TRADITIONAL MARRIAGE PRACTICES AMONG MASHOLE COMMUNITY IN SNNPR OF ETHIOPIA

M A THESIS

By

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And
Eshetu Ewnetu(MA)

FEBRUARY, 2016
ARBA MINCH, ETHIOPIA
TRADITIONAL MARRIAGE PRACTICES AMONG MASHOLE COMMUNITY IN SNNPR OF ETHIOPIA

A THESIS SUBMITTED TO THE DEPARTMENT OF SOCIAL ANTROPOLOGY, COLLEGE OF SOCIAL SCIENCE AND HUMANITIES, SCHOOL OF GRADUATE STUDIES ARBA MINCH A UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ART IN SOCIAL ANTROPOLOGY

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And
Eshetu Ewetuu(MA)

FEBRUARY 2016
ARBA MINCH, ETHIOPIA
ADVISORS’ APPROVAL SHEET

This is to certify that the thesis entitled “Traditional Marriage Practices among Mashole community in SNNPR of Ethiopia” submitted in partial fulfillment of the requirements for the degree of Master’s with specialization in Social Anthropology, the Graduate program of the school of Graduate studies, and has been carried out by Genzebe Gezahegn Id. No RSS/RMA/046/07, under our supervision. Therefore, we recommend that the student has fulfilled the requirements and hence hereby can submit the thesis to the department for defense.

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Name of Principal advisor                Signature                                    Date

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Name of co-advisor                          Signature                                         Date
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We, the undersigned, members of the Board of Examiners of the final open defense by Genzebe Gezahegn, have read and evaluated his thesis entitled “Traditional Marriage Practices among Mashole community in SNNPR of Ethiopia”, and examined the candidate’s oral presentation. This is, therefore, to certify that the thesis has been accepted in partial fulfillment of the requirements for the degree of Master of Art in Social Anthropology.

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Declaration

I, under, signed declare that a this research thesis is my original work and this research proposal was not presented in another institution. All the sources of material that the researcher used for this study have been duly acknowledged.

Genzebe Gezahegn ________________________                            _______________
Student name                            signature                            date
Acknowledgement

My deepest and heartfelt gratitude goes to my advisor Dr. C.Subba Reddy for his continuous, unreserved and valuable advice from the conception to the completion of the study.

My sincere thank goes to my Co-advisor Eshetu Ewunetu for his critical comments and concerns are the major assets for the accomplishment of this study.

Moreover, I would like to extend my sincere appreciation and gratitude to all my family members and particularly to my father M/r Gezahegn Abebe, mother Tokana/Uyiseno Torito, Muluneshe Banibale and my wife Yiftu Gudisa for all their important support and encouragement makes me to attend this opportunity.

My deepest thanks also goes to my all informants Mashole those give me information for this study and helped me in providing materials related to the topic under the study.

My enduring thanks although to Danile Tsehay and Dr, Tesfaye Habtemariame for gave their time and edited this paper.

Finally I am very glad to thank my colleagues M/r Katanisho Kariso and M/r Dula Regassa, for their cooperation at office by covering all needed me job.
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abawa</td>
<td>Mother Family for her children</td>
</tr>
<tr>
<td>Abayawa</td>
<td>Beast man</td>
</tr>
<tr>
<td>Abota</td>
<td>Bride concealing room</td>
</tr>
<tr>
<td>Akaya</td>
<td>Elder man</td>
</tr>
<tr>
<td>Akota</td>
<td>Elder women</td>
</tr>
<tr>
<td>Alawa</td>
<td>Bride girl friends</td>
</tr>
<tr>
<td>Alwuta</td>
<td>Groom sisters</td>
</tr>
<tr>
<td>Ambaluka</td>
<td>Breast feeding</td>
</tr>
<tr>
<td>Arayita</td>
<td>Local drink prepared for support</td>
</tr>
<tr>
<td>Argubeta</td>
<td>People enter to the Mashole community for the first time</td>
</tr>
<tr>
<td>Ashinita</td>
<td>Father Sister daughter/patrilateral cross cousin/</td>
</tr>
<tr>
<td>Ata Oraea</td>
<td>Betrothed girl/wife of someone/</td>
</tr>
<tr>
<td>Awayita</td>
<td>Announcing request for the bride</td>
</tr>
<tr>
<td>Ayileta</td>
<td>Four rattan split</td>
</tr>
<tr>
<td>Barika</td>
<td>Small group of members organized for work to support each other</td>
</tr>
<tr>
<td>Boliqala</td>
<td>King</td>
</tr>
<tr>
<td>Dagara</td>
<td>Early currency</td>
</tr>
<tr>
<td>Dahala</td>
<td>Wife inheritance</td>
</tr>
<tr>
<td>Dahala Qaana</td>
<td>Ceremony of wife inheritance</td>
</tr>
<tr>
<td>Dama Anata</td>
<td>Bride invite to the prospective groom home for feeding</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>Daweta</td>
<td>Bride wealth</td>
</tr>
<tr>
<td>Dingita</td>
<td>Kissing</td>
</tr>
<tr>
<td>Dingit Anita</td>
<td>Went for kissing</td>
</tr>
<tr>
<td>Ehosate</td>
<td>The bride love the groom</td>
</tr>
<tr>
<td>Emariyana</td>
<td>We discuss</td>
</tr>
<tr>
<td>Encota</td>
<td>Mother, mother brother daughter</td>
</tr>
<tr>
<td>Enitara</td>
<td>Younger brother/sister/who kiss the bride</td>
</tr>
<tr>
<td>Etite</td>
<td>Refuse</td>
</tr>
<tr>
<td>Etanita</td>
<td>Well behaved</td>
</tr>
<tr>
<td>Erotan Titata</td>
<td>Abduction without bride informed consent</td>
</tr>
<tr>
<td>Esi Akyita</td>
<td>seen self</td>
</tr>
<tr>
<td>Gneqero</td>
<td>Big goat</td>
</tr>
<tr>
<td>Hanita</td>
<td>Bride feeding period</td>
</tr>
<tr>
<td>Hanitota</td>
<td>Bride</td>
</tr>
<tr>
<td>Hanitota Kaline</td>
<td>Bride entering to the groom home</td>
</tr>
<tr>
<td>Halita</td>
<td>Stick</td>
</tr>
<tr>
<td>Haraqeta</td>
<td>Alcohol</td>
</tr>
<tr>
<td>Haribana</td>
<td>Open the door</td>
</tr>
<tr>
<td>Harisha</td>
<td>Food of competition by escorts</td>
</tr>
<tr>
<td>Hawuda</td>
<td>Socially marginalized by their work</td>
</tr>
<tr>
<td>Hidatota</td>
<td>Traditional female wear</td>
</tr>
</tbody>
</table>
Horima Alawaea  Brother Ox
Hosumita  Consent
Hulihula  Kin of people after death their body becomes immediately expanded
Janika  Bride food
Kaffa  Clan
Kalata  Vegetable family
Karroi Kida  Inform groom family
Kassawata  Girl decoration
Kassina  Interview the bride price
Katayita  Fire wood collected by the female.
Kodayima  Gift given for the bride
Konifa  Traditional wear of the male
Koreta Abaea  Traditional father blanket
Koteta  Jacket
Koyima  Bad spirit
Kutuma  Traditional food
Lata Sarigeta  Wedding date
Logashipota  Arranged marriage
Ludota  Marriage approving food
Magnera  Forbidden marriage between the same clan
Mana Aka  See home
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Manayina Elishe</strong></td>
<td>Rebuilds our home</td>
</tr>
<tr>
<td><strong>Matakona</strong></td>
<td>Bride hair prepare</td>
</tr>
<tr>
<td><strong>Matama</strong></td>
<td>Vow</td>
</tr>
<tr>
<td><strong>Masa</strong></td>
<td>Bride wealth after widow</td>
</tr>
<tr>
<td><strong>Masiqala</strong></td>
<td>True Crosse</td>
</tr>
<tr>
<td><strong>Meta Kassana</strong></td>
<td>Ask the bride idea</td>
</tr>
<tr>
<td><strong>Qachineta</strong></td>
<td>Materials representing vow</td>
</tr>
<tr>
<td><strong>Qalala</strong></td>
<td>Local drink</td>
</tr>
<tr>
<td><strong>Qasa</strong></td>
<td>Went to the wedding home without invite for drink</td>
</tr>
<tr>
<td><strong>Qenichela</strong></td>
<td>Five stone beach</td>
</tr>
<tr>
<td><strong>Qimaya</strong></td>
<td>Elders</td>
</tr>
<tr>
<td><strong>Qimaya Hitata</strong></td>
<td>sending elders</td>
</tr>
<tr>
<td><strong>Qiteta</strong></td>
<td>Childlessness /not produce male</td>
</tr>
<tr>
<td><strong>Qoyila Ukisa</strong></td>
<td>Invite the bride local drink</td>
</tr>
<tr>
<td><strong>Ruka</strong></td>
<td>Visit</td>
</tr>
<tr>
<td><strong>Shasheta</strong></td>
<td>Hair scarves</td>
</tr>
<tr>
<td><strong>Sara</strong></td>
<td>Runner</td>
</tr>
<tr>
<td><strong>Sarigeta</strong></td>
<td>Wedding</td>
</tr>
<tr>
<td><strong>Shoniba</strong></td>
<td>Food supply</td>
</tr>
<tr>
<td><strong>Shoniqa</strong></td>
<td>Acacia</td>
</tr>
<tr>
<td><strong>Shuraba</strong></td>
<td>T-shirt</td>
</tr>
</tbody>
</table>
Sireta  Couple bed
Tabal    Girl hand ring for decoration
Tapota   Epiphany
Taloba Hula  Enter in to home
Tell Gnerika  Three kids of goats during bride wealth
Tometa   Ester
Tina     Kidnapping marriage
Uleta    Stick the king
Usica    Ceremony of the couple start to make sexual intercourse
Washa    Mourning of the elder death
## List of acronyms

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>EC:</td>
<td>Ethiopian calendar</td>
</tr>
<tr>
<td>ETB:</td>
<td>Ethiopian birr</td>
</tr>
<tr>
<td>GIS:</td>
<td>Geographic information system</td>
</tr>
<tr>
<td>FGD:</td>
<td>Focused group discussion</td>
</tr>
<tr>
<td>M/r:</td>
<td>Mister</td>
</tr>
<tr>
<td>NCTPE:</td>
<td>National committee on traditional practice of Ethiopia</td>
</tr>
<tr>
<td>NGO:</td>
<td>None governmental organization</td>
</tr>
<tr>
<td>KMG:</td>
<td>Kembatti Mentti Gezzima</td>
</tr>
<tr>
<td>SNNPRS:</td>
<td>Southern nation’s nationalities and people regional state</td>
</tr>
<tr>
<td>SNNPRSCN:</td>
<td>Southern nation’s nationalities and people regional state council of Nationalities</td>
</tr>
<tr>
<td>WIPO:</td>
<td>World intellectual property organization</td>
</tr>
</tbody>
</table>
# Contents

*Declaration* ......................................................................................................................................................... i

*Acknowledgement* .................................................................................................................................................. ii

*Glossary* .............................................................................................................................................................. iii

*List of acronyms* ..................................................................................................................................................... viii

*List of Figures* ....................................................................................................................................................... xi

*Abstract* ................................................................................................................................................................. xii

Chapter One ............................................................................................................................................................. 1

  1. Introduction.................................................................................................................................................. 1

    1.1 Background of the Study .................................................................................................................... 1

    1.2 Statement of the Problem ................................................................................................................... 3

    1.3 Objectives ............................................................................................................................................. 3

    1.4 Research Questions ............................................................................................................................ 4

    1.5 Significance of the study ..................................................................................................................... 4

    1.6 Scope of the study ............................................................................................................................... 5

    1.7 Limitations ........................................................................................................................................... 5

Chapter Two ............................................................................................................................................................. 6

  2. Review of Related Literature ......................................................................................................................... 6

    2.1 Conceptual definitions .......................................................................................................................... 6

    2.2 Empirical related literature ................................................................................................................ 7

    2.3 Marriage rules ...................................................................................................................................... 9

    2.4. Monogamous and polygamous marriage rules ............................................................................... 10

    2.5 The practice of the mate selection ..................................................................................................... 11

    2.6 Changes and cause of Marriage ......................................................................................................... 15

Chapter Three .......................................................................................................................................................... 17

  3. Research Methodology ................................................................................................................................. 17

    3.1 Site Selection ....................................................................................................................................... 17

    3.2 Research Design ................................................................................................................................. 18

    3.3 Sampling Technique and Size .......................................................................................................... 19

