

COLLEGE OF SOCIAL SCIENCES AND HUMANITIES
SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

**A HISTORY OF INTERACTION BETWEEN DAWURO AND
THE SURROUNDING COMMUNITIES (1800s-1990s)**

BY

MAMO AUSHECHO

OCTOBER, 2017

JIMMA, ETHIOPIA

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A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF
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Abstract

Ethiopia is often referred to as a country of Nations, Nationalities and Peoples. These many Nations, Nationalities and Peoples have lived together and developed their own cultural identities in their respective geographic region. Through their long history, they developed their own identities in which sometimes they shaped through interaction with other cultures.

The main concern this research is exploring A History of Interaction between Dawuro and the Surrounding Communities (1800-1991). The Study focuses on the physical setting of Dawuro in relation to the neighboring communities, Origin and Settlement of the people, Social Stratification among the Dawuro People, Interaction of Dawuro with its neighboring regions, the history of commodity exchange and trade in the region, basic features of social life such as cultural marriage, beliefs, rituals, death and burial traditions.

The research work also discusses some historical and cultural heritages of Dawuro, the contribution of past generation like traditional administration, justices system and dry stone walls. In addition to this, the study shows the general life conditions of the Marginalized manorties, Craftworkers and the formerly Hunter group of peoples in terms of their social, cultural, economic and political status in relation to the broader social stratum of Dawuro.

The research work is divided into five chapters. The first chapter deals with geographical location, physical setting, clan structure of the people, language and traditional beliefs. The second deals with Origin and settlement of the people. The third deals with the Interaction of Dawuro and the surrounding Communities. The fourth deals with Early Commodity exchange and trade. The last chapter deals with some Cultural values and Heritages of the people like Cultural Handcrafts, Musical instruments and Calendar.

Thus, this research work tries to show the historical facts on social, cultural, economic and political history of Dawuro from 1800-1991. In spite of some challenges faced during data collection and analysis, I have tried the best to enrich it with foreign and local written materials. Above all, Oral tradition is widely used to reconstruct peoples' past. Besides, I was able to explore some documentary files from different governmental and private institutions.

Finally, the views and ideas in this research work fully belong to the researcher.

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Last but not least, my thanks go to many other people who cooperated openly for the completion of this research work from the beginning to the end.

Acronyms

AAU	Addis Ababa University
<i>Ato</i>	Mr.
E.C	Ethiopian Calendar
FDRE	Federal Democratic Republic of Ethiopia.
IES	Institute of Ethiopian Studies
M.A	Master of Art
M.S.C	Master of Science
Ph.D	Philosophy of Doctorate
SNNPRS	Southern Nations Nationalities and Peoples Regional State
St. Michael	Saint, Michael
USA	United States of America
<i>W/ro</i>	Miss

Preface

In the southwest of Ethiopia some Omotic states were formed along the Omo and Gojeb river basins. The most important of these states for a certain period was the kingdom of Dawuro. It is bordering Kanta district and Jimma in the west, Kambata and Tambara in the north east, Woliata in the east and Gomo Goffa in the south. Through their history, the Omotic states have lived and developed some common cultural values in their respective geographical areas. Besides, they developed their own identities which they shaped sometimes through interaction with other cultures.

Towards the end of the 19th century these peoples were worried about the danger against their independence. Because the kings of the northern kingdoms who ascended the Christian highland states political power led by Negus Menelik started a series of wars which brought a brief period among the peoples in the south west part of Ethiopia. Thus, these independent kingdoms were unable to defend their own autonomous political rights and conquered by the northern expansionist domination. Regarding the territorial expanding wars from the northern Christian forces have few written documents. So, we do not have detailed and written sources about the History of the conquest in Dawuro. I was able to collect Historical documents on socio- cultural and political lives of the Dawuro people and their popular interaction among the neighboring state of the northern Christian state.

Key to the transliteration system used

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

1st ሰ =Ba

2nd ሰፕ= Bu

3rd ሰፊ= Bi

4th ሰፈ= Ba

5th ሰፊፊ=Be

6th ሰፊፊፊ= Be

7th ሰፊፊፊፊ= Bo

II. Regarding the sixth form in the above list, it must be noted that the ‘f’ will be suffixed to the letter only if the letter is vocalized or stressed. Otherwise it will not be required at all. As a general rule “e” is not required when the sixth form is the last letter of the word.

III . palatalized sounds are represented as follows:

ሰሽ=Sha

ሰሻ= Cha

ሰሿ= Gna

ሰሾ= Zha

ሰጅ= Ja

IV. Glottalized sounds are represented as follows:

ፈፈ= qa

ጠጠ=ta

ጫጫ=cha

ፀፀ =Tsa

ደደ=da

ጰጰ=Pa

V. Germination should always be indicated by doubling

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CHAPTER ONE

1. INTRODUCTION

1.1. Back ground

Ethiopia is a country with great ethnic diversity. On the other hand, Ethiopia is one of the areas where states and civilization emerged during the ancient times. It is a nation composed of people from diverse ethnic groups, having different languages, religious, traditional values and life styles. In classifying languages, linguists have classified the languages of Ethiopia into Afro-Asiatic and Nilo-Saharan super families among the four super Families of African languages. Hence, Ethiopia is a “Mosaic” of peoples that is characterized by socio-cultural diversity. The diversity of ethnic and linguistic groups is the product of the socio-economic, political and historical processes that influenced the creation of modern Ethiopia.¹

However, in spite of their different cultural, linguistic, and ethnic identities, they share a number of common values, although they are different in their religions. In addition, there is also a culture of assisting one another in times of difficulties without regard for religious, linguistic, or ethnic differences, which signifies the basic features of the Ethiopians.²

Because of the existence of the above values, Ethiopia is often referred to as a country of many nations, nationalities and peoples. They have lived and developed their own cultural values in their respective geographical areas. Through their long history, they developed their own identities, which they sometimes shaped through interaction with other cultures. They continued process of socio-cultural interaction and intermixing hastened the process of state formation.³

¹Allison Lassieur, *Ethiopia: countries and cultures* (New York, 2004), p.6; Donald N. Levine, *Greater Ethiopia: the Evolution of Multi ethnic Society* (Chicago, 2000), pp.26-30; Allan, J. Edward, “Omotic over view”, in M.L. Bender (Ed). *The None Semitic Languages of Ethiopia* (Michigan, 1976), pp.324-330

²Mordechai Abir, *Ethiopia: The Era of Princess, The challenges of Islam and The Reunification of the Christian Empire 1769-1855* (Jerusalem, 1982), pp.74-75; Lapiso Gedillebo, *Yeitiyopia Rejim Yetarikina Ye Mengist Tarik* (Amharic), First Edition (Addis Ababa, 1982), pp.249-255; Bahru Zewde, *A History of Modern Ethiopia 1855-1991*, Second Edition (London, Athens, Addis Ababa), pp.16-22.

³Kiros Habte Selassie and Mazengia Dina, *Ethiopia: A Short Illustrated History* (Addis Ababa, 1972), pp.95-96; Pankhurst R., *The Ethiopian Border lands: Essay in Regional History From Ancient Times to the Eighteen Century* (Asmara, 1997), pp.432; Donald Donham and Wendy James, *The Southern Marches of Imperial Ethiopia: Essay in History and Social Anthropology* (Addis Ababa, 2002), pp.199-201; Harold G. Marcus, *The Life Times of Menelik II : Ethiopia 1844-1913* (Oxford, 1975), pp.68-75.

were solved by different conflict resolution mechanisms such as marriage and trade interaction among people with diverse ethnic, religious and linguistic origins.⁴ In the same way, The Southern Nations, Nationalities and Peoples Regional State (SNNPRS) is considered as the museum of nations, nationalities and peoples. Because, the regional state has peoples with the diverse ethnic, linguistic and religious origins. The capital city of regional state is Hawassa. Concerning the origin of the people, the Southern part of Ethiopia in general is characterized by waves of migration of people from place to place, probably in the medieval periods. These peoples incorporated different cultural artifacts with the northern part of the country.⁵

There has been continued process of socio-cultural interaction among various Peoples of SNNPRS. It is this interaction that contributed the present political and economic integration of the regional state. Historically studies of Ethiopia mostly focus on the northern parts and political power of the ruling families. Little attention was not given to the many NNPRS of the southern part of Ethiopia except few citations by Anthropologists. As a result, peoples of the region had been neglected from the historiography of the country until the recent era.⁶

The same is true about the history of Dawuro and its peoples. The Dawuro are one of the earliest peoples in the southwestern part of Ethiopia who are living along the Omo and Gojeb Rivers developing very strong cultural, social, political and economic value. The word Dawuro means strong, courageous, and brave and fear less in the Dawuro term. Therefore, the term Dawuro represents the name of the peoples or their identity and the region where they are settled at present.⁷ At present Dawuro, peoples live mainly in the Southern Nations, Nationalities and Peoples Regional States. It is known that before the formation of strong state structure in Dawuro, there were major developments that facilitated the way for rise of socio-political

⁴Timothy Derek Fernyhaugh, *Serfs, Slaves and Shifra: Mode of production and resistance in Pre-Revolutionary Ethiopia* (Addis Ababa, 2010), pp.79-89; Mohammed Hassen, *The Oromo of Ethiopia: A History 1570-1860*, Foruth Edition (Cambridge, 1994), pp.93-101; TeshaleTibebu, *The Making of Modern Ethiopia* (Asmara, 1995), pp.53-70.

⁵Amnon Orent , “Lineage Structure and Super natural:The Kaffa of South West Ethiopia” ,Ph.D Dissertation (Boston University , 1969),pp. 53 ;Seid Ahmed, “A Historical Survey of Dawuro,Southwest Ethiopia (Up To 1974) ”, MA Thesis(Addis Ababa University, History, 2007),pp.7; Dinberu, “Indigenous Knowledge and Socio-Cultural History of Dawuro Ca. 1540s-1991,” MA Thesis(Jimma University, History,2015), pp.1-2.

⁶WorkuWondimu, “The Ethnic Interaction between Dawuro and Konta peoples of South West Ethiopia (1750-1974),” MA Thesis(JimmaUniversity,2013),pp.14 ;Dinberu,pp.2;Seid, pp.7-8.

⁷Pankhurst R.,*The Ethiopian Border lands: Essay in Regional History From Ancient Times to the End ofEighteenth Century*(Asmara,1997),pp.4-5;TefayeHabiso, *Some Historical and Political Legal Records of Kambataand the People of Southwest Ethiopia*(Addis Ababa,2007),pp.57-58; DonldN.Levine,*Greater Ethiopia....*,p.153.

structure such as their close settlement, trade, agriculture and marriage within the region and the surrounding communities.⁸ The early history of the area between Gojjeb and Omo rivers in the south west part of Ethiopia was hardly known before the emergence of the kingdom of Dawuro. The Dawuro people expressed their pre-eminence over the neighboring Omotic speaking people in the region. The society has long and sustained strong relation among the surrounding communities. Dawuro society comprises complex social Stratification and Hierarchy.⁹

Like the other southern parts of Ethiopia, the history of Dawuro is less studied area in southwestern Ethiopia. It is hardly possible to develop a comprehensive analysis about the nature and process of the state formation because of the absence of enough written materials. Thus, the study to be under taken is would come up with investigation on interaction of Dawuro and its neighboring peoples from 1800-1991.¹⁰

1.2 Physical Setting of Dawuro

Dawuro is one of the fourteen zones and four special districts *that* are the current SNNPRS administrative structure. SNNPRS is one of the nine regional administrative centers in FDRE.¹¹ Dawuro Zone is located in the southwest part of Ethiopia is boarding Konta special woreda in the west, Jimma Zone in Oromiya Regional State in the west, Hadya Zone in the north, Kambata-Tambaro Zone in the north and north east, Wolaita Zone in the east, GamoGofa in the south and south east.¹² Tarcha is the capital of Dawuro zone. The zone is located 6° 36' to 7° 21' north of latitude and 36° 41' to 37° 53' east of longitude.

The Zone Capital, Tarcha is about 507 kilo meter distance southwest of Addis Ababa through Shashemene-Wolaita Sodo 435 kilo meters from Addis Ababa through Hosana-Wolaita Sodo.

⁸Torboko, Ca. Tsadiku, *Ye Dawuro Biher Bahilena Tarik* (Addis Ababa, 2006 E.C), pp.49-59; Wondimu Lema and Mulugeta Bezabih, *Ye Dawuro Hizb Tarik Iske 1983 E.C* (Addis Ababa, 2003 E.C), pp.17-23; Zerhun Doda, *Ethno-History and culture. The Study of Tambaro* (Addis Ababa, 2011), pp.34-35; Worku, "The Ethnic ...", pp.2-3.

⁹Seid Ahmed, "A Historical Survey of Dawuro...", pp.1-3; Dinberu "Indigenous Knowledge ...", p.8, Dubale Gebeyehu, "Social hierarchy, status, and life of the Manas in Dawuro, Southwest Ethiopia", MA Thesis (Hawassa, 2012), p.7; E. Paul Balisky, *A study of Religious Innovation in Southern Ethiopia, 1937-1975, America Society of Missionology* (Eugene, Oregon, 2009), pp.210-213.

¹⁰Donald L Donham, "Introduction", in *Remapping Ethiopia* (Michigan, 2002), pp.1-2; Dinberu, "Indigenous Knowledge ...", pp.2; Seid Ahmed, "A Historical Survey of Dawuro...", pp.8-10.

¹¹Dubale, "Social hierarchy, status, and life of the Manas...", p.1.; Seid, "A Historical Survey of Dawuro...", p.7, Worku Wondimu, "The Ethnic Interaction between Dawuro and Konta people...", pp.2-3; Dinberu, p.2; Torboko Ca., Tsadiku, *Ye Dawuro Biher Tarikena Bahil*, Second Edition (Addis Ababa, 2007 E.C), p.9.

¹²Dinberu, p.3; Wondimu Lema, 2012. "The Historical Defensive Wall of Medieval Dawuro Kingdom," Paper Prepared to UNESCO Recognition, p.2; Dubale, pp.9-10; Torboko (2007 E.C) p; Elias Aweto, Shiferaw Banjaw, Abebech Asenbo, *Yegabicha, Yelidetena Lekiso Bahil Be Semen Omo* (Hawassa, 1990 E.C).

From Hawasa, the Regional State Capital is 319 kilo meters. From Wolaita Sodo 166 kilometers and from Addis Ababa through Jimma, Kanta *Special Worada* is 490 kilometers.¹³ The total area coverage of the zone is 4403 square kilo meter. The total population, according to the recent (2007) population and House census results, is 600,121, of which 551,464 are engaged agricultural activities and 48,657 are urban population.

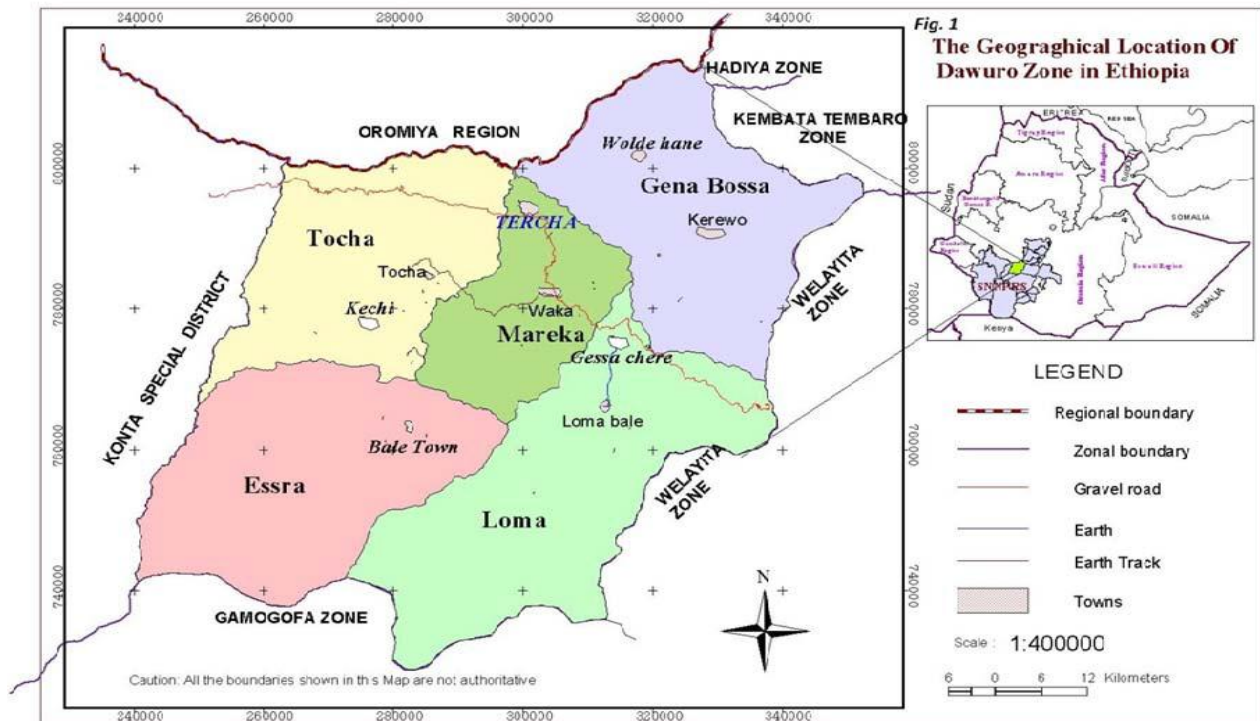
Based on economic activities 91.9% are agricultural while 8.1% are engaged on different economic activities, such as trade, governmental office, and crafts men.¹⁴ The Dawuro Zone is gifted with numerous rivers, springs and waterfalls. Some of the rivers are Gojeb, Omo (*Umma* called in Dawuro), Zoa, Zigina, Wuni, Manta, Wagay, Shata, Bachire and etc. Concerning topographic and weather or climate distribution the zone, 29% is cool or high land, 45% mid hot land and 26% is low land. The average annual temperature is 15.1⁰C to 27.5⁰C.

The area receives 1201 to 2500 mm annual rain fall. The altitude ranges 550 m at the western edge along Omo river and 2900 m above sea level at Tocha Tuta mountains peak. The known mountainous are Duzi in Essera district, Atso in Loma district, Gazo in Gena district, Gebero in Mareka district and Tuta in Tocha district. The land surface is mountainous, plain and valley along Omo river.¹⁵

The Zone took its present administrative status right the distgration of Semen Omo zone in the year 2000 E.C. The zone structured in to five districts, Mareka, Gena, Loma, Tocha, Essera and Tarcha city Administration. The zone is divided in to a total of 12 urban kebeles (village) and 178 rural villages. The majority of the population of the Dawuro Zone is mainly agrarian regarding their economic engagement and livelihood condition.

¹³Wondimu Lema and Mulugete Bezabih, *Ye Dawuro Hizb Tarikena...* (Addis Ababa, 2003 E.C), pp. 1-2; Torboko, *Ye Dawuro Biher Tarik* (2006 E.C), P. 1; Dinbaru, p. 1; Seid, p. 1; Worku, p. 1.

¹⁴“Dawuro Zone Administrative Office, Initiative of Dawuro Cultural Values and Heritage Promotion and Preservation Program” Presented to the members of Forum (Tarcha, 2009), p. 2; Elias Awato, *Ye Semen Omo Hizboch Tarikena Bahil* (Hawassa, 1991 E.C), P. 10; Seid, p. 21.



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Figure 1: Administrative map of Dawuro and its districts . (Source: Unique Ethiopia Vol.2No 009 NOV 2015, p. 7.)

The major crops grown in the zone includes *enset*, maize, *teff*, wheat, barley, sorghum, soya bean and peas. Apart from root crops and tuber include potato, sweet potato, yam and casaba. Different fruits and vegetables grown in the zone are banana, mango, abucado, orange, lemon, papaya, carrot and tomato. The zone is known for its cash crops such as zinger, onion and coffee. There is considerable number of livestock in the zone which include cattle, poultry, goat and sheep.¹⁶

The zona comprises society structured in to three major clans named as Mallaa, Dogallaa and Amaraa. Each of them is further classified in to a number of *qommuwa* (sub-clans) exceeding one hundred and fifty. The Dawuro society also has a considerable number of artisans. The form

¹⁵Worku, “TheEthnic Interaction ...”,pp.3-4;Dinbaru,pp.5-6;Unique Ethiopia,Vol.,2.No,009.Nov.2015, Prepared by Sun light Media Communication Association; GezahegnGebre, “The Role of Traditional Agro-forestry Practice in Sustainable Land Management. The Case of Mareka Woreda, Dawuro Zone, SNNPR”, M.Sc. (Dilla University, Geography, 2016), p.32.

¹⁶Tesfaye Ayele,Wonta(Nigat in Amharic),Vol.1,2002E.C ,PP.10-11, A yearly bulletin of Dawuro Zone Cultural and Information Department;Zerhun Doda,p.10; Gezahegn,“ The Role of Traditional Agro-forestry Practice Sustainable Land Management ... ”,pp.22-27; Unique Ethiopia,Vol.2 , No.009 Nov.2015, pp.7-8.

of social organization and structures indicate their differences and similarities among the clans. These features are traced with family structure, origin, marriage and kinship. The smiths form a social category sharing a common identity related to their occupation. The smith share cultural aspects with neighboring farmers that keep them close relations. The tanners are aware their identity as a social structure possessing a similar historical origin, culture and economic engagements.¹⁷

1.3 Origin and Social Organization of the Dawuro People

The Dawuro people are a patrilineal society structured in to three major clans named Malla, Dogallaa, and Amaara, each of which are further classified in to a number of tribes or sub-clans.¹⁸ In the long socio-cultural history of Dawuro each of these three major clans has their own mythical identities. Thus, the Malla major clan is supposed to have perceptive insights in administration, the Dogala has speciality in running the spiritual areas of life in the locality and the Amaara has inherent qualities in running the economic aspects of life.¹⁹

In addition to its basic features used to refer to one of the major clans of Dawuro, the term Malla refers to the dominant peasant group as opposed to other hierarchically subordinated social groups. The term ‘Amara’ on the other hand has no relation with the Semitic Amaharas of the north but indicates one of the major clans of Dawuro.²⁰ The early cultural, historical and political deeds of southern Ethiopian people are not well researched due to the absence of written language, less foreign contact and lack of written records. From this historical point of view, the contribution of the Dawuro people to the country’s civilization and history was either neglected or received much less attention.²¹

Among the Omotic states, Dawuro had been a powerful independent king dom till 19th century and its territorial limit was not clearly known in the past. It is said that it was beyond than its present historical geography and situated between Gojeb and Omo rivers. At that time, the

¹⁷Dubale,p.4;Data Dea,“Social Stratification and Rural Livelihood among Dawuro, Southwest Ethiopia ” MA Thesis (Addis Ababa University, Social Anthropoloyg,1977), p.3; Zerhun Doda,pp.33-40; Mamo Godebo,*Yewolaita Zemen Akotater*(Hawassa,2007E.C),pp.183-194; Asale Gejebo,*Kedemit Wolaitana Kaffa*(Addis Ababa,2004 E.C), pp.160-163;Bogale Walelu,*Ye Wolamo(Wolaita) Hizb Tarik*(Addis Ababa ,1956E.C),PP.11-26.

¹⁸Dubale, pp. 49-50; Seid, P.16.

¹⁹ Solomon Tilahun, “A Political History of Dawuro Kingdom. Ca. 1750.-1890: Southwest Ethiopia.” MA Thesis (Jimma University, History, 2015), pp.2-4; Seid, pp.10-11.

²⁰Bekalo Bareda, *Ye Dawuro Omatya Hizboch Tarikena Bahil*, Yemejealeria Etim (Addis Ababa,2004 E.C),pp.14-15; Solomon, P.5.

²¹Seid, P.1.

kingdom of Dawuro expressed its domination over the neighboring Omotic speaking areas in the region by claiming that they were the "first settlers" in the region.²² It is possible to add evidences based on the accounts of oral information collected from different localities in the region. Dawuro claim superiority over the neighboring areas by saying that they were the first people in the region and gave birth to the Omotic speaking Walayita through the Malla clans in the mountain fortress of Kindo, in Wolayita.²³

By 1800, the kingdom of Dawuro pushed its frontier areas towards west as far as Kaffa and settled a considerable number of inhabitants in the eastern Kaffa frontier areas which resulted complete assimilation of some culture and language along the border between Dawuro and Kaffa. At the period, there were no states or kingdoms which could have deserved Omoto title of "Kawo" for king except Dawuro.²⁴ It is believed that southwest part of Ethiopia in general and the kingdom of Dawuro in particular is characterized by population movement from place to place in the first half of the 19th century. Many north Ethiopian people migrated in to the kingdom of Dawuro.

As a result, the various cultural aspects from north integrated with pre-existed clans of Dawuro. On the other hand, a great number of people moved out of Dawuro influenced by population clash probably at that time. In the mean time, many migrant from the areas of Gondar, Gojjam, Shewa, Tigray, Kambata, Tambaro, Yem, Walayita, Gamo, Gofa, Qucha, Malo and Kaffa were gradually settled on the kingdom of Dawuro.²⁵ Thus, complete assimilation of people with diverse ethnic, linguistic and socio-cultural background was made to form the kingdom of Dawuro. According to oral traditions and some written accounts, the Dawuros are a patrilineal society structured in to three major clans named Malla, Dogalla and Amara each of them are further classified in a number of sub-clans as follows:

²² *Ibid*, pp.1-3.

²³ E. PoulBalisky, *A Study of Religious Innovation ...*, Pp.201-205.

²⁴ Seid, P.12; Bekalo, pp. 47-48.

²⁵ "Dawuro Zone Administrative Office. Initiative of Dawuro Cultural Values and Heritages Promotion and Preservation Program", p.2.

Malla sub-clans	Dogalla sub-clans	Amara sub-clans
Kawuka	Shamecha	Walaqa
Tsata	Arara	Dapiqara
Kalisia	Womigira	Qoyiza
Zirgmalla	Bubula	Arigama
Wolaitamalla	Zaminia	Aguwa
Ogekushia	Zatuwa	Dawutara
Gawatia	Woshesha	Tsasurga
Borodamalla	Budiya	Angotia
Kalita	Agarishuwa	Zagaduria
Hayomalla	Kayintiya	Masiria
Hagiluwa	Kominiya	Gishsga
Goshana	Shanida	Mutuwa
Balla	Hiziya	Qesga
Dutia	Arachchiya	Mugarata
Gada	Sayreruwa	Dawara
Qogomalla	Mugara	Fatgar
Makaa	Sukutiya	Yifatia
Yora	Gonduwa	Yantania
Susungis and etc.	Zutuma and etc.	Qalichcha and etc

Source:- Elias Awato, et al, The Political History of North Omo People Part I, pp.106-107.

Some scholars and oral informants suggested that the clan like *Kawuka* come from north Ethiopia probably as refugees and trader. On the other hand, some clans come to Dawuro from the neighboring states by political marriage and cultural interaction.²⁶ Similarly, *Dambena*, *Gisha*, *Dawutara*, *Masivia* and *Amara* clans traced their origin to the central part of Shewa areas while *Yifatiya* and *Fatigara* clans linked their historical origin to the Muslim Sultanates of Ifat and Fatagar respectively.

Apart from the above ones, many clans such as Kalise, Hiziya, Shamecha, Zutuma, Bera, Gada, Shanda, Yora, Tsata, Latta, Susungina, Sukutiya, and Mashadhiya claim their origin to different areas in Dawuro.²⁷ Besides, there is a believe that only a few of the over 150 clans in Dawuro were indigenou to the area while most clans were immigrant settlers from various places. It is also argued that Dawuro exhabits similarity for some clan names and political tittles like *rasha* which considered to be imported from the other places.²⁸

Recent studies show that the dominant clan group contain the Malla, the Dogalla and the Amarra, where as the lower social hierarchy is reserved to artisan or occupational groups consisted of Tanner (degella), Potters (mana) and Hunters (manja) based on the extent to which they were able to involve in social, political and economic engagement that have been accepted as social rule in Dawuro societies.²⁹ Among the *Dawuros* a strong bond existed between three dominant clan groups (Malla, Dogalla and Amarra). More over, the three clan groups are organized in to single equal ranked social units. This unity facilitated a strong linkage among the three dominant clans in terms of their social, political and economic live areas.³⁰

The Malla clans were traditionally believed to be good ranked community in nature. They were also said to have indigenous descents to the area which in turn, enabled them as to posses the right of land ownership. Besides, they were the most esteemed and privileged social groups. Furthermore, the upper status in social, administrative or economic right belongs to the malla social groups. It is also argued that access to agricultural land as the major factor for the long

²⁶*Ibid*, p.3.

²⁷Seid, p.11.

²⁸Elias Aweto, ShiferawBanjaw and Abebech Ansebo, *yeSemen Omo Hizboch Politikawi Tarik part one* (Addis Ababa, 1990 E.C), p.106; Wana, pp.12-13; Bekalo, pp.16-17

²⁹Wondimu and Mulugeta, p.16; Wana, *YeWolaita Hizb Tarik* Second Edition, p.14.

