

DOCUMENTATION AND DESCRIPTION OF LIBIDO PEOPLE TRADITIONAL  
CEREMONIES: MARRIAGE AND CONFLICT RESOLUTION

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This is to certify that the dissertation prepared by Dinkessa Deressa, entitled *Documentation and Description of Libido People Traditional Ceremonies: Marriage and Conflict Resolution* and submitted in fulfillment of the requirements for the Doctor of Philosophy in Documentary Linguistics and Culture that complies with the regulation of the university and meets the accepted standards with respect to originality and quality.

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## ABSTRACT

*Documentation is a field of linguistics, which is vital for safeguarding, reminding the past, source of data and has contribution for revitalization of languages as well as culture. Southern Nations, Nationalities and Peoples Regional State contains a huge variety of ethnic groups- as many as 56 different groups with their own distinct languages, cultures, beliefs, traditions, rituals, and social identities living together. The people of Libido are one of the 56 Nations, Nationalities and Peoples inhabiting the SNNPR and are among the ethnic group that have their own culture and language. Among their culture of the Libido people, the researcher focuses on the areas: Traditional Marriage and Traditional Conflict Resolution Mechanisms in the ethnic group. In Libido there are seven types of traditional marriage systems. Among these types, Ladiisha is characterized by the involvement and agreement of parents which is also has more comprehensive/systematized procedures. Most of the time, the people follows their ancestor's cultural way of implementations. But there are conditions that they don't follow the whole steps. That means they either jump some steps or implement more than one occasions together. Even when they go through the traditional procedures, there are so many modifications, like: dressing, foods and drinks, songs and dances are among the cultural elements that are highly modified. As data show, religion and urbanization have an influence on the previous traditional marriage system in the community. Gudda is the well known traditional conflict resolution mechanism to resolve conflicts beside the judicial law in Libido and the community around. The people of Libido and the neighboring communities have high prestige for this traditional conflict resolution mechanism and they use with it without any hesitation. This mechanism still works strongly with state judicial bodies, side by side. To human mind cultural symbols are cultural representations. Every culture has its own set of symbols associated with different ethnic group experiences. These symbolic systems that people use to capture and communicate their experiences form is the bases of shared cultures. So, symbolism is a guidelines which both explicit or implicit in which individuals of the community inherit as members of a particular society, and which tells them how to view the world and how to experience it. This research work includes only the highlights of the Grammatical Sketch of Libixxiso language. The last chapter consists of seven main conclusion points and six recommended ideas. A glossary of approximately 100 words is attached to the main work to facilitate the situation for the reader. References and different appendixes also attached.*

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## **List of Acronyms, Abbreviations and Symbols**

CMG.....	Conflict Management Group
ECA .....	Economic Commission for Africa
GAO .....	Goals, Action and Outcomes
OSSREA...	Organization for Social Science Research in Eastern and Southern Africa
SNNPR ...	Southern Nations, Nationalities, and Peoples Region
ADR .....	Alternative Dispute Resolution
S .....	Subject
V .....	Verb
O .....	Object
SG .....	singular
PL .....	Plural
M .....	masculine
F.....	feminine
NOM .....	Nominative
CAUS.....	Causative
MB .....	Morpheme Boundary
GEN .....	Genitive
DAT .....	Dative

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## **Chapter One: Introduction**

### **1.1 Background of the Study**

#### **1.1.1 Description of the Study [Area](#)**

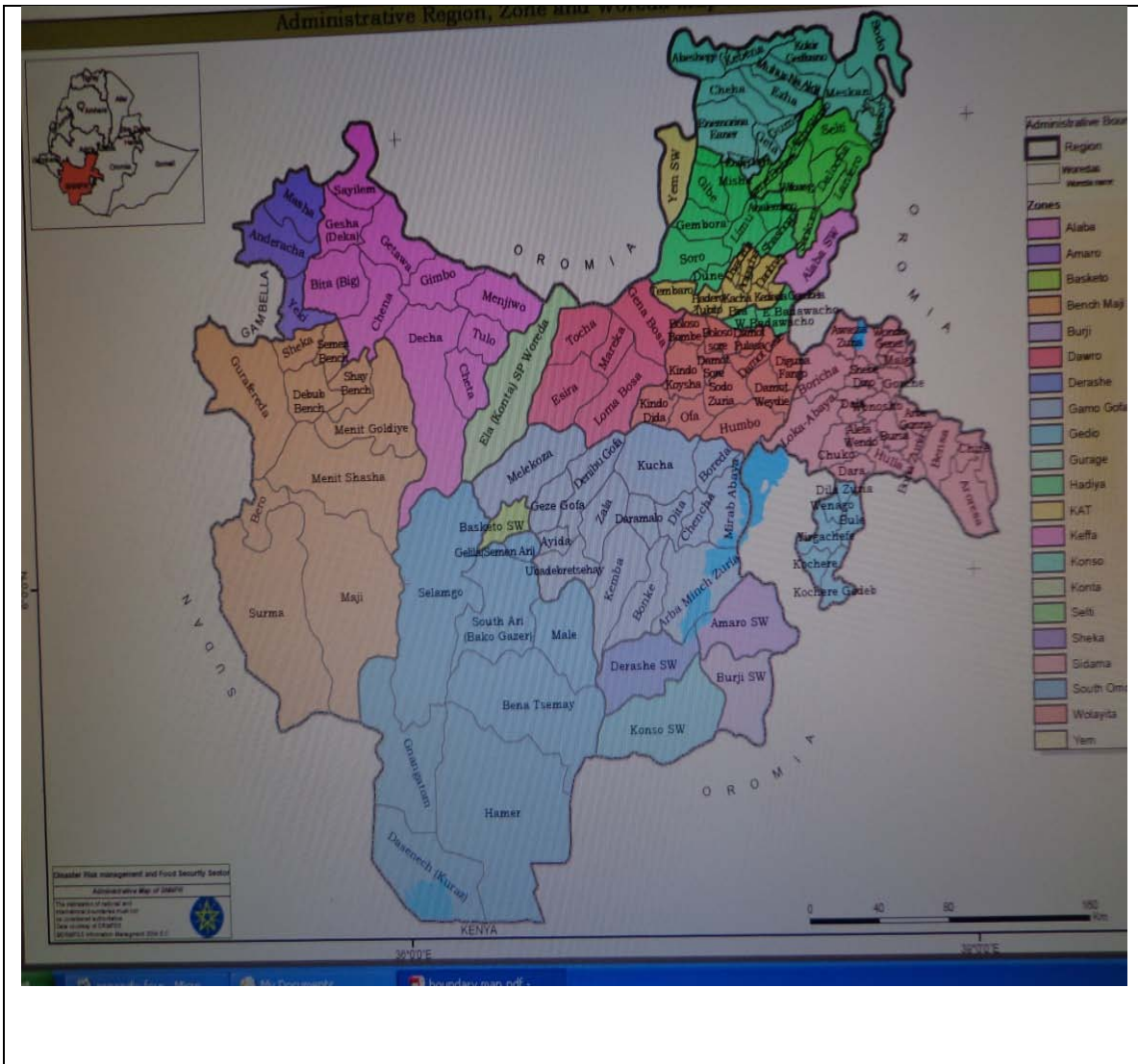
Southern Nations, Nationalities and Peoples Region (SNNPR) one of the nine ethnically based regional states of Ethiopia. The region has 14 zones, consisting of 125 woredas (including 8 autonomous woredas) and 3561 rural kebeles and 90 town kebeles. Awassa is the administrative capital of the region. The SNNPR borders Kenya to the south, South Sudan to the south west, Gambela region to the west and northwest, and the region of Oromia to north east and east side of the region.

The region stretched between 34° 88' \_39' 14' east latitude and 4° 43' \_ 8' 58' longitude. It covers an estimated area of 110, 931.9 square kilometers. Based on the 2007 census conducted by the central statistical agency of Ethiopia, the SNNPR has an estimated total population of 15, 042,531, which covers 20.4% of the country.

The SNNPR is an extremely ethnically diverse region of Ethiopia inhabited by 56 indigenous Nations, Nationalities, and Peoples, which are categorized under Cushitic, Omotic, and Nilo Sahara and Emetic language families. Most of the populations of the region are inhabitants of the rural regions who rear their life in cultivation.

SNNPR boasts the entire inhabited environment seen elsewhere in Ethiopia: arable highland (dega), midlands (woinadega) and lowlands (kola), and pastoral range lands (bereha). But the most characteristics environment of the region is fertile and humid midland which contains densest population of Ethiopia.

Map.1: Map of Southern Nations, Nationalities, and Peoples Region



(Source: Profile of Southern Nations, Nationality and People, 2001, Awassa)

The Gurage Zone has a land size of about 5932 square kms and consists of 13 Woredas and 2 administrative towns, namely; Walkite and Butajira towns. It shares boundaries with the Hadiya Zone and the Yem Special Woreda in the South and South West respectively. The Northern, Western and Eastern parts of the Gurage Zone share boards

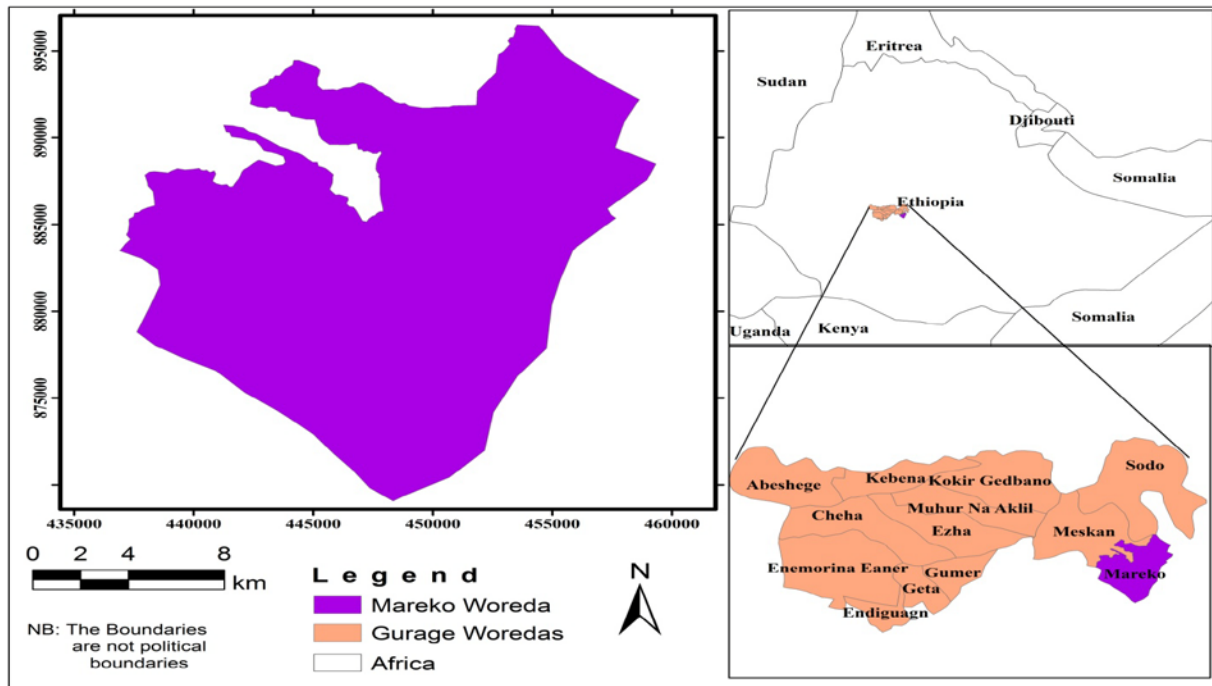
with the Oromia Regional State. According to the 1999 E.C. Census, the total population of the Zone is 1,577,074. The overwhelming majority of the people, 92.4%, live in rural areas leading agricultural life.

Mareko is one of Gurage Zone Woredas, which is mostly inhabited by the Libido people that are in Southern Nations, Nationalities, and Peoples Regional State (SNNPRS). This Woreda shares boundaries with Oromia on the East and North East, Meskan Woreda on the North West from the Gurage Zone and Silte Zone on West and South.

According to the data from the Agricultural and Rural Development Office .Mareko Woreda covers about 23,000 hectares. There are 25 rural and 1 urban kebeles in the Woreda (refer App.2). Koshe town is the centre of Mareko Woreda, which is situated at about 156 km to South of Addis Ababa on the main road from Butajira to Ziway.

Geographically, the Woreda is largely plain that stretches from 1600 – 2020 meters above sea level. Its climate feature is dry Woyna Dega. The annual rainfall of the Woreda is from 500 – 1156 ml. The soil type is looming sandy. Among the areas of the Woreda, only 5% is covered by forest. The Woreda has only one perennial river, called Waja.

Map.2: Map of the Gurage Zone

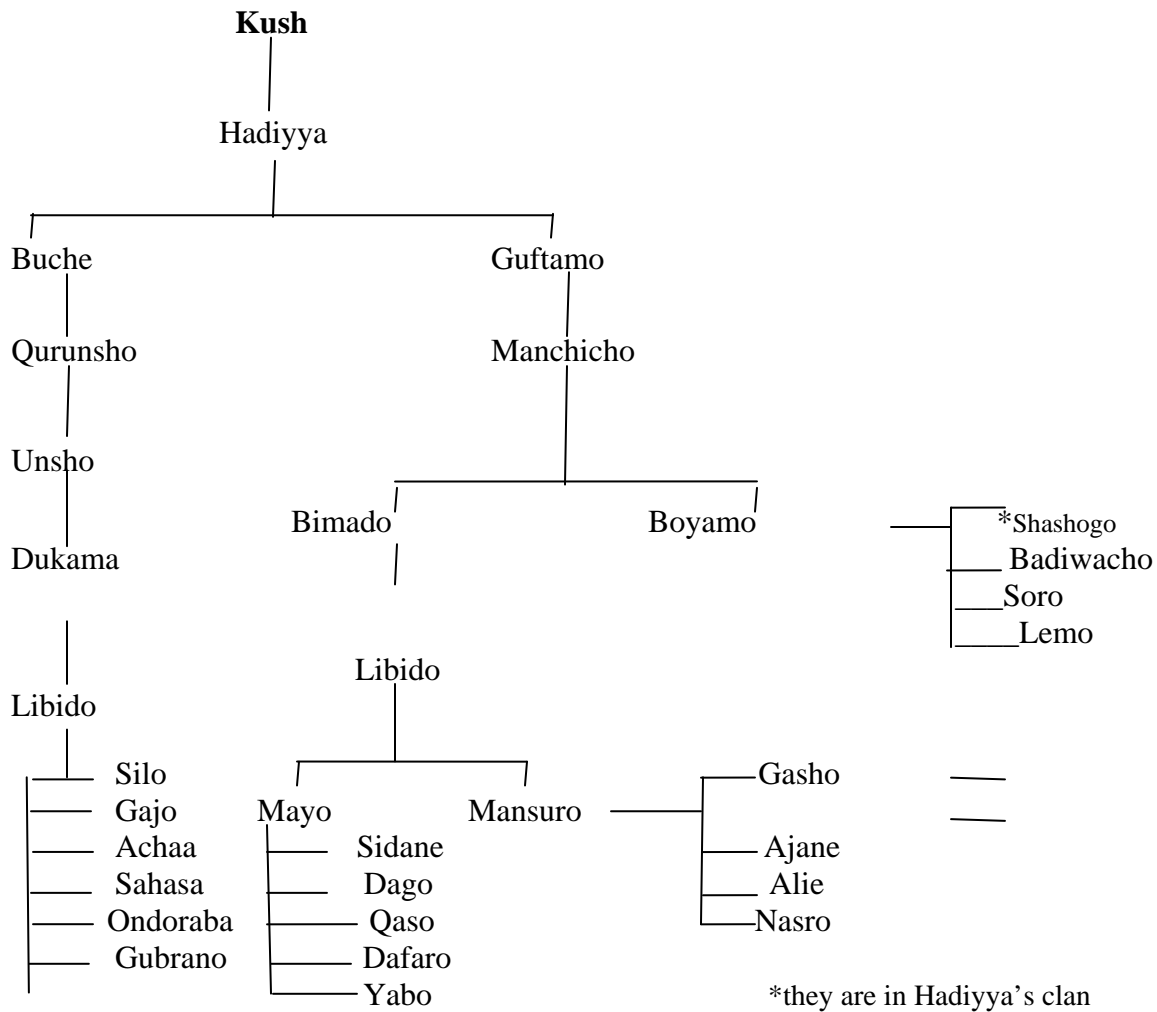


(Source: Statistics Agency)

### 1.1.2 Some Facts about the Libido People

According to the information collected from Communication Bureau of the Woreda, informants15/04/2002E.c, and Edamo (1991: 7), about 80% of the people of the Woreda are Muslims and the others are Orthodox and Protestant Christians. When looked back to the descendants of the Libido people, the legends of the people and the written documents about this ethnic group are tied with the Hadiyya-Sidama (Hadiyya State). As Alebachew and Samuel (2002 E.C: 22-23) observed, the Hadiyya state was on power from 13<sup>th</sup> to the end of the 17<sup>th</sup> centuries. The next Chart (Chart 1) indicates the descendants of the Libido People.

Chart.1: The genealogical supposed relations of the Libido people



Source: Edamo, 1991:7 and The Ethnic Group Elders, year14/07/2002E.c)

The Libido descends from the Hadiyya. Buche and Guftamo are thought to be children of Haddiya. The Buche family is the one who separated from Hadiyya and came to settle around the areas now called Mareko. From Manchicho's sons, Bimado and his family also and came to the areas nowadays called Mareko. Of course, the areas of the Buche and Bimado families were very wide and cover areas larger than the present. Boyamo and his family, on the other hand, settled in a place called Hadiyya now.

Based on the information gathered from my interviewees, focus group discussions and ideas mentioned in Edamo (1991:7), there are fourteen descent groups which are taken as major tribes called as Father of other tribes. Under these fourteen father tribes, there are about hundred family clans or family groups.

Chart.2: Major Tribes and Clans/Families

No.	Names of Major tribes	Clans Under Major Tribes
1	Jirano	Bashire, Gayifaro, Miremoso, Ibrahimio, Finade, Nure mena, Esh oso (Dare Oso)
2	Halibo	Hayicho, Shemena, Lejano, Temamo, Ayisamo, Jirano, Sidane, Harbe
3	Ware Manna	Beche, Midore, Horoso, Samano, Keto
4	Mansuro	Alie, Ajane, Gasho
5	Mayimaro	Dawo, Dogo, Defero, Kaso, Yaabo, Da'eno, Sidane, Siltane
6	Ajane	Sade, Isakke, Usmane, Hemesha, Getche, Girme, Shaabo
7	Gasho	Shaabo, Imaro, Wegaro, Alo
8	Ale Manna	Haseno, Mide, Amume, Wenjo, Shaabo, Ireje
9	Sade Manna	Wesile, Baamo, Gaaro (Fuuto), Usme, Chaato, Gadancho, Gonne
10	Werer Manna	Chaano, Chuumo, Diine, Husuno, Baalo, Marufo, Kurifte, Jayiro, Gaarore
11	Dukemma	Ondoreba, Gubreno, Sehayo, Ocha'a
12	Gaaro (Fuuto)	Looke, Ajiroso, Oyit oso, Iyye oso, Kene, Mudugoro, Abayo, Islamo, Gerero
13	Middore	Fules, Sere (Abaa oso) Akole, Tesiso, sinqo, Kilicho, Buyyo
14	Hadu Moso	Kontomabareya, Domina, Hegeme'o, Gude Leramo, Amar manna, Abobbata, Dare'o

*Source: Edamo 1991:7 and the Ethnic Group Elders, 14/07/2002E.C)*

### **1.1.3 The Socio-Economic Life of the Libido People**

According to the data from the Agricultural and Rural Development Bureau of Mareko Woreda, Mareko is endowed with moderately warm temperature and fertile soil. Historically, the Libido people were known as pastoralists. Through time, the agricultural economy superseded the pastoral life of the Libido, which, in fact, is not based on irrigation. Now a day, of course, in order to supplement the agricultural products of the inhabitants of the district, they are also engaged in livestock production. The other segments of the Libido people are traders, retailers, and service providers.

The people cultivate mainly grains and root crops. The major cereals grown in the Woreda are wheat, maize, white sorgum (mashila), and teff. The Mareko Woreda is known throughout the country by its product called Mareko Berbere (pepper). Onion and sugar cane are among their cash crops. The people of Libido also keep bees (refer App. 3, D.1).

The Woreda is also known for its livestock like: oxen, cows, goats, sheep, horses, donkeys, and mules. Wildlife such as buffalo, bush duiker, bushbuck, warthog, monkey, ape, and a variety of birds are also available in the area.

According to the Investment Bureau of Southern Nations, Nationalities and Peoples, research work denotes that there are possibilities of producing calcium carbide, mint of oil pepper, and oleoresin of pepper. (<http://www.southinvest.gov.et/potentialGurage.htm>)

Similar to other rural and urban Ethiopia, the Libido people practice the establishment of several local associations to serve as instruments to organize socio economic collaborations and mutual assistance, like Senbate, Idir, Mahber ... and run by the local people themselves though there are differences in some aspects. Marriage is an important social institution in Libido cultural system. The tradition of the people allows polygyny though early marriage is not common. Most females marry around the age of 16-18, whereas males marry after the age of 18. Even though marriage takes place within the ethnic group, the couples have to be from unrelated family up to the seventh generation in both lines. Some intermarry with Gurage, Oromo, Siltie, etc. Patrilineal decent ties occupy a special place in their social life. Nowadays, the Libido people equally trace descent through both the male and female line.

In principle, equality of gender is acknowledged though women are mostly confined to house chores that mainly exclude them from public activities. The most widespread and time-consuming cooperation among the Libido people is known by the name Jigi. Habitually, especially during harvesting time including pepper collection, the Libido people work in groups based on their relation- neighborhood, kebele, etc. and helps each other in the form of Jigi.

Like other Ethiopians, there are different ways and means to express their mutual relations to support each other that include; edir, mahber (senbete), and meeting on holidays. During wedding, mourning, and Gudda ceremonies, they support each other either in cash or in kind that shows their strong social bondage within the society.

Mareko Woreda has a single Kindergarten in Koshe town and 28 elementary schools of which 26 are in rural kebeles while the remaining 2 elementary schools are located in Koshe town. There is only one high school that also has preparatory classes in Koshe town. Though there are 3 health centers and 26 health posts, the Wored lacks even a single hospital. In addition, there are 3 private clinics in Koshe town. Regarding water supplies, it is one of the chronic problems of the Woreda both in the town and rural areas. As there is only one perennial river in the Woreda, the people of the Woreda depend on well water. According to data from the Gurage Zone, Mareko Woreda has 7 boreholes, 41 shallow wells and 28 hand-dug-wells. Of course, Koshe town has pipeline water supplies. The town also has hydroelectric supply, telephone and postal services.

## **1.2 Statement of the Problem**

Ethiopia has a diverse mix of ethnic and linguistic backgrounds that has more than 80 different ethnic groups each with its own language, culture, custom and tradition. All languages and cultures are equally important for their respective social constructs, which is a symbol of their identity with which they are proud of. As most of the Ethiopian languages are spoken languages, many of cultural values are transmitted from generation to generation orally. This highly exposes the linguistic and cultural elements of the society to be modified leading to even disappearance; especially, the minority ethnic groups' languages, cultures, value system, etc. may be endangered.

To combat this catastrophe, linguistic scholars suggest different ways and means of preserving and revitalizing endangered languages and cultures. National Science Foundation/ Endangered

Language ([http://www.nsf.gov/flash\\_message.jsp](http://www.nsf.gov/flash_message.jsp)) suggests the use of documentation as a key instrument to preserve endangered languages and cultures. In line with, linguists try to document as much description of grammars, structural features, cultural values and spoken languages as they can to capture and store information for further studies before they get extinct. There are many concrete reasons that worry linguists regarding endangered languages, languages in decline, and endangered cultures among which the following are basic and persuasive factors:

- Each endangered language embodies a unique indigenous knowledge of the cultures and natural systems in which it is spoken;
- These languages are among our few sources of evidence for understanding human history;
- The enormous variety of these languages represent a vast, largely unmapped territory on which linguists, cognitive scientists and philosophers can chart the full capabilities and limits of human kind;
- Each language has grown up with its society, and is an expression of the facts of that society's culture;
- Many peoples feel that their language expresses their identity that needs to be documented as means to preserve those people's identity.

(National Science Foundation/endangered Language)

Accordingly, I preferred to the Libixxiso language and Libido culture for concrete reasons that led me to document and describe the performances of cultural domains and analyze some parts of their value systems.

1. As has been discussed in the description of the study area, the Libido people resides in Southern Nations, Nationalities, and Peoples Region in Gurage Zone, Mareko Woreda. The working language at regional, Zonal and Woreda levels is the Amharic language, which is also a medium of instruction in the Gurage Zone as well as in Mareko Woreda. In these cases, the Libixxiso's role in administrative and education is negligible limiting the use of the Libixxison language to the to-day-to day communication of the ethnic group only. This implies (in my view) that Libixxiso is in the surrcumfirnce of an endangered language.

2. According to the 2007 census, the number of Libido people in the country covers 0.09% and only 0.38% of the people of the region. Even though the number of speakers may not always matters, this data shows signs of endangerment.

3. Another point that needs to be mentioned is the neighboring ethnicities that share boundaries with Mareko Woreda. The Mareko Woreda shares boundaries with Oromia in the East and North East, Meskan Woreda in the North West and Lanfuro Woreda in the West and South, where the people speak Afan Oromo and Siltie language. In this case, the Woreda is surrounded by speakers of different languages with more speakers and better statuses compared to the Libixxiso language. This point is also challenging the preservation and development of the language.

4. Even though there are attempts to make the Libixxiso language a written language, there is still no assurance of success in preserving the Libixxiso language and culture of the Libido people.

In addition to the aforementioned concrete evidences for the endangerment of the Libixxiso language, to the knowledge of this researcher, Libido culture, its value system, norms, etc. have not been studied either locally or internationally. Though many neighboring ethnic languages and cultures have been studied, Mareko Woreda, where the Libido people settled that is not far from the centre of the country, it did not get the opportunity to be investigated that instigated me to document the Libido peoples' language and culture.

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

The general objective of this research is to document and describe Libido Peoples Traditional Ceremonies- Having this general objective, the study aims at the following specific objectives:

- To examine the traditional way of conflict resolution(Gudda) of the Libido people ceremony,
- To Document, Describe and Analyze traditional marriage ceremony of the Libido people;
- To Identify and Describe dominant symbols depict in Libido cultural domains: Marriage and Conflict Resolution,
- To observe into some Grammatical Sketches of the Libixxiso language,

- To create a Digital Corpus of texts in Libixxiso language containing information on cultural aspects.

#### **1.4 Significance of the Study**

It is assumed that this study has the following significance:

- Cultural Bureau of the Woreda, other sectors and the community at large will be benefited from the investigation as many cultural aspects of the Libido ethnic group are documented and preserved;
- The work might initiate either the members of the group themselves or other researchers to work more on the culture of this ethnic group;
- It might serve as a source of data for further and more detailed studies on cultural aspects of the Libido people;
- This cultural documentation has its own significant value in introducing this minority group to the rest of the country and the world;
- The overall result of this research can be vital to facilitate interaction in the spheres of culture studies, education, and administration of the Woreda in particular and the country at large.

#### **1.5 Scope of the Study**

The researcher, as a documentary linguist and cultural expert, could have document all cultural domains of the Libido people. However, every cultural aspect of a social group might not be covered by a single study that necessitated delimiting the scope of the investigation to a manageable size. Thus, the study attempted to touch upon some cultural aspects of the Libido people. Accordingly, the study documents and explains cultural aspects of the Libido people, especially in the domains identified under the specific objectives. Besides cultural documentation and description, the research also tried to sketch some grammatical aspects of the Libixxiso language. An annotation does not cover the whole corpus. Based on the agreement that has taken place with the department, from the whole data, full annotation will be given to only 30 minutes of the corpus. The rest of the corporuses (data) which will be collected by different means are only analyzed.

## **1.6 Limitations of the Study**

It is obvious that a language documentation project requires an extensive fieldwork and that the researcher has to spend much time with the (cultural) community and consultants. However, to carry out such a research and cover the whole activities within each domain and ceremonial practices, it demands a long period of time and sufficient financial resources that were beyond the researcher's capacity. These constraints hindered the researcher to pass longer time in the study site, which might be considered as a limitation. As mentioned under the scope of the study, lack of covering the whole corpus annotation is another limitation. From the whole data, full annotation given to only 30 minutes of the corpus. The rest of the corpus was analyzed. This is also another limitations' of this study.

## Chapter Two: Literature Review

### 2.1 The Concept of Culture

Culture refers to the distinctive way of life of a group of people. So, the life and the life style of the community people living is one of the key points in defining the concept of culture. When we look through the scholars' view on the concept of culture, even though common denominators take the balance, there are some differences.

Some are narrowing the 'term' down to the belief of people; others relate it with primitive practices. Some of them focus only either on non-material or material practices. When we come to its history, there are scholars who believe that as the concept culture came up in the 19<sup>th</sup> century, on the other hand there are scholars who relate it with human history by stating that 'there is no society without culture'. (Vpaduray and Pandey, 1993:346). Apte also states the difficulty scholars face to define the term culture in the following way. "Despite a century of efforts to define culture adequately, there was in the early 1990s no agreement among anthropologists regarding its nature (Apte, 1994:2001). Even though such difference arose among scholars, there is an agreement in most of the concepts concerning the term. So, let us see some concepts stated by scholars.

Since human life is essentially group life, it develops characteristics that can be understood only through the study of the interaction of people and the patterns of living they have developed collectively.

According to Stewart and Glynn 1985:66:

*culture which is the result of the people and governs the collect life of the people, consists of the thought and behavior patterns that members of a society learn through language and other forms of symbolic interaction, their customs, habits, beliefs, and values, the common view points which bind them together as a social entity.*

This social bond (culture) which governs the community's people is developed and transmitted through the socialization. As Kroeber and Kluckhohn (1952:283) state, the history of the concept of culture as used today in science is gradually strained out of the several connotations of an existing word. This shows that through time, the term in its present form was formulated after different stages or concepts.

Katan (2009:74) also claims that as long as time passes and new fields of studies come to existence the concept of culture changes in human's mind:

*Originally, culture was simple. It referred exclusively to the humanist ideal of what was civilized in developed society (the education system, the arts, architecture). Then a second meaning, the way of life of a people, took place alongside. Emphasis at the time was very much on 'primitive' cultures and tribal practices. With the development of sociology and cultural studies, a third meaning has emerged, related to forces in society or ideology.*

Katan's expression reminds us that the concept of culture varies based on time and situations. Likewise, MC Neill and Towntey (1986) wrote:

*The concept of culture is one of the straightest forward and at the same time one of the most complex ideas in sociology. Part of the difficulty is that the word is used in various ways. In everyday life, we use it to refer to the arts, painting and music, whereas in sociology it is used to refer to whole life styles and group perspectives (1986:123).*

These quotations remind that the term 'culture' is applied differently from time to time and perspectives of that study society. Moreover, it shows as difference exist from to society, may be based on context. Jenks (1993:5) expresses "The concept of culture implies a relationship with the accumulated shared symbols representative of and significant within a particular community as concept dependent on semiotic systems".

Hence, the concept "culture" manifestation goes with learned and shared practices of certain groups. It is threatened as system of shared symbols and meanings. But still there is disagreement on its origin and scope.

Jenks (1993: 11-12) forwards four general concepts of culture:

### **1. Culture as a Cerebral, certainly a Cognitive Category**

This means that culture is taken as a general state of mind which carries with it the idea of perfection, a goal, or aspiration of individual human achievement or emancipation. It is the reflection of individualist philosophy which is governed by a philosophy of the society.

### **2. Culture as an embodied and collective category**

According to Jenks view, culture evokes a state of intellectual and moral development in the society. This is a position linking culture with the idea of civilization and one that is inspired by

the evolutionary theories of Charles Darwin and informative of that group of social theorists now known as the 'early evolutionist' who pioneered anthropology, with their competitive views on degeneration and progress .

### **3. Culture as a descriptive and concrete category**

Culture is viewed as the collective body of arts and intellectual work within any society; this is very much an everyday language usage of the term 'culture' and carries along with it the senses of particularity, exclusivity, elitism, specialist knowledge and training or specialization. It includes a firmly established notion of culture as the realm of the produced and sediment symbolic albeit the esoteric symbolism of a society.

### **4. Culture as a social category**

Culture is regarded as the whole way of life of a people. According to Jenks (1993: 12) this is the pluralist and potentially democratic sense of the concept that has come to be the concern within sociology and anthropology.

Even though some slight deference on the concept of culture among the scholars, throughout the history of our species, culture has been an integral part of our human involvement, inseparable from our existence and development. Every culture is made up of a set of symbolic devices for the control of behavior, for giving the individual a set of life goals, and for giving him a set of definitions of himself and of others.

## **2.2 Characteristics of Culture**

According to Havilland (1990:30-45) and Eisla (retrieved from Eisla. S. October 30/2005), and different scholars working on websites, through the comparative study of many different cultures, anthropologists have arrived to the conclusion that cultures around the world share common characteristics. These characteristics of culture are present in every culture, no matter where the culture is located in the world. These common factors are the following:

### **2.2.1 Culture is shared**

Here we mean that every culture is shared by a group of people. It is a common denominator that makes the actions of individuals intelligible to the group, because there is no culture of an individual. It is rather shared among peoples in the community. It is a set of shared ideals,

values, behavior, etc. among the people of that social construct. So, culture belongs to a single community and not to any single human being. This set of shared ideals is what gives meaning to their lives, and what bonds them.

### **2.2.2 Culture is learned**

Culture is learned and adaptive. It is not an innate sensibility, but a learned societal characteristic. A child is not born with culture, rather he/she begins learn from his/her family how they interact with each other, how they dress, how they perform on certain occasions, etc. Therefore, culture is learned, understood, and adopted by the younger generations of that society. So, we can conclude that all culture is learned rather than biologically inherited or conditioned.

Culture is generally adaptive: the way people face challenges, exercises, reflect their situation. Like the adaptation to with climate change, food type, technology that one uses, etc. enforce the people to accustom to changes their environment.

### **2.2.3 Culture is based on Symbols**

When we say 'symbol', it means that anything that represents another thing by virtue of customary association is due to a conceptual connection or perceived resemblance. According to Havilland view, symbols are the root of all culture. Because, symbolism are the basic construction and conveyance of gender, ethnic, and national identities. It is the primary way by which humans create meanings, express emotions, and generally regulate society. The most important symbolic aspect of culture is language. So, culture is acquired (learned) through symbols called language. The substitution of words for objects, events or imaginatory sceneries among the expression of culture takes place through language.

### **2.2.4 Culture is Integration**

By Integration, we mean the tendency for all aspects of a culture to function as an interrelated whole. This means that one aspect of culture reflects other aspects. Peoples' ways of dressing, types of blessing, dance, etc [Here, you have to say something about the participation vs. exclusion of people from events.] relates with the ceremony, or occasion that takes place.

The above points are the basic characteristics of culture which everybody faces in any cultural environment. Ronald (1981:45) also explains the social, adaptive and cultural change as common factors. Vpadhray and Pander (1993:349) under the subtitle 'Nature or characteristics or Attributes of Culture' stating the following:

- Culture is man made
- Culture is learned
- Culture is transmitted
- Every society has got its own culture
- Culture is social, not individualistic
- Culture is ideal for the group
- Culture satisfies human need
- Culture has adaptability
- Culture has integrative quality
- Culture shapes human personality
- Culture is both super-individual and super organic

Cavalli – Storza and Feldman (1981:7) apply the term 'Culture' to the following:

“We will use the term “Cultural” to apply to traits that are learned by any process of non genetic transmission, whether by impering, conditioning, observation, imitation, or as a result of direct teaching”.

On the other hand, Spencer-Oatey (2012:3-15) categorize the key characteristics of culture under eleven points.

### **1. Culture is manifested at different layers of depth**

According to her view, when we analyze the culture of a particular group or organization it is desirable to distinguish three fundamental levels at which culture manifests itself: observable artifacts, values, and basic underlying assumptions.

### **2. Culture affects behavior and interpretations of behavior**

Here certain aspects of culture are physically visible, but their meaning is invisible. For example a gesture such as “thumb touching” may be interpreted as conveying agreement.

### **3. Culture can be differentiated from both universal human nature and unique individual personality**

Culture is learned, not inherited. It derives from one's social environment, not from one's genes. Culture should be distinguished from human nature on one side, and from an individual's personality on the other. It is learned and specific to the group.

### **4. Culture influences biological processes**

The great majority of our conscious behavior is acquired through learning and interacting with other members of our culture. Even those responses to our purely biological needs (that is, eating, coughing, defecating) are frequently influenced by our cultures. For example, all people share a biological need for food. Unless a minimum number of calories are consumed, starvation will occur. Therefore, all people eat. But *what* we eat, *how often* we eat, *how much* we eat, *with whom* we eat, and *according to what set of rules* are regulated, at least in part, by our culture.

### **5. Culture is associated with social groups**

Culture is *shared* by at least two or more people, and of course real, live societies are always larger than that..

### **6. Culture is both an individual construct and a social construct**

To some extent, culture exists in each and every one of us individually as much as it exists as a global, social construct. Individual differences in culture can be observed among people in the degree to which they adopt and engage in the attitudes, values, beliefs, and behaviors that, by consensus, constitute their culture. If you act in accordance with those values or behaviors, then that culture resides in you; if you do not share those values or behaviors, then you do not share that culture. On the other hand culture is a derivative of individual experience, something learned or created by individuals themselves or passed on to them socially by contemporaries or ancestors. ..

