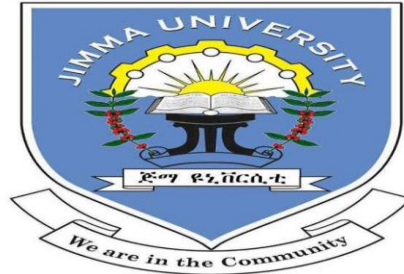


**JIMMA UNIVERSITY**  
**COLLEGE OF SOCIAL SCIENCES AND HUMANITIES**  
**DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE**



Linguistic and Cultural Analysis of Ha: sa?ana Marriage Practice in Jimma  
Zone: The Case of Oromo Community in Tiro-Afeta Woreda

By: Abdo A/Gojam

A Thesis Submitted to the Department of English Language and Literature in  
Fulfillment of the Requirement of the Degree of Master of Arts in Socio-  
Cultural Linguistics

**January, 2022**  
**Jimma, Ethiopia**

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## Declaration, Confirmation, Approval and Evaluation

Research Title: Linguistic and Cultural Analysis of **Ha: sa?ana** Marriage Practice in Jimma Zone:  
The Case of Oromo Community in Tiro- Afeta Woreda.

### Declaration

I, the undersigned, declare that this thesis is my original work, and that all the sources used for it are duly acknowledged.

_____	_____	_____
Name of Student	Signature	Date

### Confirmation and Approval

This thesis has been submitted for examination with our approval as thesis advisors.

_____	_____	_____
Name of Principal Advisor	Signature	Date

_____	_____	_____
Name of Co - Advisor	Signature	Date

### Thesis Evaluators:

_____	_____	_____
Name of External Examiner	Signature	Date

_____	_____	_____
Name of Internal Examiner	Signature	Date

_____	_____	_____
Name of Chairperson	Signature	Date

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## **Abstract**

*This Thesis aims to analyze linguistic and cultural aspect of 'Haasa'anna'[ha: saʔana] marriage practice in Jimma Zone the case of Tiro-Afeta Woreda Oromo community. There are various forms of marriage practices, in Tiro-Afeta- woreda suchas "Haasa'anna''b utii" [buti:], 'Dhaala'' [da:la], "Raraa''[ rara: ], "Aseenna'' [ʔase:nna], and 'Fedhii'' [fedi:]. However, the study has mainly focused on Linguistic and Cultural Analysis of "Haasa'anna'' marriage practice in Tiro – Afeta Woreda Oromo Community. "Haasa'anna'' marriage has a strong consideration and it is recognized as the best mode of marriage practice in the community. Haasa'anna marriage is the arrangement of marriage which was established by the families of the future spouses. Therefore, ha: saʔana marriage is the most lovable type of marriage in the society and widely accepted type of marriage. The researcher developed qualitative research method and used descriptive method in order to analyze the data collected. Besides, the study employed both primary and secondary sources. The primary data were collected through qualitative strategies such as interview, and focus group discussion whereas, the secondary data were collected from published, unpublished materials and articles at the reach of the researcher. The data were gathered from 15 participants who have the expertise of indigenou culture and more experienced elders in marriage practices. Haasa'anna [ha: saʔana] marriage has great acceptance among the community of Tiro – Afeta Woreda. Haasa'anna marriage was practiced first by the interest of the two families of the future spouses. The results of the study indicated that Haasa'anna[ha:saʔana] marriage has certain symbols like ring, Amartii, different gifts, Kennaa, cultural clothes and songs. Furthermore, the bride and the groom are not related by blood. Then the groom's family makes contact with the bride's family through a mediator. After receiving the mediator and hearing that he has to say, the girl's parents request the boy's family to carry out a set of situations that should be fulfilled before the next meeting. The set of data from the two families were gathered at a convenient time for further negotiations. Once they agree, the couple gets engaged (betrothal), the parents then set a wedding expense. This form of marriage is the common and widely popular type of marriage in the study community.*

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## **Afaan Oromo words and their meaning**

Mararigoo [ma:rɪrigo] : temporary house

Eebuu [ɔebu] : elders

Haasa'anna [ha: saʔana]: Betrothal type of marriage

Butii [buti:] : Abduction

Aseenna [ɔase:nna] : Entry

Dhaala [da:la]: Inheritance

Fuudhuu [fu: du:]: To marry for male

Dadhii [dadi:] : Local drink made from honey

Farsoo [farso]: Local drink made of grain and the leaves of small shrub called “gee shoo “

Heerumu [he:rumu] : To be married for female

Qeero [ke:ro] : unmarried male or bachelor

Qaree [kare]: unmarried female.

Buddeena [budde:na]: Type of food made of teff known as” Injera”

Maroota [maro: ta]: Best men

Gaa'ila [ga:ɔila]: marriage

Ababbalii [ababbali]: Ask for marriage

Hamaamota [hama:mota]: Companion

Raraa [rara]: Urgent type of marriage

Milkiin ha toluu: Good wish

# CHAPTER ONE

## INTRODUCTION

### 1.1. Background of the Study

Marriage is a special association given shape by social rules and laws and significantly affects individuals' development and self-realizations (Ersanlı&Kalkan, 2008). Canel (2012) states that “marriage becomes universal in a society in meeting the need for love and being loved, meeting biological, social, psychological and motivational needs, bringing new generations to the world, gaining, the sense of cooperation, feeling proud of each other and healthy functioning of sexual life.” Besides, Özgüven (2001) adds that “the institutions of family and marriage have maintained their universality and are still the core unit of societies though its dimensions and contents have changed during human history.” Moreover, Yavuzer (2012) points out that marriage is acknowledged as the institution in which the intimacy and fellowship exists and also children are raised in safety and that allows individuals to have sexual intercourse and provides an emotional development opportunity.

Generally, throughout the world, marriage is regarded as a moment of celebration and a milestone in adult life. Different cultures have different ways of expressing their love towards their partners but we are common in our intentions. Tiro-Afeta Woreda Community is known by their distinct and diverse cultural practices and one of it is their “Haasa’anna” [ha: sa?ana] marriage practice. Marriage is an act of man and woman for a natural desire for permanence. It is more than a union between families and a promise of continuity in patriarchal family lines with deep religious, social, and institutional significance (Keller, 2011).

Culture is the way of life of a society. It is social system which comprises the values, norms and ways of behaving in a human society. Ting-Toomey, (1999) defines culture as “a learned system of traditions, symbolic patterns, and accumulative meanings that fosters a particular sense of shared identity-hood, community-hood, and interaction rituals among the aggregate of its groupmembers.”In addition, Sapir, (1921) defines culture as “socially inherited collection of practices and beliefs that determines the texture of people’s lives.” Smith, (2001) also defines culture as “the material and social values of any group of people ... a patterned sphere of beliefs, values, symbols, and discourses’ which is autonomous and

‘cannot be explained away as a mere rejection of underlying economic forces, distributions of power, or social structural needs.

Finally, one’s culture is one’s body and soul. This gives us the basic foundation of our whole being. What comprises us as a person is because of our pre-acquired acts and tradition. If someone might take away that aspect of our lives, this would be like trying to eradicate our own authentic identity. Apparently, how we manage to create brilliant art crafts with a touch of our own civilization is the product of our pre-acquired creativity from our own acculturation – our own culture (Elkins, 2011). The above quotation showed that Culture has a very vast meaning which encompasses the social behavior and norms found in human societies, as well as the knowledge, beliefs, arts, capabilities, and habits of the individuals in the group.

Similarly, there is a bilateral connection between language and culture. Language is created by different societies to voice human needs. The culture of a society is the foundation of its language and how manages the same. The communication styles, vocabulary, grammar of a language, are all able to reflect the unique culture of a place. As society and culture are devoid of each other, language becomes the evident of its reflection. The traits and nuances of a culture shape the thinking style and cognition of its speaker. Down the line, it molds the culture of a particular place. Language also shapes human thought process and brings culture to society while it is also attached with culture's influence.

Language plays an oversized role in social cohesion and is a vehicle for transmission of cultural values. Nonverbal communication patterns are also a prominent constituent part of a group’s identity and an easily identifiable marker for group membership. Both systems are based on symbols. Some see the use of symbols as the essence of a culture. Culture is a complex set of symbols used to create order and sense in our lives (Geertz, 1973). Language in everyday use is culturally determined. This means that how we carry out routine tasks such as exchanging greetings, asking for a favor, or expressing thanks can vary significantly from culture to culture. In these "speech acts" being grammatically correct is not nearly as important as being cultural.

Appropriate. Culture and language cannot be separated, and that culture permeates all aspects of language (Godwin-Jones, 2016). Furthermore, Sapir (1921) states language is “a purely human and non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols. Language is a part of culture and human behavior.”

Hymes, (1986) also defines language as “it is typically seen as a socially loaded and assessed tool for humans, the finality of which is to enable humans to perform as social beings. Language, in this tradition, is defined as a resource to be used, deployed, and exploited by human beings in social life and hence socially consequential for humans.

Ethiopia is the greatest site for studying marriage custom, since it is characterized by extensive social-cultural and ethnic diversity. The ethnic and cultural makeup of the country is also quite varied, with Semitic traditions in the north, Cushitic traditions in the south and east, and Neolithic traditions in the west and south. Ethiopia consists of a number of nations and nationalities or ethnic groups with different backgrounds and ways of life. The Oromo people are the largest ethnic group in Ethiopia and account for 50%-60% of the population of the Ethiopian empire state (Tilahun, 1992). Oromia is one of the ten ethnically based regional states of Ethiopia. Thus, Ethiopia is the country of various nations and nationalities with varied languages, cultures and life styles.

According to Asmarom (2006), “The total area of the Oromo speaking nation is about 367, 000 sq km, as large as Germany”. The Oromo people primarily reside over a vast region of Ethiopia predominantly in *Wallagga, Iluabbaaboora, Jimmaa, Shewaa, Arsii, Baalee, Harargee, Borenaa* and southwestern parts of Gojjam. The Oromo people have their own language, which is called *AfaanOromo* which is highly spoken in most parts of Ethiopia and north Kenya. Gragg (1982) considers that “Afaan Oromo is one of the five most widely spoken languages from among the approximately 1000 languages of Africa.” Gadaa, (1988), and Hordofa, (2001) that the Oromo language has very rich vocabulary and it is the third most widely spoken languages in Africa, surpassed only by Arabic and Hausa Fulani. Accordingly, the Oromo peoples are a Cushitic ethnic group and nation native to the Oromia region of Ethiopia and Kenya who speak the Afaan Oromo language as their mother tongue.

Thus, marriage is one of the most important things in the Oromo culture. The Oromo people have vast and very rich culture, supported by the size of the population and large land areas

with diverse climatic conditions. Marriage is one of the most important rituals in the Oromo culture. There are three things Oromo's talk about in life: birth, marriage, and death. These are the rituals that add to or take away from the family. In Oromo marriage institution, the existence of two terms that express the two opposite sexes is very important in the community. *Fuudhuu* is for the man. That means the boy is covertly or overtly engaged to a girl, and at one time is ready to take her. *Heerumu* is for the girl who is officially or unofficially acquainted or engaged to a boy; and finally taken by him as his wife (Gemechu and Assefa, 2006). According to the above quotation in human life, birth, marriage and death are the most common things and a life cycle for all human beings. In addition, there are two terms in marriage systems which are *fuudhuu* for the male boy and *Heerumu* for the girl.

Similarly, Mohammed (1994) explained that, the Oromo are the largest of the Eastern Cushitic-speaking group and major African peoples who are known to have lived in the Ethiopian region for thousands of years. Therefore, recent historical, linguistic and anthropological studies reveal that the Oromo people are the indigenous people of the South Ethiopia and the Horn of Africa. Ethiopia is the original homeland of the Oromo people where they have inhabited the area for ages. Generally, the Oromo are alienated from the Oromo world views, institutions and practices that contributing to the loss of national unity, development, political and social cohesion and overburdened to learn triple cultures such as that of Westerners (Asafa, 2012).

Furthermore, one thing that makes the Oromo the most important people in the African continent is their possession of the *Gadaa* system, the egalitarian cultural, political, economic and military organization that the Oromo have lost partially as a result of their adaptation of the monarchial system of governance since the beginning of the 19th century (Jeylan, 2006). According to the above quotation, *Gadaa* is a traditional system of administration used by the Oromo people in Ethiopia developed from knowledge gained by community experience over generation.

Hence, it is the task of anthropologists, sociologists, linguists and other professionals to have a document and analyze the linguistic aspects about cultural lives of Oromo people including marriage patterns, family formations and kinship system. This study deals mainly with the linguistic and cultural analysis of *Haasa'anna* [ha: sa?ana] marriage practice in Jimma Zone of the Oromia Region.

Tiro-Afeta Oromo Community is one of the **twenty-one** Woredas of Jimma Zone. It is 65 kilometers far away from Jimma town. Tiro-Afeta is bordered On the south by Omonada, on the west by Kersa, on the north by Limmu kosa, and on the east by Sokoru. The administrative center of the district is Dimtu. So; the study would focus on linguistic and cultural analysis of *Haasa'anna* marriage practice Oromo Community in Tiro- Afeta Woreda, and also the study would take place in *Afaan Oromo* because the community is the native speaker of '*Afaan Oromo*' and then two kebeles would be selected for study. Namely, Decha Nedi and koticha Gibe. In addition, the researcher would use totally 15 Community elders would be selected based on their traditional knowledge, resident and age for the study thus, [ha: sa?ana] marriage is more widely accepted type of marriage and the popular type of marriage in the community so; no research has been conducted on this area.



## 1.2. Statement of the Problem

Traditional marriage practice is an old occurrence. This traditional marriage is practiced in Tiro-Afeta Woreda among the Oromo community in several years ago. But now a day's this traditional marriage practice is decreasing now from time to time. So, scholars do research in the area of marriage practice but didn't give attention to the traditional marriage practice in planned and organized way. Therefore, this study explores and describes "*Haasa'anna*" [ha:sa?ana] marriage practice as precious, culture of Tiro- Afeta Woreda Oromo community. Moreover, traditional tenets of African marriages are increasingly subjected to stabilize amid at irregular social change (Paul, 2012:3).

