



**JIMMA UNIVERSITY**

**SCHOOL OF GRADUATE STUDIES  
DEPARTMENT OF HISTORY AND HERITAGE  
MANAGEMENT**

**A HISTORY OF RELIGIONS AND  
RELIGIOUS PROCESSES AMONG THE  
TEMBARO PEOPLE, SOUTHERN  
ETHIOPIA: 1891-1974**

**BY ABAYNEH ANDASHE**

**OCTOBER, 2019  
JIMMA, ETHIOPA**

**JIMMA UNIVERSITY**  
**SCHOOL OF GRADUATE STUDIES**  
**DEPARTMENT OF HISTORY AND HERITAGE**  
**MANAGEMENT**

**A HISTORY OF RELIGIONS AND RELIGIOUS PROCESSES**  
**AMONG THE TEMBARO PEOPLE, SOUTHERN ETHIOPIA:**  
**1891-1974**

**By Abayneh Andashe**

A Thesis Submitted to the School of Graduate Studies of Jimma University in Partial Fulfillment for the Requirements of the Degree of Master of Arts in History

**Advisor: BURUK WOLDEMICHAEL (Assistant professor)**

**Co-Advisor: BELAY BEYENE (PhD candidate)**

**OCTOBER, 2019**

**JIMMA, ETHIOPIA**

## Table of contents

Content.....	Page
Table of content.....	i
List of Tables .....	iv
list of Illustrative Figures.....	v
key to the transliteration system.....	vi
Acronym.....	vii
Abstract.....	viii
Aknowelgement.....	ix
Preface.....	x
CHAPTER ONE.....	1
1. General Back Ground .....	1
1.2. The Geographical Setting of Tembaro .....	3
. 1.3. The Origin of Tembaro (Lamala Molla) people.....	8
1.3.1. The Clans of Tembaro .....	12
1.4. Language .....	12
1.5. The Traditional Administrations and Responsibilities of Traditional Leaders .....	14
1.5.1. LAHEE WOMMA .....	14
1.5.2. BALEE WOMMA:.....	15
1.5.3. BADEE WOMMA .....	15
1.6. Composition of Tembaro .....	16
1.7. Tembaro and Neighboring Ethnic Group.....	17
1.8. EconomicActivity of Tembaro People .....	21
1.9. Tembaro during Monarchical regimel .....	22
1.10. Tembaro during Italian Occupations .....	26
CHAPTER TWO .....	28
2. Indigenous Religions and Tembaro Society .....	28

2.1. The Adama Religious Cult in Tembaro .....	28
2.2. The Jennoina and Hawzula cult In Tembaro. ....	30
2.3. <i>Buruya</i> Religious Cult.....	30
2.4. The Yafaro Religious Cult .....	30
2.5. The Yejjo Religious Cult.....	31
2.6. The Hambaza Religious Cult .....	32
2.7. Mazoga Religious Cult.....	33
2.8. The Wambo Cult .....	33
2.9. Qayyidara religious cult .....	34
2.10. Woreqa Religious Cult .....	35
2.11. The Fandanano Religion .....	35
2.11.1. Traditional Songs of the Fandaano. ....	37
2.12. Tradtional Religion of Gambala Magano.....	37
2.12.1. Gambala Magano and Dagale Tree .....	38
2.12.2. Gamballa Magano and Other Small Traditional Cult in Tembaro .....	40
2.13. Factors Contributed for the Decline of the Traditional Beliefs.....	43
CHAPTER THREE .....	45
3. Introductions of Orthodox Christianity and Islam Religion in Tembaro.....	45
3.1. The Orthodox Christianity in Tembaro.....	45
3.2. Ortodox Chrstanity during Italian Occupations Peroide.....	49
3.3. Orthodox Chrstanity in Post Liberation Peroide .....	50
3.4. Islam.....	50
CHAPTER FOUR.....	54
4. Introduction and Expansion of Protestant Religion in Tembaro .....	54
4.1. The Introduction of Protestant Christianity to Southern Ethiopia.....	55
4.2. The Center of SIM in the prvovinces of Kambatana Hadyia Aweraja.....	59
4.3. The Introduction of Protestant Christianity to Tembaro .....	60

4.3.1. Expansion of Protestant religion among the Tembaro.....	60
4.3.2. Protestant Christianity in Tembaro During Italian Occupation (1935).....	61
4.3.3. Protestant Christianity in Tembaro in Post Liberation Period (1941-1974).....	62
4.4. The Expansion of Catholicism in Tembaro.....	66
4.5. Religious relation in Tembaro.....	71
4.5.1. Christian and Muslim relation in Tembaro.....	71
4.5.2. The relationship existed between the Orthodox Tawahido, protestant and Catholic faith believers in Tembaro.....	71
CHAPTER FIVE.....	74
5. The Role of Protestant religion in Tembaro .....	74
5.1. The Establishment of Bible School.....	74
5.2. The role of Christianity on Traditional Marriage System of Tembaro .....	74
5.3. The Role of Christianity on Wedding Ceremony.....	77
5.4. The Role of Christianity on Funeral Ceremony .....	78
5.5. The Role in Health services .....	78
5.6. The Role of Church leaders on Conflict Resolution Mechanism of Tembaro.....	79
Conclusion .....	80
REFERENCES .....	82
List of Informants .....	87
Glossary .....	95
Appendix.....	97
Declaration.....	115

## **List of Tables**

1. Table 1: Word Affinities and Similarities among the Sidama Language Groups-----13
2. Table 2: Compositions of Tembaro-----17
3. Table 3: Traditional religious deities (cult) and worshiped clan in Tembaro-----43
4. Table 4: Some Common deities /Cults worshiped in Tembaro and its neighboring area---44
5. Table 5: The number of Catholic Church followers in Tembaro from 1946-1974-----74

## List of Illustrative Figures

1. Figure 1 Shows the locations of South Nation, Nationality and people Regional State (SNNPR) in the map of Ethiopia--	4
2. Figure 2 the map of South Nation, Nationality and people Regional State (SNNPR)	4
3. Figure 3 the map of Kambata Tembaro Zone (KTZ)	6
4. Figure 4 the Map of Tembaro and its neighboring area	7
5. Figure 5 the map of Sidama zone the original land of Tembaro people yemerera in Dale <i>woreda</i>	9
6. Figure 6 the map showing the movement of Tembaro during 16 <sup>th</sup> century	10
7. Figure 7 shows the former qebele division of Tembaro area	18
8. Figure 8 the map showing the trade route in the 19 <sup>th</sup> century linking Tembaro and its neighboring people	19
9. Figure.9 the map showing the path line of the Menelik incorporation to wards Kambata Tembaro area	24
10. Figure.10 the photo of Dagale Tree the traditional worship center of Tembaro people	41
11. Figure 11 Durgi Mariam Church the oldest Orthodox Church in Tembaro	48
12. Figure 12 the photo of the oldest Mosque in Tembaro	54
13 Figure 13 the photo of the Mudulla Kelhiwot Church Library	66
14. Figure 14 the photo of Earliest Evangelical Church of M/Yesus in Tembaro	67
15. Figure 15 the photo of Fullgosupel church in Tembaro	69
16. Figure 16 the photo of oldest S.t Geberal Catholic Church in Tembaro	72
17. Figure 17 the Photo of the oldest S.t Geberal Catholic School in Tembaro	73

## Key to the transliteration system

I. The seven sounds of the Ethiopia alphabet are represented as follows:

1<sup>st</sup> order-----ቦ-----Bä

2<sup>nd</sup> order-----ቦ· -----Bu

3<sup>rd</sup> order-----ቦ----- Bi

4<sup>th</sup> order-----ቦ-----Ba

5<sup>th</sup> order-----ቦ-----Bé

6<sup>th</sup> order-----ቦ-----Be

7<sup>th</sup> order-----ቦ-----Bo

II. Palatalized sounds are represented as follows.

ሸ= ša

ቸ= ča

ኸ= ħa

ጸ= zhä

ጸ̣= Jä

III. Glottalized sounds are represented as follows

ቆ= qä

ጠ= Tä

ጤ = cä

ጤ̣/ፀ = Šä

ጸ̣ = Pä

IV. For words having the sound of the sixth alphabet at the end, it is not necessary to add the representing letter of the sound.

**Hagär (country) Mämher (teacher)**



## Acronyms

ECM/Y-----Evangelical Church of Mekene Yesuse

EOC-----Ethiopia Orthodox Church

FDRE-----Federal Democratic Republic of Ethiopia

KAT-----Kambata, Alaba and Tembaro

KTZCIO-----Kembata-ፕembaro Zone Culture and Information Office

KKHC-----Kambata Kale Hiywot church

KTZ-----Kembata-ፕembaro Zone

SIM-----Sudan Interior Mission

SNNPRS-----South, Nation, Nationalities and People's Regional States

TWCIO----- Tembaro *Woreda* Cultural and Information Office

WKHC-----Wolayita Kale Hiywot church

## **Abstract**

*This study deals with the religious history of the Tembaro people of southern Ethiopia from 1891 -1974. Some of the studies carried out in the study area are mostly concentrated on cultural history and not focused the religious history. The aim of this thesis, basing on qualitative analysis of oral traditions, written sources and archives, is to present the religious history of Tembaro people. Thus, it sought to avail the reader with critical information that might help to fill this gap. This thesis emphasis on the history of religion and religious processes with changes and continuities among the Tembaro people .Its aim is reconstructing the religious history and its processes among the Tembaro by means of examining the attributes of the society from the Cultural, socio- political and economic perspectives. The thesis reflects the processes of change and continuity that have occurred and constructed and shaped the religious history and religious practices of Tembaro.The factors contributing for the rise and expansion of the universal religion among the Tembaro are part of the discussion. The different types of government system have appeared in the country. These brought its own contribution for the religious development in Tembaro and the historical development of the universal religions and the relevant features. It helped the processes of conversation of the traditional religions to monotheistic religions. The expansion of monotheistic religion brought unreserved changes in the life of the people and the rise and expansions of the universal religions influenced the indigenou or traditional religion and contributed for the various social services for Tembaro people.The study, moreover, deals with the religious setting, the traditional religious system as well as the introduction and expansion of Orthodox, Islam and protestant religions and its contributions to the society. For instance, the different types of religious institutions like the orthodox Tewaahedo church, the different sects of protestant churches and the catholic churches engaged themselves in rendering holistic services for the people of the area such as by opening schools, clinics, helping poor people, building water pip, building the local roads and carrying out other development works. The people of Tembaro developed and shared the socio-cultural affairs and co-existed peacefully and developed the feeling of religious tolerance.*

## Acknowledgements

First and foremost, I would like to thank the almighty God for giving me the health and time from the beginning up to the preparation of this thesis. My heartfelt gratitude goes to my advisor, Buruk W/Micheal, for his commitment and devotion in giving me constructive and scholarly comment from the early inception of this research topic all through the drafts of the thesis, for his guidance and helpful evaluations, to complete the research successfully. I am also deeply indebted to my Co- advisor, Belaye Bayne (PhD candidate), who helped me by giving the necessary guidelines and valuable information essential for the study. *Ato* Yonas Seifu has also offered very useful and far-reaching suggestions since the selection and the correction of the research title. He has done this with warm cooperation and academic motivation.

I appreciate the contributions of History and Heritage Management of the Jimma University for providing necessary information, Libraries of Jimma University and Mudulla bible school Libraries for providing me with necessary materials to reconstructing this work prior to publication. My special gratitude is due to Tembaro Woreda Cultural and information office and Durame Tezza Bible College institutions for supplying me the necessary documents. I wish to acknowledge the Tembaro woreada education office for the permissions to my graduate studies.

My sincere thanks also to the generous assistance of my mother *W/ro* Abebech Hadaro and my brother Abebe Andashe as well as my sisters *W/ro* Zinashe Haile, *W/ro* Mulunesh Andashe for their supporting now and then. Above all, I am very much grateful to and proud of my friends *Ato* Mengestu Feleke, *Ato* Adena Matwose, *Ato* Tedale Tashoma, *Ato* Eliase Arako, Habtamu Makuria and *Ato* Mulugeta Ali for their unreserved moral support during my study. Great thanks to those who provided me with professional, Material and moral support and necessary information throughout my educational efforts.

## Preface

Ethiopia is often referred to as a country of Nations, Nationalities and people. The Southern Nations, Nationalities and People Regional state (SNNPR) has been a museum of nations, nationalities and culture, beliefs and languages .In Past period this regions have devoted little attention for the history, religions and social issues of the people.Similarly,the religious history of Tembaro from 1891-1974 has not yet been dealt with at a length by any researcher so far.The beginning of this study is to be sought in the considerations of the filling of this gap and seriously sought to avail readers with fresh knowledge in the religious history of the Tembaro people. The main concern of this research is exploring a religious history of the Tembaro people (1891-1974).

The thesis consists of five chapters; the first chapter deals with the general background, geographic settings, Origin of Tembaro people, Tembaro and its neighbor, socio-economic and political prior to the incorporation of the region in to the Ethiopian empire. While the second chapter deals with the indigenous religions and Tembaro society .This chapter attempts to deal with the origin of traditional religious system, the Lamella Molla traditional religious philosophy and decline of the traditional religious system. The third chapter is concerned with the history of the introduction and expansion Orthodox Christianity and Islam in to the Tembaro region and its impacts on the traditional religion of the study area. The fourth chapter deals with introduction and expansion of Protestant religion in to the Tembaro area in the period under study and the ways of expansion. The fifth chapter deals with the role of Protestant religion in Tembaro.It also deals with the contributions of Protestant religions in different aspects of the life of the people.

. The scanty of archives, shortage of funds and unwillingness of few informants are among the problems faced during this research work. Besides, the rugged topography and very scattered written sources are the problems that the researcher experienced in an attempt to come up with this final work. In conducting this study, oral sources and other available written literatures are utilized.Archival materials that could have supported this historical study had been scant. Although this work is far from being complete, it is hoped that it can initiate and give a clue to other historians who have the interest to study the religious history of the Tembaro further.

# CHAPTER ONE

## GENERAL BACKGROUND

Ethiopia is one of the countries in the horn of Africa, which is a land of great diversity and it is one of the countries in Africa where early state and consequently early civilization emerged. It is also a nation composed of people from diverse ethnic groups having different language, religion, traditional values and lifestyle. The diversity of ethnic and linguistic groups in Ethiopia is the product of socio-economic, political, religious and historic process that influenced the creation of the modern Ethiopian state. From time immemorial, Ethiopia had been a museum of numerous nations, nationalities and peoples of diverse origins. Historical studies of Ethiopia widely concentrate on the center of political powers of the ruling family and dedicate little attention to SouthWestern part of Ethiopia or peripheral areas for centuries.<sup>1</sup>

The word “religion” has no commonly accepted definition. As a result, it is difficult to give a single correct definition of the term religion. Religions is a powerful tie that connects peoples together in multi-cultural and multi- ethnic nations like Ethiopia .When people have the same religions, they co-exist in peace and they are tolerant to each other. It is difficult to describe taking only one or two of its characteristics due to its complex nature. There are different forms of human practices and beliefs which are commonly recognized as religious: awareness or beliefs in the existence of the Supreme Being. Religions also control every part of the believer’s life. In the world the influential or the known religions originated from Middle East and spread different parts of the country at different times.<sup>2</sup> Religion has been present at all steps of the human community from the remote past.<sup>3</sup>

The indigenous traditional beliefs and the introductions of Christianity and Islam made Ethiopia one of the religious tolerated countries in the continent of Africa. In Ethiopia the practicing of different traditional religions and the universal religions like Christianity and Islam brought religious tolerances. This reflects Ethiopia as a country which has composed of

---

<sup>1</sup>Gebre Tareke, *Power and Protest present revolution in the twenty century.*(Asmara University, Red Sea Press,1996), pp.321-33; Tadesse Legesse, *Ethno-History of Donga People*, (Hawassa,Zk Printing Press 2010EC), p.17; Richard Pankhurst,*TheEthiopian Borderlands: Essays in Regional History from Ancient Times to the 18<sup>th</sup> c* (Lawrenceville, 1997), pp. iv-v; Donald Levine,*Greater Ethiopia: The Evolution of a Multiethnic Society*. (Chicago University, 2000) , p.153.

<sup>2</sup>Haile Bubamo, “Some Notes on Fandango Religion in Hadiya (Southwestern Shewa),” In Paper Presented to the First Annual Conference of Historical Society of Ethiopian State *Religion and Society in Ethiopian History*, April 30-May 2,( Addis Ababa,1971),p.24.

<sup>3</sup>Geoffre Parrinder, *World Religions from Ancient History to the Present*, (New York, NY, 1971), p.1.

multi –ethnic people with multi-religious system. Religions are also the central point which connected the diverse and multi –cultural background of people to tolerate their diversity.<sup>4</sup>The great Universal religions like Judaism, Christianity and Islam originated from Middle East and practiced in Horn of Africa during the early time.<sup>5</sup>

The history of the introduction of Christianity in Ethiopia was able to exist to go former to the Ethiopian Orthodox Church, which is historically acknowledged in the expansion of Orthodox Christianity in the countryside and different source s remarked that Christianity was entered to the country in the 4<sup>th</sup> century AD.<sup>6</sup> Ezana was a king of Ethiopia and was converted to Christianity and later spreading Christianity into different party of the country.<sup>7</sup> Ethiopia is the only country to successfully resist nineteenth century European colonization of the continent and the Orthodox Church continues to strong relations central powers.<sup>8</sup> Beginning from 330 AD up to 1974 the Orthodox Christianity was official state religions of Ethiopia.<sup>9</sup>Church and states of Ethiopia had been working together from 330 up to 1974 AD .Ethiopian Orthodox Church was under the Egyptian church for many years and all Bishop sent Ethiopia from Alexandria between 330 AD to 1959 were Egyptians. Between 330 up to 1959 Ethiopians had no freedom to elect and to be elected a Bishop but in 1959 the negotiations made between Ethiopia and Egypt.Abuna Basiliyos was able to come the first Ethiopian Patriarch. After 1959 Ethiopia recognized its freedom and appoints its Owen bishop and spread Christianity to different parts of the country by its priests.<sup>10</sup>Gebru outlined that Ethiopia is home to several faiths that either it’s indigenous or was introduced into the country at different times and under varied historical circumstances.<sup>11</sup>

Peoples nowhere in the world have representatives of great religions co-existed peacefully as the case of Ethiopia.<sup>12</sup> They shared the celebration of holiydays in common. This encouraged

---

<sup>4</sup>*Ibid*; Tippet .R.Alan, *People of South West Ethiopia*.(Pasadena, USA, 1970), pp.159-165.

<sup>5</sup> Gerama Zewede, *Yebhile ena ye eminate desisasa* (The History of Culture and Religious Study) (Addis Ababa, Mega printing press, 2010), p.41; Ulrich Braukämper, ”*Aspects of Religious Syncretism in Southern Ethiopia*“*Journal of Religion in Africa*, Vol., 22, 1992, pp.194-195.

<sup>6</sup>*Ibid*.

<sup>7</sup>Sergew Hable sellassise, *Ancient and Medieval Ethiopian History to 1270*, (Haile Sellassise University, 1972), p.103.

<sup>8</sup>*Ibid*, p, 123; E.Paul Balisky, *A study of Religious Innovation in Southern Ethiopia, 1937-1975*. (America society of missiology, 2009), p.ix.

<sup>9</sup>*Ibid*.

<sup>10</sup>*Ibid*.

<sup>11</sup>Geberu, 1991, p.27.

<sup>12</sup>Tippet.R.Alan, pp.159-165; Bahrey, Almeida, Huntigford, and Buckingham, *History of [the Oromo] of Ethiopia: With Ethnology and History of Southwest Ethiopia* (Oakland, California, 1993), pp.9-12.

the religious relations with one another in this area and created diverse backgrounds to celebrate such multi-ethnic elements in Ethiopia. The Southwest part of the country, have also the diverse ethnic people having different culture, language and religious philosophy and tolerating by one to another.<sup>13</sup> The area of Tembaro was not well studied in the Ethiopian literature in early period. But some foreign travelers, adventurers, and missionaries coming the country in different periods and attempted to visit Tembaro and its neighboring. The accounts of which produced by Manoel d'Almeida was the first of all and based on these navigations he depicted the regions of Tembaro and its neighbors in 16<sup>th</sup> century political map of Ethiopia. For example, the French explorer was called Borelli met the people of Tembaro who living at Bosha and attempt to visit the land of Tembaro and produced a dictionary in Temberina language.<sup>14</sup>

Before the introduction of monotheistic religion, the people of Tembaro worshiped traditional religious cults. The various traditional cults were worshiped in Tembaro area. The Lamala Molla people worshiped their ancestral god called *Gamballa Magano*. The traditional religions like *Gambala Magano* in Tembaro, *Magano* in Sidama and *Ambaricho Magano* in Kambata has very similar theology and sharing fundamental principles. However, they have some unique characteristics between the three religious groups. Therefore, the ancestral home of the three groups are Sidama and the two ethnic like Kambata and Tembaro religious groups are living Southern Ethiopia in Kambata - Tembaro zone after depart of their original homeland.<sup>15</sup> The people of Tembaro, Sidama and Kambata have the common ancestors and they worshiped Magano as their traditional god.<sup>16</sup>

## 1.2. The Geographical Setting of Tembaro

Currently, the Southern Nations, Nationalities and Peoples Regional State (SNNPRS), which is among the nine constituents of the Federal Democratic Republic of Ethiopia (FDRE). The region is a Multi-National and Multi-Ethnic which consist about 56 ethnic groups with their own distinct geographical location, language, cultures and social identities living together. These varied ethnic groups are classified into Semitic, Cushitic, Omotic and Nilo-Saharan Super language families. Among which, Omotic and Cushitic are the most populous and

---

<sup>13</sup>*Ibid.*

<sup>14</sup>Tesfaye Masebo, "A Historical Survey of Tembaro, Southern Ethiopia 1891 -1980s". (MA thesis, JU, History, 2013), pp.3 and 21; Borelli, Ethiopia Meredionale (Paris, 1890), pp.331-333,439,466. See appendix-A-1.

<sup>15</sup>Zerihun Doda, *Ethino-History and cultural study of Tembaro Nationality*, (Hawasa, Bole printing Enterprise, 2010), pp.121-122; E. Paul Balisky, 2010, p.231.

<sup>16</sup>Informants: Ato Wochre Dogiso, G/Tisdeke Eyiso and Wonchako Laieso.

diversified ones with the largest area coverage in SNNPRS. Based on ethnic and linguistic identities, the region is at present divided into 14 zones and 4 special Woreda. Kembata Tembaro zone is one of the 14 zones and 4 special woredas (districts) constituting the SNNPRS. South Nation, Nationality and People regional state (SNNPRS) is one of the 9 regional administrative centers in Federal Democratic Republic of Ethiopia (FDRE).<sup>17</sup>

Figure 1. Shows the locations of SNNPRS in the Map of Ethiopia



Source: Zerhun Doda, Ethno-history and Cultural Study of Tembaro Nationality, p.10.

The South Nation, Nationality and People Regional State are one of the regional states in Ethiopia.<sup>18</sup>

Figure 2. The Map of SNNPR



Source; Tadesse Lagesse, The History of Donga people, p.41.

The geographical coordinates of the zone are approximately 7.1 to 7.5 degrees' North latitudes and 37.3 to 38.1 degrees 'East longitudes. The zonal capital, Durame, is located at

<sup>17</sup>Zerihun Doda, PP.24 – 25.

<sup>18</sup>*Ibid.*



about 296 km distance from the national metropolis Addis Ababa and at 125 km from the regional capital Hawassa.<sup>19</sup> Kembata Tembaro zone comprises three major ethnic groups Kembata, Tembaro and Donga. Formerly this zone is known as Kambata – Halaba – Tembaro – zone (KAT) until Halaba has been legalized as a special district status in 2002.<sup>20</sup>

The administrative structures the zone divided into 7 Woreda, 1 reform city administration and 119 rural *Qebels*. The founding Woreda are Angacha, Qädida Gamela, Qacabira, Tembaro, and Doyogäna, Damboya, and Hadaro-Ṭunṭo Zuriya *Woreda*.<sup>21</sup>

Currently Kambata Tembaro Zone consists of the three ethnic groups of Kambata, Tembaro and Donga<sup>22</sup>

---

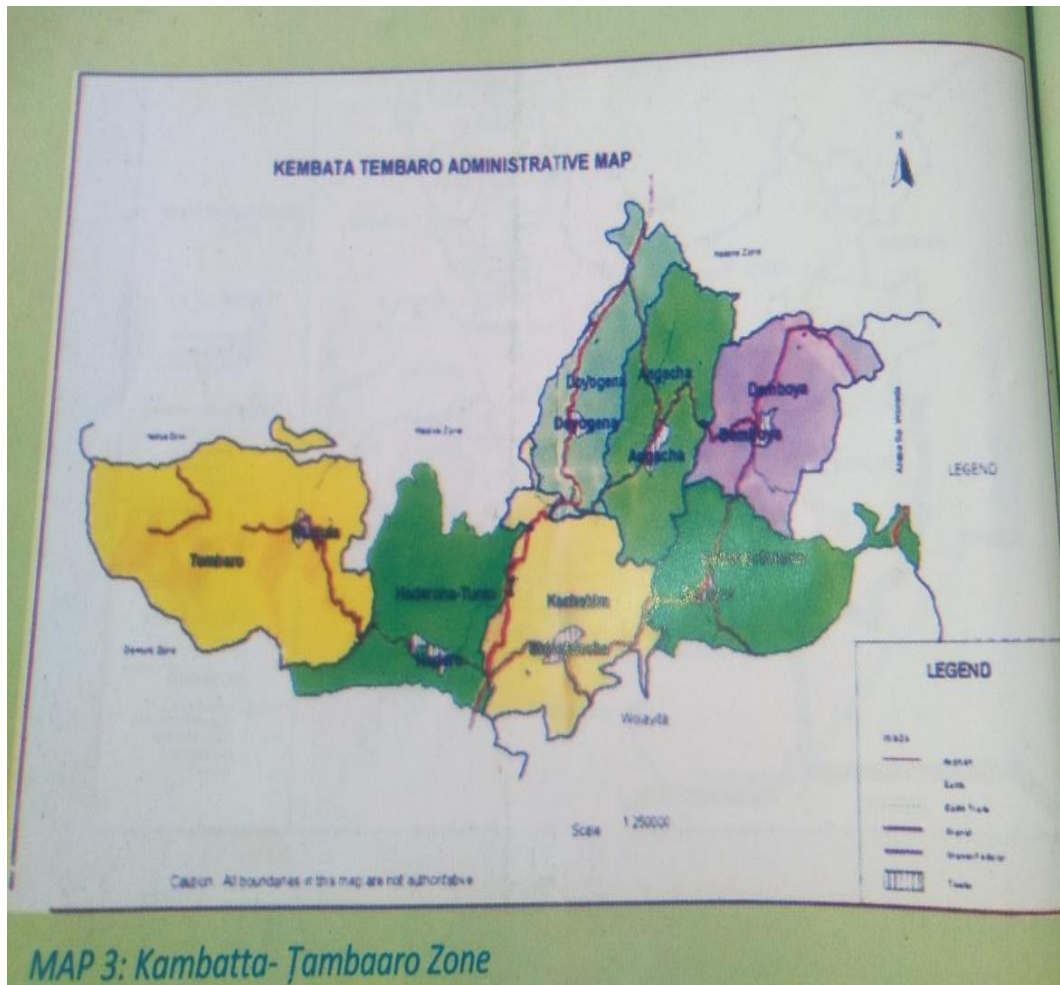
<sup>19</sup> Zerhun ,p.10;Kambata Tembaro Zone Cultural and Tourism office Report(KTZCTOR)

<sup>20</sup>*Ibid*, p.11.

<sup>21</sup>Kambata Tembaro Zone Cultural and Tourism office Report (KTZCTOR).

<sup>22</sup>*Ibid*.

Figure 3 .The map of Kambata Tembaro Zone



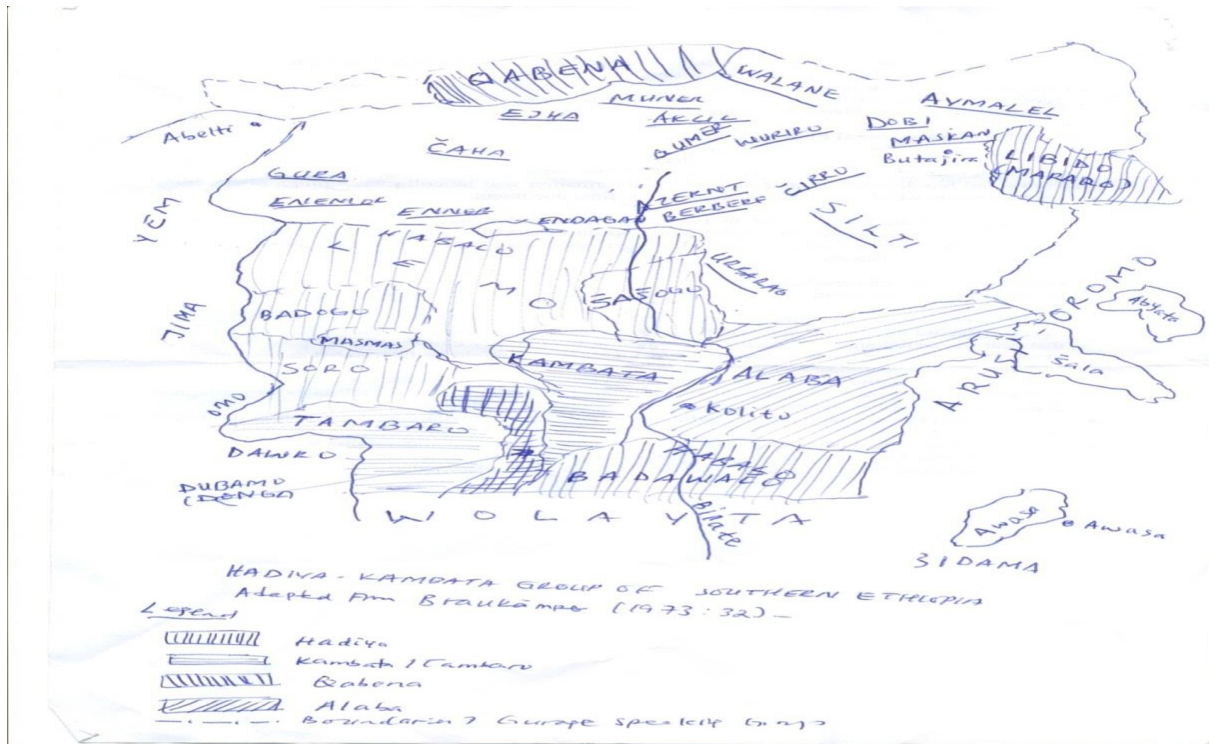
Source: Kambata Tembaro Zone Cultural and Tourism office.

