Volume 15 Issue 61
Originally issued as G12

Global Journal of human-social science: G
Linguistics & Education
Volume 15 Issue 12 Version 1.0 Year 2015
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals Inc. (USA)
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Origin of Afaan Oromo: Mother Language

By Ibrahim Bedane
Madda Walabu University, Ethiopia

Abstract- Many people have spent their lives in search of language origin and have made great efforts to discover which language is the mother of all other languages (Mother language). As their efforts were not rightly directed, they could not achieve success. Thus, this paper examines the origin of Afaan Oromo and its impact on theories of languages and language origin. In the area of language and language origin, this paper argued that Afaan Oromo has unique properties to offer the field, or at least the richness that is provided by the majority of words creation offers basic and unusual opportunities for theoretically-minded theories. In both cases what we have learned from Afaan Oromo has provided us major insight into the nature of language origin and mother language.

No wonder, 'One of the best-kept secrets of the Afaan Oromo is the predictability, clarity, source imitating and/or conceptually approximating nature and rules of roots and its verb inflections'. Afaan Oromo is purely natural nature based language. Each and every roots of Afaan Oromo were created from either corresponding Sounds or available roots and thus, converges to sounds proximate to it.

Keywords: afaan oromo, imitative root, mother language, root system, root creation, sign, sound, symbolic root, 5s acquisition process.

GJHSS-G Classification : FOR Code: 200399p



Strictly as per the compliance and regulations of:

© 2015. Ibrahim Bedane. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http:// creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

The Origin of Afaan Oromo: Mother Language

Ibrahim Bedane

Abstract- Many people have spent their lives in search of language origin and have made great efforts to discover which language is the mother of all other languages (Mother language). As their efforts were not rightly directed, they could not achieve success. Thus, this paper examines the origin of Afaan Oromo and its impact on theories of languages and language origin. In the area of language and language origin, this paper argued that Afaan Oromo has unique properties to offer the field, or at least the richness that is provided by the majority of words creation offers basic and unusual opportunities for theoretically-minded theories. In both cases what we have learned from Afaan Oromo has provided us major insight into the nature of language origin and mother language.

No wonder, 'One of the best-kept secrets of the Afaan Oromo is the predictability, clarity, source imitating and/or conceptually approximating nature and rules of roots and its verb inflections'. Afaan Oromo is purely natural nature based language. Each and every roots of Afaan Oromo were created from either corresponding Sounds or available roots and thus, converges to sounds proximate to it. Verbs, nouns and new roots were created from available related sound imitating roots and so and so on again and again. Thus, Oromo followed up the idea and elaborated language.

According to this paper language is, not a fully developed faculty in people, acquired by human gradually on day to day 5S (Sense, Sort, Set, Schematize and Speak) acquisition process. The author's propose that it was a gradual phenomenon that new roots possessed from new sound sensed and derivations were done as human thought progressed. The perception of community in interpretation and creation of meaning and relationship between the roots and sounds corresponding (sound root imitates) alone explains language origin. Afaan Oromo, mother language of human being, has the most natural sound imitating roots. Other languages have fewer natural sound based roots depending on when they were derived from Afaan Oromo.

Keywords: afaan oromo, imitative root, mother language, root system, root creation, sign, sound, symbolic root, 5s acquisition process.

I. Introduction

Our world has over five thousand languages that are spoken in 2004 (Dalby 2004). Every language is unique and uniquely important way to make sense of the world. Every language display, to the practiced eye or ear, some of its own history: words are clearly borrowed from other languages, voice inflections, and turn of phrase that seems to be shared by two adjacent which shows phenomena of language convergence but otherwise very different languages (Yearley 2006).

Author: Madda Walabu University, Ethiopia.
e-mail: ibrahimbedhane@gmail.com

Recent work by a small but increasing number of scholars has convinced us that there is a genetic relationship between European, Asian, and African languages. Judeo, Christian and Islam religions provide an account on the mother language. The story of the Tower of Babel of Judeo-Christian tradition explained that, there are now many languages and linguistic diversity rather than just one as a punishment for human arrogance (CARSTAIRS n.d.). In noble Quran, Almighty tells us: ""O' mankind, we have created you from male and female and have made you into nations and tribes, that you may know one another. Indeed the most noblest of you with Allah is the one who has the most piety." (Al-Quran Surah al-Hujuraat 49:13). The way that people have constructed their own cultural, tribal, national, ethnic, racial identity from single ancestral family gives a clear understanding of languages divergence from single language. As humans are genetically endowed with language, then, logically, all languages are related and diverge from single purely natural mother language. A language family originates from a single dialect. From such language and culture that have broken up into Africa, Asiatic, and European and within them a very long time ago (Yearley 2006).

For centuries, people have speculated over the origins of human language and have made great efforts to discover the mother Language (Alonso-Cortés 2007). Even some point out language of their own based on their personal perception and value they give to that specific language. Some of them laid separate claims; the Arabic, the Parsees, the Hebrew and the Aryas languages, have already awarded their language as mother language of mankind without clear evidence (Shah, Syed Sajid Ahmad and Zia H 2000). And also, Webb (1669) stated Chinese as the primitive language of humankind, happily preserved by Noah and his family in the ark (Christiansen 2015). As their efforts were not rightly directed, they could not achieve success. Thus, they failed to discover the true origin of mother language.

Around the end of the 20th century European Science Foundation was emerged as a promising organization to study the origin of language and of languages by collaborating prehistoric archaeology, genetics, cognitive sciences, neurophysiology, anthropology, linguistics, computer science and robotics (Hombert 2003). When and how did human acquire language? Have all languages developed from a single source? What is the world's oldest spoken language?

© 2015 Global Journals Inc. (US)

Which can give answer for: Where did human life first surface on our cosmos? Who contrived the original and prime human culture and civilization? These questions are fascinating, and have provoked experiments and discussions whose history dates back at least three millennia (Bednarik 2006). The irony is that the quest has been fruitless so far. Each generation asks the same questions, and reaches the same impasse; the absence of any scientific evidence relating to the matter given the vast distant time scale involved. To date, there was no language with clear proof of its origin. But there is a fair body of evidence that can be brought to bear on this subject.

