

MORO

Marriage of Moro

DEMA DELEMMWAREJ

1

Leda Lalamwaran Lajo gajwa denan nagonto, na
people of Moro are heads five and one, and

The Moro people are six clans, and

fagulu :- Werria - Latopafelda - Laiyana - Eraban - Ndarria
they are Whirria - Ltapedella - Linia - Erbang - Ndarria

they are Whirria; Ltapedella, Linia, Erbang, Ndarria
na Lanubwa. Leda Lalamwaran Lerto emadia gwainia
and Lnuva. people of moro have rituals many

and Lnuva. Moro people have many rituals.
na yen gwainia gajara gajufainu ta agatofate Leda, orn
na many good prepered to preper people, but

and many good rules prepered to help them to live agoor
tatl ledamwa na riowa ta alamate damatia dayara na
especially youth (boys) and (youth-girls) to leave life good and

and strong life, and especially the youth i.e. boys and girls
dondato dero amartano. Natia Leda talgramoto ledamwa
strong without wrongs. Therefore people keep youths (boys

thus people guided and dicplined the boys and girls to
Kain ta altafete yedamwa na riowa ta ainararete enowa,
hardly to be clean youthhood and youth (girls) to be good youthhood

become good youth, (men and women),
ta almamade Lajo dama dayara, na Liji Lajo Lanua
to marry all marriage good, and people are (fathers, mothe

with aim of marrying each other. Members of two families
alidi yanua gajara diniada na damiada nano, natia dama
n law make good pride and jomy therefore marriage

help and work for one another, with joy and pride, therefore
eleda Lalamwaran Lajo tia :-
in people of moro are i

Moro Marriage stages is as follows :-

Nda Lammia Lajra aten Lidi naje narra talanwano

when boys grow up They go to cow-camps to care for
 When boys grow up they are sent to cow-camps to care for
 dwala, Nda liga lapowadato dage elden ta lamamadia
 Cattles when time is comes already theirs to marry
 cattles. When time comes for them to marry,
 nalēnācāni iray ganta « Lammia ildi lamamadia ». Lēnagulu
 they named name " boys who are to marry. They
 they are named « Boys having marriage », They talk to girls
 talpwati nēre nāra egamad egen, nalabalidani yaicanano
 talk to girls little in their eye, they apply mud body
 in the same ages of theirs to select their partners, they
 gabajo na talerlodo lidafo larrapo gafara eray yerto ndwaratu,
 white and they walk together carrying stick hand have leather end
 apply their bodies with white mud and ashes, they walk in
 na talurndadu nēre enefa olega egen ratod. Leda Legefa
 and they call girls from house word with them for especialy - People of house
 groups of two or three carrying sticks covered with leather hand.
 nda Lanno dundadia eden, naladwate nēre naldeiti tambar
 when they hear calling their, they sent girls and said to them go
 They use certain words to call the girls, when the members
 nianne lamadalo. Nda yere gamānato Lammia nano nagaduri
 hear the youths. When girl went to boys near she stand
 of the family hear the words they sent the girl to go and
 umia nday dagabur igi gwonata gamafwatia, na talpwatoldaga
 boy by hand left who wants to talk to her, and talked with him
 meet the boys outside. When she comes out she stands at the
 egen gadama, Nda yere yero gabayēntia umia nager te gamendacio
 about marriage, if girl not agree boy she not catch
 left hand side of the boy wants to talk to her. If the girl ref.
 Lange Ladama, orn nda gayēntama - nagomamate Lange Ladama
 things for marriage, but when she agree him. She took things for marri
 uses the boy, she doesn't receive the Rings and the other thing the
 show and indicate that they are engaged. But when they agree to

