

SCHOOL OF GRADUATE STUDIES
COLLEGE OF SOCIAL SCIENCES AND HUMANITIES
DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

A HISTORY OF SOKORU DISTRICT, JIMMA ZONETO 2010

BY

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JIMMA, ETHIOPIA

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BY

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DEDICATION

To my school director, Mangistu Mokonin, who has dedicated much of his time and supported me for a sake of educating me as his own brother. I want also to dedicate this work to my special informant, Abba Hikam Abba Diga, who was a descendant of *Mufti Sadekiyo*. He sacrificed his time to show me the nine readable, one unreadable and many documents that *Mufti Sadekiyo* used to teach Islamic religion at *Sadaka Mosque*. This work is also dedicated to the memory of my father, *Ato Farada Gobana*, who is said to have lost his life due to the trick of a magician at a young age.

Acknowledgements

Successful completion of this work has been made possible by the direct and indirect assistance and cooperation of many individuals and offices. However, I am very grateful to Dr. Ketebo Abdiyo, my advisor, for the guidance. He has given me support from the beginning; from selection of the topic to the completion of my thesis. I appreciate his genuine advice, persistent correction and patience throughout the work of this thesis. My special thanks also go to *Ato* Belay Beyene, my co-advisor, for his constructive comments, careful correction and edition of the draft of my thesis and invaluable suggestions. My thanks also go to all informants without whom the thesis could not have been written. The cooperation and hospitality of *Mangistu Mokonin* and *Abba Hikam Abba Diga* was great. My appreciation extends also to my family who helped me morally and materially during my stay in the University. Among them, my mother *Ayalu Dugassa* and my sister, *Magarse Farada*, deserve special thanks.

Last but not least, I would also like to express a heartfelt gratitude to Oromia Education Bureau for sponsoring my study.

ABSTRACT

This study analyzes a history of Sokoru District up to 2010. By focusing on local data mainly argaa-dhageettii (oral information) carefully gathered from key informants especially elders and supplemented with available written materials. The pertinent source recorded was qualitatively analyzed based on historical research methods mainly disruptive and narrativestyles. The thesis explores socio-political, economic and cultural aspects. The thesis begins with a description and analysis of the Oromo in the area by taking into account the sixteenth century. Oromo movement and the subsequent developments facilitated the present settlement pattern of the Maccaa Oromo. It also showed the expansion of the Sadacha group of Maccaa to the Gibe region, which gradually changed way of economic life and socio-political progresses witnessed in the Gibe region. Furthermore, the thesis attempts to assess the socio-political, economic and cultural progresses and a history of Mufti Sadekiyo in the expansion of Islam into the Sokoru district and its surrounding. The flourishing of trade was followed by the introduction and deep-rooted Islamization of the the Sokoru District. The paper also sheds light on the bilingualism and lagacies of Italian period in the Sokoru District. In addition this thesis discussed traditional religion that practiced by a society. This thesis also highlights the impact of the incorporation of Sokoru on the socio-economic and political system of the Oromo of the area and the changes and continuities that occurred. Finally, it pinpoints the reaction and/ or the adaptations to the changing socio-political, economic system and developments of infrastructure in the twentieth century to 2010.

PREFACE

This study investigates a History of Sokoru District (Jimma Zone) to 2010; Southwest Ethiopia. *Sokoru* was one of the six provinces of Mootii (King) Abba Jiffar II's Kingdom of Jimma. After the conquest of *Menelik*, it became one of the *districts* of *Jimma Awraja* of *Kaffa* province (*Kifla Hager*) without losing its former territory. This study is expected to help the researchers as an additional source for further studies, and also initiated any historian to reanalyze the miswritten history of the district. The work is divided into four chapters. The first chapter consists of a general background of Sokoru which included the geographical and physical setting of the district like climate, relief and vegetation and drainage system. Moreover, the historical setting treats the historical overview of the genealogy of the *Maccaa Oromo* of *Sokoru* district, the expansion of *Sadacha* group of *Maccaa* to the *Gibe* region and the settlement pattern of Sokoru Oromo. Finally, it assesses factors that led to the emergence of *Sokoru* as a *District*.

The second chapter of the thesis deals with the socio-political themes of Sokoru district and the legacies of Italian occupation from 1936-1941. It also assesses the process of conquest of *Menelik*, Italian occupation and events that occurred in *Sokoru*—in socio-economic history. The third chapter focuses on the economic history of the *Oromo* of *Sokoru*. The third chapter examines the socio-cultural history of sokoru district. In addition, assesses *Oromo-Yem* interaction in the *district*. It also gives emphasis to Christianity and Islamic religions in the district.

Finally, the fourth chapter analyzes the socio-economic and cultural practices of the *Oromo* and non-*Oromo* in *Sokoru District*. Under this, indigenous cultural practices under the *gadaa* system, pilgrimage to religious cults and the practices of monolithic religions like Islam and Christianity are assessed. It also investigates cultural traditional marriage practices, development of social services like justice system, education and health services.

ACRONYMS

AAU-----Addis Ababa University

CSA-----Central Statistical Agency

FDRE-----Federal Democratic Republic of Ethiopia

KM----- kilometres

SNNPRS-----Southern Nations, Nationalities and Peoples' Regional State

YSWAO-----Yem Spacial Wereda Administrative Office

ITCZ-----Inter -Tropical Convergence Zone

PPA-----The Provincial Peasants Association

AEPA-----All Ethiopian Peasants' Association

PPA-----The Provincial Peasants Association

MW-----Mega Watt

GLOSSARY

Abba-----Father, title particularly given to a priest or monk

In Jimma just honorary name

Addee-----a civil title given to women

Atete-----The Oromo goddess of fertility

Ato-----A civil title given to ordinary people, equivalent to Mr.

Badda-----highland

Balabat-----Individual with the hereditary ownership of rest land

Dajazmach-----a military title a step below Ras

Fitawrari----- A military title a step below Dajazmach

Gabbar-----tenant, tribute paying peasant

Gada-----Socio-political organization of Oromo people

Gammoojii-----lowland

Idir-----a form of self help association

Iqub-----A traditional raising capital

Kella-----Illegal trade controlling place

Shanan-----the five Gibe states

Madarasa-----Quranic School

Muuda-----pilgrimage, pilgrim

Key to the Transliteration System

1. Afaan Oromoo

All words of the Oromo language spelled according to the Afaan Oromo reading and writing technique, qubee.

Oromo alphabet has long and short vowels

Short: *a, e, i, o* and *u* e.g. *Mana* - house *lafa* - land

Long: *aa, ee, ii, oo* and *uu* e.g. *cimaa* - strong *laafaa* - weak

The length of vowels may result in the change of meaning as indicated above.

