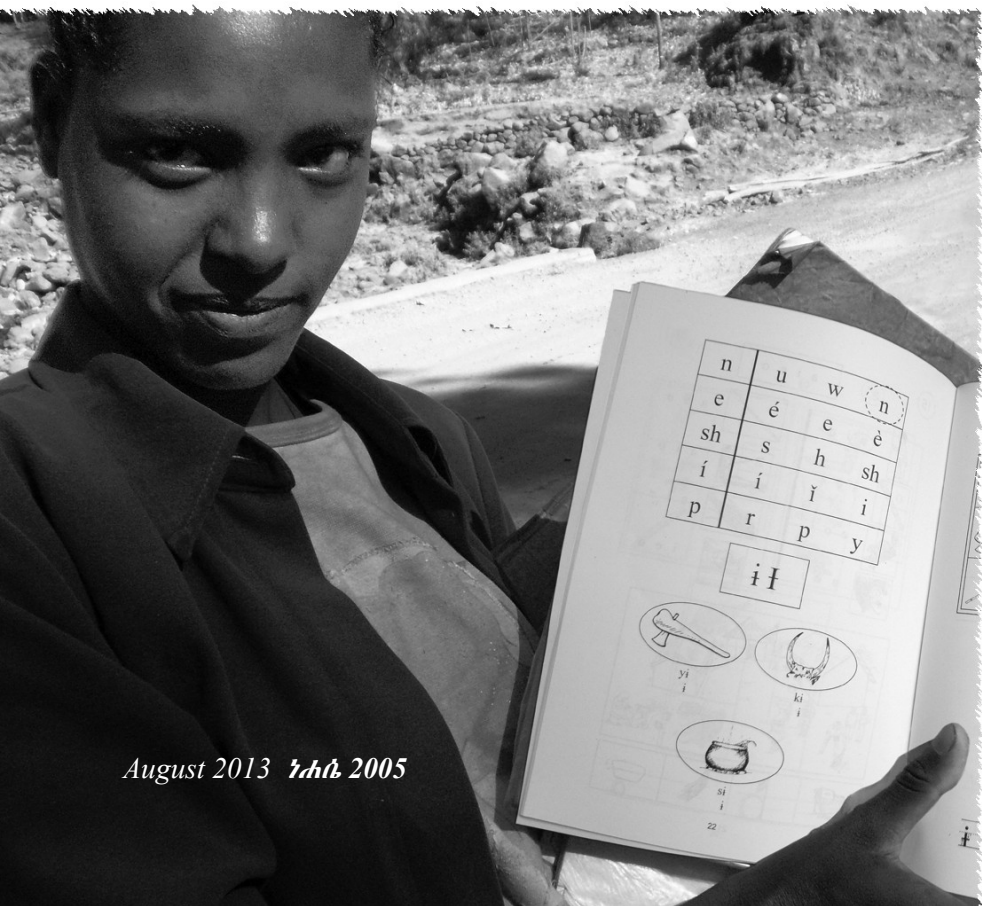


photo by Diana Adler

When students have only their textbooks, the horizon of their knowledge remains circumscribed to the limit of the syllabus, with no liberty to explore the wider world. This is a major problem in the Ethiopian education system, but the problem is more serious at the primary level. Mother-tongue is not an exception in this regard.

### ***Some remedies to overcome the problems***

The Ministry of Education, in collaboration with USAID, undertook a study called *Early Grade Reading Assessment (EGRA)* to measure reading, writing and comprehension skills of students at grade levels two and three. The results were discouraging: the regions covered under the study had more than 30% of grade two and 20% of grade three students unable to read and write after learning in their mother-tongue for two or three years. Following the presentation of the findings, the EGRA report created both a sense of anger and an urgent commitment to take action.

The Ministry solicited the support of USAID, and it was duly accepted. USAID have now initiated a project called READ (Reading for Ethiopia's Achievement Developed). The project's aim is firstly to review the curricula of the mother-tongue (grades 1-8) and determine whether or not they promote reading, writing and comprehension skills. READ also has a component of capacity develop-

ment for instructors of Teacher Training Colleges. This will enable the instructors to better equip their students in mother-tongue teaching methods. Other components of the project include development of supplementary materials, and an outreach program designed to nurture a reading culture among local communities. The project has already entered its first phase of assessing the mother-tongue curricula and adjusting them to the required standard.

### ***Stakeholders play a pivotal role in the promotion of mother-tongue education.***

The educational undertaking of a country is not something to be left only to the government or to a particular ministry. In Ethiopia, although there is no lack of political commitment, undoubtedly the lack of knowledge and expertise, as well as the economic limitations, are not to be overlooked. These could be dealt with through the involvement of other stakeholders such as language associations, who are endowed with knowledge of the subject area and are well familiar with the situation in the country. Therefore, if multilingual education is to progress in Ethiopia, these associations have a pivotal role in supporting the undertakings of the government, which cannot achieve its goals alone.

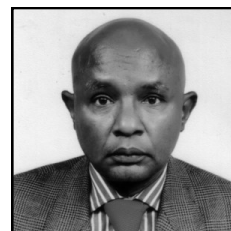
### ***Conclusion***

Ethiopia is a multi-cultural society with more than 80 living languages.

Former political regimes of the country were intolerant of cultural differences and inclined to suppress them. However, we now find ourselves in a day and age when no one denies cultural pluralism and the rights of citizens to promote their language, religion and other cultural traits.

The right to education is a human rights issue that cannot be ignored, particularly in the twenty first century. Moreover, a child's right to education in his/her mother-tongue, at least at the primary level, is also a right no one should be denied. In contemporary Ethiopia, this right is well recognized constitutionally as well as in the *Education and Training Policy*.

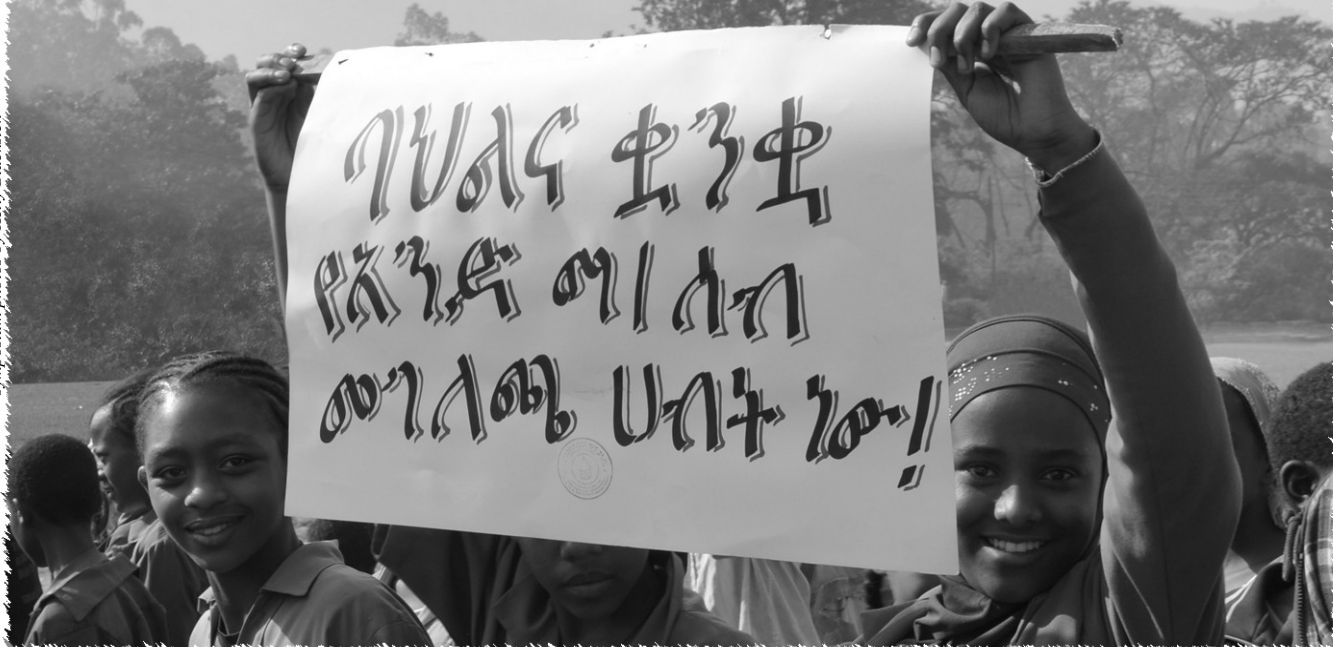
The educational use of the mother-tongue has faced strong challenges; these however, are not insurmountable. No doubt, the coordinated efforts of relevant stakeholders and the Ministry of Education will create the synergy needed for the realization of quality multilingual education in Ethiopia. **LM**



*Girma Alemayehu  
Curriculum Development and  
Implementation Directorate  
Director  
Federal Ministry of Education*

photo by Ammi Kallio





# Culture and Language Celebrated in Mizan Teferi

የባህልና የቋንቋና አከባቢ በሚዛን ተፈሪ

Tefera Endalew

**T**he first event of its kind in Mizan Teferi, the *Culture and Language Symposium* held in January 2013, was a huge success. Ministers and dignitaries from across the Bench-Maji zone came together to celebrate the achievements in language development, and to make plans for its sustainability.

His Excellency Ato Amin Abdulkadir, Minister of Culture and Tourism, was the honored guest who opened the ceremony. After the day's events, he praised the accomplishments of those working in the zone:

*Today's symposium was a very productive and successful one. We were able to observe the level of development that has been reached by the six languages in the Bench-Maji Zone. Many of these languages are already being used as languages of instruction in selected pilot schools, and others are in the preparation stage; this is very encouraging. The regional government and the zonal administration should be able to take care of these languages that have gained opportunities through the constitution. I have seen a lot of good work done in*

August 2013 ነሐሴ 2005

**በ**ዓይነቱ መጀመሪያ የሆነ የባህልና የቋንቋ ሲምፖዚየም ጥር 2005 ዓ.ም. በሚዛን ተፈሪ ተካሄደ። በዚሁ ዕለት ሚኒስትሮች፣ ከደቡብ ክልልና ከአገራዊች ዞኖች ከፍተኛ የሥራ ሃላፊዎች በአሉን ለማክበርና የቋንቋ ልማትን ቀጣይ ለማድረግ የሚያስችል እቅድ ለመንደፍ ተሰብስበው ነበር።

የተከበሩ አቶ አሚን አብዱልቃድር የባህልና ቱሪዝም ሚኒስቴር የዕለቱ የክብር እንግዳ የበዓሉን የአከፋፈት ሥነ-ስርዓት ላይ ንግግር ያደረጉ ሲሆን፣ በዝግጅቱ መጨረሻ ላይም በዞኑ ስለተከናወኑት ስራዎች አመስግነዋል። ክቡር ሚኒስትሩ ቀጥሎ ያለውን የማበረታቻ ንግግር አድርገው ነበር።

«የዛሬ የቤንች ማጂ ዞን የባህልና የቋንቋ ሲምፖዚየም በጣም ውጤታማ ነው ብሎ መውሰድ ይቻላል። 1ኛ እነዚህ

በዞኑ የሚገኙ 6 ብሔር ብሔረሰቦች በተለይ ከባህላቸው አንፃር፣ ከቋንቋ አንፃር ከታሪክ አንፃር የት እንዳሉ በትክክል ያየንበት ሂደት ነው ያለው።

ስለዚህ በዚህ ሂደት ከእነዚህ ስድስቱ የተወሰኑት ግማሹ በራሳቸው ቋንቋ የመማር እድል ያገኙ ናቸው።

የተቀሩት ደግሞ ቅድመ ዝግጅት ስራዎች እየተሰሩ ያሉበት ሂደት ነው ያለው እና ከዚህ አንፃር ይህንን የበለጠ ህገ መንግስታዊ

His Excellency Ato Amin Abdulkadir, Minister of Culture and Tourism is greeted warmly upon his arrival at the Symposium



these languages; I appreciated their work as I was viewing all the materials on display at the exhibition hall. It is more than my expectation. Although this is the first time to organize such a symposium, it has been very fascinating.

I have also been pleased to see all the language groups understand the benefits of local language development. The presence and participation of the regional and zonal high officials is also important. There was a coming together of policymakers and non-governmental partners. Discussing and working collaboratively is, of course, the best way of doing things and will bring much success. Moreover, approaching the political leadership and cooperating with them in such endeavors of development will facilitate the work, and they will also be there to provide the necessary directives. The task of language development is a tedious one, but if many of us, including political leaders and research centers, are cooperative towards its success, and if the native speakers understand its benefit, it will be the most advantageous situation for the upcoming generation.

## Outcomes of the Symposium

We are very happy about the achievements made at the symposium; it was the culmination of two years' worth of effort. It was decided from the beginning that the focus should be on two primary areas: the sustainability of the language development work, and teacher training.

For the last four years, the Zonal Education Bureau and SIL Ethiopia have been training in-service (summer) teachers. While this is a good start, it is not enough just to train a few people; it is not sustainable. So the need for a full-time teacher training college was discussed. The implementation of this idea needed permission from the region, and support from the Ministry of Education. As part of the symposium program, Ato Tizazu Atimo, the student dean at the Mizan Tepi University, gave a presentation on this topic. During the panel discussion that followed, Ato Chenequ Kontar, the Zone President, brought attention to the issue of sustainability of the language development program. The Region President Ato Shiferew Shigute gave his word that, starting from June 1 of this year, there will be a *Mother-tongue Department* at the Bonga Teacher Training College for the four languages that are ready, namely Bench,

Discussing and working collaboratively is the best way of doing things and will bring much success.

