



Birth Riutal Ceremonies in Hadiya Culture

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Abstract

The main objective of this study was to perform and explore birth rituals ceremony in Hadiya tradition. We choose this sort of culture since this topic has hitherto received insufficient attention in study. A descriptive research design and qualitative data analysis approach were used in the study. The interviewees, in the data collection were chosen using a purposeful sampling strategy. We employed unstructured interview, focus group discussion and document analysis to collect the data. In Hadiya society, there are lots of cultural values which need to be recorded in research form. Of these cultural values, one is the birth rituals and ceremonies. The study examined three phases of birth ritual ceremony, i.e., (before birth, during birth, and after birth). Some Hadiya people observed a ritual called lamfolano/pregnancy in the months of pregnancy. In this phase the mother's hair is parted by her friend to put her in a calm, relaxed mood. During birth, pregnant women eagerly await the traditional birth ceremony accompanying their delivery. In anticipation of the birth, the expectant mother and her friends celebrate together, dancing special dances and tasting distinctive foods that the mother will eat after her baby is born, such as *mooqa* or *genfo*, traditional porridge. After birth, or *qa'l lasage*, very closely female and male relatives perform the blessing ceremony, or *maase'imma*. *Wobaxa* or showering time was very important ceremony and the lyric poems are used "baha-baha, ihi-ihi, and liiranchi yookko" are the most common dance in the Hadiya culture and these dances were highly performed. To keep the continuity of this culture, Hadiya people should organize the way how they keep culture and in an early period to protect women delivering at the health center free from risk. Women should be supported to observe the birth rituals that are beneficial to their health and that of their babies. Lastely, everybody should be involved in the protection of cultural traditions and exclude risky parts by giving birth at health centers.

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Introduction

Cultural anthropologists' states that society is the manifestation of culture and culture encompasses all agents of socialization such as folklore, religion, rites of passage, and all other institutions used to achieve societal goals. People who share a culture may share a profession, a language, ethnicity, age, or a geographical region. Folklore is a broad phrase that encompasses the linguistic, spiritual, and material parts of any culture that are passed down verbally, through observation, or through imitation.

According to Edgar R. Eslit, 2017 folklore study, participants expected to learn about quaint civilizations from the past or contemporary cultures of individuals who are less educated, less affluent, and less sophisticated than primitive or simpler communities. It exists in families, work groups, and dorms in cities, suburbs, and rural areas. Rituals in African cosmology are "symbolic, routine, and repetitive activities and actions through which we make connections with what we consider being the most valuable dimension of life" Kyalo 2013, p. 35. They are often associated with significant events or places in our individual and communal lives.

Hantrais (1989) argues that culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression. The understanding of a culture and its people can be enhanced by the knowledge of their language, Emmitt and Pollock (1997) argue.

Some rites of passage take place in the context of a change of political or religious office or the changing of the seasons, whereas life-cycle rituals are tied to an individual's biological life cycle. While physiological processes mark an organism's life span from birth to death, sociocultural study has demonstrated that people see their life span as ritually marked changes by organized ceremonial activities.

El Guindi 2008 states that cultural transitions are ritualized boundary crossings that may or may not correspond to biological change. They are culturally

defined, universally ceremonialized, and regarded as sacred, though not necessarily religious. Human birth, for example, might be commemorated at the moment of physical birth, as shown in western culture's social celebrations surrounding birth, such as showers before and birthdays after. However, in many cultures, the exact date of physical birth is important. Birth rituals are part of an anthropologically defined category known as rites of passage Arnold Van Gennep in 1909. A woman's journey through pregnancy and childbirth has been venerated and honored throughout human history, in all countries and ages, as a unique, exceptional, and sacred journey.

In many cultures, the fragile and sacred time of pregnancy, childbirth and the weeks following birth is protected and sanctified by the woman's family and community via ritual and ceremony. American women are rediscovering the holiness of pregnancy and child nowadays, and many want to construct their own particular ceremonies to commemorate and honor their journey in to motherhood. The blessing way ceremony can be used instead of a baby shower to prepare a pregnant woman for a sacred childbirth. It can be tailored to any religious or spiritual belief system. From start to end, we will arrange your entire event and handle all of the intricacies of your baby shower/ blessing way ceremony.

Hadiya people are found in Southern Nations, Nationalities, and People Region (SNNPR) of Ethiopia. They have their own unique history and development. Various researchers have researched Hadiya's historical roots, including Braukamper (2004), Haile (1973), and Lapiso (1982). Alebachew and Samuel (2002), quoted in Tadesse Sibamo, 2014, they provided that the most comprehensive account of the Hadiya people's political and sociocultural history.

