

***DOCUMENTATION OF THE WEDDING
CEREMONY IN HADIYYA***

TADEWOS DESSALEGN

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**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

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Documentation of the Wedding ceremony in Hadiyya and submitted in partial fulfillment of the requirements for the degree of Master of Arts (MA) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Signed by the Examining Committee:

Ronny Muryu

ADVISOR

A. Jey

SIGNATURE

30/07/2014

DATE

Freda D.

Examiner

[Signature]

SIGNATURE

30/07/2014

DATE

Abeyazela M.

Examiner

[Signature]

SIGNATURE

05/08/14

DATE



ABSTRACT

The purpose of this study is to document the wedding ceremony in Hadiyya and the performances that are carried out during that ceremony including the use of the special language of married women and traditional wedding songs. For this, participant observation, interview and group discussion were used as data gathering devices. The informants were selected by purposive random sampling.

There are five main types of marriage in Hadiyya: *gosano* 'abduction', *herancha* 'elopement', *illigana* 'twinkly showing agreement', *lago* 'levirate', and *ladissha* 'marriage by the agreement of the couple and their families'. Only the latter includes all the processes from betrothal to wedding ceremony.

As the study shows wedding ceremony and marriage practices in Hadiyya are interrelated to other Highland East Cushitic family such as Kambaata, Sidaama, etc. In addition their custom shares some features of Lowland Cushitic family, e.g. Oromo.

The role of community elders is very crucial in the wedding ceremony. The songs which are sung during the ceremony have their own meaning to express the feelings of the people involved.

The study has shown that the wedding and cultural practices which related to marriage highly endangered.

These wedding ceremony and cultural practices related to marriage are highly endangered. Therefore, wedding ceremony among the Hadiyya is a ritual that should be further studied and documented to transmit it to coming generations.

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LIST OF ABBREVIATIONS

1, 2, 3	first, second, third person	LOC	locative
ABL	ablative	M	masculine
ACC	accusative	NEG	negative
CVB	converb	NOM	nominative
DAT	dative	PL	plural
F	feminine	PRF	perfect
FOC	focus	PROG	progressive
FUT	Future	PRV	perfective
GEN	genitive	PURP	purposive
IMP	imperative	SG	singular
INS	instrumental	SUB	subordination
IPFV	imperfective	VN	verbal noun
JUSS	jussive		

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CHAPTER ONE

INTRODUCTION

This study is concerned with the documentation of the wedding ceremony in Hadiyya. The Hadiyya people are one of the major peoples in Ethiopia. They have an independent language, Hadiyyisa, and culture. They live at a specific geographical location in southern Ethiopia where they represent a single socioeconomic and political entity. Nowadays the Hadiyya language is used for primary and secondary education and it is the working language of the Hadiyya Zone.

Historically, the Hadiyya were well known for cattle breeding. Later they became sedentary agriculturalists with particular emphasis on ensete cultivation and crops such as maize. Recently they also started to practice trade.

Cultural complexity of the Hadiyya people is impressive. Its folklore, social organization, material crafts, mourning and burial rites, the family system, marriage and wedding ceremonies, etc. have important distinctive features but are still not well documented.

1.1 Statement of the Problem

Ethiopia is one of the multilingual and multicultural countries of East Africa with over 80 languages. From these about 56 languages are spoken in the southern region where the attitude of some communities towards their language and culture is not always positive so that these languages and cultures are becoming endangered. Hadiyya also displays this trend. Although several researches have been conducted on the Hadiyya language and culture, most cultural heritages are highly endangered including the wedding ceremonies.

Marriage creates great intimacy among people, i.e. when a man marries a woman the relationship is not only restricted to the couple but also to their families. In Hadiyya, marriage is given special attention because it is an institution to get respect in the community. However, the researcher recognized that marriage and wedding ceremonies among the Hadiyya are still not studied. On the other hand, its songs, dances, plays and specific language are highly endangered due to religious factors and post modernism. Therefore, in this study an attempt is made to document and describe the wedding ceremony in Hadiyya.

1.2 Objective of the Study

The main objective of this study is to describe and document the various types of wedding ceremony in Hadiyya. This includes the following specific objectives:

- ❖ To describe the events from betrothal to the wedding day.
- ❖ To identify and describe the various types of wedding ceremony
- ❖ To identify and describe the various types of marriage
- ❖ To document cultural practices related to wedding and marriage

1.3 Significance of the Study

Language and culture documentation aims to preserve the cultural heritage of a community so that it can keep its identity. This study is significant for the documentation and description of the wedding ceremony in Hadiyya.

This documentation is to mobilize or revitalize the endangered domain of Hadiyya. This documentation study intends to mobilize the people to archive their knowledge of traditional wedding ceremonies so that it does not get lost for future generation. It can be use as reference at high schools and colleges. In addition, the researcher hopes that the study will provide relevant information for other researchers who are engaged in linguistic and cultural documentation related activities.

1.4 Scope and Limitations of the Study

The study is limited in documenting the wedding ceremony in Hadiyya in selected Woreda, namely Duuna (Sooro dialect), Leemo (Leemo dialect) and Shaashoogo (Shashoogo dialect). It is believed that these dialects well represent the entire

Hadiyya speech community. The study pays due attention on marriage from betrothal to the wedding.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter reviews the related literature. It is divided into three main sections: (i) literature regarding the Hadiyya people and their language, (ii) literature regarding wedding ceremonies, and (iii) literature regarding linguistic documentation.

2.1 The Hadiyya People and Their Language

2.1.1 General Information on the History of the Hadiyya

According to Braukämper and Tilahun (1999:15), “Written records mentioning the Hadiyya date back to Ethiopian and Arabic chronicles as far as the 13th century. For the 19th and 20th centuries there are some references documented by European travelers, missionaries and colonialists. Most of the historical materials are, however derived from the rich legacy of oral traditions collected in the early 1970s.” Tesfaye (1991:47) notes that the history of Hadiyya kingdom was written by different Arab writers such as Ali Idris (1100-66), Ibus said (1214-74), Ali Muktar (1364-1442), etc.

The oral traditions point out that the Hadiyya did not originally settle at their present locations (see, for instance Getahun 1998:19). Braukämper (1973:31) states that the original homeland of the Hadiyya ancestors is somewhere in Asia near a

large body of water. From there they moved to the land of the Habasha by crossing the Red Sea. They first stayed in Raya in today's Tigray from where they expanded their territory to Wollo. This idea is also shared by Haile (1973:131).

According to Braukämper (1973), the Hadiyya constituted one of the most important political entities of northeastern Africa between the 13th and the 16th centuries (see also Tesfaye 1991:48, 63; Lapiso 1999:3). Their coherent territorial block was split by the subsequent periods of Christian and Muslim struggles in the 16th century and the subsequent movement of the Oromo. Most inhabitants of the Hadiyya state were absorbed by Oromo, Gurage and Sidaama. According to Haile (1972:1), the descendants of the old Hadiyya (who were frequently referred to by the pejorative name Gudela in the older ethnographic literature) can be group in five clusters with their own distinctive territory: the Sooro (descendants of four brothers, Shako, Boosho, Habaaro and Hade), the Baadoogo, the Leemo, the Shaashoogo, and the Baadawwaaccho (Uruso, Haballo Shaammanaa, etc.).

The Bade of Hadiyya moved from Bale across Gadab, Shoa, Katara, Harwa, Gasuba, Daapnoot and the Bilat valley to their present residence Baadawaaccho in 1870. The Leemo Hadiyya moved across Alabso (Arsi), Maark'o and Inek'or to their present residence Leemo in 1800-50. The Sooro Hadiyya moved from Gadab (Wabi Shabale) across Fat'agar, Langanano, the Lake and Zway valley, Marak'o to their present residence Sooro in 1860-1900. The Shaashoogo (Shaashe) Hadiyya moved

from the northeast of the Awash across the Katara River (Arsi), Gadab, Shaashemenne, Lake Shalla, Baasa, Kambaata and Saankura to their present residence Shaashoogo in 1770.

According to Braukämper (1973:32), the early Hadiyya were pagans. In medieval times, they came in close contact with Muslims and were in constant conflict with the Christian rulers. Haile (1973:131) describes the religion of the Hadiyya as *Fandaano* – a sort of indigenous belief system which is heavily influenced by Islam. Today, the majority of the Hadiyya people are Christians but there is also a remarkable number of Muslims. Only few Hadiyya still actively practice Fandaano.

2.1.2 The Language

In the literature, Hadiyya is the name for the people and their language (Haile 1972:131-152; Braukämper 1973:31; Braukämper and Tilahun 1999:11-60). However, according to Tadesse (2007:3) and Samuel (2009:2), the people call themselves Hadiyya and their language Hadiyyisa.

Hudson (1976:232) and Braukämper (1999:15) classify Hadiyya as a member of the Highland East Cushitic group, which, according to Hudson, includes five languages, namely Burji, Gedeo, Hadiyya, Kambaata and Sidaama. Korehonen et al. (1986) – as cited in Perrett (2000:40) – classify Highland East Cushitic languages in a more detailed way by including Alaaba and Libido. Due to the close affinity of

Alaaba/Kambaata and Libido/Hadiyya vs. the more distinct group of Sidaama, Gedeo and Burji, Alaaba/Kambaata and Libido/Hadiyya are grouped together into North Highland East Cushitic (Perrett 2000:40).

According to Tadesse (2007:3), Braukämper (1999-200:45) and Haile (1972:131), Hadiyya has five dialects, namely (i) Leemo around the town of Hosaina, (ii) Shaashoogo to the northeast of Hosaina, (iii) Sooro to the southeast of Hosaina, (iv) Baadawaaccho to the south of Hosaina surrounded by Kambaata, Alaaba, Wolayta and Oromo, and (v) Libido to the north of Hosaina. Hudson (1976:233) does not mention Badwwaachho as separate dialect of Hadiyya. Libido is not as close as the other dialects. It is also classified as an independent language in Crass (2007:13-25). Standard Hadiyya is based on the dominant dialects Sooro and Leemo (Joachim Crass – personal communication, but also Tadesse 2007:3). There is no gap in communication between the various dialects of Hadiyya (see Alabachew and Samuel 2010:5; or Samuel 2009 on language use in Shone town). The present study only focuses on standard Hadiyya.

Regarding previous works, there are only few publications dealing with the grammar of the Hadiyya language. Hudson (1976: 232-277) provides a comparative study of the five Highland East Cushitic languages. Stinson (1976:148-154) provides a short grammatical sketch of the language. He explains that Hadiyya has SOV word

order and identified 23 consonants phonemes and five vowel phonemes with short and long counterparts.

Moges (1984:45) describes the verb morphology of Hadiyya. He deals with the inflectional and derivational properties of the verb and gives a detailed analysis of different verb aspects. Yirga (1986) describes the structural constituents and their transformational processes in simple declarative sentences in Hadiyya.

Desta (1989) describes the nominal derivation in Hadiyya. Different derivational morphemes are attached to verb roots, adjectives or nominals in order to derive nominals.

Perrett (2000:212) analyzes the tense system of Hadiyya. Perrett categorizes the tense forms into those where tense/aspect is at work vs. those where another factor which has to do with sentential aspect is involved. She distinguishes tense from aspect through various tone forms.

Tadesse (2007) deals with the Hadiyya morphology. His objective is to analyze the various aspects of the morphological system in Hadiyya. In addition to morphology, he describes the phonology. He identifies twenty-three consonant phonemes. These include seven stops /b, p, t, d, k, g, ʔ/, five fricatives /f, s, z, ʃ, h/, two affricates /tʃ, dʒ/, four ejectives /p', t', k', tʃ'/, two nasals /m, n/, two liquids /l, r/ and two glides /w, y/. As stated in Tadesse (2007:17), Hadiyya has five vowel phonemes,

each vowel occurs short and long. The vowel phonemes include the high front unrounded /i/, the mid front /e/, the high back rounded /u/, the mid back rounded /o/, and the central low vowel /a/.

Tadesse (2007:18 &19) provides various examples to demonstrate the phonemic status of consonant gemination and vowel length:

(i) Gemination

a.	<i>gurubo</i>	'joke'	vs.	<i>gurubbo</i>	'knee'
b.	<i>gooto?o</i>	'a little'	vs.	<i>gootto?o</i>	'seed of fruit'
c.	<i>gude</i>	'be ready'	vs.	<i>gudde</i>	'tie'
d.	<i>aga</i>	'he dinks and'	vs.	<i>agga</i>	'drink'
e.	<i>t'aat'e</i>	'get ready'	vs.	<i>t'aatt'e</i>	'wrap'
f.	<i>an</i>	'I'	vs.	<i>ann</i>	'father'
g.	<i>hala</i>	'food as condolence'	vs.	<i>halla</i>	'donkeys'
h.	<i>makk'a</i>	'wound'	vs.	<i>mak'a</i>	'stem of maize'

(ii) Vowel length

a.	<i>tʃ^huma</i>	'face'	vs.	<i>tʃ^huuma</i>	'ants'
b.	<i>mara</i>	'pus'	vs.	<i>maara</i>	'meat'
c.	<i>ora</i>	'war'	vs.	<i>oora</i>	'termite'

2.2 *Wedding Ceremony*

2.2.1 General Concepts

Ceremonies are the corner stones of one's life in a society. According to MacDonald (1972:160), ceremonies and their activities are constructed as symbolic representations of situations in which the participants would like to occur.

A ceremony is celebrated during the rites of passage. Even though celebration differs from region to region, society and religion, it is very important to express the identity of a society.

According to Morgan (1992:245), "...rituals reveal value at their deepest level." Morgan states that ritual in African countries is symbolism. For Bell (2002:65), ritual is a medium for the expression of cultural ideas and models to orient other forms of social behavior. It is also used as medium for cultural messages; ritual enables people to modify their social order at the same time that it reinforces basic categories of it.

As it is stated in MacDonald (1972:159), "Most not all, societies of the world periodically set aside position of time for celebration. These are moments of special significance to the group or community."

There are different types of rites of passage from birth death of an individual. The main rites of passage in the life cycle of an individual are birth, circumcision, marriage, and death. During these rites of passage the ceremonies are celebrated in a special manner so that the concerned persons will be socially respected, i.e. that their passage from one step to the next step in a society will be accepted.

Marriage is one of the rites of passage that take place in the life of an individual who is a member of a given society. It indicates an individual's fitness for the rite of passage from teenager to adulthood or from dependence to independence. The wedding ceremony celebrated during the marriage represents rite of passage.

Wedding is the ceremony in which two people unite through marriage or a similar institution. Wedding traditions and customs vary greatly between countries, ethnic groups, social classes, and religions. The traditional marriage differs in various parts of the world. Regarding this, Ludlow (1965:54) states, "Every civilization produces a marriage pattern appropriate to itself." Most wedding ceremonies involve an exchange of gifts (offerings, rings), symbolic items like flowers, money, and a public proclamation of the marriage by an authority. Specific wedding garments are often worn, and the ceremony is sometimes followed by a wedding reception. The music, poetry or readings from the scriptures or the literature is optionally incorporated in the ceremony.

Through marriage a couple gets united in “flesh and spirit”, i.e. they help each other in all aspects. Brown and Thakur (1997:42) state, “Marriage is the tie between two opposite sexes. That is not only for the sake of sexual entertainment but also giving and taking true love. It is a passage or transmission from one stage to the other in the rite of one’s own society. In addition, marriage is believed to be the basis that forms family, which is the foundation of society. Healthy marriage will grow to strong loving family and society which will eventually play a vital role in the development of nation. In marriage the couples enter into complete physical, material and spiritual union, with each other.”

2.2.2 Wedding Ceremonies and Related Topics in Ethiopia

Marriage ceremonies in Ethiopia have yet to be properly analyzed. In addition to the purpose of joining the couple in marriage, they also symbolized values such as family, masculinity, fertility and community. In Ethiopia as elsewhere in the world, marriage is one of the cornerstones of social organization. Marital practices vary widely from group to group and region to region. As a rule, traditional marriage is not viewed as an arrangement between two individuals, but rather as a central part of a larger social system of links between families, lineages, villages, clans, etc. This is referred in virtually all aspects of the marriage process, which involves the bride and groom, but also parents, friends, neighbors and other kin. Marriage is also the rite for the transition of the individual to adulthood or initiation of a family.

To the best of the knowledge of the researcher, there are no detailed studies on marriage among the Hadiyya but on other ethnic groups in Ethiopia. This is basically also true for traditions or procedures related to the marriage, like *balluwissha* – the practice of using an avoidance language by married woman – or special wedding songs.

Balluwissha is not restricted to Hadiyya, but it is also common to the Kambaata, T'ambaaro and Alaaba (cf. Treis 2005:293). Treis notes that a married woman avoids not only the names of their parents-in-law but also their eyes. According to her, a bride is carefully taught the avoidance language and polite behavior by either their mother- or sister-in-law. The aim of *balluwissha* is to show respect to the bride's in-laws, and, by doing so, to keep her generation from curses. Alabachew and Samuel (2010) mention that a bride will be condemned if she does not follow the strict avoidance regulations. Østebø (2009:227) states that in Oromo, too, married women use an avoidance language – called *waayyu* – for showing respect to their in-laws. The bride is expected to avoid and replace the name of her respective husband. Further, it includes practices such as speaking the truth, respecting all the members in the society, etc. In addition, a woman takes care about her virginity, as it gives her the highest value in the society. Østebø (2009) notes that *waayyu* is common among Oromo throughout the country, and is, thus, a means to maintain the specific Oromo identity.

The various ethnic groups in Ethiopia also express their identity by using traditional songs. For instance, different types of songs are sung when working, mourning, during war, at *Masqala*, when giving birth, and in wedding ceremonies. With regard to Hadiyya, Adanech (2009), who studied the material culture in Hadiyya and women's teamwork, underlined that the Hadiyya Zone is rich in traditional culture which needs further study. Asster (1981) studied *dabo* songs, i.e. songs which are performed during collaborative labor at times of plowing, sowing, harvesting, or house building. In addition to the *dabo* songs, she collected songs that people sing to praise, wedding songs, and mourning songs. Her aim was analyzing interpreting and presenting traditional songs in Hadiyya. Ersido (2006:3) is concerned with the oral literature of Hadiyya and its elements. He describes some riddles, folktales, and idiomatic expressions. Another study on songs in Hadiyya is Shawl (1997) who studied *kenfer wodaje* of Hadiyya girls.

2.3 Language Documentation

A language documentation is a lasting multipurpose record of a language. (Himmelman 2006:3). Language documentation is done for three general reasons: language endangerment, the economy of research sources, and accountability.

According to Himmelman (2006), a language documentation consists of primary data and an apparatus. The primary data are represented by a corpus of utterances

and notes on observations and comments by speaker and compiler on a particular form or construction. These data are gathered through participant observation, elicitation and recordings, which are transcribed and translated.

Regarding the linguistic utterances in a documentation project, Himmelmann (2006) differentiates between three basic kinds of content:

- (1) *Communicative events*: texts with all naturally occurring aspects (location, artifacts, gestures, etc.) and speaker meta-linguistic commentary
- (2) *Lists*: Taxonomies, such as paradigms, list of artifacts in various domains (e.g. flora and fauna), that are never fully manifested in communicative events
- (3) *Analytic matters*: Comments and information supplied by speakers

Each type of content should be represented by raw data (video, audio), their translation (word-by-word or free), and commentaries (i.e. metadata about the event). It is now standard to make (video) recordings of observable linguistic behavior, while for the elicitation of the metalinguistic knowledge it is still more common to take written notes.

A large corpus of primary data is of little use unless it is presented in a format which ensures accessibility for a broad range of users, including the speech community. For this, the primary data need to be accompanied by metadata or an

apparatus. Metadata are required in two levels. First, the documentation as a whole needs metadata regarding the time and place of compiling the data including information on the project team and the object of documentation (which variety, where spoken where, number and type of records, etc.). Second, each segment of primary data has to be accompanied by information of the following kind:

- Name of the session which uniquely identifies in the corpus
- Date and place of recording
- Name of speaker(s) and other people present during recording
- Name of compiler and type of recording equipment
- Permissions/restrictions for access to the recorded data

CHAPTER THREE

RESEARCH METHODOLOGY

The methodology employed in this study is qualitative aiming at the description and documentation of the wedding ceremony in Hadiyya.

3.1 Data Sources

In this study, primary and secondary sources are used. Secondary sources are published and unpublished books or other printed media. In addition, the researcher used websites as secondary sources.

3.1.1 Primary Data

The main source of data is primary data collected from the speech community during fieldwork. This enabled the researcher to establish a reliable corpus on the wedding ceremony in Hadiyya. The corpus contains elicited data through interview and focus group discussions and data from observation. During fieldwork the researcher tried to apply natural and artificial settings to observe the performance.