### **7. Culture is always both socially and psychologically distributed in a group, and so the delineation of a culture's features will always be fuzzy**

Culture is a 'fuzzy' concept, in that group members are unlikely to share identical sets of attitudes, beliefs and so on, but rather show 'family resemblances', with the result that there is no absolute set of features that can distinguish definitively one cultural group from another.

### **8. Culture has both universal (etic) and distinctive (emic) elements**

Humans have largely overlapping biology's and live in fairly similar social structures and physical environments, which create major similarities in the way they form cultures. But within the framework of similarities there are differences. The same happens with language. *Phonetics* is deal with sounds' that occur in all languages. On the other way, *Phonemics* is sounds that occur in only one language.

### **9. Culture is learned**

Culture is learned from the people you interact with as you are socialized. Watching how adults react and talk to new babies is an excellent way to see the actual symbolic transmission of culture among people

### **10. Culture is subject to gradual change**

Any anthropological account of the culture of any society is a type of snapshot view of one particular time. Should the ethnographer return several years after completing a cultural study, he or she would not find exactly the same situation, for there are no cultures that remain completely static year after year.

### **11. The various parts of a culture are all, to some degree, interrelated**

If we can view cultures as integrated systems, we can begin to see how particular culture traits fit into the integrated whole and consequently how they tend to make sense within that context.

Based on the above ideas stated by different scholars, we can conclude that culture is man- made, transmitted and exercised by people, and not inherited naturally.

## **2.3 Enculturation and Mechanisms of Enculturation**

Enculturation is the process by which a child learns his/her culture. The term enculturation was first coined by Herskovits. (Herskovits, 1952:39) Crollius and Mihigo (1991:5) also state that the term enculturation is of recent origin, and has not been universally accepted by anthropologists. Rather the term socialization was in use by anthropologists. But gradually scholars and the literature, including dictionaries, apply the term enculturation to the process by which individuals acquire the knowledge, skills, attitudes and values that enables them to become functioning members of their societies. It is the process of learning one's culture. Herskovits (1955:325) defines enculturation, as:

*The aspects of the learning experiences that mark off man from other creatures, and by means of which he achieves competence in his culture... This is in essence a process of conscious or unconscious conditioning, exercised within the limits sanctioned by a given body of customs.*

He also explains that every human being goes through a process of enculturation to live as a member of the society. In short, it is the way the individual gradually adapts to the culture of the particular group.

Crollius and Mihigo (1991:6) also define the term in the following way: “ For the sake of clarity we propose to consider enculturation as a technical term in cultural anthropology for indicating the learning experience by which an individual is initiated and grows into his culture”

As mentioned above, it actualizes the system by which the behavior patterns of the surrounding culture are adopted.

Generally, enculturation or socialization refers to the processes where by individuals are taught the skills, behavior, or patterns, values, and motivations needed for a competent functioning in the culture in which the child is growing up. It involves absorption of intangible rights and wrongs, normal and abnormal, etc.

Havilland (1990:35) is one of the scholars who wrote so many important points about culture, characteristics of culture, meaning of enculturation and acculturation etc. He defines enculturation as “The process by which a society’s cultures is transmitted from one generation to the next.” According to him, it is the way the new generation learns the culture of the society he/she lives in. Through enculturation one learns the socially appropriate way of satisfying one’s needs.

A journal entitled ‘enculturation’ expresses the concept of enculturation as “Enculturation as a concept is the process of teaching an individual the norms and values of a culture through unconscious repetition. The totality of actions within a culture establishes a context that sets the conditions for what is possible within the society (Retrieved from (<http://enculturation.gmu.edu/about>))

When we come to mechanisms of enculturation, there are also many ways and means that can be mentioned. Steward and Glynn (1985:70) state some of them in the following way:

*Because culture consists of patterns of socially transmitted rather than instinctive behavior, it stands to reason that culture must be acquired through a learning process. All phases of cultural learning involve imitation, observation, and more importantly the acquisition of language and other means of symbolic communication.*

Odden and Philippe (2004:39) also stress the role of observation. “The role of observational learning in the transmission of crucial social knowledge in Samoa allowing children to become active participants in their cultural environment”.

According to them, observation is a common mode of children’s cultural learning of different skills, values, practices and beliefs; participation is another means acquiring the cultural knowledge. So, communities have kept their cultures alive or to a newly born to be their member (to be participatory) they pass their world view, their knowledge, their arts, rituals and performances from generation to the next by formal and in-formal ways and means.

## **2.4 The Interrelationship between Culture and Language**

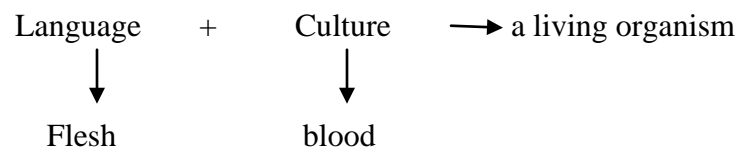
Before assessing the two concepts, let us see briefly the meaning of the two terms. As we have seen, the definition of culture is a set of rules or standards that when acted upon by the member of a society, produce behavior that falls within a range of variance the members consider proper and acceptable. (Havilland, 1990:30) When we come to language, according to (ibid: 93) language is a system of sounds that, when put together according to certain rules, result in meanings that are intelligible to all speakers.

Concerning the interrelationship between culture and language, many scholars suggest the inseparability of culture and language. Jiang (*ELT journal* 54/4 October 2000: 328) is one of the scholars that express the inseparability of culture and language:

*It is commonly accepted that language is a part of culture, and that it plays a very important role in it. Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of a people, since it comprises their historical, and cultural backgrounds, as well as their approach to life and their ways of living and thinking.*

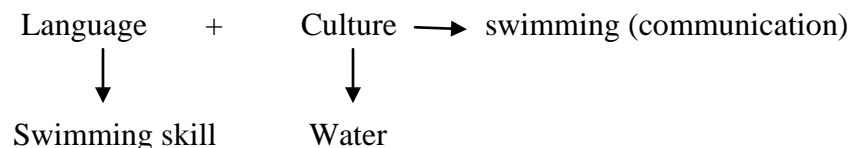
From the above idea, we can generalize that language is a component part of culture, but culture is expressed through language, and language expresses. Brown (1994:164) is among the scholars who are describing the interrelation between culture and language. He also agrees with their inseparability. “A language is a part of a culture and a culture is a part of a language: the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” Here when he says ‘a language is a part of a culture and a culture is a part of a language’ he means that even though language is part of a culture, the idea or the essence expressed by language is based on a cultural paradigm. So, there is culture in the language too. Some people say that language is the mirror of culture, in the sense that people can understand a culture through its language. Jiang (2000:328-29) again sees their relation metaphorically. The metaphors he applies are three views:

### I. From a Philosophical View



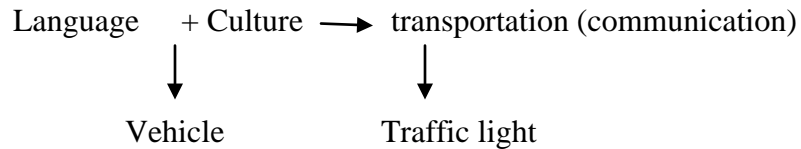
Language and culture make together a living organism; Language is flesh, and culture is blood. Without culture, language would be dead, without language, culture would have no shape.

### II. from a Communicative View



Communication is swimming, language is the swimming skill, and culture is water. Without language, communication would have a limited scope; without culture, there would be no communication at all.

### III. from a Pragmatic View



Communication is like transportation; language is the vehicle and culture is the traffic light. Language makes communication easier and faster; culture regulates sometimes to promote and sometimes hinders communication.

In a word, we can say that language and culture, as different as they are, form a whole. Metaphoric ways of expression shows us how both, language and culture are interwoven in human practices.

Nida is also describing the interrelation between culture and language. According to Nida's View:

*Language and culture are two symbolic systems. Everything we say in language has meanings, designative or societies, denotative or connotative. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language (1998:29).*

Nida's idea is not different from others scholars'. She emphasizes that language is only expressing things according to the community's culture. But culture is more than language. Because it includes other components like: material culture, performance, etc. Nida supplements the view that the relationship between language and culture is deeply rooted.

Salehi (2012:76) also expresses the interactions of both terminology concepts in the following way:

*Cultural referents existing in every society determine how individuals go about the process of comprehending and interpreting written spoken texts. In other words, texts are not written or spoken in a vacuum but are the manifestation of the socio cultural norms of a particular society within which the people of the society interpret their own behaviors and those of others.*

To actualize his idea, Salehi quotes the idea of Boas (1986) which says "*The form of the language will be moulded by the state of the culture*" (ibid).

Generally, a language is one of the best instruments that convey a variety of meanings or symbols among human beings. It is the instrument which not only expresses thought but shapes the thought process (Stewart and Glynn, 1985:71.)

So, language is rooted in culture and culture is reflected and passed on by language from one generation to the next. This means language is the verbal expression of culture. Culture on the other hand is the idea, custom, and belief of a community with a distinct language containing semantics of the speakers. Fishman et al. (1985: 34-50) actualize these facts. “Language itself is part of culture, every language provides an index of the culture with it is most intimately associates, and every language becomes symbolic of the culture with which is most intimately associated”.

## **2.5 Culture and Ceremonies**

As it was mentioned before, culture is assumed as accumulated knowledge and achievements has through the passage of time been passed from one generation to another through performance. This set of guidelines (both explicit and implicit) which individuals inherit as members of particular society, and which tells them how to view the world, how to experience it emotionally, and how to behave in it in relation to other people. It also provides them with a way of transmitting these guidelines to the next generation by the use of Symbols, Language, Art and Ritual. The use of symbols in the transmissions of culture gives it to be more implicit to the people who had to inherit these cultural guidelines from their respective parents. According to Fowler (1980:220), symbol: “something that stand for, represents or denotes something else not by exact resemblance, but by vague suggestion or by accidental or conventional relation.” The idea of Fowler suggests that symbols are the matter of learning or adapting to actions or practices.

According to Howe (2007) social practices, rituals and festive events are habitual activities that structure the lives of communities and groups and that shared by and relevant to many of their members. As they perform these varieties of cultural work, and ceremonies enable the continuity of beliefs, and practices across generations as well as their spread into new territories. They are significant. Because, they reaffirm the identity of those who practice them as a group or as a society and whether performed in public or private are closely linked to events. This means it has its own special objective, times and places while the group or the individual perform.

Social practices, rituals and festive events are one of the five broad domains that UNESCO, 2003 proposed under “Intangible Cultural Heritage. “ So, cultural ceremonies and celebrations are a key dimension of human cultures. As it was mentioned in Hawiya.pdf(2010:11) “ social

practices, rituals and festive events involve a dazzling variety of forms, worship rites, rites of passage, birth, wedding and funeral rituals, oaths of allegiance, traditional legal systems, traditional games and sports, kinship and ritual kinship ceremonies,...

So, cultural ceremonies include vast types of social activities that has run depending on the communities believe type in particular place and time.

## **2.5.1 Marriage and Culture**

### **2.5.1.1 Definition of Marriage**

Scholars, religious leaders, elders ... took marriage as one of the cultural domains or an institution which benefits not only individual couples, but the family, the society as well as the state in general. They express its sociological advantages in defining marriage as bed rock of the society.

If we look at some scholars' definitions we are assured about the place and the linkage it has with human life. "Marriage is the union of a man and a woman who make a permanent and exclusive commitment to each other of the type that is naturally (inherently) fulfilled by bearing and rearing children together"(Gigi's, et al. 2011:246)

This definition tells us that marriage is a life linkage of a man and a woman formed to share the life challenges and enjoy altogether. It denotes also that marriage is a right track for bearing children. *Elizabeth (cited in Crouse, 2012:1)* "Two pure souls fused into one by an impassioned love-friend, counselors- a mutual support and inspiration to each other amid life's struggles, must know the highest human happiness - this is marriage, and this is the only cornerstone of an enduring".

Beside this idea, Crouse (2012:2) states the role of marriage in human life in the following way: "Marriage is important, because the family is the context within which the next generation establishes lifelong habits, and develops character."

The concepts raised by Crouse are similar to those of Girgis, et al .They state that marriage benefits the couple to share all positive and negative life experiences and the benefit of marriage

is not limited to the family, but it has its own advantages for the society as well as for the country at large. Other scholars also explain what the unification of man and woman as husband and wife.

According to Akinsulire (2009:1) Marriage is a milestone in life that most people look forward to. It is such a joyous occasion not just for the couple, but for their families as well. Others say that marriage is not merely a private contract, but a social institution of great public values and concern.

All the above ideas given by scholars touch the concept `Marriage` which means the unification of male and female, recognized by legal law or other sectors that stand for or benefit individuals, families, as well as for the society too, because marriage is a public, legal and moral commitment between the man and woman which gives stability and assurance for both partners. The stability of partners means the stability of the family and this is also true for the society.

George and Elshtain (2010:1) also define marriage in the following way.”It is a voluntary association of a man and woman who contracted in liberty to create the independent legal and civic entity of the family.” This of course can be decided either by partners or by both parents agreement.

The scholars remind us that as marriage is a complex social phenomenon and has been perceived as such throughout history in all cultures.

Mibang and Behera (2006), Strong, et al (2011) and Crouse (2012) express the word marriage in almost similar way. They state as Marriage the legally recognized union between two people, generally a man and a woman, in which they are united sexually, cooperate economically, and may give birth to, adopt, or rear children. It is the institution that ensures the continuity of the people’s culture and customs by passing them from one generation to the next. Especially, Crouse (2012:4) denotes that marriage has been called the “Social Glue” for the way that it binds fathers to their children and unites couples while helping to strengthen the bonds between people and their nation.

Generally, marriage is an institution that is exercised in any country and in any culture, but the way it is performed and the status that has given to it might differ in the eyes of different cultures and the epoch it implemented in it.

### **2.5.1.2 Traditional Versus Modern Marriage**

The common definition of culture for most scholars (Small,1905;Lowie,1937; Linton,1945;; Lind,2008; etc.) is: the whole set of norms, values, learnt behavior, beliefs, customs in society that are passed on from generation to generation, and thereby changed according to time and circumstance. This definition denotes that culture is learned and flexible. Beside this definition, Lind (2008:32-33) also consider marriage as: “one of the parts and parcel of the society’s culture” which shares the above mentioned behavior. Many cultures have legends concerning the origins of marriage. The ways in which a marriage is conducted and its rules and ramifications have changed over time, as the institution itself, depending on the culture or demographic time have changed.

### **2.5.1.3 Advantages of Traditionally Arranged Marriage**

Among the scholars who wrote about marriage and its types is Sharon 2012, one of the scholars who state some of the advantages and disadvantages of arranged marriage. The points that she mentions are the following:

#### **2.5.1.3.1 Risk of Incompatibility is diminished**

Arranged marriages presuppose that two people are perfectly matched because they belong to the same culture, share the same religious, speak the same language, and were raised in more or less the same socio economic class. These identical backgrounds make it easier for the couple to communicate with each other and understand where each is coming from! Decisions in the upbringing of future children and their education leave little room for disparities in their thinking because of this likeness.

### **2.5.1.3.2 Idea of Divorcing is Unthinkable**

This is another acknowledged advantage of arranged marriages. Given that the man and woman come from a similar background and therefore share the same views of marriage and family, the chance of divorcing due to irreconcilable differences is not as strong as in Western cultures.

### **2.5.1.3.3 Extended Family Support has its Benefits**

In traditional societies, spouses sometimes live with the parents or live in the same housing compound. In times of difficulty, the couple can count on the help of their parents and in-laws for physical, emotional and financial support. When the children are born and both spouses work, finding an adequate baby sitter is a non-issue. Because the grandparent's pitch in in the care and nurturing of the children. The children are therefore supervised by close family members instead of by complete strangers, making them comfortable, because they live in an atmosphere that they know well. Needless to add, when the couple has an argument, well-meaning elders can step in and offer advice and arbitration sessions.

### **2.5.1.4 Disadvantages of the Arranged Marriage**

#### **2.5.1.4.1 Inability to make up one's Mind**

When marriages are arranged by elders or parents, this does not encourage spouses to make up their own mind about whom to marry. Instead of dating and meeting people and comparing them against one's ideal, they leave that part of the work to someone else. Should either spouse end up unhappily after being married a few years, it may be very tempting to blame one's parents or relatives for having made an unsuitable choice.

#### **2.5.1.4.1 Love Takes Second Priority**

“Decide with your head and not with your heart” is what parents tell their children. This philosophy tends to put love in the back burner. For people who live in societies where arranged marriages are the practice, they are convinced that if they don't feel any passionate love when the marriage takes place, love will bloom eventually. It is more important to consider the social

and economic viability of the marriage rather than put romantic love at the forefront, which might fade anyway because romantic love is at best a superficial feeling.

#### **2.5.1.4.3 Interference from the Extended Family**

While there are benefits to having one's extended family close by, who can offer support when needed, this proximity has pitfalls. For some Muslims and others who have, in particular, been living in the family for a long time, many find this closeness a little awkward and uncomfortable. Some marital arguments and conflicts are better settled when only the spouses are involved. When the in-laws interfere and impose their views, it can cause stress to the marriage. Because in a modern view, one tends to think of marriage as an essentially private relationship centered on the private purposes of two adults.

### **2.5.2 Conflict Resolution Mechanisms and Culture**

#### **2.5.2.1 The Concept and Definition of Conflict**

Conflict exists as ambiguities. It can arise from the incompatibility of aims between individuals or groups. When you consider what a diverse society we live in, with so many different backgrounds, perspectives and approaches to life, it is not surprising that conflict is established as part and parcel of our everyday life. Anne Pitsch (2000: ix) states her idea in the following way: "In most academic theorists' view, conflict is an inevitable consequence of human relations... conflict pursuit of incompatible goals between different groups".

According to African Traditional Methods of Conflict Resolution in Nigeria (2010:2), "Conflict derives from diverse sources in African societies. These included the family, economy, chieftaincy, social and religion as well as breakdown of diplomatic relations and personal annoyance over behavioral patterns".

The above ideas denote that conflicts can take place among individuals, groups of people, clans or countries, out of different reasons. Imobighe (2003:32) also states similar concepts as: "conflict is a condition of disharmony in an interaction process and usually occurs as a result of clash of interest between the parties involved in some form of relationship".

These ideas are also true for Wardak (2002:1):

*Conflicts are as old as human societies themselves. Historically, individuals, social groups and societies have disputed and competed against one another over scarce commodities and resources – land, money, political power, and ideology. They have even fought one another and bitterly sought the elimination and subjugation of rivals in order to control those resources and commodities.*

Belay (2004:4) sees the conflict in two ways. Conflicts can be constructive when they lead to fruitful discussions, with the participation of groups involved on all levels of the community. A constructive dealing of conflicts will bring the society towards the desired development. But conflicts are destructive when violence is applied. Mesfin (1999:116) supplements the idea of Belay: “*Conflict is not only inevitable, but also necessary for the development of any society*”.

According to Mesfin, conflict is an escalated natural competition between two or more parties about some scarce resources, power and prestige. Some websites like (<http://w.k.ed.uive-edu/index.php/conflict-resolution>) under the title ‘the nature of conflict’ define conflict as: the perceived incompatibility of Goals, Action and/or Outcomes (GAO) within a person or between two or more people. Walker (2005:1), by Quoting Poole and Stutsman (1997) writes, “Conflict is the interaction of interdependent people who perceive incompatible goals and interference from each other in achieving these goals”.

Generally, conflicts arise among a human who reflects the parallel stand among individuals, groups, societies etc. The literatures categorize conflict in different approaches. Some categorize conflict: violent and non-violent, other subjectivists (confrontation with idea) and objectivists (direct confront with one another) conflicts based on its occurrence. Conflict can take place: man with man, man with his environment, man with the society, (nature) and man with himself. On the other way, there are some basic categories:

- Intra – personal (within a person)
- Inter – personal (between people)
- Intra – group (within a group)
- Inter – group (between groups)
- Inter – state (between countries).

### **2.5.2.2 Major Causes of Conflicts**

Of course, as the types of conflict differ in nature, the causes also can be different. For example, the way an inter-personal conflict develops is different from the conflict that develops within a group. The major causes of conflict in Libido are not as such different from other area of Ethiopia.

As we saw in the background of this research, the Libido is one of the ethnic groups settling in Southern Nations Nationalities and Peoples Region (SNNPR) of Ethiopia, especially, in the Gurage Zone Mareko Woreda. Like others, the Libido people also have their own indigenous culture which up to now they respect. The researcher's Informants. Especially from elders who are acting in the society as mediators; like Haji Jatano Makke (age -86), Ato Agole Geyero (age - 66), Ato Hailu Gaguro (age - 53), Garad Jabebo Abo Bafa (age – 60), Ato Dinkulla Yebago (age – 52). Beside these elders, the information from Edamo's (1991) written work and interview with him was my data sources.

In the following, I will try to mention some basic factors that arise from conflicts among persons, peoples, ethnic groups, and states.

#### **2.5.2.2.1 Natural Resources**

A number of studies have attributed the ownership of natural resources to one group and if another group is not participating, such a situation causes conflict among groups. Wassara's (2007:4) work in South Sudan, Desalegn, et al. (2005:1), which focus on pastoral areas, and Ward AK's (2002:1) work on Afghan conflict resolutions are among the studies in which natural resources are defined causes of conflicts.

Natural resources include land and water: land for cultivation, grazing of livestock and resources in/on land like minerals, oils, forests, etc. water and resources in water, like fish, minerals, using water for irrigation, power production, using the water body for navigation and ports, etc. It can be a cause for conflict among individuals, groups, clans, and states if one side is owner of the natural resources and the others side is not.

In general, resources are the major source of conflicts. It is also true for the Libido people. Water body, land, grazing areas, forests, etc. are among major causes of conflict in the Woreda.

Disagreements between different users: between individuals, clans, ethnic groups, neighbor Woredas etc.

Historically, the Libido people are pastoralists. So, they need enough grazing areas and water for their livestock. The demand for forest also goes with grazing and shelter benefits. The people gradually became agriculturalists and the demand of land was extended for cultivation too. In this case the demand for natural resources is not for fame or epic, it is a demand of survival. Especially, there is a high scarcity of water body in the Woreda. Here, in case of the land issue, not only area demand, but the fertility of the land is uprising disputes among the parties. As it was mentioned in the profile of the area, the Mareko Woreda is a very fertile area which gives high production, so it attracts the neighbors' interest, which leads to conflict.

#### **2.5.2.2.2 Unclear Demarcation of Border**

Territory is another important source of conflicts. According to scholars' view, the unclear demarcation of boundaries can cause conflict among ethnic groups, states and even it can be the cause for the individuals too.

#### **2.5.2.2.3 Blood Feuds**

This is a crosscutting dispute in different families and ethnic groups. Blood feud with different background can takes place wherever. But its degree differs from country to country and from ethnic group to ethnic group. It also emerges within or outside the community. There are customary methods as well as judiciary approaches to the issue when it arises. (Wassara 2007, Dejene 2007, Andargachew 2009, Alebachew and Samuel 2010).

Historically, the Libido are known as warriors and Hero people (Edamo 1991 E.C, Tesfaye 1986 and the community elders). Four or five decades ago and before that, to get celebrity, each Libido man had to participate in some challenging condition, like on a war field, killing enemies and captivating many captives, participating in hand to hand combat, killing many wild animals, like lion, elephant, leopard, buffalo, etc. Another epic deed is traditionally the killing of a man and cutting off his genitals, which is the main cause of conflict. Such action can arises conflict

among persons, clans, ethnic groups, etc. Of course, such a situation is not practiced nowadays. But in their culture it was exercised and also was among the main causes that will arise conflicts.

#### **2.5.2.2.4 Family Disputes**

Family disputes arise frequently. According to Wassara 2007, APD, 2008 work, Belay (2004) there are traditional conflicts in communities. Among such cases are:

- . When partners in marriage divorce
- . When there is an incident of adultery
- . Crimes of abduction, rape, and incest
- . A crime committed by setting fire on a property
- . Inheritance issues
- . Other minor cases.

#### **2.5.2.2.5 Lack of Good Governance**

When we refer to the literature it expresses what good governance means and also defines aspects of good governance. According to scholars' views, good governance is expressed through factors like reliability, predictability, and accountability is increasingly seen as a key factor in ensuring national prosperity. When we come to aspects' of good governance: Good governance depends on the ability to exercise power, and to make good decisions over time, across a spectrum of economic, social, environmental and other areas. This is linked with the government's capacity for knowledge, mediation, resource allocation, implementation and maintenance of key relationships. According to the literature (Belay, 2004: 2) the key factors are:

- Technical and managerial competence
- Organizational capacity
- Reliability, predictability and the rule of law
- Accountability
- Transparency and open information system
- Participation.

#### **2.5.2.2.6 Rape, Abduction and Adultery**

From a cultural point of view, Rape, Abduction and Adultery these three illegal and immoral actions are among the crimes that arises conflict in the society. Especially an abduction or force

the engaged girl to have sex is highly immoral and condemned by the society. Such practices aggravate disputes among the individuals, clans, etc.

#### **2.5.2.2.7 Arson and Breach**

Deliberately setting fire on somebody's properties, like house, farming, and grazing area --- usually leads to conflict. To break an agreement or thrust is another point that can arise dispute among persons, families, neighbors ... Culturally thrust has a great value in any society, so breaking this cultural values leads to conflict.

#### **2.5.2.2.8 Accidental Conflicts**

Such conflicts occur without any ground that forces people to action. But accidentally, situations enforce confront action. Such disputes may arise in some ceremonial occasions, like festivals, on wedding ceremony, mourning ceremony, recreation place, on marketing, on transport, etc.

#### **2.5.2.2.9 Partners Property and Dowry**

When partners in marriage divorce, sometimes the condition cannot be solved in reasonable way; the inconvenience might lead to conflicts. In Libido the bride is accompanied with dowry (gege'o) when she marries. When fortunately partners in marriage divorce the question of dowry sometimes leads to disagreement among both sides. Lack of the above mentioned factors and other situational conditions in the system lead to conflict.

#### **2.5.2.3 Traditional Mechanisms of [Conflict Resolution](#)**

Most academic theorists' view is that conflict is an inevitable consequence of human relations (Pitsch, 2000: iv). Public conflict and ineffective means for dealing with them leads to: wasted resources, social instability, reduced investment, chronical underdevelopment, and loss of life. Based on the experiences of human being, as varieties of conditions are causes of conflict, the means of resolving conflict also differ. As scholars state, the means of resolving conflicts are categorized in two major groups: through violence or by peaceful means (Buchanan 1967, Gulliver 1979, Schellenberg 1996: cited in Dejene, 2007:9). The peaceful means categorized are: into formal justice and informal justice. The informal way of resolving conflicts among the parties mostly follows traditional mechanisms.

Especially African countries including Ethiopia have strong traditional institutions to resolve conflicts, besides the judiciary body. Like *ombadja*, *elenna enene* in Namibia, *dhikola* in Botswana, *bashingantahe* in Burundi, *guddi* in Somali, *gacaca* in Rwanda, there are about 1500 traditional rulers in South Africa among the traditional bodies that resolve disputes by cultural means (Hinz, 2010). When we come to Ethiopia: in Southern Nations, Nationalities and Peoples Region in general there is “*sera*” as traditional conflict resolution mechanism with different names: like *yajoka* in Gurage. The *Gada* system and *Arara* around Oromiya, *Dess’a* in Tgray, *Isi* and *Mekabon* in Afar and *Shir* in Somali are among the institutions that resolve conflicts with informal means. In this case most disputes are settled peacefully in the absence of authoritative chiefs.

In a country like Ethiopia which has a strong cultural heritage, traditional institutions and mechanisms can either help to solve conflicts or play another significant role in the communities well-being, stability and security. That is why Fred-Mensah defines Traditional Conflict Resolution Mechanism as: “Capability of social norms and customs to hold members of a group together by effectively setting and facilitating the terms of their relationship... sustainability facilitates collective action for achieving mutually beneficial ends (Fred- Mensah, 2005:1).

### **2.5.2.3 Traditional Conflict Resolutions Systems as an Identity**

Dispute resolution is a part of every society’s culture, and in each society some methods are favored over others. Each culture in the world may be unique, but underlying each culture is its own specific, though usually tacit agreements on systems that determine how to resolve disputes (Brahm and Quellet, 2003:1). i.e. human societies and groups have found their own ways and means of averting and or resolving conflicts. The existing body of literature confirms that the nature and causes of conflicts and the mechanisms for resolving them are deeply rooted in the culture and history of every society.

The literature suggests that culture as a concept, is a powerful analytical tool in the societies that have criticized culture-blind theoretical approaches to conflict resolution and have advocated the inclusion of culture in the theoretical or practical base of conflict management and resolution. In other words people have sought to produce culture-specific mappings of conflict and methods of

resolving conflicts. The corresponding culturally determined conflict resolution techniques and practices are referred to as ethno praxes. All human groups have developed their own way of responding to conflict in culturally appropriate fashions called customary law. Narebor defines customary law in the following way:

*A rule of conduct which is customarily recognized adhered to and applied by the inhabitants of a particular community in their relationship with one another within or outside the particular community and which has obtained the force of law, in that non-compliance with the rule or custom in question attracts adjudication and possible sanction (Narebor,1993:5).*

It is also true that traditional institutions for conflict resolution enable individuals in the society to understand and interpret the norms which occasion peace and harmony and the desirability of the conducive atmosphere under which development and social orientation and mobilization takes place in various African societies. The nature of the mechanism for resolving conflicts in indigenous African societies as crucial point of peculiarity are anchored in the African cultural heritage. Such peculiarity is informed by the popularity of the custom and norms associated with conflict resolution. Indigenous conflict resolution mechanisms use local actors and traditional communities based judicial and legal decision-making mechanisms to manage and resolve conflicts within or between communities; Desalegn et al. (2005:5) also confirms the above idea:

*Traditional conflict resolution mechanisms in African are generally closely bound with socio-political and economic realities of the lifestyles of the communities. These mechanisms are rooted in the culture and history of the African people, and are in any way or another unique to each community.*

Ethiopians have a rich tradition of organizing how to address community problems. This traditional social capital can play a crucial role in resource mobilization, resource management, and service provision, information exchange, enhancing popular participation and conflict resolution ( Dereje, 2010,Dejene and Abdurhman 2006, Desalegn et al. 2005, Andargachew 2009).

In Ethiopia there are various traditional institutions that have their own customary methods to settle conflicts. In this regard, the Gadaa system of conflict resolution is one that deserves attention (Desalegn et al. 2005:1). This institution is well respected by the Oromo society at large. According to Dejene (2000:1) *Arara* of Borana is also another example. This is a

traditional resource organization council called Well (Madda) council, at the centre of Borana, especially in pastoralist areas. The council's regulations and laws and its potential role in facilitating intra- and inter- ethnic social networks and reciprocal arrangements for mutual support in times of crisis can serve as a mechanism for preventing conflicts.

The *Yajoka Qicha* and the *Gordanna*, is implemented in different conditions and clans, sera in Gurage are among the traditional systems that play a great role in conflict resolution among ethnic groups and individuals (Bahru, 2006:17). According to Alebachew and Samuel (2010:154) in Hadiyya there are five stages of conflicts and to solve these different conflicts there are traditional means called '*xiiguulla seera*' which play a great role in the acceptance of the community and exercise in solving the disputes among individuals, clan, ethnic groups.

Among the traditional conflict resolutions' in Ethiopia 'the *Dess'a* of Tigray, (North-eastern Ethiopia) is the one which plays its role to settle conflicts in the area. Especially, these traditional means are applied among the Tigrians and conflicts among Tigrians and the Afar people (Andargachew, 2009:64).

Sudan and Nigeria can also be mentioned here. The process of conflict management and resolution is subject to cultural diversity in Southern Sudan. Each of the major ethnic groups has rules and procedures of conflict resolution. The procedures and rules to settle the dispute may, nevertheless, differ according to culture and customs. The Dinka and Nuer people both had the traditional system of authority to enforce decisions. The main actors in conflict resolution among the Dinka are the Bany Bith and Kuar Kwac in the Nuer community. The traditional institution of conflict resolution in Pari society is the Kingdom called rwath. (Wassara, 2007:9)

Traditional conflict resolution mechanisms need to be re-examined and harmonized to conform to modern constitutional and administrative legal systems that recognize the rights enshrined in constitutions of Southern Sudan.( Wassara, 2007: 12)

A module prepared by the National Open University of Nigeria for a course 'African Traditional Methods of Conflict Resolution' in Nigeria (2010) states the role of traditional conflict resolution

in the country. In Nigeria, customary law is rooted in the history, tradition and culture of the people. According to this module: “ Customary law is the organic or living law of the indigenous people of Nigeria, regulating their lives and transactions. It is organic in that it is not static; it is regulatory in that it controls the lives and transactions of the community subject to it” ( 2010:7)

This traditional law consists of customs accepted by people in a community as binding among themselves. If we refer to the literature about Asian countries, the Afghanistan ‘Jirga’ is among the popular tradition a conflict resolution system in Asia.

#### **2.5.2.4 Type of Traditional Conflict Resolution Mechanisms**

Some organization like CMG (Conflict Management Group) and ADR (Alternative Dispute Resolution) are seen as a means to increase access to justice for populations that can’t or will not use the court system, to address conflicts in culturally appropriate ways, and to maintain social peace. In this case, ADR programs can increase access to justice for social groups that are not adequately or fairly served by the judicial system and they can also reduce cost and time to resolve disputes and increase disputant’s satisfaction with its outcomes. Conflict resolution, of alternative dispute resolution, provides individuals involved in a dispute with more than one way to resolve the situation. Most methods of conflict resolution help individuals to come to an agreement outside the traditional court system and without resorting to violent means, (Thomas and Kilmann 1976:3-4, squibini 2004, <http://www.lifeback.org/articles/lifeback/Five-typesofconflictmanagement.htm>) define the concept of each alternative in the following way. Here the ‘types’ and ‘styles’ are used alternatively.

**A. Competition:** It is a win or loses style of handling conflicts.

The goal is asserted aggressively, and the use of authority, position, as well as pressure tactics such as threats, force of persuasion is common. Competing or forcing has high concern for personal goals and low concern for relationships. It is appropriate in dealing with conflicts which have no disagreements. It is also useful when unpopular but necessary decisions are to be made. The power in this style of conflict management comes from a position of strength.

**B. Collaboration:** This style aims at finding some solution that can satisfy the conflicting parties. It is based on a willingness to accept as valid the interests of the other party whilst protecting one's own interests.

Disagreement is addressed openly and alternatives are discussed to arrive at the best solution. This method therefore involves high cooperation and low confrontation. Collaboration is the best method of handling conflicts, as it strives to satisfy the needs of both parties. Here, trust and balance is important. The power comes from openness, clarity and cooperation.

**C. Compromise:** It is a common way of dealing with conflicts, particularly when the conflicting parties have relatively equal power and mutually independent goals, so its principle is 'I'll meet you half way'. It is based on the belief that a middle route should be found to resolve the conflict situation, with concern for personal goals as well as relationships. In the process of compromise, there are gains and losses for each conflicting party. The power in this style of conflict management comes from moderation and reasonableness.

**D. Avoidance:** It is based on the belief that conflict is evil, unwanted, or boorish. It should be delayed or ignored. Avoidance strategy has low cooperation and low confrontation. The individual (party) may deny the problem, avoids decisions and confrontations. It is useful either when conflicts are insignificant or when the other party is unyielding because of rigid attitudes. By avoiding direct confrontation parties in conflict get time to cool down. The power in this style of conflict management comes from silence and lack of cooperation.

**E. Accommodation:** This style of conflict resolution involves high cooperation and low conflict among parties. It plays down differences and stresses. Accommodating can be a good strategy when one party accepts that it is wrong and has a lot to lose and little to gain. Consequently, they are willing to accommodate the wishes of the other party. Someone adopting this style can be described as protective and soft on relationships. They want to build good faith and relationships for the future.

Beside these styles of conflict resolution, scholars also point out the main ADR alternatives to civil litigation, which include: Negotiation, mediation, conciliation and Arbitration. These scholars suggest the concept and strategy of each mechanism. So, now we will see ways and means of each method.

**F. Negotiation:** It is a dialogue between two or more people or parties,, intended to reach an understanding, resolve point of difference, or gain advantage in outcome of dialogue to produce an agreement upon courses of action. Generally it is the way by which all people or group or parties engaged in direct talks with each other in a concerted action of an agreement.

**G. Mediation:** When people in conflict can't engage in a discussion (negotiation) that pushes them toward resolving a situation, they may invite an impartial observer to mediate the negotiations. Or it can be that the mediators may invite the two disputants to negotiate. Mediators rely on their empathy and neutrality to guide negotiators toward more productive discussion. They facilitate dialogue in structured multi-stage process to help parties to reach a conducive and mutually satisfactory agreement. A mediator assists the parties (groups) in identifying and articulating their own interests, priorities, need and wishes to each other. Although the mediator's may recommend a course of action; but they cannot force them to accept.

**H. Conciliation:** Conciliation is similar to mediation. But there is some difference in degree between the mediator and conciliator. According to literatures suggestion, the conciliator can make some pressure to accept the agreement; in case of the mediators it is more of facilitating.

**I. Arbitration:** A process in which a disagreement between two or more parties (groups) is resolved by impartial individuals called arbitrators in order to avoid costly and lengthy litigation. It is the process by which the parties to a dispute submit their difference to the judgment of an impartial person or group appointed by mutual consent or statutory provision. Here, the arbitrator(s) determine the outcome of the case. Generally, this is a form of conflict resolution method, which deals, with outside the court to come, in which both parties accept the decision of the third party (arbitrator).

