Sociolinguistics Study of Marital Names Given to Bride in Traditional Marriage of South Wollo Zone

Ali Damtew Mohammed*

Wollo University, College of Social Sciences and Humanities, Department of English Language and Literature

Abstract: This paper deals with marital names given to bride in traditional marriage of South Wollo Zone. The research was necessary to be conducted because transmitting meaningful names given reasonably to bride from generation to generation is under threat because of modernity. To collect data, the researcher employed focus-group discussion, non-structured interview and open-ended questions. For this study, data was collected from six districts of South Wollo Zone, such as *Tänta, Mäk'ïdäla, Kutabär, Läganbo, Däse Zuriya* and *K'alu*. Both sexes (male and female) were participants of the study. Purposive sampling was employed to select the areas and the participants of the study. Qualitative data analysis method was used to interpret and analyze names of bride. The paper finds out names given to a bride and revealed sociolinguistic issues which motivate those who give names and the meaning of the names given. The names given to bride are grouped based on the meanings or the themes they imply. The aspects or factors behind the names of the bride are hopes, weakness, happiness, wishes, loneliness, lack, and fear of the name- givers, honor, beauty, industriousness, good behavior, sociability, kindness, generosity, protection, fortune of the bride. Furthermore, precious materials, traditions, body parts and flora are also taken into account to give names for a bride. Finally, further research is recommended to be carried out in the rest of the districts of Wollo and other areas of the Amhara regional state to find out names given to brides after their marriage.

Keywords: Bride; Marital names; Semantics; Sociolinguistics analysis; Traditional marriage

1. Introduction

Human languages are considered as the most essential instruments of communication. Human beings use language to easily identify people, places, and things and so on by giving names for them. By doing so, they can communicate among themselves straightforwardly.

A name is an integral part of language. It has a significant role in any human society. It depicts the cultural values and traditions of a specific society. Naming is a linguistic practice that is closely aligned with values, traditions, expectations, worries and occasions in people's lives (Al-Zumor, 2009). There are different kinds of naming, such as personal naming, place naming, town naming, and geographical naming (Mphela, 2010). However, this study focuses on personal naming; especially a marital name given to a bride during her honeymoon. The name given to bride is used by her in-laws to call her in the rest her life. The bride is not called by the name her parents give her after her marriage. To discuss the names given to bride, the concepts of onomastics, sociolinguistics and semantics are taken into account.

In Linguistics, onomastics is the study of proper names, in particular the names of people, which is also referred to as Anthroponyms and place names (Toponyms). The investigation of names, called 'onomastics', is both an old and a young discipline (Hough, 2016). So, this paper is an endeavor to explore personal names to understand anthroponomy as a branch of the science of Onomastics in the area of sociolinguistics. Particularly, the paper deals with marital names given to a bride from sociolinguistics and semantics point of view. It is based on the idea that there is a strong relation between language and cultural practices of a society. Ainiala (2016: 371) states "Socio-onomastics can be defined as a sociolinguistic study of names." There are issues that govern language use in every society. The elements of language use in a society are the influences that determine acceptable linguistic forms in a given society. According to Ainiala (2016), in socio-onomastics, names in society are examined. The rise of personal names and name groups always depend on the context of culture and society. This means, names are not only parts of linguistics but they are also part of society and culture. They are always created in the contact between societies and the setting or the surrounding.

The other concept used to analyze proper names is semantics. Semantics is the study of the meaning of linguistic expression, such as morphemes, words, phrases, clauses, and sentences (Saeed, 2003). Similarly, Kearns (2000: 1) also states that "semantics deals with the literal meaning of words and the meaning of the way they are combined, which is taken together form the core of meaning, or the starting point from which the whole meaning of a particular utterance is constructed."

As far as the area of the study is concerned, Ethiopia is one of the multilingual and multicultural countries of the East Africa where over 80 languages are spoken. South Wollo, which is one of Zones of the Amhara Regional State in Ethiopia, is well-known for its religion tolerance, its four musical melodies, and its distinctive cultural diversity. Hassen (2016) states that there are different important values in Wollo that needs to be researched. One of the cultural values in the South Wollo Zone is the traditional wedding ceremony. In earlier times and still in few areas of the district, couples marry each other by the arrangement made by both bride's and groom's parents. In South Wollo Zone, when marriage is arranged through parents of both bride and groom, new reasonable names carrying meaning are given by the name-givers to bride during bridal ceremony. So, when the woman joins the man's family, she is not known by her first name she is given by her parents. She is addressed by her new name given her by husband's family which could be one of these: *aläm ayyähu, wäg ayyähu, maräg ayyähu*. However, nowadays, couples do not get married through family arrangements in the most areas of South Wollo Zone. As a result, the naming of bride is not practiced. Although naming a bride is not practiced, it is still not forgotten.