³⁰Bekalo, p.14; Elias, Shiferawand Abebech, *Yesemen Omo Hizboch....p.109*.

existing higher hierarchy of the Malla social groups. Generally, the social hierarchy of the Dawuro society placed the malla social groups at the top and artisans, 'slaves' and Manjas (formerly hunters) social groups at the bottom. Accordingly, 'slaves' in Dawuro social hierarchy further divided into three as slaves of royal family, slaves of the common people and the slaves of enslaved people.³¹ The dominant clan group, the Mallas, in the social rank have relied on agriculture where as the occupational groups or artisans consisted of smiths (wogachee), tanners (degella) and potters (mana) were craft workers.

Even though the Malla members are often considered as agricultural communities in the tradition, there were some people of the same family who have been shared from agricultural economy. The occupational groups are collectively called *hillancha*, the artisan or craftworkers.³² Accordingly, the occupational groups, in different parts of southwest Ethiopia considered as socially excluded groups of people among different ethnic groups and referred to by different terms. For instance, potters are referred to as 'mana' in Dawuro, 'Tinasha' in Wolaita, 'Fuga' in Guraghe. They are also considered by the dominant groups as people of lower rank who possessed lower power and status regarding socio-cultural, political and economic rights.³³

In most cases the groups consisted of smiths, tanners, potters, hunters and weavers are commonly referred to as 'occupational castes', 'artisans' or 'craftsmen'. Consequently, they possessed lower social, economic or cultural status and often disrespected as well as considered as disgraceful. As a result, they are characterized by poor life conditions resulted from limited access to resource ownership rights.³⁴

According to Dawuro tradition, social organization based on work specialization as artisans, such as metal workers, potters, tanners, weavers, hunters and musicians was taken as a basic cause for the formation of diverse and separate social units. The ethno-history origin of these groups goes deeper than the Dawuro land and their early descendants come from the present day kaffa areas and northwest parts of Ethiopian regions. They are culturally viewed as lower groups and distanced from many social contacts with malla, upper groups during Imperial periods. For instance, marriage between the malla groups and the artisan groups are often attached with

³¹Dubale, p.8.

³²*Ibid*, p.31.

³³*Ibid*, pp.32-33; Elias, Shiferaw and Abebeche, *Yesemen Omo Hizboch Tarik...*, pp.110-111.

³⁴Bekele Wolde Mariam, *The History of the Kingdom of Kaffa*, p.103; Bekalo, pp.113-114

‘impurity of blood’ and considered as taboo.³⁵ Finally ,with the exception of very few,the present generation of Dawuro has no views about social stratification among the Dawuros.This is the fact that marginalization of the lower groups of people in Dawuro has been regulated by social control mechanism.It is also a clear fact that each citizen in Dawuro has right on access to land,capital,employment,ethnicity and political power.Above all,both grups are involved in most social interactions with each other.So,social changes have through time,been facilitated to integrate in to Dawuro society.However oral tradtions holds that social changes among potter and manja(formerly hunter) groups had not significantly under taken.³⁶

1.4. The Origin and Inter-clan divisions among the potters

Almost all potters agree that they are the original people in Dawuro land around the village called Umbuti and its surrounding areas in Looma district. Others who conducted research in the areas, for instance, Seid (2007: 16) explain about the origin of the potters in much way the same.³⁷ The potter clans asserted that they had a common origin with the Kalise clan. According to oral tradition, both Mana and Kalise emerged near a mountain at Umbuti in Loma district.

Both the Kalise clan farmers, whom the Manas claim as their ancestral relatives and the potters subscribe to their common deity called gamontto. However, although its significance is diminishing in the wake of the recent spread of Christianity. On the other hand, they provide their earthenware sacrifices and other services like blowing local instruments called hitsitsiya and zayyiya (vocal music instruments made of bamboo tree and oxorn to produce sound) in the ritual process to in the ritual process to appease the sprit.

Based on these mythological notions and spiritual unity of the two social groups, i.e., the Kalise and the potter , most people share a common myth of origin and some mystic ties. Another view suggests that the potter and some Maala clans like Kalisiya, Diitya and Zirgomaalla, had common origin near the Umbuti Mountain and builds another

³⁵Dubale, pp.106-107; Wondimu and Mulugeta, pp.16-17; Data, *Social Stratification...*, p.102.

³⁶Freeman,Dena,p.135;Wondaferaw,“The Role of Indigenious Knowledge...pp.16-17;Informants:Ato Tesfaye,Ato Wondimu and Ato Bafe.

³⁷Dubale, pp.49-50; Informants: Tafara Abaye and Wachamo Doda.

mythological and spiritual link between these three Malla clans and potter social groups.³⁸ This distinguishes the original place of the potters and the mythological reason that made them inferior to others. Another assertion on the ethnic origin of potter special groups along with some other social and occupational groups is presented below. This notion asserts that how God created different groups of people with their respective occupations and craftworks in Dawuro. It does not relate to any of the studied works. Rather it can be considered as another indigenous assumption that suggests occupational minorities and their respective occupations are created by God.³⁹

Even though the potter assumes that they are indigenous or the original people in the region they do not have group similarity descent of origin. For instance, potters living in Churchura of Esara Warada and some other areas of Dawuro border along Konta *special* district are said to have come from Goffa, Basketo and Malo areas. Such groups of potters are classified into Gita manna (potters of higher group) consists smiths and Otto Mana (potters of lower group) which comprises potters, as the case in Oyda, Goffa, Baseketo and Malo areas.⁴⁰

The former one consists groups of potters that are considered as harmless and not possessing evil eyes that have mystic power to endanger the rest social groups. While the latter are groups of potters that practice clay work and blamed of possessing evil eyes.⁴¹ In fact, the Manas do not accept such assertion of classification. They believe that all Manas are the same. They denied such a category by their own notion known as ‘ManayManakka’ meaning, ‘a potter is a potter.’⁴²

I deed my effort to identify whether the term Waata has some links with early hunter groups whom collectively called Wãatã. However, there is no historical and ethnographic source is available in connecting the relating implications and origins of Cerulli’s Waatã with Waata of Dawuro. On the other hand, other groups of potters in Dawuro are said to have migrated from Kambata and Tambaro areas to low land areas of Gena Woreda. This group practices

³⁸Zekarias Megiso, “Dawuro: Short Survey of Social and Economy in the Second Half of 19th Century” BA Thesis (Addis Abba University, History, 1989), p.5.; Informants: Mekonon Ganbabzo and Beta Malafo.

³⁹Seid, P.18; Dubale, Pp.54-55, Informants: Megaro Tona and Tenia Boru.

⁴⁰Asrat Alemayehu, “Culture, Ethnic Identification, and Personal Identity Achievement among Dawuro Adolescents: The Case Waka Secondary School and Gojeb Teachers Education College” (Tercha, 2008), P.8; Zerihun, P.65.

⁴¹Zerihun, P.66; Dubale, P.56; Informants: Mekonon Ganbazo, Megaro Tona, and Tafara Abaye.

⁴²Informants: Batala Bajura, Dana Wotango, Ataro Ako and Sore Qajela.

both clay work and tanning which is an exclusive task of tanners.⁴³ The potter clans usually consist of three main clans. Malla, Amara and Dogala. And each of the three main clans are further sub divided into considerable numbers of social groups. For instance, the Masiriya sub clan of Amaara main clan is the dominant clan among the potters.⁴⁴

1.5. Language

The southwestern part of Ethiopia is known for its composition of different ethnic and linguistic groups. Considering the linguistic factors, the Omotic group is so close to be viewed as dialect of variation.⁴⁵ Despite its immense geographical difficulties of communication, Omotic people have no problems to communicate each other. Dawuro tongue has the high lands and the lowlands accent of speaking, similar to the accent of Gamo and Goffa dialects.⁴⁶

The Omotic languages are clustered in the Southwestern part of Ethiopia along the Gibe and Omo river basins. The linguistic situation of the Omotic area is not well studied regarding its dialects. Furthermore, how related and distinct are these varieties from each other needs a brief explanation to identify the various dialects provided?⁴⁷ Among the four super-family languages of Africa, the Dawuro language belongs to the Omotic family. The Dawuro had their own identity, language, culture, history and different heritages.⁴⁸

At present this language serves as the medium of instruction in primary and secondary schools with promising attempts to make it the working language of the *Zone*.⁴⁹ Dawuro language is also spoken in Kontta *special* district, southwest part of Oromiya (Jimma

⁴³Dubale, P.75; Zerihun.Pp. 65-66.

⁴⁴“Dawuro Zone Administrative Office.Intiative...” pp.4-5; Judith Olmstead,“Agricultures Land and Social Ratification in Gamo Highland, Southwestern Ethiopia . In The Proceedings of the First United States Conference on Ethiopia Studies” (Michigan, 1973), P.224; Zerihun, pp.62-63.

⁴⁵Balisky, Pp.201- 203; Asale (2004 E.C), Pp.45- 46; “Gamo Gofa Zone Culture, and Language Department...” Pp. 71-73.

⁴⁶“Gamo Goffa Zone Information and Culture Department Culture Study Team”(2004 E.C), Pp. 147-151; Dubale, pp.2-3; Data “Rural Livelihood and Social ...”Pp.4-6.

⁴⁷Wondimu Gaga, “Sociolinguistic Facts about the Gamo Area, South Ethiopia ”(Addis Ababa,2010), pp.10-11; Cerulli,E. *Peoples of Southwest Ethiopia and Its Borderlands*(Addis Ababa,1956), p-87; Donald, N. Levine, *Greater Ethiopia: The Evolution of A Multiethnic Society*(Chicago and London,2000), P.74.

⁴⁸ Haberland, E. “Notes on the History of Konta: A Recent State Foundation in Southern Ethiopia”, In *Southern Gongga*,1959.P.737.

⁴⁹Pankhurst, Richard. *The Ethiopians: A History* (London, 2005); P.7; Lapiso G.Dilebo, *YeEthiopia Rejim YeHizbochena YeMengist Tarik*, First Edition (Addis Ababa, 1982), pp.249-251.

zone),and Kaffa, Kambata, and Tambaro zones.⁵⁰ Dawuro language is derived from Omatetangu, meaning the people settled along the river Omo. Dawuro clans claim different part of Dawuro lands as their origin except few clans that trace their origin to different neighboring Omotic states such as Kaffa, Yam, Gamo, Goffa and Wolaita.⁵¹ In addition to *Dawurothuwa*, the manja (the former hunter) clan language is spoken. So the *Dawurotho* is the member of the central Omotic group.⁵²

It is possible to get the detail information from scholarly work who had studied the language origin as briefly below;” The Dawuro (formerly called the *Kullo*) belongs to the Omotic people of southwester Ethiopia ⁵³ Their language, which is called Dawurothuwa Kala is classified a dialects of central Omotic languages, along with Goffa, Gamo, Walaita, konta. ⁵⁴The northern Christian kingdom expansion over Dawuro was not ended with the socio-political and economic subjugation but also accompanied by its language. Thus, the Amhara words entered the local vocabulary. And Amharic became a *Ligua-Francua* for the elites beginning from the con quest to the end of the Derg era.⁵⁵

Dawuro shares boundaries with the Walayita, Kambata, Kaffa, Gamo, Goffa, and Jimma is Omotic language speaker with the nearest similarity to Walaita, Gamo, and Goffa, languages. The statement implies the peoples’ autonomy and language families closest among the central Omotic groups. The state of Dawuro was centralized kingdom until it was incorporated in to Ethiopian state in 1889.⁵⁶

⁵⁰ Balisky, Pp.3-5; Donald, N.Levine, *Greater Ethiopia* ...P.153; Dinberu, “Indigenous Knowledge...”, pp.2-3; Torboko(2007 E.C), P.9; Seid, P 27; Haberland, E.in *Southern Gonga*, P.3; Bender, M.L.*The None SemeticLanguage*... (Michigan, 1976), Pp. 324-330.

⁵¹Bulato Vichy, Alexander, Ke Menelik Serawit Gar, Trans. Ambachew Kebede (Addis Ababa, 20008/2009), p.79; Elias, Shiferaw and Abeech, P.102.

⁵²Seid, Pp.50-51; Solomon, P.8; *International Journal of African Society Culture and Traditions* Vol.2, No.3 (London, 2015), Pp.55-60.

⁵³Denberu, pp.14-15; Dubale, pp.2-3; Ye Semen Omo Zone Bahilena Mastawoqiya Ametawi Metset, 1990 E.C, No, 1; Pp.19-20.

⁵⁴“Gamo Goffa Information and Culture Department...” P.75; Elias, Shiferaw and Abebech, Pp. 102-103.

⁵⁵Donald N Levine, Second Edition, P.7; Cerulli, E. (1956), P.87; Balisky (2009), Pp.201-213.

⁵⁶Bulato Vichy, Alexander, P.56; Pankhurst, R. (2005), P.7; Haberland, E. (1959), P.73; Wondimu Gaga, P.12.;*See a map in appendix M1 from Dawuro Zone History,Culture and Heritage Management Museum at Tercha. It showing the location of central Omotic Language Speaking groups in South West Ethiopia.*

Besides, several historical research papers, history books, and oral accounts on history of Dawuro absolutely recognized the independence of the people and their cultural values from the time of early state formation to the incorporation of Ethiopian empire in 1889.⁵⁷ So, those who initiated to write their peoples' history should never deny the sovereignty of the other people. Responsible writers are expected to write with careful consideration.

Furthermore, among the Omotic states, Dawuro had been strong centralized and full independent state since early state formation to incorporation of Ethiopian empire, The construction of medieval defense wall completed in the second half of 18th century is strong evidence for this and Dawuro are one of the independent states aimed at protecting their territorial integrity, their people from external challenges and domination as well as border disputes.⁵⁸

1.6. Religion

As other societies, the people of Dawuro believed in different traditional beliefs. Before the introduction of Christianity, each Dawuro clan had one or more traditional spirits. Each spirit belonged only to a certain clan members.⁵⁹ The indigenous beliefs of Dawuro has different super natural beings based on their nature and character.⁶⁰ Some of the common deities are *Medhtsossa*(which was believed to practiced a house hold manner), *Satsatossa* (appeared on young people, women and even people of outcast groups)and *Tillotossa*, which is said to have been (the truthful god).

According to oral tradition and some written accounts, almost all of the Dawuro were followers of 'traditional' beliefs before the forceful incorporation of the area in to Ethiopian empire in (1897/1898) by Menelik's war general called *Dejazmach* later *RasWolde Giorgis Aboye*. One of the unique characteristics of the Dawuro traditional beliefs is that the *Sharechos* (wizard), religious leaders have their own spiritual places. In most cases, a

⁵⁷Bogale, pp.45-46; Donald, N. Levine, pp.27-28; Balisky, Pp 202-205; Ulrich Braukamper, *The Kambata: The History and Society of Southern Ethiopia Peasant People* (Wiesbaden, 1983), pp.149-153.

⁵⁸Howard P *Heritage Management, Interpretation and Identity, Corn Wall, Great Britain Federalism: The Struggle for Democracy in Ethiopia* (Newyork, 2003),pp.23-26; Haberland,E.,Archaic Tribes of Southwest Ethiopia, English Summary Trans.IngerDybwod From/A.C Jensen/ *AlvokertSud.Athiopians Stuttgart, in His Miscellanies* (1956), Pp. 419-431; Bekalo, P.50.

⁵⁹ "Dawuro Zone Tarik, Bahil ena Qunquwa ..." p.7.

⁶⁰Dubale, pp.60-62; Elias, Shifreaw and Abebech, pp.103-105; TorBoko, pp. 157-60.

spiritual position was hereditary.⁶¹ According to this tradition, the one who possessed the spirit from his father is known as *Worka tsossa* (golden god) and another spirit which may appear on the brother of golden god is called *Birrattsossa* (silver god) that can act beyond the domain of golden god in the village.⁶² Besides these, there were people who believed in different things like rain, trees, and stones. Besides the traditional beliefs, Christianity is another religion of the Dawuro society.⁶³

Christianity introduced into Dawuro from Shewa through Kambata by a priest called Sebehat who brought a *tabot* (arc of the covenant) and constructed a *St. Michael* church in Wushay District at a place called Ofawati.⁶⁴ But, Christianity was unable to expand in the region because of the domination of traditional beliefs until the conquest of Emperor Menelik in the region.⁶⁵ The end of 19th century was the period of the time of Christianity revival when the incorporation of the area under Emperor Menelik II under the war leader of *Ras Wolde Giorgis* in 1897/1898. The incorporation brought a rapid expansion of the religion and the establishment of Christian churches in the region.⁶⁶

At present the people of Dawuro follow the Ethiopian Orthodox Christianity, Protestant Christianity and Catholicism. Furthermore, Islam had a long history in Dawuro coincided along with long distance trade in the eighteenth century.⁶⁷ As other parts of southwest Ethiopian areas, Dawuro was a source of precious trade items like coffee, ivory, gold, slave, and spices. These trade items attracted Muslim merchants to the region.⁶⁸ On the way, they introduced Islam in the areas of Dissa, in Loma district, Churchura in Wushye district, Angela and Zaba villages in Gena district. However, except the above villages, Islam has little influence in number of followers in the other areas of Dawuro.⁶⁹

⁶¹Torboko, pp.161-162; Bekele Wolde Mariam, *YeKaffa Hizbochena Mengist Achir Tarik* (Addis Ababa, 1996 E.C), Pp218-219.

⁶²*Ibid*, P.163; Bekalo, P.77.

⁶³ “Dawuro Zone Tarik, Bahilena...” pp.7-8; Braukamper, P.47; Bogale, Pp.21-26.

⁶⁴Seid, P.35; Informants: Aleqa Dubale Onfe, Ato Bafe Hatasa.

⁶⁵Pankhurst, R. (2005), pp.7-9, Mohammad Hassen, *the Oromo of Ethiopia...*, P.182.

⁶⁶Seid, P.35; Bekele Wolde Mariam, *the History of the Kingdom of Kaffa...*, P.92; Bekalo, Pp.78-79.

⁶⁷Bekele, Pp.93; “Dawuro Zone Tarik, Bahilena...” P.5.

⁶⁸ Mohamed Hassen, pp.136-137; “Dawuro Tarik, Bahilena...” P.1.

⁶⁹Seid, p.35; Bekalo, pp.104-106.

Some common deities with its respective clans in medieval Dawuro and the neighboring areas

No	Common Deities and cults	Current status of the deities	Practiced areas				Respective clans of the time
			Tambaro	Dawuro	Konta	Kafa	
1.	<i>Adama or Bodoso</i>	Very weak	√	√	√	√	Tasata or Catta Kawuka
2.	<i>Yafaro</i>	Very weak	√	√	√	√	Tigre
3.	<i>Yejjo or Yero</i>	Null	√	√	√	√	Tsata or Catta
4.	<i>Wombo</i>	Null	√	√	√	√	Tsata or Catta
5.	<i>Hawzula or Hambaza</i>	Very weak	√	√	√	√	Womigra
6.	<i>Jenno or Jara</i>	Disappeared	√	√	√	√	Potter Groups

Source: Dawuro Zone, History, Culture and Language Department unit

Key:

Present √

1.7. Economy

Like other people, the economy of the Dawuro people highly relied on agriculture and trade. Trade was probably important at least among the rulers for the area in that they occupied the source of the lucrative trade items. Favorable climatic conditions allowed for the production of a variety of crops and cattle breeding. However, a relatively few people also earned their income from traditional crafts such as pottery, tannery, smith and weaving.⁷⁰ In Dawuro, the people have their own seasonal divisions. These are *Adilla* (from September to November), *Bonya* (from December to February), and *Ashura* (from June to August).

They also have their own agro-ecological zones. These are *GeziyaDashuwa* and *Gatsa* (hot lowland). In cold highland and middle altitude areas the people are engaged in intensive agricultural production: growing wheat, barley, peas, coffee, and various roots, such as potatoes, carrots, and vegetables, Cabbages and onions. Sorghum, maize, cotton and different types of crops also produced in low land areas. In Dawuro, hunting was practiced as economic activities or the benefits of flesh for food and skins for making traditional clothes, jewelry and ivory. This activity brought great respect and prestige putting earnings to be distinguished in the society.⁷¹

Generally, they were engaged in mixed agriculture in their long history. This is the fact that the people of Dawuro consisted of different clans who came to the land in different era from various agro- ecological, economic and cultural background has contributed to cultivation of diverse agricultural production in the land by different population groups. The neighboring states such as Gamo, Goffa, Walaita, Kaffa, Konta, Hadiya, Kambata, Tanbaro, Jimma had shared their own agricultural experiences to Dawuro people.⁷²

The land of Dawuro was one of the most forested areas in the country until the mid twentieth century before deforestation measures undertaken by various purposes. The forests were the source of economic power for the people by providing them with natural resource products of expensive spices like cardamom, coffee, wild pepper, musk, civet, bamboo trees.

⁷⁰ Freeman Dena and Pankhurst Alula (Eds), *Living on the Edge: Marginalized Minorities of CraftWorkers and Hunters in Southern Ethiopia* (AddisAbaba, Sociology and Social Administration, 2007), P.108; Seid, P.24.

⁷¹“Dawuro Bahil na Tarik,” P.2.

⁷² Wana Wagesho, *YeWolaita Hizb Tarik*, Second Edition, P.204; Elias, Shiferaw and Abebech, P.96; Worku, “The Ethnic Interaction...”, pp.4-5.

The people have used for construction, food, medicines, fuel, animal shelter and for keeping the balance of nature.⁷³ Bamboo is used for house utensils, farming, building, fencing, and other high economic benefits. Bamboo has also cultural value in addition to economic and ecological advantages in the history of the Dawuro people.⁷⁴ bFor example, the longest wood wind musical instrument in the world locally called “Dinka” (four to five meters long) and four in numbers, is made from bamboo and other materials.

Therefore, bamboo has worldwide benefits. Besides, it is a fast growing, renewable, widespread, low cost, environment enhancing resource with great potential to minimize the rate of poverty and paved job opportunity for society.⁷⁵ Therefore, Bamboo has worldwide benefit. It is a fast growing, renewable, widespread, low cost, environment enhancing resource with great potential to minimize the rate of poverty and paved job opportunities for societies.

According to local informants about the Dawuro natural vegetation, much of the present day of their land was covered with dense forests of local origin tree compositions. At present much of these tree compositions are cleared and few areas are covered with sparse and long distance standing trees, for instance bamboo trees and cultivated plants such as enset having multipurpose economic food and ecological values.⁷⁶

⁷³Gezahegn “The Role of Traditional Agro Forestry Practice in Sustainable Land...”, pp.33-35; Freeman, Dena and Pankhurst, Alula...,P.125.

⁷⁴Geazhegn, “The Role of Traditional Agro Forestry Practice in Sustainable Land...”, pp.125-126.

⁷⁵*International Journal of African Society, Culture and Traditions*, Vol.2, No.3, Pp.52-53

⁷⁶*Ibid*, pp.59-61; Torboko (2006 E.C), Pp. 165-166; Zerihun, pp.168-170.

CHAPTER TWO

2. ORIGIN AND SOCIAL ORGANIZATIONS

2.1. Origin and Settlement of the Dawuro People

The cultural, historical, and political achievements of southern Ethiopian groups are not well researched due to the absence of written language, less foreign contact and lack of written records.⁷⁷ From this historical point of view, the contribution of the Dawuro people to the country's civilization and history was either neglected or received less attention.⁷⁸ Among the Omotic states, Dawuro had been a well centralized powerful independent till the 19th century and its territorial limit was not clearly known. It is said that, it was beyond its present geography and situated between the Gojjeb and Omo rivers.⁷⁹

At that time, the kingdom of Dawuro expressed its domination over the neighboring Omotic speaking areas in the region by claiming that they were the "first settlers" in the region. Dawuro claim superiority over the neighboring areas saying that, they were the first people in the region and gave birth to the Omotic speaking Walayita through the Malla clans, who eventually in the mountain fortress Kindo, in Wolayita.⁸⁰

By 1800, the kingdom of Dawuro pushed its frontier towards west as far as the eastern of Kaffa kingdom. Thus, complete assimilation of some culture and language along the border between Dawuro and Kaffa was achieved. At the period, there were no states or kingdoms which could had deserved the Omoto title of "*Kawo*" for king.⁸¹ It is believed that the southwest part of Ethiopia in general and the kingdom of Dawuro in particular was characterized by population movement. Many clans from northern Ethiopia regions migrated in to Dawuro with their various cultural aspects and integrated with indigeous clans to form the king dom of Dawuro⁸²

⁷⁷ Adimasu Abebe "Documentation and preservation of an endangered Dawuro Historical Heritage: The Case of Great Medieval Defensive walls of Dawuro, *Kawa Halala Kella*", MA Thesis (Addis Ababa, History, 2011), p.1.

⁷⁸ *Ibid*, p.7.

⁷⁹ Seid, p.27.

⁸⁰ Balisky, pp.201-205.

⁸¹ Haber land, E. (1975), "Notes on History of Konta", p.740.

⁸² Data Dea. (1997), "Rural Livelihood and Social Stratification Among the Dawuro...", p.6.; Seid, p.11.

In the mean time, many clans from parts of Gondar, Gojjam, Shewa, Tigray, Kambata, Tambaro, Yem, Walayita, Gamo, Goffa, Qucha, Malo, and Kaffa settled in Dawuro. Some scholars and oral informants suggested that many clans come from northern Ethiopia regions probably as refuges and traders.⁸³ On the other hand, many clans came to Dawuro from the neighboring Omotic states by political and cultural interaction. Some clans like Dambena, Gisha, Dawutara, Masiria, and Amara traced their origin to the central part of Shewa, while clans like Yifatiya and Fatigara linked the historical origin to the Muslim Sultanates of Ifat and Fatagar respectively.⁸⁴

Some of the clans who migrated to Dawuro from distance areas

Gondar	Gojjam	Tigray	Shewa
Kawuka clan	Aguwa clan	Tigre clan	Dambena clan
Dapiqara clan	Hinimay clan		Gisha clan
Dutiya clan	Hilinja clan		Yifatiya clan
Angotia clan	F atigara clan		
Masiria clan			

Apart from above, many clans such as Kalise, Hiziya, Shamecha, Zutuma, Beraa, Gadaa, Shanda, Yoraa, Tsataa, Lattaa, Susungina, Sukutiya and Mashadhiya claim their origin from different areas in Dawuro, meaning the indigenous before others come to Dawurolands.⁸⁵

⁸³Seid, p.11.

⁸⁴ Wana, Yewolaita..., p.240; “Dawuro Zone Tarikena BahiL...”, p.2.

⁸⁵ Elias, Shiferaw and Abebech, pp.106-107;Seid, P.7.

Some of the clans who traced their origin to the neighboring states are:-

Qucha	Wolayita	Gamo	Gofa	Kaffa
Wimigra clan	Wolayita-malla	Galo-malla clan	Arachiya clan	Manja clan
Whoshesha clan	clan	Gamo-malla clan	Ogomalla clan	Degella clan
Zigro-malla clan	Bubula clan	Gezo-malla clan		Wagache clan
Yataniya clan	Zatuwa clan			Gundete clan
Gudereta clan	Zaminiya clan			

Source: Dawuro, History, Culture and Language Department Unit

Regarding the name, Dawuro for the region, different scholars, researchers, individuals and neighboring people discussed as follows: It is clear that most of the historians take care about the name, origin, and its meaning, when write a history of a certain people and area, which enabled the readers to get detailed information for the people and their origin.⁸⁶ Missing of the information is a challenge for the readers. Because the absence of written sources forced the researcher to use oral information, which can be different from one another informants.⁸⁷

Based on the facts in Ethiopia, written sources on the origin, naming and its meaning for towns is more stronger than the country sides. This is mainly resulted for early formation and lack of written accounts regarding the countrysides.⁸⁸ Even though oral account is less reliable, it has role to transmit the history of past generation. The study of early Dawuro history has difficulties of weitten sources.⁸⁹ So, many local informants strongly agreed that, Dawuro is the name of the land and the people where they lived for a long period of time before the coming of any refuges, foreign researchers and missionaries to the region.⁹⁰

According to Cerulli, E. assertion, the name Waratta is given by the Oromo probably to the Dawuro region. He has the same view except little “Kullo (also written *Cullo*) are often referred to as Dawuro (Dawaro, Dawro), by which name their territory is known locally, because the area was colonized by refugees from the Muslim states of Dawaro, east of Bali. From the above

⁸⁶Torboko (2006 E.C), pp.1-2.

⁸⁷*Ibid*; Adimasu, “Documentation and Preservation...,” pp.1.

⁸⁸Elias Shiferaw and Abebech, pp.96-97.

⁸⁹Zekarias, P.2.