A best reason for studying languages is to discover about ourselves in order to know what makes us human being. The best place to start such study is with our mother tongue that has nurtured our minds and formed our world view (Algeo 2010). Oromo Language, referred as Afaan Oromo by its speakers and in this article, is the second most widely spoken indigenous language in Africa next to Hausa in Nigeria (Demie 1996). It is one of a highly developed language of the Cushitic languages spoken in Ethiopian, Somalia, Sudan, Tanzania, and Kenya. From forty different Cushitic linguistic and cultural groups in Africa, The Afaan Oromo speakers are considered as one of the largest in terms of population and their language Afaan Oromo is the most extensive of the Cushitic languages (Demier 1996). When we first catch sight of it in historical records, it is the speech of some none-too-first civilized[1] tribes on the earth. Of course, it had a still earlier history, going back perhaps long before that to origins we can only speculate[2] about. From those murky and undistinguished beginnings, Afaan Oromo has become the most widely spoken Cushitic language in the world. In Oromia state, in Ethiopia, it is the official language used in courts, schools and administration (Demie 1996).

The Afaan Oromo speakers, Oromos, have had a remarkable history. Bates in 1979 stated that, the Oromo as an ancient race, the indigenous stock, perhaps, on which most other peoples had been grafted (Hussein 2006). They belong to the original family of Cushitic peoples lived in the central highlands of the North-Eastern and Eastern Africa which is known as "Ethiopia" for thousands of years. Linguistic, anthropological and historical data have linked the Oromo to the so-called eastern Cushitic-speaking peoples who have been in the Horn of Africa as far as their history is known (Lewis 1966).

Oromos were the source of democracy named Gada[3], owner of Lunar based calendar (Ayyantu)[4], believer of a single and eternal God Waaqa. That is why Scholarly undertakings saw the Oromo as the dynamic nation. As sited in Mohammed Hassen article titled A Short History Of Oromo Colonial Experience 1870's-1990's, Disinterested nineteenth century travellers among the Oromo, D'Abbadie, were impressed by Oromo's culture and underlying unity and wrote book of 'les Oromos grande nation africaine', and the great missionary explorer, Ludwig Krapf, suggested that '*Providence has placed this nation in this part of Africa for very important reasons*. *It is the Germany of Africa*'. Krapf,; naively and certainly ethnocentrically saw Oromo as the dynamic nation. Homer, in even more flattering language, described them as, '*the most just of men; the favourites of gods'* (Hassen 1999).

The long, rich and fascinating history-history of greatness, independent existence, and stable democratic political culture based on the rule of law and democratic governance of Oromo has impacts on Afaan Oromo. Nature based self-sufficient culture of Oromo with its own unique moral principles, norms, beliefs, creeds and teachings have an influence on the ways in which possible Afaan Oromo words are created and meanings are understood. How Afaan Oromo begins and become the mother language of the world is the subject of this paper.

When I was third year University student in 2008, I spoke Amharic language to my grandfather, Wako Kabato, who advised me to speak natural language.

- He said *"Afaan Uumaa fi Uumamaa hasahii, dhalatoo dhiisii"* which means '*Speak natural nature based language not fabricated'*.
- Then I asked him '*how he figures out'*.
- He replied *"Afaanotaa fi Uumaa xinxalii, ni hubattaa"*, literally translated, *"look at nature and languages, you can understand it*.'

From that time on wards, I got motive to study and understand Origin of languages so that I do know; what is language, divine gifted or acquired knowledge? How did words come to be, in the very beginning? And what is the world's oldest spoken language? Because of my academic background, personal nature of languages and linguistic considerable diversity on the origin of language, treating these properly would be a major undertaking. In the light of these interests and

[1] The Cushitic civilization has flourished in the Horn of Africa for thousands of years. Archaeologists have found the remains of a Cushitic people, the ancestors of the Oromo, who lived along the banks of the Nile river, possibly over seven thousand years ago(Davidson 1991)

[2] Cush and Cushitic genetic lines

[3] Asmarom Legesse stated 'the Gada-based Oromo democracy is one of those remarkable creations of the human mind that evolved into a full-fledged system of government, as a result of five centuries of evolution and deliberate, rational, legislative transformation' (Legesse 2000).

[4] Watson 2001 stated that Oromo's indigenous calendar, Ayyantu, is based on skillful readings of the astronomical configurations of the moon and the stars (HUSSEIN 2006)

© 2015 Global Journals Inc. (US)

obstacles, this paper examines the origin of Afaan Oromo and its impact on theories of languages and language origin.

II. Methodology

Over the years many different methods and approaches are used to study language origin (Alonso-Cortés 2007). Each with its own theoretical basis, have come and gone in and out of fashion. We cannot have witness account of historical data and evidences, oral traditions and/or even revelation about beginning and origin of language. After visiting some renowned origin theories, I bear host of evidence to the beginning of language by focusing on core understanding of language and nature.

Organization and complexity in language is at the heart of language study and affects the ways we approach it. Language is made up of words and a series of rules that connect words together. A word is the basic stuff of language. Sounds and letters are the way words are expressed, and grammar is the way words are arranged. Thus language is centrally words. But linguistic signs[5] are not words alone; they may also be either smaller or larger than whole words. The smallest linguistic sign is the morpheme, a meaningful form that cannot be divided into smaller meaningful parts (Algeo 2010). Understanding language structure and origin of base morphemes or language's root system and root origin become part of our stance and, as such, influence our method.

There is just no way words could ever have come up on its own randomly. It is difficult to have all imitative roots. A good approach to understand language origin is having Knowledge about language speaker's culture and understanding how speakers perceive signs and use words. Knowing a word's early history, or etymology, may be useful in dividing words into morphemes, but the decisive factor to know source of word is the form-meaning link (Algeo 2010). Understanding every root origin and root creation system of language needs critical analyse and understanding of the connection between the corresponding sounds and signs at particular life phenomena and words root.

Though, putting sounds on paper and phonetic representation of sounds in written form was completely conventionalized, in this paper, I decided to use, Latin based Afaan Oromo, "Qubee" alphabet, writing system. Qubee has 33 characters representing distinct sounds. It has both capital and small letters. Afaan Oromo has a considerable amount of glottal stops. An apostrophe, and less commonly a hyphen, is used "'" represent this sound in writing. Sometimes an H, which represents the closest glottal sound, is also used in place of an apostrophe. For a reason to be apparent later, the apostrophe will be considered as a distinct symbol (say, as the 27th letter of the alphabet). In Afaan Oromo writing system, Geminated consonants and long vowels are represented by double letters. In addition to seven compound symbols[6], not all the 26 letters correspond with their English sound representation as shown in table below.

