



## Indigenous Knowledge of Childhood Education among Konso, South West Ethiopia

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### **Abstract**

The Konso are Cushitic language speaking communities of southwestern Ethiopia with distinct Indigenous knowledge of what they know and do, and what they have known and done for generations. Like other indigenous communities in this world, they have unique culture and way of life. The overall objective of this study understands the indigenous knowledge of childhood education among Konso which have the following specific objectives. Understanding the basic indigenous knowledge of children's among Konso, understanding the basic institutions of childhood education among Konso, understanding the mechanisms of learning indigenous knowledge of childhood education in the study area and finally understanding the challenges that indigenous childhood education faces. The research applied qualitative research approach and ethnography as its enquiry mechanism. Primary data was collected by different ethnographic methods like key informant interview, focused group discussion and observation. The key informants are selected by purposive sampling technique from the Two Konso topographic areas of Karatte and Kenna and the data is analyzed by thematic interpretation with data triangulation technique. The findings of the study reveal that children's among Konso acquire indigenous knowledge in two basic institutions i.e. Moora institution and Family institutions. As their teaching mechanisms, the families also the elders at Moora teach them in the form of poem and the other through observing different activities in and out of home. The highest challenge for ingenuous knowledge of childhood education among Konso is modern education, religious institution and westernization. Finally, the

researchers recommend that ingenuous knowledge is a heritage for human society therefore it should be protected and kept away from diaper. Therefore, the responsibility is for all the communities, academicians culture and tourism bureau to work in cooperation to protect them.

**Keywords:** *Indigenous Knowledge; Childhood Education; Konso; Ethiopia*

## **Introduction**

**One of the prehistoric populations of Ethiopia and the horn of Africa is the Konso people.** They are members of the Cushitic-speaking community that lived in the southwest of Ethiopia in paleta's, dry stone walled towns set on high hills chosen for their strategic and defensive value. One to six rounds of defensive walls made of dry stone encircle these villages. "they crown the summit of a hill, or are built on a spur, so that the terrain falls away steeply on three sides, leaving only the level ground of the fourth to be especially heavily defended," according to hallpike (1974). Occasionally, a narrow space between the walls and terraces is lined with dense euphorbia and finger cactus trees. The name of this groove is Dina, and every town has Dina that is used as a source for fire wood and as a latrine for the community. **The communities go through four separate seasons, each with its own set of duties and obligations.** As a result, kids pick up different responsibilities depending on the season. The four seasons are: Katanna (rainy season from March to June), Hageyta (second-harvest period from September to October), masaanaa (post-first round harvest period from September to November), and bona (dry season from November to February). During the pona season, which is dry, residents clear the land in preparation for the year's first planting. Planting and weeding are done during katana. Harvesting starts as the crops are ready to be harvested at the end of the katana. Significant food shortages throughout the katana season also occur, prompting many people to seek for government assistance directly for food (Onkaye 2015).

**Even so the Konso are very industrious people who socialize their children in each season according to its duty. There are two forms of settlement in Konso: scattered (kantada) and compact (paleta)** Put another way, some have established in densely populated traditional villages, while others are made up of scattered homesteads. We visited three places with compact habitation situations: Burjo village in Fasha around Mora Gugna, Marshina village around Yelkuto mora in Debena kebele, and Kaho kebele from Gena and Degatu Lega in karat. The stone wall was encircling the settlement and individual dwellings in the designated locations. Thick basalt boulders that are between eight and ten feet wide and half a meter high make up the walls. The narrow gangways that wind through the settlements frequently converge at Mora, the village's central square. This central square has many advantages for the communities as whole and for children specifically. Before the erosion of the role of Mora in Koso in some places, it serve as kindergarten for children, recreational place for aged (grandpas') and place for dispute settlement and community gathering places. The senior men at the Moora are primarily observed engaging in various traditional sports, conversing about personal and communal matters, spinning cotton, and rejuvenating themselves.

