



Marriage Ceremonies Practiced through Hawadii and Kadhaa among Guji Oromo

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Abstract

The Oromo people are the largest ethnic group in the Horn of Africa and have lived in northeastern Africa since ancient times. Their spatial distribution has been shaped and reshaped due to environmental, socio-economic, and political processes. The Oromo have their own culture, customs, morals, religion, language, philosophy, system of administration, and civilization¹. The data collected for this paper was organized and analysed using qualitative research methods through interviews, focus group discussions, observations, and examination of primary and secondary sources. Most of the evidence was collected by participating in the visual and auditory aspects of the marriage process through an ethnographic approach. The purpose of this research is to educate the global community about the culture, customs, and traditions of the Guji Oromo.

Key words: culture, marriage ceremonies, Kadhaa, hawadii, Guji Oromo

¹ Alemayehu, H., Boshi, G., Daniel, D., Senbeto, B., & Umer, N. (2014). History of the Oromo to the sixteenth century (third and second impression ed.). (D. Teshome, & D. Daniel, Eds.) Oromia culture and tourism bureau.

1. Introduction

1.1. Background of the study

The Oromo people are the largest people in the Horn of Africa and have lived in northeastern Africa since ancient times². According to linguistic evidence, the peoples of Africa generally speak languages that belong to four super-families or proto-languages: Afro-Asiatic, Nilo-Saharan, Niger-Congo, and Khoisan. Of these proto-languages, Afro-Asiatic and Nilo-Saharan are spoken in the Ethiopian region and the Horn of Africa. The Afro-Asiatic language family is significant in terms of geographical distribution and includes Cushitic, Omotic, and Semitic languages in Ethiopia. The Oromo people are categorized under the Cushitic superfamily and speak Afaan Oromo. Those who have indigenous religion called *waqeffana* and mechanisms to protect peace of their country by organizing their social, political, religion and economic under gada systems. The Oromo also have their own traditions, *Safuu* (ethical code), culture, laws (at general

assemblies), philosophy, and civilization (calendar, numerical systems, democracy)³.

The Guji people belong to the Oromo ethnic group and inhabit the southern part of Ethiopia, practicing the original Oromo culture⁴.

The Guji people have a respectable, proud, and beloved tradition full of *Safuu* (moral and ethical values). Guji is one of the regions where the Oromo Gadaa system has survived internal and external influences and remained intact when the Oromos of Macha-Tulama, Ittu-Humbana, Sikko-Mando, and Raya-Asebo were highly challenged by internal and external forces. Guji is rich in natural resources such as gold, tantalum, gemstones, dense natural forests with important wild animals, and endemic bird species like Turakko. Guji had an enormous number of cattle, camels, goats, and sheep. Thus, the economic activity of the society largely depends on pastoralism, small-scale agriculture, apiculture, mining, and trade.

Anyone familiar with Guji Oromo often remembers Me'ee Bokkoo. It is a sacred land, a pilgrimage site for the Guji. Me'ee Bokkoo is a revered land where cutting down trees or plowing is not permitted. However, cattle grazing is allowed. When the Guji migrate to Me'ee Bokkoo, taking fallen property, lying, fighting with people, and engaging in

² Alemayehu, H., Boshi, G., Daniel, D., Senbeto, B., & Umer, N. (2014). *history of the Oromo to the sixteenth century* (third and second impression ed.). (D. Teshome, & D. Daniel, Eds.) Oromia culture and tourism bureau.

³ Wake, J. (2018). *Theorizing Namummaa*:

Oromo relational philosophy (Oromos' Gift to the World). African Journal of History and Culture, 79.

