

**JIMMA UNIVERSITY**  
**COLLEGE OF SOCIAL SCIENCES AND HUMANITIES**  
**DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE**  
**MA PROGRAM IN SOCIO CULTURAL LINGUISTICS**



**Linguistic and Cultural Analysis of Traditional Marriage Practice among the  
Shinasha Community: The Case of Bullen Woreda**

**By**

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**A Thesis Submitted to the Department of English Language and Literature in  
Partial Fulfillment of the Requirements for the Degree of Master of Arts in  
Socio Cultural Linguistics**

**December 21,2021**

**Jimma, Ethiopia**

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**DECLARATION, CONFIRMATION, APPROVAL AND EVALUATION**

**Declaration**

I, undersigned at the bottom, developed my original thesis entitled in *conducting Linguistic and Cultural Analysis of Traditional Marriage Practice among the Shinasha Community: The Case Bullen Woreda*

I accordingly acknowledge the resources I acquired from various scholars. I affirm that the work is my original thesis.

_____	_____	_____
Name of the Student	Signature	Date

**Confirmation and Approval**

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

_____	_____	_____
Principal Advisor	Signature	Date

_____	_____	_____
Co - Advisor	Signature	Date

**Thesis Evaluators:**

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External Examiner	Signature	Date

_____	_____	_____
Internal Examiner	Signature	Date

_____	_____	_____
Chairperson	Signature	Date

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## **Abstract**

*The purpose of the present study is to describe the semantic and cultural analysis of traditional marriage practice among the Shinasha community, Bullen Woreda. The study attempts to identify the types of traditional marriage practices among the Shinasha community, to identify the cultural values, norms, customs of the different types of marriage practices among the Shinasha community as well as to explore the semantic analysis of the traditional marriage practices among the Shinasha community. The data were collected from elders, women and youths through three data gathering techniques: in-depth interview, focused group discussion and non-participant observation. This study was conducted by using a descriptive qualitative research design. The study reveals that Widaa, Tsitsa, Biqa, Natta and Jiya were type of distinctive marriage practices that have their own processes and conducted in the community. The study also found that Biqa is the marriage type literally called abduction which is performed by force fully. But Tsitsa is a form of marriage conducted some time by the consent of both couples. Natta, on the other hand, is a form of marriage conducted between a woman and the brother of deceased husband; whereas, Widaa is a form of marriage conducted between the consent of both couple families. Finally, Jiya is indigenous marriage practices among the Shinasha community that conducted by the full preparation of the beyond traveling to the girl's parents house by holding leaf and Jiya with age mates. This study also shows that the traditional marriage practices of the Shinasha community has its literal meanings that is connected to the linguistic context, and has its social meanings, which is specifically connected to socio-cultural contexts. Finally, possible recommendation were given to the concerned. This study initiates a similar researcher to study other semantic types of meanings on the Shinasha community marriage practices. It would be better if concerned bodies participate on the marriage ceremonies of the Shinasha community like marriage ceremonies and record and document the marriage practices to the next generation.*

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# CHAPTER ONE

## 1. INTRODUCTION

### 1.1. Back ground of the study

Marriage is a social union or legal contract between individuals that creates kinship. According to Wimalasena (2016:166), marriage is a personal association between a man and a woman and a biological relationship for coupling and reproduction. Even if the basic realities the same, as a social, legal and religious institution, marriage has undergone any number of modifications and changes; The permanent, unbreakable, sacramental union of the orthodox differs strikingly from the free, easily served, and often not even officially registered marriages, let us say, of a modern Russian, and yet both of these marriages have certain underlying elements in common. In both instances, the couple seeks to make their union stable.

Ethiopia is a country with over eighty ethnic groups with diverse cultures. All nations and nationalities or ethnic groups of Ethiopia have their own exclusive traditional marriage and marriage ceremonies. When we view the whole range of past and present, human societies' marriage can be described as culturally approved relationship union of one man and one woman (monogamy), of one man and two or more women (polygamy).

Marriage is a social union or legal contract between individuals that creates kinship. It is an institution in which inter personal relationship usually sexual are acknowledged in the variety of ways depending on the culture or sub culture. In some societies, marriage is a union between a man and a woman such that the children—born to the woman are recognized legitimate off springs of both partners. This is not universally valid for certain reasons. Some societies recognize same sex marriage and in many other societies', marriage unit could allow more than two spouses.

There, we could speak of plural marriage as when a woman weds a group of brothers as arrangement fraternal polyandry that is the characteristics of certain countries like Himalaya. Himalayan culture in the Brazilian community of Armbere people can cross among various forms of marital union. Most people live in long term common law domestic partnership that are

not legally intentioned. Some have civil marriage which are richened and legalized by justice of the peace, still others go through religious ceremonies. They are united in holy maternally (Kottack 2002:397-398).

Marriage is the union of a man and a women who make a permanent and exclusive commitment to each other of the type that in naturally (inherently) fulfilled be bearing and rearing children together. The spouses seal (consummate) and renew their union by conjugal acts that constitute the behavioral part of the process of reproduction (Kottack, 2002).

Thus, uniting them as reproductive unit marriage is valuable in itself but its inherent orientation to the bearing and rearing children contributes to its distinctive structure clouding warms of monogamy and fidelity. This links to the welter that should re-colonize and could lead to regularity (Girgis, 2004:247).

Everyone commit to romantically living and caring for each other and sharing the burdens and benefits of domestic life. It is essentially a union of hearts and minds brought together by whatever forms of sexual intimacy both partners find agreeable. The state should recognize and regulate marriage because it has an interest in stable marriage (ibid).

Culture, then, is conceptualized as a way of life, including people's distinctive set of customs, beliefs, values, norms, ways of speaking, and social institutions that characterize each separate society and that have been conventionally ordered through time. It is the way people see and perceive the world. Culture sets the rules that establish the functioning of a group of people, their behavior and their communication which is treated as "socially acquired knowledge"(Yule, 2000: 246).

## **1.2.Statement of the problem**

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 modern marriage structure,

Shinasha community is found in Bullen district, which is one of the 7 districts of Metekel Zone found in Benishangul –Gumuz Regional State Ethiopia. Bullen district is located to east part of Gelgal belase, North West part of Addis Ababa at a distance of 590 kilometer east part of Asossa, at distance of 532k/m. Bullen district is structured in to 19 kebeles ,these ,are Dosh Banish ,Emanij ,Epare , Addis Alme ,Saga ,Baruda ,Dobi ,Mora ,Aygegail ,Chelanko Bullen 01kebele and Bullen 02 kebele ,Metiena Gisa ,Bakuji ,Gongo Dora Qela ,Dora Jelia and Mata.

The traditional marriage practices are old phenomenon in Ethiopia which has various characteristics .This is also practiced in Bullen district among the Shinasha community. But now a day most of the educated person among the community practices is decreasing from time to time. Though many researchers have conducted research in the area among the Shinasha community. Those researchers didn't give due attention to the semantic and cultural analysis of the traditional marriage practices in organized and comprised way. for instance ,Abebe (2020), social conditions of Shinasha Trials in western Ethiopia, Tilahun Seyoum (2015) Widow inheritance and Women's Rights, Yaregal Desalege (2019) ,Marriage practices among the Shinasha community the case of Dibatie Woreda. The value and contribution of linguistic and cultural analysis traditional marriage practice among the Shinasha community in Bullen has been underestimated due absence of studies carried out before. Particularly, those researchers who conducted their studies on Shinasha community are Moges Woyessa (2004) Tsega Endalwe (2005), and Assefa Hiripa (2014 ).These researchers and studies mainly deal with development, socio-cultural livelihoods of the society, history, conflict resolution mechanism, and they also explored the socio- cultural ceremonial system of marriage practices.

There for the objective of this study is to fill the gaps the recent study with in to describe the semantic and cultural analysis of traditional marriage practice, marriage ceremonies and marriage type among the Shinasha community of Bullen Woreda.

### **1.3.Objective of the study**

#### **1.3.1. General Objective of the study**

The general objective of the study is linguistic and cultural analysis of traditional marriage practices among the Shinasha community the case Bullen Worda.

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

The specific objective of this study includes

- ✓ To identify the types of traditional marriage practices among the Shinasha community.
- ✓ To identify the cultural values. Norms. Customs of the different types of marriage practices among the Shinasha community.
- ✓ To explore the semantic analysis of the traditional marriage practices among the Shinasha community.

### **1.4. Research Questions**

The research addressed the following research questions:

- ✓ What are the types of traditional marriage practices exist among the Shinasha community?
- ✓ What are the cultural values norms. Customs of the different traditional marriage practice among the Shinasha community?
- ✓ What are the semantic Analysis of traditional marriage practices among the Shinasha community?

### **1.5. Significance of the study**

This study may function as a source of linguistic and cultural data for who are interested in conducting further analysis linguistic and cultural aspects of traditional marriage practices. It can also be used as a source material for researchers who are engaged in descriptive and comparative study of linguistic and cultural analysis of marriage practice in Ethiopian culture in general, and the Omotic family in particular. The results of this study are believed to contribute significantly to understand the cultural analysis of the different types of marriage practice and marriage ceremonies among the Shinasha community for other communities. .It also benefit the Shinasha community to cultivate and promote as well as to preserve their linguistic a septic and marriage practices for the next generation .Besides .the results of the findings provide insights for future researchers to conduct additional researcher in the area.

To sum up to the best of my knowledge, this thesis is an –depth descriptive marriage practices of Shinasha community which focuses on Semantic and cultural analysis on traditional marriage

practice and marriage ceremonies. Consequently, it may have its own contribution to the documentation of the linguistic and culture.

### **1.6.Scope of the study**

This study is limited to the semantic and cultural analysis of traditional marriage practice among the Shinasha community. It is delimited and focused only of the seven districts of Metekel zone, Bullen Woreda. Because the traditional marriage practice is widely being practiced and most of the community are found. In the based on the socio –cultural practice of the community compared to the other district of Metical zone. Besides conducting the study on all district of Metekel zone was difficult given the time, resource, financial and material constraints. These limitations have necessitate the researcher to limit the study on a specific woreda in the Metekle zone.

### **1.7. Description of the Study Area and the Community**

This study was conducted in Bullen woreda, Benishangul- Gumuz Regional State. A detailed description of the study areas is necessary in qualitative study. Description of the study area and the community is important to understand the socio-cultural practices of the community. Thus, to achieve the intended objective, description of the geographical setting, climatic conditions of the study area, brief historical background of the Shinasha, socio-economic activities and the socio – cultural background of the community.

#### **1.7.1. Geographical location**

The Shinasha community mainly lives north of the Abbay River on the Ethio-Sudanese border in the southern part of the Metekel administrative zone of Benishangul-Gumuz National Regional State of the Federal Democratic Republic of Ethiopia. The Regional State is located in the northwestern part of Ethiopia. It shares common boundaries with Sudan in the west, with Amhara National Regional State in the northwest and with the National Regional State of Oromia in the east and south. Bullen is one of the 22 woreda in the Benishangul Gumuz regional state of Ethiopia which is found in Metekel zone and the administrative center of the zone Gilgel Beles bullen is bordered by Dangure woreda in the north .Mandura in north east ,Dibate in the east , the Abay river in the south which separate it from Kamash zone and Wombera in west. The Woreda is 90 km far from the zones town Gilgel-Belese 545 km far from the regional administrative centerof Assosa and 580 km far from the capital city of Ethiopia Addis Ababa.

### **1.7.2. Topography and Climate**

The topography of Bullen Woreda is characterized by high land there are two major rivers share and Aykahase which are the major tributaries of Abay basin economically these rivers serve as major source of irrigation purpose and enable the surrounding community to produce more than two times in a year.