⁹⁰Data, pp.6-7.

argument, it is possible to conclude the name Dawuro is familiar in the region and the opposite assertion, the region was colonized by Muslim states of Dawaro was reserved by the writer herself as follows: "... there does not seem to be any evidence for such an assertion." Generally, most of written and oral accounts strengthen the above assertion except few information states that there are few clans who claimed their origin from the place called Dabare Dawaro, but they fail where it was located.⁹¹ Therefore, the name Dawuro has no confusion or similarity with Muslim states of Dawaro except the word Dawuro and Dawaro are similar in letters or alphabet, which mislead them to confusion. Besides, there is no reliable source that fully explains their historical relation.⁹²

It is acceptable to recognize the name Dawuro for the name of the land and the inhabitants based on the facts below. There is no strong evidence that indicates which clan or social group come from Muslim states of Dawaro. There is no reliable source that narrates the consequences of interaction between pre-existing people with new comers. Dawuro was well-organized with strong clan leaders before the coming of refugees. Geographical location of Dawaro and Dawuro has far distance to each other. The medieval topography to travel from Muslim Dawaro to the present day Dawuro land seemed to have very difficult. Because there were many medieval states between the two might resist against Dawaro movement.

When people fled their original areas, they moved with their some cultural artifacts. But there was and still is no significant areas settled by Muslim communities except a few areas where recent settlement was took place from the neighboring Gibe-Oromo Muslim communities. In addition, Dawuro was known by other name called as Omato, most probably inherited from the river Omo, because it is situated between the two rivers, Gojeb and Omo.⁹³ It is also obvious that the only kingdom whom called themselves as *Omatiya assa* (the people belongs to the Omotic group and their land as *Omatiya bittaa* central Omotic group was the presentday Dawuro people.⁹⁴

⁹¹"Dawuro, Bihar Tarik Bahilen Qunquwa...",p. 2; Informants : Tarafa Gabre,Bekele Wedaje and Darota Dojamo

⁹²Seid, p.4.

⁹³"YeGamo Goffa Hizboch Tarik Ketint Iske 1974",Pp. 147-150.

⁹⁴Seid, P.2.

The name Kullo was used by different people and neighboring states. The name *Kullo* was given by Amahara invaders, which has another assertion. It was a place called Kuyli located between *Koysha* and *Disa* in the present day Loma district.⁹⁵ The root cause was *Ras Wolde Giorgis's* letter to Emperor Menelik II. He wrote a letter by saying that he has totally conquered Dawuro land from the center Kuyli, by referring his address to the emperor. Under such circumstances, he changed the word Kuyli to Kullo, which marked the birth of the new name.⁹⁶

Finally, it is very difficult to admit the above assertion because change made by a single letter has no such a common understanding and factors influenced the people to change the name of the land which was not clearly noted. Furthermore, there was no written source whether Emperor Menelik II and his invaders forcefully changed the name of Kuyli (King-court) to Kullo, the name of a village to the whole Dawuro land.⁹⁷

2.2. Traditional Administrative System

The Dawuro people have experienced the concept of their own well organized traditional administrative system before the formation of modern public administration. This traditional administrative system of Dawuro existed for a long period of time defending its people from external and internal challenges.⁹⁸ They were administered by the clan leaders. The increasing number of population under each clan, increase of need of territorial expansion rise of an attitude for unlimited use of fertile lands and natural resources among the clan leaders became the main reasons for the occurrence of many civil wars.

Beyond the above reasons, the need of being superior upon the other clans to control the entire Dawuro within one strong central dynasty was the intention of the wise clan leaders.⁹⁹ Due to the above factors all clans began to consolidate their own army to defend themselves to not be attacked by other clans. In addition to defending oneself and elongating the time on power, their military force enabled them to control new regions and to collect numerous amounts of tributes. According to the historical accounts of Dawuro people, civil wars among the clans that were

⁹⁵Dinberu, pp.10-11.

⁹⁶Balisky, P.20.

⁹⁷Informants :Tarafa Gabre, Bakala Wodaje and Megaro Tona

⁹⁸Abate Jembere (2001 E.C), "Be Dawuro Negestat Menagesha Bête Mengist LayYetederge DasesaTinat", Pp.1-2.

⁹⁹Wondimu Lema ena Mulugeta Bezabih,pp.17-20.

undertaken resulted by death of massive lives and large economic destructions.¹⁰⁰ Although, there were sever civil wars among the Dawuro clans, they were cooperated each other during the time of external challenges leaving the external common enemy aside divisions. They help one another to beat their external common enemy. This is high-quality worth that maintained their unity to live together for extended period of time. There was no act of collaboration with external opponent. Making cooperation with peripheral for revenge is considered as damaging the people. So such kinds of actions are unfamiliar and forbidden to the culture.¹⁰¹

In this regard, kawo or Kings are remarkable in the history of Dawuro people for their contribution to strengthen the unity of the people. To get rid of civil wars among the clans, they started to think about the need of the formation of central political authority of Dawuro. By doing so, they were able to found the *Kawuka* dynasty. Beginning from their reigns up to the incorporation of Dawuro to the Empire of Menelik in 1889, about fourteen kings (*Kati*) were ruled Dawuro people for about three hundred and fifty years all from *Kawuka* clan.¹⁰² Among all *Kawuka* kings, King Halala (r.1782-1822) was the most remarkable and strongly loved by the people. Because, he was well known ruler for his administrative ability and contribution to bring the sense of modernization and the idea of relatively fair rule.

Besides, he accomplished the construction of the great dry wall of Dawuro that was started by his predecessors. This wall had additional advantage beyond its function to keep security of the people.¹⁰³ The practice of collecting taxes from every trade activities which helps him to strengthen internal unity of the people was an additional function. Among some of the best work of King Halala was modernization of introducing new kinds of administrative structures. These structures, which were set up by him were, king *Woraba*, *Erasha*, *Dana*, *Guda*, *Huduga*, and *Huduga* as well as their functions briefly.¹⁰⁴

Kawo is an equivalent term with king and it has the highest political power throughout Dawuro territory. The political power was hereditary, which is transferred to the elder son after the king's death. If the king has no son, the power will be given to his closest relatives called

¹⁰⁰ Hailu Zeleke (2009), Dawuro During The Construction of The Walls of Halala, in *Kirs, Annual Bilingual Maga Zine of ARCCCH*, Pp.45-47.

¹⁰¹ *Ibid.*

¹⁰² Adimasu, P.72.

¹⁰³ Torboko, (2006 E.C), P.31.

¹⁰⁴ *Ibid*, P. 35.

Bushashas.¹⁰⁵ *Waraba*- is another administrative structure which is equivalent to *district* and ruled by the officials having a title of *Waraba*. There were eight *Warabas* which were directly appointed by the king. Some historical accounts explained that during the reign of *Kati Halala* one *Waraba* was seceded from those eight *Waradas* and mixed with the present day *Konta special Warada*. The *Waraba* administrative structure established by *Kati Halala* has contributed a lot for the formation of the present day *Waradas* in Dawuro.¹⁰⁶ *Eraasha* is the administrative structure organized next to *Waraba* that is equivalent to *Warada*. The leaders were always appointed by the king. One *Waraba* has twelve *Erashas* and one *Erasha* has about seven hundred households.¹⁰⁷

Danna is the structure of administrative system next to *Erasha* under the *Erasha* control. *Dannas* are directly nominated by the people. It also can be appointed by either *Waraba* or *Erasha*. According to some accounts there were about seven *Danas* under one *Erasha*.¹⁰⁸ *Guda* was structure of administration found next to *Dana* and nominated by the people under the control of *Dana*.¹⁰⁹ *Huduga* was the lowest structure of power which gave services within village and families in both social and governmental affairs. *Duga* was equivalent term to *Huduga*.¹¹⁰ *Duberasha* was land lord and has a great responsibility to give land for brave persons and government appointees under the command of the king and collecting tributes from the common people, and convey those tributes to the king or government officials.¹¹¹

Torarasha was commander of war and has the responsibility of maintaining the territorial integrity of Dawuro. Keeping peace and security of the king and the people from both internal and external enemies were his other duties.¹¹² *Hatarasha* in the absence of transportation services, the trading activities were conducted within and outside Dawuro region were accompanied by swimming using traditional boats to cross the Gibe and Gojeb rivers. Thus, *Hatarasha* has responsibility of keeping security of the merchants from the looters mainly along

¹⁰⁵ Abate, (2001 E.C), "Be Dawuro Negestat Menagesha...", P.3.

¹⁰⁶ Tesfaye Ayele Na Tesfaye Adore (2002 E.C) *Wonta*, Annal Bulletin No.6, P.39.

¹⁰⁷ Informants: Bekele Bante, Doyamo Dode and Tadese Gollu.

¹⁰⁸ Informants: Babulo Basa, Gita Gomole and Botore Herana.

¹⁰⁹ Informants: Goa Dibilo, Hanako Kajela and Sore Kajela.

¹¹⁰ Informants: Woabo Ololo, Bekalo Samako and Darota Adaye.

¹¹¹ Informants: Omate Onche, Dara Hadaro and Saqato Duba.

¹¹² Informants: Bilatelota, Dana Worabo and Tema Chofore.

these rivers.¹¹³ *Acheerasha* an appointee of handcrafts. The activities of cottage industries has great attention in Dawuro people. All the common people including king wore local clothes and jewelries that were produced by the indigenous knowledge. Besides, all materials made of metals and potteries were produced by the local people. So, these governmental bodies have the responsibility of choosing and controlling the quality of goods for the protocol of the king's palace.¹¹⁴ *Shiwarasha* or an appointee of law affairs, the government body responsible for justice. Its main function is to penalize those government officials who were disobedient against the king and be disloyal to him. This body has the power to create charge on such persons within the cultural court.¹¹⁵

Agarasha or an appointee of apology, the person who has the power of advising the king to give apology or to minimize the penalty of the criminal by saying 'let you tolerate every thing and do not refuse to give excuse'.¹¹⁶ *Dinkarasha* officials of music and culture. *Dinka* was/is the only longest vocal musical instrument of the Dawuro people in the time of both joyful and depressing. Therefore, the *Dinkarasha* has the responsibility to demonstrate the cultural aspects in different festivals conducted in the palace.¹¹⁷ *Daciya* traditional polices who have the responsibility of keeping peace in and around the palace. The wrong doers were captured and jailed by these police forces.¹¹⁸ *Mandida* the common people who have no political power within the palace or in any political structural system.¹¹⁹

2.3. The Dawuro Traditional Justice System

Before the introduction of the idea of modern justice institution, it was a wide spread conflicts among various clans. So, there was a wide opportunity of harming one another intentionally or not.¹²⁰ Dawuro people understood that the establishment of the continual practice of customary justice system has a significant role in avoiding conflicts among the clan.¹²¹ Following the introduction of traditional administrative structure, *Kati Halala*

¹¹³ Informants: Batala Baredo, Worabo Woju and Dana Kercho.

¹¹⁴ Informants: Sore Kajella, Batala Bajura and Gudoso Gababo.

¹¹⁵ Bekalo, P.46.

¹¹⁶ Torboko, P.18.

¹¹⁷ *Ibid*, P.177.

¹¹⁸ Dubale, Pp. 11-112; Bekalo, P.35.

¹¹⁹ Elias, Shiferaw and Abebech, P.143; Torboko, P.11, Alebachew Keimeso na Samuel Handomo, *YeHaidya Hizib Tarikena Bahil* (Addis Ababa, 2002 E.C), P.38.

¹²⁰ Torboko (2007 E.C), P.14.

¹²¹ Elias, Shiferaw and Abebech, P.143.

(r.1782-1822) had established a customary judicial institution in order to keep internal security.¹²² The customary judicial bodies are mainly concerned with nation's political system and aimed at punishing criminals and compensate the victims.¹²³ In this way, dispute resolution system and arbitration of judicial practice has been under the new traditional administrative structure formed by *Kati Halala*. The system was basically punitive and the central government had high interest against crime doers.¹²⁴ The crime committed was divided in to two based on their level and type. These are crime against the king's authority and against the communities. Thus, the people who committed one of these crimes had been caught by the government police force called *Dhachiya*.¹²⁵

The case concerned with king's authority had been filed on the king's throne by *Shiwarasha* or police prosecutor royal guard and decision is passed at throne trial. The case related to the community is got decisions passed by each level judicial body other than the king. There were transparent and open trials judicial system in which the people gather in open place called *Dubusha*, under a big tree by *Yaa* an assembly of the people.¹²⁶ In Dawuro, if a crime is committed by unknown person, the local administrative bodies call the people by blowing the local instrument called *Lokuwa*, (meleket in Amharic) in the customary meeting place called *Dubusha*.¹²⁷

In the meeting no one is allowed to be absent. In this meeting early meeting everyone is obliged to take an oath under a flame of fire and throwing a spear.¹²⁸ In the communities, an oath has highest moral value. Denying and hiding the truth was believed by Dawuro as a cause of high curses up on crime doer, his or her whole generations.¹²⁹ The clan elders forced to convince the false makers. So that, no one is challenge to take false oath. Some of the curses they believed to have happen included blindness, being deaf, and death of

¹²²Torboko, (2007 E.C), pp.14-15.

¹²³*Ibid*, p.15.

¹²⁴Tesfaye Na Tesfaye, *Wonta* No, 7, P.34.

¹²⁵*Ibid*

¹²⁶Wondimu Lema and Solomon Barana (2006 E.C), "Dubusha" SNNPRS, Dawuro Zone Tarcha Town Administration Paper Presented to 5th Ethiopian Cities Week Celebration, pp-1-2.

¹²⁷ "Dawuro Zone Tarikena Bahil...", P.8.

¹²⁸*Ibid*, pp.8-9.

¹²⁹ Oral Informats Beta Malafo, vMegaro Tona and Gotoro Godaro.

families' and close relatives.¹³⁰ Besides, among different clan members, various crime cases were got solution from their traditional religious person known as *Sharechos*.¹³¹ Among the respective clans, the contenders assigned their councilor and at the end the case got decision by the Sharecho *Dubusha*, mainly the cases related to community crime.¹³² But the crime concerned with king's authority was passed decisions at public trial by king. If the criminal was sentenced to death, the police throwing him bound down in to the gorges of a big river.¹³³

According to the tradition, those who committed a crime had hardly ever confirmed in the assembly rather accepted their punishment there locally known as *Uqa*, the jail under the control of the police, *Dhaciya*. The police had a weapon called *Bikiya*, a small sized stick to keep up the poisoned persons.¹³⁴

2.4. The Medieval Defensive Walls /Halala, *kella*/

Among the medieval southwest Ethiopian states, the kingdom of Dawuro was well known for its defensive walls construction. The fortifications have stone walls and ditches with carefully guarded gates along the frontiers of the kingdom.¹³⁵ The walls enclose Dawuro along Goffa, Kucha, Wolaita, Kanbata, Tambaro, Hadiya and Jimma. Furthermore, some sources say that the walls extends up to the border of Kaffa in the west and seven touches the southern Omo edges where the boundary of Dawuro marked by Omo river.¹³⁶

The defensive ditches had about three meters depth and five meters width. According to some sources, the defensive walls had 150 kilometers to 200 kilo meters length. Oral sources say that the construction of the defensive wall took more than 20 years. The Defensive walls of the kingdom of Dawuro are not mentioned in the documented historical sources.¹³⁷ However, some sources described the construction of the walls might have been totally completed during the reign of king Halala (r. 1782-1822) in the first half of the 19th century. The walls locally called

¹³⁰Informants: Moknon Ganbazo, Bagaro Oshu and Ketero Hanako.

¹³¹ Sied, P.28.

¹³² *Ibid*, PP .28-29.

¹³³“Dawuro Zone Tarikena Bahil ...”, Pp. 9-10

¹³⁴ Bekolo, P.35.

¹³⁵ Seid, Pp.26-27.

¹³⁶ Informants : Mega Bushu, Tarafa Gabre and Darota Dojamo

¹³⁷ Informants : Mega Bushu, Tarafa Gabre and Darota Dojamo

by the people “Halala *Kella*”, for King Halala’s completion of the work of the wall.¹³⁸ According to some historical sources, like other states of southwest Ethiopia, the kingdom of Dawuro suffered from both internal and external challenges in the 1800s. So, the basic aim of building defensive ditches was to protect their territory from neighboring encroachment and expansionists.¹³⁹ Besides historical significances, building the defensive walls had economic values such as controlling or minimizing soil erosion, Tourist attraction centre and protecting natural resources from external attacks. In addition, it indicates the past generations’ unity, strengthens, and reflects people’s cultural identity.¹⁴⁰

In the time of war, the Dawuro Traditional Societies used different strategies to attack their enemies from defensive ditches along the border territories. Their army well equipped with spears (*torra*), knives (*adaa*), and shields (*gondalia*) and they also used war time clothes made from skins of a lion and leopard.¹⁴¹ Due to the building of defensive walls, Dawuro became accessible by seven control checkpoints (*Mitasas*) against external encroachment, mainly from the neighboring states. For instance, in the heyday of *Kati* Halala, the Wolaita probably wanted to gain supremacy over Dawuro arms but the defensive walls or *Kella* guards in the low land of Loma and the Dawuro people fought a bloody war with Wolaita in the Omo river valley and became victorious over invaders.¹⁴²

So, the main importance of the defensive walls is to keep the security of the territory at the seven main Gateways. Besides, these Gates were used to check the flow of trade activities, the movements of the people to Dawuro from the neighboring areas and from Dawuro to another neighboring states.¹⁴³ Moreover, the walls can be regarded as precious heritages from past generation and give concrete information on medieval achievements in the Omo valley. This also indicates that the Dawuro people how their past generations sacrificed their lives for territorial integrity and contributed a long last historical memories for the present day societies.¹⁴⁴

¹³⁸*Ibid.*

¹³⁹Wondimu Lema and Mulugeta Bezabih, *Ye Dawuro Hizb Tarik....*, P.118.

¹⁴⁰ Haward, P.218.

¹⁴¹ Seid, P.26.

¹⁴²Torboko (2007 E.C).P.29.

¹⁴³Informants: Tsadiko Chachiro, Darota Dojamo and Bekele Wodaje.

¹⁴⁴Adimasu, “Documentation and Preservation....” P.32.

On the contrary, the walls are currently endangered by both natural and manmade problems. The natural threats come mainly from weather, wild animals, growing tress, and wild fire. The man made problems are the threat from local people for grazing and farming utilization. Beyond these activities, governmental projects such as road and dam construction.¹⁴⁵ The Gibe III hydroelectric power dam is located on the Omo river between Wolaita and Dawuro. Since the project run round the walls, its impacts to the defensive walls was at three levels; the initial, the construction, and the operating stages.

Information obtained from international consulting engineers of Gibe III officially declared Dawuro Zone Administrative office about five kilometers of the walls will be flooded by reservoir.¹⁴⁶ Another man-made problem is Sodo-Chida road Construction. This project surprisingly destroyed the walls without any compensation. Therefore, Dawuro people are expected to regain at least reliable compensation about the damaged sides of the walls from the above projects. The present generations have the responsibilities to take care of Preserving historical and cultural values of the past societies. Besides, it is the responsibilities and accountabilities of both the public and the government.¹⁴⁷

2.5. Menelik's Expansion of Dawuro

Due to the effects of Industrial capitalism (1885-1870), Europeans wanted markets, cheap labor, and raw materials in Africa. It paved the way for the Europeans to pay more attention, particularly to Ethiopia.¹⁴⁸ The European technological advancement and economic growth attracted the interest of Menelik II. So, the reign of Menelik was known for the growth of interest in land, trade and tribute based on the territorial expansion towards southwest parts of Ethiopia.¹⁴⁹ Thus, to fulfill his intention, Emperor Menelik and his war generals begun the war of territorial expansion of the southwest part of the country. Because, these regions were not only the sources of lucrative trade items but were also very rich in precious natural resources.¹⁵⁰

¹⁴⁵ Adimasu, P.32; Torboko (2007 E.C), pp.41-43.

¹⁴⁶ "Ethiopian Electric Power Corporation, Gibe Iii Hydro Electric Project: Environmental And Social Impact Assessment Executive Summary"(Addis Ababa,2009), pp.1-3.

¹⁴⁷ Wondimu Lema (2012), "The Historical Defensive Walls of Medieval Dawuro Kingdom...", Pp.2-3.

¹⁴⁸ Alebachew and Samuel, *Ye Hadiya Hizb Tarikena...*, Pp.10-12.

¹⁴⁹ Bekele (2010), *The History Of The Kingdom Of Kaffa...*, P.245.

¹⁵⁰ Wana (1994 E.C), *Yewolaita Hizb Tarik*, Second Edition, Pp.171-173.

It was for this reason that *Negus* Menelik of Showa ordered his troops with the aim of incorporating the former independent and autonomous regions under the command of *Dejazmach*, and later *Ras Wolde Giorgis* to Dawuro.¹⁵¹ The invaders were motivated by economic and political supremacy over the Dawuro. The people of Dawuro were used forceful measure and violent action against the invaders. Emperor Menelik sent a messenger repeatedly through Abba Jiffar, the King of Jimma for the peaceful submission of *Kati Kantsa* (r.1882-1889).¹⁵²

But the king never accepted. So, emperor Menelik decided to declare war against Dawuro moving his troops from Jimma command station under the leadership of *Ras Wolde Giorgis*.¹⁵³ He planned strong war strategy for easy defeat of Dawuro for the fear that its location is surrounded by powerful Ometic states and the difficult ups and downs of physical features of the land considering as challenges.¹⁵⁴ With the help of the sources provided information, the war on Dawuro territory declared from the border land of Jimma along Gojeb River, where there is no defense walls of Dawuro part at a place called Abba Garga.¹⁵⁵ At the battle, the warriors scored victory over the Dawuro traditional army led by Ganbero Sanimo, regional war lord and the *balabat*.¹⁵⁶

The next day, the invaders extended their expansion over the areas of Goriqa, Wara, Bobi, Nakri, and even the interior parts including Waka, the central region of Dawuro. In the course of the war, *Ras Wolde Giorgis*'s troops faced severe damage at a place called Wara and then they retreated back for a short time.¹⁵⁷ Finally, the war concluded by invader's victory and the defeated *Kati Kantsa* (Seven years old), who escaped to Embuti, a mountain fortress for consolidating his power against the invaders.¹⁵⁸ On the other hand, the troops of *Ras Wolde Giorgis* followed the footsteps of the escaped *Kati Kantsa* and attacked him rounded the bottom of mountain Embuti, which marked the end of the independence of Dawuro in 1889.

¹⁵¹Bekele(2010), Pp.24-25;Crummey,D(2000).*Land and Society in the Christian Kingdom of Ethiopia: From the 13th century to the 20th century*, AAU,p.216.

¹⁵² Bekele, P.250.

¹⁵³*Ibid*; Zekarias, P.28.

¹⁵⁴Torboko, Pp.74-75.

¹⁵⁵“Dawuro Zone Tarik, Bahilena...,” Pp 5-6.

¹⁵⁶Torboko(2007 E.C), P.76.

¹⁵⁷“Dawuro Zone Tarik, Bahilena ...” pp. 5-6; Zekarias, P.27.

¹⁵⁸*Ibid*.

At the end, the king with his mother and regent, empress Shashote, fled to the neighboring state of Walaita.¹⁵⁹ Generally, the following are said to be factors for the defeat of the Dawuro army: The troops of Menelik had equipped with more modern firearms and better trained troops that scored victory over Italy, the modernized European power of the time at Adwa. Menelik's troops had long experience with strong economic power. The war strategy was aimed at defeating Dawuro first and Kaffa, Konta, and Walayita separately to split the unity against the conquerors. Lack of modern weapons and the use of traditional and archaic firearms from the Dawuro side. Similarly, many states in the southwestern part of the present day Ethiopia were invaded in the consecutive periods and the spheres of influence over the conquered areas continued until the outbreak of the Ethiopian revolution in 1974.¹⁶⁰

2.6. The Exploitation of Imperial Regime over Dawuro

The people of Dawuro fought against the troops of Emperor Menelik II forces, but immediately they lost their traditional self administration status at the end. The young king Kantsa, who lost his father at war with *Ras* Wolde Giorgis, returned back to home and surrendered to Wolde Giorgis.¹⁶¹ Moreover, the war general converted the king to Christianity and changed his name to Haile Tsiyon. The political structure of the kingdom disintegrated. Most of the previous state officials lost their former positions while few of them collaborated with the invaders, and were remained under the serious control of their new masters.¹⁶²

Furthermore, the invaders used Dawuro as the center for new military strategy to confront with the surrounding states such as Kaffa, Konta, Wolaita, Gamo, Gofa, Kambata, and Tambaroas far as to far distant areas along Ethio-Kenya border.¹⁶³ Thus, the absence of effective and responsible administration, peace and stability of the region was disordered and became a battle field for trapping slaves and natural resources.

¹⁵⁹ Wondimu (2012), "The Historical Defensive Walls of Medieval Dawuro.....", P.142; Elias, Shiferaw and Abebech, Pp.128-129.

¹⁶⁰ Alebachew and Samuel (2002 E.C), P.83; Zakarias, pp.29-30; Torboko (2007 E.C), P.76.

¹⁶¹ Torboko (2007 E.C), P.84; Bekele(2010). P.250.

¹⁶² Pankurst, R., *The Ethiopian Borderlands, Essays in Regional History From Ancient Times To The Eighteenth Century* (Asmera, 1997), P.178; Markos Tekle, Zinash Tsegaye, Geremew Garje, Deselegn Garsamo ena Beyene Bada, *Ye Sidama Behar Tarikena Bahil* (Addis Ababa, 2003 E.C), P.72.

¹⁶³ Bekele(2010), P.259.

The invaders used fake statements and false promises to convince the people for instance: “...እኛ አገራችሁን ልናሰለጥን እንጂ ልንዋጋ አልመጣንም፤ ቤተክርስቲያን እንሰራለን፤ አገራችሁን ከሌላ ጠላት እንጠብቃለን፤ ወታደሮቻችን እዚሁ አካባቢ ሰፍረዉ እናተን እንድጠብቁ አናደርጋለን...”¹⁶⁴ The Amharic version is translated as; “...we came to civilize your country, but not fighting against you, to build Churches, to defend you from external attacks, so that our soldiers stationed here is to defend you...” The above expressions were some of the ways of cheating in which the conquerors split the unity among the peoples. And the indigenous political title, *Kati*, *Woraba*, *Erasha*, *Dana*, *Guda*, were replaced by invaders Amharic title *Dejazmach*, *Fitawurari*, *Qegnazmach*.¹⁶⁵

The replacement of traditional political titles by Amharic was the land mark event for the total destruction of traditional administrative system until the outbreak of the 1974 Ethiopian Revolution.¹⁶⁶ The following statements strengthen the above mentioned ideas as follows:

“...it is apparent that among the government of *Kullo konta Awraja Gizat* there was no single local Dawuro or Konta man who became governor of the area all the way up to the outbreak of the revolution from theb incorporation in 1889. Even those who were entitled for the post either church men or had a Christian name or modified their name to the Amharic one...”¹⁶⁷

Other forms of exploitations were the economic aspects of the people. The newly appointed officials were responsible to collect taxes, revenues and to pass the directives of the rulers.¹⁶⁸ It was for these reasons that many people were moved out of Dawuro to distance areas. Those

¹⁶⁴Bahru(2002), P.92.

¹⁶⁵ Elias, Shiferaw and Abebech,P.157;“Dawuro Zone Tarikena, Bahil ...”,P.6.

¹⁶⁶Torboko(2007 E.C), p.87.; see letters in appendix A1,2,3 from the former Kaffa Tekilay Gizat Office archive at Jimma,File no,U2/7919/120/55, Megabit 1,1955 E.C, File No,አ27/9980/65/56 on Hamile 27,1966E.C,FileNo,2/268 Hamile29,1966 E.C showing the replacement of tradition political titles by Amharic titles and the destruction of traditional administrative system under corrupted Imperial governors.

¹⁶⁷ Seid,P.90.

¹⁶⁸ Aysha Amado,*YeWolaita Tarik Meneshawoch*,Second Edition(Addis Ababa,2003 E.C) Pp.135-138; Elias, Shiferaw and Abebech,P156.

who did not desire to live with them left their birth places. Those who were unable to tolerate took arms. Over all, the peasantry was forced to be land less and all adult family members were forced to give free labor service to their rulers.¹⁶⁹ The people were forced to provide the officials who gave military services for their masters' with food crops, butter, milk, coffee, built their houses fences, keep their cattle, and honey.¹⁷⁰ Concerning cultural domination, peoples were forced to reject their indigenous beliefs and accepted Orthodox Christianity as the state official religion. And changed their former names to Amharic version in order to achieve complete assimilation.¹⁷¹

For instance, *Kawo* Kantsa, after his surrender forced to accept Orthodox Christianity and re named as Haile Tsiyon after conversion. And lost this royal title *Kati*, so that he felt inferiority in front of his peoples.¹⁷² The change of names was not only delivered to peoples but also to places. All the political, economic, social and cultural dominations of ruling classes continued until the country was occupied by fascist Italian troops. During the occupation period, the attention of the people was shifted from domestic exploitation towards anti-colonial war, in order to liberate their country.¹⁷³

Post liberation period was characterized by popular uprising and rebellion against Emperor Haile Sellasie's regime. The struggle of the Dawuro peoples was initiated by military coup d'état of 1960, student movements, peasant rebellion, and urban center uprisings of the country. Considerable number of people participated in the movement and some of them were sacrificed their lives fighting with the Imperial regime marked the down fall of absolute monarchial rule in 1974.¹⁷⁴

¹⁶⁹Bekele(2010), pP.277-280; Torboko(2007 E.C), P.89.