⁴ Tadesse, J. (2011). *Guji Oromo Ways of Life, Gadaa System and Waaqeffanna*.

inappropriate relations with women are prohibited. The relationship between the Guji and the Me'ee Bokko is very strong. Me'ee Bokko is the place where the *ballii* (power) handover ceremony takes place. It is the land of justice, the field of truth and purity. Do not sit in a Me'ee Bokko with someone in bitterness, and a murderer does not sit in Me'ee Bokko)⁵. The Guji Oromo are a people known by their morals and civilization, living with the ancient Oromo culture. Among their cultural practices is marriage, with ceremonies such as *kadhaa* and *Hawadii* being famous and among the oldest. In Guji culture, *kadhaa* is performed by the agreement of the boy and girl or based on the agreement of their families, with a date set by the families. Additionally, the consensus of the bride's kin and clan is determined⁶.

1.2. Statement of the problem

The Oromo are the largest ethnic group in Ethiopia, with their own culture, customs, traditions, and ways of life. The lifestyles of Oromos across various zones and *woredas* differ. Some are farmers, traders, officials, lawyers, miners, and laborers. Different studies have been conducted by scholars on marriage ceremonies among the Macha Oromo, but they often focus only on the culture of Macha and are limited to expressing the social and economic factors of these ceremonies. Additionally, they are limited in showing how the marriage ceremony of the Guji Oromo is practiced. Previous studies did not focus on the steps involved in the *kadhaa* and *hawadi* ceremonies of the Guji Oromo or how the culture is celebrated. They failed to express the responsibility of the bridegroom in obtaining a

bride. Therefore, this research aims to assess how these practices have evolved over time in Guji, their effect on the economy, what a bridegroom must do to marry a virgin, and the cultural significance of *hawadi* and *kadhaa* in Guji Oromo communities as a whole.

1.3. Objective of the study

1.3.1. General Objective

The general objective of this paper was to examine and analyze the marriage ceremonies practiced through *Hawadii* and *Kadhaa* among Guji Oromo.

1.3.2. Specific objective of the study area

- ✓ To understand the cultural significance of *Hawadii* and *kadhaa* in Guji Oromo marriage practice
- ✓ To identify the steps involved in these ceremonies
- ✓ To explore effect in practices based on social and economic factors.
- ✓ To assess how these practice have evolved over time.

2. Research Methodology

2.1. Data Collection Procedure

In order to gather the data, I used systematic data collection methods such as group discussions, interviews, audio recordings, and observation. Both primary and secondary sources were utilized to gather the necessary information for this study. Relevant written materials concerning the culture and customs of Oromo Guji were collected from various primary and secondary sources. Furthermore, oral information was obtained through interviews with different experts on Guji and other knowledgeable informants of both sexes, different religions, and various age groups who live in the Guji land and vicinity. The interview was conducted face-to-face in Seba Boru Woreda, specifically in Darne and Utulu Kebele. During the marriage, I asked

⁵ Siifsiin. (2008). *Yaa'ii Gumii Ardaa Jilaa*

Me'ee Bookkoo Fi Tumaata Seeraa.

⁶ Guji culture and tourism office. (2016). *Qori*
<https://journals.osu.edu.et/>

participants questions. I focused on collecting data by actively engaging in the visual and auditory aspects, particularly in Darne town and Utulu Kebele, using an ethnographic approach. In this way, the necessary information was collected.

2.2. Methods of data analysis

In this study, the collected data was organized and analyzed using a qualitative research method. Consequently, the obtained data will be carefully edited, paraphrased, cross-checked, organized, examined, analyzed, and thoroughly interpreted for the study of marriage ceremonies practiced through *Hawadii* and *kadhaa* among the Guji Oromo

3. *Kadhaa* Marriage Ceremony among Guji Oromo

There are two different forms of *kadhaa* in Guji Oromo. The first and appropriate form is when the girl they want to marry has reached 18 years old. The second form occurs before the girl reaches 18, if the boy's father approves of the girl's parents based on their ethnicity and race. If their daughter is underage, they hold the girl until she reaches 18. Then, when she reaches the appropriate age, they marry her according to the culture and customs of Guji Oromo.