Hadiya is a people with an overabundance of important social, cultural, political, and religious rituals that have been carried out for generations. Almost all of these significant indigenous practices,

however, have yet to be formally written down and preserved in books, papers, and journals. Oral literatures are used to pass down the essence and processes of all of these practices from generation to generation. As a result, now is the idea time to save these valuable traditional behaviors from extinction (Adane W, 2020). Rapid socio-cultural changes as a result of modernization have put the country's rich culture, particular folklore, and the use of traditional arts and handicraft items in wider communities among young generations in jeopardy. Many rites precede and immediately follow birth in Hadiya. The ceremonies, on the other hand, differ from country to country and even within countries. The first sign that a new child is on the way is pregnancy. As a result, the birth of a child is greeted with enthusiasm. Even the desire to have a large family is a symbol of pride, affluence, and status. When a lady learns she is pregnant, she shares her joy with her spouse and immediate relatives. Therefore, the goal of this study is to discover how the birth ritual ceremony in Hadiya culture and what the researchers can deduce from the ceremony, despite the fact that a number of research have been studied on different area of the people but there is no researches have yet to be done on this topic in Hadiya society. As a result, conducting study in this is essential if the ecosystem is virgin virgin to make the study and this motivates the researchers to conduct on this topic and in this particular area to fill the gap.

Significance of the study

It is hoped that this study is helpful in promoting the dissemination of knowledge and understanding of birth ritual experience of Hadiya community which in turn will encourage other culture to study the birth rituals of their respective nations and nationalities. Besides, this study is expected to create awareness in the Hadiya community to be active and proactive to protect this cultural treasure from the destructive influence of alien culture; and thereby awaken the young generation to take turn to be acquainted with the noble literature of birth ritual ceremony and document it for future generation. Moreover, identifying, analyzing and documenting the

cultural values will pave way for curriculum designers to use those rituals for the purpose of academics as well as for reference material in research endeavors. Most importantly, this research will contribute an insurmountable benefit for students of language, culture and researchers in the field of anthropology, cultural studies, theology and Hadiya tradition by portraying birth rituals trends in Hadiya from its grass root level.

Objectives of the study

The general objective of the study hopes an attempt to explore birth rituals ceremony in Hadiya culture.

Specifically, the objectives of the study were to:

- Signpost how birth ritual ceremony commemorate in Hadiya the society.
- Designate the structure of birth rituals ceremony of Hadiya people.

Materials and methods

This study used a descriptive research design and a qualitative research approach to examine and analyze different birth ritual ceremonies in the Hadiya society. To meet the research aims, multiple data sources, including primary and secondary data, were used to generate the necessary information. Unstructured interview and focus group discussion with both male and female elders, as well as some knowledgeable sources on an area provided the primary data sources. Secondary data sources included written documents such as journals, books, magazines, and other written publications. Seven woreda's were chosen at randomly to participate in focus group discussion (FGD) about traditional pregnancy/birth customs. These were Soro, Duna, Lemo, Gibe, Shashogo, East Badawecho and Hossana town administration. Eight to twelve people were purposively chosen from each woreda for FGD. Maternal/newborn carers were among the FGD participants (eg, Traditional birth attendant, grandmother or father, herbalist or village child specialist). Verbal informed consent was acquired from each individual. To start talks, newborn infant, umbilical cord, and placenta all categories with

distinct traditional rituals and customs were all recorded, transcribed verbatim, and examined qualitatively for study subject areas.

The field research was done in two stages

Pilot survey

The researcher undertook this stage to familiarize with the respondents and the areas of study. It also helped to survey the kind of data the researcher can expect to collect. This helped to decide on the number of respondents the researcher was used in the main research program. Therefore, the pilot survey enabled the researchers to improve on the methodology during the main field work.

The main fieldwork

The fieldwork was undertaken in seven districts of the Hadiya Zone, namely Soro, Duna, Lemo, Hossana town administration, Gibe, Shashogo, and East Badawechoworedas. The districts were sub – divided in to two divisions, and from each district, one division was selected randomly to represent the other divisions in that district. The researcher feels that since culture was based on the lives and experiences of a people, there were no significant differences between data from different divisions of a single district.