"JEBECE", na dama nadafete enamafa, na gere nagatiti
 RINGS, and marriage was in secret, and girl makes to
 get married, the girl accepts the rings "Jabage" secretly, then she
 umia Jamiri, gogoma na nanamuwati garrafa-kadatakada.
 boy "Ngmiri", secret and she grinds salt-peper with
 makes to him "Jamiri" a kind of beads that are put in the elbows, and
 Liga ildi Ladwota nere na dacwada nere. Nda Liga
 time this for selection girls and annoying girls - When time
 send him some salt mixed with peper, This time is for selection only. When the
 Laboragwadato twain Ladentia ingedam, umia nagalwafati
 Comes near for entering in youthhood, boy told
 time of initiation comes near, the boy asks the girl to inform her parents
 gere ta gabala agalwafati eten na Langen egen gadama nangun
 girl to go to tell father and mother about marriage and he
 about their relationship, and he should do the same thing.
 com nagape nagalwafati etenanda allēpau. Nda etenanda
 also goes and tell his fathers his if his fathers
 If the boy's parents
 Lumia Lagentu gere naltwode Labata etenanda nano
 of boy they accept girl they going fathers near
 accept the girl, they go to her parents.
 Lagere - Na nda etenanda lagere Lanedo umia gakal
 of girl. And if fathers of girl refused boy that
 And if the girl's parents, refuse the boy, they tell their
 nalwafati gere egen ta agape agalwafati umia ta nata
 they told girl their to go to tell boy that young
 daughter to go and inform the boy about that she is still
 na gogobadia, na nanamufabiti gabage galēpau. Dama
 and return from, and she returns back Rings his. Marriage
 very young and she cannot join the group initiated that year, then
 naderte genaga gagara, an nda Lagentu dama, nalafete
 ended with good, but if they accept marriage they are
 she returns the Rings to him, and the relation ends without

any quarrel. But when girl's parents accept and agree what their
Laturtia eienanda lumia Ia alela -
 to wait fathers of boy to come.

daughter told them, they wait for the boy's parents to come.

Bapa gumia nagatwode ulangi gabata bapa nano
 Father of boy rises night going father near

The boy's father goes to the girl's father, in the night.
gagere gajoma, nagamefode nagameiti tai: "gere galēpāni"
 of girl secret and asks and said that "son my

secretly and says to him: "My son told me that, he
galē galwapa tāni ta ywonata idiaggalo" na nalukupabiced-
 told me that want daughter your." And they talked

wants to betroth your daughter." And they talk to each

- ati egen inji - Eten gagere nageiti eten gumia Ia yen
 each other about this. Father of a girl told father of boy that it is

other about this. The girl's father says to the boy's father, it is
yapi mbu oro gid yela naiñopabatanano. na yun nagefe
 o.k go and you will come back to me. and he goes

alright, but go and come back after few days. The girl's father

nagalwapa ti Loraba allēpaju Ia maji gēntia - - - - -
 and tells brothers his that person named - - -

goes and inform his brothers and sisters that Manis son want to
ganinia an Kaka. Nda Loraba Lēpantu yen nalmeiti ta
 searching in Kaka. If brothers agree they said to

betroth "Kaka". When they agree they tell him that is

yen game. Nda eten gumia gorobado nagefidi yen
 him it is good. When father of boy returned he finds it is

good. When the boy's father goes back and finds that they agree

ngara na nalēnaci dama, na nalmandēci Lange Ladama
 good and they agree marriage, and they receive thing for marriage

and the marriage become legal, and they receive few gifts such.

Larno ndrenia ngare na sugara - - - - - yen inji pred
 Like clothes for girl and sugar - - - - - this is all

as, clothes for the girl, some sugar ----- all this is done
 njabadania yapoma maldin. I lisa ildei yere nidi tanatidu
 is done secretly still. At time that girl has to make
 secretly. After sometimes the girl begins to make son
 nala nanjedam na tanatopato lapagwata Lagan.
 beads for youthhood and prepared kalabash for milk
 beads that will show that the boy is now initiated to be youth

Dama damamānatalo Obadaiya, nda Lammia Lēntu
 Marriage is delayed in winter, when boys enter
 she also decorates "kalabash" for drinking milk. The marriage is always
 injedam lidi talarrapo "Rēngania" eramany rabēnāidia
 in youthhood carrying Ringingia on legs shows
 announced in winter time. The initiated boys wear "Ringingia" i.e.
 la lēdamwa lafo "Kerab". Ēpwa isi yopra yonopwa
 that youths are Kerab. Stickfighting big for build heads
 small metal bells on their legs to show that the boys are now "Kereb".
 yibērnia "Barmaka" nāyafete. Ēpwa isi yafafia igatalia
 named Barmaka take place. Stickfighting this took place in a year
 i.e. the first period of the youthhood. They join big stickfighting called,
 Loman-Lonto' yen nanta Lammia Labēntia injedam Lāmājan
 day one because boys enter in the youth new.