ዋስትና ያገኘውን ቋንቋ በመንከባከብ በተለይ የክልሉ መንግስት የዞኑ መስተዳደር እንደዚሁም ደግሞ ከፌደራል ባህልና ቱሪዝም ከኤስ አይ ኤል ጋር በመሆን የተሰሩት ስራዎች ጠንካራ ስራዎች አይቻሉም። በፕረዘንቴሽንም መልክ ቀርቦባል። ስለዚህ ይህ ነገር ከጠበኩት በላይ ነው። የመጀመሪያ ሲምፖዚየም ቢሆንም እስታንዳርዱ እና አቀራረቡ እና ህብረተሰቡ ደግሞ የበለጠ ስለራሳቸው ማንነት ቋንቋ፣ ባህል፣ ታሪክ ለማወቅ ሲያደርጉ የነበረው ጥረቶች በጣም የሚደነቅ ነው።

ስለዚህ ዛሬ በዚህ ሲምፖዚየም ላይ ተገኝቼ የክልል መንግስቱም ሁሉም ካቢኔ አባላት ሁሉ ሲምፖዚየሙ ላይ ተገኝተዋል። ይሄ ትልቅ ነገር ነው።

በተለይ ፖሊሲ አውጪዎች (policy makers) ይህንን እንዴት ከአገር አካላት ጋር በመሆን ተባብረን ተጋግዘን በተቀመጠው የመንግስት ፖሊሲና ስትራቴጂ መሰረት ለክልሎቹ ቋንቋቸው የስራ ቋንቋና የትምህርት ቋንቋ እንዲሆን ያሉትን ጥረቶች፣ አድካሚ ነው ግን እነዚህ አድካሚ ጥረቶች ተቀራርቦ መስራት ከተቻለ በተለይ የፖለቲካ አመራሩ የቅርብ ድጋፍ በማግኘት በሂደት ደግሞ የጥናትና ምርምር ማዕከላት ድጋፍ ከታከለበት እና የህብረተሰቡ በዋናነት የቋንቋው ተናጋሪ ህብረተሰቦች ይህንን ይጠቅመናል ብለው ከያዙት እኔ ለትውልድ የሚተርፍ ቅርስ ነው ብሎ መውሰድ ይቻላል ይሄ ስራ ትልቅ ስራ ነው። ስለዚህ እኔ ደስ ብሎኛል ይሄ አጋጣሚ (logistic) ከሎጂስቲክ አንፃር የአንድ ቀን ጉዞ መሆኑ ትልቅ ነገር ነው ብዬ ነው የማስበው። ለዚህ ያጠፋነው ሰዓትና ጊዜ በጣም ወርቃማና ውጤታማ ነው ብዬ መናገር እፈልጋለሁ።»

## የሲምፖዚየሙ ፋይዳ

በሲምፖዚየሙ በተገኙት ድሎች በጣም ደስተኞች ነን። የሁለት ዓመት የጥረት ውጤቶች ናቸው። ገና ከጅምሩ በሁለት ቀዳሚ ጉዳዮች ላይ ትኩረት እንዲያደርግ ነበር የተወሰነው። እነሱም የቋንቋዎች ልማት ስራ ቀጣይነት እና የመምህራን ስልጠና ላይ ነበሩ። ላለፉት አራት አመታት የዞኑ ትምህርት መምሪያ እና ኤስ ኤይ ኤል ኢትዮጵያ ለመምህራን የስራ ላይ ስልጠና ሲሰጡ ቆይተዋል። ይህ ጅምር ጥሩ ሆኖ ሳለ ቀጣይነት በሌለው መልኩ ጥቂት መምህራንን ብቻ ማስልጠኑ በቂ እንዳልነበረ ተገምግሟል።

በመሆኑም መምህራኑን በኮሌጅ ደረጃ በቋሚነት ማስልጠን ያስፈልጋል በሚል ሃሳብ ላይ ውይይት ተደርጓል። በዚህ ዙሪያ የአካባቢው ተወላጆችና የሚዛን ቴፒ ዩኒቨርሲቲ የተማሪዎች ዲን የሆኑት አቶ ትዕዛዙ አቲሞ ለውይይቱ መነሻ የሚሆን ጽሁፍ አቅርበው ነበር። በፓናል ውይይቱም የዞኑ ዋና አስተዳዳሪ የተከበሩ አቶ ጨነቁ ኮንታር የቋንቋ ልማት ፕሮግራም ቀጣይነት ትኩረት ሊሰጠው እንደሚገባ

Ato Alemayehu Aybera, Vice Head of Culture and Tourism for SNNPR, Ato Mesfin Derash, MLE Coordinator, SIL Ethiopia, and Ato Admasu Ango, the region's Head of Justice



Me'en, Sheko and Diizin. The syllabus will include material on how to train teachers to teach in the mother-tongue. The college had already been working with one language, Kaffina, for the last ten years. We at SIL have already started preparation and will be conducting Training of Trainers (TOT) and helping with curriculum development.

The second outcome of the symposium was a document/proposal prepared jointly by the Bench-Maji Zonal Administration, the Zonal Education Office, and SIL Ethiopia. This document details how language development should be planned, step by step, in the future. Each language community can also decide if/how they want to use their language: for

አሳስበዋል። ይህንንም በማጠናከር የክልሉ ርዕሰ መስተዳድር ክቡር አቶ ሽፈራው ሽጉጤም የአፍ መፍቻ ቋንቋ ትምርትን ቀጣይነት ለማረጋገጥ የመምራን ልማት መርሃ ግብር መሰረታዊ ጉዳይ መሆኑን በመግለጽ ለዚህም በቋንቋዎቹ የሚያስተምሩ መምህራንን ማሰልጠን የሚቻልበትን ስርዓተ ትምህርት ቀርጾ በኮሌጅ ደረጃ እንዲሰለጥኑ ማድረግ ትኩረት ሊሰጠው እንደሚገባ አስገንዝበዋል። በክልሉ የሚሰጠውን የመምራን ስልጠና ለማስፋፋትም በዚህ ዞን ርዕሰ ከተማ የመምህራን ትምርት ኮሌጅ እንዲከፈት ክልላዊ አቅጣጫም መቀመጡ ለዚህ ቋንቋ ልማት ምቹ ሁኔታ እንደሚፈጥርም ገልጸው ነበር። እኛም እንደ ኤስ አይ ኤል በአስልጣኞች ስልጠና እና በስርዓተ ትምህርት ዝግጅት ድጋፍ በማድረግ የዝግጅት ስራውን ጀምረናል።

## Ambassador Mesfin Cherenet Speaks About the Symposium

I am from the Bench-Maji area; in fact Bench is my mother-tongue. The symposium program today is very good. We have observed many events concerning language, culture and history. This program is just the beginning of what I hope to see in working together with interested partners. We can bring about positive changes concerning language and culture in the region.

You have observed that in the Bench-Maji Zone there is a particularly high level of interest in preserving mother-tongue language and culture. The reason for that, I believe, is that in this area the society and the peoples were forgotten for a long time. Now that they have the opportunity to develop their languages, they are very eager to do so. It is my observation that if the government and the NGOs work together with the zonal administration, people will readily accept the idea [of reading and writing] in their own languages.

Upon seeing all of these printed materials for instruction in mother-tongue in the primary schools, I would like to thank SIL Ethiopia for preparing these books for the Bench-Maji peoples in each language. It is a very good beginning and I think we as a government should continue to develop these kinds of educational resources.

*Ambassador Mesfin Cherenet was delighted to see textbooks and teachers' guides the Bench language, his mother-tongue.*



ምባሳደር መስፍን ቸርነት ቀደም ሲል በጅቡቲ በአምባሳደር ማዕረግ ም/የሚስጥን መሪ ሲሆኑ አሁን በተወካዮች ምክር ቤት የቤንች ማጂ ዞን የሼህ ቤንች ወረዳ የህዝብ ተወካይ በመሆን ያገለግላሉ።

የተከበሩ አምባሳደር መስፍን ቸርነት በቤንች ማጂ የባህልና ቋንቋ ልማት ሲምግሉም ዝግጅትና ሂደት ወቅት ላቅ ያለ ተሳትፎ ነበራቸው አምባሳደሩ ስለ ሲምግላቸው እንዲህ ይላሉ።

እኔ ከቤንች ብሔረሰብ የተወለድኩ ኢትዮጵያዊ ነኝ ቤንችኛ የአፍ መፍቻ ቋንቋዬ ነው። የዛሬው ሲምግላቸው በጣም ጥሩ እና ስኬታማ ነው። ስለቋንቋ ባህልና ታሪክ ብዙ ነገር የተገነዘብንበት ትልቅ ዝግጅት ነው።

ይህ ዝግጅት ለብዙ ጊዜ ሳስብ የነበረ እና እንደ ኤስ አይ ኤል ኢትዮጵያ ካሉ አጋር ድርጅቶች ጋር በጋራ ለልማትና ዕድገት መስራት አመርቂ ውጤት እንደሚያመጣ ያመለክተ ሂደት ነው። በዚህ ሁኔታ ከቀጠልን ብዙ ታላላቅ ድሎችን እንደምናስመዘግብና የዞኑ ህብረተሰብ በዚህ ረገድ ተጠቃሚ እንደሚሆን እርግጠኛ ነኝ።

በቤንች ማጂ ዞን ቋንቋና ባህልን የማልማት ከፍተኛ ተነሳሽነት በህብረተሰቡ ውስጥ ስርጾ እንደሚገኝ/ች ማየት ችላችኋል። ለዚህ መነሳሳት ዋነኛው ምክንያት ባለፉት መንግስታት ሁሉ የህዝቡ ባህልና ቋንቋ ተረግጦ የቆየ በመሆኑ አሁን የተገኘውን ዕድል በሚገባ ለመጠቀም ነው።

ከዚህ የተነሳ መንግስትና አጋር ድርጅቶች በጋራ አብረው መስራትን ከቀጠሉ ሕብረተሰቡ በቅርብ ጊዜ ውስጥ በቋንቋው መጻፍና ማንበብ ክህሎትን ሊያዳብር ይችላል ብዬ አምናለሁ።

ዛሬ በጎበኘሁት ኤግዚኒሽን ውስጥ በስድስት የአፍ መፍቻ ቋንቋዎች በአንደኛ ደረጃ ተማሪዎች በኤስ አይ ኤል ኢትዮጵያ የተዘጋጁ መጽሐፍቶችን በማየቴ የተሰማኝ ደስታ ከፍተኛ ነው። ኤስ አይ ኤል ኢትዮጵያን በዚህ ታላቅ ስራ በጥልቅ ማመስገን እፈልጋለሁ። ይህ ትልቅ ጅምር ነው። በመሆኑም እኛ የመንግስት አካላት ይህን ሥራ ከዳር ለማድረስ በመረባረብ ተመሳሳይ የትምህርት ግብአቶችን ለማዘጋጀት ጥረት ማድረግ አለብን።

media, for different levels of government administration, for office use, and for use in schools.

At the symposium, this document was presented to a group of about 100 specially selected individuals representing all strata of society, from high officials to the grassroots. The document received their full endorsement. It is hoped that it will be adopted into law by the Zonal General Assembly and carried out in the coming years. One of the key objectives of the proposal is that Amharic and the mother-tongue will be the medium of communication for public use in the respective language communities.

There was also a decision to create a *Department of Mother-tongue Education* at the Zonal Education Office. SIL Ethiopia will allocate four highly trained personnel for this endeavor, one from each language group. These are experts who have been trained for the last four years in curriculum development and in all aspects of multilingual education (MLE) and language development, as well as some linguistics. Others will work at the teacher training college, the zonal level and the woreda education office. Our training program has been designed from the beginning to resemble links in a chain. Each trainee is responsible to train another person to follow him/her. All our systems have been designed for sustainability in this way. In the second phase of the project, SIL Ethiopia will focus on training people at a higher level, on monitoring, on supervision, and on capacity building.

Although the symposium took a lot of energy to organize, the results are very encouraging. It was not designed to be a one-time event that makes a big splash and then disappears; it will now be an annual event in Mizan. This will create regular opportunities to discuss language and culture, where local people present their research findings, and collectively plan a way forward. Our mutual success has been possible because of good communication and a real commitment to planning together. We have a collaboration where all are equals; no one partner overrides the others. At the end we can say there is not a *hand over* or a *take over*. It is very much a joint program. We are not worried that the Bench-Maji language development project will collapse, because we are all equally committed to its success. **LM**



*Tefera Endalew  
Bench-Maji Project Coordinator  
SIL Ethiopia*

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ሁለተኛው የሲምፓዚየም ፋይዳ በቤንች ማጂ ዞን አስተዳደር፣ በዞኑ የትምህርት መምሪያ እና በኤስ አይ ኤል ኢትዮጵያ በጋራ የተዘጋጀው የዞኑ የቋንቋ ልማት ዕቅድ ሰነድ ረቂቅ ነው። ይህ ሰነድ ወደፊት የቋንቋ ልማት አስተቃቀድን፣ መቼ? ምን? መስራት እንዳለበት በዝርዝር

የያዘ ነው። ባለድርሻ አካላትና የቋንቋ ማህበረሰቡ ምንማድረግ እንዳለበት ቋንቋቸውን እንዴት ጥቅም ላይ እንደሚያውሉት ማለትም ለሚዲያ ለስራ ቋንቋ ወይም ለማስተማሪያ ቋንቋ ወዘተ ሊጠቀሙ የሚችሉበትን በዝርዝር ያሳየ ሰነድ ነው። ይህ ረቂቅ ከተለያዩ የማህበረሰቡ አካላት ተመርጠው ለተውጣጡ ከ 100 በላይ ለሚሆኑ የሲምፓዚየም ተሳታፊዎች ቀርቦ ውይይት ተደርጎበታል። ተሳታፊዎቹ ከከፍተኛ ሃላፊዎች ጀምሮ የተለያዩ የማህበረሰብ ተወካዮች የተካተቱበት ነበር። ረቂቁም በተሳታፊዎች

የማጠናከሪያ አስተያየቶች ዳብሮ ከፍተኛ ይሁንታን አግኝቶ ጸድቋል። በመጨረሻም የሚደረገው ጠቅላላ ጉባኤ ላይ የቋንቋ ልማት ሰነዱ ህጋዊ ማእቀፍ ያገኛል ተብሎ ይገመታል። የሰነዱ ረቂቅ ዋነኛ ትኩረት አንደኛው የልሳነ ክልኤ ትምህርትን ማስፋፋት ነው።

*Enthusiastic primary students in selected pilot schools in the Bench-Maji Zone have been learning in their mother-tongue for the last three years.*

Photo by Janet Middendorp



ይኸውም በየቋንቋዎቹ አማርኛ እና አፍ መፍቻ ቋንቋ ለህዝባዊ አገልግሎት በመግባቢያነት ጥቅም ላይ እንዲውሉ ማድረግ ነው።

ከዚህ ጋር ተያይዞ የቋንቋ ልማቱን ዕቅድ ለማሳካት በዞኑ የመንግስት መዋቅሮች ቀጥታ የስራ ግንኙነትና ቅርበት ያላቸው ባለቤቶች የስራ ክፍሎች ተገቢነት ባላቸው ባለሙያዎች በተጠናከረ መልኩ እንዲደራጁ አቅጣጫ ተቀምጧል። ኤስ አይ ኤል ኢትዮጵያም ላለፉት ሁለት አመታት በዞኑ በዋናነት ከሚገኙ ብሔረሰቦች ለተውጣጡ የቋንቋ ልማት ሰራተኞች በስረዓተ ትምህርት አዘገጃጀት፣ በልሳነ ብዙ ትምህርት፣ በቋንቋ ልማት እንዲሁም በተወሰነ ደረጃ በስነልሳን ስልጠና በመስጠት የማብቃት ስራ ሰርቷል። የስልጠና ፕሮግራሞችን ዲዛይን የተደረገው ከመነሻው ጀምሮ ሰንሰለታዊና ተያያዥነት ያለው ስልጠና እንዲሆን ተደርጎ ነው። ይኸውም እያንዳንዱ ሰልጣኝ ሰልጥኖ ሌላውን የማስልጠን ሃላፊነት እንዳለበት ያውቃል ማለት ነው። የስልጠና ስርዓታችን ቀጣይነት እንዲኖረው ለማድረግ በዚህ መልክ እንሰራለን። በረቂቅ ሰነዱ በሁለተኛ ምዕራፍ ኤስ አይ ኤል ኢትዮጵያ ትኩረቱን የሚያደርገው ሰልጣኞችን በከፍተኛ ደረጃ