There are some reasons as to why the tradition of naming bride is no longer practical these days. The first reason is that marriage is no longer arranged by the family of the spouses. The second one is that the process of naming bride is no longer possible because couples form a marriage without a traditional wedding ceremony. The third reason is that couples get married in a modern way. Thus, it is deemed by many that preserving this cultural value for the coming generations seems quite

unlikely. As far as the researcher's knowledge is concerned, no one has done study on sociolinguistics aspect of marital names given to bride in traditional marriages in this area. As a result, research should be undertaken to transfer these meaningful names given reasonably by groom's family, relatives and neighbors to bride. As Baitan (2010: 5) explains, "Naming, being a crucial factor in human experience, poses many questions that trigger investigation.". Having read researches done on personal names in Amhara region, the researcher found that Leyew (2003) has conducted a research on Amharic personal names, yet he has not included marital names given to bride in his article.

Therefore, this paper discusses sociolinguistic aspects of bride's name given by groom's family, relatives and neighbors in traditional marriage ceremony of South Wollo Zone, and it is believed to bridge the gap in answering the following research questions: what names are /name is a bride given by groom's family, relatives and neighbors in traditional marriage of South Wollo?, what meanings do the names given to a bride have? Finally, what are the sociolinguistic issues that motivate those people who give such names to a bride?

Research works on personal names both in Ethiopia and outside Ethiopia have been reviewed. However, there is no research work done on marital names given to bride in Ethiopia.

Lyon (1977: 215) states "As far back as we can trace the history of linguistic speculation; the basic semantic function of words has been seen as that of naming". He asserts the story of Adam being given the power to name every living and non-living creature in the world. This proves the importance of the concept of naming as social experience. Guma (2001), as cited in Baitan (2010: 8), explains about names by saying that "names are more than words by which a person, animal, place or thing is known and do not fundamentally connote designation, reputation, identification and separation of an individual from the other." Similarly, Abdul (2014) defines that names are terms that human beings or an entity in the world is known by. Personal names are names by which an individual is recognized in the society in which he lives, and they reveal the values of that people.

"Naming is a practice that concerns many anthropology, philosophy, geography linguistics among others" (Anindo, 2016: 12). From this, one can understand that names can be studied from different fields of study. Baitan (2010: 8) states "Names and naming in general are said to be fundamental and universal aspects. Hence, all languages at all times have names; the difference lies on the process that each language employs in naming." Naming has vital role in any human society. It shows cultural values and customs of a particular society. Generally, the approach used in naming differs from one society to another. Naming is a character of all aspects of people's lives and it will be an identity for almost everything (Mphela, 2010).

Leyew (2003) discusses the sociolinguistics and grammatical aspects of Amharic personal names. In sociolinguistic aspects of his study, he has classified Amharic personal names based on semantics contents. The personal names he discussed in Amharic language are strongly attached to socio-economic and political situations. According to him, Amharic names are not arbitrary, but name-givers have their own reasons when they bestow a name on a child. According to his discussion, name- givers bestow names for a child based on religion, emotion, fauna, flora, good wishes or hopes, fear, relationship, sadness and circumstances. Except religion, fauna and sadness, the remaining factors found by Leyew (2003) in Amharic personal names were also considered in giving names for bride in the present study.

Jibril (2018) has done a dissertation on Oromo personal names and naming practices. She describes the personal names of Afaan Oromoo with the theoretical framework of Onomastic theory. According to her study, when a name is given to a child, parents, grandparents and close relatives participate in the selection of names, and the name given to the child should describe the family's and the community's situation during pregnancy and birth of a child. Her study reveals that names to a child are selected based on different factors, such as parents' life experiences, the circumstances and situations of societal life at country level determine the names. Furthermore, she presents other names besides formal names, such matrimonial names and nicknames that are associated to the bearer's personality, appearance, job, are given based on certain circumstances ability and events in life. This

study focuses on sociolinguistics aspects behind names of bride given by name-givers. However, the factors in which the names are given in the present study and her findings are similar.

Boru (2018) has also written an article entitled "personal naming and identity formation in Guji Oromo culture: roles, classification and dynamics of change." In his article, he found that Oromo personal names are essential part of the language. He adds that cultural background should be taken into account to understand the meaning of the names. Particularly in Guji culture, the meaning of the names is based on the context and culture. The present study is similar to Boru's finding that claims names for bride are also given based on the culture and the context in the traditional marriage of South Wollo Zone.

Feyera (2019) discusses personal names and naming practices among the *Kuttaye* Oromo. In his article, he found that naming an individual is an important event, and the names are decided by the names of some family members. He also found that a newly born child is named by considering the names of both the living and the dead family members, and a child's birth is surrounded by circumstances. Similarly, circumstances like events, socio-cultural meanings, time etc. were also considered in naming a bride in traditional marriage of South Wollo in the present study.

Hussein (1997) studied "A Sociolinguistic study of Family Names in Jordan." He discovers that family names in Jordan are derived from a variety of sources: from social or religious beliefs and values, and from geographical locations or known places with historical or social significance. He also finds that the names of wild and domesticated animals, birds, insects and colors, and the names of professions or careers are shown in Jordan.

Agyekum (2006) discusses Akan personal name system and practice. In his discussion, he stated that personal name is an indicator of the people's faith, ideology, religion, culture, philosophy and thought. He adds that Akan names refer to elements of Akan human experience and ways of life, and names are not random and meaningless, but they are connected with socio-cultural meanings and functions, places, time, people and events. Similarly, in the present study, it was discovered that names given to bride during marriage ceremony are connected/linked to different contexts or circumstances, such as events, socio-cultural meanings, time etc.