The altitude of Bullen woreda varies between 150 masses in the high lands where the agro ecological zones namely kola comprise (65%) and waynadaga (35%) the annual rain falls of the area receive in the month of May September the main annual temperature of the study area ranges from 28.3% to 13,9% the highest temperature occurs between May and September

### **1.7.3. Brief Historical Background of the Shinasha Community**

Every community has its own origins, traditions and settlements patterns. The Gonga peoples relate their traditions of origin mainly to the Middle East Abebe,2012). The word Gonga is familiar to the Shinasha. Gonga is commonly used for many centuries by the Shinasha community from various localities of the Shinasha settlement area. However, different historical documents described that the term Gonga was used by the people of Ennarya as far as Kafa to the south (Werner, 1982).Therefore, Gonga seems to be a common term representing Kafa, Sheka, Bosha and Hinnaro dialects of the southwestern region as well as the Anfillo and Shinasha languages.

This further reaffirms that the people-to-people relation or the forum of Gonga people which was conducted among Boro-Shinasha, Kaffa and Sheka in 2008 to strengthen the economic, social, and cultural relation which was interpreted relation among them by various factors for more than four thousands of years. On the other hand, there is a place name Gongo in the districts of Bullen and in close proximity to Galasa area and also there is a name of Shinasha clan known as Gonga. Thus, these accounts suggest the long use of the term Gonga in the Shinasha localities based on one of their clan named Gonga. Similarly, the Shinasha claim their original homeland to be Biblical Canaan.

According to oral and historical accounts of the Shinasha, they were led by one of their ancestral fathers called Hamati who was believed to be one of the sons of Canaan (Tsega,2005). According to Tsega, Hamati was instrumental in leading the Shinasha to cross a river known as

Walel which they associate with the Red Sea. Similar to the Israelites who crossed the Red Sea after it was divided and laid open by God during the Exodus led by Moses, the Shinasha crossed the Walel (RedSea) led by Hamati and entered Egypt. They are said to have left their country in search of pasture land and moved first to Egypt where they lived for a time and moved on to Ethiopia until they reached and settled in Shawa. According to Taye (1987) cited by Wudesha Habte, in 3679 B.C the Shinasha entered Ethiopia via Blue Nile and settled to the north and south of the Blue Nile, Wellega, Gojjam and Gondar.

However, it was stated that their clan chiefs, notably Shao, led and directed all the Shinasha to settle in Shewa. Shao was said to have ruled the Shinasha in Shewa for about two decades before they were dispersed on both sides of the Abbay River and formed the Kingdom of Gongga that includes other Omotic speaking groups in the south-western territories. In these dynamics of movements, they claim their founding father to be one Shao, who begot Ashinao, Assibo, Boro and Gongo.

These descendants of Shao are said to have divided Gojjam among themselves with Ashinao taking Shashina; Assibo taking Assi; Boro Occupying Bure and Gongo settled in Gwangua. Due to population pressures from south of Abbay many Gongga groups seem to have moved to the north of the river and joined the Gonggas there. They continued their move into Metekel forced by the military expeditions from the Christian kingdom and the Shinasha reference to Canaan and Shewa indicates very early contacts with the Christian Kingdom. However, the people were given various names at different areas. These names stated in different literatures are the Boro; Dangao; Gongga, Sinicho, Seentyo, Simittichos, Sinetjo, Shinasa, Scinascie and Xinax however, the name Shinasha is their most commonly used name.

The term seems to be a non-derogative Amharic designation, derived from shi-ena-shi which means thousands and thousands indicating the multitudes of people who fled to and settled in the north of Abbey River (Ali, 1991).<sup>159</sup> Again others relate the etymology as originating from Sinicho, an Oromo appellation for the same people.:-

The Shinasha/Gongga people living on both sides of the river had lost their independence by the early eighteenth century and most of them moved to the remote lowland parts of Metekel (Lange 1982, 12). The Shinasha are today a very small group that once was part of a big kingdom

broken apart by assimilation and war and today the ‘remaining’ Boro- Shinasha seem to have a quite strong position in society who are living in Benishangul-Gumuz regional states in Metekel zone. But this does not mean that Boro- Shinasha are mainly limited to the Benishangul regional states in Metekel zone rather it is related to the fact that they are recognized by the regional government and are considered as native ethnic groups who have resided in the region for a long period of times.

According to Addisu Adame (1992) and legendary about Boro-Shinasha people stated that even if they could not protect and preserve socio-cultural practices (language, custom, tradition and beliefs) due to various influences, theShinasha are still residing in large numbers in places located in Wollega around Amuru, Nejio and HorroGuduru, Gondar, and Kaffa.

However, as TsegaEndalew (2002) cited Antoine D ‘Abbaddie and Charles Beke, Gonga is described as a language spoken on both sides of the Abbay as far as Kafa to the south. The Gonga languages include Anfillo, Dawaro, Garo, Kafa, Mao, Shinasha, Sheka, Yam and Walayta which form a homogeneous language cluster and may be divided into three main branches: Southern Gonga including among others Kafa, Sheka and Bosha spoken in south-western regions in the vicinity of the Gojeb river, Central Gonga representing Anfillo /Anfillo spoken in western Wallaga and, and the Northern Gonga comprising Shinasha. Moreover, some historical evidences show that, the Boro-Shinasha belongs to the northern Omotic speaking groups of Ethiopia (Bender, 1976).

The Shinasha people moved into Benishangul Gumuz regional state in Metekkel zone due to forced military expeditions from the Christian kingdom in 16thc and Oromo population expansion. These historical developments in Ethiopia have a profound effect on their sociocultural system and identity as well as decreasing of their population number in Ethiopia. As the result of these historical events a majority of the Boro-Shinasha were assimilated in northern Wollaga and southern Gojjam. They were subsumed into the Amharic, Agaw and Oromo speaking groups. Moreover, other challenge that the Boro- Shinasha faced was related to the Oromo expansion and resulting cultural assimilation. Right from the beginning of their expansion the Oromo had at their disposal various institutions and mechanisms of establishing relationships with the people they conquered. One among such institution by which the Oromo assimilated, incorporated and subdued peoples into their society was called the Luba Basa



institution (Abebe,2005). It was this incorporation Process or mechanism applied in Wonbera to the Shinasha. As to how and why the Oromo devised and evolve this institution remained controversial. However, Mohammad Hassen, tracing its emergence back to Buffole Gada (1546-1554) argues that it was one of the strategies devised for the sake of administration the subject peoples. Assimilating the subdued people through adoption LubaBasa was, therefore, one of the strategies of administration. Therefore, this evidence shows that as the Luba Basa institution plays a greater role on Boro- Shinasha people to lose their identity and result the increments of Oromo population in the vicinity of Wonbera woreda in Metekel zone. Most of the factors that attract migrants included land availability in the destination areas, the need to control lucrative land; peer and kin relation, the need for better life; geographical proximity of the migrants and scarcity and degradation of the land at the migrant's localities (Wodiesa and Taye, 2009).

#### **1.7.4. Socio- Economic Activities of Shinasha Community**

Agriculture has been the main economic activities of the people of Metekel. Much of the land is fertile and productive which made the area attractive to different settler communities following the Amhara conquest of the region and resettlement program. Metekel zone is a place where the resettlement program was experienced in Ethiopia during the time of the devastating famines in the 1970s and 1980s. Beginning in late 1984, with the view to avert the famine, the government launched an emergency resettlement program and relocated about 600,000 people from drought affected and over populated regions to different part of the country supposed to be fertile and sparsely populated area. Of this total, 82,000 people moved to Metekel, northwestern of Ethiopia. This area was originally inhabited by the Gumuz and Shinasha shifting cultivators. The Shinasha livelihood strategy is mainly related to agriculture where by plough farming and shifting cultivation are adopted by the local residents of the zone at large. Shifting cultivation is the predominantly common agricultural activity among the indigenous ethnic groups however; the Shinasha communities are primarily oxen plow cultivators (Ayana and Yared 2008). The Shinasha uses simple agriculture tools such as Taba; smaller hoe; Godda, Sickle and Sagursa; axe.

According to key informants from the Shinasha specifically elders, there were different crop produced by BoShinasha in the districts of Metekel zone. These include cereals, oil seeds and

food crops. The well-known food crops are finger-millet; sorghum and maize. Among these food crops sorghum has been the main staple for the Boro- Shinasha.

According to Abebe (2015) and Addisu (2015), the farmers of Boro-Shinasha cultivated different crops which had been essential types of food sources of the society are Aso'; haricot beans, Epo', and peas. In addition to these they also explained that oil seeds indispensable types of food production and crops by the Shinasha people. Such as kefa; sesame, Kata; linseed and Nuwa; Niger-seeds are the major one. Besides the aforementioned types of crops, key informants have explained that the Shinasha cultivated products like barely, wheat and cotton. Thus, the agricultural tools that they used lead to limit their farm land and productivities of their crop productions. However, gradually they increased their agricultural land and the quantity of the production for their means of subsistence. Informants revealed that the Shinasha people adopted the culture of plowing from other neighboring ethnic groups of Ethiopia; such as Agaw and Amhara. Like Among the Shinasha both men and women participate in agricultural activities. Men are mainly involved in plowing while women engage much with weeding and harvesting the crops.

They are also well known by livestock herding and craftwork which they use to generate additional income. The Shinasha society also owned sheep, cow, box; goat and hens. However, the cattle rearing habits of Shinasha was hindered by the sporadic cattle diseases and epidemics that happened in the area. According to Gebre(2006), long before the plowing becomes being part of Shinasha and Gumuz farm tradition, Tse-tsefly has been a major animal disease in Metekel that endangered the existence of cattle in the region during resettlement program between 1986 and 1991. But as the informants asserted now days herding of livestock in Metekel area and among Shinasha people of the study areas is better due to the development of medicine of animal vaccination that wipe out Tse-tsefly from the zone.

The land tenure system according to the tradition of Shinasha society is classified to two as personal and communal land tenure system. As informants explained, in the individual land tenure system "members of the individuals had the right to use the land either for cultivation or leave as fallow and communal land tenure system in which all members of Shinasha people owned communal such as virgin land, forest land area, grazing land and river banks were owned by the society as a whole that provide supplementary resource to the collectivity or shifting

cultivation” The crop production and its productivity is still at low level in Metekel zone in a Particularly and in the region in general. The basic factors attributing in the area to the low levels of the productivity include the use of rudimentary labor- intensive farm tools, prevalence of crop disease, pests and weeds, inadequate use of improved inputs and erratic rainfall.... etc.

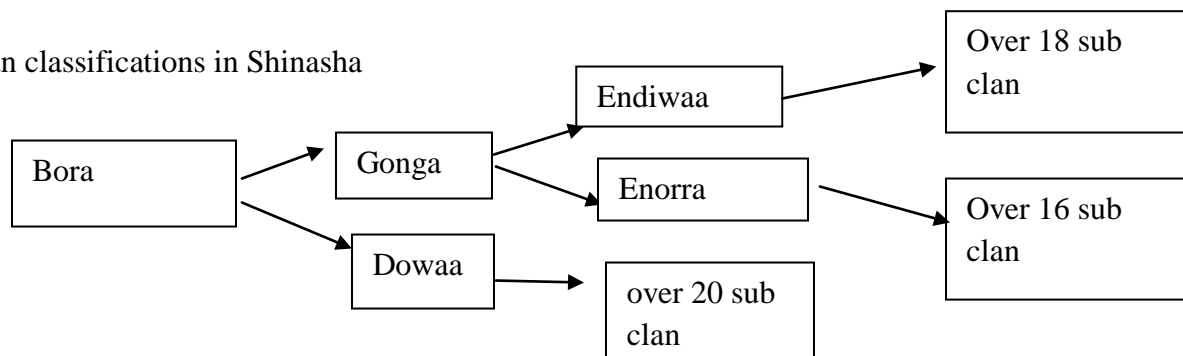
**1.7.5. Socio –Cultural Background of the Shinasha Community**

The Shinasha has their own socio-cultural organization which helps them to interact with their community as well as other ethnic groups of their surroundings. In the community the socio-cultural arrangement is attached to the strong clan structure and other self-help social groupings as to be discussed in the following sub-section.