Table 1 : the qubee letters in international phonetic writing (IPA)

Qubee		IPA	Qubee		IPA	Qubee		IPA
A	a	/a/	L	l	/l/	W	w	/w/
B	b	/b/	M	m	/m/	X	x	/t'/
C	c	/č'/	N	n	/n/	W	w	/w/
D	d	/d/	O	o	/o/	Z	z	/z/
E	e	/e/	P	p	/p/	CH	ch	/č/
F	f	/f/	Q	q	/k'/	DH	dh	/đ/
G	g	/g/	R	r	/r/	NY	ny	/ň/
H	h	/h/	S	s	/s/	PH	ph	/p'/
I	i	/i/	T	t	/t/	SH	sh	/š/
J	j	/ğ/	U	u	/u/	TS	ts	/s'/
K	k	/k/	V	v	/v/	ZH	zh	/ž/

In this paper, my discussion will be organized as follows. I discuss about Afaan Oromo root system where I have uniquely contributed to organization of Afaan Oromo in comparison with languages claiming origin for all other languages. Then, I discuss creation and origin of Afaan Oromo roots at large where I have uniquely contributed to language Origin theory. After this I conclude by considering the contribution of Afaan Oromo to language origin theory.

III. Analysis and Interpretation

Various new words and roots are constantly entering languages. When the speakers of a language have need for a new word, they can make one up, borrow one from some other language, or adapt one of the words they already use by changing its meaning (Algeo 2010). Afaan Oromo create new roots for new and first accessed signs using corresponding sound or already available related words, and adapt, adopt, and benchmark some borrowed words for unfamiliar phenomena to describe already coded signs and others technology, socio-cultural life, economic activity, political conditions and other signs with their languages. Other than Afaan Oromo, understanding the origin and root creation system of other language is a very rare phenomenon indeed.

The structure and conceptual design of Afaan Oromo word is of an entirely different. What makes the Afaan Oromo verbal architecture so special is not the

[5] In language, signs are what the system organizes. A sign is something that stands for something else—for example, a word like apple, which stands for the familiar fruit. (Algeo 2010)

[6] Based on Dungo Advanced Oromo-Amharic- English dictionary CH, DH, NY, PH, SH, TS and ZH are seven Afaan Oromo compound letters. (Hinsene Mekuria 2012)

© 2015 Global Journals Inc. (US)

templates like Semitic, but rather the remarkable idea and sources behind the system of pronounceable roots and prefabricated prefixes and/or suffixes. There is just no way could those pronounceable roots ever have come up with such an imitative nature its own. Even they have a reference for conceptual design of roots for non-signalling and soundless conditions. In next section we deal with Afaan Oromo Root System, root creation system and roots origin respectively.

a) Afaan Oromo Root System

Afaan Oromo is a very well and the most-organized language. It has extensive roots. The root of Afaan Oromo is not a pronounceable string of consonants and vowels, like English 'twist' or 'turn,' and not an abstract entity which consists exclusively of consonants like Sematic[7], The vast majority of Afaan Oromo words are built from roots consisting basic pronounceable sounds. The root usually conveys a certain core meaning that is made more specific by having added to it the prefixes and suffixes belonging to one often patterns called Forms. Its meaning may range widely from the core meaning inherent in the root, depending on the Form it has developed over the centuries.

Afaan Oromo word is composed of two parts: (1) the root (base morpheme), which generally consists of basic sound and provides the basic lexical meaning of the word, and (2) the pattern, which consists of prefixes and/or suffixes and gives grammatical meaning to the word. Thus, the root /Bar/ combined with the pattern /-e/ gives Bare 'learned,' whereas the same root combined with the pattern /-te/gives Barte 'she learns'. There are many dozens of such root sounds and patterns, through which Afaan Oromo can express every conceivable nuance of verbs.

A verb can be modified to indicate mood, voice, tense, person, gender, and number. The prefixes and suffixes for person, gender, tense and number are essentially identical in all Forms. For example, root *'Deem-'*has the basic meaning of Waking. The root may be conjugated in simple past, present, continuous and perfect tense, in singular and plural, forms as shown below:

Person	Past	Present	Continuous	Perfect
1st	Deeme -e	Nideema Ni- -a	Deemaara -aara	Deemeera -eera
	Deemne -ne	Nideemna Ni- -na	Deemaarra -aarra	Deemneerra -neerra
2nd	Deemte -te	Nideemta Ni- -ta	Deemaarta -aarta	Deemteerta -teerta
	Deemtan -tan	Nideemtu Ni- -tu	Deemaartu -aartu	Deemtaniirtu -taniirtu
3rd	Deeme -e	Nideema/ti Ni- -a/ti	Deemaara/ Deemarti	Deemeera/ Deemteerti
	Deeman -an	Nideemu	Deemaaruu	Deemaniiru

The root *'Barr-'*has the basic meaning of marking, inscribing or writing. The root may be conjugated in simple past tense (perfect) verb forms such as:

Barreessera he wrote
Barreessaniiru they wrote
Barreessiterti she wrote
barreessinerra we wrote

Similarly, there are simple and predictable rules for present (imperfect) and imperative forms of the basic root, such as:

Barreesse he writes
Barreessan they write
Barreessitan you write
Barreessine we write
Barreessi write!

And then the vastness really begins to be seen as additional forms such as verbal nouns are created from the same simple root *'Barr-'* to describe things such as:

Barreessaa Writer
Barreessuu the act of writing
Barreeffamaa some writing, book
Barruu Books
Barreettii Letter

The language also makes use of prefixes and suffixes, which act as subject markers, pronouns, prepositions, and the definite article".... and on and on. This is only a limited sample of the immense variety of words that can be formed by simple and predictable usage of the root which was only the sound 'Barr-'.