3.1.2 Methods of Data Collection

3.1.2.1 Interview

Interview helps the researcher to get relevant information regarding the wedding ceremony in Hadiyya. It makes the study reliable because the information was directly gathered (and recorded) from members of the Hadiyya speech community.

Regarding this, Monghan and Just (2000:23) state, "... from varieties of techniques to elicit and record data, interview is by far the most important." Furthermore, Jackson (1987:41) adds that interview provides valuable information.

The interviewees were selected through purposive sampling in order to focus on the knowledgeable people. From the ten Woreda in the Hadiyya Zone, only Leemo, Shashogo, Soro and Duuna were selected. The selection of informants was based on age, gender, educational status, and rural vs. urban place of residence. When the researcher started the fieldwork, he first went to the Hadiyya Zone Culture and Tourism Office where he met the coordinator Ato Ersido Antase. He provided the researcher with a list of well-skilled people in giving information on Hadiyya culture. Most of them had previous experience in giving information about Hadiyya.

There were 30 informants selected as key informants. Among them 20 were males and 10 were females. All the informants were native speakers of Hadiyya.

The first informant is Abagaz Legesse, who is popular in Hadiyya society for his knowledge and writing of Hadiyya poems. For 20 years, he worked in the Nigist Eleni Hospital in Hosaina where he still lives. He is 65 years old and speaks the Shaashoogo variety. The other informants are

- Kebede Ergudo and Aman Tirkaso – both are 30 years old, and teachers and MA holders in English. They speak the Shaashoogo dialect.
- Geteebo Madebo was born at Somiccho, is 45 years old and lives at Ansho. He completed 5th grade and is now working as a farmer. As he is excellent in giving very important information, he is considered as an illiterate professor. He speaks the Sooro variety.
- Ato Asefa Bunt'e works at Hadiyya zone Agriculture office, and is an experienced informant on the Hadiyya language. He speaks the Leemo dialect and is about 52 years old.
- Eyyamo Hadibacc'ho is a farmer and elder of the society. He knows the rituals very well. He speaks the Sooro dialect.
- Ato Tagesse Haile works at Ansho primary school as Hadiyya teacher and vice director. He is about 42 years old and speaks the Sooro dialect.
- Ersido Antase is coordinator at the Hadiyya Zone Culture and Tourism office. He coordinated the tourism office for four years and has a lot of experiences in giving information and assisting researchers. He conducts research in Hadiyya language and culture. He speaks English and is 40 years of age.

- Yilma Tadesse works along with Ersido in the same office. He is 50 years old.
- Hayle Teep'p'aamo and Tesfaye Wolde Meskel work at the Language Department of the Hadiyya Zone's education office. They speak the Leemo and Sooro dialects and have a BA in language studies.
- Alemitu Alambo – a female informant – worked at the Culture and Tourism office for several years. She is about 35 years old and speaks the Leemo and Sooro dialects.
- Another female informant was Aster Anshiso, who speaks the Leemo dialect. She is 37 years old.
- Hibbo Massebo speaks the Sooro dialect.
- Abuye Eromo and Abate Bonkola are both 49 years old and speak the Sooro variety. They are farmers.
- Shanga Agide is an elder in the Hadiyya community. He is 74 years old.
- Ato Wolde is 58 years old and speaks the Leemo dialect.

Other informants were traditional leaders of the community. They are:

- Dana Wolde Achaamo, 60 years old, Sooro variety
- Daana Abu, 65 years old, Leemo variety
- Garaad Wolde Giorgis, 98 years old, Sooro variety
- Daana Petros Ayyayye, 70 years old, Sooro variety

During fieldwork, the researcher asked various questions regarding the wedding ceremony in Hadiyya through interview (see Appendix). Questions included information on the historical and cultural background, the types of marriage practiced in Hadiyya, wedding ceremonies, age of marriage for boys and girls, bridal names, avoidance language of married women, blessings, wedding songs, etc.

3.1.2.2 Observation

Observation is the method in which the researcher gathers data by going to the place where an event takes place (Goldstein 1964:104). In addition, observation helps the researcher to listen, to smell and to feel the performance (Bruce 1989:63). The researcher used participant observation.

The researcher recorded two samples of wedding ceremonies. During recording, the researcher observed carefully and systematically important events and performances in the wedding ceremonies (see Appendix for the observation checklist).

The researcher selected three traditional marriage ceremonies. One of the observations took place in the village Waagabataa which is found in Duuna Woreda located at about 32 km to the west of Hosaina at the border of Kambaaata and Hadiyya. The wedding couple was Melakamu Workineh and Bertukan Hobe. The observation took place from the eve of the ceremony to the wedding day (14 and 15

April 14 2012). Here events such as various preparations and dances were observed. Attempts were made to identify what kinds of songs were sung and the types of speech used in the ceremony.

The second observation took place in Ansho. Ansho is the main town of the Duuna Woreda. The event in which the observation took place was a betrothal. The betrothal took place in three-week time. Attempts were made to identify the mate selection by family and by the boy himself. In addition the role of elders to convince the girl's family, to check blood relations between the couple's families, and to check the omen and the preparation of the hosts and their welcome for the guests was observed (8 and 24 January and 14 February 2012).

The third observation took place in Shirmo. It is one the Kebeles of Leemo Woreda. Shirmo is located about 7 km north of Hosaina. Here the wedding was observed in a week's time. During the observation of the ceremony the use of dialect expressions and the wearing styles of the bride, the bridegroom and the bridal party were observed (22–29 April 2012).

3.1.2.3 Focus Group Discussion

The researcher organized one focus group discussion. The participants were of various ages. They discussed the main factors that influence the indigenous wedding and marriage practice among the Hadiyya people. The group leader was the

researcher. The focus of discussions was in what type of wedding ceremony they participated and whether they were interested or not and the major causes for the endangerment of some indigenous weddings. In addition, the group discussed marriage practices such as *balluwwissha* 'avoidance language of married women' and the meaning of some wedding songs. The group discussed also the place where boys and girls meet each other to create good occasions for the betrothal. The discussion was held on 12 March 2012.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Study Area

The Hadiyya Zone encompasses high mountains (like Sangiye, Tuula, Shonk'ola, Kalalaamo) and lowland. There are various rivers, like the Gibe, Gemmunna, Gombara, Ajaaccho, Lintala, Ammakka, Jaan Gita and Alabiccho, which partly also have waterfalls. About 69% of the land is used for agriculture while trees, grass and shrubs cover the remaining land (Hadiyya Zone Culture and Tourism Coordinating Department 2010).

The capital town of the zone is Hosaina. It is a fast growing town with a lot of infrastructure and social services. Through the main asphalted road it is connected with Addis Ababa, Hawaasa, Arba Minch, Shiinshsiccho, Shone. Through a not asphalted road it is connected with Jimma and Wolkite. All woreda in the Hadiyya zone are connected with the Hosaina through not asphalted roads.

Nowadays there is high spread of electricity. Each Woreda has electric power supply even it is sometimes cut off (Hadiyya Zone Finance and Economic Development Department 2012). The zone owns 1 hospital (which is called Nigist Illeni

Mohamed), 29 clinics, 56 health centers, 58 pharmacies, and 304 health care centers (Hadiyya Zone Health Office report 2011).

Regarding education, there are 300 adult education centers, 80 kindergartens, 329 primary schools, 18 secondary schools, and 10 preparatory schools. On tertiary level, there are a technique school, a teachers' education college, two nursing schools, three computer-training centers and a newly opened university called Waacchamo (Hadiyya Zone Education Head Office 2012).

4.2 Fandaano as Indigenous Religion

Fandaanano is the indigenous Hadiyya religion (see Section 2.1.1). Nowadays it is highly endangered due to the influence of Christianity (Orthodox and Protestant) and to some extent of Islam. In former times, this religion was commonly practiced in Baadawwaccho, Libido, Qabeena, Shaashoogo, Leemo and Sooro. Recently, however, it is only found to a certain extent in Leemo, Shaashoogo and East Baadawaaccho (information from Abegaz Legesse, March 22, 2012).

Regarding marriage, followers of the Fandaano religion are urged to marry a wife from another family also practicing this religion. They do not have the right to marry a wife from another religion, like a Christian or a Muslim. If he violates this rule, he will be expelled from the religious community. In case he later volunteers to return to the Fandaano community, he has to go through a process called

mannisimma 'repention'. Unless he passes the process, he cannot be a member of the Fandaanano (Garad Wolde Giorgis and Daana Petros, February 20, 2012).

4.3 Rites of Passage

The four basic passage ritès of the Hadiyya people are birth, circumcision, marriage and death.

4.3.1 Birth

When a woman gives birth, which is called *k'aro* in Hadiyya, there is great happiness dancing and ululation. The *k'asiisaancho* 'traditional mid-wife' wraps the newborn baby into *hallama* 'dry and soft part of ensete stem'. Then she puts it near the *irancho* 'woman who just gave birth'. After a while she starts *ilil* 'ululation'. The ululation depends on gender. If the newly born child is male it is four times but if it is female the ululation is only three times.

On the third or fourth day, the *meent heeficcho* 'assembly of women' comes to the house of the *irancho* 'woman who just gave birth' and work together for *wobat'a* 'baby shower' and celebrate it by eating and drinking in that house until night. On that day or the day after, the father of the newborn baby kills a fat sheep or a goat to feed the *irancho*.

Naming of the newly born baby depends on the events that happen during pregnancy or birth. For instance, if there is happiness and peace, the newborn baby could be called *liranso/liranse* 'happiness (m/f)' or *t'umiso/t'umiso* 'peace (m/f)'. If there is a lot of wealth, including cattle and money it could be called *goddeebo/goddise* 'wealth (m/f)'. If the baby is born in the morning it might be called *ch'aakka/ch'aakko* 'light (m/f)'.

Women who give birth to male babies are more respected (Iyyamo and Gateebo March 20, 2012).

4.3.2 Circumcision

Ballaccha 'circumcision' is another rite of passage that is traditionally practiced. In Hadiyya, both boys and girls are circumcised when they are about 18 to 20 years of age. It is believed that girls lose their virginity if they are circumcised earlier. If the boys are circumcised earlier, they could move away in search for a job. For this reason, the family waits until they became matured enough.

The circumcision takes place from July to September. This is due to *gammissha* 'wrestling' and *migira* 'kind of grass used to make household materials'. The boys are well fed to build the physical appearance for *gammissha* 'wrestling'. If they win in *gammissha* the girls respect them and start seeking for a fiancé here (Tagesse Hayle and Eyyamo, March 10, 2012).

4.3.3 Marriage

There are four common types of *eebak'ancha* 'marriage' in Hadiyya. These are *ladiissha*, *herancha*, *gosano*, and *lago*. These are described in Section 4.4.2 in detail.

4.3.4 Death and Mourning

Whenever *leho* 'death' occurs there is *wi?lo* 'mourning' and a funeral ceremony. This includes a feast and mourning preparations. There are songs such as *moora*, *araja*, and *wi?llo*, which have been described in Braukämper and Tilahun (1999).

The funeral ceremony is celebrated depending on age, gender, social status and economic status of the deceased. If a *garad* 'community leader', a *dana* 'traditional leader', a hero or a community elder die their funeral is celebrated in a special manner. After the funeral, the *arajano* 'telling about the heroism of the dead' is performed. The narrators go far from the village wearing the skin of a lion or a tiger to express that the dead was well known in the community. On this day the people sing *aye worka* 'wow you were like gold' and *hoo hoo dooyyukko* 'Oh you passed away!'

If a woman dies the people dance slowly and with a slight sound during the funeral.

If a baby dies the people do not mourn (Dana Petros and Daana Wolde, March 12, 2012).

4.4 Wedding Ceremony

4.4.1 *Tehimma* ‘Betrothal or Mate Selection’

In Hadiyya culture, marriage begins with mate selection, which is called *t’eehak’ancha*. The informants mentioned that it is taboo for girls to ask for a boy. They only can reject or approve the request of a boy.. Sometimes the girls express their feeling by songs. If they love the boy, they may express this by the following traditional song:

- (1) *Gaaj tamuni-nne godab tissi-nne gootto-i*
neck lace-COMP stomach ache-COMP little_boy-NOM
Laambaam godaccho it-u-kko
Laambaamo:NOM heart eat-PRV-3SG.M
‘Like necklace and stomachache a little boy Laambaamo feels my heart (i.e. I have felt Lambaamo’s love).’

The *t’eehak’ancha* ‘mate selection’ period begins after circumcision when the boys and girls are at the age of eighteen years or older.

Very rarely, parents may approach an uncircumcised girl because of her beauty or the wealth of her parents so that many people are expected to compete for her. The reaction of her parents to such an untimely request is usually “How dare you to come for such a young girl!”

If the parents regard the approaching family with favor, they usually tell them to come and visit them again sometime after the circumcision of their daughter when she will have become a *baajam landicchó* 'virgin'.

There are two ways of *t'ehanccha* 'betrothal' for a *baajam landicchó* 'virgin': (i) by family choice and tribal arrangement, or (ii) by free will of own choice.

Traditional mate selection is mainly practiced by family choice and tribal arrangement. Close family members (father, mother, elder brothers and sisters, uncles, aunts, grandfathers and -mothers) are involved. The family members discuss together either formally or informally about the future *idayyicchó* 'bride' of their son, nominate potential candidate(s), and evaluate the character of the girl. When – without his awareness – a candidate is identified for the boy, the situation and possible secrets of her parents or their relatives is investigated before a decision is made. Elders check the blood ties between the boy and the girl by counting back the parents of both sides for seven generations seeking for possible relationships. Any blood relationship within the former seven generations is considered *hidro* 'taboo' and prohibited.

Beside blood relationship, there are also other *hidro* 'taboo' which may hinder marriage between two sub-groups. For instance, it is taboo for some groups to marry girls from *Sooro* (Ato Eyamo Hadbacc'ho and Ato Gateebo Madebo, March 12, 2012). Another taboo hinders marriage between people from the Ariyyana and

Hegananna sub-groups in Leemo. Until today the two sub-groups respect this taboo and never marry each other. This is because there was a war between them long ago in which many people died. To stop this war, elders from the Leemo went between the two sub-groups and negotiated a peace agreement. The two groups agreed to the condition of the elders which included the promise not to marry among each other (Daanna Abu and Wolde March 16, 2012).

After these taboos are crosschecked, the boy is informed in order to prepare himself for the marriage. The boy forwards his feelings towards the selected bride through his age groups, close relatives, or a *t'ehisaancho* 'mediator'. His parents, therefore, enquire his age group in order to understand his feeling.

When the family comes to an agreement and the boy is informed, *lommanna* 'elders' are sent to the family of the chosen *bajjam landiccho* 'virgin'. The boy's father sends *lommanna* 'elders' saying:

(2) a. *N-ese ki-?ne k'aram-eena hansaamo.*
 1PL-NOM 2PL-ACC bear-FUT want.PRF
 'We want to be your kin.'

b. *Eebikina ki-?nn landiccho n-iina uww-e-he n-i beetto ?a?llehe.*
 therefore 2PL-GEN girl 1PL- give-IPFV- 1PL- boy take
 DAT 2PL GEN
 'Therefore, give (us) your daughter and take our son.'

So the elders go to the family of the *baajam landiccho* ‘virgin’ and forward the request of the *woraadiccho* ‘boy’s father’ whereby the girl is not informed at this stage. The girl’s father accompanies the elders saying:

(3) Yi-takko wosshi danaamo hino?o ch’i?ccho moo?na daballoomo.
say-3PL.PRF idea.ACC let.PRV omen.ACC see.3PL.VN reply.1PL.PRV
‘Your request is good; but let us see the omen and then we will tell.’

Then they ask for another appointment in about two weeks. The girl’s father suspends the response to inquire the boy’s background and that of his family and sub-group. Until the girl’s family is well informed about the boy’s background and that of his family, the girl is told nothing about the *tehanccha* ‘engagement’.

4.4.2 Types of Marriage

In Hadiyya, mature boys and girls can get married in different ways, such as *gosano*, *illigana*, *herancha*, or *laddiissha*. Early widowed women usually marry an assigned man by the sub-group’s leader. This type of marriage is known as *lago* ‘levirate’.

4.4.2.1 *Gosano* ‘Abduction’

Gosano ‘abduction’ is marrying by force without the free will of the girl. There are two types of *gosano*. Either the boy is poor, from a low status family, or racially inferior in the community, or the girl intends another option to get married or acts as superior of him.

Gosano 'abduction' may take place when the girl goes to the market, is collecting *migra* 'a kind of grass used to make house hold', or fetching water or firewood. To start negotiation with the girl's family after some days, *lomanna* 'elders' are sent carrying *marabo* 'honey' and *sadda* 'a kind of grass used for blessings' and then put it near the *utubo* 'pillar' of the house. Because the *lomanna* 'elders' are popular in the society the parents of the girl agree to the negotiation. After some weeks, the groom brings the bride from his relative's house to her parents' home preparing a little feast.

4.4.2.2 *Herancha* 'Elopement'

Herancha 'elopement' takes place when the girl and her would-be husband agree to be married but the girl's parents do not agree. In such a situation, the girl goes secretly to her would-be husband. In some cases in which a girl's parents died, she knows that nobody of her relatives will prepare the marriage feast for her so that she prefers to get married by *herancha*.

Another reason for this marriage type is that the couple's cannot get married through a proper wedding ceremony because it cannot afford its expense. In this case, the boy and the girl go together with the boy's friends to his relatives where they stay for a few weeks. Only afterwards the couple will go the boy's home.

If the bride's parents are able to prepare a feast but their daughter marries a boy whom they do not want, she will be ignored by her parents or even casted out. In this case, the boy's family consults the elders who assign a strong man from the village with a very fast and strong horse. That man goes early in the morning to girl's former village. With high voice he says to her parents "Your daughter has married the known son of Mr. X. Now do not bother about her because she is safe." As soon as the man declared this, he runs away so that the girl's relatives will not catch him. If unfortunately the villagers catch the messenger they could hurt him, take his horse or force him to work for them as a slave. Sometimes after the message was delivered, *lomanna* 'elders' of the boy's community start negotiations with the girl's relatives so that finally they will live in a peaceful relation. Traditionally, the Hadiyya did not accept this type of marriage, but nowadays it is frequently practiced due to religion, education and economy.

4.4.2.3 *Illigana* 'Twinkly Showing Agreement'

This marriage type is the opposite of *herancha*. During *herancha*, the girl's parents do not have any information that their daughter intends to marry a boy. But in *illigana* they know that their daughter will be married.

This type of marriage takes place like *gosano* but the parents of the girl propose it. They tell to the would-be husband of their daughter that they are not at the village and create a conducive environment. They let her keep the house alone while going

far from the village for a journey. The boy is informed that she is alone and will take her away. After the boy has taken her to his home, he sends *lomanna* ‘elders’ to her parents for negotiation.

4.4.2.4 *Lago* ‘Levirate’

Lago ‘levirate’ is a type of marriage that may take place when a woman’s husband dies. Then her *heereecchó* ‘brother-in-law’ or one of his close relative will marry the widow. This is done to take care of the children. The brother-in-law is taken as a father who will care for the offspring and their mother. Another second reason is that he will care of the equipment of his dead brother.

In case a man has several wives and dies, his eldest son will marry his youngest wife. This type of marriage is also called *lago* ‘levirate’.

In Hadiyya widowed women are not happy marrying by *lago* ‘levirate’. They describe their hate for the *lago-anchó* ‘husband by levirate’ as follows:

- (4) a. *boora* *it-o* *lar* *buccha* *hangag-oola*
salt.NOM eat-IPFV cattle.NOM soil.ACC graze-IPV-PRG.3SG
‘Salt eating cattle is now eating soil.’

b. *buur-am horoor bucch-ii lall-oo-la*
 butter-ADJ hair.NOM dust-ABL play-3SG.M-PRG
 ‘It was full of butter when you are alive but now it is full of dust.’

c. *Lago gar-u-maare leh-ane bi?-ane lago*
 levirate.ACC marry-PRV-1S die-1SG kill-1SG levirate.ACC
gar-ø-im-iinse laro allar-l-oomo
 marry-1SG-CVB-ABL cow keep-1SG-IPFV
 ‘I would rather die than marry by levirate. And I prefer rise cows to marry
 by levirate.’

This type of marriage is hindered these days due to reasons like HIV/AIDS and related diseases, women’s right, religion, education (Abagaaz Legesse and Tagesse March 6, 2012).