Using more than two consecutive vowels in a single word without the use of apostrophe (‘) is impossible

E.g. *miaa* - meaningless *mi’aa*- sweet

Reee - meaningless *re’ee* - goat

Oromo consonants are stressed (geminated) by doubling similar phonemes

E.g. *soddaa*- in-law *sodaa* - fear

There are five paired phonemes formed by two different consonants

ch, dh, ny, ph, sh: of these *dh, ny* and *ph* have sounds different from English

dh: voiceless, dental, implosive as in *dhadhaa* (butter)

ny: palatal, nasal as in *qabenya* (resource)

ph: voiceless, bilabial, ejective as in *kophaa*(alone)

Moreover, *c, q, x* have sound which different from English

c: as in *caaccuu*- female ritual symbol in the Oromo traditional religious practices

q: as in *qaalluu*- a ritual expert or priest in the Oromo religion

x: as in *xumura*- end.

2. Amharic

I. The seven sounds of Amharic alphabets are represented as follows :

በ = Bü

ቡ = Bu

ቢ = Bi

ባ = Ba

ቤ = Bé

ብ = Be

ቦ = Bo

II. Palatalized sounds are represented as follows:

ኸ = ħ

ከ = zh

ጃ = J

III. Glottalized sounds are represented as follows:

ቀ = q

ጠ = t

ቆ = ch

ፀ = s

ጰ = pha

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UNIT ONE

1. GEOGRAPHICAL SETTING AND HISTORICAL BACKGROUND

Sokoru is one of the districts of Jimma zone in the Oromia National Regional State in southwest Ethiopia. This district was named after a former *awraja* (sub-province) of the same name and covering much of the same territory. Its administrative center is known by the same name, Sokoru shares boundary with Omo Nadda district in the west with Tiro Afata (recently named Ndhii Gibe) and in the north and east with Southern Nations, Nationalities and Peoples' Region State. The Gibe River separates in the east from this region.

MAP 1: Maps of Ethiopia, Oromia, Jimma zone and Sokoru district

WOREDA MAP

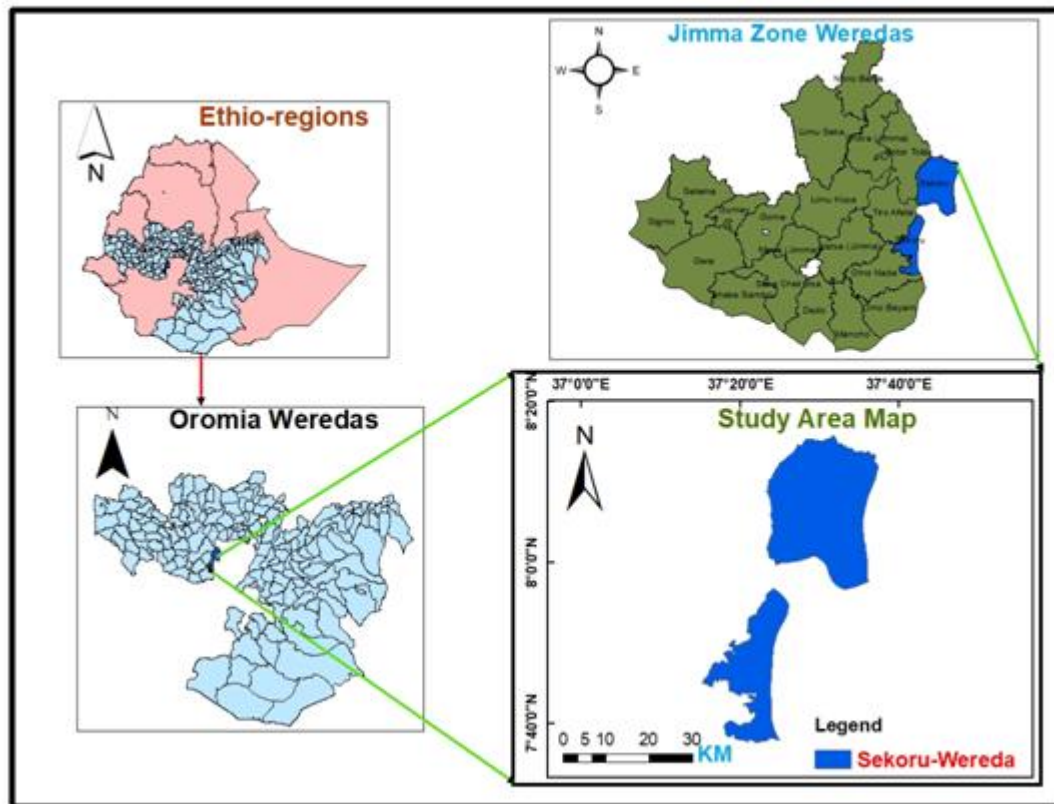


Figure 1 Study Area Map

Sokoru has no kilometers of earth dray weather or all weather road above 72% of the urban population and 10.1% of the rural area has access to drinking water.¹The altitude of this *woreda* ranges from 900 to 2300 meters above sea level, the highest point include Ali *Shashema*, *Ali Derar* and *Quumbii*. All weather rivers of the district include the Gilgel Gibe, a tributary of the main Gibe River, and the *Kawar*. Seasonal streams include the Melka Luku and many more. A survey of land in this *district* shows that 52481 hectare is arable, 8440 hectares pasture, 3970 hectares for irrigation purpose 2873 hectare forest and the remaining is built up on degraded the Abalti Gibe hot, rugged valley and forest area. It covers 159 square kilometer of the forest area. Teff is one of important subsistence crop, coffee is another important cash crop of this *woreda* less than 20 km are planted with this crops.²

1. Population

The 1994 national census reported a total population of this *woreda* to be 111,358 whom 55,470 were men and 55,888 woman, 11,006 or 9.88% of this population were urban dwellers. At the time the six largest ethnic groups reported in *Sokoru* were: the *Oromo* (77.73%), the *Yem* (8.19%), the *Qabena* (3.69%) the *Hadya* (3.4%) the *Amhara* (2.7%) and the *Sebat bet Gurage* (1.72%) all other ethnic groups made up 2.57% of the population.³

According to 1994 national census report the *Yem* formed a significant minority in *Sokoru*, *Deneba* and the surrounding villages. *Afaan Oromoo* was spoken as a first language by 83.74%, 4.62% spoke *Amharic*, 3.8% spoke *Qebena*, 3.43% spoke *Yemsa* and 3.11% spoke *Hadiya* and the remaining 1.31% spoke all other primary languages. Religion wise, the majority of the habitants were Muslims with 91.23% of the population having reported that, they practiced Islam, while 8.07% of the population said they professed Ethiopian Orthodox Christianity.⁴

¹2007 population and housing census of Ethiopia results for oromia region vol. tables 2.5, 3.4 (accessed on January 2022)

CSA 2005 national statistics, tables B, 3 and B,4

²Coffee production “ archived 2016-08-15 at the was back machine oromia coffee cooperative union website

³1994 population and housing census of Ethiopian results for Oromia region vol. Part 1 table 2.1, 2.5, 3.4 (accessed on 6 January 2022).