Stated that, in traditional rural Africa societies, the contraction of marriage was dominated by arranged marriages whereby parents usually involved in the selection of marriage partners for their children. In some part of Africa, parents choose marriage partners for their children even before they are born. Marriage in sub-Saharan Africa is universal. There is early and universal female marriage. The age at first marriage is experiencing slight delay than it was before. In addition, Caldwell, (1987:411) emphasizes that "Marriage in Africa is agreed up on both families and the involvement of parents in marriage is obvious." Ethiopia is the greatest site for studying marriage custom, since it is characterized by extensive social-cultural and ethnic diversity. The ethnic and cultural makeup of the country is also the age at first marriage is experiencing slight delay than it was before. Marriage in Africa is subjected to the task of adapting amidst periodic changes emanating from the society (Caldwell, 1987:411).

Based on the above point, Ethiopia has a country of nation and nationalities. And also Ethiopia has their own traditional practices, ways of life and socio-cultural and ethnic diversity. Marriage is one of the most important ceremonies in the Oromo culture. The Oromo have a traditional marriage ceremony.

The Oromo community is closed to the wedding ceremony. Wedding is Considered as a union of two families. The bride and the groom decide to get married. Oromo marriage rituals include exchange of gifts. What is very important to Oromo marriage institution is the existence of two terms that express the two opposite sexes. 'Fuudhuu' [fu:du:] is for the man. That means the boy is covertly or overtly engaged to a girl, and at one time is ready to take her. Heerumu [he:rumu:] is for girl who is familiar or engaged to a boy; and finally taken by

him as his wife. 'Gaa'illa' [ga:ɔila] is a respected general term relating to marriage as an institution. 'FuudhaandHeeruma' [he:ruma:] as marriageable persons. It has a deep social meaning, signifying the establishment of the family and the continuity of generations in the society. Therefore, it is the task of Anthropologists and other professionals to have a record document about cultural lives of Oromo people including marriage pattern, family formation and kinship system (Gemechu and Assefa, 2006). This study absorbed in Linguistic and cultural analysis of 'Haasa'anna' [ha:saʔana] marriage practice in Tiro-Afeta Woreda of Oromo community. Among different types of marriage, *Raraa*, [rara] this is an urgent form of marriage without informing girl's family. *Butii* [buti:] is a form of marriage the boy abducts the girl without her agreement. *Aseenna* [ɔase:nna] is a form of marriage the girl directly goes to the boy's house she decided to marry. *Dhaala* [da:la] is a form of marriage which is inheritance. *Feedhii* [fe:di] is a form of marriage takes place by the consent of the two without informing the parent. *Haasa'anna* [ha:saʔana] is a form of marriage takes place based on the agreement between two families. A few Ethiopian researchers had conducted their researches on the related issue.

Among them, Gemechu and Assefa, (2006), worked on "*Marriage practices among the Gidda Oromo*". Moges (2005) has conducted on his research on "*Customary marriage system among the Jille Oromo of East Shewa*." Seyoum (2016) has done his thesis on "*irradhaaba*" a customary marriage among the Gelan Oromo. In addition to that Selcan (2014) has his work on Trends in Early Marriage in Shashemene, Ethiopia. Hence, there is an observable gap of research on linguistic and cultural analysis of "Haasa'anna" [ha:saʔana] marriage practice in Jimma Zone. Thus, the researcher decided to conduct a research on Linguistic and Cultural Analysis of Haasa'anna Marriage Practice in Jimma Zone: The Case of Oromo Community in Tiro- Afeta Woreda.

### **1.3. Objectives of the Study**

#### **1.3.1. General Objective**

The general objective of the study is to analyze the Linguistic and Cultural Aspects of Haasa'anna [ha: saʔana] Marriage Practice in Jimma Zone: The Case of Oromo community in Tiro- Afeta Woreda.

#### **1.3.2. Specific Objectives of the Study**

- To explore *Haasa'anna* [ha: saʔana], marriagePractice in Tiro- Afeta Woreda Oromo Community.
- To describe the semantic meanings of terms used in *Haasa'anna* [ha:saʔana] marriage practice in Tiro-Afeta Woreda.
- To describe the way family relations is revealed in the linguistic and cultural practices of the people.

### **1.4 Research Questions**

The research is expected to deal with the following research questions and they will be calculated by different methods of investigation and data gathering process.

- How do explain Haasa'anna [ha: saʔana] marriage practice in Tiro-Afeta?
- What are the semantic meanings of marriage practice in Tiro-Afeta Woreda?
- How do family relations reveal the linguistic and cultural marriage practice of the people of Tiro-Afeta?

### **1.5 Significance of the Study**

This research is supposed to have the following value/benefit. The study would also contribute to preserve precious cultural practices. The community wouldalso be benefited from this study. Thesociety would getattention and importance by preserving their culture and tradition. This study wouldalso serve as a reference for anthropology and cultural linguistics. The findings of study wouldclarify ‘‘Haasa'anna’’ [ha:saʔana]marriage practices, linguistic and cultural phenomena of the community. Hence, this study may focus on the Haasa'anna marriage practices and languageas well as the cultural analysis of the different forms existing in the community. Thus, the study would show the overall marriage practicesin the community.

## **1.6. Scope of the Study**

Linguistic and cultural analysis of *Haasa'anna* [ha: saʔana] marriage practice of Tiro-Afeta Woreda Oromo community is the main focus of the study. However, since the subject is very broad and the study is qualitative, the researcher delimited the study geographically and conceptually to manage the study. Geographically, Jimma Zone has twenty-one Woreda. Since it is very tiresome to collect data to go around this Zone, the researcher would select Tiro-Afeta Woreda on the selected of two kebeles namely Decha Nedi, and Koticha Gibe. Conceptually, The Scope of Linguistic is very broad and general term. So, it is better to limit the scope of the study to semantic: Semantic, is the area of Linguistics that analyzes the meaning of words. Moreover, different types of traditional marriage practices are there in Tiro- Afeta woreda, such as *Haasa'anna*, [ha:saʔana] *Raraa*, *Butii*, *Aseena*, *Feedhii*, and *Dhaala*. However, *Haasa'anna* [ha: saʔana] marriage practice is included in the study. So, the other types of marriages are excluded in the research project.

## **1.7. Limitation of the Study**

The study is expected to come across with the following constraints. For example, the researcher may face certain challenge in data collection or the community may not volunteer to give adequate data for the researcher. The other problems the researcher faced lack of budget for transportation and different expenditure. Lack of quality materials for gathering the data may be incompatible in keeping the required data. The researcher was encounter shortage of time and poorness of net-work access. To solve this problem first, the researcher communicated with the respondents with their convenient time. Second the researcher would adjust his time properly. Then, Search budget communicated with local NGO's and bought different quality materials for keeping required data.

## **1.8. Organization of the Study**

This thesis entitled with linguistic and cultural analysis of Haasa'anna [ha: saʔana] marriage practice of Oromo community in Tiro-Afeta Woreda. So, the study contains five chapters: Chapter one is an introduction to the research study providing an issue of Haasa'anna marriage practice. The second chapter is on literature review and theoretical analysis in general. This chapter lays the concrete ground for this study. Chapter three describe the research methodologies that would be applied together and analyze the collected data. Chapter four is about data.

Interpretations, and analysis, of the findings while the fifth chapter with provide a summary of the study, conclusion and recommendation.

## **1.9. Definitions of Terms**

Marriage: the legal relationship between a husband and wife

Practice: refer to everything that the community does regularly as part of their life such as marriage.

Analysis: the detailed study or examination of something in order to understand more about it.

Linguistic: the scientific study of language.

Arrangement: plan or preparation.

Culture: the customs and beliefs, art, way of life and social organization of a particular group.

Preserve: to keep a particular quality, feature, to make sure that something is kept.

Acknowledge: to accept that something is true.

Acceptance: agreed or approved of by most people in a society.

Woreda: district, region

Community: all the people who live in a particular area.

Integrity: the quality of being honest and having strong moral principles.

Honest: always telling the truth

Resemble: be similar

Announcement: to tell people something officially.

Permanence: the state of lasting for a long time or for all time in the future.

Characteristic: all the qualities and features that make a person, groups of people, and places

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1. Overviews**

Literature review is an important part of a research study as it involves many activities which include identifying, reading, evaluating, describing, discussing, citing, and synthesizing various documents with an intention of incorporating them in the study under investigation. It should be clearly understood from the beginning that this chapter not only just states what others have done but also, the study focuses on paraphrases and cite the sources (Kombo and Tromp, 2006). Therefore, the review includes concepts of marriage, types of marriage, characteristic of marriage, marriage law in Africa, bride price and dowry, grains and seeds, patterns of marriage and divorce, wedding as a reproductive ritual, marriage practice in Ethiopia were raised and discussed.

#### **2.2. Bride Price and Dowry**

Bride price (or bride wealth) is a payment that the groom or his family provides to the bride's family either before or at the wedding ceremony. This can be money, goods, cattle, and labor and can often be seen as a purchase of the bride. However, what is interesting is that this bride price in many cases is not paid to the bride's family, but to the bride herself. This is actually the "morning gift" and can include a substantial amount of money or land. This gift is to ensure the bride's livelihood in the event of being widowed or divorced (Monger, 2004). Furthermore, a potential bride and groom agree to marry; the families must meet to negotiate the bride price. If the price is too much for the groom to afford, the bride could choose to marry him anyway, and the couple elopes. However, this is up to the couple (more specifically, the bride), not their parents (Mordecai, 1999). Even in cultures with the custom of bride price, this "gift" can be returned or kept after divorce depending on the circumstances; if the divorce is the wife's fault, the husband is repaid. In many cultures, it is seen as a form of insurance against divorce (or abandonment) of the bride (Monger, 2004). According to the above point wedding ceremony is a pleasant phenomenon in the bride and bridegroom life. So, at this day the participant give different things for the bride and bridegroom such as, money, butter, heifer and the like.

### **2.3. Grains and Seeds**

The practice of throwing symbols of fertility at the wedding couple is extremely common, but the practice varies with type of grain, who throws it, and who is showered with it. In some cultures, flowers and grains are strewn before the bride as symbols of fruitfulness (Spangenberg, 2001). In others, "the breaking of a wheat or barley cake over the bride's head was replaced with rice, flower petals, colored paper, and birdseed" (Wilson, 2005). Grain continues to represent fertility throughout different cultures in the form of special wheaten cakes prepared for the newlyweds to walk on, women throwing betel and barley over the groom as he enters his new home, and the bride's brother pouring wheat, rice, or barley over the bride as she turns around (Bothwell, 2003; Spalvėna, 2012). Based on the above point of view marriage is the best way to ensure that children are symbols of fertility and become responsible members of the society. Marriage improves the health and longevity of men and women, gives them access to more active and satisfactory married life, and increases wealth and advantage chance of success.

### **2.4. Patterns of Marriage and Divorce**

The support for marriage as a reproductive contract is most obvious in some cultural policies and customs surrounding childbearing. The majority of religions throughout history viewed marriage as a way to create legitimate children. If for whatever reason a woman was unable to have a child, a divorce may take place. Even today, some religions will not allow a man and woman to remain married if she cannot conceive (Mordecai, 1999). As mentioned above marriage is a sharing of life, a continuation of human generation. So, in the life of marriage some events happen at the same time, these events are divorce may take place. Furthermore, marriage breakdown may take place when the couples are unable to have children. Even in culture having children in marriage has a great value because when the man dies, it is his children that bury him or her.

### **2.5. Wedding as a Reproductive Ritual**

Newman and Grauerholz (2002) conclude that while there are "variations across social classes, religions, and racial or ethnic groups, the wedding ceremony usually include some common roles, rituals and images" (p. 268). Overall, there is usually a betrothal before the wedding, a commitment ceremony, a celebration, and often a process for the new couple to start their new lives; a honeymoon, moving of the bride to the groom's home, the couple

moving into their own home, and so on (Monger, 2004). In addition, wedding ceremonies often include a “bridal party,” wedding guests, an exchange of promises and rings, a designated person who will perform the ceremony and pronounce the marriage to be an accepted union, and a reception after the ceremony with food, celebration, and other traditional activities. Across cultures, there are similar promise scripts of unconditional love and “till death do us part” which “functions to strengthen the institution of marriage and repeats the commitment” (Smith, 2010, p. 87).

However, it is important to note that while several themes are seen across cultures (metaculture), these rituals are also subject to the immediate environment (evoked culture) (Tooby & Cosmides, 1992). For example, what denotes status can change across culture and time, as well as what resources are immediately available. What will be presented here are the evolutionary themes found within the pair bonding ritual, with brief explorations of cultural variations on those themes. Based on this point of view wedding ceremony is considered as a union of two families the bride and groom decides to get married. In addition, wedding has different process first; the groom and the bride family make the agreement. After this they bless each other, then different things will be happen at this time for example chewing chat, eating and drinking together, and preparing wedding ceremonies like, exchange of rings, buying clothes, the boys and the girls coming together and singing and dancing, decorating the brides and bride grooms compound and so forth.

## **2.6. Concepts of Marriage**

Landis, (1975) defines marriage as a social institution that constitutes the fundamental and basic community of humanity. Two individuals differing in sex are mutually attracted by a mysterious force of nature and love and commit freely and totally to each other to form a creative dynamic unit; a micro-community called family. Moreover, Stephens (1971) states marriage is socially genuine sexual union, began with a public announcement and undertaken with some idea of permanence. It is assumed with a more or less explicit marriage contract, which spells out the reciprocal rights and obligations between the spouses and future children. These definitions bring out a few basic components that constitute a marriage, namely, social integration of persons, commitment, and public acknowledgment, the assumption of performance, procreation, reciprocal rights and obligations.



Marriage is, therefore, more than physical attraction, biological union and social integration; it involves total commitment, total self-donation of one another and taking responsibilities that lead to mutual well-being. Landis (1975) mentions the following factors in the beginning and development of any love relationship that leads to marriage.

- Physical attraction
- Satisfaction of certain personality needs like: someone to understand; to respect the ideals; to appreciate what one wishes to achieve; to understand the moods; to help one make decisions; to stimulate the ambition; to give self-confidence; to look at, to appreciate and admire; to back in difficulties; to relieve the loneliness,
- Sharing together the special interests and cares.
- Same life goals.