**1.7.5.1. Social- Organization in Shinasha Community**

The Shinasha has various social-organizations. The people have multifaceted clan system which highly shapes their day-to-day activities; such as marriage practice, conflict, and conflict resolution. The Shinasha people have two main clan groups; namely “Gonga” and “Dowaa”. The Gonga clan is also referred to as “Enoraa” and “Endewaa”. Moreover, these are also further classified into various the small lineage families. The “Dowaa” has also the main clan’s system is divided into more lineage and sub lineage families where endogamous marriages among the clan families or lineage families are strongly prohibited. Among the Shinasha clans have lineage and lineage family structures having own prerogatives in marriage practice and conflict resolution. As the elderly key informants explained, the lineage families are morally and ethically competent and respected in marriage and other related issues in the community.

Clan classifications in Shinasha



(Source: Wodishe,2010)

Accordingly, marriage in the society is understood as social systems which consolidate cohesion; it is also perceived as a bond that firmly fixed and makes the interplay more cheerful. Therefore, it is considered as a means to an end (peace), though, peace is also the means and end to cheerful interplay in the community. In effect, it encourages smooth communication and interplay among the groups. In addition, the society perceived the benefits of marriage to not only to the marriage couples but also to the society.

Beyond the aforementioned advantages of clan based social organization another benefit is related to the ritual leadership. The clan leaders give their blessings in various social occasions including marriage, conflict resolution and to preserve and transfer their culture for next generation. According to George Murdock, the basic functions of family as social institution are sexual regulations, reproduction, economic cooperation and socialization/education. Likewise, the Shinasha uses their clan pattern as a mechanism of conflict resolution among the clan in order to create peace and security in the surrounding environments. Even though, the clan classification exists in Shinasha community there is no hierarchy defining the different clans' groups as being superior and/or inferior hence the existing social organization system offers equal voice and peaceful co-existence.

In addition to clan based social- organization, the people have their own traditional self-help social grouping around their surrounding communities. As informants explained, the Major traditional self- help social groupings found in the area include Dawaa, A'rra and Idir. "Dawaa" is a community level voluntary self-help association consisting of 15-30 people who come together to assist each other in different agricultural related or house construction activities (roof thatching, fencing) for one full day. "A'rra" is also the same as "Dawaa" the only difference is in the number of memberships which is limited to a total number of up to five (5) individuals. "Idir" is a voluntary self-help social institution in which members share the grief of those who lost their loved ones and / or assist in kind, finance or moral the sick or with other related problems in the people.

#### **1.7.5.2. Traditional Religion of the Shinasha Community**

The Shinasha people believe in super natural power and their creator called "Iqa'a"; God. They believe that "Iqa'a" is the supernatural being which created everything; earth; moon; stars; and

sun. Accordingly, the informants at bullen worda to the Shinasha community “Iqa’a”; God is not seen and touched but he can see; listen and know everything and different issues that the people engaged on. Thus, there is one belief that is a higher power that presides over the universe, the cosmos, human affairs, and the earth.

Before accepting Orthodox Christianity, they had their own traditional belief system inherited from the Old Testament (Abebe and Addisu, 2015). This religious tradition has elements which prescribe praying for the prevention of disease and starvation within the community and their surrounding; praying for prosperous rain not followed with flooding and erosion; praying for the river never to dry... etc. These praying systems are still done in Shinasha community. In connection to this, the elderly key informants mentioned that in the early period the Shinasha used to address their prayers to their ‘Iqaa’, or God (Mr.BD and Mr.TH). There are various prayer rituals. Among these are: ‘Guree Shuka’, which refers to a prayer ritual for preservation of their locality through slaughtering Animals by calling the name of God being at the tip of the mountains. On other hand, other belief system in the people is ‘Shodee De’naa.’ This praying and slaughtering system in Shinasha community is called “Marrova Shukaa”; slaughtering for evil spirits. Its aim is for the children to develop without disease and to prevent children from evil spirit’s attack; for rehabilitation of wealth; to promote harmonious way of life and productivity in the family; ...etc. These praying and slaughtering system was done by the recognized elders from the main clans of the people those who are highly aged as well as considered their pray and bless can reached to God (the same informants).

Accordingly, religion is all about beliefs - beliefs about creation, purpose, destiny, life, and love. What people believe in or disbelieve and the world affects all aspects of their being, including their day-to-day behavior. Hence, the universal religions which are the majority of the world people follow and believing are Christianity and Islam. Christianity was introduced in Ethiopia around 4th Century A.D during the reign of king Ezana. It was followed by Islam which was introduced 7th A.D after the exile of Prophet Mohammed from Mecca to Medina (Hejera in 632 A.D). According to Tsega Endalew the Shinasha people accepted Orthodox Christianity in 19th Century when King Takel Haymnot expanded his territorial to Gojjam, the people of Metekkel accepted the religion including the Shinasha people.

Consequently, the aforementioned informants forwarded that expansion of Orthodox Christianity religion led to dramatically changes in their own traditional worship style such as Guree Shukaa; Shodee De'naa, Marrowa Shukaa....etc. However, the traditional belief system is active in various districts of Bullen and Wanbara woredas among the Shinasha community. Again, in recent time in addition to the orthodox Christianity a few Shinasha community have adopted Protestants and Islam religion but the majorities of Shinasha community are the followers of the orthodox Christianity religion.

### **1.8. Ethical consideration**

The researcher has followed ethical principles of scientific research in the processes of data collection, data presentation and analysis. Therefore, the researcher kept the confidentiality of the selected key informants and discussants in most instances as per the interest of the informants of the research who prefer to stay confidential. The researcher asked the consent and interest of the discussants and key informants to record their sound and capture their image.

### **1.9. Organization of the Research Paper**

This research paper is organized in to five chapters. The first chapter is the introductory part of the research includes background of the study, statement of the research problem, objectives of the study, research questions, significance of the study, scope of the study, limitation of the study, description of the study area, ethical considerations and ways of organization of the research paper. The second chapter presents about the review of related literature that comprises meaning and definitions of marriage, marriage typology, types of marriage in Ethiopia, an overview of the Shinasha community that focuses on marriage types, marriage payment, incest taboos and semantics. Chapter three is about research methodology. The fourth chapter is devoted to data analysis and presentation. Last chapter includes summary, conclusion and recommendations.

## CHAPTRE TWO

### 2. REVIEW OF RELATED LITERATURE

#### 2.1. Meanings and Definitions of Marriage

Marriage relationship is one of the fundamental aspects of human relationships. According to Dyer (1983), marriage relationship refers to dyadic relationships between husband and wife defined by the status and role of "wife" in reciprocity with the status and role of "husband". Marriage is a universal social institution (United Nations 1988, 1990) through which an adult male and an adult female, generally acquire new statuses, husband and wife. The statuses the husband and wife acquire goes through from institution to companionship, that may endure and sustain in their life cycle (Burgess and Locke 1945), they play reciprocal roles to meet their material, sexual, emotional, psychological, and spiritual needs for their survival.

Actually, the companionship in the marriage relationship develops between a man and a woman is based on their purely interpersonal trust, dependency, competence, mutuality, complement, love, sympathy, touch, fellow-feeling, obligation, commitment, evaluation, regard, self-exposure etc. that create unity and integrity in diverse beliefs, values, norms, attitudes of the persons, who involve in that relationship (Zimbardo and Ruch 1980; Schneider 1976; Yorburg 1993; Foster 1960; Powell 1983). In addition, this relationship has both positive and negative sides: the former creates and develops self-esteem, satisfactions, regard, security, sense of integrity and capacity of adjustment, and the latter develops anxiety, stress, embarrassment, insecurity, aggression and even violence within and between partners, depending on how they relate to each other, how to behave to each other, how to consciously deal with conflict, misunderstanding and resolution, how much extent their interpersonal needs fulfill and the wishes to continue or discontinue the relationship.

Marriage relationship is a universal pattern of human relationship that exists in every culture or subculture around the world. Social scientists argue that it is universal, because most cultures prefer sex in marital context, and it legitimatizes the children generated by marital tie. In addition, the social, emotional, material and protective supports the marital relationship provides for its members, especially for husband and wife and their dependent children and other members, other relationships cannot. Without these supports human generation cannot continue

and survive on the earth and socio-economic and cultural progression and transmission cannot occur into the next generation and human civilization may extinct (Murdock 1960). So, human relationship experts always try to explore and examine marriage relationship in world cultures. In this respect cultural and cross-cultural oriented sociologist, anthropologist, psychologist and other behavioral scientists argue that the marriage relationship is unique in every culture and that relationship is culturally constructed and socially recognized in every society (Bernard 1973; Johnson 1976; Murdock 1960; Stephens 1963; Sills 1968; Schulz 1972).

Every marriage relationship begins at the time when an adult man and an adult woman becomes a couple recognized by community cultural norms. But community cultural norms vary enormously because of diversity of beliefs, values, and attitudes toward age at marriage for both male and female all over the world (United Nations 1988, 1990). A great deal of systematic cross-cultural data indicates that developed and highly urbanized societies prefer delayed age at marriage for both male and female, while developing and under developed societies expect earlier age at marriage for ones. In addition, most of the studies indicate that there are marked differences in age between husband and wife in their marital tie: men are likely to be older than women (Buss 1988, 1989; Baron and Byrne 1995; Harpending 1992; United Nations 1988a, 1990b).

After marriage a couple involves in marital sexual behavior. But sexual behavior also depends on the communities' cultural values, norms, attitudes and norms that the couples hold. Cross-cultural studies generalize that there are two types of attitudes toward sexual behavior: one is conservative and the other is permissive. In some permissive cultures, such as European and Western cultures, premarital and extramarital sex or homosexuality outside the marital tie is accepted, but other cultures, such as Arabian Muslims and the Philippines, strictly condemn these patterns of sexual behavior and approve the sexual behavior only within marital ties. Cross-cultural studies also reveal that there is a universal belief that the marital relationship provides the preferred context for satisfactory sexual relationship (Davenport 1987; Frayser 1985; McNulty and Burnette 2001; Widmer, Treas, and Newcomb 1998).

After marriage every couple not only consumes marital sex for sexual satisfaction and reproduction, but also involves in role relationship to meet material and social needs according to their cultural patterns. Mead (1952) uncovers cross-cultural variations in marriage role



relationship between husband and wife in the three tribes: the Arapesh, the Mundugumor, and the Tchambuli. According to her, both husband and wife of the Arapesh are gentle, passive, warm, non-competitive, are equally likely to initiate sexual relations and equally responsible for the care of their children. Among the Mundugumor both husband and wife are competitive, independent, violent, and cannibalistic. Members of both the sexes are expected to be aggressive in their sexual encounters and equally jealous and vengeful. They dislike pregnancy and breast feeding and are not tender toward their daughters. The wives lack any traits stereotypically seen as feminine. In the Tchambuli, husband and wife play opposed roles: husbands are “feminine” and wives are “masculine.” Wood and Eagly (2002) compare the behavior of husband and wife in relation to differentiation, uniformity, specialization consistency in non-industrial societies and find that role relationships between men and women across the societies are culture-bound influenced by the environment.

## **2.2. Marriage Typologies**

There are several types of marriage in the world this in codes monogamy. Polygamy or cohabitation is common in most society (Mordent 1967) monogamy in monogamy one person or man is expected to marry one woman as the name <<mon>> indicates one polygamy in which a woman has two or more spouse and its sub divided in to poly (one may marry two or more women) and polygamy is common in many societies especially in Africa and the middle east (Dick and Ginmis 2001).