### 2.5.2.5 The Relevance of Local Conflict Resolution Mechanisms

When we assess research papers on conflict resolution, we come across that in all countries there are conflict resolution systems. It can be either statutory or customary law or it can be both. The mechanism they apply and the acceptance of the law in front of the people is, of course, different from country to country or from community to community. Most of the African, Asian, Latin American countries give more attention to local resolutions than to statutory laws. The reverse is true for most of the Western countries. Having this in mind, we come to the relevance of traditional conflict resolution mechanisms mentioned in literature.

Avruch and Black (2000:717) argue that to understand conflict behavior, it is necessary to pay attention to the indigenous understandings of being and action which people use in the production and interpretation of conflict behavior. This means the cultural knowledge about the people leads to means to resolve the conflict. According to Brahm and Quellet, (2003:2) “At the center of any society culture are basic agreements about cooperation between its members.” Because of this both scholars advise that any process of intercultural conflict resolution will benefit from a preliminary cultural analysis. To make it more realistic let us see the experience or the attitude of some countries towards the customary law.

As we saw before, “Jirga” is one of the traditional means for conflict resolution in Afghanistan. According to the outlook of the people, Salehi (2002:1 ) states:

*Jirga as a traditional Afghan institution is closely bound up with the social and economic realities everyday life in Afghanistan and is deeply rooted in the culture and history of the people of the country. It is argued that jirga as a time-honored institution does not only resolve many local, tribal, and national conflicts efficiently and in cost-effective ways, but also acts as a powerful channel of communication among the people of Afganistan. It therefore plays a central role in strengthening social solidarity among Afghans, and contributes significantly to the maintenance of social order in Afghan society.*

Based on the above idea, we can conclude that for Afghan people Jirga is not only something, but has multi-purpose. It is their ancestor’s indigenous culture; it is their history; it is one means of social interaction, etc. So, they are governed by its rules and regulation without any hesitation.

When we come to Nepal (Raj Dahal and Chandra (2008:14) there are formal as well as informal approaches of conflict resolution and they have their own merits and demerits. Lacks of independence, corruption, delay injustice, poor enforcement of the court decisions, etc. have undermined the fairness of judicial processes. The organized forces of political parties have also in some cases misused power to influence the judicial process in their favor, with attempts to influence judges. It is also true that in the formal system of conflict resolution majority of poor, weak, illiterate, women and marginalized sections of the society do not have access. Alternative Dispute Resolution practices may be regarded as a tool which local elites can use to settle their disputes in the conflict and post-conflict conditions. Here, informal techniques are indigenously evolved and enforced by communities, and villages and executed by localities according to their agreed accord, standards and practices, rather than court, police, local administration etc.

Similar to Afganistan and Nepal, in Nigeria customary law has a crucial role in the life of the people. As Narebor (1993:7) mentions, in Nigeria:

*Customary law is rooted in the history, tradition and culture of the people. It is the organic or living law of the indigenous people of Nigeria, regulating their lives and transactions. It is organic in that it is not static; it is regulatory in that it controls the lives and transactions of the community subject to it.*

So, in any measure customary law is part and parcel of the people of Nigeria, Economic Commission for Africa (2007), under the title ‘Relevance of African Traditional Institution of Governance’ mentions many points concerning traditional institutions. It believes that large segments of the rural populations, the over whelming majority in most African countries, continue to adhere principally to traditional institutions. Based on this fact, traditional system of conflict resolution plays a role by narrowing differences between protagonists, is one of the strengths of African traditional institutions of governance. According to ECA, Africans process of state-building is one critical area that can benefit from the application of the traditional mechanisms of conflict resolution and consensual decision-making. It also mentioned in this paper that democratization of the state along with incorporation of African traditional institutions, can contribute to improvement of service delivery in various ways.

Dejene and Abdurahman (2006:1) reflect some experiences of Ethiopians who have a rich tradition of organizing how to address community problems. This traditional society’s social

capital can play a crucial role in resource mobilization, resource management, service provision information exchange, enhancing popular participation and conflict resolution. They took ‘Arara of Borana’ as an example that at the centre of Borana there is traditional resource organization council called Well (Madda) council. The council’s regulations and laws and its potential role in facilitating intra and inter ethnic social networks and reciprocal arrangements for mutual support in times of crisis can serve as a mechanism for preventing conflicts. The Dessa’a mechanism in Eastern Tigray, also Facilitate conditions among the Woredas people and the Afar people too (Andargachew, 2009). Generally such experiences are very common throughout Ethiopia.

The relevance of ADR caught the attention of many scholars, rather than the above mentioned. Among the scholars or literatures (ADR Guide 1998, Desalegn, et al, 2005, ECA, 2007, Benson, 1990) Dispute resolution outside of courts is not new. Societies world-over have long used non-judicial, indigenous methods to resolve conflicts. The form ‘ADR’ is often used to describe a wide variety of dispute resolution mechanisms that are short of, or alternative to full scale court processes. The term can refer to everything from facilitated settlement negotiations in which disputants are encouraged to negotiate directly with each other prior to some other legal process. As it was mentioned before, ADR systems, generally categorized as negotiation, conciliation, mediation, and arbitration systems. When we compare the relevance of ADR system with formal judicial system there are many advantages that people gain by applying the ADR system.

- In most cases, the rules of procedures are flexible, without formal pleadings, extensive written documentation, or rules of evidence. This informality is appearing and important for increasing access to dispute resolution for parts of the population who may be intimidated by or unable to participate in more formal systems.
- Additionally ADR programs can increase access to justice for disadvantaged groups:
  - ✓ Reducing the cost of two parties
  - ✓ Overcoming the barrier of illiteracy
  - ✓ Serving the rural population in reducing geographic dispersal of centers
  - ✓ Contracting discrimination and bias in the system.
- In many cases traditional institutions of conflict management are effective as they operate through the value system of a given community.

- Cultural norms emphasize the importance of reconciliation and relationships over ‘winning’ in dispute resolution. It eradicates the conflict among the parties absolutely.
- ADR programs can increase disputant’s satisfaction with outcomes.
- Creating a more even balance of power among potential users should precede the use of ADR.
- ADR programs can support not only rule of law objectives, but also other development objectives such as economic development, development of a civil society, and support for disadvantaged groups by facilitating the resolution of disputes.
- Quick resolution of labor-management disputes serves both economic and social equity.
- Technical or complex disputes can be more effective and produce better settlements than courts. It is also more effective than the courts for addressing particular types of disputes, such as ethnic conflicts, public environmental disputes or family disputes.
- It increases civic engagement and creates public processes to facilitate economic restructuring and other social change.
- Like in South Africa, India, Bangladesh, ADR programs were developed to by-pass corrupt, biased, or discredited courts system that could not provide reasonable justice. In most Latin American countries and Asian countries, ADR programs function as the primary institutions for resolving civil disputes, and have effectively replaced or preempted courts.
- According to CMR believes that good negotiation, joint problem-solving, facilitation and dispute management skills can help those with differing interests, values, and culture cope more effectively with their differences.
- Generally, the fact is that through much of history, customs have been much more important in determining rules of conduct than written constitutions, legislation or precedent.

Lastly, if we are to learn how to deal with conflict effectively, it is necessary for us to understand what our cultural assumptions about conflict and conflict resolution are, our beliefs and values can affect how disputants interact with each other and with us as third parties, which can have a major influence on the process outcomes.

### 2.5.2.6 The Interface between Customary Law and Statutory Legislation

In modern societies we can said that, all the countries of the world have its own statutory legislation, and the communities are under the umbrella of these laws. Beside this truth, during pre-modern, countries was exercising different traditional conflict resolution mechanisms and in most of the countries such practices was inherited to modern societies and practiced side by side with formal judicial system. In some countries such institutions are recognized be their constitutional practice support legal courts and reduces their burden. The experiences some countries approves these facts. Desalegn, et al (2005) proposed:

*We propose that there should be an increased collaboration and networking between the statutory and customary institutions of governance. In particular, the state should recognize and support the customary courts and enforce their ruling.*

According to this paper, a systematic combination of customary and statutory institutions in the development and management of natural resource may facilitate cross-cultural understanding, thereby improving the socio-economic development of the country. However, enforcing the statutory rules on the local community without due consideration for their indigenous norms, and values should be avoided on the side of the state. Access to the local communities should be established through customary institutions. According to ADR (1998), ADR programs cannot be a substitute for a formal judicial system. ADR programs are instruments for the application of equity, rather than the role of law, and as such cannot be expected to establish legal precedent or implement changes in legal and social norms. However, ADR program can complement and support judicial reforms. In this research paper, there is also another idea that mentioned by the researcher.

*ADR can be used by the judiciary to test and demonstrate new procedures that might later be extended to or integrated with existing court procedures. ADR systems can be created as an option within the judicial system, either associated with the courts as a way of managing existing case loads, or separate from the courts to provide dispute resolution for conflicts or constituencies not well served by the courts.*

In South Africa the department of justice is planning to establish local community courts, and to create a system of family mediation boards to help resolve local and family disputes. This is also true for Nigerians, Nepali and Afghan. When we come to Ethiopia, different scholars (Desalegn, et al 2005, Dejene and Abdurhaman 2006, Bahru 2006, etc.) express how statutory and customary laws are applied in different communities side by side

## 2.6 Cultural Endangerment and Documentation

### 2.6.1 The Concept of Endangerment

In the above sub-topic I tried to give evidence of the inseparability of language and culture. So, ``we can say that the endangerment of language is also the endangerment of culture. The endangerment of language and indigenous culture is not the issue of one ethnic group or one country or one continent. Nowadays it is the global issue. Because of technology and other variety of factors, from time to time the life style of the people changed and these lead or expose each domains of culture for fast change and modification. Unless we utilize the technology wisely and put ourselves behind, we lost all the indigenous assets, norms, values, etc. time after time. Scholars suggest many factors for language endangerment. The research work of Hoffmann (2009:14) lists some of the reasons:

- The physical loss of the speakers due to different reasons (genocide, natural disasters, ...)
- disintegration of the language community, due to displacement, assimilation into the dominant population, or economic concerns
- The abandonment of the language.

The National Science Foundation ([http://www. National Science Foundation](http://www.NationalScienceFoundation.org) (endangered language, htm) took globalization as a factor. According to this website, as globalization increases, people prefer easier ways of communication and these results in the loss of some ethnic languages and dialects. This text also suggests that global trade, governmental/ educational policy regarding language and racial/social shame are among the factors.

Brenzinger (2007:142) also raises other factors:

*Endangered languages are not necessarily languages with few speakers. Even though small communities are more vulnerable to external threats, the size of a group not always matters. The viability of a language is determined first and foremost by the general attitude of its speakers towards their heritage culture, of which their language may be considered the most important component.*

The speakers themselves are one factor for the language endangerment. If they underestimate their language and culture and are interested in others languages and cultures it is the sign of forgetting themselves.

Article EOLSS. Doc.( Pp 2-4 ), with the title ‘Documenting Endangered Languages and Language Maintenance’ states many points concerning language endangerment. Some of the key points of this article are the following:

*Language endangerment maybe caused primarily by external forces such as military, economic, religious, cultural, or educational subjugation. It may also be caused by internal forces, such as a community’s negative attitude towards its own language or by general decline of group identity. Internal pressures always derive from external factors together; they halt intergenerational transmission of linguistic and cultural traditions.*

This text elaborate that the extent of language endangerments can either by external influence or internal situations that comes from the community itself. This may arise when the communities with different linguistic traditions live side by side, such contact involve an exchange of products as well as an exchange of cultural elements. When such situations happen, the dominant one pressurize the dominated on to accept the others culture and language, rather than prestige and strength their own.

Fishman et al. (1985:34-50) see the danger of loss of languages. According to them, the endangerment of languages differs in degree, and they suggest we have to classify languages in terms of the degree of their endangerment or in terms of the degree of their vulnerability.

Wurm (2003:15-47) classifies language endangerment into five classes:

- I.** Potentially endangered: Language in this class is learnt imperfectly by children in the areas where they are spoken, because of the overriding interest in a dominant language,
- II.** Endangered: Language in this class has few children as speakers.
- III.** Seriously endangered: Languages here have middle aged, or past middle-aged persons as their youngest speakers.
- IV.** Terminally endangered: Languages here have a few elderly speakers.
- V.** Dead/Extinct: Languages in this class have no “active” speakers at all.

Acculturation is one of the factors for language endangerment. Acculturation occurs when groups having different cultures come into intensive first hand contact with subsequent massive changes in the original culture patterns of one or both groups. It may involve an element of force, either directly as in the case of conquest, or indirectly, as in the implicit or explicit threat that force will be used if people refuse to make the changes imposed on them, or an economic threat.

Modernizations are several different ones and another factor for language endangerment. Modernization is a term referred to a global process of change to acquire characteristics of industrially advanced society and assumed to have some successes which lead to the development of new culture. Krauss (1992:6) cited in Hoffmam, 2009: 12, “ as many as 50% of the world’s languages are no longer being learned by new generation of speakers leading to conclude that ‘the number of languages which, at the rate things are going will become extinct during the coming century is 3000 of 6000’.

All the above ideas denote that how far the endangerment of languages and cultures surrounded each ethnic group language and culture influenced by variety of reasons.

### **2.6.2. The Meaning of Documentation**

As it is suggested, different languages and cultures disappeared, changed, and were replaced due to different reasons. So, what is the solution to avoid such problems?

Scholars do not only suggest the existence of language/culture endangerment. They also suggest means to prevent endangerment. Documentation is the key to preserving endangered languages. Linguists and philologists are trying to document as many languages as they can by describing grammars and structural features, by recording spoken languages and by using different means in order to store information for the posterity. Because many endangered languages are only spoken, no written texts exist. So, it is important to document these languages in order to capture them before extinction.

The knowledge acquired in the study of indigenous languages is also of prime interest to other disciplines, such as anthropology, archaeology, and history. For regions in which no written

historical accounts exist, languages become a source of eminent importance for the reconstruction may provide insights into certain aspects of the history and prehistory of a region. So, the study of endangered language can be considered against a background related to the general value of preserving existing cultural diversity. According to Lehmann (2001:88):

*Documentation is an activity, which gathers processes, and exhibits a sample of data of the language that is representative of its linguistic structure and gives a fair impression of how and for what purposes the language is used. Its purpose is to represent the language for those who do not have access to the language.*

So, documentation includes data collection, analysis of the data, and provision of the data for accessibility. According to Himmelmann's (1998:166) definition, documentation: "aims to providing a record of the linguistics practices and traditions of a speech community...pursues the goal of providing comprehensive language data, data reflecting the linguistic systems and sub-systems of a language and the use of the language in its natural and social setting".

According to Urua (2003:89) "Documentation is the best instrument for the preservation of languages and the culture in which they are borne".

From the above mentioned concepts, we can conclude that documentation is one of the best means to preserve the language and culture of any society.

According to Batibo (2009:93) a number of conferences and workshops took place at the University of Florida on endangered languages, especially focusing on two basic issues:

1. How to make African languages play more active and effective roles in the development of the African continent and the individual African countries?
2. How to safeguard the indigenous languages, particularly the endangered languages, as valuable resources for national heritage in the individual African countries?

The first point may emphasize on language revitalization, but the second point concentrates on language documentation. So, it is a contemporary issue. Kube (2006:18) suggests that: "One of the solutions to both preoccupations was found to be an active and protracted program of language documentation throughout Africa".

This solution was based on the fact that most indigenous African languages have not been sufficiently described or codified. Therefore a systematic description and codification of the indigenous languages would empower these languages for public use, preserve them for future generations as well as give them more utilitarian value. So, language documentation has been found to be both crucial and central in the preservation, safeguarding and revitalization of the African languages.

According to Batibo (2009:193), documentation as a discipline has been made more explicit in recent years, especially after the publication of the proceedings of the conference held in Frankfurt M. in 2004. (The 38<sup>th</sup> Annual Conference on African Linguistics: Language Documentation as a Strategy for the Empowerment of the Minority Languages of Africa)

So, proper documentation of events is essential for providing the contemporary professionals and future generations the opportunities to know, learn, and benefit from the past knowledge and experience.

## **2.7 The Symbolic Nature of Culture**

As seen under concept of culture, It refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, etc. acquired by a group of people in the course of generations through individual and group striving. On the other hand, a symbol which is one of the characteristics of human culture has a predominant role in defining and interpreting culture. As Schleiner (1995) define, Semiotic of culture is a research field within semiotics that attempts to define culture from semiotic perspective and as a type of human symbolic activity, creation of signs and a way of giving meaning to everything around. It also true to form Weber (1946a) in cultural symbols the people use to express their spirituality and the spiritual side of real events, ideal interests are derived from symbols.

Here symbols are such as an object, picture, written word, sound, or particular mark that represents something else by association, resemblance, or convention. “The term symbol derives from the Greek stem of ballen ‘to throw’ and syn ‘together’. This etymology characterizes the way that words are forced into correspondence with ideas and their physical referents irrespective of any natural affinities”/Deacon,2011;393/. Here culture is based on shared set of

symbols and meanings. Hannerz; (1969:184) also explain the symbolic nature of culture of the community in the following statements:

*Culture consists of such symbolic vehicles of meaning, including beliefs, ritual practices, art forms and ceremonies, as well as informal cultural practices such as language, gossip, stories, and rituals of daily life. These symbolic forms are the means through which social processes of sharing modes of behavior and outlook within community.*

These points' shows us that any ethnic group has its own cultural symbols which guide them and the people learn, share, practice, and express meaning through their experiences. Here culture influences action not by providing the ultimate values toward which action is oriented, but by shaping a repertoire or 'tool kit' of habits, skills and styles from which people construct strategies of action. Schneider (1972:38) also defines cultural symbols and its meaning in depth.

*By symbols and meanings I mean the basic premises which a culture posits for life: what its units consist in, how these units are defined and differentiated; how they form an integrated order or classification: how the world is structured; in what parts it consists and on what premises it is conceived to exist, the categories and classifications of the various domains of the world of man and how they relate one with another and the world that man sees himself living in.*

To be part of the society everybody should differentiate all cultural symbols with their interpretations. Acting upon the semiotics and their message is the involvement or being the member that social group. Creating and understanding cultural symbols helps us to communicate not only the embedded meaning within the symbols, but also our feelings of belonging to the group, to our culture. According to (Wise, Watts & Harris, 2005) the more knowledge of a culture and ability to communicate using the symbols and language of that culture, the more cultural we possess. Cultural capital can be used for social and cultural exclusion as well as for a sense of "habitus" or belonging.

We can say that symbols are commonly used in all cultures. That is human cultures use symbols to express specific ideologies and social structures and to represent aspects of their specific culture. Thus symbols carry meanings that depend upon one's cultural background. The two main ways of expressing, understanding and communicating all the other non-material components of culture are through symbol and language. According to (Geertz 1973a and Sewell 2005) culture is powerful, because symbols either structure or constitute our mental experience and thus come to delimit the parameters of our thinking. Alexander and Mast (Ed) (2006) is one

of the scholars that express the symbolic nature of culture. “To the human mind, symbols are cultural representations of reality. Every culture has its own set of symbols associated with different experiences and perceptions”. So, a symbol conveys information only in so far as it has meaning to a specific community. “The question of theory and practice permeates not only politics but culture, where the analogue for theory is social-symbolic text, the bundle of everyday codes, narratives, and rhetorical configuring that are the objects of hermeneutic reconstruction” (Alexander and Mast, 2006:1)

The above mentioned facts briefly denote each social construct has its own way of life symbolized through different means, reflected in every movement.

According to Deacon (2011) throughout philosophical history, the term ‘symbol’ almost exclusively applied to spoken utterances, inscription or other cultural generated meaningful artifacts and actions created specifically for representational purposes. On the other hand, Turner, whose study focuses especially on Zambia people define symbolic in the following manner, “The symbols I observed in the field were empirically, objects, activities, relationships, events, gestures, and spatial units of ritual situation (1967:19). So, any social construct or ethnic group has its own symbolic which represents his traditional guide line, those govern his all day-to-day activities. As mentioned above, a symbol is a tool that utilizes a visible, concrete object to represent something that is more intangible and abstract.

Representing something with the other is exists, and known in each culture. Mainly in religious contexts, Conner, Kevin (1996) classifies symbols in eight categories. These are; 1) Objects 2) Creatures 3) Actions 4) Numbers 5) Names 6) Colors, 7) Directions and 8)

## Chapter Three: Research Design and Methodology

### 3.1 Research Design

The main objective of this study was to describe, document and interpret some aspects of Libido culture. To this end, the research design employed in this study is an ethnography approach that enables researchers to understand the case under studying depth. As (Creswell, 2007:68) mention,

*Ethnography is a qualitative design in which the researcher describes and interprets the shared and learning patterns of values, behaviors, beliefs, and language of a culture-sharing group...Ethnography involves extended observations of the group, most often through participant observation in which the researcher is immersed in the day to day lives of the people and observes and interviews the group participants.*

Creswell went to explain that the ethnography final product is a holistic cultural portrait of the group that incorporates the views of the participants (emic) as well as the views of the researcher (etic).

Furthermore, the idea of Sarantakos (1998) convinced me to prefer ethnographic approach for my study. He explains:

*It is important to remember here that while ethnographic research in anthropology is carried out for purpose of primarily understanding cultures in the social sciences it has the purpose of understanding people in their social environment and of explaining the social justification of their role and position in that culture. (Sarantakos,1998:197-198)*

As it was mentioned by the above scholars, ethnographic way of approach is: a holistic approach to the study of cultural systems, including the study of the socio-cultural contexts, processes, and meanings within cultural systems. It is also the study of cultural systems from both emic and etic perspectives. Beyond definition Sarantakos (1998:197-198) states the Structure, Purpose, and Methods of ethnographic research. Structurally ethnography categorized under two main branches; namely, descriptive and critical. Purpose also categorized under positivistic paradigm and interpretive paradigm. When we come to methods of ethnographic research, it also lay on two ways. On one hand the ethnographic research lay on, ethnographic fieldwork, which entails data collection through standard methods such as participant observation and interviewing conducted while the researcher is living with the people he or she studies. On the other hand, ethnographic research, that is , methods of data collection that rely on the study of documents,

such as personal accounts, life histories, diaries, personal letters and reports related to the group in question.

From these categories point of view, this research work structurally shares the descriptive one. Because, the main objective of the researcher is to document, describe, and interpret the three cultural domains. When we come to its purpose, it comes under interpretative paradigm which aims at understanding the dynamics of a social culture system as well as how people interpret their world. In its method this study shares ethnographic fieldwork, which entails data collection through standard methods such as participant observation and interviewing the participants as it is mentioned under 3.3

I therefore, chose ethnography design, which is defined as an art and science of describing an ethnic group or culture, so it would enable me to describe and interpret in detail how cultural instances of the Libido people are practiced and exercised.

I am not, concerned about the issue of generalizability because my research interest was designed in the first instance to provide detailed description of the Libido people's cultural practices not necessarily generalizable theory, but to test some general propositions that are already established. Rather than generalizability, I am highly concerned with trustworthiness of the practices that happen within the aforementioned social group, which could be obtained by using numerous data collection instruments.

I am also equally aware of the advantages and/or disadvantages of being an insider or an outsider of the researcher. Quantitative research method seeks to neutralize the influence of the researcher and or render the researcher invisible. Qualitative on the other hand tend to recognize the invisibility of the presence of the researcher, not least because he/she is "...the primary instrument for gathering data and analyzing data ...: (Merriam, 1998: 20) but also the reporter, the presenter, the interpreter. It is, therefore, important to locate where the researcher is in relation to the study site. From this perspective, I am fully an outsider to the research site in general and the Libido people in particular. Cognizant of this, I took all the necessary

precautions that would enable me collect appropriate, relevant and valid data without any prejudices.

With the aforementioned care and structural approaches to the study, the appropriate methodology employed must also be explained because method is an important component that essentially maps out the methods that I utilized to accomplish my research objectives. Though, different scholars defined methodology in different ways, but the central idea of the definitions show similarities. For instance, Sarantakos (1998), Creswell (1998) and As Marietjie Van and Van Marieta (2001) agree with the following definition:

*... a model which entails theoretical principles as well as a framework that provides guidelines about how research is done in the context of a particular paradigm. Methodology translates the principles of a paradigm into a research language and shows how the world can be explained handled, approached or studied.*

Accordingly, I need to identify appropriate methodology that consists of the procedures and the approaches I should follow in the course of empirical data collection and analysis. Because I employed a case study design, the appropriate research method is qualitative research as it enables me understand the environment people live in and know the social reality contextually. Though the origin of qualitative research method is recent phenomena compared to other social science research methodologies, it traces back to the earliest years of the 20<sup>th</sup> Century, especially in the field of social anthropology (Richardson, 1996). Cognizant of its appropriateness, Henwood ascertains that qualitative research method:

*... lays down its claim to acceptance by arguing for the importance of understanding the meaning of experiences, actions and events as these are interpreted through the eyes of particular participants, researchers and (sub) cultures. What matters also is sensitivity to the complexities of behavior and meaning in the contexts where they typically or 'naturally' occur (Henwood, 1996: 27).*

It is, therefore, wise to use qualitative research method in this study because qualitative research method favors the use of opinion, experience, and understanding of the context in its 'original' form. I preferred to use qualitative research method as it is a research method that can be defined as "... any type of research that produces findings not arrived at by statistical procedures or other means of quantification" referring to "... person's lives, lived experiences, behaviors, emotions, and feelings as well as organizational functions, social movements, cultural phenomena, and

interactions between nations” (Strauss and Corbin, 1998: 10-11). From the points discussed in the last few paragraphs, it is advantageous to use qualitative research method because I thought it would enable me to produce something which was clearly grounded in Libido people’s practices and was written in a naturalistic language which the local people could understand. This has been supported by scholars in that,

*Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including, field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (Denzin and Lincoln, 2005: 3).*

These views of scholars influenced me to use qualitative research method because my intention is to describe and interpret some cultural domains of the Libido people- traditional marriage ceremonies and traditional conflict resolution practices of the ethnic group- at its natural setting with the purpose of documenting, describing and interpreting the information gathered using different data collection tools and devices from where the practices are naturally exercised.

### **3.2 Sources of Data**

Among major characteristics of qualitative method data is simple observation. This involves studying real world situations without interfering or manipulating the participants, and observing what takes place and accepting the facts as they unfold. Another major characteristic of qualitative research is the holistic perspective. This also refers to examining the whole phenomena, and needs detail description. To fill all these gaps, primary sources at large, and secondary sources also should be applied. The native interview and way of performing cultural ceremonies are among the primary sources. Literature that discusses the ethnicities and their historical background, and life experience, beside these, the legends that narrate about the peoples’ courage, attitude, contribution, culture, etc. are among the secondary sources data which were utilized by the researcher.

### **3.3 Methods of Data Collection**

For my convenience the methods that are applied for gathering data are categorized in three phases. i.e. pre-field preparation, methods applied during the actual fieldwork and methods applied during the post-field work.

#### **3.3.1 Pre-Field Preparation**

Goldstein (1964:37) highly advises that a thorough pre-field preparation should take place. The reason he states are as follows:

*... those details concerning the area to be visited, including geography, weather conditions, available food resources and supplies, location of towns and cities, and road conditions. All these information will help him to prepare for social contacts, a division of his time in the field, and the kind of supplies and travel plans essential to speed his work along.*

Depending on this theoretical guide, pre-field preparations have to take places from October 2009 – January 2010 when I visited the area (Mareko Woreda) three times. The first journey was to know or to differentiate the places, bureau sectors etc. The second journey was to select consultants; to identify whether work has been done before or not. If any, have been previously done, to see it and to identify their focus areas. To get the selected consultants and to discuss about our future plan was during the third journey.

#### **3.3.2 Methods Applied During the Actual Fieldwork**

The nature of this qualitative research demands documenting things in their natural settings, describing events, performances and practices.

Based on the nature of qualitative research, scholars suggest many ideas. As Marietjie and Marieta Van (2001:36, 48) express, on the one hand, the unfixed nature of qualitative research procedures, on the other hand, its complexity in nature. This approach involves various methods of data collection. Creswell (1998:80-81) also shows its metaphoric nature. i.e “I think metaphorically of qualitative research as an intricate fabric composed of minute threads, many colors, different textures, and various blends of material. This fabric is not explained easily or simply.” Based on this idea, Creswell suggests the data collection process may include the four basic type of data collection such as observation, interview, documents and audio-visual materials. Most of the literature additionally suggests a focus on group discussions.

### **3.3.2.1 Observation**

Due to the occurrence of different situations the researcher applies different types of observation methods. Based on the nature of my topic as well as the nature of qualitative research,

I applied Participant and non-participant observation.1. In preferring participant observation, it is my aim is to gain a closer insight into the culture's motivations and emotions of the people.

2. In case of non-participant observation, to watch all informations attentively, to observe the action, emotion, etc.

### **3.3.2.2 Interview**

Interview is the method by which data collected by presentation of oral-verbal stimuli and reply in terms of oral-verbal responses takes place. The in-depth interview is preferable in qualitative research. To describe events, actions, dressing, practices, etc. the questions, when, where, how, by whom and why, can be answered by successful interviewing. Detailed questions and detailed answers will be applied under this method.

This method is one of the instruments the researcher uses to collect detailed informations in different domains. Structured interview, semi-structured interview and unstructured interviews were applied.

### **3.3.2.3 Focus Group Discussion**

Sometimes the information's that were given by different consultants or sectors vary or contradict each other. There are also legends based on ideas not supplemented by written documents. By then, focus group discussion can take place as a solution.

When I come to this research, there is information difference among my informants, especially on the descent of the people and father tribes and their family. So, beside some written documents, Focus Group Discussion is one of the vital solutions to reach the general sense of measures.

### **3.3,2.4 Documents**

There is only one study having been done by a native (Edamo: 1991E.C). All the rest are information's or research works done by non-natives and have no detailed information about the

Libido people and their culture. In spite of that, the researcher used such data as secondary source.

### **3.4 Sampling Methods**

As it was mentioned in chapter one, the research area is delimited by the Mareko Woreda in Gurage Zone. Among the inhabitants of the Woreda this work focuses on the Libido ethnic group only.

The sample methods applied during the interviews and Focus Group Discussions are purposive sampling and stratified sampling methods. The reason is, not all the Libido people know about the history of Libido people and their culture in detail. There are a limited number of elders that can give full information about their historical background, about their ancestors, about their culture. So, I was selective to catch those persons. That is why I applied purposive sampling. Collecting information from different directions, such as: rural and urban, men and women, adults and youngsters, farmers and civil servants, etc. gives the holistic information.

### **3.5 Methods of Analysis**

This phase includes the methods of analysis of the documented data which were collected by the above instruments. Most of the data will be described and interpreted. In some parts the data that are written in Libixxiso language were literarily translated to English language. Whereas 30 minutes audio-data will be annotated and described by ways of creating a digital corpus, using appropriate software.

## **Chapter Four: Traditional Marriage of the Libido People**

### **4.1 Introduction**

When we view the entire range of past and present human societies, marriage can be described as a culturally approved relationship or a union of one man and one woman (monogamy), of one man and two or more women (polygyny), in which there is cultural endorsement of sexual intercourse between the marital partners of the opposite and, generally, the expectation that children will be born of the relationship, and polyandry, in which marriage can be arranged between a woman and several partners.

Ethiopia consists of a number of nations and nationalities or ethnic groups, with different backgrounds and ways of life. As it was mentioned under the background of this study, the Libido is one of the nationalities found in Ethiopia, which inhabit the Southern Nations, Nationalities, and Peoples Region. Most of the Libido people, also known by the name Mareko people, settle in the Gurage zone of the Mareko Woreda. .

### **4.2 Types of Marriage in Libido**

In Libido, when the girls reach the age of 16 years and boys around 18 are expected to marry. A parent or another body in search of a partner for his son or relative, before making a contact with another family, should be clear about the following cultural unwritten rules (Haji Jatano and Hailu Gaguro/29/07/2002):

- Before they make any contact with the girl's parents, the groom's parents search back for seven generations to make sure that the families are not related by blood ties (male as well as in female line ).
- Traditionally there are groups which are not preferred for marriage, like potters and other handicraft people, hence the parent's research whether she is from a good family or not.
- The opposite side's family discipline, honesty, economic background, etc. is taken into consideration.

After having cleared the above points, they on the male side, start to deal with the bride's parents.

According to Libido culture, there are seven possible types of marriages. Among the seven marriage types, the majority is well accepted by the people whereas some of them are not valued in the society. In Libido most of the marriages are monogamous, whereas their culture also allows polygyny too, which is exercised in low percentage. Underage and over age marriage is not common in this ethnic group.

1. **Agga:** It is a type of marriage by which the female partner directly or indirectly asks the male to marry her. The interest and the contact come from the female without the knowledge of anybody. (The male partner, the parents...) here, the male partner has no idea or interest before she contacts him, and she also does not inform her parents either.
2. **Heramcha:** In this marriage system, the female's peers (friends) make an agreement with the male partner and they persuade the female partner to give her consent. After she accepts their idea, they make her run away. This is done especially without the knowledge of her family. If the girl is free (not engaged), culturally it can be preceded without any problem. But, if she was engaged before, it creates problems. Her parents are not ready for reconciliation on the one hand; on the other hand, the one with whom she is still engaged is also ready for revenge, and the condition leads to conflict.
3. **Ululita:** In this marriage system, without the knowledge of the female partner and her family, the male (with the knowledge of his parent) prepares himself for the wedding. On a particular day he and his accompaniment accidentally go to the female's family and ask for their daughter in marriage. Here, the elders admit that the way they approach is not the proper way, but they explain the reason why they do or prefer such an approach and persuade them to accept their appeal.

According to *Ululita*, if the two sides agree, the groom comes back to his home with his bride, if the case fails; they search for another partner from other family. Because, in their culture, if the first alternative fails, they never come back home without bride. So, they continue up to successful.

4. **Gosano:** In this case, the male kidnaps the female without her knowledge and voluntariness. This might have some background: If his family is poor to cover all necessary expenses, or if he is from the lower strata or he might be physically very ugly to get a bride in a proper way. Such reasons lead him to kidnap the girl he wish to have. Sometimes this leads to conflicts. The *Gosano* type of marriage is not accepted in the society.
5. **Ansha /Ladiisha:** This type of marriage takes place with the involvement and choice of both families. After the groom's request is accepted by fulfilling the criteria of the ethnic group, the male's family makes a contact with the female's family according to their culture's procedure. As it is mentioned before, this type of marriage is very common as well as generally accepted in the society.
6. **Lagotte:** this is an inheritance marriage. It can happen if the husband or the one who is engaged with her dies; the brother-in-law (brother of her husband) becomes heir. If he has no brother, another close relative can do so. This situation is seen positively, for the benefit of the children to get better care from their uncle rather than from a step- father.
7. **Mini beeto:** This is also an inheritance marriage. The different is, if the wife or fiancée dies, he inherits his sister-in-law or close relative to strength their relationship and also for the benefit of the children.

Nowadays, except *gosano*, the others marriage types are still practiced in the society. But there is a difference in degree and acceptability among them. Especially, an inheritance marriage is not that much practiced due to the refusal raised by the involved. .

#### **. 4.3 Days and Months for the Marriage**

Among the seven types of marriages in Libido, “*Ansha* or *Ladiisha*” from the very past is still widely exercised and accepted in the society. This marriage type has four stages which take place at different times and have their own occasions. (We will see the details under 4.4.1- 4.4.4)

Any step, and the procedures that take place will be done only on a particular day. From the seven days of the week, Sunday and Thursday are culturally selected days on which all the marriage occasions will be arranged.

According to the Libido Culture:

- Sunday and Thursday are wet or saint days.
- Wednesday and Friday are dry or un- saint days,
- Monday and Tuesday are assumed days on which people pray, appeal to or contact their personal spiritual believes.
- Again, Monday and Saturday are market days in Koshe and Enseno respectively, so these days are not convenient as marriage days.

Generally, in any steps or in any type of marriage system of contact (with the opposite partner parents) will take place only either on Sunday or Thursday. When we come to the months of the year, only September, December and February will be selected for different stages of marriage ceremonies.

In Ethiopia, September means the first month after a heavy rainy season, which now is full of brightness, full of varieties of flowers, the field is not as such muddy, and instead, it is covered by green grasses. It is also the time when some fresh grains are available for people's consumption. In September, the Libido youngsters riding horses in the flat field, singing songs individually as well as in groups (they can be male and female), girls collect or gather thick plaiting reed in groups which is accompanied with songs. The peer boys, besides riding horses, dancing with their peers also participate in gathering red pepper in group "The Mareko Berberre" which is very common and very popular throughout Ethiopia. When youngsters gather red peppers, they accompany their activity with chatting and jokes.

The October and November months are harvesting time, so the people are busy, and have no time/attention for other cultural and social activities. In December after harvesting, the citizens on one hand relatively have no work load and on the other hand, they have no economic problem. So, December is the best month of *Gume'o Karaa* (Month of Engagement) and also month of *ballacho* (Month of Wedding).

According to the Libido culture, January is *wato agana* (Dry month, not liked for a wedding) so, there is no engagement nor wedding ceremony in this month. i.e. culturally forbidden.

Like December, February is also month of wedding still everything is available and the condition is good, they complete the month of January that they assume like “dry” so, with new situation everybody can do his wedding ceremony in this month.

As it has been mentioned in the background, historically Libido’s are pastoralist. Due to weather condition, after February they move to other areas to search water and grass for their cattle. This type of movement is called *doya* or *darbaa*. After they pass the months of March, April and May they come back to the normal area (home) while winter is approaching. So, there is no wedding in months of March, April and May without some exceptions. June, July and August are winter seasons (rainy time) and plough time too.