2. Research Methods

This study was conducted in South Wollo Zone of the Amhara Regional State. There are 20 districts and four town administrates in the South Wollo Zone. From these, six districts were selected purposely as sample because it is impossible to collect data from all districts on meanings and social factors behind bride's names bestowed by groom's family, relatives and neighbors. So, data was collected from the selected districts. These are: *Tänta, Mäk'ïdäla, Kutabär, Läganbo, Däse Zuriya and K'allu.* To investigate names of bride, their meanings and sociolinguistics factors behind names in South Wollo, qualitative research design is needed to get adequate information from the community. The data was collected through non-structured interview, open-ended questionnaire and focus group discussion in order to achieve the objectives of the study. Creswell (2009: 8) states "qualitative researchers tend to use open-ended questions so that the participants can share their views." Purposive sampling was employed because it is one of the most important techniques in sociolinguistics.

The population used by the researcher in this study includes both male and female sexes. The participants were categorized based on age and sex to get accurate and sufficient data. Both groups of participants aged 40-70 and 20-40 years old were selected purposely. Those participants aged 40-70, 42 in number, were selected purposely from the sample districts. That means four males and three females were selected from each district. Those respondents aged 40-70 were made to list names of bride given by name-givers. For further explanations, non-structured interview was made with them to explain the social factors or reasons, behind meanings of the names of bride or what motivates name-givers to give names to bride. Those participants aged 20-40 were all females, and they were 24 in number. That means four females were selected purposely from each district, and open-ended questions were given to them. They were asked to list names and why the name-givers give the names

to them during their wedding ceremony. The data obtained from the informants was translated in to English, transcribed using Amharic phonemes, interpreted and analyzed. Qualitative data analysis method was used to interpret and analyze the data since bride's name was interpreted in terms of words.

3. Results

The data of this study was collected through non-structured interview, open-ended questionnaire and focus group discussion in order to achieve the objectives of this study. The respondents were both females and males selected purposely from six districts. They were grouped based on age and sex. Focus group discussion and non-structured interview were made with those respondents consisting of both females and males aged 40-70. The other participants aged 20-40 were all females selected purposely from the six districts.

This paper mainly deals with the sociolinguistic factors in which the names of the bride are given. It also discusses the meanings of marital names given to the bride after the wedding ceremony. In South Wollo traditional marriage, when a woman gets married, she is given a new name suitable to her new status. In this section, therefore, the names given to bride are classified based on the meanings or the themes of the collected names they convey. The sociolinguistic issues which relate the meanings of names to the social and cultural background are also investigated and analyzed. The following are some of the bride names that reflect the social values of the community and circumstances in which the names are given.

3.1. Bride's Name Expressing the Willingness of Groom's Family

Fïk'ade   "my ambition": The name *fïk'ade* refers to my permission. This name suggests that the groom's mother and father approved marriage. According to the respondents, the name *fïk'ade* is given to a bride to show that the groom's families have allowed him to marry a bride whom he had chosen.

3.2. Names Bestowed to Bride When the Bride is Wanted by Others, too

The following bride names were collected through open ended questionnaire and focus group discussion. Furthermore, the reasons or factors behind the names of bride also were collected through non-structured interview.

        a. *jïmmäňňušal*   "everybody wishes you"
        b. *awwagaš*   "you made others to fight"
        c. *bajajubbïň*   "if they not see"

As it was observed, the names given to the bride (as in 3.2 a-c) are selected provided that others also wish to marry her. Names like *jïmmäňňušal* and *bajajubbïň* are selected by name-givers as the names of a bride if the name-givers observe that other guys inside the area want her to be their spouse. So, the name-giver selects these names to recommend the bride that there are people who intrude between you and your husband to break your marriage. On the other hand, according to the respondents consulted, the name *awwagaš* is selected for a bride if the name giver and groom get her for marriage in many combating made with another group who extraordinarily desire her for marriage or friendship.

3.3. Names Expressing Honor

The researcher collected the following names given to bride through open ended questionnaire and focus group discussion. Furthermore, the sociolinguistic factors behind the names and why they are given to the bride were collected through non-structured interview.

        a. *ïmetïje*   "lady"
        b. *mušïrit*(feminine)   "bride"
        c.   *ïmete*   "lady like"

　　　　d.　*ïmmäjät*　　　　　"lady"

In south Wollo culture, the people have honor for a married woman. Therefore, the names (as in 3.3.a-d) are given to the bride to show that the lady or a girl who newly got married is reputable. According to the data discovered from the respondents, the name *ïmmäjät* is given by the best men of both the bride and groom to her throughout her life. The respondents mentioned that the best men of both the bride and groom frequently name her *ïmmäjät.* Thus, these names are bestowed to bride based honor of her.

3.4. Names which are Associated with Protecting All Through Difficulty

It was explored that names are indicators of the trust that name-givers have on the bride because the name-givers think that they are supported and helped by her at the end of the day. The following are some of such names.