⁴2007 population and housing census of Ethiopian results for Oromia region vol. Part 1 tables 2.1, 2.5, 3.4 (accessed on 6 January 2022)

The 2007 national census reported a total population of this district to be 136,320 of whom 68,469 were males and 69,851 were females. 12,724 or 9.33 % of its population were urban dwellers. The majority of the inhabitants were Muslims, 91.6% of the population reported to practice Islam, 6.99 % of the population said they practiced Ethiopian Orthodox Christianity while 4.9% were Protestants.⁵

1.2. Climate and Agro-Ecological Zones

Concerning its relief, Sokoru is located in southwest Ethiopia and extends from north to south, west of the Great East African Rift Valley. This plateau land in the Sokoru district is the remains of a block structure of old crystalline rocks that formed part of the large land mass. The district has quite diversified physical landscape and is characterized by large differences of elevation. Its physical feature also shows moderately broken valleys and rising and falling plains. These land forms have been related to past geological events like a series of volcanic eruptions of volcanic materials, tectonic movements and denudation. The district has some massive mountains which were formed by pressure in the crust of the earth. These include: Manet, Darar, Korbu, Simini, Tabakuruphe (Kuruphe mountain), Kalo, Alalaa Naaddaa, Addiyyaa and yaboodoo abatto. The average elevation of the district is about 2464 masl in some areas, lowland area abruptly interrupted by irregular plateaus.⁶

Sokoru shares southwestern Ethiopian climatic conditions. Generally, the movement of the ITCZ governs the weather of the region. As compared to other parts of the country, rain fall starts earlier in February and ends late in November (over a ten month rain season) under normal conditions this is due to the over sea displacement effect of the ITCZ. The northward movement of the ITCZ helps the region to get early rain, while the southward retreat results in late ending thus the Sokoru has a tropical highland climate, which is characterized by heavy rain fall, warm temperature and a long wet period. It has a fair distribution of temperature (mean annual temperature ranges between 12⁰ c and 27⁰ c) and a sustained enough amount of rain fall (mean annual rain fall ranges between 900 and 2800

⁵*Ibid.*

⁶ Sokoru Agriculture and Development bureau, Folder No.6, File.2/65

mm) rain fall is very abundant in the highland area facing the south westerly (Guinea Gulf) monsoon wind.⁷

Large part of the district receives the highest amount of rain fall from march to September and slight shower from October to February. A relatively short drier season comes in late November and continues up to early February. The coldest months are October to December, with temperature ranging between 3⁰c and 18⁰c, while the hottest month extends from February up to May with temperature going up to 28⁰.⁸

The latitudinal extension of *Sokoru* also indicates that it is located near the equator with high temperature and rain fall. However the temperature of Sokoru is greatly modified by altitude. The above varied natures of the topography joined with other environmental features of the *District* have resulted in a variety of agro-ecological zones. Based on altitude the classification of the land in the *District* into agro-ecological zones is possible. These are highland and lowland. The high land are located above 1500 masl whereas the lowland located below 1500 masl the high land covers about 86.42 % of the total land area. The lowland covers about 13.58%. These agro-ecological zones as described by the office of agricultural development are sub-divided into four categories as follows :

I. *Gammoojjii* (hot lowland): This is a low land area located in the case of Sokoru between 880 and 1500 masl. It covers 13.58 % of the total land area the temperature is hot, usually between 18⁰c and 27⁰c. It has dry weather with 410-820 mm of annual rain fall. This agro-ecological zone is mainly concentrated in and around the Gibe valley. In the southeastern part of the *District*. Some valley bottoms and gorges are extremely dry with marginal steeply sloping area exhibiting relatively very high temperature (exceeding 27⁰c and described by the local people as semi – desert.⁹

II. *Badda daree* (mid altitude or sub-tropical area)

This covers large part of the (62.76%) with moderate climate it is considered as a mid-high land area between 1500 and 2300 masl. The annual rainfall in these areas ranges between

⁷ Sokoru Agriculture and Development bureau, Folder No.6, File.3/70-74

⁸ *Ibid.*

⁹ *Ibid.*

800-1400 mm. It is also a zone characterized by relatively warm temperature ranging between 16⁰c and 20⁰ c .¹⁰

III. Baddaa (highland): This is high land area which has an attitude between 2300 and 3200 masl and covers 23.63% of the *district*. The amount of rain fall is estimated between 1200 and 2200 mm per year. The mean annual temperature range between 10⁰c and 16⁰c.¹¹

V. Dilallaa (freezing)

This is categorized high land of extremely high altitude usually greater than 3200 masl sometimes covered with hailstones or ice but usually covered with cloud. The mean annual temperature is less than 11⁰ c. It is an area with cold and moisture climate. It has an adequate amount of rain fall above 2200 mm per year. But it is mostly confined to small parts of the *district* and covers only 0.03 %.¹²

1.2.1. Drainage

The drainage pattern Sokoru is a result of geological events of the tertiary period of the Cenozoic era included in inspirational rifting and pouring out of the lava flood. Sokoru is gifted with enormous water bodies. Being part of the water tower of Africa (i.e Ethiopian) Sokoru is dominated by notable perennial swift rivers like *Yadi Simini, Kawur* and *Chilalo*.

It is in the eastern border of sokoru that the one major long rivers, Gibee join Rivers like, Bidiru, Simini, Yollome, Malka Dannaba, Yadi, Kosho, Waciitii Kayama (Kawur) and Doma are among the numerous small streams that flow throughout the year and all the time form what may be called a dendrite pattern over the *district*. And also small river or natural spring that originate from this *district*. However, these are variable as to water content from season to season determined by rainfall.¹³

Sokoru also has considerable sub-floor or underground water. Some of the prosperous rivers have to meander over bands of difficult resistant rocks that has resulted in rapids and water falls, which have greatly decreased their navigational. Many of the above referred to water aid, have high

¹⁰ *Ibid.*

¹¹ *Ibid..*

¹² Sokoru Agriculture and Development bureau, Folder No.6, File.3/70-73

¹³ *Ibid.*

capacity for irrigation. A massive percent of the irrigation capacity, of the *District* is in the low land but poor infrastructure and poor suitability condition make the low land inhospitable for settlements, the irrigation capability the high land is constrained to the small number of hectares until now, the *district* land below irrigation is very little. To date the ground water potential of the *District* has also been exploited for irrigation farmland. The existence of sizable unused irrigation potential owing to the low stage of capital lack of powerful property right in water and land use as well as misguided policies of the past regimes. Moreover, Sokoru is one of the Jimma Zone with precise water sources for hydroelectric energy (HEP) there is massive capability for HEP from the several river basins of the *District*. The Gibe Dam undertaking, as an instance has an already mounted huge capacity. The available evidence even shows that there exists capacity to export HEP to the adjoining vicinity. But, the *district* is nonetheless excessively based on conventional supply of power specially timber gasoline. The hydroelectric potential of the *district* isn't nicely exploited. However, a few projects are presently underway to supplement the electrical energy deliver for *district* city consumption. The also has a *district* good sized body of inland waters and reservoirs, which may want to host great wealth of fish resources. Here is high-quality fishing ability in the Gibe River as properly as their tributaries. Yet it is nevertheless not properly utilized.¹⁴

1.2.2. Soil

Sokoru has various types of soil. The *district* is dominated by clayey, absorbent and well-drained soil type, which is deep reddish brown to dark brown in color, the northern and northwest areas of the Borée to Sokoru Town plain have soil types classified as pellicle verti soil, while the remaining area including the mountain chains and the low land of the Gibe valley have orphic sprays. There are also sandy soil, silt soil, loam soil, peat soil, crumbly soil, and historical most of the soil are medium to strongly acidic low available phosphorus and sufficient nitrogen nevertheless, they have only a thin layer of organic matter near the surface.¹⁵

¹⁴ *Ibid.*

¹⁵ Sokoru agriculture and environmental protection bureau, Folder No.6, File No.4/23.

