



JIMMA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

**AGRO-ECOLOGICAL HISTORY OF THE KONTEB
DISTRICT, HADIYA ZONE: 1940_s-2003**

BY: ERDANO BELAYNEH

JANUARY, 2021

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KONTEB DISTRICT, HADIYA ZONE: 1940S-2003

BY
ERDANO BELAYNEH

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HADIYA ZONE: 1940s-2003
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Key to the Transliteration System

The following serves as a guide to transliteration and pronunciation of Hadiyyisa with some key examples on vowels, consonants, and doubled letters serving as single consonants.

1 Vowel

- a** – short – as /a/ as in *mare* /mare/ = go
- aa** – long – as /aa/ as in *maare* /maare/ = forgiveness
- e** – short – as /ille/ as in *iille* /iille/ = arriving
- ee** – long – as /illee/ as in *illee* /illee/ = eye
- i** – short – as /i/ as in *mine* /mine/ = house or/ relative
- ii** – long – as /ii/ as in *miine* /miine/ = face
- o** – short – as /o/ as in *hore* /hore/ = cutting of Haney
- oo** – long – as /oo/ as in *hoore* /hoore/ = protect
- u** – short – as /u/ as in *buna* /buna/ = coffee
- uu** – long – as /uu/ as in *buuna* /buuna/ = twice teeth

Note: In Hadiyyisa, long vowels are doubled orthographically. As a rule, more than two vowels cannot come in a row. If it happens, there should be an apostrophe sign (') between them. Or a consonant has to come between two vowels.

Examples:

Moo'aa: mythicize

So'oo: barley

2. When consonants are doubled, it shows that they are stressed.

Examples:

Agana: moon

Aganna: history

Gaamo: thief

Gaammo: mane

Gurubo: jock

Gurubbo: knee

Jina: evil things

Jinna: postpone

3. In some cases, words are less stressed (called *Xuuxancha*)

Examples:

Inqe: teeth

Mancho: man

Gansha: influenza

Anga: hand

Tunga: goal

4. Apostrophe (') marks the omission of some sounds in Hadiyyisa

Examples:

Waa'a: God

So'oo: barley

Gite'e: pea

Li'e: growing

Kore'e: calf

Acronym and abbreviation

DR: Dependence Ratio

ETG: Transitional Government of Ethiopia

EPRDF: Ethiopian People's Revolutionary Democratic Front

FDRE: Federal Democratic Republic of Ethiopia

FAO: Food and Agricultural Organization

GDP: Gross Domestic Products

ESA: Eastern and Southern Africa

SSA: Sub-Saharan Africa

IK: Indigenous Knowledge

HIR: Hadiya Indigenous Religion

HCTO: Hadiya Cultural Truism Office

KAO: *Kebele* Administrative Office

LAU: Land Administration and Use

BPA: Boshona Peasant Association

NRs: Natural Resources

PAS: Peasant Associations

SIM: Sudan Interior Mission

SNNPR: South Nations Nationalities and Peoples Region

IDMM: Indigenous Dispute Management Mechanism

Mt: Mountain

CSA: Central Statistics Agency

LGP: Length of the growing period

PSNP: Productive Safety Net Program

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During my fieldwork, I obtained generosity from various institutions, including Misha (old Konteb) Administration, Education, Court, Culture, and Tourism as well as Agriculture Development Offices. They made me at ease by indicating important documents at their disposal. I am grateful to them. Furthermore, the archival research for this thesis was conducted in Morsito town, and I would like to thank all the archivists, who assisted me personally during my research and had painstakingly preserved such unique documents. Special thanks go to *Abbachchi* Mengesha, the archivist of the Konteb District Agriculture Development Office, who allowed me to get access to their archives even during weekends. Besides, I was also provided with access to a photocopier, which was very helpful. The Konteb district Administration Office archivist *Abbachchi* Tegessa also provided me with all the support I needed to help my research.

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Abstract

The main objective of this thesis is to reconstruct the agro-ecological history of the Konteb district from the 1940s to 2003. The study covers the time from the imperial regime of the 1940s up to the outbreak of the drought in 2003. The study critically analysis those developments of the period under discussion with special emphasis on the agro-ecological changes. The data are organized in a chronological, sociocultural, socioeconomic, and ecological theme, thereby examining the interrelationship between these themes. By using archival, oral, and written secondary sources. The thesis gives an analysis of the interrelationships between these factors that may indicate change and sustainability in the district. This thesis analysis land tenure agricultural activities the environmental and human relationship during the imperial regime, Derg, and during the second decade of EPRDF. The resettlement and villagization program during Derg and its impacts on the agroecology of the district is also analyzed. It also showed the indigenous knowledge of environmental conservation and the role indigenous labor cooperatives, particularly the local institutions are known by local names, such as Geejja, Dawwa, Gillasenaa, and Seera. All are reciprocal labor services rendered to each member of the cooperative association and how the natural forest has been depleted as a result of the economic purposes, particularly wood extraction for charcoal, fuel, and timber, the agricultural extension was explored while woodlands, Shrublands, and grasses have dramatically dwindled throughout the study period. Finally, it argues that harmony between scientific knowledge and traditional wisdom for environmental protection and conservation would have brought difference. Due to this, the best indigenous knowledge of the Konteb communities is the method of environmentally home-garden agriculture.

Preface

This research thesis examines the agro-ecological history of the Konteb district, giving special emphasis to the Konteb area. Although the study of agriculture in Ethiopia has attracted many researchers in the past few decades, the attention given to the study of agro-ecological changes in a specific district like Konteb is still undistinguished. In this thesis, I attempt to reconstruct the agro-ecological history of the Konteb district in the Hadiya zone from the 1940_s-2003. My study tries to assess the geographical site, agricultural and environmental issues interrelated in Konteb. It also tried to assess how demographic pressure brought considerable impact upon the agro-ecological features of Konteb. It narrates the impacts of population change on the agricultural practice, the impact of government policy on agricultural land issues and the environment, and the consequences of villagization program, particularly in *derg* regime and agricultural expansion on the surrounding nonfarm lands like forest and pasture lands. It described how the area of ample grazing land and relatively extensive forest land, especially in the post-1940_s, was changed to a widespread crop field in the post-1991. It also analyses how the demographic and environmental change affected the normality of ecology which are in turn conducive for the expansion of deforestation based on my temporary scope. Since it is written from a scratch root level, the researcher hopes, it will reduce some of the shortcomings that occur due to the absence of historical literature to the area and reduce reliance on politically oriented documents. Even though agro-ecological history is too wide to be covered in a narrow scope, the researcher hopes that the thesis can be a brick towards the reconstruction of history on the topic.

Anyhow the task was not easy to fulfill due to the following reasons. Firstly, my oral sources, upon which the research has highly depended, have their shortcomings. They could be affected by informants' thoughts, general outlook, and remembrance. Secondly, the lack of any major works concerning the topic of agro-ecology on the history of Konteb. The major obstacle to reconstructing the dynamics of rural life and rural agro-ecological changes in the Hadiya zone general and Konteb district, in particular, is the major barriers to constrict my paper. Due to this hindrance, it is a difficult task to reconstruct the specific agro-ecology of Konteb. This indicates my works are sometimes generals of the Hadiya zone.

To carry out the thesis historical study, based on both qualitative and quantitative data analysis of oral traditions, written sources, and archives, is to present the historical developments of these district societies. These sources help to get reconstructing the history of the agro-ecology attempted to fill the knowledge gap. The shattered archives, shortage of funds, the reluctance of few informants as well as the current World pandemic virus called COVID-19 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 trying to come up with this last work. In addition to oral informants, archival materials and what did of the past society are available among the society such as local tools, weapons, and indigenous trees are very informative to reconstruct the agro-ecological history of the area. Nevertheless, a lack of profound studies in the study area could be an obstacle, and researching such circumstances is

bothersome. But, having the above-mentioned types of sources as good opportunities that could reduce my misgivings, having these sources I am going to show and try to narrow the gap to reconstruct some agroecological aspects of the Hadiya people particularly in the Konteb district in my MA thesis.

Moreover, archival sources will be used extensively in this work. Archival documents that were collected in Morsito town have been very recent and the earliest one of the documents written before 1991 were discarded during the war to overthrow the military government of the *Derg* regime. In any case, however, I construct some documents from various offices at Morsito town like the Konteb Administration Office, Konteb Agriculture Offices, the court office of Konteb district, the development and finance office of Konteb district, and the like were systematically analyzed. The court documents were litigation archives either on land issues or tenancy matters.

For the demographic aspect, data gathered from the Central Statistical Authority Online. Oral sources are exceptionally significant. There are prominent informants, who have good knowledge and experiences on most of the topics to be discussed in this research. The information was collected during my fieldwork from January 2020 up to July 2020. It is based on these kinds of information that I have attempted to write the thesis. The thesis is divided into four chapters. The first chapter introduces Konteb in general. It throws some light on the economic, social, and descriptions of agro-ecological history for an extended period. Chapter two tries to describe the salient features of demographic changes; since population pressure is the main cohesion in agro-ecological changes. The third chapter explores the history of agriculture in Konteb. I have made great efforts to get more data on this issue than others since it is the core of my thesis. However, I met great wrinkle problems in historicizing some of the illustrations given by the informants. Most of my informants do not give specific periods to the emergence and development of any of the agricultural processes. I have tried to resolve these problems by comparing the oral information with some related written sources. Yet very deep and substantiated description work requires comprehensive close investigation. The fourth chapter tries to point out the main barriers to agricultural production expansion in Konteb.

CHAPTER ONE

KONTEB GEOGRAPHICAL AND HISTORICAL BACKGROUND

1.1 Physical Setting of Konteb District

1.1.1 Location

Konteb district is located in the northern part of the Hadiya zone shared borders in the north on the Gurage Zone, in the south on Tembero (presently Sooro) district, in the west of the Omo/Gibe River, and the east of Leemu district.¹ The administrative center of Konteb district is called Morsito town, its absolute location extends between 7° 3' 19" - 7° 56' 1" north latitude and 37° 23' 14" - 38°52' 13" east longitude and is fully situated north of the equator. As a whole, it has 1,225. 00km² total land area, which is 18 km from Hossana, the administrative center of Hadiya zone through a new road of Gaboo town via Leemu district, 228 km from Hawassa, the administrative center of South nation, nationality state people republic (SNNPR) through Hossana via Hallaba asphalt road, and 253 km far from the capital of Addis Ababa via Hossana- Worabe- Butajira asphalt road.²

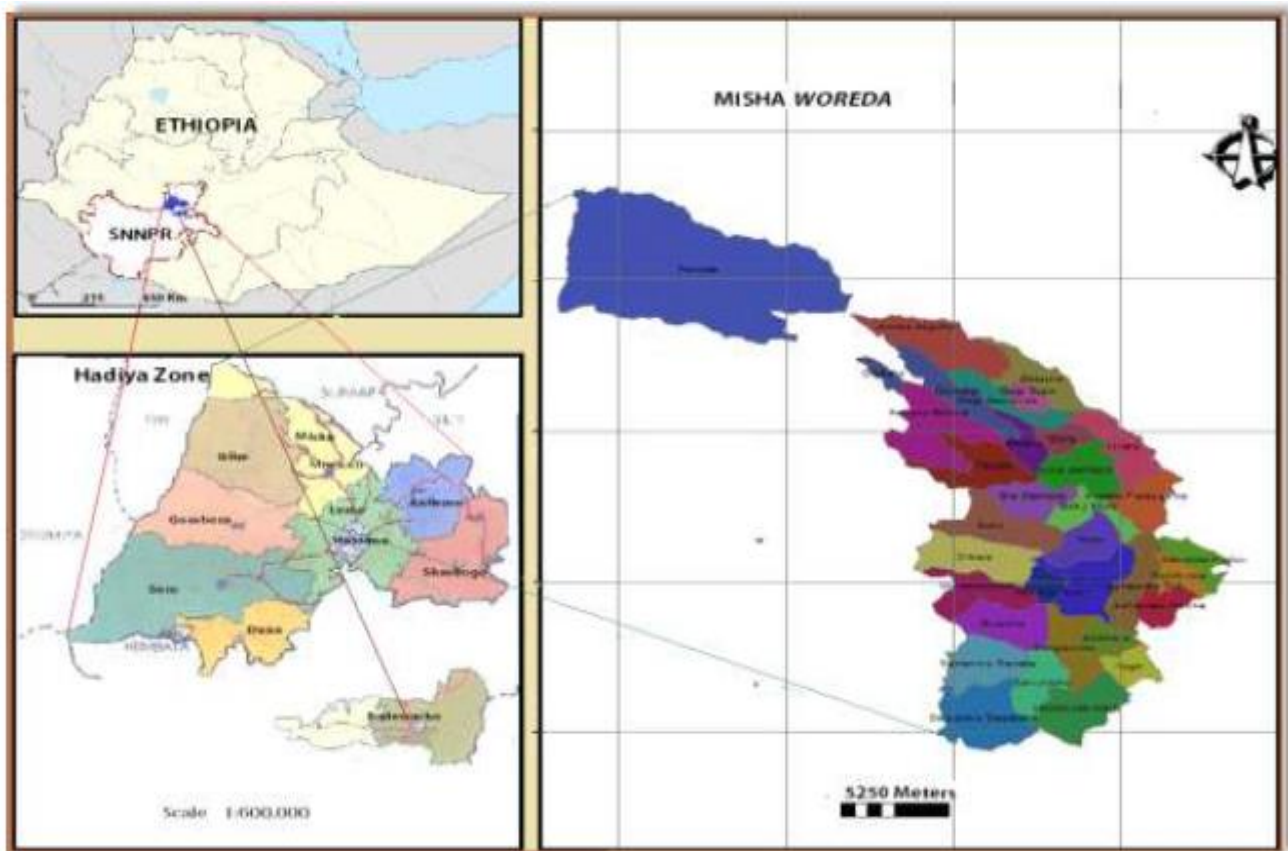


Figure 1. Administrative map of the study area

¹Seeing on the appendices-VII and VIII, pp. 110-111; Konteb (present day Misha) district road transport office, module, p,1; Tagesse Shuramo.. "Ethnic Interaction in South Central Ethiopia: The Case of Kambata and Hadiya (1890s -1990s)." (MA Thesis. Jimma University, History, 2014), p.142.

² Seeing on the appendices-IX, p.112; Ersawo Bachore. "The Impact of Population Pressure on Agriculture: The Case of Misha Woreda, Hadiya Zone, SNNPR." (MA Thesis. Addis Ababa University, Regional and Local Development Studies, 2012), p.34.

1.1.2 Physiographic Feature

Konteb district is found in the central part of the Ethiopian plateau that extends from the center to the western plateau and in the upper Gibe River. The district moderately diversified physical landscape and it is characterized by large variations of elevation. Relief in the district consists of high and low lands with small plane lands, and valleys of the courses of major rivers. The altitudinal variation between the average highest peak and the lowest point in the woreda (district) ranges from 2940 at Mt Tulla in Ashu' alaa-Tulla *kebele* in the district to 800 meters above sea level; located in the northern part of the district in the highland areas of the Morsito ridge.³ The dominant mountain ranges of the district are Mt Tulla in the north, Mt Hoqqe and Waqqi-says dunna (Mountains) in the southwest, Mt Kalallamo in the west, and Lambud dunna (Mountain) in the east as well as Mt Hoongorama in the center of Konteb district. Also, the mountain areas include high mountain tips, long and strip slopes, and river dissected gorges. Highly undulating to rolling plains with the incised river, and perennial streams, valley and gorges, and savanna grassland characterize the region of the lowland areas. The wide gorge land areas are found around the Omo/Gibe River and Gomboro River joint between Orde and Settera *kebeles* through the Gibe River watershed.⁴ Figures Shows Mt Kallalamo land escape and Gomboro Habichcho waterfall.

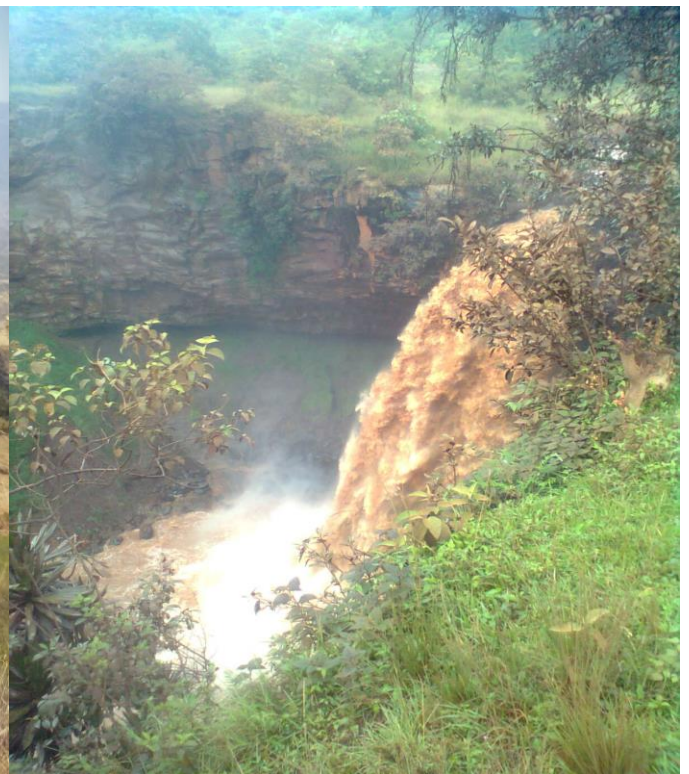


Figure 1: Mt Kalallamo Landscape

Figure 2: The Gomboro Habichcho river waterfall

Source: Photo taken by the researcher on March 4, 2020.

³*Ibid.*

⁴Informants: *Abbachchi* Tegesa Mocee, *Abbachchi* Baleyneh Lenjebo, *Abbachchi* Samuel Chifiro and *Danni* Abbabe Kalitamo.

Mt Kalallamo is the grand mountain and the cradle of the Hadiya land next to Mt Shonkolla, Sangiyee, and Tulla, which is found in the Konteb district far from 14 km in the Gibe River hanging valley. These mountain peaks become holy places for prayer. It received a huge number of indigenous religion (*Fandano*) believers to worship religious reality. It is believed that sacrifices and celebrations were done on Kalallamo during pre-Christian times. The right way of ritual slaughtering was very important for *Fandano* syncretism. However, the *Fandano* religion was seriously challenged by the influences of newly introduced Christian Missionary agents of the American SIM missionaries in the 1950s and 1960s. The *Fandano* continued until the 1970s, the period between the 1970s and the present showed the collapse of the indigenous religion. It is because after the 1960s Protestantism has highly influenced the adherents of *Fandano* not to resist. The then protestant missionaries have been engaged in the conversion of the mass Konteb Hadiya and other groups through using local languages and promises (to construct schools, health centers, etc.). Nowadays it is the dominant religion (Protestantism) that forms the majority of the population. As cited Braukamper material, based on worships on *Fandano* religion practices states that as follows:

In the *Fandano* belief system of the Hadiya solely the “Sky God” is called “Waa’a” which is equivalent to Oromo Waaqaa known as “Waa’a”, who is believed to exist before everything (*hundam-issancho*) or create the world (*qoccancho*) and whose eyes are represented by *elincho* (sun) & *Agana* (moon). The manifestation of God is the black (blue) sky, or locally “*Heemach-Waa’a*”. The spirits like *Jara* (male’s protector), *Idota* (female’s guard), *Hawizula*, *Qedane* & *Warriqa* attracted most of the prayers and sacrifices at Shonkolla & Kalallamo mountain chosen by *Anjancho* (amongst Hadiyya during the rainy season the indigenous believers worshiped the "rainmakers") & *Jaramanicho* (the leading priest). Native Hadiyas known as workmen boasted that they had the power to send rain in a drought.⁵

1.1.3 Climatic Condition and Agro-ecological zone

The agro-ecological zone is a land unit, carved out of the climatic zone, correlated with landforms, climate, and the length of the growing period (LGP). LGP refers to the number of days available for crop growth with suitable conditions.⁶ The favorable weather conditions of central-southern Ethiopia are determined by particular climatic conditions. These are mainly characterized by the vertical sequence of different climate

⁵Braukamper. “The Correlation of Oral Traditions and Historical Records in Southern Ethiopia: A Case Study of Hadiya-Sidama Part”. In: *Journal of Ethiopian Studies*. Vol. XI No.2, HSIU. (Addis Ababa,1973), p. 45; Trimmingham, J. Spencer. *Islam in Ethiopia*. (Geoffrey Cumberlege Oxford University Press London New York Toronto,1952), p.66, 71; Alebachew Kemiso and Samuel Handamo. *Ye Hadiyya Hizbe Tarikena Bahil* (‘The History and Culture of Hadiya people’), (Addis Ababa, 2010), pp.201-204; Delelegn Tadesse. “Land Related Disputes and Indigenous Dispute Management Mechanisms: The Case of Gombora woreda, Hadiya Zone, SNNPR, Ethiopia.” (MA Thesis. Jimma University, Governance and Development Studies, 2019), pp.23-24; Informants: *Abbachch* Kotiso Sikkore, *Abbachch* Tirikaso Jabbe and *Abbagad* Addise Mandagoo , and others they explained as this mount peak now received various protestant adherents due to facet religious practices.

⁶Balasubramanian, A. *Agro-Ecological Zones*. (Mysore University, Centre for Advanced Studies in Earth Science, 2014), p.2.

zones, the presence of a markedly distinctive north-south contrast, as well as frequent variations in the wind, flows of this tropical zone's general wind-driven circulation systems influenced by local wind conditions.⁷

The district is fully situated north of the equator. The climate is the weather conditions of a place it includes temperature as well as rainfall. The rainfall distribution in the *woreda* (district) is characterized by fluctuating in amount and periodicity from year to year in both Agroecology. The amount of rainfall receives ranges from 1000mm to 1500mm. Large parts of the Konteb district receive the highest amount of rainfall from June to August, this season the local name is called "*Hagayee*" (Summer), and slight showers of rain from March to May are known as *Qaraxxo* (autumn). A dry season comes in the district from December to January explained as the local name *Fite* (spring). The coldest months are from June to August while the hottest month extends from February up to March with temperature going up to annual mean-maximum temperature ranges from 18-280c.⁸

Based on altitudinal variation within the district there are two general types of agro-ecological zones, such as highland and lowland agro-climatic conditions. The highlands are located above 2500 masl where the lowlands are located below 2500 masl. The highlands cover about 90% of the total land area. The lowlands cover about 10%. These agro-ecological zones, as explained by the Misha Agricultural Rural Development Office, are sub-divided into four classifications, as follows:

I. *Hansaawwa* (Humid): The *Hansaawwa* climate is the colder zone. This agro-ecological zone is found on top of the highland which covers most of what is known as the Duna Gemedo, Fugaajja, Shiro, Kiddigisa, Kunafaa, Kowadda, Ferasi Gamma, Morsito, Tulla, Lambuda, Ashu'ala, Bokomura, and like other *kebeles*. The Hadiya tradition of the area indicates that the people who live in such climatic conditions are strong, healthy, and live longer. In this zone, peasants predominantly grow *enset* although cereal products such as barley, pea, bean, and wheat are also important. It is at an altitude that ranges from 2500m to 2940m above sea level. Sometimes covered with hailstones or ice, but usually covered with cloud. The mean annual temperature is less than 8⁰c. It is an area with a cold and moist climate.

II. *Hansaaww-Qaala'a* (moist sub-humid): This agro-ecological zone is the moist sub-humid area, on the other hand, is the zone below the *daga* (highland). It occupies land relief with an altitude ranging between 1500m and 2500m above sea level. The mean annual temperature is 10.54⁰c. In this way, this climatic zone is usually called a moderate climatic zone where the main settlement, cultivation, and pasture areas are found. The main crops grown here are *teff*, maize, coffee, millet, peas, beans, and oilseeds such as *telba*.

III. *Qaala'a* (Sub-humid): is the Sub-humid climatic zone where the middle and lower courses of rivers eroded deep gorge and valleys. This climate zone is also suitable for the cultivation of cereal crops. The

⁷Braukamber, p.15.

⁸Teshale Tirulo. "Evaluation of surface Irrigation potential for crop production using GIS and RS Techniques: The case of Misha District, SNNPR Ethiopia." (MA Thesis. Geography and Environmental studies, Jimma University, 2017), p.24.

major cereal crops cultivated in *Qaala'a* are Sorghum, *teff*, and maize. It occupies land relief with an altitude ranging between altitudes 500m to 1500m above sea-level. The mean annual temperature ranges between 18-25°C. This zone is also the main livestock raising zone.

IV. *Udma'a* (semiarid zone): In this zone, the land relief with an altitude ranges between altitude 500m and 800m above sea level. Some valley bottoms and gorges are extremely arid with slight steeply sloping areas exhibiting relatively very high temperatures. This zone also, usually relatively dry and malaria-ridden locations and as locally known as human beings did not settle to cultivate the crop production in this area, but in this area continuously dwelled different wild beasts, as well as nomadic people, were seasonally live. These wild beasts include big games and dangerous wild animals like Hippopotamus, Leopard, Lion, and others available in the area. The hottest month extends from February up to March with temperature going up to the mean annual temperature is hot, usually between 18°C and 28°C.⁹

1.1.4 Geology and Soil Properties

In all of Ethiopia, pre-Cambrian rocks from a basement of extremely folded, metamorphosed sediments and igneous intrusions. It is overlain by Mesozoic rocks, mainly sandstone and limestone, and by Tertiary volcanic rocks, mainly basalts.¹⁰ The substratum consists of volcanic rock (tertiary trapping lava) where valley slopes are markedly dissected through erosion. In the two distinctly shaped faults-lines, the ground to the west dips down towards the valley of the upper Gibe and on the ridges of Gomboro River and Yam tower as steep precipices.¹¹ The dominant soil type in *woreda* (district) is largely derived from volcanic rocks from the weathering process. Some limited topical studies carried by FAO (1976) show widely distributed soil type analysis, there were seven in the district, namely pellic verti sols, chronic cambi sols, eutric cambi sols, eutric nito sols, orthonic solonchaker, leptosols, and calcic xerols. A Verti soil is the most dominant soil type in the Konteb district. This type of soil is black in color and rich in the chemical properties of soil. So soil suitability areas coverage by verti sols (36.4%) was considered as highly suitable for surface irrigation.¹²

1.1.5 Drainage

The drainage pattern of Konteb is a result of geological events of the Tertiary period of the Cenozoic era extruded or ejected in uplifting, rifting, and pouring out of the lava floods. In the Konteb district, the water resources are endowed with plentiful water bodies. The life of Konteb communities is highly dependent on water resources, especially in the rain. It is because, the production, livestock rearing, and house consumption are highly associated with rainy seasons (summer and spring). Therefore, water resources

⁹*Ibid*, p.27; Brukamper, p.18; Informants: Daffere Ababe, Lire Sawiso and Tagesse Mocce.

¹⁰*Ibid*; Brukamper, p.14.

¹¹Brukamper, p.13.

¹²Ersawo, p.36.

among the district societies have been considered as very important resources. In this district, there are different forms of water resources. These include rivers, streams, and ponds. Being part of the “water tower” of Konteb is dominated by notable perennial swift rivers like Ama’lgitta, Ameka, Bade’idajee, Balca-Menna, Bishsho’o, Bulbula, Chiiimbechcho, Diriigitta, Dogossa, Ereramo, Fo’oginde, Forosibora, Gomboro, Hanikashaa, Hantara, Ha’aa, Halibe, Handoshsha, Hentereshaa, Here’e, Horruwwa, Hombanchcho, Janjechcho, Jonge’e, Lamere, Kinaachcho, Koorochcho, Shawgita, Selele, Sisana, and others rivers. Most of the streams are drained Gibe Basin or watershed and the rest of the stream are drained to Bilate watershed and fed the watershed. Gibe River bounds Yem special district and Hadiya Zone in general and in particular separate Konteb district from the Sooro district of Hadiya Zone. Within that watershed, various sub-watersheds feed the river.¹³

Above all rivers, the researcher selected to discuss the Gomboro river basin, because of based on agroecological importance. This riverine basin is an agro ecologically prosperous region in mineral resources and plentiful areas in plant species as well as wild beasts. Gomboro river has made up of small streams that beginning from the highlands of Leemo areas particular place called Buu’umma, its far from 7km to Moristo town the capital of Konteb district. The number of small streams that join the Gomboro river is about thirty-six streams, which began from Buu’umma *kebeles*. Among the streams that join the Gomboro river are Hankashaa, Hantara, Hojje’e, Lintalla, Shalle, Woqqacaa, etc. Gomboro River joins another two rivers that originate from Sooro *weredas* are known as Bulbulaa and Leeqdajje rivers. Both rivers are beginning from Ole *kebele*’s crosses into different small villages. For instance, Bulbulaa beginning from the Bushaa small village spread through different gorges join with the Gomboro river at Wacco grassland areas. Also, the Leeqdajje river originates from the lower parts of Ole *kebele* in Daggecho gorges through via Elellee grassland join up Gomboro river at the place of Mootoqora gorges.¹⁴

The Gomboro River is a combination of two words: *Gomba* and *Wora*. The word *Gomba* means a carry of the vacant stem. That means the internal part of the vacant stem is empty while *Wora* meaning carries that of the vacant stem in the water during the summer season. The combination of two words meaning, which carry vacant stem in the water. Generally, the Gomboro River is one of the very big and longest rivers in Hadiya land it is assumed as 160 km long from the initial place up to the end of the Gibe River watershed. This river does not carry only vacant stem, but also has very speed, full follow caring different stones, trees and animals are eroded very huge soil and tribute into the Gibe river bank.¹⁵

¹³Tashela, p.48, pp.5457; Informants: *Ayyichchi* Abebech Ertiro, Abbach Assefa; Konteb District Agricultural Office, Cereal Crop Production Report Document File No: 700/89 (Morsito, 1987 E.C).

¹⁴Erdano Belayneh. “Traditional Conflict Resolution Mechanism among Hadiya People In Historical Perspective In Gombora *Woreda*.” (BA Thesis. Dilla University, History, 2013), p.5; Informants: *Daddachch* Siyuma Lerebo, *Allari Daddachch* Accore Akaa and *Daddachch* Mitore Anshiso.

¹⁵*Ibid*; Informants: Daffere Ababe and Tegasse Mocce.

However, many of the above-mentioned perennial streams drain from higher to lowland and have a high potential for an irrigation scheme. Under the study area, which is suitable for surface irrigation, land totaling 125,520.64 hectares which is 71% of the total area, in the range of highly suitable for marginally suitable. Large amounts of rivers have a high potential for irrigation in both highland and lowland agro-ecological zones of the district, especially in the mid-highland area. However, land under a structure, irrigation is very little. Some mid-highland areas of the district practiced cultivation of onion, cabbage, potato, chills, sugarcane, tomato, and banana with the using small stream in their around. The Konteb also has an extensive body of inland waters and reservoirs, which could host a great wealth of fish resources. There is great fishing potential in the Bullibulaa, Dogossa, Gomboro, and Gibe rivers as well as their tributaries. Yet it is still not properly utilized.¹⁶ Figure 3: Show Gomboro River during the summer season, downstream to Gibe gorges.



Source: Gomboro River (photo taken by the researcher on 20/07/2020)

1.1.6 Vegetation Survey

Konteb district is known for its natural vegetation cover before the 1990s, where the remnant natural vegetation of a country is known to have existed. The vegetation cover of the area is categorized into four major types. These are woody grassland, woodland, mountains covered by forest, and riverine forest. But now the area is under severe pressure of deforestation and land degradation, because of population increase and their encroachment on forest lands which are converted into farmlands especially in untouched lowland areas of the district. This intensive destruction of natural vegetation had occurred during the last two decades, according to the district agricultural office.¹⁷ Currently, Concerning vegetation, the man-made plantation is the dominant cover with eucalyptus trees around farm boundaries, homesteads, and home

¹⁶*Ibid*; Konteb District Agricultural Office, Cereal Crop Production Report Document File No: 700/89 (Morsito, 1987 E.C).

¹⁷Erdano, p.6; Informants: Osse Hassiso, Qottiso Sikore and Abbagad Addise Mandago.

gates. For patches around some streams of Gomboro river in the southwest, and at the bank of the Gibe river in the west and lowland bushes at Forkose, Mochiosso, Gesseda, Messelcho, Sattera, and Orde-Bobichcho KPA (*kebele* peasant association) it existed.¹⁸

The natural vegetation of the district is the expression of the physical situation of the region based on the climatic condition. The high diversity of plant species in vegetation have a wide socioeconomic and ecological roles including the production of food and a range of other products such as firewood, fodder, spices, medicinal plants, and ornamental and avoidance of environmental deterioration of climate-related hazards commonly associated with monoculture production systems income-generating site.¹⁹ Some common indigenous tree species, edible food production species, and medicinal as well as ornamental plant species available in the district as follows.

Table 1 List of plant species in the Konteb district

Scientific name	Family name	Local Name		Use Value	Cultivation management
		Amharic	Hadiya		
<i>Acacia abyssinica</i>		<i>Girarrri</i>	<i>Giraarra</i>	Fuel, construction, charcoal	Transplanting
<i>Arundinaria alpina</i> <i>K.Schum.</i>	<i>Poaceae</i>	<i>Qarrikaa</i>	<i>Leemmaa</i>	Con, honeybee forge,	Transplanting
<i>Coffea arabica</i> <i>L.</i>	<i>Rubiaceae</i>	<i>Buna</i>	<i>Bunna</i>	Stimulant, Cash Crop	Transplanting
<i>Cordia africana</i> <i>Lam.</i>	<i>Boraginaceae</i>	<i>Wanza</i>	<i>Odda'a</i>	con, shade, furniture	Transplanting
<i>Croton macrostachyus</i> <i>Del.</i>	<i>Euphorbiaceae</i>	<i>Bisana</i>	<i>Massanna</i>	con, shade, furniture, life fence, medicinal	Transplanting
<i>Cupressus lusitanica</i> <i>Mill.</i>	<i>Cupressaceae</i>	<i>Yeferenjtid</i>	<i>Homma</i>	con, shade, furniture, life fence,	Transplanting
<i>Eucalyptus</i>	<i>Myrtaceae</i>	<i>Nech</i>	<i>Qadda</i>	con, fuel,	Transplanting

¹⁸*Ibid*; Brukamper, p.15; Informants: Daddachch Abute Erayee and Gasako Chifro.

¹⁹*Ibid*; Girma Woldemichael, Meseret Chimdessa, Anteneh Abebe. "Species Diversity and Use of Homegardens in Misha Woreda, Hadiya Zone of the Southern Nations, Nationalities and Peoples Regional State, Ethiopia." *International Journal of Food Science and Agriculture*. (Haramaya University, Biology and Bio technology. Vol.2, No.7, 2018), p.122.

<i>globulus Labill.</i>	<i>eae</i>	<i>bahir</i> <i>Zaf</i>	<i>l</i> <i>Barzaf</i> <i>fa</i>	furniture, life fence, cash crop	nting
<i>Eucalyptus camaldulensis</i>	<i>Myrtaceae</i>	<i>Key</i> <i>Bahir</i> <i>zaf</i>	<i>Kashr</i> <i>barzaf</i> <i>fa</i>	con, life fence, fuel	Transplanting
<i>Citrus aurantifolia</i> (Christm.) <i>Swingle</i>	<i>Rutaceae</i>	<i>Lomi</i>	<i>Lomme'e</i>	Edible, medicinal	Transplanting
<i>Catha edulis</i> (Vahl.) Forssk. <i>ex Endl.</i>	<i>Celastraceae</i>	<i>Kchat</i>	<i>Chatta</i>	Stimulant, cash crop	Digging
<i>Citrus sinensis</i> (L.) Osb.	<i>Rutaceae</i>	<i>Burtukan</i>	<i>Burtukanna</i>	Edible	Transplanting
<i>Cymbopogon citrates</i> (DC.) <i>Stapf</i>	<i>Poaceae</i>	<i>tej sar</i>	<i>Hixxe</i>	Fodder, medicinal	Digging
<i>Cynodon dactylon</i> (L.) Pers	<i>Poaceae</i>	<i>Serdo</i>	<i>Sadda</i>	Fodder	Simply growing from the soil
<i>Ensete ventricosum</i> (Welw.) <i>Cheesman</i>	<i>Musaceae</i>	<i>Enset</i>	<i>Wessa</i>	Medicinal edible, con fodder, fiber	Digging
<i>Eragrostis tef</i> (Zucc.)	<i>Poaceae</i>	<i>Tef</i>	<i>Xaffe'e</i>	Edible, fodder	Sowing
<i>Helianthus annuus</i> L.	<i>Asteraceae</i>	<i>Suf</i>	<i>Suffa</i>	Edible	Sowing
<i>Hordeum vulgare</i> L.	<i>Poaceae</i>	<i>Gebbs</i>	<i>So'o</i>	Edible, fodder	Sowing
<i>Ipomoea batatas</i> (L.) Lam.	<i>Convolvulaceae</i>	<i>Sikuwar</i> <i>Dinich</i>	<i>Sukkardini</i> <i>cho</i>	Edible	Digging
<i>Saccharum officinarum</i> L.	<i>Poaceae</i>	<i>Shenkora</i> <i>Ageda</i>	<i>Shenkora</i>	Edible	Digging
<i>Sorghum bicolor</i>	<i>Poaceae</i>	<i>Mashila</i>	<i>Sarratta</i>	Edible, fodder	Sowing

<i>(L.) Moench</i>					
<i>Triticum aestivum L.</i>	<i>Poaceae</i>	<i>Sinde</i>	<i>Arrasa</i>	Edible	Sowing
<i>Vicia faba L.</i>	<i>Fabaceae</i>	<i>Bakela</i>	<i>Baqella</i>	Edible	Sowing
<i>Zea mays L.</i>	<i>Poaceae</i>	<i>Bekolo</i>	<i>Boqolla</i>	Edible, fodder	Sowing
<i>Zingiber officinale Roscoe.</i>	<i>Zingiberaceae</i>	<i>Zingibil</i>	<i>Janjibilla</i>	Edible	Digging
<i>Podocarpus falcatus (Thunb.) R. B. ex Mirb.</i>	<i>Podocarpaceae</i>	<i>Zigiba</i>	<i>Digibba</i>	shade, con, furniture	Transplanting
<i>Rhamnus prinoides L 'Herit.</i>	<i>Rhamnaceae</i>	<i>Gesho</i>	<i>Gesho'o</i>	Edible	Transplanting
<i>Hagenia abyssinica (Bruce) J. F. Gmel.</i>	<i>Rosaceae</i>	<i>Kosso</i>	<i>Suxxo</i>	medicinal, con, shade, furniture, life fence	Transplanting
<i>Erythrina brucei Schweinf</i>	<i>Fabaceae</i>	<i>Korch</i>	<i>Worra'a</i>	Life fence, fuel	Digging
<i>Cucurbita pepo L.</i>	<i>Cucurbitaceae</i>	<i>Duba</i>	<i>Dabaqulla</i>	Edible, medicinal	Sowing
<i>Collocasia esculenta (L.) Schott.</i>	<i>Araceae</i>	<i>Godare</i>	<i>Gaabijja</i>	Edible	Digging
<i>Brassica oleracea L.</i>	<i>Brassicaceae</i>	<i>Gomen</i>	<i>Shanna</i>	Edible	Sowing and Transplanting
<i>Allium sativum L.</i>	<i>Alliaceae</i>	<i>nech shikurt</i>	<i>Tumma</i>	edible, medicinal	Bulb planting
<i>Allium cepa L.</i>	<i>Alliaceae</i>	<i>key shinkurt</i>	<i>Shinkuruta</i>	con, life fence	Digging
<i>Capsicum annum L.</i>	<i>Solanaceae</i>	<i>Kariya</i>	<i>Miximixo'o</i>	Edible	Transplanting
<i>Dioscorea praehensilis Benth.</i>	<i>Dioscoreaceae</i>	-	<i>Qoxxinno'o</i>	Edible	Digging
<i>Nicotiana tabacum L.</i>	<i>Solanaceae</i>	<i>Tumbaho</i>	<i>Kosho'o</i>	Medicinal,	Transplanting
<i>Ocimum basilicum</i>	<i>Lamiaceae</i>	<i>Besobila</i>	<i>Gemmenja</i>	Edible	Transplanting

<i>L.</i>					
<i>Ocimum lamiifolium</i> <i>H</i>	<i>Lamiaceae</i>	<i>Damakese</i>	<i>Minnantofa</i>	Medicinal	Transplanting
<i>Olea europaea</i> L. <i>subsp.</i> <i>Cuspidate</i>	<i>Oliaceae</i>	<i>Woyra</i>	<i>Werra</i>	con, life fence, shade, teeth brush	Transplanting
<i>Maesa lanceolata</i>	<i>Myrrecena</i> <i>ceae</i>	-	<i>Kowada</i>	Crushed or powdered fresh mixed with water and taken	Transplanting
<i>Aningeria Adolfic</i> <i>Feriderici</i>	<i>Moraceae</i>	<i>Qararoo</i>	<i>Leegga</i>	Edible fruit, con, shade, furniture, life fence.	Transplanting

Source: Girma Woldemichael, Meseret Chimdessa, Anteneh Abebe. "Species Diversity and Use of Homegardens in Misha Woreda, Hadiya Zone of the Southern Nations, Nationalities and Peoples Regional State, Ethiopia." *International Journal of Food Science and Agriculture*. (Haramaya University, Biology, and Biotechnology. Vol.2, No.7, 2018), pp.122-24.