The parents of the boy play a major role in the *kadhaa* ceremony. The *kadhaa* is performed by the father of the boy, who accompanies the bridegroom to propose to the bride.

The Guji Oromo look at the *kaayyoo* and the *faroo* to move in any direction. This means that

In their mythology, the *kayyoo* of marriage is said to be good if:

Culturally, they carry tobacco (Tamboo) and coffee (Buna) as *daraaraa* when they go to propose. Among these *daraaraa*, the Guji Oromo hold tobacco and coffee because tobacco and coffee is an ancient plant. Therefore, tobacco and coffee play important roles in the Guji Oromo marriage ceremony. The *kadhaa* ritual is not performed at any time. The best time for *kadhaa* is during November, May, and spring. These months are ideal because the rainfall and temperature are moderate, neither too rainy nor too dry.

The first to propose is the bridegroom, and the second is the father of the child. Before the *kadhaa* starts, the boy looks at the *kaayyoo* and *milkee* to assess her condition. This means the boy wants to marry the girl before her parents knows him. After the father of the boy who went to pray for his son reached the girl's parents, he said, "I wanted your relationship. My son loved your daughter. Let my friends and me be your children, and you will be our father." If the girl's family is interested in marrying the boy, they say, "Sit down, and let us discuss the matter together." After the parents who came for the praying have sat down, the girl's parents say, "You have come for our love. Since your son loves our daughter we are happy. But, she is not only mine but also a clan and relatives. I will discuss with my daughter and her relatives. Please come on the specified day." They then give an appointment.

they determines the success and failure of their work from the very beginning.

Yoo abbaan intalaa barcuma irra taa'ee jirate.....If the girl's father is sitting on the seat

Yoo haati gulantaa teettee jirate.....If the mother is sitting on the *Gulantaa*

Yoo intalli qoraan baattee itti dhufte..... If a girl comes to him with a fire wood

Yoo intalli buna qalaa jirattee.... If a girl is slaughtering coffee etc., it is believed that they will live a good and honorable life together for a long time.

But, in their mythology, *milkii* of marriage is said to be bad if:-

*Yoo intalli mana hin jire.....*If the girl they want to marry is not at home

*Yoo intalli bishaan baattee itti dhufne*If a girl comes to him with water

Yoo intalli marga baattee itti dhufte..... If a girl comes to him carrying grass etc. they say it is a bad intention and they will prefer to leave the girl to pray for.

According to Guji Oromo mythology, water represents tears. The grass shows die that is used to throws on the dead flesh during the funeral ceremony, and it is feared as the grass of the day of death therefore, according to the Guji Oromo belief, if a girl comes to a person carrying grass or water, it is a bad *milkii*. A Guji Oromo with a daughter rises early in the morning to arrange favorable conditions, or *kayyoo gaarii*, for her so that this misfortune does not befall his daughter. He instructs her to churn milk or prepare coffee while he sits on his chair. This signifies that a girl's success is influenced by her family's role. Not only had the father of the lady, but the mother of the daughter also prepared *Qutto* for the girl to show that she was ready for marriage.

Quttoo is an ornament material and cultural elements that are tied on the fore head of the Guji girls before getting the marriage. *Quttoo* show the identity, honor and virginity of Guji girls. *Quttoo* made from different substance like beads, skin, wire and threads. This material is prepared by the mother of the girls after they arrived usually above 14 years old. Holding *Quttoo* has its own meaning in the society. When the mother of the girl prepare the *Quttoo* for her daughter, she meant "my girl had reached for marriage and henceforth ready for marriage request for who wants to marry her". Thus, *Quttoo* can also use to signify the adolescence of the Guji girls. According to the Gujii Oromo touch the girl with *Qutto* without her permission, Guji peoples says "*intalti Quttoo farda kooraati; hin qaban, yoo qaban qabaa qabdi beekadhu*

"roughly translated a girl with *Quttoo* is like the horse with saddle; no one can touch her, a person who touch the girls with *Quttoo* is punished by the law. The punishment is a heifer of cattle. Even, there is no need of evidence to examine such a crime in the Guji culture⁷.