　　These lists of names are collected through open-ended questionnaire and focus group discussion.

　　　　a.　*mäkurijaje*　　　　　"source of my proud"
　　　　b.　*t'ïlaje*　　　　　　"my caretaker'(lit. 'my shadow')"
　　　　c.　*alläšïň*　　　　　　"I have you"
　　　　d.　*bïrïhhane*　　　　　 "my Light"
　　　　e.　*zämäd agäňňähu*　　 "I found relative"
　　　　f.　*mïrkuze*　　　　　　 "my walking stick"
　　　　g.　*jämmawajaji*š　　　 "the one I consult you"
　　　　h.　*gwadaje*　　　　　　 "my alcove"

The name *mäkurijaje* is given to a bride if the name-givers are proud of her because of her splendor, good conduct and industriousness. The names (as in b-f) are also chosen to be the names of the bride if the name-givers become helpless and get a girl who is helper. There are also names to be bestowed to a bride when name-givers have no best consultant during hardship. The names, for example, j*ämmawajajiš* and *gwadaje* are chosen to the bride if the name-givers feel loneliness and haven't nice individual whom they consult about hardship and mystery, and so on. Therefore, these names are given to bride based on in need of her help.

3.5. Names that Explicit the Bride's Smile and Hospitality

There is also another group of names given to a bride based on her outgoing and generous behavior towards anyone. The following examples which were collected through open-ended questionnaire and focus group discussion are taken on this category of a bride names.

　　　　a.　*maräfija*　　　　　"accommodations"
　　　　b.　*mägïbijaje*　　　　"my taking rest"
　　　　c.　*angwače*　　　　　"baking the small size of *Injera* for me"
　　　　d.　*anguččïw*　　　　　"bake *Injera* in small size"
　　　　e.　*ïngoččaje*　　　　　"my small size of *Injera*"
　　　　f.　*dabaš*　　　　　　 "my caresser"
　　　　g.　*aguraše*　　　　　 "my feeder"

Ethiopia, as a country, is known for its hospitality. Particularly, the people of Wollo are widely recognized for their outgoing and generous behavior for any guest. In the culture of Wollo, the naming of a bride is primarily based on her sociable and generous behavior. It is revealed that names, such as *maräfija* and *mägïbijaje* are given to a bride based on her sociability and generosity when the name-givers sense depressed and exhausted. Like other parts of Ethiopia, *ïnǰära* is likewise common food in Wollo. A piece of *ïnǰära* that is baked at the end or at the beginning of baking *ïnǰära* is named as *ïngočča.*' There are names given to bride based on this culture. These names are *angwačče, anguččïw* and *ïngoččaje*. The names (as in a-g) are primarily given to bride only if the name-givers know her well, her sociability and generosity before her marriage. As the discussion shows, names are given to bride by name givers based on her outgoing and generous behavior.

3.6. Bride's Names which Explicit Treasured Materials

It was investigated that there are a bride names which might be associated with precious objects. The following examples are discovered in this group of names. The names were collected through open-ended and focus group discussion.

      a.*worïk'e*   "my gold"

      b. *bïrïjje*   "my silver"

      c. *jäbïr zaf*   "a tree of silver"

   The names like *worïk'e* and *bïrïjje* are given by the name-givers because they believe that the bride is as highly-priced as gold and silver. According to the respondents, these names are bestowed for the bride provided that the name-givers spend more time and bring a lot of energy to get her for the groom. *jäbïr zaf* becomes also utilized by name-givers if they desire to explicit their feeling about the beauty of the bride. Therefore, in traditional marriage of the South Wollo, bride is also bestowed names based on precious materials to express her quality. Leyew (2003) also finds personal names based on precious materials.

3.7. Names of Bride Given by Common Relatives

The researcher collected the following names through open ended questionnaire and focus group discussion. Furthermore, the sociolinguistic factors behind the names were collected through non-structured interview.

      a. *amakäl*   "bridge"

      b. *amakäläč*   "she is equated to a bridge between two relatives"

      c. *dïnïbär*   "border"

      d. *amakäle*   "my bridge"

  In Wollo, a lady may be engaged to a man through a person who is relative for both the woman and the man. According to the culture, in both Christian and Islamic religion, this person who is relative to both the woman and the man has an opportunity to give a name when the families of the groom are involved in giving a suitable name for the bride. Regarding this, it was observed that there are names that are chosen by the relatives of both the bride and the bridegroom. The names (as in 3.7. a-d) are given to the bride if both the bride and bridegroom are relatives of the name-givers.

3.8. Bride's Names which Express Motherly

It was found out that underneath names are selected to a bride regarding motherhood. The followings are examples in this set of a bride names. This set of a bride names was collected by using focus group discussions and open-ended questionnaire.

      a.   *ïnnate näš*   "you are my mother"

      b.   *ïnnat tïhun*   "let bride be mother"

      c.   *ïnnatïje*   "my mother"

      d.   *ïnnat aläm*   "world of mother"

  The names (as in 3.8 a-d) reflect pity, love, and kindness and so forth because mother has positive connotative meanings. These names are given to a bride since the name-givers consider her to be like mother on account that she has the quality of being kind-hearted, loving and kind and many others. According to the focus group discussions, bride is given names based on motherhood because the term reflects positive connotative meaning.