#### **4.4 Procedures and Performances at different stages**

##### **4.4.1 The Stage of Choosing the Partner (*Fittatte*)**

As it was mentioned under:4. 3 the choosing of partners takes place in the month of September. There are many factors that can be taken as a background for why this month has been chosen. According to the weather condition of Ethiopia, winter (Kiremt) is the rainy season, ploughing season, and also the time of the citizens economically weak. After this season, the month of September is welcoming the people with so many positive things. Kiremt (winter) with its rain, cold, mud, flood, etc. restricts the movements of the citizens in limited areas i.e. no as such people interactions. September is the first month in which the above mentioned problems highly minimized and the people’s movements continue. The month of September is also accompanied with greenness, and with a variety of flowers. It is the month of New Year with bright future, with new vision, and hope. Not only people, the animals also will be free from their’ sufferings. There are new and fresh vegetables and grains for consumption. It is also true for animal’s surplus grasses for grazing in September.

Generally, the New Year comes with new visions, hopes, programs, new love, etc. in which the situation leads youngsters to go for marriage.

According to the Libido elders’ belief, in September when youngsters collect the red pepper from the farm land, they chat with each other, one of the topics is about having a partner. They

symbolize the red pepper which is ready for utilization, with a male youngster which reaches the stage of getting a female partner for marriage. In their chat, on the one hand they motivate a youngster to have a lover; on the other hand they inform each other about some alternatives to select the partner. This also motivates them to have an interest to go with them either to the field where girls gather straw to watch the girl they have chosen for him, or where the peers are singing and dancing in groups.



Photo 1: A field where the girls collect straw (29/01/2003E.c, at Mekakelegna

jardembeka kebele)

When they meet girls in the field where they collect straw, they initiate the boy to say Hi!, giving a greeting for the chosen girl in particular. Beside this, the boy's friends make him to ride a stallion horse in the field to get appreciation from the girl's side.

If the boy agrees for their choice, his friends inform for his father about his interest and the girl who he has chosen for marriage. Here the girl doesn't ask whether she agree or not. Then, the father and other close relatives search information about:

- The groom's parents back seven generations to make sure that the families have no blood relation.
- Whether her family is from a good ethnic background preferred for marriage or not.

- All necessary in formations like economic standard, family's discipline in the society, etc. will be assigned.

After collecting all the necessary in formations, if the condition allows them to marry, the father of the boy will inform his son's friends to go to the bride's family's house. The groom and two of his friends who will in the future be his best men will go to the bride's family's house in the early morning of either Sunday or Thursday. These two days, as it was mentioned before, are culturally recognized by the people for such purposes. Early morning is preferred in order to meet all family members in the house.

#### **4. 4.1.1 Procedures of Negotiation**

According to *Ladiisha* marriage type, the one who asks for female partner must go through the steps that their culture puts on. Basically the procedures categorized into four main stages. By inducing the ceremony, these four stages are recorded and analyzed by the researcher. The detail explanation is the following.

The contact of the two families is starting from sending the boy's partner with two of his friends. While they do so, three of them should hold a spear in their right hand. The family or anyone who come across understands their mission. When they arrive at the female's parents' house, they leave (prop) their spears at the right side of the door, by putting the groom's spear in the middle. Here, the right side symbolize being lucky, while putting the groom's spear in the middle is one of the hints to identify the partner. Without any talk, they enter the house and search seats for themselves. After some minutes sitting, still with silence, they walk out, hold their spears and start a way to their home.

When they come back home, the father of the groom asks them to tell him all conditions that they came across on their way to the bride's parents' home, as well as about the situation they watched (observed) in the house too. According to Libido's belief, there are good lucky and unlucky conditions, which play a determining role in whether to continue the negotiation or not.

If the situation is good the father and one to two elders are going to the bride's parents' home officially to appeal for their daughter marriage.

In the first day of contact the son's father puts his question in the following way:

*An ka be'o waaqum mashka'i, ki'nneta itteete, an ki'nna mino hasaammo!  
an ki'nn beetota yaa. beetanniina utakkona xe'mma'I ki'nn ittota utakkonate,  
ki'nnimday yaa xe'mmichcha ititako'aq yaa beeti ki'nna beetom ihaako. An afuurun  
barcuumman hagee'nn manni afuurona utakkite. An waarum lasan yoominan aaka'nna gobba  
ciiqota erso qoosse (Ato, Matiro Hamoro, Mekekelegna jardembeka, 10/04/2003E.C).*

#### *Translation*

'I came here, because I like you!, I want your friendship!, with your good wish, I came to ask you to give your daughter to my son, and if you request my question my son also will be your son too. Don't allow other parents to sit on the seat as I already sat. Please! Follow attentively the inner and outer (lucky and unlucky) conditions, while I come to your home; be sure whether my walk will be lucky or unlucky.'



Photo.2: Stage of negotiation (elders: Ato Matiro and Ato Meja in Beru's house (10/04/2003E.C).

After the son's father has expressed his wishes and other statements, without waiting for their response the elders walk out to go to their home. According to their culture, they have to come back at least three times and sometimes it can be more than that to be sure on the situation that determines the o.k. (or not).

The inner house situation (*Ciiqo*) is followed up mainly by the daughter's mother. Because, most of the time in the morning, mother's are available in the house, while father's are mostly outside of the house to follow up cattle's and do some outside activities. That is why the mother has more chance to watch events and playing a determining role in lucky and unlucky situations in the house.

Based on these facts, the mother of the daughter informs the inner house result, for her husband. If the result is negative, they cut off the negotiation with applicants. But, if the result is positive, the wife (mother) orders her husband (father) to continue his follow up on the outer situation (*Ciiqo*) by informing that the inner result allows them to continue the negotiation. Then, both fathers and some elders take an appointment to follow up the outer situation.

The outer situation is based on the bird called *xaara'lle*. If this bird cries or sings from Northern direction or on the left side, called "*boro'e*" it is good, whereas, if the *xaara'lle* cries from Southern direction or from the right side, called "*qeeda*" which mean the situation is not good (unlucky situation). Here sometimes *xaara'lle* might not cry from any direction. When such situation happens, they continue their follow up for some days. If they do not come across the cry of *xaara'lle* for many days, they decide their stand based on the inner situations only. Because, according to their culture the inner situation plays a decisive role than the outer. If it is supplemented with the outer situation it is more complete. The situation is not to hinder their marriage, but they might expect some inconvenience in the marriage.

Based on the inner and outer situations, while the daughter's father decides to accept the question of the applicants, the father of the son stand and first of all, kiss the shoulder of the daughter's father and then other elders. After that all of them walk into the house and the father of the son and elders kiss the shoulder of the daughter's mother. Thereafter they offer seat for guests and also invite them for food, and drinks. Before their departure, they decide about the day of *Gume Karaa*.

Sometimes the family of the daughter, before they conclude their acceptance, they sends the father of the son to the uncle (brother of her mother) to hear his idea about their application. Most of the time the uncle of the daughter asks the father of the son, about the reply of mother

and father in the process of inner and outer situations. In this step the main focus is given recognition for the uncle, because without rare exceptions, the uncle's answer is no different from the mother's and father's reply.

#### **4.4.1.2 What are good Omen and ill-omened in the procedure of traditional Marriage?**

Like other Nations, Nationalities, and peoples Ethiopia, in different occasions (events), in Libido there are situations (happenings) which are culturally seen as lucky and unlucky situations (happenings). According to their belief, these lucky or omen and unlucky or ill-omened situations have high attention (thrust) in the society. So, those things which are related with such pre-conditions have taken into considerations. i.e. they have a determining role in to being or not to be.

As Libido's elders state, different part of the citizens mention for me orally and Edamo (1991) list out some of them in his study paper, there are varieties of lucky and unlucky situations which the people of Libido believes and take into consideration. The following are these situations which are taken into account in any marriage systems.

##### **A) Good Omens**

- On the first day, when the boy who searches for partner walk with his friends to the expected partner's parent's home, if the barrier hit his left leg, it is taken as lucky trip. The societies belief that, the line from sun raise on the Northern side up to sun set called a *boro'a* which symbolize good luck. So, when we walk to the sun raise direction, our left leg is on the Northern side of our direction. Because of that, it is assumed that the marriage will be successful. Generally that is why the "left" symbolized as luckiness.
- While the boy who search for partner walk with his friends to the expected partner's family house, if the bird called *xaara'lle* cry in front them (sun raise direction) or from their left (Northern) direction, it also taken as a good Omen.
- On their way if they come across either donkey which loaded jar with full of water, or a woman who carry jar full of water, will be taken as good luck.

- When the youngsters arrive (inter to the house) at daughter's family house, if the daughter's mother, or the daughter who on contact for engagement, or any family member come in with Jar full of water, taken as a success.
- When youths enter into the house, if one of the family members milk the cow or churn the milk, it is one of the good luck in the marriage procedure.
- While the youths enter into the house, if somebody boil coffee or the family is drinking the primary boiled coffee, it is one of the good chances.
- While the youths enter into the house, if the whole family including father, mother, especially the girl that nominated for engagement in the house, it shows success.
- When the father of the daughter, the father of the boy and other relatives (elders) waiting for outer situation *ciiqo (xaara'lle)* cry from "boro'a" direction, it is called "*ciiqo uwuko*" which culturally assumed that the marriage will become successful.

### **B) Unlucky (ill-omened) situations**

According to Libido's culture, like the positive situations (happenings) allow for marriage, there are also some beliefs which make the family or the society to cut off the process by fearing the negative signs, which assumed the marriage be unsuccessful or causes problem. Among those unlucky conditions some are mentioned below.

(They are collected from the Citizens and Edamo's 1991 study paper)

- On the first day, when the boy who searches for partner walk with his friends to the expected partner's parent's home, if the barrier hit his right leg, it is assumed as unlucky trip. Here, the society beliefs that, the line from sun rise on Southern side up to sun set called "*qeeda*" which symbolize unlucky direction. So, when we walk to the sun raise direction, our right leg is on the Southern side of our direction. Based on this fact, the situation assumed that the marriage will not be on the right track.
- While the boy who search for partner walk with his friends to the expected partner's parent house, if the bird called *xaara'lle* cry either from their back (sun set direction) or from right (Southern) direction, it is called "*ciiqo uwukosho*" also taken as ill-omend.

- On their way, if they come across either donkey which loaded empty jar or a woman who carry empty jar, will be taken as unlucky situation.
- On their way, if wild animals, which are hated by the society, like fox across their road from left to right is not a good chance.
- When they approach to the daughter's house if somebody comes out by carrying empty jar, such situation is taken as unsuccessfulness.
- While the youths enter into the house, if somebody clean the house (floor), especially, if what they clean is ashes it is highly interpreted negatively.
- While the youths enter, if they already drink the first face of the boiled coffee, or if they already ate their breakfast (food) and on the way to pick up the food table, it is also another being unluckiness.
- While they enter into the house, if the expected girl for marriage, some part of her body (above her waist) is uncovered with the cloth, it shows unluckiness.
- While the youths enter into the house if the father, mother and the expected girl for partner are not in the house or if they reach with the absence of these families, the situation interpreted negatively.
- When the father of the daughter, the father of the boy and other relatives (elders) waiting for the outer situation (*ciiqo*), if the *xaara'lle* never cry within continues try or if the *xaara'lle* cry from "*qeeda*" direction culturally all the above mentioned situations are interpreted negatively or show unluckiness in the negotiation process.

#### **4.4.2 Engagement stage (*Gume'o Karimma*)**

After both families agree on their children's partner, their next discussion is the decision of time and date of the engagement ceremony. As mentioned under 4.4.3 the month of engagement is December. So, they might discuss only on the day of the month, preferable for both families for the ceremony.

After agreements on the date, both families prepare themselves for the ceremony. When we compare this stage with choosing partners and the wedding ceremony, its processes is shorter and smooth.

- The [Gume'o Karimma](#) program starts and ends in the afternoon. The father of the groom accompanied by elders' starts the journey to the bride's family home. On the other side, the youngsters drive one young bull and one heifer for *Gabbara* (animals gift for engagement) to present them to the bride's family. Here *Gabbara* is not animal gift only, but include materials and money too. After the animal presentation have got acceptance, the father of the groom and elders walk to the door and well-comes by the opposite side.



Photos.3: Animals gift for engagement (*Gabbara*) (from groom(Baraso's) family to bride(Bezunesh) family (10-04=2003)

While they enter into the house, are seated and took some rest, they are given injera and some drinks. On the other side, the mother and other women, cook porridge from lentil and barely which is called "*hangu'a*" (prepared only for proud ceremonies). After they complete the cooking of porridge, the mother of the girl smears her hair with fresh butter to show her happiness. Then, she brings the porridge in a wooden bowl covered with sieve and puts it in front of the guests. Now they continue blessing:

- *Mura qaxxee*  
*Mura qaxxee*  
*Mura qaxxee*(Ato Matiro,10/04/2003)
- The literary meaning is that ‘Good Luck’.



- Photo 4: Engagement Program (*Gume’o karimma*) (*Gume’o karimma*) /10/04/2003 at Beru’s house)
- Before opening the covered porridge, the elders should pay some money to the bride’s mother and they also promise some materials for brides nearer relatives. After having collected the payment and having an agreement on the promise, one of the guest elders takes the duty of distribution of porridge, which is also supplemented by blessing again.
- Starting from the family of the daughter, the distribution of the porridge is continuing for all the people in the house. Beside this eating porridge, there are also drinks of mead (*diqaasa*), soft local tella and a coffee ceremony.
- After eating and drinking has gone to saturation, the participants step to the final and decisive occasion “*Gume’o Karimma*” program.
- One of the youngsters brings the girl that is going to be engaged, by holding her on to his hands, and puts her among the elders. Then the groom’s father standup and picks up her right hand to put on the *Gume Karaa* which is similar to a bracelet. Besides putting *GumeKaraa* he says:

*xumman afee billaa ballaa*

*xumman afee billaa ballaa/Ato Matiro/10-04-2003/*

The literal meaning of the blessing is ‘has your wedding day peacefully’.

- Then, next the elders kiss the shoulders of the bride’s mother and father by blessing them. After some minutes rest, everybody in the house, (with the exception of the engaged girl) is standing up and shows out the guests.
- As we see in this process the groom and his friends are not involved in the ceremony. The engagement program is only covered by the groom’s father and other elders. If the groom has no father, the uncle or another close relative will cover the place.

#### **4.4.3 Wedding Ceremony ([ballacho](#))**

To make this stage more clear, it is better dividing it into some sub-stages. In this case I divide it into three main categories. These are:

- a) First-face occasions in the groom’s parents’ house
- b) Occasions in the bride’s parent house
- c) Second-face Occasions in the groom’s parents’ house.

##### **a). First-face occasions in the groom’s parent’s house**

From the time of *Gume’o Karaa* (engagement) and when both families agree on the exact date of the marriage day there are a lot of preparations for the wedding ceremony. These preparations demand variety of things: money, materials, time, man power, etc. Especially on the bride’s side, there is much cultural house furniture like: *ochcho*, *qaa’mmacho*, *urfo’a wocita*, *hansibeela*, etc. that she should prepare which is taken with her, to her new home. There are also some special foods for special occasions that should be prepared by the bride or the bride’s family. Especially in *Ansha/Ladiisha* type of marriage there is *Gege’o* (animals)/refer App.3, E.7) different materials that are given as a dowry.

When we come to the wedding ceremony day, beside all preparations, there are occasions that have run procedurally. After everything became ready in the groom's house, they enter into the implementation of the occasions.

From lunch time till 2:00 pm the people who called for the ceremony invite for foods and drinks. The guests also give some gifts to show their happiness. By this time, the elders from the groom's side have sent to the bride's house to present clothes and other materials that were bought for the bride.

The blessing of elders comes next. The groom with his best men sits on the skin mat in one row. In front of them, the elders also take a seat in a row. The space between the two rows is occupied with materials that are needed for blessing: *guchchuma* (a kind ornament) with milk and a kind of food mused with butter; roasted grain also mused with butter.

On this ceremony the elders perform the *Buno Bacimama* ceremony. In this performing there is a small clay dish which is filled by melted butter, and there is also grasses and roasted coffee (buno). While, the elders are blessing the groom with his company, stirring the roasted coffee seed (buno) with the grass in the clay dish serves the purpose of anticipating whether the marriage will be lucky or not.

**The blessing includes:      Literary meaning**

<i>Gugumi goloone</i>	'on your way, don't barriers face you'
<i>Gugumi goloone</i>	'on your way, don't barriers face you'
<i>Guttan makka firaa manni firoone</i>	'may no person cross from your right side'
<i>Wengereeli goganti firoone</i>	' may no fox cross in front of you!'

If the seeds (buno) are grouped together, it means that the partner's marriage will be in success, if the seeds spread away, the elders guess that the marriage might face some problems in the future. The elders also spit the melted butter with grass to youngsters to wish the best. They also slaughter a lamb of goat, and smear the groom's and his best men's forehead with this blood.

They also smear the mane of their horses. So, slaughtering the goat, spit on the forehead means being free from evil things too.



Photo.5: The [buno](#) program at the groom's house (27/06/2003, Mekakelegna jardembeka kebele)

Next to blessing, the groom with his company is ready to depart. Their departure is accompanied with cultural songs, which generally mean “go and come back without any obstacles.” The songs include:

*Shaarmme, Shaa'mme* ‘be a good person’  
*Allaashotin makeite* ‘the bride be saddle to you’  
*Allaashotin makeite* ‘the bride be saddle to you’  
*Shaa'mmtisee, qatisee, ho'llitisee* ‘be the bride good, give many children  
To you’

From 2:30 – 3:00 pm is the time the groom and his company leave for the bride's house. Before their departure, the groom and his best men, as they sit on their horses, gallop to the groom's parents' house three times and with spear they hold, pierce the roof of the house three times. (refer App.3, E.9) According to Libido's people belief, the message of this action is the eradication of all evils, not to follow them. Beside this action, one little girl (sister) with small pot full of taeniicide fluid, comes to the groom's horse and sitting on the back of the saddle, she

rotates the pot three times on the head of the groom and she breaks the pot in front of the horse (refer App.3, E.10) This also means, like taeniicide eradicates tape-worms, such action also dismisses all evil things from the groom's way. Among the songs the girls sing when the groom depart:

*Waare waaree dillan waare* 'Come back! Come back with Victory!

*Waare waaree dillan waare* 'Come back! Come back with Victory!

As the elders of the society inform me, the bride groom should have the ability to gallop stallion horses. Because, in such occasions he must shows his talent in front of the people that accompany the ceremony. Sometimes, there is a competition among them, either to show their braveness in the field of to catch some obstacles like foxes. If he doesn't do well, the participants might laugh at him. So, to be free from such inferiority he must practice very well ahead of the ceremony



Photo 6: On the way to the bride's house (27/06/2003, Mekakelegna kebele)

## **b). Occasions in the bride's parents' house**

Like in the groom's parent home, they also well-come the invited guests since lunch time onward. Different gifts also, either in cash or in kind, are presented or collected by assigned people.

Before the arrival of the groom and his company the groom's elder delegation being there, facilitate things that are expected from the groom's parents. They come with the bride's clothes and all decorations. They settle or promises to full- fill if any expected material is uncovered or forgotten.

Another duty expected from bride's parents' is the assignment of persons who bring the dowry animals to byre and take them to the grooms parents to hand them over.

The bride's parents also arrange all culturally expected materials that are taken with the bride, like home made cotton blankets, skin mats, cultural pillows, etc. There are also cultural furniture's like: (refer App.3.D.2)

*Guchchuma*: it is used for drinking milk

*Urfo'a* : it is used for milk storage

*Gashiixaancho*: it is used for churning milk

*Qu'ina*: a gift that the bride presents to her best man are expected from the bride.

According to the family's economic background, the dowry animals, and materials that are taken with the bride can vary, especially in number.

While the groom and his company gallop to bride's home, on their way they sing the following songs.

*hoo yulaa hoo yulaa waarooko* ' we are coming'

*hoo yulaa hoo yulaa waarooko* ' we are coming'

When the groom and his company approach, the sings and dances in the bride's house exceed. Mostly, their messages are underestimating the groom, and some insults are uttered, whereas appreciating the beauty, kindness and gentility of the bride. Some of them are the following.

*ee'e lendoo anbasaa lendoo*

*ee'e lendoo anbasaa lendoo*

The literally meaning is that our daughter (the bride) is brave like a lion.

*ayoo lewo ayoo lewo*

*ayoo lewo ayoo lewo*

This is among the songs that despise the groom. The literally meaning is that who was dying? Here, the connotative meaning is the collection of peoples is not for good tidings, but because of somebody dying.



Photo 7: Arrival time at the bride's house (27/06/2003, Mekakelegna kebele, Bezuneshe's family house)

While the groom and his followers arrive, beside the singing and dancing from both directions, the elders and youngsters are welcoming the guests. At the time of the groom and his company try to enter the house, the girls on their side, block and resist having some money from either the groom or the best men.

After everybody has his seat, the next program is blessing and "buno" ceremony (refer App.3, E.14) Like the ceremony that has taken place in the groom's house shown out, the groom and his company sit on the skin mat in one row. In front of them, the elders and the family take their position. The space between the two rows is a place where the *buno* ceremony and other related programs take place.

To begin the program, the facilitator brings a clay jar full of melted butter, grass and roasted coffee seeds. Then, among the elders, some run this *buno* ceremony. After they keep the small jar with butter in front, they drop one of the seeds of the coffee to make it float. To see its movement they are rotated with straw grass. For some minutes they continue its stirring, and stop for a while to observe the seeds movement. As mentioned before, if the seeds come together, it means that the groom's marriage will be on the right track and will be successful; the partner's unification will be fruitful. On the contrary, if the seeds disperse, it has negative connotations. The elders might guess that the marriage might face some problems in the long run. Before the start blessing, they give order to bring the bride, to be on the ceremony. With a cover of her face one of the family men by holding on his hands and rests her between the groom and main best man.



Photos.8: The *buno* program at the bride's house (27/06/2003, at Bezunesh's family house)

After the elders observe the result of the *buno*, by soaking the grass in the butter or milk they spit to the bride and groom which is supplemented by the following blesses:

*shaa'mme shaa'mme'* be lucky/be good'

*shaa'mme shaa'mme'* be lucky/ be good'

While they conclude the blessing ceremony, the next step is invitation. According to their work division, the stewards will come with variety of cultural and modern foods, they also with different cultural drinks like tella, local soft tella, *diqaasa* (Tej, mead) local arake. This invitation will continue for some hours. This festive program also accompanied by cultural songs and dances.



Photo.9: Slaughtering program (27/06/2003, while the partners came out)

At dusk it is the time for departure. While the groom and bride come out from the house, a lamb of goat will be slaughtered and the blood of the goat will be taken with the knife and smeared with this blood over the bride, the groom and the best men's forehead. The message of this action is, as mentioned before, the Libido's symbolization of the goat as restless running here and there so, in some cases, they have a negative attitude towards this animal. So, like the knife slaughters the goat, while they smear the blood of the goat with the knife, it eradicates all evils

on the way and around the bride and the groom. They also tie one of the goat's ears to the right hand of the bride. According to their culture, such practice implies that, "ear" symbolize dignity and honor. This will remind the bride, that the family she tied to through marriage is a known and proud family. So, keep their prestige, hold on their name and dignity.



Photo 10: Time of departure to the groom's house (27/06/2003, in the afternoon)

When we come to the groom's partner, they tie one of the goats' front legs on his right hand. Here "Leg" also has its own symbolization. Literally leg is part of human or animal body which helps to stand and to move forward. The male (the groom) has taken or symbolized with leg, which mean the husband is the pillar of the marriage (house). So, this reminds him that the responsibility he carries on in the newly formed marriage every animal step its front leg to move (walk) forward. Generally this shows that the responsibility of the male partner is basic for the future of the couple's life.

After the girls shout out the bride and groom with song and dances for some distances, they come back by singing a song which encourages the mother of the bride. That is, while they return from shout out, they carry on their back one of her sister, covering her face and singing the following song.

*wollummo wollummo*

*wollummo wollummo*

This literary mean “we bring her back” (the bride).

Beside the loud singing, the groom and bride with their companies while they begin their journey, the groom riding his stallion horse, while the bride, with the support of her best men, first of all they get on her on the back of the horse (especially a female horse) and then got off her from the horse and get on her on the back of the mule. Here, culturally the groom rides a horse, whereas mule is preferable for the bride. But naturally mule is not giving birth, so, they believe that, if the bride directly sit on the mule, she might not give birth. That is why first of all they put her on the back of the female horse.

### **C). Second... Face Occasions in the groom’s parent house**

This semi-step includes the time from coming back of the groom with his bride up to the mid night.

When the groom comes back home, he is not only with the bride and his company. But, he is also accompanied by many animals given as a dowry and different cultural house furniture too. Because of that, while they approach home some of their songs are praising the bride and her family. On the other side the girls and women around the ceremony area are praising the groom, whereas they despise and underestimate her in their songs. like in bride’s parent house, during their arrival, girls and women despise the bride, while praising the groom in their song .i.e *ee’e lendoo anbasaa lendo* for the groom, whereas *ayoo lewo* for the bride.

When they arrive, the groom and the bride refuse to get down from the horse and mule respectively. Here especially the groom culturally expects gifts called *irfaa* (gift) from his family. Based on this cultural fact, the groom’s father promises to the young couple, one bull and some size of farming land. On the other side, the mother of the groom also promises to give a milk cow to the young couple.



Photo 11: welcoming at groom's house (27/06/2003, at late afternoon)

After that, both the groom and the bride get down from the animals. The bride gets down from the mule by embrace of her best man and he rests her on the laid skin mat by stretching her legs. As soon as she sits down on the skin, either her mother-in-law or the groom's brother's wife embraces her one male child and one female child. Then, they make the children to sip milk. Such practices have their own messages. Embracing male and female children means, it is an ambition that in her marriage time "Born and embrace many (variety of) children", Sipping children and suckle them. They also smear her hair with fresh butter, to show in her future the wealth of cattle and other riches.

After these processes, the groom and bride accompanied with their best men sit down in front of the elders to accept the blessing program called "*loga*". In the *loga* program the elders slaughter a sheep and with this blood they smear the forehead of the bride, the groom and the best men. According to the Libido society "sheep" here symbolize for calmness, gentleness, good behavior, etc. So, the message of slaughtering a sheep in this ceremony goes with the behavior of the bride. That is, it mostly focuses on "How to be" calm, well behaving, being naive, being gentle, as some of the messages included in the blessing program. This *loga* program can be run either outside the house or in the house.

As soon as the Loga program is over, the elders leave the room for the bride and groom's company. Then the facilitators give seats for those who are included in a supper invitation. At this moment the bride has been taken to a special room called "dare'o".

This supper invitation is covered by the best man's families. Besides eating and drinking, the songs and dances make the room lively. This situation will continue up to midnight without the bride.

Between these warm ceremonies the groom walks to the bride's room to entertain her. After defloration, the songs and dances warmly continue up until the people are entirely tired and give their hand to sleep.

In the history of the Libido high attention is given to virginity. So, by considering this cultural value, the girl and her family take care to keep her virginity for their fame and dignity. Otherwise, if the girl has been deflowered before, she will be whipped and on the next day, will be sent back to her parents. This situation is very great shame for her family. But now a day such action is not taken in the society.

#### **4.4.4. Naming stage (*Hanqaja* Ceremony)**

From the wedding day till the "*hanqaja*" ceremony, the bride passes her time in *dare'o* by covering her face not to be seen by the people. In this time only her best men and her mother in-law can visit her room during day time. Even the groom is not allowed to enter the room during day time. Most of time she chat's with her best men. The mother- in-law has a responsibility in taking care of her in all necessary situations.

The *hanqaja* ceremony is mostly run by the mother- in-law and the neighboring women after fifteen days of the wedding occasion. In this ceremony no man is allowed to participate in the *hanqaja* program.

In the *hangaja* program, the mother of the groom invites all the neighboring women to participate on the occasion. For this invitation, she cooks porridge in a large wooden bowl and also prepares coffee for her guests. While the invited women arrive and the preparation from the



After *baalusha*, the bride's naming follows, naming the bride comes, starting from the mother in-law and then the invited women propose new names for the bride. Because, the family and neighbors will no more call the bride with her previous name. So, everybody who participates in the occasion suggests a new name. In this situation namers consider whether the bride is the first, second and so on for the family. For example if she is the first daughter in-law, they may call her: *Hangafe*(my first), *Agnoote*(my proud), *Lossixe*(my beginner) showing her priority, which is a pride for the family. *Awone*, *Tiirafe* are among the names given for the second and next daughter in-laws. Sometimes they may consider her physical appearance too.

This naming program is also supplemented with blessings and some recommendations like:

*hundam lonse* 'give place for everybody'

*xa'nnata ihe* 'be calm person'

*xassata ihe* 'be patient'

*esan maha issaka'o yititte maha yakka'o yihe-* 'Don't say what can they do me? but, say what can they will say me?'

Before eating porridge and drinking coffee, the *Gunguur hoora* (taking off the cover) comes next. The mother in-law takes off the cover of the bride called "*Gunguur hoora*", and she smears her hair with fresh butter. The groom's mother and the neighbors wash her chest with melted butter. The message of washing her chest with butter means: be naïve, be honest, open hearted and be genuine for the family and the groom's clan. The bride also smears the hair of the invited women from her own butter.

Finally, eating porridge and drinking coffee continues, which is accompanied with some chats. In this ceremony, the invited neighbors' role is not only celebrating the *hanqaja* program and gives new name to the bride. But, they also promise to the bride to present some house furniture's for their new house.

As it was mentioned before, till the celebration of the *hanqaja* program, the bride is totally depending on her mother- in-law's treatment. But after she takes off her cover in *hanqaja* she is not determined to her room (*dore'o*). This means she do not hide herself from people contact.

She also can prepare food for her and her partner. In this time, she has only to be unseen by her father in-law and her family. Then, she can interact with the people around..

At last formally the bride goes back to her family for a return invitation only when she is close to give birth to her first child. But if she suffer with the love of her parents and newly life sometimes she raise question to see her parents. Then the groom's parent discusses on the case and sent her for some time to be with her parent.

## 4.5. Conclusion

When we come to the contemporary situations of the world, due to cultural changeability and adoption, we couldn't come across traditional cultures as it was before some decades ago. This situation includes all developed and developing countries. Education, world communication, social interactions, in general due to modern way of life, there is a challenge to have pure traditional way of exercising in any society. These situations also true for the Libido people. As Gemechu and Assefa (2006:252 ) note: "almost all in the world recognize the significance of marriage as a source of the foundation of a society which in turn is the result of many institution among which one is family. Every society makes it a point to pay attention to marriage regardless of the technological advancement it has achieved or the geographical location it is in irrespective of its being rural or urban".

So, even though marriage has a worldwide recognition and has high attention, the way it is implemented differs not only from society to society or from place to place, but it also differs in time and conditions. If we come to the Libido marriage system called *Ladiisha*, of course till today it is very common in the society and has a higher acceptance than the other types. But, what was traditionally done before one generation in the society was mostly altered, modified and mixed with modern ways. For example:

- The groom, bride, their best men's and accompaniments' way of dressing is totally the product of factory and sewed in modern way. Even the gifts for father and mother and the dowry are changed, like blanket, mattresses, pillows...
- The food prepared for guests are of the cultural and as well as modern type.
- When we come to traditional furniture and ornaments, the bride came to her new home with both cultural and modern furniture.
- While they perform any procedures, they are also mixing in blessing, songs, dances, acting ... These are done either by mixing the cultural with modern or mixing with other cultures too.

So, in all direction, it is very difficult to have original traditional elements throughout the stages.

It is known that culture is the mirror of the society; the identity of that society or that people. Our way of dressing, dancing, performing, etc. must reflect our origin. Each society must be proud in its identity.

Modernization does not mean ignoring/abandoning cultural values. Instead of that, the more we know well and advance, we should practice our knowledge to explore more about us, and should be proud of our lifestyle. Of course, in our lifestyle there might be harmful practices which have a negative impact on individuals, families, and the society in general. Through our knowledge we can build up a better life style for us.

In Libido traditional marriage systems, there is a partial replacement of what is culturally valued and of which the society could be proud of by so called modern style, which has no historical background among the people. Nowadays, it is very difficult observe an original *Ladiisha* marriage ceremony. In one way or another it is mixture with traditional values with modern approaches.

## Chapter Five: *Gudda*: A Traditional Mechanism of Conflict Resolution Among the Libido People

### 5.1. The Concept and Definition of the Term “*Gudda*”

According to the information that has given by informants (Haji Jatano Makke, Ato Hailu Gaguro, Ato Emacha Kebede, Abegaz Morke Demeke)/refer App.1/ and Edamo’s (1991 E.C) study paper, “*Gudda*” is a customary institution which acts as mechanism of conflict resolution system among the Libido Ethnic group. The word *Gudda* comes from the *Libixiso* word *Guddimma* which means “to tie”, so *Gudda* means to tie. This ceremony takes place when serious conflicts like: Feud, serious physical injury, arson, breach, abduction, rape, etc. anti-social and anti-moral situations happen among individuals, families, clans, with other ethnic groups and the like. But in this work I refer only to the feud (lehota) ceremony.

If such a conflict happens among individuals or groups the elders interfere in the case. The wrong doer side elders’ primary action was to cool down the situation. After both sides agree to negotiation, pre-*Gudda* processes take place step by step through negotiators (mediators). After all pre-*Gudda* processes are completed, the last and final actions follows which is believed by the society, that it “washes out the grudge among the parties and which build up the bridge of peacefulness.” So, *Gudda* is a traditional way of conflict resolution mechanism in Libido which is run by mediators, in which the ceremony is prepared in the house of the man who did wrong and this action settles the disagreements of both sides.

### 5.2. Pre-*Gudda* Activities

According to Libido cultural norm, since serious conflicts takes place among any parties (individuals, families, clans, etc.) the victim party will not see the one who did wrong to him in a healthy manner. They may plead for revenge or may appeal for a judiciary body. There are also expected actions and movements by the party of the wrongdoer (offender) and the community elders, the mediators. Under this sub-topic I try to describe the action of the wrong doer and the mediator’s role to slowdown the dispute that has taken place.

### 5.2.1. Desertion and Mediators' Role

Whether intentionally, or not, after faulty action, the wrong doer never will be around. Even not only him, but his family, blood relatives, sometimes his clan runs away from the area. Such actions have dual purposes. On one hand, the offended party may take own actions for revenge. This leads to the aggravation and extension of disputes for more damage, more harmful action. So, desertion is chosen to cool down the conflicts that arise. On the other hand, if the offender would not run away from the area, it is assumed that he is looking down on the victims so the case becomes serious, it is also an obstacle for negotiations to resolve the conflict and it encourages the victims for revenge. So, the person should be loyal to the people's culture. Because of that most of the time the offender deserts the area. He may capitulate either for representative elders or judiciary body.

Just like in other communities, traditionally in Libido when conflicts arise at any stages, representative elders interfere to cool down the case and to facilitate the situation for negotiation, or the conciliation of the parties. Such mediating action is very common and seriously run by the elders even today.

Their first action is, if the offender is not capitulating, they push him to do so either for elders or to judiciary body. But if he already capitulates to either body, they go to the victim's home and try to show their grief for the pitiable condition. Even if the victims are in very high emotion, they try to reflect their and the offender's worryness and the fact that he capitulates. If he is under the control of law, or if he is capitulating for elders: "He is with us; he was sorry and regretted; he said that 'Bury me under his tomb.'" During the burial ceremony, the elders also reflect their feeling in the following way.

*nessan illagiissaki moogge-* 'first of all bury us'  
*nessan ixxa woreen issete* 'put us under his tomb'.

(Haji Jatano Makke, 12/06/2003, at Ato Maru house, Enseno kebele)

The elders also apply again and again for the victims' side to say 'ok' for negotiation before the burial ceremony takes place by standing at the tomb. After continuous trial, culturally the victim's side says 'ok' and then the burial ceremony takes place.

After the burial ceremony they go to the offender's house and close it with bar bid. Closing his house with bar bid implies a secondary tomb, so as the offended is buried in the tomb, the offender's house also is closed just like a tomb. The elders also limit for the wrongdoers' side the boundary like: market, river, road, etc.

From the day the burial ceremony takes place onward, the elders continuously go to the victim's side to convince them. The themes of their mediation are:

- To convince not to continue killing each other and to make them to cool down rather than preparing for revenge.
- After the victim's party minimizes their bad temper, they gradually lead them to hear the mediator's objectives and to be ready for negotiation.

### **5.2.2. Allow for Seat and Receiving Gifts**

- After the victim's party shows the sign of agreement for negotiation, the elders take a seat. Then, representatives of both sides' elders (mediators) will be formed and discussions on the process of mediation continue. According to the Libido culture, from the first day of the elders meeting with the offended family onward they open the negotiation processes by a blessing. Their common blessings include the following sayings:

- *xum balla ihee* 'we wish peaceful day'
- *iraanch ball idaanch balla ihee* 'have the day of child birth and wedding day'
- *sheexaana at qee'llee* 'on your way don't evil things face you'
- *xeenaa,xummaa, xuuraa waa'a at nees uwee-* 'we will wish rain, peace, free from wrongdoing'
- *niinii xe'ukaa waa'a at wonshee* 'if anything wrong from our side we hope, God take it to good way.'