1.2.3. Vegetation

Sokoru has relatively good natural vegetation and a significant part of its covered with dense forest. There are about 10,046 hectares of natural forest, there has been a diverse ecosystem which has supported an amazing variety of the plants from varieties to gallery vegetation which is the direct reflection of the relief and climatic condition. The major forest cover is tropical ordinaryrainforest with an under story the remnant of tall.¹⁶

1.3. Historical Overview of the Genealogy of Maccaa

1.3. 1. Historical Background

As a written material state ,the movement of *Oromo* people began a successful expansion from an area called *Madda Wallabu*. The name *mada wellabu* means home of freedom which was derived from tow Oromo words *Maddaa* (source) *Walabuma* (freedom) moreover in the first half of 16th century, the Oromo began mass expansion from today's south center Ethiopia (*madda walabuu*) area in order to react against the expanding Christian and Muslim neighboring state of the time as well as to recover the lost land since the day of cushitic dispersal".Similar in the second half of the 16thand the beginning of the 17th centuries.The Oromo were well consolidated under the *Gada* system and had obtained an upper hand against all their competitors and had settled in the wealthy land of present Oromiya and beyond.¹⁷

Sidama stock who prevented them from taking direct north ward rout of expansion and induced them to turn to north east via *Dello*.It can be concluded *Harro Wolabu*, *Mormor*,and *Liben* constitute the three basic topographical items for its location. Most of the so defined area in the high land zone (above 1800 mater above sea level), which offered solid condition for the type of mixed economy, cattele breeding and the cultivation of barley,the assumed characteristic of the cultural patterns of the early Oromo.¹⁸

¹⁶*ibid.*

¹⁷Mohammed Hassen , *the Oromo of Ethiopia : A history 1570-1860*, Cambridge press 1994,p.9 and Tesema Ta'a "The Oromo Wallaga : Historical survey to 1910" MA thesis Addis Ababa University 1986,p,5

¹⁸Braucamber Ulrich, "*Oromo counry of origin: A reconsideration of Hypothises*", Sixth Internatiol conference of Ethiopian Studies.Addis Ababa, 1986, p.35.

Based on the above assertion and relying on Bahrey's account, *Mohammed* elaborate that two *Oromo* confederacy, the *Borana* and the *Barentu* expanded in different direction.¹⁹

Most written source and oral tradition assert that among the Oromo of the sixteenth century different confederacies seem to have had comparable structure of administration. A long side this a central coffee in the old days was in *Borana* where once every eight years, all Oromo met to manage justice, to observe the historical and judicial report of the end of every eight years to pass judgment on some of the existing law, and to legislate new one and to declare the upcoming law and procedures of the Oromo. After they left the old Gadaa center in the south central high land, each tribe used to send pull delegates to *Abba Muda* so that they might near the proclamation and orders.²⁰

1.3.2. Genealogy of the Maccaa Oromo

As already mentioned there are two Oromo confederacies called the *Borana* and the *Barentuma*.²¹ It is important to trace the confederacy of the Borana since the maccaa genealogy descended from it. Among the *Borana* section of the *Oromo*, (*Maccaa* and *Tulama*) have common *caffee* assembly at a place called walabu, about 40 miles east of lake *Abaya*, where near mount *Walabu*, lived the abba muda in a land of miracles.²² After these, drawing Borana confederacies expanded to the northern direction into two stage, they established the common confederacies first at Oda Nabe in Fatagar near present *Dukam*, thirty Kilometer to southeast of the present day *Addis Ababa* during Michile Gadaa (1554-1562).²³ Another source attests that: after they left Borana that *caffee* of the Whole Awash was as melka Bollo. The *ayyu* who used to administer justice was also from Galan. Later on when the (Oromo) quarreled among themselves when the area too small from them and when they separated there metecha (medhicha) they also separated

¹⁹ Mohammed, *the Oromo of Ethiopia*... pp.18-19.

²⁰ Bairu Tafla (cd and trance) 1986 Asma Georges and his works :*History of the Galla and the kingdom of shawa*(Stuttgart),1986,p.133

²¹ Bahray, *History of the Galla in some Records of Ethiopia*, Ed.and Trans.C.F Beckingham and G.W.B Hutingford (London), 1954, p.44.

²² Hutingford G.W.B, *Ethnology and History of Southwest Ethiopia in some Records of Ethiopia 1593-1646*, ed.and Trans.C.F Beckingham and G.W.B Hutingford, London,p.26.

²³ Mohammed, *the Oromo of Ethiopian*Pp.24-25.

their coffee. Those *awash melka Bollo* became the *coffee* of *Tulama* and *ayyu* remained with *Galan*. The *macca* had their *coffee* at *Tute*.²⁴

During the period of *Robale* (1578-1578) and *Birmajji Gada* (1578-1586) the *mecca* begin to separate from *Tulama* and established their independent coffee.²⁵ The Mecca of the Borana confederacy who lived in the Awash region, warp the scepter and reserved it for themselves which they thus obtained *Gada* and *Luba* of their own, the *Abba Bokku*, who was independent of the other. Because of this, when quarreled and the *mecca* made their center effort west ward in the direction of *Dhadhesaa* river taking scepter with them.²⁶ Regarding the genealogy of *mecca bahrey* pointed out that “.....The father of the Borana was called *Sapria*. *Sapria* begot *dacha Decha* begot *Mecca* *macha* begot *Da’ale* and *Jida* and these two brothers gave birth to numerous tribes. These are the sons of *Da’ale* : *Hoko* was the eldest, *Chale* the second *Obo* third, and *Suba* was the forth *Jida* begot *Hoko* his eldest son, *Gudru* his second, and *Liban* his third.”²⁷

In addition *Hating Ford* mentioned the separation of *mecca* into two confederacies *Afre* (confederacy of four) and *sade* (confederacy of three) and also as for as the Oromo expansion expanded to different direction it established independent confederacies for the sake of decision center. *In addition bahrey elaborate that:*

...the two tribes of da’ale, chale and hoko and the tribe of jida liban and gudru separated for their brother and formed a confederacy, taking the name of afre, in the time of the luba which the borana called ambisa and the bartuma (barentuma) robale: likewise, hoko son of jada (jidda), and sons of da’ale abo(obo) and suba, made a confederacy and were called sadaha in the time of the luba called birmaje (birmajji), they also birth to numerous tribes. these are their names: the sons of cale are galam (galan) wabo; the son of hoko are kiramo, emuru, jida; the son of liban are, kutawa. ameye; the sons of guduru are sibra, mlol, and charaqa. the tribe of hakako is composed of abo harsu, limmu; the tribe of suba composed of

²⁴ Bairu, p.133.