On the day of the *kadhaa* the boy (*bridegroom*) will walks with *dararaas* .because, it used to identify the person who being praying the girl and beyond that, the future is good for two people who breed together and live together

There is no looking *faroo* at the *daraaraa*, but they look at the *kayyoo*. If they cont and get an even number to slaughter the coffee, they say it is good by counting the *gumaa* of coffee. If the number is even, the purpose is very nice for the bride and bridegroom. The process of going to *kadhaa* has different names from beginning to end. The first day is called *laallata*, the second day is called *himaa/himoo*, and the third day is called *kadhaata*. From *Ilaalata* to *Kadhaa*, it has its own activities to do. In the Gadaa system, different laws are declared and enacted for society, such as the law of *Ilma-Intalaa*. This demonstrates the quality of Gadaa as an

⁷ Geleta, G. K. (2020). *Gadaa: An Indigenous*

Democracy of Oromo people on

Promoting Gender Equality, Guji

Oromo in focus, Oromiya.

extraordinary governance system. In different *ardaa jilaa* of the Oromo, various proclamations like the law of *Waaqaa* and *Lafaa*, the law of father and mother, the law of *Hayyuu* and *Wayyuu*, the law of son and daughter (*Ilmaa and*

Intalaa), environmental law, and wildlife were passed for all nations. In the context of the Guji Oromo, the law of *Ilma and Intala* was declared for society at different sacred places, especially at Me'ee Bokko.

For instance, consider the following *lalabaa* (proclamation) concerning marriage:

Intala fuudhuun seera (aadaa) Having a wife is lawful, it is culture
Aadi malee fuudhuun seera malee..... Having a wife contrary to culture is out of law
Intala gandaa fuudhuun aadaa..... Taking girl for wife from the other village is right
Oboleetii fuudhuun aadi-malee..... Marring ones kinship is not culture
Intala gurgurachuun aadi malee Taking money for a girl is not lawful
Haati shaashii nyaatinsi seera malee Mothers' getting the cloth is not lawful
Hiyyessi fuudhuu hin dandenyee aadi malee....The poor is not marring now a days, asking for price (dowry) is not lawful
Gujiin intalaasaa hin gurguratu,yoo gurguree aadi malee.....The Guji do not sell their daughter it is not lawful
Gujiin Goromsa fudhataa santu seera Guji takes heifer it is lawful
Gumii goromsaa lama murteesse santu seera The Gumi has approved two heifer, it is lawful
Raadni kan abbaa, qaraxii kan oboleessati... Let the heifer be for the father and the *karata* for the brother
Mallaqa fuudhachuun aadi malee.....taking money is not lawful
Hiyyessi fuudhuu hin dandenyee aadi malee....The poor is unable to get married, this is out of law
Murtii gumii diduun aada malee, aadaan Gujii kana...Transgressing the Gumi's decision is not lawful, this is Guji culture.

4. *Hawwadii* Ceremony among Guji Oromo

Hawadi is one of the Guji Oromo marriage ceremonies and follows a specific process. The ceremony occurs when a boy likes a girl, approaches her with good appearance and manners, and they agree to marry. The boy then takes the girl in. Afterward, he informs her parents to prevent them from worrying or searching for her. A mediator acts as a bridge between the families of the bridegroom and the bride to communicate this information. The messenger takes messages from the boy and tells

the in-laws or family of the bride. This person goes to the girl's father and informs him that their daughter is there. After conveying this message, they follow the customs and traditions of the Guji Oromo to make an appointment for the day to perform the reconciliation. The girl's father often asks the boy's father to come and sit for reconciliation because he trusts him to take responsible care of his daughter. If the Boy's father does not appear during reconciliation of the ceremony, the father bride consider as he not

summarizing the responsibility for his daughter and he seeks the Boy's father.