1.1.7 Wildlife

- The Konteb is also rich in wildlife resources with many varieties.

Table 2:- Commonly observed wildlife species

Hadiyyisa name	Amharic Name	Common Name	Scientific Name
<i>A'annecho</i>	<i>Anar</i>	Serval	<i>Felis serval</i>
<i>Awuuraqqicho</i>	<i>Karkaroo</i>	Warthog	<i>P. aethiopicus</i>
<i>Bobbicho</i>	<i>Gosh</i>	African Buffalo	<i>Syncerus caffer</i>
<i>Bollogondicho</i>	<i>Cannewit</i>	Colubus monkey	<i>Colobus Abysinicu</i>
<i>Bonkekicho</i>	<i>Asaamaa</i>	Bush pig	<i>P. porcus</i>
<i>Daggecho</i>	<i>Ziinjaroo</i>	Anubis Baboon	<i>Papio Anubis</i>
<i>Gallichio</i>	<i>Tilliquu Agaazan</i>	Greater kudu	<i>T. Strepsiceros</i>
<i>Gandaddicho</i>	<i>Jaart</i>	Crested Porcupine	<i>Hystrix galeata</i>
<i>Gibbicho</i>	<i>Dikkulaa</i>	Reedbuck	<i>Redunca fulvorufula</i>
<i>Gollookkicho</i>	<i>Xirinyi</i>	African Civet	<i>Viverra Civetta</i>

<i>Gondalicho</i>	<i>Gureezaa</i>	Areal Ape	<i>Gorilla beringei</i>
<i>Gotticho</i>	<i>Jib</i>	Klipspringer	<i>O. Oreotragus</i>
<i>Hobbicho</i>	<i>Anbassaa</i>	Lion	<i>Panthera leo</i>
<i>Hokkayüicho</i>	<i>Meribela</i>		
<i>Kabbecho</i>	<i>Nabir</i>	Leopard	<i>Panther Pardus</i>
<i>Kukkusicho</i>	<i>Midaaqu'aa</i>	Red duiker	<i>C. Natalensis</i>
<i>Lobbicho</i>	<i>Gumaarree</i>	Hippopotamus	<i>H. amphibus</i>
<i>Nachchicho</i>	<i>Aazzoo</i>	Crocodile	<i>Crocodilus niloticus</i>
<i>Orrokkicho</i>	<i>Takulaa</i>	Wild Dog	<i>Lyceon bictus</i>
<i>Qamaacho</i>	<i>Xooxaa</i>	Grivet	<i>C. Aethiops</i>
<i>Qocceekkicho</i>	<i>Eeli</i>	Tortoises	<i>Testudinidae</i>
<i>Sarookkicho</i>	<i>Yameedaafiyyal</i>	Gazelle	<i>Gazella soemmeringi</i>
<i>Shumaaggicho</i>	<i>Xinchal</i>	Abyssinian Hare	<i>L. Habissinicus</i>
<i>Ullisurullicho</i>	<i>Shalamaxmaax</i>	Common genet	<i>Genetta genetta</i>
<i>Weniggereellichko</i>	<i>Qabaroo</i>	Common Jackal	<i>Canis aureus</i>

Source: Dheressa Dhebu. *Agro-Ecological History of Omo-Nada in Jimma Zone of Oromiyaa; From 1900 to 2000*. (USA, 2010), pp.7-8.

Table 3: Common Birds Species in Konteb District

Hadiyyisa name	Amharic Name	Common Name	Scientific Name
<i>Cuqqulusicho</i>	<i>Wamay</i>	Starling	<i>Lamprotornis Chloropetrus</i>
<i>Daakkiyyee</i>	<i>Daakkiyyee</i>	Duck	<i>Anas Sparsa</i>
<i>Goollunsicho</i>	<i>Xinbaansa</i>	Egyptian Vulture	<i>N. Porcropeterus</i>
<i>Handareekkicho</i>	<i>Naxabxaabimmaa Irgib</i>	Speckled pigeon	<i>Columbia guinea</i>
<i>Heeddocho</i>	<i>Qooq</i>	Francolin	<i>F. Leveillantii</i>
<i>Hishshi-ammacho</i>	<i>Cilifiiti</i>	Swallow-tailed kite	<i>Cholictinia rioccuri</i>
<i>Qorranticho</i>	<i>Quuraa</i>	Pied Crow	<i>Corvus albus</i>

Source: Dheressa Dhebu. *Agro-Ecological History of Omo-Nada in Jimma Zone of Oromiyaa; From 1900 to 2000*. (USA, 2010), p.8.

1.1.8 Potentialities of Historical Sites of Konteb District

The district is not a typical tourist destination; therefore it is remarkably difficult to find proper maps, travel guides, tourist information. Finding reliable information can be a frustrating task, and you may hit a lot of dead ends before you get any credible information on Konteb. However, in the Konteb district, there are numerous natural and man-made potentials of historical heritages. According to the Culture and Tourism, Office of the district, some of its natural resources are: dense forests, including Bamboo trees, dense forests, bare lands, bushes, grasslands, waterfalls, hot springs, mountains, chain hills, gorges, hanging valleys, wild live games and so on while man-made such as Churches, agro-forestry and like others available in the district.²⁰

1.2 Historical Background of Konteb Hadiya

The name Hadiya is first mentioned in the *Kebra Negast*, the origin of which can be dated back to the 13th century. At that time the term referred to the most western of the Islāmic states which belonged to the federation of Zayla. The name Hadiya seems mainly to have existed as a political term. There was no common leadership for the Hadiya and they were heterogeneous both linguistically and culturally. Some of the Hadiya were Muslims, others were not. In the north of the state, an agricultural Semitic-speaking group dominated, in the South, there was a more pastoral Cushitic-speaking people.²¹

From thus Leemo-Hadiya ethnic groups were one of the Hadiya heterogeneous groups, they include of part of the south Cushitic speaking cluster. The early history of the Leemo-Hadiya ethnic groups can be traced back to the second half of the 16th century, the Leemo as a faction of the Ashaange, migrated northward from the region of Lake Abbayya and remained in the area between Mt. Celallo and Lake Langano since the bulk of their tribal kinsmen crossed the Awash and continued in the direction of Wallo came into settled current land of Hadiya.²² On the other hand, also according to both oral and written sources, there had been six brothers, start their journey through Logita River (called '*Loh Gittaa*' which literary, mean 'river of six') in Sidama and came to the land of Hadiya.²³ From 1760 up to 1900, the descendants of the Leemo-Hadiya ethnic groups who seem to have moved in search of a better living place; and who had, therefore, come to

²⁰Erdano, p.7; Gombora (old parts of Konteb) district Truism and cultural office report to Hadiya zone, p.3.

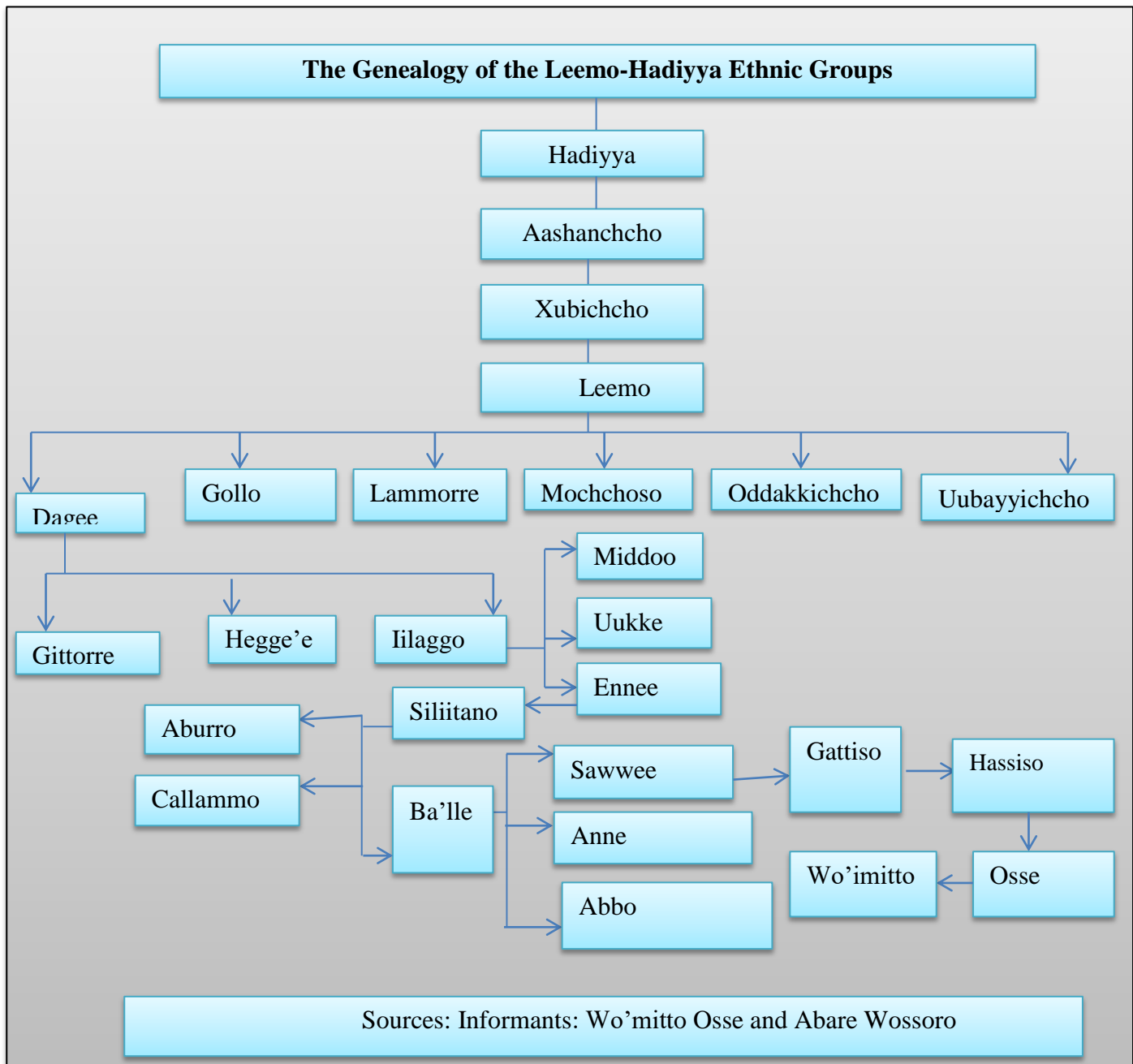
²¹Seeing on the appendices-V and VI, pp. 108-109; *Kebra Negast* is an Ethiopian chronicle of its kings, embodying the legend of King Solomon and the Queen of Sheba. Tadesse Tamrat. *Church and State in Ethiopia 1270-1527*. (Clarendon Press, Oxford, 1972), p.250; Grenstedt, Staffan. *Ambaricho and Shonkolla: From Local Independent Church to the Evangelical Mainstream in Ethiopia. The Origins of the Mekane Yesus Church in Kambata-Hadiya*. (Uppsala, Sweden, 2000), p.44; Braukämper 1983, pp.1ff., 12ff., 428f.

²²Seeing on the appendices-VI, p.109; *Ibid*; Ergogie Tasfaye.2016. "The Ancestral History and Traditional Administrative Structure of Hadiyya Society: An Ethnic Group in Ethiopia". *Historical Research Letter*, Vol.32, p.53.

²³*Ibid*

settle in the southern part of Ethiopia, particularly in the area of the present Hadiya Zone at the particular site of the district of Ennaqora in Damalla know a day called Misha (old Konteb) district.²⁴

The genealogy of the local Hadiya of the Konteb district is related to the descendants of Leemo, Weexo-giira, Mesmasa, and Bosho’anaa linked to Hadiya. When placing different genealogies of the Leemo next to each other, the result is a widely branched network, giving detailed information about the composition of the clans and lineages of this ethnic entity.²⁵ Diagram 1: The one example of the genealogy of local Leemo ethnic groups who lives in the Konteb district describes as follows:



²⁴ Braukamper, p.192; Pankhurst, Richard. *The Ethiopian Borderlands: Essays in Regional History from Ancient Times to the End of 18th century*. Red Sea Press, (Lawrenceville, 1997), p.78; Alebachew and Samuel, p.56.

²⁵ *Ibid*; Ergogie Tesfaye, p.53; Informant: Osse Hassiso, Abare Bediso, Danna Abbose Siide and Wo'mitto Osse.

The basis to the nomenclature of 'Konteb' district, according to local elders and written sources have given into two different meanings, for instance, the term of Konteb explained as traditional title their ruler is 'Kontomichcho.'²⁶ The name of *Kontomichcho* is claiming that it's represented the war leader among Leemo ethnic groups. This name was given to Leemo Hadiya groups based on the cause of enmity with Enar, Endegagn, and Ennamor Gurage at the beginning 19th century. In another word, the term Konteb is derived from the word Gurage it means ferocity, savage, and warrior in general. This name increased popularity and was recognized among Leemo ethnic groups since the 20th century. Therefore, later the name of Kontomichcho was given as a title for clan leaders in the local area called Konteb *Garaada*.²⁷ Based on this term, the Konteb district was established under the imperial rule of Emperor Haile Selassie in 1943.²⁸

Another explanation here about the word '*Konteb*' which in the past had been used as an epithet descriptive of Leemo Hadiya ethnic group ferocity (savage, wild, cruel, etc.). With time this word came to be used in an unnecessary sense. Such descriptions of one group of people another are indeed a common phenomenon. For example, the Oyata ethnic groups refer to certain clans within its community, namely the Kambata, as the *Kontoma* (common people). The Hadiya refer to the Kambata, the Aymalal as *Gendé* (land cultivators unwilling to breed cattle and fight in battles), the Guragé to the (Leemo) Hadiya as *Wokuonteb* (wild), and others refer to the Yam as Janjero. Considering the Ethiopian Empire, many more examples of descriptive names for a group given by outsiders can be cited, but with more population contact and fast-growing national consciousness, the once derogatory terms are today slowly falling into disuse, and historically and psychologically valid ethnic names are not accepted.²⁹

As mentioned already, the Konteb district was established under the Feudal government of Emperor Haile Selassie in the half quarter 20th century. It consists of 92 rural kebeles and six towns included Bosho'ana, Gejja, Homachcho, Kosse, Morsito, and Leera. But in 1997 the name of the former Konteb district was changed into the Misha woreda (district). The district is centered on the current center of Misha Morsito town. This administrative name of the district, therefore, continued in use until 2004. But step by step, those large numbers of Konteb *kebeles* were divided into different parts of Zones and districts. For instance, from 98 *kebeles* of Konteb district, 3 *kebeles* were incorporated with Silte zone during the time of the Silte referendum in 2002. The other 14 *kebeles* were also incorporated with the Gurage zone and they formed one woreda (district). i.e. Endagagn *woreda* was established in 2003 and some others 28 *kebeles* were separated from Konteb district and they formed Gibe woreda (district) in 2003 in Hadiya Zone, 10 of them also incorporated with Leemo *woreda*, 10 *kebeles* also included in Gombora *woreda* in 2007 and the rest 33

²⁶Samuel and Alabachow, p.246.

²⁷Informants: Danna Beyene Lambore, Osse Hassiso and Adane Lerebo.

²⁸Ergogie Tasfaye, 2018:50-52; Teshale Tirulo, p.22.

²⁹Haile Bubbamo. "The Traditional Hadiya Women." (*Journal of Ethiopian Studies*, Vol. 11, No. 2, 1973), pp. 132-133.

kebeles and 2 towns formed the current Misha district. In short, this district is known for crop production like enset, wheat, barley, maize, milt, sorghum, bean, pea, coffee, chat, and other different kinds of crops.³⁰

1.3 Descriptions of Agro-ecology

Several authors affirm that the term “agroecology”, there is no single way to define agroecology. According to some expression, agro-ecology is a compositional phenomenon of topography, climate, rainfall, waterbody, soils, plants, animals, and human beings and “the application of the ecological system of agriculture.”³¹ Also, other sources define Agroecology as an integrated approach that simultaneously applies ecological and social concepts and principles to the design and management of food and agricultural systems. It seeks to optimize the interactions between plants, animals, humans, and the environment while taking into consideration the social aspects that need to be addressed in a sustainable and fair food system.³²

Agro-ecology combines different approaches in solving the urgent problems of agricultural production. Although agro-ecology originally was considered in terms of production and plant protection, in recent decades, environmental, social, economic, ethical aspects and issues of sustainable development are becoming more important. Today the concept "agro-ecology" means either a scientific discipline or agricultural practices or a relevant agro-ecological (environmental) movement.³³

The use of the concept "agro-ecology" can be traced back to the 1930s. By the 1960s, agro-ecology was mentioned only as a scientific discipline. Since that time began to develop different directions of agro-ecology. After the environmental movement in the 1960s that have occurred in connection with the industrialization of agriculture, agroecology started to develop rapidly and contributed to the agroecological movements in the 1990s. Agroecology is an agricultural practice that emerged in the 1980s and is often intertwined with the corresponding ecological movements. Besides, the dimensions of agroecological researches have been changed over the last 80 years.³⁴ Agro-ecology is derived from two basic disciplines, such as agronomy and ecology. However, other disciplines such as zoology, botany/plant physiology, and

³⁰Seeing on the appendices-IX, pp. 112; Ersawo; Informants: Abbachch Ababe Darse who were a peasant association delegator in Konteb district during the *darg* (1984-1991) and Abbachch Tagesse Mocce who were an administrator of Dilbaraanna Mago *kebele* in *derg* regime as well as EPFD government (1985-2000).

³¹Altieri, A. Miguel and Nicholls, Clara I., *Agro ecology and the Search for a Truly Sustainable Agriculture 1st edition*, (United Nations Environment Program, Berkeley, 2005), p.16; Hassan Adem. “Agro-Ecological History of Baakkoo Tibbee District (West Shewa: Ethiopia), 1941 to 1990s.” (MA Thesis. Jimma University, History, 2017), p.8.

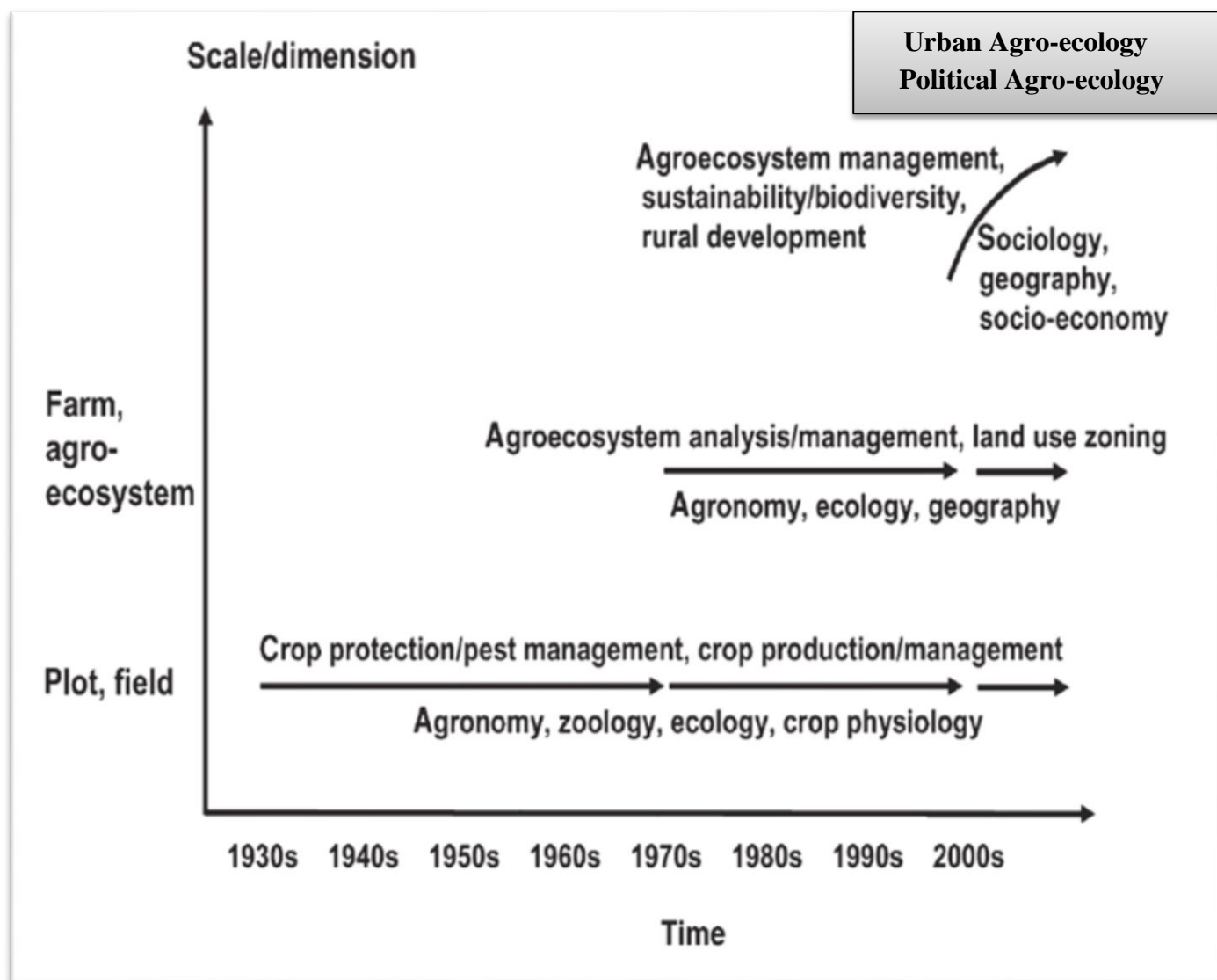
³²Nagasa Bane. “Assessment of Agro-ecology and management practice's effect on the crop Water Productivity of major crops at Dapo watershed, East Wollega Zone, Oromia Regional State”. (MSc Thesis. Ambo University, Biology and Environmental Science, 2013), p.9; FAO. *Sustainable Agriculture for Biodiversity*. Rome, p.8-9; FAO. *The 10 Element of Agro-ecological Guiding the Transition to Sustainable Food and Agricultural System*. (Rome, 2018), p.9.

³³*Ibid.*

³⁴Maria De Cléofas Faggion Alencar. Open access repository for the Brazilian literature on agro-ecology. *World Library and Information Congress: 76th IFLA General Conference and Assembly*. (Gothenburg Sweden, 2010), pp.2-4; Tomás León-Sicard, Marina Sánchez De Prager & Álvaro Acevedo Osorio. “Toward a history of agroecology in Colombia, Agroecology and Sustainable Food Systems.” *Institute of Environmental Studies (IDEA)*. (National University of Colombia, 2017), p.298.

their applications in agricultural and environmental issues, also play an important role.³⁵

Diagram2: Agroecology and Different Scales described as follows:



Source: Wezel and Soldat. *A quantitative and qualitative historical analysis of the scientific discipline of agroecology*, 2009, pp.12-13.

1.3.1 Agro-ecological principles

Different researchers studied agroecological practices to analyze and investigate the agricultural role in the environment. From this, there are put into six main agroecological principles as follows:

1. Adapting to the local environment: its constraints and opportunities,
2. Creating favorable soil conditions for plant growth and recycling nutrients,
3. Diversifying species, crop varieties, and livestock breeds in the agroecosystem,
4. Enhancing biological interactions and productivity throughout the system,

³⁵A. Wezel and V. Soldat. *A quantitative and qualitative historical analysis of the scientific discipline of agroecology*. Department of Agroecosystems, Environment and Production, ISARA, (Lyon, France, 2009), pp.12-13.

5. Minimizing soil and water losses;

6. Minimizing the use of nonrenewable external resources and inputs.³⁶

In Ethiopia, few studies have been conducted on the relationship between society, ecology, and history. Some literature shows that there is the belief that agricultural practices in northern parts of Ethiopia for a long period caused ecological degradation. As a result of environmental conditions, political, economic, and demographic factors that pressed the people to leave their homelands in the northern, the northern people sought a new life in the new places of southern Ethiopia in the 20th century.³⁷ The trends of Population in Konteb were more related to the growth of population that fits with the agro-ecological history of the district. Because population grew in a geometrical ratio, while the subsistence increase only in an arithmetic ratio. Agricultural land expanded into marginal lands, which assumed that the most fertile land had been used first and diminishing fertility had already followed. The marginal cost of production rises as the fertility of the land decreases. The population growth and the availability of natural resources could not be matched. Thus, the effect caused by the environment reflects ecological problems in Konteb during the period under discussion. This point is explored in detail in chapters two and four.

³⁶Ulrich Schmutz. *Agroecology and the future of organic farming in Europe: Organic-PLUS*. (Coventry, University, 2018), pp.16-18.

³⁷Getnet Bekele. *Knowledge, Power, And A Region: The Making Of Ethiopia's South-Central Rift Valley Agricultural Environment And Society, 1892-1975 Volume I*. (Michigan State University, History, 2005), p.44-45.

CHAPTER TWO

THE IMPACTS OF DEMOGRAPHIC PRESSURE ON KONTEB AGROECOLOGY

2.1 Introduction

The relation between population and agroecology has been one of the most debated issues. The impact of demographic pressure on agroecology and the structure of the agricultural land has been a main concern of academics. Different researchers have viewed the impacts of the demographic pressure on agroecology and the structure of agricultural land. That leads to positive and negative impacts. The causes of the demographic pressure on agroecology of Hadiya in general and Konteb, in particular, can be divided into two: positive and negative causes. The positive consequences favor the growth of the population because they gave favorable economic, ecological, climatic, sociological, and sociopolitical preconditions. These facts can also be negative causes of population growth. For instance, the economic, ecological, and climatic situation is a positively determining factor because it disposes of an auspicious precondition to produce food that is a necessity to exist. However, unfavorable economic, ecological and climatic conditions can also be a cause of demographic features on agroecology.³⁸

Population and agro-ecological issues strongly influence each other. People become the main agents in agro-ecological altering. They would be losers and beneficiaries of their activities. Agriculture and its history to be a combination of much wider ecological history, which related human beings with the physical environment. These population affairs should be seen as the main part of broader agroecological studies.³⁹ Therefore, to understand the agro-ecological development processes of the Konteb district, it is essential to deal with the demographic issues. Since the 1940s, the population has revealed some dynamic variations with the raised of pressures on the agro-ecological features of the district. It has displayed persistent agro-ecological transformations because of the demographic change. From this, our understanding of the number, distribution, and sex, and age pattern of the population of the district are important for a genuine analysis of its agro-ecological features.⁴⁰

Ethiopia has experienced unprecedented population growth in its recent history. As cited in Dheressa's material, McCann argues that there is clear proxy evidence that there was significant population growth in Ethiopia especially in the post-World War II era which paralleled growth patterns elsewhere in Africa. He upholds that in Ethiopia, as a whole in the post-1960 period, there was accelerated population increase due to the advent and expansion of health care services, which had the effect of drastically reducing the ravage

³⁸Alebachew and Samuel, pp.98-106, 113-114; Belachew Gebrewold-Tochalo. *The Impact of the Socio-Cultural Structures of the Kambata/Ethiopia on their Economic Development*. (Hamburg University, 2001), p.227; Ersawo,p.8.

³⁹Getnet Bekele. "Ecology and Society: the Dynamics of Social and Economic Development in Gurage History 1889-1984." (MA Thesis. Addis Ababa University, History, 1992), pp.1- 4; Dheressa Dhebu. *Agro-Ecological History of Omo-Nada in Jimma Zone of Oromiyaa; From 1900 to 2000*. (USA, 2010), p.21; Hassan Adem, p.17.

⁴⁰Informants: *Danna* Abbose Siidee who were a president of court office in Konteb during Emperor Haile Selassie regime; Alebachew and Samuel, pp.113-114.

of the disease.⁴¹ Also, as some studies on population growth show, the country's population has increased from an estimated 19.6 million in 1950 to 70.7 million in 2003, an increase of 51.1 million people in 53 years.⁴²

Ethiopia has made three national population and housing surveys in 1984, 1994, and 2005. However, quantitative evidence is not present for the assessment of the historical demography of Konteb. Until the first, 1984 National Population and Housing Census, there were no reliable data about the population of this district. Although this problem is not exceptional for Konteb, it is a recent feature in Ethiopian history. The second census was conducted over ten years in 1994. Hence, for a long time, information on the Ethiopian population has been primarily an opinion. National estimation also only flips side to the beginning of the 20th and is of uncertain value.⁴³

Even though statistical data are scarce for Kontob's demographic development over a long period, qualitative information suggests several important demographic trends. Because of the lack of comprehensive data set and the absence of historical studies in the region, I should be depending upon the indicators of population changes. I should only slightly describe and discuss indirect assumptions rough estimations and recent census. However, I think all are useful to show the trends of population transformation. Although the pictures vary in coverage and quality, they are helpful points of written sources.⁴⁴

2.2 Background of Ethnic Composition

Oral and some written sources offered that due to co-existence many Hadiya people live in the Gurage, Kambata, Silite, Wolayta, Dawuro, Ṭāmbaro, Yem, Jimma, Bale, Arsi, and other areas. Similarly, large numbers of people live in Hadiya areas from these regions. Above all, more friendly contacts were and continued to be formed through the process of migration, trade, and intermarriage with these peoples. There has been continuous composite among these people and the Gurage, Kambata, Hadiya, and other societies; that continued to be for long periods in their history from the time of their settlements. In most cases, these people share similar marriage practices, trade activities, religious beliefs, and cultural traits as well as a similar way of life that includes food habits, styles of clothing, and others.⁴⁵

The Konteb area has attracted continuously different ethnic groups, like Soodo-Gurage, Sebatbet-Gurage, Silite, Amhara, Kambata, Donga, Dubamo, Masimass, Wolaita, Yem, and other ethnic groups. Most of my informants affirmed that the progenitors of the Konteb area were Daww-Digall, Guna-Gubucho, and Eerera-

⁴¹Daressa, p.36.

⁴²Ersawo, p.1, pp.26-27.

⁴³*Ibid*, p.2.

⁴⁴*Ibid*, pp.35-36; Teshale, p.30.

⁴⁵Alebachew and Samuel, pp.54-59; Tagesa, p.20; Informants:*Abbagad* Addise, *Abbachch* Afuuso Onooyee and *Danna* Beyene.

Massawwa, Leemo, Baadogoo Sooro, and other groups they were predecessors coming to settle in the area unknown years. Also as Brikumper noted, when many groups of the Hadiya, such as Leemo, Boyyamo (Sooro), Baadogo, Habbalo, Halaba, Qaphena, Hayiba, Hojje, Barrigagee, Wayyabo, etc. between the late 18th and beginning 19th centuries moved from Afar, Balle, Arsi, Hararige, and Sidamo lands they crossed the Bilate river basin due to search favorable climatic weather condition, free space for animal rearing, and better life living in the area.⁴⁶

Historically the Hadiya sub-groups of the Baadogo, Leemo, Sooro, and the others, which were pastoral groups in the Hadiya region, settled their present areas between the 1780s. They were fierce rivals in the struggle for land. The Shonkola Mt. Primarily becomes a point of reference for the Sooro Hadiya. Tradition holds that the land was divided among the Sooro at a large assembly close to this Mountain. There they due to finding plenty of grazing land. Gradually they were, pushed south and westwards by the expanding Gibe river basin. The westwards are occupied by Sooro branches called Bosh'o'anaa groups. These groups settled and allied lives together with other groups of Hadiya as well as non-Hadiya groups, at fertile land in the Konteb area since the 19th century.⁴⁷

As discussed already in the above paragraph, there is strong intermarriage among the Oromo, Kambata, Gurage, Silite, Hadiya people as well as with their neighbors. Thus, the intermarriage among neighborhoods served as a means of peaceful interaction as well and they live composed together with coexistences. They encourage such marriage because of some motives: at first, they believe that intermarriage with other people would allow getting cooler (calmer, more calculating) offspring. Besides, the society also believed that intermarriage would promote a smooth relationship between these neighbors and give to resolve conflicts peacefully. Thus, the inter-ethnic marriage of the Hadiya with their neighbors' could be among the main reason for the high degree of the ethnic composition of these societies.⁴⁸

As a result, the Hadiya people and their neighboring communities were and continued to be interrelated with each other. Therefore, their crisscross settlements, commercial connections, long sustained intermarriage, and other related factors resulted in their linguistic and other sociocultural as well as socio-economic resemblances among these societies.⁴⁹

Most of the settlers were from the northern parts of the country; those moved to the south to escape the causalities related to the famine, which is more serious in the northern parts than in the south. Concerning this Samuel and Alabachow wrote as different ethnic groups settled in the Hadiya region from 1889-1974. Most of the settlers came from informal sources from Oromo, Amhara, Gurage, naŕaŕa forces, and

⁴⁶Seeing on the appendices-V and VI, pp. 108-109; *Ibid*; Informants: Mengeshe, Samuel Chifro, *Ayichhe* Masiqale Hajaano, *Abachch* Qottiso Sikore and *Abagaaz* Tirkaaso Ottebo; Braukamper, p.; Haile Bubamo, pp.132-133; Ergogie, pp.53-54.

⁴⁷Seeing on the appendices-V and VI, pp. 108-109; *Ibid*; Grenstedt, Staffan, p.45.

⁴⁸*Ibid*; Tegessa, p.21.

⁴⁹*Ibid*, p, 22.

elsewhere. In the meantime, they all embraced Hadiya culture, language, and religion. The population displacement leads to negative impacts on the agroecology in the district, why because sometimes if the population and livestock pressure were increased the agroecological features would be declined like the forest land, grassland, and shrubland.⁵⁰ This part is further explored in Chapter three.

Table 4: Konteb Ethnic Composition in 1994 Census

Ethnic Groups %											
Hadiya	80%	Soddo-Gurage	6.15%	Silite	5.27%	Sebatbet-Gurage	1.96%	Amhara	0.79%	Others	4.85%

Source: CSA, 1994 Census Results for SNNPR: - Volume I, Part IV, p.53

According to the above table, the Hadiya accounted for about 80 % and ranked first in the ethnic composition of Konteb, followed by the Soddo-Gurage, the Silite, the Sebatbet-Gurage, and the Amhara in order of decreasing importance.

Table 5: Konteb Mother Tongue Languages in 1994 Census

Mother Tongue Languages %											
Hadiyyisa	89.22%	Soddo-Guragigna	3.51%	Silitigna	4.33%	Sebatbet-Guragigna	1.48%	Amharigna	0.95%	Others	0.51%

Source: CSA, 1994 Census Results for SNNPR: - Volume I, Part IV, p.53

According to this table, Hadiyyisa accounted for 89.22% and ranked first in the Konteb, followed by Silitigna, Soddo-Guragigna, Sebatbet-Guragigna, and Amharigna in order of decreasing importance

Table 6: Konteb Religious Composition in 1994 Census

Major Religious Practices %									
Protestant	46.81%	Orthodox	22.23%	Muslim	22.14%	Catholic	5.38%	Indigenous Religions	0.42%

Source: CSA, 1994 Census Results for SNNPR: - Volume I, Part IV, p.53

According to this table, Protestants accounted for 46.81% of the religious composition of the Konteb followed by Orthodox, Muslim, Catholic, and Indigenous Religion in order of decreasing importance. In the

⁵⁰*Ibid*, pp.54-56; Tagessa, p 27-28.

district of Konteb, the major religions mentioned above have a positive influence on the environment. Sticking different trees in the area.