In addition, Stewart, (2006) adds that, marriage is a contract made in due form of law, by which a free man and a free woman reciprocally engage to live with each other during their joint lives, in the union which ought to exist between husband and wife. By the terms free man and free woman in this definition are meant, that they are clear of all bars to a lawful marriage. According to the above point that marriage is the most important social institution which has been the existence of human development. The term marriage is a combination of two terms which means the husband and wife to carry social life. To establish society and also a contract given by law and culture. And also *Haasa'anna* marriage is defined as a personal association between a man and a woman and biological relationship for mating and reproduction.

Besides, “marriage is a relation of one or more men to one or more women which is recognized by customs or law and involves certain rights and duties both in case of parties entering in to the union and in the case of children born of it ”(Westermarck,1977). Marriage is a relatively permanent and socially approval patterns whereby two or more person or mates establish a family. Marriage is social norms that define and control the relations of a mated pair to each other their kinship, their children and their society at large. Therefore from the above paragraph it is decided that marriage is biological, emotional, psychological, and cultural event. Marriage such as ‘*Haasa'anna*’ is also a special type of relationship between husband and wife with respect to each other.

## **2.7. Characteristic of Marriage**

Marriages may have the following characteristics; it is a universal social institution, found in almost all societies and at all stages of development, is a permanent bond between husband and wife, it is designed to fulfill the social, emotional, cultural, biological and religious aims, is a specific relationship between two individuals of opposite sex and based on mutual rights and obligations, requires social approval, establishes family, create mutual obligation between husband and wife, is always associated with some civil and religious ceremony, regulates sex relationship according to prescribed customs and laws and has certain symbols like ring, vermilion, special cloths, special sing and so on (Leach,1961).

The above paragraph indicates that marriage is the biological fact that a man and woman can join together as male and female in a coming together that is concerned with to the generation of new life. So, marriage including *Haasa'anna*, recognized by usually in human societies may complete the above-mentioned characteristics. Consequently, co-operation is important in marriage life. Because marriage involves two different people coming together, these two individuals have different attitudes.

## **2.8. Marriage Law in Africa.**

Traditional African family pattern are slowly but progressively being altered as a result of the process of modernization which is exhibited through trends like urbanization. Family patterns that were the norm in traditional rural African societies are gradually being altered and substituted by modern value. Sub-Sahara Africa has one of the fastest annual population growth rates (Merrick, 2002).Similarly, the transformation of societies in the sub-continent from rural to urban setting has immensely contributed in triggering changes in family structure. This has triggered the distortion of cultural/traditional norms and values that characterize rural communities in the region. African families increasingly face with the challenges and pressure emanating from the competition prevailing between traditional and modern family values. Family, in sub Saharan Africa, is experiencing changes which are felt in fertility rate that is a number of children that women give birth after marriage (Kalu, 1981).

Based on the above quotation the country of Africa changes takes place in sub Saharan African societies due to the modernization process.In Africa, there is considerable importance attached to respect elders and Families. African communities are characterized by fertility

rate that have a number of children they have. And at most they are rural people cultural influence exist in the marriage. Moreover, Paulina (2001) adds that, the major characteristic features of African households to be that they are mostly rural, patriarchal and hierarchical, polygamous and open to kinship networks and finally they attached substantial importance of lineage continuation. At marriage women tend to have lower status than all the members of their husband's family. In traditional rural societies in most sub Saharan societies, women were voiceless and powerless. Male supremacy has also being altered. Even though, it still has a prominent strong hold in the society. According to the above point the women have no power in leading the society. This means women's are powerless and voiceless. Consequently, there is the domination of leading the house and this is given only to the man.

Thus, there is early and universal female marriage in Africa (Caldwell, 1987). The age at first marriage is experiencing slightly delay than it was before. Marriage in Africa is subjected to the task of familiarizing among irregular change emanating from the society. This in spirit set the pace for the redefinition of its role and characteristics. Marriage is still quite important in African communities, first marriage range between 17 and 22 years to female. It varies across regions depending on regional and ethnic practice. In general, in traditional rural African societies, the contraction of marriage was dominated by arranged marriage where by parents usually indulged in the selection of marriage partners for their children; this was mostly common for their daughters. This was done without the consent of the children.

However, in contemporary African societies this has been altered to the extent that some countries have adopted policies that strive to advocate for the consent of both parties that are to be married as was the case the Tanzania marriage act of 1971 and the Ivory Coast civil code of 1964 (Therborn, 2006). This does not imply that the involvement of parents in the marriage of their children has been stopped. The adoption of these acts has helped to encourage the recognition of the consent of the parties to be married, and as well as fostered the existence of the acknowledgement that it is the right to future partners to select their partners.

South Africa recognition of marriage practice act of 1998 state "To make provision for the recognition of customary marriages; to specify the requirements for a valid customary marriage; to regulate the registration of customary marriages; to provide to equal status and capacity of spouses in customary marriages; to regulate the proprietary consequences of

customary marriages and the capacity of spouses of such marriages; to regulate the closure of marriages; to provide for the making of regulations; to repeal certain provisions of certain law; and to provide for matters connected there with". Thus, based on the above point of view, African marriage is almost similar with the marriage practices in Ethiopia. Parents involved in the selection of marriage, and the marriage can be performed with the agreement of both sides. Marriage laws in Africa **are based on** the rural society that is influenced by the culture of their communities.

## **2.9. Marriage Practices in Ethiopia**

The institution of marriage seems to be the common element of all cultures around the world. Nevertheless, in every culture the institution of marriage is treated differently. According to our European thinking, the term "marriage" is a coherent term. Marriage is usually understood as a relationship between a man and a woman that forms a base of the family, which provides biological and cultural continuity of the mankind. However, laws and customs regarding marriage vary depending on the community. Most cultures consider marriage as monogenic and heterosexual relationship. In European culture marriage is a legal institution and in most religions, it is a sacramental institution (Suzanna, 2009).

It is often said that Ethiopia is, or at least was until the revolution of 1974, a stronghold of Christianity. Yet, marriages in Ethiopia have more African character. In Africa marriages are not only those relationships that have been contracted in front of a civil servant, priest or a person. Who has authorized power also, those relationships that have been contracted in a traditional way receive the marriage status. Many different types of marriages are permissible, not necessarily authorized by law (according to European thinking) and not always monogenic. It is very common that an Ethiopian has a wife with whom he was married according to the law (religious or secular). The institution of marriage in the Ethiopian Empire, due to its African character, was one of the issues that interested Western travelers in particular when they visited 19th Century Ethiopia (Suzanna, 2009).

### **2.9.1 Types of marriages in Ethiopia**

The most common type of marriage is a 'sirat' marriage. Usually marriage ceremony is preceded by a long time of betrothal. It is also common that in some, mostly rural areas of Ethiopia marriages are arranged by parents of both sides even when the future spouses are only children. This long time of betrothal allows the future bride reach the age when she will be able to have children. The wedding itself is a civil ceremony. Another type of marriage is demoze. It is often confused with prostitution, because this kind of relationship is based on a contract between man and woman. For a settled period of time a woman agrees to live together with a man and act as his wife. For that she receives salary either in money or in grain.

The marriage can prolong (with the agreement of both sides) or finished at any time by both man and woman. It is strictly formal relationship and in case of man's death, the woman has no right to his heritage. However, children from that relationship are appropriate for the inheritance. This type of marriage is often contracted by people who already have spouse. The 'demoze' (or paid labor marriage) often occurs among merchants in cities and, in the past it was common among warriors. A man, during his stay in a city, can hire himself a wife. Furthermore, he can marry her every time he will be in the city. In addition, 'Semanya' marriage is a very popular type of marriage among the population of Menz (eastern Ethiopia). The marrying couple signs a quasi-contract, commonly known as a contract of equals. Also two witnesses, who are present during the ceremony, sign this contract. This type of marriage is usually arranged by both families, and until recently (Suzanna, 2009).

According to the above point, sirat marriage has a form of betrothal type of marriage which is performed in rural areas of Ethiopia. The marriage takes place between agreements of both families. And also, the marriage may form of promising marriage when the two families make oral promises for the marriage of their son or daughter. In addition, demoze marriage is based on the contract between man and woman for a short period of time to live together and also it is a paid marriage.

## 2.9.2 Religious Marriage in Ethiopia

The type of marriage that carries the greatest commitment is called *k'alkīdan*. The ceremony consists of joint communion called *k'warban*. It is exactly because of this aspect that *k'al k'īdan* marriage is frequently chosen by elderly people who have long been united in civil marriage and now feel sure that divorce can safely be ruled out in their case. The church ceremony is often contracted by ruling classes and clergy. Priests can only get married before they are intended, never after. In addition, they can have no more than one wife and in case of her death; they cannot remarry (Suzanna, 2009). Based on the above point of view *kalkidan* marriage is a type of marriage which is ('*kurban* or *Teklil*' religious marriage) performed at church ceremony and also, the marriage will take place giving a strong promise and make an agreement in the church.

**Marriage in Muslim:** - is an institution ordained for the protection of society, and in order that human beings may guard themselves from foulness and chastity. "*Nikah*" in its primitive sense means carnal conjunction. Some have said that it signifies conjunction generally. In the language of the law it implies a particular contract used for the purpose of legalizing generation. The Holy Qur'an states, "And among His signs is this, that He created for you wives from among yourselves, that you may find relax in them, and he has put between your affection and mercy. Verily, in that are indeed signs for a people who reflect." However, the Laws, the jurists and the Holy Qur'an summarized Muslim marriage as a legal relation between male and female with a view to establishing peaceful society (Mohammad, 2018).

**Marriage in Christianity:** - Married love is a unique form of love between a man and woman which has a special benefit for the whole of society. The Catholic Church, with other Christians and those of no particular religious view, regard the family based on marriage between a woman and a man as the single most important institution in any society. To seek to re-define the nature of marriage would be to undermine it as the fundamental building block of our society. The Church seeks with others to confirm the rational basis for holding that marriage should be reserved for the unique and complementary relationship between a woman and a man from which the generation and upbringing of children is uniquely possible (A Pastoral Statement of the Irish Catholic Bishops' Conference).

### **2.9.3 Wedding ceremony among Amhara people**

Amhara people live in central highlands of Ethiopia. The farmers and their social structure were based on considerable class diversity determined by the amount of land owned. In Amhara culture, tradition requires that boy's parents find him a wife. Before they start negotiations concerning the marriage, parents precisely check whether they are not related with the girl's family. In the past, the check was conducted for seven generations back, but now this number has been reduced to five. Moreover, not only relationship by lineage is verified, but also so-called social kinship. This means that if the boy's grandparents are anyhow connected with the future bride's family it is impossible for the marriage to get approval.

Another important issue is virginity of the chosen girl. When it is proved beyond doubt that future spouses are in no way related, the boy's parents send a matchmaker, whose task is to persuade girl's parents. After they agree, a meeting of parents is arranged. In the past, it was not the matchmaker who negotiated in the name of parents but the boy's friends (Suzanna, 2009). Based on the above point the wedding ceremony among the Amhara peoples similar with the Oromo people. When the marriage takes place there is the involvement of parents are there, the marriage sending elders to the girl's family and also, the marriage is arranged, make an agreement and negotiations based marriage.

### **2.10. Customary Marriage among the Oromo**

The Oromo is one of the most numerous nations in Africa which enjoys a homogeneous culture and share common political, religious, cultural and legal institutions. In Oromia customary laws and practices as a system of governance and an institution of ritual performance, play a great role in regulating the social, political, cultural and religious life of the people. Among these customary practices marriage is the one, which is practiced in all ethnicity of the Oromo. Tiro-Afeta community is the one which is found in Oromia. In Tiro-Afeta Oromo Community marriage is concluded in one of the following forms. All these forms of concluding marriage are considered as the mechanism of establishing the marital bond between a man and woman. These are categorized into formal and informal arrangements of marriage (Yonas, 1998).

Based on the above point ‘Haasa’anna’ type of marriage is a formal type of marriage which is concluded and agreed type of marriage. Andalso, has given strong consideration in the society. Informal type of marriages that takes place in Tiro-Afeta Woreda Oromo Community includes, ‘Raraa’, Butii,’ Aseenna’, ‘Feedhii, and Dhaala’.

### **2.11. Marriage typology**

Marriage typologies are dynamic theoretical constructs that describe marriage types in relation to specific underlying dimensions or attributes. As a basic social institution continuously changing and involvingsocieties, marriage itself is constantly changing and redefined in its societal context. Most recently, evident in the rapidly increasing acceptance of same sex marriage at least in the west. In addition, like many other scholars typologies, marriage typology do not necessarily reflect essential or inherent difference between marriage, but also as a result of researchers imposing order on a varied and disorder population of marital relationship. For marriage typologies to be useful they have at least one of the two characteristics. The first characteristic is empirical validity; this happens when marriages are not evenly distributed in to conceptual space defined by the categorization of variables and the relevant relationship or communities variables.

The second characteristic is that dimension or attributes interact with one another. In this case marriage types created when it is theorized or observed that relevant relationship or communication dimension interact with one another such that affect a dimension has on marital communication is determined by value to marriage has one another relevant variables. For example the conflict type of marriage is determined by how as spouse responds to the other spouse’s initial aggression. (Ascan and Susanne, 2015) According to the above point marriage typology are classifications of marriage based on the marriage character, the first characteristic is empirical validity which means marriages are not distributed in to conceptual space defined by categorization of variables. The second characteristic is marriage types created with interpersonal relationship or communication of marriage type.

### **2.12. Types of Marriage in Tiro-Afeta Community**

As a universal social institution marriage is found to exist in all societies. Type or forms of marriage varies from society to society. Marriage in different communities, societies and cultural groups differ according to their customs, practices and systems of thought. The common marriage practices are discussed below.



### 2.12.1 Haasa'anna (ha:səntani:futfu:)

'Haasa'atanii Fuuchuu'(ha:səntani:futfu:)is a type of Oromo marriage practice. This type of marriage is the most widely accepted marriage in the society.This type of marriage takes place based on the agreement between the families of the bride and the groom.

This marriage has its own rules and regulations. The families should not have blood relationship. At the beginning, the boy's family sends the elders to the girl's family. The elders bring 'chat' "dzimə:and marga dzida:'wet grasses. According to Tiro-Afeta Oromo Culture, wet grass has its own value since it is the symbol of peace, love, and reconciliation. Then after, the elders and the girl's family bless chat and chew it.They express their wish by saying 'milkiinhatoluu' which means 'good wish'.After this ceremony, if they arrive at an agreement then, the girl's parents appoint fourteen days to meet at this date 'marga fudha or milkii jaalalaa' [milki: dzalala:]at this date both parents come together and ask greetings or salutation. Then after, they drink coffee with butter 'buna qalaama killatti', chew chat 'jimaa qaamu'eat and drink to enjoy them.