Tembaro woreda, where most members of the ethnic groups live, is one of the seven districts comprising the zone. The people of Tembaro are found in SouthWestern Ethiopia.<sup>23</sup> In the SouthWestern Ethiopia, the people of Tembros are found in the formerly named KAT (Kambata, Halab and Tembaro) zone now it is Kambata-Tembaro Zone. Mudulla being the capital of Tembaro, found to SouthWest of Addis Ababa and Hawassa, Durame at about 400kms, 185kms and 60kms of distant by road respectively from federal, regional and zonal capitals. Tembaro is bordered on the west by Dawuro Zone and Oromiya region, East by Hadaro-Tunto worada, in North by Hadyia zone, in South by Wolyaita zone and Tembaro have earlier relations of these ethnic groups by trade, marriage and religious interactions

<sup>23</sup> *Ibid.*

with neighbor ethnic groups.<sup>24</sup> The people of Tembaro are speakers of high land East Cushitic branch of the Cushitic language family like the people of Kembata, Halaba, Hadiya, Sidama, Gedio and Buriiji.<sup>25</sup>

Figure 4 .Sketch maps of Tembaro and its ethnic neighbors.



Source: Zerhun Doda, *Ethno History and Cultural Study of Tembaro Nationality*, p.30.

The area of Tembaro consists of the 66 clans of the people and they worshiped various religion and religious cults.<sup>26</sup> The ethno-linguistic neighbors of Tembaro nationality are Kembata, Hadiya, Dawuro, Wolayita and Donga.<sup>27</sup> With in the Tembaro nationality, although it appears as one unified entity, there existed different, ethno-cultural groups who claim distinct descent and geographic origin in the past. The current composition of Tembaro nationality can also be explained in terms of temporal succession of different ethno-linguistic groups, through time have become part of the sociological layers of Tembaro nationality.<sup>28</sup> Based on the 2007 population census conducted by the central statistical Agency, this Woreda has a total population of 105,573, of whom 51,334 are male and 54,239 female.

<sup>24</sup> Zerhun, p.30. Informants: Ato Halko Haleno, Lakew Lechamo and Botaro Shanga. See figure 4.

<sup>25</sup> Lapiso G. Dilebo, *Ye' Itoipia Hizbena mangest Tarike* (The Long History of Ethiopian People and State) (Addis Ababa, 1980), pp.163-164.

<sup>26</sup> Tembaro woreda Cultural and Information office Report, Zerhun, p.13; Woldmical, pp.36-39.

<sup>27</sup> Tadesse Legesse, p.14; Zerhun, p.11.

<sup>28</sup> Woldmical, pp.13-14.

From the total population, 77.69% are the followers of the protestant religion, 14.9% are the followers of Ethiopian Orthodox church, 2.07% are the followers of Islam religion and 1.17% are follows the traditional beliefs. About 9,615 populations inhabit in urban centers and 95,958 inhabit in the rural area.<sup>29</sup>

The total land surface of Tembaro *Woreda* is 27,917 square km. The highest point in the land is 2600 meters above sea level, with 880 meters below sea level. The topographic feature of the *Woreda* is that 8% is mountainous, 24% is plain and 68 % is a plateau. The highest mountain is Mount Badda. Other smaller ridges also exist:Tuppa, Beyduna, Gofore, Tullama, Gedrra and Mulata ridge.The land teems with numerous rivers, springs and waterfalls.The major river bodies that found in Tembaro area are Ommo River (Umma in Tembarissa), Lammo River, Buhho River, Gonjo River, Wawarssa river and Satame rivers.<sup>30</sup>

### **1.3. The Origin of Tembaro (Lamala Molla) people**

The people of Sidama, Halaba and Tembaro have the same ancestral line.The Tembaro people moved from their ancient homeland of Sidama and dominated the present land by different mechanisms .Tembaro is the compositions of many clans. Tembaro or Lamala Molla commonly known as Lamala Molla (seven sons of Molla) traced their origin to the land of Sidama and different society or the Semitic, Omotic and Cushitic people moved to Tembaro area in a different time and formed unified Tembaro nationality.<sup>31</sup> Molla was the father of Lamalla Molla.The Lamalla Molla divided into seven groups. These seven groups are the sons of Molla. The seven sons of Molla are Addecho (Adae), Wajacho (Wajja), Qunecho (Qunna), Tassacho (Tasse),Ajorecho,Sanbatecho and Yageecho.They are commonly known as Lamalla Molla.The Sabbolla, Kontama and Erasha people come to Tembaro from Yemerera (Sidama) with Molla groups.Formerly they lived in the Sidama land a place where called Yemerera.Traditional people called them *Yemerera Tembarecho* which means

---

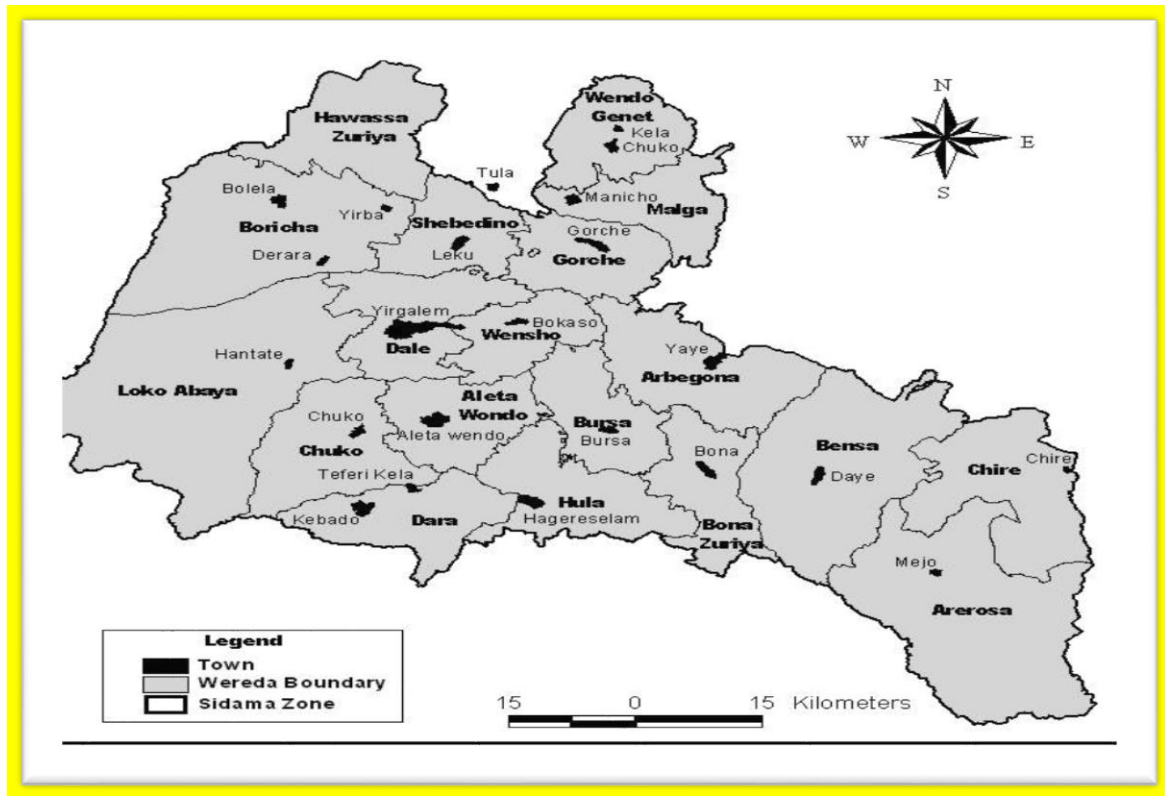
<sup>29</sup>Tembaro *Woreda* Agricultural and Rural Development Office (TWARD0), Kambata Tembaro Zone Informations office Report Durame.

<sup>30</sup>Informants: *Ato* Wochore and *Ato* G/tседke Iyeso; Tefere Tilhun, "The Foundations of MudullaTown from 1941-1991" (Addis Ababa, kotobe Collgee, History.2008), p.6.

<sup>31</sup> Woldmical, pp.16-17; MarkoseTekele, "State-SocietyRelations andTraditional Modes of Governance in Ethiopia: A CaseStudy of Sidama".(Addis Ababa University, Dissertations, Department of political science.2014), p.65.

they come from Sidama. Yemerera means the original home land of Tembaro and its present locations found in Dale woreade near the town of Yirgalem area<sup>32</sup>

Figure5;The maps show Yemerera, original land of Tembaro in Sideman Zone in Dale Woreda near Yirgalem town.



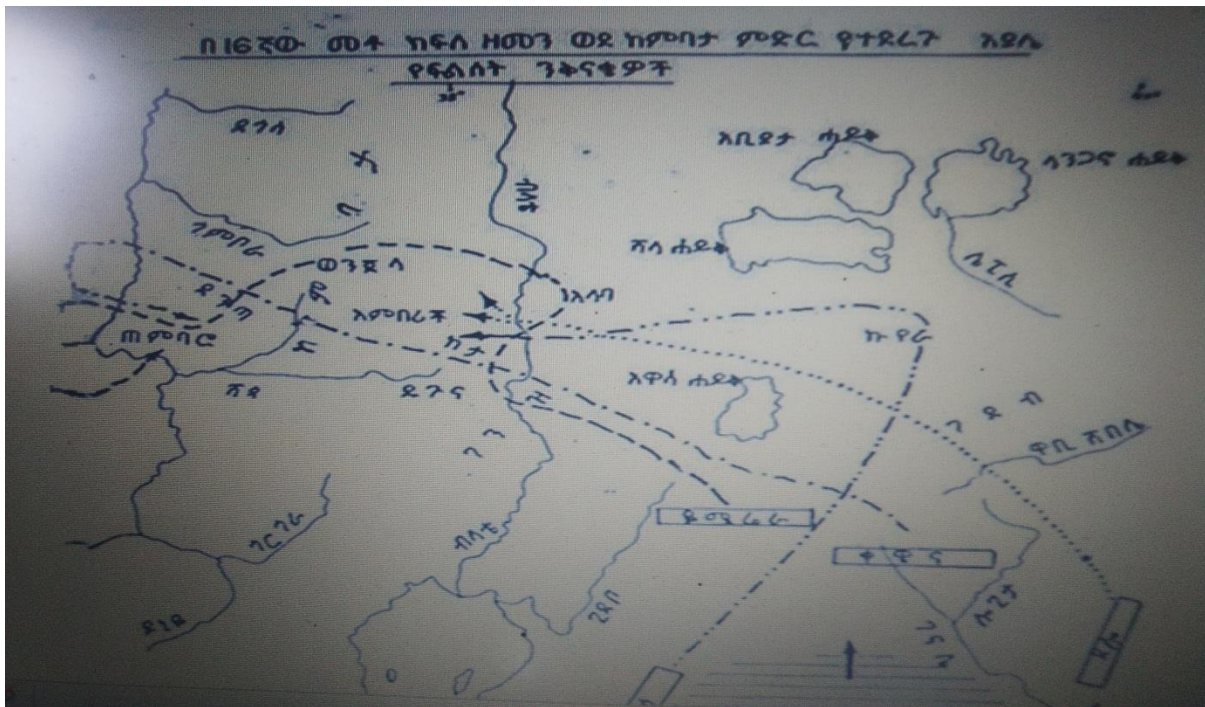
Source: Markose Tekele, "State-Society Relations and Traditional Modes of Governance in Ethiopia: A Case Study of Sidama". 2014. p.60.

The original home land of lamella Molla people were Sidama and they left their original home land in 16<sup>th</sup> century. The ancestor of Tembaro in 1550s-1570 left from Yemerrera in Sidama land and they trekked by several localities and reached the present place of Tembaro.<sup>33</sup>

<sup>32</sup>Tefere Tilhun, p.7; Tasfaye Masebo, p.5; Markose, p.60.

<sup>33</sup> Tesfaye Masebo, p.5; Tasfaye Habiso, *Some Historical and Politico-legal Records of Kambata and Peoples of Southwest Ethiopia*. (Addis Ababa, Bole printing, 1983), p.265. See fig .6 on a map, the movement of the people in 16<sup>th</sup> c.

Figure 6. Shows the movement of Tembaro from yemerera to present Tembaro during 16<sup>th</sup>c



Source; Tesfaye Habiso, *Some Historical and Politico-legal Records of Kambata and Peoples of SouthWest Ethiopia*.1983.p.265.

The cause of their movement from original land was the inter-tribal wars as well as conflicts with each other in the family of Molla.<sup>34</sup> They first settled at a place called Qetta, between Halaba and Kambatta. They left this area after testing by planting of sorghum crop. Then they shifted to a place called Wonjalla in today's Hadiya Zone and there they also planted the sorghum, this area also not comfortable for sorghum crop. From this, they moved to a place called Qellella in Hadiya in Sorro Woreda. This place was also not comfortable for test of sorghum. They left this land and went to a place called Fanta in Hadiya. Then, they moved to Geana (Dawuro) crossing the Omo River through the site of Bosha. Being there they planted the sorghum crop this area also not comfortable for the growth of this plant, as a result they returned back the former land of Tembaro. They found it fulfilling water availability, suitable climate, security and fertile soil.<sup>35</sup> They returned the former land and settled at a place called Zambara. From Zambara they move to Tuppaa. Tuppaa is considered the place of their ancestors' center, strategic location and the center of the market. They decided to settle at

<sup>34</sup>Zerhun, pp.24.-25.

<sup>35</sup> *Ibid.*

Tuppa because of defense enemies in long border lines. In this place they developed their own socio-political, cultural and religious system.<sup>36</sup>

The Lamala Molla is the third group to inhabit the present Tembaro land. As indicated earlier, there were different groups who lived in the present Tembaro land before the arrival of Lamala Molla in the area. Among the pre-Tembaro arrivals, the Kalamana-Gondorima was strong in their political and military organizations. Before the arrival of Lamala Molla to the present Tembaro land, there were different groups of people who lived in the area. The indigenous inhabitants in the present Tambaro land were known as Gouda Magadha group. The Kalama people were the pre –Tambaro people and they have dynastic rule known as Kalmana dynasty. According to informants, it is difficult to conclude whether the Kalmana group ruled the other groups or not. But it seems that, the Kalmana were one of the pre-Tembaro groups whose king ruled Kalmana territory.<sup>37</sup>

The other main groups who had been living in the present Tembaro land were, Gondorima, Handrama, Bella and Wochafina. Informants also tell about the power of the Kalmana dynasty. They accounted that, the pre –Tembaro or Kalmana dynasty was running a strong government at the time of the arrival of Tembaro people (Lamala Molla) to their present land. The kings of the Kalmana dynasty lived in a palace that was strongly protected from any external invaders. One of the known kings was *Waqqo*. Some ruins of the Kalmana king's compound were found at the place called Hoyo (some 15km from Lammo River).<sup>38</sup> According to informants, they constructed the largest wall made up of earth mound and dug the ditch around their boundary. This indicates that, they have had a strong defense strategy.<sup>39</sup> The king of Kalmana strongly resisted the advancement of the Lamala Molla. However the Lamala Molla systematically defeated the king by creating marriage ties with the families of Kalmana king.<sup>40</sup> Later the area was dominated by Molla group and encouraged their socio-political and cultural center.<sup>41</sup>

---

<sup>36</sup>Informants: *Ato* Bargano Lolamo, Basore Bardelo and Aberham Ageche, Zerhun, pp.24.-25.

<sup>37</sup>Informants: *Ato* Dawit Lafabo, G/Tsdeike and Lafamo Langane; Tesfaye Masebo, pp.9-10.

<sup>38</sup>Woldmical, pp.38-41.

<sup>39</sup>Haile Mariam, p.6; Zerihun Doda, p.53. Informants: *Ato* Ayele Ayase and *Ato* Belachew Bardilo.

<sup>40</sup> Informants: *Ato* Belayneh Bunare and Yacobe Holebe.

<sup>41</sup>*Ibid.*

### 1.3.1. The Clans of Tembaro

Mainly three ethnic groups, Kambata, Tembaro and the Donga live in Kambata Tembaro Zone, together with other ethnic groups. The area found between the river Bilate and Ommo in previous time represented by Hadyia and this area bordered in north directions by Hadyia and Gurage, in East by Halaba, in West by Yam, Kaffa and Oromyia region and in south by Wolayita zone. During this period the people of Tembaro, Donga, Dubamo, Louka and others were categorized as a part of Hadyia.<sup>42</sup> Tesfaye indicated that the Kambata, Hadiya, Tembaro and Halaba people had a common ancestor and they have been in present Sidama region before their migration. From there, the kambata, Tembaro, Hadiya and Halaba fathers moved to the northern direction and first settled around the Billate River basin. Then they moved to different directions and they have common ancestors.<sup>43</sup> Kambata and Tembaro people originated from Sidama land and co-existed in peaceful ways with different ethnic groups in present settlement. Tembaro society consists of many different clans, they originated from different parts of the country in different period. The different clans of Tembaro society was the branch of Cushitic, Omotic and Semitic language families.<sup>44</sup>

### 1.4. Language

The name of Tembaro represents the name of the people and the name of language they speak and the name of the land they live on. The concept of Tembaro means language narration that goes the "*Tamben (Tassin) WanemetaMa'en (Tamben Wanem)*" meaning we have come here after careful surveying. The term Tembaro was derived from "*Bagazha, Woltiha, Bashing, Makkaerra Tamben Tassinwanem*". It means we have arrived at better place to spear shield and sorghum production. This suggests that Tembaro land is begun to be called as Tembaro.<sup>45</sup>

The language of Tembaro people closely related to Sidama, qabena, Kambata and Halaba languages spoken in the neighboring regions.<sup>46</sup> The people of Tembaro speak the Tambearssa, in Amharic Tembarigna which is categorized in Afro – Asiatic super language family in sub branch of Cushitic (East-high land Cushitic). It is one of the little known

---

<sup>42</sup> Tasfaye Masebo, p.8.

<sup>43</sup> Tesfaye Habiso, *A History of the Hadya in South Ethiopia: from their Origin to the Revolution of 1974*, PP.281-286 and 289.

<sup>44</sup> *Ibid.*

<sup>45</sup> Haile Mariyam Desta, "Cultural History of Tembaro 1891 –1993." (BA Thesis, Kotebe College, History, 1999), PP.17-18.

<sup>46</sup> Informants: Ato Lelago Lamore, Amerech Mekuriya and Dobamo Helore.



languages of Porto – Sidama Eastern high land. The Tembaro language has more lexical related to Halaba, Sidama and kambata.<sup>47</sup> The languages of the Sidama Group are closely related to each other. The Tembaro language highly shares the similarity of languages of Kambata, Sidama, Hadyia and Halaba. The Tambro languages more related to the languages of Kambatessa, Halabessa and Hadiss by some similar words and expressions and they show similarity in accent. Betana better tried to express the degree of affinity existing among some of the Sidama language groups and others some Cushitic language families in the following table.<sup>48</sup>

Table 1: Shows that the word Affinities and Similarities Tembaro language among the Sidama Language Groups

Languages	Word Affinities and Similarities in Percent's					
	Kambat a	Ṭembaro	Halab a	Sidama	Gedeo	Burji
Hadiya	61	58	58	58	51	41
Kambata		86	82	64	54	40
Ṭembaro			82	64	58	41
Halaba				67	57	42
Sidama					63	57
Gedeo						45

Source; Betana Hatiso, *Sidama: Hizbuna Bahilu* (The Sidama People and Culture).p.8

## 1.5. The Traditional Administrations and Responsibilities of Traditional Leaders

The people of Tembaro developed their own traditional administration system or traditional government. These administration system shared by the seven sons of Lamalla Molla and decision making and ruling power in the hands of Lamalla Molla groups.<sup>49</sup> The all member of the clans has had right to participation by their representatives. Tembaro socio – cultural and political matters highly dominated by the Lamalla Molla groups. The Tembaro cultural and

<sup>47</sup>Tesefaye Masebo, p.7.

<sup>48</sup>Informants: Ato ELIse Ashebo, Abera Saqto and Halqo Hanjlo; Betana Hoteso, *Sidama: Hizbuna Bahilu*(The Sidama People and Culture).(BolePrinting Press, AddisAbaba, 1991), pp.85-87.

<sup>49</sup>Abera Kelecho, “AHistory of Tembaro People from 1890-1941”. (BA Thesis, Addis Ababa University, History), 1989, pp.14-17.

political administration system was dominated by Womma type of administrations. The cultural and political administrations lead by three *Womma* systems.<sup>50</sup> *Woma* means a title given for the traditional leader of Tembaro people. The three cultural and political system of Tembaro *womma* include *Badee Womma*, *Bale Womma* and *LaheeWomma*. They were elected from the seven sons of Molla family with their activity and ability to lead and dominate the people in Molla assembly. The criteria of in election based on their physical and mental maturity. The disabled person not elected for *womma* power in Tembaro culture.

51

### 1.5.1. LAHEE WOMMA

*Lahee* is the title given for ancient religious leaders in Tembaro land and elected in Molle yahee (Molla assembly) and used a gold ring in hands. This gold rings reflected power given to him or selected for power. According to Woldemichael Menebo, the *Laha* is a term derived from Arabic the word *Lahet*. It used the symbol of power transfer in Tembaro traditional administration system. It is impossible to transfer power in the absence of *Lahee*.<sup>52</sup>

The resigning king should give off the *Lahee* to the newly appointed king. No one can see it, particularly the youth and women. When the *Lahee Woma* is nominated, the people offer different gifts .He would drink milk and washed by milk. The *Lahee Womma* not live without mlik and may he lost the mlik he can anger and the *lahee womma* put the *lahee* out of his house .The *lahee* stayed outside it brought the drought and hungry on society, for this reason may he lost the milk the people of Tembaro brought the mlik or milk cow to the *lahee Womma* house.*Lahee womaa* take the vast time spiritual matter than political. The *Lahee Woma* has played significant role in religious issues than the other tasks.<sup>53</sup>

---

<sup>50</sup>Woldmica Manebo, pp.117-118.

<sup>51</sup>*Ibid.*

<sup>52</sup>Tesfaye Masebo, pp.14-15.Wolmicale, pp.114-116.

<sup>53</sup> Informants:*Ato* Belachew Bardilo, Dasalgn Manabo; Woldmicale, pp.114-116.

## 1.5.2. BALEE WOMMA

Balee Womma was the administrator or leader of Tembaro people. Balee is a feather. The feather is taken from a kind of bird. Two feathers are tied to the head of the *Womma*. The feather reflects that as a symbol of nominating to king. The *Balee Woma* was also served the people as Chairman or he acts as the governor of the society. He has also the power to announce the calendar of annual *Mäsala* festival. He served as king and his office rotate among the ‘seven sons’ of Molla every four years interval.<sup>54</sup>

## 1.5.3. BADEE WOMMA

The *Badee Womma* dominated the highest political power or he served as a prime minister. He has the power to approve and elect the new *Bale Womma* and give the authority for *Balee womma*. In Tembaro cultural administration *Badee Womma* was the prime minister and the highest power. Below *Badee*, *Balee Womma* and *Lahee Womma* also another low ranking leader like *Corofera*. The *Badee Womma* and *Balee womma* have the highest powers. *Badee Womma* has the power to call the *Balee Woma* to evaluate and follow up his activities. When the new *Bale Woma* appointed, the *Badee Woma* has authority to approve the appointment and follows up the activities of *Balee Woma* and other low-ranking political leaders.<sup>55</sup>

Tembaro traditional administration system the *Badee Womma*, *Balee Womma* and *Corofera* was the highest decision-making body. The *Badee Womma* has the highest authority than two *Womas* and *Corofera* or *Tobee Magabas*. The *Magabas* have responsibility to administer that assigned or duties given by the *Balee Woma* and *Badee Woma*.<sup>56</sup>

The *Lamalla Molla* played a great role in Tembaro political and cultural history. According to informants, the coronation ceremony of the elected one was performed at the place called *Tuppa sacred* site and the ancestral epicenter where the first ancestors planted the *Messancho* tree.<sup>57</sup> All the seven sons of *Lamalla Molla* shared power of decision and administration. Every socio-economic and political affair was decided through an open and free discussion in their meetings.<sup>58</sup> Later they changed their ancestral epicenter from *Tupa* to *Dagale*. *Dagle* is the well-known and more respected epicenter of Tembaro people after *Tuppa*. These center used

---

<sup>54</sup> Zerihun Doda, pp.110-111; Informants: *Ato* Belachew and Basore.

<sup>55</sup> Wolmicala, pp.114-116.

<sup>56</sup> Tesfaye Masebo, pp.14-16.

<sup>57</sup> Woldemichael Manebo, p. 114.

<sup>58</sup> *Ibid.*

for various services, like their religious, political and cultural value and some people also worshiped the ancestral god or *Gambala Magano* in this center.<sup>59</sup>

## 1.6. Composition of Tembaro

According to Zerihun Dodo the area of Tembaro composed of Lamella Molla (Temabro). Lamella Molla consists of the seven sons of Molla and the associated groups (Kontoma, Sabolla and Erasha), Indigenous people like Handarama, Gondoroma, Wochaifina and the other people like Haqama, Dubamo, Kinchichila, Wolyaita, Chatta, Dawero, Donga, Maccee Oromo, Masemassa, Amhara and Womegera people. The 66 clans live in peace and harmony ways, They have also strong socio – economic and one unique culture called culture of Tembaro. The people of Tembaro live in together, respect to each other and helping one to another. These diverse groups of Tembaro have their own socio- political, Cultural and religious philosophy. The Tembaro consists of 66 clans and those 66 clans commonly accept and developed Tembaro culture.<sup>60</sup>

Zerhun stated the people of Tembaro or Lamalla Molla and others made the one nationality. According to him the compositions of Tembaro people listed as follow; The descendants of pre-Tembaro Groups, Lamalla Molla groups, Associated Lamalla Molla groups, Wolayita groups, Dawuro groups, Donga, Dubamo, Kinchicla, Haqam, Tiba, Semitic and others existed in Tembaro in peaceful ways and the 66 clans of Tembaro people commonly known as Nationality of Tembaro or pan- Tembaro. These compassions commonly called pan – Tembaro (All Tembaro).<sup>61</sup>

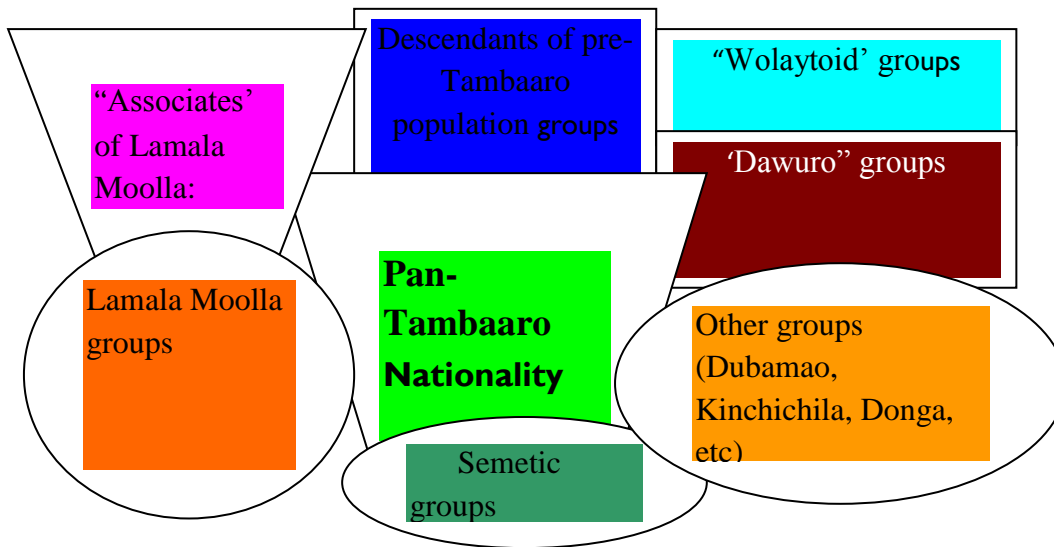
---

<sup>59</sup>Tesfaye Masebo, p.18.

<sup>60</sup>Zerihun, p.44.

<sup>61</sup> *Ibid.*

Table2: Composition of Tembaro Nationality



Source: Zerhun Doda, *Ethno History and Cultural Study of Tembaro Nationality*, 2011, p. 44.

## 1.7. Tembaro and the Neighboring Ethnic Groups

The people of Tembaro made a strong relationship with the neighboring ethnic group of Kambata, Hadyia, Donga, Dawuro and Wolayita people. The Hadyia, Donga and Kambatta which have the geographic and ethnocultural neighbors of Tembaro. The ethnic group of Kambata, Tembaro and Donga used some related languages and they shared or strongly bonded by culture, religious, Trade and marriage system. Some traditional and modern religious system also introduced the area of Tembaro from neighboring regions. They have also socio economic and socio-political relations.<sup>62</sup> The people of Tembaro also similarly relations with Wolyita, Dawero and Hadyia people through inter-marriages, trade, religious ,migration and other social activities from early time.<sup>63</sup>

Tembaro and Hadyia have been in good relations from the remote past .For example, the area of Tembaro and Hadyia administered in the name the same provinces called Kambatana Hadyia -Aweraja for many years. In this period Tembaro area categorized under Omosheleko worda and this worda consists of 31 kebele. The former Kebele of the Omosheleko worda inculde Orecha, Kerera, Jacho, Le Zembara, Ha Zembara, Oshoto, Hodo-Bulutuma, Durgi, Farsuma, Gaecha, Gidansonga, Ware, Farezano, Bachira, Bohhe, Semen-Ambukuna ,Debube-Ambukuna

<sup>62</sup> *Ibid*; see appendix-A-2. Tembaro and the neighboring regions.

<sup>63</sup> Zerhun Doda, pp.44.

,Sigazo,Soyame,Zeledema,Badda,Mandoye,1<sup>st</sup>Tunto,2<sup>nd</sup>Tunto,Sodecho,Galebe,Lachacho,Ha Chach and Amaleq.<sup>64</sup>

Figure 7 The former *Qebele* divisions of Tembaro (Omosheleko)



Source: Woldmical Manbo, *The History of Tembaro people and Culture*, P.30.

Durgi served the center of Tembaro before the establishment of Mudlla town. Later the center shafted Durgi to Gimbichu and qêna azemach Syoium Anaro played a great role to shift the center to Soro. Later the Kambata Hadyia Awraja was made new *kiflehager* and was known as Dubebu Shawa and the number of the former reduced to seven *woreda*. These the new *woreda* include Kontob, Lamo, Soro, Omosheleko, Anegacha, Qadida-Gamaleand Siqe *woreda*.<sup>65</sup> In these modifications Tembaro merged with Soro *woreda*. This conditions encouraged the religious and cultural interactions of Tembaro with the neighboring people of Hadyia.<sup>66</sup>

The Tembaro and the neighboring people have very strong trade connection with each other as well as with their distance neighboring communities such as, Gurage, Yem and Maćcaa in Oromiya regional state and others.<sup>67</sup> The Southwestern parts of the country were the source of many items of trade. Some of the important trade objects from South-west Ethiopia include slaves, ivory, cotton, musk and the like. During that time, the people of Southern and South Western Ethiopia carried on trade in natural products such as Coffee, ivory, skill and

<sup>64</sup> Woldmical, p. 30.