2.3 The Impacts of Settlement Pattern and Social Organization on Agroecology in Konteb District

The settlement pattern of the Hadiya ethnic groups was based on the idea of distinct communal/clan land/territories, access to farmland, pasture, grazing land, water, and other resources. Besides the Konteb community has preferred to settle in plain and the top of the mountains. This pattern of settlement was explained by the oral sources, as an effective strategy to protect themselves from floods and other artificial and natural disasters. Another settlement pattern in the Konteb *woreda* (district) is settled that base community based social organizations as local terms such as *Maqqilanchcha* (mainly in the time of farming, bundling the soil, and cutting cereal crops), and other forms of peasant associations. These social network organizations have played a role in the influencing and shaping of the territorial settlement pattern adopted by the Konteb people. Moreover, the original type of Hadiya general of Konteb particular, the settlement consisted of beehive-shaped houses which were constructed around enclosures of thorn fences. This pattern has almost completely been replaced by hamlets consisting of the “Gurage type” of cylindrical houses with conical roofs. In this way, the settlement patterns of Konteb are very suitable for its agricultural life. Also, there is no closed village system in the district. Their scattered group of houses surrounded by gardens and plantations is adequate to the highly intensive horticulture, which demands steady care, particularly of the *enset*.⁵¹

Besides, the settlements are usually in the highland area on the top of small hills and lowland area on the plain land which is usually arable. *Enset* (false banana), coffee, maize, pumpkin, tobacco, onion, garlic, spices, cabbage, pepper, etc. are very often planted near the houses. Especially, *enset* is planted exclusively in the vicinity of the settlement. Since it needs ash and manure of the domestic animals, it is practical that this plant should grow not far from the house so that it is not too laborious for those who dispose of the manure. The further reason is that the product of *enset* is the daily food for the Hadiya general Konteb area, in particular, and many parts of the plant are used in everyday life. Another reason to grow *enset* around the house is that many believe that the smoke, which comes out of the house, is important for the flourishing of the plant. These practices lead to a positive impact on ecology in the district of the Konteb. The agroecological land structure of the area can be divided as follows: House and backyard, *enset* plants, grain, and vegetable fields, grazing land, and bush.⁵²

⁵¹Delelegn Tadesse.2019. “Land Related Disputes and Indigenous Dispute Management Mechanisms: The Case of Gombora *woreda*, Hadiya Zone, SNNPR, Ethiopia.” MA Thesis, Jimma University, Governance and Development Studies, p.21; Belachew Gebrewold, p.62; Informants: Belayneh Lenjebo, Adane Lerebo, Ayele Bokore, Haile Ermacoo, Salemu Megebo and Gogoo Massamo

⁵²*Ibid*

Figure 4 shows the Settlement patterns and social organization of the Konteb area.



Source: Photos were taken by the researcher on June 04/2020

2.4 Konteb During Emperor Haile Selassie (1940_s-1974)

From the 1930_s and more so in the post-occupation of Italian five years, Hadiya peasants highly oppressed the long-range of the expansion feudal government session based on the practices of the *gabber* system in the region. Because of the history of feudal government was taking harsh measures on the life of peasants during Haile Selassie's government. The period up to the Italian invasion in 1935 was characterized by the consolidation of the Amhara rule in the southern region. It was mainly challenged by opposition from the Hadiya. After the Italian victories in the spring of 1936, the people of Hadiya rose against the remaining Amhara soldiers in the region and threatened the locally *ketemas* (towns). The Amhara soldiers, who won the Gurage and Wolita as allies against the revolting ethnic groups, were then able to regain control of the region.⁵³

When the war between the British and the Italians took place in 1941, the Hadiya farmers were divided. Some groups support the Italians and others support the Ethiopian patriots. The first groups supported the Italians because the Hadiya people had a strong obligation to the tax system. The legacy of the semi-nomadic lifestyle was not well suited to the *Gabar* system. They were forced to pay taxes on their cattle, and their land was classified as guilty. That land was owned by the government and administered by Amhara nobles and soldiers who had the right to collect taxes. During the Italian occupation, the *Gabar* regime was abolished. So the people of Hadiya were getting this opportunity. The Ethiopian emperor was hostile to Hadiya farmers during and before the invasion. This led to divisions on both sides. From an ecological point of view, the Haile Selassie *Gabar* system has led to a negative impact on agrological themes due to the exploitation of environmental resources. The second group where the majority of the

⁵³Grenstedt, Staffan, pp.49-52; Alebachew and Samuel, p.103.

Hadiya people supported Ethiopian patriots against Italians at the gorges of the Gibe river valley at different battlefields for five years. The local Hadiya war leaders, namely Lambado (Borrowiffe) Anitto, Agishshi Erijabo, *Garadd* W/Gorgis Qintamo, and Graazmach Haile Teffesa, among war, wonder their play major great role in the battlefields.⁵⁴

The battlefields faced in the Hadiya land around Gibe gorges deals with in three main areas during five occupation years, for instance, Sooro, Boshu'anna, and Masimasaa as well as Baadoogo and Mochchosso battlefields. Boraayyiffee Lambaddo Anitto and *Garaad* Agishshi Erijabo the war leaders of via Konteb areas while *Garaad* W/Gorigis Qintamo and Grazimsch Haile Tafeso via sooro district who led to invade the Italians. During the fighting, local patriots used to against different traditional methods and some modern weapons, like bows, spear, horseman or/cavaliers, shields, and guns. However, during the Italian invasion, the environment was as protected as a forest, and other modern trees were planted in the Italian town of Hosanna. These practices had a positive effect on agrology in Hadiya land.⁵⁵ Figure 5 shows the greatest warriors of war during the Italian occupation period via Hadiya around the Gibe river valley.



Source: Photo taken by researcher August 09/ 2020 from book Alebachew Kemiso and Samuel Handamo, pp, 367-368.

⁵⁴Seeing on the appendices-III and IV, pp.106-107;*Ibid*; Informants: Samual Chifiro, Osse Hassiso, Belayneh Lenjebo and Birhanu Mannaedo; Alebachew and Samuel, pp.105-106.

⁵⁵*Ibid*.

The Italian occupation period ended in 1941, the Emperor Haile Selassie's legacy was interpreted differently. From the governmental point of view, humiliation under Fascism meant that modernizing the country was given greater priority. As a result, Haile Selassie was quick to use this opportunity and he initiated many changes across several areas, prioritizing agriculture. Such measures, about land and taxation, had a direct effect on the Hadiya rural community general on Konteb district's particular.⁵⁶

After the evacuation of the Italian army, the Ethiopian emperor became involved in land issues in Konteb. Accordingly, during the imperial period, the land was redistributed to warlords and landlords from the north. After 1944, the land was Large areas of the Hadiya region were built by tenants and forced to pay heavy taxes. After the Italian invasion, the gap between landless farmers and landowners widened. The number of "rare landlords" in the Konteb district was among the highest in the region. During the emperor regime, agroecology is distorted by the influx of local landlords and warlords into the jungle.⁵⁷

In the era of Emperor Haile Selassie's government, as locally *Beero'o Gassanicho* (district governor) were directly appointed and sent from Addis Ababa. The title and offices of governors and local chiefs included the following: *Beero'o Gassanicho* (district governor), *mislene*, *malkegna*, *balabbat*, *sanga-qorro* (who were being elected with an agreement between the ballot and the local people), and *chikashum* (village chief). All these local officials were representative of the central government, who helped enforcing laws, collecting taxes, register and collection of tax from *gabbars*, coordinating work on state farms, and based on the above. They were appointed by the central government or by the governor of Shewa province or by the governor of Kambatana Hadiya *awuraajjaa*.⁵⁸

Oral sources assert that in the era of imperial rule, particularly in 1943-1962, Konteb was given the district administrative status, during the governor of *Fiitawurar* Aytenfise Cererro. In the beginning, Merabbicho (Barabbicho) served as capital under the administration of *Qanyazimach* Lobe Heemacho in 1943. Later the district capital shifted in to present town called Morsito in 1944. It was established under the leadership of *Fiitwuraarii* (vanguard force commander) Aytenfise, who was the district governor (1943-1962) also *Fiitawurar* Nage Alemu, who was the district governor (1963-1974). Nevertheless, since Morsito was lacking a road and poor water, as well as different infrastructures the district administrator Aytenfise established a new Konteb in about 1943. It was set upon the land of *Daddachi* Sidde Gattiso and his kinship of lands. The market was transferred from Merabbicho to Morsito (*Beero*). Initially, Morsito town was set upon 200 hectares of land ranging from 2720-2940 masl.⁵⁹

⁵⁶Informants: Qottiso Sikore, Samual Chifiro, Osse Hassiso, Belayneh Lenjebo and Birhanu Mannaedo

⁵⁷Seeing on the appendices-I, II, III and IV, pp.104-107; Alebachew and Samuel, p.113-114; Grenstedt, Staffan, p 50-1; Delelegn, p.36.

⁵⁸*Ibid.*

⁵⁹Informants: *Danna* Abbose Siide, *Danna* Melese Lambebo, Osse Hassiso, Daffera Ababe and Tagessa Mocce.

From about 1943 until the 1962 administrative restructuring, Konteb maintained the status of a *woreda* under Kambata *Awuraaajjaa* within the Arsi *Tekilay Gizat* (General province). From 1962 until the Ethiopian People's Revolutionary Democratic Front's regional restructuring in Shawa *Kifla-Hagar* (Administrative Region), the Kambata/Hadiya had the status of an *awwuraajjaa* called Konteb with the capital at Morsito. During the emperor, Haile Silesia's Konteb district was divided into two sub-districts, such as Merabbicho *mittikil woreda* (sub-district) and Bosh'o'anaa *mittikil woreda* (sub-district). The Merabbicho sub-district was administered by *Qanyaazimach* Lobe Heemacho, who was the *baalabat* of the sub-district (1943-1974) while Bosh'o'anaa sub-province governed by *Giraaazimach* Lopiso Abbiyo, he was a *baalabat* of the sub-district (1943-1974). Both *baalabats* were directly appointed by the emperor Haile Selassie. The main aim of their appointment was responsible for the peace and security of the area. Also, these were responsible for levies on farms and other small village activities.⁶⁰

2.5 Konteb During Derg Regime (1974-1991)

The 1974 revolution abolished the *baalabat* and *chikashum* institutions and replaced them with peasant associations. Then *derg* controlled the power of Ethiopia tried to bring some social changes and land reforms. But these programs alone, not give a solution to Ethiopia all in all the need for land reform, its application. The *derg*, however, adopted a radical approach with a land reform proclamation in March 1975, which nationalized all rural land, abolished tenancy, and put peasants in charge of enforcement.⁶¹

Following the land reform, the *derg* directly appointed the *awwuraajjaa* and *woreda* (district) administrators. As similarly the era of Haile Selassie's regime, during the *derg* Konteb was under Kambatana Hadiya *Awuraaajjaa* and named Konteb *woreda* (district). After the land reformation proclamation of 1975, the *derg* appointed Yossefi Kemiso to carry out the reform in the Konteb district. The landlords and officials of the old regime, like *Kagnazmach* Lobe Hemacho who leader of Merabbicho *mittikil woreda* (sub-province), *Grazmach* Lopiso Abbiyyo who leader to Bosh'o'ana *mittikil woreda* and Fitawurar Nage Alemu the governor of the district as well as Bekele Kelikey who deputy/vise governor of the district. However, organized resistance against Yossefi Kemiso and his plan to carry out the radical land reform program was successful the target.⁶²

Accordingly, Konteb was successively different administrators responsible for the *derg* governors. They carried out activities like maintenance of peace and security as well as controlling institutions like the police, prison supervises government tax and customs collection, excited and presided over the collection of *woreda* council members, coördinated and controlled the activities on sectors like agriculture, education, health, and infrastructure. Despite this, the administrators spent much time carrying out the aims of the

⁶⁰*Ibid*; Seeing on the appendices-I and II, pp.106-107.

⁶¹Tariku Reggesse, p.21; Delelegn Tadesse, p.36.

⁶²Informants: Ababe Dersa, Dann Abosse Siide, Dann Beyene and Tegasse Mocce

central government or its party, such as pushing peasants to join the party and recruiting troops for military service in the district. During this recruitment of soldiers, they were fighting with farmers in every *kebeles* of the district. Some *woreda* leaders during *derg* were sequenced; Yossefi Kemiso, Haile Maggicho, and Ittichu Gutticha. Indeed, the public administration in the country was characterized by the dominance of the center over the periphery.⁶³

2.6 Land Tenure System and Tenancy in Konteb (1944-1991)

Land tenure as a rule that defines the rights of access by people to particular natural resources, also the form of social endorsement of these relationships.⁶⁴ As cited in the Hussien document land tenure rule system in Ethiopia explained as following way:

The land tenure system in a given legal power comprises the set of possible bases on which land may be used. As such, this range includes rural and urban tenures and ownership, tenancy, and other arrangements of land use. Hence, land tenure is much about property rights related to land and the way how such rights are administered. Use rights on land are defined to include hunting, passage, gathering, grazing, cultivation, mining of minerals, the use of trees, and even the right to destroy the resource. For performing agricultural activities, the ownership of the land is very important. However, discussion of the land tenure is very complex to deal with in-depth; the basic features of the changes and continuity are highlighted in this section. Land tenure is among the main factors that affect agricultural productivity. In Ethiopia, land tenure and tribute considered as a source of income for the government. As a result, many sources explain the control of land and the sources of tribute become one way for power and prosperity for Ethiopian rulers and for those who controlled it. The countries, geographical, ethnic, and cultural diversity, and historical backgrounds were mentioned among those factors that had produced highly varied forms of land use and ownership. At the then time there were different forms of tenure systems in the country.⁶⁵

The *rist* (kinship tenure) system was most prevalent in the northern part of the country because the private tenure system was prevalent in other parts of the country in general and in southern Ethiopia in particular.⁶⁶ Following the oppression of the Christian northern rulers of Ethiopia, the Konteb societies became the subjects of the Ethiopian Empire system. They lost political autonomy, cultural land rights, local institutions, and their practices are weakened. During Menillik's reign land policy was changed; these include land of *balabat* and government. *Balabat* land is defined as land which had been occupied by/given

⁶³*Ibid.*

⁶⁴ Crewett, W., A. Bogale, and B. Korf. "Land Tenure in Ethiopia: Continuity and Change, Shifting Rulers, and the Quest for State Control. CAPRI Working Paper 91." *International Food Policy Research Institute*: (Washington, DC., 2008), p.; Delelegn Tadesse, p.11.

⁶⁵Hussien Jemm. "The Politics of Land Tenure in Ethiopian History: Experience From the South." *Paper Prepared for XI World Congress of Rural Sociology*, (Trondheim, Norway, 2004), pp.3-4

⁶⁶Alebachew and Samuel, ; Informants: Ababe Dersa.

to political authorities, soldiers, and supporters of Hadiya since government land was land that was given to the *naftegnas*, who came from the north during the war of incorporation. The establishment of the *naftegna-gabbar* system in Konteb *woreda* has brought tenure insecurity, exploitation, and land concentration. The majority of the Konteb communities became servants of *naftegnas*, the northern settler soldiers, and local rulers. During Haile Selassie, the *naftegna-gabbar* system has been more strengthened. Tenancy, insecurity, and exploitation became the prevalent practices in the Konteb district. Moreover, the land was alienated among the *Bale-Gults*, Shoan administrators, *balabats*, and few local authorities. During the imperial regime, there were certain portions of land which had been authorized by a local tenure system known as *Gimita* or *Gimit*. In the Konteb district, *Gimit* is characterized by the principle of acknowledging access (use and transfer rights without the alienation of a given *Gimit* land) by all descendants of a given clan/lineage members of the Hadiya. *Bale-Gimits* were serving the *naftegnas* and *balabats*, but their land should not be taken by the landlords. This was because their land was registered by the government and paid tributes directly to the government.⁶⁷

Another tenure system in the Konteb area was *Gaasha*. This land was owned by *Bale-Gaasha* who came from the north. Many tenants of Hadiya were forced to serve *Bale-Gaasha* i.e. were made as *Chisegna*. Plotting of lands, fencing, house construction, so on had been performed by the *Chisegna*. The rest land which was occupied by other people had been locally named *Kudaad* and *Maderia meret*. *Kudaad* land was land that had been occupied by *Melkegna*. *Maderia* lands are characterized by lands that were given to government officials as a salary. But these lands had not been acquired through inheritance. There was a private tenure system in the Konteb district. The system was largely created through land granting, by the crown to those members of the army who came from the north and those who are loyal to the regime in captured territories in Konteb district. Under this system land was sold and exchanged; however, given that all the land was originally State property and those private holders had no absolute rights. In the Konteb district, there has been landed concentration; exploitative tenancy and insecurity have characterized the private tenure system. In general, under the Imperial regime, the newly introduced land policies eroded the customary tenure system and local institutions as well. It was due to the disintegration and dislocation of the community and disrespect for the local institutions by the then officials. Thus practices led to negative impacts on Konteb agroecology⁶⁸ This part as cited in Tagessa thesis explained as follows:

In a way, the Kambata and Hadiya were introduced to the term *gibber* (tribute) and obliged to pay it. The *gäbbar* had to give one-tenth of their produce to the state. Of the remaining nine-tenth, they had to pay their taxes to the *naftaña* [soldiers of the conquering Ethiopian empire] that alleviated payment of the government for the officers. The *naftaña* used to impose various tributes upon the

⁶⁷Seeing on the appendices-II, p.105; *Ibid*; Informants: Haile Emacco, Salemu Megebo, Hanqisdo Massa, Dasita Dabeliq and Salimon Lire.

⁶⁸Seeing on the appendices-I and II, pp.104-105; *Ibid*; Informants: Adane Lerebo, Samuel Chifro and *Harar Abagez* Gassako Chifro.

gäbbars, like supplying firewood and grass for cattle of *naftaña*; which they locally refer it as *Haqqani hiṭé gibber*. Besides this, the *gäbbars* had also required to do many activities for the *naftaña*.⁶⁹

As already discussed before, the above statement shows that due to the *Gabbar* system the Hadiya peasants were seriously affected by economic, political, social, and psychological conditions, from the past feudal rules. The peasants performed every activity for the church, *naftagna*, *malkegna*, and *balabat* (local collaborators) without volunteerism. This practice leads to protest by the people of Hadiya at all, during the Italian occupation period the *Gabbar* system was abandoned. The decadence of the *Gabbar* system, paved the way for Hadiya peasants because the peasants were free from imposing heavy taxation practices for a time being. However, post-occupation till 1974, the Hadiya land was exploited by the different feudal administrators.⁷⁰

In 1941 the decree for the limitation on the governor's collection of tax and tribute protest on the peasants was abolished by regulation to put the province under uniform rules. All the action taken by Haile Selassie was to strengthen cash crops, the demand for land and.⁷¹ Based on this reason, in the years 1942-1944, Emperor Haile Selassie moved to recognize the provincial administration and the collection of taxes. In such a main goal, the emperor took successive actions on land and introduced many tax reforms in the country. That intended to generate a means of state revenue. Like other areas, the post-liberation period brought land measurement, land sales, and privatization of many lands in the Hadiya region. The unit of measurement was *qalad* and the unit of land measured was known as the *gasha meret*. *Gasha* measurement was twelve by eight *qalad*. The land was classified into four categories by law. These were *yämängist märét*, *Siso* or *yäbalabat märét*, *Maderiya* (temporarily given to government officials), and *Semon meret* (land given to the church). In return, these lands were divided among the government, the local chief, or the church, which had their share over the land.⁷²

The land reform of 1974 was viewed by farmers as the re-establishing of their traditional rights. For them, it was more an external than an internal revolutionary novelty, since great landowners had never existed in their society in any case.⁷³ This positive impression increased agricultural production and sustainable land use depend on fair and fair land distribution, suitable social institutions, and the attitudes and aspirations of the farmers. All these factors are linked directly to the land tenure system. Land, property rights, and land tenure systems are important dimensions of agricultural transformation and the agrarian question. Both

⁶⁹Tages, p.30.

⁷⁰Alebachew and Samuel, p.; Grenstedt, Staffan, p.50.

⁷¹Tariku Ragassa. "Agro-Ecological History of Abe Dongoro District, Horro Guduru Wallaga Zone Ca.1941-2004." (MA Thesis. Jimma University, History, 2017), pp.30-31.

⁷²Tegese, pp.70-71.

⁷³Hermann Amborn. "History of events and internal development the example of the Burj1-Konso cluster." *Proceedings of the Eighth International Conference of Ethiopian Studies*. Edited by Tadese Beyene, Vol.1, (Addis Ababa University,1984), p.75.

internal and external institutions that govern access, transfer, accumulation, and distribution of resource condition, agricultural productivity and influence the course of change.⁷⁴

The post-1975 land reform has shaped smallholder agriculture. Its effects are relevant to the current discussions about change and transformation in Ethiopian agriculture. The 1975 land reform achieved about equal distribution of land by returning land to rural households. As local communities strived to redistribute the land as equally as possible, the process reinforced smallholder agriculture, but it also created homogeneous landholding patterns.⁷⁵ However, the land tenure systems in the northern and southern parts of Ethiopia before the land reform in 1975 were not uniform. In the southern part state and private ownership had emerged. There can be significant variation from region to region depending on exactly how the *rist* system operates.⁷⁶

During the time of interview from oral sources, the researcher tried to gain information before land distribution of 1975 and after land distribution. The things response is as follows:

Prioritized to the 1975 land reform, land in the Konteb district was owned by landlords and the farmers were tenants, but they had no right to own land for their livelihood. Following 1975, the land owned by the landlords was distributed among farmers in the Konteb. Nationalization of land in the area thus necessitated redistribution of land among the farmers, which involved a readjustment in the size and allocation for each household. In most cases of the *kebeles* peasant associations' agricultural land in the survey was redistributed every two years. The frequent redistribution of land since 1975 has, among others, resulted in land fragmentation. This implies that after 1975 the redistribution of land has not continued up to the present day, the new young farmers have only access to inherit or divide from their parents. This point that severs fragmentation was occurring and led to a scarcity of agricultural land for their livelihood.⁷⁷

Recently the EPRDF (Ethiopian People's Revolutionary Democratic Front) government of Ethiopia has come to be in power and replaced the *derg* in 1991. After the downfall of the *derg* in May 1991, the new Transitional Government disbanded all collectivization and villagization programs based on the consent of the people. Collective farms were privatized to each farmer, the government stopped the grain requisition program, farmers, and the government stopped the grain requisition program allowing peasants to sell their produce at market value. In December 1992, it adopted a new economic policy whereby the government declared that until a new constitution would be in place, the land would remain under state ownership.

⁷⁴Atakilte Beyene. *Agricultural Transformation in Ethiopia State Policy and Smallholder Farming*. Nordic Africa Institute, Uppsala, Sweden, 2018), p.8.

⁷⁵*Ibid*, p.9.

⁷⁶Ersawo, p.56; Hussien Jemm, pp.3-4; Belachew Gebrewold, p.254.

⁷⁷Informants: Mengesha, Adane, *Danna* Beyene and Ayyichch Iimama Koloole.

However, when it finally came out in 1995 (as proclamation No 1/1995), it decided to keep all rural and urban land under public ownership. According to the FDRE constitution, all urban and rural land is the property of the state and the Ethiopian people.⁷⁸

Many scholars have questioned if the 1995 constitution provided any differences to the land reform proclamation of 1975. There are, nevertheless, the same notable differences in the rules of 1975 and 1995. The proclamation in the 1995 document in article 40/3 of FEDRE constitution so, sale, exchange, and mortgage of land is prohibited. For all land was under the control of the few people who has a place during the drag. New generations of Ethiopia general, Konteb in particular were still landless. They took a share of the crop with their labor after farming the land. Moreover, this federal and regional land proclamation reform aimed to increase land tenure security by ensuring the sustainable use of land resources by strengthening women's right to land. Equal rights of men and women of the land have been supported by the rural land administration and use proclamations of the Federal Democratic Republic of Ethiopia 456 (FDRE, 2005) and Southern Nations, Nationalities and Peoples Region, (SNNPR, 110/2007). However, women did not enjoy equal rights and opportunities as men in practice.⁷⁹

2.6.1 Indigenous Knowledge of Land Tenure Profiles of the Konteb Hadiya

Indigenous knowledge of land tenure profiles of the Hadiya, landholding was/is clan-based. Each Hadiya clan owns a specific territory and Natural Resources (NRs) are occupied commonly by all male members of the agricultural clan. The present names of *woredas* in the zone are based on clans' names. For example, the Leemo clan has inhabited Leemo *woreda*, even though, some sections of the group's land are found in the neighboring administrative area, its part is settled in Konteb *woreda*, Sorro clan in Sorro *woreda*, Shashoogo clan in Shashoogo *woreda*, etc. According to oral sources, the ethnic group of Hadiya and their clans were ruled by prominent rulers, clan leaders locally called *Garaaduwa* and *Daanuwwa* before the incorporation of Hadiya under the central government. These traditional rulers had no specific authority over the land; rather they were taken as the overall administrators. They have the mandate to administer the socio-economic, cultural, and political affairs of Hadiya. Traditional administration in Konteb Societies was/is based on the established cultural laws and regulations known as the *Gasse-Seera*. It is a very important cultural law that serves the communities in multiple directions. These include local administration, ritual practices, environmental conservation that occurs among communities and defends the life and property of the subjects, etc.⁸⁰

⁷⁸Wibke Crewett & Benedikt Korf. "Ethiopia: Reforming Land Tenure." (*Review of African Political Economy*. No. 116, 2008), pp.204-206

⁷⁹Assefa Makebo. "Women's Right to Land: The Case of Households with Male Migrants in Kankicho *Kebele*, Duna *Woreda*, Hadiya Zone-SNNPRS, Ethiopia." *Conference on Land policy in Africa*. (Addis Ababa, 2017), p.1.

⁸⁰Informants: *Danni* Beyene, Osse, Qottiso, *Abbagad* Addise and *Danni* Melese; Delelegn Tadesse, p.28.

Indigenously, in the Konteb district, there have been multiple tenure profiles such as *Ciiciissa* (common grazing land), *Haqworro* (forest), *Abul-Uulla* (farmland), *Wammi-beyyo* (Burial sites), *Waa'a-Uunxaax-Beyyo* (Ritual sites), and *Gat-Uulla* (settlement sites). The indigenous tenure profiles mentioned so far were highly respected. It is because communities' settlement, social organizations, environmental protection practices, etc., is highly associated with these land arrangements. The ownership of land is highly valued in this society. The Hadiya has developed a complicated cultural law (*Gasse-Seera*), to regulate the system of land ownership and allocation of its users. All disputes over territorial rights or litigation of natural resources are settled through the implementation of this law which deals in great detail on various aspects of conflict/dispute over-cultivation and grazing land. Customary law (*Gasse-Seera*) recognizes and distinguishes clearly between two sets of rights in the land known by terms common land or "*Mateeyo'im Uulla*" and private land or "*Anichch Uulla*". These terms have become the principal customary terms used by Konteb Hadiya with the question of land ownership. In this way, ecology is significantly protected by local people in the district of Konteb.⁸¹

"Common/Communal" land, property refers to joint rights in a given territory. This right is culturally varied in the clan whose members or ancestors belonged to the first occupants of the territory concerned, and it has been established (obtained) common property right or title to a territory is permanent and unchangeable. These territorial rights are inherited collectively by male members of the sub-clans. The land is possessed in the patrilineal (male) descents line and must stay continuously within their specific male groups.⁸²

According to this structure, women are excluded from all the inheritable territorial rights and have no recognizable claims on the land. As a result, the Konteb Hadiya's attitude towards a common land ownership system of land and natural resources explains their great concern to keep/keep up their collateral territory intact and over any outside environments. In all environments where NRs are extremely scarce and competition over arable/agricultural land, grazing land, and water source is very high, each sub-clan-lineage of Hadiya is expected to keep carefully what it has for its descendants only. There are different sets of land rights in Hadiya of the Konteb district. The first recognizable right is clan land (common tenure) rights belong to the sub-clan members and no territory is divided into each share. These include common grazing land, water points, ritual, and burial sites. The sub-clan members have equal access to, use the common tenure in their sub-clan territory. There are certain acknowledged individual ownership rights in cultivable plots and residential lands, but each right is controlled usually by Konteb Hadiya and defended by cultural law (*Gasse-Seera*) which is never violated by neighboring clans/groups.⁸³

⁸¹*Ibid*; Delelegn Tadesse, pp.4-5, 29.

⁸²*Ibid*, pp.29-30.

⁸³*Ibid*; Konteb *woreda* Ganna *Qaballe* Administrative Office: The Land Related Issue Document File No: 05/19 (1983

Consequently, the transition in NRs with the clan territory was controlled by the sub-clan and people have no right to transfer land either by sale or/in the form of a gift. The Hadiya ethnic group's rule (*Gasse-Seera*) does not accept the practice. According to these rules commonly each right, each male member of the clan, sub-clans can serve resource an unused piece of land for cultivation, every year, and no other agents can do it without permission. The usufruct/use right will remain the primary of the first user, and it passes to his heirs when he dies. The second recognizable right of use of land concerns the residential place. Each family has a permanent right to return to the same scene after each moved, and such a site will not be occupied by another family. Male household members must protect this right, which remains constant because the place was abandoned for several successive years; it can then be used by another family. The failure to obey/see these each right that often leads to disputes within a sub-clan (village) even among brothers or/ close patrilineal relatives. If disputes are not managed at the beginning, they may result in inter lineage conflicts and problems within the lineage.⁸⁴

The other third major set of rights in the land refers to ownership rights in grazing land and cultivable land. On his grazing or cultivable land a given person can produce crops, cereals, and herd animals. However, the person is expected to keep up customary land administration rules derived from *Gasse-Seera*. The neglect and violation of cultural rules of land rights are a major source of disputes among the Konteb Hadiya at all levels of the clan, sub-clan, and lineage. Within the clan or sub-clan land, collateral land is not excluded to transfer or exchange territorial rights without prior agreement. The rights of the same or a different sub-clan of Hadiya groups must follow similar arrangements and see the same rule (*Gasse-Seera*). Transmission of territorial rights and conflict over land, whether for cultivation or grazing, water may lead to severe conflicts and to the outbreak of fighting between two clans of Hadiya. In a situation like this, other sub-clans will not support the disputing sub-clans, but they will intervene in mediating, particularly each party to accept the recognition. The sub-clan members are bound by a common interest in their territorial rights when they went collectively and they stay tied to protect themselves. This joint responsibility towards the land is an important factor in the sub-clan acting as a political corporate group. Land disputes are the main factors of conflicts within the sub-clan and between different ethnic groups of the Hadiya.⁸⁵ This part further, discuss in chapter four-link to the challenges of agroecology in the study area.

2.7 Resettlement and villagization (*Maandaar Misereta*) Program in Konteb (1985-1988)

Resettlement and villagization programs in Ethiopia have been implemented in the southern regions since the late 19th and 20th centuries. It has been regarded as a solution to the serious hunger and land shortage. According to the local informants, there was no resettlement in the study area during the Imperial regime. But, shortly after the 1974 revolution, as part of their policy of land reform, resettlement became the *darg*

⁸⁴Delelegn, p.3; This part further explained in link agroecological challenges in related land dispute held on two each person let to seeing on the appendices-X, XI, XII, XIII, XIV, XV, XVI, XVII, XIII, IX, XX, XXI XXII, and XXIII, pp.113-122.

⁸⁵*Ibid*

regime's policy. According to Article 18 of the 1975 Land Reform Proclamation, "the government shall have the responsibility to settle peasants or to set up cottage industries to accommodate those who, as a result of the distribution of land...remain with little or no land." The military government launched a nationwide villagization program in the mid-1980s following the 1984 famine and drought. The program aimed to bring together scattered rural households in a village (selected and fixed by government agents) and thereby provide modern socio-economic services like electricity, pipe water, school, health institutions, and basic infrastructure.⁸⁶ In Hadiya Zone, the areas selected for villagization were Bobbicho, Goretta Orde-Bobbicho, Gassadanna-Kuddada, and Sattaranna-Wogano *kebeles*. The so-called villagization program of the Ethiopian government in the late 1980s, aiming at concentrating the population in centralized villages, had, therefore, the district societies viewed as positive and negative impacts. Let me discuss as following points.

2.7.1 Negative Impacts of Villagization Program on Agroecology in Konteb District

The Villagization program was a disastrous effect on the socio-economic conditions of the Hadiya people general in Konteb particular. The *darg* compelled a large number of peasants to leave their hamlets and to settle in compact villages (*maandaar Misrata*), where different forms of collective labor were demanded. In the Konteb district, food unsecured and landless peasants were identified. It was between 1985/6 that the selected Konteb community was forced to move to the settlement sites. This system was particularly disastrous in areas where *enset* is the core element of livelihood.⁸⁷

During the resettlement, the selected and registered Hadiya families were moved by state authorities to the new settlement sites. They left their lands, homes, and belongings. These assets of the resettled families were put under local government authorities to administer the vacated lands. They were supposed to take care of the vacated land property. Instead, they shared the lands among themselves and the lineages of the moved families. In turn, it also created land conflict between *kebele* officials (KO) and the community at large due to land grab that was done by different people and local government officials on these lands.⁸⁸

On the other hand, during the construction houses, the children and women who have no experience and know-how helped the construction. In some parts of Ethiopia, more labor had to be brought in from towns, who were even worse than the children and women of the countryside on house construction and agricultural work. Those who were obliged to help were not interested in the quality of the construction. Moreover, there was not enough material to build the houses. Usually, when the Konteb societies build a house, they begin to prepare the necessary material for years, and they rely on the relatives and neighbors for the contribution and collection of the construction material. But since the houses had to be constructed at

⁸⁶Informants: Abeba Dersa and Tegesa Mocce; Delelegn Tadesse, p.46; Tegegne Sishaw Emiru, p.45.

⁸⁷Braukamper, p.380; Delelegn, p.46.

⁸⁸Delelegn, p.47.

the same time for all the neighbors and relatives, it created a big construction material shortage. In the face of this, many forest trees were cut down, which led to deforestation.⁸⁹

Information obtained from oral sources even ecologically, villagization was a seriously negative impact on Konteb district. Because most parts of Konteb are population concentration while mountains and hills, particularly highland area, for instance, around Morsito areas like Gunnana Bonnochora, Diilbarana Magoo, Shiuro, Bookomura, Tuulla, Lambuda Leenchichoo, and other *kebeles* are dominated by chains of different hills. The villagization policy was to rehouse the people in the flat areas. Traditionally, many of these district societies preferred to settle on the hills and slopes of mountains. There they used to build their houses and cultivate perennial crops and *enset* and plant different trees. To abandon these hills and mountain slopes means to expose these areas to erosion. That means, after having left them the farmers will be cultivating them for annual crops since they cannot leave them fallow because of the shortage of arable land. Therefore, according to the Konteb agroecology, farmers are preferable to settle on the slopes of mountains and hills and plant perennial crops and *enset* to protect the land from soil erosion. Additional ecologically negative impacts of villagization are overgrazing in the settled areas and deforestation around the settlement sites.⁹⁰

Also, agroecological, villagization created much negative impact for the *enset* cultivating Konteb. The size of the allotted compound for private use was too small to cultivate *enset* and other perennial crops which play a decisive role in the economy of the district. Since the *enset* plants need continuous care, it is difficult to grow them far away from the settlements. This was one of the important factors in this way the district societies were against villagization. In addition to the population concentration in Konteb district in 1 km² 300-400 people settled this show that no vacant space in the district for villagization program. But people forcefully, displaced from their home village into other districts during the *Derg* regime. This implies that the villagization program in the *Derg* regime negatively impacted agroecology in the Konteb district.⁹¹

Moreover, since the aim of villagization and along with its implementation of the "Producers' Co-operative" was not in favor of private,⁹² and as oral sources states, the district societies would never cultivate the *enset* as public property, villagization was from the beginning existing as a fact although it may not be legally accepted as existing condemned to fail. According to informants in the cause of *darg* villagization program households in the district had lost a significant part of their crops and roots, being effectively unable to protect their fields from wild beasts, pests, and thieves from such a distance. It had also become difficult to carry manure to the farms and use it as fertilizer. Many peasants had to leave the straw to decay, which would have been used to feed cattle in the dry season, had their threshing grounds not been so far away. In

⁸⁹Informants: Gorfu Bashaa, Samuel Chifro, Ababe Kalitamo, Osse Hasiso and Tagessa Mocce.

⁹⁰*Ibid.*

⁹¹*Ibid*; Delelegn p.36.

⁹²Belachew Gebrewold-Tochalo. "The Impact of the Socio-Cultural Structures of the Kambata/Ethiopia on their Economic Development." (Ph.D. Dissertation, Hamburg University, 2001), p.266.

the cause of the shortage of livestock production, livestock mortality was increased definitely in the district. On the other hand, the villagized people were disappointed because of the empty promises of immediate electrical supplies, which are until now not fulfilled.⁹³ Finally, villagization in those years caused a much decrease in agricultural production. "As the building of new houses absorbed much of the peasants' time, they have prevented from harvesting and threshing the *Meher* (main season) crops in time. Many peasants were also unable to grow *belg* (short season) crops due to lack of time."⁹⁴

2.7.2 Positive Impacts of Villagization Program on Agroecology in Konteb District

The implementation of villagization was social, political, ecological, and economic helpful to the people, which conceived companionship in general. "Major goals were to provide social services for the rural communities; to promote co-operative work; to raise the level of consciousness of the people; to improve village security and defense; to plan a more rational land use; to develop natural resources and increase agricultural productivity by introducing modern techniques." Of course, there have been much socio-structural merits' caused by villagization: "travel time to various service centers had been reduced because the new villages are closer to roads, local markets, service co-operative shops, grain mills, schools, churches, and water sources. The program has also facilitated reforestation efforts and extension services to peasant households."⁹⁵ Following the collapse of the military government, most people returned to their original homesteads and resumed their ecologies and highly productive methods of horticulture. Because the program was badly organized and pushed through with brutal force, most of the resettled returned spontaneously to their country of origin after the fall of the *derg* in 1991.⁹⁶

2.8 Trends in Population Size and Growth

Demography, the study of the size, structure, and development of human populations, is finally beginning to receive more attention among ancient historians. Concerned with birth, death, and migration and desperate to measure, model, and quantify, population studies may seem both forbiddingly technical and safely remote from the humanistic interests and skills of most researchers of antiquity. At the same time, however, we must bear in mind that demography is much more than just numbers and relevant to much of what we seek to know and understand about the distant past. In pre-modern societies, population size was the best indicator of economic performance; the distribution of people between town and country was instrumental in the creation of collective identity and may show the scale of a division of labor and commerce; human mobility mediated information flows and culture change.⁹⁷ As cited in Ersawo's MA thesis, the link between

⁹³Informants: Gorfu Bashaa, Samuel Chifro and Ababe Kalitamo; Delelegn, pp.46-47.

⁹⁴Belachew, p.269.

⁹⁵*Ibid*, pp.267-268.

⁹⁶Braukamper, p.380; Delelegn, p.47.