4.4.2.5 *Ladiissha* ‘Wedding’

In this type of marriage, the couple gets married by respecting each other and their families’ will. It contains all steps of the wedding processes from *t’ehakancha* ‘betrothal’ to *ladiissha* ‘wedding’.

It is common in the Hadiyya society that a man marries a girl. The marriage ceremony is given high value. It is taken as the base for the society as it creates a family. In traditional Hadiyya society, a man can marry several wives depending on his socio-economic status (FGD March 17, 2012).

In the *ladiissha* 'wedding' type of marriage, the engaged girl accompanied by *hamaamoota* or *sifilaa* 'bridal party' is taken from her parents' home to that of the bridegroom at the appointed date with consensus of her parents. The ceremonies or feasts during *ladiissha* 'wedding' vary depending on the status of the people. It also can be done in different types. These are *hosshwaaro*, *anga?accha*, *illimoccha* and *kiiffa*.

4.4.2.5.1 *Hosshwaaro* 'Returning at the Same Day'

Hossharo 'returning at the same day' is a sub-type of the wedding ceremony, in which the *edayyicchó* 'bridegroom' does not go to the bride's home but instead he sends his *sifilaa* or *hamaamoota* 'companions' to bring the bride to him from her parents home. On the other sub-types of the wedding ceremony, the bridegroom goes to the home of the bride together with his *sifflaa* 'bridal party'.

4.4.2.5.2 *Anga?accha* 'Taking Hand'

Anga?accha is another sub-type of the wedding ceremony in which the bride's parents invite the *sifilla* or *hamaamoota* 'companions' of the bridegroom to their home. In this sub-type of the ceremony the feast can be prepared in both homes – that of the bride and of the bridegroom.

In this type of ceremony, the bridegroom by his *hamaamoota* goes to the bride's home to take her away. During the arrival at the bride's home, girls can insult him

and his bridal party. Female relatives of the bridegroom, who accompany him, wish him good luck by singing:

(5) a. *N-iy-aboo* *nuuriwaar-e*
1PL-GEN-brother honor_return-IMP.2SG.M
'Our brother, return in honor!'

b. *Land* *alabbo* *buy-isa* *k'uub-e*
girl.PL tongue leaf-like weather-IMP.3SG.M
'The girls tongue may weather like a leaf!'

The friends of the bride, in turn, insult the bridegroom and his company using idiomatic expression in Hadiyya, which are known as *sharimma*. At this time the *sifla* of the bridegroom sing the following songs:

(6) a. *Uwhe* *landiccho*
give.IMP.3PL bride
'Please give us the bride!'

b. *Nafar* *ki?nne* *geeje*
vicinity GEN.2PL big
'Be your vicinity large!'

c. *Lomanch* *ki?nne* *ariime*
elder.NOM GEN.2PL live.JUSS.3SG.M
'Long live to your elders!'

d. *mi?innii uull bashila moocchicch it-oo-kko*
 home.NOM land.NOM far hyena.NOM eat-IPFV-3SG.M
 ‘Our homeland is far from here, so a hyena attacks us.’

e. *Uwehe iyy’o ki-iyyo’o*
 give.IMP.2PL GEN.1PL GEN.2PL
 ‘Give your and our (sister)!’

The *sifla* please or beg the bride’s party to show their ability of expressing themselves according to the culture in the society. In addition, the bride’s family does not give the bride to the *hamaamoota* unless they sing as much as possible. Furthermore, related age groups come together to purposefully insult the *hamaamoota*. Therefore, the *hamaamoota* sing and dance very well to overcome these challenges.

After staying a while outside the home of the bride’s parents, the *hamaamoota* or *sifilaa* are allowed to enter the house and are invited to some feast. As soon as the feast in the bride’s home is finished, the bride is given gifts from her parents and relatives, and then she is taken away by the bridegrooms company. The bride first sits on the back of horse but then goes on mule back. As a mule does not give birth, the bride is first placed on a horse to wish her a good luck to give birth.

The bride is taken on the back of a mule blind-folded by *natalaa* and *saawwo*. The groom sits along with her on the mule’s back to support her and to hold her an umbrella. During that time, the *hamaamoota* or *siflla* ‘companion’ sing and dance

traditional songs such as *looga shibo*, *hay loka*, *ahaa-ahaa*, *amanda waallumo* ‘we have brought a bride’. The groom’s relatives sing and dance to welcome the bride and he groom:

(7) a. *Oho oho nuuri waar-i-mma*
 oh honor return-CVB-2SG.M
 ‘Oh returning in honor’

b. *Idaayyiccho jiba afuurtamare isaanonne gubeedonne*
 bride mat sit.IMP.3SG.F 3SG.F.GEN.LOC lap.LOC
landiccho beeto afuusehe
 girl boy put.3PL.IMP
 ‘When a bride sits on the mat put a baby male and a baby female on her lap.’

When the bride arrives at the groom’s home, she is taken from the back of the mule and seated on the *jibba* ‘mat’. Putting a baby boy and a baby girl on the lap of a bride symbolizes wishing her to give birth to boys and girls in her lifetime. Wishing her all the best, the elders bless the couple to be multiplied and the bridal party expresses blessings by one or two elders along with the groom’s father. The groom’s relatives give to her *irfo?o* ‘gift and blessings’. One of them together with the bridegroom asks the elders in the following way:

- (8) *lob abba waar-n-aa-mmo.*
 grand father come-2PL-IPFV-1PL
 ‘Grandfather we come to you.’

Then, he replies:

- (9) a. *wattakkeena hee?llhe*
 come.PRF.2PL live.IMP.2PL
 ‘Live long to come again!’ [blessing]

- b. *waa-i maasse?ona*
 God-NOM bless.IMP
 ‘God bless her!’

- c. *ayyan-ii gada-ii danona*
 spirit-GEN omen-GEN good
 ‘Her spirit and omen be good to all the relatives!’

- d. *e-kollo-nne ka kollo-nne k’ar garo-na*
 that-side-top this side-LOC kinship stay.IMP-3SG.M
 ‘Be the kinship permanent here and there!’

This *irifo?o* is the base for the couple and their future life.

After the blessing the groom’s sisters stand on the door and ask the groom to give them some money. Otherwise they do not allow the *edayyicche* ‘bride’ to enter the home. After that the bride is given barely porridge with butter. This symbolizes that

they expect her to be a virgin. If a bride is a virgin, she gets a lot of gifts from her respective husband and his family. In addition to this she is respected.

In Hadiyya culture, it is taboo for a girl to have sex before marriage. It lowers her dignity. Her husband can divorce her in such a case. Therefore, a girl cares very much too keep her virginity.

Finally, the bride is led to the place where she stays during her bridal time, namely the *jagara* 'hat' or *duma* 'small portion (in a house)'. Here, too, the groom's sisters stand on the door to take money from him; some also stands on the gate of the *duma* to ask for money. The groom joyfully gives it to them.

4.4.2.5.3 *Illimooccha* 'Seeing Face'

In this sub-type of wedding, about 60-100 men as his *siflaa* or *hamaamotta* accompany the groom. The *idaayyiccho* 'groom' is asked to kill a bull with the help of his *saawwo* 'best man'. Before he kills the bull, the *lobmanna* 'old men' from both sides give blessings. The bridegroom stays the night at the bride's home with his *siffaa* or *hamaamotta* 'companion'. On the next day, he takes the *idaayyicche* 'bride' with his *sifila* or *hamaamotta* to his home.

At the second day, the bridegroom and the bride are given a lot of gifts from the bride's parents. Some of these gifts are: a mule with equipment to the bride, a horse to the groom, a donkey for both, an ox and a calf. In addition, they can be given

other household utensils. This giving of gifts is known as *awaansimma* or *ushe?imma*. This wedding ceremony is the second biggest next to *kiiffaa* so that it requires a lot of expenses. Because of this, a woman who marries through this ceremony is respected and given thanks and praise from her husband's family and relatives. They commemorate the day she got married every year. Wherever the bride goes, she is respected and given a special position in the society. For example, during fetching water, women who married by *hosshawaaro* give priority to her and wait until she finished fetching water from the river.

4.4.2.5.4 *Kiiffa*

Kiffa is the biggest wedding ceremony. It requires a lot of expenses. It engages about 150 persons as *sifla* 'bridal party' requires a lot of butter, and the most advanced preparation of the feast. Two people are expected to compete in drinking the purified butter.

These days *kiiffa* is highly endangered due to different factors including education, religion, and its expense. People tend to avoid the *kiiffa* ceremony and marry according to other simpler types of the ceremony.

4.4.3 Cultural Practices Related to Marriage

4.4.3.1 Marriage Names for the Bride

According to Hadiyya culture, when a girl married she is not called by the name her parents gave to her. Instead she is called by the name her parents-in-law selected. They can be called *ludage* 'drink first' if she marries the first son of a family. If she marries the second son, she is called *awane* 'the following daughter-in-law'. When during the wedding ceremony unexpected things happen she will be named accordingly. For example, if there are a lot of blessings and a big feast they call her *maaso* 'blessed' or *lonso* 'glory'.

It is common to disclose the new name for the bride after the meal.

4.4.3.2 *Balluwissha* 'Avoidance Language of Married Women

According to Hadiyya culture, a married woman has to use the language in a different way to adapt to the new family. The bride is expected to create synonym words to avoid or respect the names of her parents-in-law by not calling them.

The term *balluwwissha* is derived from the verb *ball-* 'in-law' which is found in the following terms: *ballo* 'father-in-law', *ballote* 'mother-in-law', *balluwwa* 'in-law's affinal relatives', *balloma* 'in-law's affinal relation', *balluwissha* 'respect one's in-laws', and *balluwwisimma* 'respectful behavior'. The term *balluwissha* has three

different readings. In its wider sense, *balluwissha* encompasses all aspects of polite behavior that a married woman observes in respecting her in-laws including avoidance of their names and words similar to their names as well as physical avoidance. In its narrower sense, *balluwissha* refers only to linguistic aspects of the respectful behavior. In the narrowest sense, *balluwissha* refers to a group of lexemes that are used exclusively by married woman as a sign of respect. These lexemes are not the parts of the common Hadiyya lexicon, but are semantic doublets of common lexemes.

Balluwissha is practiced in all situations, not only in the presence of the people who are respected. Whether at home, with one's children, or at the market, the names of the in-laws are always avoided.

As soon as a bride gets married, she is taught how to call her parents-in-law, her husband's ethnic sub-group and clan names. It is taboo for her to call her father-in-law by name directly. Most of the time, the bride is told by her sister-in-law or mother-in-law to use *balluwissha*. Her sister-in-law or mother-in-law cook the cultural food called *bullo* and give her to hold it in her hands and to call her father-in-law's and clan names in *balluwissha*. They teach the bride again and again that these words are not said directly. If the bride calls her father-in-law and grandfather-in-law in *balluwissha*, as she was taught, she is considered as respecting her parents-in-law and as polite with a good family background.

e. *lugiccho yi-titte t'ukkumekiccho yi-he!*
 frog.NOM say-IMP.2SG.NEG t'ukkumekiccho say-IMP.2SG
 'Do not say a frog but say *T'ukkumekiccho!*'

f. *Ado yi-titte shiisha yi-he!*
 milk.NOM say-IMP.2SG.NEG shiisha say-IMP.2SG
 'Do not say milk (directly) but say milk (in respect)!'

Common supplements for Hadiyya words in *balluwissha* are given in the following table:

Table 1: *Balluwissha* Words by Suppletion

Common Phrase	<i>Balluwissha</i> Counterpart	Gloss
<i>ado</i>	<i>shiisha</i>	'milk'
<i>addicchó</i>	<i>lariccho</i>	'calf'
<i>anshe</i>	<i>mushuk'aa?e</i>	'wash it!'
<i>ar</i>	<i>kes</i>	'go away! (for goats)'
<i>age</i>	<i>tokke</i>	'drink it!'
<i>affuure</i>	<i>meesshuure</i>	'sit down!'
<i>ama</i>	<i>?ooga</i>	'mother'
<i>at'o</i>	<i>gaanje</i>	'neck'
<i>buna</i>	<i>hark'a</i>	'coffee'
<i>balla</i>	<i>lawwa</i>	'day'
<i>geere</i>	<i>tessihe</i>	'run!'
<i>gereebba</i>	<i>meteeta</i>	'sheep'
<i>goona</i>	<i>labbaala</i>	'male'
<i>googo</i>	<i>miraayye</i>	'road'
<i>godabo</i>	<i>sorere?e</i>	'stomach'
<i>goddaammo</i>	<i>sore?ammo</i>	'I am satisfied'
<i>hafa</i>	<i>ga?nna</i>	'shadow'

Common Phrase	<i>Balluwissha</i> Counterpart	Gloss
<i>?ibado</i>	<i>?ibshiisha</i>	'milk'
<i>ille</i>	<i>?imbira</i>	'eye'
<i>lamo</i>	<i>kiibo</i>	'two'
<i>landa</i>	<i>gebeetta</i>	'girl'
<i>laaga</i>	<i>c'a?amma</i>	'ray'
<i>lookka</i>	<i>suuncho</i>	'retired skin'
<i>mike</i>	<i>kina</i>	'bone'
<i>saayya</i>	<i>laro</i>	'cow'
<i>waasa</i>	<i>ch'ookk'a</i>	'ensete bread'
<i>wo?o</i>	<i>daadaamo/kabaabaa</i>	'water'
<i>buuro</i>	<i>handana</i>	'butter'
<i>aydaara</i>	<i>shiishara</i>	'local drink'
<i>k'inta'amo</i>	<i>kubura?amo</i>	'I folded'
<i>amaneyoso</i>	<i>aganeyoso</i>	'clan name'
<i>soommicho</i>	<i>weeshanche?e</i>	'clan name'
<i>mooche?e</i>	<i>gorbicche?e</i>	'proper name'
<i>woddaamo</i>	<i>ledaamot</i>	'clan name'
<i>lufaammo</i>	<i>kilaayyamo</i>	'I made a hole'
<i>godiso</i>	<i>sore?so</i>	'proper name'
<i>godaammo</i>	<i>sore?ammo</i>	'I am satisfied'
<i>illancho</i>	<i>imbriccho</i>	'filter material'
<i>suut'o</i>	<i>hebasa</i>	'tapeworm'

(Data from Abagaaz Lagasa, Ato Tagasa Hayle and Ato Iyamo Hadbacch'o, March 12, 2012 at Hossana and Duuna)

Balluwissha words are also created by changing or replacing syllables or individual sounds of original words. Most of the time the first syllable(s)/sound of a word is replaced by another one (see also Alabachaw and Samuel 2010:61).

Table 2: Balluwissha Words by Change of Syllable(s)

Common Phrase	Balluwissha Counterpart	Gloss
<i>lamaraa</i>	<i>kiibaraa</i>	'seven'
<i>bakk'uccho</i>	<i>suunkuccho</i>	'mule'
<i>battebo</i>	<i>kaatteebo</i>	'sit down!'
<i>wonnanna</i>	<i>lennanna</i>	'digging stick'
<i>wodano</i>	<i>leedano</i>	'heart'
<i>wongira</i>	<i>lengira</i>	'ship'
<i>wonsho?o</i>	<i>lensho?o</i>	'instrument for making local drink'
<i>laamoore</i>	<i>kiiboore</i>	'proper name'
<i>hamfoore</i>	<i>memfoore</i>	'proper name'
<i>hafaago</i>	<i>mefaago</i>	'proper name'
<i>illiggo</i>	<i>imbriggo</i>	'proper name'
<i>dilo?o</i>	<i>tibo?o</i>	'proper name'
<i>tillaago</i>	<i>kallaago</i>	'proper name'

4.4.3.3 Wedding Ceremony Songs

The wedding process is celebrated by different traditional dances and songs. Most songs reflect the good wishes to the couple. But some songs display social problems of the society, i.e. if a girl is going to marry without her will.

Among the songs which are sung in the wedding ceremony are *iyyumma lollamma* 'you the beautiful'. This song refers to a situation in which a bride is going to marry without her will but due to her parents' arrangement, i.e. her parents choose a husband for their daughter by looking at their future son-in-law's parents wealth,

clan and life style. The bride has no right to refuse the chosen mate. To express this, the girls use different idiomatical expression in their songs, as in the following examples:

- (11) a. *Bittin birna biteesu anni*
 single birr sell.PRF.3S father.NOM
 G.M
 ‘My father sold me for one birr.’
- b. *Bir sabbatinaa biteeso amaa*
 birr belt.DAT sell.IMP.3SG. moher.ACC
 F
 ‘A mother who sold me for birr in her belt.’
- c. *Baddumbe?ta?ne bagadineduye*
 fear.PRV.1SG.NEG spear.INS
 ‘If I were not afraid of it, I would kill by spear.’
- d. *T’isso be?ta?n t’iyyitidu*
 feel pain.3PL NEG.SUB bullet.FOC
 ‘If they did not feel pain, I would kill them by bullet.’
- e. *Ni heechidu baall heeccha*
 GEN.1PL life cave.ACC life
 ‘Our living is like living in a cave.’

- f. *Ni* *addu* *uggaata*
 GEN.1PL milk.ACC whey.ACC
 ‘Our milk is whey.’

The friends of a bride sing this kind of song to express their feeling idiomatically. The girls are comparing their life with living in a cave and whey. This implies that their living condition is not good. They do not have free will as their parents determine their feelings in a direction they do not like.

The friends of a bride become sad because they will be separated from each other. They remind her parents to give her some gifts before she drinks *suut’o* ‘laxative’. In Hadiyya, a bride drinks *suut’o* on the eve of the wedding ceremony because it is shameful for her to be seen by her parents-in-law when going to the toilet. The second reason is that it is believed that unless she drinks *suut’o* ‘laxative’ she will struggle with her bridegroom in the first night.

While drinking *suut’o* ‘laxative’ the girls sing:

- (12) a. *Ungame, ungame, lando* – *suut’* *uk’ut’ii*
 pretty pretty sister laxative bowl.GEN
 ‘You pretty, you beauty – the bowl of laxative is beautiful.’

b. *Ammoii maha uwaate iyyo?o suut'o aggone*
 mother.ACC. what give.PRF.3 sister laxative.ACC drink.IMP.3SG.F.NEG
 FOC PL
 'She should not drink the laxative as mothers have not given anything.'

c. *Aggone aggone iyyo?o suut'o*
 drink.JUSS.3SG.F,NEG drink.JuSS.3SG.F.NEG sister.NOM laxative.ACC
 'Our sister should not drink the laxative.'

d. *Abbuwwi maha uwaate aggone aggone iyyo?o suut'o aggone*
 brother.PL what give.PRF. drink.3SG. drink.3SG. sister. laxative drink.3SG.F.
 3PL F.NEG F.NEG NOM NEG
 'What the brothers have given to drink to our sister is laxative. She should not drink it.'

Today drinking *suut'o* is not practiced due to different reasons. It is replaced by modern drugs as the girls themselves are not happy to drink it.

During the wedding different songs are sung by the bride's and groom's friends at their respective homes. The friends of the bride support her and insult idiomatically the *siflaa* or *hamaamoota* 'bridal party' of the bridegroom.

(13) a. *Hamaamoota wii*
 bridal_party.NOM wow
 'Wow the bridal party'

- b. *E?e moollo wi?ll ede*
 that.NOM tribe.NOM funeral see.IMP
 ‘See that tribe at the funeral!’
- c. *Aaya shawwa t’umm ede*
 sister.NOM beautiful peace see.IMP
 ‘Our beautiful sister, see you in peace!’
- d. *Oda misha t’umm ede*
 kind_of_tree.NOM fruit.NOM peace see.IMP
 ‘The fruit of Oda, see you in peace!’
- e. *Hoff heereechiccho hache?lla aage*
 younger brother_in_law kick.IMP.2SG enter.IMP.2SG
 ‘Enter kicking your younger brother-in-law!’
- f. *Lob heereecchiccho kitimta aage*
 elder brother_in_law kill.IMP.2SG enter.IMP.2Sg
 ‘Enter killing your elder brother-in-law!’

When the *hamaamoota* or *siflaa* ‘companions’ arrives at the bridegroom’s village with the bride, the girls, women and men there welcome them with great ululation, dances and songs. At this time they sing the following song:

- (17) a. *Hamaamome hayyala*
 fruit brother.ACC
 ‘This is the fruit!’

- b. *Ullicch meerat'orome hayyala*
 height market brother.ACC
 'You are the tallest of all in the market.'

- c. *Itt' darab gudome hellinsoomo heellame olbnoomo olbame*
 3SG. age_ equal make_pleased. be.2SG. make_pleased. be_pleased.
 GEN group 1PL.IPV IMP 1PL.IPV 2SG
 'You are equal with your age group, so we make you pleased, be pleased!'