¹⁷⁰ Wondimu and Mulugeta, P.161; Data (1997),P.20.;see letters in appendix B1,2,3,4from the former Kaffa Tekilay Gizat Office archive at Jimma,File No,h/3352/7/55 on Tir 15,1955E.C, File No,3/3575/55 on Sene15,1955,E.C,File No,λ 31/5025/120/55 on Tir15,1955E.C,File No,231/3764/120/55 on Tahisas 10,1955E.C. All of them describes about the 1955E.C.land tax realization, difficulties,and it's consequences to implement in Dawuro-Konta region.

¹⁷¹Bulat Vichy, Alexander(2001 E.C), P.5.

¹⁷²Wondimu and Mulugeta, P.158; Dubale, P.5.

¹⁷³Bekalo,P. 145; Waleign Emiru, *Yealem Miritsi Arbegnoch Achir Tarik*(Addis Ababa,1997E.C),Pp.285-290.

¹⁷⁴ Informants: Zeleke Sankure, Darota Dojamo and Bekele Wodaje.;see letters in appendix C1,2,3,4,5,6,7,8 from the Former Kaffa *Tekilay Gizat* Office Archive at Jimma,File No,λ 2/12125/2 on Ginbot 6,1949 E.C,File Noλ/9226 on Sene 10,1949E.C,λ 12/15139/2. On Hamile 23,1949E.C,File No,λ 12/7838/97/46 on Megabit 19,1955 E.C,File No,λ 38/1652/133/43 on Yekati6,1956 E.C,File No,λ 12/2081/57 , o n

Following the 1974 revolution, peasantry who lost their farm land by the feudal era were regained their lands. In addition, the right of equality of nation, nationality, and peoples regarding their language, culture, and history was recognized. And their right to self-administration relatively offered at the beginning of the *Derg* regime.¹⁷⁵ The new political administrative structure of Derg was based on the peoples' origin, history, culture, and language identity.

So, Dawuro, one of the six *Awurajas* under *Kaffa Kifle Hager* was detached from *Kaffa Kifle Hager* and joined with Omotic states. And restructured into three districts under the Omo Zone administration consisted of Dawuro, Walaita, Gamo, and Goffa from its center, Arba Minch.¹⁷⁶ Under the new administrative structure, the district governors were normally appointed from the local people but absolute political power was in the hands of the military officials.¹⁷⁷

So, the Derg regime was strongly hated by the Dawuro people. For its violation of the rights of citizens and military policies which severely damaged the lives of young and educated generations among the society. Lastly, anti-Derg struggle begun by people with other parts of Ethiopia ended with the downfall the regime in 1991.¹⁷⁸

Megabit17,1957E.C,File No ,29/19727 on Tahisas10,1964 E.C,patriots appealation papers on Meskerem15,1964 E.c. All documents explains the patriotic element participation fascist occupation and the question of patriots to get benefit for their services after liberation.

¹⁷⁵Torboko (2007 E.C), P.99.

¹⁷⁶Elias, Shiferaw and Abebech, P.7; Dubale, P.1.

¹⁷⁷Bekalo, P.143; Informants: Bekalo Sapa, Bekele Bante andTadese Golu.

¹⁷⁸Torboko (2007 E.C), Pp.102-104; Darota, *LeDemocracy Bahil Baid Yehone Ye Aleqana YechifiraGinignunet* (Addis Ababa, 2007 E.C),pp.15--20.

CHAPTER THREE

3. INTERACTION OF DAWURO AND ITS NEIGHBORING REGIONS

3.1 Relation of Dawuro and Jimma

One of the major underlying realities of the 19th century Ethiopia was the nature of long distance trade that connected the country north to south and east to west. This long-distance trade and its routes served as a bridge to link different regions and its people. The main routes of the country linked the areas of Jimma, Kaffa, Konta, Dawuro and Yam for major commodities.¹⁷⁹ In addition, coffee gradually came to be known a vital commercial crop, the interaction of people among the above regions closely tied and the town of Jimma came to dominate the local trade of the Gibe region.

One significant result was, Jimma emerged as the center of trade by attracting many people from the surrounding regions mainly from Dawuro, Kaffa, Konta and Yam.¹⁸⁰ Although the major economic source of Dawuro people was based agriculture, trade had an important contribution for the livelihood of the people. According to the Dawuro people king's economic tradition, most of the time commercial policy was based on friendship and peaceful in relation in their territory as it was vital source of income. Both Dawuro and Jimma kings supported merchants by protecting them from the threats of bandits and lowering custom dues.¹⁸¹

¹⁷⁹Bahru Zewde, *A History of Modern Ethiopia 1855-1991*, Second Edition (London, Athens, Addis Ababa, 2002), p.58.; Mohammed Hassen, *The Oromo of Ethiopia: A History 1570-1860*, Fourth Edition (Cambridge, 1994), pp.136-137; Beke, Charles T. "On the Countries South of Abyssia", *Journal of the Royal Geographic Society*, Vol.1, No,1 (London, 1843), pp.254-255.; see map in appendix m2 from Mohamed Hasen, *The Oromo of Ethiopia: A History, 1570-1860, 1860-1860*, 4th Ed. 1994, p. 737, showing the major and minor trade routes which linked the Gibe regions with surrounding lands in the first half of 19th century; Bahrey, Almeda, Hunting Ford and others. 1993. *A History of the Oromo of Ethiopia: With Ethnology and History of Southwest Ethiopia*. First Printing, California, pp.29-30.

¹⁸⁰Yonas Seifu, "A Historical Survey of Jimma Town 1936-1974", M.A thesis (Addis Ababa, History, 2002), pp.1-5.; Bekalo Bareda, *Ye Dawuro Omatya Hizboch Tarik en Bahil*, Yemejealeria Etim (Addis Ababa, 2004 E.C.), p.117.; Mordechai Abir, "The Emergence and Consolidation of Monarchies of Enarya and Jimma in the first half of the Nineteenth Century", *Journal of African History*, Vol.6, No,2 (Cambridge, 1965), pp.1-3; Gadaa Malbaa. 1999. *Oromia: Introduction to the History of the Oromo people*, Minnesota, pp.32-33

¹⁸¹Wondimu Lema and Mulugeta Bezabih, *Ye Dawuro Hizb Tarik Iske 1983 E.C* (Addis Ababa, 2003 E.C.), p.183.

Due to the problems of transportation, the trading activities between Dawuro and Jimma were conducted by swimming and using traditional boats to cross the Gibe and Gojeb rivers. Thus, *Hatarasha* was the government body that has responsibility to keep the security of merchants from looters mainly along the Gojeb and Gibe rivers.¹⁸² The trade between Dawuro and Jimma held in the big weekly markets of Dawuro for the exchange of agricultural, craft, and bar of salt items. Through long process, new trade routes emerged in Dawuro which connected the kingdoms of Kaffa, Jimma, Kambata-Tambaro, Wolaita, Goffa, and Kucha. Dawuro is located in the center for these regions.

The coming of many traders helped the Dawuro kings to collect innumerable wealth which made the kings more powerful. In return, many items like amole, iron, beads, and textile products were imported to Dawuro by Muslim merchants mainly from Jiren market in Jimma.¹⁸³ When the slave became the major source of slave trade in Ethiopia, Jimma began to appear the center of big market for supply in Southwestern Ethiopia by attracting many traders to the area. Like other areas, in Dawuro slaves were produced by raiding, kidnapping and war captives took to the market of Jimma.¹⁸⁴

With the cooperation of local slave raiders, the task of slave raiding in Dawuro was the easiest task. It is believed that the slave trade was one of the sources of income for the Dawuro kings. The participation of the Dawuro kings in the slave trade, paved the way for internal and external challenges. As a result, the power of the Dawuro kings weakened in the subsequent years.¹⁸⁵ Thus, to conquer as a vassal territory and to control the rich sources of the area many neighboring states attempted to attack Dawuro for many times. Although written sources lacked information about the nature and course of the war most Dawuro elders remembered Dawuro's war with the kingdom of Jimma.

¹⁸²Informants: Bakalo Safa, Kama Kareto, Uta Fola, Gamu Gaze and Batisa Balia; Ketebo Abdiyo Ensene, *Abba Jiffar of Jimma Kingdom 1861-1934: A Biography* (Addis Ababa, 2012), pp.94-96.

¹⁸³Takalign WoldeMariam, "Slavery and Slave in the Kingdom of Jimma C.1800-1935", MA Thesis (Addis Ababa, History, 1984), pp.309-316; Mohammed Hassen, *The Oromo of Ethiopia...*, pp.136-137.

¹⁸⁴Seid A. Mohammed, "A Social Institution of Slavery and Slave Trade in Ethiopia: Revisited", *African Journal of History and Culture*, Vol.7 (3), No, 1 (Turkey, 2015), pp.85-90; Pankhurst, Richard, *A Social History of Ethiopia*, (Addis Ababa, 1990), pp. 14-20.

¹⁸⁵Seid Ahmed, "A Historical Survey of Dawuro, Southwest Ethiopia (up to 1974)", MA Thesis (Addis Ababa, History, 2007), pp.42-46.

According to the war tradition of Dawuro kings, most of the time, war with the neighboring states was solved by a royal marriage relation. It is obvious that royal marriage contributed a lot to avoid socio-political crises between the kings of Dawuro and Jimma.¹⁸⁶ Thus, the desire of Abba Jiffar for peace treaty was mutual and cemented by the marriage around 1846, at the age of forty-four, married a fifteen-year-old daughter of the king of Dawuro. Arnauld, the French man was selected to be among the distinguished elders who were to negotiate this marriage. His thirteenth queen, a daughter of the king Dawuro, was the most beautiful of many others, who had entered in the care of the eunuchs of Limmu - Enarya.¹⁸⁷

The relative peaceful and secured interaction of the post royal marriage years, there were stable relation between Dawuro and Jimma regarding socio-political and economic issues. Both kings were more acutely aware of the need of peace. The importance of peaceful relation of Dawuro and Jimma people had a social and cultural dimension as well.¹⁸⁸ The second half of the 19th century witnessed some significant developments in the socio-political and economic relation between Dawuro and the kingdom of Jimma. However, in the early 1800s the peaceful relation had affected by a number of internal and external problems in Dawuro.

Internally, the slave trade contributed a lot for the weakness of the state. Because, the slave raiders had strong power and raided many localities extremely affected the social lives of the people.¹⁸⁹ Dawuro kings were not in a position to control the slave raiders and other social disorders. Along with these problems, the regional lords organized their armies and began to challenge the kings in the subsequent years. As a result, under such factors Dawuro become weaker regarding socio-political and economic relation with the kingdom of Jimma than ever before on the eve of incorporation.¹⁹⁰ Before the northern conquest at the end of 19th century, the kings of Dawuro had strong secular powers in addition to the religious ones.

¹⁸⁶Torbok Tsadik Chachiro, *Ye Dawuro Biher Tarik ena Bahil*, (Addis Ababa, 2006 E.C), PP.49-50.

¹⁸⁷Mohammed Hassen, *The Oromo of Ethiopia...*, p.187

¹⁸⁸TorbokoTsadiku, pp.82-83; Lewis, H.S, *A Monarchy: Jimma Abba Jiffar, Ethiopia 1830-1932* (Madison, 1965), pp.65-67; Ketebo Abdiyo, *Abba Jiffar of Jimma Kingdom 1861-1934: A Biography* (Addis Ababa, 2012), pp.12-15.

¹⁸⁹Informants: Asha Bore, Mamo Godeto, Atumo Aymalo, Albe Amado and Lama Bakalo.

¹⁹⁰Seid, p.53; Wondimu and Mulugeta, p.80.

Both Dawuro and Jimma kingdom represent their people and land which were considered to be independent and separate kingdoms.¹⁹¹ Relation between Dawuro and Jimma began to take an interest in long-distance trade and in the continuing years grew steadily closer. The incorporation into Ethiopian Empire represents two different pattern of submission: in Jimma *Abba Jiffar*, agreed to pay annual tribute to Menelik and to aid his forces in return for Jimma's continued internal autonomy, while in Dawuro Menelik's forces were faced resistance from Dawuro traditional army. Therefore, diplomatic efforts to subdue Dawuro without fighting were conducted by *Abba Jiffar* to do likewise in Jimma but the *Kawo* of Dawuro refuse.

Consequently, with the superiority of arms, the forces of Menelik commanded by *Dejazmach* and later *Ras W/Giorgis* soon had the upper hand over Dawuro army.¹⁹² During the invasion the Dawuro traditional values lost its identities and traditions of self-government. Besides, they were humiliated and oppressed. Menelik's invaders were in many ways seen as foreigners representing a different culture, language and life style than the indigenous people.¹⁹³

As a result, the pre-existing mode of contacts between the people of Dawuro and Jimma was either destroyed or replaced by conquerors' approaches of contacts. But there were some beliefs in established rules of social norms and values that maintained the magnitude of inter-ethnic and cultural relationships between Dawuro and Jimma people.¹⁹⁴ Moreover, high numbers of local people from Dawuro migrated to Jimma in search of wage labor. Some come only to earn money during coffee harvest. Others stayed and worked as manual laborers formed permanent residence.¹⁹⁵

¹⁹¹Elias Awato, Shifaraw Banjawu and Abebech Asenbo, *Yegabicha, Yelidet ena Yeleqiso BahilBe Semen Omo* (Addis Ababa, 1990), p.145.

¹⁹²Zekarias Megiso, "Dawuro: Short Survey of Social and Economy in the Second Half of 19th Century", BA Thesis, (Addis Ababa, 1989), p.29; Torboko Tsadiku, p.8.

¹⁹³Dinbru, "Indigenous Knowledge and Socio-Cultural History of Dawuro C.1540-1991", MA Thesis (Jimma, History, 2015), pp.15-16; Bekele Woldemariam, *Yekaffa Hizbochena Mengist Achir Tarik* (Amharic) (Addis Ababa, 1996 E.C), P.181.

¹⁹⁴Informants: Belete Bashu, Goa Dibilo, Dejene Babulo, Tadese Golu and Gizaw Otoro.

¹⁹⁵Mordechai, Abir, Ethiopia: *The Era of the Princes. The Challenges of Islam and the Reunification of the Christian empire 1769-1855* (London 1968), pp.89-91.

It was during this time that the administrative center was shifted from Jiren to Hermata, which was important for the transformation of Jimma town. The increase of population to the coffee growing villages of Jimma made an important impact on the economic class formation and social interaction in the communities.¹⁹⁶ There has been continued process of socio-cultural interaction between the two areas. It is this interaction that contributed the political and economic integration from the time of early trade contacts to the down fall of Derg era. The early history of the areas of Gojeb and Gibe basins in the southwest part of Ethiopia expressed their pre-eminence over the neighboring areas.¹⁹⁷

Therefore, the major developments that facilitated the way of interaction were their close settlement, trade, agriculture, and marriage between the two regions. On the other hand, lack of transportation means, trade routes passage along dense forests, and absence of responsible government were source of challenges that hindered their interaction. In the same way, the years from 1920s to 1930s saw the widespread expansion of bandit activity in both regions mainly for purpose of slave raiding.¹⁹⁸

During Italian conquest from 1936-1941 both Dawuro and Jimma become part of Italian colonial region in southwestern Ethiopia under Oromo-Sidama Administrative Region from its center Jimma. Italians tried to introduce some political, economic, religious and social reforms in these regions to get mass support from local people.¹⁹⁹

Besides, the Italians assigned the former traditional political indigenous rulers with intension to restore with their former social status in both Dawuro and Jimma. It was after this time that the Dawuro and Jimma peoples were brought under the same administrative region at Jimma. Most of informants have a positive view towards the Italian occupation period. Because, they hoped that it gave an end to oppressive gabbar system and brought indigenous political leadership to former royal members as promised by some Italian troops.²⁰⁰

¹⁹⁶Bekalo Bareda, p.117.

¹⁹⁷Seid, p.7; Solomon Tilahun, "A Political History of Dawuro Kingdom ca.1750-1890:South west Ethiopia ",MA Thesis (Jimma, History),p.4.

¹⁹⁸Informants: Hadero Daemo, Ushecho Urku, Abera Tigro, Mekuria Woju and Ako Adako;Denberu,p.27.

¹⁹⁹Seid,p.76; Bahru Zewde, *A History of Modern Ethiopia 1855-1991*, p.171;Wondimu and Mulugeta,pp.189-190.

²⁰⁰Informants: Tadese Tefera,Tadese Boronko, Dogiso Dojamo, Afango Adako and Demise Dana.

However, the Italians did not continue with their former promises. As a result, the people conducted patriotic military operation against Italian rule. Consequently, the interaction between Dawuro and Jimma was suffered by heavy resistance war throughout the occupation period. In spite of the patriotic resistance war against the common enemy, the Fascist rule, there has been continued process of socio-cultural and economic interaction between the peoples of Dawuro and Jimma.²⁰¹

Soon after the withdraw of the Italian forces from Jimma, the local chiefs and traditional rulers who had administrated the areas for a short period in the time of occupation, reorganized themselves to patriotic movements in some remote areas of Dawuro. Because, they feared that the restoration of Imperial government would destroy their self-administration status they had got in the period of occupation.²⁰²

As the traditional leaders and local chiefs of Dawuro and Jimma approached, the restoration of Imperial government under Haile Selassie opened a new era and established the former gabar-naftegna rule. He divided the country into 12 Awurajas in 1943 in Ethiopia, Kaffa one of the 12 Awurajas composed of six Woredas namely Jimma, Kaffa, Limmu, Dawuro-Konta, Maji and Gimira at their center in Jimma.²⁰³ Later on, in 1946, the former Awuraja structure changed to *Teklay Gizat*. So, Kaffa *Teklay Gizat* from its administrative center at Jimma opened a new era for more socio-political and economic interaction between Dawuro and Jimma as well as among the Kaffa *Teklay Gizat* peoples.²⁰⁴

Emperor Haile Selassie seems to have been continued with some political traditions and policies of Emperor Menelik to administer the area by appointing governors from former royal families and naftegna descendants.²⁰⁵ After the 1960s the people in Dawuro and Jimma severely suffered from maladministration and were not in a position to afford it. It is obvious that the peoples felling expressed by protests bore no fruit and continued up to 1974.

The opening of Ethiopian airline service in 1960 and the construction of Jimma-Chida-Waka road transport was another development that facilitated socio-political and economic

²⁰¹Solomon, pp.4-5.

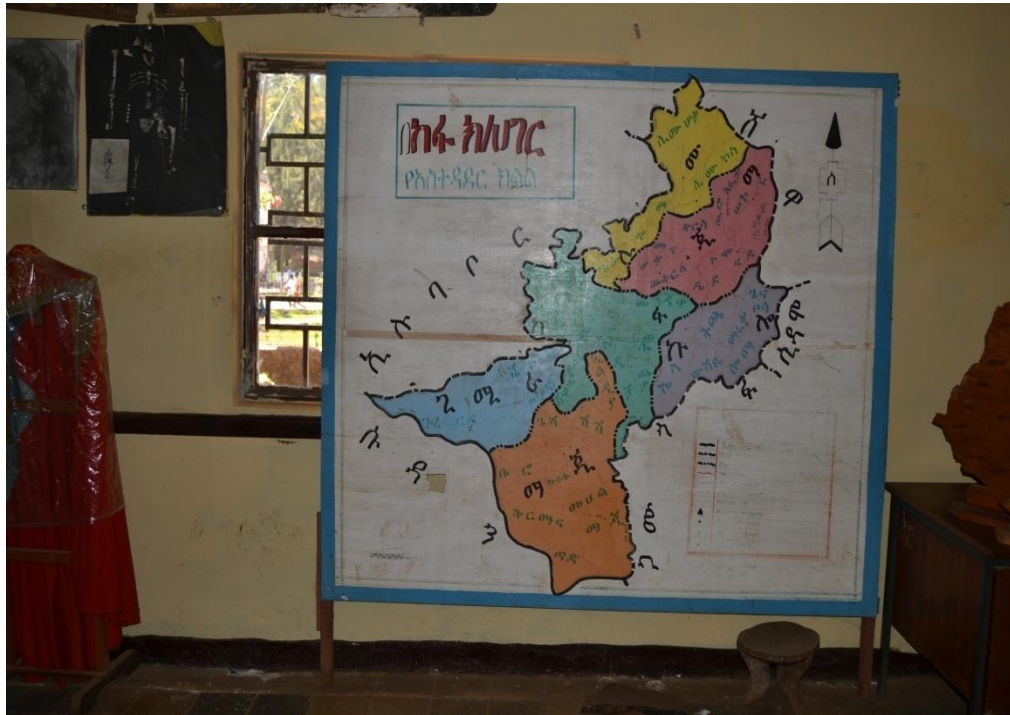
²⁰²Informants: Bogale Bode, Zeleke Minota, Gebre Sellasies Alanche, Kebede Daemo and Woju Wolkamo.

²⁰³Wondimu and Mulugeta, pp.199-200; Torboko, pp.97-98; Seid, pp.86-87.

²⁰⁴Informants: Ato Darota Dojamo, Mega Bushu, Belete Bashu, Zeleke Kocho and Zeleke Ayso.

²⁰⁵Wondimu and Mulugeta, pp.216-218.

interaction.²⁰⁶ On the other hand, the 1974 Revolution overthrown the old Imperial Regime and brought a new political concepts by Derg military leaders. Thus, the Derg administration restructured the country into 14 *Kifle Hagers* and the former Kaffa *Telay Gizat* got a new name, Kaffa *Kifle Hager* from its center at Jimma.²⁰⁷



Source: Abba Jiffar Museum, Jimma.

Moreover, encouraged the lower social groups to involve in different political administrative structure to consolidate public contacts. Furthermore, the Derg government come up with new administrative structural adjustment approach and reorganized the former Imperial political administrative provinces.

²⁰⁶ Bogale, Goa, Mega, Belete and Zeleke. see letter in appendix D from the Kaffa Kifle Hager Office archive at Jimma, File No, አ 27/ 4225/72/57 on Tir 8, 1967, showing the Ethiopian air line service linkage between Jimma and Waka (former Dawuro political Center).

²⁰⁷ Torboko, pp.111-112; Wondimu and Mulugeta, p.223; Seid, p.99.

So, in 1980s, based on the common ethno-historical and psychological relationships to Omotic speaking family, the Derg dissociated Dawuro from Kaffa Kifle Hager and reorganized Dawuro, Wolaita, and Gamo Goffa as ‘North Omo Zone Administrative Region’ at their center in Arba Minch.²⁰⁸ Nevertheless, the new political structural adjustment never brought changes in the country, rather the regime come to an end in 1991.²⁰⁹

3.2 Relation of Dawuro and Konta

Both Dawuro and Konta are situated within what is referred to as (enset) growing areas of southwest Ethiopia and shares common boundaries. Besides, speak Omotic language families with a close affinity.²¹⁰ They also have common agro-ecological zones where varieties of crops grown and animals are reared. In the early days’ of their history trade became an important factor for their close ties and solidarity. Thus, different villages and their people were interconnected by chains of trade routes.²¹¹

The region is said to have served as an important source of slave raids throughout the 19th century. Moreover, Menelik’s southwest expansion had a series threat to political, economic and socio-cultural interaction between Dawuro and Konta.²¹² In addition, starting from medieval to modern period, different clans from Dawuro such as Agare, Goldia, and Manqalla inhabited in Konta who believed to have been migrated from Dawuro land by claiming that Dawuro was their original homeland.²¹³ On the other hand, clans such as Ara, Zaminia, Gudereta, Yora, Zutuma extended their expansion as far as Bake, Agare, Ameya, Churchura, Dalba, Koyisha and Genji areas made complete assimilation with the clans who migrated from Dawuro.²¹⁴

²⁰⁸Elias Awato, Shifaraw Banjawu and Abebech Asenbo, *Yegabicha, Yelidet ena Yeleqiso BahilBe Semen Omo* (Addis Ababa, 1990), p.7; Teferi Abebe and Tadese Legese, *The Ethno-History of the Konta People* (Hawassa, 2013), p.89.

²⁰⁹Dawuro Zone Administrative Office Report (Tarcha, 2004 E.C), pp.5-6; Zekarias, p.9; Bulato Vichy, Alexander, “*Ke Atse Menelik Serawit Gar*”, Trans. Ambachew kebede (Addis Ababa, 2001 E.C), pp.13-

²¹⁰Teferi and Tadese, pp.89-91; Bogale Walelu, *Ye Wolamo (Wolaita) Hizb Tarik* (Addis Ababa, 1956 E.C), pp.45-46; Cerulli, Ernesta, *Peoples of Southwest Ethiopia and Its Borderland* (London, 1956), pp.86-87.

²¹¹Haberland E., “Notes on History of Konta: A Recent State Formation in Southern Ethiopia”, Represented from *Bibliothèque de l’histoire d’outre-mer* (Paris, 1981), pp.749-750; Elias, *ye Semen Omo Hizboch Politicawi...*, p.191.; Bekele Woldemariam, *The History of the Kingdom of Kaffa 1390-1935* (Addis Ababa, 2010), pp.245-247.; see map in appendix m2 from Haberland. E. “Notes on the History of Konta: A Recent State Formation in Southern Ethiopia”, Represented from *Bibliothèque de l’histoire d’outre-mer*, 1981, p.744, showing Konta and its divisions.

²¹²Haberland, E., p.740; Dinberu, p.28; Bogale, pp.131-133.

²¹³Teferi and Tadese, p.61; Kires Habite Sellasie and Mazengia Dina, *Ethiopia: A Short Illustrated History* (Addis Ababa, 1972), pp.95-97.

²¹⁴Informants: Afework Dana, Elias Worku, Tadese Kebede, Mitike Otoro and Gobana Gomole.

Konta and Dawuro believed in some traditional religion by various clans such as Agarshuwa in *Dada*, Hiziya in *Awulanchia*, Babula in *Mulugusha* deities in both areas. After Menelik's incorporation, most of Dawuro and Konta together became Orthodox Christians. There was a series of conflicts in Konta over political and resources possession interest among native and immigrant clans who come into the region mainly from the neighboring Dawuro and Kaffa areas.²¹⁵

Omo River was occupied by Goshena clans come from Goffa areas and the eastern part along Dawuro border was occupied by Dawuro clans confronted to each other in the absence of organized state structure in the region. So Konta was the last state founded in this area before the northern occupation took place at the end of 19th century.²¹⁶ Furthermore, little before state formation, Konta land was unoccupied and transitional territory between Dawuro and Kaffa Kingdom. "The present Konta was then a no man's land between the two vigorously expanding states of Kaffa and Dawuro ..."²¹⁷

The threat for territorial and resource conquest from the Dawuro side was concluded by political marriage between the Dawuro and Konta royal families. Similarly, political marriage was concluded between *Kawo* Halalla's sister, *Gani* Tuke and *Samaqo*, the governor of Ela district. Ela was a region which extends from highland mountains of Ameya areas to Chida along Gojeb River in Konta. This area was inhabited by Dawuro clans and was parts of Dawuro political unit.²¹⁸

Kawo Halalla determined to encroach up on the remaining parts of Konta along Ela frontiers. Therefore, the marriage agreement between *Samaqo* and his sister was taken as the sign of control of Konta. But *Samaqo*, the governor of Ela district, sided with *Kati* Siygo of Konta district against *Kawo* Halalla brought the end of Dawuro rule over Ela.²¹⁹ On the other hand, most of the informants agreed that the political marriage between *Kawo* Halalla and *Samaqo*, was considered as a foundation rock for long lasting relationship for both people. Besides, these

²¹⁵Haberland, E. , " Notes on History of Konta: A Recent State Formation in Southern Ethiopia. ... , p.745.

²¹⁶*Ibid*, p.746.

²¹⁷Bekalo, pp.110-111;Elias, *yeSemen Omo Hizboch Politicawi*..., pp.146-147.

²¹⁸Wondimu and Mulugeta, pp.108-109; Elias, *yeSemen Omo Hizboch Politicawi* ..., p.180.