For this study, the researchers were applied the three data collecting methods in to Hadiyisa to easily communicate with informants, so that; they express their ideas clearly and respond rightly which helps the researcher to obtain the required data. The researcher collected data up to saturation and more relevant than in the Hadiya society and were analyzed.

The above data were collected mainly through the following methods:

I.Taping the information about ritual from the informants

The ideas were recorded on tape, and verbal data converted to written media. This system enabled the researchers to not only save time but also get the data verbatim and therefore got the informants' version without any alterations.

II. Writing down the information

Since the researcher do not have enough tape reads to be used by everyone who participated in the data collection, the researchers collected some of the data by taking notes of what the informants said.

Exploration of collected data was ongoing in qualitative research and begins with data collection. Since the objective of the study was to investigate the birth rituals in Hadiya. These analyses were made through the researcher's living experience based on the realities on the ground of the society by using functional theory. During the analysis equivalent English translation were given as much as possible.

The first step in the analysis of data was jotting down from the tape. In the second stage, literal translation of the data was carried out because the data was collected in the Hadiya language. From the literal translation, an actual or free translation was undertaken. After this, the data was divided into groups according to the themes. An analysis was then carried out to analysis birth rituals ceremony in Hadiya cultur. It was undertaken in two ways:

Thematic analysis

- i. In this analysis, the genre was grouped into major topics, including social affairs, cultural affairs, and economic, family, religion.
- ii. Finally, the researchers draw the conclusions and recommendation based on the discussion.

Result and discussion

Richard Dorson explains, folklorists are concerned with the study of traditional culture, or the unofficial culture, or the folk culture, as opposed to the elite culture, not for the sake of proving a thesis but to learn about the mass of humanity overlooked by the conventional disciplines. Learning a new culture involves learning about new traditions of that society. Consequently, teachers of a language and people are also teachers of culture. Language is rooted in culture, and culture is reflected and passed on by language from one generation to the next (Emmitt & Pollock 1997). Many nationalities have their own language

and culture to reflect their own identity. And there are many cultures which need to be recorded in research in Ethiopia in general and in Hadiya in particular. Of these cultural values, one is the birth rituals ceremonies in Hadiya society.

To accept the Hadiya tradition, a child must go through all of the stages outlined in the following section of this paper. But great changes have taken place in Hadiya in recent years. These changes have inevitably altered the religious image. Therefore, to show these values, the study examines three phases of birth ritual ceremony, i.e., (before birth/prenatal, during birth/antnatal, and after birth/postnatal). There are such major forms as festivals and special day (or holiday) customs (Christmas, Halloween, and birthday) (Dundes 1965:3).

During pregnancy (Lamfoola'n ammane)

Before the birth, there are lots of cultural ceremonies takes place to honor women during their pregnancies. Some Hadiya people observe a ritual called *lamfolano*/pregnancy in the months of pregnancy, during which the mother's hair is parted by her friend to put her in a calm, relaxed mood. In the ritual, friends gather, brush the woman's hair, and wash her feet with herbs and some local performers.

Pregnancy times or *Lamfoo'la'n ammaneceremony* is performed, expected month in the seventh month of the mother's first pregnancy. The pregnant mother returns to her parents' home and remains there until one to three months after the baby is born. There are three procedures to follow this phase:

Difficult task is prohibited to pregnant women (Keemaa'l baxo baximma hoorimma)

A newly married woman giving birth is highly acceptable in the society of Hadiya. It has a unique definition and value. For this reason, the boy's family, especially his father, mother, sister, and brother, are highly expecting the birth of the newly married woman. When the newly married woman becomes pregnant, her husband looks after everything that she wants to do, from diet to exercise. The pregnancy

became developed; the pregnant woman practiced what she learned from her early mother, father, and other friends and made herself ready to give birth. She keeps herself from doing hard work, pacing up and carrying heavy materials.

The data of the respondents showed that doing hard work and caring heavy things is forbidden for the pregnant woman. The reason is that they expect from her birth to see the newly born baby. Nothing is more important for society than this. Therefore, they prepare everything that is used for the birth ritual time up to her birth.

Get readying traditional cloth/Hallaama preparation (Hallaam gudo'o)

Preparing cloth is one of the prenatal periods of plans in the traditional Hadiya birth ritual ceremony. Traditional cloth or *Hallaama* is one of the cultural clothes in Hadiya society. It is prepared from the internal parts of the 'enset' plant, which is used for traditional food. It is also produced from the herbs of the enset plant and kept properly until the woman gives birth. This material is used to track the development of a newborn baby. It is also cleans and keeps or covers the baby from other external hazards. Mothers cover the newly born child and handle the child with it. *Hallaama* is massaged with '*naatra*', which is the traditional and interesting local perfume of the society produced from grass which is found in the garden. Traditional perfume or *Naatra* perfume makes the house and newly born child safe from any bad smell. The people sit comfortably without any worry about bad smells.