በማስልጠን በየጊዜው የሚደረጉ መሻሻሎች ላይ ክትትል በማድረግ በሰ-ፕሮጀክቱን እና በአቅም ግንባታ ላይ ይሆናል።

የሲምፓዚየሙ ዝግጅት ብርቱ ድካም ቢኖርበትም የተገኘው ውጤት በጣም አበረታች ነው። ዝግጅቱ አንዴ

**ዝግጅቱ አንዴ ብልጭ ብሎ ድርግም የሚል ድንገታዊ ክስተት ሳይሆን በየአመቱ በሚዛን ተፈሪ ከተማ የሚቀጥል ይሆናል።**

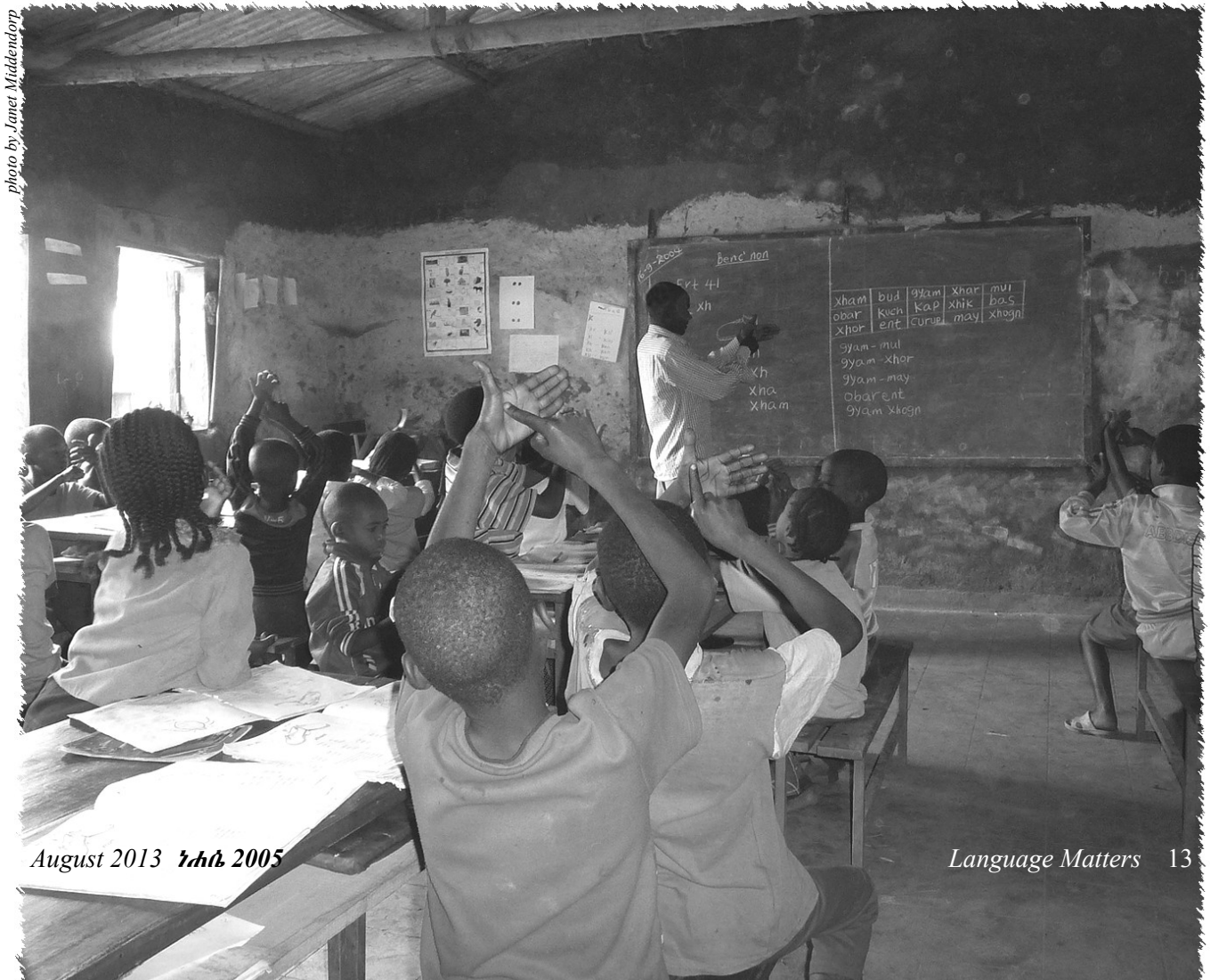
ብልጭ ብሎ ድርግም የሚል ድንገታዊ ክስተት ሳይሆን በየአመቱ በሚዛን ተፈሪ ከተማ የሚቀጥል ይሆናል። ይህ አጋጣሚ በመደበኛነት ስለቋንቋ ባህል ለመነጋገር ፣ በአካባቢው ያሉ ተመራማሪዎች የምርመር ግኝቶቻቸውን እንዲያቀርቡ እንዲሁም ወደፊት ለሚሰሩ ስራዎች በጋራ እቅድ ለማቀድ እድል ይሰጣል።

መልካም ግንኙነት እንዲሁም በጋራ ለማቀድ ያሳየነው ግልጽ ቁርጠኝነት የጋራ ስኬታችንን እውን አድርጎታል።

ሁላችንም በእኩል ደረጃ የምንተያይበት አንዱ አጋር ሌላውን ችላ የማይልበት የጋራ ትብብር አለን።

በመጨረሻም ስራው ለሌላው የሚተው ሳይሆን፣ ይበልጡኑ በጋራና በትብብር የሚሰራ ፕሮግራም ነው ማለት እንችላለን። ሁላችንም ለጋራ ስኬት እኩል ቁርጠኝነት አስካለን ድረስ የቤንች ማጂ ቋንቋ ልማት ፕሮጀክት እንቅፋት ይገጥመዋልብን አናስብም። **LM**

Students are eager to participate when learning in their mother-tongue.





# Aster Ganno

## Slave, Exile and Language Development Pioneer

አስቴር ጋኖ

በባርነት ያለፈች፣ ስደተኛ እና

የቋንቋ ልማት ፈር ቀዳጅ

Peter and Carole Unseth

**E**nslaved, then exiled in a land far from home and family – these would be reasons enough for any young girl to languish and pine for home. But Aster Ganno Salbana instead used her time of adversity in a most creative and productive enterprise, resulting in a lasting legacy for Oromo speaking people.

Aster was born in Illubabor, but as a teenager was captured and enslaved by the king of Ennare when local residents refused to build him a new home. She was sold and her owners put her on a ship to send her across the Red Sea. The ship was intercepted by the Italian navy in 1886 and she was released in Eritrea in the care of Swedish missionaries.

While at school in the land of her exile, Aster excelled in her studies; her ability was noted by Onesimos Nasib, who was then developing an Oromo writing system. Along with Onesimos, Feben Hirphee, and Lydia Dimbo, Aster worked as part of a team of Oromos developing their

**መ**ጀመሪያ ለባርነት ተዳረገች፤ ከዚያም ከምድሯና ከቤተሰቧ ተለይታ ወደማታውቀው ምድር በስደት ተወሰደች። አስቴር ጋኖ ሳልባና ግን የስቃይና የመገፋት ጊዜዋን ለፈጠራ እና ለውጤታማ ተግባር በመጨረሻም ለኦሮሚኛ ቋንቋ ተናጋሪዎች ኩራት ለሆነ አገልግሎት አዋለችው።

አስቴር የተወለደችው በኢሉባቡር ሲሆን፣ የመንደሯ አካባቢ ሰዎች በወቅቱ ንጉስ ለነበረው ሊሙ ኢናሬ አዲስ ቤት ለመስራት አሻፈረኝ ባሉ ጊዜ ንጉሱ እሷን ለባርነት ወሰዳት። ለባርነት ከተሸጠች በኋላ አሳዳሪዋ ከቀይ ባህር ርቆ ወደሚገኝ ስፍራ ሊሰዳት ወደመርከብ ውስጥ አስገባት። ይሁንና መርከቡ በ1886 በጣሊያን ባህር ኃይሎች ተያዘና አስቴር ኤርትራ ውስጥ በሚገኝ ሲውዲን ሚሽነሪ ስር እንድትኖር ተደረገ። በስደት ባለችበት አገር ውስጥ በትምህርቷ የተዋጣላት ሆነች። ችሎታዋም በኦኖሲሞስ ናሲብ እይታ ውስጥ ገባ። ይህ ሰው በኋላ የኦሮሞኛ የጽህፈት ስርአትን ያዘጋጀ ሰው ነው። በዚህ የኦሮሞዎች ቋንቋ የፅህፈት ልማት ስራ ውስጥ አስቴር ከኦኖሲሞስ፣ እንዲሁም ከፌቦን ሂርፌ እና ከሊዲያ ዲምቦ ጋር የቡድን አባል ሆና ሰርታለች። ፎክሎር ስብስቦዋል፣ መጻህፍት ተርጉመዋል፣ የንባብ መጻህፍትና መዝገብ ቃላት አዘጋጅተዋል። እንዲሁም ትምህርት ቤት መስርተው መምህራንን አሰልጥነዋል። አስቴር በቡድን ውስጥ «በሥነልሳን በጣም የተለየ ስጦታ ያላት የቡድን አባል» በሚል ትታወቅ ነበር። (መኩሪያ ባልቻ 1995: 42)

አስቴር ጋኖ የቡድኑ አባል ትሁን እንጂ በግልጽ ከሚታወቅ ስራዎቿ መካከል የብዙ ፕሮጀክቶች መሪ ነበረች፤ በጣም ከሚታወቁ ስራዎቿ ደግሞ የ500 ኦሮሞ ባህላዊ እንቅስቃሴዎች፣ ተረቶች፣ ተርትና ምሳሌዎች እንዲሁም ልዩ ልዩ መዝሙሮች እንዲሰበሰቡ አድርጋለች። አብዛኞቹ በ1894 ለጀማሪዎች በተዘጋጀው በጃልቃባ ባርሲባ በሚለው 174 ገጾች ባሉት መጽሐፍ ውስጥ ታትመዋል። መጽሐፉ የተጻፈበት ስልት እንደወረደ በመሆኑና በተለመዱ ርእስ ጉዳዮች ያተኮሩ በመሆናቸው ለጀማሪ አንባቢ ትክክለኛና ተገቢ መጽሐፍ ነበር።

አስቴር ከእያንዳንዱ ስርዎ ቃል የሚመስረቱ 15,000 የሚደርሱ ቃላትን የያዘ መዝገብ ቃላትም አዘጋጅታለች። ይህም የመዝገብ ቃላት የትርጉም ስራ

language. They collected folklore, developed reading materials, compiled a dictionary, translated materials, established schools and trained teachers. Aster was described as “linguistically the most gifted member of the team” (Mekuria Bulcha 1995:42).

Though she was part of a team, Aster Ganno was clearly the leader on several of the projects, most notably, the collection of 500 traditional Oromo riddles, fables, proverbs, and a variety of songs. Many of these were printed in 1894 in *Jalqaba Barsiisaa*, a 174 page book for beginning readers. Since the book was written in a natural style, and about familiar topics, it was ideal material for beginning readers. Aster also compiled a dictionary listing derivatives of every particular root word, a list of about 15,000 words. This dictionary aided in trans-

lation, and was part of the preparation of educational literature. Eventually, an Oromo-Swedish Dictionary of about 6,000 words was published.

In 1899, the Bible was published in the Oromo language. Aster should have been given more credit, but the title page gives credit only to Onesimos as the translator. Because Onesimos had been taken from Oromo speaking areas when he was young, he did not have full and deep knowledge of the language, such as vocabulary and idioms. Aster Ganno was able to give vital input in these areas.

In 1904, because of political changes, Aster and Onesimos and other Oromos were able to return to Wellega, where they established schools. Aster served as a teacher in Nadjjo and then Nekemte, later establishing a girls' school there.

She spent many years teaching Oromo children. These Oromo language schools were begun several years before public schools were opened in Addis Ababa, where the first opened in 1908. It is noteworthy that the schools in Wellega were all established, taught, and administered by Oromos. The tradition of mother-tongue education begun by Aster and Onesimos has flourished: today there are hundreds of schools teaching Oromo students in their own language.

Aster Ganno's contribution to Oromo language development is highly significant. Even more notable is that she lived during an era when most Ethiopian women were illiterate. It is likely that Aster was the most educated and intellectual woman in all of Ethiopia during her day. Her contribution should be more widely celebrated. She selflessly served her own people, leaving an exemplary model of language development, and a legacy of mother-tongue literacy which Oromo speaking people still benefit from today. **LM**



*Dr. Peter and Carole Unseth  
Faculty and staff  
Graduate Institute of Applied  
Linguistics, Dallas Texas  
SIL International*

*The Unseths lived in Ethiopia 1982-1995, working with SIL International. At first Peter taught linguistics at Addis Ababa University, then they worked together in a literacy and translation project with the Majangir people. Peter co-authors academic articles with an Ethiopian co-author, currently working on an analysis of Ethiopian proverbs.*

**ለመስራት ትልቅ አጋዥ ነበር፤ እንዲሁም የትምህርታዊ ሥነጽሁፍ ዝግጅትም አካል ነበር። በመጨረሻም 6,000 ቃላት የያዘው የኦሮሞ-ሲውዲሽ መዝገበ ቃላት ለመታተም በቅቷል።**

**በ1899 በኦሮምኛ ቋንቋ መጽሐፍ ቅዱስ ታተመ። በዚህ ስራ ውስጥ ይበልጡት ለአስቴር እውቅና ሊሰጣት ይገባ ነበር፤ ይሁንና በምስጋና ገጹ ላይ አናሲሞስ ብቻ የተርጓሚነት እውቅና ተሰጥቶታል። አናሲሞስ ከኦሮምኛ ተናጋሪዎች አካባቢ በልጅነቱ ስለተወሰደ ምሉዕ እና ጥልቅ የቋንቋ እውቀት አልነበረውም፤ ለምሳሌ የቃላት እና የፈሊጥ አጠቃቀም ዕውቀት አልነበረውም። በዚህ ረገድ አስቴር ጋኖ ግን ለዝግጅቱ ጠቃሚ የሆኑ ግብአቶችን መስጠት ችላለች።**

**በ1904 በተካሄደው የፖለቲካ ለውጥ ምክንያት አስቴር፤ አናሲሞስ እና ሌሎች የኦሮሞ ተወላጆች ትምህርት ቤት ወደ አቋቋሙበት ወደ ወለጋ ሊመለሱ ችለዋል። እዚያም አስቴር በነጆ እና በነቀምት በመምህርነት አገልግላለች። በመቀጠልም የልጃገረዶች ትምህርት ቤት አቋቁማለች። የኦሮሞ ልጆችን በማስተማርም ብዙ ዓመት አሳልፋለች።**

**ይህ የኦሮምኛ ቋንቋ ትምህርት ቤት የተቋቋመው በአዲስ አበባ የህዝብ ትምህርት ቤት ከተቋቋመበት ከ1908 ብዙ ዓመት አስቀድሞ ነበር። ትምህርት ቤቱ በኦሮሞዎች መቋቋሙ፤ የትምህርቱና የአስተዳደር ስራውም ጭምር በኦሮሞዎች መሆኑ ትኩረትን ስቧል። በአስቴር እና በአናሲሞስ የተጀመረው የአፍመፍቻ ቋንቋ ትምህርት ፍሬ አፍርቷል። ዛሬ በመቶ የሚቆጠሩ ትምህርት ቤቶች የኦሮሞ ልጆችን በቋንቋቸው ያስተምራሉ። ለኦሮምኛ ቋንቋ ልማት የአስቴር ጋኖ አስተዋጽኦ ከፍተኛ ነበር። በጣም አስገራሚው ነገር ደግሞ አስቴር ጋኖ የኖረችበት ዘመን ብዙዎቹ የኢትዮጵያ ሴቶች መሃይም በነበሩበት ዘመን መሆኑ ነው። አስቴር በነበረችበት ዘመን በመላው ኢትዮጵያ ብቸኛዋ የተማረችና ሊቅ ሴት ሳትሆን አትቀርም። ያደረገችው አስተዋጽኦ ከዚህም በላይ በስፋት እውቅና ሊያሰጣት ይገባል። ራሷን ሳትቆጥብ ህዝቧን አገልግላለች፤ ለቋንቋ ልማት አርአያ ሆና ኖራለች። ዛሬ የኦሮምኛ ቋንቋ ተናጋሪዎች ተጠቃሚ ለሆኑበት ለአፍ መፍቻ ቋንቋ መሰረታዊ ትምህርት ቃላት አስተዋጽኦ አበርክታለች። **LM****



# Working Together Succeeding Together

በትብብር መስራት ለስኬትና ለዘላቂ ውጤት

*Tesfaye Yacob*

**W**hat does it take to create a hopeful milieu for individuals, institutions, and societies to join in partnership? Who commands the wisdom to overcome a climate of apathy? Can diversity be celebrated to build excitement rather than contention? What is a key ingredient to catalyze the chemistry in a group? How does all this relate to language development?