²¹⁹Dinberu, p.16;Elias, *yeSemen Omo Hizboch Politicawi* ..., pp. 182-183;Bekalo,pp 111-112.

people are related in socio-cultural, linguistic and ethnic identities.²²⁰ Both in Dawuro and Konta, the southwest expansion of Menelik II was known for the growth of interest in land, tribute and trade. Thus, the conquest of Dawuro was completed in 1889 and immediately followed by military expedition against Konta in the direction of Manqala, the border area between the two kingdoms “የራስ ወልደ ጊዮርጊስ ሰራዊት ... ዳውሮን ከያዘ በኋላ በማንቃላ በኩል ወደ ኮንታ ተሻገረ...”²²¹

But the kings of Dawuro and Konta refused to pay tribute for the conquerors and had the option of fighting. Consequently, they formed common front by saying ‘how king can pay tribute to a king?’ “... ንጉሥ ለንጉሥ እንዴት ይገባሉ? ”²²² However, the allied force of Konta and Dawuro was defeated because of the arms superiority of the conquerors. As a result, the introductions of *gebar-naftegna* system come to appear in Dwuro and Konta in the same way. In addition, from the period of Menelik II invasion at the end of 19th century to the Italy occupation in 1936, the assimilation of local people in to northern culture and the forceful removal of indigenous traditions similarly took place in both Dawuro and Konta.

Thus, the introduction of new culture affected their former close ethnic, linguistic and economic interaction.²²³ Because of its geographical importance, Italy attacked Dawuro first and immediately followed by the conquest of Konta in 1937. Italy introduced new administrative structure and the former Konta and Dawuro regions were united and formed Kullo-Konta *Awuraja* at its center in Waka.²²⁴ Italians tried to eradicate the structure of *gabbar-naftegna* system in newly united Kullo-Konta *Awuraja* and restored the former indigenous political officers to win popular support for their future colonial rule.²²⁵

Although the replacement of *gabbar-naftegna* system by the Italians rule was another challenges in the region, the people of Dawuro-Konta enjoyed relative peace and stability introduced by Italians under occupation period. Some of the reforms include the elimination of *gabbar-naftegna* system, restructuring the local people with their former socio-political status and allowed both slavery and slave trade in regions. “ኢጣሊያን ገና ጦርነቱ ከመጀመሩ በፊት ያደረጉት ነገር ሕዝቡን በዘርኖ

²²⁰Informants: Tefera Mekuria, Deneke Damota, Taye Shanko, Abebech Asha and Alemu Doku.
²²¹Seid, pp.63-65;Bekele Wolde Mariam, pp.194-195.
²²²Seid, pp.194-195;Wondimu and Mulugeta, pp.179-180;Bekele Wolde Mariam, *The History of the Kingdom of Kaffa...*, p.250.
²²³Torboko, pp.86-89;Elias, *yeSemen Omo Hizboch Politicawi ...*; p.195.
²²⁴Teferi and Tadese,p.41;Seid p.7;Wondimu and Mulugeta, p.66.
²²⁵Bekalo, pp.143-144; Elias, *yeSemen Omo Hizboch Politicawi ...*,207-208.

በፖለቲካ አስተሳሰብ መለያየት ነበር።”²²⁶ In spite of the Italians reform measures in Dawuro-Konta areas, the peoples had determined to continue the anti-Fascist struggle with local patriotic elements. Thus, anti-Fascist movements enhanced social, cultural, and economic integration to a higher level. At the end, the people achieved their independence after five years anti-Fascist struggle in 1941. Hence, the regions people remained as united and continued close interactions.²²⁷

After liberation, Emperor Haile Selassie restructured the country into 12 *Awurajas* which divided into 66 *Woradas* in 1943. Later on, in 1946, the former 12 *Awurajas* changed into *Teklay Gizat* and 66 *Woradas* become *Awuraja Gizat*. Consequently, Kaffa, one of the 12 *Awurajas*, consisted of 6 *Worodas* in which Dawuro - Konta considered as one *Worada Gizat*. Accordingly, in 1969, the Emperor restructured the administrative system in which Dawuro - Konta become one of the six *Awuraja Gizat*.²²⁸ From the time of liberation to the outbreak of revolution in 1974, all political, economic, cultural and social rights of the people were oppressed and dominated by harsh Imperial administrative system.

“It is apparent that among the governors of Dawuro - Konta *Awuraja Gizat*, there was no single Dawuro or Konta man who becomes governor of their areas all the way up to outbreak of the revolution from the incorporation in 1889...”²²⁹ Despite, the extended extreme exploitation put on the shoulder of the people, post liberation period was manifested by some political changes like people’s representation in the Parliament.²³⁰ So, the elected Parliament got the chance to participate in the affairs of the government at national Parliament meetings which was conducted every four years interval. In returned back to home, the Parliament members discussed the issues concerned with relaxation of structural reforms.

But the expected changes were not satisfied their entire interests rather added a fuel up on the government politics which marked with the removal of Emperor Haile Selassie in 1974.²³¹ On

²²⁶Informantss: Adimasu Abebe, Mitiku Mekuria, Wondimu Lema, Mulugeta Bezabih and Tsadiku Chachiro.

²²⁷Seid, p.81;Bakalo,pp.144-145

²²⁸Torboko Tsadiku, pp.86-87;Wondimu and Mulugeta,pp.216-217.

²²⁹Seid, p.90; Wondimu and Mulugeta, p.217.

²³⁰Informants: Belete Bashu, Mega Bushu, Kebede Jebero, Dubalo Agize and Abebe Kama.

²³¹Wondimu and Mulugeta, pp.218-219

the other hand, the representation of Parliaments in the government issues opened the chance to discuss with people among each other, laid foundation to form firm alliances and solidarity among the people. Hence, the confrontation against common enemy consolidated their social, cultural, and economic ties among the people in the region.²³²

The 1974 Revolution marked the end of Emperor Haile Selassie regime and brought military Derg officers to power. Derg come with new political and economic ideology which included equality, unity, and class struggle.²³³ Furthermore, the Derg abolished the former gabbar system and encouraged the lower social group of society to involve in political, social, and economic issues of the region. This plan brought political and economic integration among the people. Furthermore, in 1980s, the Derg planned to implement a new administrative structural adjustment program in the country. Consequently, the former Kaffa Region structure was disintegrated.²³⁴

As a result, Dawuro-Konta Awuraja broke away its administrative unit from Kaffa political unit and restructured under new political unit, ‘North Omo Zone’ which consisted Dawuro- Konta, Wolaita and Gamo Goffa *Awuraja* at their center in Arba Minch.²³⁵ The formation of ‘North Omo Zone’ was because of their similarities in socio-cultural, psychological, linguistic, ethnic, and historic back grounds of the people. But the dissatisfaction of political and economic rights of the people, Derg was overthrown in 1991. As a result, EPRDF come to power and disintegrated the ‘North Omo Zone’ political unit and Dawuro emerged as separate zone and Konta become ‘Special’ *Worada* under SNNPRS at Hawassa.²³⁶

²³²Teferi and Tadese, p.90; Wondimu and Mulugeta, pp.204-205.

²³³Informants: Belete, Zeleke, Mega, Bogale and Kebede.;see letters in appendix E1,2,3,4 from the former Kaffa *Kifle Hager* Office archive at Jimma,File No,አ27/5466/72/57 on Yekatit 20,1967 E.C,File No,189/h1/101/71 on Tikmit 10,1971 E.C, File No,አሰ/1248/567/580 on Tahisas 7,1971 E.C,File No,በወ/አ/አ/መ/94/12/834/71/on Tahisas 9,1971 E.C. All these letters described that Derg officers come with new political and economic ideology of socialism which is aimed at equality,unity and class struggle.

²³⁴Dubale, pp.1-3.

²³⁵Elias, *yeSemen Omo Hizboch Politicawi* ...; p.7.

²³⁶“Dawuro Zone Finance and Economic Development Forum.” (Tarcha, 2001E.C) pp.1-3;Dubale,p.2.

Finally, either broke away from Kaffa Region political unit or 'North Omo Zone' integration, the former long last interaction of Dawuro- Konta people were never affected by structural changes. Instead, they become more closely tied.²³⁷

3.3 Relation of Dawuro and Kaffa

Both the Dawuro and the Kaffa have a common early history. Their state formation goes back to the early period and factors contributed for their state formation was interaction and trade with the surrounding communities. The interaction was in the form either peace or conflict.²³⁸ The historical geography of Dawuro was beyond than the present limit and the extent of demarcation on the Gojeb and Omo Rivers and expressed their pre-eminence over the neighboring Omotic speaking areas.

Some written sources also described and supported the above reality. Dawuro had a common frontier in the north Ela district in its early history. "The present Konta was then a no man's land between the two vigorously expanding states of Dawuro and Kaffa."²³⁹ Concerning the origin of the Dawuro and the Kaffa people, some of them were migrated from distant areas while others like Manja, Degell, Wogache, and Gundete claimed their origin to Kaffa, later on migrated to Dawuro land. The inhabitants mostly belonged both Dawuro and Kaffa culturally and linguistically.²⁴⁰

Besides, Arachia, Qogo-Malla clans and others from Goffa come to Dawuro as mercenaries in the Dawuro's war with Kaffa. Those clans who claimed their origin from Kaffa come to Dawuro as the entourages of the daughter of Kaffa *Tato*, *Genne Balle*, who married the famous Dawuro *Kawo*, Adeto Erashu, were Tishana, Gundete, Hunuka and some others.²⁴¹ In the course of interaction, the leaders of these clans fought many wars in order to control and dominate the indigenous people, their land and resources as well as to administer large territorial areas.

²³⁷Informants Terefe Gebre, Zeleke Sankure, Darota Dojamo Tsadiku Chachiro and Asfaw Desta.

²³⁸Haber land, E. "Notes on the History of Konta :A Recent State Foundation in Southern Ethiopia" reprinted from *Bibliothque d'histoire d'outremer* (Paris, 1981), p.740.; Beke, Charles T. "Abyssinia Being a Continuation of Routes in that Country", *Journal of the Geographic Society*, Vol.14, No, 2(London 1844), pp.1-3.

²³⁹Haber land, E. "Notes on the History of Konta...", p.740.

²⁴⁰Wondimu and Mulugeta ,pp27-28; Haberland, E. "Notes on the History of Konta...", p.737; Antonio Ceche, "Kaffana Tarikuwa: Kaffa 1390-1897 E.C", In *De Zeilla alle Frontier Del Caffa* Vol.1-2, Trans. Tekile Shalgito (Addis Ababa, 1985), pp.25-26.

²⁴¹Lang, W., "Relation of Production in Feudal Kaffa and Shaka." in *History of Southern Gonga* (Wiesbaden, 1981), pp.204-205; Haber land E., pp.745-746.

In expanding their territories as far as Kaffa border, many clan leaders for instance, the Tsata clan leader Aftie, fought a bloody war with Kaffa along frontier areas.²⁴²As a result, displacement and dispersal of various clans from Dawuro to Kaffa and from Kaffa to Dawuro might stratify the society into many clan groups and artisan. Besides, both had long-established traditions of interaction and marginalization of occupational groups due to work specialization created social division.²⁴³

These works provide valuable information on inter-clan interaction and social organization. These arrangements of clans are categorized from the perceptions and concepts of common descent origin due to social divisions by the society. They are interrelated in blood through arranged marriage. This has brought a strong clan interaction among the major groups in terms of social, cultural, economic and political lives with their own unique features between Dawuro and Kaffa. So, the peoples of Dawuro and Kaffa are the intermixture of many clans as seen above.²⁴⁴

Both Dawuro and Kaffa clans believed in traditional religion before incorporation to Ethiopian Empire. It is reported that a large number of the Dawuro and the Kaffa population were followers of their own indigenous beliefs. In this indigenous belief, there were spirit mediums or the man who hosts this spirits. One of the unique features of the indigenous beliefs in Dawuro and Kaffa is that the spirit mediums have their own spirit territories and each clan had their own one or more traditional spirits.²⁴⁵

So, spirit possession right was hereditary and a few individual mediums who had their own talent and popularity among the people for their special treatments and achievements in Dawuro and Kaffa.²⁴⁶It is believed that some of the deities in Dawuro had origin from Kaffa and practiced with their respective clans. For instance, Tigre-clan-*Yafero* cult, Tsata-clan-*Adama* and *Wogache*-clan-*Ashelonto*.²⁴⁷There were some traditional beliefs in established guide lines formed social norms that sustained inter-state interaction between the two regions. After the Ethiopian Empire

²⁴²Bekele Woldemariam, *The History of the Kingdom of Kaffa...*, p.135.

²⁴³Wondaferaw Gezahegn, "Sacred Forests in Dawuro Zone, South west Ethiopia," MA Thesis (Addis Ababa, History, 2012), p.14; Bekele Woldemariam, *The History of the Kingdom of Kaffa...*, p.99.

²⁴⁴Data Dea, "Rural livelihood and Social Stratification in Dawuro, Southern Ethiopia", M.A Thesis (Addis Ababa, Sociology and Social Anthropology,2007),pp.15-20;LangeW.,p.244.

²⁴⁵Bekele WoldeMariam, *The History of the Kingdom of Kaffa...*,pp.80-81;Bekalo,p.77.

²⁴⁶Seid ,pp. 32-33; Bekele Woldemariam, *The History of the Kingdom of Kaffa...*,pp.81;Zerihun Doda, *Ethno-History and Culture study of Tambaro Nationalty*,(Addis Ababa,2011),pp.134-135.

²⁴⁷Teferi and Tadese,p.90.;Bekele WoldeMariam, *The History of the Kingdom of Kaff...*, p.287.

incorporate the areas, both extended the relation of Orthodox-Christianity. On the other hand, there were people who believed in different natural events.²⁴⁸ Similarly, the introduction of Islam had a long tradition in Dawuro and Kaffa along with the coming of long-distance trade in the regions. Local and long-distance trade was the source of income for both people and they used amole, bars of rock salt which come from northern areas for internal trade as “primitive money” during exchange of commodities and besides, used for food preparation. Both were conducted in slave trade and used *Shaalo*,²⁴⁹ the raw material made of cotton for cloth preparation, was used as the medium of exchange in local trade.

It is known that Dawuro and Kaffa had strong relation. With the introduction of Coffee plantation as principal cash crop in Jimma areas, a great number of people migrated from both areas to Jimma in search of better life. Consequently, diverse ethnic groups established marriage relation among Dawuro, Kaffa and Jimma.²⁵⁰ The periods from incorporation to the Italian occupation in 1936 was the years of challenges and both people were subjugated under *nafiteгна-gabar* system. Moreover, the incorporation brought the loss of indigenous social, political, cultural, and economic rights of the people.²⁵¹

Furthermore, the replacement of *nafiteгна-gabar* system by Italian colonial rule was another social crisis in the regions. Immediately, after the conquest of Dawuro and Kaffa, the Italians introduced new administrative structure. Hence forth, the former Dawuro and Kanta regions were united and formed Dawuro- Kanta *Awuraja* and Kaffa region as Kaffa *Awuraja*. Both become the part of Oromo-Sidama Italian colonial Region at their center in Jimma.²⁵² On the contrary, the period of occupation for Dawuro- Kanta and Kaffa peoples was a time of relative peace and stability. Because; some reforms were under taken to eliminate the former *gabarnafiteгна* system in order to get mass support.²⁵³

²⁴⁸Lewis, Hebert G. *Ormo Monarchy: Jimma Abba Jiffar of Ethiopia 1830-1932* (Madison and Milwaukee, 1965), 8-45; Mohammed Hassen, *The Oromo of Ethiopia: A History 1570-1860*, Fourth Edition (Cambridge, 1994), pp. 135-138; Teferi and Tadese, pp. 89-91.

²⁴⁹Elias, *Ye Semen Omo Hizboch Politicawi ...*, p. 192; Mordechai, Abir, p. 89.

²⁵⁰Torboko Tsadiku, pp. 88-90; Elias, *ye Semen Omo Hizboch Politicawi ...*, p. 199.

²⁵¹Wondimu and Mulugeta, p. 193; Seid, 76.

²⁵²Informants: Terefe, Belete, Mege, Bogale and Zeleke; Bekalo Bareda, pp. 143-145.

²⁵³Bekele Woldemariam, *Ye Kaffa Hisbochena Mengist ...*, p. 205; Wondimu and Mulugeta, pp. 199-200.

Nevertheless, strong fighting morale and endless national sentiment brought the independent of Ethiopia in 1941. After liberation, Emperor Haile Selassie returned back to his throne and divided the country into 12 provinces and 66 districts in 1943. Kaffa become one of the 12 provinces which comprised 6 Woredas. Dawuro- Konta was one of the 6 districts. Later on, in 1946, the former Awraja structure changed into *Teklay Gizat* and Dawuro-Konta *Awuraja Gizat*, under Kaffa Region.²⁵⁴ The revolution of Ethiopia in 1974 brought the end of Imperial regime and the change of structure in the country. So, Derg came to power and restructured the country. The former Kaffa Region changed to Kaffa province and Jimma become its center.²⁵⁵

Through their long history, from the time of early state formation to the down fall of the Derg regime in 1990s, the peoples of Dawuro and Kaffa were interrelated in their social, cultural, economic, and political ties. Furthermore, their ethnic intermixing extended their relationship beyond their territorial extent and survived the existed domination. Their relationship brought solid further interaction among Omotic, Oromo and other states in the region.²⁵⁶

3.4 Relation of Dawuro and Gamo Goffa

Gamo Goffa shares a common boundary to the south and southeast along Omo River with Dawuro. Both have diverse geographical features and explained in terms of similar topography, political boundaries, ethnic diversity, and demographic distribution.²⁵⁷ In addition, both are the original inhabitants and most specifically in the mountainous region lying to the west of the Rift valley. They belong linguistically to the Omotic speaking family which represents sub-divisions with the closest dialects. The existence of language, culture and ethnic similarities accelerated the interaction between Dawuro and Gamo Goffa people.²⁵⁸

²⁵⁴Seid, pp.87-88; Wondimu and Mulugeta, pp.221-223.

²⁵⁵Informants: Zeleke Minota, Gershon Dilbeto, Abera Betela, Bogale Bode and Mitiku Kebede.

²⁵⁶*Ibid.* ;see map in appendix m4 showing Kaffa Zone and it's division under FDRE at present.

²⁵⁷Dubale Gebeyehu, *Social Hierarchy, Status, and life of the Manas in Dawuro, Southwest of Ethiopia*, (Hawasa, 2012), p.1; Bekolo, *YeDawuro Omatya Hizib...*, p.136.

²⁵⁸Bender, M.L, *The None Semetic Languages of Ethiopia* (Michigan,1976),PP.324-326;Donald L.Donham,“Old Abyssinia and the New Ethiopian Empire: Themes in Social History”, in *Southern Marches of Imperial Ethiopia: Essay in History and Social Anthropology*. Eds. Donald N.Donham and Wendy James (Oxford, Athens, and Addis Ababa, 1986), pp.26-30; Wondimu Gaga Gashe, “Socio-Linguistic Facts about the Gamo area Southwest Ethiopia,” (Addis Ababa ,2010),pp.8-10.

Due to lack of written accounts, the early history of these areas in the southwest part of Ethiopians was hardly known. However, Dawuro and Gamo Goffa were independent kingdoms and organized under separate chiefly families long before the emergence state and collectively classified the people in the Omo valley as the central Omotic group. They have several cultural traits in common.²⁵⁹ Moreover, the migration of numerous people from Gamo Goffa to Dwuro was accompanied by political and royal marriage. Clans like Gollo Malla, Gamo Malla, Gezzo Malla, Arachia, Qogo Malla and other from Gamo Goffa areas to Dawuro as mercenaries in the Dawuro's war with Kaffa.²⁶⁰

Both Dawuro and Gamo Goffa had a hereditary kingdom whose king had the title of Kawo, whose power is hereditary and descended from royal race.²⁶¹ Similarly, Dawuro and Gamo Goffa societies were formed through integration of indigenous and the migrant clans living together for a long period of time in the region. They formed common identity through continuous political, economic, social, cultural and religious interaction.²⁶²

Before the introduction of Christianity, they believed in different traditional deities in the region. For instance, Gamo Malla and Gezzo Malla clans have their own deities, Agiba and Aborda respectively. Societies were divided into social units namely Malla, Dogalla and Amara super clan organizations. Furthermore, the super units further subdivided in to small clan units. For example, Boroda Malla-Malla unit, Arachia- Dogalla unit and Gesha-Amara units. In the process of arranging marriage, the "blood and bone" cross check of family back ground is highly considered among the Malla and Dogalla clans.²⁶³

So, the above factors considered as their social stratification and ethnic composition of people in the region. Above all, the Malla clans are better than other social groups. Because, they were considered as the highest forms of agricultural societies. Trade linkage between Dawuro and

²⁵⁹Alebachew Biadge, "Verb Complements in Dawuro: A descriptive Approach," MA Thesis (Addis Ababa,2010),pp.1-2; Tariku Negese," Aspects of Dawuro phonology," MA Thesis (Addis Ababa,2010), pp.1-3.

²⁶⁰Seid,p.8; Elias, *YeSemen Hizboch politicawi...*,pp.144-145.

²⁶¹Informants: Belete Bashu, Terefe Gebre, Mamo Tona, Ogato Gamo and Tanga Bolola.

²⁶²*Ibid.*

²⁶³Dubale, "Social Hierarchy, Status, and life...", p.10; Elias, *YeSemen Omo Hizb Politicawi...* ,pp.11-12.

Gamo Goffa was the root cause for the formation of social interaction.²⁶⁴ So, their long last peace and stability was the result of their social, economic, religious and ethnic interaction. But there was small scale conflicts. The nature of trade that allowed slaves as trade items was a source of continuous conflicts between Dawuro and Gamo Goffa which affected population interactions.²⁶⁵

Besides, trade became medium of communication and interaction thought of conducive to political control. It has been suggested that throughout the periods from incorporation to the Italian occupation in 1936, the people were organized under separate regional political unit. During occupation period they were organized under Oromo-Sidama colonial administrative region.²⁶⁶

Following liberation 1941, Italy structural system disappeared. With the restoration of Emperor to power, in 1943, he restructured the country into 12 Provinces Dawuro organized under Kaffa Province and Gamo Goffa split the former political unit. In 1946, the Emperor implemented the second structural adjustment in the country. As a result, Gamo Goffa got the *Teklay Gizat* status, and Dawuro became one of the 6 *Awuraja Gizat* under Kaffa *Teklay Gizat*.²⁶⁷ Following the Revolution in 1974, Derg seized political power and introduced new structural changes. Consequently, the former *Teklay Gizats* disintegrated and reorganized into 14 *Kifle Hagers*.

Gamo Goffa got *Kifle Hager* status while Dawuro united with Konta as one of the 6 *Awurajas* under Kaffa *Kifle Hager*, at their center Jimma.²⁶⁸ The above structural changes were never affected their interaction. However, it has little influence up on political integration of the region. At the end of 1980s, Derg government took the second structural changes. The reason was to organize political administrative regions based on the peoples' socio-cultural, economic, and psychological identity closeness and relationships.²⁶⁹ Consequently, Dawuro (kullo) Konta Province broke away from Kaffa *Kifle Hager* and joined Wolaita and Gamo Goffa to form the 'North Omo Zone' Administration region unit.

²⁶⁴Ye Dawuro Bahil ena Tarik...,p.2.;Seid,p.34.

²⁶⁵Wondimu and Mulugeta, *Ye Dawuro Hizib Tarik...*, p.80; "Ye Gamo Goffa Hizboch Tarik..." pp.135-137.

²⁶⁶Informants : Adare Kocho, Wotango Zula, Batala Kehamo, Botore Ololo and Kocho Wotango

²⁶⁷Dubale, "Social Hierarchy, Status, and life..."p.7; Wondimu and Mulugeta, *Ye Dawuro Hizib Tarik...*, pp.226-228.

²⁶⁸Seid, pp.87-88; Informants: Wondimu Tsadiku, Belet, Zeleke and Ayele. See map in appendix m5 from Waka Secondary and preparatory school library showing 14 *Kifle Hager* Political Structure of Ethiopia Under Derg Following the Revolution 1974.

²⁶⁹Wondimu and Mulugeta, pp.237-238; Informants Darota, Belete, and Zeleke.

The formation of ‘North Omo Zone’ political unit was a bright mark to political, social cultural, and economic integration for these people.²⁷⁰ However, the ‘North Omo Zone’ administrative unit was unable to sustain its integration.²⁷¹

3.5 Relation of Dawuro and Wolaita

Dawuro shares common boundaries with Wolaita in the eastern frontier along the River Omo in the South Nation Nationalities and Peoples Regional State (SNNPRS). Due to the existence of common geographical boundary share, the people had a long history of rich culture, linguistic, ethnic, economic, religious, and social and other related ties.²⁷²

Both people have common origin, history, settlement pattern and similar ecological classification which enabled them to handle abundant animal and plant resources in the regions. As far as the two zones concerned, it is believed that their people were composed of indigenous and immigrants due to the abundances of natural resources, suitable climate, trade, religious interaction, political marriage among the royal families and the relative social security of the regions.²⁷³

This indicates that there has been continued process of socio-cultural interaction and intermingling among different ethnic, linguistic, and religious groups. It is true that various clans settled in Dawuro had origin in Wolaita, for instance, Wolaita Malla, Zatuwa, Zaminia, Bubula and others.²⁷⁴ On the other hand, a great number of Malla clans from Dawuro crossed the River Omo and settled in different parts of Wolaita. It is believed that Dawuro exhibits similarity for some clan names and the political titles like king were considered to be originated from Dawuro and later on, spread to other places among the Omotic states.²⁷⁵

²⁷⁰“YeGamo Goffa Hizboch Tarik...;pp.137-138;“YeDawuro Hizib Tarik...;pp.4;Aron Tesfaye, *Political Power and Ethnic Federalism :The Struggle for Democracy in Ethiopia* (Newyork,2002),pp.25-26.

²⁷¹*Ibid.*

²⁷²Bekalo Bareda, YeDawu Omatya Hizb Tark, pp.129-130; Wana Wagesho, *Ye Wolaita Hizb Tarik* (Amharic), Second Edition (Addis Ababa, 1994 E.C), pp.208-209.

²⁷³Bogale Walelu, *Yelamo (Ye Wolaita) Hizib Tarik* (Amharic), Second Edition (Addis Ababa, 1956 E.C), p.8; Torboko Tsadiku, *Ye Dawuro Biher Tarikena*... , p.49.

²⁷⁴Wana, *Ye Wolaita Hizb Tarik*, pp.206-208; Seid, p.8.

²⁷⁵Bekalo, *Ye Dawuro Omatya Hizb*... p.130; Informants: Megaro Tona, Mokonen Gambazo and Beta Malafo.

Moreover, the above assertion has supported by the following: “According to the Kullo-Konta mythology, they gave birth to the Omotic speaking Wolaita through the Malla clans, who eventually established themselves in the mountain Fortress Kindo, in Wolaita.”²⁷⁶ Bearing this in mind, it is obvious that the peoples of Dawuro and Wolaita were stratified as Malla and Dogala groups. It was out of this stratification that Kawuka clan from Malla group emerged as the dominant ruling clan with the highest political title *Kawo*, both used in Dawuro and Wolaita represented king,²⁷⁷ was taken as the sign of political unity among the Omotic states

.On the other hand, in expanding their territories they fought a bloody war against each other. “The king of Kaffa, Wolaita or Dawuro could for instance, multiply their original seizures only by means of their policy of expansion.”²⁷⁸ Both Dawuro and Wolaita had constructed huge stone walls namely, Halala *Kella* and Ijajo *Kella* seem to have been the indicators of their defensive strategies during the conflicts to each other. It is said that also they had strong economic relations and were the main participants of both local and long-distance trade. The areas were well known sources of agricultural products, craft products and slaves.²⁷⁹

There had been strong ties and contacts between Jimma and the peoples of the regions as a result of long distance trade with various items at the market conducted in Jimma. Towards the end of 19th century, both lost their centralized indigenous system of administration and replaced by armed conquerors. Although the indigenous rulers recognized some of the nominal position for short while after conquest, the power was monopolized by strict conquerors’ rule.²⁸⁰

After conquest, both societies were seen as external enemies representing a different culture, language, ethnic origin and common psychological identity than the indigenous settlers. As a result, traditional land hold system was replaced by gabar-naftgna domination until the Italian occupation in 1936.²⁸¹In this case, many of the challenges are similar and created common

²⁷⁶Balisky E.paul, *A Study of Religious Innovation in Southern Ethiopia, 1937-1975*(Oregon, 2009),pp.201-203.;Bogale,*YeWolamo(YeWolaita) Hizib...*,pp.15-16.

²⁷⁷Wondaferaw,“Sacred Forests...”;p.13; Seid,p.9.

²⁷⁸“Ye Gamo Goffa Hizboch Tarik...”;pp.147-150;Bekalo,*YeDawuro Omatya Hizib ...*; p.131;Elias,*YeSemen Omo Hizboch...*;p.145.

²⁷⁹Kiros and Mazengia, *Ethiopia:A Short Illustrated History*,pp.95-97;Lapiso G.Dilebo,*YeEthiopia rejem Yehizbena YeMengist Tarik* (1982 E.C),PP.249-251; “Ye Gamo Goffa Hizb Tarik...”,p.75.