In Afaan Oromo, plural is a category of a grammatical number that indicates a noun, pronoun, determiner, or an adjective refers to two or more persons, animals, or things. The irregular forms apart,

[7] The root of Semitic (Arabic or Hebrew) is an abstract entity which consists exclusively of consonants. Vowels are inserted into a sequence of sounds with empty slots for the three root-consonants templates. (Shah, Syed Sajid Ahmad and Zia H)

© 2015 Global Journals Inc. (US)

the plural of the countable nouns tallied is formed by adding- oota, - ota, - wwan, or - lee. But the uncountable or mass nouns do not have plural form. on the basis of the data tallied from the four issues of Bamiaa newspaper, Tziahun Gamta conculude that the most commonly used plural markers in Afaan Oromo are –ootaa/-ota (60.1%), -wwan (30.2%), and -lee (9.7%). And also He find out how to predict the environment in which –ootaa and -ota can occur. Without any exception, –ootaa is suffixed only when there is a short vowel in the syllable that immediately precedes the final syllable of a singular noun. On the contrary, the plural marker -ota is suffixed only when there is a long vowel in the syllable that immediately precedes the final syllable of a singular noun (Gamta 2004).

The word *'Manabaruumsaa'*, which means school, has four morphemes in it (one free and three bound), as a step-by-step analysis shows:

- Mana-Baruumsa
- Baru-umsa
- Bar-u

Thus 'Manabaruumsaa' has one free morpheme/root (Bar-) and three bound morphemes (mana– a prefix and two suffixes -umsaa and -u). Since this paper aims to show origin of Afaan Oromo free morphemes/roots, the following two sections will analyze and interpret Afaan Oromo root creation system and origin in detail.

b) Afaan Oromo Root Creation System

Oromo's culture, history, population distribution, beliefs, knowledge on nature and natural environment, Skill of creating suitable stable social environment based on understanding and Attitude toward nature, natural environment, Almighty, and human being affect the way in which meaning full words of Afaan Oromo is created or communicated. What makes the Afaan Oromo so special is not so much the sheer bulk of the roots, but rather the remarkable idea behind meaning Creation.

There is just no way Afaan Oromo roots could ever have come up on its own randomly. Creating roots from nothing is comparatively rare. Oromo think, believe, plan, do, act and check their life based on perceived nature and natural environments around them. Nothing is done randomly; nothing is done or named without reason and references, even name of place, person, action and etc. which have significant effects on Afaan Oromo word creation. For instance, they use single word *'Baatii'* for "Moon and Month", which shows their knowledge about nature and astronomy, their astronomical skill and attitude towards word creation. Even word 'Afaan Oromo' derived from 'Afaan', which means Mouth, and 'Oromo', language Speakers. Together, Afaan Oromo Means 'Oromo language'.

Afaan Oromo roots were created from either corresponding Sounds or available roots. Each and every roots of Afaan Oromo converges to sign and sounds proximate to it and its roots. Verbs, nouns and new roots were created from available related words and so and so on again and again. Thus, Oromo followed up the idea and elaborated language.

When Oromo have need for a new word, to create new meaning, they adapt one of the most related available sound or root. By adapting one of the sound or words they are using based on corresponding phenomena and perceived conditions, they create new roots. That is why a single Afaan Oromo word can have multiple meanings and a single sign posses multiple words.

For example: Beside word Nitii (wife), Oromo uses Kaadhimee (fiancée, wife), Ibidda (fire, wife), Buqqee (Gourd, wife), Haadha manaa (wife, owner of a house) and others. They perceive wife as fire and Gourds based on their Socio-cultural perception as follow:

Nittin ibidda, Si oo'ifti ykn si gubdii.	Wife is fire, either worm or burn you
Nittin buqqee. Kununsinaan ni fayadi, darbinaan ni cabdii	Wife is gourd, You can use or through and break her

In other hand word "Buqqee" with root Buqq- from uprooting sound refers to more than one signs as shown below.

Buqqisuu- uprooting	Sound created
Buqqee- Gourd	Uprooted material
Buqqee- Squash	Structural similarity
Buqqee- Skull	Structural similarity
Buqqee- Wife	Socio-cultural perception

Oromo adapt sounds or roots they already have based on their Physiological, structural and anatomical proximity or similarity (like Gurra/Ear, Guurii/Ear mucus, and Gurundoo/area around the ear), Socio-cultural, Conceptual and psychological perception proximity (tufi/spit, tuffi/despising, tuffee/pens), Behavioral (Furri/nasal discharge, Funuuna/nasal bleed, Fulla'uu/slip through a narrow opening), functional similarities (Fuuloo/horse headstall, Funyoo/rope) and Causal relationship (Gabaa/market, Gabbara/payment, Gaabbii/regret) and others to create new most related roots. Thus, you can tress back to the origin of every Afaan Oromo words other than borrowed.

In short, Oromo create new roots:

- By symbolizing sounds: by deriving symbolic Sound at least in part from the other members of their alike sets
- By shifting and changing sounds of most related old root using relatively similar basic sound
- By interchanging and reorganizing the sounds of most related old root

© 2015 Global Journals Inc. (US)

i. *Symbolizing*

Most of Afaan Oromo symbolic roots regularly come from sound and/or roots in sets that rime or alliterate symbolized related sounds. They derive their symbolic Sound at least in part from the other members of their alike or perceived as a like sets. For example Oromo rime by symbolizing sound "ma" and create:

Nama	Human
Ilma	Child
Ulma	Women in childbed
Harma	Brest
Elma	Milking

By symbolize sound "Fii" for signs referring Quickness and Quickness effects and create alliterate words like: Fiige/run, finiinu/sweat, fixuu/finish and others.