    3.4 Data Collection methods ................................................................................................................... 19
<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.5</td>
<td>Sources of Data</td>
<td>20</td>
</tr>
<tr>
<td>3.6</td>
<td>Data Analysis</td>
<td>21</td>
</tr>
<tr>
<td>3.7</td>
<td>Research Ethics</td>
<td>21</td>
</tr>
<tr>
<td>Chapter Four</td>
<td></td>
<td>22</td>
</tr>
<tr>
<td>4</td>
<td>Findings and Discussions</td>
<td>22</td>
</tr>
<tr>
<td>4.1</td>
<td>Traditional marriage rule of Mashole</td>
<td>22</td>
</tr>
<tr>
<td>4.2</td>
<td>Traditional Marriage Practices of the Mashole</td>
<td>23</td>
</tr>
<tr>
<td>4.3</td>
<td>Marriage based on the number of spouses</td>
<td>51</td>
</tr>
<tr>
<td>4.4</td>
<td>Socioeconomic Implications of Marriage</td>
<td>52</td>
</tr>
<tr>
<td>4.5</td>
<td>Change and continuity of traditional marriage practice of the Mashole</td>
<td>53</td>
</tr>
<tr>
<td>4.6</td>
<td>Cause of the change</td>
<td>57</td>
</tr>
<tr>
<td>Chapter Five</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>5</td>
<td>Conclusions and Recommendations</td>
<td>60</td>
</tr>
<tr>
<td>5.1</td>
<td>Conclusions</td>
<td>60</td>
</tr>
<tr>
<td>5.2</td>
<td>Recommendations</td>
<td>61</td>
</tr>
<tr>
<td>References</td>
<td></td>
<td>61</td>
</tr>
<tr>
<td>Appendix</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
List of Figures

Figure 1. Map of the Study Area (Arc GIS, 2016) .........................................................................................18
Figure 2. Mashole girl shows her Tabla ........................................................................................................25
Figure 3. Kalata tuber the most praised vegetable food of Mashole .............................................................28
Figure 4. Ludota cutting between bride and groom .......................................................................................34
Figure 5. Escorts are competing onloduta ....................................................................................................35
Figure 6. food of “Harisha” ........................................................................................................................35
Figure 7. The rituals of the younger brother kissing the bride .................................................................37
Figure 8. The bride sits on her bed “sireta” in the room of concealing her “Abota” ............................................38
Figure 9. The groom mother gives “Janka” for the bride ............................................................................39
Figure 10. Ayilta and Qenichela respectively .............................................................................................40
Figure 11. The bride’s family sits in the home, the elder sit outside the home at the bride price moment 46
Figure 12. The sara show and insert the stick of the king “Uleta” .............................................................50
Figure 13. Wedding ceremonies of king Arigulale son in Mashole 2000EC ..............................................51
Abstract

Marriage can be defined as a series of customs formalizing the relationship between adult partners within the family and socially approved union between two or more adult partners that regulates the sexual and economic rights and obligations between them. It has customs, rules, and obligations that establish a socially endorsed relationship between the kin groups of the married partners. The traditional marriage practices are on disappearing as a result of the quick process of economic growth, globalization, modernization and religions. This leads to the loss of identity. As a result many scholars make their own contribution by documenting, displaying and promoting distinctive features of different ethnic group identity. For the matter, this study aimed to understand, provide detailed data of traditional marriage practice of the Mashole through qualitative data gathering and analysis method. Therefore, Mashole has four types of traditional marriage practices such as Logashipota, Tina, Dahal, and Boliqala marriage. However those traditional marriage practices are on disappearing as the result of infrastructure fulfillment, government, nongovernmental organization and religious expansion. Therefore government, community members and other stakeholders are suggested to plan for develop and promote the cultural aspects of Mashole community.

Key words; Logashipota. Tina. Boliqala. Dahala
Chapter One

1. Introduction

1.1 Background of the Study

Marriage is a series of customs and socially approved union between two or more adult partners that regulates the sexual and economic rights and obligations between them (Gary and Susan, 2008). It seen as the fundamental unit of the society without which there could be no family and it is the first institution in the history of man (Bassey et al 2005). Charly and Oriare (2015) states that marriage considered as essential to securing a binding and productive marriage that supports the couple, the extended family, including ancestral lineage and the community.

Marriage has multiple functions that served as a transitional rite for an individual moving from one life stage to another (adolescent to adult, single to married), providing reassurance that one is making the correct choice of partner and has approval of family and friends, and uniting two families and fostering emotional bonds between family members (Medora, 2004).

As social implication marriage creates kinship, it is an institution in which interpersonal relationships, usually intimate and sexual are acknowledged in a variety of ways, depending on the culture subculture in which it is found (Gary and Susan, 2010). In the dimension of the economic role, it has four kinds of transactions takes place either before or after the marriage such as bride wealth, bride service, dowry and reciprocal exchange for the validation of marriage (Gary and Suson, 2010, Karl, 2008, Nugutor et al 2013). Although every society has cultural marriage rule that prohibits people of the same social group “exogamy” and the rules stipulate marriage takes place within a group “Endogamous” (Karl, 2008).

In various parts of the world, there are several types of marriage reflecting the diversity of social institution. However different studies suggest that, traditional marriage practices are on disappearing as a result of the quick process of economic growth, globalization, modernization and religions. This leads to the loss of identity (Munyaradzi and Annastaciambindi 2010, Ekane 2013, Zerihun 2014, Charyl and Oriare, 2015).
For instance in American with structural change, marriage plays a less dominant role than it once did (Smith, 2007). In East and South East Asia a broad generalization is that at mid-20th century, arranged marriage with varying degrees of consultation with the individuals marrying remained the norm, but by the end of the century it had virtually disappeared (Jones, 2010). Some African start to leave polygamous marriage follows monogamous marriage (Dada, 2014).

In Ethiopia of Africa, Zerehun, 2004 reflected that due to influence of education, governmental and NGO interventions different practice like, early marriage, marriage by abduction, wife inheritance (levirate), arranged marriage, premarital sex and society value on women’s virginity is also declining.

Southern Nation, Nationalities and People Regional State (SNNPRS) are one of the nine regional states of the Ethiopian federal system. The Mashole is one among 56 ethnic groups of the southern Ethiopia and have ample cultural practices. Among these their traditional marriage could be cited.

Especially with regard to the traditional marriage practice, nothing has been done so far except two pages written in Southern Nation Nationalities and Peoples Regional State Council of Nationalities Profile (SNNPRSCNP, 2004). Therefore, it is a great contribution doing this research to filling the gap.
1.2 Statement of the Problem
In Ethiopia a simple comparison of the traditional (past) and modern (contemporary) marriage and family systems will show that many things have changed. This may be due to the influence of education and governmental and NGO interventions (Zerehun, 2004).

Southern Ethiopia is one that influenced by the above mentioned reasons and has 56 ethnic groups. Some of them get study on their cultural practice and other doesn’t get a detail study on their identity, historical and cultural practice. Even those get study on their cultural practice doesn’t described properly (SNNPRSCNP, 2004). Therefore, Mashole people who are living in Southern Ethiopia are losing their traditions because of the above mentioned reasons and it has a great lack of detail literature on its cultural aspects.

So traditional marriage practice is one part of the culture and it’s not fully understood and documented its different rituals, marital union, mate selection, wedding ceremony etc. Even short data of traditional marriage practice of the Mashole that described in SNNPRSCNP needs further research and detail description.

With this backdrop, the current study has been taken up to study the traditional marriage practice among the Mashole community.

1.3 Objectives

1.3.1. General objective
The general objective of this study is to describe traditional marriage practices of the Mashole ethnic group in southern Ethiopia.

1.3.2 Specific Objective
Specifically the study aims to:

- Describe traditional marriage systems and related practice.
- Examine the changes that occur in marriage practices in the study area.
- Elucidate the factors bring changes in marriage practices.
- Explore the socio-economic implications of traditional marriage practices.
1.4 Research Questions

- How traditional marriage system and related practice practiced?
- What are the changes occurring in traditional marriage systems of Mashole community?
- What factors are contributing to the changes in traditional marriage practices?
- What are socioeconomic implications of traditional marriage practices of Mashole community?

1.5 Significance of the study

This study is significant in many respects. First it will give information on the traditional marriage practice of the Mashole community where it will fill the scarcity of literature on the culture.

Secondly, it can serve in the Mashole community as a historical document about the features of traditional marriage practices to refer and to get deeper information. Moreover, the information provided by this study would help government, non-government organizations and other institutions in the case of dealing with the issues concerning marriage systems and to develop plans for preserving the cultural aspects of Mashole community. Because of the research highlights the changes and factors of change in traditional marriage systems of the Mashole community, it helps concerned bodies to take measure.

It will also serve as a point of reference for others who conduct further research on the issue either in the same community or other ethnic groups in Ethiopia.
1.6 Scope of the study

Geographically the scope of the study is confined to Mashole ethnic group inhabiting in Kolla Mashile kebele of Dirashe woreda of SNNPRS, Ethiopia.

Thematically, the research focuses on the traditional marriage systems and related practices, the changes occurring in the marrying type, the contributing factors of change, the socioeconomic and political implication of the traditional marriage practices, and the marital systems. Therefore, other the Mashole people who live other than Kolla Mashole Kebele will not be included. Moreover, other thematic areas will not be included except issues mentioned above.

1.7 Limitations

The major limitation in undertaking this study was the Mashole ethnic has lack of detailed literature in general and specifically with regard to the traditional marriage practice, its socioeconomic implication, change and its continuity as well as the cause of change in traditional marriage practices. However, this has been tackled by browsing internet and finding other research works done in other community of the Ethiopia and countries.
Chapter Two

2. Review of Related Literature

2.1 Conceptual definitions

Marriage can be defined as a series of customs formalizing the relationship between adult partners within the family and socially approved union between two or more adult partners that regulates the sexual and economic rights and obligations between them. It usually involves an explicit contract or understanding and is entered into with the assumption that it will be permanent (Gary and Susan, 2008).

Marriage is an institution or complex of social norms that sanctions the relationships of man and women and binds them in a system of mutual obligation and rights essential to the functioning of the family. It is one of the universal institutions. It is established by the human society to control and regulate the sex life of men and women (Ginzamang, 2014). Marriage is a sexual union between a man and a woman such that children born to the woman are considered as the legitimate offspring of both parents (Zerihun, 2004). On other hand, marriage is defined as a relationship between one or more men (male or female) and one or more women (female or male) recognized by society as having a continuing claim to the right of sexual access to one another (Duran, 1997).

Karl (2000) defined marriage is considered as the socially recognized union of a male and a female, marked by some sort of public wedding ceremony, that establishes a family, a social unit whose functions are to regulate sexual activity, to produce and raise children with a particular social identity and cultural skills, and to constitute a basic economic unit. Although anthropological literature reflects that there are two types of marriage such as monogamy means the marriage of the one man to one woman and polygamy is the marriage of more than one spouses (Heider, 2000).

The practice of the marriage reflects and expresses basic cultural principles in several ways. Such as arranged marriage is the marriage considerable power in the hands of parents and negotiations are handled by family members of the prospective bride and groom (Gavin, 2010). It is part of political and economic processes away to gain advantage by creating alliance between groups.
So the groups see their young people as particular valuable in alliance forming exchanges, leading to arranged marriage (Heider, 2000). The marriage occurred typically in patriarchal societies in which women were often considered as properties obtaining a wife, man have taken woman by force without her permission is named capture marriage (Ingoldsby and Smith, 2006). Marriage preformed on satisfying the emotional and sexual needs of the individual based on the decision made jointly by the prospective bride and groom is said to be free choice mate selection (Ferraro and Andreatta, 2008).

In some community individual choice also tends to be limited by another form of mate selection that requires a person to marry the husband or wife of deceased kin such that Sororate is a sister replaces a deceased wife and Levirate is the husband who dies and his wife must be married to a brother of the deceased man (Ingoldsby and Smith, 2006, Gary and Susan, 2008).

2.2 Empirical related literature

2.2.1 Social implication of marriage

Different literature reflects that marriage has varied social function. These likes; it creates kinship, it is an institution in which interpersonal relationships, usually intimate and sexual, are acknowledged in a variety of ways, depending on the culture subculture in which it is found. It creates fairly stable relationships between men and women that regulate sexual mating and reproduction and it provides a mechanism for regulating the sexual division of labor that exists to some extent in all societies (Bassey et al, 2005, Gary and Susan, 2008, Zerihun, 2014).