²⁵ Mohammed, *the Oromo of Ethiopia* pp .24-25.

²⁶ Hunting G.W.B, *Ethnology and history of southwest Ethiopia in some record of Ethiopia 1593-1646, cd and trance C,F Beckingham and G.W.B Hunting ford, London 1954, p.26.*

²⁷ Bahrey, p.45.

*hagalbabo, chura; the tribe of of abo(obo) is composed ofsayo, abono, tum'e lea. all these when they are allied are called macha; but when they make call themselves afre and (s) adacha.*²⁸

The *Maccaa* predominantly inhabited west and south west part of Ethiopia ; extended east of the *Dadhessa* and south of the *Abay* (Blue Nile River).East ward they extended roughly to a line running south wards from the mouth of the *mugger* river, *Qabena* and north of the *Guraghe*. In the south they demarcated by the Gojjab river including the former Sidama state of Yam. In Gojam, north of the *Abbay* (Blue Nile there are or have been creation Oromo settlement,*Jawe, Macca* or *Meca* south of Lake were allowed to inhabit there by Iyyasu (1681-170).²⁹

According to written source the name is inventing with a man *Jimma 'Sirba'* who was the first to settle in the area. Also today the name Jimma bring up to all of the five Gibe state, it was said to have originally referred only to five clans (gosa) the offspring of Jimma '*sirba* 'who happened to be the first to arrive and settle in the Jimma area,in the 19th century these were : the *Qore, Harsu,Lalo,*and *Badi.*³⁰

These five clan had been combined into the kingdom in the early 18th century which was latter named after its founder *Jimma Abba Jifar I.*The other four clans, namely *Hagalo Sadacha , Hariro ,* and *Batu* were said to have arrived late and settled in distance area that were to become the small kingdoms of *Gera,Gomma,Guma,* and *Limu* these kingdom together jimma.Constituted the five Gibe Oromo states (shanan Gibe) in the 19th century.³¹

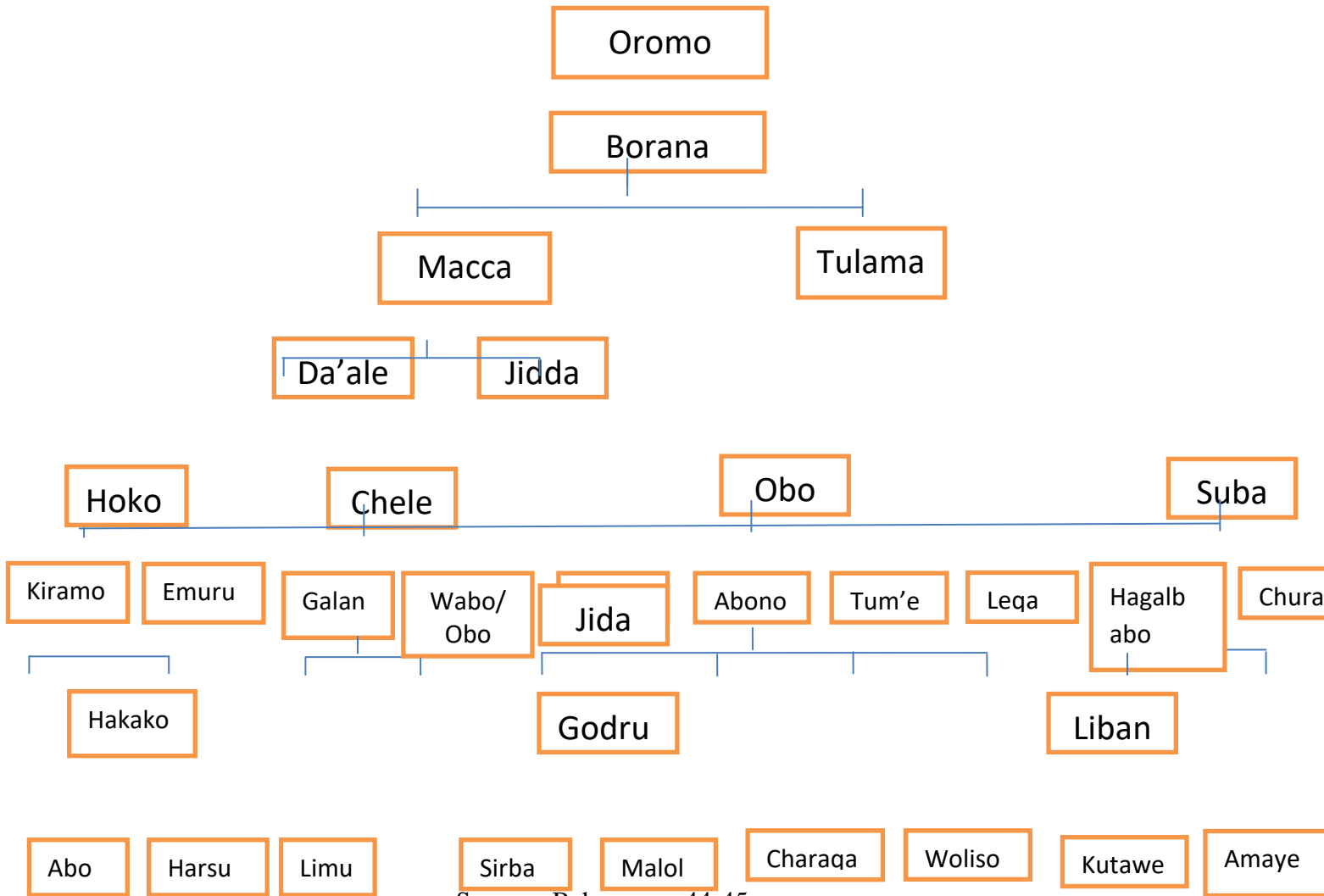
²⁸*ibid*

²⁹Hunting ford, *the Galla[Oromo] of Ethiopia: the kingdom of kaffa and janjero.....p.19*

³⁰Trimingham J, Spencer, *Islam in Ethiopia*, Camberlerge, 1952, p.203.

³¹Abreham "Narrating Local Identity ...," p.21.

Chart 1: Genealogy of Macca.



Source: Bahery, pp. 44-45.