(Ato Hailu Gaguro, 13/06/2003, at ato Maru house, Enseno kebele)

- First of all, these common mediators try to clear out whether both sides had some conflict before. The information they collect might give some clue for the happening case. They also foreword some questions for the offended family (blood relatives) to begin the negotiation processes. The first question is about their expenses. They push them to tell

for the mediators all their expenses related to the case. Knowing their expenses will be considered by the mediators when they negotiate with both sides for blood money. Another point that should be clear is the type of homicide (crime). i.e. whether the action was an intentional, deliberate action and premeditated act of killing or an accidental act. Here, the type of killing (injuring) should be identified. Whether it is intentional killing, revenge killing, accidental killing, by mistake, etc. should be identified by the mediators. Beside, whether the offender shows signs of regret or remorse or not has its own value in mediating process. On this spot another steps that has taken by the mediators is presenting Blanket, cloth waist band, sleeping mat, heifer, bull and push them to accept these gifts. Culturally these materials have their own meaning and message to cool down the victims.

- The blanket (*bulluko*) is naturally thick and warm. The looser (either mother or wife) from now onward couldn't get care from their son/husband to get warm, so she will feel comfortable by putting on the blanket. Cloth waist band (*sabbata*) also goes with mother, wife, sisters ... The problem you face is very hard; the grief is painful. So, support your waist with this cloth, and tolerate the grief.
- The sleeping mat (*hirfena*) has also its own meaning. It is a kind of leather (skin) which is smooth and comfortable to sleep on. So, even though you lost your husband, use this sleeping mat to have comfortable nights.
- The heifer (*addo*) does not yet give milk. If we compare heifer and cow, the cow has already milk and almost on the way of losing the fertility of milk supply, whereas, the heifer is not yet milked, but she will supply milk in the future. That is why a heifer is preferable considering the future utility for milk and butter.

The gift of bull (*ba'ra*) is similar to that of a heifer. The bull is powerful and unconsumed cattle. So, instead of dead person it will give full service to the family in farming and related activities.

- After mediators complete those processes, there will take another appointment to meet and to continue the process of negotiation. The next meeting day mostly deals with the conciliation of both sides on blood money. As it was mentioned before the type of crime (especially deliberately and not deliberately) acting makes the agreement either complex or simpler. If the action was deliberate, it makes the processes complex, but if it was not deliberate, the processes are not as such complex. Not only intentional or unintentional act, but the feeling of the offender also has a great value in the process. If he does not show regret or remorse, it will be very difficult to negotiate. It makes the victims' side more emotional and aggressive. So to continue with the negotiation the offender should show signs of remorse

### **5.3. Procedure of *Gudda* Ceremony**

After both sides agree on the negotiation and the amount of blood money, to finalize the case, the mediators' and both sides decide the date of "*xiiga guullika' billa or Gudda karaka' billa*". According to Libido culture, this appointment is very crucial to rid out or wash out all enmity sentiment. This step is known by the name "*Gudda*". So, the *Gudda* Ceremony should be prepared and takes place by the expense of the offender. The month and the date should be decided through the mediators. Most of the time they select month's after harvest which has multi-purposes. After harvesting the community people are economically strong and actively participate in supporting the offender. The other advantage is the people around are not busy, so they help the offender family in the preparation. Everything is available and the weather is also conducive. Before the day of *Gudda* ceremony, the mediators take the case for "*Raaga man*", for approval, who is the decision maker of the society.

The researcher recorded the *Gudda* program that takes place in February 12-13/ 2003 E.C in Inseno town, in the home of ato Maru and give the explanation to it.

### 5.3.1. Brief Overview of the Preparation

As it was mentioned before, the *Gudda* Ceremony will take place in the house of the person that did wrong. Preparing the *Gudda* Ceremony is very tiresome and challenging. One of the prior challenges is the economic challenge. The ceremony is very big and very vast. On the ceremony, the victim's family is accompanied with their blood relatives without limited number. The blood relatives, friends, neighbors, etc. of the wrong doer party are among the participants of the ceremony. In one way or another who supports the offender's family should be included. For all these guests they prepare



Photos.12: Partial preparation /12-06-2003/

food, drinks, shelter ..., cattle to slaughter, raw materials for injera and wot.(refer also App.3,F.1&2) Mead (Tej) is a favorite drink in the community. So, they have to buy a lot of pots of honey, leaves which are used in the preparation of mead, malt for make tella, and other expenses can be mentioned. So, they prepared some large pitchers of mead. They brew local beer (tella) and local alcohol (Yabesha arake).

All these expenses are among the challenges the offender and his family face. Another financial challenge is the blood money. According to their agreement the wrong doer's family should prepare money for the victim's family. The problems are not only preparing blood money, and

provide all the above mentioned expenses. According to Libido culture all the expenses for the *Gudda* ceremony should be covered only by begging or collecting (in some occasions, in market area, during peoples' meeting, etc.) the money from relatives, individual voluntaries and the like. Even if the offender is rich and has no financial problem, the culture of the ethnic group never allows him to cover expense from his pocket or bank book. He must face the problems of begging or should prepare a community participatory occasion to collect the money. He must face problems; these challenges are seen as part of his worry and part to get free from his sin. That is why the *Gudda* ceremony is processed in the offender's house.

Rather than food and drinks, shelters like: tents, booths, huts and other shelters will be ready for both Moslems and Christians separately. In the eve of the *Gudda* ceremony relatives, neighbors, and the expected guests are invited to accompany the co-memory of the case. Beside eating and drinking the guests on their part contribute money for blood compensation and blessing by wishing good luck.

### **5.3.2. Evening Session Programs**

In the eve of the *Gudda* ceremony everybody is busy. The offender side's family and relatives' host and welcome their guests. Beside cooking, filling pots, pitchers, bravely, jars with local tella, mead, washing cups, glasses, plates, etc. each steward running here and there to host their guests throughout the day(s).

When the evening approaches, like the weather around, the movement of the people becomes cool and slow. This condition reflects many factors. The first thing is that at the day time every steward was busy and became tired. The second point which might be the main reason is that the time they welcome the opposite party is approaching. So, they are in tension about how far their preparation (like shelter, other necessary preparation) fulfills the interest of their negotiators. This is one of their worry. The other condition that makes the environment calm is, since the two party's conflict, it is the first time to see each other face to face with the whole relatives. Their feeling is both happens and grief.

The guests (negotiators) will arrive around 8:00 – 8:30 pm when the area becomes dark. There are cultural reasons why they prefer the evening (darkness). Before the cultural process takes

place they are not allowed to see each other openly. Even when they enter in, no light is on in the house and around. It is prohibited. Because it is a safeguard for not to see each other openly; beside these restrictions, each guest coming in covers his face not to be seen by the opposite side negotiators. Before the victim's side enters into the tent shelter prepared, the offender and some other relatives go into the tent or shelter and take their place. They also cover their faces not to be identified.



Photo.13: Partial situation in a [dark](#) room (13/06/2003, ato Maru house, Enseno kebele)

Through mediators guide, when the victims' group approaching two women standing in front of the entrance with their Jar full of mead and spit to each person who comes in. According to Libido culture mead (honey) is a symbol of reconciliation, negotiation, peace, love, etc. So, the spitting of mead on each participant means reconciliation with all of them. Women are mothers in general mothers of son's in particular. This means mostly the offended and offender are sons of mothers. That is why they have a role and a place in the reconciliation process.

As mentioned before, in their seating area there is also no light and the guests are guided by the mediators. In this step in that dark tent, as they cover their faces, the mediators make them sit

back to back with the other group. This shows that the previous conflict and its darkness also have a message of sadness.

After everybody is seated, one of the mediators lights on and orders them to take off their cover. The order of the mediator continues so that each pair sits face to face rather than back to back to identify the person and make contact for the first time. This implies that both sides because of the case were in problem and sadness, and taking off the cover, sit face to face has its own cultural message as the result of Gudda reconciliation, so that the future will be bright, both sides enter in relationship, rather than to be enemies. The message or the blessing of the mediators proves that from today onward the enmity sentiments are washed out by spitted mead so the objective of each side is not for confront action nor for revenge. Instead mutual relationship comes back by throwing out all negative attitudes.

They confirm their agreement for peace and friendship by sipping mead (*dikaasaa*) turn by turn from one can. Then the guests (Christians and Muslims) turn to the festive meal. After the festive meal all the guests pass the night there.

### **5.3.3. Morning Session**

The *Gudda* ceremony includes an evening and morning ceremony. As we saw before, there are procedures that have taken place in the evening session. But this step is not the main and final step, the main and final step being the morning session of the ceremony.



Photos.14: Partial participants in the morning session/14-06-2003/

The treatment of guests is continuing after they wake up: collecting sleeping mats and supplying waters to wash are among the treatments. On the other side, the offender's family, neighbors and friends arrange the place where the occasion will take place, the slaughtering and cooking will continue; washing plates, cups, cleaning the environment are the main activities run early in the morning.

Around 9:00 am both sides walk to the arranged place and have their seat. Here, there is no gender and age restriction. Men, women and children are accompanying the ceremony. The victim's mother, wife, aunt, son are among the relatives participating in the occasion.

This session performance is opened by the mediators by welcoming to the Gudda ceremony. Then, there is one person each among the family assigned as representatives in the previous reconciliation processes, and both representatives are asked to take their place. After having taken their place, the mediators ask the offender's representatives according to their agreement, whether they are coming with all necessary pre-conditions to settle the dispute. After they heard the respond of the offender's family representative, the offended family's representatives also

forwards his idea. If the ideas reflected by the representatives' have no contradicting points, the mediators smoothly continue with their performance.



Photos.15: Goat slaughtering program (14-06-2003 in morning session)

As mentioned before, according to Libido culture, the next step is basically to eradicate or to wash out the conflict among both sides and also to wash out the offender's sin "tie on *Gudda*" is compulsory. Because of this, the offender's family presents a black goat for slaughter to tie both sides' relatives' toes with that goat's intestine [2guda.wmv](http://2guda.wmv).

As I think there are many concepts that should be clear for the reader, like:

- What enforces the offender to present a goat for co-memory or tie on the *Gudda* occasion?
- What is the message of the goat for *Gudda*?
- Why is black the color of their choice?
- Why both sides' toes are to be tied?

The people believe that if someone who does wrong, especially the one who kills somebody, must prepare the *Gudda* ceremony, even if the case is run by a judicial body. Because there is a traditional belief that if the person does not finalize his case through the *Gudda* ceremony, the

blood of the victim will never give him peace. It will cause wound on his body and he will be caught by skin disease (leprosy). That is why the offender must prepare the ceremony to be free from such worry. By nature goats always cry, run here and there. Generally their nature is unsettled and restless. The black color symbolizes grief and a bad situation (bad evil). So, the offender's evil action, the bad situation always follows him. To be free from all such sentiment he must remove away the evil situation by slaughtering a black goat for *Gudda*.

After the offender's family makes ready the black goat for slaughter, some of the blood relatives of both sides sit in row on the ground, one in front of the others in pair. Then, the representatives of both families stand beside the goat to slaughter. According to the ethnic group's culture, the representative of the offender's family is the one who sacrifices and who slaughters the goat first. This shows that as the offender did the evil action, the black goat symbolizes the evil situation also slaughtered by his representative as they did evil and have to remove out such bad situation from the community. When he slaughters the goat, he says the following:

*ka gudda gindukook ka'iso duramise-* 'the one who breaks this gudda tie, be slaughtered like this'.

The representative of the victims' side takes out the intestine of the goat very carefully (refer App.4,F.7), by saying the following :

*ka gudda gindukook ka'iso hineeni firisee'* 'the one who breaks this gudda tie, be his intestine taken out'.

After the representative of the offended family completes the process of taking out the intestines, forwards his message, the next step is "tie on toe" with intestines. Tie on toe, which means: from now on strengthen your relation!

The offender's representative (this is the one who ties the toes), receives the intestine to tie the opposite sides toe's together. According to their culture for example, if the victim person has a son, the killer pairs with the victim's son, or if he is not married the killer ties with either victim's father or brother. Because it is assumed that either of these persons held a grudge in prior.[gudda elan.eaf](http://gudda.elan.eaf)



Photos.16: “Tie Toe” program (14/06/2003, at ato Maru house, morning session)

As mentioned before, the offender’s representative is the one who ties on toes of pairs; when the representative of the offended family cuts the ties, each of them forwards an own message, which strengthen their conciliation and negotiation. The person who ties the toes while doing so says:

*ka Gudda gindukook ka’iso ...* ‘the one who breaks this *Gudda* agreement, be tied like this’

On the other hand the one who cuts the ties, says:

*ka Gudda gindukook ka’iso muramisee* ‘the one who breaks this *Gudda* agreement, be his intestines cut’!



Photo17: Burying of intestine (14/06/2003, at ato Maru house, morning session)

After the person cuts off the tied intestine from [paired toes](#), he collects them and carries it in this hand. Then, both representatives together go to some distance and select a side place under a tree. After they decide about the particular place, the representative of the offender digs a hole where the intestine will be buried. While he is digging the hole he repeatedly says that “who breaks this agreement, the hole be digged for his burial.” After the hole is prepared, the representative of the offended family buries the intestines and the knife which was used for slaughtering. In the process he also forwards his message by saying:

*ka Gudda gindukook ka'iso moogamisee-* ‘the one who breaks this *Gudda* agreement, will be buried like this’.

Then, both representatives put back the soil to the hole by saying that, “the one who breaks this conciliation, be the soil put back to his tomb.”

After they complete these processes they leave the rest of the goat’s slaughtered body and the tools for digging the hole. In the implementation of “tie on toes” process the slaughtered goat’s meat is not eaten. Because as, mentioned before, the black goat represent the evil action so they have to throw away the body to be free from such evil situations.

According to the Libido’s belief, if the knife and the pickaxe are taken home, the conflict between the two groups may be aggravated. So, they buried them there. It symbolize that every evil situation was buried with the intestines. The reason why the representatives dig under a certain tree that it is very simply to identify the area where this agreement has been concluded. So it is a memorial tree; culturally it is prohibited to cut such trees.

As we observe from the process every action is supported by serious oaths. This situation makes people fear to break the negotiation through the *Gudda* ceremony.

When the representatives come back to the other participants, I observed that everybody has a shiny face, feels happiness and a sign of friendship. After the accomplishment of the core-ceremony (from slaughtering the goat up to burying the intestines) the offender’s family and relatives run here and there to invite to their festive meal for their guests. Eating and drinking will continue till the evening with warm full chatting.



Photos.18: The final invitation, after an agreement

#### 5.4 Conclusion

As one of my informants told me, *Gudda* is symbolized by taking a shower. Just like one who takes a shower, being free from all his dirt, the offender who prepares a *Gudda* Ceremony also removed away all his evils only through *Gudda*. That is why even in the case when a person goes through judiciary bodies, the offender must prepare a *Gudda* ceremony. Otherwise, there is a belief that if the person doesn't do this, the blood of the victim(s) never would give him internal peace. i.e. the body of the offender will be attacked by itches and leprosy.

This traditional institution *Gudda*, even today is called upon by individuals, people of Libido in general, and other ethnic group around. The local administrative bodies have great respect for the *Gudda institution*. That is why not only the Libido people, but other neighbor communities also are governed by this traditional institution. The ceremony has its own merits, values, and prestige.

Beside these merits, values and prestige, economically the *Gudda* ceremony is really of a painful type. As I mentioned under "brief overviews on preparation", all the expenses cannot be covered by the offender's family. On one hand culturally they are not allowed to cover the expense from his/her pocket. He/she is forced to ask or collect support from the community. On the other hand, the ceremony is too vast because many people take part in it, beside this, a

variety of food types (cattle for slaughter, injera, and other needed raw materials) and different local drinks (mead, tella, arake, soft drinks) should be available for the pre-invitation, evening and morning ceremonies. In reality (in formations from the informants) the money is collected from relatives, friends and neighbors. The offender's family, in one way or another, besides inviting the guests, materially and financially should be well equipped.

After the conciliation winds up by the *Gudda* ceremony, both sides are seen as relatives; even the offender is seen as a replacement of the victim person to support that family. Both families are not allowed to marry among themselves, because, from now on, they are considered as related. Based on the factors that lead to the conflict, almost all the wrong doer is men. But in some exceptions, if the women can be the offender, all the steps that have taken place in negotiation and windup by *Gudda* ceremony are implemented.

Generally, the *Gudda* ceremony is not only supported (accepted) by those people who are in favor of the traditional way of mediation, but the local administration and judicial bodies also encourage this traditional institution.

## **Chapter Six: Description of Dominant Symbols in Libido Cultural Domains (Marriage and Conflict Resolution)**

**6.1 Introduction:** As it was mentioned in my research title, it includes treating traditionally the two cultural domains of the Libido People. Based on this fact, I separately (chapter by chapter) try to show their detail information and how each of them ongoing in the community. The remaining question is the identification of or the picking up of their common denominators which fasting them together, which really attract the researcher to focus on these two Traditional Cultural Domains. To mention some cultural symbols that commonly have places in Traditional Marriage ceremony, and Traditional Conflict Resolution System of the Libido People are part of their rituals, in each of them and in each step there are practices, by participants with full of actions and there is also things that are taken into consideration. Another point that motivates the researcher to focus on these domains is these two cultural domains are very known among the citizens, despite of that now a day they are highly affected due to different reasons, as mentioned before such as religion, urbanization, education, etc. are among endangered cultural practices of the Libido people. Beside this brief information, in this chapter I tried to show how the Cultural Symbols interconnecting these two cultural domains in the process of their performance. It is known that, for any culture, there are varieties of cultural symbols which have its own meaning or interpretation in the eye of the membership. As seen from literature in Conner, Kevin (1996) mainly symbols are classified in to eight categories. In line with this, the Libido people cultural domains identified as follows.

### **6.2. Dominant Symbolic Identification in Libido Cultural Domains**

#### **6.2.1. Objects in Libido Culture**

Objects, in general are something seen or observed. They can be natural or manmade. These items, due to social or historical or any other phenomena, may have representation in the specific context. Likewise, in Libido culture, there some objects that seen as symbols. For instance, spear is a common item in the two cultural domains with common underline meaning and contextually seems varies. Others, which can be observed as menses, are also seen in the cultural practices.

To specifically discuss, Objects as Symbols in Libido Marriage, in the process of marriage of Libido People, there are objects come as a symbol. For instance, as stated in the background of this paper, Pepper is a well known agricultural product in the research area community. Here, in its natural processes, at the state of maturation, symbolized as youngster's maturity or state of having female partner. This representation carries double layers, half green and half red which indicate transition to adulthood and the other is phallic.

From manmade materials, as indicated above, *qaaro*-spear is an object that carries representation. As seen in the description of the Libido marriage process, the initiation processes, introducing the case to the families of the female, took place by the three youngsters. Contextually they are known by their number, time, day, spear and position of their spears. As to the informants, incase three young men going together in the morning on Thursday and Sunday with spears, it is evident that they are going for marriage request. But among the three, a groom man identified by the position of his spear. As soon as they arrive at the girl's home, they put their spears in upright position. He, the man expected to engage the female, puts his spear in the middle of his fellow men. From this context, without, asking about who is the subject of the matter, it is known to the participants.

Secondly; this spear as stated under "Action as a symbol in Libido" the groom, on the weeding day, use it to pierce the roof of his family's which symbolized- killing all evils, not to follow him on his wedding day. Contrary to this, he forehead here, the spear function and with his spear.

The other object carries a social meaning in action is *Suuxo*-taeniicide .It is prepared and put in small pot by his younger sister. When he went out from his family's home, she sit on the back of the groom's slander horse and rotate the pot which is full of taeniicide around his head three times, and throw it to the ground and break it to spill out the taeniicide. This is carried out, not to allow evil things to follow him on his weeding day. Taeniicide is a traditional medicine used to kill intestinal insects; mainly tapeworm. It has a potential to kill these invisible insects in the intestine. Likewise, evil things are invisible. But, Taeniicide has potential to do it. Even though its taste highly sour, it eliminates all evil things and gives satisfaction.

Similar to the marriage, also in *Gudda* there are objects that have symbolic function. *Diiqaasaa* meaning mead is one of the items that serve to carry out *Gudda* Ceremony. As it is seen under the description of *Gudda* process, on the *Gudda* day, in the evening right at the moment the offended side allowed to enter to the tent, two women holding jar with full of *Diiqaasaa*- mead stand at the left and right side of the gate of tent and spit to guests.

In this action, having *Diiqaasaa* the action of splitting by mothers represents their wish to speak sweetly words and feel suits to each other. As to Libido people's elder Ato Hailu Gaguro(53), Haji Jatano Makke (86) *Dinqaasa* is a kind of cultural drink that take part in highly social valued ceremony. As they states, it is made by bees, a socially acting natural insect. It is sweet. Moreover has medicinal value. Hence, the act of using *Dinqaasa* in the reconciliation process symbolizes, peace, wish to maintain social life- reorganizing commonness, have and develop communication.

### **6. 2.2. Creature as Symbols in Libido**

Regarding literatures dealing about symbolic classifications and types, creatures may have symbolic functions. In religious texts, mainly Judeo-Christian view's Snake is a creature that symbolized as evil and dove is as a sign of peace.

The people of Libido as briefly mentioned in the background of the study, they were historically live on pastoralist. As now it reflects in their practice, significantly use animals and animal products as a symbol. Some of the animals that have seen in the two cultural domains has stated as follows.

#### **Animals as a Symbol in Libido Marriage:**

**Terahile Bird:** In Libido marriage ceremony, this natural bird has great value. Its existence and mainly the sound that it produces, considered as a binding rule, gives guarantee to the two parties future well beings. This is proved by the sound that bird has produce in the time span. As it is mentioned before, when the boy parents inquire the girl parents for marriage, to respond as "welcome" or "No" they expect to listen for the God's messenger sound; i.e; Terahiles. As to Haji Jatano Makke and Ato Hailu Gaguro, key informants of this research, Terahile's sound is highly audible from distance and sweeter than birds living in the area.

In Libido, marriage is not carried out randomly. It is a matter of selecting the best of all. In literal meaning, it is a matter of adhering two willingly needed parties together. Moreover, there is an inner wish to be their relationship last forever passing all obstacles, like that of Terahile's sound.

**Farashshoo- Horse as a Symbol:** Horse came as a symbol in Libido Marriage twice. As briefly, touched up on under objects, while discussed about taeniacide, the groom sit on horseback and spears the roof of his family's home three times, as a sign of killing the evil. After this action immediately, gallop his horse with high speed to escape from there, in case there are evils remains not to follow him. The symbolic function of horse comes concert, when we question as, "why he speedily expected to gallop?"

On the other hand, as to the informant, Ato Wondimu, there are cases where the groom uses horse to gallop as much as the horse runs. For instance, in case a fox (which assumed as negative out on the occasion) came to cross on their way while they are coming with *Idaacho*- bride, he is expected to use his horse.

**Jiggishsha-** Galloping as a symbol:

1. To rush, to escape from any bad or evil, in this case, and
2. To arrive at, catch, overcome any challenge that comes in between.

The other Symbolic portion *Farashsho*- Horse has is symbol of Fertility. When *Idaacho*- bride initially come out of her family's home<sup>1</sup> by *Jifilaano*- the best man put her, initially, on the horseback and transfer her to a selected mule. In comparison with, '*Baquchcho*- Mule as a symbol of sterility', Horse is gests prior, due to its nature of bearing child.

***Baquchcho*- Mule:**The other animal come in the Libido's marriage as a symbol is mule. As seen in their ceremony and an informant Hailu Gaguro- 53 and Haji Jatano, 86 confirm, mule follows a horse. This is "Wa'a- God" didn't allow to mule to get priority above mule due to infertility. For the wish that, today's *Idaacho*-bride will have child, like a horse which serve the community, she is taken to horse. But, horses are not stable or go in smooth manner as mule do. It jumps, unexpectedly rush when see a field. In this moment there is probability to fall down from its back. In relation to conformability, Mule is seen it gets higher position.

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<sup>1</sup> Bride, carried by the best man, not to touch bare land.

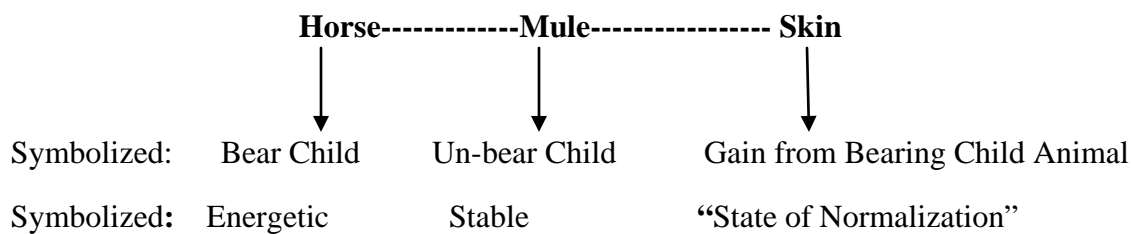
From these scenarios, the Libido People, in their use put Mule in two dimensions, which seem opposite. From fear they have ‘not to be its fate happen to the bride’ they abandon it. From the service that it provides on the road, they prefer than horse. From these, it may possible to say that, the Libido people have an interest to be seen socially, as comfortable, respectful, as its public use regardless of other cases.

**Hirfana- “Skin” as a symbol of fertility and normalizing in between ‘uncertainties’:**

As to observed from the field in February 27, 2003 EC., in Mekakalanya Jardambaqa and an informants Imam Tukke, 66 and Maja Darbo, 67 stated, a bride came by Mule, again picked up from Mule’s back by the best man put on Hirfana- skin, the skin of Cattle, which brought to his family’s home.

Here, this skin serve as a symbol of fertility, gained from cattle which give birth. Now, this particular skin intentionally came from his family’s home. It is assumed that, it is practically tasted in abiding his mother and father together under one roof.

On the other side, it symbolizes normalizing uncertainties. As seen under, horse as a symbol of fertility, it gets priority due to gain bearing child. Mule does not do it. But, in between, the bride sat on mule. Now, when she arrives at the groom’s home she has to sit on something that assumed brings back to fertility, like done before. From this, it seems that the skin serve as normalizing the portion that mule takes from horse. The symbolic portions of the above animals can be summarized as follows.



**Felle’a- Goat:** When Baraso Matiro, 22 the groom, stand to went out from the bride’s home, elders slaughtered a goat on dirge and smear the blood of the goat on the *Miino*- forehead of the groom, bride and the best men sequentially. While smearing, Agulo Gayaro-66, repeatedly says: Makkee Xaraa, Xumman Xaraa- to mean ‘Safe way to your home’. Here, the goat, act of

slaughtering, smearing blood on foreheads are all symbolizes their own portions. Naturally, goat is restless, eats thorns, climbs up on trees while there is grass under its legs. Evil thing are something assumed comes across unexpectedly. So, that it do not mentioned for positive thing. Metaphorically, while the groom with bride comes out from her family house, before starting the way, they slaughter the goat, which assumed that represent the evil and evil acts. This is equivalent to cleaning all evil things from their ways to home. Contrary to this, sheep is slaughtered upon his homes arrival. As to the informant, they slaughter sheep to symbolizes, welcoming safely and wishing calmness for the new marriage.

**Sardiido- Fox:** stated under horse galloping and its symbol, on wedding day when the groom and his accompanies went to bring the bride or on their ways to back, attentively watch their around in fear of the fox not to cross them, especially from left to right. In this context, it symbolizes as if evil things will happen in their future carrier. As stated under, ‘direction as a symbol in Libido’, the magnitude of the symbol and its meaning maximized with direction, left or right.

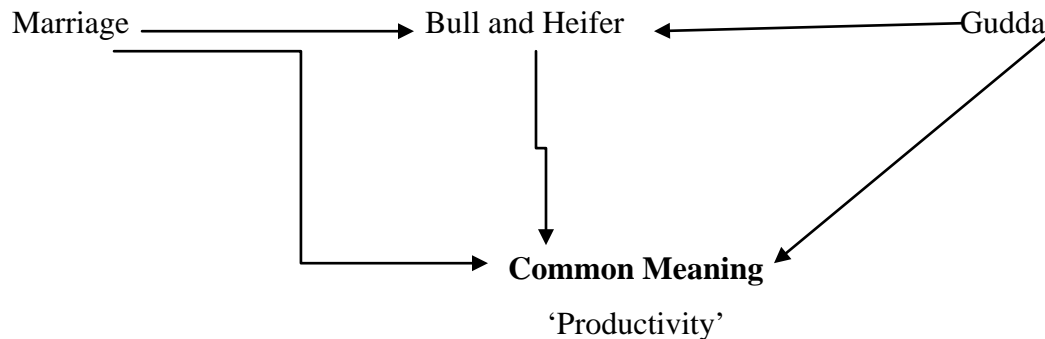
***Addo -Baar’a- Heifer and “Bull”:***

*Addo Baar’a- Heifer and “Bull”, Gabbara-* dowry that provides for bride’s parent, on the day of engagement. As stated under description of Libido’s Marriage ceremony, the supposed to be grooms family let the heifer and bull inter to the female’s family **byre**. Adilo Shawago, (70) says byre is a symbol of wealth, property, prosperity where the owner’s cattle live in. It is equivalent to the owner’s living home.

When, the boy’s family intends to take a girl from somebody’s home, literally seen as an attempt of snatching an individual as well as Waa’s (God’s) gift. It is equivalent to abusing God’s gift. Not to do so, young animals, as a symbol of reproducing wealth in the byre, they let to inter. Bullis young and strong, so it services the family for long period of time. It is also true for heifer, is to be milked; so the owner’s cattle can serve the family very well.

**Animal in Guddaa Ceremony:** As seen in the marriage, animals again came in the reconciliation process of Gudda. Heifer and bull are among the animals that come in the negotiation process having context based social representation. These animals are provided by the faulty doer’s side. Haji Jatano Makke 86, who was an expert or known in conflict resolution

in Libido, expresses, the one who was died would tend to be serve his family, neighbors and relatives. Now, he has passed away. This bull (at its initial stage) came from the wrong dower, person's property. Young bull is intentionally present to gives long period service for the offended side. Heifer is also expected to give milk which cools down human body. The analogy is that, this bull and heifers are assumed as if provide similar services to the one dies; by reproducing themselves.



Goat: the other animal again appears also in negotiation process is young, male goat. Black goat expected to be slaughtered in the final stage of Gudda negotiation. As to Haji Jatano's expression, goat comes to end up the bad moment. To normalize the solidarity between the two parties, they kill a goat that came to symbolize the evil, wrong deed came in between. In order up the previous moment, i.e when they were in silence, depresses and weep, by the help of mediators, slaughter the goat and pull out its intestine.

Again, as presented in process of Gudda ceremony, to abide the two immediate parties together, they tie their right legs big toes. According to Libido's people, big toe is elder and bigger. It is also a body that ties when someone dies. Now, the mediators tie with the intestine of the goat. Following that cut the intestine in between their toes.

This is done not to be any one of them goes back and take anything wrong doings in relation to this case. It is a symbol of consent. If may happen, the doer symbolically asserted to be passed away to be his toes tie together and buried.

As stated above, since the act of killing the goat represents evil thing that happened, they do not consume its meat. Rather, buried it at distance. Again, the act of putting in grave is to mean, buried the so far happened wrong thing and also act warning the agreed parties.

### **6.2.3. Action as a Symbol in Libido Cultural Domains**

Action is mainly associated with surrounding situations, mainly visually supported activities. This is also culturally has its own meaning. In case of Libido's cultural domains, there are actions that have specific as well as common meanings.

At the initial day 27/1/2003, when Baraso-22 and his intended best men went to request for his prospective wife, a woman called, Hariya – 23, came across with a pot. Before she crosses the road they call and stopped her. Watch a pot that she carried. It was with full of water. Baraso, seep from the water before his fellowmen. Then, she crosses with the water.

Here, the action of seeping from water fetched early from source is seen as achieving what wants as intended. This moment; the moment of morning, feeling good early in the morning and tasting what is believed to be good in social context is seen as the success of home to be contract in near future.

In addition, at the moment the bride arrive at the grooms home, the best man take her off from mule's back and put on .... Following that, they bring two kids (male and female) and make her to embrace in left and right. Subsequently, make the kids to seep milk.

It is evident that, from this action there is an intention that for tell. The wish of the community is seen as of having both sexes equally, if possible at the same time. In addition, reproduction, having many child is something that given due attention.

The act of seeping milk is a sign of wishing wellbeing of the newly born kids and her health. As, Ite Belenge- 76, explained, it is done to avoid sudden death of mothers sometimes happen during birth. Children get health and feel comfort if gets their mother's breast milk. In wish of that, this action performed at this initial day of her welcoming ceremony.

**Action in Gudda Ceremony:** According to Libido's culture, the one who took serious action on the opposite side should leave the area for a time being. So, desertion from the area is the primary action to be implemented. Elder's interference for negotiation to cool down the conflict, closing the offender's house with bar bid, limiting boundary and market for faulty doers are among the actions taken in the moment. After some steps of negotiation, presenting a heifer and bull, a blanket, Waist band and sleeping mat follows.

In the final stage of negotiation, there are a lot of practices run by both sides. In the evening when the offended side arrives in wrong doer house they enter in dim light covering their face with cloth. While this group coming in to the tents, two mothers at left and right side of the tent's gate and spits mead on their head. After having their seat in the tent, both side take their cover to see each other for the first time. After they saw each other, to show their agreement, for negotiation, both sides sipping mead from one jar. Slaughtering the black goat, tying toes of both sides together with intestine, cutting the intestine from their toes, burying the intestine and the meat, leaving the materials that in use for digging the hole to bury the intestine, assuming that leaving the whole thing there is burying the whole problems they suffer because of the conflict.

In these multiple actions many symbolic representations exist in the context. The meanings of the actions reveal when some questions are posed; like, why enter to the tent in dim light? Why they cover their face? Why they do not speak a single word while entering to the tent? What is splitting by mothers and why it is mead?

In this action, they try to avoid eye contacts in the moment of entrance. Here, in Libidoo, eye contact is a matter where the social relationships read in it. Likewise, sound is again among the actions representing submission, accepting or lifting hand for the case.

As stated in the background, Libido's were pastoralists. As a result of this, there is probability of searching grass and water for cattle; which may cause conflict with the neighbors.

#### **6.2.4. Number as a Symbol in Libido**

In most cultures numbers are laden with symbolic meaning and the practice of numerology attached to their attitude and belief. That is viewed symbolically numbers represent more than quantities; they also have qualities. In this sense number symbolism, cultural associations, including religious, philosophic and aesthetic with various numbers implied more than quantity.

#### **In Libido, Traditional Marriage;**

Hayilu Gaagru-53 and Wondimu Ergedo- 33, explains As seen under objects, in relation to spear, the number of attendants in the first day are three. On the other hand, the elders who ask the girl for marriage, they should visit the girls' family three times. On the wedding day, when

the groom start journey to bride's house, he pierce the roof his family three times. At the departure of the groom, sister of the groom rotates the taeniicide fluid pot three times on the head of the groom to remove away the evils not to follow him.

**There are also conditions that relate number with Gudda:**

In Liibiido, in case an aged man passed away, the seventh and twelfth days seems have importance. As to Hajii Jatanoo Makkee-86, the key informant of this research describes on *Billa Lamara and tomoo-lamo* – seventh and twelfth days are junctures. On the seventh day, every in the morning a girl spill our water in the house. On the twelfth day, elders and relatives of the family come to that home and share food with them for the last time. After that day on, it is not allowed to cry bitterly, unless someone left behind from the relatives.

In case of Gudda, number of day came for request of negotiation matters. In case, someone kill the other, the wrong dower's part is expected to appear before the body buried. This matter the way of crying for the one passed away by someone. If the wrong doer parties do not appear, it is highly difficult to bring them to Gudda Ceremony. Even if Gudda carried out, it matters on that the amount of blood compensation money.

**6.2.5 Names as Cultural Domains**

As stated under symbolic classifications in the study community, names are given based on different social, cultural, situational and other bases. To mention some names that relate in the cultural domains: Given to the first boy mainly have due attention. Mainly, as seen in the table under sub-column "contextual message" it is given from the social and psychological perspectives. In addition to the first born son, names related to the marriage and Gudda events stated hear under with them.

Labiingoo-	to mean, "my shield"
Mogoro-	to mean
Tarahile (for Female)-	Trailele; to mean a girl with sweaty sound.
Addo-	Heifer; to mean a girl with
Baa'ra-	Bull

Andaro- Dove; to mean cool, silent, decent  
Abuncho- Rummager

In addition, the ceremony named as “Gudda- literally to meaning ‘to tie’, ‘bring together’, ‘maintain’ explicit the wellbeing of the community. It infers that Libido are communal society. This goes with the concept stated in the introduction of this research. Even at daily bases, it is difficult to see, a Libido people works alone on the in one field.

### 6.2.6. Colors

Colors hold significance for people based on their own cultural, social environmental and may be other bases. As seen in Libido cultural ceremonies the dominant colors seen are green and yellow. In case of expressing inner sorrow, for instance in case of sadness, even though now religion matters, black color is seen in the social contexts.

**Color in Traditional Marriage:** As it was mentioned under, “The Socio-Economic life of the Libido people” Mareko woreda is much known in its pepper. It is harvested in when gets reddish color in *Fixxate* season (September to October).

Beyond economic benefit, the changes exhibit in the process of pepper plant and its fruits has cultural meaning. When pepper gets reddish, it assumed locally as full tastes to the maximum. It is associated with male youngsters. At the state of this pepper, a center of discussion in the process is male youngsters that in need of engaging their partner. Parents of the male youngsters are also look for girls and families based on the peppers yearly product.

**Color in Gudda Ceremony:** The goat that slaughtered on the last stage of negotiation is black in color, which represents the sadness and worries that happened due to the conflict among the two groups. On the other hand, the first mass meeting is takes place in the evening around 8:00pm; here the evening darkness shows the painful time they pass.

### 6. 2.7 . Directions in Libido Cultural Domains

The concept of direction more became meaningful in cultural performances. Here due to this different cultures have assigned different meanings of cardinal directions. Mainly, became meaningful in contexts. In Libido direction became vital for further actions.