In Ethiopia marriage is considered as enlarging kinship for protection and for economic activity, to ensure virginity, to confirm societal norms, to increase fertility and to get early access to the material benefits (Amsalu, 2007, Dawit et al, 2005). In Dirash community of the southern Ethiopia marriage needed to produce children, to continue kinship and to increase social relation according to the number of the children (Hanisamo, 1993).

2.2.2 The economic implication of marriage

Throughout much of human history, marriage has been seen as chiefly an economic transaction (Gary and Susan, 2008, Karl, 2000, Ingoldsby and Smith, 2006). Economic motives became of
some importance, most powerful and wealthy men aimed to have as many wives as possible and enjoy large reproductive success (David and Fabio, 2012).

Marriages transactions take place for legitimate the marriage. Study of Nguter et al (2013) argued that, the custom of bride price dates back as far as 3000 BCE. The ancient civilizations of Egyptians, Mesopotamians, Hebrews, Aztecs, and Incas all used bride price. The Germanic tribes, who date from 2000 BCE and ruled western Europe from the 600 to 1000 CE, required bride price for a marriage to be legal.

In classical China, it required the negotiation of a bride price for the validity of marriage, and these transfers continue to be the norm in many rural areas today and its one of the few examples country where a bride price and dowry coexist, with the bride price being compulsory and the dowry, which is more voluntary in nature, typically financed with a return portion of the bride price (Engel, 1984 cited in Siwan 2007).

In many African countries, bride price consists of a contract where material items (often cattle or other animals) or money are paid by the groom to the brides’ family in exchange for the bride, her labour and her capacity to produce children. In Southern and Eastern Africa, many Bantu groups traditionally use cattle to make marriage payments. Moreover, contracts are often (completely or partially) structured around fertility (Gonzalez, 2005, Saad et al, 2012).

Literature shows that there are four kinds of transactions taking place either before or after the marriage such as bride wealth is the compensation given upon marriage by the family of the groom to the family of the bride, bride service work or service performed for the bride’s family by the groom for a specified period of time either before or after the marriage, dowry transfer of goods or money from the bride’s family to the groom or the groom’s family in order to legalize or legitimize a marriage and reciprocal exchanges mean the equal exchange of gifts between the families of both the bride and groom to legitimize a marriage (Gary and Susan, 2008, Karl, 2000, Ingoldsby and Smith, 2006).
2.3 Marriage rules

Every society does possess some rules and restrictions regarding mate selection. These rules guide the individuals about whom to select as spouse and whom not to select. There are some members who are preferred mates and some are proscribed. Gary and Susan (2008) observe that everywhere societies have cultural rules that regulate mating /sexual intercourse/. Beyond this notion of incest, people in all societies are faced with rules either restricting their choice of marriage partners or strongly encouraging the selection of certain people as highly desirable mates.

The rule prohibits people of the same social group from marriage is known as “exogamy” (William, 1999, Karl, 2000, Gary and Susan, 2008). Functions of exogamous marriage William (1999) points that, it promoting trade between groups, thereby ensuring access to needed goods and resources not otherwise available, it also helps to explain same exceptions to the incest taboo.

In most areas similar groups and clans are usually exogamous. In China, people of the same clan name are not supposed to marry (Karl, 2000). Among the Trobrianed islanders is that each individual has to marry outside of his or her own clan and lineage (exogamy) (William, 1999). In societies such as the United States and Canada, the exogamous group extends only slightly beyond the nuclear family (Gary and Susan, 2008).

Marriage in much of sub-Saharan Africa is exogamous, in the sense that a man is not allowed to marry anyone from his own clan or any clan that has been designated as being related to his own clan (Khavu, Bruton and wood, 2009). Although selection of spouse must take place within a group is endogamy and may be applied to other social units such as the village or local community, religious group, social class or socially defined category (Karl, 2000, Gary and Susan, 2008).

Cynthia (2014) states the function of endogamy is helping to maintain community identity, uniqueness and status. It also applied to a society-wide level and assists in defining group boundaries. It is sometimes applied to sub- components within a larger society often to reinforce their ability to maintain restrictive access to property, power and position.
Many people tend to marry members of their own social group; there are some groups that practice endogamy very strictly as an inherent part of their moral values, traditions or religious beliefs. Therefore, in India caste groups are allowed to marry endogamous (Karl, 2000). Caste endogamy is also found in a somewhat less rigid from among the Rwanda and Banyankole of eastern central Africa as well as on other social units as was the case among the Incas of Peru, or to racial groups, as was practiced in the Republic of South Africa for much of the twentieth century and high level of endogamy in complex western societies such as the united states (Gary and Susan, 2008).

2.4. Monogamous and polygamous marriage rules

Joseph et. al., (2012) state that approximately 85 percent of societies in the anthropological record permit men to marry multiple wives and taking wives is always positively associated with status, wealth or nobility, even among highly egalitarian foraging societies.

Polygamy classified in two as polyandry and polygyny. Polyandry marriage is a system in which a woman may get married more than one husband, whereas polygyny marriage is sharing of a husband with one or more wives. Polygyny, marriage is advantageous for men in terms of economic, social prestige and political power (Gary and Susan, 2008).

Hunter (1995) cited in Kalkidan (2007) is that practice of the polygamous marriage preformed in most African states and parts of Asia and the Middle East. In African societies having several wives helps a man to acquire more wealth and social prestige. Most women are high contributor to the production of wealth and income to their family likes engaged in a variety of economic activities, including land preparation, sowing, weeding, harvesting, winnowing, storing and marketing. The same is true in the case of royal family where multiple marriages can extend political alliances and followers. But polygamous marriage comes to illegal in many parts of the world (Ibid). Gradually there is historical trajectory from polygamous to formally monogamous marriage.

Today, however, with absolute wealth gaps greater than any seen in human history, monogamous marriage is both normative and legally enforced in most of the world of highly developed countries. Even the western societies emulate with the laws prohibiting polygyny arriving in 1880 in Japan, 1953 in chain, 1955 in India and 1963 in Nepal (Joseph et. al., 2012).
David and Fabio, (2012) mentioned three theory for the transition from polygyny to monogamy that explained by social scientists, including some economists are; The “female choice” explanation is monogamy replaces polygyny as soon as inequality among males falls below a certain threshold, and women prefer to marry monogamously, the “male compromise” interpretation of monogamy ban on polygyny as a device put in place by rich males in order to protect themselves against the threat of rebellion and finally, the “male choice” theory suggests that monogamy might have emerged as a consequence of a stronger preference of men for skilled, more expensive wives, as a consequence of the rise in the value of quality, rather than quantity, of children.

At some point, after the medieval spread of Christianity, it became virtually impossible for men to simultaneously father different children from multiple women, and remarriage was only possible after widowhood. This kind of strict monogamy was progressively institutionalized and enforced, as confirmed by the deterioration of the status of illegitimate children (Ibid).

2.5 The practice of the mate selection

2.5.1 Arranged marriage

Arranged marriages originated as a strategy of families to form alliances with other families, groups or clans and it provide insurance (to both parents and children) because parents (but not the children) can observe who within their network faces income shocks that are negatively correlated with their child's shocks (by observing the entire shock histories of other households and by having repeated interaction with them) Gebriela (2014).

Gebriela on his writing of the theory and Evidence on the disappearance of Arranged Marriages mentioned that, at the beginning of the 20th century, 72% (or more) of all marriages in Asia and Africa were arranged by the families of the couple. Throughout the last century, these marriages have decreased by approximately 40%.the transition away from arranged marriage in favor of self-choice or love marriages is correlated with increases in education, formal employment, urbanization, and declines in agriculture. Although arranged marriages come with a cost: they constrain the choice set and the mobility of the child, thereby reducing her potential
income, compared to the case in which she has the option to move geographically, find a more lucrative occupation or a spouse with higher earnings (Ibid).

The arranged marriage negotiations are handled by family members of the prospective bride and groom. It has part of political and economic processes away to gain advantage by creating an alliance between groups. Traditional, arranged marriage placed considerable power in the hands of parents and in particular the father (Gavin, 2010).

In Ethiopia the family also motivated for arraigning marriage for offspring’s as a result of; when a friendly family shows interest, as long as the girl’s parents are respected and of good standing in wealth and status, to improve the economic status of the family through marriage, the parent’s desire to see the marriage of their daughter and their off springs before they pass away, to strengthen ties between the marrying families, to avoid the perpetuation of non-married status that is ensuring that a girl gets husband, and to avoid premarital sex or loss of virginity and its consequences Amsalu (2007).

### 2.5.2 Marriage by capture

Capture marriage is a method of obtaining a wife by force. It typically occurs in patriarchal societies in which woman was often considered as property. In some community capture marriage is considered as the way of obtaining attractive and careful female, because other men may try to steal her (Ingoldsby and Smith, 2006). Peters (1987) pointed out that capturing the bride by the groom is one of the mate selection options among Yanomamo communities in Amazon (quoted from Ingoldsby and Smith 2006)

In Ethiopia, it occurs in varying degrees. For example According to National Committee on the traditional practice of Ethiopia (NCTPE, 2003) study the occurrence of marriage by abduction of most ethnic groups indicate that in SNNP 92%, Oromia 80% , Benishangul Gumuz 70%, Afar 66%, Harari 43%, Gambella 41%, Tigray 39%, Amhara 33%, Somali 32% and Addis Ababa 18% (NCTPE,2003 cited in Kalkidan, 2007).

In Gumuz community of Ethiopia, for example abduction is done without the consent of the girl and her family. The abductor first kidnap the girl that he wants. Usually kidnapping takes place on market days, while the girl is going to school or to visit relatives. Such practice is performed by a man if the family of the girl refuses the marriage. Arranged abduction also takes
place in Gumuz community. This is mainly done with the consent of the girl, but without the knowledge of her parents (Kalkidan, 2007).

Abduction marriage is one part of traditional marriage of Dirashe community in southern Ethiopia. Without traditional leaders and king of the community, such as Dama, Polida, and Shelawa, the rest dwellers of the community get marriage by abduction (Hanisamo, 1993).

2.5.3 Free Choice Mate Selection

The trajectory for arranged marriages, according to traditionalists, is different as they do not know each other well or perhaps not at all. They don't have any romantic feelings for one another prior to the marriage, the partners in an arranged marriage "have nowhere to go but up." In other words, love matches typically involve a very intense romantic involvement, accompanied by idealization of the partner and fantasies about wedded bliss, in the period prior to the wedding (the "hot" phase). Then after the wedding, reality sets in, and some combination of domestic chores, child care burdens, financial anxieties, and mundane life with a less-than-ideal real life partner leads to a more or less inevitable decline in romantic feelings and satisfaction with the relationship over the years (Xu and Martin, 1990).

This is due to increases in education, formal employment, urbanization, declines in agriculture, modernization, cultural Westernization, and govern-mental pressure, arranged marriages are increasingly giving way to freedom of choice, or "love matches," in which young people play the dominant role in selecting whom they will marry (Xu and Martin, 1990, Gebriela, 2014).

Mate selection is largely a decision made jointly by the prospective bride and groom and it aimed at satisfying the emotional and sexual needs of the individual. Individuals reared in the West, where "youth-driven" mate choice has been the rule in most social strata for centuries, assume that this shift from arranged marriages to love matches is progressive and "healthy" (Xu and Martin, 1990). Similarly Western society is free to marry anyone they please based on such factors as physical attractiveness, emotional compatibility, and romantic love (Ferraro and Andreatta, 2008).
In Africa there is a trend of free choice mate selection. For example, in Ethiopia among Berta people in Benshangul Gumuz Regional State of Ethiopia, when the young man becomes mature and decides to marry a woman, he chooses the best woman from local communities depending on his own criteria (Bayissa, 2010).

2.5.4 Sororate and Levirate

Sororate is a sister replaces a deceased wife. It is a man has paid a good bride price for his wife, but some time later she becomes ill and dies. Then he lost his wife and the bride-price. Therefore, to make good on the original bargain, the parents who received the bride-price provide the man with a new wife but much more widely practiced has been the levirate (Ingoldsby and Smith, 2006).

The practice of Levirate unions is found in almost all communities world over. It practiced in a wide variety of societies found in Oceania, Asia, Africa, and India, is closely associated with placing high value on having male heirs (Gary and Susan, 2008).

For the custom of Levirate marriages to survive up to today it must have several advantages either to the widow, brother in-law or the family of the deceased as a whole. This is to ensure that land, which was properly the inheritance of males in traditional Israel and Africa, was not lost to foreigners, to ensured sexual satisfaction to the widow, particularly younger ones. In this sense widows do not turn into prostitution or sexual satisfaction through unnatural ways, this arrangement ensured the presence of a male provider and protector in situations where such was needed most and the practice also gives marriage permanence and durability beyond the death of a husband (Ogolla, 2014).