1.3.3 The Expansion of the Maccaa into the Gibe Region

The two macca confederacies of Afre Sadacha broke away from Borana caffee Oda Nabi at medieval fatagar. They crossed the Guder and Muger river in the 1570s and formed their own independent caffee in the 1580s at Oda Bisil (located between Gedo, Billo and the Gibe Rivers) It was evident caffee that towards in the beginning of the seventeenth century, the expanded in two direction for the unknown causes, the sadacha branch of the mecca lead their movements to the south and south west from Oda Bisil; whereas the Afre branch led their advancements towards the vast land that is today the administrative region of Wallaga and Illu Abba Bora and part of shawa, especially west and southwest Shawa.³²

As Tasema indicates at the common caffee of Afre and sadacha Maccaa at tute Bisil there was alarming rise in human population and increase in the number of Maccaa cattle population because of reproduction and regular assault against their enemy.³³ because of the increases of both cattle and human population, sadachaa group of maccaa expanded to the Gibe valley. Moreover the inter advance of the Saddächäa of the Gibe Valley facilitated by the former depopulation devastation because of “slave trade conducted by Christian kings the land relatively empty of people. In most cases the scattered people either fled before them or adopted or assimilated by them.”³⁴

Guluma indicates that during westward movement of the Maccaa, problem of land shortage was probably minimal. Those who felt unprivileged were able to move into new areas without much difficulty. Nevertheless, in some direction when they faced confrontation, additional incursion became difficult. In that condition, the Oromo made some sorts of economic agreements: that they rely on hierarchy of rights to the land in accordance with who came and inhabited first in the area. Late arrivals had the right to the land only as dependents of the pioneer’s clan or lineage. The legal terms for such dependents were qubsisa and they had to accept an obligation imposed upon them by the first settlers. This was inclined to form more and more stratified social relations even before the traditional socio-political system of the Oromo the gadaa system declined.³⁵

³²Mohammed, *The Oromo of Ethiopia*.....p.48.

³³Tessena Ta’a “The Political Economy of western central Ethiopia from the mid sixteenth to early twentieth century (ph.D Dissertation, Michigan state university, 1986), pp 47-48. See also Knutsson, Karl Eric *authority and change : A Study of kallu institution among the macha galla of Ethiopia*, Gothenburg, 1967, pp 178-179.

³⁴Mohammed, *The Oromo of Ethiopia*p.81.

³⁵Guluma Gameda, Gomma and Limmu : the process of state formation among the Oromo in the Gibe region C.1750-1889” , (MA thesis Addis Ababa university History), 1984, pp.43

As Tesema contends “ among the macca the leader of the earliest families to clear and settle a new inhabited area had the honorific tittle of dagal saaqii.Which literary means the opener of the forest”.³⁶ in addition, during the maccaa expansion to the Gibe region ,each tribe or clan moved into new areas with its respective followers and claimed the “ unoccupied” land. The land thus occupied considered the qabiye of this first occupant.Their right to the land later on fully recognized by the late comers. Therefor if another group wanted to possess more land the alternative was to move further afield and claim new areas that was not yet claimed.³⁷

According to the account of Guluma, the two Macca groups Limmu and Jimma moved to the southwest of Bisil. After they crossed the Gibe River,some of the Limmu clans: sapera,Sigaro Annu , Burayya and Kilfo occupied the land between the Gibe in the East, the Diessa in the west the Wama River in the north. To the south of Limmu,the land along the valley of the little Jimma/ Gibe River and to the north of the Gojjab, excluding only the Yam and Bosha highland was inhabited.In the east and southeast respectively was occupied by the different Jimma clans such as Harsu, Badi,Sadacha,Diggo,Qore,Dagoye,while to the west of this in Gomma and Geeraa was inhabited by Jarso,Jidda,Wachu,Badina, and Awalini clans settled.³⁸ After these different clans of Maccaa inhabited in the Gibe valley, they gave due concern for agricultural activity and became mixed agriculturalist.³⁹

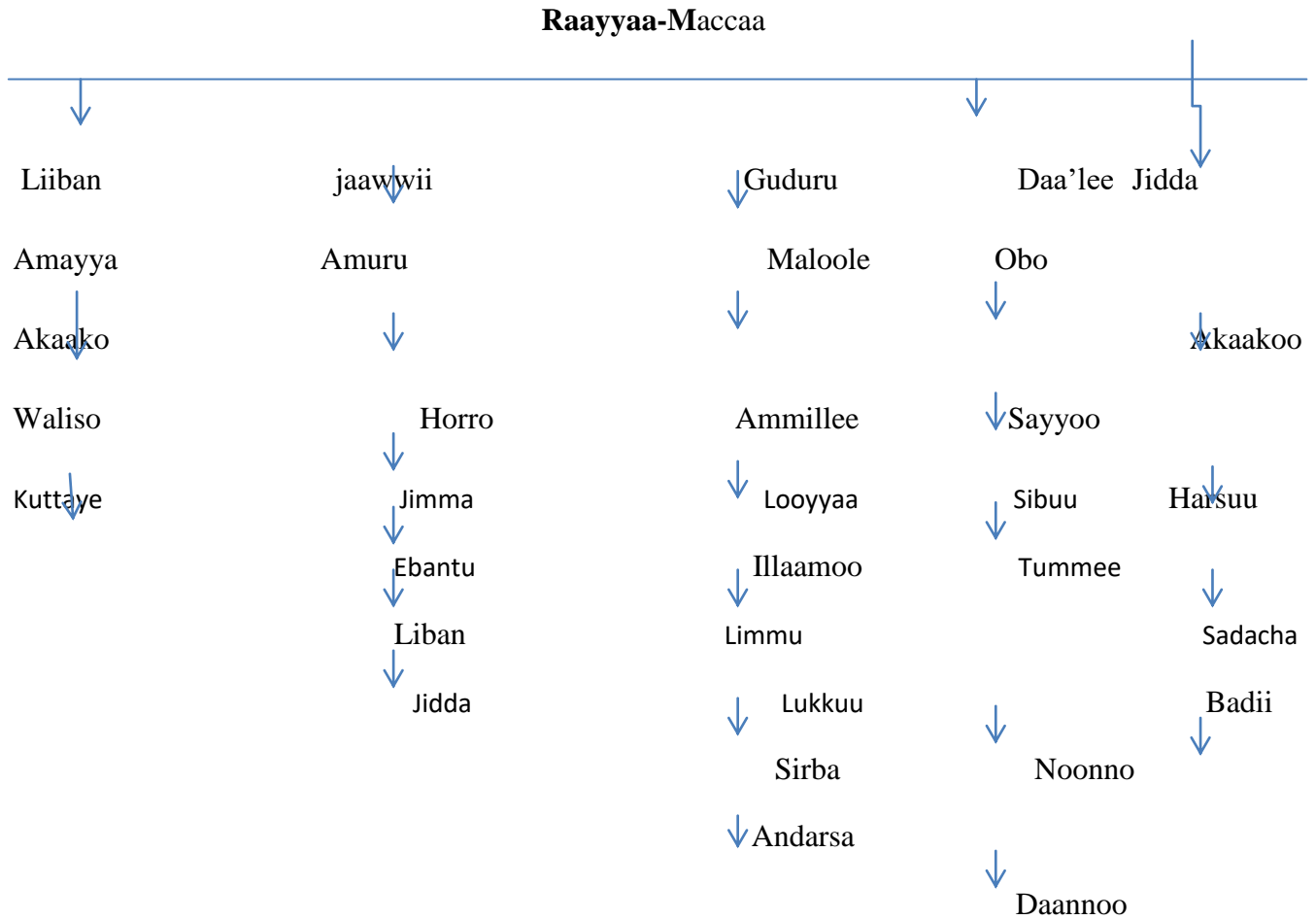
³⁶ Tesema, p.156.