Women who grow these types of garden plants should be promoted and respected in society. Unless she does not painted and she becomes pregnant, the village women do not come to the birthplace and they criticize her. In this case, a pregnant woman keeps the society's culture and prepares everything that is related to this cultural value.

In the Hadiya culture, preparing *halaamma* starts at eight months of gestation. As the pregnancy of the

woman increased and increased, the society's woman said, "She is preparing halaamma" and her birth time is approached. Therefore, this is the last taste of this phase

Material preparation (Mu'uttuwuwa gudishsha)

In any kind of ceremony, there is preparation of cultural materials, and these materials are symbolic to the society. Some of the most common materials prepared in the birth ritual ceremony are/were: materials used for food preparation, clothing, sitting and eating materials. These materials are produced from the horns of animals like spoons and glass; from soil like cups and porridge eating services; and from wood like washing and eating materials.

Foodpreparation (Hurbaaxxi gudishsha)

The types of food produced by pregnant women are determined by their income and household. The food types are mostly proteins that build the body and substitute the blood flow at the time of birth. Some of the food types are butter; honey, barely, bullo which is produced from barely, butter, and garlic, linseed, which is used to excrete the remaining blood in the womb. Eating and making ceremonies of these foods are started from early birth time, such as *qa'l baso*, *wobaxa* (baby shower), and other ceremonies.

Traditional suuxo ceremony (Suuxo Agimmi Seera)

As the interviewee of this study states, *suuxo* is produced from the tree of *suuxo*, which is planted in the Hadiya society. *Suuxo* is a medicinal plant which is traditionally accepted in society and is used at the time of pregnancy. It is taken orally to increase abdominal flexibility and to clean the unborn baby through to term (i.e., infection risk and other external hazard). It is produced through a highly technical process. The process starts with collecting, drying and pounding it and the like.

Using *suuxo* is an indicator that the time of pregnancy is coming to an end and the time of birth is approaching. She drinks it in the form of liquid in three day gaps. The dos and the time gap between drinks are already oriented by the traditional or

cultural medicine man and the society already knows. The reason for drinking *suuxo* is to resist birth time hardship, clean internal parts of the pregnant woman, and to cease abnormal excretion. The other reason, as the informant indicates, is that it is useful to open appetite.

During birth/Annatal (Qa'l amma'n gudo'o)

As in other societies in Hadiya culture, pregnant women eagerly await the traditional birth ceremony accompanying their delivery as much as they wait for their baby. In anticipation of the birth, the expectant mother and her friends celebrate together, dancing special dances and tasting distinctive foods that the mother will eat after her baby is born, such as *mooqa* or *genfo*, traditional porridge. During delivery, the mother's friends and family prepare a coffee ceremony, burn incense, and make *genfo*. Besides the joy of the ceremony, some people believe that if the mother doesn't taste *genfo* as soon as she delivers the baby, evil could enter into her.

Recognizing this situation, the mother mentors at Hadiya cultural tradition started performing the traditional Hadiya birth ceremony at their house to motivate pregnant women and to make her give birth next time.

During the birth process, the mother's first milk is given, but in Hadiya culture, this is forbidden because it may make the baby ill, so it is given other fluids (i.e., no colostrum is given, but instead potentially contaminated liquids).

Labour (Xuuchchi ammane)

Labour is the pain of childbirth. During labor, there is a highly accepted fire ceremony in which all women of the village participate, including her mother, her husband's mother, and the traditional midwife. They help her by saying "hii, hii, hii." She listens to the sound of the women who help her, and she becomes strong and says "hii, hii, hii." The men of the village were eagerly waiting outside of the house, and they listened to the ululation sound of the women; because ululation is a sign of her giving birth.

Her mother and other women tie their sabata (culture material which is used to tie their waist and make themselves strong) around their waist and wash their hands. They pray to God or Idoota, which is the god of women, and they believe it helps in the time of birth. They also say Merry-Merry-Merry, please help her. Merry is the mother of Jesus Christ.