In addition, they will take date of receiving ring 'guyaa Amartii' ['guyə: əamarti:] Date of receiving ring is considered as a wedding day. On this day, they will bring red ring 'Amartii diima'.[əamarti: di:ma].When the girl makes her hair, she puts or ties this ring in the middle of her hair. This is intentionally used to indicate as the symbol of engagement. Coffee mixed with butter 'buna qalaama killatti' kila is the material used to drink coffee mixed with butter. Kila indicates culture of Oromo people in Tiro-Afeta Woreda.

The Finger ring 'Amartii Qubellaa birri qulqullu irra kan hojjetame' an original ring will also be offered to the girl's family. In this particular day, the boy's family will be invited to chew chat 'jimaa qaamama'. And there will also be 'Nikah' that is used to tie with heifer 'goromsaa' to make contract agreement or legalize their marriage through "'Nikah'". Then after, they eat, drink, enjoy and bless each other. After a while, the boy and the girl will be allowed to marry. Then after, the boy's parents will be informed to decide the date of wedding.

Consequently, both parents start to prepare food and drink such as: 'Farsoo'/Tella/Tej/Dadhii, food,'Budeena'[bude:na]. Before the wedding date the neighbors of both the bride and the groom by participating different things like, making food, fetching water and cleaning the compound. In addition to this, the boys and the girls of the community come

together and sing and songs at the compound of both the bride and the bridegroom then after, the bridegroom with his '*maroota*' best men come to the bride's family. The bridegroom and his father ask their '*hamamota*' relatives to take his bride to his home (from Jimma zone culture and tourism office document, 2008)

### **2.12.2 Raraa [rara]**

It is one of the types of traditional Oromo marriage. It is arranged by a boy's parents without knowledge of the girl's parents. This marriage is urgent marriage practice since the boy's companion '*hamamotaa*' comes with their horses by tying the mouth of the horses. After the bridegroom and his best men come to the bride's village, they stand surrounding the house of the girl's parents. The friends of the bridegroom would ask the family the bride to give the bride to the bridegroom. Otherwise, the parents of the bride may not visit their neighbors. This situation would force the parents of the bride to allow the bride to go with the parents and the friends of the bridegroom. At the end, the girl's parents may not have any alternative or may not refuse to give their daughter to the bridegroom. If they refuse, the elders or parents and friends of the bridegroom will curse the family of the bride (from, researcher personal experience. 2013)

### **2.12.3. Butii [buti;]**

In this form of marriage, the boy abducts the girl without her consent or out of her awareness. It is socially not acceptable since it uses force and violence for the benefit of one side, the boy. As some people say, the '*Butii*' form of marriage has come to be out of control as the '*Gadaa*' laws have been not allowed or marginalized by that successive Ethiopian rule of laws. As a result, the people could not enforce legal or social authority since it is one of the causes for conflict creation between kin groups belonging to the bridegroom and the bride. Such a marriage practice often results in unstable family relationship and eventually ends with/in divorce (Gemechu and Assefa, 2006).

### **2.12.4. Dhaala [da:la]**

'Dhaala' means literally 'inheritance'. It is a type of marriage practice between a woman and the brother of a deceased husband or levirate. The reason behind this is to preserve the children of the deceased man within the family and save them from mistreatment by the stepfather to whom the widow may marry. According to the traditional practices of Oromo society, the woman is obliged to stay idly thinking of her husband's death for a period of at

least one year. After her stay for one or two years without husband, she is given the deceased husband's brother, classificatory or full brother (Moges, 2005).

The deceased husband's brother may refuse to marry the widow thinking that as if she is his own blood relative. But he accepts when he is told to do so either by his family or elders by the community. This type of marriage depends on the number of children born to the couple and on how well the widow is accepted by the parents of the deceased man. If the man is already married before this arrangement, he is expected efficiently to work for the two households. On the other hand, if he is a bachelor '*Qeerroo*', he will later marry a girl because it is culturally credible and socially valued to marry a young girl and shape the '*Qarree*' (Moges, 2005).

#### **2.12.5. Aseennaa [ʊase:nna]**

In this marriage practice, the bride takes the lead instead of the bridegroom. First, the bride takes this initiative if she goes beyond the standard set of marriage age for girls, as socially agreed upon. Second, if she becomes 30 years old, no one may ask her for marriage, either due to problems of beauty or due to her family's social background. When she decides, she leaves her parent at dusk and goes to the boy's parent that she has already decided to marry. Imagine, the time of her departure is not at dawn, or at noon, or at night. But it is only at dusk, the time that the cattle come home. She also carries with her nine '*Hiddii*' (fruits) and other items which are conventionally known by the society as the symbol of fertility, prosperity and peace (Gemechu and Assefa, 2006).

She directly goes to the house of the boy's parent and calls his name. Then, she enters the house and leaves those symbolic items under the pillar of the house. Sitting there, she waits for the response of the boy. However, due to the traditions of the society, she will be offered positive result or response. That means, the boy has to accept her solemn demand, because she comes to marry him by fulfilling all what the laws for '*Aseennaa*' requires. A family established by the '*Aseennaa*' marriage is usually found to be stable. If the question of divorce comes, it cannot be from her side. However, if it comes, the right to marry the second wife is reserved for him (Gemechu and Assefa, 2006).

#### **2.12.6. Fedhii/Ababbalii [fedi:]/[ababbali]**

This is the type of marriage that takes place by self-selection without prior knowledge of the boy's and girl's parents, if the two agree; the boy can take her at one time when she is ready

to do so. In most cases, the girl takes this form of marriage as a final option when her parents want to engage her to another boy whom she does not want. The stability of this form of marriage depends on the agreement or disagreement of their parents, on both sides, either to accept or to reject the marriage that have undertaken by 'Ababbalii' or 'Fedhii'. 'Though' *Waaqeffanna* ' accepts self-selection for marriage, it does not endorse if it is conducted out of parents' consensus and blessings (Yonas, 1998).

For instance, in ' *Waaqeffannaa* ' belief system, it is a sin to entice, to lure or to seduce a person to commit something, or to make him believe in what he is not convinced to believe in. This is what the word 'Ababbalii' signifies. In 'Ababbalii' marriage, the involvement of a third person, who secretly goes between the boy and girl, is often „employed“ by the boy to convince the girl for him. If she is not convinced and finally says; 'No' the boy may use one of the other forms of marriage; in most cases ' *Butii* ' is used (Yonas, 1998).

### **2.13. Theoretical Frame Work**

Linguistic and cultural analysis of *Haasa'anna* [ha: sa?ana] marriage practice is an important indicator of society's socio-cultural linguistic practices, values, norms and ways of life. Thus, linguistic and cultural analysis of *Haasa'anna* [ha: sa?ana] marriage practice was focused on semantic theory.

Semantics is a branch of linguistics that is concerned with the meaning and the changes in meaning of words and expressions. In every language, there are words which seem to have an obvious relation to objects and events and indicate the description of things in the world around us. Learning native language first learn words in association with observable items and situation and events, this simple fact can give rise to an overly simple idea about what " meaning " is (Ogden and Richards, 1923) developed a mentalist theory about meaning, an attempt to explain meaning in terms of what is in people's minds. Therefore, in semantic theory, denotative meaning is crucial to understand the conceptual or cognitive meaning of words.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1. Overviews**

This chapter focuses on the research methodology used in obtaining necessary data to support the subject under the investigation. The research method is adopted one that systematically provided an answer to the research question. Research method indicate the practical ways in which the whole research project was organized and reveals the various steps that were generally adopted in studying the research problem. (Kothari, 2004). Therefore, this chapter provides details of the methods that have been under taken in this study. The chapter is divided in to the following sections: Research design, study area, population of the study, data gathering instrument, data collection procedure, research philosophy, sampling technique, data analysis procedure were discussed.

#### **3.2. Research Design**

Qualitative research is an organized method of describing people's experiences and internal feelings. It can be said that qualitative research provides a detailed and deep overview of a phenomenon through data collection and presents a rich description of research. In this method, qualitative information, which is gathered in the form of non-numerical data, is presented (Cropley, 2019). Qualitative research method, therefore, is used to describe both the society's life systems and experiences of individuals participating in the process of interpreting reality. Since the data collection, analysis, presentation and interpretation were made qualitatively; the data collected from interviews, focus group discussions were analyzed and interpreted qualitatively.

In addition, qualitative research methods are more oriented towards generating rich data that express knowledge, experiences and realities of the research participants (Creswell, 2003). So, the study is more appropriate to qualitative methods as studying linguistic and cultural analysis of Haasa'anna/[ha:sa?ana] marriage practice require generating rich qualitative data that describe the knowledge, experiences, and realities of Haasa'anna/[ha:sa?ana] marriage. Thus, the qualitative research method was found useful in this study for data collection and data analysis of the socio- linguistic and cultural analysis of Haasa'anna/[ha:sa?ana] marriage practice. In addition to the description of the data collected, the presentation and interpretation were also done qualitatively.

### **3.3. Study Area**

This study was conducted in Jimma Zone, in Tiro- Afeta Woreda. The researcher obtained adequate data on Haasa'anna/[ha:saʔana] marriage practices that help to describe,analyze, interpret the linguistic - items and cultural analysis of ‘‘Haasa'anna’’/[ha:saʔana] marriage practices. Tiro -Afeta is one of the Woredas in Jimma Zone of the Oromia Regional State of Ethiopia. The main reason for selecting this area wasthe experiences in linguistic and cultural analysis of Haasa'anna/[ha:saʔana] marriage practice of Oromo people in the study area. I selected the study area for I was born in the Zone and the researcher as worked there for a long time. In addition, the researcher speaks Afaan Oromo, and familiar with the culture and the life experiences of the peoples. These all helped to communicate with the participants of the study effectively.

#### **Tiro-Afeta population**

The Ethiopian Central Statistical Agency (ECSA) 2007 reported that total populations for this woreda were 131, 536, and 07. Out of them, 65,341 were men and 66,195 were women. 5,309 or 4.04% of the population were urban dwellers. The majority of the populations wereMuslim that constitutes 92.44% of the population.The rest 5. 99% of the population is Ethiopian Orthodox Christians, and the remaining 2.49% wereProtestants.

The two largest ethnic groups reported in Tiro-Afeta Woreda were the Oromo (93.71%), and the Yem (5.27%). The remaining other ethnic groups are 1.02% of the population. The altitude of this woreda ranges from 1640 to 2800 meters above sea level. The nearby mountains are Geshe, Haro, Gerbera, and Akko. The perennial rivers are the Gilgal Gibe, the Busa, the Nedi and the Aleltu. A survey of the land in this woreda shows that 26% is cultivated (20.5 % under annual crops), 8.3% pasture, 14% forest, and the remaining 51.7% is considered built up, degraded or otherwise unusable. Forest land includes the Geshe forest, part of the Tiro-Becho state forest's and corn is important cash crop of this woreda. Less than 20 square kilometers are planted with this cash crop.

#### **Economic Aspects**

Industry in the Woreda includes 52 grain mills. There are 25 farmers Association having11, 010 members and 7 Farmers' Service Cooperatives have 7,283 members. Tiro-Afeta has 34 kilometres of dry-weather road, for an average road density of 34.9 kilometres per 1000

square. About 71.5% of the urban and 9.81% of the rural population have access to drinking water (ECSA 2007).

### **Social Life**

Tiro-Afeta communities interact with each other in various social events, mainly social relations through neighbourhood and occupation. The communities meet and help one another in different local aid associations for various events like wedding ceremonies, harvesting time and religious ceremonies. One of good example of local association is “*Iddirii*” [*idiri:*] which focuses on local aid association. People also help each other and also, the other local association is “*Jiggaa*” [*dʒiga:*] which is organized to allow the society help one other at the burial ceremony and the time of harvest in the field work.

### **3.4. Research Philosophy**

Easterby-Smith (1997) identified three reasons why the exploration of philosophy may be significant with particular reference to research methodology. First, it can help the researcher to refine and specify the research methods to be used in the study. That is, to clarify the overall research strategy to be used. This would include the type of evidence gathered and its origin, the way in which such evidence is interpreted, and how it helps to answer the research question presented. Second, knowledge of research philosophy would enable and assist the researcher to evaluate different methodologies and methods and avoid in appropriate use and unnecessary work by identifying the limitations of particular approaches at an early stage. Third, it may help the researcher to be creative and innovative in either selection or adaptation of methods that were previously outside his or experience.

### **3.5. Population of the Study**

The target population of the study was 15 participants local elders both men and women in Tiro- Afeta Woreda Oromo Community members who live in the two kebeles namely Decha Nedi and Koticha Gibe. Population refers to an entire group of persons or elements that have at least one thing in common. (Combo, 2006). On the other hand, Khan, (2000). Population is a large collection of individuals or objects or that is the main focus of a social scientific research. It is for the benefit of the population that researches are done. However, due to the large sizes of the populations, researchers often cannot test every individual in the population because it is too expensive and time consuming.

### **3.6. Data Gathering instruments**

The task of data collection begins after a research problem has been defined and research design/plan checked out. While deciding about the methods of data collection to be used for the study, the researcher should be kept in mind those two types of data. Which are primary data and secondary data (Yin, 2009).

#### **3.6.1. Primary Data**

Kumar, (2007) defines primary data which are collected at the first time and are thus original in character, this study collected primary data by using interview and focus group discussion. To collect primary data the researcher would use local elders both women and men based on their cultural knowledge residence and age through the aforementioned methods of data collection employed in gathering the data.

#### **3.6.2. Interview**

Adams (2003), Stated that interview is the participants' thoughts, ideas, and perceptions are the primary data of qualitative research and can be gathered in various ways. Interviews are ways of listening to and gaining an understanding of people's stories. Stories have been the way people have made meaning of their experiences throughout recorded history and they provide context for their behavior. Interviews are used primarily in phenomenology, in which the researcher is interested in the individual participant's lived experience rather than group process (as in grounded theory) or examination of the culture of a particular group (as in ethnography). Interviews comprise a face-to-face interview and interviewee. Because "an interview is more than just an interesting conversation the process requires careful preplanning and, as such, can be very time consuming.