In the contemporary society there is challenge with custom of the levirate marriage. These are in the era of HIV/AIDS disease, communities have become very careful not to enter into levirate marriages particularly if it is feared that the deceased had the disease, jealousy from the legal wife makes many widows and men to be reluctant to practice it, grown up children discourage their mothers from entering into the arrangement and as such many decline for fear of being reprimanded by their older sons and daughters, Christianity discourages it and argues that a true Christian should remain with his one wife or with her one husband even in death of the husband, women empowerment and the resultant awareness of women’s rights which highlights
the idea of oppression of women and identifies levirate marriages with such. Freedom according to these campaigns or NGOs mean that even after death, both widow and widower should be free to do what they want in terms of marriage. Education and urbanization are other challenges to the custom (Ogolla, 2014).

2.6 Changes and cause of Marriage

Several literatures reflect that global changes are taking place pertaining to marriage as a social institution. For instance in American with structural change, marriage plays a less dominant role than it once did. This decline in marriage comes from the first is people are delaying marriage, second divorce has increased. This rise was at least in part caused by increases in female labor force participation and decreases in fertility. The third people are slower to remarry than previously and the fourth both the delay in age at first marriage and in remarriage is facilitated by an increase in cohabitation (Smith, 2007).

In East and South East Asia a broad generalization is that at mid-20th century, arranged marriage with varying degrees of consultation with the individuals marrying remained the norm, but by the end of the century it had virtually disappeared. It is clearly related to the remarkable developments in education, increasing urbanization and involvement of women in economic activities outside the household, among things which in the public perception are often referred to in the vernacular as “changing times” (Jones, 2010).

The arrival of colonization in Australia undoubtedly had an immediate impact on the marriage and kinship system of the tribal groups in southeast Queensland and other places along the East Coast where ensuing waves of invasion hit the earliest (Jean, 2013).

In the Zous community of the northeast India, now there are no hard and fast rules to observe the rigid customs and traditions. Under the influence of Christianity, inter-tribal marriage is taking place and the Church is definitely encouraging such trend. But some cognate tribal communities still strictly adhere to traditional ways of marrying within the tribe. However, all those who are still thinking in terms of adhering to the traditional practices insist on sustaining it the traditional norms (Ginzamang, 2014).
Colonialism together with globalization in Africa have been both praised on one hand and criticized on another for transforming most parts of Africa’s traditions. It is also the old traditions are constantly fading away in the whole of African society as a result of the guise modernity, colonial government and missionaries (Munyaradzi and Annastaciambindi, 2010; Ojo, 2014). Some African start to leave polygamous marriage follows monogamous marriage (Ojo, 2014). The traditional tenets of the African marriage are increasingly subjected to stabilize a midst sporadic societal change emanating from modernization and globalization (Ekane, 2013).

Among young urban Kenyans marriage tradition were dying out due to the hedonistic influence of the western media as the prime factor influencing change, urbanization and dislocation, technology, the catholic church, education and individual follow other culture. This causes loss of identity, alienation and immorality. Some of the changes improve the quality of life, and some create conflict and stress (Charyl and Oriare, 2015).

In Ethiopia a simple comparison of the traditional (past) and modern (contemporary) marriage and family systems will show that many things have changed. Early marriage and marriage by abduction are now decreasing, wife inheritance (levirate) also decreasing, arranged marriage is becoming less, premarital sex is becoming common today, society value on women’s virginity is also somewhat declining and fewer people are getting married today. This may be due to the influence of education and governmental and NGO interventions (Zerihun, 2004).
Chapter Three

3. Research Methodology

3.1 Site Selection

The Mashole people are found in two Woredas of the Segen Area People Zone. These are Dirashe and Alle woredas. Masholes who are living in Kolla (Lowland) Mashile Kebele are administered by Dirashe Woreda as Mashole ethnic group and Masholes who are living in Dega (Highland) Mashile Kebele are administered by Alle Woreda as Alle ethnic group. For this research Masholes who are living in the Kolla (Lowland area) are selected purposefully since there is hardly any literature about marriage and other traditional practices of this community. As mentioned, they inhabited one kebele of Dirashe woreda of Segen Area People’s Zone bordered with Konso in the West, Kusume in the East, Alle in the South and Dirashe people in the North. They specifically settled at Kolla Mashile which is 26 km far from the capital town of Dirashe Woreda – Gidole.

According to 1999 population censes of the Ethiopia, the total population of the ethnic was 10,458. The language of the Mashole is “Affamashole /Mashuliya/” which is a Cushitic ethno linguistic group. The economic activities of the community are agriculture and animal husbandry. The types of crop produced in the community are maize, sorghum, wheat, barley, grain, Teff, coffee, onion etc. (SNNPRSCN, 2004).

The settlement covers an area of 53.5267sq.kms. and 1372-2196 meter above sea level (Arc GIS, 2016). The following map gives the geographical location of the study area.
3.2 Research Design

The study employed a descriptive approach having a general objective of describing traditional marriage practice of the Mashole community. The researcher employed qualitative approaches for collecting and analyzing the data regarding traditional marriage practice, its change, and causes of change, the social and economic implications.

This method is helpful to understand the real cultural practice of the people in the natural setting from the people’s perspectives.
3.3 Sampling Technique and Size

The total sample size of the study is 52. They were selected through different sampling techniques for various data collection methods in consideration of both sexes equally.

A total of 20 key informants that included 10 male and 10 female were purposefully selected for in-depth interview. This was made on the bases of their age (which should be above 60 years), gender, and especial characters such as in-depth knowledge about marriage practices, skills in marriage mediation, skills in settling disputes regarding marriage and skills of marriage arrangements, to generate the data about cultural perspectives, norms, rules and perception regarding traditional marriage of Mashole from subjects’ view.

Four focus group discussions were conducted with 32 informants who were selected randomly based on the marital status (married and unmarried) from both sex equally. The data obtained from married informants of focus group discussion was helpful to assess the frequency of the most practiced marriage, change and continuity, causes of the change in marriage practices of the Mashole community. The data obtained from unmarried informants of focus group discussion was helpful to elicit their view about the marriage process and to understand their preference of marriage.

The data obtained from in-depth interviews and focused group discussions helped the researcher to acquire detail data that fulfilled general and specific objectives of the study.

3.4 Data Collection methods

To get the needed data the researcher employed three types of qualitative data collection methods such as participant observation, in-depth interviews and focus group discussions.

3.4.1 Participant Observation

Field work was conducted for a period of three months from February 2016 to April 2016 at Kolla Mashele Kebele where the Mashole ethnic groups live. During fieldwork of this study, the researcher familiarly participated in social activities such as marriage mediation, vow ceremony, bride price, payment, and the wedding ceremony then take short note about activity secretly and make tick description at home after participation. This method helped the researcher to gather
information in many aspects about the existing practice, attitudes, beliefs, and thoughts of the of the study area.

**3.4.2 In-depth interview**

As stated earlier, in-depth interview were conducted with 20 key informants to collect data pertaining to the issues like marriage practices, skills in marriage mediation, skills in settling disputes regarding marriage and marriage arrangements, cultural perspectives, norms, rules and perception on the issue of traditional marriage practice in the past, recent marriage practices, marriage rule, bride price and wedding ceremony, bride feeding, wedding gift items, vowing ceremony, inviting ceremony and all other aspects of traditional marriage of the community.

Through this method the researcher obtained detail and relevant data that meet general and specific objective of the study.

**3.4.3 Focus group discussion**

Four focus group discussions were administered with 32 informants (who were not part of in-depth interview). The groups constituted exclusively of married males, married females, unmarried males and unmarried females. Each group contained eight individuals and they conducted their discussion on different days.

This method helped the researcher to obtain group consent to the practices, opinions and views on the studying topics. The information obtained from focus group discussion substantiates content that gained from the individual interview and researcher’s observation to develop a theory. The separate FGDs were conducted with married and unmarried females at the Kebele health post. Similarly, separate FGDs were organized for married and unmarried males.

**3.5 Sources of Data**

The researcher used both primary and secondary data sources. Primary data were collected from the informants by employing techniques like participant observation, interview and focus group discussions. Literature reviews, related to research and books like SNNPRSC, Dirashe people’s history and kussum people history were also used as secondary sources of data for the study.
3.6 Data Analysis

The information collected through interview, focused group discussion and participant observation were analyzed in a qualitative data analysis method. In this method the researcher classified data into meaningful thematic areas such as marriage practice, its socioeconomic implication, change and its continuity, cause of change. The classified data analyzed thematically and description and explanation were drawn.

3.7 Research Ethics

The researcher obtained primarily the ethical approval letter from the department of sociology and social anthropology at Arbminch University. Mashole administrative office was informed and was given the approval letter for the study. The office gave the researcher an oral consent which helped the researcher to start and establish relationship with people. Then to obtain informant’s consent, the researcher informed the community primarily the aim, benefit and the harmlessness of the study. Although unwilling was allowed, all the participants provided the researcher with oral consent. Interviews or discussion were made after the consent.
Chapter Four

4 Findings and Discussions

This unit contains the traditional marriage practice of the Mashole community. It has five main sub topics of study such as traditional marriage rule, practice, marriage based on the number of spouses, its socioeconomic implication, if any change and continuity as well as it’s causes of change.

4.1 Traditional marriage rule of Mashole

The data collected from Key informants and through Focus Group Discussion data shows that Mashole marriage practice acquired validation by following and practicing the respect towards customary marriage rule of the community. This community follows four major criteria of marriage types.

The first is clan or lineage exogamy. The rule of clan prohibits endogamous marriage and ordering individual by their descent kinship said to be Kaffa. There are nine clan in Mashole such as Aelayta, Sawudta, Malita, Karita, Tigrisayita, Kalayita, Keritita, Arikamayita and Ishalayita (SNNPRSCN, 2004).

The members of the community identify their belongings and organizes under their fore father of the descent kin line is said to be Kaffa. Each member of Kaffa is expected to choose the marriage partner from outside of their Kaffa or clan exogamous marriage. Marriage between members of the same clan or making sexual intercourse between the same clan is incest taboo as the marriage of the sister of the brother and sister said to be "Magnera". Those members married from the same clan must depart each and leave the community. The community also ostracizes and they cannot come back to the community after a long time.

The second rule that prohibits marriage is being a member of the people who believed to have an evil or bad spirit said to be “Koyima”. For instance, it is believed that, when the people have Koyima see some useful objects, that the objects immediately change into something. The changes can be of color and may result in illness, death, etc. The individuals having “Koyima” or the children of the members having “Koyima” are not accepted by the general community (those
who do not have koyima and who claim that they are pure) to have marital relations. Hence the “Koyima” members have to find the spouse from the similar (“Koyima”) community. However, in recent days, though this stigma exists in the Mashole community, the degree of negative perception is gradually declining and general community is liberal to have marriage relations with those who were said to have koyima.

The other disliked kin for marriage is believed that, some people after their death their body becomes immediately expanded said to be “Hulihula”. The families, in which this disease is not present, do not want to have a marital relationship with those families in which the members have this disease. Hence, the traditional marital rules of Mashole community compelled the individual with “Hulihula” to select mate from the families with similar diseases. The male who have not such disease in their kin line do not marry with the female who have Koyima or Hulihula as a result of the kin line is counted in the male side and male group family keeps their dignity of the kin line. The girl among pure kin line married with those has such disease is believed that she is contaminated by her husband kin disease. It is believed that both “Koyima” and “Hulihula” is hereditary diseases.

The third rule is occupational endogamy. People whose livelihoods are based on the trade, tanneries, iron smith and weaving are considered as socially marginalized said to be “Hawuda”. They marry with people of their similar social status in the clan exogamous.

The fourth is the rule among cousins. The crosses cosines (children of siblings of the opposite sex) are known as “Ashimota and Abawa”. That means a father sister’s children are “Ashimota” and mother brother’s children are “Abawa”. For the parallel cousin (the children of siblings of the same sex) is considered as one family member like brother and sister. The marriage between the children of the cross cosines is allowed after seven generations, but not for the parallel cousin.

4.2 Traditional Marriage Practices of the Mashole

The data obtained through interview, participant observation and focused group discussion shows that there are four types of traditional marriage systems in Mashole community and each type encompasses the varieties of rules to be strictly observed by the community, activities and
rituals like the selection of bride’s, sending mediators, gift exchanges between the families of the prospective bride and groom, marriage consummation, and initiation to work, etc.