There are many differences in marriage system across the world and those differences can sometimes elude to cross cultural deflation of marriage is the public acts which creates recognition publicties between among men and women and their offspring and which also creates arcing table public often legal bond between that ocular couples their children and the ktn of both families in the important senses in every society we know marriage is the original of their family the current high relate of divorce and in married child bearing family and will being of children if because carn or moss.

Boredom government and civil society other have to step in to try to take up the obligation of the absent father (Steven and Ross 1998:177).

The cause of marriage doomster that married peoples are happier healthy and better loss financing than single people much of the research o

n this equation has been done in the unified state but there are several cross cultural study at least in the developed world that yields similar finding a wide and deep body of the research conducted over 20 years has concisely found tart marred peoples will be better off than people who remain single people who divorced and peoples how will widowed first marry people make more money there is angering premium attached to marriage married people manage money are heather they live censer static ally than un married second married peoples are healthier they live longer statically than un married finally and this is perhaps of key sexually than single or widowed people even than single that are cohabiting (doubled 200:411

### **2.3. Types of marriages in Ethiopia**

Ethiopia is one of the oldest African countries. Based on the information found in Fitha Negest, Edward Ullendorff, a British scholar interested in Ethiopia, distinguished three types of marriages.

The most common type of marriage is a sir at marriage. Usually, a 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. Priest is not needed because the ceremony's led by Dayna - a judge or a civil servant. He has also power to issue a divorce.

Another, also very common, type of marriage in Amahara is '*Demoz*'. 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 cohabit with a man and act as his wife. For that she receives salary either in money or in grain. The marriage can be prolonged (with the agreement of both sides) or finished at any time by either man or 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 eligible for the inheritance. This type of marriage is often contracted by people who already have a spouse. The *demoz* 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. According to Ullendorff neither the Ethiopian Orthodox Church nor Ethiopian political elites are in favor for this type of marriage.

The type of marriage that carries the greatest commitment is called k'alkīdan. This is a type of religious ceremony called k'albe k'warban. The ceremony consists of joint communion called k'warban. This type of marriage, in contrast to those mentioned before, is irrevocable under the threat of excommunication. According to Ullendorff, it is exactly because of this aspect that k'alkīdan 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” This church ceremony is often contracted by ruling classes and clergy. Priests can only get married before they are ordained, never after. In addition, they can have no more than one wife and in case of her death, they cannot remarry.

Marriages in Ethiopia in 1960, Thirty-two years later another researcher interested in this country has distinguished yet another three types of marriages that can be observed among peoples of Ethiopia. Between 1988 and 1989 Helen Pankhurst was doing field research in Menz (eastern Ethiopia). One of main goals of her research was assessing how the revolution in 1974 changed lives of the Ethiopian people.

Except for those mentioned by Ullendorff, semanya is a very popular type of marriage among the inhabitants of Menz. 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, there was a tendency to marry off eleven or thirteen-year-old girls<sup>7</sup>. Such young girls were not prepared both physically and mentally, to start a family, so in those situations a k'otassir marriage is applied. A k'otassir marriage is also appropriate where there are not many boys in future brides' household. The future husband comes to work and live in the house of the girl. He helps her family until the girl is mature enough to give birth. Then bride and groom can arrange a semanya ceremony.

Term t'īlf is used to most parte of Ethiopia it practiced this marriage practice. that have not been arranged. In the past, this term was used for those marriages by kidnapping. The abduction

might have been spontaneous or planned by one or both partners. The bride to be was usually abducted by the future groom and his friends when she was alone; that is, when she was going for water. During the abduction, it was acceptable for the girl to scream and try to escape even if the abduction was planned and she had nothing against the kidnappers. Term *t'ɪlf* is also used for all marriages that have not been arranged and there were no ceremonies. The abduction might also be a prelude to a *semanya* marriage. That kind of marriage can often be observed in situations when the families of future spouses (either both or one of them) are too poor to prepare a decent wedding

(FithaNegest. *Nibabunatīrgwamēw* (1969/1970), English translation by Paulos (1966), 130 – 154.3 *Ytēgie T'aitu Birhan* (ca.1850- 11.II. 1918), the fourth wife of emperor Menelik II. She has played an important role in Ethiopian, especially during her husband's illness. She took part in the battle at Adwa. More about this subject: Bartnicki A., Mantel-Niećko J. (1987), 312 - 315 and Klusza M. (2005).

Marriage is one of the most important ceremonies in Oromo culture. The custom of marriage differs in various parts of the world and every civilization produces a marriage pattern appropriate to itself. According to Gemechu and Assefa, (2006:242), the most typical marriage typology in Gidda Oromo is known as 'Naqaata' which means betrothal. These forms of marriage ceremony start at the moment when it is first thought and even continuous after marriage is concluded in such, '*Ilillee*', '*Mana aseenna*', '*Minjr deebii*, and '*Torbaan ta'umsaa*'. It is arranged by parents of both bride and the groom with a great deal of negotiation

#### **2.4. Overview of the Shinasha Community.**

The Shinasha people mainly inhabiting areas north of the Blue Nile, river in what is now BenishangulGumuz National Regional State, North-West of Ethiopia. The Shinasha people relate themselves to the Gongga peoples which relate themselves to the Middle East. The word Gongga is familiar to the Boro - Shinasha. Gongga is commonly used for many centuries by Shinasha people from various localities of the Shinasha relation with other Gongga people. (Abebe, 2012).

Then this people crossed red sea led by Hamati and entered Egypt. In 3679 BC the Shinasha entered Ethiopia via Blue Nile and settled to North and South of Blue Nile, Wollega, Gojjam and Gondar. (Taye,1987). Then continued their move to Metekel forced by the military expedition

from Christian kingdom (Tsega, 2005). The native name for Shinasha according to local narratives was “Boro” as now called Boro-Shinasha (Addisu, 2000). The Shinasha have been known by different names. Among this Shinasha, Boro, Dangabo and Sinicho can be mentioned. So, in Shinasha community of Dibate district there are five types of traditional marriage which are discussed below these are: Wida, Ts’ts, Biqqa (puriyya), Giwa and ’Nataa.’

#### **A) Wida**

This type of marriage has great acceptance among the community of the Shinasha people. Wida was practiced first by the interest of the male family ask the interest of the female family. The young man’s family ensures that the family of the bride and groom are not related by blood. To confirm this, they would previously search through at least seven generations of family lineage. At present, a five-generation search is sufficient (Getachawu, 2007).

The message was sent either by letter or orally by the elder peoples. A mediator is a critical individual as bridges the gap between the two families. Once the man’s family has identified a prospective bride, they send a mediator to the young woman’s parents to declare their intentions. After hearing what the mediator has to say, the woman’s parents will impose a few conditions for the young man’s parents to meet. The mediator conveys this message to the man’s family. Arrangements for the date and place of the next meeting are also sent to the mediator, who relays the information to the groom’s parents (Sahilu, 2007).

#### **B) Ts’tsa**

This was marriage practiced by the agreement of the male and the female to take the initiative without concerning their family. At the beginning there was now how of agreement between the two families. But the young female and the male initiated in participating in the marriage due to the following factors like dalliance of the marriage, the two male and females be active in love, both families lack of money for the cost of the marriage. This was done first the boy finds the friends of the young girl to ask and arrange the date of meeting. Then with secrete without the information of especially the female family. Then the boy took the girl and move to his relatives. The ceremony of marriage was not the same day on the boy side strong ceremony took place but on the female family small ceremony took place (Yaregal, 2019).

### **C) Biqqa ( abduction )**

This type of marriage was practiced by force. This was a process when young boy loves some one girl and participates in the process without the information even from his families. He accomplishes this task suddenly supporting by his friends by searching information when and where the female moves. He got this information from the female friend places like around the river, market, millet house on the journey. The process is that as soon as when he sees the female, he said '*prerekimary*' which means now I abduct you make dirty you. (Adisu 2000).

### **D) Jiya**

This type of marriage was taking place when already agreed boy's family and female family previously the marriage. This was taking place when the boy wants to marry the girl before the expected date of agreements between the two families. The process was taking place the boy, his friends and mediators took fresh leaf in the night with great with silent sound. Unfortunately, when the door was open in the morning the groups immediately enter to the interior of the house. As a chance if they got the daughter, they took her and inter to the interior of the house,(Yargale 2019)

### **E) Nataa'**

This type of marriage is practiced when the husband of a woman died. The question was raised for the woman forty days after the death of her husband the marriage was practiced by agreement. First the woman asked to marry and if she refused, she was not forced. But if the woman agrees the marriage the process was took place according to the culture of the community. (Tilahun ,2014)

## **2.5. Marriage Payment**

There are different types of marriage payments which including bride wealth or bride price dowry and other dowry is teamster of parental property at the marriage daughter dowry centrists with the related concepts of bride and dower whir bride price or bride services is a payment by the groom or his the progeny settled on the brides her by the groom at the time of marriage and which reaming a type of confusing found the nature of which many vary widely this found may

provide an element of financial security in wider world against a negligent husband may event any (Philly 2002:225).

### **Bride wealth (price)**

It is a payment made a groom or the kin of the in order to ratify material of social and symbolical well of exchanges between the two inter marriage families it consolidates friendly relations between them provides material pledge that symbolizes her worth to the community and provide the level of compensate to her natal family for the loss of her labor and company (Goodrs and Tabidha, 1995:211).

In some societies with descent group peoples enter marriage not alone but with the help of the descent group descent. Group members often have to contribute or after the marriage from the husband and his kin to the wit and her kin. Another word for bride wealth is bride price. But this term is inaccurate because people with the custom do it usually regard the exchange as a yare they don't think of marriage as commercial relationship between among and on object that can be bought and sold (Kottak, 2002:225).

### **2.6. Incest Taboos**

Taboos the most universal prohibition is that on mating certain kinds of kin mother and sunbather and daughter and sister and butchers the taboos on mouthing between kin always them beyond this immediate family group however these prohibition on matting between people classified as relatives are incest taboos. Because conferred by marriage incest taboos effectively prohibit marriage certain kin (Serena Nandi Richard Warms. 2007:209-210).

There have been some vary usually explanation to the taboo matting and marriage among members of the nuclear family brother sister marriage was practiced by Egyptian royalty in traditional always a society and among the Inca in Peru although there are numerous explanations for their cases brother- sisters marriage probably served to keep family wealth and power intact limit rivalries for succession to kin ship (Ibid)

### **2.7. Semantics**

Semantic Analysis is a theory and method for extracting and representing the contextual-usage meaning of words by matrix analysis applied to a large corpus of data. They believe that the

underlying idea is that the aggregate of all the word contexts in which a given word does and does not appear provides a set of mutual constraints that largely determines the similarity of meaning of words and sets of words to each other. Word and passage meaning representations derived by semantic analysis have been found capable of simulating a variety of human cognitive phenomena, ranging from developmental acquisition of recognition vocabulary to word-categorization, and sentence-word semantic priming (Landauer, 1997).

As a practical method for the characterization of word meaning, semantic analysis produces measures of word-word, word-passage and passage-passage relations that are well correlated with several human cognitive phenomena involving association or semantic similarity. He emphasizes that the correlations demonstrate close resemblance between what semantic analysis extracts and the way peoples' representations of meaning reflect what they have read and heard, as well as the way human representation of meaning is reflected in the word choice of speakers. As one practical consequence of this correspondence, semantic analysis allows us to closely approximate human judgments of meaning similarity between words and to objectively predict the consequences of overall word-based similarity between utterances, estimates of which often figure prominently in research on discourse processing (Dumais,1997).