"Barmaka", which takes place once a year at the end of the autumn
 Leda Larrarraido Ldapo Lwainā Kaiñ, Lēdamwa
 People gathered together many youths

to welcome the newly initiated youth. Many people gather at this oc-
 Lafēcānu yapwa talalango na taprato yania yēpwa
 build their heads singing and dancing a dance for stickfighting
 ation. The youths' heads are decorated with stools of cows and ribemilk
 gari gidanu gopra ramwaija rarajaica ole ...
 circle is made big Rmawāicha are shouting

then they sing and dance stickfighting dance, a big circle is made, the
 middle age men shout ---

Leda pred Layanano. Dama naglalageini alo predage.
People all are happy. Marriage be known every where

and everybody is happy at this occasion. By now marriage is made

Yowa nagadaniti ebaygen, nda yanwanatama ekal -

The girl becomes a friend for her betrother, when she sees him where

known to everyone. The girl becomes shy and a friend when she sees her

yanan nwalday walla lwaini nagobade nagalabajani.

any far or near she runs and be hidden -

betrother far or near. Then she runs away and hides herself somewhere.

Edamwa tagabwainio ta gamawondata edanin, nagerte

The youth wants to see her day time, and he

The youth wants to see her during the day time; but he can't

gafawadatia. Edamwa com gidi nagadaniti unin gafabwa

can't - The youth also becomes ashamed from mother-in-law

The youth also feels ashamed when he meets his mother-in-law

na unin nagamadaniti com.

and the mother-in-law be ashamed also

in-law, who feels the same when she meets him.

Jen yoman gangilia dama ta adagarete fangun ta apa

thing other let marriage to be good it is that father

To establish a good relation, the boy father visits all

gero edamwa ganinia Leda nano pred Ler to yowa

has youth walk to people near all have a girl,

all the girls relatives

na edamwa com tagerldeto lanuinianda nano tagafwatatu

and the youth also goes to fathers and mothers and talk to them

and the boy does the same from time to time

edama dagere eyen -

about marriage of daughter their -

yedamwa yapo ataria gafijan, ataria

The youthhood is part the two the part

The youthhood is divided into two parts.
 ganay gobala yēdamwano na leda taleitu la "Ebada".
 one short period and people called that "Ebtha".
 one part is called Ebtha and they get married.
 Ebada gexto ntali denay inēdam oro naname nepe.
 Ebtha has years five in youthhood. then takes houses
 after five years.

Utaman gabo ataria igi guala yēdamwano na gexto
 Utumany is apart which long period an has
 The second part is called Utumany and they get
 ntali denay nanamane gonto oro naname nepe.
 years five and one then takes houses
 married after six years

Jēdamwa gexto gamadano gapijin.

The youthhood has stages in three

The youthhood has three stages :-

Jamad igi geta ganēina gabērania "Karab", na igi
 The stage which little first called "Karab", and which
 The first stage is called "Karab", and the second
 gepedeta tanēranu gamad igi yiligano, na igi
 comes after call stage of middle, and which
 stages is called the middle age group, and the
 ganduritu gabērania gamad igi ganenda gopra.
 is last called stage of head big

Last stage group is called the highest stage.

Karab dabatia gamad igi gopra ta aramwaja.
 Karab call stage which is big that Armouacha.

The first stage group "Karab" call the the last stage group
 na yulu taleitu Karab ta amaliga. Karab nanamad
 and they they called Karab that Amalika. Karab and stage
 Armouacha. and they call Karab Amalika. the Karab an
 igi yiligano tanalwafacadu ta "Endr".
 of middle called each other that "Endr".