### **Some cases where direction became as Symbol in the Traditional Marriage:**

When the boy's, who search for female partner, walk to her family's house with two his friends, there are directions that are interpreted positively or negatively. In most of religious culture, mainly Judo Christian's view, east and north are taken as good omen, because, east is where sun rise in which the bright appeared, at the same time north direction also bright than the rest two.

So, East and North directions are symbolized as Brightness, whereas, West and South direction symbolized as Darkness.

According to Libido's culture, Right direction is not considered as good Omen, while Left is considered as good. As Edemo, 1991 explains and Haji Jatano Mekke; 86 and Awal Jumato Marako Culture and Tourism Warada head, 33 explain, right is dim or almost dark. It gets brightness lately. But left is bright and shiny a soon as the sun rises in Libiido's living area. In their expression, "*Qidda wuko* – left is provider' depicts as similar notion as that of informants.

**Direction in Gudda:** As seen in field observation in February 12, 13 and 14/2003E.C, the seats were arranged for the attendants to north and to north east direction. In the ceremony, the slaughtered goat that assumed as an act of 'killing the evil' fallen to east direction. Fusing again done on the right leg toes with Goat's intestine to mean, 'incase I break this agreement let me die to be my toes tie together to buried".

In the very instant, the subjects of both sides sites in opposite directions in such a way that their eyes couldn't see each other. On the other hand, the direction of their heart, which express love puts in opposite direction. It is their back that touches each other. After, some discussion goes and words of mediation with smooth tone breaks the silence that, they slowly turn their front side to each other.

Hence, in Libido direction vividly communicates. Here, font side talk is a sign of agreement, whereas front to back is, a sign of broken communication. Or it can be said that, as a man's back or shoulder couldn't see, identify and know what exist as front side use eye, the opponents do not know each other until turns their faces.

### 6.2.8. Places as Symbols in Libido

A place has a composite social content that can be expressed in symbolic terms in most of the cultures practices. This is also true for Libido's. So, symbolically place or area also has cultural meaning in these three cultural domains of the ethnic group.

**Place in Traditional marriage:** To search female partner the boy walk to the field where the girls collect straw or where they dance in group. The mentioned places are where the youngster have got the opportunity to watch for choice partner, having a chance to chat each other, having a chance to show their talent in galloping horses, and also having a chance to dance together.

When the boy who looks for female partner visits the expected girl family house, the spear of the expected male partner spear propped, in the middle of the two and left uprising the spears. The female's parent inner house situation plays decisive role for accepting or not to accept the question of female partner.

Here, the placing the spear in the "outer house, in the middle, uprising" from the places and also direction dimensions symbolizes a lot. The spear of the man do not allowed entering. When went out, he peaks it and go to his home.

Here, from the resemblance of actions, places, as well as timing context it is possible to see as a symbol of both youngsters' sexual organ. In case question like, why out in the first day and allowed on the day of ceremony? Why it puts upside on the verge of the gate? What does this gate represent? And like emits the untold cultural bound social wisdom.

When the groom walks out from the house with his partner, black goat slaughtered on the verge of the gate. As seen under animal as a symbol in Libido goat symbolizes evil or unwanted relations. Likewise, the on the day of their wedding onwards, the groom break all the former relations. She belongs to him and he is also responsible to her. No one questioned about her before her husband. As an approval of that, he put mark by blood on his fore head. As to the Libidos' elders Haji, it is done not an evil will follow them till arrive their home.

**Place as a symbol in Gudda ceremony:** Similar to the above, in Gudda places matters to carry out the intended cultural performance. To look at what distance symbolizes, on the instant that crime committed, the faulty doer runs away from the area. His house and outsider gates closed with thorns. Until things settle, no one opens the door closed with picker.

Again, leaving away on one hand to save him or his family from danger, on the other hand he should be loyal to community's culture. The ceremony is taking place both in and out of the house of faulty doer. Here, preparation of this ceremony is very tiresome. So, the faulty doer family should shoulder these burdens for the problem he creates in the community.

In the evening ceremony, the opposite sides sit back to back in the tent, to reflect the conflict among the two sides. When both sides toes fusing together, they sit in front of the other side which shows, on one hand, being ready for negotiation, and on the other hand to promise officially for watchers. The intestine and the meat of the goat buried under the tree. The tree will be easily identified where the negotiation wound up and also taken as memorable tree.

As a final point of this chapter, it is possible to rephrase the above points. In most of rituals, as to symbolist classification and typology, the most dominant types are Objects, Creature, Actions, Numbers, Directions, colors, Names, and Numbers( ). In line with the literature classification the Libido people's symbolic representation has tried to be addressed in the selected cultural domains.

As a result of this, symbols exhibit in the two cultural domains under study, in Marriage and Gudda has identified. The symbols were mainly seems, look like learned from natural environments base on their nature. Basically, they seems have seen when function as good or bad. From this, if it is possible to infer that Libido People have mechanism of maintaining that learned from his environment.

### 7.3. Other than Dominant symbols of the domains' type and meaning

Action:	Setting	Meaning
<ul style="list-style-type: none"> <li>The act of putting Bride's grooms mother leg and smear fresh better</li> </ul>	the best man put on groom's mother sitting on skin stretching her two legs	From that day on, she is her daughter & serve as of wishing to embrace her grand sons
<ul style="list-style-type: none"> <li><i>Buno</i> Ceremony men on the wedding day</li> </ul>	The act of Buno ceremony carried out by old roasted coffee has to each other	What observed is, distance the after stirring by grass & interpreted Good-if come together & bad, if far apart.
<ul style="list-style-type: none"> <li>Smearing of the prospective bride's mother on the day of Gume – barlate after agreed but before feat.</li> </ul>	Herself	To praise her Wa'a- God to that allow her to respectfully accepting her future "sodda"
<ul style="list-style-type: none"> <li>Smearing the bride's hair which with Butter at groom's home</li> </ul>	It is done by groom's mother	To be her head always wet, meaning , live life long with her husband, literally not die.
<ul style="list-style-type: none"> <li>Washing her chest with fresh butter</li> </ul>	It is done by neighboring women	Literally, to say her heart be clean. This is to a sign of socializing her with free of any wrong thoughts.
<ul style="list-style-type: none"> <li>Drinking <i>Diqassa</i> from one Jar in Gudda</li> </ul>	The two parties key person'	Confirm their agreement Share sweetly together

### Finding

In relation to symbols, Libido people use both silence and audible sound as a symbol in different contexts. In Gudda day, there is a moment of silence which symbolizes self-accusation. Again, when a bird of Libido known as Tarahile, keep silent again considered that "it is bad omens". Contrary to that, accept fully, if this bird sing in marriage request day or and other social

gatherings. It is, considered as sign of God's willingness to keep on doing the purpose of gatherings.

In Libido, as in the case of marriage, where a younger sister takes a part in preparing, rotating and spelling anticide on the ground, there is a symbolic meaning in relation to order, age and gender. This part need to be addressed widely in the Libido's others cultural domains to read the communities symbolic use and underling knowledge.

## Chapter Seven: Grammatical Sketches of Libixxiso Language

### 7.1. Introduction

The *Libixxiso* language is one of the languages in the Southern Nations, Nationalities, and Peoples Region (SNNPR). It is classified under Afro-Asiatic, Highland East Cushitic. The people refer to their language as *Libixxiso*, whereas other Nations, Nationalities and Peoples call the people Mareko and their language Marekinga.

The origin of the names and Mareko is not known in concrete ways; but there are some assumptions in legendry. According to my interview with the Libido's elders and Edamo (1991:21) until the 16<sup>th</sup> century Libido people like others: Hadiyya, Alaba, Tambaro, Kabena, Kambata, Sidama, Gedeo and Burji were known by common name Hadiyya. By then, each nationality had its own representatives in the administration who were named according to the nationality or the people they represent. So, the representative of the Libido people name was Libido, and later on, after they felt alienated from the previous ruling system, this name became the name of the Libido people and their language.

In the case of the name Mareko, there is still disagreement on its origin. Among others two ideas are voiced:

The first group relates the term to Amharic words “**ማር እና ዕቃ**” : ‘Honey and Ornament’. The legend tells that a leader of the Libido, Walbgarad Makiso, went to Ankober to visit king Hayle Melekot. After his meeting the Libido leader presented a gift of ivory used for cups (*Wanca*) for king Hayle Melekot. The cup was for drinking Tej, and King Hayle Melekot named the Libido people “**ማር እና ዕቃ**” ‘Ornament (*Wanca*) to honey’. Based on this fact the ethnic group and their language were named Mareko.

The other group argues on the basis of written documents. According to their reference, around 1270 Abuna Zena Markos went to the places called Debena and Koshe to preach Christianity and then built a church by his name Markos. And then, the word Mareko came into being.(Edamo,1991)

According to the information of the Central Statistical Authority (2007) census, 64,381 people speak the language as mother tongue. Among the speakers, 56,908 (88.4%) are inhabitants of the Southern Nations, Nationalities, and People Region, especially in Mareko Woreda. The Woreda administrators and elders informed me that from the Meskan's Woreda nine Kebeles, including Inseno 01 Kebele, most of the inhabitants are Libido and *Libbixiso* speakers. Based on this fact they appealed to Gurage Zone and South Region to reconsider those Kebeles to be part of the Mareko Woreda. The Libido people also settle in the Silte Zone in Lanfuro Woreda and also live in the Alaba special Woreda. Quite a large number of Libido ethnic groups,7473 (11.6%), also live outside their home villages due to looking for jobs and trading to different parts of the country.

Table 1: The distribution of the Libido people in Regions and Administrative Councils of Ethiopia

No.	Region/Adiminstrative Councils	Number of people		Total	%
		Urban	Rural		
1	Tigray	18	8	26	0.04
2	Affar	24	15	39	0.06
3	Amhara	179	469	648	1.01
4	Oromia	1089	3688	4777	7.42
5	Somalia	47	69	116	0.18
6	Benishangul and Gumuz	18	26	44	0.07
7	SNNPR	5,655	51,253	56,908	88.40
8	Gambela	31	24	55	0.09
9	Hararii	18	1	19	0.03
10	Addis Ababa	1600	-	1600	2.49
11	Diredawa	148	-	148	0.23
12	Especial Environment(in prison)	1	-	1	0.001
	Total	8,828	55,553	64,381	100

(The Central Statistical Authority, 2007)

For some centuries the *Libixiso* language was limited to spoken language as only oral means of communication within the community. But gradually the people were motivated by the language policy of Federal Ethiopia to use the Latin alphabet to make it a written language. That is why since 2002 E.C the *Libixiso* language is taught as one subject from grade 1-4. But still the language is not the working language and medium of instruction.

It is difficult to find a monolingual person among the Libido people with the exception of babies. There are a number of reasons that enforce the people to be bilingual or multilingual. The fertility of the woreda, as well as the weather conditions of the area invites other nations, nationalities and peoples to dwell with the Libido people. These social interactions lead the people to know the languages of the others. The other point is that the Mareko woreda is bounded with different language speakers, like Meskanigna, Guragigna, Afan Oromo and Silteгна. This neighborhood enforces the people to exchange their language.

Amharic is the working language of the Southern Region, the Gurage Zone and the Mareko Woreda too. Besides, Amharic is also the medium of instruction from grade 1-4 in the woreda. In towns most of the people communicate with each other in Amharic. That is why the people of Libido being either bilingual or multilingual.

## **7.2. Phonology**

This sub section identifies and designates the speech sounds of Libixxiso. In the previous chapters, I adopted the Latin based Libixxiso orthography. However in this chapter for grammatical analysis, a phonemic transliteration in IPA is provided. The transcription largely employs the IPA conventions as revised in 1993.

Both transliterations (orthographic and phonemic) used for data presentation are shown in the following table:

Table 2: The Latin based Libixxiso orthography

Alphabetical order			Phonemes
	Lower case	Upper case	
1	a	A	/a/
2	b	B	/b/
3	c	C	/tʃ/
4	d	D	/d/
5	e	E	/e/
6	f	F	/f/
7	g	G	/g/
8	h	H	/h/
9	i	I	/i/
10	j	J	/dʒ/
11	k	K	/k/
12	l	L	/l/
13	m	M	/m/
14	n	N	/n/
15	o	O	/o/
16	q	Q	/kʰ/
17	r	R	/r/
18	s	S	/s/
19	t	T	/t/
20	u	U	/u/

21	w	W	/w/
22	x	X	/tʰ/
23	y	Y	/j/
24	z	Z	/z/
25	ch	CH	/tʃ/
26	ph	PH	/pʰ/
27	sh	SH	/ʃ/
28	,	,	/ʔ/

### 7.2.1. Consonant Phonemes

Libixxiso has 23 consonant phonemes which are shown in Table 3.

Table 3: Consonant phonemes

Point of articulation →	Labial	Labio-dental	Alveolar	Palatal	Velar	Glottal
Manner of articulation ↘						
Plosives			t		k	ʔ
Voiceless	b		d		g	
Voiced						
Fricative		f	s	ʃ		h
Voiceless			z			
Voiced						

Affricate Voiceless  [ Voiced				ʧ dʒ		
Ejective	p'		t'	ʧ'	k'	
Nasal	m		n			
Lateral approximant			l			
Trill			r			
Approximant	w			j		

The following are some of the minimal pairs and near minimal pairs (contrasting consonant phonemes) that have been identified in Libixxiso.

Table 4: Contrasting consonant phonemes

Contrasting phonemes	Minimal pairs and near minimal pairs	
/b/ vs /d/	<i>baara</i>	'yellow'
	<i>daara</i>	'abroad'
/b/ vs /p'/	<i>dabbo</i>	'medicine'
	<i>daphpho</i>	'shelter'
/ʧ/ Vs /ʃ/	<i>hoʧʧ'a</i>	'spending'
	<i>hotʃa</i>	'hunting'

/ʃ/ vs /ʃ̣/	<i>fubboʔo</i> <i>ʃ̣ubboʔo</i>	‘sin’ ‘jumping’
/g/ vs /dʒ/	<i>ʔaga<u>ago</u></i> <i>ʔadʒ<u>aadʒo</u></i>	‘help’ ‘order’
/k/ vs /g/	<i>kare</i> <i>gare</i>	‘tie’ spend’
/k/ vs /kʰ/	<i>kara</i> <i>kʰara</i>	‘premature born’ ‘sharp’
/m/ vs /n/	<i>maaga</i> <i>naaga</i>	‘short’ ‘mowed’
/g/ vs /k/	<i>goolla</i> <i>koolla</i>	‘vapor’ ‘taboo’
/l/ vs /r/	<i>maala</i> <i>maara</i>	‘shame’ ‘meat’
/s/ vs /z/	<i><u>sagara</u></i> <i><u>zagara</u></i>	‘word/voice’ house’
/s/ vs /ʂ/	<i>soʔa</i> <i>ʂoʔa</i>	‘barley’ ‘loose’
/ʃ/ vs /ʃ̣/	<i>guʃe’o</i> <i>goʃ̣e’o</i>	‘ostrich’ ‘tortoise’
/d/ vs /t/	<i>dambo</i> <i>t’ambo</i>	‘bile’ ‘sound’
/t/ vs /d/	<i>gate</i> <i>gade</i>	‘remain/be absent’ ‘undermine’

/t/ vs /tʰ/	<i>k'uuta</i>	'curved'
	<i>k'uuxa</i>	'reason'
/ʔ/ vs /h/	<u><i>ʔeera</i></u>	'stagnant water'
	<u><i>heera</i></u>	'all'
/m/ vs /n/	<i>maareʔo</i>	'evening'
	<i>naareʔo</i>	'opponent'
/r/ vs /l/	<i>ʃ'iira</i>	'skinny'
	<i>ʃ'iila</i>	'baby'

Like Hadiyya, the most related language to Libixxiso (Cf. Tadesse, 2015: 21-22), consonants such as p, v, ʒ, and s' do not appear in Libixxiso. Thus, such consonants in loanwords p is usually replaced by b or f, v by b, ʒ by dʒ, and s' by t'. All in all, based on their manner of articulation, consonants can be categorized into six categories: stops, fricatives, affricates, ejectives, nasals, liquids, and approximants.

### 7.2.1.1. The distribution of consonant phonemes

All Libixxiso words end in vowel. Hence, consonants do not appear word finally. The distribution of each consonant phoneme is shown in Table 5.

**Table 5:** The distribution of consonant phonemes

Consonants	Initial		Medial		Final
b	<i>bank'o</i>	'thunder'	<i>ʔabuunfo</i>	'vulture'	-
ɸ	<i>ɸ'aakka</i>	'light'	<i>k'atɸ'a</i>	'long grass'	-
d	<i>dalla</i>	'half'	<i>dadukko</i>	'made a rope'	-
f	<i>faateʔo</i>	'blessing'	<i>fafukko</i>	'plenty'	-
g	<i>gada'a</i>	'epoch'	<i>ʔango</i>	'hand'	-
h	<i>hamma</i>	'branch'	<i>maha</i>	'what'	-
ɖʒ	<i>ɖʒanna</i>	'coral'	<i>ʔaɖʒaara</i>	'grey color'	-
k	<i>kaatɸ'a</i>	'dribble'	<i>hakkama</i>	'bridle'	-
l	<i>laro</i>	'cattle'	<i>ʔallabo</i>	'tongue'	-
m	<i>marabo</i>	'honey'	<i>dumasa</i>	'disease'	-
n	<i>nugula</i>	'weak'	<i>banda</i>	'bald'	-
k'	<i>k'ofa</i>	'twin'	<i>bak'utɸo</i>	'mule'	-
r	<i>raatɸ'iita</i>	'yeast'	<i>hara</i>	'mud'	-
s	<i>saso</i>	'three'	<i>honso</i>	'nine'	-
t	<i>tefo</i>	'buttock'	<i>faateʔo</i>	'praise'	-
w	<i>waʔa</i>	'water'	<i>ʔawoonsa</i>	'instruction'	-
t'	<i>t'iiga</i>	'blood'	<i>wot'ee't'a</i>	'rock'	-
j	<i>jaburo</i>	'lip'	<i>haja</i>	'front leg'	-
z	<i>zalanga</i>	'shelf'	-	-	-
ɸ	<i>ɸare'o</i>	'a kind of bird'	<i>gatɸeena</i>	'victory'	-
ʔ	<i>ʔaana</i>	'green'	<i>ʔaʔanta</i>	'wet'	-

p'	-	-	<i>k'opp'e?o</i>	'shoe'	-
ʔ	<i>ʔanna</i>	'father'	<i>daʔlittfo</i>	'hump'	-

Except the bilabial ejective /p'/, all the consonants occur in word initial position. With the exception of /z/ all the consonants occur in word medial position. The bilabial ejective /p'/ and the voiced alveolar fricative /z/, occur very rarely. The same situation is also a common feature of HEC languages, (Tadesse 2015: 22-23, Anbessa, 2000:13, Schneider-Blum, 2007:15, Treis, 2008:46).

### 7.2.1.2. Gemination

Gemination is phonemic in Libixxiso. With the exception of the voiceless glottal fricative /h/, and the glottal stop /ʔ/, all Libixxiso consonants can be geminated. The Consonant gemination is possible in intervocalic (medial) position. Word initial and final gemination is not attested. In the following examples we provide minimal pairs showing the phonemic status of consonant length.

**Table 6:** Contrasts of short and long consonants

Consonants	Ungeminated		Geminated	
b	<i>bula</i>	'white horse'	<i>bullaa</i>	'porridge'
ʃ'	<i>ʃ'alasa</i>	'female bird'	<i>bttʃ'o</i>	'stick'
d	<i>ʔaadora</i>	'diarrhea'	<i>ʔaadde</i>	'mother'
f	<i>hirfana</i>	'nut'	<i>hilleeffa</i>	'pancreas'
g	<i>dzuuga</i>	'dull'	<i>nigga</i>	'root/muscle'
h	<i>honso</i>	'nine'	-	-
dʒ	<i>gedʒa</i>	'working together'	<i>geeddʒa</i>	'big'
k	<i>kaalf'a</i>	'dribble'	<i>hakkama</i>	'bridle'
l	<i>laro</i>	'cattle'	<i>ʔallabo</i>	'tongue'

m	<i>ʔomboora</i>	‘millet’	<i>t’umma</i>	‘peace’
n	<i>ʔaduuno</i>	‘cat’	<i>ʔaganna</i>	‘custom’
k’	<i>lak’a</i>	‘intellectual’	<i>hukk’a</i>	‘grass’
r	<i>hara</i>	‘mud’	<i>fʃorrook’o</i>	mushroom
s	<i>deesa</i>	‘wheelchair’	<i>gaassu</i>	‘ancient’
t	<i>guute</i>	‘bird’	<i>gutta</i>	‘centre’
w	<i>gawa</i>	‘deaf’	<i>hawweena</i>	examination
t’	<i>t’ufa</i>	‘door’	<i>batt’a</i>	‘relative’
j	<i>baaʔjaata</i>	‘announcement’	<i>ʔajjaana</i>	‘God’
z	<i>zalabata</i>	‘belt’	-	-
tʃ	<i>andʒaantʃo</i>	‘leader/boss’	<i>buttʔa</i>	‘soil’
ʃ	<i>haraafeʔo</i>	‘ox’	<i>hamaffa</i>	‘bee’
p’	-	-	<i>ʔeepp’a</i>	‘heat’
ʔ	<i>ʔadaraara</i>	‘orphan’	-	-

## 7.2.2. Vowel phonemes

### 7.2.2.1. Vowel phonemes overview

The Libixxiso vowel system consists of five short and five long vowels. The vowels are *i*/, */e*/, */u*/, */o*/, and */a*/. The doubling of the short vowels indicates vowel length. See the full inventory below:

**Table 7:** The vowel phonemes of Libixxiso

	Front	Central	Back
High	i		u
	ii		uu
Mid	e		o
	ee		oo
Low		a	
		aa	

The following are illustrative examples of minimal pairs of the Libixxiso vowels:

**Table 8:** Minimal pairs of vowels

/a/ - /i/	<i>ɖʒanna</i>	‘dispute’
	<i>ɖʒinna</i>	‘appointment’
/a/ - /e/	<i>ʔandʒa</i>	‘saliva’
	<i>ʔendʒa</i>	‘smell’
/a/ - /u/	<i>bano</i>	‘summer’
	<i>buno</i>	‘coffee seed’
/a/ - /o/	<i>k’afa</i>	‘twin’
	<i>k’ofa</i>	‘obstacle’
/e/ - /o/	<i>meera</i>	‘market’

	<i>moora</i>	‘bull’
/e/ - /i/	<i>geerimma</i>	‘to run’
	<i>giirimma</i>	‘to burn’
/e/ - /u/	<i>heeʔa</i>	‘bow down’
	<i>huuʔa</i>	‘to miss’
/i/ - /o/	<i>k’iʃa</i>	‘pieces’
	<i>k’oʃa</i>	‘itch’
/i/ - /a/	<i>ʔireʔo</i>	‘calf’
	<i>ʔareʔo</i>	‘husband’
/u/ - /a/	<i>bulla</i>	‘porridge’
	<i>balla</i>	‘mid-day’
/u/ - /o/	<i>k’uuta</i>	‘curved’
	<i>k’oota</i>	‘shelf’

### 7.2.2.2. Vowel length

As mentioned before, the vowel phonemes occur in both short and long forms, and vowel length is phonemic in the language. Long vowels occur in word medial and final positions. The following examples show the contrast between these two forms.

Table 9: Contrast of short and long vowels

Short		Long	
<i>mino</i>	‘house’	<i>miino</i>	‘forehead’
<i>balla</i>	‘day’	<i>baalla</i>	‘clif’
<i>gedʒa</i>	‘working together’)	<i>geedʒa</i>	‘big’
<i>horimma</i>	‘to produce honey’	<i>hoorimma</i>	‘forbid’
<i>fʃumo</i>	‘intestine’	<i>fʃuumo</i>	‘ant’

### 7.2.2.3. The distribution of vowel phonemes

In Libixxiso vowels do not occur word initially. All vowels occur word medially either in a long or short form. Out of five vowels, three (a, e and o) occur in the final position of their citation forms.

Table 10: The distribution of vowel phonemes:

Vowels	Initial	Medial	Final
i	-	<i>ʔille</i> ‘eye’	-
e	-	<i>gereebba</i> ‘sheep’	<i>neese</i> ‘we’
a	-	<i>ʔanga</i> ‘hand’	<i>ʔisa</i> ‘she’
u	-	<i>fuma</i> ‘urine’	-
o	-	<i>hessot</i> ‘tale’	<i>ʔink’o</i> ‘teeth’

### 7.2.3. Phonotactics

Libixxiso allows only a sequence of two consonants. The language allows consonant cluster only word medially. There are no clusters at word initial and word final positions. Such a cluster is two types: 1) sequence of identical consonants (gemination) and 2) sequence of different consonants. As already mentioned, a sequence of different consonants has only two members. In Libixxiso different consonants do not follow each other with out a vowel occurring in between. But when they do so, one of them is either /ʔ/ /l/ , /r/, /m/ or /n/. In other words, such a cluster of consonants contains one of the sonorants and the glottal stop /ʔ / as a first member. The large majority of clusters of different consonants are of one of the following two types: (a) sonorant–Stop or (b) glottal stop–sonorant. Some examples are shown in table 11.

**Table 11:** Possible consonant clusters attested

	Types of consonants cluster		Examples	
(a)	Sonorant-Stop	rb	<i>darbaʔa</i>	‘travelling’
		rk	<i>morkamimma</i>	‘walking’
		rd	<i>tordabaʔla</i>	‘opposite’
		rg	<i>mirgoʔa</i>	‘ox’
		mb	<i>hambula</i>	‘goat (male)’
		nk	<i>konkoona</i>	‘noise’
		nt	<i>meento</i>	‘women’
		nd	<i>ginda</i>	‘collapse’
		ng	<i>gaangeera</i>	‘jaw’
(b)	Glottal stop-Sonorant	ʔn	<i>gaʔnimma</i>	‘to rain’
		ʔm	<i>dʒuuʔmaata</i>	‘Friday’
		ʔl	<i>dooʔlimma</i>	‘to choose’

		ʔr	<i>baʔra</i>	'bull'
(c)	Sonorant-Ejective	nk'	ʔink'o	'tooth'
		rk'	<i>bork'a</i>	'dirty/polluted water'
		nt'	<i>hant'a</i>	'breast (animals)'
		lɥ'	<i>kaltɥ'a</i>	'drible'
(d)	Sonorant-Africate	nɥ'	<i>biinɥ'o</i>	'sweat'
		nɥ	<i>ʔeelliinɥo</i>	'sun'
		ndʒ	<i>ʔandʒa</i>	'saliva'
(e)	Sonorant-Fricative	nʃ	<i>ʔanʃimma</i>	'to wash'
		ns	<i>ɥ'iinsimma</i>	'to squeeze'
		rf	<i>hirfena</i>	'nut ( of skin)'
		mf	<i>lamfoora</i>	'pregnant' 'skin/leather'

#### 7.2.4. Syllable Structure

A syllable that holds a consonant in the coda is called a closed syllable, while a syllable that does not hold a consonant in the coda is called an open syllable. Libixxiso has both open and closed syllables. A sequence of consonants occurs only in word medial and final positions. The number of consonants in a sequence is two. In syllables, both the onset and coda can not be more than one consonant. The nucleus of the syllable can be a short or long vowel. When sequences of different or identical (geminate) consonants occur between syllables, the consonant cluster would then be distributed across two syllables. The following types of syllable structures are possible in Libixxiso.

Table 12: Possible Syllable Types

Syllable Types							
CV		CVV		CVC		CVVC	
so.ʔo	'barley'	kuu.la	'brown'	ʔan.ga	'hand'	daadʒ.dʒe	'river'
sa.no	'nose'	dii.na.ta	Money	ʔin.k'o	'teeth'	ʔiit.te	'love'
mi.no	'house'	soo.ro	'four'	nig.ga	'root'	ge.reeb.ba	'sheep'
ʔa.ma	'mother'	buu.do	'horn'	lok.ko	'leg'	meen.to	'women'
ʔa.do	'milk'	gii.ra	'fire'	gaʔ.me	'bite'	ʔa.buun.ʔo	'vulture'

### 7.3. Nouns

In the following chapter the whole system (structure) of inflectional and derivational categories of Libixxiso nouns will be discussed.

#### 7.3 1. Basic form of nouns

All of nouns in Libixxiso end in terminal vowels in citation form. Such terminal vowels may be replaced when a suffix is added to them. From the five vowels, three are shown as terminal vowels of nouns. These vowels are -a, -e, and -o. There are no nouns ending in -i and -u. The occurrences such terminal vowels is lexically determined. There is no phonological, morphological or syntactic reason. The following are illustrative examples:

**Table 13:** Terminal vowels in Citation form of nouns

**A) Nouns end in terminal vowel -a:**

<i>ʔaboʔa</i>	‘grey hair’	<i>ʔeddettfa</i>	‘cloth’	<i>gadaʔa</i>	‘epoch’
<i>hamma</i>	‘branch’	<i>hakkamma</i>	‘bridle’	<i>k’edda</i>	‘left’
<i>ʔilla</i>	‘eye’	<i>hara</i>	‘mud’	<i>ʔutta</i>	‘thorn’
<i>ʔadʒaara</i>	‘grey color’	<i>dumasa</i>	‘disease’	<i>nugula</i>	‘weak’
<i>banda</i>	‘bald’	<i>ʔoddiik’a</i>	‘caterpillar’	<i>t’iiga</i>	‘blood’
<i>gaʔfeena</i>	‘victory’	<i>ʔafanta</i>	‘wet’	<i>kina</i>	‘stone’
<i>t’aara</i>	‘iron’	<i>wadʒa</i>	‘God’	<i>ʃila</i>	‘stomach’

**B) Nouns end in terminal vowel -o:**

<i>hiimo</i>	‘night’	<i>bank’o</i>	‘thunder’	<i>ʔallabo</i>	‘tongue’
<i>ʔafaro</i>	‘back’	<i>faateʔo</i>	‘blessing’	<i>saso</i>	‘three’
<i>tefo</i>	‘buttock’	<i>gaʔno</i>	‘cheese’	<i>laro</i>	‘cattle’
<i>ʔfareʔo</i>	‘a kind of bird’	<i>kop’eʔo</i>	‘shoe’	<i>daʔlifo</i>	‘hump’
<i>jaburo</i>	‘lip’	<i>k’aro</i>	‘spear’	<i>mato</i>	‘one’

**C) Nouns end in terminal vowel -e:**

<i>ʔaadde</i>	‘mother’	<i>hagajje</i>	‘summer’	<i>sade</i>	‘thirty’
<i>ʔabbaaye</i>	‘sister’	<i>dʒuute</i>	‘bird’	<i>t’ibbe</i>	‘hundred’
<i>ʔadaade</i>	‘aunt’	<i>honsajje</i>	‘ninty’	<i>t’iiqqote</i>	‘competition’
<i>ʔanbansiide</i>	‘bird’	<i>lohajje</i>	‘sixty’	<i>t’ire</i>	‘time’
<i>ʔarabiite</i>	‘duck’	<i>ʔannaare</i>	‘stepmother’	<i>lamijje</i>	‘twenty’

### 7.3.2. Inflection of Nouns

The following sections deal with the inflectional morphology of nouns. In these sections definiteness, gender, number, and case are treated.

#### 7.3.2.1. Number

Nouns in Libixxiso show a three-way distinction: singular, plural and generic. The singulative and plural number markers in Libixxiso are overtly realized morphemes while the generic is unmarked. Kinship nouns involve distinct number marking elements. Below the three categories will be discussed.

##### 7.3.2.1.1. The Singular number

In Libixxiso most frequently the singular number is indicated by suffixation of the morpheme *-itfo* and its allomorph *-iffo* to a noun base. The suffix *-itfo* attached to the nouns end with nasal consonants (14a), while *-iffo* occurs elsewhere (14b). The final vowel of the base noun (citation form) is replaced when the singular marker is added. An epenthetic vowel is inserted between morpheme boundaries to break impermissible clusters of consonants. Consider the following examples.

Table 14: The singulative suffix *-tfo* and its allomorphs *-itfo* and *-ffo*

a)	Citation form (Noun base)	Singular
	<i>if'iila</i> 'child'	<i>if'iilitfo</i> 'a/the child'
	<i>hobba</i> 'lion'	<i>hobbiffo</i> 'a/the lion'
	<i>nigga</i> 'root'	<i>niggiffo</i> 'a/the root'
	<i>woraada</i> 'youths'	<i>woraaditfo</i> 'a/the youngster'
	<i>gota</i> 'hyena'	<i>gotitfo</i> 'a/the hyena'

	<i>halla</i>	‘donkey’	<i>hallitfo</i>	‘a/the donkey’
b)	<i>liina</i>	‘bridge’	<i>liintfo</i>	‘a/the bridge’
	<i>manna</i>	‘man/mankind’	<i>manfo</i>	‘a/the man’
	<i>goona</i>	‘male’	<i>goontfo</i>	‘ a/the/ a man/boy’

### 7.3.2.1.2. The Plural number

The great majority of plural nouns in Libixxiso are formed by suffixing the morpheme /-uwwa/ to the base noun. The following are illustrative examples.

Table 15: The suffix -uwwa

Citation form (Noun base)	Singular
<i>f'iila</i> ‘child’	<i>f'iiluwwa</i> ‘children’
<i>hobba</i> ‘lion’	<i>hobbuwwa</i> ‘lions’
<i>nigga</i> ‘root’	<i>nigguwwa</i> ‘roots’
<i>woraada</i> ‘youths’	<i>woraaduwwa</i> ‘youngsters’
<i>gereebba</i> ‘sheep’	<i>gereebbuwwa</i> ‘sheep’
<i>hakk'a</i> ‘tree’	<i>hakk'uwwa</i> ‘trees’

### 7.3.2.1.3. Generic Number

As already mentioned before, some nouns in Libixxiso use neither a singulative nor a plurative suffix. Such nouns are formally and functionally unmarked for number. In other words these

nouns can refer to singular as well as plural referents. Such generic form of nouns have two possible context dependent interpretations and refer to a single item or multiple referents. Thus, numerals and quantifiers (*mati*, ‘one’, *lami* ‘two’ *barkatanti* ‘many’, *hof* ‘few/some’ etc) should be added to disambiguate such indistinct translation. For example, the number of flower/s is not fixed in the following sentence.

(16) *ʔedam-i fiito murukko*

Edamo a flower (flowers) plucked.

‘Edamo plucked a flower (flowers).’

Consider the following generic form of nouns that can refer to one or more distinct things:

(17) Examples of unmarked nouns for numbers

<i>fiiffoʔo</i>	‘a seed/seeds’	<i>biinbeʔo</i>	‘an insect/insects’
<i>dabaak’ula</i>	‘a pumpkin/pumpkins’	<i>diifja</i>	‘a bee/bees’
<i>bujja</i>	‘a leaf/leaves’	<i>muga</i>	‘a stick/sticks’
<i>buudo</i>	‘a horn/horns’	<i>googo</i>	‘a road/roads’
<i>boollaanka</i>	‘a star/ stars’	<i>mine</i>	‘a house/houses’
<i>hakk’a</i>	‘a tree/trees’	<i>ʔango</i>	‘a hand/hands’

### 7.3.2.2. Gender

Gender refers to the sexual distinction between male and female. In this sense it can refer to the biological condition of being male or female. In Libixxiso animate nouns distinguish between

masculine and feminine gender biologically; thus, animate nouns have suppletive forms distinguishing masculine and feminine genders as shown in (18) below.

(18) Examples for biological gender	
Masculine	Feminine
<i>hambula</i> 'he goat'	<i>fellekkittfo</i> 'she goat'
<i>ʔanna</i> 'father'	<i>ʔama</i> 'mother'
<i>beeto</i> 'boy'	<i>landiitfo</i> 'girl'
<i>ʔabbaaje</i> 'brother'	<i>ʔabbaawo</i> 'sister'
<i>haraasheʔo</i> 'ox'	<i>saaja</i> 'cow'
<i>faraffo</i> 'horse'	<i>gannitfo</i> 'mare'

As in (18), gender distinction in animate nouns (kinship terms and common domestic animate nouns) is expressed by using totally different lexemes (separate forms). There is no morphological process which is employed to indicate the gender distinction of nouns.

All non-animate nouns are assigned to masculine gender. For example, non-animates like *woʔo* 'water', *ʔarsa* 'bed', *bitfo* 'stick', *dambala* 'lake', *donda* 'umbrella', *faffara* 'sand' are classified as masculine.

As in other Highland East Cushitic Languages, in Libixxiso most proper nouns distinguish between masculine and feminine by suffixing *-e* and *-o* to express the feminine and masculine genders respectively.

(Table 19): Feminine and Masculine proper nouns distinction

Feminine proper nouns	Masculine proper nouns
<i>ʔedam-e</i>	<i>ʔedam-o</i>
<i>laraag-e</i>	<i>laraag-o</i>
<i>liireams-e</i>	<i>liirams-o</i>
<i>latfʔaam-e</i>	<i>latfʔaam-o</i>
<i>tiiraam-e</i>	<i>tiiraam-o</i>
<i>ʔallaar-e</i>	<i>ʔallar-o</i>
<i>ʔerdoll-e</i>	<i>ʔerdoll-o</i>
<i>waatiir-e</i>	<i>waatiir-o</i>
<i>mifaam-e</i>	<i>mifaam-o</i>
<i>gatis-e</i>	<i>gatis-o</i>
<i>t'umdad-e</i>	<i>t'umdad-o</i>
<i>ʔaaʔmis-e</i>	<i>ʔaaʔmis-o</i>

As we will see in section (7.4.1.), the demonstrative pronouns, serve as indicators for gender affiliation of the noun. Moreover, agreement markers of verbs indicate the gender feature of the subject. The other strategy used to express gender is the use of an agreement marker on the verb. (See *Verb Morphology*, section (7.5.1.1.) on *Subject agreement marking* for further discussion).