Most Afaan Oromo words alliterating similar root sound represents related signs and converged to single sounds from which they derived from. By affixing affixes to sounds or old roots which is usually conveys a certain core meaning that is made more specific by having added to it the prefixes and suffixes; Oromo create new roots for related sign. For example

Word	Root	Afaan Oromo words
Flaying	Bar	Barrisaa
Morning	Bar	Barii, barraaqa,
Education	Bar-	Barumsa
Study	Bar	Bare,
Student	Barat-	Barataa
Teacher	Barsiis-	Barsiisaa
Writer	Bares-	Bareesaa
Magazine	Barr-	Barruu
school	Bar	Manbarumsaa
Letter	Bar	Barretti

ii. *Shifting*

Oromo drive new roots from old roots, a meaning in some way different from that of its elements, by reorganizing and changing, old roots structure and sounds. For example

Gurbaa- boy	Gabaa- market
Gorba- calves	Gabara- payment
Garba- slave	Gaabaa-regret payment

iii. *Interchanging*

They drive new root from old roots by interchanging and reorganizing old root's sound with a meaning in some way different from that of its elements. For example

Nama	Human	Mana	Lineage, House
Mala	Method	Lama	Two
Lafa	Land	Fala	Bless
Laga	River	Gala	provision
Qaama	Body	Maqaa	Name
Gaara	Mountain	Ragaa	Evidence

c) *Afaan Oromo Root Origin*

Sound alone is the basis of a limited number of roots. If we examine roots of Afaan Oromo onomatopoeic words carefully, most of them appropriately imitate sounds from where they acquired. Oromo imitate corresponding sensed and/or perceived sounds, and found useful mimicking cries roots as signs of the objects from which they proceeded. Imitative roots[8], which are basic for all other roots and words since other roots are derived from them, were acquired by mankind over time from natural phenomena, sounds, and communities' perception as need arose. By simple and predictable usage of available sounds and/or roots, Oromo derive new roots from most correlating available roots. Most of derived roots are made from imitated old roots. The imitated roots in the language are used quite extensively with an almost mathematical precision since every derived root was derived from them one way or another. Variety nouns, roots and verbs are formed by simple and predictable usage of the roots.

Danish linguist Otto Jespersen[9] (1860–1943), theories of language origin, grouped commonly held origins of language theories into four types, Echoic, Interjectional, Natives and Labour. By adding one of my own I study Afaan Oromo roots origin. They are:

- Echoic roots: from sounds in nature (Onomatopoeia),
- Interjectional roots: from sounds arose from instinctive emotional cries, expressive for example of joy or pain,
- Natives roots: from sounds arose because of people reacted to the stimuli in the world around them, and spontaneously produced sounds (oral gestures) which in some way reflected or were in harmony with the environment,
- Labour roots: from sounds arose from work and working environment, noises made by people engaged in joint effort because, as people worked together, their physical efforts produced communal, rhythmical grunts, which in due course developed into chants,
- Simulative Roots: from sounds simulating, stimulating or affecting associated Signs.

i. *Echoic*

Most of these, Echoic roots actually imitating sounds in nature (Onomatopoeia), such as the voices of Animals, the thunder of the clouds, the roaring of the sea, the rustling of the forest, the murmurs of the brook, and the whisper of the breeze. Oromo imitate voices of Animals around them and create imitative roots. For example;

Animal	Their voices	A/O word
Hen	Kaka	Kaakise
Ox	Baar	Baroodee

[8] Imitative roots are Basic roots directly mimicking corresponding sounds to create onomatopoeic words.

[9] David Crystal in chapter 54 of his book How Language Works (Shah, Syed Sajid Ahmad and Zia H 2000)

© 2015 Global Journals Inc. (US)

Horse	Himmm	Himimse
Donkey	Halk	Halaakee
Hyena	Yuuu/koko	Yuuse/kolfe
Lion	Baaroo	Baroode
Mating Goat	Hobbb	Hobobsee
Caw/calf/goat/sheep	Maa	Mar'atee
Colobus monkey	Korr	Korrisee
Snake	Sis	Sisee
Birds	Wacccc	Wacce
Mouse/rat	Xixx	Xiixe

They imitate sounds of nature and natural environment around them.

Natural Environment	Sound	Oromo word
thunder of clouds	Gig	Giigise
murmurs of brook	Shaa	Bishaan
Sludge	Dhoq	Dhoqee
Wet land	Caf	Caffaa
whisper of breeze	Buu	Buubee
rustling of forest	Qaq	
Fire	Bob	Boba'aa
Rolling of Stone	koko	Kokolataa

ii. *Interjectional/Ejaculation*

Some Roots arose from instinctive emotional cries, expressive for example of joy or pain. Oromo imitate more or less instinctive vocal responses for example of joy ko-ko or pain like ohh, uhh, aa, ii, and etc...

One of these ejaculations, "oo", is something of a mystery: The oo'ee, oose are derived from oo, presumably imitative of what a human exclaims at fairly mild pain, such as stubbing a toe or hitting a thumb with a tack hammer. When one is suffering really rigorous continuous pain, hardly anything more severe for one is not likely to have the presence of mind to remember to say "aa!" The vocal reaction, if any, is likely to be a shriek or a scream. Aa- may be regarded as a root conventional representation of the sounds actually made when one is in continuous pain. The interesting thing is that the root "aa" has become so familiar for continuous pain and practices.

Cries	*Root*	*Afaan Oromo- English word*
Kkkk	Ko-	Kolfee- laugh
Aa	Aa-	Aade- scream lightly
Uu	Uu-	Uulfate- heavy
Ii	Ii-	Ittane- strain every nerve
Oo	Oo-	Oo'ee- scream

iii. *Natives*

Most Afaan Oromo Roots are imitating sounds arose because of people reacted to the stimuli in the world around them, and spontaneously produced sounds (oral gestures) which in some way reflected or were in harmony with the environment. For example, sounds of breathing, sneezing, vomiting and etc and Sounds made due to work and working environment by engaged nature in satisfying humans need and interest. Because, as people worked on their day to day life to live on this planet their physical efforts, their production process, production activity, their social interaction make a sound (like cocking, walking) as shown below.

NATIVES	Sound	Root	Afaan words
Roaring in sleep	Huur,	Huur,Hur-	Huurse
Breathing	Har,	Har-	Hargane
Nasal discharge	Fuu	Fuu/ Fur-	Fuurrii
Vomiting	Haq-	Haq-	haqee
Sneezing	Axiish	Axii-	Axifate
Yawning	Hamuum	Hamoom-	Hamuumate
Snoring	Koor,	Koor-	Korrise
Smelling	Fuuf	Fuuf -	Fuufate
Abdominal grooming	Gig	Gig-	Gigise
Hiccupping	Hiq	Hiq-	Hiqifate
Walking	Deem,	Deem-	Deeme
Scratching	Hooq,	Hooq-	Hooqe
	Dhuuf,	Dhuuf-	Dhuufe
Sweeping	Har-	Har-	Haruu
Kicking	Dhah,	Dhah-	Dhahe
Sucking	Xux	Xux-	Xuuxe
Splitting wood	Baq-	Baq-	Baqasu
Drinking	Dhug	Dhug-	Dhuge
Firing	Bob	Bob-	Bobese
Blowing	hafuuf	Hafuuf-	Hafuufuu
Boiling	Fee	Danf-	Danfee
Exploding	Dhoo	Dhoo-	Dhose
Squeaking	xiix	xiix-	Xiixuu
Wrestling	Fiis	Fiis-	Fiise
Spiting	Tuuf	Tuuf-	Tufe
Whispering	Hasss	Hasaas-	Hasaase
Spiting through teeth	Cirrr	Cirriq-	Cirriqee
Sharpening	Qar	Qar-	Qare
Sling	Fuur	Fuur-	Fuurise