The middle age group call each other "Ender."

Na yamad ini yiligano na ini yanenda lagalwa-acadu
and stage of middle and of ahead called each other

The middle age group and the highest group call each other ' ,

ta "Endr," Karab dabeitia ramwaja irri rendr
that "Ender," Karab called Rmouacha of Ender

Ender, Karab call Rmouacha of their Ender
egen ta urna, na talaitu ramwaja irri raramw-
their that Urna, and they called Rmouacha of Rmouach
"Urna," and the Urna called Rmouacha of their

- aja eren ta . apa ., na apa talaitu Karab ta
their that Appa ., and Appa called Karab that

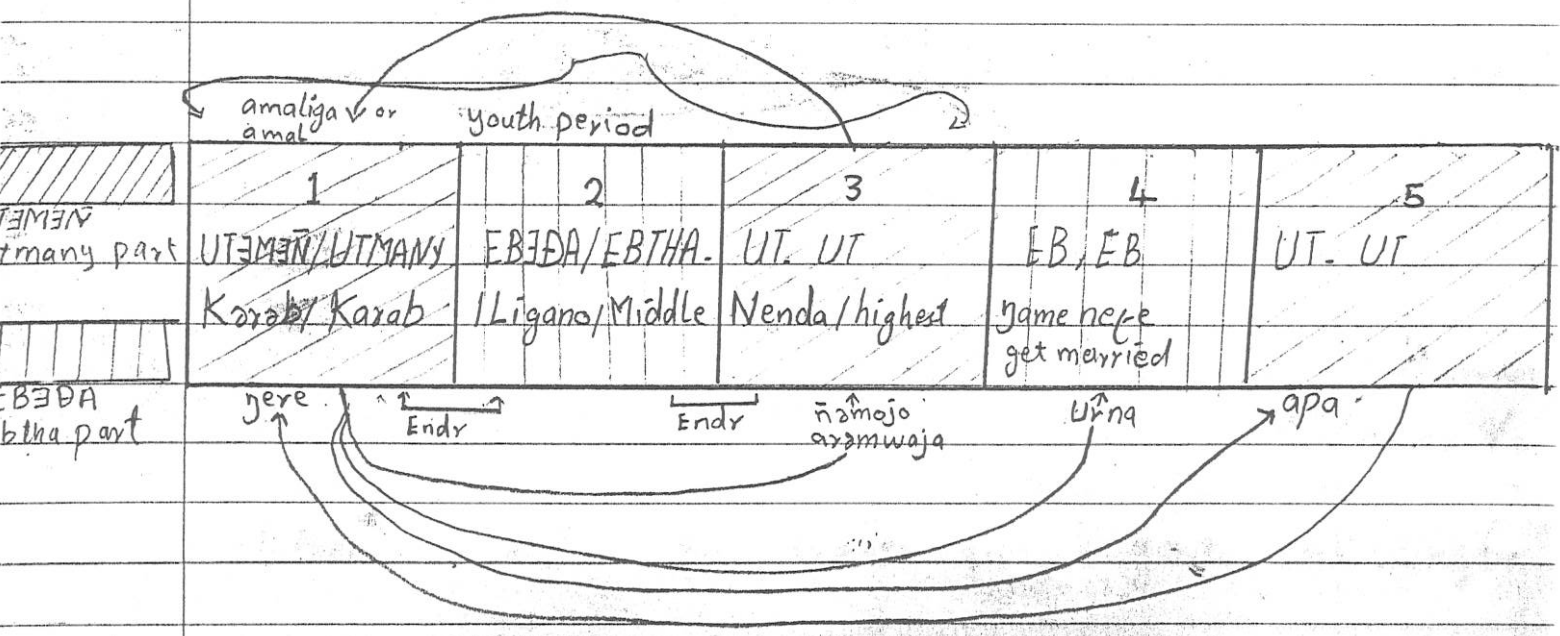
Rmouacha "Appa," And Appa call Karab "Nere,"

"Nere" -- Jen ini yangilu Leda pred Idayibwidi
Sons -- this is Let people all love each other

This organization made more people Love,
na talanaicado egen pred.

and respect about things all.