**A family in a dispersed settlement area is typically 300–800 meters away from another.** Unlike the compact village, these communities lack the surrounding stone walls therefore, the children's stay at both lowland farm and highland farms to help their families. In both topography the girl children has similar duties like seedling with parents, planting *Gazava (Mogo)* and *Ganzata* which is the solely role of women to prevent soil erosion. In the same way male children's stay at farm with their father and grandfather to learn the traditional gender role of men like mending traces and other duties. In scattered population settings, agricultural plots are positioned at relatively small walking distances from dwellings (i.e., 30 minutes to 1 hour walks) each day, in contrast to compact settlements where residents walk lengthy distances to reach their farm plots. A similar dispersed settlement pattern can be found in the study village xolme, Ebale village in Debena Kebele Gazargio Kebele overall, and Toxxa Kebele. This

only applies to highland farm plots; it is not true for other farm plots. On the other hand, lowland plots are spread out in the vicinity of the borders of tsemay (south omo) and borena (Oromia). The average walking time to reach the lowland plots is between six and ten hours. Nonetheless, residents of kashale kebele, kolme, and toxa own homes in both highland and lowland regions. **As a result, every week, dads and male children take turns farming in the lowlands, and female children help weed the lowland areas and prepare meals for their father and brothers.** Mothers take on this role when there are no female children, especially in polygamous households. On occasion, dads and male children will bring the prepared food when they visit the lowland farm. In general, individual houses and complexes seem to have structures that are comparable to those of the compact settlement areas (yilma, 2001). Even though in Konso culture at ancient time they have a saying “Tola kiisa kela mora Qaban” meaning a family’s first gathering place is Kiisa (house) for thus in Konso, family members gather together every day and met each other because they stay at different place whole day to discuss on family matters which binds family and children’s together. Currently the above listed duties and responsibilities of children is getting eroded and the children’s get forgotten all of their work and socialization in to the indigenous way of life rather are taken to modern kindergarten schools at their eerily age which makes them detachment from their indigenous knowledge and grow in to the western knowledge. Westernization and religious institutions are also playing a vital role for the erosion of indigenous knowledge of childhood education among the community. Thus, This study focuses on the indigenous knowledge of childhood education among Konso with a specific objectives of understanding the basic indigenous knowledge of children’s among Konso, understanding the mechanisms of learning indigenous way of life in the study area, understanding the dynamics in the indigenous knowledge of childhood education and finally understanding the challenges facing indigenous knowledge of childhood education among Konso.

### **Methodology**

To conduct this study, various ethnographic research methods were employed, such as observation, focus group discussion (girl and boy children playing at Mora), and in-depth interviews with key informants of elderly account. The researchers relied heavily on the accounts of elderly study participants. Empirical data was collected from two Konso topographic areas: *Kena* and *Karatte*. These topographical areas are the two original Konso divisions. Research participants were purposively selected from different age and sex categories. The age category is contextually defined as young (18 to 30), adults (31 to 50) and elders (above 50). The researchers also observed different places where children’s are learning different social activities within the society. This study employed 34 Key informant interviews to collect data from children’s , *fathers* grand fathers and mothers to understand the way children’s learn indigenous knowledge at their early childhood. The researchers also made observation in actual social activities like grinding, tannery, pottery and weaving activities, and children attending modern school and tending the cattle. But prior reason for using inspection method is because what peoples say and do may contradict with each other for this to observe and interface what people said and what is happening in the actual setting thus, direct observation was the solution (Karen O’ Reilly 2005).

Focus group discussion: Gathering information with focus group is also more important for qualitative field based studies. The researchers purposively selected 12 focused group discussions of children and 12 of youth as well 12 group of elders from each topographical areas of Konso such as Kena and Karatte to understand the ways children’s learn indigenous knowledge and how elders teach them as well parents way of teaching and disciplining their children’s.

Secondary Data: Secondary sources like articles, books, theses, and dissertation, published and unpublished documents were important as additional source for data collection method. To discuss with similar information in a particular subject area, and sometimes information in a particular subject area within a certain time period. It is also constructive for assuring the present findings and for better analysis in the study

## Result and Finding

**Indigenous Knowledge Education Institutions:** The Konso peoples are Cushitic language speaking peoples living in the southwestern part of Ethiopia who focus on indigenous way of living and teaching their children's way of life to transfer for the next generation. According to the informants children's among Konso communities have various ways of learning the way of life of the societies. Like modern Education, indigenous knowledge among Konso peoples has its basic institutions where children's attend their community's way of live. Accordingly, Key informants, put two basic institutions where Konso children's learn about their community's way of life. The first one is Mora institution and the second one is Family institution. According to the information from Key informant interview elders, all children's learn the common values and norms at Mora. This institution is all inclusive meaning both girl children's and boys can learn the basic knowledge of the society's values and norms starting at their early stage.