4.2.1 Logashipota Traditional Marriage Practice

Key informants told the researcher that Logashipota marriage is popular and ancient traditional marriage practice of the Mashole community originated by the ancestor of the community. Therefore, Logashipota is arranged marriage based on the couple family consent with wedding ceremony before marriage. The prospective groom and bride follow their family consent. Sometimes the consent of the prospective groom and bride primarily taken and the family consent followed for approval or disproval.

This takes place with multiple colorful rituals such as careful consideration of marriage rule, mate selection, sending elder, vow ceremony, wedding ceremony, inviting rituals, bride feeding, Usica, Mata kona and other ceremony.

4.2.1.1 Mate Selection Practice (Awayita)

The term “Awayita” means the way of suitors selecting the mate and announces request for the prospective bride or her family. The man or his family selects the mate and forward their request to the woman or her family. For the prospective groom primarily selects the prospective bride, he tries to announce his request by taking her decorative materials such as “Kassawata” means a large spine that the female insert into their hair for decorations and to unhitch hair, or by taking her hand bracelet known as Tabala.
The suitable place and time for the youth to announce their request is “Washa” and “Barika”. Literally “Washa” means the traditional way of expressing grief for the elder death. For washa the youth of the community assembled at evening at the home of deceased to express their grieving by holding their hand and making circles for playing at night up to 6PM to 8PM. In this ritual the suitors announce their request. For example, the male follows the girl he likes and holds her to play with her or taking her “Tabala or Kassawata”.

The other is “Barika” means the same age members of people form a group of both sexes. The member of Barika organized for working their task turn by turn by this group. Therefore, each member of Barika meets always at the work place, share idea, exchange
materials and pass long time together. Therefore, through Barika man and women who beloved each has got a good opportunity to announce their request. For taking the bride material the groom hold her in forceful and she also defended her materials in forceful like struggle between them. Thereafter he may take her material in this way, to know her response; he must give her directly by hand on another day. If she receives her materials from him it is said to be she accepts his request “Ehosate” and if she refuses her materials it is said to be she does not accept his request “Etite”.

In another way the prospective groom announces his interest through mediator either by the prospective bride, girl friends or sent his sisters. The prospective bride before giving response she takes advice from her mother and aunts then gives response to the mediators or for receiving or refusing her materials. Thereafter the prospective groom may obtain a positive response from the prospective bride, he must inform for his family to approve or disprove his choice. If his choice is appropriate, they approve and start sending elders for her family to obtain their consent.

Unless if the parents do not accept the selected mate, they prohibit their son as a result of they know detail marriage rule, the bride’ lineage, her work habit, the history of the girl’s family, girl’s behavior, her ability of brewing local beverage and others. The prospective groom accepts the family choice due to that and other the elder men in the family know the preferable girl that lead their home in the proper way. In case of groom’s family chooses the prospective bride for the boy, family follows the criteria such as the bride’ lineage, their work habit, their pervious relation, the bride work habit, behavior, her ability of brewing local beverage ”qalala” and others for selecting the girl.

Once the groom’s family selects, they inform to the prospective groom to obtain his consent and the groom traditionally accepts the family choice as a result of the family know the preferable girl that lead their home in the proper way.

Traditionally, after consent obtain between the family and groom on the selected women, groom family sent elders to the bride’s house for asking their consent and for announcing their interest. After the elder sent the other family members or other man doesn’t ask that bride for a marriage. Hence she is considered as engaged by the family sent elder.
4.2.1.2 Sending Elders of the Bride’s Family as Mediators *(Qimaya Hitata)*

Elders are selected by the interest of the groom family from their clan or from another clan, who
has a smooth relationship with woman family, have an old age and their children got marriage is
accept able for marriage meditation to share their experiences and to beg the consent of the
women’s family. The elder go to the woman’s family for three different days in the morning and
announce their case on the third stage.

On the first day the elders do not announce the purpose of their arrival, but they talk
about their own issue with each and with prospective bride’s family. After three to four weeks
the elders return again at a similar time to the bride’s house. On this coming again, the elders do
not say about the purpose of their coming. But the bride’s family starts doubt for the reasons of
these elders coming.

For the third time the elders returned after two to three months of the first coming. Key
informant Gebeyehu Gujame told me that at this stage the bride family start angry said
“manyinoba manaea dedeine qimayaye” means you elders why always come to our home? In
response the elder’s said “Beata malisataea dene or kafuma fadine” means we want to be your
relative.

The elders start the negotiation and tell full information about their visiting. If the
women’s family dislikes the suitor interest, they respond that “mana uliqara qafina” means we
not have a relationship with prospective groom family. But if they need consent to elder men’s
proposal, they respond that “meta kasana” means we ask the woman’s consent, or they said
“emariayana” we discus up on. Then the elder gives them information to discus up on and will
come back on another day.

For discussion the women family assesses critically marriage rule and man’s family
livelihood such as their farmland, cattle and most praised vegetables among Mashole is
“Kalata”. Livelihood ranked as the wealthy family. If man family does not have these
livelihoods, the woman’s family refuses the proposal of the elders by saying “Eago qabane
metino manadamita mana ugita” means they do not have basic livelihood. So our daughter
where she get food and drink at their home?
For the prospective groom’s family have these basic livelihoods, the bride’s family accept the suitors request and starts convincing their daughter for them. For their daughter’s convince, the father informs his wife (bride’s mother) to tell their consent for aunts and the aunt become to advise the bride.

The aunt advises the bride by telling the reason make her family to give their consent may be their livelihood, marriage rule, the groom’s lineage, his work habit, the history of the groom’s family, behavior etc and the bride consented due to traditionally obey for family is one of the well-behaved characteristics.

Then the man’s family starts establishing relations with the women’s family by inviting the prospective bride, her mother and aunts.

### 4.2.1.3 The Practice of Invitation and its Value (*Qoyila Ukisa*)

Inviting is one of the ritual processes that leads the man, woman and their family to strength their relation. It facilitates a good opportunity for consent of both families and the couple. The invitation ritual performed into two ways.
The first invitation is “*managa*” means observing the home. For this ceremony bride’s family, such as bride, mother and aunts invited primarily to man home. They stay at the man’s home for one day. This has the way of the groom family show their request and respect for the prospective family. The groom family provides for their local beverage “Qalala” and alcohol “*Haraqeta*” with honey and butter is very good feast.

*Qalala* means common traditional drink of the community prepared from every cereal products and all individuals drink and prepared at their home. It prepared only by females and brewing good local drink is one of the good criteria of the female.

The second inviting is “*damaanata*” means invited the prospective bride and she comes with her two or three best girlfriends “*Alawa*”. The good food item provides for them were honey, butter, *Qalala*, *Haraqeta*, meat and *janika* means the food prepared from Moringa oleifera leaf (cabbage tree) and crop powder as *Kutuma*.

On this ceremony the man friends attend and do every support needed to the man’s family. The prospective bride and her members stay for two or three days at the grooms’ house for feasting as well as the prospective bride and groom share their idea through friends. After this ceremony the groom family invites the bride through all holiday ceremony of the community, such as the finding of the true cross “Masiqala”, Epiphany “Tapota”, and Easter “Tometa”. In Mashole those holiday highly respected and individuals invite each other with the beloved one to their own home on these holiday ceremonies.

After “*damaan ata*” ceremony, the community treats that woman as betrothed women and no other suitors ask her. Even if when she changes her consent after “*dama anata*”, she has to return all the man’s costs. Also, she blamed by the community as cheater. Therefore, when the women once engaged by someone she wait him and married with him. Finally, after the man’s family ensures their bond strengthen with the woman’s family sent elder to arrange the vow ceremony.

### 4.2.1.4 The Vow Ceremony /*Matama*/

The term “*Matama*” means the Ceremony of fixing the wedding date and giving the vow items that ensure their promise. The actual ceremony of vow takes place at the women home and the
woman’s family brewed Qalala, receive man relative such as elders, prospective groom’s family, the prospective groom and “Alawa” /two best men selected from the man clan members/.

On the betrothal ceremony elders mediate and lead the ceremony by giving opportunity for both families to discuss on the issue needs clarity, such as their before relationship, future relationship, quality and quantity of vow items, actual wedding date and other. The man’s family provides vow items among heifer, goats, ox, money, coffee, “kalata” and “Qachineta” symbolizing the betrothed women. Among those one or two items given to the prospective bride.

On vow ceremony the prospective groom and bride follow only elder and family discussion. Reaching to an agreement on the actual wedding date and exchanging the engagement items are the major things in vow ceremony. Fixing the wedding date takes long discussion due to the woman’s family reason that “metayiono mana inqarita kana earikana enukota” means our daughter serve us. This emerged due to need of the female service like collecting fire wood “Katayita”, grinding crop, cooking food, brewing Qalala, carrying loads of object over long distances for market or from agriculture to home by their back, participating in all agricultural activities with male and etc. As a result woman’s family wants the wedding ceremony to perform after one or two years.

In terms of the man’s family the elders negotiate with the woman’s family to decrease the date of the wedding. Then the preferable date of the wedding ceremony decided based on the consent of the both couple family after six to one year of the vow ceremony. Then preparation for wedding ceremony followed.

4.2.1.5 Preparation for Wedding

A month before wedding day the couple parents start preparation for the wedding date. Both families invite their relative orally to attend the wedding ceremony. Some of the relatives are requested to prepare the local drink at their home and bring one or two big pots for supporting feast known as “Arayita”. In terms of Qalala some relative bring one or two litters of alcohol “Haraqeta”.

30
The prospective groom’s family and relative have greater happiness than women family due to they get a wife for their son who increase their clan size by producing children. Getting married, having the value to overcome from the traditional perspective of “Qiteta” means the man does not get marriage is considered as the person lack inheritance or absent of continuing his kin line.

In another way women family prepared few feast and they are not happy during daughter marriage due to depart from them to being another family member.

4.2.1.6 The Rituals of Payment of Bride Wealth (Daweta)

Bride wealth is a mandatory to validate the marriage and to bring consent among the couple family. Without bride wealth the bride’s family does not release their daughter on the wedding date. As it is a culture the men’s families know it and prepare them self to pay. The bride wealth items of the Mashole were cattle, goats and cloth. Bride wealth has traditional value paid for the women family member based on their position they have at their home and their slice. The first person who obtains the bride wealth slice is a father, his slice is one Blanket made by weaver form cotton due to produce and grown up she known as “koretaAbae”. The second is one cow is given for the woman’s family in terms of mother slice for her breastfeeding, produce and grown up she referred as “Ambaluka”. The third is one ox given for the woman’s family in terms of the brother slice known as (Horuma alawaea). Among many brothers of the bride only elder brother has a slice of bride wealth in Logashipota marriage.

In addition to the father, mother and the elder brother’s slice man’s family again provide one big goat /Gnegerol/ and three kids of goat /Tellagnerikaa/then bride wealth concluded. So, totally the bride wealth consists of blanket, cow, ox, goat and three kids. This is same for all Mashole people.

For the man’s family hasn’t such bride wealthy items pay money that decided traditional for each slice. But it is impossible to assert definitively the amount of the money paid in terms of goats, cattle and cloth due bride wealth is gradually increased from time to time and informants
tell different value and bride wealth amounts according to their age. For instance, some very old age key informants mentioned the total amount of the bride wealth they listen orally from their family is five “Dagara” means that time currency then increase to 12 ETB then 15, 30, 80,120, 400….ETB. Recently the bride wealth in terms of the cloth, cattle and goat is changed to money and the total bride wealth in Logashipota marriage is 2400/two thousand four hundred ETB/.

Before a week of wedding date the younger brother of the prospective groom “Entara” enter into the bride’s home to accompanying the bride. The younger brother of the prospective groom stays at the bride home until the wedding day and he do every activity that the bride does like going for water, collecting firewood, going to farm land etc.

Before three days of the wedding ceremony the prospective bride, best man, younger brother and her two best girlfriends go to all prospective bride’s family relative homes for saying goodbye known as “‘Dingita anita’”.

4.2.1.7 Kissing Rituals (DinigitaAnita)

Mashole people express their respect and greeting through kissing when they meet. Before three days of the wedding ceremony, the bride goes to their entire family relative with best man, younger brother and her girlfriends for kissing. It is a symbol of saying goodbye.

The norm of kissing is the female kissing their relative male knee even if for the little male and in response the male kisses their cheek. Young male kisses old women’s chests and in response they kiss their cheeks. Female to female kiss their chest, knee, lips and cheeks based on their relation and age. For instance, young female kiss the old women knee or chests in response old women kiss their lips and cheeks.