Semantic Analysis, as currently practiced, induces its representations of the meaning of words and statements from analysis of utterances. None of its knowledge comes directly from perceptual information about the physical world, from instinct, or from experiential intercourse with bodily functions, feelings and intentions. Thus, its representation of reality is bound to be somewhat sterile and bloodless. However, it does take in descriptions and verbal outcomes of all these juicy processes, and those words have reflected such matters unintentionally, semantic analysis has at least potential access to knowledge about them (Landauer,1997).

The representations of passages that semantic analysis forms can be interpreted as abstractions of "episodes", sometimes of episodes of purely verbal content such as philosophical arguments, and sometimes episodes from real or imagined life coded into verbal descriptions. Its representation of words, in turn, is intertwined with and mutually interdependent with its knowledge of episodes. Thus, while semantic analysis's potential knowledge is surely imperfect, we believe it can offer a close enough approximation to people's knowledge to underwrite theories and tests of theories of cognition, (Dumais,19 97).



## **CHAPTER THREE**

### **3. RESEARCH METHODOLOGY**

#### **3.1. Introduction**

This study utilized a qualitative research method with ethnographical research approach to understand the experiences of marriage practices. Qualitative research aims at describing and making sense of interpreting (reconstructing) in terms of meaning that the subject expresses (Thyer, 2001).

The study employed purposive sampling strategy to identify specific study areas in Bullen Woreda. Purposive sampling is mostly effective when one needs to study a certain cultural domain in which participants have knowledge and expertise in socio-cultural practices of marriage in the Shinasha community. The primary and secondary sources of data were used for the study. The primary data were collected through key informant interviews and focus group discussions and observation. Ten key informant interviews were conducted with individuals who had expertise and good knowledge of marriage practices. The key informants include elders, women, woreda head of culture and tourism office.

To conduct Focus Group Discussions (FGD), carefully planned FGD discussion points were designed to obtain information about marriage practices. The FGD was an appropriate method to obtain different opinions of the respondents with the necessary for deeper understanding of the traditional marriage practices in the Shinasha community with existing justification. Furthermore, the secondary data were collected through document analysis and the review of literature. The contents of published materials were used in the process of data triangulation. Again, the response and experience of the participants of the study were interpreted and analyzed carefully to avoid potential bias of information.

#### **3.1. Research design**

This study utilized a qualitative research design with a descriptive method to describe the linguistic and cultural analysis of traditional marriage practices of the Shinasha community and to meet the designed objective and answer the research questions. The researcher adopted a descriptive method to get in-depth understanding of the natural phenomenon in its socio-cultural background, or natural setting.

### **3.2. Participants of the Study**

The sources of the data were elders, women and youths of the Shinasha community of Bullen woreda, Metekel zone of Benishangul Gumuz Regional state.

### **3.3. Sampling Techniques**

The researcher employed purposive sampling techniques to select the research site and participants of the study. The researcher selected the Bullen woreda, Bullen town purposively. The data collection took place in Bullen town of kebele 01 and 02. This is because the researcher knows the areas very well since the researcher has lived there. Besides, there would be no problem to communicate easily with the society during data collection.

### **3.4. Instruments of data collection**

Three data gathering tools were employed to gather data in this thesis. Primary data were collected from key informants, focus group discussion (FGD) and field observation from the speech community. .

#### **3.4.1. In-depth interview**

In qualitative research, interview is a major instrument of data gathering (Creswell, 2009). In this study, the interview was conducted in Shinashegna language because of its suitability to the study population. Ten key informant interviewees were selected to cross check data and to get rich information from individuals who have expertise and good knowledge of marriage practices. The key informants include local community elders, men, women and youths. The in-depth interview were conducted in dialogue format to gather appropriate responses on the essence, current state and the reasons why people get engage in marriage practices. This dialogue (conversation) enabled the informants to feel free, relaxed and confident. The researcher and the informants were used flexible program. Finally, the audio taped data was transcribed by the researcher.

#### **3.4.2. Focused Group Discussion**

Focused group discussion (FGD) was another relevant data collection tool that was used to gather relevant data for the study. FGD enables to have relatively naturalistic exchange of idea

which comes from on peoples live or real experiences, thereby providing insight that cannot be obtained by other methods (Wilkinson, 2004)

Therefore, FGD was arranged with the purpose of supporting the data obtained through other instruments. Three FGD groups consisting of 6 individuals in each were arranged. The participants of FGDs were selected purposely from the district based on their age and the knowledge of the individuals. Besides, recommendations from the administrators of the Shinasha community in Bullen district were taken into consideration in selecting the informants. Men and local elders who have the experience and participated in marriage practices were involved in the first FGD. The second FGD contained women who lived in the town for more than 20 years. Young Boys and girls were participated in the FGD. These were done for the purpose of managing FGDs properly and creating conducive atmosphere for active participation of group members. The researcher prepared semi-structured focus group discussion points and posed them for the participants of FGD so as to get appropriate information on how marriage practices take place in the shinasha community. The researcher himself has conducted all the FGDs, and during each FGDs, the researcher strived to elicit the views and ideas of each participant by asking additional probing questions based on their responses.

### **3.4.3. Non-participant Observation**

Observation is the one and an irreplaceable for most studies particularly if it is participatory, it is the best method to build rapport with the informants according to Marshal and Rossman (19 89). Observation is the systematic description of events behaviors and artifact in the social setting chosen for study. As observation is the hallmark or research to know the action and situation of a particular community nearby. the research was conducted using non-participant observation. In this study, non-participant observation was used. The major activities performed during the fieldwork were selection of districts and villages, contact with members of the community and identification of the scenes where marriage events happened, and observation of marriage practices of the community. On some occasions, the researcher recorded video and used notepad to take notes.

### **3.5. Procedures of Data Collection**

To get the needed data for the research, the following steps were followed. When the data collection instruments were prepared, the researcher relied on the objectives of the study, review of related literature and his experiences to design the interview and focused group discussion. Before interview guiding questions and focused group discussion points were used to collect the final data for the study, they were given to colleagues to check if there are weaknesses in the instruments. Further modifications were made by taking the comments in to account. Questions are posed for group discussion to get accurate information. After that, interview with the selected people was conducted. Those interviewees volunteer to be audio recorded were recorded in order to gather accurate information.

### **3.6. Data Analysis Procedures**

According to Creswell (2009), qualitative data analysis is conducted concurrently with gathering data, making interpretation and writing reports. After collecting the necessary data using the three data gathering tools, the researcher categorized, combined, synthesized and analyzed the data descriptively. Before the actual analysis of data, the collected data were sorted and categorized in accordance to their type or themes. For the sake of clarity and convenience, the data that were collected were transcribed, compiled and further elaborated into meaningful and patterned information soon after the completion of that particular data collection session.

## CHAPTER FOUR

### 4. DATA ANALYSIS AND PRESENTATION

#### 4.1. Marriages among the Shinasha Community

The Shinasha community has vast and rich cultural as indicated as it has been described in the section description of the study area. Marriage is one of the most important ritual in the Shinasha culture, and it is called in Shinash '*Bar-Deqia*'. Marriage is highly valued among Shinasha community. They believe that the most importance of marriage is for child beerring. The community argued that this is the solution of death that men where the child the father will secede his controlled property and take the responsibility of his father. As the data gained through in- depth interview shows, marriage between close kin or relative up to seven generation which is called endogamy is not allowed in the Shinasha community. Similarly, marriage with in the some clan is taboo – they call it in local term *Nuwa*. So, marriage among the Shinasha community is exogamy. That means marriage outside of the clan interaction with in both side is culturally approved. Different informants give various explanations on the significance of marriage, including for child rising, income generation and so forth.

My informants' ones expressed that monogamy as a common type of marriage among Shinasha community; whereas polygamy is also practiced when men have enough economy to manage his household living. This implies that a man can marry more than two wives if his wealthy allows him. Besides, this types of marriage is conducted a women and a brother of a dead brother to preserve the children and the wealthy of the dead person within the family to avoid abuse by the stepfather as well as to avoid other clan linkage with the family. Moreover, when the husband's wife is sterile, the husband is forced to marry another women to get children.

#### 4.2. Pre –Conditions of Marriage in the Shinasha Community

The participants of the focused group discussion mentioned that there are different pre conditions which are necessary for the different types of marriage system in Shinasha community. For instance, in widaa (betrothal) types of marriage, families of both the bride and the bridegroom arranges the contraction for marriage. Here the bridegroom's parents take the initiative to select the bride and her parents socio-cultural background. Before marriage agreement is made, both parents research whether they have bloodline or not. They count their kinship seventh up on the

father's lineage and three on the mother's lineage. In the case of tsitsa, it takes place without the information of the girl's and the boy's parents. This type of marriage system happens when a boy is ready for marriage and selects the girl whom he wishes to marry.

There is a ritual song that is celebrated by the community once a year to welcome a new year, which is culturally known as *Coch –Dubia*. This song provides ample opportunity for a boy to select a girl whom he decides to marry. After a boy selects a girl, the boy gathers information regarding her village as well as her family and tells his family. This is not the only pre-conditions of marriage in the Shinasha Community, but there are also other different conditions associated with behavior and working habits of a person who will marry. Accordingly, the bride's group should not be from the same clan, the boy would be physically strong, have a good behavior, a hard worker, healthy and sustained from those activities in the society. The girl is also expected to be 20 years matured, hard worker, silent, shy, honest, truthful, and have certain skills of domestic activities.

In addition, she is expected to act according to the socio-cultural norms such as to be virgin, sociable, respectful and obeys the ethical values, and traditions of the Shinasha community. The average age of marriage for the girl is between seventeen to eighteen; whereas the average age for the boys is between eighteen and twenty. Therefore, it is after deep investigation that the both families of the boy and the girl make a decision for marriage.

As recorded by an informant (Mr.BM), there are different forms of marriage payments such as money and cattle. The same informant expressed that the kinds of marriage payments is decided by the two families of the couples.

Another informant (Mr.MH and Mr.GR) stated that the boy's family pays bride wealth in the form of money and cattle for the bride's parents based on their economic status. In cases where the boy's parents have a low economic status, they may be helped by their relatives to pay the bridal payment or they pay the minimum requirements by themselves. On the contrary, the boy's parents make an betrothal engagement by providing a gold necklace as a gift for the bride as a sign of the final agreement which symbolizes their becoming of a husband and a wife. One of my informants (Ms.BF) explained that the Shinasha community has traditional marriage ceremonies

which have descended from past time and attached to the wedding ceremony. The wedding day is the very important day in the life of both the bride and the bridegroom.

### **4.3. Marriage Types and cultural values, norms, customs among Shinasha Community**

According to participants of the focused group discussion and a few informants, they described that the Shinasha community practices five types of marriage systems, namely Widaa, Ts,tsa, Biqa, Natta and Jiya. These marriage types are described below.

#### **4.3.1. Widaa (Betrothal) Marriage**

As to FGD participants, this type of marriage is a formal type of marriage conducted by the arrangement of both parents. It has a great role for family formation and most community members of the Shinasha prefer this form of marriage. The data gained from in-depth interview also shows that widaa is a form of marriage mostly arranged by the parents of the bride and the groom with a great deal of negotiation. According to my interviewees, the Shinasha tradition has pre-conditions of marriage in which the boy searches the bride and tales for his families and his parents. The family's count back seven generations to make sure that the families are not related by blood in the mother or the father line. Once this level is done. The boy's parents make contact with the girl's parents through mediator called *Adrasha*.