**Mora Institution:** As informants told, in Konso culture, children's have highest relationship with Mora institution as in modern world's kindergarten for children to stay; the same to Konso is Mora. All the children's stay there whiles the family goes to farm or other activities out of home which took part after three moth of mothers maternity exit ceremony called *sookata*. Before this *sokata cermoney*, midwives –*xaaysattoowwaa* with a group of three young boys who fetch fresh mud near a well has the primary role and responsibility to give informal name –*maxxa a pooddaa* 'baby food's name'- immediately after birth for the newly born child. Such names are basically given by a midwife together with the child's grandmother. Giving a formal name to a child in Konso is not the private business of a family but rather something that requires a ceremonial event, locally called *sookata* 'exit', in which relatives, and neighbors take part. (The *sookata* ceremony is conducted three months after the birth of the baby with collecting neighborhood's children and grandmothers (see also Ongaye Oda Orkaydo 2015). So after Sookata , the child is immediately taken to Moora to stay there with the one who looks after the child called *Ambatota* may be boy or girl since the mother after Sookata leave home to farm to bring fodder or other activities in the farm so the kid is obliged to start side food like milk at that age. Starting from that the children start learning from elders. The basic knowledge children learn from Moorra is:

**Respect for Elder:** Mora in Konso is the place where all children, youth and elders are gathered to spend their leisure time. As elders sit and talk to each other therefore, the children's have the responsibility to listen to what they talk but totally responding or intervening to what they talk is totally forbidden which is also the thing the youth also have to do. In Konso culture every person has a honor name for their elders if the person is at the age of their grandfather's he is called *Akka* on other hand as it is at the same age with their grandmother then they call as *Akkoyo*. Based on their clan, when the person is at the same age to their Father, they call *Abba* the same to their Mother honor name *Ayya*. Therefore, in Konso culture it is not mandatory to now exactly the name of a person but you can use their honor name based on the age of the person. This knowledge is commonly learned from Moorra among the Konso which does not separate the sex of the siblings. But after the age of 10 girl children's are started to be separated from Moorra and start staying at home with their mother to learn the gender role of women.

**Different Types of Traditional Games:** In Konso culture children's play different types of games at day time and tonight (except girls child's who are allowed to stay with little child's to look after a day time and return home after parents return back home and stay with them with their father). The games at Mora played by child's help them to learn basic knowledge of numbering hard work and strong at hunting. Some of the games played at Mora are:

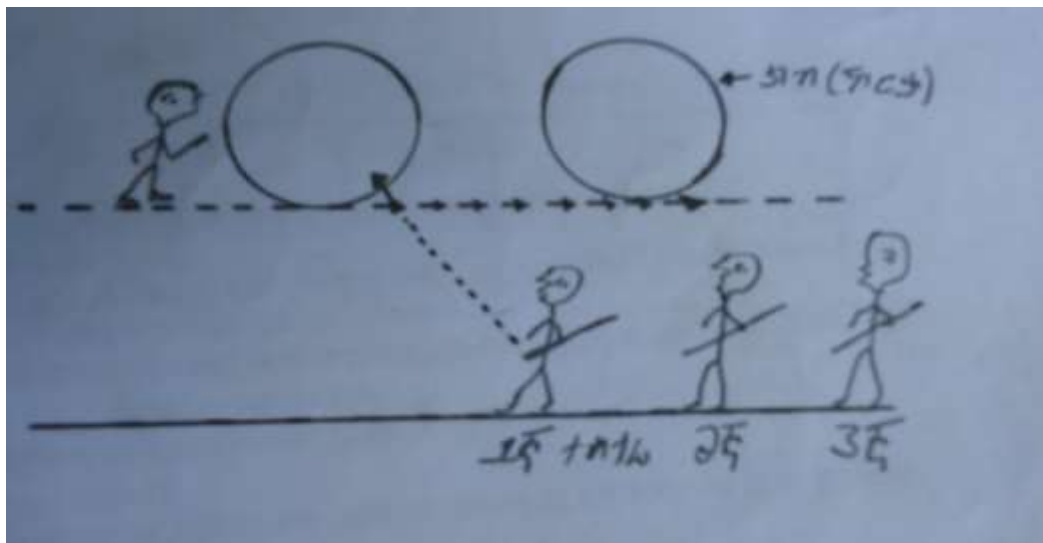
On Mora, there is a game that children play during the day and also at night. In terms of gender, there is a game that boys, girls and both sexes play. The games are usually played by girls who have grown up in Mora, developed and used in different occasions in the forest and gatherings, until it is their

turn in every water area, in marriage houses, boys herding cattle. These games are tried to be presented as follows.