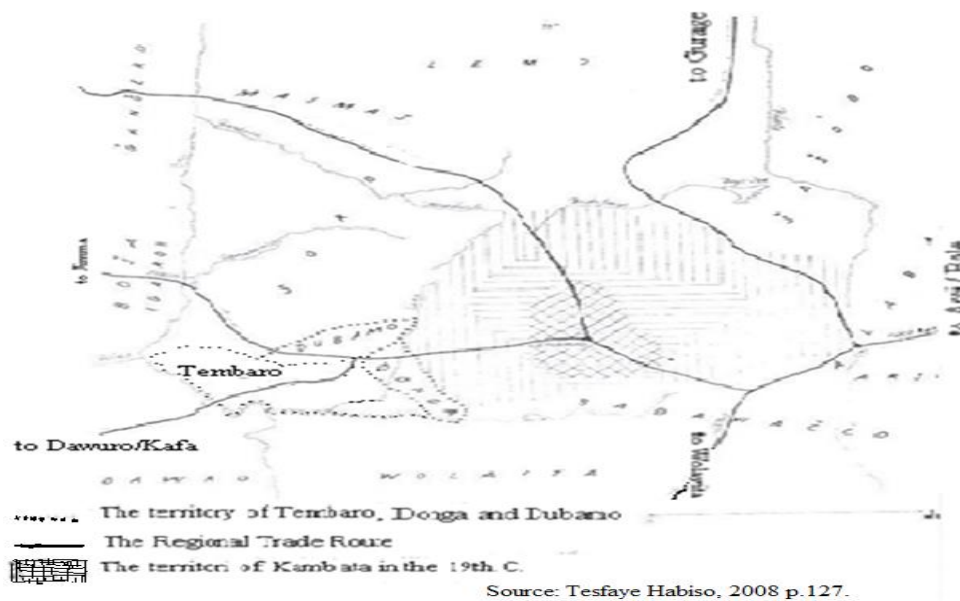
<sup>65</sup> Tasfaye Masebo, p.70. See appendix-A-3 and A-4.

<sup>66</sup> *Ibid.* p.7.

<sup>67</sup> Gedeon Addise, "A Socio- Economic and Cultural History of Hadiya (1941-1991)". (MA Thesis, Addis Ababa University, History), 2008, pp.39-40.

hides, rhinoceros horn, civet etc.<sup>68</sup> The people of Tembaro and others are located in this area, it had been part of the long distance trade route. Many valuable products were produced and exported out of this region. The major items exported from the Tembaro and its neighbors included slaves, cattle, honey, ginger, wheat, barley. Therefore, people's desire to find these commodities forced them to move from place to place and open a way for their relationship and the introductions of the various religious cults. The trade activities strengthen the economic, cultural and religious coordination's of the people.<sup>69</sup>

Figure 8. Map showing the trade routes in the 19<sup>th</sup>c linking Tembaro, Kambata, Dawero, and Kaffa Hadiya and other neighbouring people .



Tembaro society had a good commercial relationship with its neighboring people. The local markets are the most regular place for such interactions and transactions. In the context of long distance trade of the past centuries, the people's participation closely associated with the slave trade. These conditions encouraged the relations of Tembaro and its neighboring people.<sup>70</sup>

In addition, the people of Tembaro have regular commercial contacts with Wolayita, Maćcee Oromo, Halaba, Kambata and Dawuro people by trade relations and this relations

<sup>68</sup>Tesfaye Habiso *Kambatana Hadiya*, PP.364-366.

<sup>69</sup>Hailemarim Dasta, pp.39-43. Informants: Ato Worako and Alemu

<sup>70</sup> *Ibid.*

strengthened the economic, Cultural and religious relations. As a result, in Tembaro (Mudulla) town there was Dawuro *Safar*, Wolyiata *Safar*. This shows that the residence of the neighboring people in Tembaro area. The Dawuro clan like Catäa, Kawuka Kalise and many others migrated to Tembaro and similarly many different clans of Tembaro and Kambata migrated to Dawuro.<sup>71</sup> This reflects the relations of Tembaro and Dawuro that means a large number of Dawuro communities live in Tembaro at the early time. This encouraged the religious and cultural relation of Tembaro and Dawuro people.<sup>72</sup>

The others like the people of Kambata, Tembaro, Halaba, Donga and Sidama groups were originated from the central high lands of the Sidama. From there they moved to the area between the Omo and Bilate rivers at different times. They settled there for a long time in closer environment. Thus, both societies claim the same ancestor that could be cited for their language and other socio-cultural similarities. Moreover, such closeness and relations of both societies indicate their relations highly depended on religious relations one to another. The people found between the area of Bilita and Ommo River highly shared their language and culture and they worshiped many traditional religious cults and modern religious system. Such common practices encouraged the expansions of traditional religious system by different mechanisms, like by marriage, trade and others.<sup>73</sup>

The religious and marriage activities play a great role in the relations of the people of Tembaro with neighboring society. Some protestant religious system also introduced from Kambata, Hadyia and Wolyita and most people speak their language exchange and strong local trade relations with them. Moreover, those societies had a deep traditional religious system and marriage relation. The fandango religions was introduced to Tembaro area from the neighboring Hadyia regions through marriage relations. Similarly, the people of Tembaro had also cultural, economic and religious interactions with the neighboring people of Dawuro, Oromo and Wolayita people.<sup>74</sup>

The incorporations Tembaro area by Menelik's and its expansion had brought the new religious philosophy or the religious practices to the people of Tembaro. They were adopting the new religious system in the place of their former traditional beliefs. The Tembaro society

---

<sup>71</sup> Mamo Ausecho, "History of Interaction between Dawuro and the Surrounding Communities (1800s-1990s)." (MA Thesis, Ju, Department of History, 2017), p.58.

<sup>72</sup> Informants: Ato Hailu Badore and Damese Desalegn.

<sup>73</sup> *Ibid.*

<sup>74</sup> *Ibid.*



had contacts with the Ethiopia Orthodox Christianity in the last decade of 19<sup>th</sup> century. The Amahara settlers brought the Holy Ark of St. Mary, which they carried with them and established Ethiopia Orthodox Church (EOC) at Wéra and later expanded to other parts. The Orthodox Christianity started to influence society's traditional religious practitioners mainly since the 1890s. The early orthodox church in Tembaro area were Durgi (shonkoro Mariam church). The early 1930s was the time of introductions of the Protestant and Catholic Christianity's in the Tembaro regions. The Sudan Interior Mission (SIM), which was led by Dr. Lambie, started the missionary in the area of Kambata, Hadyia and Tembaroregions. The SIM played a very important role in expanding Protestant Christianity and in the following chapter deeply stated the introductions of Traditional religions and the universal religions of Christianity and Islam in the area of Tembaro.<sup>75</sup>

## 1.8. ECONOMIC ACTIVITY OF TEMBARO PEOPLE

About 85% of the Ethiopian economy depended on Agriculture. So it is possible to say that agriculture is the backbone or the major economy activity of the country. A good climatic condition and fertile soil, the country can grow a wide range of crops and possesses huge potential for continuous development in the agricultural sector. However, agricultural productivity has continued to be low because of the traditional system of land tenure and backward technology.<sup>76</sup> According to my informants, the people of Tembaro practiced agriculture as their basic economic activity. Even during their departure from *Yemerera* (Sidama), to come to the present land, they carried in bag white sorghum, called *yelelo*. It is said to be the historical crop for the proper Tembaro and it is also identified as the ethnic identity of the people. The *yelelo* sorghum is highly respected by the people of Tembaro equally like that of *Dagale* (*Odecho* tree).<sup>77</sup>

Zerihun pointed out about the legend which is said to be that when the ancestors of 'seven brothers', left their original place, they took with them this *yelelo* and at every step they attempted to planted the crop and if the land received this crop they would stay there. In doing so, finally, they settled at *Tuppa* in the present Tembaro land because the land received the crop and provided them with an abundant harvest. The total land surface of Tembaro Woreda is 27,917square km. The topographic feature of the Woreda consists of mountains,

---

<sup>75</sup>Informants: Ato Tesefay Gurache, Yohannies Wodebo and Tessema Amena.

<sup>76</sup> Shifāraw Bakale, *An Economic History of Ethiopia: The Imperial Era 1941-1974*. (Addis Ababa, 1992), P.142.

<sup>77</sup> Informants: Balačaw Bardilo, Markos Boke and Yaacob Gimore.

plateau land, plains and lowlands. The highest mountain is mount Baddha found in Weira *qebele* and other smaller ridges also exist. Some of them are Goffore, Gedera, Tuluma, Gedolae and Tupa. The plain area found low lands. The three fourth of Tembaro land is plain and plateau. The largest plain area found in Gaecha, Waro, Bultuma and Zambara Qebele.<sup>78</sup>The major crops grown in the land of Tembaro include *ensat* (false banana), maize, barely, pea's beans, sorghum, etc. Different fruits and vegetables are also grown in the land of Tembaro. According to informants the Tembaro 'the land is favorable for all types of crops except salt.'<sup>79</sup>

Another economic source of the people of Tembaro is trade. According to informants, the system of exchange was bartering before their arrival of the present land and until the introduction of variety of medium of exchange. They had close trade relation with *Mace* Oromo, Dawuro, Wolayita, Donga, Hadiya and Kambata.<sup>80</sup>

## **1.9. Tembaro during the monarchical regime**

Before the first half of the ninetieth century, Ethiopia was divided among different regional lords. Particularly the period of the *Zämänä Mäsaḥint* (1769-1855), in Ethiopian history is said to have been the period of political instability, and weak central government. This division and political disorder resulted in the socio-economic and political backwardness. At the beginning of the second half of the 19<sup>th</sup> century, some Ethiopian monarchs attempted to solve the problematic political order. The first emperor who tried to create a centralized state in Ethiopia was Tewodros II (1855-1868). However, because of internal and external challenges, his aim did not succeed.<sup>81</sup> After the death of Tewodros II in 1868, another powerful emperor of Ethiopia Yohannis IV, tried to establish a centralized government in Ethiopia. But his program was also disrupted because of external challenge from Egyptians and later from Mahadist Sudan in 1889. He adopted a different strategy which allowed the prominent internal local freedom. Emperor Yohannis IV was wounded and died. After the death of Emperor Yohannis IV, a powerful regional lord of the time was king Menelik of Shewa took the power and crowned as Emperor of Ethiopia in 1889.<sup>82</sup>

---

<sup>78</sup>Zerihun, p.56. Tembaro *woreda* Agricultural office Report.

<sup>79</sup>*Ibid.*

<sup>80</sup>*Ibid.*

<sup>81</sup> Bahru Zewude, *A History of Modern Ethiopia 1855-1991* (Addis Ababa: Addis Ababa University Press, 2002) pp. 27-29;

<sup>82</sup>*Ibid.*

The dream of creating a unified state in Ethiopia by the former emperors realized during the reign of Emperor Menelik II (1889-1913).<sup>83</sup> The expansion of Menelik started when he was the king of shewa. His first territorial expansion to the southwest of Ethiopia began in the last quarter of the 19<sup>th</sup>c.<sup>84</sup> The Tembaro resisted the conquest of Menelik in the last quarter of nineteenth century. According to informants; the troops of Menelik did not occupy the region of Tembaro easily. At the time of Menelik's war of expansion, the king of Tembaro was *Womma Chofforo Lanchamo*. Together with his notable generals, *Gazena Sageto Mandoye* and *Shalamo Akko* staged fierce resistance against Menelik and his troops at *Lamo* and *Mudula*. However, the Tembaro peoples unable to stop the occupation of the land by the Menelik's soldiers. At the time of Menelik's expansion to the Tembaro land, the commander of the army was *Dejach Wolde Ashagre*. His soldiers were equipped with modern arms, and were technologically advanced than the conquered. Even for the Tembaro people and fighters, the rifles which were used by the Wolde's army were unknown, since they were familiar only with the traditional weapons like spear, sword and shield. This is why the Tembaro land was totally incorporated to Menelik's empire in 1891.<sup>85</sup>

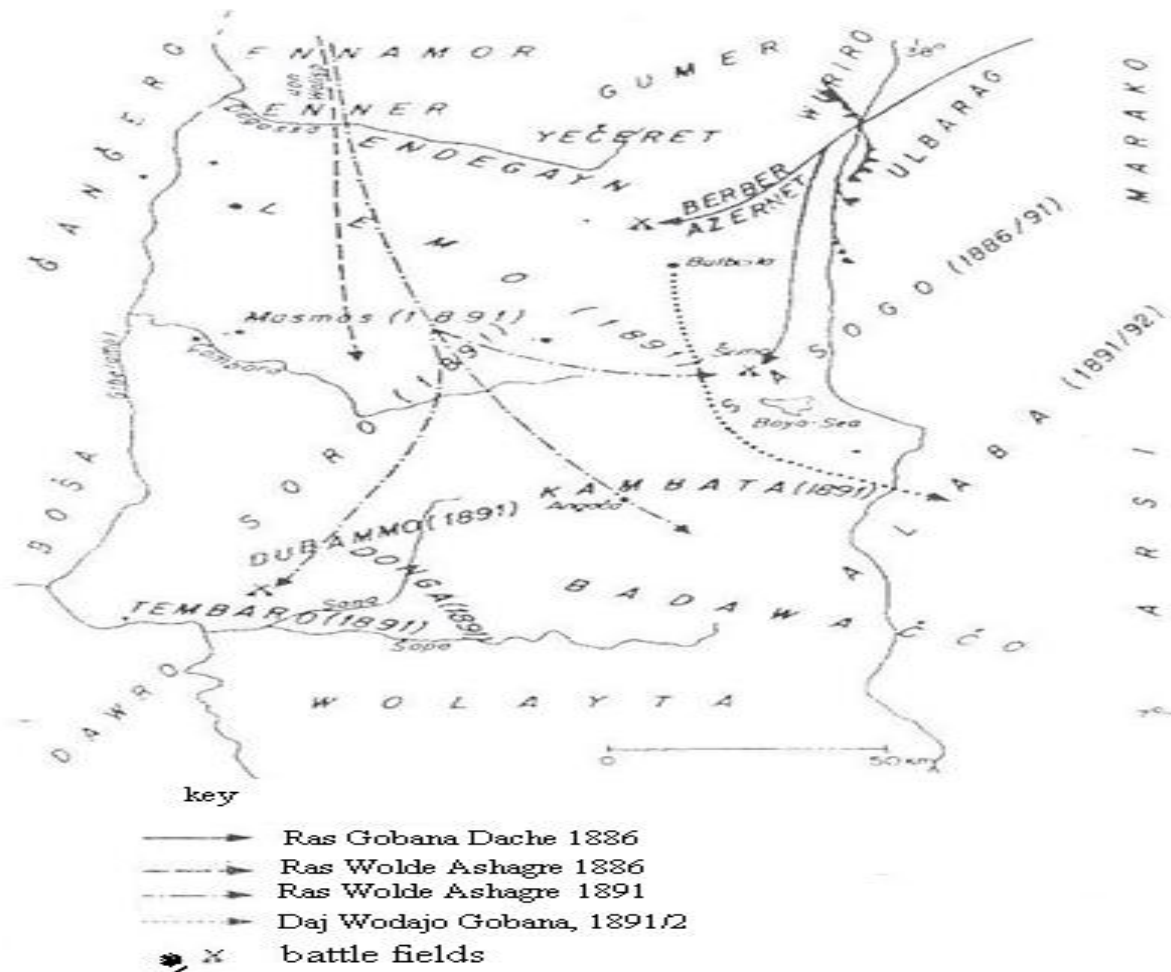
---

<sup>83</sup> Bahru Zewde, 2002. pp. 27-49; Haile Mariam Desta, p.53.

<sup>84</sup> J.Spencer Trimingham, *Islam in Ethiopia* (London: Oxford University Press, 1965), p.125.

<sup>85</sup> Zerihun, p.94; Hail Mariam, p.55.Informants: Ato Dawit, Laelago and Basore..See *appendix-B-1*.

Figure 9. Map shows the Path line of the Menelik's II incorporation towards Kambata and Tembaro



Source Tasfaye Masebo, "Historical Servey of Tembaro people, Southern Ethiopia,"p.26.

After the introduction of the new system of administration in Tembaro, *Dejaç* Wolde Ashagre went to Kambata and Gurage to strengthen his administration in the regions.<sup>86</sup> However, some outstanding soldiers like *Fitawrari* Shonkoro and *Dejach* Gafarso Eshete remained in Tembaro and were ordered to administer the region and to organize their troops to fight against Wolayta kingdom. *Womma* Chofforo was re-elected by Menelik's administration as the first Amahara model feudal lord (*balabat*). But the Amahara settlers gradually began settle in Tembaro by following the footsteps of the soldiers. At that time *Fitawrari* Shonkoro settled in Durgi and wera near the present Mudula town and *Däjaç* Gafarso had settled at Sigazo.<sup>87</sup>

<sup>86</sup>Woldmical, p.78-79.

<sup>87</sup>Woldemichale Manebo pp.209-217; Tasfaye Masebo, pp.29-30; Tesfaye Habiso and Haile Daniel Magicho, "Ye astedader Akababina Yeheraseboch tarik ba Ethiopia" *Ye Kembata Tinatoch Journal* vol.1, No. 2 (Addis Ababa, nov.1993) p.89.

The incorporation of Tembaro was totally incorporated to the Menelik's empire, the hereditary system of democratic, political and religious activities which had been under the control of the 'seven houses' was disturbed. The former title of the leader of Tembaro, *Badee Womma* and *Balee womma* was replaced by the new Amharic word of *balabat*. In this kind of administration, the Tembaro people and its rulers were not satisfied. This is because the *balee womma* did not have a full right to administer their people and they simply served as vassals and implementers of the feudal system for a long period of time. The feudal burden was imposed on the people of Tembaro. The people were forced to pay tribute in kind and cash to the assigned officials.<sup>88</sup>

The government also imposed heavy taxation and privatization of land which affected the life of peasants. As a result of this, some peasants who were unable to supply the *Malkeña* (land lord) with all necessary obligations were evicted from their lands. Haile Mariam pointed out in his work saying:

*“Womma chofforo washak se'er  
Wombo Hawzula Amhara tofila”*<sup>89</sup>

Literally: King Chofforo keeps away your dogs, Wombo and Hawzula set us free from Amahara domination. Like the other parts of southern Ethiopia, the central Ethiopian government in 1891 had introduced a new socio-economic and political order in the region of Tembaro. After his occupation, Menelik made all the conquered lands his own property. Hence, he began to grant these lands to the various individuals or institutions he favored immediately after his conquest. That led to the redistribution of the Tembaro and its neighboring land among the government officials, soldiers, the Orthodox Church and other settlers.<sup>90</sup> Socially, the Kambata and Tembaro were adopting the culture of the dominant groups at the expense of their indigenous practices. Concerning this, the local people started to use Amhara names, dressing styles, Amharic language, Orthodox religion and the like.<sup>91</sup> Informants expressed that *“Mineleke doollan Kanbatee, Hadiyaaa, Tambaaro yeenno gashu ba'een Amaari awonsoon mexooma gashu haraaro”* implies following the Menelik's arrival

---

<sup>88</sup>Haile Marim Desta, pp.54-56; Tasfaye Masebo, p.32. See appendix-B-2 and B-3.

<sup>89</sup>Woldemichale, pp.213-218. See appendix –B-4.

<sup>90</sup>Informants: Ato Kebede Ololo, Tamerat Olkiso and Desta Makuria.

<sup>91</sup>Informants: Ato Ananech Wachamo and Madebo Mamo.

the separate Kambata, Hadiya and Tembaro rule was replaced by the common rule under the Amhara administration.<sup>92</sup>

### 1.10. Tembaro during the Italian Occupation

The real ambition of Italy on Ethiopia was colonial expansion. After the coming of Benito Mussolini to power in 1922, the Italian government improved its foreign policy, which aimed to expand the colonial empire in Africa, particularly to colonize Ethiopia. To this end the Italians prepared well in Eritrea and Italian Somali land, and waged war against Ethiopia by using Walewal incident which opened in 1934 as a pretext.<sup>93</sup> The Italians waged colonial war against Ethiopia in 1935. During the Italian occupation period Jimma was one of the six administrative regions of the new East Africa Italian Empire. Italians used the town of Jimma as their center to control the Oromo-Sidama.<sup>94</sup> At the time of Italian occupation, the Tembaro people participated in the battlefield to defend the independence of their country. The Tembaro forces led by *Fitawrari* Anebo Atiso (the *balabat* of the region) combined with the forces of *Däjazmač* Meshasha Wolde (son of Wolde Ashagre) fought against the enemy. The main ambition of the people was to maintain the independence of Ethiopia.<sup>95</sup>

However, at the Battle of *Mäyčew* the Ethiopian forces were unable to withstand the advanced Italian forces. After the flight of Emperor Haile Sellassie to England, there was patriotic resistance all over of Ethiopia particularly after 1937, the patriots adopted guerrilla warfare. The same was true in the region of Tembaro. The Tembaro Patriots formed a new fortress at the place called Hawdera, a mountainous area some twelve kilo meter west of present Mudula (center of the Tembaro Woreda).<sup>96</sup>

The Italian forces reached to the land of Tembaro being helped and guided by Gebre Medhin Bunare and *Fitawrari* Bergeno Moliso, rulers of Walayta and Kambata respectively. First the Italian soldiers settled at a place called Weira approximately five kilo meter north east of Mudula and later shifted their center to Osheto around the Omo Valley. Finally, they used Durgi, five kilometers South to Mudula, as their main command center to control Jimma, Tembaro, Wolayita and Dawuro. The Italian forces wisely used the collaborators to destroy

---

<sup>92</sup>*Ibid.*

<sup>93</sup>Bahru Zewde, 2002, pp. 150-153.

<sup>94</sup> Ketabo Abdiyo Ensene, *AbaJifar of Jimma Kingdom 1861-1934 ;A Biography* ,NPB Jimma University publications and extension office ,2012,p.3.

<sup>95</sup>Woldmichael Manebo, pp .69-71.

<sup>96</sup> Haile Mariam Desta, p.57; Informants: *Ato* Belayneh Bunare and Belachew Bardilo.

the fortress of Hawdera, because the patriots of Tembaro were strengthened by the Dawro patriots which led by their *balabat* and joined the Tembaro forces.<sup>97</sup>

Finally, the patriots were unable to resist the Italian attacks. As a result, the survivors continued their struggle in the Omo Valley until 1941. The patriots were divided in to two groups. They were *Fultoe Fanga* (the patriots who left their residence for the war against Italy) and *Azi Fanga* (inner patriots). The renowned patriots in the region were Mandoye Abebe, Abayia Atamo, Abacho Dawuore, Godato Awano, Lambebo and others served as *Fultoe Fanga*, and Wondimu Baye, Bolanko, Konde Hadaro, Atiso Alemu, Herigo Atamo, Fito Sadebo and others served as *Azi Fanga*.<sup>98</sup>

After the occupation of Tembaro, the Italians moved their center from Weira to Durgi. Durgi served as an important fortification for the Italian troops where the ruler of the *Woräda Ras Danse*'s residence was found and where one of the Brigadier General of Italian forces had settled. By using this strategic location, the Italians pushed the patriots to the Omo Valley as far as Dawero. Nevertheless, the patriots consolidated their power in Dawero and the bloodiest battle was fought between Italian and the combined Tembaro and Dawro patriots at a place called Garda. The development of infrastructure was intended to facilitate colonial exploitation in the region, as it focused on road construction. To express their frustration after their defeat the Italians destroyed some infrastructures when they left the region of Tembaro.<sup>99</sup>

---

<sup>97</sup>Woldmichael, pp.71.

<sup>98</sup>*Ibid.*

<sup>99</sup>Hailemaraim Desta, p.59; Zerihun Doda, pp.150-151.

## CHAPTER TWO

### 2. INDIGENOUS RELIGION and TEMBARO SOCIETY

Africa is a vast continent which encompassed diverse ethnic and cultural practices. The traditional faiths preceded the universal regions like Judaism, Christianity and Islam.<sup>100</sup> The major religions in the world include Buddhism, Hinduism, Shintoism, Confucianism, Taoism, Judaism, Christianity and Islam.<sup>101</sup> Religious experiences are traditional belief, Christianity, and Islam is common profoundly habitual three inheritances that Africa preserved for millennia years.<sup>102</sup> Traditional beliefs and practices are widely performed in Southern Ethiopia. The different natural phenomena such as sun, the moon, the sky, mountains, rivers, lakes, trees and animals are directly related to traditional belief and distinctive markers.<sup>103</sup> Special powers over people and society are attributed to these phenomena. However, like diverse African traditional society, Tembaro people widely beliefs of traditional religion before the arrival of Christianity and other universalistic religions.<sup>104</sup> Religion is a belief in supernatural force and it is a very strong knot that ties people together in multi-cultural, multi-national and multi-ethnic countries like Ethiopia.<sup>105</sup> Both before and after the introduction of Christianity and Islam in Ethiopia, the various people of the country have also practiced traditional religion, both natural things such as the moon, the sun, the sky, mountains, rivers, big trees and man-made phenomena.<sup>106</sup>

The incorporations Tembaro area by Menelik and its expansion had brought the new religious philosophy or the religious practices to the people of Tembaro. They were adopting the new religious system in the place of their former traditional beliefs. Tembaro society had contacts with the Ethiopia Orthodox Christianity in the last decade of 19<sup>th</sup> century. The Menelik soldiers brought the Ark of St. Mary, which they carried with them and established Ethiopia Orthodox Church (EOC) at Wéra in Tembaro. The Orthodox Christianity started to influence the society's traditional religious practices mainly since 1890s. The early Orthodox church in Tembaro area were Durgi (shonkoro Mariam church). The early 1930s was the time of

---

<sup>100</sup>.Girmaye GebrMikael, "The Religious Setting in Jimma Zone (1880-1974)," (MA Thesis, Jimma University, History, 2015), p.21.

<sup>101</sup>Patrick.T.Burke, *Major Religion; Introduction with Texts* (Blackwall, Great Bertian.1996), p.3.

<sup>102</sup>*Ibid*,pp.21-22

<sup>103</sup> *Ibid*.

<sup>104</sup>Woldmical, P.76.

<sup>105</sup>Grima Zewede, PP.41-42.

<sup>106</sup>Woldmical, p.141.



introductions of the Protestant and Catholic Christianity's to Tembaro regions. The Sudan Interior Mission (SIM), which was led by Dr. Thomas Lambie, started the missionary in the area of Tembaro, Kambata and Hadyia regions. The SIM played very important role in expanding protestant Christianity and in the following chapter deeply stated the introductions of Traditional religions and the universal religions of Christianity and Islam in the area of Tembaro.<sup>107</sup>

## 2.1. The Adama Religious Cult among the Tembaro

In pre -Menelike era the Catta people migrated to Dawuro from their original home land of Borana. According to informants these religious ancestors first came from their original Borana land to Dawuro. They brought their own religious system to Dawuro. From this area the Catta people moved to Tembaro and introduced this cult to Tembaro. This religious cult spirit called Adama.<sup>108</sup> According to Hailemariam Desta the first person who brought the Adama cult from Dawuro area to Tembaro through a medium man called Amero Huluqo.<sup>109</sup>

The Catta people used the title for this religious spirit called *qerba*. *Qerba* means a title given for spirit reset person, the most notable ones include: *Qerba* Huluqo, *Qerba* Hisabo, *qerba* Hidibo, *qerba* Helore and *qerba* Lamanecho. In Tambaaro land this religious cult the highest cult and feared and worshipped by many people still now in Tembaro. It is a powerful cult and it was widely worshiped in Tembaro area before the introduction of Christianity. The recent *qerba* of this cult is called *qerba lamanecho* found in Hodo Bultuma *Qebele*. The *qerba* do not contact any external body. The *Magga* or *Maggicho* played coordination's activity between *Qerba* (spirit possessed man) and the followers. The cult gave heretic services in selective days like Sunday, Wednesday and Friday. It was believed that the agents of cults or spirits had power to damage, to kill and expose illness and other problems. The followers of this cult sacrifice many things such as hen, goats and bull.<sup>110</sup> The introduction of Christianity particularly the protestant Christianity declined the traditional religious cult of Adama and the small number of the Catta clan worshiped this cult still know. It was declined after the introduction of Christianity.<sup>111</sup>

---

<sup>107</sup>Tesfaye Masebol, pp.16-18.

<sup>108</sup>Tekel Tesema "Ye Ĉatt'ä hizbtarik" (the History of the Ĉatt'ä people), Unpublished manuscript, 1999, pp.24-26.

<sup>109</sup>Hailmarim Dasta, pp.37-38.

<sup>110</sup>Tekel Tesema, p.18.

<sup>111</sup>Woldmicale Manebo, pp.252-253.

## **2.2. The Jennoina and Hawzula cult among the Tembaro**

The Jennoina and Hawzula cult was the cult of Fugga and Hqama people respectively. According to informants the Hawzula cult entered in to Tembaro land from neighboring Hadiya area, where the cult was one of dominant ones and highly worshiped by neighboring Hadyia people. It brought by Hadiya women to Tembaro through marriages and it was worshiped for many years. It was disappeared after introduction of Christianity.<sup>112</sup> The fugaa (pottery groups) brought the Jennoina cult from Sidama. During 16<sup>th</sup> century the associated group like Sabolla, Kontoma and pottery makers (Erasha) moved with Lamala Molla people from Sidama land. They brought their own religious cult. Among this the Erasha clan brought the jennoina cult and worshiped this cult from early time. During Yemerara era the name of pottery makers known as Erasha and they make pottery and some people developed the skill of carpentry. In Tembaro land they are still now marginalized because of not keeping their personal and home hygiene. Based on this and they assumed themselves inferior in nature and this conditions increase marginalization. In Tembaro area some of them accepted Christianity and a very small number of old age people of them still worshiped the Jennoina cult. The introduction of the universal religions played a major role in eroding the tradition and practice of this cult.<sup>113</sup>

## **2.3. *Buruya* Religious among Tembaro**

The word *Buruyia* means locally the *Chàke Magano* which means the light of god. This religious cult was worshiped by Habalo people in Tembaro. It was introduced to Tembaro area from neighboring Dawuro and Hadyia area. The Hadayia clan of Habalo people lived in Tembaro area. They settled in the border of Tembaro and Hadayia. According to informants this cult was not widely accepted other people. It was worshiped by the small group of Habalo people and it had not stayed a long period of time; it was disappeared after the introductions of Christianity.<sup>114</sup>

## **2.4. The Yafaro Religious Cult among the Tembaro**

The Yafaro cult was worshiped the Tigra people in Tembaro. The Yafaro cult introduced to Tembaro from Kaffa and in kaffa the Yahilo clans worshiped the Yaferochi cult. In Kaffa the

---

<sup>112</sup>Informants; Ato Abera Manamo, Adenech Alanebo and Bekele Manamo.