²⁸⁰TorbokTsadiku,*YeDawuro Biher Tarikena...*,PP.85-86,Wana,*Yewolaita HizbTarik...*,pp.84-85;Aysha Amado, *YeWolaita Tarik Meneshawoch*, Volume 2 (Addis Ababa,2003 E.C).p.171; Elias,*YeSemen Omo Hizboch...*,pp.70-71

²⁸¹Data Dea,“Rural livelihood and Social Stratification...”,p.63; Seid,p.92.

intention to ensure peace and security in their future lives through struggle. Furthermore, the extreme oppression of conquerors was replaced by another more oppressive rule of the Italians. It was worse than ever before in the history of people.²⁸² In the time of occupation they were organized under Oromo-Sidama colonial administrative center at Jimma. After liberation in 1941, they reorganized in a separate political unit under Imperial regime. Dawuro remained under Kaffa political unit while Wolaita was joined the Sidama political unit until new political structural adjustment under taken in the 1980's by Derg regim.²⁸³

The measures under taken were a bright future for these people. As a result, the former Dawuro-Konta Awuraja from Kaffa Region, Wolaita Province from Sidamo Region and Gamo Goffa Region reorganized and restructured into a single political unit as 'North Omo Zone' Administrative Region at their center in Arba Minch.²⁸⁴ The basic political program aimed to organize the 'North Omo Zone' Administrative Region was intended to benefit people with their common socio-cultural, religious, psychological and economic interests.

However, under ethnic Federalism, nationalism served their class interests which led to conflicts among each other.²⁸⁵ So, avoiding clashes among 'North Omo people are a good means for sustainable unity. As a result, the "North Omo zone" political unity disintegrated. The three member regions recognized their independent zonal structure and preserved their long last peace and stability.

²⁸²Informants: Terefe, Ato Darota, Zeleke, and Tsadiku.

²⁸³*Ibid*

²⁸⁴Elias, Shifaraw and Abebech, *Ye Gabicha, Yelideten...*, pp.7-8; Dinberu, "Indigenous Knowledge...", p.3; Aron, *Political Power and Ethnic Federalism...*, pp.25-26. See map appendix m6 from Dawuro Zone Office archives at Tarcha, showing the Political Structure of North Omo Zone under SNNPRS during 1980s.

²⁸⁵Wana, *Ye Wolaita, Hizb Tarik*, pp.208-211; Wondimu and Mulugeta, *Ye Dawuro Hizb Tarik...*, pp.238. Dubale, "Social Hierarchy, Status, and life...", p.1-2; Aron, *Political Power and Ethnic Federalism...*, p.26; Tsahai Berhane Silassie. 1994. The Wolaita Concept of Inequality, Or Is It Inclusiveness And Exclusiveness? IN Bahru Zewade, etal (Eds) *Preceeding of of the Eleventh International Conference of Ethiopian Studies*, IES, Vol.II, AAU, pp.341-345

3.6 Relation of Dawuro, Tambaro and Kambata

Kambata and Tambaro are located to the north of Dawuro along Gibe and Omo rivers in the SNNPRS. Dawuro is located on the western side of both Gibe and Omo Rivers while Kambata and Tambaro is located on the side of both Gibe and Omo rivers.²⁸⁶ Concerning their ethnic classification, Dawuro belonged to Omotic speaking groups while the Kambata and Tambaro people classified under Cushitic speaking families. Kambata and Tambaro people came from Yemererra, in central Sidama highlands and reached their present territory in the country lying southwest of Dawuro.²⁸⁷

Throughout the 19th century, Dawuro, Kambata and Tambaro people had a close ties. They traded with agricultural products and different types of spices collected from Dawuro forests. In addition, amole or bar of salt and slave were another trade item. They used *Shallo*²⁸⁸, a raw material made of cotton for cloth making as medium of exchange. Many Omotic and Cushitic groups over the years come to Kambata and Tambaro land through marriage, war captive, trade and other reasons. From Dawuro clans like Caata, Kawuka, Kalise and many others migrated to Kambata and Tambaro land. On the other hand, some groups migrated from Kambata and Tambaro to Dawuro.²⁸⁹

So, it is accepted that many different clans and ethno-social groups come from Kambata and Tambaro to Dawuro and similarly many ethno-social groups from Dawuro to Kambata and Tambaro made composition and stratification of peoples in the regions. As a result, social political, religious and economic interaction was made. Besides, in time of conflicts among ethnic groups they maintained their peace and stability by means of war, political diplomacy and royal marriage.²⁹⁰ For instance, Caata clan was believed to have come from Dawuro, following an inter-clan conflict to Kambata and Tambaro land. Besides, a number of clans from Kambata

²⁸⁶Zerihun Doda, *Ethno-History and Culture*..., pp.10-11.; Torboko Tsadiku, *Ye Dawuro Biher Tarik ena*..., p.1; Abrham Abebe, "Ethno-Archaeological study of Hide Tanning Among the Dawuro, Southwest Ethiopia," MA Thesis (Addis Ababa 2013), pp.1-2.

²⁸⁷Teferi and Tadese, *Ethno-History of Konta*..., 1-2; Data, "Rural livelihood and Social Stratification..." p.27-30.; Abrham, "Ethno-Archaeological study..." pp.3-4; Zerihun, *Ethno-History and Culture*..., p.11; Braukumper, Ulrich, *Islamic History and Culture in Ethiopia Essays* (USA, 2002), pp.93-94; Betena Hoteso, 1991. *The Sidama: the People and Culture: Sidama Hizbuna Bahilu* (Amharic), Addis Ababa pp.35-37.

²⁸⁸Elias, *Ye semen Omo Hizboch Politicaw*..., p.47; Wana, *Ye Wolaita Hizb Tarik*, pp.33-34.

²⁸⁹Zerihun, *Ethno-History and Culture*..., pp.34-35; Seid, p.12.; see map appendix m7 from Mareka Woreda Office archive at Waka, showing SNNPRS and its divisions under FDER at present.

²⁹⁰Informants: Bafe Hatasa, Gershon Dilbato, Endeshaw Ashefo, Afango Adeko, and Batame Goa; Gedeon Addise. 2008. "A Socio-economic and Cultural History of Hadiya (1941-1991)", MA, Thesis, History, AAU, pp.7-13.

and Tambaro, Wolaita, Yam, Mecca Oromo and Dawuro lived together and made ethnic integration. As a result, the people were stratified as occupational and dominant groups based on person's family and birth background.²⁹¹

Following coffee cultivation and trade with varieties of items, the interaction of the people was facilitated to unite with some tribes in the regions. Moreover, after conquest, slave raids were further intensified in the region from 1907 to 1920. However, the existence of various types of socio-cultural interaction and mutual co-operation among these people preserved their long history and solved conflicts using their own conflict resolution mechanism²⁹²

²⁹¹ *Ibid*; Abera Kelecho .1989. "A History of Kambata people from 1890-1941", BA Thesis, History AAU, pp.5-9

²⁹² Abrham Damoz, Moslems and Islam in Ethiopic Literature, *Journal of Ethiopian Studies*. Vol.X, NO,1, 1972, pp.1-2; Wondimu and Mulugeta, *Ye Dawuro Hizib Tarik...*, pp.64-65; Elias, *Yesemen Omo Hizboch Politicaw ...*, pp.148-149; Mohammed, *The Oromo of Ethiopia...*, pp.136-137.

CHAPTER FOUR

4. SOCIAL FACTORS THAT ENCOURAGED POPULAR INTRACTIONS

4.1 Commodity Exchange and Trade

Commodity exchange had been important aspects of economic system for Dawuro people but the local exchange of goods within the Dawuro communities before modern period was not clearly known because of the shortage of written sources.²⁹³ According to oral informants, there could be primitive bartering system. Peoples from different villages in the local markets exchanged in the form of barter, the product of crop, cattle and its products, hand craft products made from wood, cotton made cloths, iron, and clay products.²⁹⁴

With the beginning of widespread market exchange system and the introduction of merchants from the neighboring areas to Dawuro, different medium of exchange items had been used.²⁹⁵ These were *Shallo* (thread) made of cotton, *Marchuwa* (bar of iron), and *Yamaa* (bar of salt) made of cotton were introduced as on-coin medium of exchange.²⁹⁶ My informants narrated that bar salt was gradually replaced by *Tamuni*, a small size cent and Maria Theresa (the Austria coin), *ataqa* (a heavy white iron bar) were used during the reign of Menelik.

The use of the above the mentioned medium of exchange slowly replaced by emperor Haile Selassie's paper money and coin, after he came to power,²⁹⁷ the Italians, after they occupied Ethiopia, they also introduced their own currency called *lire*. The British also introduced their own currency which was known as *Shilling* was used following the Italian evacuation replacing the British domination in Ethiopia.²⁹⁸

²⁹³Haberland, E., "Notes on The History of Konta: A Recent State Foundation In Southern Ethiopia" in *Bibliothèque de l'Institut de l'Éthiopie* (Paris, 1981), P.740.

²⁹⁴Bahru Zewde, *A History of Modern Ethiopia 1855-1991*, Second Edition, (Addis Ababa, 2002), P.16.

²⁹⁵Mohammed Hassen, *the Oromo of Ethiopia. A History 1570-1860*, Fourth Edition (Cambridge, 1994), pp. 136-137.

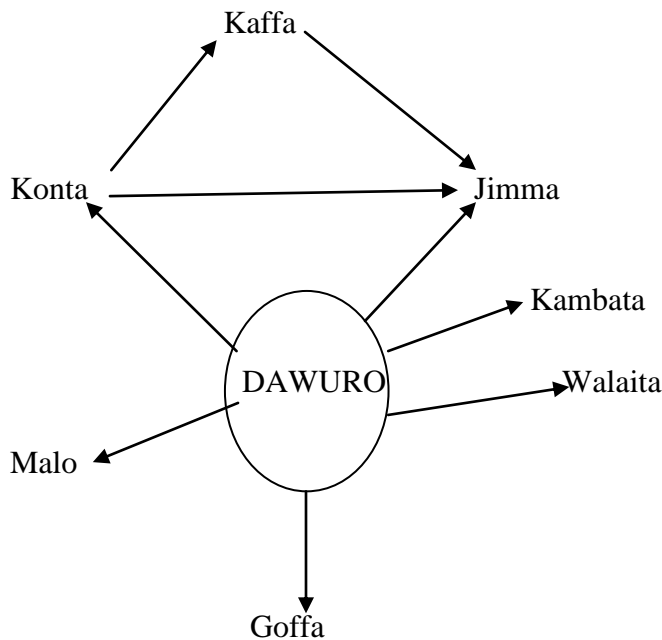
²⁹⁶*Ibid*, Pp. 140-141

²⁹⁷Timoty Derek Frenyhaugh, *Serfs, Slaves, and Shifta: Mode of Production and Resistance In Pre-Revolutionary Ethiopia* (Addis Ababa, 2010), P.79.

²⁹⁸Zerihun Doda, *Ethno-History and Culture Study of Tambaro Nationality* (Addis Ababa, 2011), Pp.150; Pankhurst, R. 1997. *The Ethiopian Border Lands. Essays In Regional History From Ancient Times To The Eighteenth Century* (Asmera, 1997), Pp.432-433.

From the above mentioned evidences, it is possible to understand that the development of state and the expansion of trade activities are promoted side by side.²⁹⁹ In the meantime, there are many trade routes linked Dawuro region with the neighboring states. The main export items were cattle, cotton cloth, musk, hide, spices, ivory, honey, skin, and slaves.³⁰⁰ On the other hand, import items include; textile, salt, gum, processed spices, and ornaments.

The following suggestion explain trade route connected Dawuro with the neighboring states



Trade is a means of socio-cultural and local interaction of the peoples with diverse cultural, ethnic and linguistic groups.³⁰¹ It is also the factor helped the early state formation among the Omotic states of Dawuro, Kanta, and Kaffa goes back to the early periods with the surrounding Omotic and Gibe Oromo states in southwestern part of Ethiopia.³⁰² Besides, trade solved the problem of salt which come from northern part of Ethiopia was used as the medium of exchange for commodities and used for food preparation. The linkage in long distance and local trade speeded up popular interaction and maintained peace and stability of the people.³⁰³ In the

²⁹⁹Lewis, Hebert S. *Oromo Monarchy: Jimma Abba Jiffar of Ethiopia 1830-1932* (Madison and Milwaukee, 1965), pp.48-49.

³⁰⁰Lapiso G. Dilebo, *Ye Ethiopia Rejim Ye Hizben Yemegist Tarik*, First Edition (Addis Ababa, 1982), Pp.249-251.

³⁰¹*Ibid*, pp.252-255.

³⁰²Kiros Habite Sillase and Mazengia Dina, *Ethiopia: A Short Illustrated History* (Addis Ababa, 1972), Pp.95-97.

³⁰³Salvia, Martial De, *Ancient People: Great African Nation: The Oromo*, Trans. Ayalew Kanno (Addis Ababa, 2008) pp.358-363.

beginning of the 19th century, slave trade become one of the most lucrative trades and the southwest part become the source of slaves, ivory, skin, hides and spices mainly from the areas of Omotic states.³⁰⁴ The coming of many merchants helped the kings of the region to collect custom dues which enabled them to strengthen their power.³⁰⁵ Apart from the aforementioned developments, the unique nature of the slave trade was that slave were caught by raiding, kidnapping and direct involvement of kings in the trade paved the way for frequent border clashes and aggravated inter-tribal conflicts coming from Omotic states before the incorporation to Menelik's empire towards the end of the 19th century.³⁰⁶

The early part of the 19th century contacts between Gibe Oromo and the Omotic states in the Gibe and Gojeb river basins was dominated by the inter-regional relations, which later on influenced by another conquerors that gave birth to the modern Ethiopia;³⁰⁷ However, the period was characterized by a long and bitter conflicts. Most of slaves were obtained through trade with southern non Oromo kingdoms, the trade in slave existed long before the reign of Abba Jiffar, but, it reached its peak after Menelik's invasion of Gibe regions.³⁰⁸

4.2 Tradional Marriage

Traditional marriage system has exogamous in the sense that the descendant of *Malla* group do not marry within each other but among different *Malla* outside their group and still continued firmly.³⁰⁹ This idea has created an ideal gap between the older and the younger group of societies. The *Malla* groups never recognize the tradition of marrying from groups which do not belonged to *Malla* blood.³¹⁰

But the younger generation presented that there is no biological or cultural reason to prohibit marriage between the different clans. The marriage rule is now said to be creating social harm on *Malla* female population as women are lacking chance of marriage became more and more males in one way or another linkage has the *Malla* blood.³¹¹ As a result more and more females are

³⁰⁴“Dawuro Bihar Tarik Bahilena Quwanqa Symposium”P.1.

³⁰⁵Seid,pp.47-49.

³⁰⁶*Ibid*, pp.50-51.

³⁰⁷Mordechai Abir, *Ethiopia: The Era Of Princes. The Challenges of Islam and the Reunification of the Christian Empire 1769-1855*(Jerusalem,1982), PP. 74-75.

³⁰⁸Ketebo Abdiyo Ensene, *Abba Jiffar of Jimma Kingdom 1861-1934*(Addis Ababa,2012), Pp.16-22.

³⁰⁹Dubale,pp.43-44; Wana,Pp.35-36.

³¹⁰Elias, Sheferaw and Abebech, *Yesemen Omo Hizboch Ye Gabicha, Yelidetena...* pp.11-13.

³¹¹Zrihun, *Ethno-History and Culture Study...*, P.75; Bekele(2012),P.13.

today remaining single. Thus, some individuals are taking measures whereby they refuse against the *Malla* group marriage rule due to the social problem created above.³¹² Past traditional marriage system was polygamous. In this way, males had the right to marry more than one wife. The system enabled the male group of society to accumulate numerous wealth and power from agriculture based economy. Now, the system has been progressively declining by the forces of modernization, changing socio-economic, political condition, and the influence of Christian faith against polygamous marriage.³¹³

The tradition marriage has a set of regulations which allow or prohibit her or his engagement in marriage. So, the members have to fulfill the following requirements;³¹⁴ Economic Requirement- An individual (male) who wishes to be married economically independent and both her and his families' economic status should be similar. Both his families should be free from transmittable diseases.³¹⁵ Personal requirements is absence of inter clan relationship and clan families within the groups, believe that the marriage between the two relatives may cause physical and mental weakness on their children.³¹⁶

The type of marriages presented below is not necessarily undertaken by all groups of people in the past. But their forms have been the results of the long years experience institutions of marriage attributed to various ethnic groups gradually accepted by all groups there by reflecting the Dawuro's nation identity.³¹⁷ Legal/Formal marriage was the dominant form of marriage in history and involves long and elaborate process and rituals. This kind of marriage is formally ratified and culturally respected form of marriage arrangement. This marriage procedure is dependent on the spouse's family consensus.³¹⁸

The procedure was begun by male spouse family and they send elders called *Laazantta* (negotiator) consisted of two to four men. This procedure passed through several mediation processes and finally concluded by wedding ceremony called *Bulachaa*.³¹⁹ Informal marriage (*Makuwa*) - was concluded with the agreement between the spouses, but forced by the gloom

³¹²Zerihun, Pp. 175-176; Dubale, P. 143.

³¹³Freeman, Dena, and Pankhurst, Alula, Eds.p. 176.

³¹⁴Bekalo,P.52; Zerihun, P.76; Elias, Sheferaw and Ababech,P.48.

³¹⁵Bekele (2011), p.31, Dubale (2012), p.43.

³¹⁶Elias,Shiferaw and Abebech,p.15.

³¹⁷Bekalo,p.53.

³¹⁸*Ibid*, pp.52-53.

³¹⁹Dubale, p.47; Elias, Shiferaw and Abebech,pp.25-30.

incapability of providing gift called *Chilosha* for the bride, with the fear of weeding expense, and if the bride is wanted too long time to be married.³²⁰ On the other hand, if both spouses loved each other and wished to get married without procedure, this form of marriage is concluded.³²¹ To make their marriage to be formal, the spouse family sends a mediation elders consisted of two or more urgently to the bride family. They asked permission through process by appointed and paid compensation to the bride family. When they got permission, finally the spouse's families concluded the agreement on marriage and weeding ceremony would be recognized.³²²

Abduction (*Horuwaa*) is another mode of marriage in which a groom forcefully kidnaps the girl without full or partial agreement. This form of marriage is often concluded by a series of disputes between the male and the female or her families unwilling for the marriage. Currently, abduction (*Horuwaa*) is abandoned or ceased.³²³ Levi rasion (*Lata*) rarely practiced form of marriage. It is carried out when a brother or a relative 'inherits' the widow of a deceased husband or brother. *Mishechachuwa*- was rarely practiced when the husband married a younger sister of his deceased wife initiated to continue relationship with his deceased wife family.³²⁴

Dream (*Satsa*) marriage was the form of marriage locally wizard (in Amharic, *qalicha*) claimed fake and false assertion on the behalf of his forceful interest upon girl to get marriage with her. Thus, *Satsa* (dream) begin when the girl went to the *qalicha* home to engage the ritual ceremony; and if he sees her and loved her.³²⁵ Even though, her families are not willing enough to allow the marriage, their fear forced them to recognize the marriage. Because, there a belief that if a wizard (*qalicha*) cursed her as she would be deceased. Nevertheless, today this kind of marriage is totally disappeared.³²⁶

³²⁰*Ibid*, P.42; Zerihun,P.182.

³²¹*Ibid*.

³²²Elias, Shiferaw and Abebech,P.45 ;Dubale,P.47.

³²³Elias, Shiferaw and Abebech, P.51.

³²⁴*Ibid*;Dubale,P.45.

³²⁵Elias,Shiferaw and Abebech,Pp.51-52.

³²⁶Torboko (2006 E.C),Pp.75-80.

4.3 Marriage as means to allivait Conflict among the neighboring State.

The early history of Dawuro and its neighboring communities from their rise to the modern period was affected by internal and external challenges. Following these events the religious, economic socials, and cultural influences from northern conquerors introduced at the expense of local values.³²⁷ Thus, in the time of the political crises these states resolved their conflicts through royal marriage. For instance, *Abba Jiffar's* thirteenth queen, a daughter of the king of Dawuro was the most beautiful of many others, who had entered in the care of the eunuchs of Limmu-Enarya.³²⁸

In the same way, Samako was a famous man from the royal Family of Wolaita to Dawuro. *king Halala*, the king of Dawuro gave land, a saddle horse and cattle. Prince Toke, the sister of *king Halala*, said her brother that she wants to marry Samako. After she had married Samako, *king Halala*, appointed Samako as district governor of Ella, in Kanta the Frontier of Kaffa.³²⁹ Farther more, queen Bale, the daughter of the king of Kaffa married, *kati Erashu*, the king of Dawuro. After her father's death, the people of Kaffa did not make Bale's brother the king of Kaffa but another man their king of Kaffa. Bale queen of *kati Erashu*, sent a Dawuro army to Kaffa to revenge

. At the end, their conflict resolved and peace maintained among the people of Kaffa, Kanta and Dawuro when they concluded marriage relationships among each others.³³⁰ According to informants, the socio-cultural history of Dawuro passed major and minor challenges of conflicts from many neighboring state of Kaffa, Tamaro and Kambata. However, these challenges were resolved not only by war but also using different conflict relaxation means of relationships among the people.³³¹ "war fare between the dare was endemic, each one trying to subjugate the other to the status of vassal war could occur because of disputes over stolen livestock, a runaway wife, or ownership of a pasture lying between the dare..."

In the same way, due to natural and man made problems a number of clashes arose among the neighboring communities of Dawuro, Kanta, Kaffa, Zala, Kucha and Wolaita had similar root

³²⁷ Mohammed (1994), Pp.186-187.

³²⁸ Torboko (2006 E.C), Pp.81-84.

³²⁹ Haberland, E. (1959), Kanta..., p.745; Mohammed, p.183.

³³⁰ Informants: Zeleke Zaza, Kocho Kolbaye and Elias Worabo.

³³¹ "Gamo Gofa Zone Hizb Tarik...", pp.71-75; Elias, Shiferaw and Abebech, P.9.

causes with the above expressions.³³² Following the Italian withdrawal from Jimma, living condition of the people improved and Job opportunities opened. Thus, considerable number of people attracted by economic interest and moved from Dawuro, Konta, Kaffa, and Yam to the town of Jimma. As result, these factors facilitated their economic, political, social, cultural and ethnic interaction among these communities.³³³ In medieval period, marriage was encouraged by the government councilors among the royal families of Gera, Gomma, and Dawuro. The main aim behind the royal marriage was avoiding conflicts through political diplomacy.³³⁴

Some common features of traditional marriage practices among Omotic States

No	Type of marriage	Dawuro	Konta	Wolaita	Gamo	Goffa	Tambaro
1.	Arranged marriage	√	√	√	√	√	√
2.	Abduction	√	√	√	√	√	√
3.	Marriage by agreement	√	√	√	√	√	√
4.	Marriage by the dream of wizard	√	√	x	X	X	x
5.	Marriage by inheritance	√	√	√	√	√	√
6.	Marriage initiated by Female	X	x	x	√	√	x

Source: Marriage, Birth, and Sorrow Culture in Semen Omo Culture and Information Department, 1990 E.c

key:

- Present √
- Absent x

1. Arranged marriage-marriage arranged by parents, with out the involent of the children.
2. Abduction- marriage in which a 'gloom' forcefully kidnaps the girl to makes his wife.
3. Marriage by agreement is a consensus concluded by the boy and girl agreement.

³³²Asele Gujebo Gutalo, *Kedemit Wolaitana Kaffa* (Addis Ababa, 2004 E.C), P.190; Yohas Seifu, "A Historical Survey of Jimma Town 1936-1974," MA Thesis (Addis Ababa, History, 2002), p; Olmstead, Judith., "Agriculture, land and social stratification in Gamo Highlands of southern Ethiopia" in *The proceeding of the first United States Conference on Ethiopian studies* (Michigan, 1973), p.2.

³³³Bogale, pp.49-50; "GamoGofa Zone...", P.75.

³³⁴Freeman, Dena and Pankhurst, Alula, Eds. *Living on the Edge: Marginalized Minorities...* pp.24-26.

4. Marriage by the dream of wizard-marriage forced by wizard with out agreement of the girl and her parents,
5. Marriage by inheritance- has two features and rarely practiced;Marriage carried out when a brother or a relative inherits the widow of a deceased husband and marriage carried outwhen a widow marries a younger sister of his deceased wife
6. Marriage initiated by female and carried out when the girl attracted by the personal qualities of the boy and forced by her back ground history.

4.4. Common views on marginalized group among the neighbors

In previous periods, smiths, tanners, potters, and hunters are the most discriminated group of communities in the southwest part of the country. Many inter locking factors affect the forms and degrees of marginalization. The extent of discrimination range reflects their social status. From marginalized groups in Dawuro, Konta, Kaffa, Tambaro and wolaita,the potter groups are part of the widely dispersed people.In addition, the groups who descended what they called the “*BeteIsrael*” now living in different parts of Ethiopia, Known For different derogatory names and socio economic discrimination.³³⁵

The potter communities are called by different names in various parts of the country. For instance, Dawuro (*Mana*), Konta (*Mana*), Wolaita (*Chinasha*), Tambaro (*Erasho*), Kambata (*Fugicho*), and Kaffa (*Kejeche*).Accordingly, informants and historical documents claim, these groups whom they call themselves ‘*Beteisrael*’ refer to biblical, linguistic and oral evidences to justify that they are descended from Jewish nation.³³⁶

The cultural status of the potters in these areas often expressed in terms of the cultural and spiritual roles they performed and the socio-economic activities they practiced. As a matter of facts, the discrimination never ends by distancing them from participation in social, economic and cultural aspects of life rather they are subjects to various forms of persecution.³³⁷ Unlike the above situation, the Mana had influential posts in the traditional political office as place guard and exhibits various relationships with different classes across the social status in Daworo. For instance, in Dawuro *Manas* had the office of *Woraba* and *Erasha*, the second and third most

³³⁵Zerihun,P.62;Bakalo,P.12.

³³⁶Dubale, P.96; Freeman, Dena, And Pankhurst, Alula, Eds.,P.111.

³³⁷Wondimu and Mulugeta,P.45; Data(1997),“Rural Livelihood and Social...”,Pp.5-6.

influential power next to the kati or king.³³⁸ It is also true that Manja (formerly hunters) were police of tradition palace guards in medieval Kaffa. Nevertheless, the extent of marginalization come across down in most cases in different areas of life. Smiths and Tanners settle on the mid of villages where the majority of Malla clans live. In accordance with this perspective, noticeable changes have been witnessed in interaction among discriminated groups. As a result, a number of smiths become successful and have considerable incomes greater than the Farmers or the dominant *Malla* clan³³⁹

Considering their cultural proximity, and pattern of daily interaction, it may be argued that the smiths and Tanners are almost all seemed to have *malla* groups in many ways in Dawuro, Konta, Kaffa, and Wolaita. However, the potters and Manja (formerly hunters) are still severely marginalized and their socio-economic and cultural situation has changed much less than that of the smiths and Tanners in the above mentioned areas. Further more, in terms of population number, the *Manja* (formerly hunters) are the most significant social group, followed by the Potter (*mana*) among the occupational groups. Economically, the Smiths (*Wogache*) come first, then the tanner (*Degella*), followed by potter and lastly the *manja* (the former hunter).³⁴⁰

Following the impact of 1974 revolution of Ethiopia, considerable signs of changes are observed and many forms of discrimination have been either decreased or replaced by relative Socio-economic and political improvements in many ways. At the end of twentieth century the intensity of marginalization against occupational groups has significantly decreased, though the degree differs from one group to another and in different parts of southwest Ethiopian regions and the influence modern education, the spread of Christianity, trade and political affirmative actions contributed a lot. It is important to request opening up of opportunities in the society where they are and their families would take part equally in different aspects of life in Dawuro and the neighboring regions.³⁴¹

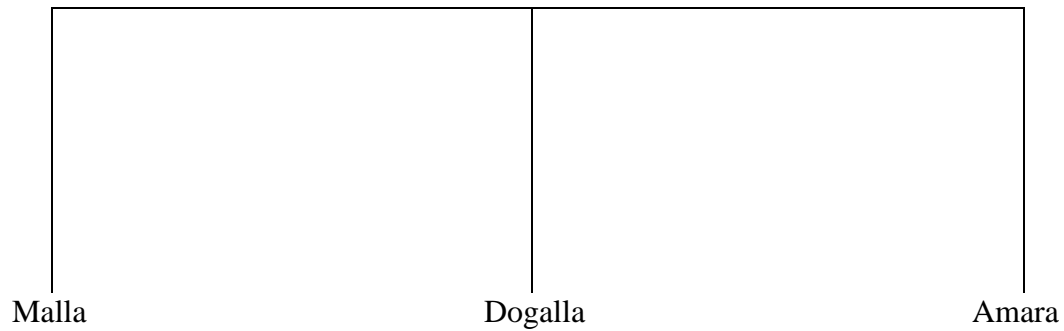
³³⁸Dubale, Pp.120-121.