3.9. Names Expressing the Family's Acceptance due to Her Beauty

Names that the name-givers used to explicit the splendour of the bride have also been investigated. The following are some of the examples. The researcher collected the following names through open ended questionnaire and focus group discussion.

a. *jäš work'*   "gold of thousand"
b. *jämar ïšät*   "the honeycomb"
c. *wub agäňňhu*   "I have got beauty"
d. *maläfija*   "blameless, acceptable"
e. *ïmmïtamïräw*   "the beautiful one"
f. *k'ännubïš*   "they are jealous of you"
g. *maritu*   "the honey girl"
h. *aččam jälläš*   "you have no equal"

The names, as shown in 3.9a-h, are given to a bride because the name givers believe that they got a beautiful wife for the bridegroom. The name, for example, *k'ännubïš* is given to a bride if other ladies and boys nearby the region are jealous of her beauty. Another name *aččamjäläš* becomes chosen by the name-givers to the bride because they believe that there is no a single woman who is the same with her in all standards. Therefore, one can understand from the above discussion that names are given to bride based on her beauty.

3.10. Bride's Names Concerning Her Current Good Behaviour and Industriousness

a. *batïlläwot'*   "in case she remains consistent"
b. *battafärïs*   "if she doesn't ravage"
c. *mälkäm ajjähu*   "I saw good"
d. *amälä work'*   "a golden character"
e. *kuš ajil*   "silent with good conduct"

In the traditional marriage of South Wollo, name-givers have a tendency of giving names for a bride based on the good conducts she shows during her bridal ceremony. The name *batïlläwot'* and *battafärïs* are fear-based names. In giving these names for a bride, the name-givers need to express their feeling if they fear the bride would detest or look down at the bridegroom. These names imply that the name-givers agreed with the lady in her decent behaviour and industriousness except their worry. So, these names have pragmatic meaning i.e. implicature. The names (as in 3.10.c-e) are also given to a bride based on her good behaviour she indicates during her honeymoon. Thus, the discussion indicates that names are given to bride based on her good behaviour and the fear of the name givers. This finding is similar with that of Leyew (2003) he finds fear-based personal names in Amharic language.

3.11. Bride's Names Expressing Emotion: The Parents' Joy, Life and Status

The researcher collected the following names through open ended questionnaire and focus group discussion. Furthermore, the sociolinguistic factors behind the names were collected through non-structured interview. The following names are emotion- based names. Consider the following examples.

a. *wäg ajjähu*   "I got a joy"
b. *aläm ajjähu*   "I have seen the world"
c. *maräg ajjähu*   "I saw a status"
d. *bančč ajjähu*   "I now see life through you"
e. *hullu bančč*   "all things became due to you."
f. *aläm näš*   "you are the world"
g. *maräge*   "my rank"
h. *bïk'oj ajjähu*   "I saw life as I lived long"
i. *bïnor ajjähu*   "I saw because I lived"

The names (as in 3.11.a-i) are given to a bride because the parents of the bridegroom got happiness and their rank is extended because of her. According to the respondents of the study, the names (as in 3.11.a-d) are given to a bride when the first son in the family gets married. The names (as in 3.11.h

and i) are given to a bride to express happiness of name-givers when the sons get married at their old stage. The names *wäg ajjähu* and aläm *ajjähu* are not literally translated, but these names mean 'I got happiness.' According to th e discussion, names are given to bride based on the happiness of the name givers. In similar way, emotion-based personal names in Amharic language are found by Leyew (2003).

3.12. Bride's Names Expressing Expectation, Hope and Wishes
These names were collected through open ended questionnaire and focus group discussion.

a. *ajiččäš*   "I, having seen you"
b. *sïmmäňňiš*   "I, having wished you"
c. *ïndajjähu*   "As I saw you"
d. *mňote*   "my wish"
e. *täsfa aläm*   "hope of world"
f. *ïndälïbbe*   "as my wish"
g. *jälïbe näš*   "you are my heart"

It was investigated that the name *sïmmäňňiš* is preferred to be the name of a bride because the name-givers have been wishing her to become the wife of the bridegroom. In Wollo community, when a person becomes nice in all criteria as he or she is anticipated to be, he or she is given a name that suits him or her or a name that reflects nice things he or she has. Similarly, the names *ajiččäš* and *ïndajjähu* are chosen by name-givers provided that the bride becomes nice for marriage as she is expected. The names, for example, *ïndälïbbe* and *jälïbe näš* are additionally bestowed to a bride if the name-givers get a girl whom they wish to be an amazing spouse of the bridegroom. The discussion, therefore, indicates that the names are bestowed to bride based on the expectations of name givers.