iv. *Labour*

Some Afaan Oromo Roots arose from noises made by people engaged in joint effort. Because, as people worked together, their physical efforts produced communal, rhythmical grunts, which in due course developed into chants, and thus roots. For example

communal sound	Root	Afaan Oromo word
Hoo	Hoo	Hoohoyoo, hoyaahoyee
Iyaa	Yaa	Iyaasee
YO	YO	Yooyaa
HE	HE	Helemaa

v. *Simulative*

Some Afaan Oromo Roots arise from sounds simulating Sign associated with. They imitate perceived sounds. Like; sounds simulating corresponding sign, sounds activating corresponding signs, sounds you can

© 2015 Global Journals Inc. (US)

generate at that particular sign, and sounds affecting and/or stimulating that particular signs. Oromo actually imitates these sounds to demonstrate the sign and create imitative roots. Whatever sound your ear hear nothing sensitive like that of sound Gurrrr to our ear. Try it! Oromo imitate gurr, most ear stimulating sound and create root Gurr- for word Ear (Gurra) and drive many more related words, roots and verbs using this most stimulant sound which justifies the beauty of this language in root creation and word multiplication approach. For example

Sound	Root	Afaan Oromo- English word
Seeq	Seeq-	Seeqe – smiling
Ciniin	Ciniin-	Ciniine – teething
nyaat	Nyaat-	Nyaate- Eating

This is only a limited sample of the immense variety of words that can be formed by simple and predictable usage of the basic sounds/roots. No wonder, "One of the best-kept inspiring secrets of this language is the origin and logic it used in Symbolizing sounds to generate other roots. Even for that of justice and truth. Its common, *You Offer justice and accept truth*. So that Oromo drive words for justice (haqa) from vomiting (haqqee) and truth (dhugaa) from drinking (Dhugaatii). They correlate them based on their Socio-cultural, Conceptual and psychological perception proximity. Most do not want to vomit, vomit mixed foods, you feel unhealthy when you vomit and you get relief after it. Similarly, most do not want to offer justice; offer justice for mixed unhealthy life, you feel unhappy when you offer justice and you get relief after it. So do that of truth.

Note: For signs having more than one corresponding sound, Oromo uses roots composed of two or more sounds associated. Most of these roots imitate pre, during and/or post sign sounds fully or partially. For example: the sound we can make after we pee /caa/ combined with symbolic perceived pre activity/activating sound /fin/ gives Fincaa 'Urine.

In general, the system of elementary Afaan Oromo word is perfect, and comprises all nouns and verbs of the same roots, and illustrates their mutual relationship by arranging them in a wise pattern. This characteristic is not found in other languages in the same perfect degree. The vast majority of Afaan Oromo words are built from roots consisting basic sounds and prefixes and/or suffixes belonging to one often patterns in the most perfect degree. The root usually conveys a certain core meaning that is made more specific by having added to it the form. Most Afaan Oromo Roots regularly alliterate or rime sounds from which they come from or derive their symbolic Sound at least in part from corresponding natural sounds or roots of their alike members or perceived as a like sets.

Roots of Afaan Oromo acquired through acquisition process using basic natural sensed nature and/or available roots based on communities' perceptions like conceptual, psychological, behavioural or physical relationship analysis toward signs. Most Afaan Oromo's of imitative roots are mimicking crises of imitated sounds sensed, which are as few as sounds sensed. Using multiplication approach Oromo drive other roots from imitative and/or old available roots. They followed up the idea and elaborated language as shown in figure and example below.

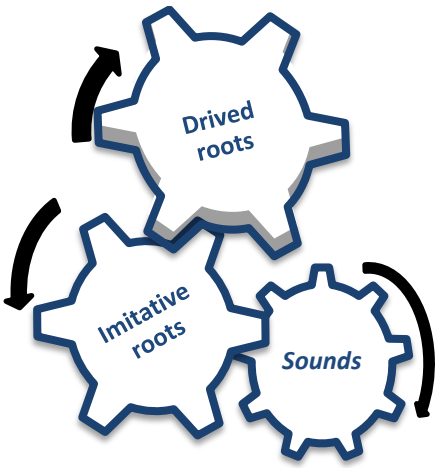


Figure 1 : Afaan Oromo Roots creation System

For more, let us look at some Afaan Oromo words etymologies for words created from sound 'fuu' of nose shown in table below, which serves as the overall 'summary' for origin of Afaan Oromo roots creation and words derivation system. /.

Afaan Oromo	English	From
Furrii	Nasal discharge	Sensed Sound
Funyaan	Nose	Furrii
Funyee	Nasal	Funyaan
Fungaa	Agley nose	Funyaan
Fuggina	Contrast	Fungaa
Fuggisoo	Turn upside down	Fugguu
Fugguu	Negation	Fuggina
Fuula	Face	Funyaan
Fuuleeffannaa	Focus	Fuula
Fuulii	Decoration of horse	Fuuloo
Fuullee	Face to face	Fuula
Fuuloo	Headstall	Fuula
Fuuluu	Decorate	Fuullee
Fuudhuu	Take	Fuullee
Fuutuu	Moth	Fuudhuu
Fucha	Accidentally	Fuunuunuu
Funyoo	Rope	Fuuloo
Fufa	Knot	Fufuu
Fuftuu	Dots	Fufu
Fufuu	Continue	Funyoo

© 2015 Global Journals Inc. (US)