The use of gender attributives is another way of distinguishing between masculine and feminine genders in animate nouns. A large number of animate nouns use a gender distinguishing attributives to distinguish between masculine and feminine. Hence, free morphemes *goonfo*

‘male’ and *meentitfi* ‘female’ are used to express masculine and feminine gender respectively. The following are illustrative examples:

Table 20 : Gender distinction in animate nouns		
(a)	<i>bak’utfɔ</i> <i>goonfi bak’utfɔ</i> <i>meentitfi bak’utfɔ</i>	‘muel’ ‘male muel’ ‘female muel’
(b)	<i>gereetfi</i> <i>meentitfi gereetfi</i> <i>goonfi gereetfi</i>	‘sheep’ ‘sheep(female)’ ‘sheep (male)’

### 7.3.2.3. Case

As indicated in Blake (1994:1) case is a system of marking dependent nouns for the type of relationship they bear to their heads, the relationship of a noun to a verb at the clause level or of a noun to a preposition, postposition or another noun at the phrase level.

In Libixxiso, nouns are inflected for the nominative, accusative, dative, genitive ablative and locative cases. Thus, nouns in Libixxiso are overtly (morphologically) realized. We shall discuss the different case categories below.

#### 7.3.2.3.1. Nominative Case

In Libixxiso, there are two possibilities in which nominative cases can be assigned. These are: by suffixing the morpheme *-u* and *-i* to the masculine and feminine nouns respectively.

**a) The suffix -u as a nominative marker**

The main mechanism to assign a nominative case is suffixing the morpheme *-u* to masculine nouns and pronouns. The following are illustrative examples:

(Table 21)

Citation form		Nominative
<i>baraaso</i>	‘name of a person (m)’	<i>baraas-u</i>
<i>edamo</i>	‘name of a person (m)’	<i>edam-u</i>
<i>dambala</i>	‘lake’	<i>dambal-u</i>
<i>beeto</i>	‘boy’	<i>beet-u</i>
<i>ʔitt'o</i>	‘he’	<i>ʔitt'-u</i>
<i>baalla</i>	‘cliff’	<i>baall-u</i>
<i>mantfo</i>	‘man’	<i>mantf-u</i>
<i>kina</i>	‘stone’	<i>kin-u</i>

As mentioned earlier, nouns in Libixxiso end in terminal vowels (a, e, and o) in citation form. Such terminal vowels are replaced with the morpheme *-i* to mark nominative case as shown in the examples above. Based on the above data in (01), consider the following sentential examples in (01) below.

(??) a. *ʔergad-u*      *faraffo*    *ʔaaʔukko*

Ergado-NOM    horse    bought'

‘Ergado bought a horse.’

b. *gatis-u meera baʔukko*

gatiso-NOM market went

‘Gatiso went to the market’

c. *baraas-u meento ʔeebuko*

baraso-NOM women married

‘Baraso was married’

#### **b) The suffix -i as a nominative marker**

As shown before, in Libixxiso proper nouns distinguish between masculine and feminine by suffixing *-e* and *-o* to express the feminine and masculine genders respectively. Feminine nouns do not use the suffix *-u* in their nominative case. The terminal vowel *-e* of the feminine proper nouns is replaced by the morpheme *-i* to mark nominative case morphologically. Consider the following examples in (02).

(02) a. *ʔaras-i ʔiila k'attoʔo*

Arase-NOM baby gave birth

‘Arase (F) gave birth’

b. *ʔatur-i ʔeddetʔa ʔaattoʔo*

ature-NOM cloth bought

‘Ature (F) bought clothes’

### 7.3.2.3.2. Accusative Case

An accusative case, as defined by David Crystal (1992:5), refers to the form taken by a noun phrase (often a single noun or pronoun) that is the direct object of a predicate. The accusative case in Libixxiso is a grammatical case used to mark the patient of a transitive verb. It has the same form as the citation form of the noun. It is unmarked morphologically.

(03) a. *ʔeged-u            ʔado            ʔagukko*

Egedo.M-NOM milk.ACC drank

‘ʔegedo drank milk.’

b. *dabar-u            lellota            ʔiittaakko*

dabaro.M-NOM playing.ACC like

‘Dabaro likes playing’

c. *dariill-i            bulla            sattoʔo*

dariille.F-NOM porridge cooked

‘Dariille has cooked porridge.’

d. *dabar-u            ʔarase            weefukko*

dabar.M-NOM arase (F) called

‘Dabaro (M) called Arase (F).’

e. *ʔaras-i dabaro weeffoʔo*

aras.F-NOM dabaro(M) called

‘Arase (F) called Dabaro (M).’

As shown in (03), the use of accusative is encoding the direct object whose semantic role is prototypically that of a patient. Both masculine (03d) and feminine (03e) nouns occur in their citation form when they are used as object of sentences.

### 7.3.2.3.3. Genitive Case

The genitive construction in Libixxiso is formed by the suffix *-an*. During such genitive formation the accusative case (the citation form) is used as a base. The deletion of the terminal vowels occurs as a result of juxtaposition of two nouns (possessor and possessed). Such deletion is occurred in morpheme boundary to avoid impermissible vowel length. Hence, the genitive case marker, */-an/*, denotes the possessor of something or for whom it belongs in the following examples:

(Table 22) a.	<p><i>hobba</i></p> <p><i>suumo</i></p> <p><i>hobba-an suumo</i></p> <p><i>hobb-an suumo</i></p>	<p>‘lion’</p> <p>‘mouth’</p> <p>lion-GEN mouth</p> <p>‘mouth of the lion’</p>
b.	<p><i>daane</i></p> <p><i>ʔink’o</i></p> <p><i>daane-an inqo</i></p> <p><i>daanan ʔink’o</i></p>	<p>elephant</p> <p>teeth</p> <p>elephant-GEN teeth</p> <p>‘teeth of an elephant’</p>

c.	<i>mino</i>	‘house’
	<i>ʔuʔlimmo</i>	‘door’
	<i>mino-an ʔuʔlummo</i>	house-GEN door
	<i>minan ʔuʔlummo</i>	‘door of the house’

In Libixxiso, a genitive case is also expressed by juxtaposition of the possessor and possessed nouns. During such juxtaposition the nominative markers, -u (for masculine) and -i (for feminine) serve as a linker between the possessor proper noun and possessed nouns. Consider the following examples.

- (04) a. *baraaso* ‘name of a person (m)’  
*mino* ‘house’  
*baraasu mino* ‘Baraaso’s house’
- b. *ʔarase* ‘name of a woman’  
*ʔeddettfa* ‘cloth’  
*ʔarasi ʔeddettfa* ‘Arase’s cloth’

As can be seen, the possessor occurs preceding the possessed noun. The nominative case markers are also attached to the possessor to mark genitive case.

Another commonly used way of forming possessor-possessed relation is using possessive pronouns (independent lexemes). The possessive pronouns usually occur preceding the possessed nouns as illustrate in the following examples.

- |         |                       |                   |
|---------|-----------------------|-------------------|
| (05) a. | <i>yaa mino</i>       | ‘my house’        |
|         | <i>yaa beeto</i>      | ‘my son’          |
|         | <i>yaa beetote</i>    | ‘my daughter’     |
| b.      | <i>naa mino</i>       | ‘our house’       |
|         | <i>naa kitaaba</i>    | ‘our book’        |
|         | <i>naa beeto</i>      | ‘our son’         |
| c.      | <i>kaa mino</i>       | ‘your (SG) house’ |
|         | <i>kaa beeto</i>      | ‘your (SG) son’   |
|         | <i>kaa kaameela</i>   | ‘your (SG) car’   |
| d.      | <i>ʔixxa beeto</i>    | ‘his son’         |
|         | <i>ʔisa beeto</i>     | ‘her son’         |
| e.      | <i>kiʔna mino</i>     | ‘your (PL) house’ |
|         | <i>kiʔna beeto</i>    | ‘your (PL) son’   |
|         | <i>kiʔna kaameela</i> | ‘your (PL) car’   |

f. <i>ʔissa beeto</i>	‘their son’
<i>ʔissa beeto</i>	‘their son’

#### 7.3.2.3.4. Dative Case

The dative case is a case that encodes the indirect object (Blake 1994:199). The morpheme *-niina* functions as a dative case marker in Libixxiso, as shown in the following examples.

(06)	Basic form	Dative	
	<i>ʔabbajja</i>	<i>ʔabbajja-niina</i>	‘to/for the brother’
	<i>ʔabbaajjota</i>	<i>ʔabbaajjota-niina</i>	‘to/for the friend’
	<i>ʔedamo</i>	<i>ʔedamo-niina</i>	‘to/for Edamo(M)’
	<i>tiiraame</i>	<i>tiiraame-niina</i>	‘to/for Tiiraame (F)’
	<i>ʔeefimma</i>	<i>ʔeefimma-niina</i>	‘to/for the uncle’
	<i>faraffo</i>	<i>faraffo-niina</i>	‘to/for the horse’
	<i>gaameela</i>	<i>gaameela-niina</i>	‘to/for the camel’
	<i>gereetfo</i>	<i>gereetfo-niina</i>	‘to/for the sheep’
	<i>manfo</i>	<i>manfo-niina</i>	‘to/for the man’
	<i>meento</i>	<i>meent-niina</i>	‘to/for the women’
	<i>goonfo</i>	<i>goonfo-niina</i>	‘to/for the man/male’

As can be seen, the dative morpheme *-niina* is attached to the citation form of the noun. Such suffix is used to mark typically the semantic roles recipient of an action. Consider also the use of such dative suffix in the following sentential examples.

(07a) *ʔitt'u ʔabbajja-niina haraaffeʔo ʔuwuwukko.*

He brother-DAT ox gave

'He gave the ox to his brother'

(b) *ʔise ʔabbaayota-niina ʔado ʔutoʔo*

She sister-DAT milk gave.3FSG

'She gave the milk for her sister'

### 7.3.2.3.5. Ablative case

The ablative suffix which expresses the source or direction of an act or occurrence is marked by the suffix *-annii*.

(08) Ablative	Gloss
<i>katam-annii</i>	from the town
<i>gobb-annii</i>	from outside
<i>dubban wor-annii</i>	from the forest
<i>dun-annii</i>	from the mountain
<i>hakk'an han-annii</i>	from the tree
<i>meer-annii</i>	from the market
<i>ʔan min-annii warummo</i>	I came out from the house'
<i>wor-annii</i>	from inside
<i>fire'i hakk'an han-annii ʔubaakkote</i>	The fruit has fallen from the tree.

In (08), the ablative case marker *-anni* is suffixed to the noun referents *katama* town, *gobba* ‘outside’, *dubbo* ‘forest’, *hakk’a* ‘tree’, *meera* ‘market’, *woro*, ‘inside’, and *hana* ‘above’.

### 7.3.2.3.6. Locative Case

The locative case denotes spatial location (destination). In Libixxiso the locative case is marked by the suffix *-an*.

(09) <b>Locative</b>	<b>Gloss</b>
<i>ɔalg-an</i>	on the bed
<i>murug-an</i>	in the field
<i>duun-an han-an</i>	on the mountain
<i>wor-an</i>	Inside

### 7.3.2.3.7. Instrumental Case

The morpheme, */-an/*, which expresses the locative case, can also be used to mark the instrumental case as exemplified below.

(10) <b>Locative</b>	<b>Gloss</b>
<i>heed-an</i>	by axe
<i>faraff-an</i>	on horse back
<i>k’ont-an</i>	with a spoon
<i>kaameel-an</i>	by bus

### 7.3.2.3.8. Comutative Case

The commutative case, which expresses the notion of ‘accompanied by’, is expressed by the free morpheme /*wot’u*/as indicated below.

(11)	Comutative	Gloss
	<i>ka f’iilluwan wot’u</i>	with these children
	<i>ʔanni itt’a f’iilan wot’u</i>	the father with his son
	<i>ʔaj wot’u</i>	with whom
	<i>gund mantʃan wot’u</i>	with a short man

### 7.3.3. Derivation of Nouns

Apart from many underived nominals (free nouns of the language), in Libixxiso there are nouns that are constructed through derivational processes. Libixxiso shows different strategies to derive different nominals which include: derivations, compounding and reduplication.

Affixation is the main strategy of forming nominals. Most affixes are suffixes. Such derivational suffixes derive an abstract action, resultative, agentive and instrumental nominals from verbal/nominalal bases. Each of these strategies is discussed in the following subsections.

#### 7.3.3.1. Agentive /Experiencer nouns

Agentive nominals are derived from verbal and adjectival stems by using the suffix *-aan*.

The singulative morpheme /-ʃo/ (see also sec.7.3.2.1.1.) is obligatorily attached to derived stems as illustrated in following paradigms.

(12) Verbal stem		Agentive nominal	
<i>ɔufeɔ-</i>	‘drive’	<i>ɔufeɔ-aan-fo</i>	‘driver’
<i>los-</i>	‘learn’	<i>los-aan-fo</i>	‘learner’
<i>fall-</i>	‘lie’	<i>fall-aan-fo</i>	‘liar’
<i>kitaab-</i>	‘write’	<i>kitaab-aan-fo</i>	‘writer’
<i>bat’-</i>	‘work’	<i>bat’-aan-fo</i>	‘worker’

### 7.3.3.2. Result nouns

The other type of derived nominals from verbal and nominal bases are the result nouns. Below are some examples of result nouns derived from verbal and nominal bases via suffixation of *-ano*, *-ooma*, *-ato*, *-ifa*, *-o* and *-imma*.

(13) Nominalizer	Verbal bases		Derived result nominals	
s				
<i>-ano</i>	<i>k’otar-</i>	‘be strong’	<i>k’ot’all-ano</i>	‘bravery’
	<i>ɔagid-</i>	‘be inferior’	<i>ɔagiddo-án</i>	‘slavery’
<i>-ooma</i>	<i>geeddɔ-</i>	‘be big’	<i>geeddɔ-ooma</i>	‘bigness’
	<i>k’oor-</i>	‘be clever’	<i>koor-ooma</i>	‘cleverness’
<i>-ato</i>	<i>ɔamaɔn-</i>	‘believe’	<i>ɔamaɔn-ato</i>	‘belief’
	<i>haraɔm-ato</i>	‘help’	<i>haraɔm-ato</i>	‘assistance’

<i>-fa</i>	<i>ʔiitt-</i>	‘like’	<i>ʔiitt-am-fa</i>	‘love’
	<i>boroor-</i>	‘hate’	<i>boroor-am-fa</i>	‘be in conflict’
<i>-o</i>	<i>lak’-</i>	‘know’	<i>lak’-o</i>	‘knowledge’
	<i>leh-</i>	‘die’	<i>léh-o</i>	‘death’
<i>-imma</i>	<i>ba’llaat-</i>	‘fright’	<i>ba’llaat-imma</i>	‘fear’
	<i>garad-</i>	‘be strong’	<i>garad-imma</i>	‘being strong’

Some result nouns are also derived by suffixing *-ooma* and *-ano* to nouns. The following are illustrative examples.

(14) <b>nominalizes</b>	<b>nominal bases</b>		<b>derived result nominals</b>	
<i>-ooma</i>	<i>ʔabbaajjo</i>	‘brother’	<i>ʔabbaajj-ooma</i>	‘brotherhood’
	<i>ʔollaʔa</i>	‘neighbour’	<i>ʔollaʔ-ooma</i>	‘neighbourhood’
<i>-ano</i>	<i>darabo</i>	‘friend’	<i>darab-ano</i>	‘friendship’

### 7.3.3.3. Instrumental nouns

Instrumental nouns are also derived from verbs which refer to an instrument used in the action of the verb. Such instrumental nominals are derived from verbal roots by suffixing the derivational morpheme, *-aan-*. The morpheme *-aan-* is obligatorily followed by the singular morpheme, *-fo*, in the process of instrumental noun derivation. Consider the following examples.

(15)	Verbal root		Nominalizer		Instrumental nominal
	<i>liit-</i>	‘grind’	<i>-aan-</i>	<i>liit-aan-fo</i>	‘mill’
	<i>fuuʔl-</i>	‘be fertile’	<i>-aan-</i>	<i>fuuʔl-is-aan-fo</i>	‘fertilizer’
	<i>fiiʔ-</i>	‘sweep’	<i>-aan-</i>	<i>fiiʔ-aan-fo</i>	‘broom’

Instrumental nominalizations in Libixxiso are identical to agentive nouns. Hence, semantically, such nominals are used to express the meaning “doer or tool” by which or with which an action is expressed by the verb.

#### 7.3.3.4. Compound nouns

Compounding is a morphological process where by two or more free morphemes are joined to form another word. Compounding in Libixxiso brings two lexically distinct words together to form a new noun. Compound nouns can be formed from the combination of noun-noun, noun-adjective and noun-verb. Consider the following examples.

**Table 23: Compound nouns**

<b>Noun - Noun Combination</b>	<b>Compound Noun</b>	<b>Gloss</b>
<i>moollo</i> ‘ethnicity’ + <i>ʔanna</i> ‘father’	<i>moollanna</i>	‘ethnic leader, lord’
<i>gira</i> ‘fire’ + <i>butfa</i> ‘soil’	<i>giirbutfa</i>	‘ash’
<i>gaado</i> ‘war’ + <i>anna</i> ‘father’	<i>gaatt’anna</i>	‘warrior’
<i>ʔanna</i> ‘father’ + <i>ʔare</i> ‘wife’	<i>ʔannare</i>	‘step-mother’
<b>Noun + Adjective Combinations</b>	<b>Compound Noun</b>	<b>Gloss</b>
<i>foora</i> ‘life’ + <i>joora</i> ‘bad’	<i>foorjoora</i>	fearful’
<i>ʔer</i> ‘good’ + <i>tiiro</i> ‘heart’	<i>ʔertiiro</i>	Wise

<i>ʔer</i> ‘good’ + <i>manna</i> ‘person/s’	<i>ʔermanno</i>	a person with good personality
<b>Noun + Verb Combinations</b>	<b>Compound Noun</b>	<b>Gloss</b>
<i>laro</i> ‘cattle’ + <i>ʔaagga</i> ‘entering’	<i>laʔliʔaagga</i>	Evening
<i>laro</i> ‘problem’ + <i>t’iibo</i> ‘to push’	<i>hawwot’iibo</i>	the one who tackles challenges
<i>dara</i> ‘morning’ <i>baʔa</i> ‘to go’	<i>darbaʔa</i>	who travels continuously

#### 7.4. Pronouns

In this chapter different categories of pronouns such as personal, possessive, demonstrative, reflexive, interrogative, restrictive and vocative will be considered.

##### 7.4.1. Personal Pronouns

Libixxiso has three different kinds of personal pronouns, and each pronoun of the language inflects for singular and plural number. Gender distinction in personal pronouns is made only in the third person singular forms. Gender is not marked morphologically in the personal pronouns. Distinct forms are used for third person masculine and feminine categories. Personal pronouns distinguish between as many case forms as nouns do. Hence, Libixxiso, makes a formal distinction between subject (nominative), object, dative, ablative, genitive/possessive, comitative and reflexive pronouns.

(Table 24) Personal Pronouns

**A. The subject (Nominative) independent pronouns**

Singular		Plural	
1 <sup>st</sup>	<i>ʔani</i>	1 <sup>st</sup>	<i>nesi</i>
2 <sup>nd</sup>	<i>ʔati</i>	2 <sup>nd</sup>	<i>kiʔni</i>
3MS	<i>ʔitt'u</i>	3 <sup>rd</sup>	<i>ʔisse</i>
3FS	<i>ʔise</i>		

**B. The object pronouns**

Singular		Plural	
1 <sup>st</sup>	<i>ʔesanni</i>	1 <sup>st</sup>	<i>nesan</i>
2 <sup>nd</sup>	<i>kesan</i>	2 <sup>nd</sup>	<i>kiʔnen</i>
3MS	<i>ʔitt'o</i>	3 <sup>rd</sup>	<i>ʔisseta</i>
3FS	<i>ʔiseta</i>		

**C. The Genitive pronouns**

Singular		Plural	
1 <sup>st</sup>	<i>ʔiinkane</i>	1 <sup>st</sup>	<i>niinke</i>
2 <sup>nd</sup>	<i>keesa</i>	2 <sup>nd</sup>	<i>kiʔnee</i>
3MS	<i>ʔitt'oon</i>	3 <sup>rd</sup>	<i>ʔissee</i>
3FS	<i>ʔisee</i>		

#### D. The dative pronouns

Singular		Plural	
1 <sup>st</sup>	<i>ʔeesa</i>	1 <sup>st</sup>	<i>neesa</i>
2 <sup>nd</sup>	<i>keesa</i>	2 <sup>nd</sup>	<i>kiʔnena</i>
3MS	<i>ʔitt'ona</i>	3 <sup>rd</sup>	<i>ʔissena</i>
3FS	<i>ʔisena</i>		

#### E. The ablative pronouns

Singular		Plural	
1 <sup>st</sup>	<i>ʔiiniins</i>	1 <sup>st</sup>	<i>niinniinsa</i>
2 <sup>nd</sup>	<i>kiiniinsa</i>	2 <sup>nd</sup>	<i>kiʔniinnsa</i>
3MS	<i>ʔitt'uuns</i>	3 <sup>rd</sup>	<i>ʔisiins</i>
3FS	<i>ʔisiins</i>		

#### F. The comitative pronouns

Singular		Plural	
1 <sup>st</sup>	<i>jaa wot'u</i>	1 <sup>st</sup>	<i>naa wot'u</i>
2 <sup>nd</sup>	<i>kaa wot'u</i>	2 <sup>nd</sup>	<i>kiʔna wot'u</i>
3MS	<i>ʔitt'a wot'u</i>	3 <sup>rd</sup>	<i>ʔissa wot'u</i>
3FS	<i>ʔisa wot'u</i>		

## G. The reflexive pronouns

Singular		Plural	
1 <sup>st</sup>	<i>ʔan gagi</i>	1 <sup>st</sup>	<i>naa gagi</i>
2 <sup>nd</sup>	<i>ʔat gagi</i>	2 <sup>nd</sup>	<i>kiʔni gagi</i>
3MS	<i>ʔitt' gagi</i>	3 <sup>rd</sup>	<i>ʔis gaguwwi</i>
3FS	<i>ʔis gagati</i>		

### 7.4.2. Interrogative pronouns

The following are interrogative pronouns or content question words:

Table 25: Interrogative pronouns

<i>ʔajji</i>	‘who’
<i>ʔajjen</i>	‘whom’
<i>mahi</i>	‘what’ (subject)
<i>maha</i>	‘what’ (object)
<i>hannon</i>	‘where’
<i>mahina</i>	‘why’
<i>hinkide</i>	‘how’
<i>hinki</i>	‘which’ (subject)
<i>hinka</i>	‘which’ (object)
<i>hinki-t'irette</i>	‘when’

<i>meeʔo</i>	‘how many’
<i>hinkaaʔna</i>	‘how much’

Some of the interrogative pronouns appear to be compounds. As can be seen in (25), For instance, *mah-ina* ‘why’ is a combination of *mah-* ‘what’ and the postposition *-ina* ‘for’. Similarly, *hink-tirette* ‘when’ is also made up of compound expression *hink-* ‘which’ and the noun *t’irette* ‘time’. Similarly, the manner interrogative pronoun *hink-í-de* ‘how’ consists of the demonstrative attribute *hink-* ‘which’ and the conditional marker *-de*.

Three of the interrogative pronouns (*ʔajji-i* ‘who’, *hinki* ‘which’ and *mahi* ‘what’) show inflection for case marking. The case paradigm of such interrogative pronouns shown below:

Table 26: The case paradigm of some interrogative pronouns

NOM	ABS	DAT	GEN	COM/INST
<i>ʔajji</i> ‘who’	<i>ʔajjen</i>	<i>ʔajjena</i>	<i>ʔajji</i>	<i>ʔajji wot’u</i>
<i>hinki</i> ‘which’	<i>hinka</i>	<i>hankaanina</i>	<i>hinki</i>	<i>hinki wot’u</i>
<i>mahi</i> ‘what’	<i>maha</i>	<i>mahina</i>	<i>mahanna</i>	<i>mahi wot’u</i>

## 7.5. Verbs

This section deals with discussion of the brief descriptive analysis of the verb morphology of the language. Firstly, different inflectional morphemes that are suffixed to the verb root will be presented. Subsequently, derivational morphology of the language will be discussed.

### 7.5.1. Verb inflection

Since Libixiso is highly suffixal language, verbs occur in sentence final position and hence belong to a category which is distinct from that of nominals. Verbs inflect for person and number and agree with the subject NP along with suffixes for three types of temporal aspects.

#### 7.5.1.1. Subject Agreement Markers

The language distinguishes first, second and third persons singular and plural. Gender is distinguished only in the third person singular. Table (27) demonstrates subject marking suffixes in verbs in the perfective aspect for the verb roots *mass-* ‘take’ and *ʔaanf-* ‘wash’.

Table 27: Subject agreement markers on main verbs

Person	Number	Main verb in perfective aspect	Agreement markers
1 <sup>st</sup>	Singular	<i>mass-ummo, ʔaanf-ummo</i>	<i>-mm</i>
	Plural	<i>mass-inummo, ʔaanf-inummo</i>	<i>-n</i>
2 <sup>nd</sup>	Singular	<i>mass-itii, ʔaanf-itii</i>	<i>-t</i>
	Plural	<i>mass-itakkoʔo, ʔaanf-itakkoʔo</i>	<i>-akk</i>
3 <sup>rd</sup> masculine	Singular	<i>mass-ukko, ʔaanf-ukko</i>	<i>-kk</i>
3 <sup>rd</sup> feminine	Singular	<i>mass-itoʔo, ʔaanf-itoʔo</i>	<i>-t</i>
3 <sup>rd</sup> (masc. & fem.)	Plural	<i>mass-akoʔo, ʔaanf-akoʔo</i>	<i>-ak</i>

As can be observed, the suffix *-t* denotes 2SG and 3SG.F. The person marker in the verb is *-k* when the subject is 3<sup>rd</sup> person singular masculine. The morphemes *-mm* and *-n* mark 1<sup>st</sup> person singular and plural subjects respectively. Besides, the suffixes *-ak* and *-akk* agree with the 2<sup>nd</sup> and 3<sup>rd</sup> plural subjects respectively.

### 7.5.1.2. Tense/Aspect

Like other HEC languages (Moges, 1984:11, Anbessa, 2000:72), there is no clear distinction between tense and aspect in Libixxiso. Both of them (aspect and tense) seems to be completely tied up with one another. Thus, tense is included in aspect in the present study.

In Libixxiso, two forms of aspects are expressed by inflecting the verb. These are perfective and imperfective aspects. The perfective is further distinguished into simple past, present perfect, remote past and progressive past, while the imperfective make a two-way aspectual distinction between the progressive and non-progressive. Below such aspectual categories will be discussed.

#### 7.5.1.2.1. The Perfective Aspect

The perfective in Libixxiso is used to express a completed action. Perfective aspect is indicated by the vowel *-u-* following the subject agreement marker as the following table exemplifies for the verbs *mass-* ‘take’ and *ɔuww-* ‘give’.

Table 28: Perfective aspect

Person	Number	Main verb in perfective aspect	Perfective Aspect Marker
1 <sup>st</sup>	Singular	<i>mass-u-mmo, ɔuww-u-mmo</i>	<i>u</i>
	Plural	<i>mass-in-u-mmo, ɔuww-in-u-mmo</i>	<i>u</i>

2 <sup>nd</sup>	Singular	<i>mass-itii, ʔuww-itii</i>	<i>i</i>
	Plural	<i>mass-itakkoʔo, ʔuww-itakkoʔo</i>	<i>o</i>
3 <sup>rd</sup> masculine	Singular	<i>mass-u-kko, ʔuww-u-kko</i>	<i>u</i>
3 <sup>rd</sup> feminine	Singular	<i>mass-itoʔo, ʔuww-itoʔo</i>	<i>o</i>
3 <sup>rd</sup> (masc. & fem.)	Plural	<i>mass-akoʔo, ʔuww-akoʔo</i>	<i>o</i>

In the verb forms of 2SG of the perfective the position of this aspectual vowel, is replaced by the epenthetic vowel *i*. A similar situation has also been reported for other HEC languages (Crass 2013:5). The aspect vowel *-u* is assimilated to the terminal vowel of main verbs in affirmative sentences, *-o*, in the 3SG.F, 3PL and 2PL of the perfective.

#### 7.5.1.2.2. The Present perfect aspect

The present perfect aspect, expresses events which have happened a relatively short time ago. The present perfect aspect is marked by the vowel *-oo* as shown in following paradigm for the verb *diss-* ‘put’.

Table 29: The present Perfect aspect

Person	A verb in Present perfect aspect	Present perfect aspect marker
1SG	<i>diss-oommo</i>	<i>-oo</i>
1PL	<i>diss-oommo</i>	<i>-oo</i>
2SG	<i>dissit-oo-tto</i>	<i>-oo</i>
2PL	<i>dissitakk-ooʔo</i>	<i>-oo</i>

3SG.M	<i>diss-ookko</i>	<i>-oo</i>
3SG.F	<i>dissiooʔo</i>	<i>-oo</i>
3PL	<i>dissakk-ooʔo</i>	<i>-oo</i>

### 7.5.1.2.3. Imperfective Aspect

The imperfective aspect expresses an incompleted and habitual actions. In other words, this form normally describes progressive, habitual and actions planned for the future. The imperfective aspect is shown with the verb stem *dooʔl-* ‘to choose/select’ in (30).

Table 30: The Imperfective Aspect

Person	<i>A verb in Present perfect aspect</i>	Present perfect aspect marker
1SG	<i>dooʔl-aammo</i>	<i>-aa</i>
1PL	<i>dooʔl-in-aammo</i>	<i>-aa</i>
2SG	<i>dooʔl-it-aa</i>	<i>-aa</i>
2PL	<i>dooʔl-it-akkoʔo</i>	<i>-a</i>
3SG.M	<i>dooʔl-aakko</i>	<i>-aa</i>
3SG.F	<i>dooʔl-itaʔo</i>	<i>-a</i>
3PL	<i>dooʔl-akkaʔo</i>	<i>-a</i>

### 7.5.1.2.4. Progressive Aspect

In Libixxiso the progressive imperfective aspect refers to an action ongoing at reference time (action running over an extended time). This aspect is marked by the suffix *-tte* in Libixxiso as shown in (16).

- (16) a. *doo?laammotte* ‘I am selecting/choosing.’  
 b. *doo?linaammotte* ‘We are selecting/choosing.’  
 c. *doo?litaattotte* ‘You (SG) are selecting/choosing.’  
 d. *doo?litakka?otte* ‘You (PL) are selecting/choosing.’  
 e. *doo?laakkotte* ‘He is selecting/choosing.’  
 f. *doo?lita?otte* ‘She is selecting/choosing.’  
 g. *doo?lakka?otte* ‘They are selecting/choosing.’

#### 7.5.1.2.5. The Negative Conjugation of Aspects

The negative conjugation of perfective and imperfective aspects is marked by the suffix *-fo* (table 31a-d). The negation of progressive aspect is indicated through the suffixation of the negative marker *-bee?e* as in (31e-f).

Table 31: Negative paradigms of perfective and imperfective aspects

	<b>Affirmative</b>	<b>Negative</b>
(a)	<i>doo?lummo</i> ‘I selected’	<i>doo?lummofo</i> ‘I didn’t select’
(b)	<i>doo?lukko</i> ‘He selected’	<i>doo?lukkofo</i> ‘He didn’t select’
(c)	<i>doo?lookko</i> ‘He has selected’	<i>doo?lookkofo</i> ‘He hasn’t selected’
(d)	<i>doo?lakko?o</i> ‘They have selected’	<i>doo?lakkoo’ofo</i> ‘They haven’t selected’
(e)	<i>doo?laammotte</i> ‘I am selecting.’	<i>doo?la’i bee?e</i> ‘I am not selecting.’
(f)	<i>doo?linaammotte</i> ‘We are selecting/’	<i>doo?lina’i bee?e</i> ‘We are not selecting.’

## 7.5.2. Verb derivation

In previous sections it was shown that nominal can be derived from various word classes. Verbs; however, are derived from expanded verb stems. In other words, demonstrating suffixation of a derivational morpheme in to a root is a main strategy in the process of verb stem formation. Such derived verbs are bound and need inflectional affixes so as to be acceptable words. The derived verb stems in language include, passive, causative, and reciprocal. Each of these has been dealt with below in turn.

### 7.5.2.1. Passive Verb derivation

Passivization is lexical process which usually functions on transitive verbs. The passive verb formative, in Libixxiso is the suffix *-am*. Contrast the paradigms (active and passive) in (17).

(17)	<u>Active</u>	<u>Passive</u>
(a)	<i>gooban gereeffo durukko.</i> ‘He slaughtered a white sheep.’	<i>gooban gereeffi durammukko.</i> ‘The white sheep was slaughtered.’
(b)	<i>hakk’a iik’ummo.</i> ‘I broke wood’	<i>haqqi iik’ammukko.</i> ‘The wood was broken.’

Some more examples of passive verbs are presented in (18).

(18)	<u>Verb stem</u>		<u>Passive verb stem</u>	
	<i>ʔaaʔ-</i>	‘buy’	<i>ʔaaʔamukko</i>	‘be bought’
	<i>ʔasseʔ-</i>	‘send’	<i>ʔasseʔamukko</i>	‘be sent’
	<i>bat’-</i>	‘work’	<i>bat’-am-</i>	‘be worked’
	<i>bitees-</i>	‘sell’	<i>bitees-am-</i>	‘be sold’

<i>ʔit-</i>	‘eat’	<i>ʔit-am-</i>	‘be eaten’
<i>ʔag-</i>	‘drink’	<i>ʔag-am-</i>	‘be drunk’
<i>siid-</i>	‘find’	<i>siid-am-</i>	‘be found’
<i>ʔamad-</i>	‘catch’	<i>ʔamad-am-</i>	‘be caught’
<i>ʔaanf-</i>	‘wash’	<i>ʔaanf-am-</i>	‘be washed’

### 7.5.2.2. Reciprocal Verb Stems

The reciprocal verb is used to express an action accomplished by two or more contestants who are both agents and patients at the same time. In other words, the reciprocals are characterized by the fact that the subjects are involved not only in performing the actions but also in undergoing them thus; they are both agents and patients simultaneously. In Libixxiso, reduplication of the passive marker, */-am/*, will result in forming reciprocal verb. The following are illustrative paradigms.

Table 32: Reciprocal verb stems

Verb Stem	passive verb stem	Reciprocal verb stem	
<i>gan-</i>	<i>ganam-</i>	<i>ganamam-</i>	‘to each other’
<i>geer-</i>	<i>geeram-</i>	<i>geeramam-</i>	‘to compete each other’
<i>ʔamad-</i>	<i>ʔamad-am-</i>	<i>ʔamad-amam-</i>	‘to catch each other’
<i>ʔedam-</i>	<i>ʔedam-am-</i>	<i>ʔedam-amam-</i>	‘to meet each other’
<i>suunk’-</i>	<i>suunk’-am-</i>	<i>suunk’-amam-</i>	‘to kiss each other’

### 7.5.2.3. Causative Verb derivation

In Libixxiso, the causative verb stem, is formed by suffixing the morpheme *-is* to the verb root. Such morpheme is added to intransitive verbs so as to make them transitive. The process is illustrated in following sentential examples below.

(19a) *ʔedamu wa'a ʔagukkkko*

Edamo water drank

‘Edamo drank water.’

(b) *baraasu ʔedamoniina wa'a ʔagisukkkko*

Baraso (NOM) Edamo (DAT) water (ACC) drink (CAUS)

Baraso made Edamo drink water.

## 7.6. Nominal and verbal modifiers

This Section deals with words functioning as modifiers of nouns and verbs, such as adjectives, numerals, quantifiers and deictics.

### 7.6.1. Adjective

In Libixxiso the main function of adjectives is modification of nouns. Such adjectives can be used either attributively or predicatively. When Adjectives function attributively, they precede the noun they modify. The following are illustrative examples.

(20a) *ʔoo qeeraal beet* → ‘that tall boy’

That tall boy

- (b) *gooban gereetfo*                    → ‘a white sheep’  
white    sheep
- (c) *gund mantfo*                        → ‘a short man’  
short    man
- (d) *k’ot’ar ʔoofa*                        → ‘an intelligent boy’  
brave    boy
- (e) *heemattfi allaafo*                    → ‘black girl’  
black    girl

There is no morphologically indicated opposition between masculine and feminine gender of attribute adjectives. Predicative adjectives; however, take verbal inflection. Such adjectives like verbs inflect for number, gender and person as seen previously in the section of verbal Inflection. As we have seen in noun morphology, affixation is the main strategy of noun derivation. Likewise, the majority of adjectives in the language are derived from noun and verb roots by suffixing derivational morphemes.