⁹⁷Walter Scheidel. "Population and demography." *Princeton/Stanford Working Papers in Classics*. (Stanford University, 2006), p.2.

population size or/ population pressure and agriculture could be traced back to Malthus in 1798 who argued that there are diminishing returns to extra labor to land. Malthus viewed that population increase causes a decline in agricultural output and impoverishment of land resources. Also, Ndalaha argued that as the population grows and resources decline, the commons collapse and end on common property resources.⁹⁸

Furthermore, population size is supposed to increase in the future though fertility rates in many countries are falling. All of the projected population growth is expected to occur in the developing world. Such increasing population means corresponding demand for resources on planet earth: air, water, and land environments.⁹⁹

The increase in population may lead to the expansion of farmlands, the decline of grazing land, and a decline in agricultural productivity. Evidence on these two positions is mixed. It seems that the pace of population growth and the role of agriculture are all important. One of the main components is population growth, which considers the increasing size of the population (population pressure). In a condition where population growth exceeds food production which leads to increased food needs. Therefore, a food supply-demand gap reflects a lack of balance between available foods (supply) and the need for food demand.¹⁰⁰ These obstacles led to agro-ecological disturbances in the environment.

- ❖ The population size of the Konteb district in 1984, total was estimated at c. 143715, but I could not get the details. This total population in the district is very difficult to analyze the statics of the people. Because in 1984 census had no authenticity source in the history of Konteb. Even though, this number of the population reports written on the map of Kambatanaa Hadiya *awuraajjaa*.¹⁰¹

Table 7: Estimated plus Counted Population of Konteb District by Sex, Urban and Rural: 1994

Konteb District Population Number	Urban & Rural			Urban			Rural		
	Both Sexes	Male	Female	Both Sexes	Male	Female	Both Sexes	Male	Female
	287430	143587	143843	8743	4145	4598	278687	139442	139245

Source: CSA, 1994 Census Results for SNNPR: - Volume I, Part IV, p.127.

During this 1994 Census, the Konteb has an estimated population density of 300.4 people per square kilometer. According to this census, out of the total population of Konteb, only 3.04% were living in the urban areas because the remaining 96.06% were residents of the rural areas. Thus, the overwhelming majority of the population lived in the countryside. Arithmetically, the population sex ratio looks as follows:

⁹⁸Ersawo, p.1.

⁹⁹Tegegne Sishaw, p.15.

¹⁰⁰*Ibid*, pp.16-17.

¹⁰¹This part is attached in appendices-IX.

$$\text{Sex Ratio} = \frac{\text{Number of male population}}{\text{Number of female population}} \times 100 = \frac{143587}{143843} \times 100 = 100.17$$

This means there were about 100.17 males for 100 females or 50.16% were male populations while 49.84% were female population. If we look at the rural and urban areas separately, a different result is derived. In rural areas, there were about 99.85 males per 100 females. This shows that the rural percentage of the male population was 49.85%, while that of females was 50.15%. Nevertheless, in urban areas, there were about 90.14 males per 100 females. This implies that the urban male population was 47.40 % whereas that of females was 52.59%. The third census was carried out in 2005 and put the population of the district at 408422. The following table shows the detail.

Table 8: The 2005 Census Konteb District population size by residence and sex

Konteb District Population Number	Urban & Rural			Urban			Rural		
	Both Sexes	Male	Female	Both Sexes	Male	Female	Both Sexes	Male	Female
	408422	204566	203856	17586	8589	8997	390836	195332	195504

Source: CSA 2005 National Statistics Archived July 31, 2008, at the Wayback Machine, Tables B.3 and B.4

According to the 2005 census, the Konteb has an estimated population density of 333.4 people per square kilometer. Whereas before ten years in the 1994 census the population density of the district was 303.4 people per square kilometer as we have already seen. There were about thirty persons per square kilometers increase. According to this census, out of the total population of Konteb, only 3.88% were living in the urban areas because the remaining 96.12% were residents of the rural areas. Thus, the overwhelming majority of the population lived in the countryside. Based on the statics of the population sex ratio looks as follows:

$$\text{Sex Ratio} = \frac{\text{Number of male population}}{\text{Number of female population}} \times 100 = \frac{204566}{203856} \times 100 = 99.65$$

This means there were about 99.65 males for 100 females or 50.16% were male populations while 49.84% were female population. If we look at the rural and urban areas separately, a different result is derived. In rural areas, there were about 99.85 males per 100 females. This shows that the rural percentage of the male population was 49.85%, while that of females was 50.15%. Nevertheless, in urban areas, there were about 90.14 males per 100 females. This implies that the urban male population was 47.40 % whereas that of females was 52.59%.

2.9 Urbanization and Rural Migration

Rapid & unplanned urbanization and commercial development are the typical characteristics of developing countries. The distribution of people between town and country was instrumental in the creation of collective identity and may show the scale division of labor and commerce.¹⁰² Some studies on urbanization in Ethiopia suggest that the emergence of the present towns in western and southwestern Ethiopia owes itself to politico-military factors. Indeed, many towns in western and southwestern Ethiopia developed historically from the garrison. i.e., the word for an urban (*Ketama*) originally meant a military camp. But many of the garrisons were also abandoned when their military needs declined. Also, many Ethiopian urban centers emerged as chief administrative centers.¹⁰³ We have a familiar in Ethiopia; there is a high population migration from the rural to urban and settlements in small towns. Migration is selective. Socio-demographic or socio-economic characteristics such as age, race, income, housing tenure, education, and marital status of the person dictate the decision to migrate to a certain place. The small towns are usually expanding into the nearby towns.¹⁰⁴

In the case of the Konteb district, however, urbanization was a recent phenomenon and this district has been one of the least urbanized parts of the Hadiya zone, the rate of urbanization has increased rapidly. Konteb rate of natural growth in urban areas is even slightly lower than the rural areas, but the high rate of urban population growth came because of rural urban-migration. Many factors have contributed a lot to the growth of the population of the five towns of the district, like Morsito, Lera, Homacho, Gejja, and Kose towns. One of the clearest developments in Konteb has been the rapid and accelerated movement of people from rural areas to urban centers. People left the countryside and moved to the towns of the district both from the district and from other neighboring districts of Leemu district and even from outside neighboring zones, like Gurage Zone, Silite Zone, and others. These include mainly the Sebatbet-Gurage, Soodo-Gurage, Silite, Kambata, Amhara, and others.¹⁰⁵

Table 9: Total number of population towns by sex: 1994

Towns of Konteb District	Both Sexes	Male	Female
Morsito	2375	1150	1225
Kose	1020	490	530
Lera	2317	1038	1279
Gejja	1413	661	752

¹⁰²Yonas Seifu. "A Historical Survey of Jimma Town (1936-1974)." (MA Thesis. Addis Ababa University, History, 202), p.1

¹⁰³*Ibid*, p.2; Grenstedt, Staffan, p.50.

¹⁰⁴*Ibid*.

¹⁰⁵Informants: *Abbachchi* Osse Hassiso, *Danni* Abbose Side *Danni* Melese Lambebo and *Danni* Beyene Lambore.

Homacho	1618	806	812
Total number of the population of towns in the district	8743	4145	4598

Source: CSA, 1994 Census Results for SNNPR: - Volume I, Part IV:-Statistical Report on Housing Characteristics, p, 131.

This table shows that 27.16%, 26.50%, 18.50%, 16.20% of the urban population was dwelling in Morsito, Lera, Homacho, Gejja respectively and 11.64% was living in Kose town.

Table 10: Housing Units of Konteb District Towns by Construction materials for the floor: 1994

Towns of Konteb District	All housing Units	Construction materials for floor								
		Mud	Wood Tiles	Cement/Concrete	Plastic Tiles	Cement Brick Tiles	Bamboo /Reed	Others	Not State	Total Number
Homacho Town	289	202	23	45	-	-	19	-	-	
Gejja Town	291	272	-	-	-	-	10	-	5	
Kose Town	230	189	4	18	-	-	19	-	4	
Lera Town	483	425	-	38	-	5	15	-	-	
Morsito Town	500	334	34	75	-	-	48	-	9	

Source: CSA, 1994 Census Results for SNNPR: - Volume I, Part IV:-Statistical Report on Housing Characteristics, Part IV, p.33

From the above lists of five towns, the researcher selected to discuss the Morsito town, because of the main administrative center of Konteb district. Morsito town was the new town, which has founded as a result of the Feudal administrative center of chiefs. Morsito is found in the Konteb district in the former Maggo village. The founder of the town was the feudal chiefs that settled in the area during the Haile Selassie's government of Ethiopia in 1943. This small town is dominated by Amhara royal family settlers and a few Hadiya people dwellers in the town. But, after the downfall of the Feudal government gradually the Hadiya ethnic groups come to settle and dominated urban areas, they migrated from different corners of the rural *kebeles* as well as neighboring districts and zones. Because of people due to search better life of the urban areas, like health service, poor water supply, electricity, transport service, communication, education, improved working situation, mill service, etc. But thus practices lead to population pressure rural to urban migration, which implies that the negative impacts on agroecology because it affects environmental disturbances.

CHAPTER THREE

AGRICULTURAL HISTORY OF KONTEB

Agriculture is the most comprehensive word used to denote the many ways where crop plants and domestic animals sustain the global human population by providing food and other products. The English word agriculture derives from the Latin *ager* (field) and *colo* (cultivate) signifying, when combined, the Latin *Agricoltura*: field or land tillage. But the word has come to subsume a very wide spectrum of activities that are integral to agriculture and have their descriptive terms, such as cultivation, domestication, horticulture, arboriculture, and horticulure, as well as forms of livestock management such as mixed crop-livestock farming, pastoralism, and transhumance. Many different attributes are used to define particular forms of agriculture, such as soil type, frequency of cultivation, and principal crops or animals. In short, the term agriculture is occasionally restricted to crop cultivation excluding the raising of domestic animals, although it usually implies both activities.¹⁰⁶

Agriculture has always been the mainstream of the Ethiopian economy. Ethiopia's smallholder agriculture, which commonly refers to sedentary, ox-plow-based, and mixed agriculture, where a farm is typically operated by a household and its members, combines a variety of crops and domestic animals and has captured the interest of historians, social anthropologists, and agronomists.¹⁰⁷ It is the most important sector of the national economy and the main source of livelihoods for eighty-five percent of the population also contributed about sixty percent of Gross Domestic Products (GDP) and about ninety-five percent of the export value in the 1960s. Yet the agriculture sector in Ethiopia is characterized by low productivity and is unable to meet the food security needs of the people and the country. Ethiopia is hence characterized by food insecurity emanating from environmental challenges and other structural and institutional factors.¹⁰⁸

Historically Hadiya people are semi agriculturalist societies. As cited in Alebachew and Samuel's book, before the 19th century the Hadiya agricultural economy mainly focused on both cattle herding and cultivation of barley. However, in the 19th century in the case of cattle plague or local term *bicci-unjaa* vanquished the activities of pastoralism in the region. Especially they extensively started to the adaptation of arable farming system in a half quarter 19th century. These practices were highly implemented after they immigrated from the east, the Hadiyya adapted all the usual Gurage land cultivation crops like *enset*, maize, sorghum, wheat, sweet potatoes, pumpkin, and cabbage from the autochthones.¹⁰⁹ The basic cause of the ox plow system was started due to the cattle plague (*bicci-unjaa*) damaged the economy of societies

¹⁰⁶Harlan, J. R. & J. Pasquereau. "Décruée agriculture in Mali." (*Economic Botany*, 1969), p.70-4; Harris, David R. and D. Q. Fuller. "Agriculture: Definition and Overview." In *Encyclopedia of Global Archaeology* (Claire Smith, Ed.). (Springer, New York, 2014), p.104.

¹⁰⁷Atakilte Beyene, p.4.

¹⁰⁸Bahru Zewde. (*A History of Modern Ethiopian 1855-1991*), Second edition (London, Athens and Addis Ababa, 2002), p. 191; Melaku Jirata, Sebastian Grey and Edward Kilawe. *Ethiopia Climate-Smart Agriculture Scoping Study*. (Food And Agriculture Organization of the United Nations, Addis Ababa, 2016), p.1.

¹⁰⁹Braukamper, p.189; Alebachew and Samuel, p.122.

in the years 1889-1891. Additionally, the Menelik II power highly invaded the area. Because of this area was naturally very plenty resourceful and many cattle herding areas. In this way, in the Hadiya region, the Ox plow system was begun by Leemo Hadiya ethnic groups in Konteb and around the district since the 1890s. The Leemo ethnic groups adapted ox plow, based system from neighboring societies, namely Massimas, Gurage, and Kambata as well as the settlers of feudal nobilities. Informants asserted that after the emperor Menelik II incorporation of all Hadiya societies step by step adapted mixed agricultural systems to recover the previously damaged economy. This was lead to the cause of deforestation and soil erosion in the district. As a result, the agrolological environment of the Hadiya region has deteriorated.¹¹⁰

Hence, agricultural history, therefore, should be not only about the social practice property, a gendered division of labor, and resource tenure, but also about field systems, environmental conservations, food storage, technology, and cropping patterns.¹¹¹ In an agricultural society, which depends on the cultivation of land, boys have a higher economic value. In Hadiya, males are the ones who almost exclusively work in agricultural fields. If a family has only daughters, the father of the family faces enormous economic difficulties. Of course, that does not mean that a Hadiya family does not wish to have female children. If a family has only male children, the labor burden of the wife is very high. Therefore, the father as well as the mother strongly wants to have at least one daughter, not only so that she can help the mother with housework; but a family is only then complete if it has both boys and girls.¹¹²

As the same as true, above mentioned agricultural history, it is one of the major economic activities for the Konteb district, which is practiced traditional ox-plowshare way of methods and since their permanent settlement in this region, the local Hadiya have practiced mixed agriculture cultivating different types of cereal crops and rearing of cattle. Because of the suitable climate and fertile soil, agriculture has been the main economic life basis in the area. The majority of the population engaged in agriculture to lead their life. The main food crops cultivated in the region include cereals like wheat, barley, *teff*, sorghum, and maize; root crops like potato and sweet potato and pulses like peas, beans, and chickpea. In addition to the cultivation of crops, they practice pasture rearing of domestic animals; the most important among them were cattle.¹¹³

¹¹⁰Alebachew and Samuel, p.130; Informants: *Abbach Affusoo Onoyye, Abbach Abera Iggiso, Abbach Gassako Chifiro* and *Abbach Samuel Chifro*.

¹¹¹C. McCann, James. *People of the Plow; an Agrarian History of Ethiopia, 1800-1990*. (Wisconsin University Press, 1995), pp.5-6

¹¹²Haile Bubamo, pp.134-137; Delelegn, ; Informants: *Daddachchi Mitore Anshiso, Daddachchi Accore Akaa* and *Abbachchi Haile Ermacco*.

¹¹³Ersawo, p.56.

3.1 Arable Farming

In Ethiopia four major arable farming systems are recognized, namely: pastoralism, rotation farming, farming based on intercropping, and farming based on *enset*.¹¹⁴ For instance, let me discuss the four approaches of farming in my study area as follows:

3.1.1 Pastoralism

The term pastoralism derives from the Latin *pastor*, meaning a herdsman or shepherd, and it applies to mobile systems where the herd animals, principally sheep, goats, cattle, horses, donkeys, camels, llamas, alpacas, and reindeer, are raised to offer food and other products and as a pack and riding animals.¹¹⁵ Pastoralism is a specialized form of natural resource management, adapted to ecosystems defined as slight, characterized by a limited, variable, and unpredictable agro-ecological resource endowment.¹¹⁶

Definition of pastoralism in the Ethiopian context related to mobility livestock rearing. But this may not be the truth in the world context where large herds of livestock are sometimes managed by sedentary households by just allowing them to roam freely during the dry season. This is the cause that distinguishes them from other rural communities. Also, pastoralism is thus not only an economic activity for animal production but a whole livelihood system and a lifestyle on its own. While in the past herders were considered the wealthiest among rural people, today the situation has reversed, with groups subsisting on extensive livestock rearing ranking among the most vulnerable and insecure. This is the outcome of important changes that have taken place in recent decades in the environmental or climatic spheres.¹¹⁷

The Hadiya pastoralists share many similarities with other pastoralists in Ethiopia, they have distinctive motives to keep cattle. They keep a large size of the herd as a guarantee against loss during drought and diseases. Traditionally, Hadiya pastoralists believe that the spirit of the indigenous god (WAA) resides in cattle. This tradition is still practiced mainly by the Hadiya ethnic groups, and the goal behind the pastoralists is to achieve the traditional title of "*tibima* (hundred) and *kumima*" (one thousand) counts, which will be in order once it is reached. And the second is that a single person can hold more than 1,000 cattle and hold the "*Kuma*". The main objectives of these pastoralists are to prioritize high-profile names in the Hadiyyis a title, for example, *Daddaachcho*, *Abbaagada*, *Haddu'um Garaadda*, *Haga'a Garadda*, *Garaadda*, *Asha'n Garaadda*, *Hadiyyi Garaadda*, *Abagaaza*, *Kontomichcho*, and so on. These titles are

¹¹⁴Steven A. Brandt, Anita Spring, Clifton Hiebsch, J. Terrence McCabe, Endale Tabogie, Mulugeta Diro, Gizachew Wolde-Michael, Gebre Yntiso, Masayoshi Shigeta, and Shiferaw Tesfaye. *The "Tree Against Hunger" Enset-Based Agricultural Systems in Ethiopia*. (American Association for the Advancement of Science with Awassa Agricultural Research Center Kyoto University Center for African Area Studies and University of Florida, 1997), p.31.

¹¹⁵Harris, David R. and D. Q. Fuller, p.107.

¹¹⁶Mohammed Yimer. "Pastoral Development Pathways in Ethiopia: the Policy Environment and Critical Constraints." *GSDR*. (Arba Minch University, Civic and Ethical Studies, 2015), pp.1-2.

¹¹⁷*Ibid*; Abduselam Abdulahi. "Pastoralism and Development Policy in Ethiopia: A Review Study." *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, Volume 2, No 4. (Bri Dehar University, Agricultural Economics and Agribusiness Management, 2019), pp.2-3.

highly regarded among the Hadiya ethnic groups. So the shepherds count for one another to get this title. In particular, one must meet many criteria: sufficient resources (land and livestock), being able to be wise and able to make decisions and solve problems, be able to communicate well, be able to organize people, and be respected in society.”¹¹⁸

Early in the morning the Hadiya of the area driven the cattle to pasture and watered once or twice per day. During the dry season, the animals had to be protected from the heat and thus to be taken under large trees, usually after watered. The place locally called *ciiccisaa* (literal where cattle taking a rest). In March up to October, they took their cattle very far distance from the home is called going *darabaa'a*. While going to *darabaa'a*, they can select each other and go to the area by group, they have also prior prepared *Sinqa* (lit. Food). The food which prepared for the people who can go *darabaa'a* is based on the ability and the economy of the peoples, however, its criteria was food that cannot be polluted like *enjera*, *kocco* (enset product) bread and forage. The main importance of taking cattle to *darabaa'a* were to get enough grass and water, to become fat, they can also largely breeding because cattle get enough grazing and water during *darabaa'a*.¹¹⁹ Figure 6: Cattle resting place on the fence in the Konteb district.



Source: photo taken by the researcher on 03/01/2021.

¹¹⁸Misgnaw Tamirat. "Cattle production system in pastoral areas of Hadiya zone, Southern Ethiopia." (*African Journal of Agricultural Research* Vol. 7 No 25, 2012), (Available online at <http://www.academicjournals.org/AJAR>), p.33.

¹¹⁹Informants: Hararri Abagaz Gassako Chifro and Abbach Belayneh Lenjebo.

During the dry season, animals grazed on crop residues and accessible pasture land close to the harvested fields. Often after harvest, farmers used to move their cattle into the open fields of *teff* straw, wheat and barley stubble, sorghum and maize stalks as during the harvest season livestock forage would be insufficient. The use of crop residue depends on the type of crops. On average, half of the *teff* straw is allocated for stall-feeding and the remaining is used for sale and construction. Peasants used maize stalk for stubble grazing and household fuel. Other crops stalks such as that barley, wheat, sorghum, and finger millet were used for stubble grazing by other farmers' animals for stubble grazing for stall feeding and were burnt. None of the farmers throughout the region reported using crop residues for mulching.¹²⁰ These patterns of livestock productivity and pastoralism system in my study area will be further explained later in detail.

3.1.2 Crop rotation

Crop rotation is mainly a common practice exercised by many farmers as compared to other practices both in the highland and lowland of the district for soil fertility maintenance, weed, and disease control. The sequence of rotation is not similar in both agroecology, because it depends on the crop grown in the area. The researcher obtained information from the district farmers in the fields; the farmers' were cultivated for annual crops with a common rotation sequence in highland areas, like wheat, bean, pea, and barely one after the other. Wheat is considered as soil depleting crops and bean, pea and barely is enriched soil fertility. In the lowland areas: maize, *teff*, and sorghum are grown one after the other, and maize and *teff* are considered as soil fertility improving crops.¹²¹ Finally, the use of crop rotation helps to increase soil organic matter, reduce erosion and bring biological diversity back to the soil. That means the crop- rotation strategies as the best mechanism for managing soil quality and increasing yield both in terms of measure as well as variety.

3.1.3 Intercropping

Intercropping follows specific arrangements where some legume animal dungs or/ manure and plant decomposes grown in rows within the main crops such as maize, *enset*, cabbage, chills, taro, and coffee in the study area. The farmers' practices intercropping mainly to make sure availability of food from different crops and to get animal feed on continuous supply, it also improves soil fertility through crop diversification and offers soil cover to protect the impact of a raindrop on soil and reduce erosion. The main aim of intercropping is to increase the productivity of the land and to protect the soil against erosion.¹²²

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¹²¹Informants: Googo Massemo, Salemu Meggebo, Ayale Lenjebo, Abare Iggiso and Ababe Darse

¹²²Alabecheu and Samuel, p.130; Braukumper, p.121.

3.2 Natural condition and Potentialities for Crop Production

The Konteb district is natural mineral resources, abundant rainfall, fertile soils, favorable climatic conditions, and adequate water from many rivers as well as suitable for agricultural production. In addition to its climate and soil variation, various types of cereals and vegetation were produced in this district. According to my informant, all the lands of the district were suitable for crop production except few lowland areas, like the gorges of Gomboro and Gibe River basins in western parts of the district. The potentialities of the area people also cultivate vegetation with irrigation due to the endowed with numerous river and abundant rainfall.¹²³

The concept of Agro-ecological farming systems includes the idea that the agricultural practices are both site-specific and specific to the socio-economic place of the farmer or farm family applying them.¹²⁴ In contrast to agricultural systems that describe the main crop and livestock mixtures, the term “farming system” is technically determined inductively based on the configuration of agro-ecological zones and cultural practices about agricultural activities, farm enterprises (e.g., crops, livestock, agroforestry), and off-farm/non-farm enterprises (e.g., wage labor, crafts and trade skills, business enterprises).¹²⁵

3.2.1 Major Types of Crop Production in Konteb District

Crop production is one of the most important aspects of agricultural ecology. The existence of diverse agro-ecological conditions enables Ethiopia to grow a large variety of crops, which include cereals are *teff*, wheat, maize, and barley; pulses such as horse bean, field peas, lentils, chickpeas and haricot beans, oilseeds like sesame, linseed, *niger* seed and rapeseed; and different types of fruits and vegetables.¹²⁶

Farmers grow crops intending to meet the food needs of the household. Like most other parts of highland Ethiopia, the list of crops produced in the study area includes different types of cereals, root crops, vegetables, and the main staple food *enset*. Overall, the information obtained from the district agriculture and rural development office, cereals and *enset* are the major types of crops produced in Konteb *woreda*; account for about 85 percent of the land under crops.¹²⁷ These types of crop production produced by smallholders in the district discuss as follows:

3.2.1.1 Maize (*Zea mays*)

Maize is a major staple food crop grown in diverse agro-ecological zones and farming systems and consumed by people with varying food preferences and socio-economic backgrounds in sub-Saharan

¹²³Informants: *Abbachchi Haile, Abbachchi Daniel, Abbachchi Samuel and Abbachchi Tamirat*

¹²⁴Rob Witte. *Agro ecological Farming Systems*. (Wageningen, Netherlands, 2017), p.1.

¹²⁵Steven A. Brandt, Anita Spring, Clifton Hiebsch, J. Terrence McCabe, Endale Tabogie, Mulugeta Diro, Gizachew Wolde-Michael, Gebre Yntiso, Masayoshi Shigeta, and Shiferaw Tesfaye, p.4.

¹²⁶Melaku Jirata, Sebastian Grey and Edward Kilawe, p.2.

¹²⁷Konteb District Agricultural Office, Cereals Crop Production Report Document File No: 490/88 (Morsito, 1988 E.C); Ersawo Bachore, p.61.

Africa (SSA). The central role of maize as a staple food in SSA is comparable to that of rice or wheat in Asia, with consumption rates being the highest in eastern and southern Africa (ESA).¹²⁸ Maize comes with five phenotypes sweet, pop, floury, dent, and flint yet all its forms derive from a single ancestor domesticated in central Mexico around seven thousand years ago. Though the exact date and circumstances of *Zea Mays*'s first cultivation remain a mystery, by A.D. 1500 the Aztec and Mayan civilizations had long called the descendants of that plant maize, meaning literally "that which sustains life," and claimed that the crop was flesh and the blood itself.¹²⁹

Maize was introduced to the continent of Africa during the 16th century from the Americas, as a part of the substantial ecological and demographic transformation resulting from the Columbian exchange. Although maize started being grown as a garden vegetable in most of Africa, and so also in Ethiopia showed to be suitable for agro-ecological conditions in the continent and gradually more widespread field production took off. In Ethiopia, the spread of maize as a staple was slower than in the rest of Africa. Even though the crop seems to have arrived as early as 1600 so it was not until the 1980s that production took off in the country. In addition to as cited in Hassan's Thesis, McCann argues that he emphasized this idea, stating maize was introduced to Ethiopia in the 17th century. Also, he argued that the cultivation of maize in central, southern, and western parts of the country had started in the 20th century.¹³⁰

Concerning Hadiya general and the Konteb area in particular the farmers practiced maize growing after the emperor Menelik II incorporation, particularly since the 1900s. Farmlands plowed several times with the wooden traditional plow (ox-plow) agriculture. The number of plowing differs from crop to crop. The planting of maize took place through the scattering method from early February to the end of May. From the 1900s to the 1980s the peoples of Konteb were produced maize growing, particularly by natural fertilizers, like animal manure or/ dung, ashes, plant leaves decomposes, clearing forested areas and they used to other indigenous mechanisms. Although now, the agricultural office hybrid different types of maize and distribute them to the farmers of the area. The newly hybrid maize can yield a large amount of grain in the limited land. The price of chemical fertilizers of DAP and Urea is very expensive. Currently, the land is adopted with chemical fertilizers and cannot yield enough products without inorganic fertilizers in both midland areas and lowland areas of Konteb areas even other districts of Hadiya.¹³¹

There was in the Hadiya area the maize-producing system into two types, such as *shachche'e* and *dachche'e*. The *shachche'e* sowing seasons start from early February up to the beginning of March. Land

¹²⁸Harold Macauley. "Cereal Crops: Rice, Maize, Millet, Sorghum, Wheat." *Abdou Diouf International Conference Center*. (Dakar, Senegal, 2015), p.i.

¹²⁹James M.CcCann. *Maize and Grace Africa,s Encounter with a New World Crop, 1500-2000*. (Harvard University Press Cambridge, Massachusetts, And London, England, 2005), p.1.

¹³⁰Hassan Adem. "Agro-Ecological History of Baakkoo Tibbee District (West Shewa: Ethiopia), 1941 to 1990s." (MA Thesis. Jimma University, History, 2017), p. 36.

¹³¹Informants: *Abbach* Birhanu Maneddo, *Abbach* Kotiso Sikore, *Abbach* Samuel Chifro, *Abbach* Osse Hasiso and *Abbagad* Addise Mandago; Alabachew and Samuel, p.122, 130.

prepares to assume as in one-fourth hectare, then *shachche'e* maize was sowing. The main purpose of this *shachche'e* sowing is to protect the short periods of hungering and starvation from the societies particularly between two months like July and August. The harvested time of *shachche'e* starts from early June up to July fifteen. While the *dachche'e* sowing season begun from early April into the end of May. The main aim of this *dachche'e* is the farmers sowing maize for entering usually used traditional storage systems in local name *gottaraa* (grainer). They store maize outside the house in *gottaraa* (storage made of interwoven sticks with a grass roof). Also shelled maize is stored in the house either in *seechcho* or/ *doonno'o* (local store made of a combination of soil and teff straw) or in local storage made of bamboo strengthened with a mixture of mud and cow dung called *seechcho* or/ *doonno'o*. Big broken pots (*jallo'o*) are also used for the storage of maize inside the house. *Dachche'e* maize broadly does not only need to consume, but also farmers' sale for paying governmental tax, educated Childs, bought modern fertilizers, and used for all social practice.¹³²

Moreover, for the Konteb district midland and lowland population, maize sustains the life of thousands of rural population, it needs to the main cash crop in the area next to the teff. It is used for multipurpose for food, income generation, and its stalk as a source of fuel and food for cattle. Farmers preferred maize for its *enjera*, traditional alcohol brew (*haraqqee*), roasted grain (*inqallo*), cooked cake (*qorrisho'o sariminna*), and the like. Maize is cultivated in over 50 *kebeles* of the Konteb district. From thus *kebeles* the main maize growing areas are Orde Bobicho, Seteranaa Wogano, Gassadanaa Koddada, Hallilichonaa Bero, Komboba, Awossa, Gamojja, Muumma, Worichinaa Doyisaba, Meggacho, and Chacho are model *kebeles* in the district.¹³³

3.2.1.2 Wheat

Wheat is one of the oldest cultivated plants in the world and is grown mainly in the middle and near East region and North Africa. It is produced in the highlands. Wheat has many varieties (soft, hard, and durum). The durum wheat is very popular for the production of macaroni and pasta. It is an indigenous crop to Ethiopia. In Ethiopia, the production of durum wheat is low because of its low selling price compared with its unit production per hectares.¹³⁴

The people of Hadiya beginning wheat cultivation of the 20th century, especially Leemo Hadiya ethnic group living areas started to cultivate wheat production. Among the different districts in the Hadiya zone, the Konteb district is one of the main wheat-growing areas in the SNNR states of Ethiopia. The major wheat-producing areas in Konteb lie between 1800 and 2940 masl. Northeast and northwest Konteb area is particularly known for its extensive or dominant durum wheat production areas in the Hadiya zone,

¹³²*Ibid.*

¹³³*Ibid.*

¹³⁴Haymanot Asfaw. "Durum Wheat Value Chain Analysis: The Case of Gololcha District of Bale Zone, Ethiopia." (MSc Thesis. Haramaya University, Agricultural Economics, 2014), pp.25-26.

includes Ashee, Alaala, Morsito, Tulla, Ashu'alaa, Bu'umma, Buqquna Chachayeencho, Wasigabata, Lambuda, Buqqurona Saletta, Ganna, Goraanna Tumme, Gabbo, Kidigisa, Shurimo Dubancho, Shurimo Dacco, Leera, Gorra, Gunnanaa Bonochora, Maggo, Dangaawura, Bokkomura, and other *kebeles* have been among the main wheat-producing areas of Konteb district.¹³⁵

There are eight major types of wheat varieties (*mamibba*, *dashiinna*, *legaamoo*, *diggala*, *qaqqabe*, *qumisa'a*, *damifaamee*, and *oggolichcha*) in Konteb. But, now people sowing only varieties of wheat are *diggala*, *danifaamee*, *qumisa*, and *oggolicha* familiar in my study area and other remain varieties disappeared from the Hadiya region in general and in Konteb particular, because of unknown cause. Wheat is the main income-generating cereal type in highland areas in the district. People at *Hansawwa* (highland) usually make bread from wheat. Also, wheat straw has been used for animal feed and as roof cover in both highland and midland areas in the district.¹³⁶

3.2.1.3 Barley

Barley (*Hordeum vulgare*) was one of the earliest crops to be domesticated and it has been under cultivation since the beginning of civilization. Barley played an important role in ancient Greek and Roman cultures as a staple bread-making grain as well as an important food for athletes. The carbonized grains discovered from archeological excavations at various sites in the Near- and Middle-East prove that barley was cultivated around 7000 to 5000 BC and that the crop was domesticated about 8000 BC. During the sixth and fifth millennium BC, barley spread from its center of diversity in the Near- and Middle-East to eastern parts of the Mediterranean basin, highlands of Ethiopia and the Indian subcontinent, and the Caucasus and Trans-Caucasus regions. In Ethiopia, barley is among the oldest cultivated crops and has been grown for at least 5,000 years. It is grown in a wide agro-ecology of the country due to its economic and social importance. It requires a cool climatic condition and altitude above 1900 mean sea level as well as it tolerates frost. It is produced mainly as a food crop. This estimated that 90% of the produce is used for home consumption, of which about 10% is for local beverages. Furthermore, barley is a popular hunger breaker or relief, crop during periods of food shortage in some parts of Ethiopia as it is an early harvested crop.¹³⁷

Barely is the most widely adopted crop in the Hadiya soil, the people were assumed as started to produce before the 19th century. Informants written sources aver that barely was one of the major crops and before the widespread use of sorghum, maize, *enset*, and wheat it was a staple food in many parts of Hadiya lands. In the highland areas of the district, barley is produced for a different purpose. In the highlands, it has been

¹³⁵District Agricultural Office, Cereals Crop Production Report Document File No: 700/89 (Morsito, 1987 E.C); Informants: *Danni* Beyene Lambore, *Abbachchi* Daniel, *Abbachchi* Belayneh and *Abbachchi* Ababe.

¹³⁶*Ibid.*

¹³⁷C. McCann, James. *People of the Plow; an Agrarian History of Ethiopia, 1800-1990*. (Wisconsin Press University, History, 1995), p.44.

used for the preparation of various types of traditional foods such as *kolo*, *kita*, *dabo*, *beso*, *genfo*, *chuko*, *tihlo*, *shorba*, *kinche*, and *enjera*, with *enjera* being the most widely consumed traditional dish in-country general and Konteb particular. It is also important for the preparation of *anaqqalaa* (local Hadiya food that is a mixture of *kolo* burley with butter).¹³⁸

Concerning the drinks, many alcoholic and nonalcoholic local beverages are brewed in households from barley grains for daily consumption or holidays and celebrations *tella*, *shamet*, and *korefe*, with *tella* being the most commonly consumed alcoholic beverage in the area. It is cultivated in over twenty high land *kebeles* of Konteb areas, namely Tulla, Ashu'ala, Bokko'mura, Dangaawura, Dunna Gemeddo, Lenchichcho, Gejja, Dunqulla, Shiro, Shurmo Dubanicho, Wasigabata, Lambuda, Morsito, Sikko, Ololla, Dillibara, Maggo, Bu'uma, Gunaanaa Bonochora, Leera are the most barley producers in Konteb district.¹³⁹

Barley is also one of the quickest types of cereal crop that yields, grain within most of three months. The production of barley took place in the two seasons as local name *qaraxxo* (spring) and *haggayye* (summer). During the spring barely sowing as locally name *Giilalo'o*. *Giilaloo* means protecting a short period of social hunger in the summer, i.e., the barley that was produced during *qaraxxo* aimed to answer the quick response of food shortages is called *Giilaloo*. On the other hand, Women are used barely for their ceremony of *Wobatta*. During *wobatta* (common day of childbearing) local eating, food was prepared from pure barely without mixing with other cereals. Finally, the use of barley grains in social and religious ceremonies by *Fandano* illustrates its antiquity.¹⁴⁰

3.2.1.4 Sorghum

Sorghum (*Sorghum bicolor* L. Moench) is a practical food grain for many of the World's most food-insecure people who live in slight areas with poor and erratic rains and often poor soils. It is the fifth most important cereal crop in the world. Sorghum is cultivated in wide geographic areas in the Americas, Africa, Asia, and the Pacific. It is a major food and nutritional security crop to more than 100 million people in the Eastern horn of Africa, owing to its resilience to drought and other production constraints.¹⁴¹

Ethiopia is probably the original home of sorghum, it has been domesticated over 5000 years ago because it has the greatest genetic diversity in the country for both cultivated and wild forms. Consequently, Ethiopia is a valuable reservoir of diverse genetic material for sorghum breeders throughout the world. It is the second preferred cereal next to *teff* for preparing *enjera* (pancake) staple food in our country. Sorghum took the third rank after maize and *teff* in total production, after maize and wheat in yield per hectare, and after

¹³⁸Alebachew and Samuel, p.122; Informants: *Danni* Beyene Lambore, Tagesse, Lire, Daniel, Samuel and Zeleke.

¹³⁹*Ibid.*

¹⁴⁰Informants: *Danni* Beyene, *Daddachchi* Isatu Bonkolaa, *Daddachchi* Abute Eraye and Daffar Ababe; Haile, p.138

¹⁴¹Leo Espinoza and Jason Kelley. *Grain Sorghum Production Handbook*. (Arkansas University, 2002), p.1; Tekle Yoseph, Zemach Sorsa. Evaluation of Sorghum (*Sorghum bicolor* (L.) Moench) Varieties, for Yield and Yield Components at Kako, Southern Ethiopia. (*Journal of Plant Sciences*, Vol. 2, No. 4, 2014), pp. 129-133.

teff and maize in area coverage. It has tremendous uses for the Ethiopian farmer and no part of this plant is ignored. It is well adapted to a range of precipitation and temperature levels and is produced from sea level to above 2000 masl. Its drought tolerance and adaptation attributes have made it the favorite crop in drier and slight areas. Although traditionally cultivated for home consumption, market demand is growing. Urbanization has created a higher demand for pre-processed traditional cereals in urban centers, consumers show an increasing awareness of the health benefits of traditional crops, and the flour processing industry wants to diversify its range of products. Consequently, smallholders have new opportunities to commercialize the production of sorghum.¹⁴²

Local farmers have grown six sorghum types. The most widely grown variety has been *kashe'e* and *maccichcho* which is red-colored, highly palatable and has a high market value. Other sorghum that is widely grown type has been *wajjo*, *ancceroo*, and *sheroo*, which is also white-seeded. The sixth type has been *zanigaadda*, which has been only grown in small amounts since it is less palatable. However, it has been helpful for the poor since it is cheaper. The peoples of Konteb call the sorghum “*Saratta*.” Every low land of the district used *saratta* as a dominant food. The grains are used for porridge, “*eretta*” (infant food), and local beverages known as *tella* and *areke*. Also, the peoples of Konteb used, the leaf and stalk of sorghum have been used for construction material, fuel, and animal feed.¹⁴³

3.2.1.5 *Teff (Eragrostis tef)*

Teff (Eragrostis tef) belongs to the grass family crop. It was believed to be domesticated in Ethiopia some millennia ago and is endemic to Ethiopia. The exact date and scene of the domestication of *teff* are unknown. It was unique to Ethiopia, grew at the elevations travelers most traversed, appeared larger than life in Ethiopians' conception of their cuisine, and was fed to honored guests as mainly used for making *enjera* (pancake), a spongy flatbread, the main national dish in Ethiopia. *Enjera* made from *teff* is traditionally consumed with a different kind of *wott*. It was most widely grown in the temperate and cool highlands between 1,700 and 2,200 masl and in regions that have adequate rainfall and are not suitable for cultivation in arid areas. It has mostly been planted in black soil. While research on improved *teff* varieties has been done since the mid-1950s, investments have been limited and only a few improved varieties have been released, i.e. about 20 in total. Its grain *teff* is also valued for its fine straw, which is used for animal feed as well as mixed with mud for building purposes.¹⁴⁴

¹⁴²FAO. *Analysis of price incentives for Sorghum in Ethiopia*. Technical notes series, MAFAP, by Assefa B. Lanos B., (Rome, 2015), p.2; Deressa, p.60; Hassan, p.39; Alastair Orr, International Crops Research Institute for the Semi-Arid Tropics (ICRISAT). *Sorghum and finger millet flour processing in Tanzania, Kenya, and Uganda, Socioeconomics Discussion Paper Series Number 32*, 2015, p.8.