Obey and honor each other in everything through
th history.



DWALA DEDEMA

Wealth of Marriage

The Dowry

Pande ram Lamwaray Lafo Lero Labaxtia dwala
old far moro do not have

At the ancient time Moro people do not have a fixed
dēndanu dadama, Lēnagulu Lafo Lamamadia
fixed for marriage. They are married

dowry. They married with spears, metal rings

nārrldaina - gabaxena - ataba - na ywala, nagen
with spears - Metal Rings - tobacco and Cocks and

tobacco and Cocks, they also work for each-

gadamadaidia inamēria "JENUA", Dwala idi dafo
with helping each other in work. NGUNA... this was

other, this work is called NGUNA. This was the dowry of

dafo eleda ildi Lapande.

have in people of old -

the Moro people in the past.

Orn iliga ildi Lamaijan na dañidi maldin
But in time - this the new and nowadays til
But nowadays the dowry is as

dwala dafo tia :-

The dowry is, as this :-

follows

Edamwa gananaica gawa ndrenia na tagirldil
The boy gives the girl clothes and bays to

Lanua Lange Lwainia gawa Larno nābatēniya -
the boy gives the girl clothes, and various things

father - mother in-law things many heads like blankets -

to his father - mother - brothers and sisters in-laws such as Blanket

ndrenia na ejartalia, na elenanda talnanaide
clothes and buckets, and parents his gives

clothes, buckets. His parents give Hegoats, oil, sugar

nāyowade na yela na Sugara - gwana - yowreda
 Hegoats and oil and sugar - grain - sesame
 grain, sesame and beans. The parents of
 na yadamana -
 and beans

Apayanda Lēdamwa na Layowa Lēbācōdiā yamēfria
 The fathers of young man and of the girl make to each other.
 The parents of the boy and the girl help each other in
 yamuradia nano. yamaladeino, , garno darata -
 work to and back like : Clearing the farm
 work such as :- clearing the farm, planting, weeding
 dowada - daral - daratania na darapa yowreda
 planting - weeding and harvest of sesame
 harvest of sesame, harvest of grain and
 na dowanda na dwada nepe.
 and harvest of grain and building houses
 building houses -

yowa iyi yamanu yatidia " nala - nartdev
 The girl which makes beads

The girl makes beads and gives chickens
 na lanamajitu ēdamwa Laro na lanwatu
 and take care to the betrother chickens and she grand
 and she grand flour for her mother -
 Lanua ulia na ēdamwa com. yere yananaica
 to mother-in-law flour and for the betrother also. The girl gives
 in-law and for the boy also. She gives him
 ēdamwa ewana na gwala yaināla na yela
 The betrother sugercane and corn sweet and oil
 sugercane - sweet corn and oil.
 eyapa -
 in bottles

Nda dama dafo twairi agafanadaide - dobia
 When marriage is near to end payment
 When the Marriage time is near - i.e when the youth
 nadafete irriaya. Na nda Liga Leto la alame
 be paid with Cows. and when time come to take
 period comes to an end, The Cows are given to the
 nepe, dobia nadafete utraga igi garraidia leda
 houses payment be with pig that gather people
 girl's Parent this act is called "thebia irriaya to end the youth pe-
 alo ifam ta alabafendete dama-
 round same to finished the wedding
 period. A pig is slaughtered and the two families gather to celebrate, bless the
 wedding

DEMATA BOWA EGETA

Marrying a girl in home

The Wedding Ceremony

Nda Liga Leto ildi Ladamamala nowa enepa.
 When time Comes of taking girls to houses
 When the time of wedding is near the boy prepares
 Edamwa gatogato efe galergu gamajan,
 The young man Prepared house his new
 his house, Provides food items and furniture, beds.
 nanawiditi yasa na Layge Legepa Larno elangarem
 he put food and thing of house like beds.