*Adrasha* is a local elder who has an experience to convince and negotiate people in the area. They go to the girls parents' home in early morning by holding runner locally called *Tareffa* and ask if their daughter will marry their son; the father of the girl ask some weeks for looking and interpreting dream and omen that are called locally *Guma* and *Milka* respectively. This process is called *Wertsilaa*. If the dream is not good in that time and if it is interpreted as bad, her father refuses the marriage; but if the dream and omen are interpreted as good by elders, her father would appoint them to come after some weeks.

The engagement will take place in the home of the girl's parents. The girl's parents prepare food and drinks called *dawtsa*. The parents of the boy also come with *adrasha* -they come in early morning by holding coffee bean, soap, salt-bar, and sandal. As they reached to the girl parents' home, her parents take the property brought by the boys' parents and give them a chair and start talking different issues including the sum of jeweler' silver cross (*maskaliya*) are general of bride wealth called *barshuya* to be paid to the girls parent. In previous times, barshuya was paid based on the economic status of the boy's parents. Poor parents used to pay three Maria Theresa

taller (uba), medium families used to pay six Maria Theresa talle, and rich families used to pay eight Theresa. These days, it reached 3000-10.000 birr given by parents as bride payment or barshuya to the girls parent.

After both parents negotiate on the amount of jeweler and bride price, the girl signs on the paper to, express her willingness to be his wife. The boy put necklace made of gold to her neck to express his final agreement. After all this is done both parents fix the day of the wedding usually a year after the engagement until the boy's parents prepare the expected bride wealth the boy's parents offer goat or bull based on their economic status to the girl's parent. It is known as *olcha* which is used to solve on the day of return home after marriage takes place during holy days like meskel, Christmas, Easter and other holidays. The groom offers goat. Honey and coffee beans for the parent and cloth for the bride. The also groom supports the girls' brides' family during harvesting time the girls brides family informing the day harvesting.

My in-depth interview informants informed that when the wedding comes nearer to one month or twenty (20) days, the young friends of the bride will be invited to come to her house at night and practice the song which is called *Kochi chasha* literally means (cursing the decent); the boys and girls of the community gather and sing in the house of the bride and the bride groom praise him and his relatives will degrade the bride and her ancestor in their songs. The reverse is true of the singers on the side of the bride.

According to FGD discussants, one month before the wedding day, the groom requests his age mates (toha) as ascorts (amamotta) to travel with him to take his bride. In addition, it is his responsibility to choose the best man (minjjya ). The groom family and both parents of the bride and groom start preparing something necessary for the wedding day including the traditional drink *dawetea* ,*areqe*, *bordya* (*meed*) food. The site of the ceremony is limited by their economical level and both families invite their close relatives, neighbor, hoods and other people to take part in the ceremony and share their happiness.

FGD Discussant said that a week before the wedding day, the bride starts washing her cloths arranging with in style called *aareya* and complete her unfinished works like traditional clothes and materials like *foor oulea* (butter gourd) and so on. The community member in neighborhood of both parents helps the mother of the bride and the groom by preparing local drink. They also



fetch water, collect fire wood and carry out some domestic chores in the house. They also help to construct the temporary tenk made of stick which serves the couples and his companions. The bride and her friends often discuss about the departure of the bride from her parents' house which is inevitable. During this time the bride and her friends express their deep sorrow often by a sing breath-taking melodies.

Participants of in depth interviewees described that in the morning of the wedding day, both parent slaughter oxen, but the number of the oxen is based on their economic status and the size of invited. After 3:00 am or 4:00, the invited guests start coming and also the groom companies get hard to travel with him and the girls start singing (*duba*) and dancing while the comparisons will provide food and drinks the bride groom then will dress the cloth specially cloth made of cotton and hold stick called (*jiyi gumba*) with spear and put butter on his head. Later on the bride groom with his *minjya* or best man sit on mat on the front of father –mother and other elders of close relatives and they will bless him by holding butter on *tereffa* and *dowtsinaewro* means traditional drink with gourd and the father of the groom shouter cock (*baki oura*) in front of the door and prays for goodness of the road and successes. When the bride groom leaves his house with his companions. The girl will accompany him by beating drums singing and resounding (*illila*). The bride groom and the best man go by mule while the companies sing songs and spraying the traditional sound instrument turka and *bamba*. Then precede to the bride home the bride on her part in her marriage ceremony and to inmate it by songs.

Informants described that when the groom and his companion arrive at the house of the bride's family, a certain procedure should meet them. That is the hoe bride with her friends will come at the gate of the place reserved for the companions and beat drum. By doing this she bars the bride groom and his companions for entering the house of her family. Such activity is called *fangse etsaa*. She will do this until she gates a certain sum of money from the bride groom as an entrance. After some fixed money is paid the bride groom and his companions will sit on temporary staying room *dasiaa* and provide food and drink like *dawutaareqea* and *bordya*. After they finished that. They provide the groom pide money repast as value of repast known as *marri-kawntsa*.

Interview informant said that companion together with girl's parties sing and dance. Next to this the bride and groom sit on *am at* in front of the mother and elders and tak bless. The person who

bless them bless as *ieko etna shamonte tawon wotora, satoko sakoko suwara*. That means literary you should be like body and cloth and produce and reproduce as ape and chimpanzee. After the completion of the blessing process, the elders from the brides' side demand *miniya* or best men to be named. The manila and becomes his willingness to be as a brother of the bride. If he has assister, he will take on oath in her name to take care of the bride as his own sister. In addition he receives an oath to help her in her problems. If he has no sister he swears by saying that the same kind of treatments should come to my self later on the gift prepared by her parents known as *gonffa* are seen and counted which included bed cloth and mule and other house utensils and seven to them the invited people offer money her parents. On the end of ceremony is called *gumatta*.

After the *miniya* received the oath and the gift was offered by her parents. The bride walks with her best man under the newly bought umbrella and mounts her on mule by the help of the best man. The companions take all the material given as dower or gift and from them by his younger brother (warssa of the bride). If not the relatives son the butter gourd. Once this all is done they start moving to his parent house. When they arrive at the rivers the best man halt the brides mule and as the groom to take promise the gift for bride the something is done when crossing every rivers.

According my informants on the arrival at the groom house. The grooms sister and her friends sing as *awaro nay warre* the courageous or hero son will come and also defame the bride the companions present the *gonffa* (gifts) and count it in front of the relative. The song was continue and the mother of the boy take the *jiyi gumba* and spear from the groom then the couples with their best man will stand and his mother or other elders round the *jiyi gumba* and spear over the head of brides. The bread with different things like gengble (*zanzgbila*) salt bar (*beriedanda*) *toci marra domettis marra* and *billa* and put on the brides to bit.

This process is known as *akmaash – shaatisa*. Then they entered and sit in the leaf covered the tempera house and stay some minutes or time. The elders gather and prepare to bless. After elders take place they entered to the main *shabtis* house. Then the grooms family and elder relatives, give blessing and wish the best for the couples as similar as previously done by her parents' house by holding *dawtsa* with *wancha* and also *terffa* with butter. After the completion of blessing the bride stand with their best man and kiss the head of the elders and collect one or

two birr from each individual. The process of kissing head is known as *tock jobaa* the escort and the gust enjoy themselves with fast till the morning.

While singing and dancing they well white know traditional dancing *gucha*, *qaffa* and *bamb gura*. That night the boy deflower the girl. The bride's secret is used to take the blood to proof her virginity if no proof of virginity is found the husband her wife with all angel and forced her to reveal who for we read her the husband has the right to divorce her but in most cases it is resolved by involvement of elders in setting conflicts that enabled the person who deprived the virginity to live in peace full manner with couples. The process of taking virginity is known as *gash daqae* in local term. If she is found virgin the groom and the best man shoot of the gun to declare her purity then the best man with other secrets meaning ( he reflowed her virginity ) by holding the secret which had the sing of virginity.

Focused group discussant mentioned that in the next day of the wedding, the best man and other friends go to the brides parent house singing the same song that they sung at the grooms house by congratulate the girl family for the virginity of their daughter and their proper up bringing in the same day in the grooms house the groom and the bride will after clothe for his father, mother, and other cloth relative. Which was the cloth relative will give gift for the brides in the form of cash or animal like cow-goat, sheep and other based on the economic status. After two or one week the bride family invite the couples to return home ( *maakinda* ).For return home the groom parent go at that will be slaughtered at the house of the brides parent and cloth for her parents and other relatives. His mother's also prepare *areqea*. In the day of their return the two couples with their best man and other few friends going to the bride family house by holding those prepared things and well come by singing.

The young girls and her parents receive the properties from them and permitte to sit and they provide food and drink. The groom the bride and others who traveled with them do not provided sleeping room while all of them sing and dance till morning. In the morning the bride often cloth for there at individuals and take gift from them one week or two week. After returning home her parents send food prepared of *dorowta* with *agilgile* drink (*areqa*) and goat to the groom parent house which is generally called *mishi banea* literally food allotment.

#### 4.3.2. Tsitsa Marriage

It is one of marriage practices among Shinasha community. Participants of the focused group discussed that it is informal but widely spread and mostly practical. This time because it does not take more time and expenditure. This type of marriage is conducted with the agreement of both couples or the intervention of third party for persuasion and negotiates them. Most of the time women act as middle man negotiator because the majority of people believe that women have a good ability to convince women than men.

Informants stated that most of the time. This type of marriage takes place based on the interest and willingness of the girl and the boy sometimes forced marriage in Shinasha tradition. This type of marriage happen because of different reasons. Hierarchy of persuaders by taking and reflecting true or false arguments made young girl to believe simply when the person chosen by the girls' parent was an old man and the girl refuse to marry him. She will marry for similar age group who asked her immediately. If the girl have boyfriend but her parents do not approve it and reject the boys' marriage request. This type of marriage could happen additionally if the boy is from poor family and she is from rich and he is unable to pay the bride wealth but the girl and the boy have love for each other. She follows him without the consent of her parent.

Interviewees mentioned that after the boy or other third person convinced her by different means they appoint the date of marriage and she tell to the girl of the village and in the date of the marriage the girl wait in her friend house by similar time. The boy will gather his friends by selecting best man and travel to her village to take from her friends. Then the elders bless them and give to the best man to take care of the bride as his sister in every challenge. They take the on mule to his parents' relatives' house. In every river his best men ask and make the groom to promise gift to the bride similar to that of *widda*. After they reached to its relatives' house. Prepared and waiting them and provided food they drink his entire friend couples. At that night the boy deflowers her virginity. In the next day. The boys Parent send elders to her parents to inform the existence of their daughter from the boy's parent.

The elders play a great role in negotiation by giving many examples in the overall information about other married couples with some type of marriage. They convince them to take an appointment for negotiation. Then they appointee them to come after two weeks. As the meeting

day arrive the two starts traveling in early morning by taking coffee beans, soap and salt bar with *adrasha*. The elder who carry message to the girl's parent house father of the girl call his brother or other relatives and wait them before starting to talk about the bride wealth. Primarily the father of boy will be penalized for taking their daughter without their consent. Then the elders in both sides negotiate both parents by taking and sharing different issues on their experience. The jewelry given to the girl is based on the agreement of the couples but fathers of both parents are agreed on bride wealth.

After negotiation with each other the father of the girl prepare feast and invite the couples to enter the home. In the day of home entrance the couples travel with the best man and escort. As they reach to her parents' house they well become provided food and drink. Then the escorts tart playing and dancing with youths of her parents' side. The couples put pus signature or written paper and receive blessing from their parents and elders. They kiss the mead of elders. Then turn to the boy's parents and after the weeks the couples and the best man invite for return house and they bring cloth for her parents and take their girls.

Case of the informant, the informant is 48 years old woman she married her husband through *tsitsa* marriage type. Most of the time this type of marriage was conducted by the willingness of both couples and sometimes with the involvement of middle man. The owner of this story is Levis in Metekel zone Bullne Woreda the main aim of this case is to understand the role of tsetse informant formation.