When the date of appointment comes they go to the girl's father's house for reconciliation, the father of the boy or the brother of the bridegroom or his elder brother or his younger father goes in front of them, the bridegrooms goes next to them by wearing cultural clothes and holds his spear in his left hand and the *dararaa* (*Tambo fi buna*) in his right hand. When they reach the door of the bride parents, the person who acts as the father calls the bride's parents by saying *Yaa Warra Kana* slightly translate to English "Oh this Parents". The bride's parent give response by saying *yaa* (yes), after he calls three times

Then they took off their shoes and the boy leaned his army (spear) on the left side of the door and entered the house and put *dararaa*⁸* behind themselves...the person replaced as father or the father of the bridegroom call continuously the bride's father, he don't stop calling until four and on the 4th top the girl's father will give response to him or start conversation with the bridegroom father or agent...The boy's father or agent saying your daughter is with me and don't look forward and bother to search her.

Then they continues their conversation as follows:

Daughter's father: asks what kind of person, who is she?

Boy's father:-says your girls, your daughter.

Daughter's father: - says I knows that all of my families were at home no one is escaped from me, probably she is not my daughter (mock speech)

Boy's father: - try to explains the girl's name with full of respect and dignity

Daughter's father:-how did you marry my girl?

Boy's father:-my Boy married your daughter through *Hawadii*

Daughter's father:- If he married here through *Hawadii*, where did he marry her, did he accept her from the cattle, did he accept her from market, did he accept her from river when she watering water? He rains hard questions on the bridegroom father.

Boy's father:-try to give response where his son accept the girl. If the boy is accept her from the school he tells him that he is accept from school. Lying is forbidden, he speaks only the truth. There is a proverb that Oromo says " *dhuugaa dubatanii lafa namatti dhiitee buluu wayyaa*" roughly translated it is better to tell the truth and staying in a sunken place

Daughter's father:-the person I sent to school to study for me and you interrupted her studies and took her away from school, is it right?

Boy's father:-no it is not legal to expel her from school, it is not even culture and customary, what my son have done is uncultured, please my in-laws this is uncultured please excuse for me my in-laws, this is what he done. Because of that, it is thought that there are seven doors in Guji community (*Gujiin balabala torbaa akkas jedhee wal gaafata soddaan nan balleesse mucuca jedhee maal jetta jedhani wal gaafatu*), the in-laws say to each other, did you hear what he saying, he accepted his error and asking apologize, and what do you think, in reverse they ask themselves?

Seven Doors of Guji /*Guji balbala Torbaa*/ :- since he believed his error, he asking *mucucaa*(apologize) and this is also without custom and they take their dialogue turns praying to each other to calm down the illegality what bridegroom did and try to discuss with each other, how they will be give apologize for the bridegroom. *Guji Balbala Torba* also asks the father-in-law or father of the bridegroom as

⁸ * *dararaa* means coffee and tobacco that is used for praying girl in Guji Oromo culture

the bride takes cultural materials like mijuu, kadhoo, siiqoo, and cultural clothes. If she accepts and marries the bridegroom, it is not considered abduction unless there is doubt about abduction. Marrying without taking traditional

objects does not always mean abduction. Perhaps when a girl goes to hide from her family for marriage, she may be in a hurry or afraid; we cannot say that she was kidnapped because she did not have any traditional objects.



Figure 1: Time when Guji discuss on different issues to proclaim law for society

Boy's father: In the middle of the conversation, he begs the bride's family as they take the *darara* he holds according to the culture. He says, "I have *darara*; take it from me."