Furamuu	Relieved	Funyoo
Furfuuruu	Swell face	Fuula
Furgaasa	Slip-knot	Fufa
Furmaata	Solution	Furamuu
Furtoo	Calming down means	
Furuu	Loosen	Furmaata
Funuuna	Nasal bleeding	Funyaan
Funaanuu	Collect	Funuunu
Fududuu	Dart away/run	Fuduuddee
Fuduuddee	Slope	Funyaan
Futtaasuu	Spring	Furrii
Futta'uu	Loosen suddenly	Fulla'uu
Fulla'aa	Perforated	Futta'a
Fulla'uu	Slip through narrow opening	Furrii
Fullaastuu	Burglar	Fulla'aa
Furaa	Loosen/relaxed	Fuduudu

They were derived from the other members based on signs

Structural similarity	Causal relationship
Physiological proximity	Psychological correlation
Behavioral similarity	Sociocultural perception correlation
Functional relationship	Logical correlation

IV. Discussion and Conclusion

Linguistics' have contributed to the theory of language origin in a number of ways. In the area of language and language origin, it can be argued that Afaan Oromo have unique properties to offer the field, or at least, that the richness that is provided by the majority of words creation provides basic and unusual opportunities for theoretically-minded theories. In both cases what we have learned from Afaan Oromo has provided major insight into the nature of languages origin.

We are created with exceptional unique gift called brain; sense organs-ear, vocal organs like mouth and Communicative innate behaviour. Almighty create us in stimulating environment, sounds, not for nothing. Like A proverb of feeding and fishing, which states "if you experience individual with the test of fish or what to eat, show him how to fish or eat you teach him how to live so that he can live himself' if he get necessarily tools, almighty create us with all necessary organs, environment, knowledge, skill and attitude suitable to create our own words.

Brad Harrub, Bert Thompson and Dave Miller on their article, *the origin of language and communication*, stated that: Humans are capable of communicating because God created them with language ability. God spoke to Adam and Eve[10] from the very beginning of their existence as humans (Genesis 1:28–30). Thus, they had the ability to speak on the very day that he/she was brought into existence. Based on bible witness, Adam and Eve were created with oral communication capability. (Brad. H, Bert Thompson and Dave Miller 2003)

Adam was trained on how to name animals and he did so even before the creation of Eve (Genesis 2:19-20). Then he was asked about names he gave and responded all the answers easily. During this lesson Adam learned means of communication (what, why and how to communicate). He learned how to name signs and acquired reasonably naming knowledge and practices. That is why Adam said, 'this is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of man', when he was asked about Eve (Genesis 2:23). Hence he, Adam, was equipped with all basic organs brain, sense organs, vocal organs and others, taught that *'name for everything and every name have unique thing',* experienced reasonably naming practices and mode of communications, he possessed the ability to create words, speak and understand verbal communication; thus, he can acquire language of his own himself. That is why in noble Quran Allah tells us:

Bounteous God, taught the Quran, created man as a social being and taught him the mode of expression. (Al Quran 55:2-4)

Thus, mother language is language human acquire to express, create and interpret meanings on their daily lives themselves to maintain their social tie based on nature and natural environment. It is all in all nature based words to communicate what happens in the Surrounding based on the ways in which they understand nature. Thus, over time, mankind acquired roots and develop language using natural phenomena, sounds, and communities' perception as need arose. Hence, language acquisition involves an awareness of the ways in which brain identify, interpret and code signs based on perceived nature and culture of that community so us vocal organs say it easily, They create roots and words from sounds and roots using their learning and cognitive nature.

Afaan Oromo, nature based language, alone explains the root processing system and the systematic development of the nature based mother language clearly. One way or other most sound related word of Afaan Oromo has imitative roots derived from corresponding sound sensed. Afaan Oromo has the most imitative words from imitative roots. Other languages have fewer, depending on when they were derived from Afaan Oromo. Thus, Roots of Mother Language, Afaan Oromo, are useful mimicking cries of corresponding sounds imitated as signs of the objects from which they proceeded.

[10] According to Judaism, Christianity and Islam religions books, Adam and Eve are first man and woman creator created

© 2015 Global Journals Inc. (US)

Thus, Language is not a vibrant, fully developed faculty in people, but is possessed through process. It is learned and acquired on day to day acquiring/learning process. Language began when our ancestors started imitating the natural sounds around them. It was a gradual phenomenon that new roots processed from new sound sensed and derivations were done as human thought progressed.

The author concludes that the systematic development of languages would have been possible without revelation. The correlation between natural sounds and language roots based on the way community perceive and interpret them to create meaning is crucial to know origin of mother language. Author of this article propos *5S Language Acquisition Process,* which can explains the current data and information about the language origin far better than any of the preceding theories, which creates room for a better and a more satisfying theory.

These *5S Language Acquisition* process, discus and illustrate language acquisition system based human learning and cognitive nature to understand its environment using gifts given to him by his creator. According to this theory proposed by the author of this article, the systematic development of languages would have been possible without revelation.

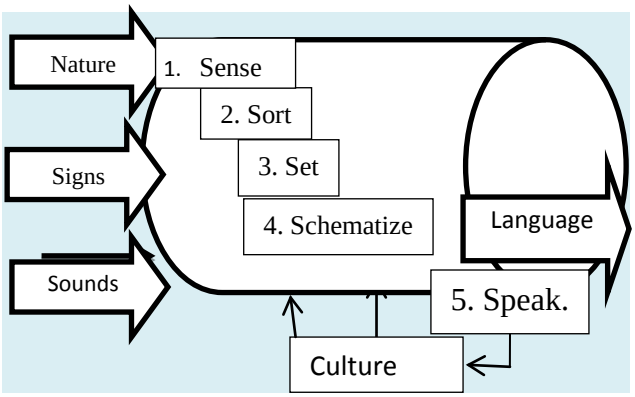


Figure 2 : systematic development of Mother Language

In actual language, creating and interpreting meaning is done within a cultural framework. Thus, culture acts as feedback mechanism on word creation process.