**Sota (Struggle):** This is a game that boys only play with their peers. You can play it day or night. According to the rules of the game, only two children play and others give moral support to their loved ones. In this game, children measure each other's strength and their own strength. He, who fails to win in a fight, will not dare to fight tomorrow, because I consider a fight to be the measure of "victory". The beginning of the game, a brave boy goes up to the fighting square and asks the children who are sitting there, "Who will fight with me?" Or the one who is the same among the sitting children calls his name and says, "Get away and fight." If no one among the seated peers (*Hela*) stands up for him, he will be seated as "winner" Or starter then he will become Mosesa (Mohata) means one that conquers not only one opponent but all or conqueror of conquerors.

**Tafa Leave/Pull in Group:** It is a game played by both sexes. Children are drawn back to back by forming a group and setting boundaries between them. In this team game, children pull each other's members like a chain. If someone crosses a line during the pull, he is called "dead" and is out of the game. If one team captures all the members of the other team one by one, it is called "win", so another new game starts. A person who is drawn to another team remains free until they start another new game. A team is said to have "lost" only when the finisher has won. So you can start a new game.

**Shokonta/Hirmala:** It is a game that boys play every day. Children make round "Xhorita" out of thin yarn when winter comes and during the first kafia rains. The game is played by children aged two and above. A boy stops at one place and rolls the "Xhorita", while others stand in a line and prepare a stick to stab the oncoming vehicle with a stick. If a vehicle hits the middle, it is said to have killed him.



Picture1: Diagram of Children playing vehicle  
Source: Observation in July 2024

These 1-3 line ups are expected to attack the incoming spinner from near or far. If the first one doesn't get it, he can go to the second one, and if the second one doesn't get it, he can go to the third one or all of them. He is called "killer" or "hunter".

**Sikota (Siqota):** It is a game that both sexes play. It is a game that you can play in turn or two people at a time by making lines on the floor and on the ground.



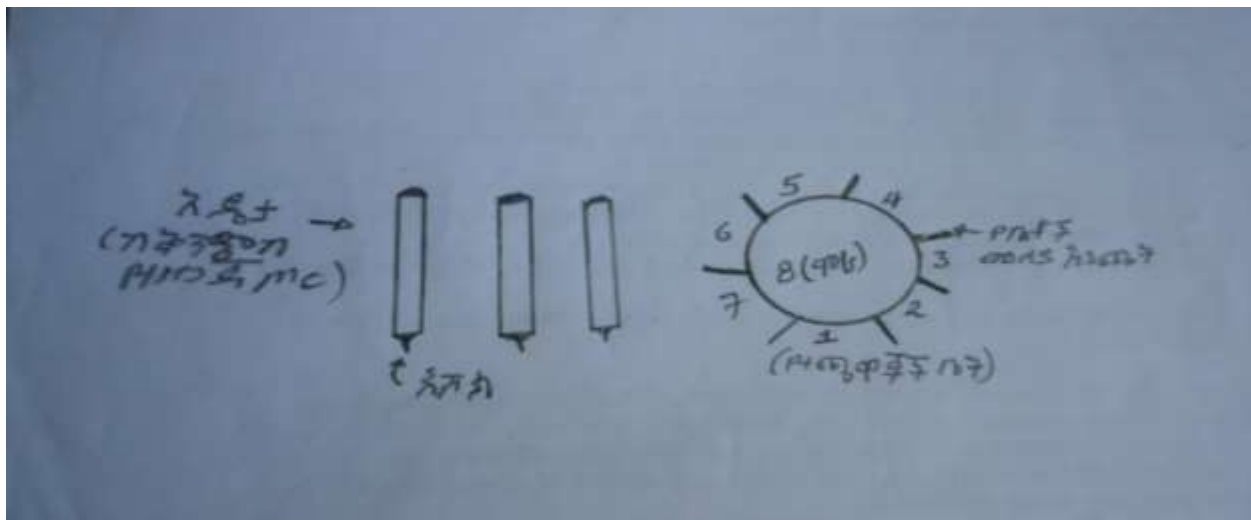


Picture 4: Diagram of Children plays by tracing a line on the ground  
Source: Observation in July 2024

**Kantha:** Kantha means an individual house outside Paleta (Amba village). Or an individual's second home outside the Amba village. A kanta is a permanent home that is used to raise and protect animals in the desert, mostly on farms/farms. **Fora** is a temporary animal shelter and breeder, and it differs from Fora in its operation.