Before accepting the *dararaa*, the girl's parents will clarify any remaining matters. After the Guji *balbala Torbaa* and the in-laws have cleared everything, the in-laws mentioned that because the boy's father and his friend repeatedly requested them to accept the *dararaa*, and then the bride's kinship and family agreed by saying to bring their *dararaas*, the boy (bridegroom) and his father together presented the *dararaa* to the girl's father, bowed their heads, and said, "Take it, my in-law." The girl's father says, "*Daraari, daraari, sa'aa namaan daraari*," which means to be prosperous and have rich livestock. In the second round, the bridegroom says, "*Hoodhu mi'oofuu soddaa*," and the *sodaa* (father-in-law) replies, "*Mi'awii*"

(be sweet). Then they take the blessing and sit down. After they sit down, the girl's father says to the *Guji Balbala Torbaa* (seven doors), "The father-in-law brought me *Dararaas*, and I don't know if the girl is mine or someone else's." Then *Balabala Torba* asks each other, "What will you say if the girl comes? Is this true, or can she be someone else's or our daughter? Let us confirm her and talk more about the rest later."

Boy's father: - I will bring the bride, and please give me the door, he asks them politely

Girl's father: - *balbala siif kenneera kunoo asiin bahii* /I gave you the door get out of there

Boy's father: - says okay! The bridegroom and his friends bring her from the place where she was hiding. They hid the girl because they suspected someone might come and take her away from them by force. After they brought the girl, she went in and sat in the place prepared for

her. Once seated, the boy's father prayed for forgiveness, saying, "I have brought what you

told me to bring; have mercy on me."