<sup>113</sup>*Ibid.*

<sup>114</sup>Informants: Ato Erugase Makiso, Maskale Hamacha and Makore Choremo.

host of spirit is often called Nayo or Nayo Yafarico and it was worshiped around Sharada and Adio district and similarly in Tembaro known as Magnanecho or Yafaro Magnanecho. The merchants of Tembaro made the trade relation with kaffa people and Maćcee Oromo people during long distance trade. This spirit brought to Tembaro by trade relations of Tembaro with Kaffa and Maćcee Oromo. Tembaro and the neighboring people made the strong trade relations one to another from remote past. According to informants the Tigra people highly participate the trade relation with Kaffa people before the Lamalla Mollic people. This condition opened the way for introductions of this cult.<sup>115</sup>

The Wolaitta Malla and the Tigre clans were at the top of the hierarchy since they were the ruling group. They were given posts and offices when the Wolaitta Malla and the Tigre dynasties ruled Wolaitta one after another.<sup>116</sup> Among these the Tigra clans are the descendant from the Tigra dynasty of Wolayta who settled in Tembaro. According to local informants, the group of Tigra worshiped the Yafaro cult before the Molla groups in Tembaro land. Later the Molla families of Hogofa people worship this cult. Historically significance forest around the yafaro cult site. This significance forest planted by the Hogofa people. After the introduction of this cult in Tembaro accepted by Lamalla Mollic group called Hogofa and accepted this spiritual cult as their dominant spirit cult and planted dense forest around the site of yafaro cult. As a result the cult of yafaro from Tigra to passed to Hogofa people. The introduction of Islam religion to Tembaro land and influence this region exchanged the former Yafaro followers into Muslim society and the yafaro cult total declined. Currently the Yafaro cult area dominated by Muslim people. In Tembaro area the Hogofa people, the former Yafaro followers but later they converted into Islamic religion.<sup>117</sup>

## **2.5. The Yejjo Religious Cult**

The Yejjo cult was worshiped by Kalamana people in Tembaro area. It was introduced to Tembaro from Kaffa during long distance Trade. By this time the people of Tembaro made trade relation with Macece Oromo and the people of Kaffa. The cult of Yerro entered to Tembaro the name of cult changed to Yejjo and worshiped by Kalamana people of Tembaro. According to Hailmariam, the Yejjo religious cult worshiped by Kalamana group and

---

<sup>115</sup> Bekele Woldemariam, *The History of Kaffa Kingdom; the origin of Coffee (1930-1935)* (ARCCIKCL Publisher, Addis Ababa, 2010), p.80.

<sup>116</sup> Deressa Debu, "A Religious History of Wolaitta" (BA Thesis, Addis Ababa University, History, 1999), P.8

<sup>117</sup> Informants: Ato Abebe Otoko and Mishamo Sundado.

accepted by some Mollic group. After 1891<sub>s</sub> introduction of Christianity influences this cult in Tembaro land. In Tembaro the Yejjo cult first time settled in Oshoto kebele and later its house transformed from Oshoto to Farezano kebele a place were called Daresho. The spirit of Yejjo reset person named Malor. In locally named Qelancho Malore.<sup>118</sup> The people of Kalamam were the pre- Tembaro people and they developed the *Hugumo* (spherical) house for Yejjo cult. The house built the sun set directions. They believe the spirit of Yejjo speak at night of Wednesday and Friday. After the expansion of the universal religion it was declined and currently it was disappeared.<sup>119</sup>

## **2.6. The Hambaza Religious Cult among Tembaro**

This type religious cult introduced to Tembaro from Dawero regions. The people of Tembaro and Dawero people regularly relations by trade activity and marriage interactions. By this situation the Hambaza cult was introduced to Tembaro area. The vast commodities introduced from Dawero area. Such commodities include coffee, butter and some animals like goats and ox. The womigera clans also found in the Dawero and largely found in Tembaro. The both groups worshiped this religious cult. Anjanecho was the spirits grasp person by Hambaza cult. He was not direct contact with the people and most of time he lived in *godo*. *Godo* means the small house which built for Anjanecho. The spirits of Hambaza step-down in its unique days. This unique days were called *Magane barhe* (the god days). The followers of Hambaza in this days like Wednesday and Friday not participated in the other work activity. Culturally this days respected not only by Hambaza traditional religious cult but the others also highly respected these days. The people may wanted to go the site of Hambaza house they brought honey, butter, coffee and money for their traditional god. But it was declined after the introductions of the protestant Christianity.<sup>120</sup>

## **2.7. Mazoga Religious Cult**

In Tembaro this religious cult was worshiped by Komena clans. The Komena clan worshiped the cult Mazoga before the coming of the Mollic clan. This religious cult first time brought by a man called Utucho. He was the first man in Tembaro area the sprite of Mazoga flow or step down person. Its center located in Hodo bulutum kebele. Wednesday and Sunday the special days on which the believers have a devotional time in serving the sprites of Mazoga. In these devotional days the followers of mazoga not participated every work activity and the

---

<sup>118</sup>Hailmarim Dasta, pp.59-61.

<sup>119</sup>*Ibid.*

<sup>120</sup>Informants: *W/ro* Fuka Hangalo and Hailmicale Mamo.

leaders of this religious cult was Mazoge kelanecho.<sup>121</sup> In Tembaro the Mazoga cult followers was commonly worshiped and celebrated closely related to different seasons associated with their farming activities. During July or *Hamel* most of the cereal crops; they would be matured and harvested. The festivity of the New Year begins right at this month; the celebration called *HaroWoga*. Every member of the Mazoga followers could express his/ her gratitude to their god. Each member of the community starts the celebration of traditional thanks giving day for their traditional god. The introductions of universal religions to this area affect and decline the Mazoga religious cult from the area of Tembaro. It was disappeared after introductions of protestant Christianity in early 20<sup>th</sup> century.<sup>122</sup>

## 2.8. The Wambo Religious Cult among the Tembaro people

According to informants the origin of wambo cult was unknown. In Tembaro area this cult was worshiped by the people of by pre -lamalla Molla group of Handarama and Gondoroma people. Later, the Lamella Molla people dominated this area and mixed with the indigenous people of Tembaro. The Molla people worshiped this cult through marriage relations. The Molla group highly worshiped this cult and the rulers of Menlik influence the traditional Tembaro Leaders (Womma) and the Womma call the Wombo cult to free Amhara dominations as follow. The former leader of Tembaro, *Balee womma*, was replaced by the new Amharic word of *balabat*. In this kind of administration, the Tembaro people and its rulers were not satisfied. This is because the *balee womma* did not have a full right to administer their people and they simply served as vassals and implementers of the feudal system for a long period of time. The feudal burden was imposed on the people of Tembaro. The people were forced to pay tribute in kind and cash to the assigned officials. The government also imposed heavy taxation and privatization of land which affected the life of peasants. As a result of this, some peasants who were unable to supply the *Malkeña* (land lord) with all necessary obligations were evicted from their lands. Haile Mariam pointed out in his work saying:

*“Womma chofforo washak se’er*

*Wombo Hawzula Amhara tofila”*

Literally: King Chofforo keeps away your dogs

---

<sup>121</sup> Informants: Ato Jabamo Jabore and w/ro Dalgete Anulo.

<sup>122</sup> *Ibid.*

Wombo and Hawzula set us free from Amahara domination.<sup>123</sup>

The Tembaro people called Wombo and Huwzula for freedom of the Amahara domination. This reflects that the Cult of Wombo and Hawzula protect the people from dominations and they were the source of power but, it was declined after introduction of Christianity and Islam. The spirits of Wambo possessed persons called *Magnaniecho* for male and *magnaniechuta* for female. *Magananiecho* or *Magnanichuta* live in small houses called *Wombo mine* (the house of wombo). The spirits of Wombo worshiped at Wednesday, Friday and Sunday's night. The introductions and expansions of the universal regions it was declined.<sup>124</sup>

## 2.9. Qayyidara religious cult

This religious highly worshiped by Donga people. Donga is one of the ethnic groups found in Kambata Tembaro Zone. The ancestors of Donga who have been inspired to move from north to south in 15<sup>th</sup> century settled in different parts in southern part of Ethiopia and later settled between the two Twins Mountains called Boha and Torra.<sup>125</sup> They brought *qayyidara* cults to this area and it introduced to Tembaro from this area through ethnic interactions. According to informants the large numbers of the Donga clan who existed in Tembaro area and some clans worshiped this cult. Among Donga traditions, *qayyidara* is their supreme deity and it is the most respected holy being who acts as creator, a law giver, defender and advisors of the community or its follower's. This traditional religions worshiped by haboo clan of the Dong people in Tembaro area. The name of Habbo defined to mean "the son god". The *qayyidara* traditional religious cult, possessed on male persons and such persons known as *Qayyidara kelanecho*. Below *Qayyidara kelanecho* there are two groups called Muga and Morota. Muga is a notable person who directly contact with the *kelanecho* and who inspires the spirits of *Qayyidara* by beating drums and take care for guests and other regular clique person.<sup>126</sup>

The Morota were the body guard of *Qayyidara kelanecho* and collect the prosperity which brought by different person for this cult. Friday and Saturday are the special days on which

---

<sup>123</sup> Woldemichael, pp.213-218; Haile Marim Desta, pp.54-56.

<sup>124</sup> Informants :Ato Madebo Mamo, Abera Sakato and W/ro Dolo Lafebo,

<sup>125</sup> *Ibid.*

<sup>126</sup> Tadesse Lagesse, p.79.

the believers have a devotional time in serving the spirit of *Qayyidara*. In these devotional days the followers of *qayyidera* brought many things for their cult.<sup>127</sup>

## 2.10. Woreqa Religious Cult among Tembaro

The *Woreqa* religious cult was introduced to Tembaro area from the neighboring area of Hadyia. According to informants, the people of Tembaro and Hadyia had strong marriage relations. These relations facilitated their interactions in good positions and open the ways for introductions of the various religious cult to this area. The *woreqa* religious cult was insignificant cult and the spirits of this religious cult worshiped in a small house is called *Godicho*. In Tembaro area it was worshiped by Kinechecela, libo, Dubamo and Hayiba people. It was declined after introductions of protestant religions. The introductions of protestant religions brought the religious changes and created a strong impact on traditional religious cults.<sup>128</sup>

## 2.11. The Fandanano Religion

According to Haile Bubamo the origin of *Fandano or Fandanano* was from Hadyia area. Zerihun in his book also forwarded another view about the origin of *Fandano* religion. He recognized the origin of the religion to be in Hadiya.<sup>129</sup>

*Fandano or Fandanano* is a belief in a supreme being called *Wa'a* (god) in Hadyia. They believed that *wa'a* controlled the whole space above the earth and beyond the sight distance of human eye. He can see all things, but he cannot be seen by anybody, and he does not have the shape of human beings. According to the belief of the Hadiya, he is the creator of the universe. He does all good things and protects human beings from *Habusa* (devil or setana).<sup>130</sup> According to local informants, *Fandano* religion was introduced to Tembaro from Hadiya among the traditional religious systems in Tembaro, the *Fandano* cult was widely practiced. This is the result of the existing relation of the Tembaro community with Hadiya, Dubamo, Donga and Maraqa etc ethnic groups. The Lamala Molla group highly depended on the *Fandano* cult, while other groups in the land practiced their own cult.<sup>131</sup>

The followers of the *Fandano* have a fasting period for a month or some times for 20 days, called *sommana*. This fasting practiced most of the time is in June. Those who break off the

---

<sup>127</sup> Tadesse Lagesse, p.79. Informants: Feleke Faltamo and Dalga Tegene

<sup>128</sup> Informants: Ato Bekele Haybalo and W/ro Gormushe Alenbo.

<sup>129</sup> Haile Bubamo, p.5, Zerihun Doda, p.122.

<sup>130</sup> *Ibid.*

<sup>131</sup> Informants: Ato Worako Lorat, Laelago and Belachew Bardelo.

*Sommama* in June, it was possible to carry it out in December or January. For the religious ceremony, the followers go to the river at dawn for *Haybana* (religious bathing). In the river they wash their body and they pray to their god or the sky god. After their return to their respective homes by finishing their fasting, a special food prepared for the feast.<sup>132</sup> Beyond the fasting ceremony, the *Fandano* religion followers pray both in the evenings and mornings. The head of the family (father) gets up just about when the sun rises, he walks around the house and he spits saliva to the right and left reciting the following:

*“E ane Jara Magano hilla meschich qorab  
E lamale Magano qopannich hilichi qorab*

*ELame lamale Magano tumma hosisine*

*Gassima hawaruta qorabine E ane Jara Jara”<sup>133</sup>*

Literally: My father god protect me from bad enemy  
My seven father god prevent me from wrong and false  
My ancestor god let me spend the day in peace Watch me  
Mornings and evenings.

This Fandango traditional religion was originated from Hadyia land and expanded to Garage, Halaba, kambata and Tembaro.<sup>134</sup> Those people adopted the Fandango religion from Hadiya. The Fandango religion was introduced to Tambaro land from Hadiya region through marriage relations. The people of Tambaro or the Mollice people made trade relations with the Hadiya and made marriage relations with them. This conditions facilitated the spread of this religion to Tembaro area. The Mollia people accepted this religion and worshiped for many years. Before the introduction of Christianity the Fandano had worshiped by many people and widely spread in Tembaro land. The introduction of Christianity (Protestant) dominated and harmed the religion of Fandano. It was not preached or a system of expansions as like the other religious ideology. But it expanded from one location from other regions by interaction of marriage and relative relation. The spirits like Aadaomo, jafaro were other sprits cults like Fandano.<sup>135</sup>

---

<sup>132</sup>Haile Mariam, p. 46; Informants: Ato Senabo Amaro, Arkeso Ayano and Bora Batamo.

<sup>133</sup>*Ibid.*

<sup>134</sup>Tasefaye Masebo, pp.175-176.

<sup>135</sup>Brkemer Ulrich, *Diekambata*1983, pp.35; Woldmicale, pp.65-66.



*Jaarra* is one of the most respected spirits; every believer of the Fandaano has his own personal *Jaara*. Whenever *Jaara* gets angry it automatically and instantly terminates its major function, protecting people. In most cases an angry *Jaara* could cause diseases and dangers to the lives, properties, and children of individuals. To keep *Jaara* pleased part of the first ripened fruits, vegetables, and crops were sacrificed (people do not collect their harvests before they give sacrifice for *Jaara*). For example, *Zonboro* (milk collected for the first time from a cow) would not be drunk unless some of it was sacrificed for *Jaara*.<sup>136</sup> Fandaano strongly believed that all gods and spirits needed regular sacrifice (*kitima*) and prayer. Honey, *Bullo*, butter, milk, blood and meat were the major sacrificial foods and drinks. The practice of giving praises to the Fandaano gods and spirits was called *Ceda Morota*.<sup>137</sup>

### **2.11.1. Traditional Songs of the Fandaano**

Fandaano had various songs that they sang to their gods and spirits. Most of the time they used to sing for *jaara*, the most respected spirit of the Fandaano. It has been believed that *jaara* needed regular sacrifice and songs to protect people well.<sup>138</sup>

One of the popular songs sung for *jaara* was:

*Jaara habo, Jaara habo*

*Walle Tawqe. Ceda habo*

Literally: Our god *jaara*

Our pride *ceda /jaara* Take dignity from us.

### **2.12. Traditional religion of Gambala Magano**

Religion of Lamella Mollas known as Gambala Magano (black dity). In Lamella Molla culture *Gamballa* means black, their god also assumed to be black who created the earth and the sky. This religious philosophy was related with Sidama religion of Magano. The Tembaro people believed that the Gamballa Magano as their god and its color is black and who live in blue black sky. In their culture Gambala Magano god were monotheistic in nature and the lamella Molla neither did they worship smaller spirit.<sup>139</sup> According to informants the

---

<sup>136</sup> Alebachew Keimiso and Samuel Handamo, *Ye Hadiya Hezib Tarikena Behil.* (AddisAbaba, Sefir printing press, 2002), pp.200-203; Gedeon, pp.50-53.

<sup>137</sup> *Ibid.*

<sup>138</sup> Informant: Ato Zemedede Tamerat, Wolebo Wondemu and W/ro Zenebech Worado.

<sup>139</sup> Informant: Ato Basore Bardel, Lelago Lamore and W/ro Zenebech Worado.

Gamballa Magano was believed by Molla and his color is black. This blackness is represent them that he is like one of them, the older men associate the blue black color of the sky with the creator who like there since the sky where this deity must be living in a black place they reasoned, he must be a black deity. Magano is singular term no plural form to him. It is always a singular form. The Molloic supreme worship is only *one magano* or *Gambala magano* who is a supreme natural deity, creator of all things. The *Gamballa magano*'' living in *Gambala Sama* (live in blue black sky).<sup>140</sup>

According to informants, *Gambala Magano* is the father of all human being in Tembaro culture and introduced this area from yemerera (Sidama) by Mollic people during migration. For Lamalla Molla people the *Gamballa magano* is the unique (the original) god for them and the people were the children of him. Every Lamalla Molla worshiped *Gamballa magano* as their ancestor god. According to informants they prayed the *Gamballa Magano* under the tree of masinco before the establishment of Dagale tree. Gambala Magano traditional religion incorporates the ritual planting of a tree called masincho and Dagale. which has been a symbol of respect, The masincho tree is seen in every graveyard. The masincho tree and Dagale tree, occupied ancestral place in Tembaro. The tupa masinco tree first planted by the first ancestors of lamalla Molla people and this site was the first historical site in Tembaro and tupa was the first place of Gamballa magano worshiped practices area in Tembaro history.<sup>141</sup>

### **2.12.1. Gambala Magano and Dagale Tree**

Dagale means the identity of Lamalla Molla (Tembaro) people. It is the large tree and refers to dignity of Tembaro. It is the oldest tree and the unique sacred tree in Tembaro. The shade of tree was used for different purposes; like the Molla community discussed their socio-political, cultural and religious issue. According to informants the tree is more than seven generation old or assumed it stayed over 360 years old. The age of this tree is estimated since the first ancestors came and settled in land Tembaro and planted the tree at tupa and then they shifted their center from tupa to Mudulla and they planted the Dagale tree at the center of the Mudalla town in remote past. This scared tree is said to have been planted by the first ancestors when they came to the present settlement. The tree, with a very huge thickness, unique stature and branches. This tree is regarded as brilliant element in Tembaro history. It

---

<sup>140</sup>*Ibid.*

<sup>141</sup> Woldmicale, p.57.

used for lamella Molla people as religious center. The Lamala Molla (seven sons of Molla) traced their origin to the land of Sidama.<sup>142</sup> As Jan Bragger pointed out that the real origin of Sidama region were yemerera. They were initially forced to move from their home land to the South because of the tribal conflicts. Throughout their South ward migration, they searched for better fertile land for cultivation and grazing.<sup>143</sup>

The others written sources indicted the Lamala Molla indigenous religious system also has the concept of “creator as father.” ancestors considered Magano as “*anna*” father. The Dagale sacred sycamore tree is one of such prominent temples. Sacred trees are therefore the epicenters in traditional Lamala Molla religious rituals and ceremonies like Sidama people. The elders of Molla worshiped their Gambala Magano under the Dagale sacred tree.<sup>144</sup>

They pray like

Eyine Gambala Magano Macocee

E’lamale Gambala Magano Macocee

Thus means, listen me my father god

Listen me ancestor god.<sup>145</sup>

The scared tree is a place where political, spiritual and social issues are discussed and decisions are passed under this tree. The traditional leaders, the *Womma*, would declare and broadcast important political, spiritual and social events from the head quarters’ of this tree. It is used as assembly hall and Cursing and blessings activity and they calling as ‘E’anni *Dagale Magano*, Ni’anni *Dagalle*’which means my father Dagale god or black god, our father Dagale god. For this and for other issue the leader of Tembaro the *Lahee Womma* and corofera prayed their black god of sky called *Gambala magano* in the shade of Dagale tree.<sup>146</sup>

---

<sup>142</sup>*Ibid.*

<sup>143</sup>Jan Bragger, *Belief and experiences among the Sidama* (Norway, Norwegian Press, 1986), pp.26-27.

<sup>144</sup>Zerhun Doda, “Abbo Wonsho Sacred site in Sidama, Ethiopia”.(Doctoral Dissertations, Kent University, 2014) p.55-56.

<sup>145</sup>Informants *AtoLelago Lamore, Ato Aserat Abametaand Ato Abebe Abono*; Zerhun, p.56; See appendix C-1

<sup>146</sup>*Ibid.*

Figure10 .Photo of Dagale Tree



Source: The photo taken by researcher in January 3 /2019.

### **2.12.2. Gamballa Magano and Other Small Traditional Cult in Tembaro**

According to informants many small spirit cult existed in Tembaro area. Some of them are wombo, yejjo, Adama, Hawzula, yafaro and Hambaza, mazoga, Qyidara But the *Gambala Magano* for Tembaro people one of supreme power or supreme traditional religion and its leader was Lahaa .In Tembaro culture, lahee means the spiritual or the leader of Gambela Magano not the leader of small god .The traditional outlook based one the Gambela magano was different from the other small cult in Tembaro.<sup>147</sup> In Tembaro land that small cult known as *sufuro* sprites or evils. They are not creator of Human kind. They work evil action<sup>148</sup>. But the Gambala magano was resided as a creator of human kind and the opposite of evil spirits. The evil spirit of *sufuro* has immense power over the land and caused emergency, mentality

---

<sup>147</sup> Informants: Ato Worako, Lelago and Didlo Dimore.

<sup>148</sup>Hailemariam, p.37.

accidents and deaths. The people of Tembaro supply their prizes and fear the supreme power of Gambala magano. Who lives in the blue black sky and respected by many people. But the introduction of the modern religious institution influenced the past traditional religious institution and brought dramatically changes in Tembaro area.<sup>149</sup>

According to informants, the worshiping place of small traditional religion or the cult had needed facilitator and temple or god house. The facilitator was elected by *Qelaneco*. The elected facilitator called *Mageco* (*messenger*). The messenger coordinated or made with *qelaneco* or spirit possessed person. The electoral person was now given to gradually, the power of *Mageco* and he became hereditary and started to act as priests for the traditional religious cult. While the origin of the LamallaMolla traditional religion was different from that of the other traditional cult of Tembaro.<sup>150</sup> According to the lamalla Mollic oral traditional of the Tembaro, the traditional religion of *Gambala Megano* originated from ancient Sidama. The people of Tembaro moved from Sidama to their present settlement in the second half of sixteenth century. The story reveals that this Sidama origin was associated with the supreme deity or god of black color.<sup>151</sup> As the source explain this black god dwells in the sky and it was greater than other gods or the *Gamballa magano* is not cult according their view But they assumed it as the super natural power for lamalla Mollaic line of Tembaro and Thus, they assumed that the others small cults declared to be inferior.<sup>152</sup>

The philosophy behind this blackness is not clear. However, the informants said that the dark color of the sky wittiness, the sky creator who live there. They reasoned out that, since the color of the sky where he lived in is dark, he must be a black deity or black god (not seen by the naked eye). The name black god in Tembaro *Gamballa magano* are similarly in Sidama magano. This reflect that the origin of Gamballa magano from original home land of Sidama and it is the unique god for both Sidama and Tembaro.<sup>153</sup>

---

<sup>149</sup>Informants *Ato* Worako, Lelago and Didlo Dimore.

<sup>150</sup>Woldmical Manebo, pp.57-59.

<sup>151</sup>Tesfaye Masebo, pp.17-18.

<sup>152</sup>Woldmical, pp.56-58.

<sup>153</sup>*Ibid.* Zerhun, p.134.

Table 3: The Traditional religious deities /cults and worshiped Clans in Tembaro.

No	Deities and cults	Level of Outlook	Worshipped clan in Tembaro
1	.Gambala magano/ Anna magano	Supreme/black deity	Lamala Molla /Tembaro people
2	.Adama	Small god	Catta people
3	Yafaro	Small god	Tigra people
4	Wombs	Small god	Gondoroma,handarama&Bella
5	Yejjo	Small god	Kalamana, wocifine
6	Fandano	Small god	Hadaiya links
7	Hawzula	Small god	Haqma people
8	Qyidara	Small god	Donga people
9	Hanebaz	Small god	Womegera people
10	Mozoga	Small god	Komina people
11	Jennoina--	Small god	Pottery/ Fugga group,
12	Worehai	Small god	Hayeba people

Source: Zerhun Doda, *Ethno History of Tembaro Nationality*, p.134.

These traditional religious cults introduced to Tembaro area from neighboring regions. The following tables show that the traditional religious cults worshiped commonly in the area of Tembaro and its neighboring area .This show that the people of Tembaro had strong relations with its neighboring people of Dawuro, Kambata, Wolayita, Donga, Kaffa, Oromo and other people.<sup>154</sup>Tembaro people made strong relations with the neighboring people through intermarriage, religious activities, trade and other socio-cultural activities and with their population's movement in and out with neighboring communities. These conditions were encouraged their relations and could facilitate the introductions of religious cult and expanded the traditional religious system to this area. Before the introductions of Christianity and Islam religions to Tembaro and its neighboring area the traditional religious deities/cults

<sup>154</sup>Mamo Ausecho "History of Interaction between Dawuro and the surrounding Communities (1800s-1990s)," (MA Thesis, JU, History, 2017), p.17.

were worshiped in these areas and some common deities /cults worshiped Tembaro and its neighboring regions.<sup>155</sup>

Table 4: Some common deities /cults worshiped in Tembaro and its neighboring regions.

No	Common Deities and cults	Current Status of the deities	Practiced areas				Respective clan of the time
			Tembaro	Dawero	Konta	Kaffa	
1	.Adama or Bodoso	Very Weak	√	√	√	√	-Catta or Tasata, Kawuka
2	Yafaro	Very Weak	√	√	√	√	-Tigre
3	Wombo	Null	√	√	√	√	-Tasta or catta, Kalmana
4	Yejo or yero	Null	√	√	√	√	-Tasta or Catta, Hogoffo
5	Hawzula or Hambaza	Very weak	√	√	√	√	-Womigra
6	Jennoina or Jara	Disappeared	√	√	√	√	-Potter Group

Source: Mamo Ausecho, "History of Interaction between Dawuro and the surrounding Communities (1800s-1990s)," 2017, p.17.

### 2.13. Factors Contributed for the Decline of the Traditional Beliefs

For many years the various traditional religious cult was dominated the religious life of the people.<sup>156</sup> According to some written sources, factors that responsible for the decline of traditional beliefs in Tembaro were the introduction of Christianity in to the area at different time, For instance the Orthodox Twhedo religions introduced this area in the last quarters of 19<sup>th</sup> century and the Protestantism introduced to this area in 1930s. This situations declined the

<sup>155</sup> *Ibid.*

<sup>156</sup> Informants: Ato Grima and Ato Aserat Ugebo. Mamo Ausecho, pp.16-17.

traditional religious cult. Many people accepted the new religions and declined the old traditional religions. Number of factors like modern education, political affiliations and the expansions of monotheistic religions Tembaro's traditional religion has been declining<sup>157</sup>.

The introduction and domination of these universal religions played a leading role in eroding the traditional belief system of Tembaro. The establishment of Bible school was instrumental decline of traditional beliefs of the people. For example After post liberation Senedos School of Mekene Yesus church at Tunto and Kalehiwot Theology School at Gareba, missionary schools in Tembaro and its neighboring that helped to train the local missionaries. The protestant missionaries gradually spread to different part of Tembero and dominated the former traditional religious center.<sup>158</sup>

The spread Orthodox Christianity, Islam and Protestant Christianity religious philosophy affected directly and indirectly the former traditional religious system of the people. As a result various traditional religious cults were decline and final disappeared. The *Hawezula*, *Mazoga*, *Hambaza* and others were disappeared. The traditional religious center was destroyed and replaced by different universal religious institutions .Some of former traditional religious centers replaced by universal churches institutions were Bachere and Waro Kilohiwot Church planted in the former center of *Qayidara* religioius cult and Wadaya and kelete Mekanyesus church was planted the former site of Wombo traditional religious cult and the Saruma Islamic mosque planted in the former Yafero traditional religious cult site .This show that the traditional religious centers was replaced by universal religious system (Churches and Mosques).<sup>159</sup>

---

<sup>157</sup>Informant; Paster Yohanes Wodebo, Paster Aberham Mangeshe and *Ato* G/wold Teka; Woldmical, p.257.

<sup>158</sup>*Ibid.*

<sup>159</sup>Gerima Zewede.pp.44-49.



# CHAPTER THREE

## INTRODUCTION OF ORTHODOX CHRISTIANITY and ISLAM

### 3.1. Orthodox Christianity in Tembaro

Christianity was introduced to Aksum in the 4<sup>th</sup> century AD during the reign of King Ezana. Christianity was expanded after the conversions of King Ezana and later the Nine Syrian saints play a great role did much strength the Christian faith in Ethiopia.<sup>160</sup> The Ethiopian Orthodox Christianity (EOC) began spreading to and arriving at the South and South West Ethiopian land as early as the 13<sup>th</sup> century when ardent EOC missionaries waged hot and large missionary preaching campaign.<sup>161</sup> King Amad Seyon was a powerful Christian king and conquest the pagan and Muslim dominated regions of southern and south Eastern Ethiopia.<sup>162</sup> The Ethiopian Orthodox Church had been an expansionist Church and its expansion was north-south after the coming of nine saints.<sup>163</sup>

As indicated above similarly, the Kambata Tembaro region was also brought under the Ethiopian Orthodox Church influence as early as the end of 13<sup>th</sup> and turn of 14<sup>th</sup> century.<sup>164</sup> Ethiopian Orthodox Christianity introduced in to Tembaro after the incorporation of the region in to the central government in 1891.<sup>165</sup> Some written sources indicated that the Orthodox Christianity was introduced to Tembaro land from north. The area of Tembaro incorporated with Menlike Empire and its campaign had brought the new religious atmosphere to Tembaro.<sup>166</sup>

In 1891 *Fitawrar* Shonkoro brought the Ark of St. Marry, and established temporary church at Waire in Tembaro. The name of the church was formerly Shonkoro Mariam church and the church have a long history and it consists of earliest materials like gold insulated book

---

<sup>160</sup>MariaJose.Friendlander.*Ethiopian Hidden Treasury's*; Guid to Paintings of the Remote Churches of Ethiopia.(Ingatstone, England, 2003) , p.31;Buruk Wold-Micheal,"The History of Monastery of Dabrasedon Mariyam church in lake Zeway to 1991 "(BA Theis,Bahir-Dar University,History,2002),p.1.Woldmichael,p.127.

<sup>161</sup>Tadesse Tamirat,1972, pp132-133.

<sup>162</sup> Buruk Wold-Micheal, 2002, p.14.

<sup>163</sup>Zerhun, pp.121-123; Deressa Debu''A Religious History of Wolaitta'' (MATheis, Addis Ababa University, History, 1999), P.55; Tadesse Tamirat, 1972, pp.121-123.

<sup>164</sup>Gerima Zewede, pp.41-45.

<sup>165</sup>Zerhun, p.95.