3.13. Names of Bride Derived from Human Body Parts
In this category of bride name, the names that are associated with body parts i.e. eye were recorded as names of a bride. Examples are listed.

a.*jajine nur*   "light of my eye"
b.*jajine abbäba*   "flower of my eye"
c. *ajine näš*   "you are my eye"
d.*ajinaläm*   "eye of the world"

The above names are used by name-givers for the names of a bride for the reason that they consider her as the pupil of their eye or got a girl who is as significant as the value of an eye. The name-givers also give these names to the bride because they believe she is a light giver for the family. Thus, these names have connotative meaning. Similarly, Agyekum (2006) finds personal names named after body parts in Akan language, such as *apantan* 'jaw', *abɔdweɛ* 'chin', *nkonto* 'bow legged', *aso* 'ears', *kɔntape* 'short necked'.

3.14. Names of Bride Derived from Flora
Flora names are used by name-givers to give names to a bride. The following are some of the examples in this set of a bride names.

a. *abäba*   "flower"
b. *abäbaje*   "my flower"
c. *jajine abäba*   "flower of my eye"
d. *abäba ajjähu*   "I saw a flower"

Name-givers use flora names like a flower to reveal the appreciation for a bride regarding her splendor. It was reported by the respondents of the study that the names (as in 3.14.a-d) are bestowed if the bride is as beautiful as a flower. The flower has connotation meaning, reflecting beauty and love. The finding of this paper is similar with that of Leyew (2003). He finds that there are personal

names named after flora, such as sˇola 'fig tree', s'i¨ggera¨da 'rose', wa¨ynitu 'the wine (Female), aba¨ba 'flower'.

3.15. Bride's Names which Express a Portion of Land Given to a Person

      a. *gulmma*   "gift"
      b. *gulmmaje*   "my gift"

In culture of Wollo, one gives part of his /her land as present for his youngsters, family, and many others for some time so that they can make money from it. According to this culture, it was observed that the names, such as *gulmma* and *gulmmaje* are bestowed to a bride because name-givers believe that she is given by God as a gift via marriage. The discussion displays that names are given to bride based on farmland.

3.16. Names of Bride Bestowed by the Bride Groom's Sister/ Brother with No Sister.

It was revealed below that names are selected for a bride based on the absence of sister inside the family either for a girl or for a boy. The researcher collected the following names through open-ended questionnaire and focus group discussion.

   Consider the following examples.

      a. *ïhït agäňňähu*   "I got a sister"
      b. *ïhït agäňň*   "in case I get sister"
      c. *ïhït tïhhun*   "let her be sister"
      d. *ïtajähu*   "I saw a sister"
      e. *ïte nat*   "you are my sister"
      f. *ïhït bïkoňňiň*   "if you are sister for me"
      g. *ïhït afärrahu*   "I got a sister"
      h. *ïtagäňňähu*   "I got a sister"
      i. *ïhït wädaǰ*   "beloved sister"
      j. *ïhït aläm*   "sister world"
      k. *ïta abäba*   "sister flower"

   Naturally, all children become either females or males within one family. When only a daughter is born among sons in a family, the daughter has an opportunity to give name to her brother's wife. Similarly, when only sons are born in a family, they give names to bride. So, it was reported by respondents of the study that the names (as in 3.16.a-k) are given to a bride by either a sister or a brother of the bridegroom if she or he has no sister in the family. According to respondents, these names are also given if the name givers like the bride as sister and brother.

3.17. Names Given for a Bride Who is Found Unexpectedly

There are also circumstances wherein new names are chosen for a girl or woman who newly gets married. The following names, for instance, are given to a bride if she is not taken into consideration to be a spouse of the bridegroom.

      a. *alttassäb*   "you are not intended."
      b. *satïttassäb*   "she, not having been dreamed of"
      c. *salasïbïš*   "I ,not having intended you"

   The names, such as *alttassäb, salasïbïš* and *satïttassäb* are preferred by name-givers to be names of a bride if they never dreamed of her to be wife of the groom.

3.18. Bride's Names that Relate to Repeated Marital Divorcing

These names were collected through open ended questionnaire and focus group discussion.

      a. *bančč jirïgga*   "let him be stable because of you"
      b. *bančč jibïk'a*   "let it be enough by you"
      c. *adäffačč*   "the better one"

d. * bällät'äčč *   "she is better than others"
e. *asïnak'čč*   "Become better than others"
f. *jät näbbärïš*   "where have you been?"
g. *fänïttaje*   "my share"

The names (as in 3.18.a-g) above are no longer randomly selected for bride. Names (as in 3.18.a and b) are selected for a bride by the name-giver provided that the bridegroom divorces his wives repeatedly. Therefore, such names are given to a bride when the groom remarries after a divorce or many divorces from the previous wife or wives. These names of a bride appear to be pieces of blessings which aim at making the couple to peacefully live together for all time till their death. The names (as in 3.18.c-e) are chosen if the groom's previous wives are not better in all criteria. Therefore, the name-givers select these names when they find new wife better in all things than the previous wife or wives of the bridegroom. The name *jät näbbärïš* is also chosen because the name givers want to address a question to the bride *"where have you been?"* when I have been looking for a wife for a long time. This name *jät näbbärïš* is bestowed to a bride because the groom married a wife who couldn't be a true spouse because of her laziness, bad conduct and ugliness. There is also a name given to bride when the groom lost his earlier wife or wives by death or perhaps a divorce. As a result of this, the name-giver selects *fänïttaje* as the name for the new lady. From the above discussion, one can realize that names for bride are bestowed based on the repetition of divorce.