It has been said that we live in a global village that is shrinking every day. Partnership in this kind of environment brings opportunities to accomplish more with less; together we can accomplish more than we can alone. The synergy adds momentum. In thinking about the complex nature of language development, I believe it demands working in partnership as a key ingredient. The collective nature of language itself, being seen as the wealth of a society, lends itself to collaborating on many levels.

**ለ**ግለሰቦች ሆነ ለተቋማት ተስፋ የሚያድስ አብሮነት እንዴት መፍጠር ይቻላል? የተሰለፉ ሁኔታዎችን መቋቋም የሚያስችል ጥበብ ያለው የት ነው? ብዙሃዊነት ብስራት እንጂ ተራ ዜና ብቻ እንዳይሆን ማድረግ እንዴት ይቻላል? አንድ ቡድን ተገቢውን ስራ እንዲያከናውን የሚያስችለው ንጥረ ነገር ምን ይሆን?

ዓላማችን መንደር ሆነች እየተባለ ሲሆን በየቀኑም የበለጠ እየተቀራረበች ነው። በዚህ ሁኔታ አብሮነት የበለጠ ውጤታማ ሥራ ማከናወን ያስችላል፤ በአንድነት በመሆን በግል ከሚሰራ ስራ የተሻለ ማከናወን ይቻላል። ትብብር ከንውናችንን ያቀላጥፋል።

የቋንቋ ልማት ሥራ ውስብስብ ሲሆን በትብብር መሥራትን ግድ የሚል ነው። ቋንቋ የሕብረተሰብ ንብረት ስለሆነ የቋንቋ ልማት ሥራ በጋራ እንዲከናወን ያስፈልጋል።

ቋንቋ የሁሉም ነው፤ የአንድ መደብ ንብረት ሳይሆን የህብታም ሆነ ድሀ፤ የከበርቴውም ሆነ የሰፊው ሕዝብ፤ የሁሉም ነው። የአንድ ቋንቋ ተናጋሪዎች የሆኑ ሕዝቦች

Language belongs to everyone: it is not the property of a single class—it belongs to the rich and the poor, the elite and the commoner. The people who speak a particular language are the ones who ought to develop it. They should have the right to do what they deem appropriate with their language, since it plays a decisive role in shaping political affairs, social issues and cultural dynamics. Naturally, people prefer their *mother-tongue*, or *heart language*, the language they have spoken since early childhood. Languages used in daily community affairs will enjoy the benefit of increasing in status.

Ethiopia is linguistically diverse. Many of the languages spoken within our borders share characteristics that distinguish them from other African languages. Those in the Afro-Asiatic family in particular, have unique features such as word order, distinctive sounds, and patterns of expression. An intricate web of historical realities influenced the genesis and evolution of most of our languages. These influences were continually shifting, particularly in the twentieth century, which was bloody in all aspects especially politically. There was a massacre of the elites of several generations and destruction of the meager national infrastructure in an ancient nation which had already lost the renaissance. The future, however, seems bright for our country. *The Economist* recently mentioned that Ethiopia is one of Africa's development stars.

North Eastern Africa is known for its conflicts; according to eminent Ethiopian linguist Abraham Demoss, "language-based ethnicity had been the primary cause of conflict in the Horn of Africa."<sup>1</sup> However, "linguistic homogeneity is not necessarily synonymous with tranquility."<sup>2</sup> Destructive wars and failed states in Africa demonstrate this. Ethiopia is an example where language was a major tool for the contest of power. The imperial government before 1974 was anxious to curb and eradicate all centrifugal tendencies in the national state. However, this triggered severe reactions, which led to a bloody escalation of war. According to Ethiopian historian Zwede, "the possibilities that the other languages of the country [other than Amharic] needed to be fostered and encouraged was unthinkable."<sup>3</sup> However the second half of the twentieth century witnessed two constitutions that were poles apart in terms of language policy. The Ethiopian Revised Constitution of 1955 established Amharic as the official language

<sup>1</sup> Abraham Demoss 1990, 69 as quoted in Bahru Zwede, *Society, State and History* (Addis Ababa: Addis Ababa University Press, 2008) 79.

<sup>2</sup> Zwede, *Society*, 79.

<sup>3</sup> Zwede, *Society*, 87.

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*Languages used in daily community affairs will enjoy the benefit of increasing in status.*

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ሁሉም የቋንቋው ባለቤት ስለሆኑ ቋንቋቸውን ማጎልበት የእነርሱም ድርሻ ነው።

ኢትዮጵያ የብዙ የተለያዩ ቋንቋዎች ባለቤት ናት። እነዚህ ቋንቋዎች ከሌሎች የአፍሪካ ቋንቋዎች የተለየ የጋራ የሆኑ ነገሮች፣ የቋንቋ አገባብ፣ የድምጽና የአገላለጽ ዘይቤዎች አሏቸው። የእነዚህ ቋንቋዎች ዕድገት ከታሪክ አንጻር ብዙ የጋራ ሁኔታዎች አሉት። በኢትዮጵያ ሃያኛው ክፍለ ዘመን ብዙ የተለያዩ ሁኔታዎች የነበሩበትና አገሪቷ በጦርነትና አሳዛኝ ሁኔታዎች ያሳለፈችበት ነው። ሆኖም ወደፊት ብሩህ ተስፋ ያለ መሆኑን የሚያሳዩ በዛ ያሉ ምክንያቶች አሉ። ከሁለት ወራት በፊት ለንባብ የበቃው የኢኮኖሚስት መጽሔት ኢትዮጵያን በአፍሪካ የዕድገትና የልማት ምሳሌ አድርጎ ጠቅሷል።

ሰሜን ምስራቅ አፍሪካ ብዙ ግጭቶች ያሉበት ቀጠና ሲሆን በቋንቋ የተመሰረተ ብሔርተኝነት በአፍሪካ ቀንድ የግጭት መሰረታዊ መንስኤ ነበር።<sup>1</sup> ሆኖም የቋንቋ ተመሳሳይነት ብቻ ለሰላም መስፈን ማረጋገጫ መሆን አይችልም።<sup>2</sup> በአፍሪካ ያሉ ጦርነቶችና ተገቢውን ኃላፊነት መወጣት ያልቻሉ የመንግስታት ሁኔታ ይህን በላይ የተጠቀሰውን ክስተት አመላካች ነው። በኢትዮጵያም ቢሆን ቋንቋ ለሥልጣን ለሚደረግ ውድድር መሳሪያነት ውሏል። ከ1966 ዓ.ም በፊት የወቅቱ

የኢትዮጵያ መንግስት ፍጹም ማዕከላዊነትን ለማጠናከርና ከማዕከላዊ መንግስት ወጣ ያለ አዝማሚያ የሚያሳዩ የሚመስሉ ሆነው ያገኛቸውን አካሄዶችን ሁሉ ለመደምሰስ ጥረት አድርጓል። ሆኖም በቀጣይ ዓመታት እነዚህ እርምጃዎች የብዙ ንጹሃን ዜጎች ደም የፈሰሰበት ጦርነት መንስኤ ሆነዋል። በዚያ ወቅት በአንድ ኢትዮጵያዊ የታሪክ ምሁር አገላለጽ ከአንድ ቋንቋ ማለትም አማርኛ በስተቀር ሌሎች ቋንቋዎች

የሚደረግ እንክብካቤ መታሰብ የማይችል ነበር።<sup>3</sup> በ20ኛው ክፍለ ዘመን በቋንቋ ረገድ በኢትዮጵያ እጅግ የተራራቀ አንድምታ ያላቸው ሕገ መንግስቶች ፀድቀዋል።

በኢትዮጵያ የ1948 ዓ.ም ሕገ መንግስትና የ1987 ሕገ መንግስት ቋንቋን በሚመለከት በጣም የተብራራ ድንጋጌ አላቸው። የ1948 ሕገ መንግስት አንድ ቋንቋ ብቻ በብሔራዊ ደረጃ አገልግሎት ላይ እንዲውል የተደነገገ ሲሆን የ1987 ዓ.ም ሕገ መንግስት የሁሉንም ቋንቋ እኩልነት የሚያውቅ ሲሆን አማርኛን የስራ ቋንቋ አድርጎ ሲያትት የፌዴሬሽኑ አባላት የራሳቸውን የስራ ቋንቋ እንዲወስኑ ይፈቅዳል። «1. ማናቸውም የኢትዮጵያ ቋንቋዎች በእኩልነት የመንግስት እውቅና ይኖራቸዋል። 2. አማርኛ የፌዴራሉ መንግስት የሥራ ቋንቋ ይሆናል። 3. የፌዴሬሽኑ አባሎች የየራሳቸውን የሥራ ቋንቋ በሕግ ይወስናሉ።» (የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ ሕገ - መንግስት፤ አንቀጽ 5፤ ገፅ 8) ይህም የአገሪቱ የፌዴራል ሥርዓት የሰጠው መብት ነው።<sup>4</sup>

የአሁኑ የኢትዮጵያ ሕገ መንግስት የቋንቋ ፖሊሲ ጠቃሚና ወሳኝ ምልክታ አለው። በአገር ደረጃ ለእያንዳንዱ ቋንቋ እውቅና መስጠቱ፤ ስነዕውቀት እንዲጠበቅ፤ የመጻፊያ ፊደል የሌለው እንዲኖረው፤

of the country. Forty years later, the constitution of the Federal Democratic Republic of Ethiopia heralded a new era with recognition of all Ethiopian languages, instating Amharic as the working language of the Federal Government, but enabling members of the Federation to determine their own respective working languages. “This process of accommodation at the linguistic level is a reflection of the overall accommodation process that federalism provides.”<sup>4</sup>

In the contemporary Ethiopian scene, the language policy enshrined in the constitution has significant and radical implications. “State recognition of every Ethiopian language means: the preservation of its literature; the provision for a script, where such does not exist; the documentation of its oral literature; and the further study of each language via grammatical, vocabulary and overall publication and enhanced use of the language. [This] will be done with both state blessing and state support to the extent possible.”<sup>5</sup> This noble goal brings with it an opportunity for those interested in language matters, and it will demand a tremendous investment of effort, as well as material and human resources.

The twenty first century brings marvelous opportunities for partnership. These partnerships may at first seem intimidating when considered from one’s narrow organizational perspective and interests. However, for each of us, individual or corporate, who want to leave behind a genuine, lasting legacy, and who sincerely want to benefit the peoples of Ethiopia, we need to take these partnership opportunities seriously. Partnership is the current trend in business, philanthropy (civil service societies, and non governmental organizations), missions and ecclesiastical initiatives. At the dawn of the third millennium, the global community is aware of the importance of the Millennium Development Goals and many have shown a strong interest in the fulfillment of these targets. Language development plays a significant role in giving communities the tools for meeting these goals. To fulfill our mission in language development, however, we must be willing to learn to work with others; avoiding partnership is not an option.

We want our language development efforts to make tangible contributions to the cultural synthesis of the communities we serve. Supporting them in their own efforts toward transformational development will bring the sustainable impact we all desire. Lack of such a contribution means we are just wasting our time.

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*Avoiding  
partnership  
is not an option.*

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በአፍ ብቻ የሚነገሩት ስነፅሁፎች በመዝገብ እንዲሰፍሩ፤ በቋንቋ የሰዋሰው፤ የመዝገብ ቃላት፤ የህትመት እና አጠቃቀም ስራ ላይ የበለጠ ጥናቶች እንዲደረጉ ይረዳል።<sup>5</sup> ይህ መልካም ግብ በቋንቋ ልማት ላይ ትኩረት ላላቸው ሁሉ መልካም ዕድል ይዞ መጥቷል። ይህም በተገቢው ደረጃ በስራ ላይ እንዲውል ከፍተኛ የሆነ የማቴሪያልና የሰው ሀይል ዓቅም መጠቀምን ይጠይቃል።

የ21ኛው ክፍለ ዘመን ለትብብር አይነተኛ ዕድሎችን ፈጥሯል። ይህ አብሮነት በጠባብ ድርጅታዊ እይታ ከታየ የሚያስፈራ ሊመስል ይችላል። ነገር ግን የኢትዮጵያን ህዝብ በዘላቂነት ከመጥቀም አንፃር አሻራ ጥለን ለማለፍ ለምንፈልግ ሁሉ፤ የአብሮነት ዕድል አስፈላጊ ነው። በአሁኑ ጊዜ ትብብር የንግዱ ዓለም፤ የሰብዓዊ ድርጅቶች (የመንግስት ወይም የግል)፤ የእምነት ተቋማት የተለያዩ እንቅስቃሴዎች አይነተኛ መሳሪያ ነው። በሶስተኛው ሚሊኒየም መጀመሪያ ላይ

የዓለም ዓቀፉ ማህበረሰብ የምዕተ ዓመቱን የልማት ግቦች ጠቃሚነት በመረዳት ተፈፃሚነቱ ላይ ከፍተኛ ፍላጎት አሳይቷል። እነዚህን ግቦች ለማስፈጸም ማህበረሰቦች ለሚያደርጉት ጥረት የቋንቋ ልማት ወሳኝ አስተዋፅኦ አለው። በቋንቋ ልማት ላይ ያለንን ዓላማ ለማሳካት በአብሮነት መስራትን መማር አለብን።

የቋንቋ ልማት ጥረቶቻችን በምናገለግለው ማህበረሰብ ባህላዊ ግንባታና እድገት ላይ ተጨባጭ አስተዋፅኦ እንዲያደርጉ እንፈልጋለን። እነዚህ ማህበረሰቦች ለልማታዊ ተሀድሶ የሚያደርጉትን ጥረት መደገፋችን የምንፈልገውን ዘላቂ ውጤት ያመጣልናል። ይህን አይነት አስተዋፅኦ አለማድረጋችን ጊዜያችንን በከንቱ ያባክንብናል።

የቀድሞ የእንግሊዝ ጠቅላይ ሚኒስቴር ቶኒ ብሌር እንዳሉት ማንኛውም እውነተኛ ስኬታማ ሰው ማለት ለመሻሻል ከፍተኛ መነሳሳት ያለው ነው። ይህ መነሳሳት ዝቅ ማለትን፤ ትህትናን ተከታይ ነው።<sup>6</sup> አብሮ ለመስራት በምናደርገው ጥረት ውስጥ ዝቅ ማለትና ትህትና ከሁሉም ይጠበቃል። አብሮነት ማለት ማንነትን እንደያዙ ህይወትን ማካፈል ነው። አብሮነት የላቀ አሠራርን ወደጎን መተው አይደለም። በተገቢው መንገድ አብሮ ለመስራት የግል አድማስን ማስፋት ቅድመ ሁኔታ ነው። ውጤታማ አብሮነት ከራሳችን ክልል ወጣ ማለትና ሌሎችን ማከበርን የሚፈልግ ነው። እጅ ለእጅ ተያይዘን በህብረትና በትሕትና መስራታችን የራሳችንን አቅም ለመገንባት የምናደርገውን ጥረት እንኳን የበለጠ ውጤታማ ያደርግናል።

የኢትዮጵያ ብዝሃን ቋንቋ ትምህርት ጥምረት ለዚህ ጥሩ ምሳሌ ነው። ተመሳሳይ ዓላማ ያላቸውን የሥነ ልሳንና የማስተማር ሥራዎች ምሁራንን፤ በመንግስትና በግል እንዲሁም በተለያዩ የእርዳታ ድርጅቶች ውስጥ ያሉ ሙያተኞችን በአንድ ላይ በቋንቋ ልማት ዙሪያ በሕብረት እንዲሰሩ ኤስአይኤል ኢትዮጵያ ምቹ ሁኔታ ፈጥሯል። ይህ ጥምረት ህፃናት በአፍ መፍቻ ቋንቋቸው የመማርን ጠቃሚነት አጉልቶ አሳይቷል። ይህም የትምህርቱን ጥረት ዘላቂ ያደርገዋል። እንዲህ በሚለዋወጥ ሁኔታዎቻችን

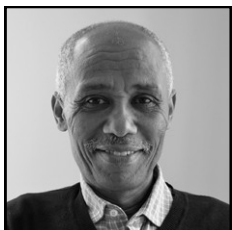
<sup>4</sup> Fasil Nahum, *Constitution: For a Nation of Nations: The Ethiopian Perspective* (Asmera: The Red Sea Press, 1997) 55.