When she was agir, she had best friend who was grown with her in the neighbor. She loves him too Mach and, he loves he's so much. They stayed two years with love one up on time in 1975 when she was 18 one person asked the girl through his aunt who live in the girl's neighbor. She was not interested to marry him while she had a boyfriend. Repeatedly her aunt asked her again and again. When asking his aunt tells the positive side of him, she said to the girl if you marry him you live as a queen. He is hard worker, rich, good behavioral but the girl refused the idea of the aunts of the man and feel upset. And then she told to her boyfriend to marry her but he was not ready in that time. In the same time the 31 years old man sent elder to her parents and her parents accepted the request and fixed the betrothal date for him, one month later. She heard and asked her father and he said you will marry this person. He is serious person her manage the home in good manner. But she refused her father by saying this person is not my equivalent.

One week before the fixed betrothal date the aunt of the previous one asked her again. In this time, she is so confused and asked the women to give one day for thinking and she think so much and in the next day she expressed her willingness. Then she married him before betrothal date set by her parents reaches.

They started to live together as the women told. He is rich man. Hard worker but he was cranky or fractions man. hey fought each other all the night. He beats her and she skipped to her parents, house but her parents forced her to return to his house. Her choice when marriage was conducted. They have seven children now. Until now she is not interested by her marriage and expressed her regret. Children are the building block of family, so she lives with him for the sake of her children as she stated. Marriage is good in every person life so marriage, peace respect are sides of some coin they don't seen separately, economy is good but economy without peace, respect and love is less.

#### **4.4.3. Biqa (abduction) marriage**

It is another form of marriage in Shinasha community. Unlink *widaa*, *Biqa* is an informal marriage which does not follow the long procedure. As my in formats description this type of marriage creates psychological, physical, social, and economic problems on individuals. When abduction done the person is out of her chose either she had future plan or her plan was failed. At this time, she should be mentally affected the boys relatively and her relatives fight each other which are physical damage. The girl is kid upped by someone, with the assistance of his friends this type of marriage is against the interest of the girl and her parents. These abduction takes place on the marked roads around streams or water fiche forms /fields/ fire wood collection road and other place. My informant claimed that Biqe happen due to different reasons when parents of the girl reject a marriage request of the boy, the boy desire to take before the fixed date of the marriage a boy love the girl but she refused him a boy does not have money to give bride wealth for her parents and provide jewelry for the girl.

According to FGD discussants, the his friends are gathered and caking beach to defend possible relation and resistance which may come to them. The girls relatives how ensure the kind apery provokes the incident by beating the girl and takes her to somewhere unknown place. May be his relatives' house, in the next day an able who does not belong to both sides will be sent to the

girls parent and talk on different related issues. In the village and other areas with the girl's father, the elder tell the father of the girl as his daughter is married for someone else by spec ting the identity of the boy his job his clan and the family of the boy. But the father of the girl shows his dills agreement and refuses negotiation. After a long talk he confirms the message and appoints the day for meeting.

In the day of the meeting, the parents of the boy penalized for their long action like that of tsetse, but. The penalty of bite is more saver than tsetse after the negation was done the groom, parent suites the couples by preparing medium feast with the presence of their relatives and other peoples, the couples are invited to come with their best man and escorts hem the bride's parents them the elders and her parents bless them then the bride after the cloth like that of wide and tern Biqa to his parents' house by taken s their gift.

Case of my informant. *Biqa* is marring girl without her willingness and her parents' permission the marriage request not accepted. Was married her husband by *Biqa* (abduction) neither she nor parents are willing and permit to marry him. She is widow now and lives with her parents and is 27 years old in Benishangul Gumuz region Metekel zone Bullen Woreda

. According to Shinasha culture the father do not refuse someone simply. Due to this reason her father takes the message and study the boy's behavior his families.. But he had no any job even with his little farming he is not successful. But to this reason her father send refusal message for the elder to inform the boy's parents. Not only her father had she also refused him because they are not in the same age group. He was around 28 years old. After her father refusal he asked personally, but she refused him. Again he asked he by other person but she hadn't changed her idea, after a week the day was Saturday the boy and his friends gathered and wait for her on road, she was going home from the market with her small sister and they meet her on the road and commanded her to go with them. But she refused them. The they kidnapped her and taken to hinnies house the place called wombera. She stayed there for two weeks till his parents finished negation with her parent and come to his parent house. After negation the two couples are called to her parents' house and after all this they started to live to gather in their own house.

Asher father told her. He was lazy man he had no income source and he was addictive of echoism and he good was provide by her parents. She loess him until they lost had a child. After

the first child was born. They lost money to buy cloth for the child and until his six years he wears his father's, because of this factor. The conflict was severed from time to time leads to divorce and they are divorced each other. Now she has one 8 years old son and the son lives with her. Generally forced marriage is not as much good role in family formation this woman dependent on her parents at the age of 27 and also her son is absent from school. Psychologically, she is affected,

#### **4.4.4. Natta (inheritance) Marriage**

Natta is another form of marriage system in Shinasha community. This marriage is conducted between woman and the brother of deceased husband. The *Natta* marriage practice does not take the marriage ceremony. According to the informants expression *Natta* was conducted for the reason of preserving the children of the dead brother. *Naata* marriage inheritance is the customary way of marriage which refers to the remarriage of widows to their brother or close male relatives of the late husband as well as the adopted person in the family. *Naata* inheritance can be practiced based on the socio-cultural practices of the society. In fact, '*Naata*' marriage practice is one of the different marriage systems among the Shinasha community. The '*Naata*' marriage happens only when husbands die and there are *naata* to be inherited.

According to key informants explained the Shinasha community understanding of '*Naata*' marriage practice is in the Shinasha community, the death of husbands usually gives *Naata* to '*Naata*' marriage practice whereby they are often inherited by their brother or close relatives of late husbands. The same discussants revealed that the closeness one has to the deceased husband; determine the potential inheritor and whether the younger or elder brother is preferred to inherit the widows. In those instances where the elder brother is dead the younger brother is the right person to inherit the *Naata*' vice-versa. Informants revealed that '*Naata*' marriage is experienced in Shinasha community for long period of time. In connection to '*Naata*' marriage practice of Shinasha the husbands have marital rights over wives but caring for their children is the responsibilities of the enter families and relatives. Thus, after death of husbands the *Naata* are inherited by their brother or close relatives of their late husbands. In those conditions where by their husbands do not have brothers or close male relatives, the *Naata* are inherited by a person adopted by the deceased inheritors. This is justified as a way of keeping his name alive.



Basically; this naming of children fathers is applicable for those husbands who were deceased without giving birth.

#### **4.4.5. Jiya marriage**

This is another type of marriage performed in Shinasha community. According to the key informants alone participated to inform this because this type of marriage is practiced in this time elders above sixty year old as they informed this type of marriage had a great role in family formation. It is performed by the consent of the family. and during that time families is organized by clan and support each other even conflicts is resolved simply to perform this type of marriage. After he accomplished the preparation and studied the girl and her family's background he gathers his friends or age mates and suddenly travel to the girls parents' house early in the morning by carrying the leaves and *Jawaa* and stand at the door before her parents wake up from the house members. As someone open the door immediately the entered to the house without permission and encircle the *largo tar* and sit down in there. As they sit circling it the husband would handle branches of leaf and *Jawaa* literally walking stock that distinguish him from other unity this time the parents of the girl do not have any information. Afterward elders of the village tell the girl's father that they have guests in their homes that they come to ask his daughter. According to Shinasha tradition. The person who asked the girl by Jiya is not refused. Then the father of the girl. Something expected from and gives the bride immediate. For them

#### **4.5. The Semantic Analysis of the Traditional Marriage Practices of the Shinasha Community**

There are different directions within the general field of semantics as such and different authors classify the field in a slightly different way. According to Lyons (1995) , semantics as the study of meaning and linguistic semantics as the study of meaning in so far as it is systematically fixed in the vocabulary and grammar of natural languages.

According to Cruce, (2000:15) semantics divides into three subfields: lexical semantics, grammatical semantics and logical semantics. Lexical semantics focuses on 'content' words (tiger, daffodil, inconsiderate) rather than 'grammatical' words (the, of, and). Grammatical semantics in turn, studies aspects of meaning which have direct relevance to syntax. Logical semantics (also called formal semantics) studies the relations between natural language and formal logical systems.

Semantics, as a branch of linguistics, aims to study the meaning in language. As one knows that a language exhibits a meaningful message because of the semantic interaction with the different linguistic levels phonology, lexicon and syntax. There are seven types of meanings namely; conceptual, connotative, social, affective, reflected colligative and thematic (Leech, 1974). He made a significant distinction between two meanings: one is conceptual meaning which is known as denotative and tied down to the grammatical structures of a sentence. This indicates that denotative or linguistic meaning is direct or literal whereas the social meaning is implicit and is dependent on the context of usage. Semantic analysis deals with the meaning of words and sentences, the ways that words and sentences refer to elements in the world. "Meaning" in these discussions is usually associated with semantic. Therefore, this study presents semantic analysis of literal and social meanings of words that are related to traditional marriage in the socio-cultural context of the Shinasha community. The literal and social meanings of the words are explored.

#### **4.5.1. The Literal Meaning**

Literal meanings of a word refers to the meaning of a word based on semantic information that we have from our knowledge of the native language. No consideration of context is involved (Griffiths, 2006:6).

<b>Words</b>	<b>Literal meaning</b>
Adrasha	the middle man
Amamota,	companion
Bar-shuya	bride price
Bar-miyha	properties of the bride
Biqa	abduction
Diembaa	traditional bracelet
Foor-ouliya	bottle
Fengase etisaa	clothing the door
Gash deqaa	taking virginity
Gumatta	is the payment
Gonffai	gift
Jiyiye gumba	stick holding
Maha kinda	return to house

Mari kawuntsa	the value of repast
Natta	inheritance marriage
Toha	the age mate
Tock job	kissing the head

#### **4.5.2. Social Meaning**

According to Beltrama (2020), The term *social meaning* identifies the constellation of traits that linguistic forms carry about the social identity of their users: their demographics, personality and ideological alignment. In sociolinguistics and linguistics anthropology it is central topic of research and this category of meaning has traditionally escaped the scope of semantics and pragmatics. Social meaning is the meaning conveyed by the piece of language about the social context of its use. The decoding of a text dependent on your knowledge of stylistics and other variation of language. It is related to the situations in which utterance used.

Since there are different types of traditional marriage practice among Shinasha community, there are different linguistic forms used that expresses the social aspects, emotion and feeling in different situation. In marriage types of ‘widaa’ and Ts’tsa which is processed by a formal type of marriage negotiation through ‘adarsha’ that are conducted by the arrangement of both parents’ of the bride and the groom. Here the word ‘adarsha’ has both literal meaning and social meaning. Its literal meaning refers to a local elder in the community and its social meaning represents the middle man who acts as a negotiator between the boy’s parents and the girl’s parents to set a marriage alliance in the formal types of the community’s marriage system.

The social meaning of word ‘amamota’ in marriage practice expresses, the people traveling with the groom to take his bride. The role of ‘amamota’ is to accompany the groom and the bride by singing a cultural wedding song and making the ceremony to have unity and beauty as well as it adds energy for the wedding.

According to Shinasha community ‘Bara-Shuya’ is money or cattle given for the bride family from the groom family. ‘Bara- Shuya is a word derived from two different meaning. ‘Bara’ means a pretty or beautiful girl and ‘Shuya’ is called payment. Bara-shuya is so called a bride payment. The process of payment is according to the groom’s economic status. And also it is

different from one marriage types to another. For example, in marriage type 'abduction' the payment is used as the punishment, so that it increases according to the situation.