Oro nayape nayalwapati Lanuinianda la gwonata
 then he goes and inform father-mother-in-law that
 Then he tells his father and Mother-in-law that he want to
 ganainia wasen. Nda Larraidulda yen nalendi
 he wants to be given his wife. when they agree with the then
 his spouse, when they agree they set aday of wedding

Loman. Leda Lerto yowa Latufitu Layge
 they catch a day - People have a girl made things
 The family of the girl prepare, pots, dishes
 allēpāgu Lanno nala gambwalua, na yafia na
 her like dishes and pots and
 fire wood and trays etc.

yabuya, na nayēpajani ote com, nda Loman
 gourds and they cut to her firewood, when the day
 in the wedding day,

Ldarmato ildri Ladela yowaya Leda Latēuwar
 comes for going bride with people are neighb-
 The neighbours help the girl with different
 nalamadate yowa eyen yasaya petapeteo -
 ours help the bride their food different
 things

Lada naltwode yowaya erregano nalērrapti
 The people raise bride with at sunset they carrying.

people start to go with with bride at sunset carrying
 Layge allēpāgu na nalabaleda yowade yadafadania
 her things her and they pull a He goat for sacrifice
 her thing and they take with them a he goat to the

Ldabata egera gēdamwa - Yen Ldaramato
 they go to house of the boy when they arrived
 new house for sacrifice. The sit together with

nalafidi Leda lēdamwa, na naldapēyialo na
 they find people of the boy. and they welcome them and
 the boy's family eat and dance.

nalase ldrpa dasa didanu, utēpi gorra gayere
 they eat together food made, an oldman big of the girl

An old man from girl's family open his
 nagabalade eiñuano nayaiti Leda lēdamwa la
 he open the mouth and said to the people of the boy
 mouth and says to the boy's family :-

that

egeto wangege la endanaice na enaice oraba
 I came thing with to give you and to give brother
 I brought the thing to give you and give her to her
 nagen yapañadeinu pred yero yatēdane yaman tēy-
 and it is completed all nothing remains else again
 brother, every thing is now finished, nothing is left.

Utēpi gofra gēdaniwa naganwape naganata. A. nagele
 an oldman big of the boy talks and says "Yes, you

An old man from the boy's family replies "A" i.e. yes
 yerege la nānanaice la ayela aganwane oraba
 came girl with to give me to come and sees brother he

you have brought the girl to give her to me to meet
 na egamo! orn egabapadia ramwa araldeyafete
 and I took I But I ask God to be with them
 her brother, and I accept her therefore I pray. God

la alalaye nēre enen na alamate damatia
 to bear children theirs and live a life

to bless and be with them so that they may
 dāgara na dārainajal adela adēndi yere dārti-
 good and the stone comes and catch girl's heaps
 give birth to children and live a good life and the stone

yowa naganēndini umadan na adona,
 young girl be touched the store and the stone-store

of the house get hold of the girl. The girl is introduced into the

nda gen yabapendeto ini dāge Leda Lagananano
 when it is completed this already people are happy

store and the stone-store When this ritual is completed, all

na lāpawatitia ēdamwa la ayela agibwiti
 and they talk to the young boy to come and love

people become very happy and they give advice to the boy
 to love and his wife's

wasenga na ayibwiti yamēriana na taramoto
 wife his and love work with and to keep
 and to do his work perfectly and to take

wasen enarwata na enapaiñ.
 wife his in hanger and sickness.

Care for his wife in Hanger and sickness -

Natia Leda pred naldaldadaniālo daga
 Therefore people all scattered already
 Therefore all people scattered

illi Opo naiyatēdani yowana za ayabapiāno na
 except old woman she left young girl with to encourage her

except the grandmother is left behind with girl to

anērrōgaici yen yepa na gadannata ebangen.

and teaches her techniques house and of the obedience to
 encourage her and teaches her about the house techniques and obid

Fagen inji Leda Lapande Lalamwaray
 husband her. This how is. People of antient of Moro
 - iance for her husband. This is how the antient peopl

Laiyamamadia ~

were married

of Moro were married ~

Moro group
 Angelo Ali