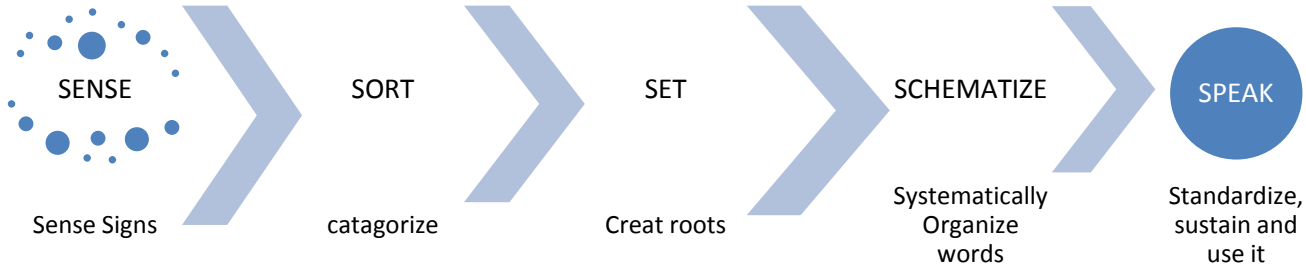


Figure 3 : 5S Language Acquisition Process

Sense:	Sort:	Set:	Schematize:	Speak:
On their day to day social, economical, personal and cultural life, human being experience new signs requiring new names. At this step they identify and understand needs of naming new signs they experiencing. These signs can be with sensible sounds like breathing, sneezing, vomiting and…, signs we can simulate with sounds or perceived signs without sensitive or Simulative sounds.	Identify sources, causes, effects, conditions, behaviors, strictures, functions and every other considerable situation and group them based on their proximity to most related signs with sensed or simulated sounds. They categorize signs based on their Physiological, functional, Causal, Logical, Behavioral, structural, and psycho Socio-cultural perception proximity and correlation.	Create roots from sensed or simulated sounds or most correlated old root of category it corresponds. Mother languages acquire imitative roots from sensed or simulated sounds and drive other roots from available roots and so and so on again and again systematically. Imitative roots imitate sensed or simulated sounds of its category, and assign found useful mimicking cries root as signs of the objects from which they proceeded so that everyone experiencing that particular sound understands what it meant for.	Systematically Shine roots, derive words from acquired roots by having added to it the prefixes and/or suffixes belonging to one often patterns, called Forms based on language root system. Then systematically arrange words so that they can convey message they are standing for clearly and easily. Finally, standardize word creation and organization system so that it do have grammatical rule respected and conventionalize language	Speak words and sustainably utilize them for that particular sign on daily basis.

© 2015 Global Journals Inc. (US)

The author would like to thank Baru Aboma, Kediri Mamo, Muhammad Kawo, Lenco Samuel and Robsan Balacha for their helpful comments and suggestions on the draft version of this paper. Responsibility for the contents of the paper, however, rests entirely with the author.

References Références Referencias

1. Adem, Teshome, Interview By Jeylan Siraj. Origin Of Afaan Oromo (24 04 2014).
2. Algeo, John. The Origins And Development Of The English Language. Boston: Wadsworth, 2010.
3. Alonso-Cortés, Ángel. Language Origins: A Review Of Recent Research. Madrid, Spain: Revista De Libros, De La Fundación Caja, 2007.
4. "The Evidence Of Language Origins." In Cognition And Symbolism In Human Evolution, By Robert Bednarik, Lecture No. 5. Semiotix Course, 2006.
5. Brad. H, Bert Thompson And Dave Miller. "The Origin Of Language And Communication." Tj 17(3), 2003.
6. Bulcha, Mekuria. "The Language Policies Of Ethiopian Regimes And The History Of Written Afaan Oromoo: 1844-1994." Ihe Journal Of Oromo Studies, 1994: 91-116.
7. Carstairs, Andrew. Origins Of Language. Mccarthy.
8. Christiansen, Dr. Morten H. "The Origin Of Language." 2015.
9. Crystal, David. How Language Works. Avery: A Member Of Penguin Group, 2005.
10. Dalby, Andrew. Dictionary Of Languages: The Definitive Reference To More Than 400 Languages. London: A & C Black Publishers Ltd, 2004.
11. Demie, By Feyisa. "Historical Challenges In The Development Of The Oromo Language." Thejm": Rnaloforomostudies, 1996: 18-25.
12. Demier, Feyisa. "Historical Challenges In The Development Of The Oromo Language." Journal Of Oromo Studies, 1996: 18-27.
13. Deutscher, Guy. The Unfolding Of Language: An Evolutionary Tour Of Mankind's Greatest Invention. Henry Holt And Company. , 2005.
14. Fearon, James D. Ethnic Structure And Cultural Diversity Around The World: A Cross-National Data Set On Ethnic Groups. Stanford, Ca 94305-6044: Stanford University, 2003.
15. Gamta, Tilahun. "Pluralization In Afaan Oromo." Journal Of Oromo Studies, 2004: 28-45.
16. Hassen, Mohammed. "A Shorthistoryof Oromo Colonial Experience 1870's-1990's." Journal Of Oromo Studies, 1999: 109-158.
17. Hinsene Mekuria. Dungo Advanced Oromo-Amharic-English Dictionary. Addis Ababa, Ethiopia: Elleni P.P.Plc, 2012.
18. Hombert, Prof. Jean-Marie. Origin Of Man, Language And Languages (Omll) Highlights. University Of Lyon 2, France: European Science Foundation, 2003.
19. Hussein, Jeylan Wolyie. "A Critical Review Of The Political And Stereotypical Portrayals Of The Oromo In The Ethiopian Historiography." Nordic Journal Of African Studies 15(3), 2006: 256–276.
20. Jackendoff, Ray. "How Did Language Begin?" The Linguistic Society Of America. Http://Www.-Lsadc.Org.
21. Legesse, Asmrom. Oromo Democracy: An Indigenous African Political System. Lawrenceville, Nj: Th E Red See Press, 2000.
22. Lewis, Herbert S. "The Origins Of The Galla And Somali." Journal Of African History 7 (1966).
23. Müller., Friedrich Max. Lectures On The Science Of Language. Fifth. Lugmans: Green And Co., 1866.
24. Shah, Syed Sajid Ahmad And Zia H. "The Beginning Of Language: The Incremental Revelation Theory." 2000.
25. Urban, Wilbur Marshall. "Language And Reality: The Philosophy Of Language And The Principles Of Symbolism." Page 73. 1951.
26. Yearley, Steve Bruce And Steven. The Sage Dictionary Of Sociology. London: Sage Publications Ltd, 2006. Yule, George. The Origins Of Language. http://Www.Cambridge.Org.

© 2015 Global Journals Inc. (US)

This page is intentionally left blank

© 2015 Global Journals Inc. (US)