Thus, the researcher would choose semi-structured interview. In addition, the researcher would interview peoples from the community both men, and women based on their cultural knowledge, resident and age who live in the rural kebeles. Finally, semi-structured interview to make the participants flexible to answer the interview question. The researcher encouraged the participants a short explanation about the purpose of the study and took their permission for the interview to be recorded. In this case nine people were interviewed and recorded data were translated and analyzed the study.



### 3.6.3. Focus group Discussion

As to Greenbaum (1993), Focus Group is a type of discussion accomplished in a group interaction. The participants influence each other through their answers to the ideas and contributions during the discussion. The moderator stimulates discussion with comments or subjects. The general characteristics of the Focus Group are people's involvement, a series of meetings, the homogeneity of participants with respect to research interests, the generation of qualitative data, and discussion focused on a topic, which is determined by the purpose of the research.

A focus group discussion is a good way to gather together people from similar backgrounds or experiences to discuss a specific topic of interest. The group of participants is guided by a moderator who introduces topics for discussion and helps the group to participate in a lively and natural discussion amongst them. This method of data collection is arranged with the purpose of supporting the data obtained through other instruments. The researcher would use One focus group discussion consists of Six community elders. Participants would be selected among the people who live in the kebeles. The researcher organized small number of participants to discuss on the linguistic and cultural analysis of '*Haasa'anna*' [ha:sa?ana] marriage practice. To encourage every participant to participate in the discussion easily, the researcher helped the participants with a short explanation and objective of the study and asked them permission for the discussion to be recorded and took photos.

In focus group discussion, data emerges from the interaction of the group members. Focus group discussions are contrived settings, bringing together specifically chosen individuals to discuss a particular given theme or topic where the interaction with the group leads to data and outcomes (Ritchie & Lewis, 2003). According to this point, in focus group discussion the information from the group participant and the group member select the leader and lead their discussion. In addition they are form the same background. The participants had traditional knowledge of the society. Finally; focus group discussion is appropriate method to obtain different peoples view of the participants with the necessary information of linguistic and cultural analysis of '*Haasa'anna*' [ha:sa?ana] marriage practice in Tiro-Afeta woreda.

### **3.7. Secondary Data**

To get secondary data, documents from various sources would be searched like, books, journals, articles, internets and other references. The researcher would use various documents in order to acquire available data concerning linguistic and cultural analysis of ‘*Haasa’anna*’ [ha: saʔana] marriage practice of Tiro-Afeta community the secondary data would be supplementary of the primary data.

### **3.8. Data collection Procedures**

The informants would be interviewed and focused group discussion would be conducted based on the stated objective of the research. To do this, the researcher would go to the selected research site to carry out, Interview and focused group discussion. Next, the information collected from the informants from interview and focused group discussion is recorded on audio recording, and photos are taken based on the conditions. Then the collected data are transcribed, compiled and farther elaborated into meaningful and patterned information soon after the completion of that particular data collection session.

### **3.9. Sampling Techniques**

Sampling is the process of selecting a sufficient number of elements from the population, so that a study of the sample and an understanding of its properties or characteristics would make it possible for us to generalize such properties or characteristics to the population element (Saunders, 2000). In this study the researcher used two types of sampling techniques which are purposive sampling and snow ball sampling technique applied.

#### **3.9.1. Purposive Sampling Technique**

A purposive sampling, also commonly called a judgmental sample, is one that is based on the knowledge of the population and the purpose of the study. The subject was selected because of some characteristic. According to Kothari (2004) purposive sampling is sometimes known as judgmental sampling, the researcher would use purposive and snow ball sampling techniques. The researcher selected Tiro-Afeta Woredaof Jimma Zone purposively. Purposive sampling could be mostly effective when one needs to study a certain aspect of cultural domain in which the participant the study have accumulated traditional knowledge, experiences and age in socio-cultural practice of the society. On the other hand, snow ball sampling technique was employed to select informants chosen based on their traditional knowledge, resident and age for the research. In addition in snow ball sampling is used as a

referential sampling. For example, the researcher may ask Abasambi for interview then, Abasambi refer the researcher to Abamecha knows very well about haasa'anna marriage. Few informants were used for the collection of the data. In snow ball sampling method, one member of the participant gives the researcher the name of the participant, and also provides responses to questions raised by the research.

### **3.10. Data Analysis Procedures**

“ The term analysis refers to computation of certain measures along with searching for pattern of relationship that exists among data groups” (Kothari, 2004). After data being collected, the first stage was data editing. This procedure was done purposely to detect errors so as to omit and correct those errors. Qualitative method would be employed to analyze the collected data. After collecting data, the researcher would use Qualitative data analysis is conducted with after gathering the necessary data this would lay the basis for, interpretation, analyzing and writing reports. Before the actual analysis of the data, the collected data would be sorted in accordance to their categories.

### **3.11. Ethical Issues**

In conducting research following ethical issues is the most important thing to get a good outcome of the research. The ethical issues which consider in this research, acknowledging, respect ion, praising, giving dignity and well-being of the research participants. O'Leary, (2004) explained that, ethics is “the power-relation inherent in researcher-researched interactions that requires responsibility to ensure the dignity and well-being of the researched.” So, the researcher supported the research participants to have a full confidence, giving respect ion and told them the objective of the research would be for the education purpose.

In addition, Fontana and Frey, (1998) emphasize that, ethical research is aimed at causing no harm and, if possible, producing some gain, not only in the wider field, but for the participants in the research. According to Fontana and Frey, two parts can be focused: honesty and integrity in the writing and presentation of the research, and the consideration for the people involved in the research project. At the end, to bring detail to ethical issues and request participant's readiness for participation, the participants were told about the objectives of the research and asked for their promise to participate. The researcher encouraged them that their information would be used only for this research objective and to have a full confidence would be followed. Then, Interviews and focus group discussions were discussed.

## CHAPTER FOUR

### DATA INTERPRETATIONS AND ANALYSIS

#### 4.1. Introduction

This chapter deals about data interpretation and analysis of the findings of the results obtained from the study. The study was carried out linguistic and cultural analysis of ‘*Haasa’anna*’ marriage practice in Jimma zone: the cases of Oromo community in Tiro-Afeta Woreda. The data were gathered from the interview and focus group discussion was recorded. Their responses were translated and organized. This part provides details on the result of qualitative analysis in order to answer the research question. There were fifteen people involved in this study: Nine for the interview and six for the group discussion. Focus group discussion, the six participants for the focus group discussion were assigned.

The focus group discussion was interaction and sharing of ideas, participants share their knowledge and experience to each other. The interview and focus group discussion took place and conducted in the field. The researcher used audio and photos along with a note book to write notes from the interview and focus group discussion. After the interview and focus group discussion were finished, the audio recording and notes were translated, edited and analyzed. According to my interview participants, ‘*Haasa’anna*’ *Haasa’anii fuchuu*’ [ha:saʔani: fu:fu:] marriage is one of the types of Oromo marriage among Tiro-Afeta community. ‘*Haasa’anna*’ marriage is valued, lovable, a great deal of negotiation and widely accepted in the society.

#### 4.2. Analysis of the general process of *Haasa’anna* marriage

According to my interview participant, ‘*Haasa’anna*’ [ha:saʔana] marriage is a type of marriage arranged by the parents of the bride and groom’s parents. The groom’s parents first search for a suitable bride for his son. Then after make contact with the bride family through ‘*eebuu*’ [ɕebu] mediator. Mediator is used as a bridge for the bride and groom’s parents. After receiving the ‘*eebuu*’ mediator and hearing what he has to say, the girl’s parents appoint fourteen days to discuss with the family, then, the elders will go to the bride’s family house at the appointment date it is called ‘*Barcuma ta’aa*’ which means arriving at an agreement and have got a chair, at this time the elders holding ‘*jimaa*’ [dzimɔ:] chat, when they arrive there they greet each other then after, chew ‘*jimaa*’ chat and drink coffee. After this the

elders will take fourteen days appointment to ‘*Margaa Fudhaa or Milkii jaalalaa*’ [milki: dzalala] at this time up to the wedding day the boy’s parents and the girl’s parents come together and discuss about their marriage and show their kinship relation, at the time of annual festival, happiness and sorrow they come together and ask greeting.

Similarly, at this date the boy’s father including six elders ‘*jaarsa jahan*’ [dza:rsa] come with grass and chat ‘*Marga jidha fi Jimaa*’ [dzimɔ:and marga dzida:a] according to Tiro-Afeta people’s culture wet grass symbolize as, development, peace, love and reconciliation. And also, deaf Coffee bean mixed with butter ‘*Buna qaalama Killatti namaakilaa*’ is the material used for drinking coffee with a mixed butter in it, and kila is made of wood and also the boy’s father holding salt ‘*Sogidaa amoolee fayyaa tokko*’ salt is used for drinking coffee and when the girl’s mother give birth bless with it. And then, the girl’s father with including six elders ‘*jaarsa jahan*’ [dza:rsa] with his relatives wait the elders decorating his house then after, they chew ‘*jimaa*’ chat and drink coffee mixed with butter and also hold 100 (one hundred) ETB.

Figuer 1.Kila



Then, the elders bless by saying she gives birth ‘*dessuu haatatu*’ [dessu:ha:tatu] she becomes a wise person ‘*beektu haatatu*’ [be:ktuha:tatu] good wish ‘*milkiin hatolu*’ be strong and our way is continuous ‘*karaankaraa gondaahaata’u*’ [kara:n kara: gonada: ha:tau] be peace relatives ‘*firaa nagaa ta’a*’ [fira: naga: ta:] be sweet together ‘*walitti mi’yaa’aa*’ be sweet as like a milk ‘*anaaniif garaa hata’anu*’. Here after, they would ask the date for the ring ceremony. May be, they will decide one month or two ‘*Amartii keewwachu*’, [ɔamarti: ke:watsu] At this appointed date, the boy’s father including six elders ‘*jarsolee jahan*’ will go to the girl’s parents’ house holding finger ring ‘*Amartii Qubella birri qulqullu irra kan*

*hojjetame'* which is original, and a red ring '*Amartii diima*[*ɔamarti: di:ma*]' . When the bride makes her hair, she puts the red ring on the middle of her hair. This is to show that the girl is going to be engaged or ready for the marriage ceremony that will take place in the near future.

The parents of the bridegroom will also bring a bag of special coffee '*buna farasula tokko*' . Coffee is a deep-rooted in the rituals of the Oromo people's culture in Tiro-Afeta. Every ritual in Oromo culture is accompanied by coffee. Thus, coffee is used for different social issues. During the coffee ceremony, there will be discussion, and exchange of information. This is intentionally designed to strengthen the relationship of people who attend the get together. And one hundred ETB. '*Qarshii dhibba tokko*' will be offered to help the bride's family make the ring and the wedding ceremonies interesting. Before offering the gifts, the elders who came with the family of the bridegroom, take out the materials and show one by one to the elders and give to the bride's father. The bride's father invites the elders to put the finger ring on the finger and the red ring on the hair of the bride. After a while, the guests will be invited to eat the food and drink the beverage prepared for this particular ceremony. This may make people attending the ceremony enjoy and feel happy.

Before one month approaching the wedding date the groom's father asks their companion '*hamaamota*' [*hama:mota*] his relatives to go with him the boy by his side asks his friends to go with him and to take the bride. After wards, ask best men '*maroota*' [*maro: ta*] at this time two best men is asked one from who is married '*subboo*' [*subo:*] and one from bachelor '*qeeroo*' [*k'e: ro:*] who is not married the best men puts a piece of grass on her hair and the bride by her turn puts that piece of grass puts on the best men hair this shows a culture. And also, the best men put the money in the bride hand it is called '*harkaa qabaa*' [*harka: k'aba:.*]. In addition, the best men are the supporter of the bride and bride groom they considered as a brother and sister, advice and encourage the bride and bride groom, the best men decorate themselves at the wedding date as a bridegroom.

Consequently, at clothing day the boy's father, the girl's father, the boy and the girl will go together to buy her cloth and his cloth and different materials used for wedding ceremony. Before a wedding date the bride and bridegroom wash their clothes and arrange their hair style and finish their house work, neighbors around the bride's mother help the mother of the bride fetching water from the river and collecting wood and decorating the surrounding the men by their side help by fetching water, decorating the surrounding, constructing small

house, *'maraarigoo'* [ma:rɔrigo] temporary house used for seating and serving food and drink for companion.

Furthermore, the younger boys and his best men constructing small house *'gola misiroo'* temporary house used for the bride and bridegroom for seating and serving food and enjoying. The families of both the bride and the bridegroom start to prepare themselves for the coming wedding ceremony which includes ceremonial drinks: tella *'Farsoo'*, Tej *'Dadhii'* and food. All the preparation will start one week before the wedding ceremony. One day before the marriage day, the young girls, the friends of the bride, and the bridegroom are invited to come to her family and to the family of the bridegroom. In this particular evening, the youngsters are invited to practice singing and dancing. This is evening called *'Firaa Bulchaa'* [fira: bulsa:] the relatives pass their night by enjoying, and supporting the respective families in any preparation of food and drinking.

.When the bridegroom leaves his house with his companions, the boys and the girls will accompany him by beating drums *'dibbee'* [dibe:] singing and saying *'illillee'* then, arrived there at the house of the bride's family. At this time, they should follow these steps, elders come to the front then the bridegroom's father next the bridegroom and the best men follow then after, the younger boys at the end then, they greet each other and seat at their proper place. After this, the bride come to seat the middle of the bridegroom and his father *'abba gurbaa'* then after this, the process of *'Nikah'* will take place then bring the heifer *'goromsa'* in front of the elders and make contract and legalize the marriage.