Infant birth and happiness (Ciilichchi Qaranchaa Liiranacha)

Human beings are happy when they get a new thing. The reflection of cultural value is highly dependent on the circumstances of that ceremony. Whatever situation occurs, the main distinction is happiness. One of the main situations that occur in a human being's life is birth. Happiness first listens to the women and those around the pregnant woman.

In Hadiya socio-cultural tradition there is different ululation time and mostly the difference between a baby child and a baby girl's ululation is different i.e. for baby boy they ululate four times and for the baby girl three times. Anyone who heard her birth requested ululation simply identifies the sex. These are already determined by the culture of Hadiya. The usual reason given concerning the ululation of three times, for a girl is that women are inferior to men (Haile, 1973). Therefore, to show this and other birth ritual ceremonies the researcher highly motivated to do so.

Cutting and Buring the placenta (Suro murmmaa waamimma)

The placenta is an organ that develops in the uterus during pregnancy, providing essential oxygen and nutrients to the growing baby. After the baby's birth, the placenta leaves the body, having fulfilled its purpose. Although most hospitals today simply dispose of placentas after childbirth, people from different religious and cultural traditions throughout history and to this day have honored the organ's role in nourishing the fetus. These rituals included burying and eating (both of which some mothers today choose to do outside of cultural and religious contexts). And disposal of the placenta as

though it is another living baby-risk of postdelivery infection of much-handled placenta with transfer back to mother or baby.

Cutting of the placenta is not done by anyone but those who have experience by acting as midwives, and it needs serious care. The woman who cuts the placenta is not only dependent on experience but also on her behaviour. Whether her behaviour is acceptable by society or not acceptable is very important. It seems that it is positively or negatively affecting the baby because the babies take not only the mother and father but also the behaviour of the woman who cut the placenta. This tradition is fully activated in the culture of Hadiya.

Early woman food (Qa'l bassa)

A type of food prepared for a woman who has recently given birth is known as early woman food. It is a type of food preparation for the time of pregnancy. This food is *qa'l bas (bullo)*. *Bullo* is a type of cultural food of Hadiya and is produced from flour or powder of barley and butter. This bullo eating ceremony occurs after they bury the placenta. They are happy, and it is an indicator that everything is finished peacefully.

After birth/Postnatal (Qarimmi lasage)

In Hadiya culture, after the birth ceremony there are many celebrations. It may include a blessing ceremony, confinement ceremony, and wobaxa or Mather shower time ceremony, bed preparation ceremony, naming ceremony, and so on. After birth, or *qa'l lasage*, very close female and male relatives perform the blessing ceremony, *maase'imma*, which entails placing fresh butter on her head or hair and money in her hand. They also say "ulule-ulule" with a highly happy sound and play "*baha-baha* dance" by beating their shoulder. The ululation time depends on whether the baby is a girl or a boy.

After giving birth, the Hadiya woman is confined for 90 days, or three months. She spends this period at her parents' home, especially if it is her first child. This is to ensure that she has the best care and gets enough rest, as all meals would be prepared for her by

her own mother and father. Her diet would usually comprise mooqa and milk. These food types are sometimes used to prepare meals as they are believed to improve the quality of breast milk. Doro, sheep meat with more ginger and garlic, which is believed to help get rid of blood from the womb and resist external hazards like wind, is one of the special dishes prepared. A special ceremony to clean the home and take a shower is usually held on the 3rd day for a baby girl and the 4th day for a baby boy. This process of preparing and action of birth is known as the *wobaxa*. This ceremony is conducted by females of the village and hot water filled with leaves of some traditionally accepted and fine perfume plants. After she takes a shower, she goes to the toilet. To ward off evil, she catches her hand in a knife or any metal on the forehead before going to toilet.

The naming ceremony, or *summa fissimma*, is sometimes conducted on *wobaxa* day. While some families might consult an astrologer for a suitable name for the baby, the name may have religious, economic, or political connotations, and others might choose an ancestor's name, or name their child after their favourite Hadiya deity. On this occasion, relatives and friends are invited to celebrate the baby's birth. The guests usually present the baby with cash gifts or clothes.

Baby shower ceremony (wobaxxi seera)

According to the tradition of Hadiya, when a woman gives birth to a baby, the midwife and her assistants declare the sex of the new born child by simply ululating four times for a baby boy and three times for a baby girl. On the fourth day after birth for a boy and on the third day for a girl, there is a ceremony marking the occasion of *wobata*, a symbolic ablution signifying that the hardships of pregnancy, labor pain, and bleeding are over (Haile, 1973). It reveals the socio-cultural tradition and mostly the difference between a baby child's and a baby girl's ululation.