<sup>5</sup> Nahum, *Constitution*, 55.

“Every truly successful person. is motivated by an abundant desire to carry on improving... That motivation also imparts a certain humility,”<sup>6</sup> observed Tony Blair, former British Prime Minister. Our efforts at improving our own situation, as well as that of our fellow man, will require humility as we work together. Partnership is sharing life, but preserving identity. It does not demand that we settle for second best. To partner well, we need to extend our horizons by being both inclusive and egalitarian with a perspective that is genuinely far reaching. Our capacity building initiatives will be most effective if we humbly work shoulder to shoulder with others.

One example of a dynamic new partnership is the recently formed *Ethiopian Multilingual Education Network*. SIL Ethiopia was instrumental in helping to establish this forum, bringing together academics, professionals from civil society and the public sector, as well as other NGOs who have a common agenda. The network highlights the pedagogical advantages of children learning in their mother-tongue, which in turn multiplies and sustains educational efforts. Designing creative forums of partnership such as this in our ever changing context, will require audacity, and a willingness to reach across the aisle and join hands with others who share our vision. This is imperative if we wish to make a genuine impact.

Language is part of the identity of a nation; the survival, propagation, and legacy of a civilization and culture are closely intertwined with its language. However, unless our partnership in language development efforts contribute toward cultural synthesis, it will fall short of its intent of contributing to human civilization. Although the term civilization is said to be somewhat hyperbolic, Mazrui defines it as “a culture which has endured, expanded, innovated and been elevated to new moral sensibilities”<sup>7</sup> This truly is our aim, that we may contribute something of enduring significance to the peoples of Ethiopia, their languages and cultures, and to the generations who will come after us. **LM**

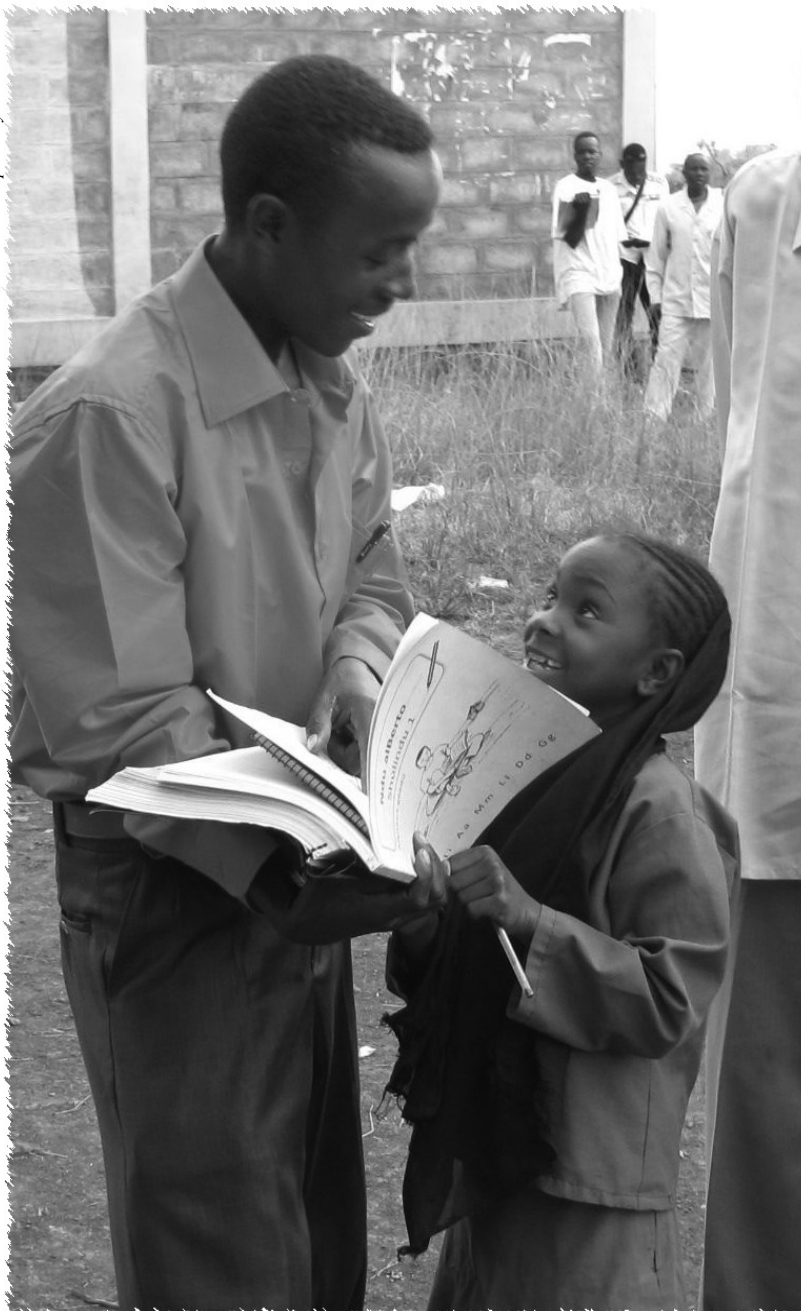


*Tesfaye Yacob (MD)*  
*Ethiopia National CP Manager*

ውስጥ እንደዚህ ያሉ የአብሮነት ፎረምችን መፍጠር ድፍረትንና የእኛን ራዕይ ከሚጋሩ አካሎች ጋር ውህደትን ለማድረግ ፈቃደኛነትን ይጠይቃል። እውነተኛና ዘላቂ ትውልድ ተሻጋሪ ተፅዕኖ ለማድረግ ይህ ቅድመ ሁኔታ ነው።

ቋንቋ የአንድ ማህበረሰብ ማንነት ነው። የአንድ የሰለጠነ ማህበረሰብ የባህል ማብብም ሆነ መንስራፋት ከቋንቋው ጋር የተቆራኘ ነው። በቋንቋ ልማት የምናደርገው ትብብር ለባህላዊ እድገትና ግንባታ አስተዋፅኦ እስካላደረገ ድረስ በማህበረሰቡ ሥልጣኔ ላይ ለውጥ ለማምጣት የሚደረገውን ጥረት ከንቱ ያደርገዋል። ስልጣኔ የሚለው ቃል የተጋነነ ቢሆንም አሊ ማዙሪ የተባሉ የፓለቲካ ሳይንስ ምሁር እንዳሉት ስልጣኔ ማለት አዲስ የግብረ-ገብ ምላሽ ለመስጠት የቻለ የተለያዩ ፈተናዎችን መቋቋም የቻለ፣ የተስፋፋ ለፈጠራ የተዘጋጀና መነሳሳት ያለው ባህል ሲሆን ነው።<sup>7</sup> ለኢትዮጵያ ህዝቦች ለቋንቋቸውና ለባህላቸው ከኛም በኋላ ለሚመጣው ትውልድ ዘላቂ አስተዋፅኦ ማድረግ የሁላችንም ዓላማ ነው። **LM**

photo by Ammi Kallio



<sup>6</sup> Tony Blair: A Journey (London: Hutchinson, 2010) 555.  
<sup>7</sup> Ali. A. Mazrui, The Africans: A Triple Heritage (London: BBC Publication, 1986), 239

# We Continue to Learn Until the End

እስከመጨረሻው መማራችንን እንቀጥላለን

Sherri Green

**D**o you remember the exhilaration you felt when you first learned to read? Now, imagine that you are not only learning to read, but that you are one of the handful of people in your language group who are actually *writing the book* that will teach everyone else to read. In July and September 2012 I had the privilege of working with a group of Komo speakers who were doing just that.

The Komo are a small people group in the southern part of the Beneshangul Gumuz region of Ethiopia. Most Komo live in very remote villages. To illustrate just how remote, let me describe the journey of Sumali, one of the people I worked with last summer. First he walked for two days just to reach the road. From there, he traveled by bus to Assosa, another day's journey. Such was his determination to attend the primer-writing workshop.

With the Komo language's initial linguistic work done and its orthography (writing system) established last year, the people are eager to begin using their language in a written form. In July 2012 the first of a two-part workshop commenced, with the aim of helping the Komo develop a beginning readers' primer. This primer will hopefully, after testing, become the backbone of the primary school curriculum for grade one in the future.

**ለ**መጀመሪያ ጊዜ ማንበብ በቻልክበት ቀን የተሰማህን የደስታ ስሜት ታስታውሰዋለህ? አሁን ደግሞ የምትማረው ንባብን ብቻ አይደለም፤ ይልቁንም በራስህ ቋንቋ የጻፍካቸውን መጽሀፍት ሌሎች ለንባብ መማሪያ ሲገለገሉበት እያየህ ነው፤ እንግዲህ ምን ዓይነት ስሜት ሊሰማህ እንደሚችል አስብ። እ.ኤ.አ በ2012 ነሐሴ እና መስከረም አሁን ከላይ ያስገረመህን ነገር ተግባራዊ ካደረጉ የኮሞ ተናጋሪዎች ጋር አብሮ የመስራት እድል አጋጥሞኝ ነበር።

ኮሞ በኢትዮጵያ በደቡባዊ ቤንሻንጉል ጉምዝ ክልል የሚኖሩ ህዝቦች ናቸው። አብዛኛው የኮሞ ነዋሪ የሚኖረው በጣም ገጠራማ በሆነ አካባቢ ነው። ገጠራማነቱን ለማስረዳት ይረዳኝ ዘንድ በክረምቱ ወቅት አብረን እንሰራ የነበረውን የሱማሊ ጉዞ ልግለጽላችሁ። በመጀመሪያ አውራጎዳና ላይ ለመድረስ ሁለት ቀን በእግሩ ይጓዛል። ከዚያም በሌላኛው ቀን አሶሳ ለመድረስ የአውቶብስ ጉዞ ያደርጋል። ይህ ሁሉ ጉዞ በአሶሳ ከተማ የሚደረገውን የመማሪያ መጽሃፍ ዝግጅት ወርክሾፕ ለመካፈል ሱማሊ የሚያደርገውን ቁርጠኝነት የሚያሳይ ነው። ባለፈው ዓመት የራሳቸውን ቋንቋ በጽሁፍ መልክ ለመጠቀም ጉጉት ባደረባቸው ህዝቦች መካከል ለኮሞ ቋንቋ መነሻ የሚሆኑ የስነልሳን ስራዎች እና የጽህፈት

photo by Manuel A. Otero



The author reviewing the manuscript with Sumali



Each Komo team member went home with a copy of the finished product.  
Back row from left: Manuel, Tadesse, Maikol, Sumali, SIL colleagues Fekadu and Miikka. Front row: Dawer and Sherri


ስርዓት መሰረት ተጣለ። እ.ኤ.አ በሐምሌ 2012 የጀማሪ ንባብ መጽሐፍ ዝግጅትን ለመርዳት የታሰበ ባለ ሁለት ክፍል ወርክሾፕ ተካሄደ። መጽሐፉ መከራ ከተደረገበት በኋላ በርግጠኝነት ወደፊት ለሚሰጠው የ1ኛ ክፍል ስርዓት ትምህርት የጀርባ አጥንት ሆኖ ያገለግላል።

ለዚህ አውደጥናት የተመረጡት አራት ሰዎች ናቸው። ሰዎቹ የጽህፈት ስርአቱን ለመቅረጽ እርዳታ ለሚያደርጉት የሥነልሰና ባለሙያዎች ረዳት ሆነው ያገለግሉ ነበር። የእነዚህ ሰዎች የትምህርት ደረጃ የተለያየ ሲሆን፣ ልዩነታቸው ከአንደኛ ክፍል አንስቶ እስከ ኮሌጅ ትምህርት ስልጠና ይደርስ ነበር። በየትኛውም መንገድ ይሁን በዚህ ስራ የትምህርት ደረጃ ልዩነት ቦታ አልነበረውም ነበር፤ ምክንያቱም በኮሞ ቋንቋ ማንበብና መጻፍ ለሁሉም አዲስ ክሂል ነበርና ነው። ይሁንና ሁሉም የየራሳቸው የተለየ ብቃት ነበራቸው። ከቋንቋቸው ጋር ቅርበት ያለው የጉዋማ ቋንቋ ከእነሱ በምን እንደሚለይ ያውቁ ነበር። የኮሞ ማህበረሰብ በኮሞ ቋንቋ ማንበብ ይችላል ዘንድ ምን ዓይነት ጥያቄዎች ተነስተው መመለስ እንዳለባቸው ስለሚያውቁ ጥያቄዎችን አዘወትረው መጠየቅ ተለማምደው ነበር። ከዚህም በላይ በስራው በጣም ደስተኞችና ጉጉዎች ነበሩ።

አውደጥናቱ የተጀመረው መሰረታዊ በሆኑ ጉዳዮች ላይ ነበር። እነሱም የፊደላቱን ቅርጽ፣ የሚወክሏቸውን ድምጾች፣ ፊደላቱ እንዴት እንደሚጻፉ፣ ሶስት ደረጃዎች ያሏቸውን ድምጾች እንዴት እንደሚለዩ እንዲሁም አንዳንድ ቀላል ቃላት እንዴት እንደሚጠሩ ማስተዋወቅ ነበር።

ከአውደጥናቱ ተሳታፊዎች መካከል አንዱ እራሱን በሚያስተዋውቅበት ጊዜ እንዲህ ብሎ ጀመረ «አሁን ምንም መጻፍ አልችልም፤ ይሁን እንጂ ስለ ኮሞ ቋንቋ ብዙ መናገር እችላለሁ» በርግጥም ይህ አባባል ትክክለኛ ግምት እንደነበር መረዳት ችያለሁ። ቅን አመለካከቱና ለመማር ያለው ጉጉት ትልቁ ሃብቱ እንደሆኑ ይመስክራል።

ከአንድ ወር በኋላ የኮሞ ማስተማሪያ ረቂቅ አዘጋጅተን ግድፈቱን ለመለየት በጋራ የማንበብ ሥራ ሠርተናል። ሁሉም ተሳታፊዎች ወደ ቤታቸው ሄደው ከቤተሰቦቻቸው ጋር ልምምድ ለማድረግም ጓጉተዋል።

የሁለተኛው አውደጥናት በሚቋቋሙበት በመስከረም ወር አካባቢ ሁሉም በኮሞኛ መጻፍ ጀምረዋል። ጽሁፋቸው የተዋጣለት ነበር ባይባልም በሚደርሱበት አዲስ ደረጃ ሁሉ አዲስ ነገር ለማወቅ ወስነው ነበር። እኔም እነዚህ ሰዎች በዚሁ ከቀጠሉ በኮሞ ውስጥ የቋንቋ እድገት አምባሳደሮች እንደሚሆኑ እርግጠኛ ነበርኩ። 

The four men chosen for this workshop had served as the language assistants for Manuel A. Otera, the linguist who helped develop the writing system. Their levels of schooling varied greatly. In many ways, the level of education did not matter because for all of them, reading and writing in Komo was a brand new skill. Nevertheless, they were all well qualified in other ways: they were keenly aware of the differences between their own mother-tongue and Gwama, a closely related language; having previously assisted with linguistic research, they were accustomed to the kinds of questions that needed to be explored in order to help people learn to read Komo; and most importantly, they were enthusiastic.