³⁷ Guluma, “Gomma and Limmu..... p.40

³⁸ *Ibid.*

³⁹ Tassama, pp. 47-48.

Chart 2: The Genealogy of Maccaa



Source: *Biiroo Adaafi Turizimii Oromiyaa* (Oromia Culture and Tourism) , 1998, pp.146 and 156

Chart 3: The Genealogy of Macca sub-branch of the study area



Source: Biirroo Adaafi turizimii Oromiya p.156

However extended genealogies were less emphasized and the people living in the same area might interact irrespective of blood relationship. A family was free to move and settle in communities with members of other descent group. Large grouping—perhaps forty to sixty homesteads more or less completed the local community that composed of people from various fluid grouping and was not necessarily matching with or mirror to the formally demarcated boundaries. This structure remains basically unchanged as social institutions have activities extended to wider public socio-economic interests (Herbert Lewis, 2001: 93-113).⁴⁰

Moreover through extensive intermarriage and other institutions the Oromo amalgamated with many non-Oromo people. The Oromo ventured into vacated lands mostly without driving but assimilating people sparsely settled in and around these lands as members of their own clan with all the products by some scholars. Their general backgrounds are praiseworthy, commendable and insightful. The available source consulted serve as stepping stone to delve and look more into lines of relation some aspects of ethnic relation can be gleaned from their

⁴⁰ Lewis, pp.93-113.

CHAPTER TWO: HISTORICAL FOUNDATION AND DEVELOPMENT OF SOKORU DISTRICT FROM 1880S-1941

2. Development of Sokoru Area from 1880s-1941

2.1 Areas Named By Abba Jifaf II in Sokoru District

During his reign of Menilek, King (*Mootii*) Abba Jifar II (1875-1934) went on pack animals back to *Finfinnee* (*Addis Ababa*) to pay tax. He started journey from, *Jiren*, his capital and crossed many areas including Sokoru area. On the way Abba Jifar named these localities. Among places named by Abba Jifar II we have: *Dannaba Gangalata*, *Sokoru*, *Saja*, *Natri*, *Dobi* and *Abbalti (Darar)* all located in present *Sokoru district*. Abba Jifar II had named these areas according to informants based on some justifications. Let us assess this below in some detail.⁴¹

2.1.1 Dannaba

According to informants, at present day *Dannabaa* sat a woman called *Dannabe* or the mother of peace in *Afaan Oromo*. She had built house and lived there. Named the whole area *Dannba* after the name of that known lady in the area. This was during his trips to Addis-Ababa in early twentieth century. Furthermore, *Danaba* also served as a center of merchants, where they rested during long distance trade that was conducted by caravan merchants i.e the group of merchants that marched together in order to save their lives and protect their goods from *shifita* (bandits) attack in the area.⁴²

2.1.2 Sokoru

The origin of the name *Sokoru* according to the local people was Abba Jifar II, gave the name to the area one of his journeys to *Addis-Ababa*. He coined the name from a dense forest of sharp leaf tree that is called in *Afaan Oromo* *Sokoru*.⁴³

2.1.3 Gangaleta

It was named after a place where hippos' roamed and laid on the ground in the early twentieth century along the bank of the gibe valley at around present day sub-station in *gangalata kebele*. It is

⁴¹ Informants, Abba Diga Abba Bushan, and Abba Fita Abba Wari

⁴² Informants, Abba Diga Abba Bushan, and Abba Zinab Abba Gojam

⁴³ *ibid*

said that they used the place as a symbol of the past. In fact, in the 19th and 20th centuries, the northern merchants asked the locals saying: “at which point did some group of merchants cross the Gibe river?” the local people also often answered that: ‘at a place where hippos roamed and rested’. Thus, Abba Jiffar II named this place “*Gagalata*”.⁴⁴

2.1.4 Saja

So many times, when *Abba Jiffar II* in his journey to *Finfinnee* (Addis Ababa) reached at present Saja, the time would be six o'clock local time (12:00AM) and consequently he named the place Saja in Afaan Oromo six O'clock local time “from *sa'aa jaha tae'era* which means, it has become six O'clock at a local time. Although, *Saja* at present time served as a special District of Southern Nations, Nationalities and Peoples' Regional State in the current federal administrative structure of Ethiopia.⁴⁵ Until that time for so long it was part of *Jimma* zone and before that of *Jimma awraja* in *Kafa Teqlay Gezat* (governorate-General).

2.1.5 Natri

Abba Jiffaar II named like others Natri on his way to Addis-Ababa. The word came from *Afaan Oromo* word to mean: “*ummata namaa yaadu; natri*” Meaning that a generous society, people who think for others.” Informant cites that, when Abba Jiffar II marched there the people of *Naatrii* invited him and his entourage generously food and prepared sites for him and his servants and entourage. Thus, Abba Jiffar II said, ‘*Naturii*’ meaning “stay for me.”⁴⁶

2.1.6 Dobi

The name *Dobbii* in *Afaan Oromo* means, a plant that has very green leaf that burns when one touches it and any part of this plant. When *Abba Jiffar II* journey to Addis-Ababa when he was reheat Dobbii the very small sharp leaf touch and shocked the guards of *Abba Jiffar II* those who were journey in front of the ruler. So, *Abba Jiffar II* named “*Doobbii*” in present day one of *Sokoru* kebeles.⁴⁷

⁴⁴Informants, Abba Moga Abba Bor, Abba Bor A/Mato, and Abba Jabal Abba Gojam.

⁴⁵*Ibid.*

⁴⁶*Ibid.*

⁴⁷*Ibid.*

2.1.7 Abbalti (Darar)

Abba Jifar II named the area next to the Gibe River valley. At other times, this place is called *Darar*. “*Abbalti*” means “*ababbaluu*” (‘appeasing’). Informants say that the people of the area complained to the king about one another the king was accustomed to this and named the area *Abalti*, appealing, accusing or appeasing.⁴⁸ This area was also given another name of *Darar*. It means ‘white.’ Because Abba Jifar is known to have a lot of cotton in that area. According to various data, out of the 39 sub-districts of *Sokoru district* currently, *Dearar* is one. *Derar* is *Gibe Kella* River area, where today we find custom post next the Gibe Bridge.⁴⁹

2.1. Sokoru District during Menelik’s Conquest

According to Getachew, after *Yam* King *Gisaso* refused peaceful submission to *Menelik* through mediation of the *Gurage*, to make three pronged attacks against the *Yam* in June 1894. The first launched attack was from the south by way of *Tobba* led by Abba Jifar II and advanced towards the northwest into the center of *Yam* territory, i.e. *Angari* passing through *Yodin*, *Sombo*, and *Awasho*. The second contingent of about two thousand fighters came from the west through *Kumbi*, led by *Birru Colle* and low ranking officer and others like *Dajazmach Balachaw*, *Dajach Abara* and *Dajach Mulugeta* and penetrated through *Mokoyu*, *Kashali* and *Nube*. The third was from the north under Abba Jifar’s war minister, *Abba Diga A/Rorroo* being sub-divided into three branches under *Abba Saaji Kume*, *Abba Jobir*, *Abba Malaa* and *Abba Gache Yunne Boche* and broke through *Gardi*, *Qumbi*, and *Abbalti* into the center.⁵⁰