According to the Hadiyya elders, the Hadiyya people practiced to marry in the *kiffa*, and *illimooccha* style ten years ago in most rural areas. In addition, the rural Hadiyya used to practice *balluwissha*. In the mean time, however, people are stopping these cultural practices. The main reasons for this are education, religion and economy. Cultural songs are practiced until today in some remote areas.

CHAPTER FIVE

SUMMARY

There are different types of cultural heritages in Hadiyya that express the identity of the society. There are rites of passage that are celebrated throughout the life of an individual. Wedding ceremonies are among these rites of passage. There are different stages and performances from betrothal to wedding. There are four well-known marriage types, with their own style and form, namely (i) *lago* 'levirate', (ii) *gosano* 'abduction', (iii) *heerancha* 'elopement', and (iv) *laddiissha* 'wedding'. Wedding takes place by agreement of the couple and the families of the boy and the girl.

The idea to marry emerges in the mind of families and the couple. But usually only the boy looks for and asks a girl for marriage. It is unusual and shameful for a girl to ask for a boy. It is the culture that does not allow a girl to ask a boy to marry her throughout Hadiyya. Traditionally, the boy's parents are responsible to search for the girl that copes with their son to be his wife. That the boy chooses his wife on his own is the second alternative.

After the boy's family has chosen a girl and investigated her background and that of her family, they send elders to the girl's family. This procedure is carried out very carefully by checking the blood relation between the boy's and the girl's families.

The role of elders is very high in the society; especially in the marriage procedure. When the betrothal has been completed the boy's family presents some gift to the girl and her family. This gift or dowry depends on the economic status of the boy's family. On that day they appoint the cut date for the wedding. This process is known as *gumaa ganaa*. The date should be after three or more weeks.

On the wedding day both the boy's relatives and the girl's relatives sing the traditional songs that praise the boy and the girl and their fathers. These relatives are very excited. When the *hamaamoota* or *sifla* goes to the girl's family the boy's relatives wish good wishes. When the *hamaamoota* arrives to the bride's home welcomed by her family and served some local food and drinks. Bringing a bride from her parents' home with some gifts the *hamaamoota* sings different types of songs. When they arrive at groom's village they are welcomed by great ululation. The elders bless the bride and the groom to be multiplied.

The wedding ceremony and marriage practices in Hadiyya are interrelated to other Highland East Cushitic family such as *Kambaata*, *Sidaama*, etc. In addition their custom shares some features of Lowland Cushitic family, e.g. *Oromo*.

The wedding ceremony is one of the rituals that should be carried on by studied and archived to transmit to coming generation.

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b. *Ammoi maha uwaate iyyo?o suut'o aggone*
 mother.ACC. what give.PRF.3 sister laxative.ACC drink.IMP.3SG.F.NEG
 FOC PL
 'She should not drink the laxative as mothers have not given anything.'

c. *Aggone aggone iyyo?o suut'o*
 drink.JUSS.3SG.F,NEG drink.JuSS.3SG.F.NEG sister.NOM laxative.ACC
 'Our sister should not drink the laxative.'

d. *Abbuwwi maha uwaate aggone aggone iyyo?o suut'o aggone*
 brother.PL what give.PRF. drink.3SG. drink.3SG. sister. laxative drink.3SG.F.
 3PL F.NEG F.NEG NOM NEG
 'What the brothers have given to drink to our sister is laxative. She should not drink it.'

Today drinking *suut'o* is not practiced due to different reasons. It is replaced by modern drugs as the girls themselves are not happy to drink it.

During the wedding different songs are sung by the bride's and groom's friends at their respective homes. The friends of the bride support her and insult idiomatically the *siflaa* or *hamaamoota* 'bridal party' of the bridegroom.

(13) a. *Hamaamoota wii*
 bridal_party.NOM wow
 'Wow the bridal party'

- b. *Mannayyo sulo?o wii – giicchoyyo girit'a*
 men.NEG owl wow tribe.NOM.NEG ash.NOM
 'They are not men but they are like owl. – They are not nations but look like ash.'
- c. *Oos labasi?nne wii*
 children.NOM skin.ACC.INS wow
 'Like children's clothes – wow'
- d. *Hamaamoota wii – offool ?e zaraa wii*
 bridal_party wow little that tribe wow
 'Wow the bridal party – wow that tribe is little.'
- e. *Balo maccharancho wii*
 mother_in_law.ACC crazy.ACC wow
 'The motheer-in-law is crazy.'
- f. *Beetare t'aat'ancho wii – hamaamoota wii*
 daughter_in_law terrorist.ACC wow bridal_party wow
 'The daughter-in-law is a terrorist – wow the bridal party'
- g. *Iyyumma lollamma*
 2SG beautiful
 'You the beautiful'
- h. *Mirgo'i maara itta ittaati*
 bull.ACC meat eat.CVB.3PL eat.CVB
 'They ate bull's meat'

- i. *Bu'ille t'alila agaa agaati*
 butter.ACC fined drink.CVB drink.CVB
 'They have drunk lot of fined butter'
- j. *Adab bi?akko isim hamaamooti*
 personality.NOM lose.3SG.M.PRF this bridal party.NOM
 'This bridal party has lost its personality.'
- k. *Saddaam ullumina sangagi yoo golina*
 green_grass vicinity.DAT ox.ACC have.IPFV.3SG.M stall.DAT
 'For the vicinity full of green grass and for the stall which has big ox
 bow and enter.'
- l. *Say yoo gadirina so?i yoo gootarina*
 cow.NOM live.IPFV. 3SG.F stall.DAT barley.NOM have.IPFV. 3SG.M barns.DAT
 'You should bow for the stall with cows and the barns filled with barley'
- m. *Sagada aage ka ille k'arkare*
 bow.2SG.CVB enter.2SG.IMP 2SG.ACC eye.ACC close.2SG.IMP
 'Bow and enter closing your eyes!'

When the *hamaamoota* go to get the bride, they pay for songs. When they leave the home of the bridegroom, girls accompany them by singing songs with which they express good wishes. At the bride's village, there are girls who are waiting to accompany her. As soon as the *siflaa* or *hamaamoota* arrive there, they welcome them with insults. Therefore, the girls in the company of the *sifla* or *hamaamoota* wish that God may hide them from insulting by songs such as the following:

(14) a. *Abbuwwa nuuri waare*
brother.PL honor return.2PL.IMP
'Brothers, return in honor!'

b. *Land alabo buyyisa k'uube*
girl.PL.NOM tongue.ACC leaf_like shrink.3SG.M.IMP
'The girls' tongue may shrink like a leaf!'

c. *abbuwwa muuti waare*
brother.PL.NOM furniture return.3SG.M.IMP
'Brothers, return with furniture!'

d. *Land allabbo buyyissa d'uube*
girl.PL tongue.ACC leaf_like weather.3SM
'The girls' tongue may weather like a leaf!'

e. *Hamaamoota dili waare*
bridal_party.NOM victory come.IMP.2SG

'Bridal party, return in victory!'

f. *Land allabo buyyisa kuube*
girl.PL.GEN tongue.ACC leaf_like shrink.IMP.3SG.M
'The girls tongue may shrink like a leaf!'

As soon as the *sifla* or *hamaamoota* arrive at the bride's home, they are asked to enter and invited to have a feast. Afterwards they are expected to request for the bride and express their feeling through songs, like the following:

(15) a. *Uwwehe landicchó* – *uwwehe landicchó*
 give.IMP girl give.IMP girl
 ‘Give us a bride please!’

b. *Nafar ki?nne geeje*
 vicinity.NOM 2PL.GEN high.JUSS
 ‘Be your vicinity high!’

c. *Lommacch ki?ne ariime*
 old_man.NOM 2.2PL long_live.IMP
 ‘Long live to your old man!’

d. *Land ki?inne mine gare*
 girl.PL 2PL.GEN marriage marry.IMP
 ‘Get your daughters married on time!’

e. *Lar ki?ne moora a?e*
 cow 2PL.GEN be_fertile.IMP take.IMP.3PL
 ‘Be your cows fertile!’

After they request, sing and dance for a long time, they are given the bride. When she leaves her village, the remaining girls wish to meet her again in peace by singing the following songs:

(16) a. *Ta iyyo t’umm ede*
 2SG.NOM sister.NOM peace see.IMP
 ‘Our sister, see you in peace!’

- b. *Eʔe moollo wiʔll ede*
 that.NOM tribe.NOM funeral see.IMP
 ‘See that tribe at the funeral!’
- c. *Aaya shawwa t’umm ede*
 sister.NOM beautiful peace see.IMP
 ‘Our beautiful sister, see you in peace!’
- d. *Oda misha t’umm ede*
 kind_of_tree.NOM fruit.NOM peace see.IMP
 ‘The fruit of Oda, see you in peace!’
- e. *Hoff heereechiccho hacheʔlla aage*
 younger brother_in_law kick.IMP.2SG enter.IMP.2SG
 ‘Enter kicking your younger brother-in-law!’
- f. *Lob heereecchiccho kitimta aage*
 elder brother_in_law kill.IMP.2SG enter.IMP.2Sg
 ‘Enter killing your elder brother-in-law!’

When the *hamaamoota* or *siflaa* ‘companions’ arrives at the bridegroom’s village with the bride, the girls, women and men there welcome them with great ululation, dances and songs. At this time they sing the following song:

- (17) a. *Hamaamome hayyala*
 fruit brother.ACC
 ‘This is the fruit!’

- b. *Ullicch meerat'orome hayyala*
 height market brother.ACC
 'You are the tallest of all in the market.'

- c. *Itt' darab gudome hellinsoomo heellame olbnoomo olbame*
 3SG. age_ equal make_pleased. be.2SG. make_pleased. be_pleased.
 GEN group 1PL.IPFV IMP 1PL.IPV 2SG
 'You are equal with your age group, so we make you pleased, be pleased!'

According to the Hadiyya elders, the Hadiyya people practiced to marry in the *kiffa*, and *illimooccha* style ten years ago in most rural areas. In addition, the rural Hadiyya used to practice *balluwissha*. In the mean time, however, people are stopping these cultural practices. The main reasons for this are education, religion and economy. Cultural songs are practiced until today in some remote areas.

CHAPTER FIVE

SUMMARY

There are different types of cultural heritages in Hadiyya that express the identity of the society. There are rites of passage that are celebrated throughout the life of an individual. Wedding ceremonies are among these rites of passage. There are different stages and performances from betrothal to wedding. There are four well-known marriage types, with their own style and form, namely (i) *lago* 'levirate', (ii) *gosano* 'abduction', (iii) *heerancha* 'elopement', and (iv) *laddiissha* 'wedding'. Wedding takes place by agreement of the couple and the families of the boy and the girl.

The idea to marry emerges in the mind of families and the couple. But usually only the boy looks for and asks a girl for marriage. It is unusual and shameful for a girl to ask for a boy. It is the culture that does not allow a girl to ask a boy to marry her throughout Hadiyya. Traditionally, the boy's parents are responsible to search for the girl that copes with their son to be his wife. That the boy chooses his wife on his own is the second alternative.

After the boy's family has chosen a girl and investigated her background and that of her family, they send elders to the girl's family. This procedure is carried out very carefully by checking the blood relation between the boy's and the girl's families.

The role of elders is very high in the society; especially in the marriage procedure. When the betrothal has been completed the boy's family presents some gift to the girl and her family. This gift or dowry depends on the economic status of the boy's family. On that day they appoint the cut date for the wedding. This process is known as gumaa ganaa. The date should be after three or more weeks.

On the wedding day both the boy's relatives and the girl's relatives sing the traditional songs that praise the boy and the girl and their fathers. These relatives are very excited. When the hamaamoota or sifla goes to the girl's family the boy's relatives wish good wishes. When the hamaamoota arrives to the bride's home welcomed by her family and served some local food and drinks. Bringing a bride from her parents' home with some gifts the hamaamoota sings different types of songs. When they arrive at groom's village they are welcomed by great ululation. The elders bless the bride and the groom to be multiplied.

The wedding ceremony and marriage practices in Hadiyya are interrelated to other Highland East Cushitic family such as Kambaata, Sidaama, etc. In addition their custom shares some features of Lowland Cushitic family, e.g. Oromo.

The wedding ceremony is one of the rituals that should be carried on by studied and archived to transmit to coming generation.

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APPENDICES

APPENDIX A: INTERVIEW GUIDELINES (ENGLISH)

1. Personal details of the interviewee: Name, age, dialect and occupation
2. Is there any type of marriage you know? Explain it!
3. Can you tell me the type of marriage that takes place most often?
4. Is there age determination for boys and girls? Could you tell them?
5. Who does ask first for marriage boys or girls? Why?
6. How does the betrothal take place? Can you describe it briefly?
7. Is there any taboo that hinders marriage among the Hadiyya? a) In Sooro b) in Leemo c) elsewhere?
8. How do the people identify an engaged girl from a girl that is not engaged?
a) By clothes b) By ornament (rings, bracelets, etc.)?
9. Is there any role that the elders play in the betrothal? Can you describe it?
10. What types of wedding ceremony take place after the betrothal? Do they depend on a) economic status b) family background?
11. Have you ever been participated in any type of wedding ceremony?
12. Which type of wedding ceremony is very expensive and popular?
a) *kiiffa* b) *illmooccha* c) *hossharo*?
13. Is the garment style of bride and groom the same as that of their family and *hamaamoota*?

14. What kinds of songs are sung during the wedding ceremony? Are they the same as that of a) work songs b) circumcision c) mourning d) others?
15. Who gives gifts to the bride when she leaves her parents house? a) her parents b) sisters and brothers c) neighbors?
16. What happens when the bride arrives at the groom's village?
17. What kind of feast is prepared for the wedding? Is it the same as that of other ceremonies?
18. When a bride takes rest for the few minutes why do the elders suggest that a baby boy and girl are seated on her lap? What does this imply?
19. Do married women care to avoid calling names of her parents-in-law? Why? If they do not practice this what happens?
20. Who is responsible for teaching the bride the linguistic taboo?
21. Can you tell me genres and language expressions that are used on the day of the wedding?
22. What are the factors that make the traditional wedding and marriage types endangered? a) religion b) education c) globalization?

APPENDIX B: INTERVIEW GUIDELINES (HADIYYA)

Saga?l Srrob Lossa?n Batt'anch Mastreet Losa?n Mine Addisaapph

Yunversite?e Saga?l Ta?miccha

1. Soroobanch ta?mamanchinne la?amicha.
 - a) Summa b) umuro c) wocakam qaanqa c) bax hagar
2. Laqqakam bolloccho hagar hinkanne? Caakkisehe/se
3. Lobakat amane labakat mann awwaxxom bolloccho hagara kure/llehe
4. Landina woradina qoodamaakko ?ebakanch gabal yoo?onni? Caakkisse/he.
5. Hadiyyanne landanii woraada gaassa xa?miccha hinca?okkok? Mashika?i maha?
6. Xeehaqach hinkidette take?okkok? Caakkisaka kuttakkeena xantakkamo?
7. Mat woraadichina ann tehim abaroos doolukk landiccho ?ebimm lossammanni?
8. Landii woraadii ?ebaqacha hoooro hidri yoo?onnii? Maha maha yakka weesshakkamo? a) Leemone b) Soorone d)Shaashoogonne c) Mul hegeegonne?
9. Xeehanto landiccho mull keeno mahine annann issakamok?
10. Hadiyy lomman bax tehaqacha mah iheena xano?
11. Landiccho woraadicch xeehaqmama lasage hinkido?ne bolloccho? hagara do?litamok? Heecchane, beecchane, mi?n abaroos duhaannebakke?ohonni?

12. Hink bolloccho? hagar lobakkat dinat xa?mookkok? Kiiffanni, illmoochannii hosshaaro?
13. Hinka bolloccho?nne lobakat mann warrokkok? Kiiffannii,illmoochannii, tehim hosharo?
14. Bolloccho?one idaayyuwii, sifil/ hammamoot ede?o edecch mat hagaranni annanna?
15. Idaayiccho ann minii ?ebakkuyy uwwakam luww maha? ?e uwwancha ayyi aye uwwokkok?
16. Idaayiccho gegeesakkuyye idaayicch mool mahyukkuyye geegeeso ?
17. Idaayiccho beet mine affamar hinkidette?a?akamok?
18. Bolloccho kajjikka mat lamo kullhe. Idaayiccho mahanne sa?llisakkamok? Gaasakatahe?
19. Bolloccho?onne itakkam iccha mull amanem hundi amane itakamane nnii?
20. Idaayiccho woraka nafara afiosako?sam agisakambe? masshika? maha? Ku gubeedonne lam ciilluwa landiccho beetto affusimm mah mare?e?
21. Bolloccho?onne hinccu lomman lobakat maasee?ona hassakkasm masshika? mahna?
22. Idaayiccho balluwwa summine weessheena hooro luwwi heoho?ohonni?
23. Balluwish dsagar idayyichona aye lossisookok?

APPENDIX C: OBSERVATION CHECKLIST

1. Observing the process of betrothal
 - a) The setting of the betrothal
 - b) How the girl identifies her future husband
 - c) How the boy checks his future wife
 - d) How she accompanies him and his friends
2. What is going on when a groom goes to the bride's village
3. The role of *lomanna* 'elders' in the betrothal through out the wedding
4. The clothing style of a) groom b) bride c) *hamaamoota* d) others
5. When the groom goes to the brides village, how does his family accompany him and the culture of putting butter on the face of a horse
6. Gifts a) bed b) cattle c) furniture d) other
7. Observing when a bride arrives and rests what the villagers put on her lap
8. When bride and groom arrive at the groom's village how do the people welcome them
9. On the way of getting the bride, the dancing style of *hamaamoota* or *sifla*

APPENDIX D: SONGS

Hamaamome Ayyala

<i>Wijjo buuro itom ayyala</i>	He feeds butter as usual
<i>Worraadduwwi saawwom</i>	He is a friend of youngsters
<i>Heellinsoomo</i>	We make you pleased
<i>Heellame</i>	Be pleased
<i>Olbinoommo</i>	We make you pleased
<i>Olbamme</i>	Be pleased
<i>Ajjo?l k'ambbaacchom ana le?m beetom</i>	The son of T'ambaaro
<i>Baako so?l beetom</i>	The son of Baak'o Sooro
<i>Duuba?n addo ago duuna k'aramo</i>	He who drinks the milk of the cow Duubaane
<i>Saay dallicchi?ne</i>	Like a cattle hump
<i>Sammo k'aramom</i>	He was born on the top
<i>So?nn hamaama</i>	He is like a seed of barley
<i>Suut'i?n gurumbaa</i>	He is like a flower of laxative
<i>Siki?n kashara</i>	He is red like a stick
<i>Heelinsoomo heellam</i>	We make you pleased be pleased

Logashimo Hay

<i>Shimo baak so'l beetina</i>	He is the son of wide Sooro
<i>Shimo biraam kartitina</i>	His pocket is full of berr
<i>Shimo boros horoorina</i>	Let us dance for his hair like grass
<i>Shimo boyyam manichina</i>	For he who is the son of Boyyam tribe
<i>Shibo gand oyatichina</i>	He who is the son of Woyyatta
<i>Shibo gort'aanch miroochina</i>	He who is the son of Leemo Miroore
<i>Shibo darab soor ohtima</i>	His age groups are so many
<i>Shimo dut heereewwaamina</i>	He has several sisters-in-law
<i>Shimo gaado anna sharina</i>	He is proud of in his father at the battle
<i>Shimo duta k'aramina</i>	He is born from the large family
<i>Shimo uwehe landicho</i>	Please give us the bride
<i>Shimo abba niyyanina</i>	For dad our father
<i>Shimo saa?lakam farassho</i>	The horse to ride
<i>Shimo gullam adduwwa</i>	A heifer which is going to be fertile
<i>Shimo abbuul mirgo?o</i>	The plowing ox
<i>Shimo abba?a niyyannichi</i>	Dad our father
<i>Shimo uwwa geegeeseena</i>	It is time to give and accompany us
<i>Shimo ayya?a geegeeseena</i>	It is the right time to our mother to accompany
<i>Shimo abbaa niyyan uwwa</i>	Aba our father to give and accompany

gegeeseema

Shimo birbir mintafa uwwa

To accompany giving mat that is ferret colors

gegeeseena

Hay Loka Hay Loka Hoo

Hay loka hay loka hoo

Yes he is good in height ho

Hay loka borto tibbaamina

Yes he has hundred cattle

Hay loka bakite gaadina

Yes he wakes up early in the morning

Hay loka beyo ana sharina

Yes he is proud in his country

Hay loka laakk lob annoi beetina

To the son of higher descendent

Hay loka Lato heereechina

To Lato's brother-in-law

Hay loka ama?l oss saawwina

To Amara boys' friend

Haya loka adilluwwi beetina

He is from the royal family

Hay loka edech seemmaamina

His clothes are very smart

Hay loka uullicch meera t'orna

He is the tallest of all in the market

Ta Iyyo T'umm Ede

<i>Ta iyyo t'umm ede</i>	You beauty see you in peace again
<i>Ee moollo wi?l ede</i>	That tribe in mortuary
<i>Odaa misshi?ne illkollo kasshara</i>	Red as a fruit of olive
<i>So?n hamaama sikki?n kashara</i>	A fruit as barley and red as a stick
<i>Suut'u?n gurumbaa</i>	A flower of laxative

Amanda Waallumo

<i>Amanda waallumo</i>	We have brought
<i>Landiccho baajaamo</i>	A virgin bride
<i>Anni geegeeyy laro Addiccho baara</i>	Her father accompanied her with a bull and heifer
<i>Abba niyyanina sal?lakkam farassho</i>	To dad riding horse
<i>Shogaam bullukko?o sinaam gaabe?e</i>	Local night and day clothes
<i>Suro hirfana</i>	Soften skin to sleep
<i>Aayyaa niyyummana sayyi bu?l</i>	To our mam's cows better butter
<i>wocc'hita</i>	
<i>So? hansaabeela so? hanak'ala</i>	Local food made of barley and butter
<i>Amanda waallumo</i>	We have brought

DECLARATION

I, the undersigned, declare that this thesis is my original work. This thesis has not been presented for any academic study in any other university, and all sources of material used for this work are clearly acknowledged.