The workshop began at a basic level: introducing the characters of their alphabet and the sounds they represented, how to write the characters, how to mark the three levels of tone, and how to spell some very simple words.

One of the participants introduced himself by saying, “I can’t write very much, but I can tell you a lot about the Komo language!” His great attitude and eagerness to learn were tremendous assets.

By the end of the first month we had put together a draft of the primer and read it through together to check for errors. All the participants were excited to go home and practice reading Komo to their families.

At the conclusion of the second workshop in September, they were all writing in Komo, not

perfectly, but with determination and a sense of discovery with each new level attained. I am confident they will continue developing their literacy skills and be ambassadors for language development among the Komo.

Together we reached our goal of producing a 103-lesson book and accompanying teacher's guide to introduce reading and writing to Komo children. The men all had a great sense of pride in what they had accomplished and expressed their hopes for the development of their language for the benefit of future generations.

The *Komo Beginning Readers' Primer* will now need to be tested with children. Before that can happen, trained teachers are needed; to our knowledge, there are not many trained Komo teachers. We hope that good teachers can be identified and trained so the work of literacy can go forward. **LM**



*Sherri Green*  
*Literacy Specialist*  
*SIL Ethiopia*

## Kògó da ba gùbí kkèw

### Song for School

#### ስለ ትምህርት ቤት መዝሙር

**M**aikol, one of the Komo workshop participants, sang many songs during the workshop. He composed this song and taught it to the rest of the men. We decided to include it at the back of the *Komo Beginning Readers' Primer*.

**በ**አውደጥናቱ ጊዜ ማይኮል በርካታ መዝሙሮችን ይዘምር ነበር። ከዚህ በታች የቀረበውን መዝሙር ራሱ ደርሶት ተሳታፊዎች እንዲለማመዱት አድርጓል። መዝሙሩን በኮሞ የጀማሪዎች ንባብ ማስተማሪያ መጽሃፍ እንዲካተት ወስነናል። መዝሙሩም የሚከተለው ሃሳብ ነበረው።

#### Kògó da ba gùbí kkèw

Bìshínám gî tta babùñ, bishínám ba kkúp à ddé.

À kkewagí ba tan da ba tta Kòmò.

Bashám tùt gî póg.

Shwàttín ba denim gî sà, balà àrí tta banà.

Shwattin ba denim gî sà, balà àrí tta Kòmò.

#### Song for School

We work/learn for our language.

We continue to work/learn until the end.

This writing is the Komo language.

We will not turn back.

You children, read a lot, in order to learn our language.

You children, read a lot, in order to learn the Komo language.

#### ስለ ትምህርት ቤት መዝሙር

እንሰራለን/እንማራለን ለቋንቋችን።

እንቀጥላለን እንሰራለን/እስከመጨረሻ እንማራለን።

ይህ አጻጻፍ የኮሞ ቋንቋ ነው።

ወደ ኋላ አንመለስም።

እናንተ ህጻናት ሁልጊዜ አንብቡት ቋንቋችንን ለመማር።

እናንተ ህጻናት ሁልጊዜ አንብቡት የኮሞ ቋንቋን ለመማር።

# Abu Rumi

## Father of All Amharic Books

Peter and Carole Unseth

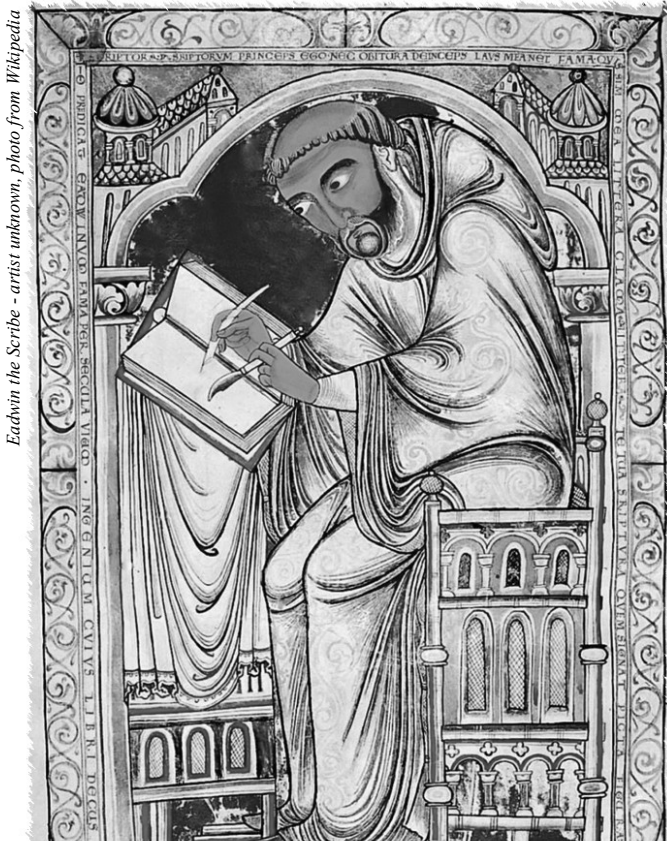
**H**undreds of thousands of books have been printed in the Amharic language. Do you know which was the very first one?

The first mechanically printed books in any Ethiopian language were in Ge'ez. These books were the Psalms of David printed in 1513 AD, and the New Testament in 1548 AD, both printed in Italy.

The first Amharic book to be printed was the Bible, translated by an Orthodox monk who was identified as Abu Rumi, though there is evidence that his name was Abraham. It is not absolutely clear whether he was a monk or a priest, but he was well educated in Ge'ez. The story of how this brilliant man translated the Bible into Amharic is not well known in Ethiopia.

Abu Rumi was originally from Gojjam. When he was about 22 years old, he served as a translator for the British explorer James Bruce in Ethiopia. A few years later he travelled through Egypt as he made a pilgrimage to Jerusalem. From Jerusalem, he went on to Syria, Armenia, Persia, and even as far as India before returning to Ethiopia. While in India, he taught the British language scholar Sir William Jones about Ethiopian languages, probably Ge'ez and Amharic. In addition to knowing Amharic and Ge'ez,

*Scribes of this period in history were often depicted hunched over an ornate desk in lavish surroundings. The reality was probably very different.*



Eadwin the Scribe - artist unknown, photo from Wikipedia

# አቡ ሩሚ

## የአማርኛ መጻህፍት ሁሉ አባት

**በ**መቶ ሺዎች የሚቆጠሩ መጻሕፍት በአማርኛ ቋንቋ ታትመዋል። ይሁንና ከየትኛውም መጽሐፍ ቀደም ብሎ የታተመው መጻሕፍት የትኛው እንደነበር ያውቃሉ?

ኢትዮጵያዊ በሆነ ቋንቋ ተጽፈው፣ በእጅ እየተዘወረ በሚንቀሳቀስ ማሽን ለመጀመሪያ ጊዜ ለህትመት የበቁት መጻህፍት የተጻፉበት ቋንቋ ግእዝ ነበር። መጻሕፍቱ በ1513 ዓ.ም የታተመው መዝሙረ ዳዊት እና በ1548 ዓ.ም በጣሊያን አገር የታተመው አዲስ ኪዳን ናቸው። ሁሉም የታተሙት በጣሊያን አገር ነው።

ለመጀመሪያ ጊዜ በአማርኛ ቋንቋ ለህትመት የበቃው መጽሐፍ አቡ ሩሚ በመባል በሚታወቀው የኦርቶዶክስ መነኩሴ የተተረጎመው መጽሐፍ ቅዱስ ነው። በርግጥ የዚህ ሰው ስም አብርሐም እንደነበረ መረጃዎች ይጠቁማሉ። ይህ ሰው መነኩሴ ወይም ቄስ እንደሆነ የሚያመለክት ግልጽ ያለ መረጃ ባይገኝም በግእዝ ቋንቋ ግን ሊቅ እንደነበር ይታወቃል። የሆነ ሆኖ ይህ ሊቅ የሆነ ሰው መጽሐፍ ቅዱስን እንዴት ወደ አማርኛ እንደተተረጎመው የሚገልጽ ታሪክ በኢትዮጵያ ውስጥ በደንብ አይታወቅም።

አቡሩሚ ጎጃም ውስጥ የተወለደ ሲሆን፣ በ22 ዓመቱ በኢትዮጵያ ውስጥ ጀምሮ ብሩስ ለሚባል እንግሊዛዊ አሳሽ አስተርጓሚ ሆኖ አገልግሏል። ከጥቂት ዓመት በኋላ በግብጽ አድርጎ ወደ ኢየሩሳሌም መንፈሳዊ ጉዞ አድርጓል። ወደ ኢትዮጵያ ከመመለሱ በፊትም ከኢየሩሳሌም ተነስቶ ወደ ሶሪያ፣ አርመን፣ ፐርሺያ አልፎም ህንድ ድረስ ተጉዟል። ህንድ በቆየበት ጊዜ በእንግሊዝኛ ቋንቋ ሊቅ የሆነውን አቶ ዊሊያም ጆንስን ከኢትዮጵያ ቋንቋዎች ምናልባትም አማርኛና ግእዝን ሳይስተምረው አልቀረም። አቡሩሚ ባደረገው ጉዞ እና ጥናት አማካኝነት ከአማርኛ እና ግእዝ በተጨማሪ አረብኛ፣ ፐርሺያ፣ ጣሊያንኛ፣ ግሪክና ሌሎች ቋንቋዎችን ለመማር ችሏል።

ወደ ኢትዮጵያ ከተመለሰ ከተወሰነ ጊዜ በኋላ በጠና ወደ ታመመበት ወደ ግብጽ ተመልሶ ሄደ። ካይሮ ሳለ በሞት አፋፍ ደርሶ ነበር። በዚህ ጊዜ የመካከለኛው ምስራቅ ቋንቋዎች ሊቅ ጂን ሉዊስ አስሊን ዲ ቸርቪል የተባለ የፈረንሳይ ተጠሪ ነፍሱን ከሞት ታድጎለታል። ሚስተር አስሊን አቡራሚ እስኪያገግም ድረስም እቤቱ ወስዶ ተንከባክቦታል።

አስሊንም አቡሩሚ ሊቅ እንደሆነ ባወቀ ጊዜ መጽሐፍ ቅዱስን ወደአማርኛ ለመተርጎም ፈቃደኛ ከሆነ እርዳታ እንደሚያደርግለት ሃሳብ አቀረበለት። አቡሩሚ ከግእዝ እንዲሁም ከምንኩስና ትምህርት ቤት ውስጥ ከተማረው እና ከአረብኛ ጽሁፎች ውስጥ ካገኘው ዕውቀት በመነሳት የትርጉም ስራውን መስራት ጀመረ። ከዚህ ባሻገር ከበድ ያሉ ቃላትና ሀረጎች በሚያጋጥሙት ጊዜ አስሊን ቃላቱን ከእብራይስጥ፣ ከሶርያ እና ከግሪክ ቋንቋ እያብራራለት ሁልጊዜ ማክሰኞ እና እሁድ አብሮት ሲሰራ ቆይቷል።

in his studies and travels he also learned Arabic, Persian, Italian, Greek, and other languages.

After some time back in Ethiopia, he returned to Egypt, where he became very ill. While he was deathly ill in Cairo, he was rescued by the French government's representative, Jean-Louis Asselin de Cherville, a scholar of Middle Eastern languages. Mr. Asselin took Abu Rumi to his home and cared for him until he recovered.

When Asselin found what a scholar Abu Rumi was, he proposed to support him so that he could translate the Bible into Amharic. Abu Rumi worked from Ge'ez, using what he had learned in monastery schools, and also from Arabic texts. In addition, every Tuesday and Saturday, Asselin worked with him, helping with difficult words or phrases with insights from his Hebrew, Syriac, and Greek books. The two scholars worked together, each one contributing his skills. Abu Rumi toiled without help from other Ethiopians, working for about ten years to produce a good translation into Amharic.

When he finished, his final hand-written manuscript of the Amharic Bible was 9,539 pages. His writing was described as very clear, which was important for those who did the typesetting.

Around the end of 1817 AD, he wanted to return to Jerusalem, planning to live there until his death, and be buried there. Soon after his arrival in 1818, an epidemic described as *the plague* broke out in the city and he died in Jerusalem at the age of about 69.

The thousands of Abu Rumi's manuscript pages sat in Cairo for two years until the British and Foreign Bible Society learned about the manuscript and took it to England for printing. Because Abu Rumi was not available to guide the typesetters, the typesetting and printing of the Bible was slow. The Gospels were printed in 1824 AD, the New Testament in 1829 AD, and the whole Bible in 1840. This translation, with some revisions, was reprinted many times.

Abu Rumi deserves special recognition for his work, especially since he had to work alone, and for such a long time to translate the very first Amharic book. For over 100 years, his was the only Amharic version of the Bible that people read, until the next version was translated under the sponsorship of Haile Selassie.

Many books have been published in Amharic after Abu Rumi's work: dictionaries, collections of proverbs and idioms, school textbooks, histories, medical guides, novels, a variety of religious books, political essays, reference books, etc. But Abu Rumi's was the very first printed book in Amharic. In some ways, he is the father of all of today's Amharic books. **LM**

*Dr. Peter and Carole Unseth*

*Faculty and staff*

*Graduate Institute of Applied Linguistics*

*SIL International*

በዚህ ዓይነት እነዚህ ሁለት ሊቃውንት አንዱ ለሌላው የእውቀት አስተዋጽኦ እያደረጉ አብረው ይሰሩ ነበር። አቡሩሚም ያለማንም ኢትዮጵያዊ እርዳታ ለአስር ዓመት ብቻውን ሲለፉ ከቆየ በኋላ ጥሩ የአማርኛ ትርጉም ለማውጣት ችሏል።

ትርጉሙን በጨረሰ ጊዜ በእጅ የተጻፈው የአማርኛ ጽሁፍ 9539 ገጾች ሆኗል። የእጅ ጽሁፉ በጣም ልቅም ያለ ስለነበር ታይቶ ለሚያደርጉ ሰዎች በጣም ቆንጆ ነበር።

አቡሩሚ ቀሪ የህይወት ዘመኑንም ሆነ ሞቱን ኢየሩሳሌም ማድረግ ስለፈለገ በ1817 ዓ.ም መጨረሻ አካባቢ ተመልሶ ወደ ኢየሩሳሌም ሄደ። ወዲያው እዚያ እንደሄደ በ1818ዓ.ም ወረርሺኝ በከተማ ውስጥ ገባና በ69 ዓመቱ በኢየሩሳሌም ሞተ።

እንግሊዞች እና ፎረነር ባይብል ሶሳይቲ የተባሉ ድርጅቶች አቡሩሚ የጻፉት በርካታ ገጾች ግብጽ ውስጥ እንዳሉ ተረድተው ለህትመት እንዲበቁ ወደ እንግሊዝ ይዘዋቸው እስከወዱበት ጊዜ ድረስ ጽሁፎቹ ለሁለት ዓመት ያህል በካይሮ ተቀምጠው ነበር። አቡሩሚ ታይቶ በሚያደርጉ ሰዎች አካባቢ ተገኝቶ የጽሁፍ ስራውን ስላልመራቸው የትየባ እና የህትመት ስራው በጣም ዝግ ያለ ነበር።

በመሆኑም ወንጌላቱ በ1824 ዓ.ም፣ አዲስኪዳን ደግሞ 1829 ዓ.ም እንዲሁም ጠቅላላው መጽሐፍ ቅዱስ በ1840 ዓ.ም ታተመ። ይህ ትርጉም ጥቂት ማሻሻያዎች እየተደረጉበት ለብዙ ጊዜያት እንደገና ታትሟል።