At the relative home after kissing, if the grandfather present in the home, he blessed her or if not grandfather the father blessed her saying “tutu tutado, nomakode” means wishing you well and prosperous marriage. Then provides for them again what they have, may be food or local drink, then anoint their hair by butter and the bride and her member start to going to other relative home.
4.2.1.8 Wedding Ceremony

Without wedding ceremony the bride does not enter to the groom family. The wedding ceremony takes place in the joyful manner of traditional marriage song and dance such as “Ishigisha, Highloga, Dita, Elilita/acclaim/, Logashipo, Eregoba, Kanata/clap hands/and drum beat.

On this date the bride enter to the groom home on the night. At the day times of the wedding ceremony, both couple family accepts their relative those are informed to attend to their ceremony. Some couple family relative comes with “Qalala or Haraqeta” as they informed to support the feasts. Other participants attend without informed either to get the drink “Qasa” or to visit the ceremony “Ruka”.

In the evening the attendants, groom, best men, groom’s village youths and his peer group went to claim the bride from their home with warm wedding songs and dancing. Then at the time of they arrived at the bride home, their songs and play continually in a joyful manner. Thereafter the bride’s family gives them “Qalala” in a full of pot outside and all of the escorts stop their playing to drink it.

Then the bride comes and sits at their home gate to ask the gifts from her family known as “Kodayima”. Her sitting at the gate represent that female considered as “Earihaya” means individuals gives service for one family by contract in a specific time and go away after contract finished. Similarly, by marriage, female are going out with their family.

For asking the gift the bride said for her family “Abone Aye Entayigishe egale mana anidasane” means my father and mother I serve you, so what you give me? Then her family considered her activities and gives gift among they have maybe a heifer, goat, money or coffee seed. When the gift items are few in quality or quantity the bride bargains. The elders are mediator to settle the case between parents and the bride.

After she obtained the gift, she enters into home for cutting Ludota and prepared for entering to the groom home.
4.2.1.8.1 *Ludota* Ceremony

The term *Ludota* means big cooked cake prepared at both couple home on the wedding date from wheat for ensures marriage.

![Figure 4. Ludota cutting between bride and groom](image)

The couple to ensure their marriage, they cut “*Ludota*” into two in front of the elder, escorts and their family. At the moment of *Ludota* cutting, the bride is being inside of the home with best man and the groom being at the gate of the home.

After *Ludota* cut, the groom comes out immediately by his passion and escorts immediately hold him to take his portion from him by strong competition and struggle. Within
the competition, when the groom break loses by his portion, he becomes wondered and if the escorts take from him, the groom loses his portion.

But the bride freely eats her portion with elders, best men, girlfriends and younger brother of the groom.

Figure 5. Escorts are competing on ludota

4.2.1.8.2 Escort food Ritual “Harisha”
At the wedding ceremony the food of “Harish” provided after Ludota rituals for escorts. It is prepared from legume and Enseteventricosum.

Figure 6. food of“Harisha”
It provided for the escorts outside by big food supply “Shoniba” and the escorts eat by competition. Some adults throw each other in that food to improper use.

After Harish and Ludota ritual the bride ready for entering to the groom family. Then the younger brother of the groom, bride, two brides, girlfriends “Alawa”, elder sister of the groom “Alawuta”, groom and two best men “Abayawa”, kiss the bride’s family and elder for precession towards the groom’s houses.

4.2.1.8.3 Bride Precession towards the Groom’s Houses / Hanitota Kaline/

The elder starts primarily coming out from the bride home. Then the younger brother of the groom grasps hands of brides, bride girlfriends, groom and best men follow them. Elder sister of the groom carries the bride cloth from her back. All participants, including couple of the ceremony walk by their leg slowly.

Escorts accompany them by joyful manner of traditional marriage song and dance such as “Ishigisha, Highloga, Dita, Elilita/acclaim/, Logashipo, Eregoba, Kanata/clap hands/and drum beat.

The bride anoints a much of butter on hair and wear traditional cloth of the female such as “Hidatota” /dress/, “Shuraba” /T shirt/, “shasheta” hair scarves and “Natala”. Similarly the groom wears traditional cloth of the male such as “Konifa”,“Shuraba” /T shirt and “Koteta” Jacket. Traditional wear of the Mashole male and female made by weaving of cotton.

When they arrived at the groom home, before the bride entree into a home there is a ritual of the bride kissing by the younger brother of the groom. For this kissing special place prepared outside, the bride and her members stand up on until the younger brother kisses her.

Traditionally the younger brother before kissing the bride he obtains gifts may be heifer, goats, coffee, land or money. For that, he bargains with his father in front of the participants as the gift is enough or not.
After agreement obtained on the gift, he kisses the bride culturally in a special way, by raising his hand beyond and let down himself to kiss the bride’s finger leg only for that momentum.

Figure 7. The rituals of the younger brother kissing the bride

Thereafter grasps her hand and enters into the home together. Then the rituals of “Ludota” and “Harisha” provided as similar to bride home.

On the date of the wedding ceremony the couple does not make sexual intercourse without Uisca ceremony. On the day next to wedding ceremony the groom, best men and younger brother of the groom go to the forests to bring the wood that prepared for the bride bed “Sireta” and the room blank responsibility of the best men, groom and younger brother out the bride in the home “Abota”.

37
Preparing bride bed and concealing room are the activities performed by them.

Further, the six month period of bride feeding is known as “Hanita” and the bride referred to as “Hanitota”. During bride feeding time the elder sister of the groom washes the bride’s body until her final date of the feeding period.

Figure 8. The bride sits on her bed “sireta” in the room of concealing her “Abota”

The groom mother prepared for six month the bride food named “Janika” prepared from Moringa leaf, cereal powder and butter. She drinks Qalala with honey and butter.
During bride feeding the best men supervise the bride, groom and his family relation. When the groom family does not properly feed her or not properly keep her hygiene the bride tells of best men as accusing. Then they negotiate them.

![Image](image_url)

**Figure 9. The groom mother gives “Janka” for the bride**

Traditionally the bride recreates for six months by playing “Ayileta” means four rattans split provided by the best men, “Qenichela” which means five beach stone prepared by the younger brother of the groom and Acacia. With Acacia beat the bride count her clan members and appreciate their character. Also the bride play such recreation materials with people visit her for chatting.
4.2.1.9 Ceremony for Making Sexual Intercourse “Usica”

The bride and groom stay separated for three months without seeing each other. The groom lives in a separate hut in his parents’ house compound and his family provides food for him there and he participated in every activity as usual. The bride resides in the groom’s parental home. The interaction between the bride and groom is strictly prohibited for three months.

The term “usica” refers for consummating the marriage after three months of the wedding for the couple to make sexual intercourse for the first time.

On this ceremony groom family brews, local drink from wheat and invites the elders, best men and the bride, girlfriends to perform rituals takes place with “usica”. As a tradition of this ceremony the bride refuses to make sexual intercourse and the groom take the rape action. When the couple makes sexual intercourse freely it perceived as impropriety behavior or they may be suspected as having premarital sexual intercourse.

On the “usica” ceremony nights, the girl friends of the bride make her ready for sexual intercourse by removing her cloth and during the struggle to easily break loose from groom anoint her body by butter then leave her lonely home in the dark. Similarly, the best men remove the groom’s cloth outside and send him nude in to the bride home to make sexual intercourse.

When the groom failed to make sexual intercourse at that moment the best men provides local drink for him to get energy and try again. This gives a value for the bride as active girl.
After they make sexual intercourse they begin living together. However, the bride again stays at the home for three months without participating in daily activities.

4.2.1.10 Bride’s Preparation to Start Participating in Daily Activities “Matakona”

This ceremony takes place about six months after the wedding ceremony for bride’s preparation to start participating in daily activities. It is the final date of the bride feeding period. The groom family prepared a local drink and invites elders, best men and her girlfriend to attend and performed ritual of this ceremony is that girl friends of the bride prepare her hair as a result of after wedding ceremony bride hair is not prepared without this ceremony known as “Matakona”.

Thereafter the bride can start to participate in daily activities. However, after wedding without kissing ceremony, she does not make relationship with her family as well as her fear them.

4.2.1.11 The Ceremony of Kissing after Marriage /Dinkiteanita/

After marriage without kissing ceremony the relationship between bride and groom family is forbidden said to be “Suba”. Therefore, after one or two weeks of Matakona, kissing ceremony is performed at the bride’s home.

On this ceremony both couple family prepare Qalala and the groom family provide their portion to the bride’s home. Elder, bride, best men, groom and bride, girlfriends attend the ceremony. The bride’s family and clan assembled at the bride’s home.

When the groom family members arrive at the bride’s home, they kiss or greet each other as the norms of community kissing and greeting. Then the elders take a little portion of Qalala from both couple, family and mix it. The participant of the ceremony drinks the mixed Qalala and become called it as kissing or agreement ceremony performed.

After this ceremony, the couple and their family start relationship and the bride start to do any activities. To participate in any task the bride start by doing simple work like fetching water and cooking food until adapting hard working.
4.2.2 Tina marriage

Mashole community uses Tina marriage. This is the groom kidnapping the girl with her informed consent/ elopement/ or without her informed consent that happens with the help of his friends.

4.2.2.1 Abduction without Bride’s Consent “Erotantitata”

In the practice of the groom kidnapping the girl without her informed consent, the groom observes the bride as she goes to a far place may be a market, collect firewood or for some other issue.

Then, with his friends follows her by concealing themselves until they get her secretly. When they get her, the groom primarily holds her and his members cooperate him by beat up, muffled, throwing and carrying her during she may refuse or shouting to stop such as well as to walk with them silently. Then take her for hiding at far relative home of the groom family without making sexual intercourse.

On the abduction night, two of groom members those participated in abduction come to inform for her family in louder sound from outside said “this family your daughter is married”/Namayenamayeqesabeqedela/. To break loose from harm of the bride’s family, they run away quickly.

The bride’s family starts collecting information about the person abduct their daughter among the community and hunting their daughter in the groom’s family relative’s home, some of them with angry destroy homes and property of the groom family.

This is followed by “Karoeikida” which means sending of elder men by the groom’s family to the bride’s family for seeking pardon on behalf of the groom’s family, mediation and to pay the bride wealth. This occurs on the next day of the abduction. If the bride’s family refuses the elders begging the community criticizes the bride’s family as a result of every disagreement, conflict or other issue are solved by elders.

The bride’s family before obtaining bride wealth, they ask the bride idea either her consent or not by the traditional interviewers such as aunts, uncle, sister and brother from clan
members of the bride’s family. The groom family provides the bride at the nearest home of their relative for interview and interviewer ask there her idea.

When the bride responds as she does not like the boy, the interviewer returns back her and charges the groom and his members. For instance the case for the w/ro Aster Gebyhu;

“She was abducted without her consent. Then at the time of the interview she responds that she does not like the boy and she does not marry with her consent. Then interviewer return backs her and her family charge the groom and his member at the Dirashe woreda court. The groom and his arrested for seven years. Until he released from prison, she Waite him and then after he released from prison Aster again married him”.

The reason of Aster waiting him is that it’s considered as the groom is arrested due to her and already she is engaged by him. So when someone married her the revenge is occurring between the arrested person and the person later married her.

Focused group discussion point out that before interviewer ask the bride, there is a traditional way of making bride married without her consent to respond as she married with her consent at the time of interview.

These are as the following;

The first is on the night of abduction, the gift is given for the bride that convincing her among heifer, goats, ox, Kalata/vegetable family/ and farmland by the groom among his family property. Therefore, during abduction marriages the bride expects to obtain gift “Kodayima” that convince her as she is already married and the groom family mandated to give her affordable gifts.

The second is the girl abducted without her consent and returned back to their home has no chance to marry another person than the person abducted her as the result of traditionally she considered as she already married or she is engaged. Even if the groom and his members arrested, she waits him until they released from prison and mediated by elders.

The third and currently emerged is making immediate sexual intercourse. In this method the bride virgin is also violated and during the interview the bride responds that “Amene esike
“enanita kodamo” means I am already married, so after this I can’t be unmarried female. For this matter the bride once abducted without her consent decided to respond “I am married by my consent”/ Hosumital. Therefore, when the bride responded, her consent for interviewer her family, then agrees for obtaining bride wealth.

4.2.2.2 Abduction with Bride’s Consent “Ulisen”

Consent abduction takes place based on the couple consent without family intervention. The couple go together lonely or with the help of the friends to the groom’s family relative home for hiding themselves.

Consent abduction emerged due to the following reasons:

The first is an increase of scramble on single girl or the refusal of the bride. During many suitors increase on one beautiful girl and the bride balance to one male, then the rest suitors decided to get her by abduction. For this the bride decided to elope with one’s she loves.

Second is family intervention may prohibit suitors interest. At this time the man and woman choice abduction marriage without family consent.