3.19. Bride's Names After the Names of A Season/s
a. *mähäre*   "my autumn"
b. *bälïgitu*   "the girl of rainy season"

In South Wollo culture, there are names of bride referring to the seasons of the year on which bride and groom are joined in marriage. The name *mähäre* is given to a bride if the two individuals are joined in marriage during autumn when name-givers and other people collect their production. It was also reported that the name *mähäre* is selected to a bride if there are more production and satiety in the area. The name *bälïgitu* refers to rainy season. The name *bälïgitu* is bestowed to a bride because the season was rainy and the area was also green and fertile when the two persons joined in marriage. Personal names based on such circumstances were observed in the study of Leyew (2003). He says that if a child is named as *zɪ̈nabu* "the rain", *gorfu* "the flood", *ga̤ba̤yaw* "the market", etc.; it is associated with prosperity and generosity. The discussion reveals that names are given to bride based on prosperity," (p. 184).

3.20. Names that Express the Fortune of Bride or the Last Son Marriage
a. *jähwala ïšät*   lit. "ripe of the latest"
b. *jämata ïšät*   lit. "ripe of night"
c. jämataje   lit. "of my night"
d. mädämïddämijaje   "my last"

The names (as in 3.20.a-c) are selected to bride because she brings wealth, health and fortune for bridegroom's parents. The groom's parents believe that they have become prosperous due to the fact that the bride is engaged and married to their son. These names are also given to bride when the last son gets married. The name *mädämïddämijaje* is also bestowed to the bride by the groom's family when their last son gets married. The discussion indicates, therefore, that bride is given names based on her fortune she brings with her to the groom's family.

3.21. Bride's Names Associated with Few Offspring
It was reported that there is a name which is related to few offspring in the side of bride groom. Consider the following.

zär tïhun   "let her be offspring"

According to the data collected through focus group discussion and non- structured interview, the name *zär tïhun* "let her be race" is given to a bride if the name givers do not have many families on the line of the bride groom. In the selection of this name, *zär tïhun,* the name givers express their wishes that the bride would deliver many children. According to Oxford Advanced Learner's Dictionary (1991), family refers to parents and their children, a person's children, set of relatives.

According to the study respondents, the name *zär tïhun* is given by groom's grandparents as prayer. In the culture of Wollo, blessing is expressed through naming like the aforementioned name. Therefore, the society reflects its culture through naming system. From the discussion, one can understand that bride is given names based on few offspring in groom's side.

3.22. Bride's name associated with age equality
It was studied that there is a name given to a bride in relation to age equality. The following name, for example, is considered in the classification of bride's name.

   ïtemač   "my equal"

According to the data gathered through focus group discussion and non-structured interview, it was observed that the name *ïtemač,* which literally means 'my equal', is given to bride by groom's sisters equal in age with the bride. This name is not given randomly.

3.23. Bride's Name Related to Marriage of Groom's Sister
It was observed that there is a certain name given by groom's mother to bride after wedding ceremony. This name is not given randomly; it is bestowed to the bride based on situation. The following is an example in this category of bride's name.

   mïtïke   "my replacement"

In focus group discussion, female respondents were asked to mention the name given by their mother-in-law during their wedding ceremony and explain the reasons or the situations in which the name is given. It was reported that the name *mïtïke,* "my replacement" is given by their mother-in-law if grooms' sister/s already got married. Therefore, according to the respondents consulted, the name *mïtïke,* "my replacement", is given to bride by her mother-in law if groom's sister gets already married. As explained above, the name *mïtïke* is given to bride because the groom's mother wants to address the bride that you are replacement of my daughter who got married.

3.24. Names Bestowed to Bride in the Absence of Girl in the Family
Some names are given to bride when there is no daughter in the family. The following, for instance, are taken in this group.

     a. *bïrïk'itu*   "the precious girl"
     b. *jämïsračč*   "good news"

According to data found from the respondents, the name *bïrïk'itu* which means '*the precious girl'* is given to bride if the name givers have no daughter at all in the family.

The name *jämïsračč* refers to good news. Like the previous name in this classification of bride's names, the name *jämïsračč is* also bestowed to bride if there is no daughter among many sons. Therefore, according to the study respondents, this name is selected by the name givers to express their happiness for getting a daughter in the presence of sons in the family.

3.25. Bride's Name that Relate to Death
A name given to bride in this group can reflect a death of groom's parents or of bride's parents. The following is an example in this category of bride's name.

   Bajjuš   "if they saw you"

The meaning of the name *bayyuš,* "if they saw you" is conditional sentence type II describing something or situation which may not happen at in the present or future time. The name *bayyuš* "if they saw you" is bestowed to bride if her parents die before they see her wedding. The name givers

select this name for bride to express their feelings of sadness on the death of her parents. They believed that bride's parents should have seen happiness of their daughter on her wedding ceremony, but they hadn't seen it. The name *bayyuš* "if they saw you" is given to reflect regrets of name givers on the death of bride's parents for having not seen their happiness. According to the respondents consulted, the name *bayyuš* "if they saw you" is also selected by name givers for bride if groom's parents are not involved in the wedding ceremony due to death.