Usually children who are born and raised in kanta do not get the opportunity to play at Mora and practice with children, so they call it "epa"; it's like saying "Epa Hela Kanta/Kanta's children vows". In other words, kanta is also used to mean closeness.

**Adeta (Donsa):** It's a game only boy's play. Game season is the season of "summer." From the end of a piece of wood ("qinchib"), they cut off the end about the height of a man's forearm. A thorn is attached to the cut end. Then they collect the dung and throw it on the ground and make a circle about the size of a loaf of bread.



Picture 5: Diagram of Children Playing by collecting the dung and throw it on the ground and make a circle about the size of a loaf of bread.  
Source: Observation in July 2024

It is the home of players from 1-7. They build their houses with small sticks. The advantage of the house is to sort the things they killed on purpose and to "sell" when they run out of things. I am selling to Odeta. When I started the game, all the data that was made was called "Chabeta". Each player takes from the table and dreams of another player's adeta on Mora (8); He takes it from him and brings it into his own house. When a player dreams of a mora and brings it into the house, Adeta is called "Hamiya/boy" or "Okata/ox".

After "Chabeta" is over, they play from home. If they run out of their house, they can sell their house to a "rich" player and get another bonus. At the end, a predatory player takes them all into his own home. At the end, the player who eats everything takes everything he has eaten out of the house and puts the ends of them on the mora with both hands, saying, "*Ontafo hur!*" and heralds a new game. After this, a new game will start or you will move to a secondary game. This secondary game is called "Siko".

At the time of Siko game, they dream of 900 on Mora (8) with only one odeta or bury it in the dung so that it is not visible and then dream of another odeta (Hamiya) in turn. The player who pinned Almo will be out of the game. If the player who has found alum should not touch the hamia with his hand, he will play again. When everyone is dreaming and there is only one player left, he will be given time to try eleven times with the common (vulture). If he gets it in the meantime, they continue the game for another round. If he dreams eleven times and misses his goal, two options await him. The first option allows him to say the following words in his own words "Siko, the father; A Khorpaita Kurdishe, Aka Dikanyoka, Diina kala Auta Mulata Tura Pacpacha Catagno». This means: "meaning pale Siko, Kurdishe Goat, When I think of you all the time, the grass that grows under the forest will make you laugh." If he says, "Let's talk!" all the players will kick him with dung. Then it will be game over.

**Khuchota (Kinchala):** Although this game is played by both sexes, it is mostly played by girls. The game is played between two players with the fingers and palm of one hand. Five lump-shaped pebbles are selected. The order of the game will be as follows. 1st round, they throw one of the five pebbles up and scatter four on the ground; Catch it before it falls to the ground. 2. Then they throw one up and pick up those scattered from the ground one by one and catch them before they reach the ground. 3rd. Round one up, the remaining two pick up in two turns. 4th. Round you throw one up and pick up four in one turn. 5th. the stones collected in the palm of the hand are turned over and held by the fingers. They start to consider the ones they hold from the opposing player as "my born children". The opposing player plays well to destroy these "children" and "kill" his own "children".

**Sirka (Vinegar):** It is a game that both sexes play. They play it from grass or the fruit of a tree. The game can be played in two places. It is preferable to have a flat Dunkai with a slight slope and a zero "slope" at the end. Make a small point (hole) on the ground two to five steps away and dream of dunkai. For ordinary classification, they try to insert the clay from a certain place into the well. They call it the last turn (Athita / Khunda). The advantage of this game is that children who can hunt and target will collect a lot of grass.