In the *wobaxxa* ceremony, the lyric poems that are used "*baha-baha, ihi-ih, and liiranchi yookko*" are the most common dance in the Hadiya culture. In this

dance, the husband's and wife's family names are called out, appreciating them and collecting money from both families who participate the ceremony. The collected money is used for slighting the goat or other animals in the house of a newly born woman, and they have a special festival or celebration.

Bed Preparation (Jijjiiraa)

For the newly born baby and mother preparing bed is the most expected and mandatory in Hadiya culture. This special bed in Hadiya tradition is called *jijjiiraa*. *Jijjiiraa* is a kind of bed prepared for the newly born baby and its mother. It is quite different from the usual bed that they used before. It is a symbolic bed that excludes the mother from the husband and other children they may have.

Conclusion

According to the tradition of Hadiya, many women give birth with the help of a traditional midwife, accompanied by other women, and with different ceremonies. Some of them should deliver in health center at health facility; many do not apply, out of fear of missing the traditional ceremony.

Hadiya people have their own cultural practices and they have cultural ceremonies that reflect their identity through them Adane W. 2020. Birth is one of the most anticipated events in society, according to various cultural traditions. Birth is distinct from other cultural ceremonies in that people expect a new generation to continue their generation.

In Hadiya tradition, birth ceremonies take a process i.e. from early pregnancy to after birth ceremony. Nowadays, these processes and cultural values are losing the originality of their tradition. This is due to the change in sciences and technology and the birth place change i.e. they give birth in hospitals and health centres. Even today they are worrying about the cultural birth ceremony and its cultural values.

As the respondents indicates, in Hadiya culture doing hard work is forbidden or illegal in the society of Hadiya for the pregnant woman. Her husband, her

family and other village people respect and help the pregnant woman in different activities. She also prepares different materials used in the time of birth. To mention some food preparing materials, suuxo or traditional medicine which is used to clean internal part of her and make her strong, suuxo drinking ceremony and other ceremonies occurred and prepared by her until she give birth.

During birth, almost any elderly woman can act as a midwife, though this is generally done by native or local specialists. After birth, activities such as cultural wobaxxa ceremonies, bed preparation ceremonies, and blessing ceremonies are organized in sequential order. Cultural traditions show and transmit this kind of ceremony from generation to generation.

According to Haile, 1973, in the tradition of Hadiya when a woman gives birth to a baby, the mid wife and her assistants declare the sex of the new born child by simply ululating four times for a baby boy, and three times for a baby girl. On the fourth day after birth for a boy, and on the third day for a girl, there is a ceremony making the occasion of wobata, a symbolic ablution signifying that hardships of pregnancy, labor pain and bleeding are over. The development of culture involves not only behavioral practices and material artifacts, but also the representation of these practices and artifacts in the human mind, including categories. Cultural fruition entails an increase in diversity and complexity; it cannot just be the recycling of behaviors.

The paper generally discussed birth rituals and practices surrounding the start of life, such as pregnancy, birth, and early motherhood in Hadiya society. Birth rituals are eligible expressions of cultural beliefs and values passed from generation to generation and which have remained an ongoing and crucial aspect of Hadiya people's existence.

In this culture, pregnancy and birth rituals are not only representative of an indigenous system of knowledge but also play a role in giving meaning to a person's way of life. They have many benefits.

Recommendations

Many Hadiya traditional pregnancy and birth customs contravene WHO recommended health care practices. Prevention steps may include providing context-based education to help them better counsel both pregnant women and community members against risky practices. Need for protocols to enhance recognition of newborns at risk for ritual-related complications needing close follow-up and early referral to hospital. To make it balanced, i.e., to keep some important ceremonies of birth rituals and to recognize some risk related things or to balance the benefits and risks, the following recommendations should be given:

- To keep the continuity of this culture, women in society should contribute money and start preparing for the coffee ceremony in an early period to protect women delivering at the health center from risk.
- Women should be supported to observe the birth rituals that are beneficial to their health and that of their babies.
- Even though many Hadiya traditional birth customs contravene WHO recommended health care practices, government organizations should show how they keep their cultural traditions and where they give birth.
- Governmental organizations should educate the elderly, women, traditional midwives, and other related bodies about the flaws in their tradition and how they can maintain it without change.
- Society should know about the celebration of the birth ceremony after she gives birth at the health center to prevent risk.
- Everybody should be involved in the protection of cultural traditions and exclude risky parts by giving birth at health centers.

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