The third, marriage through Logashipota due to take long times and expand high cost through varied rituals. For this matter the bride and groom choose short way abduction marriage.

The fourth is an increase of work burden, or when there is always insulting between daughter and her family mostly with her mother. In this regarding female decided for marriage to alleviate from such.

4.2.2.3 Bride Wealth in Tina “Daweta”

The main reason that validates abduction marriage is bride wealth. In abduction marriage, when the girl married without her informed consent and her family receives bride wealth the marriage become obtain validation and later the bride agree with her family. Even, when the girl married with her consent and her family refuses bride wealth, the marriage does not get validation until the bride’s family receives bride wealth.
Its amount in abduction marriage is high as a result of the marriage happened without family consent. After marriage to obtain the bride’s family consent the groom family pay a high price.

For instance, currently the amount of the bride wealth of the girl married by abduction is thirteen thousand to fifteen thousand ETB. With this regards in Mashole the family has many daughters are considered as wealthy family due to earn much money after their marriage and the male family considered as poor family due to pay much bride wealth and inherit property for those sons.

On the date after the bride interviewed the elders come to the bride home for bride wealth payment. The bride’s family, their relative and clan members assembled at the bride home for obtaining bride wealth.

As per the current study observation, it was found that in Mashole, the bride wealth rituals of abduction marriage at the Denke Fanitye home. Their daughters name is “Earihaya Denke” who married by abduction.

The elders sent by groom family come and sit outside of the bride home. The bride’s family sits inside of the home until agreement obtained.
Figure 11. The bride’s family sits in the home, the elder sit outside the home at the bride price moment

For the elder to start communication with bride family, they pay the value of the opening speech fee is known as “Haribana”. Its amount is 100 ETB.

The bride price consists of the shares of family members of the bride like father, mother, elder brother and younger brother. Each of these has shared in the bride price as follows:

- Father slice 1100 ETB
- Mother slice 1100 ETB
- Elder brother 1100 ETB
- Younger brother 700 ETB
- The other is bride price that spend for the bride’s family to use for own purpose with share is 10,000 ETB

At each slice bride family bargaining to add the amount of bride wealth and the elder bargaining them according to the current amount of the bride wealth for each slice. After bride wealth paid
elder enter into home to sit together with bride’s family and for ensuring their agreement is said to be “*Taloba Hula*”.

The elder to entree into home pay 100 ETB of the entrance fee and approve their agreement by bring *Qalala* from groom home and the bride’s family also provides their portion of *Qalala* then they intermixed and drink it together.

After bride family obtained bride wealth, the groom family starts preparation of the wedding ceremony. Until wedding ceremony the bride kept at the home they hid her without making sexual intercourse.

### 4.2.2.4 Wedding Ceremony of the *Tina* Marriage

*Tina* is one way of getting marriage. The bride married by abduction does not enter to the groom’s home without wedding ceremony as *Logashipota* marriage.

The wedding ceremony of abduction marriage is prepared by groom’s family for taking the bride from their relative home. At the evening of wedding ceremony date the attendants, groom, best men, groom’s village youths and his peer group went to claim the bride from hide home with warm wedding songs and dancing.

At the home of the hide the escorts not get drunk, the bride does not debate for the gift, no rituals of the “*Lodota*” and “*Harisha*”. On this date, the rituals of cutting “*Lodota*” and the rituals of “*Harisha*” provided only at the groom home. The younger brother of the groom kiss the bride at the bride arrived at groom home. Then two beast men is selected from the attendant of the ceremony after the bride arrived at the groom home based on the criteria of groom clan and his peer group of work /Barika/ then the younger brother of the groom kiss her toe.

Two best men selected among escorts after the bride arrived at the groom home. Escorts in a group hold individuals those they select as best men and make them to enter in the home by forceful pushing and throwing until they enter in to bride home. The other rituals such as *Usica*, *Matakona* and *Dinkit anta* of Tina marriage are similar to the rituals of the *Logashipota* marriage.
4.2.3 Levirate Marriage /Dahala/

The term “Dahal” means the widow marrying the younger brother of her deccae husband. Traditionally it is not uncommon in the Mashole community to inherit the wife of the deceased elder brother by the younger brother. If there are many brothers of deceased, the successor of him has the right to inherit the widow.

When the younger brother is previously unmarried, he marries the widow and lives together as monogamous marriage. However, if he is married previously and later his brother died, the younger brother again marries the widowed as polygamous marriage. When a younger brother is not available from the deceased family, the clan assigns person that match the deceased mostly among children of the deceased father sibling line.

When a widowed produces many children of the deceased, she does not prefer Dahala marriage and she remains unmarried taking care of her children. Dahala ceremony initiated by the deceased family as a result of them pays her bride wealth and makes her as their member.

Therefore, they brewed local beverage and invite their clan member to assemble, and to substitute inheritance for the widow said to be “Dahala Qaana”. As a culture of the community if the deceased has more than one younger brother, the follower of him inherits the widow.

To obtain consent among younger brother and widow the clan advises the younger brother said to him, “according to the culture the right person who is expected to inherit the widow is you” “Manyinoelish” means rebuild our home in terms of the deceased.

In a similar way they advise the widow saying “meta hedane kutisado” means we give you a boy, so grow up him and live together and rebuild our home. The widow has the responsibility to consent for the clan discussion. Therefore, the younger brother and widow start living together from the date of “Dahala Qaana” ceremony.

When a younger brother is not available at the deceased home, the assembled clan discusses on the person match to inherit the widow, is among the children of the deceased father siblings. During widow inheritance ceremony her family has no role, then deceased family. In special case when the widow married out of the younger brother, the person married her pay
fewer amounts of the bride wealth said to be “Masa’. The amount of the bride wealth between
the unmarried girl and widow is not equal due to the payment obtained after widow is not
considered as the bride wealth. Further, it is the payment to form a peaceful way between
deceased family and the person married her.

The amount decided by the elder at the meditative time in considering her service she
gives to the deceased family and the children she produced for them.

4.2.4 The King Marriage /Boliqala/

The term “Boliqala” means the traditional clan leader or cultural leader among community
those believed have the power of fortune telling, curing disease, finding the lost objects, causing bad, solving the problem, ruling the clan, bring rain, shedding, prohibiting the pregnancy and etc. There are seven major traditional king family in Mashole such as Arame, Hoyise, Henibale, Onigosho, Tiqilo, Ariculale and Herrofamily.

The first borne son of the king obtains his father’s position of the kingship and performs
king activities. The traditional marriage practice of the king has different practices from at mate
selection, announcing the request and the wedding ceremony.

4.2.4.1 Mate Selection of the Traditional King

For the king, the family selects a mate with a careful consideration of her character and activities
that help her carry home responsibility as a queen. The boy has a chance to choose the mate, but
the family must approve as she is appropriate to their home rule including her family history.
Interms of sending elders, king’s family sends a runner of the king who is holding a stick
symbolizing the king’s family requesting of the bride “Halite/uleta”. The runner inserts that stick
into the bride’s home secretly when no one is at home.

The bride’s family informs their neighbor to observe their home. When the bride’s family
obtains that stick in their home, they will not touch it due to fear of the power on it that may
cause a bad fortune. The bride is happy of such request because being a queen is the social
prestige position as the traditional kings are socially privileged people of the community.
However, if the bride refuses the king’s offer, she takes that stick and throws outside of their compound. Then the king’s family leaves her because she refused them.

Figure 12. The sara show and insert the stick of the king “Uleta”

When the prospective bride and her family leave that stick in their home the king’s family consider as acceptance to the proposal. Then send elders to adjust the program of the vow, and date of the wedding ceremony.

4.2.4.2 Wedding Ceremony of the King Marriage

The wedding ceremony of the king takes place at the day time. On the wedding date the escorts carry the bride and groom on the shoulder or they ride on the mule from bride to groom home. At this time the bride said

“Ari, Ari Akaya Asholayita Ala Kella Akedo” means I get husband.
Other rituals like Vow ceremony, Kissing ceremony, Usica, Matakona and Dinkite anita of the king traditional marriage practice is similar to Logashipota marriage.

![Image of wedding ceremonies](image)

**Figure 13. Wedding ceremonies of king Arigulale son in Mashole 2000EC**

### 4.3 Marriage based on the number of spouses

Similar to other communities in the surrounding, in Mashole there are monogamous and polygamous marriage. The data of married informants show that a monogamous type of marriage is more dominant or highly frequent than polygamous marriage because polygamous marriage is for the wealthy.

Key informants mentioned that wealthy men of the community, that is, those who have cattle, money and large farmland marry more than one wife to symbolize their wealth. This is because it is believed a wealthy man can provide the wives and their children enough farm land and other livelihoods.

For instance, key informant M/r Barabars Bashen said that;
“From Hailesilase to Derige regime I am the leader of the community and people were my servant. So I married 14 wives”.

The other is levirate marriage causes polygamous marriage. At this time when the elder brother died and his younger brother primarily has own wife, he is mandated to substitute widow for additional wife.

In Mashole if the man has two wives, he builds separate houses for each wife and lives with the wife he likes more. Mostly a man who has two wives lives with the first wife and builds a simple home for the second wife. This is traditionally all property inherited from husband family is engaged by the first wife “Ata kutaea” and the second wife “Ata shaka/ lamota” has no right from that property. Sometimes a secondly married wife builds a house for herself. Rarely husband leaves the first wife and live with second wife as his interest.

4.4 Socioeconomic Implications of Marriage

4.4.1 Social Implication of Marriage

Marriage is the only way of continuing kinship. A person, who is not married and has got no children, especially male, is considered as the person has no kin and inheritance “Qiteta”. To avoid “Qiteta” people of the community are highly encouraged for marriage even at early.

Early marriage is a character of the active and liked person. For that, Families in Mashole search a girl for their son to get marriage early. However, it is impossible to know the exact age of marriage because the community does not record birth dates. Informants were telling their age through estimations. Similarly, they predict that youth of the community engaged in to marriage is at the age of producing secondary sexual characteristics approximately from 14 to 17 years old.

People have large family size has a high social relation and support in every activity like sickness, death, conflict, marriage, the election of the local leader and etc. Therefore, marriage increases family number and establishes social relationships among various clans within the community and with other community.
4.4.2 Economic Implication of Marriage

During marriage, the bride’s family earns a much amount of wealth. Therefore, it serves as one of the sources of income generation. In Mashole family produced many daughters considered as the wealthy family due to which they get much money during their marriage and the family produce many son considered as the poor family as they have to pay much bride wealth as well inherit property for each.

The economic cooperation between the two families also increases by supporting each other during agricultural operations, drought and other economic crises.

The children produced perform services to their family in all economic activities like farming, house building, animal keeping, etc.

4.5. Change and continuity of traditional marriage practice of the Mashole

4.5.1 Changes in mate selection rules

The clan exogamous rule is still strongly respected by the community. The rule discriminating people by their hereditary disease, livelihood base and cousin rule is not in practice.

Now a day’s, the kin members who claim Koyima or Hulihula begun to marry with those are free from such diseases. Based on the livelihood people socially marginalized “Hawuda” married freely with people those engaged in socially liked activities of agriculture and animal husbandry “Etanita”.

Traditional marriage allowed between cross cousin allowed after six generation. Recently the children of siblings of the opposite sex have started marriage without passing one generation.
4.5.2 Changes in *Logashipota* Marriage

For mate selection, the prospective groom and bride announce their request personally at any time of the meeting in oral discussion without taking her materials. Some times when the prospective groom fear to announce his request personally, he inform her girlfriends or for his sister to inform his request for her.

Family intervention of mate selection is degraded and youth select the mate by his or her own interest. The practice of sending elder three times to the bride’s family was totally ignored and when the prospective groom family sent elder, those elder tell to the bride’s family at any time of the first meeting as well as obtain respond immediately. Similarly, the practice of inviting bride, mother and aunts were ignored.

*Logashipota* is arranged marriage based on the couple and their family consent with wedding ceremony before marriage. Now a day’s people those who are following protestant religion get marriage in the form of *Logashipota* with religious rule than traditional practice. But not all Christianity, religious followers get marriage by *Logashipota*.

The vow ceremony takes place on the bride home lead by religious leaders and mediates all rituals of marriage, according to the religion rule. The wedding date planned by the prospective groom and bride interest as well as they exchange finger ring as vow items in terms of traditional vow gift items.

Before a week of wedding date the younger brother of the prospective groom does not enter to the prospective bride home. Before wedding date the trends of the bride went to kiss her family relative is forgotten. On the wedding date the couple vow takes place at the church and their wedding ceremony performed on the day than night.