Name Tadeos Desalegn

Signature



Date

24/07/2014

This thesis has been submitted for examination with my approval as university advisor.

Confirmed by the advisor: Ronny Meyer

Signature:

Date:

Sentence@A	ʔe mijisobeʔane
Word@A	ʔe mijisobeʔane
Gloss@A	mmm.. interst.NEG.CVB
Ft@A	'Mmm not interesting.'
,	
Sentence@A	mm ittim ʔe ooso.m kitohane
Word@A	mm ittim ʔe ooso.m kitohane
Gloss@A	mm 3SM.NOM tahose.ACC child.PL.CNJ
Ft@A	'He also does not like those children of the dead.'
,	
Sentence@A	ʔehaʔnnam afaroominadu erane bagaan
Word@A	ʔehaʔnnam afaroominadu erane bagaan
Gloss@A	this much around.LOC.FOC better
Ft@A	'He is good for the around'
,	
Sentence@A	ʔe ʔehannina ersam allaarooyyo
Word@A	ʔe ʔehannina ersam allaarooyyo
Gloss@A	mmm this.ACC much well.ADV.CNJ.ABL care.3SM.IPV.NEG
Ft@A	'Mmm he does not care that much better,'
,	
Sentence@A	ersam batooyyo isso luw.i.m hankata
Word@A	ersam batooyyo isso luw.i.m hankata
Gloss@A	well.ADV.CNJ work.3SM.IPV.NEG do.3SM.EP.CNJ little.ADJ
Ft@A	'He does not work hard and what ever he does can not satisfy.'
,	
Sentence@A	ʔehanina ʔehid ikkuyy heʔloʔarenaʔ mat heeso aaʔlonam kuroomo maruwa
Word@A	ʔehanina ʔehid ikkuyy heʔloʔarenaʔ mat heeso aaʔlonam
Gloss@A	therefore.CNJ that.DEM be.PRPRG live.3PL one.NUM story.GEN
Ft@A	take.1S.IPV.1P what.DAT
Ft@A	'Therefore ; as they (used to live in that way, let me tell you the story that is:'
,	
Word@A	kuroomo maruwa
,	
Sentence@A	ʔehdo lagantf ʔe gasukkuyyem
Word@A	ʔehdo lagantf ʔe gasukkuyyem

Gloss@A	that.DEM levirate.NOM mmm remarry.3MSC.PRIV.PRGR.CNJ
Ft@A	'That (kind of) levirate mmm remarried living together,'
Sentence@A	kora koraʔsanem bikk bikk edmoʔnem heʔamonam ʔo lago gasukokim lehakko
Word@A	kora koraʔsanem bikk bikk' edmoʔnem heʔamonam ʔo lago
Gloss@A	vanity.GEN vanity.ADJ.LOC.CNJ heart.ACC heart.ACC agree.IPV.3PL.NEG.CNJ live.3PL.PRF.COM.CNJ that levirate.ACC marry.3MSC.PRIV. 3MSC.NMLZ.NOM.EP.CNJ die.3MSC.PRF.3SMC
Ft@A	'Once there was a levirate husband who lived without of any agreement with the woman also died'.
Sentence@A	le hukoyahe
Word@A	gasukokim lehakko le hukoyahe
Gloss@A	die.3SM.PRIV.3S MSC.TAG
Ft@A	'He died, didn't he?'
Sentence@A	lehuka mahyitoʔoʔ
Word@A	lehuka mahyitoʔoʔ
Gloss@A	die.3SM.PRIV.COM what.ACC say.PRIV.3SFM.
Ft@A	'When he died what she said was,'
Sentence@A	wɪʔlutuyyi ʔe goontʃo bitoʔo
Word@A	wɪʔlutuyyi ʔe goontʃo bitoʔo
Gloss@A	morn.EP.3SFM.PRIV.PRGR that husband.ACC praise.3SFM.PRIV.3SFM
Ft@A	While she was morning she praised the eariier husband.
Sentence@A	fitʃare fitʃall goontʃo bitoʔo
Word@A	fitʃare fitʃall goontʃo bitoʔo
Gloss@A	youth.ACC youth.GEN husband.ACC praise.3SFM.PRIV.3S
Ft@A	'She praiedher youth husband.'
Sentence@A	bittuuyy maha yittoʔoʔ
Word@A	bittuuyy maha yittoʔoʔ
Gloss@A	praise.3S.FM.CVB what.ACC say.3SFM.PRIV.3SFM
Ft@A	'When praising him, what she said?'

Sentence@A	abbab anna sɜɪam annɪna kʊɛ
Word@A	abbab anna sɜɪam annɪna kʊɛ
Gloss@A	Ababo.GEN father.ACC Seramo.GEN father.DAT tell.2S.IMP
Ft@A	Ababo's father tell this to Seramo's father.'
Sentence@A	woʔla gerzba wɪtto biɪane witt'ɪnkk' bakk'akko yitta ababa ana seram annɪna kʊɛ
Word@A	woʔla gerzba wɪtto biɪane witt'ɪnkk' bakk'akko yitta ababa ana
Gloss@A	calf.PL.DAT sheep.PL.DAT far field.LOC hyena.NOM eat.3SM.PRF.3P say.2S.IMP Ababo.GEN father.NOM Seramo.GEN father.ACC tell.2S.IMP
Ft@A	'Ababo's father tell that to Seramo's father in the hyena had eaten thecaves and the sheep in the field.'
Word@A	seram annɪna kʊɛ
Sentence@A	boora ɪto laɪɪm butʃa hangagoolla yɪta abbab anna seeram annɪna kʊɛɛ
Word@A	boora ɪto larim butʃa hangagoolla yɪta abbab anna sɜɪam
Gloss@A	salt.ACC eat.CVB.3PLcattle.EP.CNJ soil graze.PPPRG.say.IMP.2S Ababo.GEN father.ACC Seramo.GEN father.DAT tell.IMP.2S
Ft@A	'Ababo's father tell that to Seramo's father the cattle which used to eat salt are now grazing the soil'
Word@A	annɪna kʊɛ
Sentence@A	wɪt'amo buɪɪm was k'abadɪna wolyt ihakko yɪta
Word@A	wɪt'amo buɪɪm was k'abadɪna wolyt ihakko yɪta
Gloss@A	ridde.3SM.PRF.3SM horse.ACC.EP.CNJ food.ACC buy.3S.CVB wolytta.DAT become.3SM.PRF.3SM say.IMP.2S
Ft@A	'A horse which was running very fast when you were riding has been sold to marchant of Wolaytta for trading.'
Sentence@A	ababanna seeram annɪna
Word@A	ababanna seeram annɪna
Gloss@A	Ababo.GEN father.ACC Seeraamo.GEN.DAT
Ft@A	'Ababo's father t to Seeraamo's father.'

Sentence@A ?ese t'amukare ill koll koongakko era?lisayyo yihe
 Word@A ?ese t'amukare ill koll koongakko e.a?lisayyo yihe
 Gloss@A 1S.ACCask.CVB.3S.M face.DAT shrink.3SM.PRF3S.M
 previous.ACC.NEG say.IMP2S
 Ft@A 'If he asks me , 'Tell him that my face has been shried and it is not as
 saw.

Sentence@A wa.e yoobe?sinana?
 Word@A wa.e yoobe?sinana?
 Gloss@A come.IMP.2S say.3SMSC.NEG.PURP.TAG
 Ft@A 'This is to refuse his saying come, isn't it?'

Sentence@A wa.e yoobee?sina
 Word@A wa.e yoobee?sina
 Gloss@A come.2S.IPM say.3SMSC.PRV.NEG.PURP
 Ft@A This not to say come to me.

Sentence@A ?ese t'a?mukare e.a?lisayyo illkoll koongakko ortf natf'akko yihe
 Word@A ?ese t'a?mukae era?lisayyo illkoll koongakko outf natf'akko
 Gloss@A 1S.ACC ask.3SMSC.PRV.3SMSC.CVB earlier.NEG face.DAT
 shrink.3S.PRF.3SMSC body.DAT lean.3SMSC.PRF.3SMSC
 say.2S.IMP
 Ft@A 'If he has asked me tell him that life is not like earlier now my face is
 shrined and body is leaned.'

Sentence@A ababanna seeram annina kure
 Word@A yihe ababanna seeram annina kure
 Gloss@A Ababo.GEN father.NOM Seramo.GEN.ACC tell.2SMSC.IMP.
 Ft@A 'Ababo's father tell to the father of Seramo.

Sentence@A buuraam horoorim buttf lelloolla yita
 Word@A buuraam horoorim buttf lelloolla yita
 Gloss@A buttered.CNJ hair.EP.CNJ mud.DAT play.3SMSC.IPV.CVB say.IMP.2S
 Ft@A 'Hair which was fully buttered getting dirty dirty.'

Sentence@A waaroomo yukkaare waattitte waattitte yihe
 Word@A waaroomo yukkaare waattitte waattitte yihe
 Gloss@A come1.S.IPV.1P say.3SM.PRV.CVB come.2S.IMP.NEG.2P

	come.2S.IMPNEG.2P say.IMP.2S
Ft@A	'If he asks to come tell him not to come.'
	,
Sentence@A	waaringitf be?e wotfritte tfluukk bee?e woddal heettf bee?e wattitte yihe
Word@A	waaringitf be?e wotfritte tfluukk be? woddal heettf bee?e wattitte
Gloss@A	milking cow.ACC NEG butter.GEN material.DAT NEG previous weath.DAT NEG come.2S.IMP.NEG say.IMP.2S
Ft@A	'Tell him that there is neither milking cow , butter nor earlier wealth. So tell him not to come back.'
Word@A	yihe
Sentence@A	laatf agaagina lam kaar be?keen leha gatina labeen bee? keenim
Word@A	laatf agaagina lam kaar bee?keen leha gatina labeen bee?
Gloss@A	crying.DAT help.DAT.INS two.NUM money.DAT NEG those.ACC dying sve.CVB bull. NG those .DAT.NG
Ft@A	'Thse who had no thing for helping in crying to save from deathv are, '
Sentence@A	lagina yama kabadem laf lafmoola
Word@A	keenim lagina yamaa kabadem laf lafjamoola
Gloss@A	levirate.DAT say.CVB.3PL again.CNJ compute.3PL.IPV.PRG
Ft@A	'They are still computing for levirate.'
Sentence@A	lag garuma kaba lehane bi?ane
Word@A	lag garumaa kaba lehane bi?ane
Gloss@A	levirate.DAT marry.PRIV.CVB now die.1S lose.1S.CVB
Ft@A	'I wuld rather die than marry inlevirate.'
	,
Sentence@A	lam ooso etta lad3 uull jaafoogene laro allaa?lloomo yitookko yita
Word@A	lam ooso etta lad3 uull jaafoogene laro allaa?lloomo yitookko
Gloss@A	two .NUM child.PL.DAT with.ABL green land.ACC Shaashoogo.LOC cattle.ACC keep.1S.IPV.1P.RECsay.3S.PRF tell.IMP2S
Ft@A	Tell him that I am going to keep the cattle along with two chidren in the green land of Shaago.'
Word@A	yita

Sentence@A ?e sabumla loop' afari?n lepo jaafoogo lam hantfe?a libid ihoomo yitookko yakko?o
 Word@A ?e sabumla lop' afari?n lepo jaafoogo lam hantfe?a libid
 Gloss@A taht refuse.1S.PRV.1P.CVB hipo.GEN back.DAT soft Shaashoogo.ACC twice step.1S.CVB Libido.NOM become. 1S.IPV.1P say.3SFM.PRV.3P say.3PL.PRV
 Ft@A 'If I refuse that I step twice the land of Shaashoogo that is very soft like the back of hipo. and then I belong to Libido.'

Sentence@A ise libifotte
 Word@A ihoomo yitookko yakko?o ise libifotte
 Gloss@A 3SFM.NOM Libido.NOM. COP
 Ft@A She belongs to Libido

Sentence@A loop afari?nni lepo jaafoogo lamo hantfe?a libid ihoomo yitookko
 Word@A lop afari?nni lepo jaafoogo lamo hantfe?a libid ihoomo yitookko
 Gloss@A hopo.GEN back.LOC soft land Shaashoogo.ACC twice.NUM step.1S.PRF.CVB Libido.ACCbecome.1S.IPV.1P say.3S.FM.PRV.3P
 Ft@A 'I step the land of Shaashoogo twice and I will belong to Lbido.'

Sentence@A matim ?ehde.m lagantfo
 Word@A matim ?ehde.m lagantfo
 Gloss@A one.EP.CNJ also levirate.ACC
 Ft@A 'The other also the same levirate'

Sentence@A lagaantf gariibitf ihakkoohane
 Word@A lagaantf gariibitf ihakkoohane
 Gloss@A levirate.NOM muslim become.3SM.PRF.
 Ft@A 'A levirate who has become a muslim,'

Sentence@A ?e gariibitsina uwwakkookko
 Word@A ?e gariibitsina uwwakkookko
 Gloss@A that.NOM muslim.NOM give.3PL.IPV.3P
 Ft@A 'They let her mrrythat muslim.'

Sentence@A kaba islaamane mat t'awwa taakke?ohane
 Word@A kaba islaamane mat t'awwa taakke?ohane
 Gloss@A now.TAM islam.ABL individual.NOM usually walk.3SMSC IPV.ABL

Ft@A	' 'Garibiccho' is an individual in muslim who usually wonders.'
Sentence@A	?o mantf lehukarena?e
Word@A	?o mantf lehukarena?e
Gloss@A	that man.NOM die.3SMSC.PRIV.CVB
Ft@A	'When that man died,'
Sentence@A	ta mahina wi?llitooyyonni lagantfom ihukaare tf'awita utohoni wi?lle yakkookko
Word@A	ta mahina wi?llitooyyonni lagaantfom ihukare tfawita utohoni
Gloss@A	2S.FM why.ACC mourn.2S.IPV.NEG.Q levirate.ACC.CNJ be.PRIV.CVB get.2S.CVB quiet.Q
Ft@A	Eventhough he was levirate Why you kept quiet ?Don't yuo mourn? Please, mourn.'
Word@A	wi?lle yakkookko
Sentence@A	wi?lle yakko/are ebaraam anna ebaraam anna yitaat
Word@A	wi?lle yakko/are ebaraam anna ebaraam anna yitaat
Gloss@A	mourn.2S.IMP somebody.GEN father.ACC somebody.GEN father.ACC say.3SFM.CVB.COP
Ft@A	'When they asked her to mourn said that the father of somebody the father of some body
Sentence@A	bokk hammaminne
Word@A	bokk hammaminne
Gloss@A	curved stick.INS
Ft@A	By curved stick
Sentence@A	bule koominne bakar hombinne ka bale gadantfo
Word@A	bule koominne bakar hombinne ka bale gadantfo
Gloss@A	local container.INS local container 2S.M Bale.ACC 2S.M wonder.NOM
Ft@A	'You wondering to Bale by local container.'
Sentence@A	wiisoosan mine wiiddaantf nafara waato?nem lettitonni
Word@A	wiisoosan mine wiiddaantf nafara wato?nem lettitonni
Gloss@A	empty.GEN home.ACC empty.GEN vacinity come.2SNEG.CNJ

	die..2S.EP 2P.Q
Ft@A	'You empty home empty vicinity coming no back you died?'
Sentence@A	taa duum.t.oho.nni hinkide duu.m.t.oo
Word@A	taa duum.t.oho.nni hinkide duu.m.t.oo
Gloss@A	2SFM.NOM curse.3SFM.IPV.Q why curse.2S.IPV
Ft@A	'Do you curse? How do you curse?'
Sentence@A	bule koomirine bakar hambinnen bok'hammaminne Bale? gadantfo
Word@A	bule koominhe bakar hambinne bok'hammaminni Bale?
Gloss@A	local contaier.INSold container.INS curved stick.INS bale.ACc wander.NOM
Ft@A	'You usally wander to Bale with localcontair and stick.'
Word@A	gaadaantfo
Sentence@A	wiiddantf nafara wiisoosann mine waattoo?nnim lettitonni
Word@A	widdanatf nafara wiisoosann mine waattoo?nnim lettitonni
Gloss@A	empty.ACC distnity.ACC empty.ACC home.ACC come.2S.IPV.NEG.CNJ die.2S.PRIV.TAG
Ft@A	'You haing empty home and empty distnity passed away out side so that you did not return, did you?'
Sentence@A	hegeennem hee?llobee?ane yimma
Word@A	hegeennem hee?llobee?ane yimma
Gloss@A	village.ACC.CNJ live.2S.IPV.NEG mean.IPV.PSS
Ft@A	'That means you have never lived in the village.'
Sentence@A	?ok lagaano ?ehaanam tafakkamoyyo
Word@A	?ok lagaano ?ehaanam tafakkamoyyo
Gloss@A	that.NOM levirate.PL.ACC this much interested.HON.NEG
Ft@A	'That is why the are not interested in levirate husbands.'
Sentence@A	hawwinam uwwakkam hee?akko?o
Word@A	hawwinam uwwakkam hee?akko?o
Gloss@A	unfortunate.ADV marry.HON.IPV use.PRIV.HON
Ft@A	'They used to marry the levirate unfortunately.'