Generally, as one can see from the result, when name-givers choose names for the bride, they are motivated by different sociolinguistics factors, such as hopes, loneliness, weakness, expectation, oldness, happiness, lack, acceptance consent and fear. Names are also given based on the honor, beauty, kindness, generosity, industriousness, good behavior, sociability, protection, fortune and the sudden presence of the bride. Furthermore, the bride is given names based on the season on which couple gets married, traditions, precious materials, body parts and flora. Taking these factors in to account, bridegroom's parents, brothers, sisters, uncles, aunts, grandparents, neighbors and close relatives participate in the selection of names for bride. Besides, the names have denotative, connotative and pragmatic meaning.

4. Discussions

The study was conducted to find out names given to bride by groom's family, relatives and neighbors in traditional marriage of South Wollo. The study also aimed to investigate the meanings of these names and the sociolinguistic issues that motivate name-givers to construct these names for the bride.

The result of the study indicated that names are not randomly given to bride, but they are connected to socio-cultural issues and are circumstantial. The names are given based on the season on which the couple gets married, precious materials, body parts, flower and other cultural issues. Similarly, Leyew (2003) also finds that Amharic personal names, not bride's name, are given based on precious materials, body parts, flower and emotion. Agyekum (2006) also finds personal names named after body parts in Akan language. The result of this study is also similar with Boru (2018) in that the meaning of the names is based on the context and culture. The result of this study showed that higher number of names in the category, in South Wollo Zone traditional marriage ceremony, were provided for bride by name-givers based on absence of sister in the side of bride groom, emotion-parents joy, family's acceptance, expectation of bride, her hospitality, good conduct, outgoing and generous behavior, the repetition of divorce and in need of her help during hardship. As the result of the study also depicted, small number of names in the category were given to bride based on her fortune she brings with her to the groom's family, her honor, precious materials, motherhood, her good behavior and the fear of the name givers, body parts, flora, portion of farmland, occurrence of bride without expectation, season, few offspring in groom's side. In South Wollo Zone traditional marriage ceremony, bridegroom's family and close relatives do not give names to the bride based on her bad conduct, their dislike and unwilling of her. Instead, they give her names which reflect social values such as beauty, protection, good behavior, industriousness, honor, kindness, motherhood, generosity, and etc. The names given to bride also reflect denotative, connotative and implicature or pragmatic meaning.

The study's findings have implications for sociolinguistics and cultural studies, as they highlight the importance of understanding the cultural and social significance of personal names in different contexts. The study also suggested that the practice of giving names to brides is an essential aspect of traditional marriage in South Wollo and reflected the values and beliefs of the community. Generally, the findings indicated that the names given to brides are not arbitrary, but rather reflect cultural and social values and circumstances. This study provides valuable insights into the meaning and the sociolinguistic motivations behind the names given to brides in South Wollo traditional marriage ceremony. The meanings behind the names given to the bride are meaningful and significant as they reflect the values and aspirations of the community. The study contributes to our understanding of the

complex relationship between language, culture, and society in traditional marriage ceremonies in South Wollo.

The findings of this study are significant for researchers, linguists and anthropologists because it provides an insight into the cultural practices and social values of South Wollo community. It helps in understanding the importance of names in the traditional marriage ceremony and how they reflect the values and beliefs of the community. The study also highlights the need for further research on the topic to explore the cultural practices and beliefs in other regions of Ethiopia and other parts of the world. Overall, the study contributes to the field of sociolinguistics and cultural anthropology by providing insights into the socio-cultural issues that motivate the name-givers to construct names for a bride. It also emphasizes the importance of cultural practices and beliefs in shaping social values and norms.

5. Conclusions and Recommendations

This paper has dealt with the sociolinguistic issues or contexts in which the names of a bride are given. It has also dealt the meanings of the names given to the bride. It reflects how language is used in the society and how language is regarded as device used to view and understand the idea of a particular society. Many of the names given to bride express socially acceptable socio-cultural values of society. The names reflect the social values, such as, beauty, protection, good behavior, industriousness, honor, kindness, motherhood, generosity, luck, quality of the bride. The names of the bride also mirror happiness, hopes wishes, lack, fears, consent and willingness of her husband's families. The names bestowed to bride are not arbitrary; they are connected with socio-cultural issues, and they are circumstantial. They are given based on the season on which the couple gets married, precious materials, body parts, flower and other cultural issues. The result also revealed that the bridegrooms' family and close relatives do not give names for the bride based on bad conduct of the bride, dislike and unwilling. The names given to bride reflect denotative, connotative and pragmatic meaning. Finally, the researcher wants to recommend that further research can be carried out to identify names given to bride after her wedding and to find out sociolinguistic issues or factors which motivate the name-givers to give names for bride in the rest of districts of the South Wollo Zone and other areas of the Amhara Region. The researcher also desires that more research shall be conducted in this area to check if bride who marry in modern way is given marital names.

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