¹⁴³Informants: *Ayyichchi* Ersame Chifiro, *Ayyichchi* Aster Sulle and *Abbachchi* Qottiso Sikkore.

¹⁴⁴C. McCann, James, p.55.

The history of *teff* has been recently phenomena in the Konteb district. As oral sources state that the *teff* varieties broadly expanded into Hadiya land first via feudal rulers since the 1910s, which started to cultivation in particular villages called Alalla and Ashee *kebeles*.¹⁴⁵ It is the second most significant crop next to maize, *enset*, and wheat in Hadiya. It was largely produced in the Konteb area after the establishment of the Konteb district since 1950s. According to the oral sources, the Bosh'o'anaa and Baddogo *teff* was the most famous *teff* in the Konteb district. *Teff* is grown in almost midland and lowland of the district in Konteb, especially in current districts such as Gombora and Gibe districts. That Gombora district represented as Bosh'o'anaa while Gibe as Baddogo. Hence, it is selected grain for local consumption and market. In contrast to other cereal crops, it is a very expensive cereal crop to market in the district. The cultivation of *teff* is the most laborious of the cereals. On average, *teff* cultivation requires at least four times ploughings. Repeated plowing destroys weeds, breaks and softens the soil, and increases the water-holding capacity of the soil. Unless *teff* fields hold enough water before sowing, the yield will decline much. Before broadcasting the seed, *teff* fields are often trampled by cattle. The gaps between rows are also leveled, and grasses and other plant residues are removed. If *teff* fields are not trampled, the tiny *teff* seeds will be buried under the soil and weeds will dominate the crop within two or three days after sowing. However, trampling on waterlogged lands will bury the soil under the surface water, and for this reason, waterlogged fields are not trampled.¹⁴⁶

3.2.1.6 Food Legumes /Pulse/ Crops

Pulse production includes haricot beans, horse beans, soya beans, field peas, rough pea, chickpeas, and lentils. Konteb farmers produce pulses for a different purpose. Pulse production in the district has no equal distribution, they vary from high land in the lowland area. The highlands people produce horse beans and field peas. The low land area parched these crops from the market for *shirowot*. The haricot beans were the dominant pulse crop in the lowland areas of the Konteb district. They used to wet the haricot beans instead of field peas and horse beans. Nevertheless, comparatively, Peoples are more interested in food field peas and horse beans than haricot beans.¹⁴⁷

3.2.1.7 Root, horticultural, and other crops

Root, horticultural, and other crops: these consist of taro, cassava, leafy plants, *enset*, groundnuts; vegetables include Hadiya potato, Irish potatoes, sweet potatoes, cabbage, pepper, onions, garlic, carrots, and fruits include papaya, orange, lemon, and banana. The people of Konteb produced some of these crops in the gardens close to their houses and around the frontiers of their lands. Some of these crops have been

¹⁴⁵ Alebachew and Samuel, pp.130-131; Informant: *Ayyichchi* Bekelech Hachchano, *Abbachchi* Gorifu Basha and *Ayyichch* Masikale Hajaano

¹⁴⁶ *Ibid.*

¹⁴⁷ Konteb District Agricultural Office, Ceareal Crop Production Report Document File No: 700/89 (Morsito, 1987 E.C); Konteb District Agricultural Office, Ceareal Crop Production Report Document File No: 490/88 (Morsito, 1988 E.C)

safety crops for the farmers. Some have been decisively produced for food during periods of scarcity of cereal crops. Root crops compensate for gaps in the annual food calendar, particularly, in the months from June to October. The most widely grown horticulture crops in most parts of the Hadiya zone, including the Konteb district, are cabbage, potato, sweet potato, and taro. These are supplementary staple foods of the area.¹⁴⁸

3.3 Economic Structure of the *Enset* Farming

As regards Ethiopia, three main plants, each linked to specific symbolic structures, can be identified: the *teff* (*Eragrostis teff*) in the northern highlands; *enset* in the south, the dyad corn/sorghum in eastern and western areas.¹⁴⁹ The *enset* (*ventricosum*) is a herbaceous plant, indigenous of Ethiopia, closely related to the family of the banana tree from the morphological point of view but completely different in terms of usage, life cycle, and development. Both *enset* and banana have an underground corm, a bundle of leaf sheaths that form the *pseudostem*, and large leaves and not its fruit, when ready as a starchy edible paste made into bread (*qocho*). *Enset* shows distinctive signs of long-standing adaptation in the highland environment, perhaps even its innovation as a cultigen. *Enset*, however, is usually larger than a banana, with the largest plants up to 10 meters tall and with a pseudostem up to one meter in diameter. The leaves are more erect than those of a banana plant, have the shape of a lance head, and maybe five meters long and nearly one meter wide. Banana plants normally form, suckers or clusters of plants at the base, but *enset* does not.¹⁵⁰

Various anthropologists, archaeologists, historians, and other scholars have also developed theories that argue for the domestication of *enset* in Ethiopia as early as 10,000 years ago. In this way, Stiehler, the first to consider *enset* origins, believed that the indigenous hunter/gatherers of southern Ethiopia were the first to cultivate *enset*. He also proposed that *enset* agriculture was later introduced to the northern Ethiopian highlands by Cushitic-speaking peoples, only to be replaced by such crops as wheat, barley, and *teff* following the migration of Semitic-speaking groups in northern Ethiopia. In a similar vein, Murdock suggested that sometime in prehistory “Sidamo ethnic” groups of southwestern Ethiopia independently brought *enset* under domestication.¹⁵¹

Another theory proposes that Nilo-Saharan speaking farmers were forced out of the lowlands of eastern Sudan and western Ethiopia some 4,000 to 5,000 years ago because of the increasingly drier climates of the midland. Migrating east to the Ethiopian highlands, they introduced farming to the indigenous

¹⁴⁸*Ibid.*

¹⁴⁹Valentina Peveri. *Enset, the tree of the poor: Nutrition and identity in Hadiya Zone (South-Central Ethiopia)*. (Bologna University, Historical, Anthropological and Geographical Sciences, 2006), p.4.

¹⁵⁰C. McCann, James. 1995, p.53.

¹⁵¹Stiehler, W., Studien zur Landwirtschafts – und Siedlungsgeographie Ethiopiens. Mit 3 Karten. (*Erdkunde* , 1948), pp.261-263.

hunter/gatherers of highland Ethiopia and Eritrea, who began cultivating *enset* and other indigenous Ethiopian domesticities on their own.¹⁵² On the other hand, the *enset* cultivated area before briefly discussed by Valentina Peveri, on his account of *Enset, the tree of the poor: Nutrition and identity in Hadiya Zone (South-Central Ethiopia)* as follows:

He discussed that *Ensete* is mainly grown in the southern and southwestern people, though some areas in the Oromiya region grow *ensete* too. At present, most of these areas are part of the 'SNNP' Region, which can be considered to be the home of *ensete* agriculture. The area of *ensete* cultivation is thought to have been much more extensive. One of the proofs lies in the writings of travelers. The well-known historian Pankhurst in 1996 takes notes of two Portuguese Jesuits, Manoel de Almeida, and Jerome Lobo, who mentioned the prevalence of *ensete* in the general area south of the Blue Nile as early as the 16th century. Almeida in 1954 is also said to have written that the plant was the sustenance of most of the people while Lobo on his part had described *ensete* production and use around Damot, an area north of the Gibe River. According to Almeida, the *ensete* tree is eaten either sliced or boiled or crumbled and ground into a meal, which is put in pits in the ground where it is kept for many years. Almeida is also said to have declared that the plant was the most productive and useful of any he had ever seen, for no part of it is discarded. Also mentions the writings of James Bruce, the 18th-century traveler, in connection to *ensete* cultivation in the Ethiopian highlands, which we know today as centers of cereal farming.¹⁵³

Today the most of the *enset* farmers live in the southern and southwestern part of Ethiopia are known as the *enset* based home garden areas, *enset* is the dominant crop. It is a multipurpose crop and nearly every part of the plant has some sort of uses. *Enset* has agro-ecological and socio-economic roles such as food for over twenty percent of the population living in the southern and southwestern parts of Ethiopian medicine (cure bone fractures, birth problems, and diarrhea in human, production of construction materials, fodder, increase soil fertility, tolerate climate change and resist drought. Maintenance of diversity through home gardens helps to curb environmental, agro-ecological, and socio-economic problems.¹⁵⁴

Since the 20th century the people of Hadiya have adapted the agriculture of *enset* from the neighboring communities, like Massimass, Endagagn Gurage, Kambata, and Sidamo are known for a long time for the cultivation of the *enset* (false banana). Oral sources state that Leemo ethnic groups of Hadiya first brought to grow *enset* farming from a neighboring region called Gurage in, early 20th century. Currently, this area is known as the Konteb district particular place around Leera town, like Demalla, Tulla, Shiroo, and other *kebeles*. In contrast to Konteb area was a dominant *enset* farming area in the Hadiya zone. Because this

¹⁵²*Ibid.*

¹⁵³Valentina Peveri, pp.4-6.

¹⁵⁴Alebachew and Samuel, pp.130-131.

district was dominated growing of *enset* more than about thirty-eight point three percent (38.3%) producing area.¹⁵⁵

The domestic *enset* in contrast to the wild one shows a great variety of shapes and colors and has different names in different groups. Each group recognizes many varieties of the same plant and every household combines many of these varieties in its plot of land. The *enset* (*weesa*) has provided the largest quantity of the Hadiya people's foodstuff. As cited in Alebachew and Samuel's book, Abebech explained that over fifty different variants of *enset* have been cultivated in the region of Hadiya land. The *enset* varieties some of these such as *Quu'inaa*, *Sisqella*, *Dirbo'o*, *Disho'o*, *Zobira*, *Ooyinaa*, *Marrizaa*, *Uunjamaa*, *Karqare*, *Qaddal Ooyinaa*, *Hemaachch Ooyinaa*, *Saqqe'ee*, *Agaade'ee*, *Saapara*, *Qashiqashayaa*, *Asitaraa*, *Landwessa*, *Mandiluqqa*, *Ankogaanaa*, *La'messa*, *Hayiwona*, *Bannaja*, *Xoroora*, *Gishira*, *Astara*, *Qeniwaraa*, *Qanciwa*, *Garaayya*, *Badaadee*, and others available in the area. The Hadiya people's agricultural life has rested on the *enset* cultivation that satisfied and has continued to satisfy many of their essential needs. Therefore, *enset* was and is a very important source of livelihood in the Hadiya region.¹⁵⁶

The *enset* variety was multiplied by through corm. Therefore, *enset* variety multiple corm approaches was made its producer, this procedure of *enset* cultivation mechanism as follows: the corm of the about two year's old plant will be cut off some centimeters above the tuber. The upper side of the tuber will be cut slightly and vertically with a transverse form. And then the middle of the corm, which has around 4cm diameter and 5cm of depth, will be taken out. This hole will be filled with an old and dry leaf of the *enset*. The tuber will be buried, and manure will be laid on it so that after some months it brings a lot of new slips. After one or two years, these young plants will be transplanted. In the process of *enset-edulis* cultivation, the young *enset* plants are transplanted three times.¹⁵⁷ Figure 7: shows the *enset* cultivation and preparation producer in the Konteb area.



¹⁵⁵Informants: Tagesse, Daniel and Zaleke

¹⁵⁶Alebachew and Samuel, p.131; Tegesa,p.57.

¹⁵⁷Belachew Gebrewold-Tochalo, pp.70-72; Grenstedt, Staffan.150.

Source: James S. Borrell, Mark Goodwin, Guy Blomme, Kim Jacobsen, Abebe M. Wendawek, Dawd Gashu, Ermias Lulekal, Zemedede Asfaw, Sebsebe Demissew, Paul Wilkin.2019. “*Enset*-based agricultural systems in Ethiopia: A systematic review of production trends, agronomy, processing and the wider food security applications of a neglected banana relative.” *Wileyonlinelibrary.com/journal/ppp3*, pp.219-220.

Based on the data from the district agriculture and rural development office asserted that in the year 2002 kinds of cereal are the leading crops in terms of production and about 43 percent of the total production in the area. *Enset* is the second major perennial crop used as a staple food for the Hadiya zone in general and the study area in particular. Food for the population accounts for about 38.3 percent of the total production in the area. Potato and other root crops contributed about 13.4 percent and cabbage and other vegetables contributed 5.3 percent in the study area.¹⁵⁸

Enset is extensively cultivated in both highland and midland areas in the district. Some documents of the district agriculture and rural development office offered as the average number of total *enset* variants during the 2002/3 period was about 32 while the average number of *enset* variants before 10 years was about 61. This implies that *enset* production has decreased in current time than 17 years before; the reason behind this decrease is the lack of animal manure, which was created due to decline in livestock and shortage of grazing land. This is because the land in the area is occupied by a dense population and no fallow land is available for grazing. On the other hand, diseases as local term *Alooya* discharged the *enset* corm.¹⁵⁹

3.4 Coffee Cultivation

The story of coffee has its beginnings in Ethiopia, the original home of the coffee plant; coffee Arabica, which still grows wild in the forest of the highlands. While nobody is sure exactly how coffee was discovered as a beverage, it is believed that its cultivation and use began as early as the 9th century. Some authorities claim that it was cultivated in Yemen earlier, around AD 575. The only thing that seems certain is that it originated in Ethiopia, from where it traveled to Yemen about 600 years ago, and from Arabia, it began its journey around the world.¹⁶⁰

For the origin of coffee Arabica, there are different legends. Among the many legends that have developed about the origin of coffee, one of the most popular accounts is that of Kaldi, an Abyssinian goatherd, who lived around AD 850. One day he observed his goats behaving in an abnormally exuberant way, skipping, rearing on their hind legs, and bleating loudly. He noticed that his goats became hyper after eating the

¹⁵⁸Informants: Daniel and Zeleke

¹⁵⁹*Ibid.*

¹⁶⁰Gordon Wrigley.1988. *Coffee*. New York, p.1; Asfaw Takele Feleke.2018. “Evaluating the Quality of Coffee Product on Marketing Performance of Ethiopian Commodity Exchange (ECX) Hawassa Branch.” *International Journal of Social Sciences Perspectives*. Vol.2, No.1, pp. 50-53.

cherries from the coffee tree, so he tried it himself. A monk approached Kaldi after he consumed the cherries and took some to his monastery. The monk roasted and brewed the coffee to share with other monks. As a result, they were able to stay awake during long nights of prayer. Since then, coffee has been widely accepted as a stimulant drink.¹⁶¹

Despite the beginning, coffee's invigorating powers have understandably linked it with religion, and each tradition claims its own story of origins. Islāmic legend ascribes the discovery of coffee to devout Sheikh Omar, who found the coffee growing wild while living as a recluse in Mocha, one famous coffee-producing place in Yemen. Coffee was considered a potent medicine, as well as a religious potion that helped keep people awake during prayers. Pilgrims of Islam spread the coffee throughout the Middle East and by the end of the 15th century.¹⁶²

Coffee is a shade-loving tree that grows well under large indigenous trees such as the *Cordia Abyssinia* and the *Acacia* species. It is grown in two regions of the country, namely in the southwestern and southeastern parts of the country in the Oromia region and Southern Nations, Nationalities and People Regions (SNNPR), mostly by smallholder farmers on farms of less than two hectares on average. These producers supply about 95% of the country's total production. The coffee-growing areas are divided into different regions, each maintaining its distinct flavor characteristics.¹⁶³

In Konteb the history of coffee production has a long period. Oral sources give perhaps that coffee interior into the district of Konteb from two different directions likes Aggaro district in Jimma zone and Ennar-Innamor district in the Gurage zone. In these districts different particular persons brought coffee in different three decades, these briefly discuss in the following way:

Firstly, in the year the 1930s, one of the Konteb nomadic men called Barite Jochchamo brought the coffee plant from the Aggaro district present-day Jimma Zone. For the first time, Barite planted coffee in one of Gassadanna Koddadaa *kebeles*, at a specific place of Koddadaa. However, during the time of coffee plantation indigenous people did not immediately accept, they obliged the coffee planter soon. The indigenous society says "Barite's *Gandi haqqa kasaakko*." Meaning Barite planted the *gand-haqqaa* trees, i.e. Barite planted unknown trees in our environment. Despite this, the coffee plantation of Barite vision was unsuccessful for the time being to oppress native societies. Because of societies was the lack of awareness on coffee cultivation in that time.¹⁶⁴

¹⁶¹*Ibid*,p.4.64; Kassahun Bantte. 1995. *Coffee Production and Management*, Jimma University College of Agriculture Department of Plant Science and Horticulture, Jimma, p.1; Bekele Wolde Mariam. 2010. *The History of the Kingdom of Kaffa: The Birth Place of Coffee 1390-1935*. Hawassa. p.3.

¹⁶² Garretson, Peter.1979. "The 'Naggadras' Trade and Selected Towns in Nineteenth Century Ethiopia." *International Journal of African Historical Studies*. XII:3, pp.417-420.

¹⁶³ Abenet Girma and Tilaye Wube. 2014. "Coffee Production Variety and Trading: Ways to Maximize Ethiopia's Benefits." *Proceedings of a National Conference the Biological Society of Ethiopia*, Dilla University, p.8.

¹⁶⁴ Informants: Osse Hassiso, Ababe Kalitamo, *Hararri Abegaz* Gassako Chifro, Samuel Chifro and Tamirat Chifro.

Secondly, in 1948 another two cattle keepers called Chifro Sikkore and Wachche Fo'jjiro brought the coffee plant from the Jimma area in particular place presently Manna district. Chifiro planted coffee at the present *kebele* of Gassada at a particular place of "Gassada and Timbi-iilee". Also, Wachche planted coffee at Koddada.¹⁶⁵

Thirdly, based on oral informants asserted that in the year the 1950s, one of the Konteb peasants called Ermacco Gure and Go'mole Gomojoo who brought the coffee plant from an Ennar Innamor district in the present-day Gurage zone, thus both friends planted coffee in similar villages in Awossa *kebele*. In the years of 1960s, coffee plantation was expanded in mid and lowland areas of the Konteb district. Konteb coffee also has the locally called nickname Awoss *bunna* (coffee), i.e. coffee of Awossa. All peoples of Konteb and neighboring districts, like Sooro, Lemmu, and some parts of Gurage and Silite zones also bought Awossa coffee for drinking. The Awossa coffee is a quality coffee and more expensive than Boshsho'anaa coffee. Nowadays coffee is produced more than 55 *kebeles* of Konteb district, but the most leading *kebeles* in the district were: Awossa, Anjamanaa Anxaxxa, Chachcho, Omocoora, Homacho, Hallilichonaa Beero'o, Worichcho, Doyyisabaa, Dannigaa, Meegachcho, Gamoojja, Gasaadanaa-Koddada, Xaxxamma, Saxxarana-Woggano, Honnananaa-Shoddira, Wondo, and Orde Bobbichcho *kebeles* respectively.¹⁶⁶

3.5 Agricultural calendars of selected crops in Konteb district, the 1990s

Plow cultivation, as it is commonly practiced today in most parts of southern Ethiopia, was introduced there by the Ḥabāša conquerors from the beginning of the 20th century onwards.¹⁶⁷ Plowing was done during the short rainy season in early February using oxen and was made before plowing to loosen the soil. The land, after plowing, was then classified considering uniformity, fertility, and level into plots.¹⁶⁸

In generalized accounts about the expansion in the area of crop-land, my informants offered useful information about certain specific aspects of the changes that took place in Konteb district agriculture in those years. From their description, it is clear that the most important change took place in terms of land use. The Konteb farmers had practiced crop agriculture in the early-20th centuries; long-fallow agriculture had been an important part of local field management techniques.¹⁶⁹

Characteristics of Konteb's intensive agriculture as it took place in the 1991-2000 decades have been both cultivations of the same plot of land for long and a new field technology that built on crop-mixing. That is, distinct from extended periods of resting of the land long-fallow agriculture permitted, post *derg*

¹⁶⁵*Ibid.*

¹⁶⁶Konteb Woreda Agriculture Development Office, Coffee Document File No: 9217/88 (Morsito 1988 E.C) the reality of this is attached in appendices XX, XXI, XXII, XXIII, XXIV, XXV, and XXVI, pp.123-133. Moreover, the people used coffee for serving respected guests. It is a means of gathering neighbors to discuss economic, social, and other matters; Informants: Googo Massemo, Haile Ermacco, *Hajji* Abate and Selamu Megebo.

¹⁶⁷Braukamper, p.18.

¹⁶⁸Tegessa, p.13.

¹⁶⁹Informants: *Abbachchi* Ababe Erso and *Abbachchi* Haile Ermacco.

government Konteb farmers resorted to a short-fallow practice where they cultivated the longer by minimizing fallow intervals. In the meantime, they offset the agronomic challenges of short-fallow by developing a carefully calibrated crop-mixing strategy.¹⁷⁰

Mixed-cropping enabled Konteb farmers to keep up soil fertility while maximizing their chances of exchange. Of particular importance in this regard was the systematic mixing of sorghum, peas, beans, linseed, and grass pea into the expanding grain, like *teff* and wheat fields. Certainly, not all the legumes and oilseeds mentioned above were entirely new to some district nor were all the farmers cultivating most at the same capacity and intensity. For example, *enset*, sorghum, maize, millet, wheat, beans, peas, and perhaps also barely may have been around longer, but coffee, lentil, linseed, and grass pea were recent additions dating back only to the 1930s and 1950s. Besides, the suitability of, most notably soil types and moisture also contributed in its way to localized variations, as was the case, such as, for *enset* that was common in the highland of the district than lowland of the area.¹⁷¹

The cropping calendar of the study area is determined by climate, soil conditions, the farming system, and rotations with other crops. The Konteb district annual agricultural calendar started in February and April, with field preparations and plowing, and continued throughout the year with remarkable regularity and intensive labor involvement. The major planting seasons started in April through June for maize, sorghum, and coffee, and July through August for pulses, *teff*, wheat, bean, pea, and barely. Major harvesting of cereals took place between November and December, and pulses, between October and December, depending upon the time of plantation (in April or end of September) and rainfall regularity:

Table 11: Agricultural calendars of selected crops in Konteb district (the 1990s)

Crop types	Land preparation	Planting	Weeding	Harvesting
Maize	February-March	April-May	May-June	November-December
Wheat	May-June	July	August-September	November-December
<i>Enset</i>	December-January	January-March	September-October	October, June, and August
Sorghum	February-March	March-April	June-July	December

¹⁷⁰Konteb *Woreda* Agriculture Development Office, Coffee Document File No: 9217/88 (Morsito 1988 E.C); Konteb District Agricultural Office, Cereals Crop Production Report Document File No: 700/89 (Morsito, 1987 E.C); Konteb District Agricultural Office, Cereals Crop Production Report Document File No: 1190/88 (Morsito, 1988 E.C).

¹⁷¹*Ibid.*

Coffee	March-April	June	August- September	October-December
Barely	May-June	July	August- September	November- December
<i>Teff</i>	April-June	July	August- September	November- December
Faba Beans	April-June	June-July	August- September	November- December
Peas	April-June	June-July	August- September	November- December
Lentil	August- September	August- September	August- September	December-January
Bean	May-June	July	August- September	November- December
Linseed	May-June	July	August	October-November

Source: Misha (old Konteb) district Agriculture and Rural Development Office: interviewed by researcher 25/03/2020

3.6 Indigenous knowledge of Environmental Conservation Patterns in Konteb

Conservation is a much-used term, its meanings ranging through different contexts. In the African context, the view that has commonly identified conservation with the protection of species and habitats, with movements to keep wildlife and wilderness, is giving way to a broader discussion linking conservation to the process of rural development and the survival of agrarian societies in Africa.¹⁷² Much of conservation thinking in Africa, as defined and exercised by Europeans, has been directed to sustaining an image of Africa that forms a part of European mythology. Europe no longer exerts direct political control over Africa, but the mythology of the African environment and the symbol of Africa as a yet unspoiled Eden continue to stimulate many of those who wish to intervene in the way the environment is managed in Africa. Some of these powerful motivations have been best summed up in the writings of Bernard Grzimek, possibly the most influential European post-war publicist of African wildlife:

...men are easily inspired by human ideas, but they forget them just as quickly. Only Nature is eternal unless we senselessly destroy it. In fifty years' time nobody will be interested in the results of conferences which fill today's headlines ... but fifty years from now when a lion walks

¹⁷²D. Anderson, R. Grove. *Introduction: The Scramble for Eden: past, present and future in African conservation*, (Cambridge University, 1988), p.5.

into the red dawn and roars resoundingly, it will mean something to people and quicken their hearts ... they will stand in quite an awe, as for the first time in their lives, they watch 20,000 zebra wander across the endless plain ... is it really stupid to work for the zebras, lions, and men who will walk the earth in a hundred or two hundred years.¹⁷³

In this regard, nature's eternity was symbolized in Africa with its herds of wildlife, not in the pain artificiality of industrialized urban society in Europe. This perceptual polarization of a 'despoiled' Europe and a 'natural' Africa has held sway since the nineteenth century. Indeed, it was in the African colonies that early environmentalists were first able to lobby government and exert an influence inhibiting environmental changes they did not like, long before this was politically practicable in Europe.¹⁷⁴

In short, the term conservation means the protection of environmental resources from destructive influences. The term applies to the positive work of maintenance, enhancement, and wise management, of resources and restoration by reducing and reversing rates of damage and destruction of resources.¹⁷⁵

Conserving natural resources involves caring for the environment to produce varieties of plant species that can interact constructively with natural resources, and, in general, people with nature to satisfy their material and spiritual needs as well as the needs of others for commodities and services. This is the most difficult part of conservation. An effective system of conserving the environment would automatically conserve all the other natural resources as well.¹⁷⁶

Since the 1970s, soil and water conservation programs were incited in Ethiopia with the support of international organizations to reduce soil degradation, improve agricultural production, enhance food security and reduce poverty. The focus of this program is the construction of a physical structure such as traditional bounds and the newly introduced stone bound terracing, check dams, closures, plantations, and counter cultivation could be used for sustaining land productivity. Also, smallholder farmers use the wood lot as a means for reducing soil loss and resolving boundary conflict that may be raised due to land fragmentation into the patch. The trees planted for this purpose could be used for construction, fuelwood, and reducing pressure on utilizing crop residues.¹⁷⁷

¹⁷³*Ibid.*

¹⁷⁴*Ibid*; Roderick P. Neumann. "The Postwar Conservation Boom in British Colonial Africa." (*Florida International University, Environmental History*, 2002), pp.24-25; MacKenzie. *The Empire of Nature and Roderick P. Neumann, Imposing Wilderness: Struggles over Nature and Livelihoods in Africa*. (Berkeley: University of California Press, 1998), p.18.

¹⁷⁵Tsegamariam dula. "Factors Affecting *Teff* Production by Female Headed Households in Abeshege Woreda of Gurage Zone, Southern Nations Nationalities and Peoples Region, Ethiopia." *An International Peer-reviewed Journal*, Vol. 28. (Hawassa University, environment, gender and development studies, 2017), p.8.

¹⁷⁶Transitional Government of Ethiopia (ETG). *National Policy on Resources Base, Its Utilization and Planning for Sustainability*. National Conservation Strategy Secretariat Ministry of Natural Resources Development and Environmental Protection, Volume I, (Addis Ababa, 1994), p.7.

¹⁷⁷Amanuel Bekele, Ababayehu Aticho and Endalkachew Kissi. "Assessment of community based watershed management practices: emphasis on technical fitness of physical structures and its effect on soil properties in Leemo district, Southern Ethiopia." (*Environmental system research*, 2018), p.2; Siraj Beshir, Mulugeta Lemeneh, Endalkachew Kissi. "Soil

Environmental conservation practices are emphasized with the indigenous knowledge of the societies of the Konteb. Environmental conservation as indigenous knowledge refers to knowledge generated through observation of the local environment and held by specific groups of people. Hence, the importance of forest resources for ecology, economy, and socio-cultural aspects is discussed from the perspective of local people's perceptions. In indigenous religious life, the sycamore (*Ficus gnaphalocarpa*) in Hadiyyisa called *oda'a* and in Oromiffaa *odaa* had a special significance. This *oda'a* plant species must be protected by communities of Hadiya, even plant species planted in the fronted yard of the house. Because the elders' council meetings were held in the shade of the big trees of this plant species, prayers and sacrifices were performed there. These indigenous phenomena will be elaborated in the projected monograph on the traditional culture of the Hadiya. This indigenous plant knowledge is important in environmental relations, especially in agrological nature.¹⁷⁸

The best indigenous knowledge (KN) of the Konteb communities is the method of environmentally home-garden agriculture. Indigenous horticulture has a traditional way of increasing and promoting productivity by integrating agroecological management systems into agricultural lands and introducing tree integration into agricultural landscapes. The role of woody perennials in agroforestry systems can be productive soil conservation, shade during the harsh weather period, windbreaks and shelterbelts, etc. It can support diverse species than mono-cropping. This mechanism also an intensive land use system involving the deliberate management of multipurpose trees and shrubs (the woody part) grown in intimate association with herbaceous species (mainly annual, perennial, and seasonal crops) where livestock management is an integral part of the compounds of each home.¹⁷⁹

The high diversity of species in the home garden have a wide socioeconomic and ecological roles including the production of food and a range of other products such as firewood, fodder, spices, medicinal plants, and ornamental and avoidance of environmental deterioration of climate-related hazards commonly associated with monoculture production systems income-generating site. Moreover, forest trees are preserved for their invaluable economic contribution to the livelihoods of the local people. According to my informants, before the 20th-century *enset*, wheat, coffee, and *teff* were not well-known as income-generating crops, but also for livestock, slave trades, and ivory, honey was one of the basic income-generating produce for Hadiya people in general Konteb people in particular. For this reason, some trees in the forest as well as in their homestead area have been valued among the local people.¹⁸⁰

Fertility Status and Productivity Trends Along a Toposequence: A Case of Gilgel Gibe Catchment in Nadda Assendabo Watershed, Southwest Ethiopia." (*International Journal of Environmental Protection and Policy*. Vol. 3, No. 5, 2015), p.137.

¹⁷⁸Braukamper, p.16.

¹⁷⁹Konteb Agriculture Development Office Archive number; Birhanu Gizaw. Traditional Knowledge on *Teff* (*Eragrostistef*) Farming Practice and Role of Crop Rotation to Enrich Plant Growth Promoting Microbes for Soil Fertility in East Showa: Ethiopia. (*Microbial Biodiversity Directorate, Ethiopian Biodiversity Institute*. Vol.16, No.5, 2018), p.148.

¹⁸⁰Delelegn, p.44.

The diversity of plants in the home garden associated with other organisms contributes to the formation and maintenance of soil structure, retention of moisture and nutrient levels, and promotes the recycling of nutrients; which reduces ecosystem vulnerability to climate change. Therefore, soil conservation is one of the adaptation strategies which cut land degradation and increase the production and productivity of the farmland. However, achieving sustainable pathways out of the problem of land degradation and poverty requires the active participation of farmers in conservation practices and understand how farmers value the soil conservation of activities, especially soil conservation practices in the farmland of the Konteb district since the 2000s. This indicates that the *woreda* agroecological structure has been aggregated by increasing soil fertility.¹⁸¹ The figure shows the indigenous knowledge of environmental conservation patterns in the Konteb.



Figure 8 current day environmental conservation mechanism. Figure 9 KN of agroforestry farming system

Source: photo taken by the researcher on 09/03/2020

On the other hand, indigenously Hadiya used to protect water resources and their surroundings from improper use and extinction through various ways. These include protection of river banks by planting local and adaptable trees, protecting the area from illegal settlement and cultivation. All these practices had been performed by the local communities who had used a given water/ river. Besides, there were various ritual practices and sacrifices which had been conducted. One of the most important ritual practices locally

¹⁸¹ *Ibid.*

is called “*Wo’i Sherada*” (the fate of water). It is sacrificed that will be made by the addition of food (ready for meat, *kocco*, and other local food items) over a river/stream. It aims to pray for God to bless that water and their cattle and for the sustainability of the water for the future. Due to the existence of strong links between the users, there was no/little problem in the access of water between the communities in the earlier periods. But now, rivers, streams, and ponds are disappearing, most of them are seasonal. On the other hand shortage of water resources has created disputes over access.¹⁸²

Oral sources offered that there are contributing factors for the dispute to occur over access to water. These include: first, population pressure. Now people have settled on the river banks. The newly settled people are always in dispute with the neighboring users. The dispute is over the control of river banks where the former community had used as a way and sites for their cattle to drink water. Furthermore, the act has led to the violation of customary law (*Gasse-Seera*) that maintained common use and respect of water resources for a given clan. Secondly, disrespect for the ritual sites and practices. In traditional Hadiya various ritual practices had been conducted for the proper use and sustainability of water resources. But, now, these ritual practices are discouraged, even disappeared. Therefore the competition over the use of river banks, disrespect of ritual practices which were before the 1970s, used by the Hadiya community for the proper use of water resources have created a gap among the common users of a given river/stream and has increased water resource dispute from time to time. This has harmed the current population settlement along the river in the district, and many environmental challenges have led to disturbing agrological research structures.¹⁸³

The figure shows the indigenous knowledge of environmental conservation patterns of the Gomboro river bank.



Figure10: these sites protected as formerly Figure11: people clear forest near to settled on the riverbank

Source: photo taken by researcher 17/ 06/2020

¹⁸²Braurakamper, p; Delelegn, p.44.

¹⁸³Delelegn, p.44; Alebachew and Samuel, p.131.

3.7 Traditional Collective Farming Institution in Konteb

The concept of co-operation (*Maaqi'laancha*) is based on neighborhood, kinship, lineage, or mutual trust. Agriculture served as the major means of the people's interaction, which facilitated they are closer coöperation, mainly by exchanging agricultural commodities, ideas, and working experiences. It also continued to have an important role by bringing different people together, especially when of works that need a huge labor force. These societies have the experience of working together in their day-to-day life. Traditional collective framing institutional practices are very common among the Hadiya people. Individuals organized for accomplishing certain agricultural jobs such as weeding, harvesting, Plough, clearing the farmland, and house building. The organizations have both economic and social values. These local organizations are known by local names, such as *Geejja*, *Dawwa*, *Gillasenaa*, and *Seera*. All are reciprocal labor services rendered to each member of the cooperative association.¹⁸⁴

Peasants' cooperative practice on different agricultural activities could be one means for the people-to-people relations. The people believe that they can survive socially and economically only when they build a community. In a way, they created different institutions and voluntary self-help organizations. Some of the factors that force society to work in groups and organize these voluntary self-help organizations include difficult works that need a short period, like harvesting and house construction. Moreover, the society's assumption that considered voluntary self-help organizations as social security contributed to their reliance on such organizations. Both reasons base on the social support principle.¹⁸⁵

The *Gejaa* is a cooperative group, where members of the group come together to do usually the same type of work for the members. The members are mostly of the same age so that the rate of output could be balanced since service in return is expected. The kinds of works they do are cutting grass, harvesting *enset*, plowing during the sowing season, preparing arable land for cultivation, and the like.¹⁸⁶

The *Dawa* is a cooperative group, called by one who needs the help of friends and relatives. No service in return is required. The number of participants in the *dawa* is big. The one who summons the *dawa* prepares good food for his working guests. The main task of *dawa* is mostly harvested, preparing arable lands for cultivation, cutting duff (elusive jaguar) it means covering the roofs of traditional, conical houses, etc. The participants are between 20-40 years old. This association is only for men. Thus, these socio-economic organizations played a great role in strengthening the people's cooperation and ethnic interaction society.¹⁸⁷

The *Gillasenaa*: In this peasant cooperative institution participants participated above thirty and blow one hundred people work in one particular farming field, with an included pairing of oxen and plow based on

¹⁸⁴Tegesse, p.57.

¹⁸⁵Gedeon Addise. "A Socio- Economic and Cultural History of Hadiya (1941-1991)." MA Thesis. (Addis Ababa University, History, 2008), p.45; Tegesse, p.58

¹⁸⁶Tegesse, p.59.

¹⁸⁷*Ibid.*

mutual agreement. Also, *Seera* is the most widespread welfare system in Hadiya land. It is prevalent in agriculture, house construction, during illness, funeral service, and loss of property or livestock.¹⁸⁸ During the collective cultivation, particularly, the wedding and the harvesting time people play on the sites work as follows:-

Hadiyyisa	English Translation
<i>Eelelee bullele hiyyoo hoo!</i>	Let us start working
<i>Uulla qannisuumuyya hoo!</i>	Also, we deeply dig the soil
<i>Maggari bunnammo hoo!</i>	Our parts of environment productive area in coffee
<i>Manna banxonna hoo!</i>	Let us proper our soil
<i>Magaari xeenammo hoo!</i> ¹⁸⁹	Rain comes from the west

Figure 12: Shows the *mateeyyi-baxo* (collective working); the digging long hoe is still the favored farming tool as follows:



Source: photo taken by the researcher on 05/03/2020

¹⁸⁸Gedeon Addise, p.59.

¹⁸⁹Informants: *Abbachchi* Belayneh and *Ayyichche* Ersame.