³³⁹Dubale, pp.121-124, Bekele(2010), P.213.

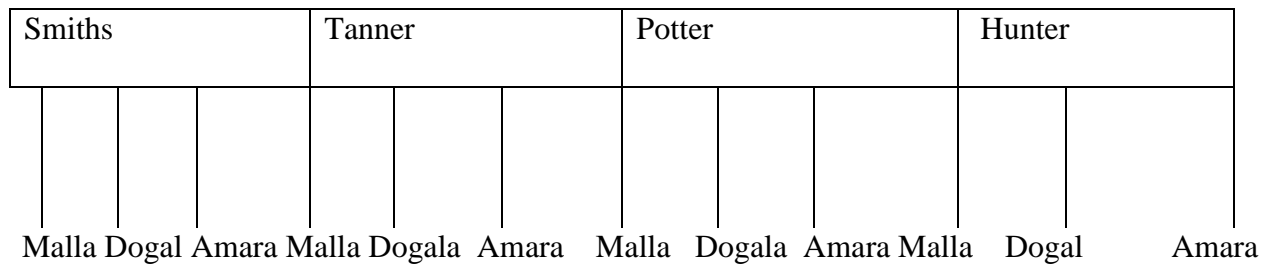
³⁴⁰Bekealo, P.12; Informants: Malasa Mamo, Ayala Kanito and Yaya Guja.

³⁴¹Zerihun, pp.63-65; Worku, Pp.12-15; Freeman, Dena and Pankhurst, Alula Eds.(2001), *Living On the Edge*:..., pp.130-131.

Clan origin among the Occupational groups.



Social stratification among the occupational Groups



4.5 The Spread of the Ideas of Modernization

There was the spread of the ideas and sense of modernization process and traditional handcraft producing centers before the conquest of Emperor Menelik's conquest of Dawro area. On the other hand, in the absence of wider sense of modernization and awareness, the medieval traditional rulers forced to administer the kingdom from their mobile courts. Mobile courts

served as the means of settling disputes in the kingdom. This hindered the economic and political stability of the people and stagnation of modernization ideas in the region.³⁴²

With the disintegration of traditional administrative structure following the removal their *Kati* or king by conquerors, few villages developed to emerge as small towns, where the troops were camped. These centers become the areas of communication for exchanges of ideas, commodities and popular interactions among the native people with new comers.³⁴³ Consequently, the local authorities organized the settlements in the newly camped areas. Gradually, local people organized under various institutions and structured to provide social, political, and economic services. Thus, local and long distance trade begun and promoted the regional interaction of people.³⁴⁴

The establishment of small towns in different areas of Dawuro served as the center of trade, communication and administration. Thus, many peoples from fardistant areas attracted and joined the town life and begun their economic, social, ethnic and cultural interaction in new ways.³⁴⁵ The location of Dawuro in the center of Omotic states and their common share along the rivers Gojeb and Omo basins is other historical ties for their strong relationship and the foundation for modern political integration.³⁴⁶

Although few villages in the form of town and the district political center such as Waka and Essara bale established towards the end of 19th century. There was no significant changes and noted expansion of urban centers. Until the end of 20th century in Dawuro in general. Because, there was no responsible and effective administrative body and structure that provided for fast improvements of urbanization. So, less attention was given to the region. Furthermore, all district governors from conquest to the down fall of Haile Sellasie regime had northern Origin.³⁴⁷

In spite of its internal and external critics, urbanization traditions lagged behind and hindered the regional economic and political development. On the other hand, considerable number of people

³⁴²Freem Man, Dena, and Pankhurst, Alula(2001),pp.128-130.

³⁴³ "Dawuro Zone Tarikena Bahil...", Pp.7-8.

³⁴⁴*Ibid.*; see map in appendix m8 from Lewis, H.s, A Monarchy : Jimma Abba Jiffar of Ethiopia 1830-1932, 1963, p.36 South West King Ethiopia in the 19th century showing the location of Oromo kingdoms and the Omotic kingdoms; Bahru Zewde. 2008. *Society, State and History Selected Essays: Ethiopia*, AAU, pp.485.

³⁴⁵Torboko(2006 E.C), Pp.78-80.

³⁴⁶Wana, P.219, Elias, Shiferaw and Abebech, p.25.

³⁴⁷ Balisky, P.210.

movement from Dawuro to the neighboring areas. The impact of these factors are resulted the underdevelopment, depopulation and less utilization of resources in the region.³⁴⁸ As result, motivated by modernization ideas, many people had become aware of urbanization with the expansion of trade considerable number of people moved out from their former localities joined urban centers for their better lives where they achieved ethnic, economic and social interaction at their destination among diverse ethnic and linguistic communities.³⁴⁹

4.6 Christianity and the Expansion of Church Education

According to Dawuro zone, unpublished document, on history, culture, and language symposium report, Christianity was introduced to the region during medieval period by priest called Sebhat, through Kambata and Hadiya.³⁵⁰ Sebhat (priest) had built St. Michael church in the village of Bale, in the present day Esara district administrative head quarter for the arc of (covenant) St. Michael *tabot*, he brought with him.

³⁵¹ Although, the introduction of Christianity has long history in Dawuro, nothing is recorded regarding religious expansion until the coming of Emperor Menelik's troops to the areas towards the end of 19th century.³⁵² After the incorporation of the area to Menelik, Christianity reintroduced and expanded. And many Christian churches flourished in different parts of the region. For instance, the first established Orthodox Christian church in Tocha, the St. Michael church and the Medanalem Jesus church of Waka, in Eyesus village.³⁵³

The established churches begun their religious teachings aimed at Christian norms. Besides, they thought the skill of reading and writing for those who converted to Christianity in the village. With the introduction of church education many children from far distant areas come to join the established church education. Then after, a lot of people left for their birth places from deep rural areas come with their children to take care of their children and permanently settled nearby

³⁴⁸“Dawuro Zone Tarikena Bahil...”, P.8; “Semen Omo Zone Culture and Tourism...”, P.9.

³⁴⁹Seid, P.13; Torboko (2007. E.C), Pp.142.; See letter in appendix f1,2,3 from the former Kaffa Tekilay Gizat Office archive at Jimma, File No, w15/776/57 on Hidar 15, 1957 E.C, File No, k 38/3602/92/56 on Tahisas 16, 1957 File No, w15/1183/37 on Tir 10, 1957 and the response letters on Tahisas 19, 1957. All letters express the population movement of Dawuro from their farm land to the neighboring areas for the search of better live condition because of lack of good governance and economic backwardness in Dawuro.

³⁵⁰“Gamo Goffa Zone Bahilena Tourism...” Pp.71-76; Wana, pp.215-216.

³⁵¹Seid, P. 34; “Dawuro Zone Tarikena Bahil...”, P.7.

³⁵²Seid, P.35; “Dawuro Zone Tarikena Bahil...”, P.8; Merara Gudina. 2003. Computing Ethnic Nationalism and Quest for Democracy is 1960-2000. Netherlands, p.65

³⁵³Braukamper Ulrich, P.47; Bogale, pp.20-23.

churches. The condition gradually paved the way for ethnic and linguistic interaction in the region.³⁵⁴ Church education provided basic skills in reading and writing until the introduction of modern education by Emperor Haile Sellasie, the first primary school in Waka town in 1937. In addition, with the permission from Emperor Haile Sellasie, 1940s few primary and Biblical schools opened in different parts of Dawuro by Sudan Interior missions.³⁵⁵

The opening of few modern schools provided the people with secular idea and missionary church education facilitated the expansion of small towns at different *Worada* political administrative centers. Eventually, the changes brought the sense of modernization and the spread of ideas of modernization in small towns and strengthened population interaction in various ways among the people in the region.³⁵⁶

³⁵⁴Bekalo, P.73; "Dawuro Zone Tarikena Bahil...", P.9. See the letters in appendix G1,2,3 from the former Keffa Tekilay Gizat and appendix4 from Keffa Kifle Hager Office archives at Jimma,File No,4467/6/44 on Yekatit 15,1957,E.c,FileNo,1649/1323/63 on Nehase7,1963E.C,File No,895/3607/425/49/on Tir 22,1964E,C.File No,አ ስ 410/8226/92 on Nehase 29,1972,E.C.The letters shows the Ethiopian Orthodox chritian churches supperiorty over other non-Orthodox Christian churches and its recognition by Imperial and Derg regime.

³⁵⁵Bogale, PP.25-26; Wondimu and Mulugeta, P.74; Torboko (2007.E.C), P.84.

³⁵⁶Informants: Bafe Hatasa, Gershon Dilbeto and Aysa Adema. See letters in appendix H1,2,3,4,5from Keffa Kifle Hager Office archives at Jimma,File No,4970/707/35 on Nehase 6,1956 E.C and its respective reply in two pages on Ginbot 25,1957 E.C,File No,3298/707/35 on Sene10,1957E.C and File No,አ 8/11073/255/56 on Sene12,1957E.c. All letters express the establishment of modern education and naming the schools in the names of patriots who gave patriotic services during fascist occupation in the region.

CHAPTER FIVE

5. SOME SOCIAL TRADITIONS OF DAWURO

5.1. Mourning in Dawuro

According to Dawuro tradition, human beings are holy. So, they become happy when a new child is born and feel deep sad when one dies expectedly or accidentally. The previous mourning practice in Dawuro was very deep. Through their long experience, some awareness measures were taken to improve its harmful effects. Some of their harmful mourning procedures such as destruction of the deceased person's wealth have been observed certain changes since the recent past.³⁵⁷

The sorrow procedures show differences from one area to another and have two phases, the mourn and the burial procedures. The burial procedure starts from the death of a person until the dead body is ready to be buried and the mourn procedure will continue for the next unlimited time.³⁵⁸ Along with this, the news of the death is distributed by sending a messenger, who was sent to tell the shocking news to the deceased family, holds two white sticks in his hand, which shows that the person is a messenger with the bad news, mainly a man holding two white sticks indicated the symbol of deceased person in Dawuro culture.³⁵⁹

The villagers organized under social institution called Idir, prepared food and shelter for the peoples who came to share the empathy of the deceased families and relatives under the command of local institution called Idir, which is consisted of the groups of elders, women, and youth.³⁶⁰ The blow of local instrument, *Locuwa*, *Turmba* (Amharic) term indicates the beginning of the mourn. The deceased families and close relatives showed the deep sorrow by wounding their head with knife and sphere, scratching their faces and cheeks but these practices are banned at present.³⁶¹ Furthermore, in the deep sorrow procedure, the

³⁵⁷Elias, Shiferaw and Abebech, *ye Gabicha, yelidetena ye leqiso Bahil be Semen Omo* (Addis Ababa, 1990 E.C), pp. 209-210.

³⁵⁸*Ibid*; Zerihun Doda, *Ethno History and Cultural Study of the Tambaro Nationality* (Addis Ababa, 2011), P.202.

³⁵⁹Bekalo Bareda, *Ye Daworo Omatiya Hizbya Tarikena Bahil* (Addis Ababa, 2004 E.C), P.46; Elias, Shiferaw and Abebech, PP.210-211.

³⁶⁰*Unique Ethiopia*, Vol.1.2, No.009, Nov. 2015, prepared by Sunlight Media Communication with Dawuro Developmental Association, P.94.

³⁶¹Torboko Chachiro Tsadiku, *Ye Dawuro Behar Tarikena Bahil*, Second Edition (Addis Ababa, 2007 E.C), pp

participants show their entire respect for the deceased person with common songs mixed by local wind musical instruments called Dinka, Hitsitsaya, and Darbiya or the drum. Accompanied with the above cultural instruments, the participants expressed their deep feeling of sorrow in various methods.³⁶² Zilalisa is an organized systematic expression of speeches presented by the deceased families method mainly concerned with the deceased identity and they tell to peoples about what he did to his community, families and country.³⁶³

Bosha is the act of expression presented by the deceased families and relatives move here and there round the people by raising their hands that forced the people to cry deeply, mainly done by women.³⁶⁴ Kundetha used to express deep sorrow by lying down on the ground to damage their body to indicate the expression of the entire love for the person. It can be done by both men and women.³⁶⁵ Lutha is an expression of deep sorrow by the deceased's friends. It involves inproved by dancing and moving round holding with their thin sticks.³⁶⁶ Zuryane Hoshoshuwa is the expression showing lovely participation during the sorrow procedure to share the deceased families and relatives empathy and encouraging them to recover from deep sorrow procedures presented by sorrow ceremony participants.

Generally, the sorrow procedures so hard, caused damage on economy and harm the health of the people in the past, but now the procedure does not damage the health of the society and consume less time and wealth because of awareness that people had created against bad practices.³⁶⁷

³⁶² *Ibid*; YeV Semen Omo zone Annual Bulletin, 1990 E.C, vol.1, No 1, p.47; Wana, pp.54 - 55.

³⁶³ Informants: Afaro Abicho, Galaso Gababo and Mara Mala.

³⁶⁴ Informants: Afaro Abicho, Galaso Gababo and Mara Mala.

³⁶⁵ Informants: Basa Wao, Tafara Uta and Gizaw Otoro.

³⁶⁶ Informants: Uta Uncho, Zaza Gita and Doku Mala.

³⁶⁷ Informants: Atanafu Hadero, Sinayehu Ashefo and Beta Malafo.

5.2. Dawuro Traditional Handcraft

In different parts of Ethiopia, there are various cultural hand craft makers. However, enough attention was not given in past compared with their contribution to the modern technology.³⁶⁸ Today, the indigenous crockery and cutlery are being replaced with modern equipments, but also are used side by side with modern ones.³⁶⁹

Traditional crockery and other household materials are made of pottery, grass works, iron works, gourd with their various utilization such as, cooking, water storing pot, food eating utensils, are generally made of pottery. Pots, bowls of various sizes, bread baking pans, water drinking cups made of gourds are used.³⁷⁰

A special grass (duffa) is a basic raw material making food serving, storing, and winnowing, and sifting, utensils.³⁷¹ Cutleries made of iron works by iron-smiths include a big knife used for cutting (called adaa or masha) and smaller knife used for cutting meat, onion, and Kocho food prepared from enset plant.³⁷² Besides, various household materials are made from skin of cows and hides of goats and sheep which includes beautiful skin mat, bag, belt, basket, food storage, ornament preserver, liquid container, wind pipe, for iron –smelting by iron – smith and grain and flour container. Sleeping mat, baskets of different sizes, hats are the products of grass and trees.³⁷³ Different house hold utensils like traditional tables, stools, beds, boxes, bunches, doors, handles of implements were made from forest products by a traditional hunter clan Manja.³⁷⁴

The unique feature of Dawuro cultural hand craft from the rest of southwestern region was most of the handcraft productions except the utensils made of grasses and gourds were produced by socially marginalized groups of society, namely the mana(potters),the wogache(iron-smiths), the Degela(tanners), and manja(hunters).³⁷⁵ Many interdependent factors affect the forms and the degree of their marginalization. Economically, these groups

³⁶⁸ Freeman Dena and Pankhurst Alula, (Eds.),*Living on the Edge:Marginalized Manorties Southern Ethiopia*,(Addis Ababa,Social Anthropology and Administration ,2011), PP.108-109.

³⁶⁹“Dawuro zone Tarikena Bahil...”P.12.

³⁷⁰ Dubale,pp.81-83; Zerihun,P.220.

³⁷¹*Ibid.*

³⁷² Zerihun,P.209.

³⁷³ Freeman, Dena, Pankhurst, Alula(Eds.),P.117.

³⁷⁴*Ibid*, p.125

³⁷⁵ Freeman, Dena and Pankurst Alula(Eds.), P.108.

of people are subject to absolute poverty, locked out of the benefits of development, and deprived from options and life opportunities to escape from various hardship conditions.³⁷⁶ Culturally, they are often feared and distanced from the well-organized Malla society due to the continued misfortunes following lack of contacts made with them.³⁷⁷

In general, in the twentieth century the intensity of marginalization against these clans has decreased, the extent differs from one group to another due to the influence of education, the spread of Christian churches, trade, and the land reform of 1975. Trade and agriculture brought them by integrating increasingly in to national economy.³⁷⁸

The most successful group in improving their way of lives is the Wogache (iron-smiths) and Degela (tanners). A combination of factors has contributed to the Wogache success are their famous iron tools attracted many clients from every corner and combined metal work with agriculture to make a good lives. Degela carried out various aspects of their day to day activities with neighborhood Malla farmer groups.³⁷⁹

5.3. Dinka, a Unique Musical Instrument of Dawuro

It is a fact that music is a component sector of art which refresh and treat the expression of feeling and ideas of sadness or happiness in the society.³⁸⁰ The hot feeling of music maintained in the minds of the People, the role of musical instruments with their own rhythm to attract the interest and feeling of the people is unbeatable.³⁸¹ It is certain that the quality of the cultural musical instrument attracted many modern famous musicians to mix modern instruments with cultural instrument in order to perform the beauty of musical art.³⁸²

Dinka is the long vocal musical instrument has unique feature regarding to its height and the material component from which it was prepared. It is basically made from local bamboo tree, with low cost and from horn and skin of cattle or buffalo.³⁸³

³⁷⁶ *Ibid*, PP.125-127.

³⁷⁷ Dubale, pp.92-93.

³⁷⁸ Freeman, Dena, and Pankhurst, Alula (Eds.), pp.130-131.

³⁷⁹ *Ibid*, P132.

³⁸⁰ Zerihun, PP.199-200; "Dawuro Zone Tarikena Bahil...", p.8.

³⁸¹ *Ibid* "Dawuro Tarikena Bahil Department...", pp.1-3.

³⁸² Informants: Tesfaye Adore, Tesfaye Ayele and Wondimu Lema.

³⁸³ Informants: Bekalo Sapa, Akriso Adeko and Getahun Tekle.

According to the music tradition of Dawuro society, Dink can be expressed as the musical instruments, the musical band, and the profession of the musical art or dance. It is played by four peoples in a group initiated and motivated in musical rhythm of drum and dance.³⁸⁴ Dinka, the musical instrument has different heights and names with its respective functions. Mara-is the smallest in height among the four Dinka instruments in the band. It is 2.73 meters long and obliged to respond the call of Hisya or the medium actor Instrument.³⁸⁵ Hisyahas medium sized height of 3.08 meters long and acted as motivator to call all the rest Dinka instruments to participate in the plays joined together in a single band system of rhythm.³⁸⁶ Oytsiya_is 3.60 meters long and connected the sound of all Dinka instruments to generate very attractive sound. Sometimes, it taken as the sound mixer in theband.³⁸⁷

Zoohaa or Lamiyaa is the Dinka musical instrument with more than 4 meters long and used to accompain music in other Dinka instruments. So, Dinka music has different rhythm when one music is transferred from one rhythm to another go along with the sound of Drum and dance.³⁸⁸ In Dinka music band, common and popular rhythms of the plays are: Yedda-is the type of rhythm used to start the play as driving force, first by the band member plays and then the audience to take parts in the Dinka dances and plays.³⁸⁹

Gadiliya or Shilelais the round movement of the Dinka band players to initiate and attract the audiences to participate in the game. According to the Dawuro Dinka musical tradition, both male and female audiences have responsibilities to take part in the plays intentionally or not.³⁹⁰ Goosha -is a type of Dinka rhythm motivates the audiences joined in hands together and pulled each other with great pleasures round the Dinka band moving right and left.³⁹¹ So, according to the tradition, those who did not take part in the play is considered as rule breaker and blamed by the audience. Therefore, the attractiveness of Dinka art to express the Dawuro history, and cultural heritage is the attributes of past generation traditional arts in the region. It symbolizes the

³⁸⁴ Informants: Wondimu Lema, Zeleke Tigro and Mega Bushu.

³⁸⁵ Informants: Akriso Adeko, Atanfu Hadero and Getahun Tekle.

³⁸⁶ Informants.: Sintayehu Ashefo, Tasew Tsegaye and Worbo Adila.

³⁸⁷ Informants: Solomon Tilahun, Solomon Barana and Ashenafi Asefat.

³⁸⁸ Informants: Abera Tigiro, Abera Goshana and TadeseTekle.

³⁸⁹ Informants: Belayneh Bareda, Mitiku Ololo and Basa Wao.

³⁹⁰ Informants: Onu Oyda, Ketema Kepo and Dosha Ajale.

³⁹¹ Informants: Getahun Tekle, Edimalem Eshetu and Sintayehu Ashefo.

development of medieval art and the nation's identity and its unique feature. Furthermore, Dawuro people are rich in music and the art of traditional dances with attractive rhythm of the Dinka instrument at different secular or religious holy day and festivals.³⁹² Considering Dawuro traditions, much of recreational activities and games are usually associated with music and dance utilizing the traditional Dinka instruments. All the Dinka instruments are made of local materials in the course of their production reflects the contribution of medieval culture technology of past generation. In Dinka musical plays, the main actors are men groups. Few of Dinka rhythm limit the participation of females. Because, Dinka musical dances and plays needed strong physical movements guided by a combination of steps and rules.³⁹³

5.4. Tokibe'a or LaythaLamiya (the beginig of the first day of the new year)

Tokibe'a- is the type of calendar based on the movement of the moon and its respective cycle regardless of size appearance. In addition, it can be taken as the outcomes of the ancient culture in Dawuro, which reflects the works of the past generation and .their identities. So, Dawuro Calendar is the creativeness passed down from generation to generation long before the advent of northern cultural influences in the region. However, few words in the names of days and weeks borrowed and confirmed with the northern tradition of the calendar due to long socio-cultural interaction and the Amharic language influence in the region.³⁹⁴

The unique features of Dawuro Calendar:

A year has twelve months with no leap year, Months are counted in relations to the size appearance of moon and its cycle and the celebration of New Year festival seemed to b at the end of August to the beginning of September. Subdivision of a day has 24 hours and division of seasons based on crop harvest and different natural cycle of phenomena. The possession of few days in the each month prohibited to work and the days said to be chegena (days prohibited to work).

³⁹²“Dawuro Zone Tarikena Bahil OfficeReport ”(2008 E.C),pp.3-4.

³⁹³Informants: Asfaw Finchamo, Ambaye Tadesse and Bekele Muko. See letters in appendix H1,2,3,4,5from Keffa Kifle Hager Office archives at Jimma,File No,028/33078/h4 on Hamile28,1969,showing the necessity of cultural music for political mobilization by Derg officials in relation to Awuraja and Woreda cultural bands.

³⁹⁴ Bekalo,PP.88-89;Bekele Wolde Mariam(2010), P.73.

The name of the days in the week in Dawuro language in relation to Amharic and English:

Dawurothuwa	Amharic	English
<i>Sangno</i>	<i>Segno</i>	Monday
<i>Maqoo</i>	<i>Maksegno</i>	Tuesday
<i>Orobaa</i>	<i>Rebue</i>	Wednesday
<i>Hamusa</i>	<i>Hamus</i>	Thursday
<i>Arba</i>	<i>Arb</i>	Friday
<i>Qera</i>	<i>Qidame</i>	Saturday
<i>Wogaa</i>	<i>Ehud</i>	Sunday

The name of the week

Daworothuwa	Amharic	English
Saynuwa	Samint	Week

The name of months in the year:

Dawurothuwa	Amharic	English
<i>Itiniya</i>	<i>Meskerem</i>	September
<i>Laeya</i>	<i>Tiqimt</i>	October
<i>Heziya</i>	<i>Hidar</i>	November
<i>Oydiya</i>	<i>Tahisas</i>	December
<i>Echeshiya</i>	<i>Tir</i>	January
<i>Usupuniya</i>	<i>Yekatit</i>	February
<i>Lapuniya</i>	<i>Megabit</i>	March
<i>Hopuniya</i>	<i>Miyazia</i>	April
<i>Uduponitya</i>	<i>Ginbot</i>	May
<i>Tamiya</i>	<i>Sene</i>	June
<i>Tamane-itiniya</i>	<i>Hamle</i>	July
<i>Tamane-laiya</i>	<i>Nehase</i>	August

Source : Unique Ethiopia vol. 2, No 2009

The name of seasons and their classifications in relation to some aspects of events in Dawuro

<i>Dawurothuwa</i>	<i>Amharic</i>	English	Months consisted
<i>Adilliya</i>	<i>Tsedey</i>	Autum	September, October and
<i>Bonniya</i>	<i>Bega</i>	winter	November
<i>Asura</i>	<i>Belg</i>	Spring	December, January and February
<i>Balguwa</i>	<i>Kremt</i>	Summer	March, April and May June, July and August

Sub-divisions of a day on the happening of natural events:

Dawurothuwa	Amharic	English
<i>Gurra</i>	<i>Nigat</i>	Down
<i>Wonttaa</i>	<i>Tiwat</i>	Morning
<i>Gallassaa</i>	<i>Refad</i>	Late morning
<i>Awakatuwa</i>	<i>Ekuleqen</i>	Mid day
<i>Awadoshuwa</i>	<i>Qetir</i>	Dusk
<i>Awawulla</i>	<i>Wudiqt</i>	Evening
<i>Omarsaa</i>	<i>Mishit</i>	night
<i>Qammaa</i>	<i>Lelit</i>	Before mid- night
<i>Bilahiya</i>	<i>Ekulelit</i>	Mid- night
<i>Hekabilahya</i>	-	After mid- night
<i>Wonthumathaa</i>	-	Before down

Source : Unique Ethiopia vol. 2, No 2009

The Dawuro (*Agina*) term meaning moon, is similar to the month. The beginning of the day of the month is started when the moon appeared in the shape of the horn of the cattle and the phenomena are called Aginatta Miya Kachiyan Bettadu, the first day of any month within a year.³⁹⁵ The Dawuro calendar has some days within each month has bad or evil days called *Chegena*, a belief that where crops sowed, weeded, houses built, trees cut down in these days are attacked by pests and never survived long or grown again³⁹⁶. The event occurs the days the moon disappeared to the moon appeared again which consisted of five days between the eleventh to fifteenth days within each months, at which the moon is seen in the shape of the cattle horn.³⁹⁷

The celebration of Toki be'a festivals is the base for Dawuro Calendar. It indicates the early civilization of the people and the historical developments of Calendar which is taken as the wisdom of forecasting and describing time in relation with shape and size of the moon and following its appearance and disappearance time.³⁹⁸ The Toki be'a festival, the celebration of the new-year holiday is awaited in great wishes and happiness by the people with ever lasting memory needs the necessary pre-conditions to be carried out.³⁹⁹ Among these preparations, buying of food items and local drinks, the division and share of works among the family members are noticeable. The ceremony continued for five or six consecutive days from August (end of old year) to the disappearance of moon in the September (the beginning of the new year).⁴⁰⁰

At the eve of the holiday, all family members will gather along with their father, elder brother if there is no father accompanied the setting of fire torch ceremony and filled all food and water in their container for the belief, if the family dissatisfied by the items, the spirit of the old year may take them away badly.⁴⁰¹ In the evening of the holiday, the young men of the village sing and dance by moving from family to family and neighbor to neighbor. On the morning, the first day of the New Year, girls did the same of the boys did.

³⁹⁵ *Ibid.*

³⁹⁶ Belalo, P.91; Informants: Ato Mara Urga and Ato Worabo Amancho.

³⁹⁷ "Dawuro Zone Tarikena Bahil office" (Amharic), PP.7-8.

³⁹⁸ Informants: Zeleke Minota, Kumalo Ataro and Wolancho Woju.

³⁹⁹ "Dawuro zone Tarikena Bahil office", PP.4-5.

⁴⁰⁰ Informants: Mekonon Ganbazo, Dejene Babulo and Wondimu Adaye,.

⁴⁰¹ *Ibid.*

Both of them demonstrate the way of respecting their indigenous cultures.⁴⁰² For consecutive days, relatives, neighbors, and friends invited and visited one another expressing best wish of New Year, resolve the conflict, and renew their friendship. Without renewing friendship and settling disputes to celebrate the Toki be'a ceremony was considered by society as violating the tradition and thereby disobedience of their religious rule.⁴⁰³

⁴⁰²*Ibid*; Informants: Megaro Tona, Beta Malafo and Mamo Otoro.

⁴⁰³Bakalo,pp.88-89,“Dawuro Zone Tarikena Bahil...”,pp.24-25,Wana,pp.57-58. See letters in appendix H1,2,3,4,5 from Keffa Kifle Hager Office archives at Jimma,File No,24/24174/47 on Meskem 26,1938E.C,showing the role of cultural music during the celebration of new year ceremony in different part of Ethiopia encouraged by Imperial government. The letter was written from government of interior to the Keffa Awuraja Gizat at Jimma center.