**Family Institution:** In Konso culture Family institution is the first and basic institution where children learn about how to live with others. At family institution the first thing they teach is how to Call their Grandfather, grand Mother, father and mother with their Honor name since in the tradition of Konso most of the families are extended. They tell them what their clan is because in Konso culture marriage within the clan is taboo, one should have to marry from another clan. Accordingly Konso peoples have nine exogamous Clans see also (Shako 1994: 85) each of which have their honor name for their daughters see also (Shako. 2004). I tried to show them below in the form of table.



Table 1: Konso Culture Family Institution

No	Name of the Clan	Woman's name
1	Sawdatta	Koolite
2	Arkaamayta	Otaya
3	Ishalayta	Karjite
4	Paasanta	Xajjite
5	Tookmaleeta	Karrite
6	Keertitta	Xajjite
7	Eelayta	Kawrite
8	Mahalayta	Mahala
9	Tikissayta	Kansite

Source: Konso elders during field work of data collection in July 2024

Secondly, the children's are taken to know both their relatives and villagers. As this is a early childhood education which extends up to age of 15. There are also many games played tonight and after family back from farm to know about the basic knowledge of numbering in the form poem. Some of these games are:

**Keskesoota:** It is a game that boys and little girls play at night. Sitting in a row, they choose a player and play it while chanting. Kesso Kesso, Dama Kusumi Kusimi, Lelia Dante, Kannida Khashash. Adante Oshila, Masartite Ella Kato, Oipateta Pola, Khata Kato. A Paula Kayawa, Kayawata Suka, Suka Suratite, Ol Kanpo Kanpo, Kamantaite Eqto, Khara Kauln Kite, Orachle Crainu, A pity! A curse

**Evening TUNES:** Children sing different songs in the evening. Although these songs are the same in their message, they have a dialect. For example, a boy who does not go out on the mora at night in the Kera Kebele area of Kena is condemned by saying "Selem" to come from his house to the mora or to practice mora. For example: If Kuse doesn't go up on Mora, they will condemn him.

**A "Kuse Salem Kurate":** To refer to the child's sister. Uwan Kole Kole Kollochas Oitapaye Olatu, Raqqa Tura Lapachas, Yomata Kedane Ayoktu, Kurate "My pride" Mida Nakhon, Kela Xhae Exayaayane.

Thus and other games are learned from family and at Mora to play and give regards for their sisters and brothers. On the other hand, since girls most of the time spends all their time with family on farm by learning different types of gender roles in the community. Accordingly, girls first learn how to prepare food at home for their family then after they learn how to divide the food to all family members according to their seniority. In Konso culture serving food is not as easy as modern world. As food is ready first it was divided for all family members on their **Tomma** (a plate shaped material made from a part of tree). So every person except women in Konso has **Toma**. In providing food, it starts from the **Toma** of grandfather, then grandmother, after that the food is provided for father then at next Qarta (the senior son of the house) (Kimura, B, 2004), then finally women and girls eat together from one **Toma**.

In Konso culture there are works that are strictly allowed only for women among thus, carrying cows dung to farm and some specific activities at farm like planting Gassava and Ganzata weeding in the farm are the sole work of women. When women are going to farm in Konso she has to carry cows dung to farm which is used as composite and increases soil fertility after that when they come back they have to carry cattle fodder and other farm products for family as dinner or lunch. In this all process a little girl has to know how to tie everything that they carry on their back is the primary responsibility. There for, those are most of the activities girls have to learn from their parents.

## Challenges of Indigenous Knowledge of Childhood Education

As written in this paper children's among Konso communities learn indigenous knowledge through different mechanisms but currently this childhood education is facing challenge from time to time. The basic challenge that those education faces are from different institutions like religious institutions, modern education and westernization are the most one. As explained above, children's learn indigenous knowledge through interaction with their society especially in family and at Mora but currently the role of Mora institution is totally undertaken by religious institution and modern educational institutions. In the early time children's who live in a compact settlements will stay at Mora by keeping children's and learning from elders at Mora but now they are taken to kindergarten and in the evening they go to church to learn different teachings of their religious. Therefore, they do not get the access to learn from elders as well stay at home to learn the basic indigenous knowledge of the societies. After kindergarten, they are obliged to start primary grade education at their age of seven. Since most of the current educational institutions are residential, they get to visit family during weekend this is the highest challenge culture and language were cut off when children were forced to stay in residential schools and able to return back home only during longer holidays. This physical break from home prevented Indigenous children from learning their cultural practices and culture-based knowledge. In residential schools, indigenous children were taught Western values, habits and behavior. The break of generational continuation of one's culture on a daily basis has had several consequences of which many are still present in Indigenous peoples' societies. Therefore, they continue in this way and also the media of instruction at school is not their mother tongue, rather Amharic and English. Currently regarding mother tongue language of Konso, Afaxonso, where started in three Konso primary schools as teaching language which is the highest opportunity for future to regain the deteriorating indigenous knowledge among Konso elites but regarding the family children relation breakage it is highly increasing.