Afterwards, the companion will serve food and drink and enjoy and the elders bless them. Finally, the best men *'maroota'* [maro:ta] will take the bride and put on to the mule then will go to the bridegroom's house. On arrival at the groom's house the companion *'Hamaamota'* present the *'Kenna'* [kena:] gifts and count it in front of relatives and neighbors. Moreover, the companion *'hamaamotaa'* [hama:mota:] the bridegroom relatives, age mates, neighbors enjoy themselves at the wedding ceremony while, singing and dancing. At the night time the bridegroom deflower the girl *'durbumma'* at this time the bridegroom companions, relatives carry him and singing by holding scarf *'Shaashii'* [ʃaʃi:i] is used to take the blood to show the girl's virginity. Take this scarf *'Shaashi'* [ʃaʃi:i] to the girl's family house to congratulate them and collect money. At the fifth date *'Shanan'* the girl will introduce herself to the groom's family and make coffee with butter and call their neighbors, her father, her mother come together drink coffee, chew *'jimaaqaamu'* chat and eat together and the nomination of name

is followed if her previous name is Fatuma the current name will be ‘*Hadhakanzi*’ and, if his previous name is ‘Mustefa’ the current name will be ‘*Abafaji*’ after this the neighbors bless them and the husband and wife live together.

**Table 1 List of clothes or ornaments bride wear**

Afaan Oromo words	Afaan Oromo translation	English meaning
‘Wandaboo’,(Iffaatee)[wan dabo;],( ɔiffate:	<i>Jirbii irra dhahama</i>	<i>Wondaboo</i> is a bride dress made of cotton
‘Shashii adii’[ʃaʃi:adi:i]	<i>Jirbii irraa dhaama</i>	White scarf made of cotton
‘Dhugoo’[dugo:]	<i>Birri irra hojjetama gurratti kan kaa’amudha</i>	Ear ring
‘Gumee’[gume:]	<i>Harkaa lammanitti naqama,birri irra hojjetama</i>	Braslet,which is hand ring to put on both hands
Amartii[amarti:]	<i>Sibilaa irra tolfama mataatti kaa’ama</i>	<i>Amartii</i> is used to put on the bride’s hair,made from iron
Guutee[gu:te:]	<i>Maata intalatti kaa’ama</i>	<i>Guutee</i> is used to put on the bride’s hair
<i>Jigsee</i>	<i>Dhahumsaa mataa</i>	<i>Jiksee</i> is hair style
<i>Qirqabii (kophee)k’irk’abi:]</i>	<i>Millatti kan kaa’amu goggaa irra kan hojjetame</i>	Shoe made of skin and wood.
<i>Callee[c’ale:]</i>	<i>Albuu waliin walmakate diramee irreetti hidhama</i>	Beads,ornaments,which bind at the hand
<i>Albuu[albu:]</i>	<i>Birri irra hojjetama, mormaatti hidhaama</i>	<i>Albuu</i> is a neck ring which is made of iron.
‘Axinxilii’[atintili:]	<i>Albuuf calleen walmakatee mormatti ni keewwama</i>	‘ <i>Atintilii</i> ’is a neck ring made from ‘ <i>Albu</i> ’ and <i>chale</i>
<i>Sokokkee[sokoke:]</i>	<i>Dirame mormatti hidhaama</i>	‘ <i>Sokokee</i> ’is a neck ring
<i>Muharama harkaa</i>	<i>Kan harkattii hidhaamu</i>	Handkerchief
<i>Suufalaa</i>	<i>Adii qamisii irratti kan uffatamu</i>	A kind of dress like a <i>velo</i> today.
<i>Sabbat wandabootti hidhamu</i>	<i>Jirbii irra kan dhahamu wandaboo ittinn hidhatama</i>	A cloth, tie in middle of her waist
<i>Quuqee [k’u:k’e:]</i>	<i>Mataatti kan dhaahamudha</i>	‘ <i>Kukee</i> ’ used to tie on girl’s hair
<i>Albuu milaa[albu:mila:]</i>	<i>Milaatii kan kewwatamu</i>	‘ <i>Albuu</i> ’ is a foot ring
<i>Diibabee /jaanxilaa/</i>	<i>Carqii shaama irra kan hojjetamu kan misiroo irra qabamu</i>	Umbrella



**Table 2** The clothes bride groom wears

Afaan Oromo words	Afaan Oromo translation	English meaning
<i>Marxxoo, Magaaribaa (Surree)</i>	<i>Jirbii irra dhama</i>	<i>Martoo</i> or <i>Magaribaa</i> is a kind of trousers made of cotton
<i>Maraata [mara:ta]</i>	<i>Mataatii maratama</i>	<i>Marataa</i> which tie on the hair
<i>Xaaqiyaa [t'a:k'ija:]</i>	<i>Mataa irra kaa'ama</i>	Hat
<i>Qirqabii (kophee)[k'irk'abi:]</i>	<i>Gogaa fi mukaa irra kan hojjetame</i>	<i>Kirkabii</i> is a kind of Shoe made of wood and skin
<i>Kotii[koti:]</i>	<i>Jirbii irra kan hojjetame</i>	Coat made of cotton
<i>Kattee (Shamizii)</i>	<i>Jirbii irra kan hojjetame</i>	Shirt made of cotton
<i>Kalsii [kalsi:]</i>	<i>Jirbii irra kan hojjetame</i>	Soaks

**Table 3** Types of food eaten at the wedding day.

Afaan Oromo words	Afaan Oromo translation	English meaning
<i>Buddenaa[budena:]</i>	<i>Xaafii irra kan qopha'uu</i>	Injera which is prepared from teff.
<i>Cuphaa</i>	<i>Buddenaf dhaadha waliin qophaa'a</i>	Injera mixed with butter
<i>Aanaan Sawaa</i>	<i>Sa'aa irra kan argamuu</i>	Cow's milk
<i>Dhadhaa[dada:]</i>	<i>Kan sa'aa irra argamuu</i>	Butter
<i>Farsoo[farso:]</i>	<i>Geesoo irra kan qopha'uu</i>	Tella made from <i>geeshoo</i>
<i>Daadhii[da:di:]</i>	<i>Kan damma irra qopha'uu</i>	Tej made of honey
<i>Kalii[kali:]</i>	<i>Gosa dhugatii midhaan garbuu adii irra kan Qopha'uu</i>	<i>Kalii</i> is a kind of drink which is prepared from the flour of barely
<i>Foon diminaa [fo:ndimina:]</i>	<i>Kan horii irra qopha'uu</i>	Meat
<i>Marqaa [mark'a:]</i>	<i>Daakuu boqqolloo ykn daakuu Xaafii irra kan qopha'uu</i>	Porridge
<i>Ittoo [ito:]</i>	<i>Misiraa dudaa irra kan Qopha'uu</i>	Sauce, stew
<i>Doqqoo [do:k'o:]</i>	<i>Qaara, shunkurta, keeffoo irraa kan qopha'uu</i>	<i>Dokoo</i> made of garlic.
<i>Qulubii [k'ulubi:]</i>	<i>Shunkurtii adii</i>	Garlic, onion

### 4.3. Analysis of the terms elders use during Haasa'anna marriage

The boy's father will go to the elders 'eebbuu' house holding wet grass 'marga jidhaa' [marga dzida:a] with small chat 'jimaa' when he arrives there he would say that, I will come to your house to go to girl's Father house to engage his daughter to my son. Then, the boy's and the girl's name will be mentioned and then, the elders will go to girl's family house and greet each other and then after, the elders would say, we would come to ask you to give as your daughter (heifer) to our son both name is mentioned. ' then girl's father should say ' my daughter is not matured enough' he will appoint them for fourteen days to discuss with the family. Then after, the elders will go to the girl's family house at the appointment date when they arrive there greet each other and be seat at their proper place after discussion they will arrive at an agreement. Then, the couple gets engaged.

The emotion which will be created at the wedding day.

'Ni nyaatama' which means it would be eaten

'Ni dhugaama' [ni duga:ma] which would be drunk

'Ni gammachisa' which would be pleasant day

'Ni sirbama' [ni sirbama] which would be singing

**Table 4** List of names **bride and bridegroom family calls each other.**

Afaan Oromo words	Afaan Oromo translation	English meaning
<i>Hadha kanzii</i> <i>,Soreetti</i>	<i>Maqaa ulfinaa misiroof kennamu</i>	The name given to the bride
<i>Abazinab, Abaraya</i>	<i>Maqaa ulfinaa misirtichaf kennamu</i>	The name given to the bride groom
<i>Abboo</i> [ɔabo:]	<i>Abba jechuu dha</i>	Father
<i>Aayyoo</i>	<i>Haadha jechuu dha</i>	Mother
<i>Amatii</i>	<i>Haadha abba mana</i>	Mother-in-law
<i>Soddaa</i> [soda:]	<i>Abbayyo warraa ofii</i>	Father –in-law
<i>Sayyuu</i> [sajju:]	<i>Obbolettii abba mana</i>	Sister-in-law
<i>Waarsaa</i> [warsa:]	<i>Obbolesaa abba mana</i>	Brother-in-law
<i>Hagabatee</i> <i>[hagabate:]</i>	<i>Haadha mana obbolessa dhiraa lamani</i>	Two brothers wife
<i>Masaanu</i> [masa:nu]	<i>Haadhmana abba mana tokko</i>	(adversary) two wives husband
<i>Beejoo</i> [be:jo:]	<i>Abbamana obbola lamanii</i>	Two sisters husband
<i>Eessuma</i>	<i>Obbolessa Haadha</i>	Aunt, uncle
<i>Wasilaa</i>	<i>Obbolessa abbaa</i>	Uncle

#### 4.4. Analysis of the songs which are sung at the wedding day.

##### 4.4.1 The songs the boys sing

A) [Wafh'i: ja: wafh'i:] [Wafh'i: ja: wafh'i:]

[Wafh'i: ja: waf'i:] [Wafh'i: ja: wafh'i:]

[Was'i: damma abba gumbu:l]. Washii damma abba Gumbuul

[Dammaf shayyee nabalbul.] 'Boil me honey and tea'.

The stanza contains four lines. It is the boy's song, *washii dammaa abba gumbuul, dammaaf shayyee na bulbul*, which means boil honey and tea that symbolizes and it also used to express their love, unity, desires, and wishes. Such a song is used to celebrate and express their joy in both the bride and the bridegroom's house at the wedding date.

B) [loga: Jh'ibo: gurbani:s gurba:]

Logaa shiboo, 'the boy is courageousness'

[loga: Jh'ibo: intali:s duba:] Logaa shiboo, 'the bride is virgin'.

The stanza contains two lines it implies that the bride is virgin, her being virginity has great value in Oromo culture. Such a song reflects great respect for the bridegroom's family and society.

C). [Wafh'i: ja: waf'i:] /, Wafh'i: damma Abba gunbuul. [Wafh'i: ja: wafh'i:] /,

'the name of the song'

Dammaaf sha'ee nabalbul. 'Boil me honey and tea'

[Hanqaqu: dimbiti:] 'the egg of a bird'

[Mure:, mure:n ya:sa:] 'I will cut it and spill it out'

[Kan mudhi:n xiyi:iti] 'her waist is skinny'

[Rafe:n ka'een yaada]. 'Memorize her in his imagination'

The stanza contains six lines. It implies that the boy appreciates or admires the bride by saying that *hanqaquu dimbitii, muree mureen yaasa, kan mudhiin xiyiitii rafee ka'een yaada*. Such a song motivates the bridegroom to memorize the beautiful appearance and attractive decoration, the courage, the talent, the activity, and the love he observed on the bride during the ceremony.

D) [maxane: guro: haa haa haa]

[Maxane: guro: haa haa haa]

[Gamanne: ku:no haa haa haa]‘congratulation, haa, haa,haa ‘  
 [Haa haa haa ba: lagodare:e]‘ haa, haa, haa, the leaf of a yam’  
 [Haa haa haa gamannee ku:no]haa, haa, congratulation  
 [Haa haa haa ma:l nagootaree.]‘haa, haa, whata favor would you do me?’  
 [Haa haa haa walakaa Gumaa]‘refers to the name of the song’  
 [Haa haa haa walharkaa fuuna‘.haa,haa,haa,] wereceived from each other’.

The song is about the congratulation of the groom at the time of acknowledging the bride’s virginity. The phrases in the song *maxannee guroo-haa, haa,haa,gammannee kunoo* indicate shows that congratulation. If the bride comes with virginity, she will be respected in the society and given a proper place in the bridegroom’s family. Virginity is an indication that the bride is respected, popular and have acceptance in the bridegroom’s family. In Tiro-Afeta Oromo Community, virginity is the most enjoyable and represents the positive value of the bride.

#### 4.4.2. The songs the girls sing

E)[Arado:yegarule:garu: hin oltu: hinbo’iina]  
 [Gufu: balba: la isintudabba: te] ‘The obstacle on your gate, you plant it for yourself.’  
 [Muku: galga: la isintu jaallate.]‘Night depression you like it.’  
 [garule:garu: hin oltu: hinbo’iina]‘she can’t remain, don’t weep any way.’

This song expresses the bride is going to depart from her home and her family. As the song [gufuu balbalaa isintu dhabbatee,mukuu galgaala isintu jaallate] the age matesindicates, it is you who allowed me to go with the bridegroom to the groom’s family. So, reflects that the departure from her family is the most difficult situation for her. Such a song forces her mother and her father to feel sorrow at this time. Afterwards, the song makes her to feel that the household burden should be on her shoulder and be ready to take all the responsibility.

F)[Buni: bilcha:te, guggubachufii] ‘Coffee is ready to drink’  
 [Firi: k’ixa:tegurgurachufii]‘Relatives are coming to sell her.’  
 [garule:garu: hin oltu: hinbo’iina]. ‘She can’t remain, don’t weep any way.’

This song [bunii bilchatee,guggubachufii,firii qixaate gurgurachufii] states that at the time of coffee preparation, coffee becomes the symbol of gathering people. The girl’s relatives, invited guests and neighbors in the social gathering feel aware that they permit her to go to her new residence. At this particular time, the bride should start to think about the time of her departure from her family and feel sorrow.

G) Abbaan intaala ka’uu birbirsaa ‘the bride father is strong.’  
 Ka’uu hin bittimsa, Abbaan gurbichaa ‘when he stand he scatter, the bridegroom father’

Ta'uu huroo dha, ka'uu uumoo dha. 'When he seats he seems a jar.'

Garulee garuu hin oltuu hin bo'iina. 'She can't remain, don't weep any way.'

This song is designed to praise or appreciate the father of the bride. The bride's age mates praise the father of the bride for his capability, strength and also appreciate his deeds, behaviors, achievements and performances observed in the community. In addition, the groom's father would be discouraged for the bride's age mates not song the song appreciates the father of the groom.