Look the traditional object for marriage in the following figure

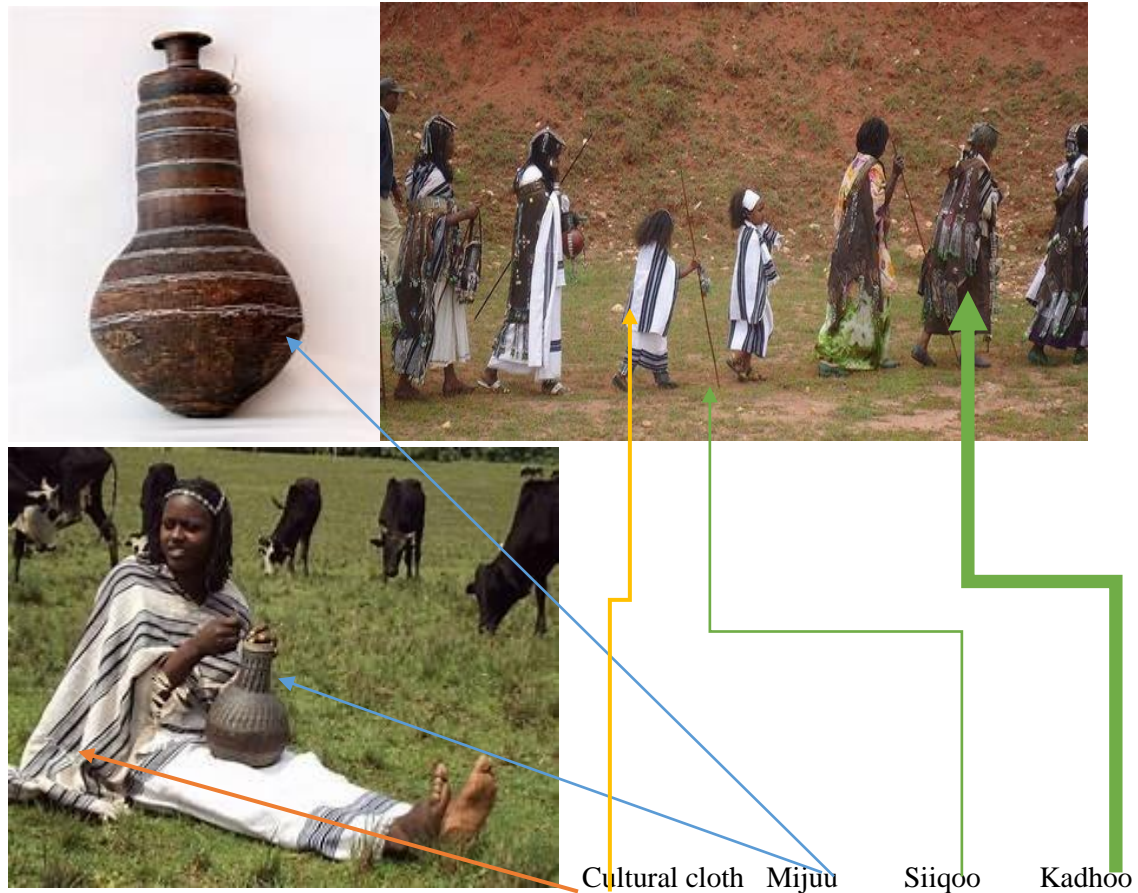


Figure 2- The traditional Guji Oromo objects

Daughter's father: - Stay, I'm going to investigate how my daughter marries a bridegroom.

Boy's father: - became silent in the middle as the bride's father investigated his daughter.

Daughter's father: - My daughter, where did you stay?

Girl: - She will tell him where she is from.

Girl's father: - What took you out? How did you get out of there? Were you kidnapped, beaten, and taken away, or did you leave of your own free will?

Girl: - He did not abduct me; it was based on my free will.

The girl's father responds that if his daughter is wearing cultural attire and claims she was not abducted and married of her own free will, what will the tribe say? However, if she doesn't wear the customary items, he questions whether she truly married willingly or left in a hurry without them. Even his daughter retorts. Then, the girl's father informs his tribe that his daughter has no cultural objects with her. Consequently, the tribe takes matters into their own hands and kidnaps her because she doesn't adhere to the rules. The action is *buttaa* (abduction). According to Guji

custom, the punishment for the bridegroom, if he abducts a child without her interest, is seven thousand and seven cattle.

Father of bridegrooms: - Saying that my in-laws, the fact is not as you say. My son married your daughter of her own free will, but she did not accept the traditional object. Due to a shortage of time, she left the house without taking it. Thus, forgive me, my in-laws, for saying "mucucaa soddolii kiyya" again and again.

The Tribe (*Gujii balbala torbaa*):- The tribes of Guji beg each other, saying that our daughter may have left home in a hurry and made an error by coming to us without taking any cultural

The boy's father asks for the door to go out. Then the girl's father says, "I gave you the door; go out this way." The boy's father shows what he has brought: one or two heifer cattle. The cattle that come must have healthy ears and no band on their neck. The girl's parents object because they believe that if there is a rope on the neck, it is not good for the purpose of the bride and groom living together.

If by chance they bring the cattle with a band, the boy's father realizes his guilt and says, "Forgive me, my in-laws, and make me *mucuca* (apologize)." After this, if there is any promise they have made to each other, once they have agreed and fulfilled it, the father of the boy gives a double drink to the father of the girl. This means that, in Oromo views, the bride and groom do not separate from one another until death. Next, the bride's father blesses and gives gifts to the father of the groom and the

objects. It may not be the bridegroom's fault. They return to discussion with one another.

The bride's tribe: *erga akkana jettee Guji balbala torbaa namnii illee torbaa gumaan intalaa illee torbaa waan aadaa (jifuu) intalaa fidiree jedhanii isa gaafatu*. Roughly translate to English "After you say this, they ask him, "Did you bring the punishment for the girl, which is seven cattle and seven thousand birr?"

The Boy's father: - I replied, "Yes, I brought seven cattle. One of them has returned, and another is coming from behind. I'll show you what I brought." The daughter's parents agreed and referred to the father, who looked at the cattle that had come and confirmed it.

bridegroom as a pair. After these are given, a cultural drink is distributed to all attendees and special guests at the wedding.

Then the coffee is ordered to enter the in-laws' home and be prepared. This is followed by food and drink at the wedding reception, where blessings are exchanged. After the coffee is served and enjoyed, and after necessary conversations and games, the bride's father and the groom's clan bless him and allow him to enter with the bride. In general, the Oromo people are gracious, having been in harmony with God since birth and upholding divine morality on earth.