አቡሩሚ በተለይ ይህን የአማርኛ መጽሃፍ ብቻውን ረጅም ጊዜ ወስዶ በመተርጎሙ ለሰራው ስራ ልዩ እውቅና ሊሰጠው ይገባል። በኃይለስላሴ ድጋፍ ሁለተኛው ቅጂ እስከታተመበት ጊዜ ድረስ ሰዎች ከመቶ ዓመት በላይ የሚያነበት ይህንኑ ብቸኛ የአማርኛ ቅጂ መጽሃፍ ቅዱስ ነበር።

አቡሩሚ ይህን ስራ ከሰራ በኋላ በርካታ መጻህፍት በአማርኛ ታትመዋል፤ ከነዚህም መካከል መዝገበ ቃላት፣ የተረትናምሳሌ እና የፈሊጣዊ አነጋገር ስብስቦች፣ የመማሪያ መጻህፍት፣ የታሪክ መጻህፍት፣ ህክምና መምሪያዎች፣ ልቦለዶች፣ ልዩ ልዩ የሐይማኖት መጻህፍት፣ የፖለቲካ መጣጥፍ፣ ማጣቀሻ መጻህፍት ይገኙበታል። ይሁን እንጂ የአቡሩሚ መጽሐፍ ቅዱስ ለህትመት የበቃ የመጀመሪያው የአማርኛ መጽሐፍ ነው። በማናቸውም መንገድ ቢሆን መጽሃፉ አሁን ላሉት የአማርኛ መጻህፍት ሁሉ አባት ነው። **LM**

*Abu Rumi Bible sample page from Genesis 1*

**ምዕራፍ ፩፡**

**፩፡ በመጀመርያ፤እግዚአብሔር፡ሰማዊን፡ምድርን፡ፈጠረ።**

**፪፡ ምድርም፡ገደ፡ነበረች፡እንደችም፡አልነበረባትም።ጨለማም፡በቀላይ፡ፊት፡ነበረ።የእግዚአብሔር ም፡መንፈስ፡በውጥቶ፡ላይ፡ይሰፋ፡ነበረ።**

**፫፡ እግዚአብሔርም፡አለ።ብርሃን፡ይሁን።ብርሃን ም፡ሆነ።**

**፬፡ እግዚአብሔርም፡አለ።ብርሃኑ፡መልካም፡እንደ፡ሆነ። እግዚአብሔርም፡ብርሃኑን፡ጨለማን፡ለዋ።**

**፭፡ እግዚአብሔርም፡ብርሃኑን፡ቀን፡ብሉ፡ጸራው።ጨለማውንም፡ሌት፡አለው።ማታም፡ሆነ፡ጽዋትም፡ሆነ፡እንደ፡ቀን።**

# Language Endangerment

የቋንቋ መጎዳት እና ቋንቋን ጠብቆ ማቆያ ስልቶች

Awlachew Shumneka

**A**n endangered language is one that is at risk of falling out of use as its speakers shift to using another language. A language is at risk of being lost when it is no longer taught to younger generations; there is a gradual disappearance of a language in a community where it used to be spoken.

The gradual move from the use of one language to another is known as *language shift*. This is a process whereby members of a speech community abandon the use of one language for certain functions and adopt another. The situation that arises when a language ceases to be used is called *language death* or *language loss*. This occurs when a language has no more native speakers.

## ***Socio-political factors for language endangerment***

Several socio-political factors are responsible for, and reflect the relative power of the majority and minority ethno linguistic groups in a community. These factors are demographic, political, economic, and cultural in nature. A language in danger of disappearance is always one that is dominated by another; the danger of disappearance is only for those in the sociological minority.

The economically and politically weaker language community may develop negative attitudes toward

**P**ቋንቋ መጎዳት ማለት የቋንቋ የአገልግሎት ደረጃ ከነበረበት ሁኔታ እየቀነሰ መምጣትና ለመጥፋት በሂደት ላይ መገኘት ማለት ነው። አንድ ቋንቋ ተጎድቷል የሚባው የቋንቋው ተናጋሪ ህብረተሰብ በአብዛኛው በቋንቋው መገልገል ሲያቆም ወይም እጅግ በጣም ውሱን በሆኑ የቋንቋ ይዘቶች ላይ ብቻ ሲገለገልና ቋንቋውን ከትውልድ ወደ ትውልድ ማስተላለፍ ሲሳነው ነው። በመሆኑም ቋንቋው ምንም አዳዲስ ተናጋሪዎች የማያፈራና በቋንቋው አፋቸው የሚፈቱበት ህፃናትና ወጣቶች ስለማይኖሩት ቋንቋው ተጎድቷል ማለት ይቻላል። አንድ ቋንቋ የአገልግሎት ደረጃውን ደረጃ በደረጃ እየቀነሰ መጥቶ በቋንቋው አፋን የሚፈታበት ሲያጣ ደግሞ ቋንቋው ሞቷል ይባላል።

ጥቂቶቹ የአለማችን ቋንቋዎች አብዛኛው የዓለማችን ህዝቦች ሲገለገሉባቸው በአንፃሩም አብዛኛዎቹ የዓለማችን ቋንቋዎች የሚናገሯቸው ህዝቦች በጣም ጥቂቶች መሆናቸው ሲታይ አብዛኞቹ የዓለማችን ቋንቋዎች ምን ያህል ጉዳት ላይ እንዳሉ ያሳያል።



their mother-tongue. The next step is usually an increasing preference for the stronger language so that the weaker is used for fewer functions and in fewer domains. Inevitably, the weaker language acquires a negative social status and becomes stigmatized. Once this happens, those who speak it as a first language lose faith in it, resulting in language attrition.

## How can language be preserved?

### Language documentation

Language documentation is the writing and audio-visual recording of grammar, vocabulary, and oral traditions (e.g., stories, songs, religious texts) of a language. It entails producing descriptive grammars, collection of texts and dictionaries. The purpose of documentation is to preserve a comprehensive record of the distinctive linguistic practices of a given language community.

Why is language documentation important? When a language dies, our knowledge and

ጥናቶች እንደሚያሳዩት 97% የሚሆኑት የዓለማችን ህዝቦች 4% የሚሆኑት የዓለም ቋንቋዎች ይናገራሉ፤ በተቃራኒው ደግሞ 96% የዓለም ቋንቋዎች 3% በሆኑ የዓለማችን ህዝቦች ይናገራሉ። አብዛኞቹ ብዙ ሺህ ተናጋሪዎች ያሏቸው ቋንቋዎችም ቢሆን አፋቸውን የሚፈቱባቸው ህፃናት ስለሌላቸው የዓለማችን 90% ቋንቋዎች በ 21ኛው ክፍለ ዘመን መጨረሻ ሰፊ ሥርጭት ባላቸው ኃያላን ቋንቋዎች ሙሉ በሙሉ ሊዋጡ ይችላሉ የሚል ሥጋት አለ። (ጎርደን 2005 www.ethnologue.com) በአለማችን 6912 ቋንቋዎች እንደሚነገሩ ፅፎአል። ከነዚህ ቋንቋዎች መካከልም 2092 (30.3) በአፍሪካ፣ 1002 (14.5) በአሜሪካ፣ 2269 (32.8) በኤሽያ፣ 239 (3.5) በአውሮፓ፣ 1310 (19.0) በፓስፊክ የሚነገሩ መሆኑ አስቀምጦአል።

ከላይ እንደቀረበው ማስረጃ 40% ቱ የአለማችን ህዝቦች በጣም የታወቁ 8 ቋንቋዎች ይናገራሉ። ቋንቋዎቹም ማንደረን፣ ሂንዱ፣ ስፓኒሽ፣ እንግሊዝ፣ ቤንጋሊ፣ ፖርቹጊዝ፣ አረቢክና ራሽያ ናቸው። በአንጻሩ ደግሞ 4000 የሚሆኑ ቋንቋዎች ከ2% ባነሰ የአለም ህዝብ ይናገራሉ። መረጃው 516 ቋንቋዎች የሚናገሩአቸው ህዝቦች በጣም ሽማግሌዎች በመሆናቸው በአጭር ጊዜ እንደሚጠፉ ይገመታል።

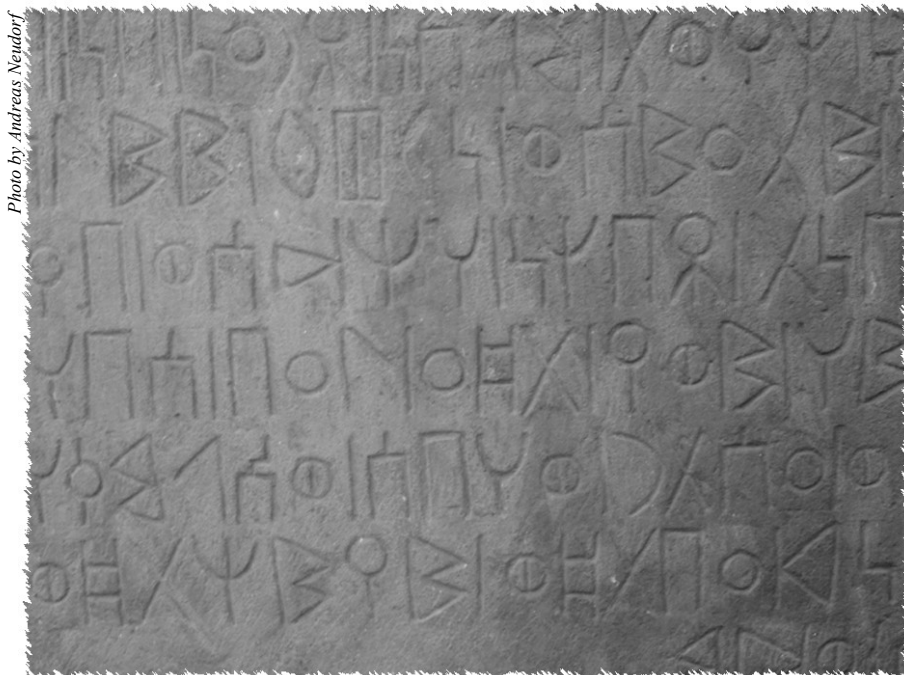
አገራችን ኢትዮጵያም የተለያዩ ብሔሮች፣ ብሄረሰቦችና ህዝቦች መኖራቸው እንደመሆኗ እነዚህ ብሄሮች፣ ብሔረሰቦችና ህዝቦች በመከባበርና በመቻቻል በጋራ ይኖሩባታል። ህዳር 2000 ዓ.ም ይፋ የሆነው የኢትዮጵያ ፌዴራላዊ ዴሞክራሲያዊ ሪፐብሊክ መንግሥት የህዝብና ቤተሰብ ቆጠራ ውጤት አገራችን 87 ብሔሮች፣ ብሔረሰቦችና ህዝቦች እንዳላት ያሳያል። በአገራችንም ኢትዮጵያም እስከ 80 የሚደርሱ ቋንቋዎች ይናገራሉ። ከነዚህ ውሥጥም እንደ ኢትዮጵያ ቋንቋዎች ጥናትና ምርምር ማዕከል (15 May 2009) 17 (21%) ቋንቋዎች ተጎድተዋል።

ቋንቋ የሰዎችን ውስጣዊ ሁኔታ ለመግለፅ የሚያገለግል መሣሪያ እንደመሆኑ መጠን የቋንቋ መጎዳት ወይም መጥፋት በምንም ሁኔታ ሊተኩ የማይችሉና ከሌላ ከማንም ልናገኛቸው የማንችላቸው የህብረተሰብ ብቸኛ ታሪካዊ፣ ባህላዊና አካባቢያዊ ሀብቶችን ያሳያል። ህዝቦችም የቋንቋቸው መጥፋት /መሞት/ የራሳቸውን መሠረታዊ ወይም ባህላዊ ማንነት ማጣት አድርገው ሊወስዱት ይችላሉ። ከዚህም የተነሣ ማህበራዊ ቀውስ ውስጥ ሊገቡ ይችላሉ። በአጠቃላይ ሲታይ የቋንቋ ጉዳት መንስኤ ማህበራዊ ፖለቲካዊና ኢኮኖሚያዊ ግንኙነት ነው።

የሰው ልጅ በለውጥ እንቅስቃሴ ውስጥ እንደሚገኝ ሁሉ ቋንቋም የሰዎች ማንነት መግለጫ እንደመሆኑ መጠን በለውጥ እንቅስቃሴ ላይ ይገኛል። የቋንቋዎች ለውጥም የቋንቋዎችን መጎዳት ወይም ማደግ ሊያመጣ ይችላል። ቋንቋ የነበረውን አገልግሎት እየቀነሰ ከመጣ ቋንቋው በመጎዳት ላይ ነው ሲባል የሌለውን ግልጋሎት መስጠት እየጨመረና አገልግሎቱን እያሰፋ ከመጣ ደግሞ ቋንቋው አደገ ይባላል።

የቋንቋ መጎዳትም ሆነ ማደግ በሁለት ምክንያቶች ሊከሰት ይችላል። በውስጣዊ ወይም በውጫዊ ሁኔታ።

- በውጫዊ ሁኔታ የሚከሰት የቋንቋ ጉዳት፡ - ቋንቋ በውጭ ተፅዕኖ የተነሣ ይጎዳል የሚባለው በጦርነት በወረራ፣ በኢኮኖሚ፣ በሃይማኖት፣ በባህልና በትምህርት ወዘተ ተፅዕኖ የተነሣ ሲጎዳ ነው።



Ethiopia's "Rosetta Stone," the Ezana Stone, is an artifact from the ancient Kingdom of Axum. King Ezana recorded his military victories on this monument in three languages: Ge'ez, Greek and Sabaean, which is now extinct.