3.7.1 Traditional equipment for crop farming in Konteb area

The agricultural tradition that was exerted in Hadiya zone general and Konteb district, especially, is not different from the Ethiopia agricultural system. The agricultural system conducted in Konteb through three consecutive governments of Ethiopia was similar. That farming tools and production techniques are traditional and lack access to farming technology in the area. The application of farm inputs is very low with an average oxen possession of a half per household. The ox farming system that was conducted for about one century in the area reflects no change in the lives of peoples of the area. The products of agriculture have been measured only by hand to mouth (subsistence) agriculture. Besides the backward (primitive) agriculture, the dramatic increase of the demography of the area is one of the agricultural limitations of the area. Farmers have used agronomic strategies accumulated over time as customary knowledge to adjust the cropping to landscapes, manage soil fertility, curtail the effects of climatic intrusions, and reduce crop loss. The techniques have drawn upon a recognized if not permanent, a repertoire of solutions to the fundamental problems. This reveals the depth of experience and risk aversion built into the local agricultural system. Existing crop production techniques are both traditional and improved practices at varying levels of adoption.¹⁹⁰

The local farmers have tilled their land mainly with a plow pulled by a pair of oxen. Farmers in Konteb used different traditional equipment for crop farming activities almost the same as other areas. For plowing purpose they used different traditional equipment called with their local language, these are, a short-handled hoe (*shuqu'inni hedaa*), heavy soils in virgin or fallowed fields may have required the use of a *wonaanni hedaa* (long-handled hoe), hand hoes (*cakke'e*), spade hoes (*zaappaa*), spade (*akaafaa*), a wooden winnowing spade (*laahidda*), digging stick (*bonijja*), slashers (*gajaraa*) and sickle (*jajjara*) reinforced it. The Konteb ox plow tool materials have consisted of eleven basic parts, all available locally: these are the beam (*kaddo'o*), the plowshare (*maharashaa*), the sheath (*woogalla*), the stilt (*erfii*), two wooden ears (*digge'e* or *dubuuro'o*) inserted into the plowshare's sheath, a rope (*uusa*) to tie the sheath to the beam, one flat piece of wood inserted into the sheath (*wonnanaa*), a yoke (*axxi haqqa* or *ganjji haqqa*), a strap (*qirriqire'e*) to tie the beam to the yoke, a piece of wood (*miraraa'l haqqa*) to keep the yoke in the strap, a leather strap (*miraara*) which adjusts plowing depth and four wooden tools (*qirriqire'e*) to keep the yoke on the oxen and two smaller ropes (*uusa*) to tie the two *qirriqires* together on both sides.¹⁹¹

¹⁹⁰Ersawo, p.iii, 64; C. McCann, James, p.46.

¹⁹¹Informants: Belayneh, Brihanu, Mittore and Isatu; Konteb District Agricultural Office, Cereal Crop Production Report Document File No: 700/89 (Morsito, 1987 E.C).

Figures show the traditional beam, yoke, and oxen plow around the Konteb area.



Figure13: Traditional digging, cutting, beam, and yoke equipment's Figure 14: Oxen plow around Konteb

Source: These photos taken by the researcher on 13/08/2020

3.8 Land Use and Changes in Konteb District (the 1940_s – 1990_s)

The term 'land use' implies the way the people divide the land for their satisfaction of needs. Farming, grazing, national parks and sanctuaries, construction spaces, etc. are some of the major examples of land uses.¹⁹² Also land is a significant natural resource. It is the source of livelihood, property, and power of human beings. Therefore, equitable control and proper use of land have extensive effects on how a society is organized and productions of exchanges are regulated. Control of the land is a higher priority in most societies rendering the land question quite controversial in most societies of the world.¹⁹³

As noted in Chapter Two, population growth before the 1940_s may not be so great. The district's natural resources were vast and not so vulnerable to food shortages. The researcher estimates that the total forest cover in the area is about 40 percent of the district. The district was covered with a dense forest of large, tall trees, where wildlife was abundant. Oral sources indicate that the growing population of Konteb is mainly related to the period after the Italian invasion. The reasons for the increase in population during this period are people from different neighboring regions coming to this region, Hadiya geographical changes, the impact of population pressures, the expansion of agriculture, and undeveloped health services, increasing fertility rates, etc. The sum of all these factors has had an agroecological impact on the population of Konteb *woreda*. This is because this is the most populous area in the land of Hadiya, followed by Lemo, Soro, and Western Badawacho *woredas*.¹⁹⁴

¹⁹²Brihanu, p.142.

¹⁹³Assefa Makebo, p.1.

¹⁹⁴Informants: *Abbachchi* Ababe Erso, *Abbachchi* Haile Erimacco and *Danni* Melese Lambebo.

Land use represents a change in landscape as people grow and develop regularly and pay more attention to local plants and/or animals. An agrological structure creates fields for large-scale crop and livestock production. According to oral sources, the landscape change in the Konteb district after 1944 is mainly due to the expansion of land for agricultural purposes and the proliferation of eucalyptus trees. Due to population density, urbanization, and land allocation for crop development, Ersawo has identified those in the Konteb highlands for the past two decades. The study shows that small areas of land are being used efficiently for a variety of purposes. According to Erdano BA Thesis, indigenous trees have been cleared and replaced by eucalyptus trees, especially in the Agaamo cliff. Among the challenges listed in the study were changed in farmers' landslides, land grabbing, and to name a few. Since 1980, population growth and livestock production, declining agricultural productivity, land tenure changes, and erratic rainfall have been the mainstays of land use in the *woreda*. This indicates that many parts of the district have harmed agrological structures.¹⁹⁵

Land-use changes are often the result of the interplay among many factors, like demographic factors, agricultural expansion, demand for wood, environmental factors, and others. The commonly known results of the agricultural expansions are permanent cultivation, shifting cultivation, and cattle ranching. On the other hand, the negative impacts of land use seriously change the agroecology of the district. These changes are migration, population density, population distribution, drought, floods, biophysical drivers' fires, social events, social disorder, sudden displacement abrupt policy shifts, firewood and charcoal production more affected in my study area. For instance, in contrast to other areas in the district of Konteb, the Bosh'o'anaa area was the most densely forested areas, even in the whole region of Hadiya land before 1991, but this area was cleared forest for many purposes, like plowing land, timber production, charcoal production, and other social needs were rapidly damaged the environmental ecology. As a result, the ecology of the Konteb disrupted on the social and natural factors was highly damaged last two decades.¹⁹⁶

3.8.1 Forests (*Dooma*)

Forest is a habitat not only for wildlife but also has been the place where local people keep their animals during the dry season. Forest has been perceived as the base of their life by local people. Facilitating situations, the way these people live together with the resource, in a sustainable way, is not only an alternative but also a mandatory.¹⁹⁷ There were government or community tree nurseries in Konteb. The forest land cover is mainly observed in the *hansawwa* (highland) and *hansaww-qalla'a* (midland) agro-ecological zone of the district. It covers 32323.3 ha (31.5%) of the area. From these Hunase protected

¹⁹⁵Informants: *Abbachchi* Ababe Erso, *Abbachchi* Haile Erimacco and *Danni* Melese Lambebo; Ersawo, p.34; Erdano, p.12.

¹⁹⁶*Ibid.*

¹⁹⁷Disasa Merga Lenjisa. Forest Management From Local Knowledge, Institutions And Livelihood Perspectives: A Case Of Belete -Gera Forest In Southwestern Oromia Region, Ethiopia. (MSc Thesis. Addis Ababa University, 2010), pp.48-49, 70.

dense forest, Hawore forest, Dare forest, Kashacho dense forest, and other different agro forester lands was obtained in the district, discuss as following way:

3.8.1.1 Hunase protected dense forest

The Hunase forest is one of the main known forests in the Hadiya zone, which is found in presently Gibe (old Konteb) district at a specific place in Amborona Goyinanna *kebeles*. It is far from 8 km north-west of Homacho town which is 18 km from the Morsito town capital of Konteb district, 36 km from Hossana town the capital of Hadiya zone. The forest lies along a small hill that runs almost north-south and is moist-humid by the Asite-Qarikara on the west and the Amborona-Goyinana to the center and east as well as Olaawamo to the east. As local communities, who have been the beneficiaries of Hunase forest, are well aware of forest values, the role of those communities in sustainable forest conservation is believed to be vital.¹⁹⁸

The names of “Hunase” means vast /or dense, i.e. Hunase means dense forest. Before the years 1980s, this forest (*dooma*) covered for ten up to twelve km² dominated in more than four *kebeles*, but presently total forest areas vast seven up to eight km². According to the Hadiya indigenous religion (HIR) known as *Fandanno*, humankind cannot create these forests, thus man should care for these irreplaceable resources and do not suppose destroy protected forests. In this way, around the settlers of the Hunase forest, the societies were prioritized to conserve the forest environment because to fear the ‘*Hawizula* and *Qadannas*’ (*idols*) sprites. Both *Hawizula* and *Qadanna* are the one type of sprites of Fandano religion rituals in Hadiya societies.¹⁹⁹

However, in 1992 the Hunase forest was distributed to *derg* military officers. After one year, the *derg* military officers were protested by indigenous religious followers and same Orthodox Christians as well as different *kebeles* peasant associations. This opposition has conceived the awareness of different societies to protect free from exploitation of this forest into the *derg* military officers. In 1997 Hunase forest was recognized by the administration office of the Hadiya zone. According to the Amboronaa Goyinanaa *kebele* administrative office, the total land of this forest area is estimated to be about 215-232 hectares.²⁰⁰

The soil type of the forest area is *Kashar bucha* (red soil) also called *dora* or *shaklama*, this soil is red, loamy brown-clay in texture, and is soil mainly left following continuous surface runoff. It is found on the upper part of the field if the gradient is sloped. A climatic zone for the forest area was *woyina-dega* (midland) to in a plateau at lower altitudes. The main canopy, at around 30m, is made up of over forty species, the most frequent of which are *woyina-dega* with an annual rainfall of 1800-2600 mm. Some rain

¹⁹⁸Informants: Zaneba Lendabo and Salimon, they work at Gibe (old parts of Konteb) district culture and truism office. Both experts tell me about the Hunase dense forest situations and characteristics.

¹⁹⁹*Ibid.*

²⁰⁰*Ibid.*

falls in all months of the year with the main rain in one long rainy season from March to October. The mean annual temperature in the area ranges from 120c to 180c while the mean annual smallest and greatest temperatures are 10°C and 21°C. The higher parts of the area are humid coming into the moist-humid agro-climatic zone.²⁰¹

The Hunase Forest is a mixed coniferous forest with broadleaved species which consists mostly of *Podocarpus* trees and shrubs mixed with *Juniperus procera*, *Pygeum africanum*, *Olea hochstetteri*, *Croton machrostachys*, *Syzygium guineense*, and a type of *Erythrina* and *Ekebergia* are some of the most common species of trees found in the area. This showed that it was fairly rich in species with a multi-story canopy. In general, around the forest settlement areas at an altitude of between 1,800m and 2,600m is comparatively sparsely wooded and appears on the vegetation map as zone chains of rage hills, which is primarily the same as the zone of intensive land cultivation. The upper edge of the rage hills forest coincides with the altitudinal limit of the bamboo which is valued as a building material, like constructing houses, and others. Therefore, in as much as it adapts to changing environmental conditions, it is also planted increasingly at lower altitudes. There are also many smaller trees to about 8 m tall and woody climbers are frequent. Herbs grow in patches and more often where the canopy has been broken. Above 2,600 m the high forest is replaced by juniper mixed with *kosso* (*Hagenia abyssinica*) and other small trees. There are some patches of *qerkeha* (*Arundinaria a/pina*) in wet, sheltered valleys.²⁰²

During interviews, oral sources state that within the Hunase dense protected natural forest, there is some wild beat that is most probably under threat by different human activities carried out either in or near the forest of Konteb district. The major wild lives in the study area include leopard (*Kabechcho*), *Colobus* monkey (*Bollogonda*), *Vervet* monkey (*Qamaraa*), Red duiker (*Kukuussa*), Warthogs (*Awuraqqa*), Bush pigs (*Bonnike'e*), Civet Cat (*Gollo'o*), Common Jackal (*Weengerella*), Antelopes (*Gibba*), hyena (*Gotta*), *anubus* baboon (*Dageerra*), Crested Porcupine (*Gandadda*), common genet (*Uull-surulla*) and Abyssinian hare (*Shumagga*). But Elephants, Lion, Wald Doges, and Buffalos have disappeared with disturbance of the forest.²⁰³

According to the perception of local people in the study area, this forest (*domma*) has a great contribution in maintaining the stability of the weather. They know that the existence of the forest made them enjoy abundant rainfall almost throughout the year. The sufficient availability of rain in turn provides the opportunity to harvest their crop at least twice a year. They underscore that in the absence of forest there is no rainfall, and when rainfall is scarce, the possibility of cultivating crops ceases. Moreover, they know streams of the waterfall are the direct and indirect consequences of the existence of forest resources in their locality. Streams and rivers like *Danechchi Gitta* (Elephant River) flow because of the existence of forests.

²⁰¹Braukamper, p.16.

²⁰²Informants: *Abbachchi* Zaneba, *Abbachchi* Make Samuel and *Abbachchi* Salimon.

²⁰³*Ibid.*

Besides, local people in the Hunase forest were well aware of the fact that the forest provides money as the source of income by selling individual trees, fuelwood, or timber production.²⁰⁴

3.8.1.2 Hawore Forest

Haworre forest is found in sattera *kebele*. According to local informants assumed that it was a forest area covered during the *darg* regime about 25000-30000 hectares. However, after 1991, the forest was highly exploited by the community due to the absence of a controlling organ. Furthermore, in 1997/8, its land was divided among the residents and the returned *darg* army. The actors of land disputes here are the neighboring settlers and other exploiters (mainly *kebele* administration officials). Here, about 10000 hectares have remained as a symbol of the forest with scarce trees and the neighboring settlers are in dispute over the remained land.²⁰⁵

3.8.2 Shrublands and Woodlands

Based on Misha's (old Konteb) district agricultural office evidence offered that the shrub, grassland cover 3580.1 ha (10%) of the area. It is dominantly found in the *kola* (lowland) agro-ecological zone of the Konteb district. Also, woodlands dominate 562.3 ha which is 1.6% of the total land area of the study area, which consists of multi-stemmed woody vegetation species with a height of more than 20 meters. This Vegetation belt consisting of *Combretaceae*, *Terminalia*, *Dodonaea viscosa*, and a type of *Syzygium* formed dense brushwood on the edges of the Gibe River basin because of hillsides with the stony ground, as a rule, feature dense grass covering. The border of transition to partly deciduous tropical mountain forest varies according to the local conditions from an altitude of 1,600 to 2,000m.²⁰⁶

3.8.3 Grasslands with Scattered Trees

The study indicates that land allocated to grazing and scattered is very small in the district. The grasslands occur in the areas where human activity has been the largest and most intense and found at altitudes between 800 and 2940m. The mountain grassland in most places derives from the forest and other woody vegetation types. Information obtained from my informants there was a small area of grassland remaining in the upper catchment of the Gibe river basin, like *Suurucce*, *Hiraabajja*, *Bobbee*, *Maxxamee*, *Biddiqe*, *Buyyoo*, *Loorawwichcho*, *Haddo*, and *Foodolle* areas. The total land of this grassland area is estimated to be now about fifty thousand per ha. This area was no need for ox-plowing because the area was available grassland with including too many stones and hanging hills. Before 1991 farmers relied on the community grazing land to supplement livestock feed from March to December. However, with agricultural and settlement expansion, the grassland is gradually reduced and due to the shrinking size of the communal

²⁰⁴Informants: *Abbachchi* Samuel and *Abbachchi* Adane.

²⁰⁵Delelegn, p.43

²⁰⁶Informants: Ababe Erso, Haile Ermacco and Samuel Chifro

grazing land, the grass was becoming inadequate, and farmers had started relying upon more on-farm feed sources. There so a great need to diversify and intensify on on-farm feed.²⁰⁷ Figures 15: Show the Konteb district hanging valley with grassland and scattered trees.



Source: photo taken by the researcher on 03/02/2021

Concurrently, a common observation in the district that grazing is in fierce competition and no land is available for grazing except in those areas that are not suitable for cultivation either because of the slope problem or exhaustion of farmlands due to continuous cultivation for long period, thus, as population increases, so does livestock density resulting in an intense demand for grazing land. This situation, therefore, appears to be the major cause of land degradation in the study area through its effects on vegetation cover. Where the human and livestock population in the higher, the shortage of grazing land becomes acute during the rainy season when all lands are covered by crops, though the problem is reported to exist in both seasons. Livestock roams everywhere feeding on crop residue and create enormous stress on the agricultural lands. Thus, the effects of grazing patterns on the land are not only problems at a time when there is a shortage of grazing land in the rainy season but also at the end of harvest time where the farmland is left uncontrolled.²⁰⁸

3.8.4 Farmland

In agrarian societies like Ethiopia, people's survival is highly dependent upon access to land (grazing, cultivable and residential land). It is also a scarce resource with a carrying capacity that can be stretched only to a limited extent with the help of technology. This sub-topic serves to confirm the increasing

²⁰⁷Informants: Wo'imito Osse, Gassako Chifro and *Daddachchi* Abute Erayee.

²⁰⁸*Ibid.*

scarcity of agricultural land and the section of the society that is the most susceptible in the Konteb district. As noted before, agricultural land scarcity is the major challenge of the farming population in the Hadiya in general and the Konteb district in particular. This problem is felt beyond all problems and more felt among young men and female farmers. The farmers ranked land scarcity as the first main constraint to survive in the village.²⁰⁹

This implies that farmers' households were vulnerable before the 1980s, the size of agricultural land in the district, including settlements and grazing lands, provided for a couple was more than one hectare but now merely under a hectare. The farming population is increasing; new farming member bears and indeed, land could not be expanded. As a result, the same land has to be redistributed among family members now and then. In other words, it is fragmented from year to year, because the young farmers have to share agricultural land with their families. It was also found that none of the respondents in the interview practice following, the customs that the traditional land fertility restoration farming system depends on. The agricultural land has to be used intensively without following and applying insufficient fertilizer. This revealed that population increase has influenced the landholding size over time and resulted in a shortage of agricultural land.²¹⁰

3.8.5 Irrigation and Ecological Situation

As explained earlier in chapter one Konteb rivers are made from many streams and they are among the main tributaries of the Bilate and Gibe/Omo River watersheds. Even though there is plenty of water in the basin peoples of the area cannot largely be based on irrigation. Rather, they depend on the summer rainfall. There are some little irrigation practices, but irrigation is the traditional method that cannot gain any changes and promotes to the people's life. All three governments of Ethiopia failed to set up modern irrigation in the area. Finally, there were very limited irrigation practices in Amakka, Ha'aa, Sisana, Seelelle, and Gomboro river basins as well as highlands Bosho'anaa areas.²¹¹

3.9 Patterns of Livestock Productivity in Konteb

As has already been discussed, the term livestock refers to domestic animals such as cattle, camel, sheep, goat, mule, horse, and the donkey and sometimes includes poultry and bees. Farmers keep different types of livestock for their different purposes. Livestock is the single most important asset that pastoralists heavily depend on to safeguard their household from any sort of crisis and to secure everything they need. Livestock production is a culture, livelihood system, extensive use of rangelands. It is the key production

²⁰⁹Delelegn, p.3.

²¹⁰*Ibid*; Informants: Ababe Darse, Ababe Eriso and Tagesse Mocce

²¹¹Konteb District Agricultural Office, Cereals Crop Production Report Document File No: 700/89 (Morsito, 1987 E.C) Among these rivers, the reality of the implementation of the Amakka river irrigation system in 2003 is attached in appendices XXXIV, XXXV, and XXXVI, pp. 133-140; Informants: Samuel, Tamirat, Gassako and Daniel.

system practiced in the arid and semi-arid dryland areas. In Ethiopia, there were and are various types of animals that live under different climatic regions. Some sources show that Ethiopia's livestock population is one of the largest in Africa. In many societies of Ethiopia, livestock breeding is closely associated with their socio-economic and socio-cultural history.²¹²

The Hadiya has a pastoralist background similar to that of other groups of southern Ethiopia. Pastoralists can be nomads, that is, solely livestock producers, who grow no crops and simply depend on the sale or exchange of animals and their products to get foodstuffs.²¹³ Due to the animals, rearing on Hadiya societies authenticate sources..... similar ideas are stated by Darassa cited in his work of *Agra-Ecological History of Omo-Nada in Jimma Zone of Oromiyaa; from 1900 to 2000* as follows:

He briefly discussed that during the 20th century the cattle herders of Hadiya people crossed the Gibe River, penetrated through the eastern fringes, and pushed into southern parts of Omo-Naaddaa. Mostly they came at different times as herders of cattle. Since they had many cattle, they migrated in search of grazing (pasture) land and water. They have settled in the present gandaas of Caffee Nagaa, Goraa Saraddoo, Meexxi Sagadaa, Omo Durii, Yaalaa Sasachii, Odaa Bulii, Cuuccaa Saraddoo, Goonnaa Caalaa, Goonnaa Beeyyam, etc. For their rapid migration from their homeland, in southern Ethiopia, to the Omo-Naaddaa, the Hadiyyaa used particular opportunities during crisis times in Ethiopia. For example, they came into Omo-Naaddaa in large numbers during the transitions from Haile Selassie to the *darg* and from the *darg* to the Ethiopian People's Revolutionary Democratic Front. The Hadiyyaa used their large herds of cattle to attract many Gaaroo boys and girls to make a strong relationship through marriage and created a closer link with the Gaaroo clans. Gradually, they even began to link their genealogy with the respected Gaaroo clan, Bosaa. Through their earlier kinsmen in the area, they were also successful in convincing the local ganda officials to register them as residents and give them tax receipts.²¹⁴

This shows that Hadiya communities have a long history of pastoralism. This means that cattle were an important source of livelihood in the Hadiya community. Due to a large number of animals and the large population of Hadiya, the population pressure was not sufficient for animal husbandry. Livestock breeds and populations vary according to climate, economic conditions, crop yields, population pressure, and so on. Pastoral life. Unlike other Hadiya *woredas*, Konteb *woreda* population density is very congested. Families have around 300-400 people per 1 km². As a result, Konteb Woreda pastoralists and other neighboring *woredas*, including where and when they operate, use a variety of road management techniques such as herd distribution, herd diversity, and herd development. These traditional strategies are

²¹²Misginaw Tamirat and Ayalneh Bogale, p .32; Tegesa, pp.61-62; Abduselam, pp.1-2; Ersawo, p.30.

²¹³Misginaw and Ayalneh, p.29; Valentina Peveri, p.7.

²¹⁴Deressa, pp.26-27.

so effective that they can only be effective in a way that allows mobile pastoralism. This indicates that agrological studies have had a significant impact on public and animal pressure in the Koneb district.²¹⁵

From the early 20th century to the Hadiya pastoralists live in the Jimma zone, Illu Ababor zone, Bench Majji zone, Kaffa zone, Dawuro zone, Konta zone, Yem special district, and other different corner sides of Ethiopia. The main aims of these livestock herders prioritize to gain a high-rank name in the Hadiyyisa title called *Daddaachcho*, *Abbaagada*, *Haddu'um Garaadda*, *Haga'a Garadda*, *Garaadda*, *Asha'n Garaadda*, *Hadiyyi Garaadda*, *Abagaaza*, *Kontomichcho*, and the like. These rank names in the Hadiya societies culturally very honorable. Therefore, cattle herders computed to each other to gain this rank name. For instance, one has to fulfill several criteria: adequate wealth (land & cattle), being wise and having the ability to make decisions and solve problems, communicating well, able to coördinate people, and is respected by the community. On the other hand, a particular person's livelihood must be accounted for more than one hundred cattle, even if one thousand (*kumma*) and more. Otherwise, this honorable rank name did not give to a particular person in the Hadiya culture.²¹⁶ Figure 17: Shows the memorial style of cattle *Kuumaammi Garaadi Doojoo Kayaachcho* in the Habichcho *daqgayee* (plateau) area in the Konteb district.



Source: Photo taken by the researcher on July 2020

²¹⁵*Ibid.*

²¹⁶Informants: Samuel and Alebachew, p.83.

Moreover, the nature of the pastoral production system necessitates the division of tasks. The division of labor by age and gender determines who takes care of different activities. Like other pastoral production areas, management and taking care of large species, building and repairing shelters, and marketing of livestock among the Hadiya pastoral communities is the responsibility of adult men. Whereas, women and children take more responsibility in herding small ruminant stock, including goats, and taking care of the yard and dung clears. Besides, women are responsible for the processing and marketing of dairy products.²¹⁷

Furthermore, animal husbandry has multiple functions for these societies. According to the farmers, the use of oxen for traction purposes is all the more important among the agrarian communities where plowing is one of the major activities that are performed by oxen. Cattle are also reared as a source of income, where the extra milk is processed for cooking butter (*buuro*) and cottage cheese (*sallaloo*) which have a long shelf life and thus can be transported to nearby markets thereby generating income for the family. In addition to this, the manure of these animals is highly used as organic fertilizers, while the dried manure serves as a source of fuel. At earlier times, the people produced clothes from the skins and hides of these animals locally. Moreover, the cattle are also used to accumulate wealth and have often been described as a bank on hooves. This is all the true locations are away from the modern banking system and hence are used as a mode of wealth accumulation and savings.²¹⁸ In Konteb areas the major animals reared by farmers are cow, goat, sheep, donkey horse, mule, and hens were largely produced. Donkeys, horses, and mules are produced for transportation purposes. The district Farmers needed to transport the agricultural products to the local market because of the absence of modern transportations, like vesicles particularly before 1991.²¹⁹

The major cattle production constraints in the study area were feed shortage, shrinkage of grazing land, lack of capital, shortage of improved breeds, and parasites. The major prevalent cattle disease identified were bovine, foot and mouth disease, diarrhea, sudden death, and blackleg. The current study result indicated that cattle production and reproductive performance in the current environmental conditions are comparable with other indigenous breeds.²²⁰ This part is further explained in the next chapter related to the constraints of agro-ecology in my study area.

²¹⁷Misginew Tamirat and Ayalneh Bogale, p .33.

²¹⁸Tariku Woldeyohannes. "Assessment of Husbandry Practices, Production and Reproductive Performance of Indigenous Cattle in Hadiya Zone, Southern Ethiopia." (*International Research Journal of Science and Technology*, Vol.1, Issue.3, 2020), p.181; Informants: *Daddachchi* Accore Akaa, *Daddachchi* Siyuma Lerebo and *Daddachchi* La'iwamo Asaro

²¹⁹*Ibid.*

²²⁰Tariku Woldeyohannes, p.196.

CHAPTER FOUR

THE CHALLENGES OF AGRO-ECOLOGY IN KONTEB DISTRICT FROM THE 1940s-2003

4.1 Weather Conditions

Regarding climate change, Ethiopia is one of the world's drought-prone countries, which leads to challenges, especially in food production at 95% of the agricultural activity she has dependent on rainfall. Rainfall variability and associated droughts have been the major cause of food shortage and famine in Ethiopia.²²¹ Many famines, disasters that had caused the deaths of millions of people in sub-Saharan Africa over several decades. For instance, the Ethiopian famine in 1958, 1973, 1984, and 2002-2003 are known by drought and resulting crop failures and massive deaths of livestock. Thus, various food insecurity problems could be attributed to climatic issues. Hence, areas that are affected by droughts have a greater chance of being affected by food insecurity, especially transitory food insecurity. This is often linked to the scarcity and variability in rainfall.²²²

Moreover, drought risk is exacerbated by environmental degradation, demographic trends, and market pressures. Recent rainfall data show trends of overall declines in the south-central, southeastern, and northern parts of the country, in rainfall between March and September from 1980 to the present. These declines have been most marked in *belg*-dependent areas leading to more intense and frequent droughts across different the country. That means high inter-seasonal variability with *belg* rains (February-May) being more variable than *meher* rains (June-October). Besides, some studies suggest that there has been a shift in the timing of rainfall, leading to more erratic and unpredictable precipitation patterns.²²³

The global climate change impacts have strained the agricultural system and periodic droughts have led to massive crop failures in the country level general in the Konteb district, particularly seriously affected in years 2001-2003, which were dramatic years. In these three years, a disastrous famine ravaged part of the district, especially lowland areas of the district. These changes include an extension of the dry season; an increase in the uncertainty of yearly weather patterns, particularly in terms of precipitation variability and timing of the wet season. Both droughts and floods can occur in the same growing season, with potentially devastating impacts on crop and livestock production. Crop production could decrease as a result of lower rainfall. Availability of agricultural labor is linked to climate trends, so erratic rainfall could affect the

²²¹Girma Woldemichael, Meseret Chimdessa, Anteneh Abebe. "Species Diversity and Use of Homegardens in Misha Woreda, Hadi ya Zone of the Southern Nations, Nationalities and Peoples Regional State, Ethiopia." (*International Journal of Food Science and Agriculture*. V.2, No.7, 2018), p.118.

²²²Yisehak Bekele. "The Impact of Productive Safety Net Program on Rural Household Food Security: The Case of Lemo Woreda, Hadiya Zone." (MSc Thesis. Addis Ababa University in Food Security Studies, 2011), p.1, 9.

²²³WFP's Office for Climate Change, Environment and Disaster Risk Reduction. *Climate risk and food security in Ethiopia: Analysis of climate impacts on food security and livelihoods*. (Luxembourg, 2014), p.6, 14, 39.

poorest households that depend on this type of labor. Also, the poorest households depend on markets and food help. This leads to food price increases could be linked to climate variability and could make these households increasingly dependent on food help.²²⁴

Drought is one of the major obstacles to agro-ecology in the Konteb *woreda* (district) of SNNPR State especially in the year 2003. It is estimated that now 51% of households in this *woreda* are vulnerable to drought risk. This drought occurred several times, such years like 1973/4, 1983/4, 1997/98, 1999, 2000/01, 2002/03, the peasant in the district seriously affected. The last one is considered the most devastating event that hit almost all *kebeles* of Konteb. The main negative impacts of drought manifested in the *woreda* (district) include crop damage, neighboring ethnic disputes based on land issues, loss of pastureland and water resources, loss of animals, food shortage, disease outbreak, asset depletion, social unrest (including theft), malnutrition (particularly among the children), and migration of household members to other areas, for instance, many youths migrated into both domestic and abroad countries due to search job opportunities, including Wonjji, Mathara, Addis Ababa, Addola, and South Africa, USA, Dubai, Qatar, Bahrain, Oman, and different European countries.²²⁵

On the other hand, due to population increase, most income-generation activities by smallholders in the study area are geared towards satisfying daily needs (to supplement food gaps) including wood extraction for charcoal and fuel. As a result, the natural forest is nonexistent now, while woodlands, Shrublands, and grasses have dramatically dwindled throughout the study period. Finally, given the natural environment of vegetation destruction and scarcity of land that makes short falling to prevail, land use dynamics would be an imminent phenomenon in the years to come into the study area. In this way, the district's several households still now gained food aid from UNICEF. In other words, communities of the district still now benefited from the Productive Safety Net Program (PSNP) donors.²²⁶

4.2 Soil Erosion and Land Degradation

Soil erosion is the most chronic environmental and economic problem present situation in Ethiopia in general, and in the study area in particular. Also, soil erosion and land degradations have been particularly severe in the Ethiopian highlands due to the combined effects of rapid population increase, intensive agricultural and pastoral use, cultivation of small land, severe soil loss, deforestation, low vegetative cover, and unbalanced crop and livestock production, precarious environmental conditions, and inadequate soil conservation practices acknowledge that land degradation in Ethiopia is also affected by topography, soil

²²⁴Ersawo, p.38-39.

²²⁵*Ibid*; Grenstedt, Staffan, p.51.

²²⁶*Ibid*;The reality of this is attached in appendices-XXXIX, pp.141.

types and agro-ecological factors. Besides soil erosion has increasing environmental consequences for aquatic habitats as well as for the soil itself.²²⁷

Environmental degradation in terms of soil, water, and biodiversity is a major problem of the highland and rugged hills areas of the district. Also, another major obstacle of the agro-ecological problem is societies to the dependency on rain-fed agriculture which leads to affected agricultural production in the Konteb. In another word, very little structure irrigation system in the district.²²⁸ In causes of land degradation the loss of productive and ecosystem services provided by land resources, or the reduction or loss of the biological or economic productivity and complexity of pastoral, agricultural, and wooded land due to soil erosion, soil impoverishment, such as nutrient depletion and/or the loss of natural vegetation.²²⁹ It is highly land fragmented among the farmers. That farming tools and production techniques are traditional and lack access to farming technology in the area. Application of farm inputs is very low with an average oxen possession of a half per household.²³⁰

4.3 Deforestation and Disappearance of wildlife

Central-southern Ethiopia was an area comparatively rich in the wild game up to the beginning of the 20th century. However, the existence of many larger species like elephants, giraffes, rhinoceroses, buffaloes, antelopes, and big cat predators was mainly confined to the bush areas of the Gibe river basin of Hadiya.²³¹ Due to this, the expansion of agricultural land that shrinks wildlife habitat is inevitable. Hence, this would ultimately result in an overlap between human and wildlife habitats that could bring direct conflict. In this way, the deforestation and disappearance of wildlife are serious problems in the areas especially the Bosh'o'anaa Hadiya ethnic groups living areas in the district. The major human impacts on wildlife were hunting wild animals for different purposes, burning and clearing forests, chasing wild animals to make them abandoned the locality, killing wild animals in retaliation, etc.²³²

In the era of Emperor Haile Selassie's the Bosh'o'anaa ethnic groups living area, covered with natural dense and evergreen forests. It was the home of varieties of forests, wild animals, and natural resources such as clay soil, varieties of trees, ever following stream waters, and other resources. Their resources found in the area have a strong interaction with indigenous Hadiya people. In the dense and evergreen forests, more than twenty wild beasts were living in the Gomboro and Gibe river basin. The Bosh'o'anaa, Baadoogo, Massimasa, and Mochchoso ethnic groups live in these two basins in the district, like Orde Ade'anaa, Satterana Woggano, Gassadana Koddada, Daniiganaa Massalcho, Amborona Goyyinana, Awossa,

²²⁷Ersawo, p.43.

²²⁸*Ibid*, p p.46-49.

²²⁹*Ibid*.

²³⁰*Ibid*, p. iii.

²³¹Braukamper (1983), p.17.

²³²Delelegn, pp.50-51; Informants: Ayele Lenjebo and Wo'mebo Sulle

Worchoonaa Doyissaba, Forkose, and other *kebeles* dwellers settled around the forested areas. However, due to the population pressure, the land was inadequate to the farmers, for this reason, the forest land was cleared, particularly at the end of the 20th century.²³³

The distraction of wildlife in the district other barriers on the agro-ecology, this wildlife hunting habitation is a long history in the district; it was practiced by Bosh'o'anaa-Hadiya ethnic groups still know. According to my informant states that these ethnic groups' hunted wild animals had conducted through two different methods explained as follows:

The first method was hunting wild beasts as locally, the Bosh'o'anni *Hoochcha* (whole Bosh'o'anaa ethnic groups hunting) system: This hunting system was practiced by huge groups of people called Bosh'o'anaa. Each of them carries with their dry ration at the house of the already elected leader called *Hoochchi Danaa* (leader of the hunters). Before beginning to hunt process they met to discuss on the fixed day called *Hoffi'a balla* (Saturday) at the market. This day there needs to hear the instruction of hunting sites via delegate of hunters. He announced *hoochcha* (hunting) start day at once a week, particularly on Sunday. In this way, the duration of hunting is conducted earlier a month from February up to the Easter holiday. They were hunted wild beasts that conducted more than one hundred peoples. The hunters needed traditional sharp equipped materials and with brilliant dogs, those materials, such as bow/or arrows, spears, shields, horn, and other materials. They used to hunt animals, like Klipspringer, Lion, Leopard, Red duiker, Hippopotamus, Warthog, African Buffalo, Columbus monkey, Bushpig, Gazelle, and others.²³⁴

The second was hunting wild beasts as locally called *Muruull hoochcha* (interested groups of hunting) system. Thus are recruited specialized hunters based on the secretive way. This practice carries out in-groups that ranged from seven to fifteen with including brilliant dogs and modern weapons. They were the journey to long-distance due to search hunting wild beasts on the sites on the dense forest, grassland, bushes, and gorge valley land areas. The interested group co-operates end of, had a strong friendship with each other and would pick the leader based on brevity and knowledge of the geography of the hunting area. This was followed by fixing the day that they would start the journey, which usually began at night. *Hoochchi Danaa* had also absolute power to conciliating them and decided every activity, including the time they have to feed. This type of hunting is conducted on a fixed day called Thursday but has not practiced above the Bosh'o'anni *hoochcha* approach. This hunting style periodically practiced at an unknown time or/ month, i.e. there done to hunt from years to years continuously on the selected days called Thursday.²³⁵ Before there started to hunting journey the *Hoochchi Danaa* prayer as locally known as *Faate'e fiissimma* or *duu'a issima* based on the following decisions:

²³³ *Ibid.*

²³⁴ Informants: Samuel, Wo'mebo, Ayele, Belayneh and Ababe Kalitamo.

²³⁵ *Ibid.*

Hadiyyisaa

English translation

<i>Waa'a shamoo hososse ki sha'i takkisse</i>	Today with God daylight us and journey with success
<i>Moochchichcho Waa'i aanga Higgisaa uwwonaa</i>	God gives us beast today for killing on the spears
<i>Moochchichcho Baggadoo qeffadamoona</i>	Beasts exiled on the spears
<i>Moochchichcho baggado Leehee,</i>	Wild beasts' will kill on the spears
<i>Hoochcha binnilehee hoochininaa mee'i ammen!</i> ²³⁶	Let us start the hunt go baa amen!

My interviewer of local elders argued that wildlife conservation had no importance. The main reason was given for viewing wildlife conservation negatively was due to crop and livestock damage by wild animals. Also, the hunting that was conducted in the region had positive consequences for the hunters because of its prestige gain of the economy and the people conserve the environment for the breeding of the animals. However, agro-ecological point of view, wild animal hunting situations is a negative impact on the environment. Similarly, an increase in the human population and the expansion of agricultural land usually forced wildlife into modified habitats. The rise in human populations undoubtedly led to the expansion of agriculture into areas now unused. Because disturbance of wildlife vis-à-vis outcome of the disrupted on the environment.²³⁷

4.4 Lack of Effective Land Right

According to my oral informants and some written sources prioritized in the feudal order, the land possession was a problem in Hadiya general and Konteb district's particular. After Menelik II's conquest of Hadiya land, the right of holding land ended in the region. The land was confiscated by the new feudal administration. Higher government officials, nobilities, clergy's, and soldiers who settled in the area representing the authority of the central government snatched the communal land of the former possession of extended families. Land alienation was the most enduring effect of the feudal system administration. The communal ownership by the local Hadiya people was disrupted and eventually, the local people were reduced to *Gabbar* or tenant. They were forced to pay tribute and give free labor. The major types of tributes were land tax and rent tax. The price of the land tax differed based on the fertility of the land that graded as *lammaret* (fertile land), *lem-tef Maret* (semi fertile land), and *tef-Maret* (unproductive land). *Lammaret* (fertile land) was the land that well-cultivated land. *Lem-tef Maret* (semi-fertile land) was the land of fair fertility. *Tef-Maret* (unproductive land) was the land of less productivity. To keep the right to use a piece of land owned by the settlers, each *Gabbar* was forced to make a special service to the *neftegna* or the landowner. The landlord only provided the land; the tenant was responsible for everything from the

²³⁶Informants: Wo'mebo and Ayele Lenjebo.