## Conclusion

As discussed throughout these paper children in Konso learn basic indigenous knowledge at their early ages. Starting from sokata ceremony, they take part in different activities of the society from child and cattle keeping up to trace mending. As discussed earlier children's in Konso learn their indigenous knowledge from family and at Moora institution. Among the basic cams listed above they learn many skills. Some of the skills are industriousness and physical strength, seasonal counting, basic numbering and the way of logical reasoning. The game which is played by boy children's to develop their physical endurance with their peers is Sota. In this game only boys can participate and it is played at any time. In the game only two boys can participate to measure that is stronger than the other which is the comparative game. The second game which is played by both sexes is Taffa. Tafa and Sota have some similar function but in Taffa it is played between two groups. In this game, children's start drawn back to back and form a group and set boundaries between them. So the group who took all the members of the other group to them is the strong group which is similar to the taffa in which the one who pulled the other to his boundary is the winner. So in these two games children's understand their strength. The other game is *the Shokonta; Hirmala*, which is played during winter at the first little rain. As children start playing these game, it is so easy to notice that the time is winter and peoples start covering the land by leftover residues to increase soil fertility, preparation of Golpa to prevent water erosion and mend the destroyed trace. The other game which is played by participating both sexes is Siqota. In this game children's play it by bending one leg up and kicks with one leg, rolling a flat and smaller ball out from the start this game teaches two basic things for children. The first one is how to fight challenge and accumulate wealth. The other is since in Konso culture polygamous marriage is common the player plays the game by thinking how he won and buys all the houses of the game for his wife. In the game rule when any player moves, he must pass the "bought house", except for his own player who have to rest on it by saying am resting in my house, please bring me cheqa (a traditional Konso dring). The other game played by children in Konso culture is ***Kanten Kala (Kalaatan Kala)*** This game is common for those children who lives in dispersed

displacement. As its name indicates Kanten kala or Kalatan kala meaning is living in lowland areas which are far from village or kalatan kala meaning let's bring food for family from farm because Kantada is a house built on farm to protect seed from birds or monkey. So most of the time cattle and two or three family members may stay at kanta and return home during weekends only. So this came reveals the interest of the one who lives in Kanta and went to return home. On the other hand, kantenkala also represents the place where somebody lives. Generally, this is about the different types of games that children's use to learn their community's indigenous culture. The other way that Konso children learn as discussed in this paper is through poem. Poem is the systematic way of learning indigenous knowledge. In poem children's depict messages like basic numbering for example **keskeso** game. Many boy and children and girls sit together and playing it in turn by turn by counting the legs of their friends. The other is evening tunes, it is a poem to give advice for a boy who fears use to stay at Moora. In Konso culture men stay at Moora and also sleep there to talk with fathers when they are at the age of teenager. But when someone is afraid to go out from home, the sing like this; a "Kuse Salem Kurate": To refer to the child's sister. Starting from the cloth of his sister they say she go here and there at "Oita" Meaning in Konso, living compound is divided in to two Moona and Oita. So Oiota is the place where family stays and lives whereas Moona is the place where cattle sheep and goats live. **Oitapaye Olatus** means here beauty which is represented by a beautiful bird **olatata Raqqa Tura Lapachas**. Raqa in Konso is a traditional house where cheese and other valuable materials put. So it depicts the way she climbs to Raqa house. **Yomata Kedane Ayoktu**, meaning we gave you grinding stone why you not grind Kurate "My pride, " Mida Nakhon meaning the food is ready please why donot you take out from the kichen , Mida Nakhon Kela Xhae Exayaayane; meaning your moringa is burning please leave the kitchen. So in this poem they depict the message by compromising his sister. This and other messages are explained by poem. But those and the other are the way children's learn basic indigenous knowledge in the early times but currently as discussed many challenges are facing indigenous knowledge of Konso people.

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