- በውስጣዊ ሁኔታ የሚከሰት የቋንቋ ጉዳት፡- ቋንቋ በውስጣዊ ተፅዕኖ የተነሣ ይጎዳል ሲባል የቋንቋው ተናጋሪ ህብረተሰብ ስለቋንቋው ባለው መጥፎ አመለካከት የተነሣ ቋንቋው ሊጎዳ ነው፤ ይህ ደግሞ የውጫዊው ተፅእኖም ነፀብራቅ ይሆናል።

ብዙ ህዝቦች በማህበረሰቡ ውስጥ ያላቸውን ማህበራዊ ቦታ ዝቅተኛ ነው ብለው ሲያስቡ፤ ይህ የሆነው ከባህላቸው ኋላቀርነት የተነሣ ነው ብለው ስለሚያምኑ ቋንቋቸውን መጠቀማቸው ተገቢውን ክብር እዳያገኙና ሀብት እንዳያፈሩ ተፅዕኖ አድርጎብናል ብለው ይደመድማሉ። በመሆኑም በማህበረሰብ ውስጥ የበታችነት ስሜትን ለመቀነስና ኑሮአቸውን ለማሻሻልና ተንቀሳቅሶ ለመስራት ወይም ሉላዊ የሆነ የገበያ ቦታ ለመቀላቀል ሲሉ በቋንቋቸውና ባባህላቸው መገልገልን ያቆማሉ።

### ቋንቋን ጠብቆ የማቆያ ሥልቶች

ሀ. ቋንቋን መስነድ፡- ያልተሰነዱ ወይም በደንብ ያልተጠኑ ቋንቋዎች ሳይንሣዊ በሆነ የመስክ የሥነልሳን ጥናት ዘዴ ሙሉ በሙሉ ሊሰነዱ፤ ሊጠኑና ሊተነተኑ ይገባል። Mountain Research and Development (MRD) V25 N1 Feb. 2005. የተጎዱ ቋንቋዎች የሚጠበቁበትና የሚሰነዱበት አራት ምክንያቶች እንዳሉ ይገልጻል፤

- 1ኛ፤ ማንኛውም ቋንቋ በአለማችን ያለውን ህብረባህላዊነት ማንጸባረቂያ መሆኑ፤
- 2ኛ፤ እያንዳንዱ ቋንቋ ብቸኛና የራሱ የሆነ የዘር፤ የማህበራዊ፤ የአካባቢያዊ፤ የህብረባህላዊና ዓለማዊ አተያይ መግለጫ መሆኑ፤
- 3ኛ፤ ቋንቋ የህዝቦች ታሪክ፤ እምነትና አመለካከት መግለጫ መሆኑ፤
- 4ኛ፤ ቋንቋ የተለያዩ ህብረተሰቦች ስለ እርሻ ፤ ታሪክ፤ መድሃኒት ፤ ስነምህዳር ያላቸውን አጠቃላይ እውቀት አጠቃሎ መያዙ፤

የቋንቋ መስነድ ዋነኛ አላማም በመጎዳት ላይ ያሉ ወይም ያልተጠኑ የህብረተሰብ ቋንቋዎችን፤ የቋንቋ ይዘቶች ወይም መግባቢያዎችን ሙሉ በሙሉ ቀርጾና ስብስቦ ማስቀመጥ ነው። የዚህም ዋነኛ አስፈላጊነት የተሟላ የቋንቋ ስነዳ ከሌለ ቋንቋውን ጠብቆ ማቆየትም ሆነ ከጠፋም በኋላ መመለስ ሥለማይቻል ነው። ዘመናችን የመረጃ ቴክኖሎጂ ጥበብ በጣም የተራቀቀበት እንደመሆኑ መጠን ቋንቋዎችን በድምፅ መቅረጫና በቪዲዮ ቀድቶ ለመስነድም ሆነ የተቀረፁትንም በቀላሉ የተለያዩ ሶፍትዌሮችን ተጠቅሞ ወደ ፅሁፍ ቀይሮ ለመተንተን የሚያስችል በመሆኑ የቋንቋ መስነድ ሥራ ይበልጥ እንዲፋጠን ያደርገዋል።

### ቋንቋን ሰንደ ማስቀመጥም የሚከተሉት ጠቀሜታዎች ይኖሩታል።

- ለቋንቋው ተናጋሪ ህብረተሰብ፤ ለስነልሳንና ለማህበራዊ ሳይንስ ተመራማሪዎች የምርምር መነሻ በመሆን ያገለግላል።
- ዘመኑ የዲጂታል ቴክኖሎጂ ዘመን እንደመሆኑም በሥርዓት የተደራጁ ዲጂታል መዛግብት በየትኛውም ዓለም የሚገኙ ሥራዎችን በኢንተርኔት አማካይነት ወይም በሲዲና በዲቪዲ ማግኘትና መተንተን ያስችላል።
- በቋንቋ ተናጋሪ ህብረተሰብ ሙሉ ተሳትፎና በሌሎችም አጋዥ አካላት ጥረት የተደራጀ የቋንቋ ስነዳ የጠፋን ቋንቋን መልሶ መገልገል ይቻላል።
- የሰው ልጆችን አእምሮዊና ባህላዊ ዕውቀቶችን ለማግኘት ያስችላል፤

### በመሆኑም የቋንቋ መስነድ ስራ እጅግ ውስብስብ ሲሆን የሚከተሉት ተግባራት ያቅፋል።


- የሚሰነድው ቋንቋ በሚገባ መናገርና መተንተን የሚችል ቋንቋው አፍ መፍቻው የሆነ አማካሪ (Consultant)
- ከቃላት ጀምሮ የቋንቋውን ንግግር በድምፅ መቅረጫና በቪዲዮ መቅረፅ፤
- እያንዳንዱ ቃላትና አረፍተ ነገሮች በሥነድምፅ ልሳናዊ አፃፃፍ መፃፍ (Transcribing) እና መተንተን (Analyzing)
- በህብረተሰቡ ውስጥ የሚነገሩ የተለያዩ የቋንቋ ይዘቶች/ተረቶች፤ ተረትና ምሳሌዎችና እንቅስቃሴዎች፤ ትረካዎች፤ ንግግሮች፤ ወዘተ/ስብስቦ መስነድ

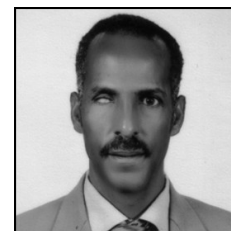
understanding of that culture is threatened. Its teachings, customs, oral traditions and other inherited knowledge are no longer transmitted among native speakers. Future generations lose a vital part of the culture that is necessary to completely understand it. The loss of languages also diminishes the cultural diversity of our world.

### Using the language for literature

This includes using the language for pedagogical and other purposes. Using the mother-tongue for education will also help greatly in maintaining the vitality of minority languages.

### Raising awareness of the importance of mother-tongue

The implementation of any language policy will depend on people's perception or attitude towards their language. If people have a negative attitude towards their mother-tongue, they are unlikely to maintain it. Hence, it is necessary to raise awareness among the speech community about the importance of their language. The community's acceptance is crucial for the sustainability of its language, and thus, its culture. 



Awlache Shumneka

Director for Languages and Cultural Values Directorate  
Ministry of Culture and Tourism

- የቋንቋ መስነድ ሥራ ቤት ውስጥ ወይም ቤተመግባራት ተቀምጦ ሳይሆን ቋንቋው የሚናገረውን ህብረተሰብ ድረስ ዘልቆ በመግባት የህብረተሰቡ ኑሮ በመኖር የሚሠራ መሆኑን አውቆ መግባትና በተግባር ማሳየት
- የድምፅ መቅረጫና የቪዲዮ የቀረፃ ዘዴ በሚገባ መማርና ተግባራዊ ማድረግ
- የቋንቋ ስነዳ ለረጅም ጊዜ የሚቆይ የሚያገለግል እና ለተለያዩ የጥናት መስኮች እንደ ግብዓት የሚያገለግል ሰፊና ምሉዕ ሊሆን ይገባል። ለመተንተንም የተለያዩ ሶፍትዌሮችን መጠቀም የሚያስችል መሠረታዊ የኮምፒውተር ዕውቀት የግድ ይላል። ለምሳሌ፣ ምርቃት፣ ተረት፣ እንቅስቃሴ፣ ተረትናምሳሌ

ለ. ቋንቋውን የፅሁፍ ቋንቋ ማድረግ፡- ቋንቋውን፣ የቋንቋውን ስነድ በመጠቀም በሳይንሳዊ ስልት የሥነ ልሳን፣ የሥነ ትምህርት፣ የሥነልቦናና የማህበረሰቡ አባላት ወዘተ ባቀናጀ ሁኔታ የፅሁፍና የትምህርት ቋንቋ ማድረግ ያስፈልጋል።

- ከዚህ በተጨማሪም የቋንቋ መምህራን መሠረታዊ የሥነልሳን፣ የቋንቋ ማስተማር ሥልት፣ የሥርዓተ ትምህርት ዝግጅት የቋንቋ ማስተማሪያ መሣሪያዎች ዝግጅት መሠረታዊ ሥልጠና እንዲያገኙ በማድረግና የቋንቋው ተናጋሪዎችም መሠረታዊ የሥነልሳን እውቀት እንዲኖራቸው በማብቃት ቋንቋውን በማሳደግ ሂደት አዎንታዊ ተፅዕኖ እንዲያሳድሩ ማነሳሳት ይቻላል።

ሐ. የቋንቋው ተናጋሪዎች ሥላ ቋንቋቸው ያላቸውን ግንዛቤ ደረጃ ማዳበር

ሰፊ ሥርጭት፣ ያላቸው ቋንቋዎች ወይም ያደጉ ቋንቋዎችም ሆኑ የጎረቤት ቋንቋዎች በቋንቋዎች ዕድገትና ውድቀት ላይ የራሳቸው ተፅዕኖ አላቸው። ብዙዎች አነስተኛ ተናጋሪ ያላቸው ህዝቦች ቋንቋቸው ተገቢውን ማህበራዊ፣ ኢኮኖሚያዊና ፖለቲካዊ ጥቅም የለውም ብለው በማሰብ በራሳቸው ቋንቋ መገልገላቸው ጉዳት አድርገው ይወስዱታል። በመሆኑም በቋንቋ አለመገልገል የቋንቋን ጉዳት ያስከትላል። እያንዳንዱ ቋንቋም ብቸኛ ሰብዓዊ ልምድ መገለጫ እንደመሆኑ በምንም ዓይነት ሊተካና ሊመለስ የማይችል ብቸኛ ባህላዊ ታሪካዊና አካባቢያዊ ወዘተ ዕውቀትን ያሳጣል። የቋንቋው ተናጋሪዎች ደግሞ ቋንቋቸው ተቀይሮ ማንነታቸውን ፈልገው ሲያጡት ጥንተ ዘራቸውና ባህላዊ ማንነታቸውን ማጣታቸው አድርገው ስለሚወስዱት የተለያዩ ቀውሶች ውስጥ ሊገቡ ይችላሉ።

በመሆኑም ቋንቋን ጠብቆ ለማቆየት የህብረተሰቡ ስለ ቋንቋው ያለውን አመለካከት መለወጥ ያስፈልጋል። ቋንቋን ለማሳደግም ሆነ የሞቱ ቋንቋዎችን መልሶ ለመጠቀም የቋንቋው ተናጋሪ ህብረተሰብ በከፍተኛ ደረጃ ለቋንቋው ተቆርቅሪነት፣ ቁርጠኝነትና ተነሳሽነት ወሳኝ ነው። **LM**

# From Ethiopia to Cameroon

Andreas Joswig

The 7th World Congress of African Linguistics (WOCAL 7) was held at the University of Buea in Cameroon last year. More than 300 researchers from around the world attended. WOCAL takes place every three years and focuses on a broad range of topics in African linguistics with a strong emphasis on the participation of African scholars. The results of linguistic research are regularly published and shared at academic conferences such as WOCAL. Five linguists from SIL Ethiopia attended WOCAL and each gave a 30 minute presentation on his/her research, on topics ranging from *Alternative Perspectives to Subject Marking in Kacipo-Balesi* to *Ergative Structures in the Majang language*.

Other presentations on Ethiopian languages were made by Delombera Negga, Azeb Amha,

Zinawork Assefa, Anbessa Teferra, Endashaw Woldemichael Jima, and Bekale Seyoum.



L to R: Rod Casali, African vowel systems expert, Keith Snider, African tone languages expert, SIL Ethiopia linguists Andreas Joswig, Hussein Mohamed, Lydia Hoeft, Bettina Muetze, and Larisa Kapranov

# A Valuable Investment

Michael Bryant

I am encouraged to see the growing awareness of the value of language and culture in this country.

The government and many NGOs are increasingly emphasizing the development, ongoing use and preservation of Ethiopia's languages. In the past year we have participated with the Ministry of Culture and Tourism in translation and language development trainings, lexicography workshops and awareness raising events in various areas of the country. At one such event in the SNNPR, it was inspiring to sit with experts from culture bureaus working in 20-25 different language communities, and to hear about the wide variety of things they were doing: mother-tongue language clubs at schools, local symposiums, dictionaries, and collecting folk tales and riddles. At the end of the workshop Ato Alemayehu Aybera, the Vice Head of Culture and Tourism for SNNPR told all of the experts, "If you need more funds to accomplish your goals, please don't hesitate to talk with us. It is important for us to allocate funds for the development of your languages." We applaud these efforts and the investments that are being made, and look forward to seeing even more partnerships of interested, committed organizations who will ensure quality language development for the benefit of all Ethiopian language communities.

Does learning in the mother-tongue really make any difference? Let me tell you a story about a young man named Yelegoy Olesurali. I first met him in 2006, while living and working in Tulgit, in the southwest corner of Ethiopia, among the pastoralist Suri language community. In those days, some children went to the government school in the mornings, where all subjects were taught in Amharic. Students and teachers in that setting could not understand each other at all in the beginning. Frustrated, the majority of students dropped out after the first grade. However, Yelegoy was among the first Suri primary school

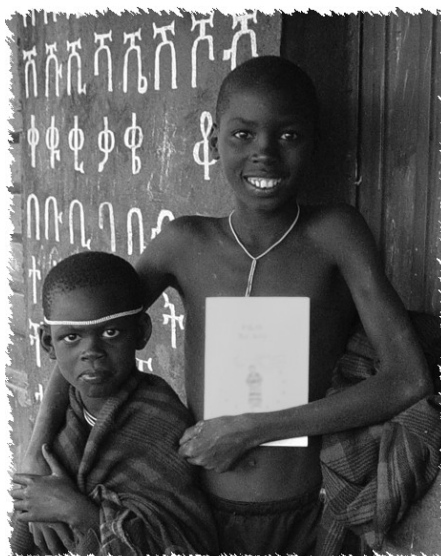
students who had the opportunity to learn in their mother-tongue; they attended non-formal Suri literacy classes in the afternoons. With the foundation of learning in his own language, Yelegoy began to excel

in all his Amharic classes as well.

By the time he reached fourth grade, he was asked to be a teacher in the non-formal Suri classes, helping other students – some twice his age – with their reading and writing lessons. "At first they laughed at me, saying 'Who do you think you are, some little kid trying to teach us?' but they soon realized I knew what I was talking about. I loved teaching, and still do. When you see students learning well [in their mother-tongue], school is a much better experience for them."

With the development of mother-tongue curriculum for all primary school students in the Bench-Maji zone, children will have the opportunity to learn in the Suri language in their formal schools, starting this year. Even the older generation of Suri, having discovered that written texts can convey information about the known and the unknown, are more eager to learn new things through the medium of the printed word. The idea of literacy is becoming more attractive to a community that previously saw no need for reading and writing.

Yelegoy is now a tenth grade student at a boarding school in Hawassa, and is among the top students in his class. He has a strong interest in Social Sciences, which includes the study of language and culture. "When I finish school," he said, "I want to return to Tulgit, to be involved in teaching and the development of the Suri language. I want to do something very meaningful for my people." **LM**



Yelegoy in 2006... and today



Michael Bryant

Language Programs Director  
SIL Ethiopia

SIL International is a not-for-profit, faith-based organization that has served as an advocate for sustainable language development since 1934.

SIL makes its services available to all without regard to religious belief, political ideology, gender, race or ethnic background.

Language research and documentation are core contributions SIL makes to the world's understanding of languages, and these areas of study involve more than 80 full-time language assessment specialists. SIL is a leader in research of the world's languages, having surveyed over 2,500 languages.

ኤስ አይ ኤል ዓለም አቀፋዊ ድርጅ ከ1934 እ.ኤ.አ. ጀምሮ ዘላቂ የቋንቋ ዕድገት እንዲኖር አገልግሎት የሚሰጥ አትራፊ ያልሆነ እምነትን መሠረት ያደረገ ተቋም ነው።

ኤስ አይ ኤል በሃይማኖት፣ በፖለቲካ አመለካከት፣ በፆታ፣ በዘርና በግሙሳል ዳኝነት ሳያደረግ አገልግሎቱን ለሁሉም ይሰጣል።

በቋንቋ ዙሪያ ኤስ አይ ኤል ለዓለም ካበረከታቸው ቁምነገሮች መካከል የቋንቋ ጥናትና ምርምር ማረጋገጥ መሰነድ ዋነኞቹ ናቸው። በዚህ ስራ ውለጥ ከ80 በላይ የሚደርሱ ሙሉ ጊዜያቸውን ለጥናትና ምርምሩ ያደረጉ የቋንቋ ተመረማሪዎች ተሳታፊ ሆነዋል።

ኤስ አይ ኤል 2,500 በሚደረሱ ቋንቋዎች ላይ ቅኝት በማድረግ በቋንቋዎች ላይ በሚደረጉ ጥናትና ምርምሮች የመሪነቱን ስፍራ ይዟል።