Sentence@A	ʔebakk'antf hagar ʔehidoʔane heeʔukko	
Word@A	ʔebakk'antf hagar ʔehidoʔane heeʔukko	
Gloss@A	marriage.NOM type these.ABL be.PRIV.3SM	
Ft@A	'The type of marriage was these.'	
Sentence@A	gatu majkkaʔi	
Word@A	gatu majkkaʔi	
Gloss@A	endanger.3SM.PSV reason	
Ft@A	'The reason for the endangerment is,'	
Sentence@A	meentim ittuwwi hoʔoore tanama garona yakkoohane	
Word@A	meentim ittuwwi hoʔoore tanama garona yakkoohane	
Gloss@A	woman.PL.NOM .EP.CNJ 3PL.GEN REC can.PRIV lead.IPV.CVB	
Ft@A	say.PSS 'It is said that women can lead themselves.'	
Sentence@A	mabitoomim gagim	
Word@A	mabitoomim gagim	
Gloss@A	right.NOM 3S.REF	
Ft@A	'The right itself'	
Sentence@A	landim itt gaga manoma mooʔakama '	
Word@A	landim itt gaga manoma mooʔakama '	
Gloss@A	girl.PL.NOM 3PL.ACC RFV humanity see.REC.CVB	
Ft@A	'The girls keep themselves and their humanity.'	
Sentence@A	ʔebakamonā yakuyyi	
Word@A	ʔebakamonā yakuyyi	
Gloss@A	marry.3PL.IPV.REC say.PRIV.3PL.CVB	
Ft@A	'It is said that girls can marry by their own choose'	
Sentence@A	lago ayyette kaba giddiso?	dʒabboyyo
Word@A	lago ayyette kaba giddiso?	dʒabboyyo
Gloss@A	levirate.ACC who.NOM.COP now force.3SMSC.IPV	disease.NG
Ft@A	'Who is going to force?'	'Not for disease'
Sentence@A	gideett isakkateyyahe ʔeballa ittitoʔom uttonameyya uwwakkamo	

Word@A	gideett isakkateyyahe ?eballa ittito?om uttonameyya uwwakkamo	
Gloss@A	obligatory.ACC make.HON.COP.PROG.TAG that. day.TAM	
Ft@A	love.3SF.EP.M.IPV.CNJ hate.3SFM. .IPV.COP.TAG give.HON>IPV 'In traditional marriage the family obliges a girl to marry;however, she loves or not.'	
Sentence@A	fungakkittfom ihona kora?m gunda k'eera?llam ihona kora?am	
Word@A	giddinnəyya uwwakkamok	
Gloss@A	short nose.ADJ be. PR.3SM simply.CNJ short.ADJ or tall. ADJ be.3SM	
Ft@A	force.TAG give.PRF.3PL 'They used to marry her by force whether he may be short, tall or round nose they donot care	
Word@A	giddinnəyya uwwakkamok	
Sentence@A	kaba isena mabit yookko	
Word@A	kaba isena mabit yookko	
Gloss@A	now.TAM 3SFM.NOM right.ACC have.3SFM.IPV.3P	
Ft@A	'Now she has a right.'	
Sentence@A	meentikim kaba meentihime	
Word@A	meentikim kaba meentihime	
Gloss@A	woman.GEN.PL now the woman.GGEN.PL	
Ft@A	'Now the women's'	
Sentence@A	ministeerim ullaakko	mabitim gudo
Word@A	ministeerim ullaakko	mabitim gudo
Gloss@A	ministry.EP.CNJfound.PAS.3SMSC	right.NOM equal.ADJ
Ft@A	'Women's ministry is founded.'	'There right is equal to male.'
Sentence@A	?ehanone kaba aaga ware lago gare yookkok bee?e	
Word@A	?ehanone kaba aaga ware lago gare yookkok bee?e	
Gloss@A	therefore.CAS now interfer.CVB come.2SIMP	
Ft@A	say.3SM.IPV.3P.NMLZ.NOM NEG 'Therefore; nobody interferes to marry in levirate.'	

Sentence@A	it'uw itinne gas warukannine
Word@A	it'uw itinne gas warukannine
Gloss@A	3PL.GEN agreement.ACC previous come.PRVIISM. ABL
Ft@A	'By their agreement that inherited from the earier generation,'
Sentence@A	?e goog t?awaka t'umaant?om luwaissakona bagaan
Word@A	?e goog t?awaka t'umaant?om luwaissakona bagaan
Gloss@A	that way peacefully.ADV simply.ADV combine.CVB however.CNJ
Ft@A	'It is possible to combine inthe simple and peacefulway ;other wise, it is impossible.'
Sentence@A	gidd gare yakam luw horem be?e
Word@A	gidd gare yakam luw horem be?e
Gloss@A	by force marry.2S.IMP say.PAS.3P thing NEG
Ft@A	'There is nothing to do and to say marry by force.'
Sentence@A	?okk gatukkoyy marukko. odim ka amma?nat kollinem
Word@A	?okk gatukkoyy marukko. odim ka amma?nat kollinem
Gloss@A	that.NOM endanger.3SMSC.PRV again in religion view.LOC.CNJ
Ft@A	That is left. Again ifrom religion point of view,'
Sentence@A	beetakirstaanuwwanem ka doolle wt?'akkam heett?annem
Word@A	beetakirstaanuwwanem ka doolle wt?'akkam heett?annem
Gloss@A	church.3PL.LOC.CNJ this days talk.HONIPV life
Ft@A	'In churches and talking habig habits
Sentence@A	?e bu?isakko bu?faall luwwa
Word@A	?e bu?isakko bu?faall luwwa
Gloss@A	mm worthless make.3PL cheap.ADDJ thing.ACC
Ft@A	'Mm It is taken as worthless.'
Sentence@A	abbaayyita abbayyi bee?e abbaayyi gassimm gagim bu?faall luwwa
Word@A	abbaayyita abbayyi bee?e abbaayyi gassimm gagim bu?faall
Gloss@A	brother.GEN.3SFM broher.ACC absent brother.NOM
Ft@A	marry.CVB.3SMSC 3SREF worthless thing.DAT 'If a brother marries his dead brother wife itself is worthless.

Sentence@A	haymanotim egedukuyy waruko
Word@A	luwwa haymanotim egedukuyy waruko
Gloss@A	religion.NOM.EP.CNJ affect..PRPRG become.PRPRF
Ft@A	'Religion is affecting this type of marriage.'
Sentence@A	la?m lago it'enam ment yohane
Word@A	la?m lago it'enam ment yohane
Gloss@A	second.NUM levirate.ACC 3SM.CNJ wife.PL have.PRPRF
Ft@A	For the second levirate he has also had wives
Sentence@A	ebalik saaim hee?onayahe uwakamok
Word@A	ebalik saaim hee?onayahe uwakamok
Gloss@A	'Long ago.TAM thee.NUM have.IPVABL give.HON
Ft@A	LONG ago one canmarry as levirate even if he has three wives.'
Sentence@A	?o ?o kabade? ka doolle kaba ehdemdu ittimdu
Word@A	?o ?o kabade? ka doolle kaba ehdemdu ittimdu
Gloss@A	yeah today.TAM this day.PL now same 3SM.NOM.FOC
Ft@A	'Yes ,today?' 'This days in the same way he himself
Sentence@A	ku mullek ?eboonniyoohan ihakkoha
Word@A	ku mullek ?eboonniyoohan ihakkoha
Gloss@A	this.NOM other.NOM.COP marry.3SM.IPV.NEG. PRG be.3SM.PRF.3P
Ft@A	'If he stayed not marring'
Sentence@A	uwakamo
Word@A	uwakamo
Gloss@A	give.HON.IPV.HON
Ft@A	'He is given.'
Sentence@A	woraaditf ?ebube?ane ihula uwwakkamo
Word@A	woraaditf ?ebube?ane ihula uwwakkamo
Gloss@A	young.NOM.marry.3SM.PRF.NEG.ABL be.PRF.SUB give.HON IPV
Ft@A	'If a young who has not married, they let him marry her.'
Sentence@A	kaba ?ebakkohan ihukla waameet isakka uwwakkamoyyo haymanot hoorookko

Word@A kaba ?ebakkohan ihukla waameet isakka uwwakkamoyyo
 Gloss@A now.TAM marry.3SM.PRF.3P.CVB be.3SM.PRF.3P.SUB
 polygamy.make.3PL.PRFNEG religion.DAT allow.3SM.NEG
 Ft@A 'Nowaday as a result of the religion they could not force for polygamy.'

Word@A haymanot hoorookko

Sentence@A ?a?a fuduudobee?isa mooll yookko?a
 Word@A ?a?a fuduudobee?isa mooll yookko?a
 Gloss@A yes back step.3SM.IPV.NEG family.DAT available.3SM.IPV
 Ft@A 'Yes to make not step back there is his family.'

Sentence@A giddeetame mooll moollomeyyahe
 Word@A giddeetame mooll moollomeyyahe
 Gloss@A oblige.3SM family.NOM family.NOM.TAG
 Ft@A 'He must marry. A family is a family, isn't it?'

Sentence@A karoohanemeyyahemooll
 Word@A karoohanemeyyahemooll
 Gloss@A tie.3SM.IPV.TAG family.NOM
 Ft@A A family can tie, can't they?

Sentence@A hosa hosa tbbii tibt hinka?na afakkoda? la?umbe?ta?nnim
 Word@A hosa hosa tbbii tibt hinka?na afakkoda? la?umbe?ta?nnim
 Gloss@A endanger.PRF.3M hundred.NUM hundred.NOM how much
 reach.3SM.FOC know.1S.PRVNEG.ABL.CNJ
 Ft@A 'Eventhough I do not howmuch it is out of hundred it is highly
 endangered.'

Sentence@A abis amanem ?ehido luw iha.ko?sa mo?amo
 Word@A abis amanem ?ehido luw iha.ko?sa mo?amo
 Gloss@A near time .CNJ that .kind event.NOM happen.PRV.3SM see.PRF.1SP
 Ft@A I have just seen lthat kind of event has taken place

Sentence@A gideet ihoonni kabatta yinumosaam harde?oomanni ?ok leha
 Word@A gideet ihoonni kabatta yinumosaam harde?oomanni ?ok leha
 Gloss@A force.NOM be.3SM.IPV.NG now.TAM.DAT say.1PL.PRF.1P.CNJ

	young.ADJ.LOC that.ACC die.3SM.PRF.3P
Ft@A	'As we have discussed not by force but if that one died in his youth age,'
Sentence@A	kabatta kiiffii illmootfii mahinnette ka doolle gatukkok yakkamannina
Word@A	kabatta kiiffii illmootfii mahinnette ka doolle gatukkok
Gloss@A	now.ACC kiiffa.ACC ill moooccha.ACC why.NOM.COPthis days.DAT endanger.3SM.PRV.3P say.HON.PURP.CVB
Ft@A	'As it has been just said the reason for kiiffa and illmoooccha ceremonies to be highly endangered is'
Word@A	yakkamannina
Sentence@A	?e lar bagatt laro'losseena gimma age
Word@A	?e lar bagatt laro losseena gimma age
Gloss@A	mm cow.PL.ACC battle.GEN cow.PL .ACC adapt.2S.IMP drink..2S.IMP
Ft@A	"as cows are the battle cows drink whey to cope with them.'
Sentence@A	yittookko yakko?o meentitfo
Word@A	yittookko yakko?o meentitfo
Gloss@A	SAY.3SFM.PRV.3P say.HON woman.NOM
Ft@A	'It is told that as it is said by the woman said.'
Sentence@A	hundem amanem iibado ?eebe ibado ?eebe ya hawwisukkaarete
Word@A	hundem amanem iibado ?eebe ibado ?eebe yahawwisukkaarete
Gloss@A	all.ADJ.CNJ time.ADV.CNJ milk.DAT bring.2S.IMP say.3S.M. ask.3s.M.COP
Ft@A	'He is always asking for fresh milk to give him as soon as she has milked.'
Sentence@A	lar bagatt' laro losseena gima age yito?oko yako?o
Word@A	lar bagatt' laro losseena gima age yito?oko yako?o
Gloss@A	cow.PL.NOM war.GEN cow.PL.ACC adapt.1S.IMP say.2S.FM.PRV.say.HON
Ft@A	'It is said that a woman asked her husband to drink to drink coagulated milk to adapt these days economical crisis.'

Sentence@A	ʔo gimma age yimm maha yimmina
Word@A	ʔo gimma age yimm maha yimmina
Gloss@A	that.NOM curdled milk.DAT drink.2S.IMP mean.IPV.3S what.NOM mean.CVB
Ft@A	'What do we mean by drink coagulated milk means to mean that.'
Sentence@A	ʔanim beʔoko hugaatim beʔoko lar agamoohane dool bagat'ane
Word@A	ʔanim beʔoko hugaatim beʔoko lar agamoohane dool bagat'ane
Gloss@A	cabage.ACC.EP.CNJ scarce.IPV.M.3S whey.ACC.CNJ scarce.IPV.M.3S cow.ACC.3PL lose.PPPRG.3PL.
Ft@A	'There can be the scarcity of cabage whey and cows. And the coming years are the years of crisis.'
Sentence@A	yɪtate yakkoʔo mɔntɪʔo ʔehɪde yɪtoʔo
Word@A	yɪtate yakkoʔo mɔntɪʔo ʔehɪde yɪtoʔo
Gloss@A	say.3SFM.PRF.COP say.3PL.PRV.3P woman.ACC this say.3S.FM.PRV
Ft@A	'It is woman said tthat a woman said like this.'
Sentence@A	kaba ehana kifakam lar hano yoʔo
Word@A	kaba ehana kifakam lar hano yoʔo
Gloss@A	now.ADV that.DEM celebrate.HON kiffa cattle.ACC where.LOC IPV.3P
Ft@A	'Therefore; are there cattle that can be killed to celebrate kiffa?'
Sentence@A	mɪgoʔuww hanno yoʔo
Word@A	mɪgoʔuww hanno yoʔo
Gloss@A	ox..DAT.PL where.LOC live.3PL.IPV
Ft@A	'Are there any oxen?'
Sentence@A	ʔehana godakka luww ihiminadu amanim hooraakko
Word@A	ʔehana godakka luww ihiminadu amanim hooraakko
Gloss@A	that.ACC much own.PPRF.HON wealth something.DAT do.3PL.CVB.FOC the time.EP.CNJ determine.PRF.3S.M.3P
Ft@A	'The time has determined to prepare that much expensive ceremony.'
Sentence@A	larinam hitim hofeʔakko
Word@A	larinam hitim hofeʔakko
Gloss@A	cattle.ACC.EP.DAT.PL.CNJ grass.ACC.CNJscarce.3SMSC.PRF3P

Ft@A	'There is less grass for cattle.'
Sentence@A	larim ito lutjim bee?e
Word@A	larim ito lutjim bee?e
Gloss@A	cattle.PL.NOM.EP.CNJ eat.3PL.IPV thing.ACC.CNJ be.IPV.NEG
Ft@A	'There is nothing for the cattle to eat.'
Sentence@A	gassakko meenti guuffam baduli gofakkam larim
Word@A	gassakko meenti guuffam baduli gofakkam larim
Gloss@A	marry.3SMSC.PRF.3P woman.PL.ABL plough.grassn feild.ABLmilk.3SM.CVB cow.PL.ABL.CNJ
Ft@A	'Married wmen, ploughing land and milking cows ,'
Sentence@A	gubo?o losukar gaasatem maraakko yaakko yakko?o ajantf
Word@A	gubo?o losukar gaasatem maraakko yaakko yakko?o ajantf
Gloss@A	learn.3SM.CVB before.COP.CNJ pass.3SM.PRF.3P away say.3PL.IPV mourning person.NOM
Ft@A	'Arajancho said that aman has passed away early as everythig had a trend of taking'
Sentence@A	mantf lehukkaare
Word@A	mantf lehukkaare
Gloss@A	man.NOM die.3SM.PRV.3PCVB
Ft@A	'When a man died
Sentence@A	gofakam larii gassakkoi mentii gufam baadulii gubbo losukkaare
Word@A	gofakam larii gassakkoi mentii gufam baadulii gubbo losukkaare
Gloss@A	milk.GER cow.PL.ACC.CNJ marry.PP.GEN woman.PL.ACC farm field..CNJ.ACC.coruption.DAT learn.3PL.PRV
Ft@A	'Because milking cows, farm land and wives are corupted,'
Sentence@A	mantf godabo jiiifa gasahem marakko yaakko
Word@A	mantf godabo jiiifa gasahem marakko yaakko
Gloss@A	man.NOM stomach.DAT be.3SM.PRF.jealous early.CNJ go .3SM.PRF3P say.3PL
Ft@A	'It is said that a man has gone away eary being jealous of.

Sentence@A	ʔok doollisa kurukko	
Word@A	ʔok doollisa kurukko	
Gloss@A	that.NMLZ.NOM modernism tell.3SMSC	
Ft@A	Hetold that where the days are.	
Sentence@A	baadullim abullakko beyy maadabar beʔla hurbaata uwoyyo	
Word@A	baadullim abullakko beyy maadabar beʔla hurbaata uwoyyo	
Gloss@A	afarm field.ACC plough.3SM.PRIV.3P fertilizer.NOM NEG.CVB crop.DAT produce.IPV.3SM.NEG	
Ft@A	'How ever the farm land is ploughed and if the fertilizer is not added it does not produce a better product.'	
Sentence@A	meentim kaba worka uwitbeʔla	
Word@A	meentim kaba worka uwitbeʔla	
Gloss@A	wife.PLACC now ornament.DAT give.2S.IPV.NEG.CVB	
Ft@A	'If you do not give ornament ,'	
Sentence@A	work' tʃamma ise yook'at'a afakko	
Word@A	work' tʃamma ise yook'at'a afakko	
Gloss@A	gold.shoes.DAT buy.3SIPV level arrive.PRF.3S	
Ft@A	'The girls are trying to ask to buy the golden shoes.'	
Sentence@A	larim furufka itubela teʔm danaam hite itibeʔla ado uwwoo?	
Word@A	larim furufka itubela teʔm danaam hite itibeʔla ado uwwoo?	
Gloss@A	cow.PL.ACC.EP.CNJ grass.DAT eat.3S.PRIV.NEG.CVB or better grasseat.3S.PRIV.NEG.CVB milk.DAT give.IPV3S	
Ft@A	'Do the cows give milk unless they are given a better grass ?'	
Sentence@A	ʔe bikkina kiiffa yakkam doll kaba ka doollenne kiiffa beʔe	
Word@A	ʔe bikkina kiiffa yakkam doll kaba ka doollenne kiiffa beʔe	
Gloss@A	thereforekiffa mean.PRF.3PL year.DAT now this year.ABL kiffa.ACC NEG	
Ft@A	'These days there no kiffa to be called.'	
Sentence@A	aman hoorukko	haymanotim temhrtim
Word@A	aman hoorukko	haymanotim temhrtim
Gloss@A	time. detrmine.3SM.determined C3P	religion.NOM.CBJ,education.CNJ
Ft@A	'The time has determined'	'Religionand education has also

Sentence@A	oosim kabat' landa ?ebehe yakko?arə kiffi ?ebokkok ayyette yaa marooyyo
Word@A	oosim kabat' landa ?ebehe yakko?arə kiffi ?ebokkok ayyette
Gloss@A	boy.PL.NOM.E P now.TAM girl.PL.ACC. marry.3PL.IPV.ABL ceremony.DAT marry.3SM.IPV.3P.NMLZ.NOM who.NOM say.PRF.PL go.IPV.3PLNEG
Ft@A	'These days,however they are asked to marry wives they do not pay attention and they do not go to attend the largest ceremony.'
Word@A	yaa marooyyo
Sentence@A	?ebak'amookko iitama atooraramaa
Word@A	?ebak'amookko iitama atooraramaa
Gloss@A	marry.REC.3PL.IPV.3P love.3PLPRF.CVB discuss.3PL.PRF.CVB
Ft@A	'The y themselves love eachother and discusst to get married.'
Sentence@A	dabdaabe?uwwinne ebarinne atoorarookko bagaan
Word@A	dabdaabe?uwwinne ebarinne atoorarookko bagaan
Gloss@A	letter.ACC.ABL sometthing.ACC.ABL discuss.3PL.IPV.3P however.CNJ
Ft@A	'However, they discuss through letters and so on
Sentence@A	kiina kiyan kaba landa ?eba?om yakka budulumyakkamoyyo
Word@A	kiina kiyan kaba landa ?eba?om yakka budulumyakkamoyyo
Gloss@A	2SM.DAT 2SM.GEN-father.NOM girl.PL.ACC marry.1SM.IPV.1P say.3S .M.CVB concern.3SM.CVB.NEG
Ft@A	'Now your father does not got worried for you saying,'Ishould get married him'
Sentence@A	be?ukkuyy waaraakko
Word@A	be?ukkuyy waaraakko
Gloss@A	endanger.3SM.PRV.PRG beccome.3SM.PRF.3P
Ft@A	'It has getting highly endangered.'
Sentence@A	be?akko be?akko yimma tanakkamo
Word@A	be?akko be?akko yimma tanakkamo
Gloss@A	endanger.3S.M.PPRF say.CVB can.HON
Ft@A	'We can say it is highly endangered.'