<sup>166</sup>*Ibid.*

supplied by *Iteg* Taitu, Berhana books and various materials.<sup>167</sup> The Menelik's policy of expansion had a religious dimension. The place of waire was the first and the unique area the first Ethiopian Orthodox Church (EOC) settled in Tembaro. Concerning this Tesfaye wrote as the various ethnic groups settled in the Kambata and Tembaro and Hadyia region during the reign of the Menelik II from 1889-1913. Most of the settlers were those which come from various directions of Oromo, Amhara, Gurage, Meanwhile, all of them adopted the Amhara culture, language, religion and they became and called Amhara.<sup>168</sup>

...ከአፄ ዳግማዊ ምኒልክ ከዘመነ መንግስት (1881-1905) ጀምሮ ወደ ካምባታ የዘመቱት ከአሮሞ፡ ከአመራ፡ ከጉራጌና ከተለያዩ ለሎች ብሔረሰቦች የተዎጣጡት ሠራዊት (በኋላሁሉም “አማራ” ለመባልና ለመሆን የበቁት ይኸውም የአማርኛን ቋንቋ፡ የአማራን ባህል፡ የአማራን እምነት ይኸውም የእርቶዶክስ ተዋህዶ የክርስትናን ሃይማኖት የራሳቸው አድርገው በመቀበል “ከአማራ የበለጠ አማራ ሆነው” የኖሩት ወገኖች ---.<sup>169</sup>

Thus, the Menelik's incorporation led for the settlement of various societies in the Kambata, Tembaro and Hadiya region, who come from different directions of the country. They became Amhara more than the Amhara themselves .They shared the Culture, language and religions of the Amhara people and they respected and worshiped the Orthodox religion more than the people of Amhara.

According to informants, *Fitawarar* shonkoro had brought the ark of St. Marry from north Ethiopia in early 1890s. He put the ark first time in Waire and then shifted the St. Marry ark to Bulle Qotta and from Bulle Qotta to Bettee. In the place of Bette the St. Marry stayed for many years and later it shifted the present center of Durgi .Finally, the formal church was constructed at Durgi and local it was named as Shonkor Maramme Church. In 1933(1941).Italy left Ethiopia and the former church was aged and not comfortable for worshiped as a result the ark of St. Marry entered the Italian General house or house of Erase Dansse. The house was given for Orthodox Church by Amhara leaders and the church was known as Durgi St. Marry Church. It was the oldest Orthodox Church in Tembaro area. Drugi St. Marry church (*Maramme Bataskana*) was the earliest and organized church. It was locally known as shonkoro Mariam church.<sup>170</sup>

<sup>167</sup>*Ibid.*

<sup>168</sup>*Ibid.*

<sup>169</sup>Tesfaye, *kambatana Hadiya* --- p.265; Informants *Ato* Lelago, Wochore and Belachew.

<sup>170</sup>Informants: Haile Tashuma, Abose Alemu and Wochore; Hailemariam Dasta, p.65; Wolmicale, p.59. *see* appendeax C-2.

Figur11. *Photos of Durgi St. Marry Church/ Shonkoro Mariam church*



*Source: Woldmicale, The History and Culture of Tembaro people, p.59.*

Ethiopian Orthodox Church was encouraged the people to leave off the cultural beliefs like different cults and it brought religious changes and many people accepted this religion .Shonkoro mariam he become big and tax- free landowners and strengths the church expansion.<sup>171</sup> The expansion of Orthodox Church in Tembaro influenced traditional religious practices. It also brought the beginning of Urbanization or town development in first time in land of Tembaro. The first urban center was waire and durgi. Durgi served as the capital of Tembaro Woreda from 1936-1956. Fitwrar Shonkoro, who ruled the Tembaro area after 1891 incorporations and encouraged St .Marry Church at Durgi,.<sup>172</sup>

Weira and Durgi urban center were the oldest urban centers and it was formed by the new settler of Amhara people. They arrive in this area during Meneilik campaign .The most dominant a notable Amhara people settled in this site include like *Fitawrar* Samuel,

---

<sup>171</sup>Tasfaye Masebo, pp.39-38.

<sup>172</sup>*Ibid*, pp.36-38.

*Fitawirar* shonkor o. *Dajach* mashasha and *Dajach* Anbera arrived at, Waire about 300-366 soldiers are established a garrison. Then Weira was the first urban settlement (*katama* in Amharic) in history of Tembaro. The transplants of the Ark of St marry from Weira to Durgi attracted various ethnic groups. The shift of the Ark of St Marry from Weira to Durgi brought the development of the new urban center in new site .It used the strategic and political center of the new settler. The most Dominant settlers in Durgi were priests, political leaders, and local balabats.According to informants the frist priests of Durgi Mariam church was Abba Gebrsellase, *Dabtara* Getaneh, *Dabtara* woldmariam and other stayed for many years in this area and preached and converted many local people to orthodox religion.<sup>173</sup>

The introduction of Orthodox Christianity influenced and played a great role in the life of many people.The role of Ortodox Christianity in life of the people like avoid the bad traditional activity,attracted the people in bona fide of this religions.The people of Tembaro accepted this religion and practiced the religious order like fasting and *mhibar*.These practices show the new change in the life of the society and they were given the Orthodox Christian name like Woldmariam, Hailmariam for males and Woletmariam for females. The Christian people of Tembaro give honey, butter and hen for Christian father to reflect the religious affiliation and love.The Orthodox religion was introduced and influenced the former traditional religious cults of the Tembaro people.<sup>174</sup>

The Orthodox religion is the universal religion it was brought by Sohnkoro Mariam to Tembaro area and expanded in to different direction in Tembaro.In Tembaro area more than 16 Orthodox Churches was planted in different *kebele* .Among these Durgi St Marry church was one of the oldest church and many new branch churches planted from this center. The most notable ones were Soyame Medenalem Church ,Ambukuna St.Giberale church,Mudula St Micala Church,Gofre BehitaLa Mariam Church ,Farezano St Giberale Church,Farsum St.Gorgise Church,Hodo St. Giberale Church ,Oshoto St .Selliase Church,Zambara St.Gibrèle Church,Gaecha Midenalem Church,Tulama Kiden miheret Church,Waro Amanule Church ,Gednensonga Mednalem Church,Wacho Tekle Hayimanot Church and others.<sup>175</sup>

---

<sup>173</sup>Woldmicala, pp.222-224.

<sup>174</sup>*Ibid.*

<sup>175</sup>*Ibid.*

### **3.2. Orthodox Christianity among the Tembaro during the Italian Occupation**

The occupation of Tembaro by Italian force from 1936-1941 and the Italian force controlled the former center of Weira and Durgi. From these earliest urban centers Durgi served as an important center for the Italian troops and Erras Danse was one of the Brigadier General of Italian forces had settled in this town. By using this strategic location, the Italians pushed the patriots to the Omo Valley as far as Dawro. Nevertheless, the patriots consolidated their power in Dawro and the bloodiest battle was fought between Italian force and the combined Tembaro and Dawero patriots at a place called Garda. In the battle the two known patriotic resistance leaders were killed and Italian used the modern army and defeated Tembaro patriots.<sup>176</sup>

According to informants, the people of Tembaro compared the feudal politico-economic system with the new Italian introduced administrative system. The people saw some changes which were promoted by the Italians immediately. To mention some of the changes in the area were: the construction of roads which connected Jimma with Wolayta Soddo and Hosana through Tembaro. They allowed free use of land by local peasants, they ended free labor services for their masters, they encouraged the people to use and promote their language, culture and traditional institutions which had been overshadowed by the pre-Italian settlers.<sup>177</sup>

During the Italian period many people accepted Catholic Christians in the region of Tembaro. The Orthodox Christianity was ceased during this time. During Italian period and post-Italian period of mainly in the 1940s the Catholic church was highly propagated in Tembaro. The first Catholic church was planted around Mudulla town at a place where called Kopate. The church came to be known as Tembaro St. Gabriel Catholic Church.<sup>178</sup>

### **3.3. Orthodox Christianity during the post liberation Period**

The two universal religions competed one to another during post liberation period. In 1946, the governor of Kambata -Hadiya *Awraja* proclaimed, to stop continued growth of the SIM churches. In 1947 about 38, SIM church members were sent to jail in prison. From Tembaro also two evangelical church leader *Ato* Tumebo Dodicho and *Ato* Abagaro Balango was

---

<sup>176</sup>Haile Mariam Desta, pp.58-59.

<sup>177</sup>*Ibid*, p.58; Informants; Dasta Gujabo and Balacaw Bardilo.

<sup>178</sup> Informants: *Ato* Aberham Ageche, Tadesse Abebe and Abba Surafale Gabere.

imprisoned in Assela. In 1949, Kambata SIM church decided that action had been taken to protect the church and sent Ato Abebe Bushiro and Ato Shugute Deda to the capital with the letter to the Emperor. In due course the Emperor ordered the governor general called Asrat Kassa to look in to the case. The Shawan governor talked about the situation and arrived at conclusion to resolve the problems.<sup>179</sup>

. The influence of EOC culture seems to play a dominant role in the life of many Tembaro people. The followers practiced fasting in Wednesday and Friday.<sup>180</sup> As I had stated earlier the emperor (Haile selassie I) had a long time vision of modernization and for this agenda the emperor used the missionaries as a catalyst but in the post liberation period the opposition against the protestant converts in Tembaro came from the local/Awraja/ administrators and the *woreda* division administrators.<sup>181</sup> In post liberation period the Orthodox religions was widely expanded in study area. According to informants and some written document the member of the church planed and reconstruct the former Shonkoro Mariam (Durgi St. Mariam church) and asked the central office and voluntary people for contributions and collections of finance, they assigned two representatives from Durgi St Marry church for reconstructions of oldest Durgi St. Marry Church.<sup>182</sup>

### 3.4. Islam

The Islamic religion was born in interior Arabia in early seven century<sup>AD</sup>. Islamic religion was founded by prophet Mohammed who was born in 570 AD in Mecca in Saudi Arabia and he started preaching the Islamic religion. In 622 prophet Mohammed flight from mecca to Medina, the reason he faced strong challenges from Qurayish Arabes. The Qurayish tribes conspired to kill Prophet Mohamed for their revenue. The Qurayish tribes used the pilgrimage to Mecca as a source of income. The prophet Mohammed sent some of his followers to the kingdom of Aksum for protections.<sup>183</sup> The Arab Muslim immigrants were welcomed by king of Aksum and they stayed in Aksum for many years.<sup>184</sup> Ethiopia is a religiously diverse country. Islam entered the largely Christian country in the seventh century but its real expansion started after

---

<sup>179</sup>Informants: Ato Aberham Ageche, Tadesse Abebe and Abba Surafale Gabere.

<sup>180</sup> Informant: Wochore Dogiso, Lelgo Lamore and Belachew Bardelo. ; Zerihun, p. 123.

<sup>181</sup>*Ibid.*

<sup>182</sup> Informants: Haile, Abose and Wochere. see the appendix D-1 letter written from Durgi St Marry church to central office.

<sup>183</sup>Woldmical, pp.153-154.

<sup>184</sup>Tasfaye Abiyo, "A religious History of the Kambata people, Southern Ethiopia, 1890s-1977." (MA Thesis, JU, Department of History, 2015), p.52.

the tenth century.<sup>185</sup> They gradually made the number of local converts to Islam. Until the tenth century, it is very clear that these local Muslims were few in number and their activities in Ethiopia was purely commercial in character. After the tenth century, however, their number began to grow and many Muslim settlements were established. This historical development was particularly true of the port of Zeila, which was becoming the most important commercial outlet for the Ethiopian region. Zeila served a major role for the expansions of Islam to Ethiopia.<sup>186</sup>

Islam religion is growing rapidly and has become the second largest religion in the world. The countries such as Ethiopia, Eritrea, Djibouti and Somalia, Islam are firmly established. Islam in Ethiopia has began in the early seventh century with the arrival of the first batch of immigrants, to the Christian kingdom of *Najashi*.<sup>187</sup> The spread of Islam into Ethiopia through the commercial outlet of Zeila port and gradually led to the establishment of Muslim Sultanates in the interior coastal land of Ethiopia. The Muslim sultanates in Ethiopia after 11 century were the sultanates of Ifat, Dawaro, Fatagar, Bale, Hadiya and Sharka. Islamic faith was introduced to Southwestern region of Ethiopia especially in the Gibe area by Muslim clerics and Merchants came from Central and Northern Ethiopia to conduct trading activity in this region.<sup>188</sup> Islam also spread to south western part of Ethiopia particularly the Kambata and Tembaro after 16<sup>th</sup> century.<sup>189</sup> According to informant's Islamic religion was introduced to Tembaro land from Jimma kingdom about in 1890s. The leader of this religion was Hajji Shokota. He made the relation with the strong persons Abbacho Dawora and Abbyae Atamo in Durigi qebele. The two notable leaders gave the settlement area in Shake hulla. They came from Jimma to Tembaro cross the Omo (ummha) river and first settled in Tembaro a place were called Durgi shake Hulla (the Muslim community settlement site). The second gateway for the introduction and expansion of Islam in Tembaro was via Soro, now one of the Woreda divisions of Hadiya Zone. From this area, Islam penetrated into Tembaro by commercial agents from Hadiya.<sup>190</sup>

---

<sup>185</sup>Jon Abbink, "Religious freedom and the political order of the Ethiopian 'secular state' and the containment of Muslim identity politics *Journal of Eastern Africa Studies*", vol, VIII, No, 3 (Addis ababa, 2014), p..347.

<sup>186</sup>Geoffrey Parrinder, *World Religion from ancient History to the Present*. (USA, 1984), pp.35-38.

<sup>187</sup>Teshome Amenu, "The rise and expansion of Islam in Bale of Ethiopia: Socio-cultural and political factors and inter- religious relations", (MA Thesis, Norway, Nla Bergen, Philosophy, 2008). p.11

<sup>188</sup>Woldmicala, p.153.

<sup>189</sup>Tasfaye Abyio, pp.52-53; Woldmicala, p.153.

<sup>190</sup>*Ibid.*

The expansions of Islam southern part of Ethiopia was in the area of Hadyia and its neighbors. The Tembaro area demarcates the regions of Hadyia in South directions and they have socio-cultural relations with them.<sup>191</sup> Islam was introduced in to the Tembaro area through two main directions from Hadiya area in the north and Meccha Oromo in West direction.<sup>192</sup> They built their first oldest mosque in Tembaro and established at the first water powered flour mill in Tembaro land.<sup>193</sup> The all Muslims accept the five pillars (basic) of Islam .The Muslims of Tembaro like other Muslims of Ethiopia accept and respect the five pillars of Islam. All muslems, both men and women required to practice ritual activity called *Salat* (five times a day).The *salat* (prayer) is performed in the directions of Mecca.<sup>194</sup>

Figure 12The oldest mosque in Tembaro



Source: The photo taken by the researcher, January, 20/2019.

In Tembaro land the Catta clan played the great role by spreading Muslim religions in Tembaro.The other informant's state that the introduction of Islam religions to this area through the contact of Tembaro people with trade and commerce beginning early from the

<sup>191</sup>.Spencer.J.Trimingham, *Islam in Ethiopia*.(London, Oxford University Press, 1952), p.125.

<sup>192</sup> Informants: Mohammed Iberham and G/wold Taka.

<sup>193</sup> Wolmical Manebo, p.239.see the photo of mosque in figure 12.

<sup>194</sup>Woldmical, p, 155; Ketebo Abdiyo, p.75.



time of the long distance trade of Muslim merchants. According to informants the Islam religions expanded to various parts of Tembaro like the large Muslim community settled Sigazo Kebele.<sup>195</sup>

Hogofa people one of branch of the Molla people worshiped the Islamic religion in Tembaro. In the second half nineteenth century a man named Dane Sugabo, who was from the Hogofa clans planted the densely forest for their Muslim religious propose.<sup>196</sup> This forest known as Muslim Hogofa forest. Currently, in the center of the forest largest mosque is planted. In Tembaro area the largest muslim community found in the area of Durgi, Hodo, Sigazo, Mudulla and Osohoto kebele.<sup>197</sup>

The people of Tembaro like, the Wonjalla, Catta and Hogofa clans highly worshiped this religion. The oldest mosque in Tembaro area located in Durgi a place were called Shaka Hulla. In this area the name oldest mosque were called the mosque of Hajjie. He was the leader of Muslim community in Tembaro during early time. The Tembaro Muslim like the other Muslim community they respect five rule of the Islamic law. Islam religion one of widely accepted religion in Tembaro.<sup>198</sup> Islam religion like Christianity highly influenced the traditional religious cults in Tembaro.<sup>199</sup>

---

<sup>195</sup>Informants: G \wold Take and Mohmmmed Iberham.

<sup>196</sup>*Ibid.*

<sup>197</sup>*Ibid.*

<sup>198</sup>*Ibid.*

<sup>199</sup>Woldmical, p.158.

# CHAPTER FOUR

## INTRODUCTION and EXPANSION OF PROTESTANT RELIGION IN TEMBARO

Protestantism first emerged in the world in German by a person known as Martin Luther. In the beginning, he was the membership of a Catholic monk and later he began to protest and criticism against the Roman Catholic Church practice and contributed high for the emergency of religious reformation called Protestantism.<sup>200</sup>

In the second half of eleventh century AD. Christianity divided into two main branches called Eastern Orthodox Church and Western Catholic church. In 1517 also the West church was further divided into the Roman Catholic and Protestant Churches due to the rise of the religious movement in Western Europe. This was arising from doctrinal differences and the power of the pope over the matters of doctrine or Church and States.<sup>201</sup> Protestant religions was introduced Ethiopia through the missionary society came to Ethiopia from Western states of Western Europe and United States in the late nineteenth century and it spread to Southern and Western parts of the country. The earliest three denominations status of the Ethiopian protestant churches were the Lutherans, the Sudanese interior and the Mennonite missions.<sup>202</sup>

In the 19<sup>th</sup> century, Emperor Menelik II launched a successful and formal expansion that was accomplished with the expansion of Orthodox Christianity and the construction of large number of churches.<sup>203</sup> The members of the local ruling families such as the *balabates* become the adherent of Orthodox Christianity.<sup>204</sup> But the early twentieth century created favorable conditions for the spread of Protestant religions in Ethiopia, first, the gradual rise to power of the liberal Ras Tafari and his strong desire for modernization had created a

---

<sup>200</sup>Denis.J.Mock, *Church history Surve* (Atlanta Georgia, 1998), p.155.

<sup>201</sup>Woldmicala, pp.147-148.

<sup>202</sup>Zelege Abebe, "A History of the Sudan interior mission in Durama." (BA Theological Thesis, Wachamo Full Gosupel College, 2007), p.5.

<sup>203</sup> Gustave Aren, *Evangelical pioneers in Ethiopia: Origin Of the evangelical church Mekenyesus* (Uppsala:Uppsala university press, 1978), p.78.

<sup>204</sup>Alemu Himbaro, *Wongel netse yawotal* (Gospel Make Independence)(Addis Ababa, Kela hiwot church press, 1882 E.C), p.20.

somewhat favorable condition for Protestant religion. The 1924 tour of Emperor to Europe created a great attention in Tafari about Ethiopia for technology. Ethiopian intellectuals and civil servants were more interested in European technology. This created a kind of open door policy to foreign investments as well as to protestant missionaries.<sup>205</sup> Dr Tomas Lambie (1887-1947) an America Presbyterian church members and entered Ethiopia in 1919 through Sudan. In the autumn of 1918, the virulent influenza epidemic called 'yehidar beshita' (November illness) swept across western Wollaga and carried off a frightening number of lives. He was invited by the governor of Wollega known as *Dajjazmach* Birru, who eager to get medical service in combating great post-war influenza epidemics among his troops.<sup>206</sup> Dr Tomas Lambie from there requested to visit Addis Ababa and there met Regent Ras Tafari Mekonnen with high respect. *Ras* Tafari requested him to build hospitals and a school, his response was positive for the regent's request.<sup>207</sup>

#### **4.1. The Introduction of Protestant Religion to Southern Ethiopia**

Dr, Thomas Lambie was a physician as well as a head of Sudan Interior Mission (SIM) missionary party to Ethiopia. As it was mentioned earlier, he gave medical service in eastern Sudan adjacent to western Ethiopia before his official entrance to the country.<sup>208</sup> In the late, 1920s, missionary team led by Dr. Thomas Lambie, entered to Ethiopia.<sup>209</sup> This missionary party warmly received by Ras Tafari Mekonen. They were eleven in number. Ras Tafari offered them permission and a letter to build health and educational service centers.<sup>210</sup> However, Ras Tafari failed to give them full consent for their evangelistic activity because of the fear of Ethiopian Orthodox church /EOC/ clearly and Shoan nobility's strong oppositions. The SIM missionaries began secret evangelistic activities by using their consent of building schools and hospitals. During their entrance and beginning of evangelistic activities faced persecution and strong resistance and opposition in southern Ethiopia.<sup>211</sup> The most profitable strategy for doing the mission works in Ethiopia that had an enduring impact would be

---

<sup>205</sup>Wondiye Ali, "*bemekere wust yabebech betakiritian*" (The Church growth by challenges), (BA Thesis, Addis Ababa University, Department of Literature, 1998), p.60.

<sup>206</sup>*Ibid.*

<sup>207</sup>F.P Cottrel, *Born at mid night* (USA, the mood Bible press, 1973), p.16.

<sup>208</sup> Alemu Himbaro, p.18.

<sup>209</sup>Yonas Seifu, A Historical Survey of Jimma Town (1936-1974), (MA Thesis, AAU, History, 2002), p.79

<sup>210</sup>Gerima, p.237. See appendix D-2.

<sup>211</sup>*Ibid.*

focused first on the non-Christian areas and second to combine evangelism with social work such as building schools and clinics.<sup>212</sup> These were programs that the missionaries were able to accomplish easily since they resonated with the progressive reforms policy of the future ruler, Haile Sellasie I, who had come to power first as a regent in 1916 and then as the emperor in 1930.<sup>213</sup>

The emperor attempted to use evangelical Churches as part of the strength of its empire building process. His reign witnessed the expansion of Christian mission activities and the spread of evangelical faith. Various mission organizations set out to work in Ethiopia during his regency (1916-1930). Mission societies established in Ethiopia from 1916-1931 include the United Presbyterian Mission (1918, USA), the Swedish Mission (1921, Sweden), Mission to the Jews (1923, UK), the Sudan Interior Mission (1927, USA), Society for the Propagation of the Gospel (1928, UK), the Bible Church Men's Missionary Society (1932, UK).<sup>214</sup> Overall, the geographical distribution of the operational area of missionaries concentrated in the southwestern part of Ethiopia and the capital city, the Sudan Interior Mission (SIM) provided an expectation by concentrating their effort heavily in the central and southern part of Ethiopia.<sup>215</sup>

In the 1920s, Dr. Lambie put his plan of a journey to the south, directed to Jimma. On this journey, a man who took them in the wrong direction and arrived Hossana then Wolayita Sodo<sup>216</sup>. After four days of travel, they reached Marako in Gurage. The travelers continued deep into the south with a great shortage of drinking water, food and other challenges. The journey was done on horseback in the dry season.<sup>217</sup> Dr. Thomas Lambie received a warm welcome by the governor of the *Awraja Dejazmach* Meshasha Wolde at Hossana. Dr. Thomas Lambie played an important role in the expansion of the religion in the region together with the Wolayita region. *Dejjazmach* Meshasha, the then governor of Kambata Hadiya *Awraja* was one of the patients cured by Dr. Thomas Lambie in Wellaga under *Dejjazmach* Birru and as a result Dr. Lambie and his party were warmly received in Hossana.<sup>218</sup> *Dejjazmach* Meshasha after his warm reception, asked the party to construct a hospital aimed to help the people. Dr. Lambie and his party heard the desire of the governor. But they continued their travelling deep into the

---

<sup>212</sup>*Ibid*, 31.

<sup>213</sup>*Ibid*.

<sup>214</sup>*Ibid*; Tadesse Legesse, *The Ethno- History of Donga people*, 2013, p.81.

<sup>215</sup> Wodiye Ali, p.109.

<sup>216</sup>Yonase, p.79.

<sup>217</sup>Gerima Zewede, pp.136-139.

<sup>218</sup>*Ibid*.

south. After some days of that year, the party reached Sodo, the capital of Wolayita.<sup>219</sup> *Dejjazmach* Yigazu, the then governor of Wolayta was warmly welcomed the SIM missionaries. *Dajjazmach* Yigazu and Dr. Lambie had intimacy before he met in Wolayita, during his entrance for medical service in Wellega under *Dajjazmach* Birru. The SMI missionaries found the first station at Sodo. It was from where they began to travel to Sidama.<sup>220</sup> In Sidama, the SIM missionaries began to search suitable site to found next missionary station. Agereselam in Sidama was one of the places reached by them in their former trip. The Evangelical church were highly expanded to the area of Tembaro, Donga and its neighbors during the regime of Emperor Haile Selassie I. The Kale Hiywot Church and Ethiopian Evangelical Church MeknYasusses church to be found in the 1930s in area of Donga and Tembaro.<sup>221</sup>

The other notable man who played a significant role to spread missionary party entered to Ethiopia was Mr. Duff. He had a somewhat good grasp of different ethnic groups living in the area. In 1931 he was also familiar with the Halaba ethnic group. Later on, he visited the Tembaro area and realized the linguistic similarities between Kambatta, Tembaro and Halaba.<sup>222</sup> There were also foreigners as Mr. Duff and Annan who visited Tembaro, Halaba, Badawacho and Shashogo areas. They identified that these areas would easily be evangelized. The Staffan Grenstedt's account indicates that, Dato, Megere, Arsha, Mesafe, Qacha, Amburse, Halaba, Tembaro, Kambata and Hadiya peoples were visited by Mr. Duff before the Italian Occupation. This shows that the arrival of protestant Christianity at Tembaro could be indicated as the early 1930s.<sup>223</sup>

Mr Duff from this second missionary party was accompanied by Dr Thomas Lambie to Hossana. They demanded to found another situation in Kambata particularly in Durrame Tezza.<sup>224</sup> This indicates that the Durame Tezza station was the s first missionary station Kambata and which was the third missionary station in Kambata- Hadiya Awrajja. Dr. Thomas Lambie played important role to the expansion of Protestant in Kambatta and

---

<sup>219</sup> *Ibid.*

<sup>220</sup> Informants: to Lealago Lamore, Dawite Bardelo and Yosefe Wodebo.

<sup>221</sup> Tadesse Lagese, pp.81-82; F.P Cotterl, p.40.

<sup>222</sup> Staffan Gransdent, Ambaricho and Shonkolla: From Local Independent Church to the Evangelical Mainstream in Ethiopia. The Origins of the Mekane Yesus Church in Kambata-Hadiya. (Uppsala, Sweden, 2000), pp.56 -63; Wondiy Ali, PP.161-167.

<sup>223</sup> Grenstedt, pp.51-53.

<sup>224</sup> Wondyie Ali, p.164.

Hadiya. He had been working with a Presbyterian mission for several years in Sudan and Ethiopia<sup>225</sup>

#### **4.1.2. The Center of SIM in the provinces of Kambata and Hadiya *Aweraja.***

As indicated earlier, the SIM missionaries had already the means to penetrate the hinter land of the Kambata -Hadiya provinces in the 1920s. They reached to Hossana, the former capital of Kambata- Hadiya *Aweraja* in 1928 .The SIM missionaries founded their first station at a place called Lambuda near the town of Hossana. But the station was not also favorable for missionary activity such as to train Bible students or to get supply of materials. This first station was not also accessible. These were some of the factors that contributed for the shift of the center from Lambuda to Hossana (Bobicho).<sup>226</sup> Following the careful investigation of the suitability of the site in term of climatic condition, availability of water, the missionary led by Mr. Duff, finally choice a particular place called Durame-Tezza near mount Ambarich o. The center of Lambude, Bobicho, DurameTezza one of the earliest SIM center in the area of Kambatana Hadyia regions in early period.<sup>227</sup>

#### **4.1.3. The Introduction of Protestant Christianity among Tembaro**

In 1931, the SIM missionaries in Hossana were determined to establish a second missionary station to reach all the Kambeta Hadiya land as well as to get a breaking station in their travel to the new station in Durame Tezza.The missionary from their center of Bobicho and Durame –Tezza played significant role the expansion of missionary to Tembaro area.After they shift their center from Bobicho to Durame Tezza brought to great investigation of suitability of the missionary service to the society of Kambata and Tembaro.<sup>228</sup> First the SIM missionary built small hut at this site. These cottages were used to give first aids, to teach the English and Amharic alphabet and to preach the Gospel .The SIM missionary at Tezza gradually started to offer food and other basic supplier to needy people. The foundation of the station created job opportunity to some workers. This created some positive attitude toward the missionaries and

---

<sup>225</sup>*Ibid.*

<sup>226</sup>E.paul Baliky, p.205.

<sup>227</sup> Zeleke Abiso, p.37.

<sup>228</sup>Wondiye Ali, *bemekerea wusit Yabebech betakiritian* (Addis Ababa, 1998), p.104.zerhun, pp.126-127.

the gradual acceptance of Protestant Christianity among the local people.<sup>229</sup> By 1934, the SIM missionaries by using their first convert, they were able to reach different place from their third center at Durame –Tezza, their journey of evangelistic activity as took place on hours back as well as on foot. The first group of missionaries who had preached the word of gospel among the Tembaro people from (via), Durame/Kambata they introduced Protestant religion to Tembaro.<sup>230</sup>

The second gat way of Protestant religion introduced to Tembaro from Wolayta area. The Wolayta evangelist played a great role during the expansion of Protestant to Tembaro area. The wolayita evangelists come from different wolayita provinces and played a great role the expansions of Protestant Christianity in Tembaro.<sup>231</sup> Italian occupation of south western Ethiopia in 1937, Amhara patriots from wolayita, Gamo Goffa and kaffa utilized the in accessible frontiers mountains of kullo Konta as their strong hold. From there the patriots conducted clandestine military operation against the Italian intruders. In 1940 a contingent of Italian solders left Jimma and crossed the Gojeb River with intent of flushing out. These subversive patriots and driving them east across the Omo river into the control of waiting Italian forces located at Tembaro.<sup>232</sup> The Amhara patriots eluded the Italians but hundreds of Kullo Konta families fearing bombers the burning of their villages fled east across the Omo river and took up temporary residence at Temboro which bordered Kambata and Hadiya.<sup>233</sup>

In 1941 Leaders such as Birru Dubale, Wandaro Dabaro and Dana Maja of the Wolayita *mahiber* heard from the Hadiya *mahiber (amagnoch)* about the dislocated Omotic speaking Kullo Konta families now residing in Tembaro.<sup>234</sup> After the occupation of the country by fascist Italians, the protestant religion expansion faced challenges from the Italian governors. However the protestants paid immense sacrifice to strengthen the religion and worked hard to expand it more than before in Tembaro. According to informants, the Protestants from Wolayita contributed much for the expansion of Protestantism in Tembaro. The Wolayita church leaders discussed the existing challenges in Tembaro and sent the evangelists to preach the gospel to the refuges who came from Dawro and to the people of Tembaro.<sup>235</sup> Wolayita Evangelist church sent two of their evangelists from the Damot Weida

---

<sup>229</sup> Alemu Himbaro, p.18.

<sup>230</sup> Wondiye Ali, pp.105-106.

<sup>231</sup> Woldmical, p.81; See the appendixes in E-2.