The word 'Bar-Miya' is also common in different marriage practices among Shinasha community. 'Bar' is used to express a beautiful girl, and 'Miya' is a type of different decoration materials that make the bride more beautiful in her wedding. The decoration materials are golds, bracelet and cross and fulfilled by the groom to the bride. The social context of the word 'Bar-Miya' in the community reflects the state of being married or engaged.

The word 'Diembaa' refers to the traditional bracelet that made up of either silver, bronze or copper. According to the community, the girl who is decorated by diembaa, is the girl who is engaged. In marriage type of 'Widaa', after the groom and bride's parents negotiate each other, the groom affiances by 'diembaa'. Also, in other types of marriage like, Ts'tsa, a girl or a bride can wear and go to her husband's house. In the community this bracelet can be dressed all times.

According to Shinasha community of traditional marriage practices, after the ceremony ends and the bride leaves her mother's house, and goes to her new house with her husband, her husband's younger brother holds 'Foor-Ouliya' for the bride. 'Foor-ouliya' is a traditional bottle made up of calabash and leather. The bride's mother put the butter in 'Foor-ouliya and gives to the bride or her daughter. Socially, giving this 'Foor-Ouliya' is to express a good wish for the bride from her mother. Departing the bride from her parents' house with 'Foor-Ouliya' has a message of blessing the bride as a wealthy follows her in every aspects of life.

When we see the word 'Jijiye Gumba', it is common in traditional marriage type of Shinasha Community. 'Jijiye -Gumba' is derived from two words, namely 'Jijiye' means a kinds of tree, and 'Gumba' is a stick made up of 'jijiye'. In marriage ceremony it has a social meaning and value on the side of the groom's parents. When the groom leaves his parents' house and goes to the bride's house to take her, the groom's parents bless him by giving him 'jijiye gumba'. This expresses the groom's alertness enough to marry.

## CHAPTER FIVE

### 5. SUMMERY, CONCLUSION AND RECOMMENDATION

#### 5.1. Summary

Marriage is a social union or legal contract between individuals that create kinship. It is all institutional, in the verity of ways, depending on the culture. The major types of marriage practices among the Shinasha community are *widaa*, *Tsista*, *Biqa*, Natta, and Jiya. *Widaa* is the formal marriage system in the community that is conducted by great negotiation of both parents. This type of marriage requests large ceremony in the community for the family formation.

*Tsista* is a marriage system conducted by the agreement of both the couples or the intervention of third person to persuade and negotiation them. *Biqa* is a form of marriage conducted forcefully without the will of the girl. It leads to psychological, physical, social and economic problem. Natta is a marriage system conducted between woman and the brother of the deceased husband. The brother to preserve the deceased children and reassures from other influence. *Jiya* is a marriage type performed in previous time through the full preparation of the boy. To conduct this marriage, the boys hold *Jiya* and leaf and go to the house of girl's parents in collaboration with his age mates early in the morning.

The Shinasha community, recognize the significance of marriage as source of the foundations of the society which in turn is the result of many institutions among which one is family. Night singing (Coch –Dubu), market and Meskel festivals provide good occasions for a boy to select possible spouse among Shinasha community.

From the above listed types of marriage, both the *widaa* and *Jiya* are formal marriage systems and mostly appreciated by the community. The remaining three are informal marriage systems performed by the community for different reasons. Marriage between close kin or relative up to seven generation, it is not allowed in Shinasha community. Similarly, marriage with in the same clan is taboo or '*Nuwa* 'taboo' in a simple term.

In the traditional marriage systems of the community, there are words related to marriage that have social meanings connected to the cultural marriage of the Shinasha community. The word 'adarsha' has a social meaning of **negotiator**, who usually acts as a mediator to set a marriage

agreement between the boy's parents and the girl's parents. The social meaning of the word 'amamota' represents unity and beauty of the ceremony. The social context of the word 'Bar-Miya' in the community reflects the state of being married or engaged. In the socio-cultural context of the Shinasha community, bestowing a 'Foor-Ouliya' express a good wish for the bride from her mother and a bless for the bride to become a wealthy family. 'Jijiye Gumba' has a social meaning and value on the side of the groom's parents. It reflects blessing.

## 5.2. Conclusions

The following conclusions are inferred from description made in the above chapter:

- The study showed that the Shinasha Community from the past to the present have their own culture of the traditional marriage practices.
- The study identified the following five types of traditional marriages namely *Widaa*, *Ts,tsa* , *Biqa* , *jiya* and *Naata* in the community.
- Among the five traditional types of marriage, *widaa* is more accepted and the common type of marriage in the community.
- *Ts'tsa* and *jiya* have less acceptance in the community since it is practiced without the interest of the the parents of both the groom and the brides.
- These days, *Biqqa* and 'Nataa' are very rarely practiced in the Shinasha community.
- A traditional marriage practice of the Shinasha community has its literal meanings that is connected to the linguistic context, and has its social meanings, which is specifically connected to socio-cultural contexts. Social meanings are reflected in the traditional marriage practices of the Shinasha community. For instance, 'Jijiye Gumba' reflects blessing the groom.

## 5.3 Recommendations

Our country is developing country that shares with experience from the western country this is leads to cultural assimilation so based on the finding I recommend the following points:

- ✓ This study initiates a similar researcher to study other semantic types of meanings on the Shinasha Community marriage practices. For example, affective meaning and connotative meaning.

- ✓ it would be better if concerned bodies participate on the marriage ceremonies of the Shinasha community like marriage ceremonies and record and document the marriage practices to the next generation
- ✓ It could be used as a reference for those of experienced researchers who conduct their research related to marriage practices in any community in Beneshangul and other regional states in the country.
- ✓ It could be used as a reference for higher education students to be aware of and appreciate the cultural marriage practices of Shinasha community documented in Beneshangul Regional States.

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## APPENDICES

### Appendix I Interview items

Interview guidelines for key informants and focus group dissection of Shinasha Community.

This research question is designed for an in-depth interview and focus group discussions to conduct a research on linguistic and cultural analysis on traditional marriage among the Shinasha Community, in Benishangul-Gumuz Regional State, Metekel Zone, Bullen Woreda. This is for the partial fulfillment of MA in Socio Cultural Linguistic. So, in order to accomplish this study, your opinion and information is necessary. Therefore, the genuine opinions and idea are very important for the following questions. Beside this, your confidentiality will be kept as the study is merely designed for academic purpose.

Age \_\_\_\_\_ place of birth \_\_\_\_\_ the Status in the community \_\_\_\_\_

1. Please could you describe the marriage situation among the Shinasha community?
2. What are the pre-condition of marriage in Shinasha community?
3. What are the types of traditional marriage practices that are observed among the Shinasha Community ?
4. Please could you describe and discuss the types of traditional marriage practice among the Shinasha Community?
5. Discuss the cultural norms, values, customs of the traditional marriage practices among the Shinasha community.

## Appendix II Interview participants

Name	Sex	Age	Place	Status or occupation	Date of interview	Religion
Adissu <sup>1</sup>	M	29	Bullen	Farmer	09/2013 E.C	Ortodic
Adatise	F	32	Bullen	House life	09/2013 E.C	Ortodic
Debatise	F	28	Bullen	House wife	09/2013 E.C	Protistanee
Gawatise	F	30	Bullen	Teacher's	09/2013 E.C	Ortodic
Bamano	M	33	Bullen	Nurse	09/2013 E.C	Muslim
Mangaisha	M	30	Bullen	Merchant	09/2013 E.C	Ortodic
Gurmasa	M	38	Bullen	Farmer	09/2013 E.C	Ortodic
Tadala	M	43	Bullen	Farmer	09/2013 E.C	Ortodic
Taiytu	F	32	Bullen	House wife	09/2013 E.C	Ortodic
Ngaya	F	48	Bullen	House wife	09/2013 E.C	Protistanee

## Appendix III focus group discussion Participants

Name	Sex	Age	Place	Status or occupation	Date of (EGD)	Religion
Dargu	M	30	Bullen	Farmer	09/2013 E.C	Ortodic
Tesma	M	43	Bullen	House life	09/2013 E.C	Ortodic
Taso	M	34	Bullen	House wife	09/2013 E.C	Protistanee
Awaro	M	52	Bullen	Teacher's	09/2013 E.C	Protistanee
Sakna	F	28	Bullen	Nurse	09/2013 E.C	Protistanee
Amangle	F	30	Bullen	Merchant	09/2013 E.C	Protistanee
Albore	M	40	Bullen	Farmer	09/2013 E.C	Ortodic
Obessa	F	30	Bullen	Merchant	09/2013 E.C	Ortodic
Alemets	F	32	Bullen	House Wife	09/2013 E.C	Ortodic

<sup>1</sup> These names are pseudonyms deliberately changes for the privacy of the participants.

Alemaz	F	29	Bullen	Marchant	09/2013 E.C	Protistanee
Asechale	F	28	Bullen	House Wife	09/2013 E.C	Protistanee
Abizo	F	39	Bullen	Marchent	09/2013 E.C	Protistanee
Ameswu	F	38	Bullen	Farmant	09/2013 E.C	Protistanee
Lomitu	M	28	Bullen	House wife	09/2013 E.C	Ortodic
Bobea	M	30	Bullen	House wife	09/2013 E.C	Ortodic
Monsoro	M	39	Bullen	Farmar	09/2013 E.C	Ortodic
Kebetu	F	48	Bullen	House wife	09/2013 E.C	Ortodic
Leketu	F	37	Bullen	House wife	09/2013 E.C	Ortodic

## Appendix IV Sample Shinasha Transcriptions on Marriage Practice

This transcription contains sample Shinasha recorded Spoken texts on marriage practice. The transcription was presented using IPA and transliteration using Latin script.

### 1. Marriage types in Shinasha Community

- Bore matie dake narose untino
- In Shinasha tradition, there are five marriage types.

Borie matie dakie narostie .wida.tsista.nata.jiya.biqa noe

These are five types traditional marriage practices in the Shinasha Community those are .*Wida, Tsissta, Bika, Jiya and Nata*

**Wida**:-Bore maitie dakotia endonatie niehone dardakite bo ematie

**Wida** marriage is a formal type of marriage conducted by the arrangement of both parents.

**Tsitsa** :- **matie** dako matie dakatwotie botokone sunare endona nehone bidanawo bodatie.

#### **Tsitsa -Marriage**

It is one of marriage practices among Shinasha community. that it is informal but widely spread and mostly practical. This time because it does not take more time and expenditure. This type of marriage is conducted with the agreement of both couples or the intervention of third party for persuasion and negotiates them.

#### **Shinasha traditional Marriage practices and processes**

Boren namone natie tarone mation dakore shinon dakatu benaro agie buwoto dakatuwotie jage bothnate wotie bokatio sawatie gurbo jago Qoratie manya basho jage bedayalee nuwa bewotete.

In the shinasha community before the marriage there are many steps that minas the practice of marriage they are different characteristics with in there deferent types .in this before the practices of marriage firstly it counties the blood relation in to seven line.

## Appendix V Glossary

This glossary comprises Shinasha word lists used in the study.

Shinasha words	Gloss
Adrasha	the middle man
Amamota,	companion
Bar-shuya	bride price pay to the bride family
Bar-miyha	properties of the bride
Biqa	abduction
Diembaa	traditional bracelet
Foor-ouliya	Traditional bottle
Fengase etisaa	clothing the door
Gash deqaa	taking virginity
Gumatta	is the payment of after marriage ceremonies
Gonffai	Marriage gift
Tock job	kissing the head
Toha	the age mate
Natta	inheritance marriage
Mari kawuntsa	
Maha kinda	return to house the both married to the bride family
Jiyiye gumba	In the day of marriage the husbands tick holding the stick
Gonffai	The birdie parities giving the gift to the married
Gumatta	is the payment