According to Guji Oromo tradition, after the wedding ceremony, there is a special message from the father of the bride to the father of the groom about how he should protect the married girl.

Here is how he conveys his message.

*Ilmoo siniif kenne kana akka ija hin balleessinee.....*Don't lose sight/eye/ of the child I gave you

*Akka lafee hin cabsine.....*you don't breaking here bone

*Akka ilkaan hin cabsine.....*you don't break her teeth

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*Akka seeraan buulchuu dhaamaa.....*He tells **them** to rule by law, respect etc

Dubartiin waayoma qabdii waayoma ishee eegi.... a woman has a respecting and keep her respect

The dignity and respect of women is protected in various ways in culture, tradition and gada system. The Oromo do not beat a woman that tied *qanafaa* on her a head, if the certain person beat the women with *qanafaa*, that person asked by the law of the *siiquee*. The women gather and call each other and shout the *siiquee* by saying.... *intala aayyaa dhageessee oduun si geessee, deessuu addaa qanafaa dhaananii dhageessee oduun si geessee*. Roughly translated the girl of the *aayyaa* have you heard the news, is the news reached you, a special woman of head *qanafa* was beaten...they gathered together and shouted the *siiquee* and defended their rights.

According to Guji custom, it is forbidden to touch the girl who tied *Quttoo*, she has something traditional, and anyone who touches her without her permission will pays a heifer of cattle

Qutto is traditional object that is tied on the fore head of the Guji girls before getting the marriage or holding *siiquee*. *Quttoo* show the identity, honor and virginity of girls, no one touch her clothes or body without her permission, the girls that tied *Qutto* on her head is considered as the horse with saddle. Touch the girl with *Qutto* has the punishment of a heifer of cattle (Geleta, 2020). Furthermore holding a married woman by the hand, walking ahead, beating her, insulting her is a crime. It shows us that the Oromo have different things to do with caring for and respecting women.

Conclusion

The Oromo are the largest ethnic group in the Horn of Africa and have been governed by the Gada system for many years. The Gada system is strongly associated with the Oromo, and it governs their way of life. Under this system, everyone is equal; no one is oppressed, there is

no discrimination in judgment, and everyone lives according to its rules. Since the 19th century, the Gada system has been weakened by external and internal pressures. However, the Oromo people of Guji have endured these pressures and have maintained this strong regime. The Guji Oromo conduct everything according to the rules and guidelines of the Gada system. One of their rituals is the custom of marriage. There are many marriage customs among them: *Kadhaa*, *Hawaddi*, *Asenna*, *Dhaala*, and *Sabbata* Mari. It is believed that *Kadhaa* and *Hawwadii* are the most preferred and democratic of these marriage customs. According to the Guji Oromo, neither the bride nor the bridegroom can receive or give gifts outside the provisions of the Gada system. The heifer belongs to the daughter's father, the *qaraxa* belongs to the brother and it is believed that it is not good to harm each other's economy other than this. *Hawadiin* begins with the marriage agreement, while *Kadhaan* is the family agreement between the bridegroom and bride.

Recommendation

Based on the findings of this research, the following issues are forwarded as Recommendation:

- ☞ *Kadhaa* and *Hawwadi* are the most democratic of the Oromo marriage ceremonies and are preferred over *Butta* and *Aseena*.
- ☞ There are violations of the provisions of the Gada system in various places in the marriage ceremony. All Oromo tribes should conduct marriages according to the provisions of Gada law.
- ☞ Economic and social problems often arise, making it necessary to avoid

excessive expenses when getting married.

- ☞ The law of son-daughter preaching in Me'ee Bokko should be properly studied by scholars, communicated to all people, and implemented to solve socio-economic problems.
- ☞ According to Guji custom, the laws concerning sons and daughters should be taught in assemblies and implemented by all Oromo people. Ethnic groups in the Horn of Africa and the rest of the world should adopt this culture to address issues related to marriage expenses.

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