H) Manainta:la okkote:n lama:] 'the bride home there is two jars.'

[Tokko shunkurtii ,tokko: k'ulubi:] 'one is garlic, one is onion'

Mana gurbichaa okkoteen lama 'at the bridegroom home there is two jars'

Tokkoo godaree tokkoo foon Harree. 'One is yam, one is flesh donkey.'

Garulee garuu hin oltuu hin bo'iina. 'She can't remain, don't weep any way.'

This song admires and appreciates the bride. The song encourages expressing how good the bride behaves, performances at home and her capability of doing things to fulfill her responsibility. On the other hand, the bridegroom feels discouraged for the song [ *managurbichaa okkoteen lama tokko godaree tokkoo foon harree*] does not give recognition for his performance in his family and in the community.

I)[Gombisa:ntabba:, inno: hindarba] 'Grain store is very high, it is passed.

[Akkami:nbanta:, Ka'ii ganama] 'how do you open? Get up early in the morning.'

[Attoo hindallanta, akkamiin ba:rtta]. 'You become angry, how do you learn?'

[Garule: garu: hin oltu: hin bo'iina]. 'She can't remain, don't weep any way.'

This song expresses that it is important to be the bride that has acquired enough training, skills and information on home management. The song reminds that she learned from her mother. In addition to that, her mother usually advises her by saying [ *ka'ii ganama*] which means 'get up early in the morning'. This song appreciates her mother for her mother often advises her to develop good behaviors and encourages the bride to lead her would be home and family.

J) [Ara:ma Xafi:, bo: naa basi:] 'Weed of teff, make me canal.'

[Dra:ma ta'ii, Ro: nara:si]. 'Sit and shake me a pot.'

[Garule: garu: hin oltu: hin bo'iina]. 'She can't remain, don't weep any way.'

As the song describes, even if she is departing from her mother, her mother conveys her the message [ *draama ta'ii, ro'oo na raasii*] that her mother invites her to help her and also encourage her to practice performing kitchen duties as perfect as possible.

K) Abayiin garaa gubatee araa ‘the above wood is burning.  
 Jarii abba durbaa Intalaa hubatee ilalaa. ‘the bridegroom family, watch the bride carefully.’

Garulee garuu hin oltuu hin bo’iina. ‘She can’t remain, don’t weep any way.’

The song is intentionally designed to reflect about appreciation or admiration that the bridegroom’s father offer to the bride. The bridegroom’s family tries to get some information about the bride. This includes how beautiful the bride is, how well she is trained by her family, how disciplined, brilliant and perform her house hold duties at home.etc.

L) Aradoyyeegarulee, garuu hin oltuu hin boo’inaa. ‘She can’t remain, don’t weep any way.’

[Garule: hinbe:ku laman de:bias:] ‘I don’t know garulee, I will say two’

[Gade: akka gurba: gada:n te:sisa:] ‘dull like a bridegroom make him seat.’

[Okkote: dha:been itta:n bobes:sa] ‘dull bridegroom’

[Okole: ta’ii fa:gga Afa:n bani: sita:n ode:ssa.] ‘dull bridegroom’

[Okkote:e mark’a; sato:n ka:n ra:fu.] ‘dull bridegroom’

[Okole: hingalta bato: Afa:n Ta:ku.] ‘You dull bridegroom’

This is about *arabsoo* insulting song. The song is about insulting the bridegroom. The bride’s age mates insult the bridegroom for he is not active, not respect the bride’s family and her age mates. They also claim as he has no enough money to give adequate gifts to the bride’s family and her age mates etc.

M) [Garule:farsu:n na: gara: rasu:f] ‘Saying garulee is touching mother’s emotion.’

[Si: mana basu:f.] ‘You go - out of the home.’

[Garule: garu: hin oltu: hinbo’iina.] ‘She can’t remain, don’t weep any way.’

The song is about the departure of the bride from home, her parents, her peers; etc. Departing causes the most difficult feeling for the bride and her parents, especially for her mother. This song affects the mother of the bride that she remains alone right from the time of her departure. Separation. This forces her mother to fill loneliness due to the departure of her daughter...

N[Hati: intalatti ni dadalanti:] ‘her mother feels annoy’.

[Ana: dalanu: akka dalante:] ‘she is right to become annoy’.

[Guddisa: cabde: guddiste: dhabde:] ‘she has lost herdaughter’.

[Garule: garu: hinoltu: hin bo’iina.] ‘She can’t remain, don’t weep any way’.

The song is about the bride has a special relationship with her mother and helps and follows her closely. But the bride is departing her mother, *Haatii intalattii ni dadalantii*, this causes her mother feel sad. Because it is the time of departing.

O) [Simboro: yaa barii Shashaa] ‘ Simbiroo yaa barii shashaa’

[Lafti: Har’aa maa barii kaata] ‘today’s night is fast to early’.

[Bari’ee maal walitana.] ‘Separation time arrived’.

The song is about departure from the family, home, and peers. And also in marriage life bride’s has taken to the home of the marrying boys. In addition, it shows the separation time arrived.

P)[Simbiro: ja: laga: muzi:] Simbiroo yaa lagaa muzii

[Genne: kate:tti agabu: isi:] ‘shedoesn’t eat anything’

[Tabbaa banana dadhabuu isii] ‘she couldn’t climb the mountain’.

[Tabbii sun tabbaa gamuutti] ‘the mountain is very hard’

Huff ana nyaatu tiruu isii. ‘Huffana nyaatu tiruu isii’.

The song is about the place the bride is going very difficult, and it is a mountain, the bride doesn’t eat anything she couldn’t go there. The places of the bridegroom family could be far away from her parent’s home which makes visiting difficult.

According to my focus group discussion participant: The advantage of marriage.

Marriage is the union of one man and one woman, ‘*walitti dhufenya namalama*’, is a personal relationship with great significance. Marriage is good for the couple: it is also provides the best conditions for bearing and raising children, marriage makes an essential contribution to the common good, some specific benefits are identified below, acceptance: ‘*jaalaatamadha*’, marriage is an accepted way for two people to show their commitment to each other, stability: ‘*dhabbata dha*’ marriage benefits society generally because it is associated with stable families, stable family produce happier children and more stable society. Partnership ‘*hiryumaadha*’ [hiryuma:da] marriage is about sharing burdens and responsibility, and that can lead to less stress financial or emotional raise in a child, foreexample, is relatively easier for two parents than it is for one.

In marriage a man and a woman promise love and reliability to each other for the rest of their lives. Marriage is the beginning of the family ‘*bultii ijaaru*’ [bulti: ija:ru] and is a life –long commitment that provides an opportunity to grow. The bond of marriage gives us the support to defeat attraction by engaging in deep, satisfying love that gives to and receives from our mate physically, emotionally and spiritually. In addition, marriage is designed to mirror our creator’s absolute love for us. When man and woman love one another totally, happiness and joy follow. In addition, marriage is a unique relationship different from all social relationships. An essential characteristic of marriage is the biological fact that a man and woman can join together as male and female in a union that is oriented to the generation of new life. Marriage

can be perceived from different facts, as an institution, a partnership, a lifecycle phase and as a role. Marriage as an institution is confronted with the process of adapting to the process of modernization which inherently helps to mold modern marriage structure.

Marriage helps make homes '*Bulchinsaa mana keessaa*' safer places to live, because it helps social problems such as domestic violence and child abuse. Parental Roles: '*hawaasumaa dha*' marriage ensures that children have access to a mother and a father. Mothers and fathers have unique and complementary roles in children's development. For example, children's emotional bond with their mothers helps them develop their sense of right and wrong, capacities for both familiarity and understanding, and a sense of self-esteem. A family consisting of husband, wife and children is a complete unit in the society. In most of society, where the bride moves to the place of the husband. The family's functions are based on division of labor '*hojii mana keessa qodachuu*' [hoji: manake:sa qodachu:] on the basis of sex-the husband performs all the tasks outside the home and fulfills his economic obligations; the wife look after the children, brings them up, and performs other house hold duties of daily routine. Generally, Women and men find companionship in that relationship, where they complement each other, not because they are the same but because they are different, with different interests, perspectives, experiences and family backgrounds that each of them brings to the relationship. They are different because of all of those things, but they are different also because they are of different sexes. That difference means for most couples that their relationship can be fruitful in a unique way. Their love can bring new human life. In the child of their love they will see the qualities and experiences that each of them has flowering in a new human being.

According to my focus group discussion participant: "*Haasa'anna*" [ha:saʔana] is a form of marriage mostly arranged by the parents of the bride and the groom with a great deal of negotiation. '*Akka aadaatti*' traditionally, the groom's parents search for a bride for their son. Before they make any contact with the bride's parents, the boy's parents then make contact with the girl's parents through '*Ebuu*' mediator. The mediator goes to the home of the girl's parents and asks if their daughter will marry the son of the boy's parents. The girl's parents often discuss with the situation and appoint fourteen days. Then, the '*Ebuu*' mediator will take the message to the boy's parents, and then the mediator will go to the house of the girl's family at the appointed date. When the parents of two families reach an agreement on the date of marriage ceremony, the bridegroom and the bride get married. After the two parents decide on the wedding day, then they will try to allot the amount of money that may cover all



the wedding expenses. On the Haasa'anna/[ha:sa?ana]day of the wedding ceremony, both parents prepare food and drink and invite their guests, neighbors, close friends, and their relatives.

Here after, they would ask the date for the ring ceremony. May be, they will decide one month or two '*Amartii keewwachu*'. At this appointed date, the boy's father including six elders '*jarsolee jahan*' will go to the girl's parents' house holding finger ring '*Amartii* [ɔamarti:] *Qubella birri qulqullu irra kan hojjetame*' which is original, and a red ring '*Amartii diima*' [ɔamarti:di:ma]. When the bride makes her hair, she puts the red ring on the middle of her hair. This is to show that the girl is going to be engaged or ready for the marriage ceremony that will take place in the near future.

The parents of the bridegroom will also bring a bag of special coffee '*buna farasula tokko*'. Coffee is a deep-rooted in the rituals of the Oromo people's culture in Tiro-Afeta. Every ritual in Oromo culture is accompanied by coffee. Thus, coffee is used for different social issues. During the coffee ceremony, there will be discussion, and exchange of information. This is intentionally designed to strengthen the relationship of people who attend the get together. And one hundred birr '*qarshii dhibba tokko*' will be offered to help the bride's family make the ring and the wedding ceremonies interesting. Before offering the gifts, the elders who came with the family of the bridegroom, take out the materials and show one by one to the elders and give to the bride's father. The bride's father invites the elders to put the finger ring on the finger and the red ring on the hair of the bride. After a while, the guests will be invited to eat the food and drink the beverage prepared for this particular ceremony. This may make people attending the ceremony enjoy and feel happy.

The families of both the bride and the bridegroom start to prepare themselves for the coming wedding ceremony which includes ceremonial drinks: tella '*Farsoo*', Tej '*Dadhii*' and food. All the preparation will start one week before the wedding ceremony. One day before the marriage day, the young girls, the friends of the bride, and the bridegroom are invited to come to her family and to the family of the bridegroom. In this particular evening, the youngsters are invited to practice singing and dancing. This is evening called '*Firaa Bulchaa*', the relatives pass their night by enjoying, and supporting the respective families in any preparation of food and drinking.

## List of gifts during marriage

Afaan Omro words	Afaan Oromo translation	English meaning
<i>Saxinii [saxini:]</i>	<i>Mukaa irraa kan hojjetame</i>	A Box made from wood used for putting clothes
<i>Saanii Mukaa [sa:ni: muka:]</i>	<i>Mukaa irra kan hojjetame</i>	A plate made from wood and used for drinking soup.
<i>Uffaata [uffa:ta]</i>	<i>Jirbii irra kan hojjetame</i>	Different clothes used to wear.
<i>Damma (qoriin)</i>	<i>Gaguraan kan qopha'ee</i>	Honey with qorii.
<i>Dhadhaa baqaa (xuween)</i>	<i>Kan nyaataf oluu isaa qulqullu</i>	Melted butter used for eating.
<i>Dhadhaa hin baqiin (xuween)</i>	<i>Kan hin qulqulla'iin</i>	Un melted butter used for eating.
<i>Gombiftuu [gombiftu:]</i>	<i>Kan suphee irra hojjetame</i>	Facedown used for making Injera
<i>Elee [ele:]</i>	<i>Kan suphee irra hojjetame</i>	Backing pan used to make Injera
<i>Okotee bukoo [okote:buko:]</i>	<i>Kan suphee irra hojjetame</i>	Jar used for holding flour
<i>Boratii (masqajjaa) [borati:]</i>	<i>Gogaa irra kan hojjetame</i>	Headrest, pillow
<i>Kumaala [kuma:la]</i>	<i>Kan uffatamee rafamuu jirbii irra kan hojjetame</i>	Blanket, night cloth made of cotton
<i>Jabanaaf shinii [dʒabana]</i>	<i>Kan suphee irra hojjetame</i>	Coffee Pot used for making coffee
<i>Silaa'oo(gundoo)</i>	<i>Migiraa irra kan hojjetame</i>	A plate used to put injera
<i>Gingilchaa [gingilcha:]</i>	<i>Migiraa irra kan hojjetame</i>	Filter used to identifying teff
<i>Waccitii</i>	<i>Kan suphee irra hojjetame</i>	A plate used for drinking soup.
<i>Machallaa</i>	<i>Gogaa irraa kan hojjetame</i>	Cow or ox skin used for sleeping on it
<i>Dakuu urgeesitu adda adda</i>	<i>Qimamii irra kan qopha'ee</i>	Different spice
<i>Dakuu Mooqaa</i>	<i>Garbuuf bageela irra kan qopha'ee</i>	The soup made from barley.
<i>Barbaree [barbare:]</i>	<i>Qulbii,shunkurtii,adda adda itti makamee qopha'a</i>	Chili
<i>Barcumaa,dhakaraa,</i>	<i>Muka waddeesaa irra kan hojjetame</i>	Seat made of wood and an axe
<i>Maaddi budeena</i>	<i>Muka waddeessa irra kan hojjetame</i>	A plate used for eating food made of wood
<i>Sottoo milaa</i>	<i>Mukaa irra kan hojjetame milii kan itti dhiqatamu</i>	Jar used for washing feet and made of wood
<i>Huroo bishaan itti warabamuu</i>	<i>Suphee irra kan hojjetame</i>	A jar used for holding water
<i>Jaaloo farsoo</i>	<i>Kan suphee irra hojjetame</i>	A jar used for holding tella
<i>Dungoo</i>	<i>Gaga irra kan hojjetame</i>	Candle which gives light

#### 4.5 Analysis of Gifts during wedding ceremony

The gifts of the bride are ‘*kennaa*’ brought by the groom, his family and the invited guests. These gifts are offered to the bride’s family at the wedding ceremony. These gifts may include different clothes, blankets used for wearing at night time, pillow, coffee pot made of clay used for making coffee, money, house furniture for example, a box made of wood used for putting clothes, chair made of wood used to sit on it. A plate ‘*maddiinyaata*’ made of wood is used for dining table. A bottle ‘*Korii*’ [*k’ori:*] which is made of wood used for drinking honey. In addition, a bowl ‘*sottoo milaa*’ is made of wood used for washing feet of the would be guests. A backing pan/oven, ‘*Eelee*’, is used to make injera which is made up of clay. Furthermore, different food and drinking items such as, butter ‘*dhadha*’, a jar used for holding water ‘*huroo bishaan*’ [*huro:bisha:*] *itti warabamu*’, made of clay, a jar used for holding tella ‘*jaaloo farsoo*’, spice, the soup made of barley, red or green pepper/ chili and so on. The bride may use all these items in her new home.