<sup>232</sup> *Ibid.*

<sup>233</sup> Woldmical, p.56-57.

<sup>234</sup> E.Paul Balisky, p.205-206.

<sup>235</sup> Informants: Ato Samebo Bilo and Tumame Damiche; Wondiye Ali, pp. 161-167.

district, *Ato* Ombole Odiro and Godana Gutolo to the Dawro Konta refuges in Tembaro. These two evangelists found the displaced Kullo Konta people responsive to the Christian message. The former worship of their clan deities was no longer effective.<sup>236</sup> About 1946 the dislocated Kullo Konta, many of them now converted and active participants in the amagnoch community, recrossed Omo River. Rather than returning to their former home steeds in central Kullo Konta, they took up residence on the western bank of the Omo River. *Ato* Aldada Atebo, a Tembaro man and one of the first converts of the evangelists moved with the returning Kullo Konta people and become an apprentice to the Wolayita evangelists.<sup>237</sup>

According to informants, the protestant evangelical mission was introduced to the present Tembaro land from Wolayita evangelists across Kulo Konta, at the time the Wolayita Kale Hiyaot church assigned its evangelists in outreach program to reach Kulo Konta. Most of the Tembaro pioneers of evangelicals' missionaries converted to Protestantism by the evangelists from the local evangelical church missionaries rather than by SIM missionaries and Protestantism introduced to Tembaro from Kambata around 1930s and from Wolayita in 1940s.<sup>238</sup> According to HaileMariyam protestant Christianity introduced to Tembaro around 1929s and 1930s. The missionary preached the people to stop polygamy, female circumcisions, drinking *araqe*.<sup>239</sup>

#### **4.3.1. Expansion of Protestant Religion among the Tembaro**

The SIM missionaries had established their base at Hossana Lambude and bobicho, Kambata (Durame-Tezze) encouraged the missionary expansion to Tembaro area. They established the church in Tembaro at Ambukuuna (Gareba), Soyame, Bohe, and Farzano, Feneqera, and Gaecha villages. They converted the people in to Christianity. Also they started teaching the basic education at the churches.<sup>240</sup> The missionaries attempted to achieve their goal that is the construction of modern institutions like clinics and school and other social services.<sup>241</sup> Dr. Lambie the leaders of SIM started the missionary activity in South Ethiopia in the provinces called Kambata Hadyia *Aweraja* in lambude (near Hossiana) and Taza (Durame). The SIM missionary played a significant role expanding the protestant Christianity in Tembaro. According to Hailemariam Desta protestant Christianity was introduced to Tembaro area in

---

<sup>236</sup> Informants: *Ato* Ayele Ashebo, Doshere Salfago and Damese Daselgen.

<sup>237</sup> Informants: *Ato* Shamebo Bilo and *W/ro* Tumame Damiche.

<sup>238</sup> E. Paul Balisky, pp.204-206.

<sup>239</sup> Hailemariam Desta, p.47; Tesfaye, p.39-40.

<sup>240</sup> Informants: *Ato* Aberham, Yohanese and Yosefe Wodebo.

<sup>241</sup> *Ibid.*



1930s. In other hand the informants of Tembaro cannot reflect the exact time of its expansion. Some existing literature and other source the expansions of SIM to Tembaro and Donga in 1930s and Tasfaye Masebo also stated the SIM arrived Tembaro in early 1930s.<sup>242</sup>

ወንጌል ወደ ካምቦታ ምድር በገባ ጊዜ በወንጌል ያመኑ ሰዎችን በካምቦታኛ “የሱስመና” የኢየሱስ ሰዎች ተብሎ ሲጣራ ብዙ ጊዜ ደግሞ የትምህርት ሰዎች ተማሪ መና የሚል ስያሜ ተሰጥቷቸው እንደነበረ ስታወቅ አንደኛዎች በመንቋሻሽ የጥራግ ሰዎች “በሱሴ መና” በማለት ይጠሩ ነበር።<sup>243</sup>

Thus, during the introduction of Protestantism to Kambata Tembaro area the people called them yesus mana (the followers of Jesus) or the educated men and the others used the derogatory words and called them Basus mana (the dirty peoples).

### 4.3.2. Protestant Christianity in Tembaro during Italian Occupation (1935-1941)

On March 1936 the missionaries had evacuated from Durame to stay in Lambuda, as the Italian invasion had caused unrest in the area.<sup>244</sup> Mr. Duff had a fairly good grasp of the different ethnic groups living in the area. Later on, he visited the Tembaro. By 1933 the SIM missionary staffs appointed at the station had tried to make inter relationships with the local peoples. From these stations they were able to reach the area of Tunto, Ambukuna, Bohe, Ferzano in Tembaro.<sup>245</sup> Fascist Italy had invaded Ethiopia 1935-1941. By that time the SIM missionaries stayed for eight years in Kambata, Hadiya region. Immediately after the Italian occupation, the governor of Kambata-Hadiya was *Fitawrari* Balcha, commanded the SIM missionaries to leave Durame, Tezza and the surrounding area including Tembaro area, because of fear of political instability and insecurity at the station for missionaries. The fascist invasion and occupation of Ethiopia forced the SIM missionaries to withdraw from Ethiopia since 1938.<sup>246</sup>

በ1920ዎቹ ውስጥ በአሜሪካዊ ዶክተር ላምቤ የተመራው የሚስጦናዊያን ቡድን በሃዲያ በካምቦታ ጣምባሮና በወላይታ የወንጌል ትምህርትና የህክምና አገልግሎት ጀምሮው በመስራት ላይ እንደሉ የጣሊያን ጦር ገብቶ ከአገር አበራረቸው። በጦርነቱ መጀመሪያ አመታት ፕሮቴስታንቶች ተባራሩ፤ በአርቶዶክስ ሃይማኖት ላይ ደግሞ ብርቱ ጭቆና ተደረገ።<sup>247</sup>

<sup>242</sup>Tadesse Lagesse, p.54; Tasfaye Masebo, p.39.  
<sup>243</sup> Gerima Zewde, 2010, p.290.  
<sup>244</sup> Wondyie Ali, 107.  
<sup>245</sup> Geirma Zwede, pp.288-289.  
<sup>246</sup> Woldmical, pp.231-239.  
<sup>247</sup> Woldmical, p.253.

In the 1920s the SIM missionary led by D.r Lamb and expanded protestant Christianity in Hadyia, Kambata Tembaro and Wolayita. But Italian rule overthrow missionary leaders from these areas and influenced the Orthodox Church.

During the Italian occupation period the activities of churches in Southern Ethiopia and the SIM missionaries was restricted. The Italians passed a law restricting the use of Ethiopian script and only allowed the forceful use of the Romanist scripts. They also prohibited transmit of any materials out of Romanist script.<sup>248</sup> There were a number of factors for the Italians to have negative attitudes towards Protestant Like, the Italians aimed to impose the Catholic faith and the Latin scripts. However, during the occupation period, the Tembaro evangelical church was affected by Italian forces.<sup>249</sup>

### **4.3.3. Protestant Christianity in Tembaro in Post Liberation Period (1941-1974)**

Italian left Ethiopia and the withdrawal of the SIM missionaries, the church saw growth from its central station at Durame –Teza by local preacher and its surrounding area to that of various localities by local evangelists and they played pivotal role in establishing church and serving as local preachers, for instance, *Ato* Abagole Nunamo played a great role. Abagole preached the word of God in the area of Kambata, Hadyia, Donga and Tembaro as a missionary. In Kambata and Tembaro Abagole was the patriotic of evangelists.<sup>250</sup> The neighboring evangelists played a great role by expanding Protestant christianity after liberation. In 1941-1942 the Wolayita Kalehiyot church (WKHC) evangelists preached the word of Gospel in Kambata, particularly in presentday Tembaro Woreda through the border of Kullo Konta area. The Wolayita evangelist community who began to travel out beyond the geographic confines of Wolayita to preach on their own initiative, the Wolayita desired to tell the Jesus story to of similar language, culture, and religions back ground as well as Tembaro over the next mountain range.<sup>251</sup> Among the evangelist, the known were *Ato* Mendefro, *Ato* Dawuro, and *Ato* Dogso who were returned back to Wolayta to spread the word of Gospel to unreached area with cooperation Kambata Kale Hiyot church (KKHC), make sound works

---

<sup>248</sup>*Ibid.* pp. 253-254.

<sup>249</sup>*Ibid.*

<sup>250</sup> Informants: *Ato* Daselgen Manebo, Didana and Aberham Mangashe; Grima Zewude, pp.254-286.

<sup>251</sup>Woldmical, pp. 253-254.

in the spreading the Gospel and in opening of basic educational and other services which in turn enabled them to established many churches in the urban and rural area of Tembaro.<sup>252</sup>

According to informants Gospel introduced to Tembaroin three directions after 1930s. These three directions were Kambata, Hadyia and Wolayita area. The evangelists come from these area and encouraged and expanded the gospel .The church was established by Wolayita evengelists in Tembaro area were Ambukuna Kelhiwot church, Belela kelhiowt church Kella, Gabata, Feneqera, Badaguch, KaleHiyaot. The church were established by Hadyia direction by Hadyia preacher were Baddulla makenyesus church, Farsuma churh, B KaleHiyaot.ultima MYC, Kelete KaleHiyaot. Gaicha Mekan yasuse church ,Durgi church KaleHiyaot. and the church established by Kambata preacher were Mudlla church, Wadayia KaleHiyaot church, Farzano Mkenyasmus church, Mudulla Mekana yeseu church, ,Badulla M/Yesus Church ,Gofora M/Yasus Church, Ambukuna M/ Yesus Church and other. The KaleHiyaot.h in one of the widely expanded church in Tembaro .The earliest church was the Unta KaleHiyaot church. The Kale Hiyaot Church was influential and economical developed church in Tembaro.<sup>253</sup>

The Biblical school in Hosana used for Biblical training and education for Hadiya, Kambata and Tembaro Kale Hiywot church until the establishment of Durame Tezza Biblical school in 1957. The Durame-Tezza biblical school gave services and began biblical traing one year bolder course for preachers and teachers after 1960s. The various Biblical schools were opened by Evangelist Church after 1960s in different worada .The two year of Bible Course Schools were opened in the study area (Tembaro). The two Bible schools was opened. They were Mudula and Tunto Bibilcal school. The Mudula Biblical school was the first bible school in Tembaro. It was called the Mudulla KaleHiyaot Church Bible School. In Tembaro area many evangelists graduated one year certificate from this center. The bible school graduated from Durame-Tezza and rural biblical schools in Tembaro *woreda*, a lot to spread the words of gospel in the region.<sup>254</sup>

---

<sup>252</sup>Informants: Ato Arefcho Demansa, Lemma Kemiso and Paster Abebe Manado.

<sup>253</sup>*Ibid.*

<sup>254</sup>*Ibid*; see in figure-13 the Mudulla bible library.

Figure 13 The Photo of Mudulla Kalehiwot church bible school.Library



Source; the photo was taken by the researcher, Feb10, 2019

Between 1943 and 1944 Emperor Haile Sellassie desired to construct, the already destructed social and economic institution of the country during the Italian occupation. The SIM missionary had given priority because of their earlier post and activities in southern Ethiopia.<sup>255</sup>

የመጀመርያው የወንጌላዊያን ኦብዮተክርስቲያናት አንድነት (የወንጌል አማኞች አንድነት) የሚል ኮንፌራንስ በ1936 ዓ/ም (1944) በወላገ ተደርጎ የካምቦታ፣ ጣምባሮና ወላይታ ተወካዮች ተሰትፏል።<sup>256</sup>

In 1936 E.C. (1944) the first evangelical conferences held in Wollaga (Niqment town). In this conference the representatives of Kambata; Tembaro and Wollayita member was participated. This strongly increased the growth of the local church and number of converts in Tembaro.

In post-liberation period different protestant church was established in different part of Tembaro area. The most known church were Mudulla Evangelical Mekan Yesus Church and Mudulla KaleHiyaot church<sup>257</sup>

<sup>255</sup>Girma Zewede, 2010, pp.256-258.

<sup>256</sup>*Ibid.*

<sup>257</sup>Informants: Ato Zagaye Laelago, Dayamo Dafaqo and Tumeso Badabo.

Figure14.The photo of Evangelical Church of M/Yesus Tembaro Parish Mudulla Congregation



Source: The photo was taken by the Researcher, Feb/2019

The various churches were sub branched from this church in Tembaro area, the most notable ones were Qeleta M/Yesuse Church, Badulla M/Yesus Church, Gofora M/Yasus Church, and Ambukuna M/ Yesus Church.<sup>258</sup>

<sup>258</sup>Informants: Ato Zawede Wolora and Gatachew Mokonnen.

The Mudulla KaleHyaot Church (Mkhc) was one of the protestant Church in Tembaro. According to informants this church was expanded by earliest local evngalistes. It was widely expanded church in Tembaro. The eralist church was located in Ambukuna kebele. The name of this earliest church was Unta KaleHyaot church .From earliest time to post -liberation period this church was the influential church and expanded different part of the region after with drawal of Italian force.<sup>259</sup> The protestant churches like KaleHyaot, Mekan Y/Church, Full gospel church was the influential and widely expanded church in Tembaro after 1950s and they shares some common features like believe in father of God, son Jesus and Holy Spirit. They have common fellowship and unity.<sup>260</sup> The challenges come from central offices, which not stoped the missionary works in rural and ureban area of Ethipia.<sup>261</sup>

#### **4.4. Catholicism in Tembaro**

The Roman Catholic faith brought to Ethiopia during the war of the Christian highland kingdom and Musilim sultanate of Adal led by Imam Ahmed (Ahmed Grañ). During this war ,the Christian highland state unable to attack the force of Adal. As a resul the Christian highland king asked the Portuguese military force to attack the force of Adal .However the Portuguese help arrived a year after the death of Lebne Dengel the king of Christian highland state in 1411. The Portugues soldiers were the followers of Catholic religions and the Catholic missionary sent to Ethiopia to render religious services for these soliders. Theses Portuguese missionaries often called the Jesuits. Among the Catholic missionaries Pedro paez was able to realize his dream in converting Emperor Za Dengel to Catholicism even though his converstion was secret. In Ethiopia, the most powerful and sustained efforts to convert Ethiopians in to Catholicism conducted by the 16<sup>th</sup> and 17<sup>th</sup> centuries. A Spaniard named Alfonso Mendez succeeded in converting Emperor Susenyos to catholic faith in 1622 .Susenyos tried to make all his Orthodox subjects submit to Catholicism.<sup>262</sup>

The Catholicism expanded in Kambatta and Hadiya did widely during the Italian invasion and occupation period. During the Italian occupation, the Catholic religion propogated widely in the region. In order to ensure the continuation and the expansion of Catholicism in the region, the new mission stations established in Hadiya and Kambatta during the Italian occupation (1936-1941) and the Italian invasion opened another opportunity for the spread of

---

<sup>259</sup>*Ibid.*

<sup>260</sup>*Ibid.*

<sup>261</sup>*Ibid*; see the apendexs in E-1(1-4).

<sup>262</sup>John Markakis, *Ethiopia, Anatomy of Traditional Polity*, (Addis Ababa, 2006), pp.26-30.

Catholicism in the area of Kambata, Tembaro and its neighbors. At the time many Italian Capuchin missionaries sent to Ethiopia from six Italian provinces. It is possible to say that the Catholic missionary activity was extensively entered the Southern part of Ethiopia during the period more than before. Based on this, the expansion of Catholic religion in Kambatta, Hadiya and Tembaro region strengthened after the arrival of Italian Capuchins.<sup>263</sup>

The expansion of Catholicism in the region of Kambatta and Hadiya was facilitated by the Catholic missionaries, who were in Jajura. The Italian Capuchin missionaries were involved in the socio-pastoral activities of the region. After the death of Fr. Giovanni took full responsibility for the mission station at Jajura. He was successful in the activity. The missionary activity expanded more than before. The main center of Catholicism in Kambatta, Hadiya, Wolayita included Dubo in Wolayita; Jajura, Wagebeta and Lissana in Hadiya; Funto & Masafe in Kambatta. Catholicism introduced to Tembaro area from Wassara (Kambatta) in early 1930s. In Tembaro area the most known Catholic church located at places like Mudulla and Albo.<sup>264</sup>

The Catholic religion widely expanded to Tembaro during the Italian occupation period. Like other Catholic churches in Kambatta and Hadiya, the introduction of the Catholic Church to Tembaro traced to Wassara St. Theresa Church (the first Catholic Church). This is because Kambatta (Wassara) was the center for the formation of all Catholic Churches in the region of Kambatta, Hadiya and Tembaro.<sup>265</sup>

According to scholarly account and informants, Catholicism expanded to Tembaro by some social services and dedicated local Catholics making converts, like other Catholic churches in Kambatta and Hadiya. Before the introduction of Catholicism to Tembaro, the missionaries engaged in social services mainly in educational services for Tembaro students in Jajura. Before the arrival of Catholic missionaries in Tembaro, Gäbräyesus Dalacho and WoldMichael Lämango who had formerly followed the *catechism* in Wassara, had started preaching from home to home in the village of named mässälo in Tembaro and they extended their activity to the village of Mogisa in the house of WoldäMichael Lamengo. Fr. Sylvester from Wassara

---

<sup>263</sup>Brihanu Sinamo, "The Introduction and Development of Catholicism in Hadiya and Kambatta from the 1920s-1991" (MA Thesis, AAU, History, 2014), pp. 40-41.

<sup>264</sup>Girma, p.29.

<sup>265</sup>*Ibid.*

appreciated the activity of these Tembaro Catholic Christians and informed to the parish of priest of Jajura, Fr. Dominique.<sup>266</sup>

When the information of the Tembaro Catholic Christians reached to the Jajura parish, Fr. Dominique began providing pastoral services for Tembaro. They facilitate the pastoral activity in the region and to provide educational services, Fr. Dominique educated two young students from Tembaro, named Michael Sakalo and Philipisious Sadebo. In 1946 Fr. Marshal got a plot of land from the man Agiche Leiso in the village of Kopate and expanded his pastoral and social services there. Additionally, Fr. Marshal bought extra land from *Ato Abebe Mändoye* and the Catholic Church in Tembaro developed its activity more than before. Fr. Marshal took the responsibility to open Catholic mission and established the Catholics Church in Kopate near Mudulla Town in Tembaro and its former name was not changed and it was the oldest and largest one in Hossina *Hager sibkate*.<sup>267</sup>

Figure 16: the photo of St .Gabriel Catholic Church in Tembaro



Source: The photo was taken by the Researcher Feb, 14/2019

<sup>266</sup> Informants: *Ato Abraham Agice* and *Ato Michael Sakalo*, Brihanu, p.92.

<sup>267</sup> Brihanu, p. 93; Haile Mariam Desta, p.49.



Fr. Daniel becomes the parish priest and the director of Tembaro St. G abriel Church and school. Fr. Daniel who continued the tasks of Fr. Marshal .He upgraded the classes of the school to grade 4-8, which formerly from 1-4 during the time of Fr. Marshal. He also expanded the social services for the society of Tembaro after 1960s.From 1963-1967 various priests visited from Ashira St.Anthony’s parish came to Tembaro. Italian Capuchin missionary, Fr.Raffaello becomes the parish priest in Tembaro St. Gabriel’s church. He gave his socio-pastoral service.<sup>268</sup> In Kambata Hadyia and Tembaro area various schools were established by the missionary activity. The most known missionary school was Bobicho SIM School in Hadyia, Wassara St.Teriza Catholic School in Kambata, Tazza SIM School in Kambata, Wagabata Buele Catholoic School in Hadyia, Dubo Catholic School in Wolyita .In Tembaro, ST.Gabriel Catholic School was the first missionary school and it was established in 1950 by Catholic mission.<sup>269</sup>

Figure17.The photo of St.Gebriel Catholic School in Tembaro



Source: The photo was taken by researcher, January, 27/2019

<sup>268</sup>*Ibid.*

<sup>269</sup>Informants Ato Workenh Wochato, Ato Basore Bardelo and Ato Tadesse Badacho; Gerima Zewde, 2010, p.292.

According to Berhanu Sinamo, from Catholic missionaries leaders Fr. Raffaello stayed for a long time in Tembaro. He was the director of St. Gabriel Junior Secondary school of Kopate and head of the Catholic mission in Tembaro in 1968-1978. Fr. Raffaello contributed large to the society of Tembaro in providing pipe water to Mudula town and surrounding villages, constructing and repairing short distance roads and carrying out students' sponsorship programs and helping those people who have different socially affected. He also contributed for the establishment of medical services in the town of Mudulla and teaching the large number of students from economical poor family.<sup>270</sup>

Table 5. The Number of Catholic church followers in Tembaro between 1946 and 1974

Year	1946	1950	1955	1960	1965	1974
Number of followers	436	563	620	759	858	950

Source: Tembaro St. Gabriel Catholic Church profile.

The other influential religion in Tembaro is the Adventist religion. The Adventist Church started to spread to the region of Kambata and Tembaro in 1960s. It was introduced to Tembaro area from Kuyera around Shashemane area. The known Adventist evangelists include Abebe Doche Detamo, Pastor Zemecha Herego, Pastor Bekele Anulo, and Pastor Teshale Aymelo and pastor Tesfaye Bekalo. Among the evangelists, Abebe Doche and Pastor Zemecha were the first to reach the area. The first place they landed was the eastern part of Tembaro, Ambukuna. They continued their preaching to the rest of area and moved to the village of Kopate. Then they marched to the village of Ololo and preached the truth of Adventist for the people.<sup>271</sup> Gospel preaching and converting the people into Adventism was confirmed by the early adopters and evangelists from Kambatta area. Taramo Ayase and Yacob Sadamo tried to expand this religion in Tembaro after they converted from Kalehiyot membership. After 1961 the center of the Adventists became the village of Ambukuna.<sup>272</sup>

---

<sup>270</sup>Haile Mariam Desta, p.49.

<sup>271</sup> Informants: Ato Deslagin Menebo, Haile Hadaro and Lemma Kimeso.

<sup>272</sup>*Ibid.*

## **4.5. Religious Relations in Tembaro**

### **4.5.1. Christian –Muslim Relations In Tembaro**

Christianity and Islam religion with peaceful coexistence make the country colorful. Peoples nowhere in the world have representatives of three great religions co-existed peacefully as the case of Ethiopia.<sup>273</sup> This is not to deny that many points of mutual suspicions. Indeed harassment and exploitation have existed. But the existences of shared celebration of holydays, the conversions back and forth cannot be denied. To this may be added the affinities with local religions. Thus, Ethiopia has diverse backgrounds celebrates such multi-ethnic elements. The southwest part of the country, like wise its mother, distinguishes homogeneity that not with stands its heterogeneity in ethno linguistic and cultural aspects than other parts of it. Therefore, it let somebody sees clearly the homogeneity of Ethiopian nations in the context of the heterogeneity.<sup>274</sup>

There are different religious group and people in Ethiopia .These people had long tradition of peaceful co-existence between and among themselves in time of peace and conflicts. Muslim invited by the Christians to their home in annual holidays ,Seasons and other festivities in their meal with the exception of meat and some other drinks which are not allowed by the faith .The Muslim for their part also did the same practice that continuing to these days .In Tembaro the strong relationship with Muslim-Christian relations.

### **4.5.2. The Relationship existed between the OrthodoxTawahido, Protestant and Catholic faith believers in Tembaro**

The introductions of protestant Christianity and Catholicism into Tembaro area is phenomena of the second half of 20<sup>th</sup> century. The early 20<sup>th</sup> century was the period of the religious tensions between the believers of Orthodox Christianity and protestant Christianity namely Qalahiwot, Evangelical church of Meknayesus and Fulgospel Church. One of the reasons this religious tensions was ideological and doctrinal differences.<sup>275</sup> In Tembaro area protestant Christianity like Qalahiwot, Evangelical church of Meknayesus and Fulgospel Church had strong religious relations one to another's .This religious groups helped one to another by financial aid at the

---

<sup>273</sup> Alan R. tippet, pp.159-165; Bahrey, Aalmeida, Huntigford, and Buckingham, History of Southwest Ethiopia ( Oakland, California, 1993), pp.9-12.

<sup>274</sup> *Ibid.*

<sup>275</sup> Woldmicale, p.149.

time constructions of Churches. In additions to, they prepared religious conference in commonly, Organized their religious organizations to strength their religious unity. The protestant religious group also co-existed in peaceful way with other religious sect groups like Ortodox Twahido, Catholic and Muslim communities. In Tembaro land there was the various religious groups respected one to another. These various religious groups in Tembaro had continued to have very strong friendly relations with each other and with their neighbors. The religious relations strengthen the people of Tembaro started to their social, economic and cultural relations. The religious development also in the region there were critical historical changes after the coming Amhara that introduced the Amhara language and culture. As stated above, the people who come from the north were different in their religion, culturally, ethnically and language relations.<sup>276</sup>

As discussed above, the religious practices were and continued to be among the different factors that facilitated the people mobility from one area to the other for different purposes and religious celebrations. In a way, religion was and is one of the factors that tied the people Tembaro together for centuries and continue to practice these universal religions in common.<sup>277</sup>

The catholic administrative center was and is called '*Sodo-Hossana Hegere Sibket*'; which includes Kambata, Hadiya and Tembaro. Whereas, the Protestants like the Ethiopian Mekane Yesus Church was and is called '*Bewongel Amagnoch Andinet Mahber Hossana Kifelemahiber*'; that strong relation with one to another. People in the area practice several religious programs, festivals and conferences commonly without variations. Such common religious co-existences facilitated the religious relation. As a result, the role of universal religions has been significant in fostering the religious relations among the Tembaro society.<sup>278</sup> The practices of different sect of religious activities contribute for the inter-connecting different people and they become means of the religious relations.<sup>279</sup>

The religious celebration centers and continued to be the places where people from different areas visit. Therefore, people-to-people relations continued to be very high in societies of Tembaro by religious relations. Such common practices and co-existences facilitated the Tembaro societies economic, Cultural and social relations. The Italian period was precarious

---

<sup>276</sup> *Ibid.*

<sup>277</sup> *Ibid.*

<sup>278</sup> Informants: *Ato* Lelago Lamore, *Ato* Haile Hadaro and *Ato* G/Tsedeke Iyeso.

<sup>279</sup> Informants' *paster* Yohanes Wodebo and Aberham Mangesha.

for the protestant missionaries everywhere in Ethiopia. Between 1936 and 1941 Missionaries were forced to abandon their work and leave Tembaro area ; all non-Italian, non-Catholic missionary activities were banned. Following the departure of protestant missionaries the local evangelists mentioned above took up the work initiated by the missionaries. Hence expansion of Protestantism was by and large the work of first, European missionaries and second, local preachers. Local preachers are admired for their fearless activity during the Italian occupation and encouraged the religious relations.<sup>280</sup>

After 1941 the Tembaro people who felt marginalized and oppressed by the Orthodox Church now began to participate actively in the expansion of Protestant Christianity. Protestants quoting the words of the government, “Religion is personal; the state is for all” asked to get free access to carry out their outreach programmers. However, Protestants like Muslims did not find the claim of the government to be genuine as they were being persecuted underground and/or openly. This persecution ranged from mere gossip to attempts at physical attack. Protestant Christianity was considered an ‘imported’ religion in the eyes of the Orthodox Christians. Hence, Protestants claim, there was only limited freedom of worship.<sup>281</sup>

The 1950s saw the peak of missionary activities in Tembaro. Protestant Christianity expanded into many parts. Missionaries were also engaged in teaching some techniques of agriculture, home management (particularly in the rural areas where they saw poor hygiene conditions), education, and health care. Protestant, in aggregate, influenced the socio-economic life of Tembaro to a larger degree. Of course, all protestant socio-economic services such as education and health care activities were aimed primarily at facilitating the propagation of their religion.<sup>282</sup>

---

<sup>280</sup>*Ibid.*

<sup>281</sup>Woldmical,pp.200-202

<sup>282</sup> *Ibid.*

## CHAPTER FIVE

### 5. THE ROLE OF PROTESTANT RELIGIONS IN TEMBARO

#### 5.1. The Establishment of Bible Schools

The Biblical school in Hosana used for Biblical training and education for Hadiya Kale Hiywot church until the establishment of Durame Tezza Biblical school in 1957. After 1960s other Biblical schools were opened by Evangelist Church in each *woreda* level a one year or two year Bible Course Schools were opened. In the study area (Tembaro) there were now there are four Bible schools, The four Bible schools were opened and among these the three bible school was opened for two year bible course and one Bible School was opened for one year Bible course. The establishment of these Bible School was one of the results of the expansion of protestant Christianity. The criteria which were used to attend this Bible school were loyalty and faith to preach the words of the gospel, obedience to the church, Kale Hiywot doctrine and principle. In these biblical schools, self-sufficiency non circular trainings such as hand crafts, wood working, soap making, tailor etc. have been introduced and given.<sup>283</sup>

The Bible school graduates from Durame-Tezza and rural Biblical schools in Tembaro *woreda* spread the words of gospel in the region and other Ethiopian parts. This strengthened local churches and establishment of new churches.<sup>284</sup>

#### 5.2. The Role of Christianity on Traditional Marriage System of Tembaro

Marriage is a socially recognized and approved union between two individuals of the opposite sex made with the expectations of permanence and usually with the aim of producing offspring. In the society of the Tembaro, the marriage begins after the circumcision of both boys and girls. The criteria to the formation marriage ties were; the physical fitness, accumulating wealth, and good relations of the regulations of the parents of both boys and girls.<sup>285</sup>

---

<sup>283</sup> Informants: Paster Aberham Mangeshe, Alemayheu Ersadoand Doshere Salfago.

<sup>284</sup> *Ibid.*

<sup>285</sup> *Ibid.*

Marriage is one of a social institution that makes the beginning of the family among the society. Marriage plays the great role in societies to make a strong relation between in different clans. It makes a strong Kinship or ties between society .Broadly speaking marriage can, in any society, be formal or informal, and monogamous or polygamous. Traditional marriage practices facilitate social interdependence of the people. It encouraged as means of interactions societies by social, Economic and religious system. In Tembaro area many religious system introduced by marriage relations with neighboring regions.The marriage rulesystem in Tembaro is different from the other neighboring people .In Tembaro culture the Lamalla Molla groups not made marriage with each other.<sup>286</sup>

In the Tembaro society, the marriage rule have been exogamous, meant the descendants of Tembaro ethnic group do not marry within Molic groups. According to the culture of the people, the Tembaro clan members required to marry outside a culturally defined group of which he is a member. The marriage custom is very strict especially among the Molla group. Their traditional rule and regulations protect the marriage system between the Lamall Molla groups. Their traditional rule allowed the marriage system of Mallo group with non Lamala molla group, such as Wolayita, Dawuro, Hadiya, Donga, Kambata, Amhara and other pre – Tembaro groups.<sup>287</sup>Before the expansion of the universal religions (Protestantism) many descendants of Molla (seven brothers) deprived of to marry among themselves. However, the Tembaro Christian youths broke the traditional marriage rule of their fathers. As a result of this, the clan representatives (*magaba*) discussed the issue many times and attempted to keep the traditional marriage rule within the Tembaro community. According to informants, the expansion of the universal religious system brought the new changes in the life of Tembaro society.Mainly the religious leaders and educated Christian brothers forwarded their opinion to the older generation to be permitted to marry among themselves s.The religious teaching expanded and brought the new marriage ties between the different clans descending from ‘seven brothers (Lamalla Molla) groups.<sup>288</sup>

. The expansions of Christianity brought the new change the marriage of the LamellaMolla people. According to informants after 1960s the lamella Molla people began the marriage relations with its sub branch of Lamalla Molla group.The traditional rules of Tembaro protect the marriage relations of the Molla clans. The influence of religious teaching brought the new

---

<sup>286</sup>Informants: Ato Zerhun Tasfaye, Sebore Chefamo and Laelago Lamore.