²³⁷Informants: *Daddachch* Issatu Bonkola, *Abbachchi* Samuel chifiro and *Danna* Ayele Lenjebo.

daily running of the farm to organizing labor, seed acquisition, and buying tools. The tenant was usually expected to give extra free labor services to the landlord, such as helping with agricultural work on land which the landlord might own elsewhere, constructing houses and fences, or the supply of firewood. In some cases, if the landlord resided in the same village as the tenants he could also access the labor of the tenant's family if he wished.²³⁸

On the other hand, according to the tradition of society, male children could inherit the lands of their fathers. Children could also partition the lands of their fathers among themselves while he was alive. Apart from an inheritance, the people could take free and unoccupied land in groups by recognition of the community elders. Under the communal land,²³⁹ all the children of the supposed founding father could claim and get land. Similarly, as among many other societies, the Hadiya people claim the right to land possession by considering one's patrilineal descent. Under normal circumstances, only men could inherit the land, while that denied the right of women's inheritance partly because the people feared that land could be transferred to the husbands from another clan. Nevertheless, women could inherit land in the absence of men. As part of their inheritance, women would be given enough property in the form of gifts (*gegeeyya*), when they got married. Also, their husbands were expected to have enough land that supports his family.²⁴⁰

4.5 A Border Conflict over land users

As have earlier motioned based on population grows rapidly, the imbalance between supply for land resource and demand for it emerges. The consequences of imbalanced relationships are brought about either by natural or human factors such as deforestation, land degradation, soil erosion and conflict over land uses as a result of limited care of the resources and lack of awareness of the long-term effects.²⁴¹ Scarcity in land initiates more complex kinds of access rules and causes strong competition among users. Moreover, land scarcity may lead to a redefinition of the land claims of different groups within the extended family, with weaker groups becoming more vulnerable to losing their land access. It may also foster tensions between older generations traditionally controlling land access and younger generations left with more limited land access opportunities. Besides the changes in access rules, scarcity of land also shapes the relationship among users. As people or groups attempt to satisfy their own resource needs at the cost of others previously established social relations should be attached in one way or another. The absence of proper mechanisms for fair administration and allocation of land among users the competition for land would generate dispute (conflicts) that can be expressed at different levels and forms. Land dispute is constituted by the assertion of conflicting claims on land ownership, land use rights, land laws, or a

²³⁸ Alebachew and Samuel, pp.109-110.

²³⁹ J.C.D.Lawrence, *Communal Land Tenure in Ethiopia* (Addis Ababa, 1963), p.2.

²⁴⁰ For this reality answer is faced on appendices X and XI, pP.113-122; Delelegn Tadesse, p.23.

²⁴¹ Siraj Beshir, Mulugeta Lemeneh, Endalkachew Kissi, p.137.

combination of them. According to the oral history from local elders, in the last quarter of the 20th century, there was a battle fought among pastoral land users in different ethnic groups that faced in the Konteb district. At that time there were no modern arms, like guns and rifles with which they fought each other on the battlefield. Hence, the war was fought by a locally produced spear called '*aagira bagaddo*' (spear or/ arrow and shield).²⁴² Thus, pastoral land users' conflict held at a different place at a different time that further discusses as following way:

4.5.1 Pastoral Land users dispute between Boshu'anaa and Shakko ethnic groups (1967-1974)

Land disputes have been the cause of civil wars and revolutions, more often because the land has been the primary means of generating livelihoods for the overwhelming majority of the rural population in developing countries.²⁴³ As a result that pastoralists use mobility to respond quickly to fluctuations in resource availability, dictated by the drylands' scarce and unpredictable rainfall. They also use several highly specialized risks spreading strategies to safeguard their herds against drought, floods, disease, and social unrest. However, the long year's marginalization of pastoralists has resulted in a lack of access to productive assets and basic services, dependence on aid, food crises, and conflict. Moreover, significant shifts in natural, socio-economic, and institutional conditions have resulted in high levels of vulnerability, and as a result, pastoralists are heavily affected by drought. Also, some signs of bottlenecks possibly hindered the pastoral development at large. Among other things, environmental challenges, infrastructural challenges, and recurrent conflict and threat to livelihood are to mention just a few.²⁴⁴ As cited in my BA Thesis, between Konteb and Sooro districts cattle herders' disputes were held on the blow Gomboro and Gibe river bank, especially Boshu'anaa ethnic groups with Shako ethnic groups' continuous disputes during Emperor Haile Selassie's period from 1967-1974. The basic cause of the dispute was each of the ethnic groups competed to control the pastoral land, which was founded between both ethnic groups. At a time Boshu'anaa on an ethnic leader was *Dannaa* Debbano Doqqamo while the Shakko group leaders were *Dannaa* Saniqqiqoo Mennneddo. The Boshu'ana elders accused thus Shakko elders from Bullibula river it crosses upper Wille to Gomboro River, but up to Bo'llota grassland through Gibe river valley belongs to ours while the Shakko elders disagree on this accusation of Boshu'ana elders, as a result of Shakko *balabbats*, rose to uprising to Boshu'ana *balabbats* to gain pastoral land of Wille through Landi Balle up to Bollota grassland areas.²⁴⁵

When the *balabbats* of the Boshu'ana *mittikl woreda* (sub-province) of Konteb district *delegates*, namely Grazimach Lopiso Abbiyo and *Dannaa* (Judge) W/Gorgis Abbiyo while via the Shakko *balabbats* were

²⁴²Delelegn, pp.3-4; Informants:*Danni* Ayele Bokore, *Daddachchi* La'iwamo Assaro and *Abbachchi* Anniyyo Onnoyee

²⁴³Stein Holden and Hailu Yohannes. "Land Redistribution, Tenure Insecurity, and Intensity of Production: A Study of Farm Households in Southern Ethiopia." (*University of Wisconsin Press Journals Divission*, Vol. 78, No. 4, 2002), p.74.

²⁴⁴Mohammed Yimer.2015, p.3.

²⁴⁵Erdano, p.25.

namely Endras Ersumo Taffeso and Kagnazimach Nuramo. The *balabbats* of the Bosh'o'ana *mittikil woreda* (sub-district) of Konteb *woreda*, particularly Grazimach Lopiso who control their territorial expansion were Doggosaa River up to Kuuba'eggi *dunna* (Mount) this place was manifested as a boulder between Konteb and Sooro district from the 1940s up to 1974. This vast territorial land estimated more than 240000 *gasha maret* with included pastoral land, farmland as well as forested land. The territorial land controlling system by force expanding in Hadiyyisa called "*Axxime'omaa*" meaning family ruling system.²⁴⁶

The Shakko *balabbats* who were in control land, like Buriye, and in addition to that Endras Ersumo and Kagnazimach Nuramo called Sooro Hadiya *balabbats* because they controlled Sooro provinces, such as Hade, Habaro, Buriye, Sarhore, Buso'anaa, Oricca, Gorixxancho, up to Fenta Chachho areas who were owners of Sooro land, this territorial land also said to be "*Soo'il balabbaxxi uulla*" (the land belonged to the Sooro ethnic groups the *balabbats* of land). In 1968 the strength of Shakko's *balabbats* highly reached zeal, as a result, the power of the Bosh'o'ana *balabbats* starts to become weakened, in 1974 Bosh'o'ana ethnic groups lost accusation their pastoral land called Bullibula up to Bollota grassland areas.²⁴⁷

After an interlude of the *darg* regime, both ethnic groups disputed pastoral land was becoming resolved by local elders. Thus, local elders via Bosh'o'ana delegated *Danni* (Judge) Ayele Boqqore while via Shakko represented *Haga Garadd* Lire Lambebo, later the pastoral land disputes negotiated in 1984. Currently, two groups benefit the area. But most parts of former pastoral lands deforested, in the cause of human population settlement.²⁴⁸

4.5.2 Dare Pastoral land users disputes among Bosh'o'anaa ethnic groups (1987-1998)

The Dare pastoral land presently was founded in the Gombora *woreda* (old Konteb district), its original place Sattara *kebele*. It is bounded to the north Gessedda *kebele*, to the south Gomboro River, to the east Woggano *kebele* as well as to the west Gibe River. The dare pastoral land is known as two names, such as Habbule-Dare and Qiilixxo-Dare. According to my informants, these two pastoral lands of Dare were totally about to become more than 15000- 20000 hectares. In the area, different ethnic groups were starting to settle for, the 1930s, for only cattle rearing. But later, from 1987 this pastoral land was step by step started to change into agricultural farming land. The idea of agricultural farmland supporters and pastoral land supporters divided into two groups. For instance, in this pastoral land dispute took place among themselves the Bosh'o'anaa ethnic groups each other. Following the downfall of the military government, pastoral land became a bone of contention among the communities, between clan/lineages and local governmental institutions. Even though the problem has started in 1991, it reached its climax in 1997/8 in

²⁴⁶*Ibid*, p.27.

²⁴⁷*Ibid*, p.28.

²⁴⁸*Ibi*, p.30.

the study area. It was in 1997/8 that most of the grasslands and forest land of the district were degraded and associated land disputes have become the burning issue in the *woreda* (district).²⁴⁹

The immediate cause to the disputes was a disagreement of their interests, means north Bosho'anaa semi groups did not support pastoral land plow based idea, like Hariboyye, Shabee'e, Saworee, Giddabo, Ontore, and others while west Bosho'anaa semi groups did accept the idea of farming on plow based, namely Koore'e, Gallesso, and same parts of Hayyiba, Massimasa, Haabalo, Haalaba, Gunna, Daggagmanna and others. These two uncompliant ideas lead to outcomes for huge hostilities among different ethnic groups on the issues of Dare pastoral land, particularly in 1998. The major problem in the period was the weakness of local governmental institutions in managing and securing forest and its land. Local governmental leaders were also part and parcel of the exploitation and were in dispute with the local community. They were highly involved in land grabbing instead of mitigating it.²⁵⁰

4.5.3 A Boundary disputes between Orde and Ade'anaa in 1976

The Orde and Ade'ana were two brotherly ethnic groups, and there occurred dispute in the boundary land called *Hokkuph xaffa* (unproductive land) and *Gorroffa*, which is found between Habichcho and Orobb towns. The Ade'anaa groups claimed that the Habichcho town up to *Hoqquphph xaffa* belongs to their own while the Orde groups claim the Orobb town up to *Gorroffa* and *Hoqquphph xaffa* belongs to them. As a result, the Ade'anaa *kebeles* choices their delegates namely Arasso Helallo and Gizza Qamachcho, also Orde representatives were Kashamo Hasiso, Wajjebo Sirbamo, and Tummiso Sayyidamo. The fundamental cause of the disputes between the two *kebeles*' was the establishment of a primary school in their *Gorroffa* or *Hoqquphph xaffa*. Then after four months of hostilities, the disputes were ceased between two *kebeles*' good maturity traditional elders. The two *kebeles* negotiated without an arbitrator. The two *kebeles* disputes resolved at a place called *Goroffa*, on Dec. 8, 1976. In the *Goroffa* the Orde-Bobichcho primary school was established on Feb. 20, 1976. This school was said to be know day "Orde-Bobichcho primary school." Both the Ade'ana Orde-Bobichcho *kebeles* students were beneficiaries still now.²⁵¹

4.5.4 A Boundary disputes between Konteb-Hadiya and Endegegn-Gurage in 1997

As already implied in part three for a long time the semi-nomadic pastoral cattle-keeper Hadiya ethnic groups live in the South and South-western part of Konteb *woreda* that straights into across the neighboring regions and have occupied vast grazing lands in the neighboring Gurage Zone (south-west of Gurage). Until recently, this semi-nomadic Hadiya has used rangelands situated along the territorial border of Gurage Zones at the riverbank of Gibe. They co-existed with the sedentary Gurage neighbors for long

²⁴⁹*Ibid*, p.32; Informants: Danni Ayele Bokore, Daddachchi La'iwamo Assaro, Daddachchi Abute Erayee and Abbachchi Gassako Chifro.

²⁵⁰*Ibid*, p.34; Informants: Abbachchi Gassako Chifro, Abbachchi Samuel Chifro and Abbachchi Ababe Erso.

²⁵¹*Ibid*, p.34.

periods. But today, they are involved in serious land/resource use conflicts with the sedentary Gurage neighbors.²⁵²

The Endegegn-Gurage expansion gives a key to the understanding of the strained relations between the ethnic groups, who lived along the southwestern border of Konteb-Hadiya. The southern and western parts of what is today called Endegegn Gurage were for a long time the grazing land of the Hadiya groups of Leemo Baddoggo and Sooro. Especially the pushing back of the Leemo to their present territory sheds light on the enmity between the Endegegn Gurage and the Leemo. The Leemo, thus, became bitter enemies of the Endegegn Gurage, but also of the Baadoogo, whom they pushed westwards. The Baadoogo ended up along the middle Doggossa River. In early 1997 there was a dispute on the apportioning of peasants to either the Hadiya zone or the Gurage-Endegegn area, particularly in Konteb *woreda*. Based on the grassland issue, several people were killed here in skirmishes when government troops tried to force the issue. The conflict was about who belonged to what ethnic group and who could on account of that make land claims. However, this land issue did not resolve on both sides still now.²⁵³

4.6 Plant, Livestock, and Human Disease

The obstacle of agroecology is characterized by frequent drought with high livestock mortality (*bicci-unjja*) which often results in threatening viability of pastoral livelihood, famine, and deaths in the human population in the district. For instance, crop damage, livestock depredation, and disease transmission were the major types of damages that occurred in my study area by wild animals for several years. In Konteb areas, crop-raiding by wild animals is a frequent cause of major conflict between wildlife and villagers. Maize, *enset*, wheat, bean, potato, sorghum, and *teff* are the major crops grown in the area. Hence, the local communities are suffering from crop raiders. Different wild animals are known to be involved in crop-raiding and livestock depredation, albeit they are not systematically investigated so far. The local elders of the district offer that still today around lowland areas in the district, major wild animals found to be infrequent problematic wild animals in the local community are Ape, baboons (*qammara*), wild pigs (*bonke'e*), porcupine (*gandadda*), warthog (*awuraqaa*), fox, hyena, skunk, lion, leopard, wolf, and gazelle. Livestock production is as common as crop cultivation in the area. Therefore, besides exacerbating the conflict with wild animals through direct competition for resources, some livestock such as cattle, sheep, goats, mule, horse, donkey, and chickens could be victimized by lion, leopard, hyena, fox, and monkey, if not properly looked after by the households.²⁵⁴

²⁵²Delelegn Tedese, p.23.

²⁵³Abbink, J. "New Configurations of Ethiopian Ethnicity: The Challenge of the South." Edited by Jacques Bureau. *African Studies Centre*, (Leiden University, 1998), p.72; Informants: *Abbach* Samuel Chifro.

²⁵⁴Informants: *Daddachchi* Abute Erayee, *Daddachchi* Issatu Bonkola, *Abbachchi* Belayneh and *Danni* Ayele Lenjebo

There is some problems soil born disease, particularly as a local name known as *aramaa*. Some unidentified soil born disease has brought the maize, sorghum, wheat, barley, and *teff* seeds, hence causing poor germination and remarkable damage. Also, crops damaged by insects like locusts' dramatic and tragic local effect, endemic pests more probably directly affecting farm strategies for crop protection. Armyworms (*geere'e*), stalk borers (*buutumbuta*), grasshoppers (*kochcha'na*), and birds have accounted for fairly consistent losses, but ones for which farmers can cut effects through the choice of cultivars, rotation, and vigilance. Also in the district wild beasts damage and consume considerably more grain than is lost in storage. Based on these issues, still know in the district, particularly around Gomboro and Gibe river basin settlers used different mechanisms to protect their crop raiders while livestock protected from damage by wild animals. Some of these techniques include Guarding day and night, chasing, hunting, fencing, cooperative guarding, guarding using dogs, trapping, and using a scarecrow soaked in naphtha. However, among these methods guarding or without dogs, trapping, and using scarecrow were commonly practiced by most farmers. These all outcomes reached negative impacts on in nature of the agroecology of the Konteb district.²⁵⁵

²⁵⁵ *Ibid*

Conclusion

Agro-ecology occurring dependable naturally, like landscape, climatic condition, rainfall, water bodies, soils, plants, animals, and human beings. Ecology includes the community's interaction with the environment and ecological changes and the impact of society and environment on each other. The examination of these and related problems needs an understanding of both the broader historical patterns of ecological changes and local interactions between society and the environment. During the reign of Haile Selassie, the influence of government policies on agroecology in Konteb *woreda* directly affected land issues. This leads to deforestation in the district of Konteb. After 1944, large tracts of land in the Hadiya region were built by tenants and forced to pay heavy taxes. After the Italian invasion, the gap between landless farmers and landowners widened. The number of "rare landlords" in the Konteb district was among the highest in the region. During the emperor's reign, agroecology was distorted by the influx of local landlords and warlords. The current human population growth and activities such as agricultural expansion, habitat loss, deforestation, inappropriate site choice for settlement in forested areas, and expansion of agricultural activities together have led to increased human encroachment on before wild and uninhabited areas. The problem is escalated by the ever-worsening of scarce farmlands and land fragmentation contributed to the production of crops and livestock to support the agrarian population of the district. This indicated that the average annual crop production in the survey of the district was found to be insufficient for the prevailing large family. The negative impacts on agro-ecology in the Konteb district identified were resource competition, degradation, and fragmentation of habitats through human activities, such as farmland expansion, logging, high livestock density, and increased wild animal populations. As the livelihood of the local community is based on subsistence agriculture, change of wildlife habitat is unavoidable. Besides, the presence of high livestock density, particularly graziers further aggravate wild habitat change as private grazing lands are very scarce in the area. Before implementation of the Productive Safety Net Program (PSNP) donors in the study area, the district was relief recipient and food insecure, but after implementation of the safety net program, there is an improvement in food consumption, food quality, and frequency of meals per day, and asset status of households was improved. Though the stated improvements certain that the food security situation of the study area was relatively changed just after the implementation of the program. Like other parts of the country in which PSNP was implemented, the implementation of PSNP in the Konteb district has begun since the 2000s. Following the implementation of PSNP in the Konteb district, some major changes had occurred. Among others, these include access to roads, schools, health posts and environmental protection, soil protection from erosion. Thus, all the activities which were practiced under the public works can boost agricultural productivity and directly enhance the food security condition of both beneficiary households. Based on the findings of this study the implementation of PSNP has competed for labor from both on-farm and off-farm activities and other livelihood and food security activities of the beneficiary households in the study area.

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List of Informants

N o	Name	Age	Place of interview	Date of interview	Remark
1	<i>Danni</i> Ababe Darse	80	Bukkuro	03/03/2020	An old man & the former Konteb district coordinator of peasant associations' during the <i>darg</i> regime from 1971-1979 E.C. He told me the history of the agroecology of the district.
2	<i>Abbachchi</i> Abare Iggiso	75	Bonnochora	04/03/2020	He has well known the history of <i>enset</i> production around the Boonochora <i>kebele</i> .
3	<i>Daddachchi</i> Issatu Bonkola	70	Orde	05/03/2020	He told me the main aim of the indigenous cattle rearing systems in the lowland areas of the district.
4	<i>Danni Ayele</i> Lenjebo	55	Orde	09/03/2020	He has deep knowledge about wild beats hunting in the Boosho'anna area.
5	<i>Danni</i> Abose Siide	87	Hossana	17/06/20	He was a former Konteb court official from 1940-1967 E.C.
6	<i>Danni</i> Melese Lambebo	59	Homecho	18/06/2020	He has been working in Gibe (parts of former Konteb) district court official from 1983-1990 E.C.
7	<i>Abbachchi</i> Belayneh Lenjebo	58	Orde	21/06/2020	Good knowledge about resources and wild animals of the Gibe and Gomboro river basins
8	<i>Abbachchi</i> Googo Massamo	85	Awossa	22/06/2020	He has good experience in agricultural practices.
9	<i>Ayyichche</i> Bekelech Hachchano	54	Homecho	27/06/2020	She has well known the history of <i>teff</i> production.
10	<i>Ayyichche</i> Masikale	88	Gassedda	01/07/2020	She is an eminent female informant.

	Hajjano				
11	<i>Abbachchi</i> Haile Erimacco	57	Homecho	04/07/2020	He is a well-educated agricultural expert.
12	<i>Abbachchi</i> Hajji Abbate	65	Awossa	05/07/2020	He is a well-known elder.
13	<i>Ayyichche</i> Ersame Chifro	57	Orde	04/05/2020	She knows the history of cattle. She lives by rearing cattle.
14	<i>Abbachchi</i> Ababe Erso	59	Habicho	06/05/2020	He is an expert of Agriculture
15	<i>Ayyichche</i> Ababechi Eritiro	58	Habbicho	08/05/2020	She well knows about <i>enset</i> plantation and process.
16	<i>Abbachchi</i> Salem Meggebo	62	Homecho	11/05/2020	He well knows the history of agriculture. He also a well-known farmer in the district.
17	<i>Abbachchi</i> Qottiso Sikkore	87	Gassedda	04/06/2020	He is a farmer. He knows the history of agriculture.
18	<i>Abbachchi</i> Brihanu Menaedo	64	Ade'anaa	21/07/2020	He has been working in the Gombora district in the culture and tourism office. He tells me about the forest coverage of the district.
19	<i>Abbachchi</i> Samuel Chifro	60	Homecho	23/03/2020	He well knows the history of the district. He also worked at different posts as a teacher, director, counselor, and cabin of Konteb district administrative office from 1991-1994.
20	<i>Abbachchi</i> Osse Hassiso	82	Gassedda	07/02/2020	He is a well-known elder, who knows the good history of Leemo-Hadiya.
21	<i>Abbagadd</i> Addise	84	Homecho	08/02/2020	Famous village elder Who recount the origin and pattern of their

	Mandago				settlement with good knowledge about the history of the district
22	<i>Abbachchi</i> Affuso Onoyye	97	Orde	26/04/2020	He is an old man with a good memory. He gave me accounts of the time of liberation from Italian occupation and the post the 1940s.
23	<i>H/Abegezi</i> Gasseko Chifro	65	Settera	10/03/2020	Knowledgeable informant about resettlement (villagization) program of <i>darg</i> in the district.
24	<i>Abbachchi</i> Gorifu Bashaa	78	Gorra	12/03/2020	He has ample information on agricultural practices in the Gora area.
25	<i>Abbachchi</i> Tagesse Mocce	43	Morsito	16/03/2020	He is an Administrative Office expert at Konteb (presently Misha) district. He gave me archival materials and some manuscripts that hold with him ...
26	<i>Danni</i> Beyene Lambore	80	Mago	07/04/2020	He well knows the history of Morsito town. He also a well-known elder in the district.
27	<i>Woradichchi</i> Wo'imebo Sulle	57	Hossana	20/02/2020	He has deep knowledge about wild beats hunting in the Boosho'anna area.
28	<i>Ayyichche</i> Iimama Kolole	65	Ganna	24/04/2020	She has deep knowledge about the land tenure system in the district.
29	<i>Abbachche</i> Adane Lerebo	62	Habbicho	06/06/2020	He has been working in Gombora (old Konteb) district. He tells me about the <i>derg</i> government.
30	<i>Abbachchi</i> Dasita Dabaliqq	86	Homecho	02/04/2020	He is a known elder in the area. He knows the history of the Konteb district.
31	<i>Abbachchi</i> Lire Sawiso	42	Moristo	07/06/2020	He has been working in Konteb (presently Misha) district Administrative office. He tells me

					about the <i>derg</i> villagization program.
32	<i>Abbachchi</i> Daniel	38	Morsito	11/03/2020	He is an agricultural expert in the crop protection sector in the Agriculture Development Officer of the district.
33	<i>Abbachchi</i> Daffer Ababa	42	Morsito	13/02/2020	He has been working in Konteb (presently Misha) district Administrative office.
34	<i>Abbachchi</i> Haniqsido Massa	75	Awossa	21/03/2020	He is a successful farmer, particularly in coffee farming.
35	<i>Abbachchi</i> Ayele Bokore	64	Orde	25/03/2020	He is a well-known elder.
36	<i>Abbachchi</i> Zelege Dabaro	38	Morsito	15/02/2020	He has been working in Konteb (presently Misha) district Agriculture office.
37	<i>Abbachchi</i> Mangesha	58	Morsito	16/07/2020	He has been working in Konteb (presently Misha) district Agriculture development office archivist.
38	<i>Abbachchi</i> Salimon Tsageye	40	Homecho	17/07/2020	He has been working as Konteb (presently Gibe) district government communication office media expert. He tells me about the Hunase the forest importance and the name of wild beasts.
39	<i>Abbachchi</i> Zaneba Landebo	38	Homecho	18/07/2020	He is an officer in the Hadiya zone in the Gibe district government communication affairs office. He wrote a paper on the general background of Hunase protected dense forest. He gave me important information about this forest's benefits and its role for the people's importance. Besides, he informed me of some of the elders, who provided

					information on my study issue.
40	<i>Abbachchi</i> Tamirat Chifro	42	Homecho	19/07/2020	Good informant about Hunase protected dense forest.
41	<i>Abbachchi</i> Wo'imto Osse	38	Hossana	03/03/2020	He is a good knowledgeable person, who knows the good history of Leemo-Hadiya.
42	<i>Abbachchi</i> Assefa Mangesha	39	Habicho	02/04/2020	He knows about drainage patterns in the district. I take unique evidence from him.
43	<i>Abbachchi</i> Make Samuel	34	Homecho	07/07/2020	He has been working in Homecho Secondary school. He knows about all forest situations in the district.
44	<i>Abagaz</i> Tirkaaso Ottebo	89	Ta'ilotta	09/07/2020	He told me about Hadiya relation with Oromo, Hadiya, Gurage and the impacts of Italian Occupation in Hadiya
45	<i>Daddachch</i> Abute Erayee	75	Orde	11/07/2020	He has plentiful information on the agricultural conditions of Orde area.
46	<i>Daddachchi</i> Mittore Anishiso	80	Orde	08/08/2020	He is a renowned informant.
47	<i>Daddachchi</i> Siyuma Lerebo	76	Bobbicho	13/08/2020	An old man with good memory and told me about Hadiya's co-operation work on different issues.
48	<i>Daddachchi</i> Accore Akaa	69	Orde		He is a well-experienced farmer.
50	<i>Daddachchi</i> La'iwamo Assaro	90	Shoddira	20/02/20	He knows the history of the district's Environment.
51	<i>Danni</i> Ababe Kallitamo	51	Gassada	22/02/2020	He tells me about the <i>derg</i> settlement

Appendix-II

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት ፡
 የገንዘብ ሚኒስቴር ።
 IMPERIAL ETHIOPIAN GOVERNMENT
 MINISTRY OF FINANCE

ለከፍተኛ የሥራ ወቅታዊ ገዘት ጽ/ቤት
አዲስ አበባ፡-

ለሰነድ አወጣጥ ገዘት ተላላኪ አለባብህ ገብር አበ
 ባበበ ወገን የተሰጠበትን ስርዓታዊ ሰነድ በቀጥታ ታህሳስ 3/53
 ላይ በተጠቀሰው ለ/2801/1 ለአወጣጥ ገዘት ጽ/ቤት ስር
 ፈ ያደረገ ገባባዊ ደርዳላ፡- _____

ለዚህ ወይም ሌላ ምክንያት የሆነው ሰነድ ገዘት የተሰጠ
 ሰው አስተያየት መሆኑን አባረው ስርዓታዊ ሰነድ ለማድረግ ሁኔታ
 ወን በሙሉ መረጃ ላይ ለሰነድ ሰነድ ገዘት የተሰጠው
 አስተያየት ገባባዊ አገልግሎት በገንዘብ ሚኒስቴር ስርዓታዊ ፡-
 ስርዓታዊ ሰነድ ገዘት



ገባባዊ

ለከፍተኛ የሥራ ወቅታዊ ገዘት ጽ/ቤት
 ለሥራ ወቅታዊ ገዘት ሰነድ ገዘት
 ለከፍተኛ የሥራ ወቅታዊ ገዘት ጽ/ቤት
 በተጠቀሰው ለ/2801/1 ለአወጣጥ ገዘት ጽ/ቤት

ሆነው
 ስር

Handwritten signatures and notes at the bottom of the document, including a date '13/6/53' and various scribbles.

Source: Tagesse Shuram, p. 148.

Appendix-III



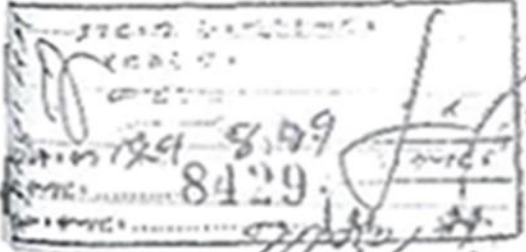
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ገቢት ስርዓት ለገቢት ስርዓት

የገቢት ስርዓት ለገቢት ስርዓት
ገቢት ስርዓት ለገቢት ስርዓት

ገቢት ስርዓት ለገቢት ስርዓት
ገቢት ስርዓት ለገቢት ስርዓት

ገቢት ስርዓት ለገቢት ስርዓት
ገቢት ስርዓት ለገቢት ስርዓት

ገቢት ስርዓት ለገቢት ስርዓት
ገቢት ስርዓት ለገቢት ስርዓት



ገቢት ስርዓት ለገቢት ስርዓት
ገቢት ስርዓት ለገቢት ስርዓት

ገቢት ስርዓት ለገቢት ስርዓት
ገቢት ስርዓት ለገቢት ስርዓት

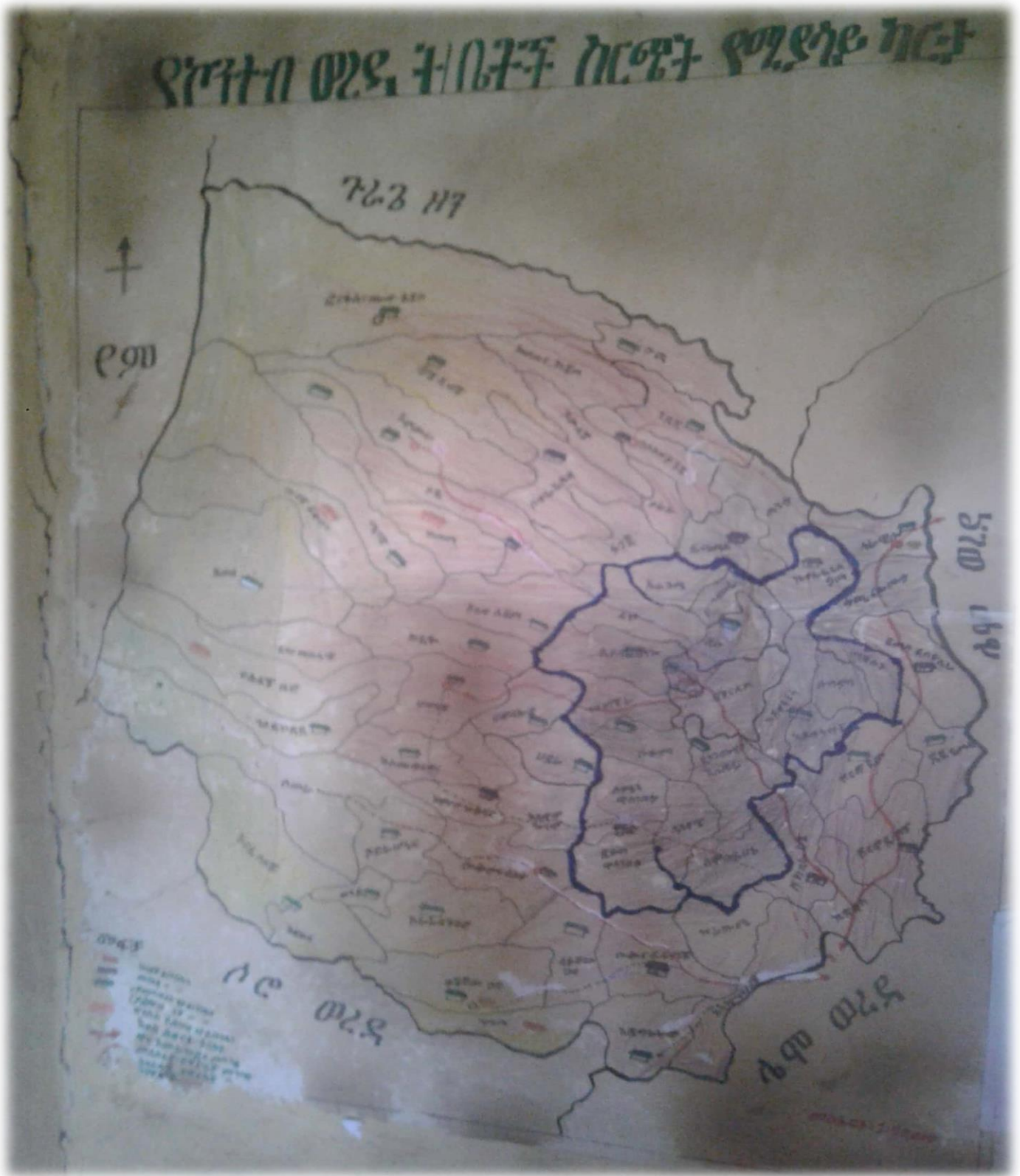
Source: Tagesse Shuram, p. 142

Appendix- VII

Map 2-locational map of eight districts of Kambatanaa Hadiya Awurajja (sub-provinces)



Source: Lapiso, G. Dilebo. *Abiotawi Yemirtina Yebihil Ediget Zemacha BeKambatana Hadiya Awwurajja ke 1971-1975*. (Addis Ababa,1983), p.119.



Map 3 Konteb district ninety-eight *kebeles*

Source: photo taken from Misha (old Konteb) district education office on July 2020

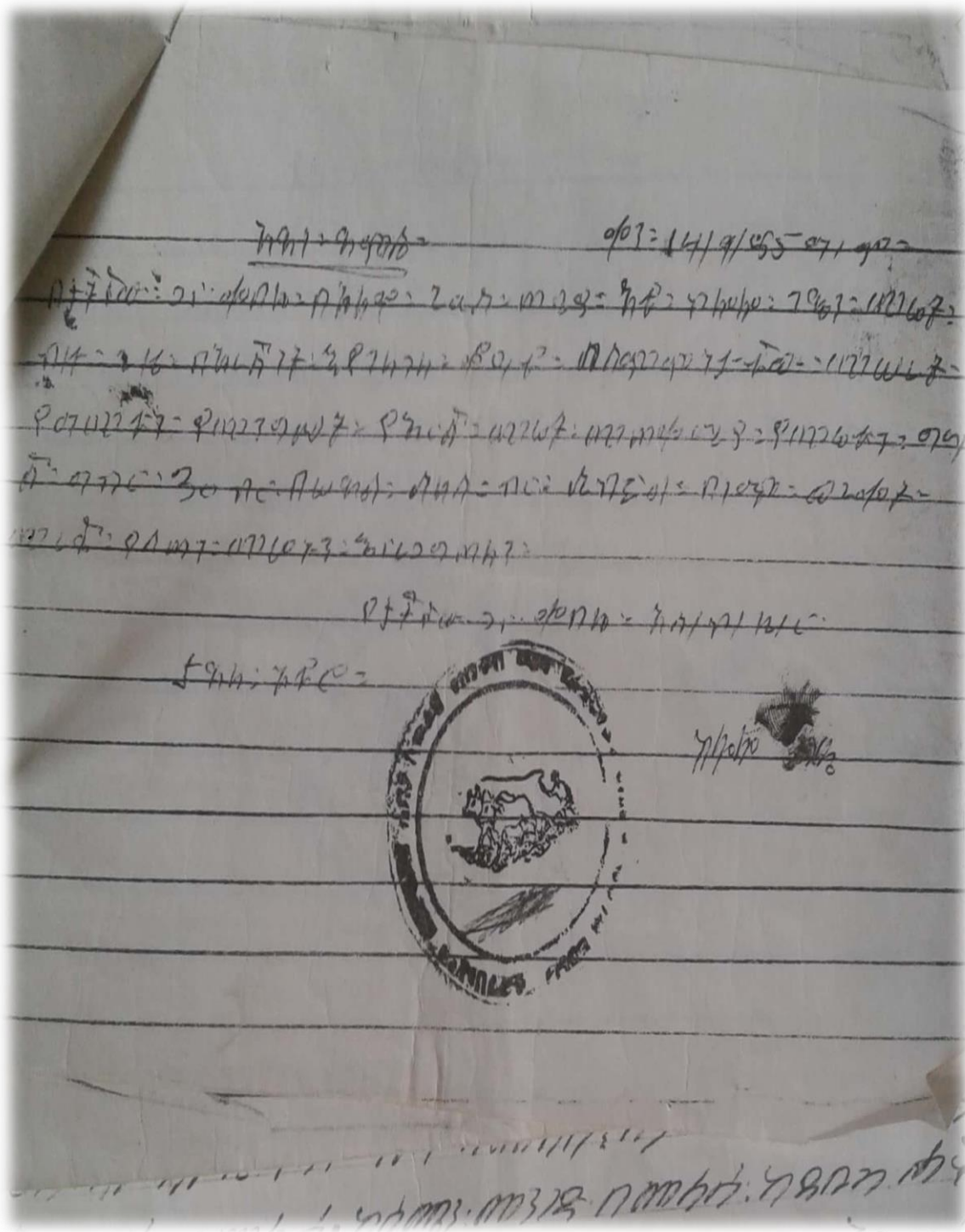
Appendix-IX

Name of Konteb District *Kebeles* (villages)

- | | |
|-----------------|----------------------|
| 1. Abushura | 31. Lenchchicho |
| 2. Adde'anna | 32. Madbet |
| 3. A/Annixaxxa | 33. N/Wassigabata |
| 4. A/Qarriqara | 34. S/Wassigabata |
| 5. A/Wache | 35. Gejaa |
| 6. A/Wato | 36. O/Bobiichcho |
| 7. Awossa | 37. D/Maggo |
| 8. B/Homboya | 38. Shiiro |
| 9. Bobichcho | 39. H/Beero |
| 10. Bokomura | 40. G/Koddadaa |
| 11. Borara | 41. D/Messalchcho |
| 12. B/ Sellata | 42. W/Doyyisaba |
| 13. Dangaawura | 43. Qosse |
| 14. Dilbara | 44. A/Goyyinanaa |
| 15. Dima | 45. H/ Uutta |
| 16. D/Gemedo | 46. Sikko |
| 17. E/Gemedo | 47. S/Wogganoo |
| 18. Fugajja | 48. G/Xuumme |
| 19. Morsito | 49. Wondo |
| 20. Gidasha | 50. B/Arrara |
| 21. G/Bonochora | 51. Baduulli Arrara |
| 22. Kunaffa | 52. SH/Hoonanna |
| 23. Xiniqqa | 53. Maqqanaa |
| 24. Tulla | 54. Shoomora |
| 25. Hagge | 55. Leera |
| 26. Forqosse | 57. Damalla |
| 27. Uushushaa | 58. Kiddigissa |
| 28. Faraxxboyya | 59. Ganna |
| 29. Bu'uma | 60. Gorixxa |
| 30. Homacho | 61. Ashe and others. |

Source: Tashela Tirulo, pp.75-77.