**Table 5 List of materials used during wedding**

Afaan Oromo Words	Afaan Oromo Translation	English Meaning
<i>Qorii</i> [ <i>k’ori:</i> ]	<i>Qoriin mukaa irra kan hojjetame Damma ittin qabuuf gargaara.</i>	<i>Korii</i> is made of wood used for holding a honey.
<i>Xuwwee</i> [ <i>xuwe:</i> ]	<i>Xuwween suphee irra tolfama dhaadha ittn qabachuuf fayyada</i>	A bowl made of clay used for holding butter.
<i>Maaddii</i> [ <i>ma:di</i> ] <i>Nyaata</i>	<i>Maddiin nyaata, irratti nyaachuf fayyada</i>	A plate made of wood used for food.
<i>Sottoo</i> [ <i>soto:mila:</i> ] <i>milaa</i>	<i>Mukaa irra kan hojjetame milaa itti dhiqachuuf fayyada</i>	A bowl made of wood used for washing feet.
<i>Killaa</i>	<i>Killan meesha bunii qalamee ittin dhugamu</i>	‘ <i>Kilaa</i> ’ is made of wood used for drinking coffee with it

Figurer 2: List of materials during marriage

				
A bowl used for holding butter	kori used for holding honey	A plate used for eating food	Kila used for drinking coffee	A bowl used for washing feet

**Table 6 Expression related to Haasa’anna marriage practices in the society..**

Afaan Oromo word	English meaning
<i>Haasa’annan jaalatamadha</i>	<i>Haasa’anna</i> [ha:saʔana] marriage is a) lovable b)special c) preferable type of marriage
<i>Haasa’annan kabajamadha</i>	<i>Haasa’anna</i> [ha:saʔana]marriage is respected
<i>Haasa’anna fuudhatama dha</i>	<i>Haasa’anna</i> [ha:saʔana]marriage is the most widely accepted marriage
<i>Haasa’annan nagenya</i>	<i>Haasa’anna</i> [ha:saʔana] marriage is a peaceful type of marriage.

**The one we call:-**

- “Qeeroo” which means bachelor
- “Qarree” which means unmarried female
- “Gursumee” which means married female
- “Subboo” which means married man

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1. Summary**

From the results of the study based on the responses of both interview and focus group discussion participants, the following points are identified. First, 'Haasa'anna/[ha:sa?ana] marriage practice is considered as a significant and the most widely accepted type of marriage in the society. It is arranged type of marriage for future partner, and also gives respect for both families. And then, 'Haasa'anna/[ha:sa?ana] marriage is still prevalent in Tiro-Afeta Woreda. Second, the study was critically analyzed to give the Linguistic and Cultural Analysis of 'Haasa'anna/[ha:sa?ana] marriage Practice in Tiro- Afeta woreda Oromo community. The specific objectives of the study were to explore '*Haasa'anna*' marriage practice in Tiro-Afeta Woreda, in order to achieve the objective of the study; interview and focus group discussions were performed.

Third, chapter two deals with review of related literature and related works so as to make the study based on results or the findings to based on the discussion. The review of related literature involves to overview the concepts of marriage, types of marriage, characteristics of marriage, marriage in Africa, and the common marriage practice of Ethiopia. Besides, some related works were reviewed in order to insure the importance of the study. Forth, the third chapter presents research methodology. The study employed qualitative research method to analyze, translate and transcribe the data based on the research questions. The fourth chapter indicates the data presentation and their analysis. The last chapter, chapter five presents the summary, conclusion, and recommendations of the findings of the study. At the end, the references and appendixes are attached.

#### **5.2. Conclusion**

Marriage is a base for the family. Marriage is sharing a life of couples together. In addition, marriage is accepted as an important tool in gaining status in society. As a result, marriage is universal, social institution through which a man and a woman engage in marriage relationship. Every religion and culture encourages marriage as a responsible adult activity. Marriage reflects loving unity of the spouses and provides a means of the growth of population on the earth and getting children. Different types of marriage practices exist in

Tiro-Afeta Woreda. Among the different types of marriage practices, 'Haasa'anna' marriage is the one which is 'Haasa'anna' is different from other types of marriages. Among the Oromo people, it is negotiable, arranged, popular, peaceful, and accepted with agreement. Thus, the wedding songs are used to express the society way of life, culture, share the views and experiences.

Moreover, the study shows that 'Haasa'anna' marriage is the most widely acceptable marriage in the society and it practiced still prevalent in Tiro-Afeta Woreda. 'Haasa'anna' marriage is arranged marriage or an agreement and a peaceful type of marriage in the society. In addition, in 'Haaasa'anna' marriage practice the bride and bride groom are decorated by traditional clothes and the wedding gifts determine the nature of these traditional clothes. The study has clearly indicated that its purpose is to analyze 'Haasa'anna' marriage practice in Tiro-Afeta Woreda. The researcher used qualitative and descriptive research approach in order to conduct linguistic and cultural analysis of 'Haasa'anna' marriage practice. Generally, 'Haasa'anna' marriage practice is more accepted by the society among the traditional marriage practices. But the other types of marriage such as '*Butii*', '*Aseena*', '*Dhaala*', '*Raraa*', and '*Fedhii*' are less accepted by the society since youngsters are initiated to marriage without the interest or involvement of their parents. These marriage practices become the possible alternative solutions when they lose the chance of the popular 'Haasa'anna' marriage.

### **5.3. Recommendations**

'Haasa'anna' marriage practice is a traditional marriage that parents of the bride and the groom make an agreement, negotiation, and a peaceful type of marriage. In addition, 'Haasa'anna' marriage is popular in the society. Though preservation of 'Haasa'anna' marriage practice for the next generation, it is necessary to preserve 'Haasa'anna' marriage practice so that it will still exist for the next generation. So the next generation will still continue to embrace and appreciate their culture, the reason why preserve the culture is to let it remain as years pass by, and it will not be the same to what happens to other culture that the new generation did not any. It is also great essence to preserve the culture that the next generation will not be ignorant about it and that they could apply it on their lives. This will help the younger generation to be acquainted with the culture of the society. So, this helps the younger generation to respect and appreciate the essence and significance of the traditional marriage practices.

To preserve this cultural practice, the society should feel proud of the culture. When the society feels proud of the culture, it allows the society to strengthen and preserve the cultural practices and tradition. This could lead them to love the culture and accept it as a natural gift they inherited from the past intelligent generation. In addition to that, revealing the steps that exist in conducting Haasa'anna marriage practices of Tiro-Afeta Oromo community will show that they feel pride and honor their own identity. To preserve this cultural value, the interested researchers could document and put the published papers in the public libraries and the libraries of higher institutions. This could help the couples to respect the culture and give value to cultural marriage practices. To develop this value, the High School Curriculum designers in the Ministry of Education could include the selected part of the document of the marriage practices in the reading passage of the high school textbooks.

The young generation should give due respect for the culture and their families. It is shown that 'Haasa'anna' marriage practice in Tiro-Afeta Oromo community is a symbol of respect for the culture and the families of the married man and woman, since a man should have to take full responsibility of the woman he married. He has to ask permission from the family and will have to obey the requests and demands of the family of the woman. And, arrange marriage for future partner Tiro-Afeta Oromo communities do have different marriage practices. Moreover, co-operation is key to successful marriage because marriage involves two different people coming together. These two individuals may gradually develop common values for cooperative life instead of focusing on individual perceptions and individual interests.

In general, the boys' and the girls' songs show strong cultural creativity of the Oromo peoples. They display the love, knowledge and desires of the people. When the wife and the husband respect each other, the marriage will be successful and the couples will be healthy in their life time. In addition to that, the couples will be good models for their children, the young generation, and their neighbors and for the whole community. To document and preserve this cultural value, the Office of the Ministry of Culture in Jimma Zone could cooperate of the School of Music and the Department of Theatrical Arts in Jimma University.

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**Appendix A Interview questions**

Dear respondent, first of all I would like to say thank you for you are volunteer to co-operate me. Your answer, comments and advice can help me to investigate, collect relevant data, and to find out the research problem and also it can be input for problem solution.

Full name-----

Age-----

Sex---male-----female-----

1. What do you mean by 'Haasa'anna' marriage practice in Tiro-Afeta Woreda?
2. Would you tell me the process of 'Haasa'anna' marriage practice in Tiro-Afeta Woreda?
3. Would you tell me the types of clothes and ornaments that the bride and the bride groom wear at wedding day?
4. Would you tell me the types of food eaten at the wedding day?
5. What is the role of elders on the marriage ceremony?
6. How do you describe the emotion which will be created at wedding day?
7. Do the bride and the bride grooms family call by first name?
8. Would you tell me the songs which are sung at the wedding day?

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**Appendix B Focus group discussion questions**

Focus group discussion question to be conducted with community elders

Dear respondent, First of all I would like to say thank you for you are volunteer to co-operate me. Your answer, comments and advice can help me to investigate, collect relevant data, and to find out the research problem and also it can be input for problem solution.

Full name-----

Age-----

Sex---male-----female-----

1. How do you explain 'Haasa'anna' type of marriage practice?
2. Would you tell me the significance of marriage practice?
3. What is the disadvantage of 'Haasa'anna' marriage practice?
4. Would you tell me the gifts which are given at the wedding day?
5. Do you think that 'Haasa'anna' type of marriage is important and significant?
6. What do we call somebody who is not married?
7. Would you tell me the types of clothes which would marry the bride at wedding day?

**AppendixC the Interview questions (Afaan Oromo Version)**  
**Univarsitii Jimmattii**

Afgaaffii Qorannoo ‘Kabajamoo hirmaattota afgaaffii, kaayyoon afgaaffii kanaa akkaataa ummanii oromoo Aanaa Xiroo Afataa Adaa Fudhaaf Heerumaa Haasa’anaa ibsaa fi hiika irratti qorannoo geggeessuudha. Odeeffannoon isin kennitan dhimma barnootaaf qofa kan ooluufi icciitiin kan eegamu waan ta’eef yaada keessan bilisaan kennuun qorannicha akka tumsitan kabajaan isin gaafadha. Gargaarsa gootaniifis baayyee galatoomaa!

1. Fudhaaf Heeruma Haasa’ana jechuun maal jechuudha?
2. Adeemsa fudhaaf Heeruma Haasa’anna natii hima?
3. Gosa uffanna guyyaa cidha misiroon laman uffataan natii hima?
4. Gosa nyaata guyyaa cidha nyaatamu maal jedhama?
5. Jaarsii haasa’annaf deemu jechoota attamii fayyadama?
6. Guyyaan cidha haala kamiin ilaalama /ibsama?
7. Maatiin misiroo lamanii maqaan wal- wamuu?
8. Sirbii guyyaa cidhaa sirbamuu natii hima?

## **Appendx D. Focus group discussion questions (Afaan Oromo Version)**

### **Univarsitti Jimmaatti**

Marii Garee ‘Kabajamoo hirmaattota Marii Garee, kaayyoon Marii Garee kanaa akkaataa ummanii oromoo Aanaa Xiroo Afataa Adaa Fudhaaf Heerumaa Haasa’anaa ibsaa fi hiika irratti qorannoo geggeessuudha. Odeeffannoon isiin kennitan dhimma barnootaaf qofa kan ooluufi icciitiin kan eegamu waan ta’eef yaada keessan bilisaan kennuun qorannicha akka tumsitan kabajaan isin gaafadha. Gargaarsa gootaniifis baayyee galatoomaa!

1. Fudhaaf heruuma jechuun maal jechuudha?
2. Faayidaan fudhaaf heruuma maali?
3. Midhaan fudhaaf heruuma maali?
4. Kennaan guyyaa fudhaaf heruuma misiroof kennamu naa ibsa?
5. Fudhaaf heruumni haasa’anna kuun barbachiiisaf filaatama dha jettani yadduu?
6. Namni hin fudhiin tokko maal jedhama?
7. Uffanaan misiroon laman guyyaa cidha uffatan maal jedhama?

## Appendix E. participant of the study

### 1. List of Interview participants of the Study

No	Code	Gender	Age	Education, Marital status and Occupation
1	IP01	Male	84	Married and Farmer
2	IP02	Female	68	Hose wife
3	IP03	Male	76	Literate, Married and farmer
4	IP04	Male	55	Literate, Married and farmer
5	IP05	Male	64	Literate, Married and farmer
6	IP06	Male	62	Married and Farmer
7	IP07	Male	51	Literate, Married and farmer
8	IP08	Female	48	Hose wife
9	IP09	Female	60	Hose wife

### 2. List of Focus group participants.

No	Code	Gender	Age	Education, Marital status and Occupation
1	FGP01	Male	79	Married and Farmer
2	FGP02	Male	76	Literate, Married and farmer
3	FGP03	Male	55	Literate, Married and farmer
4	FGP04	Male	62	Married and Farmer
5	FGP05	Male	66	Married and Farmer
6	FGP06	Male	59	Married and Farmer