Sentence@A	ʔokk kaba nini adhora yoo moollo hundannem
Word@A	ʔokk kaba nini adhora yoo moollo hundannem
Gloss@A	that.NOM now 1.PL.ABL next live.3PLM generation all.LOC CNJ
Ft@A	'In the next generation us.'
Sentence@A	ʔad ikukkuyye warukkok
Word@A	ʔad ikukkuyye warukkok
Gloss@A	less get.3SPRV.PRG become.3SMSC.PRF. 3P.NMLZ.NOM
Ft@A	'Getting less and less.'
Sentence@A	ni amane gootto ejane heeʔukko
Word@A	ni amane gootto ejane heeʔukko
Gloss@A	2PL.GEN time little better be.3SM.PRV. 3P
Ft@A	'It was a little bit better in our ages.'
Sentence@A	kaba ʔehanni ʔadikukkuyy waaraakko.
Word@A	kaba ʔehanni ʔadikukkuyy waaraakko.
Gloss@A	now that..ABL next less become.3S.M.PRF.3P
Ft@A	'From there it isgetting less and less.'
Sentence@A	uteelluwanne gullakkamo
Word@A	uteelluwanne gullakkamo
Gloss@A	hotel.PL.LOC finish.Ø.HON.IPV
Ft@A	'It is finished in the hotels.'
Sentence@A	losan mine gullamakkamo bat' beyyonem ehanone gullamakamane
Word@A	losan mine gullamakkamo bat' beyyonem ehanone
Gloss@A	school.ACC finish.HoN.PAS work.GEN place.LOC.CNJ that.ABL finish. HON.PAS.REC
Ft@A	'IT can be finished at schools, work places and so on.'
Sentence@A	gullamakamane gaasik
Word@A	gullamakamane gaasik
Gloss@A	early.TAM
Ft@A	Early time
Sentence@A	teehisaantjim t'eehookokim hegeegm

Word@A	teehisaantjim t'eehookokim hegeegm
Gloss@A	mediator.NOM.EP.CNJ betrothing.EP.CNJ village.EP.CNJ
Ft@A	Mediator, betrothing and the village.'
Sentence@A	lobakat luwinnette moo?okkok
Word@A	lobakat luwinnette moo?okkok
Gloss@A	evry.ACC thing.ABL.COP see.IPV.PL.NMLZ.NOM
Ft@A	'They can see in evry aspects.'
Sentence@A	gaassik anno?m ebaro kilanditfo ina uwe yookko
Word@A	gaassik anno?m ebaro kilanditfo ina uwe yookko
Gloss@A	early time father.PL.NOM.CNJ Mr. X 2S.GEN daughter.ACC 1.S.DAT give. 2S.IMP say.IPV.3SM ACC
Ft@A	Early time the fathers themselves say 'Mr. X to give him his daughter.'
Sentence@A	mat mat amane iina uwehe yookko
Word@A	mat mat amane iina uwehe yookko
Gloss@A	sometimes 1S.DAT give.HON.say. 3SMSC.IPV.3P
Ft@A	'Sometimes says give me.'
Sentence@A	landitfo moo?llonnim ladiisakam doollim heeukko
Word@A	landitfo moo?llonnim ladiisakam doollim heeukko
Gloss@A	girl.ACC see.SF.IPV marry.HON time.TAM.EP. CNJ be.PRIV.3SM
Ft@A	'Long ago the family used to marry a girlwithout seeing her mate.'
Sentence@A	beeto moo?llonnim ladiisakamane
Word@A	beeto moo?llonnim ladiisakamane
Gloss@A	boy.NOM see.IPV.NEG.CNJ marry.HON.IPV.ABI
Ft@A	'A girl used to be married without seeing her prospective husband
Sentence@A	o amam o amam itamamula
Word@A	o amam o amam itamamula
Gloss@A	that mother.NOM.CNJ that mother.NOM.CNJ agree.PRIV
Ft@A	'If a girl's and boy's mother agrdee each other,'
Sentence@A	landitfo mo?aktooném iitamtalasonne
Word@A	landitfo mo?aktooném iitamtalasonne

Gloss@A	girl.NOM see.IPV.NEG.3SFM agree.IPV.3SFM after.TAM
Ft@A	'After a girl is agree without seeing her prospective husband.'
Sentence@A	ka beeto ebar landitfo kaba t'eenkamo
Word@A	ka beeto ebar landitfo kaba t'eenkamo
Gloss@A	2S.M son Mr. X.GEN daughter now.TAM betroth.PPRF.1PL
Ft@A	'You our son we have betrothed Mr. X's daughter.'
Sentence@A	ekide kide mattobe?sa meera matta ebaro mo?e
Word@A	ekide kide mattobe?sa meera matta ebaro mo?e
Gloss@A	here and there go.2S.IMP.NEG market go.CVB.2S somewhere see.IMP.2S
Ft@A	'We have betrothed a daughter of of Mr. X. Therefore never go here and there but go and see at the market or somewhere else.'
Sentence@A	t'eehak'antjis beet ?itakati
Word@A	t'eehak'antjis beet ?itakati
Gloss@A	betrothal.NOM boy.NOM love.3SMSC.PRF. COP
Ft@A	'Betrothal is, 'As a boy loves ,'
Sentence@A	mare yakamo
Word@A	mare yakamo
Gloss@A	go.2S.IMP say.HON.IPV
Ft@A	he is told to go
Sentence@A	lut'ekam kaba ann annii amaa atooratola
Word@A	lut'ekam kaba ann annii amaa atooratola
Gloss@A	before.CNJ now father.NOM mother.NOM discuss.3PL.CVB
Ft@A	'If mother and father discuss before,'
Sentence@A	ebar landitfo mo?nenate yuls
Word@A	ebar landitfo mo?nenate yuls
Gloss@A	Mr. X.GEN daughter.ACC see.JSS.COP say.CVB.3S MSC
Ft@A	"say let's see Mr. X's daughter,"
Sentence@A	moo?noni ?eya yakka aramaka
Word@A	moo?noni ?eya yakka aramaka

Gloss@A	see.1PL.IPV.INT	yes say.ABL discuss.HON.PRPRF
Ft@A	Discussing they can see or not then	
Sentence@A	marooko annim	ann marookko
Word@A	marooko annim	ann marookko
Gloss@A	go.3SM.IPV.3P father.NOM.CNJ	father.NOM go.3SM. IPV
Ft@A	'His father goes .'	'the fther goes...'
Sentence@A	ʔe amani kiʔsaakatam tʃiiʔtʃo mooʔakamok	
Word@A	ʔe amani kiʔsaakatam tʃiiʔtʃo mooʔakamok	
Gloss@A	that.ACC time	begining.HON.COP.CNJ omen see.IPV.HON.
Ft@A	Starting from that day the see the omen	
Sentence@A	maruk ballii kiʔsakatem tʃiiʔittʃo mooʔakamo	
Word@A	maruk ballii kiʔsakatem tʃiiʔittʃo mooʔakamo	
Gloss@A	go.3SMdate beginning.CNJ .COP	omensee.IPV.HON
Ft@A	'begining that day they see the omen.'	
Sentence@A	tʃiiʔittʃo yimm o anni	maroo amane
Word@A	tʃiiʔittʃo yimm o anni	maroo amane
Gloss@A	omen.ACC mean.CVB that father.NOM	go.3SM.IPV time
Ft@A	'Omen means the father,'	'when he goes there
Sentence@A	landitʃomdu woʔo amada aguyyi afakkola	
Word@A	landitʃomdu woʔo amada aguyyi afakkola	
Gloss@A	girl.NOM.CNJ.FOC water.ACC carry.CVB enter.3SF.PRG	
Ft@A	arrive.HON.IPV.SUB 'If they arrive at the village, when a girl is fetching water and entering the house'	
Sentence@A	oreeta hoguuyya affakkola	
Word@A	oreeta hoguuyya affakkola	
Gloss@A	dung.ACC take.PRPRG.SF arrive. HON.SUB	
Ft@A	'If they arrive at the village while she is taking out dung.'	
Sentence@A	amam hurbaata satuʔuyya koroʃoʔb satuʔuya afako las	
Word@A	amam hurbaata satuʔuyya koroʃoʔb satuʔuya afako las	

Gloss@A	mother.Acc.CONJ food.ACC cook.PRPRG.3S.FM bread.ACC arrive.HON.CVB .SUB
Ft@A	And if they arrive the mother cooking food or bread,'
Sentence@A	buna kasu?uyya afako las
Word@A	buna kasu?uyya afako las
Gloss@A	coffee.ACC make.SFM.PRG arrive.HON.CVB. SUB
Ft@A	'If they arrive when she is making coffee,'
Sentence@A	tuma wotfaku?uya tuma'atooraraku?uya afako las
Word@A	tuma wotfaku?uya tuma atooraraku?uya afako las
Gloss@A	peace.ACC speak.3PL.PRPRG peace.ACC discuss.3PL.PRPRG arrive.HON.CVB.SUB
Ft@A	'If they arrive speking in peace and discusing in peace,'
Sentence@A	lar minii firukuyy afako las lar mine aagukuyy afako las
Word@A	lar minii firukuyy afako las lar mine aagukuyy afako las
Gloss@A	cattle.NOM house go.PRPRG arrive.HON.CVB.SUB cattle.NOM home. enter.PRPRG arrive.HON.CVB.SUB
Ft@A	'If theyarrive cattle are going outof home and/or entering home,
Sentence@A	tjii?itf uwwaakko yakkamo
Word@A	tjii?itf uwwaakko yakkamo
Gloss@A	omen.NOM give.3SMSC.PRF say.HON.IPV
Ft@A	It s said that the omen is very good.
Sentence@A	tj'ii?tfo mo?akamo makka muunona k'edamuunona yakamo
Word@A	tj'i?tfo mo?akamo makka muunona k'edamuunona yakamo
Gloss@A	omen.ACC see.HON.IPV right side cry.3SM.J saySS left side cry .JSS
Ft@A	'The omen is checked saying either it be on the right side or on the left side
Sentence@A	diih haratfo iyyito?okkote muttota?nne
Word@A	diih haratfo iyyito?okkote muttota?nne
Gloss@A	empty.ADJ pot.ACC carry.FM3S.IPV.COP cross.IPV.FM.SUB
Ft@A	'If afemale crosses the road carrying empty pot,

Sentence@A	itt'one t'abbitaa waattota?ne
Word@A	itt'one t'abbitaa waattota?ne
Gloss@A	3SMSC.ACC stright.ADJ come.3SF.JSS.ABL
Ft@A	'If she comes stright infrontof him,'
Sentence@A	diih haratfo iyyitokkote
Word@A	diih haratfo iyyitokkote
Gloss@A	empty.ADJ pot.ACC carry.3SF.3P.COP
Ft@A	'If a woman carrying empty pot ,'
Sentence@A	?emoollonnem hegeego man googi marukkuuyyim
Word@A	?emoollonnem hegeego man googi marukkuuyyim
Gloss@A	that family. NOM.ABL.CNJ villge people. journey go.PRPRG.CNJ
Ft@A	'Inthat of girl's family and on the way of journey,'
Sentence@A	?ehido luwwanne ett'ula t?ii?itf hooraakko yakkamo
Word@A	?ehido luwwanne ett'ula t?ii?itf hooraakko yakkamo
Gloss@A	that thing.ABL face.3SM.ABL.SUB omen take.3SM.PRPRF away say.HON.IPV
Ft@A	'And the like face him it is said that the omen is not okay.'
Sentence@A	danaam farafo sa?llaa bak'utfo sa?la ?ehd murookoham ebarom
Word@A	siidakkola t?ii?itf uwwaakko yakkkamo
Gloss@A	danaam farafo sa?llaa bak'utfo sa?la ?ehd murookoham ebarom
Ft@A	good.ADJ horse.ACC sit.PRPRG.CVB like.ADJ cross.3SM.IPV.CNJ and so on find.HON.SUB omen.NOM give.PRF.3SM say.HON.IPV
Ft@A	'If a man riding goog horse, mule and/or the like crosses and /or face similar things it said to be the omen is very good.'
Word@A	siidakkola t?ii?itf uwwaakko yakkkamo
Sentence@A	?ekke?e laro gofakkuyy
Word@A	?ekke?e laro gofakkuyy
Gloss@A	therecow.PL.ACC milk.PR.PRG.HON
Ft@A	'there they are milking cows'
Sentence@A	hurbaata itaku?uyy ihh addo gimmifakkayy

Word@A	hurbaata itaku?uyy ihh addo gimmifakkayy	
Gloss@A	food.ACC eating milk.ACC prepare.PRG.	
Ft@A	'eating food or preparing milk.'	
Sentence@A	oreeta hogakuyy affakko la	
Word@A	oreeta hogakuyy affakko la	
Gloss@A	dung.ACC collect..HON.PRG arrive. HON.IPV.SUB	
Ft@A	'If they arrive when the girl's family collecting and getting out of the house the dung,'	
Sentence@A	tjii?tj uwakko yima	
Word@A	tjii?tj uwakko yima	
Gloss@A	omen.NOM give.3SM. PRF say.CVB.	
Ft@A	'the omen is good.'	
Sentence@A	mine fi?akuyy afakkola tjii?itj uwukkoyyo yakkamo	
Word@A	mine fi?akuyy afakkola tjii?itj uwukkoyyo yakkamo	
Gloss@A	house.ACC sweep.PRG.HON arrive.HON .IPV.SUB omen.DAT allow.3SMSC.PRPRF. NEG say.HON.IPV	
Ft@A	'If they arrive sweeping house it is said as the omen does not allow.'	
Sentence@A	mine fii?akuyy afakkola	
Word@A	mine fii?akuyy afakkola	
Gloss@A	house.ACC sweep.HON.PRG arrive.HON.IPV.SUB	
Ft@A	'If they arrivesweeping the house,'	
Sentence@A	uwakkamoyyo yakko?o	
Word@A	uwakkamoyyo yakko?o	
Gloss@A	allow.HON.IPV.NEG say.HON.IPV	
Ft@A	'It is said that they do not allow'	
Sentence@A	marooyyo yako?o	?eballitjom urarookko
Word@A	marooyyo yako?o	?eballitjom urarookko
Gloss@A	go.3SM.IPV.NEG say.HON.IPV	that day.CNJ stop.3SM.IPV.3P
Ft@A	'It is said that he does not go again.'	'He stops on that day.'
Sentence@A	?e hundam t'a?miccha wonjaa lasonne	

Word@A	ʔe hundam t'aʔmiccha wonfaa lasonne	
Gloss@A	that.DEM all.IDN criteria.ACC full fill.3SM.CVB after.CNJ	
Ft@A	'After he fulfills all of that criteria,'	
Sentence@A	beeto mare lam ooso edaate yakamo	
Word@A	beeto mare lam ooso edaate yakamo	
Gloss@A	boyNOM go.2S two.NUM boys add.IPM.2S say..HON	
Ft@A	'It is told to the boy to go along with two boys	
Sentence@A	beet lam ooso eda mookko	
Word@A	beet lam ooso eda mookko	
Gloss@A	boy.NOM two.NUM boy.NOM.PL add.CVB.3SMSC go.3SMSC.IPV	
Ft@A	'A boy goes with two of his friends.'	
Sentence@A	maroomoyyo yooyotte	mare yakamo
Word@A	maroomoyyo yooyotte	mare yakamo
Gloss@A	go.1S.IPV.NEG say.3SM.IPV.NEG, COP	go.2SIMP say.HON.IPV
Ft@A	'He does not refuse to not go .	'He is told to go'
Sentence@A	mooʔakke' matatt yakamo	
Word@A	mooʔakke' matatt yakamo	
Gloss@A	see.Ø.IPV.REC go and see.	
Ft@A	'He is told to go and to see there	
Sentence@A	kaba landitʔo ʔo amam ʔitamakoʔoteyyahe	
Word@A	kaba landitʔo ʔo amam ʔitamakoʔoteyyahe	
Gloss@A	now.TAM girl.NOM.CNJ that mother.NOM.CNJ agree.HONIPV.COP.TAG	
Ft@A	'Now that mother and her daughter agree, don't they?'	
Sentence@A	landitʔo miʔnwor biira fireme yakkamo	
Word@A	landitʔo miʔnwor biira fireme yakkamo	
Gloss@A	girl.S.ACC house.from out.go.2S.IMP.CNJ.2S say.HON.IPV	
Ft@A	'The can say to their daughter at home 'Go out.'	
Sentence@A	anni amaa beʔbeyyonne	
Word@A	anni amaa beʔbeyyonne	

Ft@A	'Helooks at her very carefully agin and agin.'
Sentence@A	sabaamo yooyyo
Word@A	sabaamo yooyyo
Gloss@A	refuse.1S.PRF.1P say.IPV.NEG
Ft@A	'He does not say I hate.'
Sentence@A	ʔehannii lasone uhh mattittuyya maha mooʔilito yooko anni amma
Word@A	ʔehannii lasone uhh mattittuyya maha mooʔilito yooko anni
Gloss@A	that.ABL after.TAM uhh go.2S.PRVPRG what.ACC see.PRV.2S say.IPV1PL father.NOM.CNJ mother.NOM
Ft@A	'His father and mother ask him what he has seen going to the girl's house.'
Sentence@A	ehid ihamaa lasonne
Word@A	amma ehid ihamaa lasonne
Gloss@A	that.ACC be.CVB3PL after.TAM
Ft@A	"after they reached this step,
Sentence@A	ʔeyya woʔo uwwe yoo amsne
Word@A	ʔeyya woʔo uwwe yoo amsne
Gloss@A	yes water.ACC give.IMP when.TAM
Ft@A	'Yes, when he asks for water '
Sentence@A	mannyoo lambeʔenne afuurookko
Word@A	mannyoo lambeʔenne afuurookko
Gloss@A	man.PL.live. middle..LOC sit.3SM.IPV.3P
Ft@A	'He sits in the middle of two people.'
Sentence@A	lambeʔenne afuurooko
Word@A	lambeʔenne afuurooko
Gloss@A	between.LOC sit.3SM.IPV.3P.
Ft@A	'He sits in the middle.'
Sentence@A	lam ikoʔoharem itt miʔn koloomane afuurooko
Word@A	lam ikoʔoharem itt miʔn koloomane afuurooko
Gloss@A	two.NUM be.IPV.3PL.CONJ 3SM.NOM home.DAT side.POS

	sit.IPV.3SM
Ft@A	'If they are two he sits at side of home.'
Sentence@A	eyya miʔn kollo afuurookko
Word@A	eyya miʔn kollo afuurookko
Gloss@A	yes home side.LOC sit.3SM.IPM.3P
Ft@A	'Yes he sits in the side of 'home.'
Sentence@A	biill kolloomanne affuurookko
Word@A	biill kolloomanne affuurookko
Gloss@A	out side.LOC sit.3SM.IPV
Ft@A	'His friend sits at the side of out side.'
Sentence@A	ihukaarem mareʔom mahaa woʔo ʔebe yookko
Word@A	ihukaarem mareʔom mahaa woʔo ʔebe yookko
Gloss@A	but.CNJ identification.DAT what.DAT water.ACC bring.2s.IMP.2P say.3SMSC.IPV
Ft@A	'She can identify him when he says 'given a glass of water.'
Sentence@A	itt'i woʔo uwwe yookko ʔehd issaa woʔo uwwe yookko
Word@A	itt'i woʔo uwwe yookko ʔehd issaa woʔo uwwe yookko
Gloss@A	3S.NOM water.ACC give.2S.IMP.2P say.3SM that make.3SM.PRFwater.ACC give.2S.IMPP say1SM.IPV
Ft@A	'He says give me water; and again he says give me water.'
Sentence@A	ʔe woʔo uwwe yoo ammane gaawwam agakkamaneyyahe ʔedoolle
Word@A	ʔe woʔo uwwe yoo ammane gaawwam agakkamaneyyahe
Gloss@A	that water.ACC give.2S.IMP.2P say.3SM.IPV time.TAM cigarette.CNJ.ACC smoke.HON.IPV.TAG that days
Ft@A	'When he sas give me water, ..that days people used to smoke cigarette,didn't they?'
Sentence@A	gaawwanne giira isse yookko
Word@A	ʔedoolle gaawwanne giira isse yookko
Gloss@A	marijana.LOC fire add.2S.IMP say. 3SMSC.IPV.3P
Ft@A	'he asks her put the fire on the marijana.'