Appendix-XII



Source: Adane Damise v. Immamaa Koloolee, KWCCA, 14/09 (Morsito, 1985 E.C.

Appendix-XV

ቀን: 20/6/81 ዓ/ም

ቀን: 13/5/1983 ዓ/ም

ገደብ: ደምሴ: የሽቶ: ጥሎሎ: ገደብ: መሬት

በተኛው: ጋና: ቀበሌ: ገ/ጣ/ር: በገደብ: ገ/ሰ/ደ: አዲስ

ገደብ: ገ/ሰ/ደ: ስቶ: ስቶ: መዋጮ: 86 ገር: ገ/ሰ/ደ: ገደብ

ገደብ: ገ/ሰ/ደ: ስቶ: ስቶ: ደምሴ: የሽቶ: ጥሎሎ: ገደብ: ገደብ: ገደብ

ገደብ: ገ/ሰ/ደ: ገር: 43.00 (ገ/ሰ/ደ: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ) የገደብ

ገደብ: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ

ገደብ: ገ/ሰ/ደ: መሬት: ገ/ሰ/ደ: ገ/ሰ/ደ:

ገደብ: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ

ገደብ: ገ/ሰ/ደ: ገ/ሰ/ደ

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ገደብ: ገ/ሰ/ደ: የቀበሌ:

ገደብ: ገ/ሰ/ደ: መሬት: መሬት: መሬት: መሬት: ገ/ሰ/ደ

ገደብ: ገ/ሰ/ደ: የተገኘ: ገ/ሰ/ደ: መሬት: ገ/ሰ/ደ

ቀን: 25/5/82 ዓ/ም

ቀን: ገ/ሰ/ደ:

ገደብ: ገ/ሰ/ደ: ደምሴ: የሽቶ: ጥሎሎ: ገደብ:

ገደብ: የቀበሌ

ገደብ: የመሬት: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ

14/9/85 ዓ/ም ገ/ሰ/ደ: ደምሴ

ገደብ: ገ/ሰ/ደ: ገር: 39.00 በገደብ: ገ/ሰ/ደ: ገ/ሰ/ደ

በተኛው: ጋና: ቀበሌ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ

ገደብ: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ: መሬት: ገ/ሰ/ደ: ገ/ሰ/ደ

ገደብ: ገ/ሰ/ደ: መሬት: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ

ገደብ: ገ/ሰ/ደ: ገ/ሰ/ደ

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ገደብ: ገ/ሰ/ደ: ገ/ሰ/ደ

ገደብ: ገ/ሰ/ደ: መሬት: መሬት: መሬት: መሬት: ገ/ሰ/ደ

ገደብ: የቀበሌ

ገደብ: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ: ገር: ገ/ሰ/ደ

ገደብ: መሬት: መሬት: የተገኘ: መሬት: ገ/ሰ/ደ

ገደብ

የተገኘ: ገ/ሰ/ደ: ገ/ሰ/ደ

ገደብ: ገ/ሰ/ደ

ገደብ: የቀበሌ

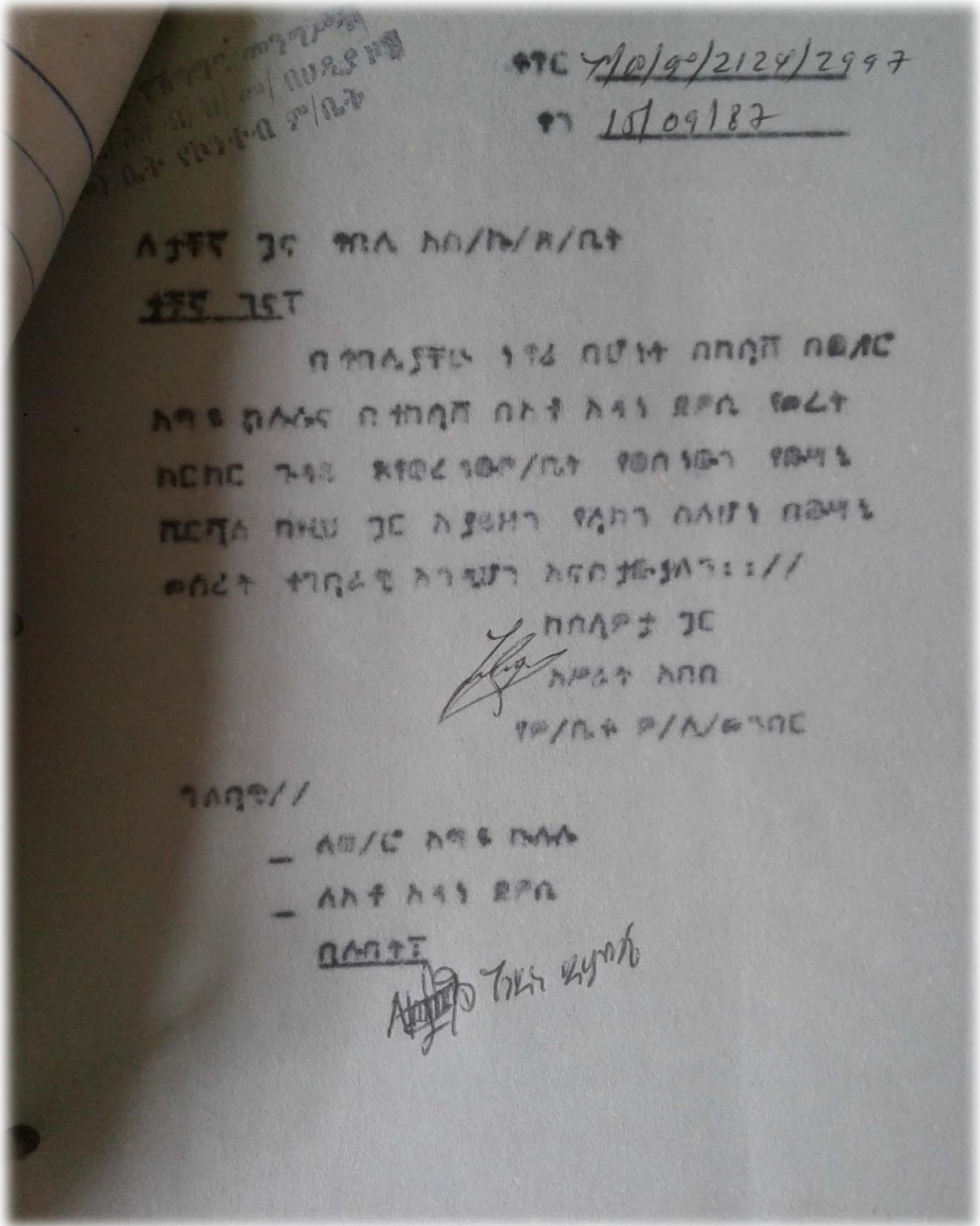
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ገደብ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ

ገደብ: ገ/ሰ/ደ: የተገኘ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ: ገ/ሰ/ደ



Appendix XVI



Source: Konteb district Administrative Archive File No: Adane Damise v. Immamaa Koloolee, KWCCA, 2124/2997 (Morsito, 1987 E.C.)

ጥን 11/09/87 ዓ.ም

የኮ/ወ/ወ/ዎ/ቤተ ሰ/አባ/ኮ/አባላት ስብሰባ

- 1. አዎሪት አበበ ዎ/ሊ/ወገብር
- 2. ወላት ለዎባባ ፀጠሬ
- 3. ዳር ዋስ ለርገና ሰ/አባ/ኮ/አባላት
- 4. ተረፈ ለርገና " "
- 5. ወለሰ በላገፀ " "
- 6. ዓለሙ ቢዲ " "
- 7. ሃሙሳ የቲ " " በተገኘበት ስብሰባው የወለ::

ስብሰባው የተጀመረበት በ3:00 ሰአት

የስብሰባው ስያሜ:- በወ/ር አዳዩ ስላሴ ስለተ ለላኝ ደዎሲ የወረተ ድርድር ለውጥ የተደረገ ስብሰባ ነው::

ይኸውም አውልዲጅ ወ/ር አዳዩ ስላሴ ወላጅ ለባት ለተ ስላሴ ገገን ለየጦርነቷ ስላላ በጋህሣም 1986 ዓ.ም በዚህ ዓለም በየት ስለተለዩ ወረተ ከዛረዎ በፊት ከአባታቸውን ዘውን ሲወርዱ ሲገረዱ ያለው ጉዳይ ስለሆነ የወረገበት ወባት ይጠቀሳል። ይዘታቸው በእነ እኔ አገሠን ይደረገልን ሲሉ አውልደዋል::

ለተ ለደነ ደዎሲ ስብሰባው በደርገ ለሰጠ ማገምት ደዎር ለስብሰባው ለተ ስላሴ ገገን ለየጦርነቷ ወረተኛ ለገገን ለረገገው የየሆነ የገበርና ልዩ ልዩ ወጭ ጋቸን ለኩ ስብሰባ የየሆነ ስለሆነ የይዘታቸው ባለቤትነት ወባት ይጠቀሳል ሲል ወልደ የሰው በውህት የሠለጠኑ ማውልዲጅ ጋቸን የጠለቁን ማሰረጃ ጋቸን በዓየትና በወስ ራስር በዚህ በጋቸ አገደዋል ተወስኗል::

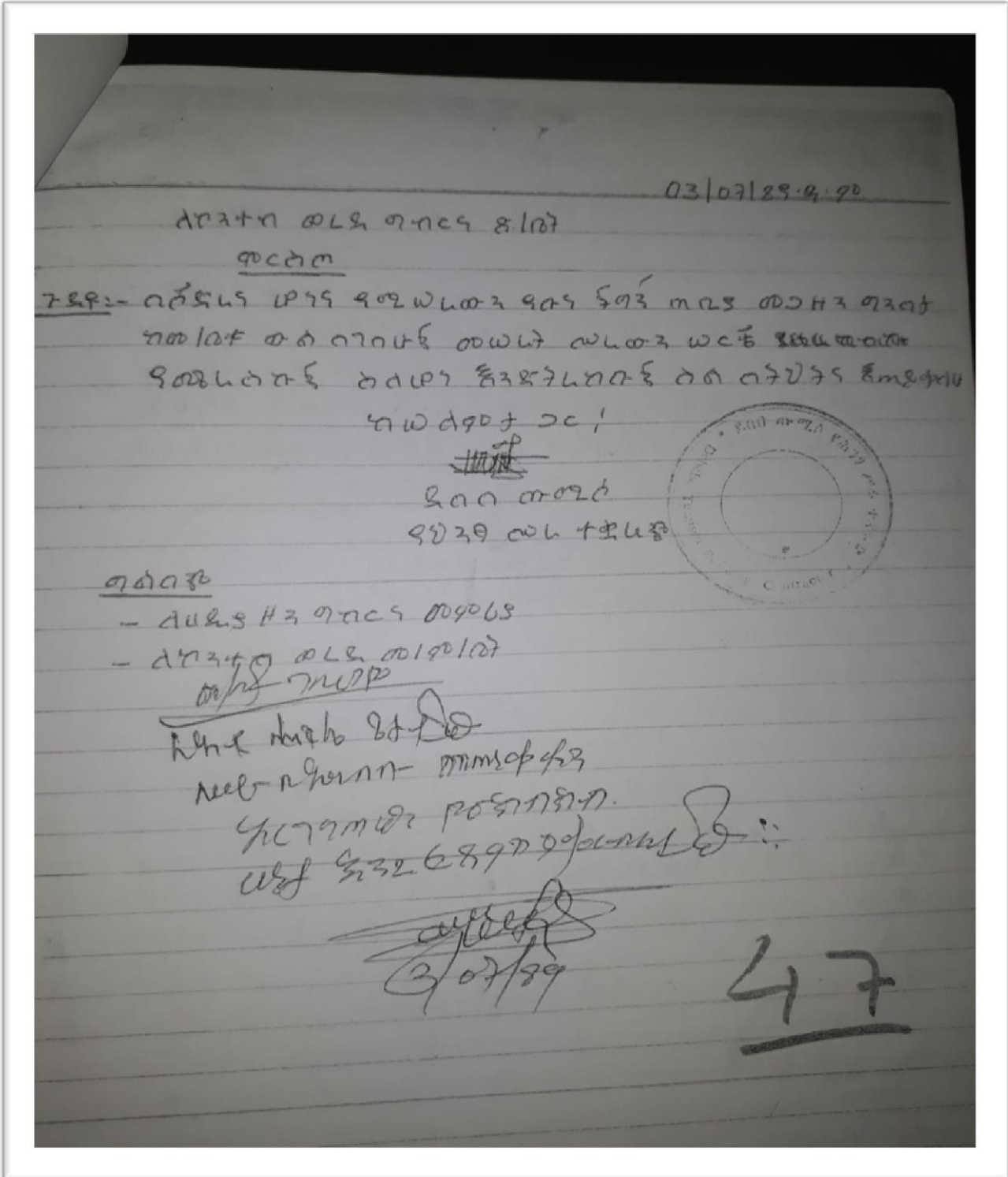
ውሳኔ

- በሰጠ ገንዘብ ስላሴ ስለረገገ ስብሰባው ገላጊ አገዳር
- የወረተ ባለቤት የነበሩ ለተ ስላሴ ገገን ስለይዘው በነበሩበት ጥር 13/05/83 ይዘታቸውን ለተ ለላኝ ደዎሲ ስብሰባው የነበሩበትን ማሰረጃ የገረቡ በውህት ፣
- ስለተ ስላሴ ገገን ጋር ለይዘታቸው ገብር ለኩ ስብሰባ የየጠቀሱ ማሰረጃ የገረቡ በውህት ፣
- ለተ ስላሴ ገገን ስለይዘው ለጋራ የጠረጠሩ ስላሴ ስብሰባው ያወጣ በውህት ፣
- በሰጠ ወ/ር አዳዩ ስላሴ በተገኘ ዓለሙ ወላጅ ስላሴ በይዘታቸው ባለቤትነት ወባት ያላገገው በውህት ለተ ለላኝ ደዎሲ በዚህ ወጭ-በፊት ሲወጡ ለገደቡ ሆኑ የይዘታቸው ባለቤት ለገሠን ስላሴ በአገዳ ደዎሲ ወሰነናል::

ተላክ:- የውሳኔ ስብሰባ በ4 ሰዓት ተዘጋጅቶ ስብሰባው ተከታይ በጋቸና ጋና 4/7/9

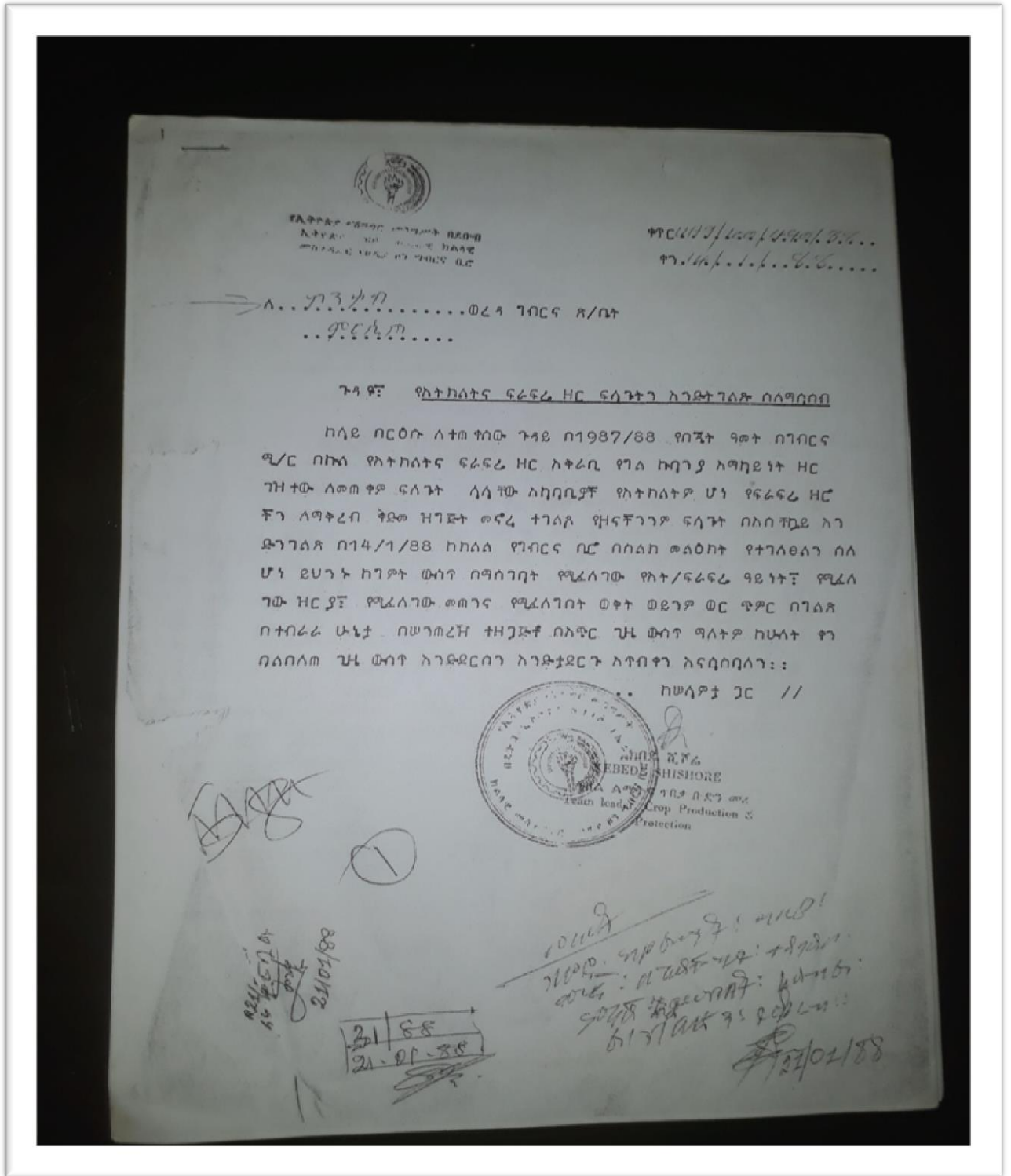
አ/ቤተ አገሠን ለፋይላ አገሠንጅ ተደርጎ ወዘገቡ ተዘገቶ ወይ ወዘገበት ወሰነናል::

(Handwritten signatures and stamps)

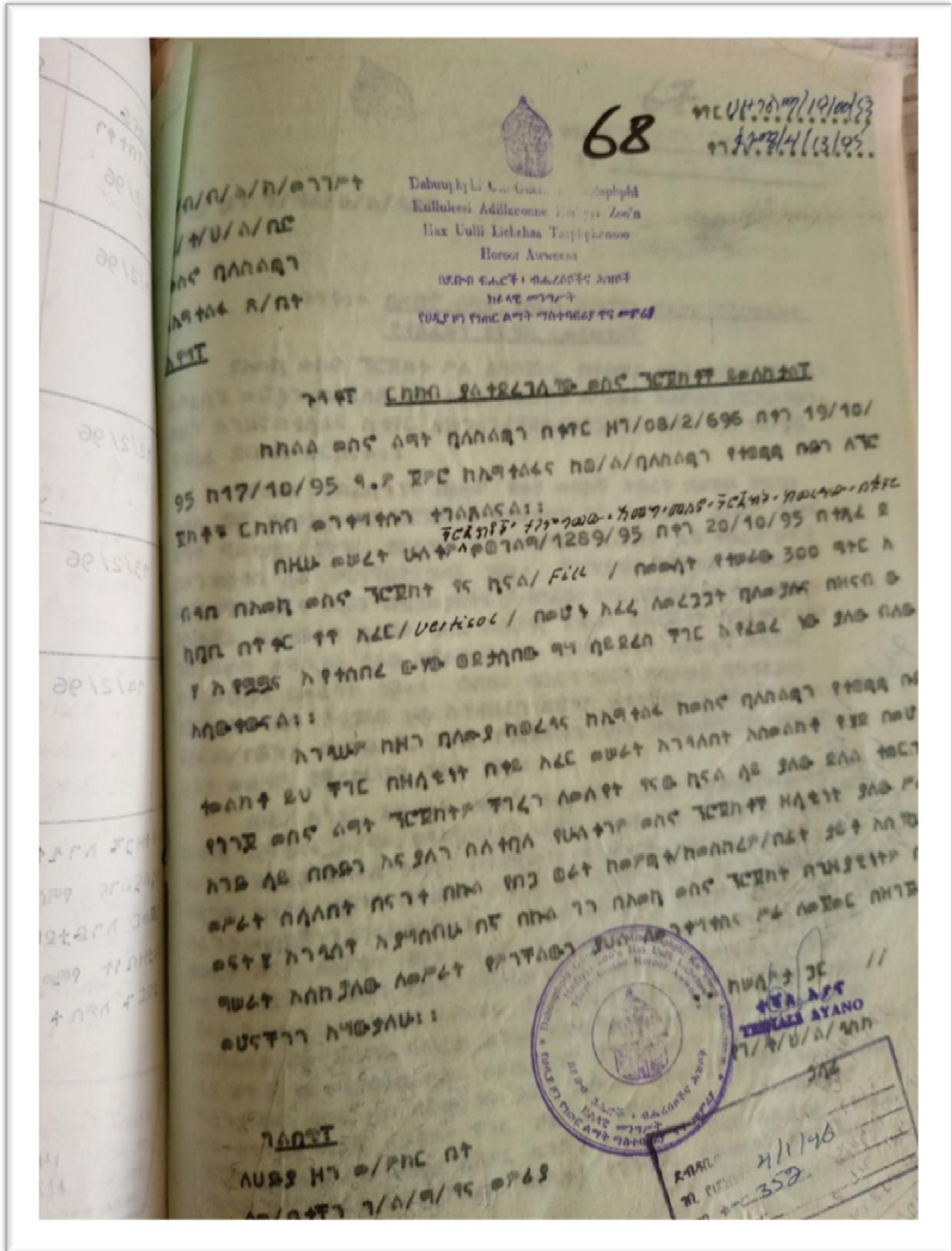


Source: Konteb Woreda Agriculture Development Office, Coffee Document File No: 9217/88 (Morsito 1988 E.C

Appendix- XXVIII



Source: Konteb District Agricultural Office, Cereal Crop Production Report Document File No: 100/490/88 (Morsito, 1988 E.C)



Appendix-XXXIV

114.

ETHIOPIAN SOCIAL REHABILITATION AND DEVELOPMENT
FUND SNNPR OFFICE

FINAL ACCEPTANCE

PROJECT : AMEKA SSIP 10 SSI 0392
LOCATION : SNNPR, HADIYA Zone, MISHAWoreda, FURSE
Kebele
CLIENT : AMEKA SSIP CPC/ESRDF SNNPR Office
CONTRACTOR: Co-SAERSAR

CONTRACTS

	AMOUNT	ETH.	Birr	TOTAL
A. MAIN CONTRACT	747884.56			747884.56
B. SUPPL. CONTRACT				
C. VARIATION ORDER No.1	39156.00			39156.00
	202256.45	-		202256.45
No.2				
No.3				
TOTAL	989297.01			989297.01

This ----- day of -----2004--- by order of the ESRDF SNNPR Rural Infrastructure Department and after due notification to all concerned parties, we the under listed & signed at the end:-

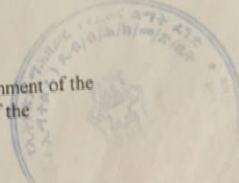
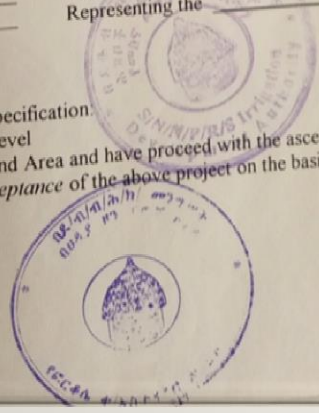
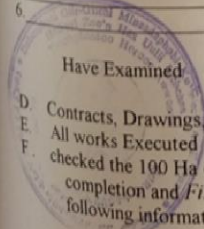
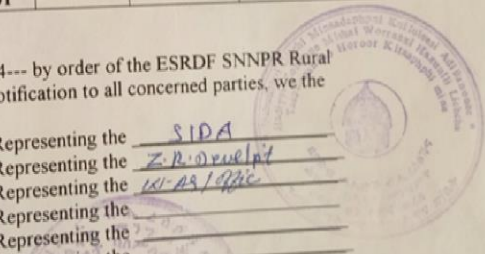
1. Wondwonegnaw Petros Representing the SIDA
2. Yitessu Tadesse Representing the Z.R. Druelait
3. Hachis Gedeachew Representing the W-AS/1986
4. _____ Representing the _____
5. _____ Representing the _____
6. _____ Representing the _____

Have Examined

D. Contracts, Drawings, and Specification.

E. All works Executed at site level

F. checked the 100 Ha command Area and have proceed with the ascertainment of the completion and Final acceptance of the above project on the basis of the following information.



የግብርና ማስተዳደር ቢሮ
የሥራ ማስተዳደር
S/N/N/P/R/S IDENTIFICATION
EQUIPMENT SECURITY

ቁጥር 2005/11/15/107/2843
ቀን 13 ግብ 1996

ለሚሻ ወረዳ ገ/ል/ማስተዳደር ጥናት ጽ/ቤት
ጥርጴጭ

105

ጉዳይ፡ የሰራን መጠን ለውጥ ስለማሳወቅ

የአመክ መ/ል/ኅሮጀክት መጋቢት 25/1996ዓ.ም የመልሶ ግንባታ ሥራ መጀመሩ ይታወቃል። ኅሮጀክቱ ሲጀመር በህብረተሰቡ ተሳትፎ የሚሰራውን ሥራ ለይቶ በማውጣትና በማሳወቅ የውል ስምምነት መፈራረማችን ይታወቃል።

መ/ቤታችን ዳግም የኅሮጀክት ግምገማ እድርጉ እንዳንድ የዲዛይን ለውጥ በማድረግ መጀመሪያ ከነበረው የሥራ መጠን እንዲጨምር ተደርጓል። ከተጨመረው የሥራ መጠን ውስጥ በህብረተሰቡ ተሳትፎ የሚሸፈነው የሥራ መጠንም ጨምሯል።

ስለዚህ መጀመሪያ በህብረተሰቡ ተሳትፎ እንዲከናወን ውል ከተገባበት ተራ ቁጥር 2 እና 4 ላይ ያለው የሥራ መጠን ልዩነት አሳይቷል። ስለዚህ

- በተራ ቁጥር 2 ላይ የተቀመጠው በዋና ቦይ ላይ የአፈር ማስወገድ ሥራ ከ1037ሜ.ኩ ወደ 3343ሜ.ኩ ሲጨምር
- በተራ ቁጥር 4 ላይ የተቀመጠው የቁፋሮ ሥራ በዋና ቦይ ላይ ከ1022ሜ.ኩ ወደ 3343.814 ሜ.ኩ ጨምሯል።

ስለዚህ ይህንን የሥራ መጠን ለውጥ አውቃችሁ ሥራው በታዘዘበት የጊዜ ገደብ እንዳይከናወን ስሰረገገውን ክትትል እንድታደርጉ እናሳስባለን።

ከሰላም ታ.ጋር



የሥራ ማስተዳደር ቢሮ
ጥናት ጽ/ቤት
27/1/96

ገልጻል፡

- ለክልል ገ/ል/ማስተዳደር ቢሮ አዋጣ፤
- ለኮንስትራክሽን መምሪያ
- ለኅ/የ/ከ/ማ/ኮ/አ/አገልግሎት መ/ል/ባ አዋጣ፤
- ለአማተራሩ አዋጣ ቅርንጫፍ አዋጣ፤
- ለሀዲያ ዞን ገ/ል/ማስተዳደር ዋና መምሪያ ሆሳዕና፤
- ለአመክ መ/ል/ኅሮጀክት የውሃ ኮሚቴ ፈርቆሲ፤

ታደላ ደግሮ
የመስጫ ልማት ባለሥልጣን
ም/ሥራ አስኪያጅ

23/1/96
ለሀገራዊ ልማት ስራ ጽ/ቤት
150 መ/ቤት ገ/ቤት - በደንበኞች
ግብይት ተደርጎ ቀላ ክፍያ ገቢ።
23/1/96

2) ለሥራ ማስተዳደር ቢሮ
አዲስ አበባ
18/1/96

1) መ/ቤት
የተገለጸውን ሥራ በተጠቃሚ
ጊዜ እንደገና ማረጋገጥ
21/1/96
18/1/96
መ/ቤት
ለማሳወቅ ተገባሪ
የሆኑ ጊዜ ስራ ማስተዳደር
ጊዜ ማስተዳደር
27/1/96

104

Dabaarshii Ga-Ciiso, Jilka dagaalka
Kullulacsi Adillanimo Dacwadi Zoon
Hax Ualli Laalchaa Taaqaylannoo
Honor Awwaata

ቁጥር 1172/5290/96
ቀን 27/11/96

በደ/ባ/ብ/አ/ክ/መንግሥት
ለአማተራሩ ጽ/ቤት
አዋጅ

በደብዳቤዎች ላይ የሚገኙትን
ክፍያ መግቢያ
የሀገር ገቢ ለማረጋገጥ የሚያስፈልጉትን
ገንዘብ ለማግኘት

ጉዳዩ፣ የአመነ መስኖ ተጠቃሚዎች ድርጊት መርገ ግብር
ስለመላክ፣

በመ/ቤታችሁ ድጋፍ ለተገቡ መስኖ ፕሮጀክቶች ተጠቃሚዎች የድርጊት መርገ ግብር
እንድንልክ ጠይቃችሁናል።

በዚህ መሠረት የድርጊት መርገ ግብርን ከዚህ ሸኚ ደብዳቤ ጋር 1 ገጽ
የላክንላችሁ ስለሆነ በዚህ መሠረት ሥልጠናው በተባለው ቀንና ጊዜ እንዲካሄድ
እስፈላጊውን ሁሉ ዕገሣ ታደርጉ ዘንድ እንጠይቃለን።



ከሠላም ታሪክ
ገ/ሥ/ሥ/ሥ/ሥ/ሥ
የግ/ቤ/ሥ/ሥ/ሥ
ጋላፈ

ግልባጭ፣

ለግሻ ወረዳ ገ/ል/ማ/ጽ/ቤት
ፕሮሲዬ
ለግ/ሥ/ፍ/ፍ/ሥ/አስተባባሪ
ሆኑልኝ

① 10/11/96
ከግ/ተ/ሥ/ሥ/ሥ/ሥ
ቀጠ ከገንቢ ተገቢ
ተገቢው የፍቃድ
25/11/96

የሀገር ገቢ ለማረጋገጥ
ገንዘብ ለማግኘት
2793

② 10/11/96
ከሥልጠናው ላይ
እንዲሳተፉት ይጠይቃለን
የግ/ቤ/ሥ/ሥ/ሥ
29/11/96



የኢትዮጵያ ጥሬ እርሻ ሚኒስቴር
የሕይወት ምርትና የጥሬ እርሻ ሚኒስቴር
የጥሬ እርሻ ሚኒስቴር
የጥሬ እርሻ ሚኒስቴር

ቁጥር 929/168/97
ቀን 21/11/97

ለምሽ ወረዳ ፋ/ኢ/ል/ማ/ዋ/ጽ/ቤት
ጥርጴጭ:

ጉዳይ: የሲፍትኔት ንግግርም ክሬድ ይመለከታል

ከዚህ በፊት እንደተጠቀሰው ከመጋቢት ወር 1997 ዓ/ም ጀምሮ በወረዳችን
በሚካሄደው የሲፍትኔት ንግግርም ክሬድ ምግብ ዋስትና ከተላከው ገንዘብ ለ-~~755~~⁵
ቀን ተቀጥሎ ገ/ማህበር በሲፍትኔት ንግግርም ለተሳተፉ አርሶ አደሮች የ-~~90878~~⁸
ወር 1997 ዓ/ም ክሬድ 1ኛ/ በሥራ ላይ ለተሳተፉ አርሶ አደሮች ለአንድ ሰው
30 ብር ሂሳብ ብር ~~9270~~ ና በቀጥታ ተጠቃሚ ለሆኑ አርሶ
አደሮች ብር ~~2340~~ በድምሩ ብር ~~11610~~
ተጠቃሚዎች ክሬድ ከተላከው ገንዘብ ውስጥ እንዲከፈል 2ኛ/ ከአስተዳደራዊ ካፒታል
በቺት ውስጥ ለአንድ ካቦ ብር ~~---~~ ወጪ ሆኖ እንዲከፈላቸው
የተሳተፈዎች አንድንዳንድ የቀጥታ ተጠቃሚዎች ዝርዝር የያዘ ~~8~~ ገጽ ከዚህ
ገጽ ደብዳቤ ጋር አባሪ አድርገን የላክን መሆኑን ጭምር እንገልጻለን።

// ከሠላምታ ጋር //

ተመስገን ደሪሎ ይጦሪ
TEMESGEN DERILO BATORE
አካ የገጠር ልማት ማህበር
ጽ/ቤት ጎሳፊ

Appendix- XXXIX



Dabuuphi Güchi Misadaphni
Kullaleesi Adillaworee Hadiyyi Zoonano
Mishal Worraxi H-xuul'i Liche'ya
Taaphonansoo Horoor Kitiap'phi mine

የድ. 2017/2018/2272/98
07/9/98

ለዋሽ 024 4/11/1998
የር.ሲ.ሲ.ፕ

ገንዘብ የሰጠበት ደብዳቤ

ከዚህ በፊት ለገንዘብ ሰጠው በወረቀት ክፍያት ወር 1998 ዓ/ም የድ. 9/9

- ለዋሽ 024 የሰጠው የገንዘብ ሰጠው ለ2 ወር ለተሰጠው ለ 9207
- የወረቀት ክፍያት ወር 1998 ዓ/ም
- ሀ/ ለገ/ሰጠው የገንዘብ ሰጠው በር 4920
- ለ/ ለተገኘው የገንዘብ ሰጠው በር 1080
- ጠቅላይ በር 6000
- 25/ የወረቀት ወር 1998 ዓ/ም
- ሀ/ ለገ/ሰጠው የገንዘብ ሰጠው በር 4920
- ለ/ ለተገኘው የገንዘብ ሰጠው በር 1080
- ጠቅላይ በር 6000 ወይም ሆኖ ለገንዘብ ሰጠው

ለገንዘብ ሰጠው:



አዲስ አበባ
ገንዘብ ሰጠው
የገ/ሰ/ድ/የ/ገ/ሰ/ገ/ሰ

Glossary of Local Terms

Abbaachchi: a title equivalent to Mr. in English

Ayyichche: A title given to married woman equivalent to Mrs. in English

Anjaancho: Leader/head of *Fandano* belief in traditional Hadiya

Anjaano: a plural form of *anjancho*

Awurajja: *Administrative sub-province*

Beero'o: District administration

Balabat: one who holds a large plot of land usually claimed by tracing his genealogy to a given forefather.

Chisegna: the exploited mass population during the Imperial regime

Ciiqashum: Village chief empowered to collect tax during the imperial regime

Daanna: Juge

Darg: The military government of Ethiopia

Fandano: Indigenous Religion of the Hadiya

Fitawrari: Commander of the Vanguard, a military title below *Daajach*

Gabbar: Tribute paying peasant

Garaada: Hereditary or sometimes gift status names in Hadiya

Gaasha: land allocated to person due to his military services during the Imperial period or/ Unit of land equivalent to 40 hectares

Gasse-Seer: a cultural law that governs the whole Hadiya

Gezat: An administrative unit

Gibir: Tribute

Gimit: is characterized by the principle of acknowledging access to land (the right of use and transfer without the alienation of a given *Gimit* land) by all descendants of a given clan/lineage members of the Hadiya.

Grazmach: Commander of the left front, title below Qagna

Hagayee: *the rainy season*

Hansawa: Highland

Hansaw-qalla'a: Midhighland

Hawizula: idols of some sprits

Heecho: rope

Hincho: year

Hurbbaatta: food

Idota: Female sprit of the *Fandano* religion adherents

Jara: Male sprits of the *Fandano* religion adherents

Kontomichcho: traditional title name it represented the war leader among Leemo Hadiya ethnic groups

Kudaad: *Kudaad* lands are lands that had been occupied by “*Melkegna.*”

Lam: Fertile land

Lam-taf: Semi-fertile land

'Loh Gittaa': which literary mean ‘river of six’

Maaderia Meret: a land which was used to given to government officials as a salary during the Imperial era

Maalkaagna: *A name that the local people used to call the naftagna*

Mender-Misrate: *Villagization or camp*

Mikittil Woreda: An administrative unit below the level of district

Naftegna: Literally “gun-carrier”, the ruling class established in the south during the Imperial era

Qaabaalee: A lowest administrative unit

Qalla'a: Lowland

Qaannazmach: Commander of the right front and shortened as *Qaagna*

Rist: a plot of land owned by an individual that can be transferred to another person in the sale, mortgage, gift, or inheritance

Taqelay- Gezat: Province

Woreda: administrative unit between zone and *kebele*

Uulla: Land

Waa'a: God

Zone: administrative unit between District and Region

Declaration

I, the undersigned, declare that this thesis on “Agro-Ecological History of Konteb District in Hadiya Zone from 1940s to 2003” 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:-----