There is no traditional marriage song and dance on the wedding date and in terms of that there is spiritual song. The bride wealth is given by the church leaders for the bride’s family in the form of gift without following the bride wealth rule the religion follower fixed the amount of bride wealth is 2,400 ETB.
On the wedding date at the both family home the practice of *Ludata* and *Harisha* ritual is disappearing as well as at the time of the bride arrived at the groom home the younger brother does not kiss the bride. The couple makes immediate sexual intercourse on the wedding date without “*Usica*” ceremony as well the “*Usica*” ceremony was totally disappeared.

On the day next to wedding ceremony the groom, best man and younger brother of the groom start to preparation of the bride bed and the room concealing her. The period of the bride feeding for six months is decreased to three to four months. No recreation material of *Ayilta*, *Qenchala* and *Shoniqa*. Interms of those, the bride recreates on play card and listing spiritual song.

The ceremony of preparing the bride to start participating in the activity and kissing ceremony after marriage is on declining and the bride start activities without “*Matakona*” ceremony and without her family kissing ceremony.

**4.5.3 Tina marriage**

The practice of the groom kidnapping the girl without her informed consent at too far is disappeared. Nowadays abduction without bride consent is substituted by consent abduction. Individual those do not follow the Christian religion and some of those following Christianity religions choose *Tina* way of getting marriage. The trends of announcing bride abduction to her family at night were ignored and information is passed to the parents of the girl through elder.

In terms of traditional interviewer the bride idea is asked in a formal way at the Kebele administrative office. This is during bride family ensure their daughter as she married by abduction, they charge the groom family at the Mashole Kebele administrative office for formal interview. Then groom family provides that bride at the kebele office and the leader of the Kebele interviews the bride in front of both couple family.

In this interview when the bride respond consent marriage, the leader makes both couple family to agree for elder mediation and inform the bride’s family to take bride wealth. Unless when the bride responds the marriage is without her informed consent, the leader transfers the issue to Dirashe woreda court.
On the abduction date the groom makes immediate sexual intercourse. The amount of the bride wealth is highly increased to 13,000 to 15,000ETB. The bride entered to the groom home without wedding ceremony. The trends of bride feeding decrease to three to four months. Recreation material of Ayilta, Qenchala and Shoniqa ignored and the bride recreates by playing cards and listen music. The ceremony of preparing the bride to start participating in the activity and kissing ceremony after marriage is on degrading.

4.5.4 Change in Dahala

The widow and the younger brother of the deceased are not interested to marriage each other. Mostly when the younger brother is not previously married he refuses to inherit the widow and interested to marry his new wife. Therefore the widow married by her interest to another person and the younger brother does not like to substitute the deceased wife.

Even if when younger brother and the widow have interest in marriage, they produce children without ceremony and if the younger brother has previously wife and then inherit the widow, he lives with his first wife and the widow also live at the deceased home. If the widow may produce children of the deceased and then inherit the younger brother, she again lives with her children and produce additional children.

When the widow married out of the younger brother, the person married her pay fewer amounts of the bride wealth that decided by elder to obtain agreement between him and the deceased family said to be “Masa”. The amount of Masa is decided by the elder at the mediation time in considering the widow service she gives to the deceased family. At this time when the widow produces children of the deceased, those children grown up with the deceased family.

4.5.5 Change in Boliqala marriage

Key informants mentioned that there are seven major traditional king family in Mashole such as Arame, Hoyise, Henibale, Onigosho, Tiqilo, Ariculale and Hero family. Now days Hoyise, Hero, Onigosho and Henibale leave totally their practice and a few families of Arame, Ariculale, and Tiqolo follow their practice.
Currently, all of those traditional king family leaves the trends of sending runner by the stick symbolizing the king requesting. On the wedding date the practice of the carrying queen and king on the shoulder or ride on mule is ignored.

4.5.6 Change in types of marriage

The value of detraining wealth man by the number of the wife is ignored and even wealthy individual do not interest for polygamous marriage. The reason for this is people face shortage of the farm land and poverty. Therefore when they marry more than one wife and produce many children there is no farm land inherited for each children as well as for each wives.

4.6. Cause of the change

As a part of Africa or Ethiopia traditional marriage practice of the Mashole faces a lot of change in its all aspects of rituals and practices through change comes to Mashole with government, nongovernmental organization and expansion of the Christian religions.

4.6.1 Government

The traditional practice such as bride wealth; abduction, rape, polygamous marriage, levirate, shamanism, discrimination, early marriage and others traditional practice are common among ethnic found in Dirashe woreda (Dirashe woreda council office leaflets, 2007). Those practices are harmful and cause social and economic problem of the people(Ibid). The same is true but not all are harmful. Some of those practices displaying culture.

To eliminate such harmful traditional practices Dirashe woreda women’s and children affair government collaborate with the KMG nongovernmental organization by collect data on each practice and finally form community policy that prohibit such practices.

The approved community policies that eliminate harmful traditional practice among Dirashe woreda community are the following;

1. Bride wealth must be from zero to two thousand ETB. Anyone who violates this rule pays three thousand ETB for the government as penalty.
2. Anyone who abducts the girl charged and pays additional one thousand ETB.

3. Those who perform polygamous marriage and levirate marriage must be charged as well as pay additionally two thousands ETB for penalty.

4. Someone who makes another person to prepare a high feast for wedding ceremony pay two thousand ETB for penalty.

5. People participated in early marriage charged and pay additionally three thousand ETB for penalty.


7. Practicing shamanism activities charged as well as pay two thousand ETB for penalty.

Therefore, as I observe in study area, the awareness created on traditional practice and forming of the community policy to eliminate such traditional practice leads the people to consider cultural practices as harmful practices. Similarly the unmarried male and female focused group discussion mentioned that the past norm is no need for today and its harmful practice “Eha bahaya mana enukodane”.

Married men and women focused group discussion respond me that not ask past practice due to the ignored practice and the practice that government prohibit such “eha bate manaea kasanine, eha manigisteta dawurikito”.

Key informants mentioned that the coming change is not good and the youth are out of the previous community culture and norm “enu hata tanibetane kalane mukane male hin amane sabana manitaye dea” means “early we live according to our ancestress norms and culture but now ever thing is new culture”.

The present study it shows that people are aware about traditional as harmful. But practically they are not fully ruled for that community policy. For example the amount of the bride wealth in Logahsipota marriage is 2400 ETB and in Tina marriage is 15,000 ETB. The other change comes with the fulfillment of the infrastructure and social institution. Key informants mentioned that before 1973 E.C Mashole dwellers are illiterate. In 1973 E.C. Government primary school was established and people of the community get education for the
first time. Currently, most of the educated people of the community leave a traditional way of life and practice a new style that they obtain with education or from other modernizing source.

In 1987 E.C. Mashole people construct the road by their human power to connect the community with Arbaminch Jinka main road at the Kussume community. Then after this road construction, the vehicle ride many construction materials for building social service of the community. For example in 1987 E.C private mill constructed and the female of the community alleviated from cereal grinding by hand, 1992 E.C clean pipe water constructed, 1993 E.C health post and 2002 E.C farmer training center was established. The change come with these infrastructure and social initiation leads the community to leave traditional way and accept modernization.

4.6.2 Religion expansion

Key informants mentioned that before protestant religion expanded to Mashole, the people of the community practiced every traditional without any criticizes. Then after protestant religion was expanded to the community in 1944 E.C. follower starts blame the traditional practice as an evil deed. For example, the key informant who is traditional kings of “Argulale” M/r Ayele Negashe told me that;

“We leave our practice due to we blamed by government and christen religious follower as harmful traditional practitioner.

High numbers of the community dwellers start Christian religious follower as well as start separation in social relation from traditional follower. Therefore we are few in numbers coming to lack social support during death and sickness. For this we leave our practice and follow the Christianity religion”.

59
Chapter Five

5. Conclusions and Recommendations

5.1. Conclusions

Many ethnic groups are losing the distinctive features of their traditional culture for a number of reasons. As a result, good deals of them are on the verge of losing their identities. This is partly because of lack of studies and documentation on the cultures. The Masholes are one among the ethnic groups that lack detailed literature on their cultural aspects including their traditional marriage practice.

Marriage is the fundamental institution of the Mashole without which there may be no family. It is important for continuing kinship, for increasing social relationship and for serving as income generation.

The Mashole have four types of traditional marriage practices such as Logashipota, Tina, Dahala and Boliqala and each type encompasses varieties of rules and rituals to be strictly observed by the community.

Globally changes are taking place pertaining to marriage as a social institution that emanated from globalization and modernization. Similarly, the traditional marriage practice of the Mashole faces a lot of changes in its all aspects of rituals and practices that originate from pressures of infrastructure fulfillment, Christianity religion and nongovernmental organization. Therefore, this study is hoped to contribute to the understanding and documentation of the historical features of traditional marriage practices of the Mashole.
5.2. Recommendations

The Mashole people have rich cultural practices. Among these, their traditional marriage could be cited. The distinctive cultural features of traditional marriage practice of the community are disappearing as the result of global change emanating from globalization and modernization. This may lead the ethnic group to lose their identity.

The researcher, therefore, recommends the following points:

The firstly, the government should plan to develop, promote and preserve cultural aspects by establishing cultural institutions at the community level.

The secondly, the government should create awareness towards the benefit of the cultural aspects and the effects come with cultural erosion.

Thirdly, it should change misperception created by the Christianity religion followers and nongovernmental organization who consider traditional practice as harmfully practices. The government should also look into correcting the emerging discrimination between Christianity followers and traditional followers. This will encourage the community to practice, develop, promote and preserving their traditional practices.

Finally, further study is strongly recommends in all cultural aspects of the community to provide detailed data for understanding, documentation, and promotion of the culture by the government.
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Appendixes

Appendix 1 General background information

Arbaminch university school of postgraduate studies department of social anthropology

Study Title; Traditional marriage practice of Mashole community in SNNPRS of Ethiopia.

Aims of the study

- To document the traditional marriage systems and related practices.
- To understand the changes that occurs in marriage systems in the community.
- To elucidate the factors that brings changes in marriage practices.
- To explore the socio-economic implication of traditional marriage practices.
- To describe community’s perception about the traditional as well as recent marriage systems in the community.

Dear informants; I am student at ArbaminchUniversity College of social sciences and humanities in the department of social anthropology

So you are one of the selected informants. I seek permission from you to participate in this study. Therefore there is no right or wrong answers. So I appreciate your willingness to participate in this study.
Appendix 2 Informant background

1. Sex ____________
2. Age ____________
3. Religion ___________
4. Educational Status
   Illiterate ______ Secondary ________
   Primary ______ College/University ______
   Other ____________
5. Marital Status
   Single ______ Widowed ________
   Married ______ Divorced ______
   Others ______________
6. Martial union practice
   Arranged ____________ Inheritance ____________
   Abduction ____________
   Others ______________
7. Age at first marriage
   10 -15 ________ 21-25 __________
   16 – 20 ________ 26-30 __________
   Others ______________
8. Number of Wife/Husband
   One ________ Two ________
   Others __________
9. Mate selection
   Family ____________ bride ____________
   groom ____________
Appendix 3 Point for key informants

1 How early traditional marriage practice preformed in Mashole?

2 How many traditional spouses union practice are there in Mashole? In which method did you get marriage? Why you choice it?

3 How many wife/husband you have? If one why? If more than one why?

4 At which age did you get marriage? How did you considered early marriage late marriage and unmarried?

5 How you describe the important function of marriage?

6 How traditionally mate selected? For yourself how did you select?

7 when you compare the early and the current traditional marriage practice of the community, how did you explain its change?

8 if there is any change on traditional marriage practice, what you mentioned as the causes of the change?

9 What is the role of couple parents during marriage?

10 If before you would mediate the traditional marriage practices please tell me your experience?

11 what rituals were preformed with traditional marriage practices?

12 what are the material items exchanged during traditional marriage practices? What is the function of each material item?

13 what you recommend on traditional marriage practice?

Appendix 4 Point for focused group discussion

1 How traditional marriage practices of Mashole were preformed?

2 How many types of marriage are there? How each performed?
3 What are the rule that prohibiting or allowing marriage traditionally?

4 why marriage is necessary?

5 How mate traditionally selected?

6 what rituals are preformed during marriage?

7 What is the role of couple family during marriage?

8 How you compare the early and the current traditional marriage practice of Mashole?

9 If there is a change on traditional marriage practice what you mentioned as the causes of change?

**Appendix 5 Table of the of informants**

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**Note:** The symbol * represents male these has more than one wife and female were their husband married additional wife.
The symbol x to represents individual these get inheritance marriage.
### Appendix 6 Table of married informant’s marital union Practice

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