### 7.6.2. Numerals

The two types of numerals are cardinal and ordinal numbers. Cardinal numbers are used in ordinary counting such as one, two, three, etc. while ordinal numbers indicate the order of items, people, animals, etc. in a given sequence. In Libixxiso, both cardinal and ordinal numbers precede the noun they modify. Compare both of the paradigms in (33a with b)

Table 33: Cardinals and ordinal numbers

A. Cardinal numbers		B. Ordinal numbers	
<i>mato</i>	‘one’	<i>lutt’i</i>	‘first’
<i>lamo</i>	‘two’	<i>laʔmi</i>	‘second’
<i>saso</i>	‘three’	<i>Satt’i</i>	‘third’
<i>sooro</i>	‘four’	<i>sooʔli</i>	‘fourth’
<i>ʔonto</i>	‘five’	<i>ʔontiqi</i>	‘fifth’
<i>loho</i>	‘six’	<i>lehiqi</i>	‘sixth’
<i>lamara</i>	‘seven’	<i>lamaʔli</i>	‘seventh’
<i>sadeento</i>	‘eight’	<i>Sadeenti</i>	‘eighth’
<i>honso</i>	‘nine’	<i>honsj</i>	‘ninth’
<i>tommo</i>	‘ten’	<i>tommj</i>	‘tenth’
<i>tommoo mato</i>	‘eleven’		
<i>tommoo lamo</i>	‘twelve’		
<i>tommoo saso</i>	‘thirteen’		
<i>tommoo sooro</i>	‘fourteen’		
<i>tommoo ʔonto</i>	‘fifteen’		
<i>tommoo loho</i>	‘sixteen’		
<i>tommoo lamara</i>	‘seventeen’		
<i>tommooó sadeénto</i>	‘eighteen’		
<i>tommooó hónso</i>	‘nineteen’		
<i>lamijje</i>	‘twenty’		
<i>sade</i>	‘thirty’		
<i>sorajjete</i>	‘forty’		

<i>ontajjete</i>	‘fifty’
<i>lohajjete</i>	‘sixty’
<i>lamarajjete</i>	‘seventy’
<i>sadeentajjete</i>	‘eighty’
<i>honsajjete</i>	‘ninety’
<i>t’ubbete</i>	‘hundred’
<i>kuma</i>	‘thousand’

### 7.6.3. Indefinite Quantifiers

Indefinite quantifiers refer to modifiers of the head noun in terms of quantity. However, it does not tell us the exact number or amount of the specified nouns as numerals or measure phrases do. Like adjective, an indefinite quantifiers in Libixxiso, precede the noun phrases they modify.

The following are some examples of quantifiers in the language.

(Table 34)	<i>lobakata</i>	‘many’
	<i>t’innoʔa</i>	‘few’
	<i>hoffoone</i>	‘small’
	<i>hunda</i>	‘all’
	<i>duta</i>	‘several, many, plenty’
	<i>qaxa</i>	‘some’
	<i>ʔarak’a</i>	‘much’

#### 7.6.4. Deictics

Deictic expressions are linguistic elements whose interpretation makes crucial reference to some aspect of the speech situation. Thus, deictic have the same interpretation with demonstratives. In other words, deictic are that convey contextual information for words or phrases. Libixxiso has the following deictic expressions.

##### 7.6.4.1. Spatial deictics

Spatial deictic are used to denote the location of referents to the deictic center. Such deictic expressions center on the participants' place location during the speech event. The following are spatial deictics of Libixxiso.

Table 35: Spatial deictics

Near/far	Gender/Number	NOM	ACC	DAT	ABL
Near	MascSG	<i>ku</i>	<i>kaaka</i>	<i>kankanniina</i>	<i>kankanniinsa</i>
	FemSG	<i>kuut</i>	<i>kaata</i>	<i>kantanniina</i>	<i>kantanniinsa</i>
	Masc & FemPL	<i>kukeen</i>	<i>kakeen</i>	<i>kakeenanniina</i>	<i>kakeenanniinsa</i>
Far	MascSG	<i>haaki</i>	<i>haaka</i>	<i>haakankanniina</i>	<i>haakankanniinsa</i>
	FemSG	<i>haate</i>	<i>hata</i>	<i>haatantanniina</i>	<i>haatantanniinsa</i>
	Masc & FemPL	<i>haakeeno</i>	<i>ha?keeno</i>	<i>ha?keenanniina</i>	<i>ha?keenanniinsa</i>

##### 7.6.4.2. Locative deictics

Unlike spatial deictics that refer to entities, locative deictics refer to regions or areas. The following are some of the locative deictics in Libixxiso.

(21)	<i>ka beʔan</i>	‘here’
	<i>haʔ</i>	‘there’
	<i>ʔaadi</i>	‘down’
	<i>woro</i>	‘inside’
	<i>woreen</i>	‘under’
	<i>hane</i>	‘on/above’
	<i>ʔillage</i>	‘in front’
	<i>laságe</i>	‘behind’
	<i>bakko</i>	‘near’

The locative deictic *kabeʔan* ‘here’ designates a location close to the speaker. To the contrary, the medial deictic *haʔ* ‘there’ indicates that the location is somewhat far from the speaker. In addition, adverbial expressions such as *woro* ‘inside/underneath’, *hane* ‘on/above’, *ʔillage* ‘in front’, *lasage* ‘behind’, are used to specify the exact position of a noun.

#### 7.6.4.3. Temporal deictics

In Libixxiso these deictic forms express temporal proximity of an event to the time of utterance. In other words, temporal deictics in Libixxiso serve as verb phrase or clause modifiers. Many Libixxiso adverbs tend to be expressed in simple lexical forms and some are derived from different particles. The following are illustrative examples:

(Table 36) Temporal expressions commonly used in Libixxiso:

(a)	<i>t'ire</i>	‘period of time’
	<i>haat'ire</i>	‘at that moment’
	<i>doolla</i>	‘era’

	<i>gaassu</i>	‘ancient’
	<i>hiimo</i>	‘night’
	<i>dara</i>	‘morning’
	<i>balla</i>	‘day’
	<i>sodanna</i>	‘before dawn’
	<i>bijaa?la</i>	‘yesterday’
	<i>kabilla</i>	‘today’
	<i>soodu</i>	‘tomorrow’
	<i>?oombilla</i>	‘the day before yesterday’
	<i>maare?o</i>	‘early evening’
	<i>kafar baif`a</i>	‘early dawn’
	<i>saamta</i>	‘week’
	<i>?agana</i>	‘month’
	<i>t`ire</i>	‘period of time’
	<i>maarage</i>	‘a year’
	<i>dardara</i>	‘every morning’
	<i>hiimihiimo</i>	‘every night’
	<i>billibilla</i>	‘every day’
	<i>kasaamta</i>	‘this week’
	<i>ka?agana</i>	‘this month’
	<i>kamaarage</i>	‘this year’
	<i>kaaru</i>	‘now’
	<i>lasanni</i>	‘after
	<i>lasago</i>	‘latter

	<i>ʔillago</i>	‘before’
	<i>haalaso</i>	‘then’
	<i>woddilla</i>	‘previous time’
<b>(b)</b>	<b>Additional semantic information with regard to time</b>	
	<b>Agana</b>	<b>‘months’</b>
	<i>maskaraba</i>	‘September’
	<i>t’ik’imta</i>	‘October’
	<i>hidaara</i>	‘November’
	<i>tisaasa</i>	‘December’
	<i>t’ira</i>	‘January’
	<i>jakaatiita</i>	‘February’
	<i>magaabiita</i>	‘March’
	<i>mazeʔo</i>	‘April’
	<i>ginboota</i>	‘May’
	<i>saneʔo</i>	‘June’
	<i>hamleʔo</i>	‘July’
	<i>naaseʔo</i>	‘August’
	<b>Billa</b>	<b>Days</b>
	<i>lumeera</i>	‘Sunday’
	<i>k’oje’o</i>	‘Monday’
	<i>nuuruseena</i>	‘Tuesday’
	<i>bif’a’a</i>	‘Wednesday’
	<i>kamsa</i>	‘Thursday’

	<i>juɖmmaata</i>	‘Friday’
	<i>kadiire</i>	‘Saturday’
	<b>Xirre</b>	<b>Seasons</b>
	<i>hagaje</i>	‘Winter’
	<i>bano</i>	‘Summer’
	<i>fiitta</i>	‘Spring’
	<i>garaaxe</i>	‘Autumn’

## 7.7. Conjunction

Libixxiso has different forms of conjunctions that are used to connect words, phrases, or clauses. The following are types of of conjunctions on the basis of their functions: coordinative, alternative, adversative, inclusive and resultative.

(22)

<b>Types of Conjunctions</b>	<b>The conjunction</b>	<b>Gloss</b>
Coordinative	<i>lengthening the vowel</i>	and
alternative,	<i>ɖaaɖee, sii</i>	or
Inclusive	<i>ɖodm &amp; -m</i>	also
adversative/reversing	<i>ɖihukaram</i>	even though
resultative/reason	<i>bikkina</i>	so, because
other postpositional elements	<i>bikka</i>	about
	<i>ihondaye</i>	but
	<u><i>woxu</i></u>	with
	<i>hanan</i>	on

<i>woro</i>	in
<u><i>toro</i></u>	to

With exception of Coordinative conjunctions (*lengthened vowels*), *-m'also* and *sii 'or'* all the post positional constituent occurs as a separate element.

### 7.8. Word Order

The word order is predominantly subject-object-verb (S-O-V) in Libixxiso. Though the basic non marked constituent order encoding core participants is SOV in transitive sentences, it is SV in intransitive clauses. The following examples reveal the recurrent word order of simple sentences in both transitive (23a-d) and intransitive (24a-b) sentences.

(23a)	<i>ʔan ʔitt'o weefoommo</i> I (S) him (O) called (V)	'I called him.'
(b)	<i>ʔan ʔitt'o weefoommifo</i> I (S) him (O) called-NEG (V)	'I didn't call him.'
(c)	<i>nesi bat'ota guullinoommo</i> we (S) work (O) finished (V)	'We finished our work.'
(d)	<i>baraasu gereetifo durukko.</i> baraaso (S) sheep (O) slaughtered (V)	'Baraaso slaughtered a sheep.'

(24a)	<i>ʔit'u geeraakko</i> he (S) runs (V)	'He runs.'
(b)	<i>manfu lehukko</i> man (S) died (V)	'The man died.'

In general, Libixxiso is a head-final and SOV language. Furthermore, in noun phrases with adjectives, demonstratives, numerals, quantifiers, and possessives the modifiers appear usually before the head noun they modify. Main verbs always occur in clause final position. Dependent clauses usually precede the main clause. Libixxiso does not employ a special word order in negative clauses. They are simply similar to their affirmative counterparts in word order.

## Chapter Eight: Summary, Conclusion and Recommendations

### 8.1 Summary

Society is the humanly created organization or system of interrelationships that bind individuals in a common culture. The culture area is a classification of related human groups having similar social structures, economies, beliefs and artistic styles as a result of dependency on similar natural conditions and a long history of intergroup contact. This results in typically unique values for the group.

Culture has been used to designate everything that is humanly produced (habits, beliefs, arts, and artifacts) and passed from one generation to another through observing, practicing and learning. As different scholars state, culture is a symbolic vehicle of meaning, including beliefs, ritual practices, art forms, ceremonies, as well as informal practices such as language, gossip, stories, and daily life of the community in general. Based on these facts Kroeber (1952:346) has suggested “No society, no culture; no culture, no society.” Throughout the history of our species, culture has been an integral part of our human evolvment, inseparable from our existence and development.

The term “ethnicity” came into conventional usage in anthropology in the 1960s to refer to the aspect of relationships between groups which consider themselves, and are regarded by others, as culturally distinctive. It is concerned with the sense of belonging or affiliation to a cultural and linguistic group and uniqueness of such a group, distinct from the rest of the population, and is based on membership defined by a sense of common historical origin, shared culture, language, value orientation, shared social norms, and sometimes religion.

Harris (1979:47) sums up the interrelation between ethnicity and culture in the following way:

*Ethnicity is cultural practices and outlooks of a given community of people that set them apart from others. Members of ethnic groups see themselves as culturally distinct from other groups in a society, and are seen by those others to be so in return... Culture refers to the learned repertoire of thoughts and actions exhibited by members of social groups transmitted independently of genetic heredity from one generation to the next.*

In short, an ethnic group is a people who conceive themselves and are regarded by others as belonging together by virtue of common cultural background. According to Vaughan and Tronvoll (2003: 36) In Ethiopia, with over eighty five separately categorized ethnic communities, and a range of forms of livelihood (from sedentary agriculturalists to nomadic pastoralists), from urban environments to rural hinterland, power relations are manifested at the grassroots in endless ways. In many of Ethiopia's rural areas traditions and norms apparently little changed over centuries still guide much social interactions.

*The culture of a people finds reflection in the language they employ: Because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do. (Brock-Utne, 2005:12)*

According to the references, language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determine the texture of our life. In actual language use, it is not only the forms of language that convey meaning. It is language in its cultural context that creates meanings. Creating and interpreting meaning is done within a cultural framework. Language is something that people do in their daily lives and something they use to express, create and interpret interpersonal relationships. i.e. the way in which we understand culture, just as the way we understand language. That is why Williams define language as 'culture expressing itself in sound.' (Cited in Brock-Utne, 2005:2) The concepts which have been developed in a language tell us much about the culture in which a particular language is used. So, language is a cultural heritage and the key to cultural transmission. As Hoffmann's research work (2009:20) states, language has a huge impact on one's sense of identity. " *The language you speak defines who you are in a major way. Your native language also binds you to others and creates a community of speakers*".

So language is not only the transmitting of messages, but the way it transmits depends on the norms of the society. Of course culture by nature is changeable and learned; the advancement of technology results in invention, discovery, etc. and leads the society to follow a new style of life or new ways of practices which differ from the previous ones. This is also true on the usage of language.

Besides this changeability, there are factors that lead culture and language to endangerments or extinction.

As Hoffmann (2009:12) states:

*Current reports estimate that there are slightly less than 7000 languages in the world. Almost eighty percent of the world's population however speaks one of just 83 languages (Harrison 2007:14). Almost 3000 languages are spoken by 20.4% of the people, and some 3586 languages are spoken by only 0.2% of the world's population (Harrison, 2007:14).*

These languages are generally considered to be endangered. According to Krauss (1992:6): “As many as 50% of the world's languages are no longer being learned by new generations of speakers leading to conclude that ‘the number of languages which at the rate things are going, will become extinct during the coming century is 3000 of 6000’

So the loss of language also causes the loss of other culturally significant practices that are dependent on the language. Oral histories are lost if no one can speak the language any more. According to Hoffmann losing a language will not kill the people who once spoke it. Despite all of this, however, something very valuable is lost whenever a language dies. To actualize this statement Hoffmann has quoted a leader of the Maori of New Zealand, James Henare, which expresses the potential impact of the loss of the Maori language in the following way:

*The language is the life force of our Maori culture and mana (power).*

*If the language dies, as some predict, what do we have left to us?*

When we come to the Libido's people culture and language, it is one of the cultures and languages that are exposed to endangerment. Nowadays even though the people of Libido are motivated and are working for the growth and development of their culture and language, there are different factors that make them endangered.

- The Woreda is surrounded by different language speakers with a variety of cultures. This has a negative impact on this islanded language and culture.

- Even though the number of speakers not always matters, the number of Libido people country wide covers 0.09%, as a region among the ethnicities of SNNPR, and only 0.38% of the people of the region.
- Even though there are steps to make *Libixxiso* language a written language, still the working language and medium of instruction is Amharic.

So, language and culture of Libido never are free from endangerment. As Batibo (2009:193) mentions, there are a number of workshops held on African language issues. Their main focus is on how to make African languages play a more active and effective role in the development of the African continent and the individual African countries, and how to safeguard the indigenous languages, particularly the endangered languages, as valuable resources for Africa and national heritage in the individual African country. Hoffmann (2009:58), in her research work, also recommends the relevance of safeguarding for those affected their lifelong.

*Linguistic research can be of great value to the speakers or learners of endangered languages themselves. Documentation of endangered languages can help communities to preserve their languages. It can also be used to relearn a language that is no longer spoken. The process of documentation should aim at not only the preservation of data of the indigenous languages for academic purposes but also and mainly, the empowerment of the communities so as to be able to use their languages extensively and productively. The empowerment process should also enable the speakers to value their language, to build a higher self-esteem and to readily transmit their languages and culture to the younger generations.*

In this case language and culture documentation is expected to be lasting as it is not only meant for immediate use, but also for the future generations. Thus language documentation has been found to be central in the preservation, safeguarding and revitalization of especially the African languages. Hence data must be preserved in lasting form, such as in the form of digitally stored multi media corpore.

Based on these facts, the researcher documents the traditional marriage and traditional conflict resolution practice of cultural aspects of the Libido people digitally and manually .thus, his final findings are the following:

Under the title “Documentation and Description of Libido people Traditional Ceremonies: Marriage and Conflict Resolution”, the researcher tries to reach his objectives through all procedures that make the work concrete and visible, especially the following procedures. An ethnographic approach and qualitative methods were chosen for this research work. Interview, Observation, Focus Group Discussion and Referring Documents’ were methods of collecting data. In this data collection process different social groups (men, women, elders, youngsters, farmers, urban dwellers, etc.) took part. Age wise the informants were from the age of 20-86. Their educational background was from illiterate to M.A. degree.

The data were collected from the informants in video, audio and by taking notes. The conflict resolution mechanism, *Gudda* ceremony, was recorded from the real stage and explained. Because of non-existence of the real traditional marriage system, the researcher through the help of elders monitoring, could induce all the stages and procedures, which were explained and analyzed.

The result of data analysis, explanation and the present situations leads the researcher to the following conclusions:

## **8.2 Conclusion**

Like in other parts of the country, marriage has a high prestige in Libido. Because of what other boys become around the age of 17, the peers of the boy and his parents motivate him to get a female partner. Even though the community practices seven types of marriage systems based on their own reasons, *Ladiisha*, the involvement and voluntariness of both parents’ family is more acceptable and more practiced. The *gosano* type ,in which kidnapping the female without her voluntariness is nowadays prohibited and causes punishments. The others are rarely implemented.

As we observed in chapter four, according to traditional marriage procedures, there are different steps one should go through to have a female/male partner. There are also so many preconditions and things to be fulfilled to carry on the occasion.

1. When we come to nowadays practice, mostly the traditional procedures are followed. But there are conditions that they wind up the steps with the agreement of the couple. Even when they go through the traditional procedures there are so many modifications on the previous traditional marriage system of the Libido people. Here are the modifications or alternation the researcher came across:

1.1 The partners' cloth and their accompaniment are almost modern in style.

1.2 Foods and drinks prepared for the ceremony are cultural and non-cultural.

1.3 According to the traditional way, the partners with their accompaniment use horses and mules for transportation. But, today mostly they utilize a car.

1.4 Songs and dances are both cultural and non-cultural,

1.5 The furniture that comes with the bride is mostly non-cultural,

1.6 Gifts for the partners or for their parents are not culture based.

1.7 Even though most of the negotiation takes place among parents, there are ways and agreements that don't consider the traditional ways. That is sometimes by the agreement of the couple that they wind up the steps, both *gume'o karimma* and *ballacho* (engagement and wedding) run together. According to traditional procedures, the groom's father with other elders should come to the bride's parents at least three times. But nowadays, some times they go there only once and wind up the rest.

1.8 During the procedures of negotiation they mostly follow the traditional ways and take into consideration the good omen and ill omen, but not always.

1.9 In previous time, if the girl is not virgin, they whipped her and sent her back home. But in these days they don't take such actions.

1.10. In previous time, if the partners divorce, the wife had no right to share the property they have in common. But nowadays, both partners have a right to share.

Generally urbanization and religion have an influence on the exercise of the traditional marriage system in the community.

2. Like in other African countries, the Ethiopians are also exercising both judicial law and traditional mechanisms to resolve conflicts. In the eyes of the people the resolution that comes through the traditional way is highly welcomed and offers an irreversible solution.

That is why the state allows the institution to run its duties and also minimize the pressure on judicial bodies.

3. Among the traditional conflict resolution mechanisms in Ethiopia, the “Gudda” conflict resolution mechanism is much known in Libido and the communities around. The people of Libido and the neighbor communities have high recognition for this traditional mechanism and they use this procedure without any hesitation. This system was working for a long period of time in the society, and still works strongly with state judicial bodies side by side.

We can sum up the place, the role, the limitations, etc. of traditional conflict resolution mechanisms in the case of *Gudda*:

3.1 The conflict that happens either among Libido with Libido, or the Libido with another ethnic group can be solved according to the *Gudda’s* ceremony.

3.2 The *Gudda* traditional conflict resolution has the administrative and judiciary bodies’ recognition.

3.3 The way it is performed, the oath, and its cultural recognition have high power to accept the decision of mediators. So, both sides agree from their heart and are never motivated for revenge.

3.4 From the day they tie Gudda onward, the wrong doer is seen as a relative in front of the victim family.

3.5 The wrong doer couldn’t prepare the Gudda ceremony from his own pocket. But he is forced to beg the community to help him on different occasions by expressing his fault.

This is assumed to be a lesson for a person not to repeat such guilt in the community.

3.6 The ceremony costs much money and manpower to prepare all the necessary materials.

4. The people of Libido love their territory, culture, language and are proud of it.

5. The Libido’s history, culture, and language couldn’t get the chance to be well studied either by internal or external scholars.

6. The small number of educated persons of the ethnic group resulted in a history dominated by legendary facts.
7. Beside these shortcomings the motivation of some individuals shows that there are some expectations of progress within the near future.

### **8.3 Recommendations**

8.3.1 The endangerment of language and indigenous culture is not the issue of one ethnic group or one country or one continent. Nowadays it is a global issue. Because of technology and other factors, the life style of people changes and this exposes each cultural domain to fast change and modification. Unless we utilize the technology wisely and put ourselves behind, we lose all the indigenous assets, norms, values, etc. in the course of time or even rapidly. Of course everything is never as it is forever, but the way we welcome the change matters.

Documentation is one of the strategies for the empowerment of ethnic cultures and languages. Documentation as a discipline has been made more explicit in recent years, and this discipline is very crucial in the preservation, safeguarding and revitalization of languages. Especially documentation is very necessary for Africa. Because, as Batibo (2009) states:

8.3.1.1 To make African languages play a more active and effective roles in the development of the African continent and the individual countries.

8.3.1.2 To safeguard the indigenous languages, particularly the endangered languages, as valuable resources for the African and national heritage in individual African countries, like Ethiopia.

Documentation has multi purposes for the concerned community. Because the process of documentation should aim at not only the preservation of data of the indigenous languages for academic purposes but also, and mainly, the empowerment of the communities so as to be able to use the language extensively and proactively. The empowerment process should also enable the speakers to value their languages, to build a higher self-esteem and to readily transmit their language and culture to the younger generations. So, to be beneficiary from language and culture documentation, this strategic discipline, should get emphasis and all the necessary conditions to be fulfilled by the documenters.

8.3.2 Language empowerment is the institution of a set of measures to raise the social status of a language as well as to make it more viable in handling public domains. So, to empower the Libixxiso language, the Woreda administrative bodies, Education Bureau, Tourism Bureau and others should work to make the language a working language and instructional medium for the Woreda - which does not exclude other “working languages” in the area.

8.3.3 As I have mentioned in the conclusion, in present times the Libido people are proud of their ethnicity, culture and language. They are also eager to develop their Woreda, they are also working to realize their language to be a written language, also teaching the Libixxiso language as one subject from grade 1-4, also co-memorizing some basic cultural days, and even there is an improvement in naming the children with traditional names. They are also in favor of cultural decorations in some ceremonies. This, of course, the result of the Constitution of the Federal Democratic Republic of Ethiopia, article 39(2) which states:

*Every Nation, Nationality and People in Ethiopia has the right to speak, to write and develop its own language; to express, to develop and to promote its culture; and to preserve its history. (cited in Turton, D., 2006:165)*

So, if the Libido works strongly on this revitalization, they can save many cultural elements from extinction.

- i. Marriage in Libido is a matter of prestige like in the other parts of Ethiopian. Most of the occasions and the performing procedures are cultural, which is positively seen. If we see the wedding day particularly, the researcher observed so many syncretistic conditions while the ceremony was going on. The partners and their accompaniments' dressing was non-cultural, car is their means of transportation, their songs and dances were both cultural and non-cultural, foods and drinks, also like the songs, are cultural and non-cultural, the bride's jewelry is non-cultural.

In my view, if the partners decide to marry in a cultural way, all the process activities, wearings, songs, etc. should be culturally performed. If they decide to marry in a modern way, their dressing, songs and dances, the food and drinks, generally, all things should reflect their choice. Otherwise the hybridity of one with the other symbolizes nothing.

8.3.4. Traditional Conflict Resolution Mechanism of the Libido people: *Gudda* is highly accepted and has respect in the eyes of the community including the ethnic groups around. The conflict that gives ground for the *Gudda* ceremony is totally washed when the whole ceremony is performed. After *Gudda*, the victim part never thinks about revenge; instead they strength their relationship and see each other as a relatives. If the case rounds up through formal judiciary body, the two parts' contradiction will never be buried with the oath and agreement of the two parts. One side is the winner and the other side is the looser, so it never washes out the conflicts like in the traditional procedure. So, even if the case rounds up in a judiciary procedure, the cultural ceremony should take place to end the disputes smoothly. Accomplishing such responsibilities in the community also develops confidence in mediators or elders having in mind to overcome a certain problem the society faces.

8.3.5 As to me, if the cultural elements of the Libido people were extensively studied by the members of the ethnic group, either in groups or individually, it would give a more realistic picture, because culture is the life experience of the people. The one who lives in the community is part of the culture so he/she knows more or less the in and out the performance with the necessary elements, rather than an external researcher. People know their culture with their own language, Libixxiso, but the external researcher mostly thinks and understands it from the point of view of his/her culture and language. It is more a comparison with what he/she knows, culture and language.

8.3.6 In introducing the cultures of different ethnic groups, the media have a great role to play. Radio, television, newspapers, magazines, telephone, e-mails etc. interviewing, shows, facts and figures and other programs introduce much information about the life style of the ethnic groups. This situation, besides motivating the people, makes them to be more prestigious and proud of their culture and language.

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## GLOSSARY

**Addo :** heifer

**Agga:** type of marriage in which the female partner directly or indirectly asks the male partner to marry her.

**Ansha/Ladiisha:** type of marriage that takes place with the involvement and choice of both families

**Arara of Borana:** traditional organization in Borana, which serves as conflict resolution in the community

**Ba'ra :** young ox

**Ballacho:** the ceremony day of wedding in Libido

**Ballo:** father in- law

**Ballotte:** mother in- law

**Balluusha:** program that runs under hanqaja ceremony, on which the participant of the hanqaja inform the bride, prohibit names which should not be called directly

**Bica'a:** fourth day of the week (Wednesday)

**Boro'e:** northern direction or left side to sun rise, which is culturally a lucky direction

**Bullukko:** traditional cloth, thick, blanket type made of cotton

**Buno bacimama:** ceremony in which the buno ceremony is performed

**Buno:** literary it is roasted coffee, which is stirred in clay with grass to see whether there is good omen or not.

**Ciiqo uwuko:** either inner house situations or outer house situations that are taken as good omen or lucky situations.

**Ciiqo uwukosho:** either inner house situations or outer house situations that are taken as bad omen or unlucky situations.

**Cilia:** son, baby, child, and daughter in which they identify the meaning in the from its contextual situation .

**Dare'o:** special room for the bride to stay until the naming ceremony

**Dessa'a:** traditional conflict resolution mechanism in Tigray

**Diqaasa :** mead (tej in local term)

**Doya/Darbaa:** movement of the people with their cattle from one place to an other place in search of grass and water

**Felle'a:** domestic animal related to the sheep with backward curving horns, short tail needed for their meat, skin, milk

**Fittatte:** on the one hand it means searching for a partner for engagement, on the other hand the season of spring

**Gabata:** traditional wooden material which is used for eating porridge and different purposes

**Gabbara:** the animals, materials and money given from the groom's family on the engagement ceremony

**Gashiixaancho:** traditional material which is used for milking

**Gege'o:** the bride's family dowry during wedding time, which include animals, and other

**Geja:** participation of community members on particular work occasions of somebody

**Geree'nnado:** traditional material which is used for churning the milk

**Gereebba:** domestic animal: stocky hooves, with ribbed horns, needed, especially for its meat,

**Gosano:** type of marriage in which the male partner kidnaps the female without her consent

**Guchchuma:** traditional material (jar) made of gourd used for drinking milk, especially for husbands

**Gudda :** a word that comes from “ guddimma”, which is the Final Session of the Traditional Mechanism of Conflict Resolution among the Libido People

**Guddimma:** the literal meaning is just “to tie” something. So the word Gudda shows that the conflict that took place between two bodies winded up or was concluded through a Gudda ceremony

**Gume'o karimma:** engagement ceremony

**Gunguur hoora** the literal meaning of the term is “to take off” something. In this context, from the wedding day till the hanqaja ceremony, the bride is not seen with people and she always stays in her room called dare'o. When the activities in hanqaja take place she comes out with her covered face, and her mother in-law takes off her cover. This taking off her cover is called gunguur hoora

**Habusa:** all evil things that hurt someone

**Hangu'a:** type of porridge cooked from lentils and barely flour

**Hanqaja ceremony:** ceremony that takes place 15 days after the wedding day, and on this occasion different activities are run by women, especially the ceremony led by the bride's mother-in-law:

- Inviting the neighboring women
- Cooking porridge
- Preparing coffee
- Running the gunguur hoora program
- Naming the bride
- Giving advices and informations to the bride
- Blessing program
- Eating porridge and drinking coffee

**Harage'o:** local alcohol (yehabesha arake)

**Heramcha:** a type of marriage in which the female peers or friends make an agreement with the male partner and persuade the female to give her agreement.

**hilleenna:** it is part of digestive system between the stomach and the anus that digests and absorbs food ( of animals or human beings)

**Hirfena:** leather on which the people sleep on his accompaniment accidentally go to the female's family house and ask for their

**Idaachcho:** the male who marries the female partner (the groom)

**Idaachchote:** the female who marries the male partner (the bride)

**Jigi:**the habit of working together, especially during harvesting

**Jirga:** traditional mechanism of conflict resolution of Afghan people

**Ju'mmaata:** sixth day of the week (Friday)

**Kadiire:** seventh day of the week (Saturday)

**Kamsa:** fifth day of the week (Thursday)

**Koshe:** shoot of a creeping plant which is commonly known around a place where nowadays Koshe town has been established. So, the name of the town refers to this green plant

**Lagotte :** inheritance marriage in which, if the husband dies, his brother or nearer relative inherits the wife (levirate)

**Libido:** one of the Nationalities in Southern Nations, Nationalities, and Peoples Region of Ethiopia

**Libixxiso:** name of the language of the Libido people

**Loga:** the blessing program after coming back home with the bride

**Lommanna:** elders of the community who are serving as mediators

**Lumeera:** first day of the week (Sunday)

**maassotte:** refers to blessing somebody

**Mancho:** male partner (husband)

**Manchotte:** female partner (wife)

**Maraqo :** the other name of the Libido people, and in some literature their language also called maraqo / maraqigna.

**Mareko berbere:** The Mareko Woreda is much known through Ethiopia by its red pepper. This red pepper is known by the name of "Mareko berbere"

**Mini beeto :** inheritance marriage in which, if the female partner dies, her sister or close relative inherits the male partner (sororate)

**Moogge:** community elders sayings, "burry us! burry us!" on the burial ceremony, when the the death was caused by conflict.

**Nuuruseena:** third day of the week (Tuesday)

**Pre-Gudda:** the steps and processes of the mediators from the time of anti-social and anti-moral behavior up to the date of a Gudda ceremony

**Qashe'o:** second day of the week (Monday)

**Qedda :** southern direction or right side to sun rise, which is culturally an unlucky direction

**Qu'ina:** traditional material (jar) made of gourd used for drinking milk, without status restriction

**Raaga :** person who makes the final decision in traditional conflict resolution, before the Gudda Ceremony

**Saawo:** best men for the couple

**Sabbata:** waist band made up of cotton

**Shimma:** action that causes death

**Sulla:** common saying given for close relatives

**Ululita:** type of marriage in which without the knowledge of the female partner and her family, the male side prepares for the wedding; one day the male partner and his

accompaniment accidentally go to the female's family house and ask for their daughter for marriage.

**Urfo'a:** traditional material which is used for milk storage

**Wanca:** made of horn, which one uses for drinking mead, tella and other drinks

**Wato agana:** 'wato' means dry, and 'agana' is month. So, *wato agana* is a dry month. whether there is good omen or not. According to the Libido, this dry month is January

**Woga:** way of life of the community people wool and skin

**Xaara'lle:** a type of bird of which Libido take its cry either as good or bad

**Xalla:** local beer or tella

**Xirrete:** denotes either 'time' or 'hour'

**Xummaatte:** the word *xumma* means "peace". So when somebody says *xummaatte*, it is a greeting to wish a peaceful day, night, life, etc.

**Appendix 1**  
**Background Informations of the Informants**

No	Name	Sex	Age	Education	Kabele	Responsibility
1	Haji Jatano Makke	M	80	Illiterate	Washe Wera	Woreda conciliation committee member
2	Imam Tuke Imam Tumebo	M	69	Reading and writing	Udasa raphi	Representative of the elder in cultural bureau
3	Ato Dinkla Walabgerd Yabego	M	53	Reading and writing	Koshe 01	Representative of the citizen
4	Ato BeruAbo Ergado	M	63	Illiterate	Mekakelegna Jaredembeka	Representative of the citizen
5	Gared Jabebo abo bafa	M	61	Illiterate	Washe Wera	Representative of the citizen
6	Ato Meja Daribo	M	70	Illiterate	Mekakelegna Jardambeka	Representative of the citizen
7	Agolo Geyyaro	M	69	Illiterate	Waja jardambeka	Representative of the citizen
8	Matiro Hamoro (Ato)	M	51	Read and write	Mekakelegna jadambeka	Representative of the citizen
9	Itte Bellenge	F	68	Illiterate	Koshe akabaabij	Representative of the citizen
10	Ato Edamo Herego	M	46	MA	A.A	Who wrote about history of culture of Libido
11	Ato wondimu Ergado	M	33	BA	Koshe 01	An expert
12	Ato Awel Jumato	M	33	BA	Koshe 01	Ex- head of woreda cultural bureau
13	Ato Hailu Gaguro	M	56	12 complete	Enseno town	An expert in woreda development organization
14	Agogo Jatano	M	45	Read and write	Mekakelegna Jardambeka	Citizen
15	Koliso Adelo	M	45	Read and write	Mekakelegna Jardambeka	Citizen
16	Baraso Matiro	M	22	10 grade	Koshe 01	Member of woreda cultural club
17	Hariya Abegaz Bafa	F	24	12 grade	Koshe 01	Member of woreda cultural club
18	Ato Adelo Azmach Shewago	M	73	Illiterate	Mekakelegna	Representative of the citizen
19	Ato Jabir Kadir	M	35	Reading and write	Mekakelegna	Representative of the citizen

20	Zemzem Hunditto	F	80	Illiterate	Koshe 01	Citizen
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Appendix 2: List of Kebele names in Mareko Woreda

1. *Kuno qarxafaa*
2. *Kuno alemanna*
3. *Hobe jardammaqa*
4. *Makaakalagna jardammaqa*
5. *Woja jardammaqa*
6. *Diidaa haliibo*
7. *Diidaa middoore*
8. *Argo*
9. *Samen qoshe*
10. *Golaa cumanna*
11. *Ilaalaa gabiba*
12. *Ilaalaa jirano*
13. *Koshe akabaabi*
14. *Bidaaraa faaqaa*
15. *Faaqaa raphe*
16. *Waashe faaqaa*
17. *Waashe wera*
18. *Udaasa raphe*
19. *Udaasa gola*
20. *Andagnaa shiriinto*
21. *Hulatgnaa shiriinto*
22. *Sostagnaa shiriinto*
23. *Goto mandiifaa*
24. *Goto gotbaallee*
25. *Gola jardammaqa*
26. *Qoshe*

### Appedix.3 :Sample photos

#### A (Some areas of the Mareko Woreda )



A.1 Koshe town partially



A.2 Koshe town partially



A.3 Part of rural kebeles



A.4 Some parts of the rural kebeles



A.5 Mainz farm



A. 6 Red pepper farm

**B ) Discussion with different informants on variety of topics**



B.1 Haji Jatano Makke:head of C.com.



B.2 Discussion with Haji Jatano and Ato Beru



B.3 Focus Group discussion



B.4 Focus Group discussion



B.5 Discussion with itte Balange



B.6 Blessing after discussion

**C (Cultural clothes)**



C.1 Girls with their cultural cloth



C.2 Girls with their cultural cloth



with their cultural dressing



C.4 Boys with their cultural cloth

C.3 W. Zemzem



**D (Some cultural materials)**



**D.1 Cultural bee hive**



**D.2 Cultural materials**



**D.3. Cart**



**E (Some part of T. marriage (Ladiisha) procedures**



E.2 Gathering information about the girl



E.1 Motivating Stage of male partner



E.3 Informing the interest of M.P. to the elders



E.4 Negotiation stage with girl's parent



E.5 When both sides' parents agree for marriage



E.6 engagement program



E.7 Cattle for dowry (gege'o)



E.8 Buno ceremony



E.9 While the groom with best men pierce the roof



E.10 Rotating & breaking pot with taeniacide



E.11 While the groom gallop to be free from evils



E.12 On the way to bride's house



E.13 Welcoming the groom with songs



E.14 Buno ceremony at Bride's house



E.15 Smearing blood after slaughter



E.16 Departure to groom's house



E.17 The simulation of bringing back the bride



E.18 Welcoming the groom & bride with songs E.19 The holding of children program



E.20 swearing blood with slaughtered sheep



E.21 The taking of the bride to her special room



E.22 elders waiting for the arrival of partners



E.23 blessing

**F (Some information's about Gudda and Gudda preparation)**



F.1 Some partial preparation



F.2 slaughtering for the ceremony



F.3 While the participants enter to the dark room



F.4 The wrong doer, with elders in dark room



F.5 Partial participants in morning program



F.6 Compensation money



F.7 Taking out the intestine



F.8 The tying of toes of the opponents



F.9 The burying program of intestine



F.10 Lunch invitation, after agreement