Conclusion

The early history of the areas along the Gojeb and Omo rivers valleys in the southwest part of Ethiopia was hardly known before the emergence of states organized traditional administrative system. However, the society has long and sustained strong relations among the surround communities. These popular interactions has brought some important changes in the region before they well organized by statehood from the beginning of the 20th century. Similarly through many economic and cultural infractions the people in the region, they shared ideas, common economic engagements and livelihood conditions with the coming of the north conquest. But the popular interaction was affected by internal conflicts and wars with expansion troops. It is hardly possible to develop a comprehensive analysis about the nature and process of interaction, because of the absence of adequate written sources. However, the study under taken was come up with some historical investigation on interaction of Dawuro and its neigh boring communities from 1800s to 1990s. So, it is obvious that social, economic, cultural, religious and traditional administrative system of the people facilitated their popular interaction and maintained peace and stability in the region throughout the history of Dawuro and its neighboring states. Besides, it was true that the modern state organization structured the people of Dawuro with the surrounding communities on the basis of these realities until the down fall of the Deg regime in 1991

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LIST OF ORAL INFORMANTS

No	Name and Title	Sex	Age	Place of interview	Date of interview	Remark
1	Abebe Kama (Ato)	Male	53	Waka	8/5/2016	He has well organized information about Italy occupation obtained from his father. His father was patriot of Ethiopian liberation front in Dawuro.
2	Abara Betela (Ato)	Male	70	Waka	8/5/2016	He was a member of Ethiopian student movement and following the Ethiopian Revolution he worked as district governor of Jimma, Limmu and Dawuro areas. He is from Dawuro and his wife is from Oromo.
3	Abara Gochana (Ato)	Male	52	Tarcha	11/6/2016	He is player of Hitsitsiya instrument in the Dinka cultural Music
4	Abera Mekuria (Ato)	Male	75	Chida	4/5/2016	His father and mother from Dawuro who lived in Konta for many years. He has detailed

						information in culture and history linkage between Dawuro and Konta.
5	Abara Tigro (Ato)	Male	78	Mareka	5/4/2016	He was very well merchant who conducted the market in Jimma. He has detailed information on culture and history Dawuro.
6	Adare Kocho (Dana)	Male	81	Sawula	30/5/2016	He is from Goffa clan how has detailed information about culture and history of Dawuro,Gamo and Goffa from the time of incorporation to the dawn fall of Derg has got from his parents and his long experience.
7	Adimasu Abebe	Male	42	Mareka	7/5/2016	He is Ph.D. student in A.A.U. He has written many published and unpublished articles on Dawuro history. He is from kawuka royal family in Dawuro.
8	Afango Adeko (Ato)	Male	81	Mareka	5/4/2016	He is from traditional leader family. His father fought against Italian at Adwa. He knew very well about culture and history of Dawuro.
9	Afewerk Dana (Ato)	Male	42	Amaya	3/5/2016	He is teacher in Konta Special Woreda. He graduated M.A in curriculum and has detailed information on Dawuro and Konta culture and history. His mather

						from Konta and father from Dawuro.
10	Ako Adeko (Ato)	Male	75	Mareka	5/4/2016	He was a merchant who participated trade activities between Dawuro and jimma using animals force on foot.
11	Akriso Adeko (Ato)	Male	65	Tarcha	11/6/2016	He is a drum palyer in Dinka band who has information Dinka cultural dance
12	Albe Amodo (Ato)	Male	90	Wara	1/4/2016	He is known elder. He served the merchant to cross the Gojeb river by swimming.
13	Asegedech Mekuria W/ro	Fem ale	80	Chida	4/5/2016	She is very well women for her detailed information on Konta and Dawuro clan stratification and close relation between them.
14	Asfaw Desta (Ato)	Male	57	Waka	8/5/2016	He was served as political officer in Arbaminch. He knew very well about political structural changes during and after decentralization of Kaffa Kifle Hager political units.
15	Asfaw Finchamo (Ato)	Male	78	Waka	12/6/2016	He is from traditional leader family who is well informed in Dawuro culture and history
16	Asha Bore (Ato)	Male	85	Wara	1/4/2016	He is a known elder .His village is located along trade route that link Dawuro with Jimma.He has detailed information on trade activities.

17	Ataro Ako (Ato)	Male	73	Gena	10/2/2016	He is well known elder from malla clan who has close socio-economic relation among the pottery clan in Dibbo village in Gena.
18	Atnafu hadero (Ato)	Male	52	Tarcha	11/6/2016	He is artist of Dawuro cultural band who has deep information on sorrow culture
19	Atumo Aymalo (Ato)	Male	81	Wara	1/4/2016	He is merchant and knows very well about import and export item of trade conducted between Dawuro and Jimma.
20	Ayele kenito (Ato)	Male	75	Mareka	11/6/2016	He is from manja (formerly hunter) clan who served as traditional Dinka Music band in Dawuro he has detailed information on manja origin and life condition he has got from his elder parents.
21	Ayele Goba Erasha	Male	82	Gasa	21/1/2016	He is well informed elder in history of social stratification among Dawuro clans and their culture.
22	Aysa Adema (Ato)	Male	82	Mareka	11/6/2016	He is known elder among protestant followers and well informed on Christianity expansion and in relation to introduction of church and modern education in Dawuro.

23	Babulo Bassa <i>(Ato)</i>	Male	60	Esara	10/3/2016	He is farmer and has detailed information on traditional administration and justice system in Dawuro.
24	Bafe Hatasa <i>(Ato)</i>	Male	91	Tarcha	10/1/2016	He is a known elder and church leader. He knows well about the history of occupation of Italy and the exploitation of the Dawuro people by Imperial regime.
25	Bagaro Oshu <i>Dana</i>	Male	79	Gena Bosa	22/3/2016	He is from local traditional group, who has detailed information about the role of traditional justice practices.
26	Bakala Bante <i>Erasha</i>	Male	79	Gasa	30/2/2016	He is well known elder among the peasantry for his detailed information about Dawuro political history and culture. He was form traditional administration family.
27	Bakala Wodaje <i>(Ato)</i>	Male	65	Tarcha	25/2/2016	He is graduate of A.A.U and served the people as educational and political experts for many years. He is respected among Dawuro people for his wise outlook in the society.
28	Bakalo Samako	Male	73	Tocha	20/3/2016	He well known traditional administration structure of Dawuro.
29	Bakalo Sapa <i>(Ato)</i>	Male	83	Waka	28/3/2016	He is very well elder for his detailed information of Dawuro culture and history. He was

						participant of Jimma trade before 50 years ago.
30	Basa Wao <i>(Ato)</i>	Male	50	Tarcha	11/6/2016	He is well known palyer of dinka during sorrow ceremony among the people.
31	Batala Bajura <i>Erasha</i>	Male	81	Gena	10/2/2016	He is clan leader of pottery clan who has detailed information about stratification of pottery clans and notion on their classification by pottery and other group of society.
32	Batala Kehamo <i>(Ato)</i>	Male	72	Sawula	30/5/2016	He is from Gofa in his father,Gamo in his Mather and his wife from Dawuro. He is a merchant. He has detailed information about historical and cultural linkage among Dawuro, Gamo and Goffa.
33	Batala Bajura <i>Erasha</i>	Male	81	Gena	10/2/2016	He is clan leader of pottery clan who has detailed information about stratification of pottery clans and notion on their classification by pottery and other group of society.
34	Batala Bareda <i>(Ato)</i>	Male	80	Gasa	22/3/2016	He has detailed information about trade across Omo river.
35	Batame Goa <i>W/ro</i>	Fem ale	81	Gena	10/6/2016	She is respected women from Tambaro clan whose husband was from Dawuro . She has detailed information on culture, ethnic and

						religious interaction among Dawuro, Tambaro and Kambata people.
36	Batisa Balea <i>Erasha</i>	Male	90	Waka	28/3/2016	He is known elder from traditional leader family who has detailed information on culture and history of Dawuro before the Ethiopian Revolution.
37	Belaineh Bareda <i>(Ato)</i>	Male	50	Tarcha	11/6/2016	He is a player of Dinka musical instrument
38	Bekele Muko <i>(Ato)</i>	Male	63	Waka	12/6/2016	He is well known expert of forestry among peasants and has detailed information in Dawuro culture.
39	Belete Bashu <i>(Ato)</i>	Male	70	Waka	5/4/2016	He was a member of Ethiopian Students movement. He was district governor under Kefa Kifle Hager. He knew more informations on history and culture of Dawuro. Now he is lawyer.
40	Beta Malafo <i>Guda</i>	Male	91	Mareka	20/1/2016	He is well known elder about the historical information and culture of Dawuro. He was well known traditional administration leader among peasantry.
41	Bilate Lota <i>(Ato)</i>	Male	62	Yallo	22/3/2016	He has information on traditional justice system. His father served feudal lord as guards during imperial regime.
42	Bogale Bode	Male	75	Jimma	10/4/2016	He was from leaders family and

	(Ato)					lawyer. He knew very well about the culture and history of Dawuro.
43	Botore Herana (Ato)	Male	53	Esara	10/3/2016	He is farmer and knew well about the culture and political history among peasant communities in Dawuro.
44	Botore Ololo (Dana)	Male	85	Sawula	30/5/2016	Hefrom is respected elder whose parents are from Goffa. He has well informed on culture, history and traditional administration system unity among Dawuro, Goffa and Gamo.
45	Dana Worabo (Ato)	Male	70	Yallo	22/3/2016	He is peasant and strong hate up on feudal exploitation on Dawuro people.
46	Dana Wotango (Ato)	Male	68	Gena	10/2/2016	He is from non-pottery clan who has well social interaction in his village among them.
47	Dara Hadaro (Ato)	Male	75	Tocha	20/3/2016	He has detailed information about feudal era.
48	Darota Adaye (Ato)	Male	70	Tocha	20/3/2016	He has information about local hereditary political structure during imperial regime. He is known elder among peasantry for providing information on past events.

49	Darota Dojamo (Ato)	Male	68	Tarcha	25/2/2016	He is a graduate of M SC in physics from A.A.U. He is respected among Dawuros for his contribution in political, economic and cultural issues. He was head of Dawuro administration, leader of anti Derge movement and a member of Ethiopian student movements.
50	Dejene Babulo (Ato)	Male	68	Waka	5/4/2016	He was vice of Kaffa kifle Hager Farmer Association. He has detailed information about Dawuro culture.
51	Demise Dana (Ato)	Male	68	Mareka	5/4/2016	He is a merchant. He has detailed information about the exploitation of the people by imperial governors. He has got information from his parents.
52	Deneke Damota (Ato)	Male	57	Tarcha	7/5/2016	He was Konta district political leader under Kaffa Kifle Heger. He has detailed information about culture and history of Dawuro and Konta. He is teacher in Waka preparatory school.
53	Dogiso Dojamo (Ato)	Male	80	Waka	5/4/2016	He is very known elder and traditional leader during late hate Selassie regian.
54	Dosha Ajale (Ato)	Male	50	Tarcha	11/6/2016	He is Dink instrument player
55	Doyamo Doda Guda	Male	81	Gasa	30/2/2016	He has popularity among the societies for his information on political structure of traditional administration and justice system in Dawuro.

56	Dubale Agize <i>(Ato)</i>	Male	59	Waka	8/5/2016	He is graduate of A.A.U who has detailed information on Dawuro culture and history in relation to imperial periods. He is working in Commercial Bank of Ethiopia at Adiss Ababa.
57	Dubale Onfe <i>Aleqa</i>	Male	95	Mareka	17/2/2016	He is well known priest among Orthodox Christians for his long service in the church. He has detailed information about Dawuro History and its culture. He is from kawuka royal clan of malla group.
58	Edemealem Eshetu <i>(Ato)</i>	Male	41	Tarcha	11/6/2016	He is well jknown in cultural and modern plays in Dawuro cultural music band
59	Elias worku <i>Priest</i>	Male	43	Amaya	3/5/2016	He is orthodox priest in Konta. He is Konta from his grandfather and Dawuro in mather. The mather has detailed information about interrelation between Dawuro and Konta.
60	Elias Worabo <i>(Ato)</i>	Male	58	Gena	10/6/2016	He is merchant he has detailed information cultural and history link among Dawuro, conta and kaffa people he has got from his father who was mother from kaffa royal family
61	Gabre Alanche <i>(Ato)</i>	Male	91	Jimma	10/4/2016	He is very well known elder who has detailed information about culture and history of Dawuro.
62	Gadosa Gababo	Male	80	Gena	22/3/2016	He is from hand craft producer

	(Ato)			Bosa		group. He make traditional cotton made clothes. Quality of goods were produced for the protocol of the king palace.
63	Galaso Gababo (Ato)	Male	56	Tarcha	11/6/2016	he is a member of Dinka cultural band player.
64	Gamu Gaze Dana	Male	81	Mareka	28/3/2016	He is an elder who has information about lack of transportation means to accompain trade activities during imperial regime.
65	Gershon Dilbeto (Ato)	Male	73	Waka	8/5/2016	He is graduate of public health from Jimma University and worked in Jimma Hosipital for several years. He has well informed about the introduction of protestant religion and cultural history of Dawuro.
66	Getahun Tekle (Ato)	Male	57	Tarcha	11/6/2016	He is known Dawuro cultural music producer and player in Dawuro Cultural band
67	Gita Gomole (Ato)	Male	65	Esara	10/3/2016	He is farmer and from traditional administration leader family who has information in culture and history of Dawuro.
68	Gizaw Otoro (Ato)	Male	65	Waka	5/4/2016	He was a member of Ethiopian Students Movement. He was a teacher and has detailed information Dawuro cultural and political history.

69	Goa Diblo <i>Guda</i>	Male	63	Waka	14/3/2016	He was head of Kaffa kifle Hager farmer Association during Derg era. He is from Tigre clan and detailed information on political history and culture of Dawuro.
70	Gobana Gomole <i>(Ato)</i>	Male	73	Chida	4/5/2016	He is very known elder whose mather is Konta and has detailed information on clan stratification between Konta and Dawuro.
71	Gotoro Godaro <i>Erasha</i>	Male	85	Gena Bosa	22/3/2016	He is from traditional leaders family well known for his detailed information about traditional justice practices in Dawuro before modern legal institution.
72	Hadero Daemo <i>(Ato)</i>	Male	85	Mareka	5/4/2016	He was very known merchant who conducted trade between Dawuro and Jimma using animal forces along dense forest.
73	Hanako kajela <i>(Ato)</i>	Male	58	Waka	14/3/2016	He is from cultural musician Family. He has detailed information about culture, history and political structure of Dawuro society. He is serving in Dinka music band at present.
74	Kabada Daemo <i>(Ato)</i>	Male	82	Jimma	10/4/2016	He has information on imperial governors administrative system. He left Dawuro by opposing land measurement problems in his village.

75	Kabada Jabaro (Ato)	Male	61	Waka	8/5/2016	He was member of Ethiopian Student movement who knew very well about imperial regime and its exploitation on the people of Dawuro.
76	Kama Kareto (Ato)	Male	71	Mareka	28/3/2016	He is merchant. He conducted Jimma trade. He crossed Gojeb and Gibe by swimming.
77	Ketema Kepo (Ato)	Male	43	Tarcha	11/6/2016	He is player of cultural dance in the band
78	Ketero Hanako (Ato)	Male	82	Gena Bosa	22/3/2016	He is known for his detailed information about the culture of Dawuro.
79	Kocho Kolbaye (Dana)	Male	88	Gena	10/6/2016	He is farmer and known for his memorization about past events among the people of Dawuro, Tambaro and Kambata.
80	Kocho Wotango (Ato)	Male	83	Sawula	30/5/2016	He is Gofa clan whose wife is from Dawuro. He has detailed information on political history of Dawuro Gamo and Goffa. His father was patriot during Italian occupation in Omo river valley.
81	Kumalo Ataro (Ato)	Male	70	Lom	15/6/2016	He is gifted for detailed information on celebration of new year ceremony in Dawuro culture
82	Lama Bakalo (Ato)	Male	76	Wara	1/4/2016	He is an elder. He knows and the related problems has got information from his parents.
83	Mamo Godeto (Ato)	Male	90	Wara	1/4/2016	He was participant of trade activity conducted between Dawuro and Jimma.

84	Mamo Tona (Ato)	Male	75	Kucha	30/5/2016	His father is from Gamo and mather from Dawuro.His model farmer at present. He is well informed about culture and history of both Gamo and Dawuro he has got from his parents.
85	Mamo Otoro <i>Erasha</i>	Male	86	Wa	20/6/2016	He is known elder who has detailed information on Dawo roculture and history.
86	Mara Mala (Ato)	Male	47	Tarcha	11/6/2016	He is a Dinka cultural band member.
87	Mara Urga Dana (Ato)	Male	80	Lama	15/6/2016	He is very known elder for his detailed information Dawuro calendar.
88	Mega Bushu (Ato)	Male	66	Mareka	24/3/2016	He is from kawuka clans.He was known district political leader under Semen Omo Zone. He knows well about the defensive wall of Dawuro.
89	Megarotona <i>Erasha</i>	Male	84	Loma	26/1/2016	He is well known elder from <i>kawuka</i> royal clan who was traditional administration. He is popular in providing information about culture and political history of Imperial Ethiopia.
90	Mekonon Gambazo <i>Guda</i>	Male	87	Mareka	20/1/2016	He is a known elder and was traditional administration leader from <i>kalise</i> clan. He has detailed information about potter clan and their mythological and spiritual

						link with <i>malla</i> clans. He has enriched information on history of Dawuro.
91	Melese Mamo (Ato)	Male	65	Mareka	11/6/2016	He is from potter clan who has well informed about history of his clan he has obtained from his parents. His grand father was waraba, served traditional palace court as guard in waka.
92	Mitiku Kabada (Ato)	Male	68	Waka	8/5/2016	He is from Dawuro clan and his parents left Dawuro in 1955 land measurement problems. Now he is worked as civil servant in educational bureau.He has well informed in history of Dawuro obtained from his parents.
93	Mitike Otoro W/ro	Male	50	Amaya	3/5/2016	She has Konta hasband and she is well information about the culture and history of Konta and Dawuro. She is graduate in public administration.
94	Mitiku Mekuria Ph.D.	Male	48	Mareka	7/5/2016	He is Ph.D. graduate of A.A.U and lecturer in Dilla University. He has written unpublished articles in Dawuro culture and history and well informed about Dawuro societies.
95	Mitiku Ololo (Ato)	Male	46	Tarcha	11/6/2016	He is drum player and dancer in cultural music band
96	Mulugeta Bezabih (Ato)	Male	40	Mareka	7/5/2016	He is M.A graduate in administration and has written published and unpublished materials on Dawuro culture and history.
97	Ogato Gamu (Ato)	Male	80	Kucha	30/5/2016	His father from Gamo and mather from Goffa who has detailed

						information about cultural interaction and close ethnic linkage among Gamo Goffa and Dawuro people.
98	Omato Onche (Ato)	Male	72	Tocha	20/3/2016	He was land less peasant during imperial regime. He served the traditional administration families as tenants.
99	Sagaro Ogato Erasha	Male	81	Loma	15/1/2016	He was traditional administration leader during Emperor Haile Sellassie. He has detailed information on political history and culture of Dawuro. He knows well about origin and Inter-clan division of potter clans.
100	Saqato Duba (Ato)	Male	77	Tocha	20/3/2016	He has information on culture and history of Dawuro during traditional administration in the past.
101	Sintayehu ashefo (Ato)	Male	59	Tarcha	11/6/2016	He is artis of Dawuro cultural band who has contributed a lot cultural plays
102	Solomon Barana (Ato)		48	Tarcha	11/6/2016	He is well known for the detailed information on Dinka culture origin. He is nead of FM Radio at waka station.
103	Solomon Tikahun (Ato)	Male	51	Tarcha	11/6/2016	He is MA graduate is History who is known in the play of Dinka Dance
104	Sore Kajela Dana	Male	92	Gena	10/2/2016	He is from pottery clan in Dibbo village of Gena., who has religious power and popularity among pottery and non pottery group of people in the village.

105	Tafara Abaye (Ato)	Male	54	Loma	15/1/2016	He is from <i>Kalise</i> clan and traditional religious family. He has detailed information on the culture and history of Dawuro society.
106	Tadasa Boronko (Ato)	Male	88	Waka	5/4/2016	He was merchant. He was from traditional leader family who knew very well about post liberation periods and the trade between jimma and Dawuro.
107	Tadasa Gollu <i>Erasha</i>	Male	76	Gasa	30/2/2016	He has popularity among the peasantry and was for Tigre clan of northern origin and who took part in traditional political administration in Dawuro.
108	Tadasa Kabada (Ato)	Male	75	Amaya	3/5/2016	He is a famous elder who has Dawuro wife. He has well informed knowledge on Dawuro and Konta culture and history relation.
109	Tadasa Takle (Ato)	Male	49	Tarcha	11/6/2016	He is a player of Hitsisiya instrument in the Dinka cultural Music band
110	Tarafa Gabre (Ato)	Male	70	Tarcha	25/2/2016	He is graduate of A.A.U and who has detailed information on Dawuro history and culture. He has written few unpublished articles on Dawuro Histry
111	Tafara Mekuria (Ato)	Male	60	Tarcha	7/5/2016	He was expert of agriculture in Konta woreda during derg regime. Now he is working in Dawuro Zone.

112	Tafara Tadasa (Ato)	Male	79	Waka	5/4/2016	He is known eldev. He knowg events in dawuro after Italy occupation. He has detailed information on trade between Dawuro and jimma he has from his parent.
113	Tanga Babulo (Ato)	Male	65	Kucha	30/5/2016	He is from Dawuro clan left Dawuro before 40 years. He knew about culture and ethnic similarties among Dawuro, Gamo and Goffa.
114	Taye Shanko (Ato)	Male	63	Tarcha	7/5/2016	He is vice governor of Konta under Kaffa Teklay Gizat . He is from Dawuro clan and well informed about Dawuro and Konta culture and history relation.
115	Tema Chofore (Ato)	Male	61	Yallo	22/3/2016	He has information on traditional administration system and its exploitation up on peasant communities.
116	Tenea Boru Dana	Male	90	Loma	26/1/2016	well known elder among peasantry expressing the exploitation, discrimination and struggle of Dawuro people and their clan stratification.
117	Tegegn Biru (Ato)	Male	78	Loma	26/1/2016	He is from pottery clan around Umbuti Moutain in Loma who has detailed information on the origin and Interclan Divisions among the potter clans.
118	Tesfaye Adore (Ato)	Male	57	Tarcha	11/6/2016	He is MA in foreign literature who is working in Dawuro cultural museum who has detailed information on Dawuro culture and history

119	Tesfaye Ayele (Ato)	Male	48	Tarcha	10/1/2016	He knows well about the culture and the political history of Dawuro. He is MA graduate in governance and has written many articles on Dawuro history and culture.
120	Tsadiku Chachiro (Ato)	Male	54	Tercha	27/3/2016	He is MA Graduate of A.A.U. He has written many published and unpublished articles and books on history of Dawuro. He is working in Dawuro Zone Culture and Information Bureau at present.
121	Tsasew Tsagaye (Ato)	Male	45	Tarcha	11/6/2016	He is a well known Dinka band player
122	Ushecho Urku (Ato)	Male	90	Mareka	5/4/2016	He was very well merchant who joined the market of Jiren in Jimma. He knows very well about Dawuro culture.
123	Uta Fola (Ato)	Male	78	Mareka	28/3/2016	He was merchant. He conducted Jimma trade. He crossed Gojeb and Gibe river by swimming.
124	Uta Unicho (Ato)	Male	52	Tarcha	11/6/2016	He is a member of dinka cultural band who has information about sorrow tradition in Dawuro
125	Wachamo Doda Dana	Male	85	Loma	15/1/2016	He is well known elder and was traditional administration leader from 1950s to 1960s. He has detailed information on culture and political history of Dawuro.
126	Worabo Ololo (Ato)	Male	68	Tocha	20/3/2016	He is from peasant family who served the economic and political interest of village lords during imperial regime.

127	Wolancho Woju (Ato)	Male	73	Loma	15/6/2016	He has formation on how Dawuro new year celebration is different from other areas in relation to calendar
128	Wondimu Lemma (Ato)	male	51	Tarcha	10/1/2016	He has written published and unpublished history materials on Dawuro. He knows the culture of the people and working in culture and information Bureau at present and joined Jimma University to study history for MA degree.
129	Wondimu kebede Artist and writer	Male	58	Waka	20/6/2016	He is very known artist and writer among the Dawuro for mixing cultural and modern musics. He has written few published novels
130	Worabo Adila (Ato)	Male	50	Tarcha	11/6/2016	He is a player of Dinka instrument
131	Worabo Alanche (Ato)	Male	61	Lomma	15/6/2016	He is known for his brief in formation on Dawuro calendar he has got from his father hes father was known in telling history
132	Worabo Woju (Ato)	Male	71	Gasa	22/3/2016	He has information on trade 1950s. His father was controlled trade route across Omo river.
133	Worku Alanche (Ato)	Male	56	Mareka	17/2/2016	He is a History graduate from A.A.U and has written many unpublished articles on Dawuro history and its culture. At present he is serving on education office in mareka.

134	Wotango Zula (Ato)	Male	70	Sawula	30/5/2016	He is merchant. He has moved in different part of Dawuro, Gofa and Kucha local markets. In both areas he had observed that there is culture and language similarities among the people
135	Yaya Goja (Ato)	Male	71	Mareka	11/6/2016	He is from tanner clan who has well informed in culture and origin he has got from past parents and his long experiences. He survived his life on in come obtained from skin products.
136	Zalaka Ayso (Ato)	Male	65	Tarcha	1/5/2016	He knew very well about culture and history of Dawuro. He has obtained information from his parents.
137	Zalaka Kocha (Ato)	Male	63	Tarcha	1/5/2016	He was member of Ethiopian student movement. He was district governor during Derg under Kaffa Kifle Hager. He has written unpublished article on culture and history.
138	Zalaka Zaza (Ato)	Male	75	Gena	10/6/2016	He is a known elder whose mather is from Konta and well informed on cultural and ethnic interaction among Dawuro, Konta and Keffa.
139	Zalaka Sankure (Ato)	Male	62	Tercha	27/3/2016	He was member of Ethiopian student movement and soldier who fought against Derg regime. He has detailed information about Dawuro political and cultural history.

Glossary for some terms

<i>Abba</i>	Father (owner) of ascriptive word of an Ethiopian horse name
<i>Amaraa</i>	Dominant clan among Dawuro people based on stratification system.
<i>Attaqa</i>	Heavy white iron bar
<i>Awrajja</i>	Province.
<i>Awrajja Gezat</i>	Province
<i>Balabat</i>	Originally hereditary owner of rest land: since
<i>Balambaras</i>	Head of an amba; a low-level administrative title
<i>Birraa tosa</i>	Spirit appeared on the brother of worka tosa.
<i>Chegena.</i>	Evil day within each month in Dawuro tradition
<i>Dajjazemach</i>	Commander of the gate; a politico-military
<i>Dana</i>	Political title next to <i>Erasha</i> in Dawuro traditional administration system
<i>Deggella</i>	Tanner in Dawuro language
<i>Dogalla</i>	Dominant clan among Dawuro people
<i>Erasha</i>	Political title next to <i>woraba</i> based on traditional administration system
<i>Fasiga</i>	Easter
<i>Gabbar</i>	Tribute-paying peasant or peasants
<i>Gebber</i>	Agrarian tribute, invariable paid in kind, tax.
<i>Genne</i>	Queen in Dawro
<i>Gerazmach</i>	Commander of the left; a politico-military

<i>Guda</i>	Political title next to Dana
<i>Hitsisiya-</i>	Music instrument in Dawuro
<i>Hudduga-</i>	Equal title of Guda
<i>kati</i>	King in Daduuro language
<i>kawo-</i>	King in Dawuro language
<i>Kawuka-</i>	Royal caln in Dawuro traditional administration system
<i>Kella</i>	Dry stone ditches of Dawuro
<i>Lataa</i>	When a young brother marries his brother's widow in Dawuro traditions
<i>Makuwa</i>	Marriage by agreement in Dawuro tradition
<i>Malla</i>	Dominant clan in Dawuro based on social stratification system
<i>Manaja</i>	Formerly hunter clan in Dawuro
<i>Mana</i>	Potter in Dawuro language
<i>Medhdha tossa</i>	Deties appeared on house hold people in Dawuro
<i>Omatioya assa</i>	Omotic people
<i>Omotiya bitta</i>	Land belongs to Omotic people
<i>Satsa tosa</i>	<i>Deitie</i> appeared on young people
<i>Shallo</i>	Thread
<i>Tillo tosa</i>	Trustful good
<i>Tokibea</i>	The fir day of the new year in Dawuro tradition.
<i>Woraba</i>	Political title next to king in Dawuro traditional administration system
<i>Worada</i>	District
<i>Worqa tosa</i>	Spirit inherited from his father
<i>Zaiyyaa</i>	Music instrument in Dawuro

DECLARATION

I, the undersigned, declare that this thesis is my work and that all source materials used for the thesis have been duly acknowledged.

Name: Mamo Aushecho.

Signature: _____

Date of Submission _____