<sup>287</sup>*Ibid.*

<sup>288</sup>Informants: Ato Basore Bardelo,Belachew and Laelago Lamore

marriage relations for Mollice family. In Tembaro area first time such type of marriage relations was started by Christian brothers.<sup>289</sup>

The spread of religious educations brought the new changes in the marriage system of the Molla people. The introductions of Christianity play a great role on the marriage system of the people and it eradicate the cultural rule which influenced the people for a long period of time.<sup>290</sup> According to informants the introductions of Christianity brought not only the change on traditional marriage relation of the Mollic people, but it brought the various change on the five type of marriage system practiced on Tembaro area. These include *Heratto*, *Labitu*, *Rage*, *Middu* and *Qorsisha*.<sup>291</sup>

The expansions of Christianity brought changes and influences on this type of marriage system. For insistence; it is a typical marriage form is called *Qorsisha*, arranged by parents, without the involvement of the children. *Qorsisha* is a marriage by the consent of parents on both sides. In the past, this marriage type was widespread and most respected form of marriage among the Tembaro people. In this case, the friend choice was absolutely in the hands of the parents, mostly the father. Parents of young boys and girls would arrange the marriage relationship regardless of the consent of the couples. It involves long and elaborate processes of *bolocha* (wedding ceremony).<sup>292</sup> These conditions affect the economic level of the people. After the introductions monotheistic religions particularly, Christianity the *Qorsisha* type of marriage started to decline and currently it is almost abandoned. The expansions of Christianity brought the chance for the boys and the girls decided to elect their friend without the interference of their parents. The development of the religious educations in the area of Tembaro expanded the marriage by the interest of the couple's. The *bolocha* (wedding ceremony) also declined and the couples arranged their wedding ceremony by the economic level and respect the religious regulations. The other type of marriage is called *middu or herato* (abduction) type of marriage. *Herato* (abduction), *Herato* means forceful marriage. This form of marriage becomes illegal marriage. When a man seeking a wife finds that it is difficult for him to afford the bride price or wedding costs or if he finds that the girl's parents refuse to give her also if the girl has contempt for him. He waits a favorable time and place, ambushes the girl when she goes out for water fetching, market etc. he, accompanied by his associates would abduct the girl or taking the girl without agreement.

---

<sup>289</sup>*Ibid.*

<sup>290</sup>*Ibid.*

<sup>291</sup>*Ibid.*

<sup>292</sup>Informants: *Ato Qes Bakallu Alemu, Ato Yiftu Ugabo and W/ro Aster Abera.*



The introductions of universal religions to this area decline such type of marriage .Many young male and female accepted the universal religions made the marriage relations by their religious rule. In Tembaro area many people converted from their former traditional religions to Christianity affect the bad practice or decline Herato (abduction type of marriage).<sup>293</sup>

The other marriage type is Rage. The *Rage* or inheritance type of marriage was also a common marriage type among the Tembaro society. The brothers or close relative can inherited woman when her husband dies. The society practices such marriage in expectation to support the children, property and wife of their deceased relative. The religious teachings from missionaries and expansion of the modern education decline this type of marriage. The each religious rule and regulations not allowed the polygamy or Rage type of marriage .In Tembaro area the *rage* type of marriage was widely expanded before the introductions protestant Christianity. The traditional marriage system in Tembaro combined with polygamy. In traditional system males have had the right to marry more than one wife. The expansions Christianity influenced the *rage* type of marriage and encouraged the monogamy type marriage.<sup>294</sup>

### **5.3. The Role of Christianity on Wedding Ceremony**

In Tembaro the wedding ceremony is called Bolocha. During the marriage Bolcha (wedding) ceremony takes place both at the girl's and boy's home. Locally the wedding ceremony is called *bolochcha* ceremony in Tembaro area. The word *bolachcha* implies happiness, joyous feast or great ceremony. In Tembaro Culture during in bolachcha ceremony all relatives and friends of the couple would be informed the date of the marriage ceremony in advance. This need a great coast for preparations and that weakened the economic base of many people.About three or four months after wedding ritual, there was a ceremony of *kifa*. It is a ceremony in which the bride's mother request to her daughter by friends and age mates of both sex of the bride. The friends would take different articles such as food which prepared by her mother and house hold utensils. When the friends arrived to the home of bride's groom parents, the friends received in warm welcome with prepared food and drinks.This need the great ceremony and it take the large amount of money.<sup>295</sup>

---

<sup>293</sup>*Ibid.*

<sup>294</sup> Informants: *Ato* Zemedede Lombaso, Darato Jatano.

<sup>295</sup> Informant: *Ato* Belachew Agato, Tumabo Danamo.

The introduction of Christianity particularly the Protestant religion to the area was brought some changes or decline of the extravagance cost of the wedding ceremony. After the 1960s wedding ceremonies and marriage in general began to be celebrated and performed by a religious system and decreased the extravagance cost from the society. This was the role of the introductions monistic religions on the traditional wedding ceremony of the Tembaro people. The religious leaders preached the word of bible and decline the traditional ways of marriage and wedding ceremony. After the introduction of the monotheistic religions many people decreased the preparation for feast or wedding ceremony.<sup>296</sup>

#### **5.4. The Role of Christianity on Funeral Ceremony**

Tembaro people highly respected the funeral ceremony. They respect the funeral ceremony various songs sung, Danci, Playing two big drums or *Negarita* and a horse ride treat was part of the burial ceremony. The above activity was highly celebrated for famous persons like heroes, wealthy, leaders. The songs of the funeral ceremony would involve the term ‘*dooyuko*’, to mean has passed away. For famous person celebrated the funeral ceremony more than three days. For famous people *nagaariita* (drum) would be beaten while singing and dancing. The wife of the deceased person would express her deep love and concern she had for her husband in various ways: she would beat her chest while crying; she would fall on the ground and cause injury to her body. Similarly a hero died his family members usually would not shave their hair, cut their finger nails and cause damage to their body. The expansions Christianity and religious educations influenced this ceremony and destroyed dancing by *nagaaritta* (drum), damage their body, like, finger nails, cut their hair, and fall on the ground. The people of Tembaro converted to universal religions particularly Christianity and the bad traditional practice was eradicated from the society and the introduction’s the universal religions brought a great change on mourning ceremony of Tembaro.<sup>297</sup>

#### **5.5. The Role in Health services**

This was one of the felids for the SIM missionaries to attract the local people by giving first aids curing patients in their small huts, besides preaching gospel in their stations. In 1957, they opened Durame-Tezza clinic run by nurse called Miss Chenille. The missionaries had trained few personalities in medical aspects from Tembaro at Sodo in Wolayta and Yirgalem in Sidama. Those trained people become pharmacists and founded treatment centers at

---

<sup>296</sup> *Ibid.*

<sup>297</sup> Informant: Ato Belachew Agato, Tumabo Danamo and w/ro Lantore Lachamo.

Soyame, Ato Lorato Gabana, at Ambukuna, Ato Shugute Sidamo at Badoye Ato Balachew Bardilo and at Bultuman Ato Mathewos Wachamo respectively. The missionaries also contributed a great deal in teaching the urban and rural communities about personal and environmental beauty with house surrounding by live green plants was an essential part of life the church taught the community. Church emphasized avoiding using unsafe traditional medicines and promoted the concept of scientifically proved medication. These were some of the importance of the monthehc religions in Tembaro area.<sup>298</sup>

## **5.6. The Role of church leaders on Conflict Resolution**

### **Mechanism of Tembaro**

Conflict resolution is referred to make the agreement and solved the issue in peaceful ways. Thus, its mechanisms differ from society to society. In this situation the church institutions play a great role in Tembaro area. The people of Tembaro have their own indigenous conflict resolution mechanisms. That is called *Gudaa* system. Tembaro elders solve the serious conflict like a death issue solved by cultural conflict mechanism called *Gudua* or *Gondoro*. This type of conditions was difficulty conditions such kind of problems settled in Tembaro cultural way of conflict mechanism or compensated the homicide problem by *Gudua* system and the *Toppe magaba* played the great role to compensate such kind of the problem.<sup>299</sup> This *Gudaa* system practiced in vast procedural system and it need the large money for feast preparation. After introductions of Christianity many people accepted the new religious system and they decline conflict. The conflicts began between in the society; the religious leaders play a great role in conflict resolution mechanisms. The introductions of protestant religions to this area decline the conflicts; the religious institutions resolved different conflicts through religious rule. The conflict between the church members, between the church members and non-church members, conflicted between the church leaders and the church priests and others like conflict between husband and wife, conflict between children and their parents, the religious leaders play a great role.<sup>300</sup>

---

<sup>298</sup> Informant: Ato Yohanes, Alemayheu and paster Aberham.

<sup>299</sup> Informant: Ato Danaka Olkamo and Karato Kegalla.

<sup>300</sup> *Ibid.*

## CONCLUSION

From time immemorial, Ethiopia had been a museum of numerous nations, nationalities and peoples of diverse origins. In Ethiopia the historical study more focuses in north and a little attention for Southern party of the Century. The purpose of this study is to fill this gap. The people of Tembaro is one of the nationality found in Ethiopia and this study focus the religious history of Tembaro people. The study briefly shows the history of religion and religious process of Tembaro people from 1891-1974. The religious history of Tembaro starts with indigenous traditional religion. It was followed at distance by universal religions include Orthodox Christianity Islam, protestant and Catholicism.

Before the introductions of Christianity and Islam religions Tembaro and its neighboring area worshiped many traditional religious deities/cults. In Tembaro area different ethno-cultural groups who claim distinct descent and geographic origin in the past. These ethno-linguistic groups have their own religious system. The major bodies of the ethno linguistic groups followed the universal religions of Orthodox, Catholicism and protestant religion. These beliefs that shaped the history of socio-cultural life of Tembaro people in various ways in the period under study. The Tembaro people interacted with neighbors by harmonious relationship. The introduction of Universal religions like Christianity and Islam to Ethiopia and southern regions brought the rapid weakening of traditional religious system of the people. Christianity and Islam come to spread in different ways. But the traditional religion continued for so long syncretic ways in these regions. The expansion monotheistic religions in Tembaro area influence or the weakening of the traditional religious cult. The Tembaro people shared by neighboring people the economical and socio-cultural relations and they co-existed in peacefully and developed the feeling of religious tolerance.

Orthodox Christianity was introduced to the Tembaro area following the arrival of the Shewan army in last decades of the nineteenth century. In 1891 Fitawrar Shonkoro brought the Ark of St. Mary, from north Ethiopia and established the first Orthodox church in Tembaro. The historical progression in Tembaro religious identity took a major thrust with the introduction of Ethiopian Orthodox Christianity. There was good relationship between the government and Orthodox religion. The incorporation of Tembaro area by Menelik and its expansion had brought the new religious philosophy or the religious practices to the people of Tembaro. They encouraged adopting the new religious system in the place of their former traditional beliefs.

Islamic religion introduced to Tembaro area after the arrival of the Shewan army in last decade of nineteenth Century. Islamic religion put its footsteps in Tembaro area due to Tembaro made trade relations with neighboring regions of Jimma kingdom and Hadiya area. This religion was introduced to Tembaro area through two main directions from Hadiya area in the north and Meccha Oromo in west direction. In Tembaro area 2.07% are the followers of Islam religion.

The early 1930s was the time of introductions of the Protestant and Catholic Christianity's in the Tembaro regions. The SIM missionaries had established their base at Hossana (Lambude), Kambata (Durame-Tezze), Wolayita Sodo and encouraged the missionary expansion to Tembaro area. They converted the people in to Christianity. Also they started teaching the basic education at the churches. The missionaries attempted to achieve their goal that is the construction of modern institutions like clinics and school and other social services, which attract the people converted to protestant religion. and, contributed the social services, like road, Health services, opening Mission school.

The Catholic Church also expanded during Italian occupation. Italian left Ethiopia and the withdrawal of the SIM missionaries, the church saw growth by local evangelists and they played pivotal role in establishing church and serving as local preachers. The neighboring evangelists played a great role by expanding Protestant to study area. The introductions of Monotheistic religions brought the various contributions for the life of the people. This research is very important for students, private researchers and others conducted further study in religious History of Tembaro people.

## REFERENCES

### UNPUBLISHED DOCUMENTS

#### ARCHIVES

Personal Possession of *Ato* Lema Kimeso, letters from Ethiopian Orthodox Church Shawa parish office to Kambata and Hadiya provinces *Betkhinata* office, Reference no. 3254/10 Date Ginbota 3 /1970 E.C.

Personal Possession of *Paster* Yohannes Wodebo, letters From Imperial Ethiopia Government Colonel Salmon Tesema the minister of Security to Addis Ababa Municipal office, Ethiopian Orthodox Church Office, Minister of Education, Police Commission office and to Getahun Tessema the minister of the country Reference no. □ /2337/3077/ Date Sene 30/1964 E.C.

Personal Possession of *Ato* Dawit Lefebwe, letters written From Imperial Ethiopia Government Minister of Finance to Shawa provinces Kambata Awraja Reference no. 28/01/ Date Meskerm 1954 E.C and the peasant of Tembaro paid tribute for imperial Ethiopia government Receipt Reference No. 67365/ Date Sene 30/1968 E.C

#### Manuscripts

Kambata-Tembaro Zone Culture and Tourism Office profile (2009).

Kambata, Tembaro & Donga Nationalities' History, Culture & Language Profile, (Durame, 2008).

Tekel Tesema .2009. "Ye Ćate hizbe Tarik (The history of catta people)".

Tembaro Woreda Cultural and Information office profile (2007).

Tembaro Woreda Agricultural and Rural Development Office profile (2006).

#### THESIS AND DISSERTATIONS

Amare Bahiru. 2017. "A History of Christianity in Bale 1890-1991", (MA Thesis, Ju, History).

Alemayh Eresado. 2004. "The History of Evangelization processes in Kambata Tembaro" Thesis, Telolgy, Fullgospel Bible Collegy, Bible Study).

Abera Kelecho. 1989. "A History of Tembaro People from 1890-1941". (BA Thesis, Addis Ababa University, History).

Brihanu Sinamo. 2014. "The Introduction and Development of Catholicism in Hadiya and Kambatta from the 1920s-1991" (MA Thesis, Addis Ababa University. History).

- Buruk Wold-Micheal.2002. "The History of Monastery of Dabrasedon Mariyam church in Lake Zeway to 1991" (BA Thesis, Bahir-Dar University, History).
- Dereessa Debu.1999. "A Religious History of Wolaitta" (MA Thesis, Addis Ababa University, History).
- Gedeon Addise. 2008. "A Socio- Economic and Cultural History of Hadiya (1941-1991)" (MA Thesis, Addis Ababa University, History).
- Girmaye Gebremikael.2015. "The Religious Setting in Jimma Zone (1880-1974)," (MA Thesis, Jimma University, History).
- Hailemarim Dasta.1999. "Cultural history of Tembaro Nationality."(BA Thesis, Cotobe College, History).
- Mulatu Belete.2005. "A History Survey of Traditional Beliefs among Kambata Tembaro (1890-2005)". (BA Thesis, Dilla University, History).
- Mamo Ausecho.2017. "History of Interaction between Dawuro and the surrounding Communities (1800s-1990s)," (MA Thesis, Ju, and History).
- Markose Tekele. 2014. "State-Society Relations and Traditional Modes of Governance In Ethiopia": A Case Study of Sidama, (Doctoral Dissertations, Addis Ababa, Department of Political science).
- Tasfaye Abiyo.2015. "A religious History of the Kambata people, Southern Ethiopia, 1890s-1977."(MA Thesis, JU, History).
- Teshome Amenu.2008. "The rise and expansion of Islam in Bale of Ethiopia: Socio-cultural and Political factors and inter- religious relations". (MA Thesis, Laerer Akademi, Bergen, Norway, History).
- Tasfaye Masebo.2005. "Historical Survey of Tembaro people southern Ethiopia (1855-1991)." (MA, Thesis. Ju, History).
- Tagesse Shuramo.2014. "Ethnic Interaction in south Central Ethiopia: The case of Kambata And Hadyia (1890s-1990s)." (MA Thesis, Ju, History).
- Tefere Tilhun.2008. "The Foundations of Mudulla Town from 1941-1991". (BA, Thesis, Kotobe College, History).
- Wondiye.Ali.1997. "Bämäkära wust Yabäbäč Bätkristian (Through challenge flourished Church)". (BA Thesis, Addis Ababa University, Department of Literature).
- Yonas Seifu.2002. "A Historical Survey of Jimma Town (1936-1974)", (MA Thesis, AAU, History).
- Zelege Abebe.2007. History of the Sudan interior mission in Durama".(BA, Theological Thesis, Wachamo Full Gospel College).

Zerihun Doda.2014.”Abbo; Wonscho Sacred site in Sidama, Ethiopia”.Doctoral Dissertations  
Kent University, United Kingdom.

### **PUBLISHED DOCUMENTS**

### **JOURENAL AND PROCDINGS**

Braukamper.Ulrich.1992.”*Aspects of Religious Syncretism in Southern Ethiopia*”  
*Journal of Religion in Africa*,Vol., XXII.

Gustave Area.1978., *Evangelical pioneers in Ethiopia: Origin Of the evangelical church*  
Mekenyesus (Uppsala).

Haile Bubamo, 1971 “Some Notes on Fandango Religion in Hadiya (south western shewa),” In  
Paper Presented to the First Annual Conference of Historical Society of Ethiopian State  
*Religion and Society in Ethiopian History*, April 30-May 2, .Addis Ababa.

Join Abbink.2014.”Religious freedom and the political order”: the Ethiopian ‘secular state‘and  
the containment of Muslim identity politics,*Journal of Eastern Africa Studies*, vol, 8, No,  
3.

Shanjendu Nath, 2015.”Religion and its in society “.Journal, volume 20.

Tesfaye Habiso and Haile Daniel Magicho. 1993. “Ye astedader Akababina Yebheraseboch tarik  
ba Ethiopia”*In the Ye Kembata Tinatoch Journal vol.1, No. 2* (Addis Ababa.

### **BOOKS**

Awoke Amzaye.*Religious change among the kore: Politics and Christianity in the south western*  
*Ethiopia* (Washington State University press 1998).

Alemu Himbaro .1882.*Wongel netse yawotal* (Gospul Make Independence. Addis Ababa.

Alebachew Keimiso and Samuel Handamo. 2002. *Ye Hadiya Hezib Tarikena Behil*.Sefir printing  
press, Addis Ababa. (In Amharic)

Betana Hoteso.1991.*The Sidama People and Culture*. (Sidama Hizbuna Bahilu in Amharic) Bole  
Printing Press. Addis Ababa.

Balisky, E.Paul.2009. *Wolayta Evangelist: A Study of religious innovations in Southern Ethiopia*  
(1937-1975).



- Bahrey, Almeida, Huntingford, and Beckingham. 1993. *History of [the Oromo] of Ethiopia: With Ethnology and History of Southwest Ethiopia*. African Sun Publishing, Oakland, California.
- Bahru Zewde. 2002. *A History of Modern Ethiopia, 1855-1991*. Second Edition London, Athens, Barrgar, Jan. *Belief and experiences among the Sidama* (Norwen: Norwegian Press, 1986). Addis Ababa.
- Bekele Woldemariam.2010.*The History of Kaffa Kingdom: the Origin of Coffee 1930-1935*. Addis Ababa.
- Burke.T.Patrick.1996.*Major Religion; Introductions with Texts*.Blackwall, Great Bertian.
- Braukamper, Ulrich. 1983. *Die Kambata: Geschichte und Gesellschaft*. Wiesbaden.
- Cottrell, P.F.*Born at mid Night* (USA: The Moody Bible Press of Chicago, 1973).
- Donald L. Donham. "Introduction". In: *Remapping Ethiopia: Socialism and After*. Eds Wendy James, Donald L. Donham, Eisei Kurimoto and Alessandro Triulz (University of Michigan, J. Currey Publisher, 2002).
- Friend Maria.Jose.2003.*Ethiopian Hidden Treasurys; Guid to Paintings of the Remote Churches of Ethiopia*. Ingatestone, England
- Gebru Tareke.1991. *Ethiopia: Power and protest peasant revolts in the twentieth Century* Cambridge.
- Grima Zewede.2010.*YeTarik, YebhileenaYeEminet desasisa* (History, Religion and faith). Addis Ababa.
- Grenstedt, Staffan. 2000. *Ambaricho and Shonkolla: From Local Independent Church to the Evangelical Mainstream in Ethiopia. The Origins of the Mekane Yesus Church in Kambata-Hadiya*. Uppsala, Sweden.
- Haile Bubamo .1972. "Some Notes on Fandango Religion in Hadiya (south western shewa)," In Paper Presented to the First Annual Conference of Historical Society of Ethiopian State.
- Lapiso .G.Delibo.1990.*Yeitiopiya Rejim Yehizbena YemengistTarik* (A Long History of Ethiopian People & State).Addis Ababa.
- Ketebo Abidiyo Ensene.2012. *AbaJifar of Jimma Kingdom 1861-193; ABiography,Jimma University*.
- Markakis, Join. 2006. *Ethiopia, Anatomy of Traditional Polity*. Addis Ababa.
- Mock.J. Denis.1998.*Church history Survey*. Atlanta.
- Markine Maja.*Autobiography and the History of Kale Hiwot church* (Addis Ababa: SIM Printing, 2008).
- MarkosTekle.2003.*The History and Culture of Sidama people*.Hawassa.

- .Parrinder Geoffery. 1984. *World Religions from ancient History to the present (USA)*.
- Pankhurst.Richard.1997.*The Ethiopian Borderlands: Essays in Regional History from Ancient Times to the 18<sup>th</sup> c*Lawrenceville.
- Shifäraw Bakale.1992.*An economic History of Ethiopia: The Emperial Era 1941-1974*.Addis Ababa.
- Sergew Hablesellasse, 1972.*Ancient and medieval Ethiopian History to 1270*, Hailsellasse University, Addis Ababa.
- Trimingham J.Spencer.1952.*Islam in Ethiopia* (London Oxford University Press).
- Taddesse Lagese.2013.*The Ethno-history of the Donga people*.Hawassa.
- Taddesse Tamrat.1972.*Church and State in Ethiopia, 1270-1527*. Oxford.
- Tesfaye Habiso.2008.*Some Historical and Politico-legal Records of Kambata and Peoples of Southwest Ethiopia*. Addis Ababa.Ababa).
- Tippet, Alan R.1970.*Peoples of the Southwest Ethiopia* (Pasadena, USA).
- Woldemikael Manebo.2007.*Ye Tembaro Behersib Behil ena Tarik* (The culture and History of Tembaro Nationality) ,Zk Printing Press, Hawassa.
- Zerihun Doda.2011.*Ethno -History and Cultural study Of Tembaro Nationality*. Addis Ababa.

## LIST OF INFORMANTS

No	Name of informant s	Age	Place of Interview	Date of Interview	Remark
1	Abebch Hadaro ( W/ro)	60	Gedans ong	Feb7/2019	She has a good memory about the Catholic religion.
2	Abriham Agiche (Ato)	79	Sigazo	January 1/1/2019	He has good knowledge about Tembaor people. He has also a good knowledge about the catholic church expansion in Tembaro.
3	Aberham Mangashe (Ato )	70	Oshoto	January2/ 2019	He has a good memory about Protestantism in liberation period.
4	Abose Alemu (Ato )	80	Ha Zambar a	Dec28/20 18	He has a good Knowledge about Orthodox Church expansions.
5	ArefechoDimansa (Ato )	70	Ambuk una	Feb15/201 9	He has a good memory about the role of evangelist in Tembaro.
6					
7	Ayele Ayase (Ato )	80	Durgi	January,2/ 1/2019	He has a good memory about lam ala Molla people.
8	Abebe Abono (Ato)	74	Durame 01 kebale	January4/ 1/2019	He is an old man with good mem ory about traditional religion of Tembaro.
9	Arkiso Ayano (Ato)	81	Durgi	January15 /01/2019	He has a good memory about fandango religion.
10	Asrat Abamata (Ato)	78	Farzano kabele	January ,26/1/2019	He told me about some of the traditional religious practices of the socitety.

11	Alemu Aciko (Ato)	61	Keleta kebele	January 9/1/2019	He has a good knowledge on the trade relation of Tembaro and neighboring area.
12	Alemayhu Ersado (Ato)	70	Durame 02	January 12/1/2019	He is good oral informant who responded well on traditional religion and Protestantism.
13	Abera Manamo (Ato)	85	Badoye kebele	January 25/1/2019	He has a good memory about jennion religious cult.
14	Abebe Manado (Paster)	60	Tunto	January4/ 2019	He has a good Knowledge About the role of Wolayita evangelist in Tembaro
15	Abebe Otoko (Ato)	80	Deresh o	January 20/1/2019	An old man &he told me good information about yejio cult.
16	Amarech Mekurya (W/ro)	77	Mudula kebele	January 22/1/2019	She gave me information on Tembaro language.
17	Abebe Mokonnen (Ato)	74	Keleta kebele	Feb,3/2/20 19	He is resourceful informant on traditional religion.
18	Abeera Saqato (Ato)	80	Ferzano	Feb,10/2/2 019	He has a good knowledge Tembaro language.
19	Ato Asrat ugebo	75	Durgi	Feb,5/201 9	He has good memory on Gamballa Magano and other traditional religious practices.
20	AnanicheWacha mo (Ato)	80	Arada kebele	January 29/2019	He has a good memory about lamella molla religious system.
21	Basorwe Bardelo (Ato)	87	Sigazo	Feb,4/201 9	An old man currently the head of Lamalla Molla and gave resourceful information of the Tembaro people, their religions and the traditional administrations and catholic religion

					and catholic mission school.
22	Balachew Bardelo (Ato)	71	Saruma	Feb,14,2019	He is resourceful informant and he told me the traditional administration, the Italian occupation of Tembaro area, expansion of Orthodox religion
23	Belaynh Bunare (Ato)	70	Mudulla 02	Feb 8/2019	He has a good memory on the history of Tembaro and the occupations of Ethiopia.
24	Borabora Batamo (W/ro)	65	Weira	10 Feb 2019	She told me about the introductions of Fandano religions
25	Bekele Kapano (Ato)	69	Ha Farezano	January 23, 2019	He told me good information about the introductions of traditional religious culture of Tembaro.
26	Bekele Manamo (Ato)	62	Dokona	Feb 5, 2019	He has a good memory about Jeniona religious cult.
27	Botaro Shange (Ato)	64	Bultuma	2 Feb 2019	He is the leader of the cattee clan and he told me a good information's about Adama.
28	Damesse Daselgn (Ato)	67	Bultuma	Feb13/2019	He is a resourceful informant about the Protestantism in Tembaro area.
29	Dawit Bardelo (Ato)	80	Farezano	January 16/2019	He has a good memory about the SIM missionary in Kambata Tembaro area.
30	Dyamo Dafqo (Ato)	83	Farezano	Dec28/2018	He has a good memory about the evangelical church in Tembaro.
31	Dasta Gujabo (Ato)	76	Durame	January29/2019	A resourceful informant about the catholic religion during Italian

					occupation period in Tembaro area.
32	Didlo Demore (Ato)	78	Gaiacha kebele	January 25,2019	He has a good memory about the influence universal religion and the factors of decline of traditional religions.
33	Dobamo Helore (Ato)	60	Weira	January,2 1/2019	He has a good knowledge the language of Tembaro.
34	Dosher Salfago (Ato)	68	Mudulla	January 19, 2019	He told me about the expansion of Protestantism in in post liberation period.
35	Dawit Lafebo (Ato)	67	Mudlla 03	January 13/2019	He is a resourceful informant in traditional religions of Tembaro.
36	Daselgen Manebo (Ato)	71	Dabube Ambuk una	Feb12/201 9	Resourceful informant about the expansions of Protestantism and Adventism in Tembaro in post liberation period.
37	Dalgete Tagane (W/ro)	77	Hadaro	8 Feb 2019	She has a good knowledge on Qyidara religious cult.
38	Eliase Ashebo (Ato)	75	Durame 01	January24 /2019	He has good memory on the origin of lamala molla people and their religions.
39	Erugasse Makiso (Ato)	80	Qelete	Janaury17 /2019	He has good memory on the origin of Buruia religious cult in Tembaroarea.
40	Feleke Faltamo (Ato)	76	Wajessa	Feb11 /2019	He has a good memory about Qayidara religious cult and its introductions of Tembaro.
41	Fussa Adare (W/ro)	78	Ha Zambar a.	7 Feb 2019	He is good oral informant who responded traditional religions and clans of Tembaro.
42	Funame Hanjallo (W/ro)	65	Waro	Jan30/201 9	He told me about the relation of Tembaro with Kambata people.

43	G/tsedek Iyeso (Ato)	81	Durgi	20Feb 2019	He told me about the relation of Tembaro with Sidama, Kambata and He also told me the. Introduction of orthodox religion.
44	G/wold Teaka (Ato)	70	Betta	January 22/2019	He has a good memory about the introduction and expansion of Islam religion in Tembaroarea.
45	Halko Hanjalo (Ato)	76	Gedans onga	10 January , 2019	He has important information on the relation of Tembaropeople and its neighboring area.
46	Hailu Bodare (Ato)	84	Farsum a	17 Feb 2019	He gave me important information on religious relations of Tembaro and Hadyia, Wolayit and Kambata in early period.
47	Haile Hadaro (Ato)	60	Durgi	Feb4/2019	He has a good memory about the catholic religion and Adventism.
48	Hailmicale Hayibano (Ato)	70	Oshoto	19Feb 2019	An old man with good memory and told me about Adama religious cult and the catholic religion in Tembaroregion.
49	Hailmical Heloro (Ato)	69	Farezan o	11Feb 2019	He is an old man having a good memory and told me about Hambaza religious cult.
50	Haile Aneshebo (Ato)	72	Sigazo	13 Feb 2019	He is an old man with good memory about religious issue. He told me about the Fandanoreligion and its introduction.
51	Hibebo Keshamo (Ato)	85	Betta	24 Feb 2019	An old man with good memory. He told me important informations about the role Monthoestic relgions, the decline of traditional belief.