Sentence@A	gaawwa giira isse yookko
Word@A	gaawwa giira isse yookko
Gloss@A	marijana fife add.2S.IMP say.SMISC IPV
Ft@A	He says add the fire on the marijana.'
Sentence@A	gawwa giira issita ?ehd issita uwwitamo
Word@A	gawwa giira issita ?ehd issita uwwitamo
Gloss@A	marijana.ACC fire.ACC add.3SF.CVB then be.3SF give.1SFM.IPV
Ft@A	'After she adds the fire of marijana, then she gives him.'
Sentence@A	gaawwina giira ?ebe yookko
Word@A	gaawwina giira ?ebe yookko
Gloss@A	marijana.DAT fire.ACC bring. 2S.IMP say.3SM.IPV
Ft@A	'He says bring fire for marijana.
Sentence@A	giira ?eba isitta t?awwa mat hawwiso hagar yookko
Word@A	giira ?eba isitta t?awwa mat hawwiso hagar yookko
Gloss@A	fire.DATbring3SF.CVB repeatedly ask.3SM.CVB method preent.3SM.IPV
Ft@A	'He asks again and again to look at her thoroughly. And there is a habit of asking her again and again.
Sentence@A	ta kuk tambaai be?eteyyonne yookko
Word@A	ta kuk tambaai be?eteyyonne yookko
Gloss@A	2SFM this.NMLZ tobacco.DAT NEG.COP.TAG say. 3SM.IPV.3P
Ft@A	'He asks her that there is no tobacco, is it?'
Sentence@A	waa?a ku maduyye yita k'app'ta odim ?ebbamo
Word@A	waa?a ku maduyye yita k'app'ta odim ?ebbamo
Gloss@A	goodness.GEN this.NOM what.ACC.FOC.Q say.3SFM quietly.ADV again bring,.3SFM.IPV
Ft@A	'She says, 'O my goodness, what is he saying?' Then she quietly brings.'
Sentence@A	?ehd issa kabadem wo?o uwwa yookko
Word@A	?ehd issa kabadem wo?o uwwa yookko
Gloss@A	that.DAT do.3SMISC.CVB again.CNJ water.AC;C give.2S. IMP say.3SM.IPV.3P

Ft@A	'After that he again asks her to give him water.'
Sentence@A	wo? t'eebeesaakko taa wo?o uwwe yookko ?ehanna esem iittita luwwa ikkola
Word@A	wo? t'eebeesaakko taa wo?o uwwe yookko ?ehanna esem
Gloss@A	water.ACC thirt.3SMSC.PRF.3P2SF water.ACC give.2S.IMP say.3SM.IPV.3P then.ABL3S.CNJ love.3SF.CVB something.DAT be.3SFM.IPV.SUB
Ft@A	'He says I am thirsty; you please give me water to drink. Then if she loves him.'
Word@A	iittita luwwa ikkola
Sentence@A	maha daram kaa?nna t'eebe?llaatenne yiteena t'antamo
Word@A	maha daram kaa?nna t'eebe?llaatenne yiteena t'antamo
Gloss@A	what.ACC morning.CNJ this much thirst.2S.PRF.COP.Q say.3SF.JSS can.IPV.3SF
Ft@A	'What makes you thirsty this much in this morning?' She can ask him.'
Sentence@A	faangayyiteena hassola
Word@A	faangayyiteena hassola
Gloss@A	fun.DAT.make.3SF.CVB. want.3SF.CVB.SUB
Ft@A	'IF she wants to to make fun.'
Sentence@A	?ehde yitola uwwimmam od
Word@A	?ehde yitola uwwimmam od
Gloss@A	that.DAT say.3SF.IPV.SUB give.CVB.CNJ then
Ft@A	'After she says like that she is given.'
Sentence@A	beeddimmam ?ehdo luwwa t'ii?ttf uwwaakko yimm uwwimame ?ehane
Word@A	beeddimmam ?ehdo luwwa t'ii?ttf uwwaakko yimm uwwimame
Gloss@A	finish.3SM.CVB.CNJ that.kind thing.DAT omen.NOM give.3SM.PRF.3P say.CVB gve.CVB.CNJ that.ABL
Ft@A	'Finished. That omen has given meaning it has given.'
Word@A	?ehane

Sentence@A	odo?ok odim ?e itt'uwwina itt'uwwim t'eehantamo
Word@A	odo?ok odim ?e itt'uwwina itt'uwwim t'eehantamo
Gloss@A	other.NMLZ.NOM also mmm 3PL.NOM.EP.REF 3PL.NOM.EP.CNJ betroth.3PL.PRF.3P
Ft@A	'Another type of betrothal is also they betrothed eachother.'
Sentence@A	landam t'eehantamisim meeranne mikki?ll beyyone teehamtamo
Word@A	landam t'eehantamisim meeranne mikki?ll beyyone teehamtamo
Gloss@A	girl.3PL.CNJ betroth.3PL.IPV.REC.CNJ market.LOC grass.ACC place.ACC.LOC betroth.3PL.IPV.3P
Ft@A	'Girls and (boys) can be betrothed each other use occasions and places such as collecting a special grass mareket, etc.'
Sentence@A	?ok maruwwa mo?nnaamo yaa itt' odim mistirinne te adanne annina kuttona
Word@A	?ok maruwwa mo?nnaamo yaa itt' odim mistirinne te adanne
Gloss@A	that.NMLZ.NOM what.NOM see.1PL.PRF.1P say.3SM.CVB 3SM also iin secret aunt.ACC ABL father.EP.ABLtell.3SF.CVB
Ft@A	'That is what ' He tells to his auntin secret to tell to his father saying we have seen a girl.'
Word@A	annina kuttona
Sentence@A	te adanne te amaayyanne k'app'a kurookko
Word@A	te adanne te amaayyanne k'app'a kurookko
Gloss@A	or aunt.ACC.ABL or mother.GEN sister.ABL quietly tell.3SM.IPV.3P
Ft@A	'He tells in secret either of his aunts insecret.'
Sentence@A	?e beet t'eeho ammane
Word@A	?e beet t'eeho ammane
Gloss@A	that boy.NOM betroth.JSS time.ABL
Ft@A	'When the boy betrothes or chooses his mate'
Sentence@A	iittula ebar landitfo mo?aammo mattakka tjiitfo moo?lehe yaa
Word@A	iittula ebar landitfo mo?aammo mattakka tjiitfo moo?lehe yaa
Gloss@A	love.3SM.SUB somebody.GEN daghter.DAT see.1S.PRF.!P go.2PL.IMP.2P omen.ACC see.2PL.IMP say.3SM.CVB
Ft@A	'If he loves her he can say 'Ihave seen somebody's Daughter so go and

see the omen.'

Sentence@A ammaalaadza assee?okko
Word@A ammaalaadza assee?okko
Gloss@A mediator.NOM send.3SMSC.IPV
Ft@A 'He sends mediator.'

Sentence@A mikki?l minenne mikki?l mine yimm migra feerakkuyyi landitf ballatfanne
?ehdihakkuyy ihakkamokim yookko
Word@A mikki?l minenne mikki?l mine yimm migra feerakkuyyi landitf
Gloss@A mikira.GEN house.LOC mean.3SM.CVB grass.ACC
collect.HON.PRPROG girl.GEN circucision.ABL this manner
be.HON.IPV exist.IPV
Ft@A 'There also exists a a kind of mate sellection where cllotcing a special
grass to make materials and in the girl's circucision.'

Word@A ballatfanne ?ehdihakkuyy ihakkamokim yookko

Sentence@A anno? soorom ihaa mareena t'anookko itt' gin wo?o uwwe yookko
Word@A anno? soorom ihaa mareena t'anookko itt' gin wo?o uwwe
Gloss@A individual.ADV four.CNJ be.3SM.CVB go.JSS.3PL can.IPV.S3M but
3SMSsay.3SM.IPV.3P give me water
Ft@A 'It depends individually; Even they can go four, but he says give me
water.'

Word@A yookko

Sentence@A mare?i giira ?ebe yookko gaawwa ?eebe yookko tambaa?a isse yookko
Word@A mare?i giira ?ebe yookko gaawwa ?eebe yookko tambaa?a
Gloss@A clue.DAT fire.ACC bring.2S.IMP say.3SM.IPV gaawwa.ACC
bring.2S.IMP say.3SM.IPV tobacco. ACC bring.2S.IMP say.3SM.IPV
Ft@A 'A clue for her to identify him from his friends , he asks to bring him fire,
gawwa, and tobacco.'

Sentence@A ?e luwwa issookko
Word@A isse yookko ?e luwwa issookko
Gloss@A that.DEM thing.ACC.PL do.3SMSC.IPV



Ft@A	'He does that things.'
Sentence@A	attoorassoyyo
Word@A	attoorassoyyo
Gloss@A	speak.3SM.IPV.NEG
Ft@A	'he does not speak
Sentence@A	wotf' kabat'anemeyahe taku tamba? maha wo? teebeesaakko wo? edda eebe yoo ammane ka soodanam hikidoii beyy watate yiteena tantam
Word@A	wotf' kabat'anemeyahe taku tamba? maha wo? teebeesaakko
Gloss@A	speech.NOM before.ABL.CNJ.TAG 2S.F this.DEM tobacco.ACCwhat.ACC water.NOM thirst.3SM.PRF water.ACC bring.2S.IMP say.3SM.IPV time .TAM this.DEM moring .TAM what.type place come.2S.PRF.COP say.3SFM.JSS can.3SFM.2S
Ft@A	'He speaks as I have just mentioned.He asks for tobacco or you I'm thirsty please give me water. While replies from where do you come this morning.
Word@A	wo? edda eebe yoo ammane ka soodanam hikidoii beyy
Sentence@A	fangayyisa okkaba
Word@A	watate yiteena tantam fangayyisa okkaba
Gloss@A	fan.ACC.DAT that for exmaple
Ft@A	'That is for fun'
Sentence@A	?ehna t'abee?n giiir kafar bee?enne t'abee?e gii?ll kafara issitooyyonne yookko
Word@A	?ehna t'abee?n giiir kafar bee?enne t'abee?e gii?ll kafara
Gloss@A	then better fire.NOM unavailable.3S.IPV.Q better fire.NOM add.2S.IMP.NEG.Q say.I3SM.PV.3P
Ft@A	'Is not there better fire? please add a better fire,' He says.
Word@A	issitooyyonne yookko
Sentence@A	?ehanne onno? issamo yitteena t'antamo faangayyisa ?okk ?ehanni bagaan wotf'a ha?yooyyo yakkamo
Word@A	?ehanne onno? issamo yitteena t'antamo faangayyisa ?okk

Gloss@A	therefore.COP:CNJ here 3SM add.1S.PRF.1P say.3SF.JSS can.3SF fun.make.GER that.NMLZ:NOM that.ABL except speech like.3SM.IPV.NEG. say.HON.IPV
Ft@A	'Therefore she can say here it is I have added.That is for fun. He speaks that but he is sad as he does not like any more talk.'
Word@A	?ehanni bagaan wotf'a ha?yooyyo yakkamo
Sentence@A	annii ammaa t'eeikko woffjanne lam balli ihookko
Word@A	annii ammaa t'eeikko woffjanne lam balli ihookko
Gloss@A	father.NOM mother.NOM betroth.3PL.IPV thing.ACC two day enough
Ft@A	'For the betrothe which his father and mother betrothe two days are enough
Sentence@A	nakom nakkakkamoyyo natfom natfakkamoyyomɜɜam fittamo mɜntɪfotte
Word@A	nakom nakkakkamoyyo natfom natfakkamoyyomɜɜam fittamo
Gloss@A	touch.HON.CNJ touch.HON.IPV.HON.NEG joke.HON.CNJ joke.HON.IPV. HON.NEG market.ACC.CNJ go.3FM.IPV.3P woman.ACC.COP
Ft@A	'Nobody either jokes or touches her.And She goes to the market but she is seen as a woman.'
Sentence@A	mul mooltane uwamto?okotane bagan
Word@A	mɜntɪfotte mul mɔltane ɜwamto?okotane bagan
Gloss@A	other trbe PURP give.PRPRF.LOC say.HON.IPV however
Ft@A	'It is said that she is betrothed to other tribe
Sentence@A	?edo natfomɪm ebarm woja fɪssimay
Word@A	?edo natfomɪm ebarm woja fɪssimay
Gloss@A	that.FOC jok.GER.CNJ something.ACC.hatred.DAT creat.CVB.TAG
Ft@A	'Joking with a betrothed girl is creating hatred among or between nations.'
Sentence@A	landɪfɔnne gɪn ɪsakkarakka fɪsakamo mɜntɪfotte ɪkkɔkko yɪmma
Word@A	landɪfɔnne gɪn ɪsakkarakka fɪsakamo mɜntɪfotte ɪkkɔkko yɪmma
Gloss@A	girl.ACC but wear.HON.IPV.HON take.HON.out.HON woman.ACC.COP become.3SFM .IPV.3P

Ft@A	'But to the girl it is worn and taken out recognizing that she becoomes a woman.'
Sentence@A	ʔekooma isaʔta meera fitamoyyo
Word@A	ʔekooma isaʔta meera fitamoyyo
Gloss@A	that.CVB wear.3SF.CVB market go.3SF.3P.NEG
Ft@A	'She does not go to the market wearing that ornament.'
Sentence@A	ihukarem gandʒenne isakka fisakamo
Word@A	ihukarem gandʒenne isakka fisakamo
Gloss@A	but.CNJ promise.neck.LOC wear.HON take.HON
Ft@A	'It is to show the promise that she wears and take out.'
Sentence@A	ʔehanni lasonne dʒolobo ʔagisakkamo
Word@A	ʔehanni lasonne dʒolobo ʔagisakkamo
Gloss@A	that.ABL then.LOC ornament.DA Twear .HON.IPV
Ft@A	'After that she is made to wear ornament called jolbo.'
Sentence@A	meent nafa isaʔokko
Word@A	meent nafa isaʔokko
Gloss@A	woman.PL.NOM bracelet.ACC wear.3PL.IPV. 3P
Ft@A	'Women wear bracelet.'
Sentence@A	landa gumaʔa isakkamo
Word@A	landa gumaʔa isakkamo
Gloss@A	girl.PL.DAT bracelet.ACC wear.3PL.IPV
Ft@A	'Girls wear bracelet known as gumaʔa
Sentence@A	guma ganakokko yima
Word@A	guma ganakokko yima
Gloss@A	bracelet.ACC wear.HON. 3PL.PRFHON say.CVB.PASS
Ft@A	'It is known as promise has tken place between the boy and the girl.'
Sentence@A	hund amanem land moollo sad marubeʔla
Word@A	hund amanem land moollo sad marubeʔla
Gloss@A	always,TAM girl.GEN family.DAT grass take.3SM. PRV.NEG.SUB
Ft@A	'Always' 'If a special grass is not tsken to girls family'

Sentence@A	ka sada amanda mallam kabeyyom
Word@A	ka sada amanda mallam kabeyyom
Gloss@A	this grass.ACC catch.1PLCVB go.1PL.PRF here
Ft@A	'We had caught and gone here.'
Sentence@A	beet moollim digisoohane landitfokim
Word@A	beet moollim digisoohane landitfokim
Gloss@A	boy.GEN.CNJ prepare.IPV.ABL girl..GENfamily,. .CNJ
Ft@A	'Both a boy's and girl's family prepare the feast for the ceremony.'
Sentence@A	lopa landitf mɔlone horeʔem keʔmoko
Word@A	lopa landitf mɔlone horeʔem keʔmoko
Gloss@A	much girl.GEN family.ABL more.CNJ difficult.NMLZ.NOM
Ft@A	'It is much more difficult to girl's family than to boy's family
Sentence@A	ʔe hundɪnam gɔdɛna t'anɔkko keʔmɔkkok anditf mɔllonnette
Word@A	ʔe hundɪnam gɔdɛna t'anɔkko keʔmɔkkok anditf mɔllonnette
Gloss@A	that all.CNJ prepare.HON.IPV.CVB can.HON.IPV.difficult.be.IPV. NMLZ.NOM bride.GEN family.ABL
Ft@A	'It is possible to prepare for all but it is much difficult to the family of bride.'
Sentence@A	kiffinne watto landitfo dadze woʔo inkitena mattola
Word@A	kiffinne watto landitfo dadze woʔo inkitena mattola
Gloss@A	3SFM.NOM river water.ACC fetch.3SF.CVB
Ft@A	'If she goes to the river to fetch water.'
Sentence@A	ʔo keen egeroohane
Word@A	ʔo keen egeroohane
Gloss@A	that 3PL.NOM saty.IPV.ABL
Ft@A	The others wait..'
Sentence@A	kɔʃam mɔntitfo tɔ ʃukan mɔntitfo kifakott
Word@A	kɔʃam mɔntitfo tɔ ʃukan mɔntitfo kifakott
Gloss@A	murder.GEN wife and this woman marry.PRIV.3SFM
Ft@A	'The wife of murder and the woman who married in kiffa.'

Sentence@A	ʔe meento tʃimo issohane	
Word@A	ʔe meento tʃimo issohane	
Gloss@A	that woman.PL.ACC influence.3PL.IPV.ABL	
Ft@A	'influence others.'	
Sentence@A	ise uttola latʃinne moollo eleʔlamo	
Word@A	ise uttola latʃinne moollo eleʔlamo	
Gloss@A	3SFM.leave.3SFM.CVB cry.ABL family.ACC go.3S. FM.PRF3P	
Ft@A	'She goes back to her family crying.'	
Sentence@A	an maroomoyyo kiffakkobeʔlas yita amadeena tantamo '	
Word@A	an maroomoyyo kiffakkobeʔlas yita amadeena tantamo	
Gloss@A	1S.NOM go.1S1P.NEG kiffa.prepare.NEG.SUB say.CVB	
Ft@A	catch.JUS.3SFM can.IPV.3SFM She can enforce her family saying unless you prepare kiffa ceremony I won't go.'	
Sentence@A	okeʔn meent oibdzuw meent	hamamot marokko
Word@A	okeʔn meent oibdzuw meent	hamamot marokko
Gloss@A	those.GEN wife.PL ordinary.PL.NOM wife.PI	bridal party go.I3P.PV
Ft@A	Those wiives those marry without kiiffa.'	'Bridal party goes.'
Sentence@A	ʔo hamamot marukoyy wallumo, wallumo yukkoyy maro,kko	
Word@A	ʔo hamamot marukoyy wallumo, wallumo yukkoyy maro,kko	
Gloss@A	that.DEM bridal party.NOM come.1PL.PRIV.1P say.3SMSC.PPROG	
Ft@A	go.3SMSC.IPV.3P 'The bridal party goes singing we are coming,we are coming.'	
Sentence@A	lombi waalehe yakkamo	
Word@A	lombi waalehe yakkamo	
Gloss@A	middle.GEN	
Ft@A	"" it is ssked	
Sentence@A	lomb walehe yakamo mas walehe yakamo	
Word@A	lomb walehe yakamo mas walehe yakamo	
Gloss@A	honour.ADJ return.2PL.IMP say.PASS bless.2PL say. PASS	
Ft@A	'It is said that return in honour and return in Blessings.'	

Sentence@A	maassom lomman afuura fiit'a ganaa ?ajaal beyyo hantj'aatjaakka waallehe yakkamo
Word@A	maassom lomman afuura fiit'a ganaa ?ajaal beyyo
Gloss@A	blessings.ACC elders.ACC sit.3PL.CVB honey solution.ACC spray.3PL.CVB wet.ADJ place.DAT step.2PL.CVB come.3PL.IMP.3PL say.3PL.IPV.3P
Fi@A	'And the elders come together; then spray the honey solution and bless the blessing ssaying come steping the wet places'
Word@A	hantj'aatjaakka waallehe yakkamo
Sentence@A	lombi waallehe yakkamo lombi amad akka waallehe yakkamo
Word@A	lombi waallehe yakkamo lombi amad akka waallehe yakkamo
Gloss@A	honour come.2PL.IMP say.HON.IPV.HON honour have.3PL.PRIV come.2PL.IMP
Fi@A	'When hamaamootta goes eldersbless , 'come in honour.'
Sentence@A	ehd yakka geegeesakamo e?e balla itimmina agimminate marakamok
Word@A	ehd yakka geegeesakamo e?e balla itimmina agimminate
Gloss@A	this say.HON.IPV accompany.HON.IPV that.DEM day eat.INF.CNJ drink.INF.CNJ.COP go.HON.IPV.HON .NMLZ:NOM
Fi@A	'After they bless in this way, they accompany them. On that day everybody goes to eat and to drink.'
Word@A	marakamok
Sentence@A	lomb wallehe nur walleheya landa kado
Word@A	lomb wallehe nur walleheya landa kado
Gloss@A	honour.GEN come.2PL honour.GEN come say. 3PL girl.PL sing.IPV.3PI
Fi@A	'Girls sing saying come in honour.'
Sentence@A	beetonne sawonne beet maroohan ihuukk laseyyahe
Word@A	beetonne sawonne beet maroohan ihuukk laseyyahe
Gloss@A	groom.NOM.ABL groommaid.NOM.ABL groom go.IPV.SUB
Fi@A	'If a groom goes the family put on their hair
Sentence@A	sawonne itonne buo labakamo

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Title	Annotator	Vernacular	Analysis	Right	Format	Institu tion	Date	Contrib utor	Type	Relation
Wedding	Tadewos D.	Hadiyyisa	English	Access restricted to Linguistic Dep't	MPEG	AAU	14/03/2012	Abegaz Legese	Interview on Wedding of Hadiyya	Original recorded
Wedding	Tadewos D.	Hadiyyisa	English & IPA	Access restricted to Linguistic Dep't	Converted MP4	AAU	14/04/2014	Abegaz Legese	Interview on Wedding of Hadiyya	Converted to MP4 from original
Wedding	Tadewos D.	Hadiyyisa	English & IPA	Access restricted to Linguistic Dep't	eaf	AAU	17/06/2014	Abegaz Legese	Interview on Wedding of Hadiyya	Selected from original annotated