52	Jakamo Jabore (Ato)	88	Ha Zambar a	Feb 2019	He is an old man and He told me about the Tembaro people and their religious condition.
53	Kebede Ololo (Ato)	78	Durgi	Feb 2019	He has a good memories and he told me about the Meneelik incorporation of Tembaro area.
54	Lekew Lachamo (Ato)	71	Gaicha	13Feb 2019	He is formerly merchant and toldn me about Tembaro and relation throu ghhh trade activities with neighboring area.
55	Lafamo Langana (Ato)	74	Qelete	26January 2019	He has a good memory about the religious system of Tembaro people e.
56	Lemma Kimeso (Ato)	72	Zeleda ma	26January 2019	He told me the role of evangelists in Tembaro area.
57	Lelago Lamore (Ato)	81	Qeleta	03January 2019	He has a good memory about the Tembaro language, their traditional religion of Gambala Magano and Dagale .He also told me the incroperation of Menelik's force the area of Tembaro and the influence of Christianity on traditional marriage of the people.
58	Markose Boke (Ato)	70	Bhoe	12Feb 2019	He told me about the economic activity the Tembaro people.
59	Madebo Mamo (Ato)	78	Arewor a	14 Feb 2019	He told me about the Orthodox Christianity, the traditional adminstration of Womma.
60	Maskel Hamache (Ato)	85	Bulutu ma	01 January 2019	He is an old man with good memory about traditional religious issue of Buriye cult. He religious issues and their role for the Tembaro and Hadiya relations.
61	Mohammed	60	Sigazo	January20	A resourceful informant about the



	Iberham (Ato)			/ 2019	Islam religion.
62	Tadeese Abebe (Ato)	74	Mudulla	January20 /2019	He told me a good information about the catholic church in Tembaro.
63	Timema Hussen (W/ro)	65	Mudulla	January26 / 2019	She has a good knowledge about the Full gospel church in Tembaro.
64	Tumesso Badebo (Ato)	67	Bachera	January23 / 2019	He told me the expansion of the evangelical church of M/yesues.
65	Tumame Damech (W/ro)	60	Oshoto Bulutuma	Feb 4/2019	She has a good memory about the role of evangelical in Tembaro.
66	Sobera Chifamo (Ato)	75	Farsum	Feb 13/2019	He has a good memory about the role of Christianity on Tembaro.
67	Somabo Billo (Ato)	73	Hodo	Feb 13/2019	He told me the expansion of Protestantism.
68	Surafule Gabere (Abba)	80	Mudulla	January26 / 2019	He has a good memory about the catholic religion in Tembaro.
69	Wochore Dageso (Ato)	80	Durgi	4Feb 2019	Has a good memory about religion, Culture, History of Tembaro people.
70	YohaniseWodebo (Ato)	77	Wamura	January 26/2019	A resourceful informant about the expansion of protestant church and the center of SIM.
71	Yosefe Wodebo (Ato)	70	Farzano	Jan22/2019	Has a good memory about Protestantism.
72	Zagaye Lelago (Paster)	77	Qeleta	Jan28/2019	He told me the expansion of the evangelical church of M/yesus.
73	Zerhun Tesfaye (Ato)	70	Waro	January22 /2019	A resourcefull informant about the contribution of Protestantism in Tamareo.

## Glossary

<i>Anna</i>	Father
<i>Ato</i>	A civil title given to ordinary people equivalent to Mr. in English
<i>Abba</i>	Father, A Title Given For elders and particularly at Ethiopian Orthodox Church Given to a Priest or a monk.
<i>Awraja</i>	the Administrative Sub- Province.
<i>Balabat</i>	Traditional leaders who served as local representative of the Imperial Regim
<i>Bit'era</i>	Apot it used to put Lehha in Tamaro traditional administration
Clan	Kinship group of fundamental importance in the structure of Many.
<i>Däjach</i>	A Military title below ras
<i>Daña</i>	Judge.
<i>Dagale</i>	A Large Tree or (Odocho) the Tembaro people.
<i>Fado</i>	The place of cult
<i>Fitawrari</i>	A Commander of the vanguard or A Military title below Däjach.
<i>Gamballa Magano</i>	Black Deity.
<i>Geza</i>	An administrative unit
<i>Goči Daana</i>	Leader or head of territorial units localRegion.
<i>Habusa</i>	The name of devil or setanna
<i>Jacho</i>	the traditional belief in Tembaro.

<i>Kifilehager</i>	Administrative regime during the military regime. .
<i>Kabele</i>	Lowest administrative units
<i>Lahee Womma</i>	the spertual leader or king.
<i>Lamala Mola</i>	the seven sons of Molla/Tamaro.
<i>Magaba</i>	A clan leader in Tembaro.
<i>Magano</i>	God in Tembarena Language.
<i>Mesala</i>	The finding true cross in Tembarsa Language.
<i>Mälkäña</i>	A Name that the local people used to call the naftaña.
<i>Nafitagna</i>	Local land lords who settled in newly incorporated Territories.
<i>Polygamy</i>	State of marriage to many spouses.
<i>Qorsiša</i>	Arranged marriage.
<i>Qerba</i>	A religious title used for adama religious Cult.
<i>Ras</i>	Top military rank of imperial regime
<i>Ragee</i>	Marriage by inheritance.
<i>Woreda</i>	Administrative unit below awraja
<i>Wa'a</i>	The god of Hadyia
<i>Wayzaro</i>	A title given to married woman equivalent to Mrs. In English
<i>Ya'a</i>	Assembly
<i>Yeledo</i>	Sorghum Crop
<i>ZämänäMäsafentthe</i>	Era of Prince

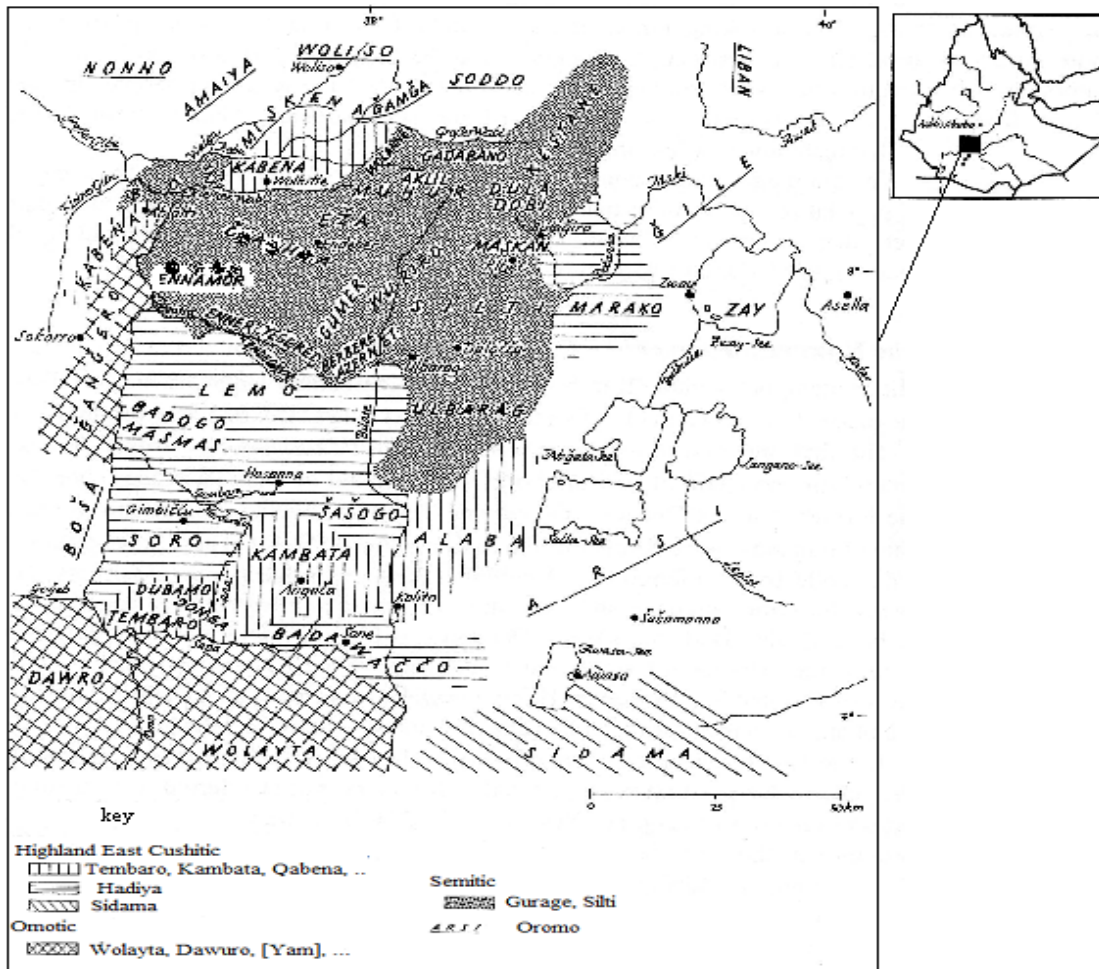
# Appendice

## Appendix-A-1

**VOCABULAIRE  
DES LANGUES  
TAMBARO ET HADIA**

<i>FRANÇAIS.</i>	<i>TAMBARO.</i>	<i>HADIA.</i>	<i>Substantifs.</i>	<i>words in English are given by the researcher for the words or names in Tambaro</i>
Homme.	Mana.	Mana.		[English]
Femme.	Mentitcho.	Mentitcho.		Man
Enfant.	Oso.	Oso.		Woman
Tête.	Moumé.	Ororo.		Child
Cheveux.	Douta.	Odda.		'Head
Oreilles.	Matcha.	Matché.		
Yeux.	Illé.	Illé.		Ear
Nos.	Sana.	Sana.		Eye
Bouche.	Afoa.	Somé.		Nose
Dents.	Inkoua.	Inké.		Mouth
Langue.	Arabé.	Allabo.		Teeth
Cou.	Goba.	Gandjé.		Tongue
Bras.	Angha.	Angha.		Neck
Epaule.	Goudjo.	Goudoumo.		Hand
Main.	Angha.	Angha.		'Back
Doigt.	Zououm.	Matara.		Finger's
Ongle.	Touloungita.	Touré.		Nail
Poitrine.	Watzano.	Bike.		Heart
Ventre.	Godaba.	Godobon.		Stomach
Cœur.	Folié.	Foré.		Foré.
Entraîles.	Illéta.	Ilén.		Intestine
Cuisse.	Galba.	Goubéda.		
Genou.	Gouloubita.	Gouroubo.		Knee
Jambes.	Tountoumita.	Tountoumo.		
Pied.	Obba.	Obba.		Palm
Sein.	Omouma.	Anouna.		Breast
Urine.	Chouma.	Chouma.		
Matières fécales.	Tachiro.	Tchiro.		Fasce
Dos.	Goudjoun.	Affaré.		Back

## Appendix-A-2



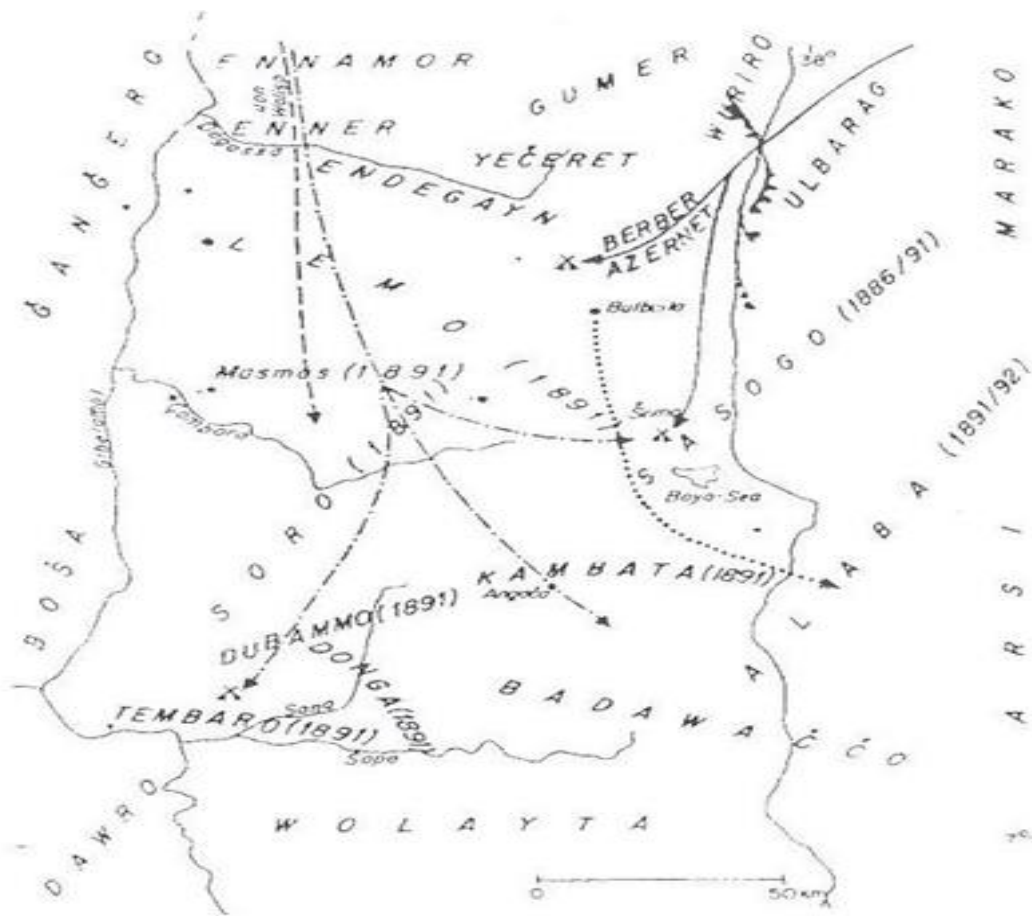
Appendix-A-3

የግለሰብ ጥያቄ ላይ ስርዓቱን ለማረጋገጥ ይህንን ሰነድ ማረጋገጥ አለበት...
ይህ ሰነድ በግለሰብ ጥያቄ ላይ ስርዓቱን ለማረጋገጥ ይህንን ሰነድ ማረጋገጥ አለበት...
ይህ ሰነድ በግለሰብ ጥያቄ ላይ ስርዓቱን ለማረጋገጥ ይህንን ሰነድ ማረጋገጥ አለበት...
ይህ ሰነድ በግለሰብ ጥያቄ ላይ ስርዓቱን ለማረጋገጥ ይህንን ሰነድ ማረጋገጥ አለበት...

# Appendix -A-4



### Appendix-B-1

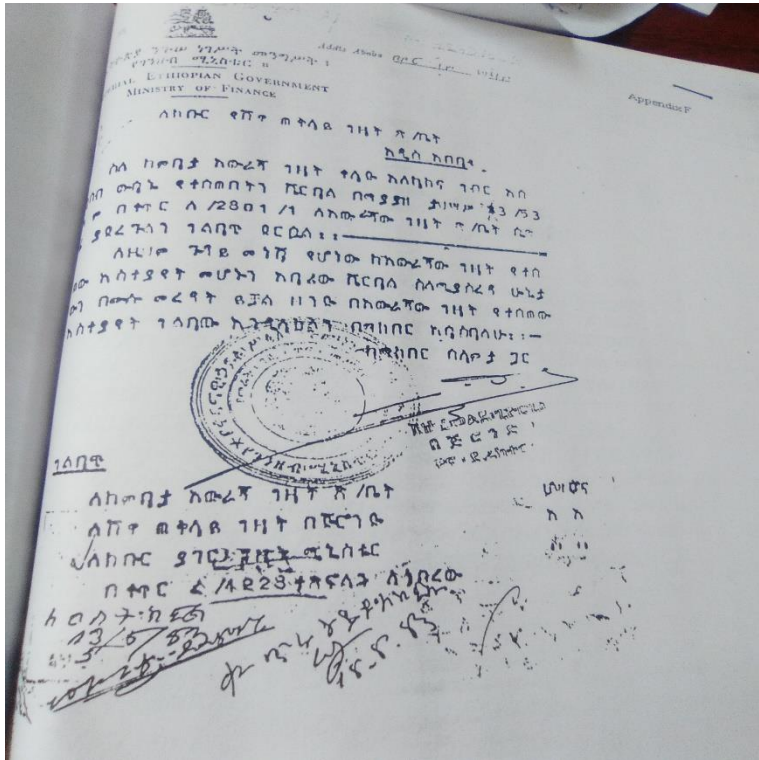


key

- Ras Gobana Dache 1886
- - -→ Ras Wolde Ashagre 1886
- .....→ Ras Wolde Ashagre 1891
- · - · -→ Daj Wodajo Gobana, 1891/2
- \* X battle fields




Appendix- B-2



Appendix-B-3

Appendix K


 N° 07365

**የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ**  
**THE PROVISIONAL MILITARY GOVERNMENT OF SOCIALIST ETHIOPIA**  
**MINISTRY OF FINANCE DETAILED REVENUE RECEIPT**

የፊ.ዲ.ሪ. ሞዴል 30  
 ስ.ሪ. 7 ለገ  
 ደብዳቤ V. 3

የግዛት ፊርማ: 4 ር. 09 ቀ. 06. 706 መጋቢት 1978  
 ቀበሌ: 159085-5 ስ.ሪ. 15959 (District)  
 ወይም: 25-9070

የግዛት ስም: የግዛት ስም  
 የአባት ስም: የአባት ስም  
 የእናት ስም: የእናት ስም  
 የግዛት አካባቢ: የግዛት አካባቢ  
 የግዛት አካባቢ (Community): 4 ር. 09

የገንዘብ ልዩ ልዩ ስም: የገንዘብ ልዩ ልዩ ስም  
 የገንዘብ ልዩ ልዩ ስም (Amount in words): የገንዘብ ልዩ ልዩ ስም  
 የገንዘብ ልዩ ልዩ ስም (Purpose of Payment): የገንዘብ ልዩ ልዩ ስም  
 የገንዘብ ልዩ ልዩ ስም (Amount in Figures): 1790

የገንዘብ ልዩ ልዩ ስም (Amount in Figures): 178 30 ተ. 187 68  
 ቀን: 30 ተ. 187 68

የገንዘብ ልዩ ልዩ ስም (Chief Treasurer's Sig):  
 የገንዘብ ልዩ ልዩ ስም (Cashier's Sig):  
 የገንዘብ ልዩ ልዩ ስም (C.A. Accountant's Sig):

**NOTE:** This will be prepared on (double) forms or triplicate by means of carbon and the original will be detached and given to the payer. The copy 2 will be attached to the monthly return (Model 30) and transmitted with the prescribed form to the Central Accounting (Statistical) Department. All the above mentioned the Treasury receive the Third Copy will remain undetached in the same file and book.



**Appendix-C-1**





የአገልግሎት ዕድሜ

በጥንት በመን ብዙ አባቶችና ነዎች የሚገኙበት ለሚገኙት አገልግሎት ዕድሜ በሚገኙበት ሰዎች የሚገኙ የደርጊ ተደራሽ ደንግል ማርያም ትዳሴ እንደ ሳይተደሰባት በአንድ ነዎን እየረገጠች ተገኛለች።

የደርጊ ሰዎች ተብሎ በረገጠው ተረት የመኖሪያንን እንቅስቃሴ በመቋቋም በመታዘር በቀ ሙሉ ተሰብስበው እየተማሩ በሆናቸውን እየሰተገሩ በሰባት ላይ የደንግል ማርያም እንደ ሳይተደሰባት በሆነው ሰዎች የመኖሪያን ተቃት እየረገጠች ተገኛለች።

በእውነት ሰዎች ያለው አስተዳደር ቁስ በታላ ንጅሙ የሚባል ነዎን ምዕመኑን በማስተማር፣ ከሚኖሩትን በመታደግ ላይ ሲገኝ።

ሽንገል ማርያም

ጥንት ጽላር ወደ ማምባር ምድር ሰባት መነሻ ባለው ሰዎች ስያሜ በመጀመሪያ ይዘው የመጡት አባት ፊት አመራር ሽንገል ሰዎች ስለሚባል ከደራ እንስተው ወደ ስር ስመጡት እንደ አባት ስለሆኑ የደርጊ ማርያም ስለ መጠሪያ ስሜ ይገኛል።

የደንግል ዕድሜ

የደንግል ተንታዊ ቤተክርስቲያን የደንግል ዕድሜ እንደተገኘው ይነባ። ያላት ደንግል በቀ እየደረገች። ከቤተክርስቲያን ፊት ለፊት የሚገኘውን ሚዳ እንደ በምዕመኑ ተገልጿል። ከሌሎች ግንብታዎች ነፃ በቀ ቤተክርስቲያን ለመሰልገም የመጡ ሰው ያርፋባታል።

በሌላ በኩል ደግሞ ከዚህ ሚዳ ትን ለትን በምዕመኑ ተረት ተልቶ የሰነበት ተብሎ አዳራሽ ተጀምሮ በአቅም ግንብ ምክንያት ሳይሆን ተርታል። በተለይ ትኩረት ለሰጠው የሚገባው ጉዳይ ተናታይነቱን አውቀው ከፍተኛ የሌላነት የተቃት መመቻ እየተከፈለች ስለሆነ የሚመለከተው እከል መኖሪያ በፈላጊነት የሚለውን ተረትንን እናስተላልፋለን።

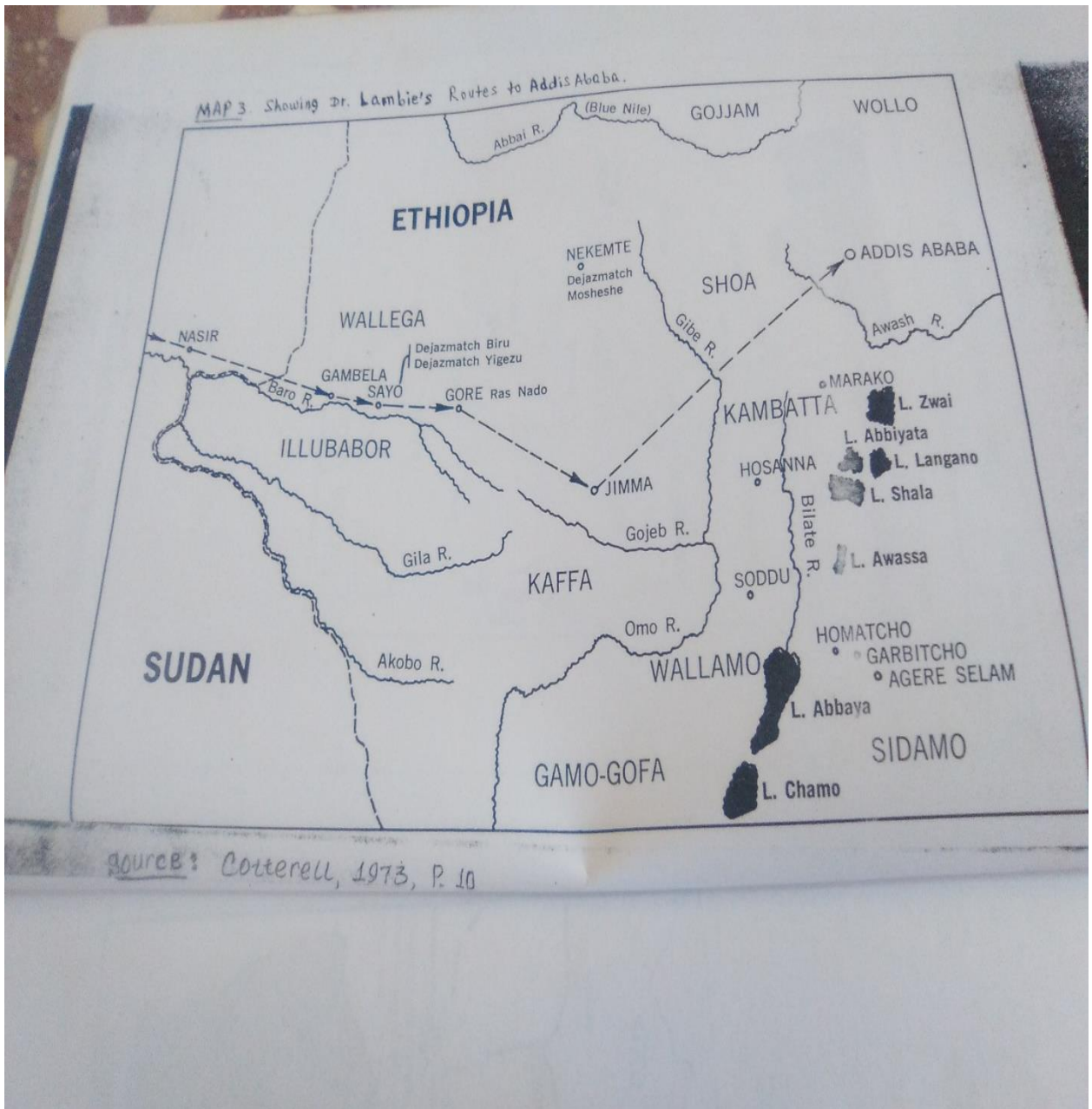
በረ ይብ እንጂ ማርያም ወደ ማምባር ምድር ከገባች 120ኛ ግመታን በተር ወር 2003 ዓ.ም የገረገረ ሀይድ ከግብታ መምባርና ሀላባ ማር ስብስብ የቅዱስ ሰዎች ስላል አባል ብዕዕላ ወቅዱስ አባን ተለግንጋሪ በተገኘበት በታላቅ የወንጌል ማርያም ተረት ስብስብ ላለች።

የአመቤታችን በረከትና ደንግልን ተለያላች ለሁሉ ጸናች።





**Appendix-D-2 Dr. Lambie's Routes to Addis Ababa**











የጋራ ልማት ስራዎችን ለማስፈጸም የሚያስፈልጉትን የገንዘብ መጠን ለማወቅ ይህንን ፎርም ይሙሉ።  
የድርጅቱ ስም: \_\_\_\_\_ የደንበኞች ቁጥር: \_\_\_\_\_  
የድርጅቱ አድራሻ: \_\_\_\_\_ የገንዘብ አይነት: \_\_\_\_\_

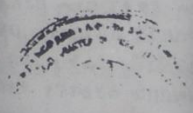
የደንበኞች ቁጥር: \_\_\_\_\_

የደንበኞች ስም: \_\_\_\_\_  
የደንበኞች አድራሻ: \_\_\_\_\_  
የደንበኞች ስልክ: \_\_\_\_\_

የደንበኞች ስም: \_\_\_\_\_  
የደንበኞች አድራሻ: \_\_\_\_\_  
የደንበኞች ስልክ: \_\_\_\_\_

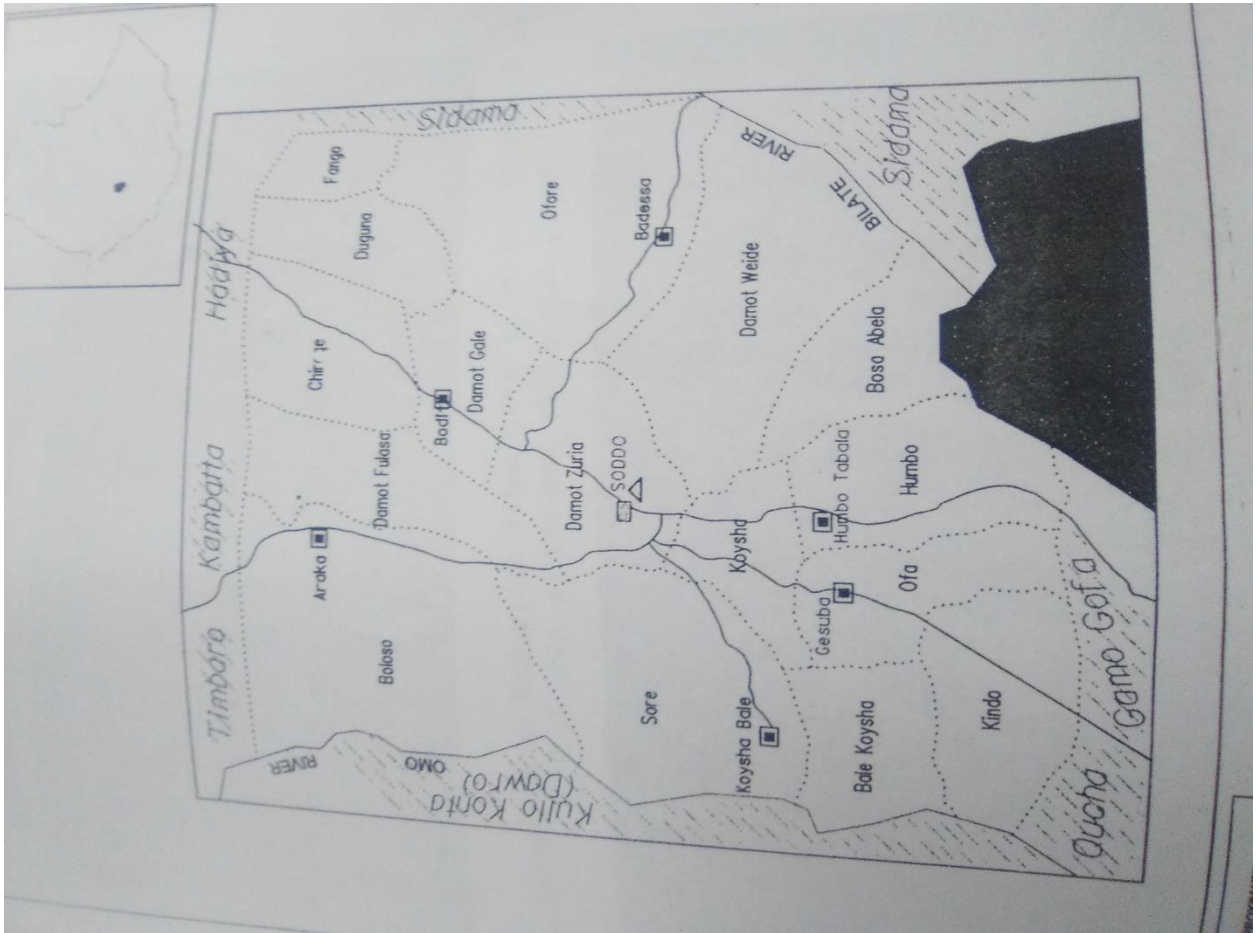
**ገቢዎች**

የገንዘብ አይነት: \_\_\_\_\_  
የደንበኞች ስም: \_\_\_\_\_  
የደንበኞች አድራሻ: \_\_\_\_\_  
የደንበኞች ስልክ: \_\_\_\_\_  
የደንበኞች የገንዘብ መጠን: \_\_\_\_\_



ይህ ፎርም በአጠቃላይ ለማስፈጸም የሚያስፈልጉትን የገንዘብ መጠን ለማወቅ ይህንን ፎርም ይሙሉ።  
የድርጅቱ ስም: \_\_\_\_\_ የደንበኞች ቁጥር: \_\_\_\_\_  
የድርጅቱ አድራሻ: \_\_\_\_\_ የገንዘብ አይነት: \_\_\_\_\_

Apêndix-E-2



**Declaration**

I, the undersigned, declare that this thesis on “A History of religion and religiou process of Tembaro people, Southern Ethiopa1891s-1974.” is my original work and it has never been presented for the degree in any other University, and that all sources of materials that I have used for the thesis are duly acknowledged in the references.

Name: \_\_\_\_\_

Sign: \_\_\_\_\_

Date: \_\_\_\_\_