At the battle of *Wacha*, the *Yam* fought with traditional weaponry while the conquerors fought with *Bokit*, *Sanadir* and *Sabew* rifles. The war resulted in large material destruction and loss of lives including many of *Gisaso*’s sons.⁵¹

For the *Yam* war, Abba Jifar II recruited army from six provinces. Thus, *Abba Jifar II* allied with *Menelik*’s army and fought against *Yam* people in three fronts. The *Sokoru Oromo* directly participated

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*

⁵⁰ Getachew, pp.54-58

⁵¹ *Ibid.*

in the war on the side of Abba Jifar's army mainly by giving information (espionage) as where the *Yam* army stationed like areas of *Kumbi*, *Abbalti*, *Mokoyu* and *Ceka kebeles*.⁵²

2.2. The North-South Long Distance Trade in 19th-20th Centuries

Trade is basic economic concept in developing the buying out selling of goods and services, with compensation paid by a buyer to a server or the exchange of goods with goods or services between parties at a common market center. Trade provides some important benefits straight off the bat. The first one is the economic growth as trade leads to an exchange of cultures and opportunities leading to strives in development.⁵³

The common items in the local market were grain, honey, livestock products, hand craft products such as baskets, spear heads, plough heads, iron sickles; knits; saddles; shields; belts bags of pottery products such as pitchers incense burners coffee cups, milk containers etc. Items which were part of long distance trade included musk; hides; ivory of small quantities of coffee, ivory and musk of spices mainly came from kaffa manufactured products such as perfumes drugs, rifles, clothing trousers and coats were brought from Addis-Ababa and sold in hirmata of the surrounding markets.⁵⁴

Local traders and foreigners from different countries came to western Ethiopia carrying various goods. Traders in western Ethiopia went from northern Ethiopia to Jimma to Bonga with salt bars. Searching at the same time, the Southern Nations, Nationalities and Peoples (SNNPR) were importing and selling cotton and sesame in the *Gurage* zone. In addition, traders from northern and eastern Ethiopia came to Southwestern Ethiopia to deliver and pass a variety of textiles, such as Abu Jadi, beads, cloth, glass, and Weapons. In order to protect the long distance trade routes safety foreign merchants brought fire armies to the local rulers and custom center keepers at Gibe River brigade. Traders were also transporting cotton from the *Derar* (currently *Abalti* kebeles) area exported by both local and foreign merchants.⁵⁵

⁵²Informants, Abba Diga Abba Bushan, and Abba Zinab Abba Gojam

⁵³ Informant, Abba Diga Abba Bushan

⁵⁴ Informants, Abba Diga Abba Bushan, and Abba Hikam Abba Diga

⁵⁵ Informants, Abba Diga Abba Bushan, and Tammane markabu

2.3 Major Trade Items

In the sokoru district like ivory; skin; civet; rhinoceros horn; sesame; cotton and slaves had been an available resources; among exported objects from sokoru *district*. seeing that sokoru district located along the Ethiopian long distance trade in the nineteenth and twentieth century. Import items like brass, spices, clothes, beads, silks, firearms etc. Similarly informant Abba Diga Abba Bushan Mohammad Hassen and Nassir mentioned that the not unusual items inside the nearby market place throughout this early duration were grains floor, honey, live stock products, handcrafts merchandise consisting of basket, spear fingers, plough heads, iron axes, sickles, knives, saddles, belt bags and potters, product together with pichers, incense burners, coffee cups, milk bins etc.⁵⁶

2.3.1 Slave trade

The slave trade site is locally called gabba *garba* (slave market in Afaan Oromoo) the site of market was covered by volcanic rock and there were also relatively distributed undergrowth and eucalyptus tree. Slaves were hunted and herded by slave hunters. Most slaves were raided and captured from *Yem* area. Sadeqa served as commercial center of slaves. The rock found in the former market place has today several holes according to the local people the holes on the rocks were prepared for the traditional *Oromo* game called *Sadeqa*. The site is known by this name until today. It is said the game was then played by the merchants of the slaves.⁵⁷

During the 1880s, *Jimma* was the center of slave trade, especially the market place called Hirmata. Slaves were brought to *Jimma* from *Yem* and other areas. Those people who didn't have chance to be sold abroad or outside the area remained in *Jimma* and served as slaves. Thus, slave trade facilitated inter-ethnic interactions in *Jimma* kingdom and *Jimma* area and far a field.⁵⁸

According to informants, Abba Diga Abba Bushan and Lewis these raided slaves from the interior border areas of *sokoru* district and *yem* people stayed at sadeqa and baso slave centers hence slaves were caught due to many factors a war captives enslaved by the regional (local) rulers according to Lewis the slaves trade continued until the 1930's when Haile Selassie and the Italians managed to abolish slavery *Jimma* slaves came from a number of ethnic backgrounds and Some slave were prisoners of the war others were enslaved as punishment for crime or for

⁵⁶ *Ibid.*

⁵⁷ Informants, Abba Diga Abba Bushan, and Abba Hikam Abba Diga

⁵⁸ Informants, Abba Oli Abba Godu, and Abba Hikam Abba Diga

failures to slave raids, especially, common in areas to the south west of jimma slave traders and raiders brought many slaves from dawuro, kafa,maji,slaves were bound during the merchants and were often brutally treated, when they arrived at hirmata, some were sold to local people, while others were taken further north.⁵⁹

In *Jimma* the owning, buying and trading of slaves was wide spread than other parts of Ethiopia. The trade was carried on openly until the reign of Menelik II. Hirmata was the major slave market in the Southwest. The slave trade continued until the 1930's when Haile Selassie and the Italians managed to abolish slave and slavery. *Jimma* slaves came from a number of ethnic backgrounds and were different. Some slaves came from a number of the war; others were enslaved as punishment for crime or for failures to slave raids especially, common in areas to the Southwestern of jimma. Slave traders and raiders brought many slaves from *dawwuro*, *kafa maji*, slaves were bound during the marring and were often brutally treated when they arrived at hirmata some were sold to local people while, others were taken further north today all slaves are officially free, continue to live as tenants or renters on the lands of their former masters, slave birth or slave ancestry was not in itself a bar to advancement in jimma.⁶⁰

2.3.2 THE ROLE OF MUFTI SADIKIYO IN ABOLISHING SLAVETRADE

Informants claimed that slave trade in the area was abolished by the teaching of Mufti Sadejiyo. The *Mufti* taught the merchants of slaves about equality of all human beings in the face of Allah. Consequently, slave trade was abolished in the area, all local slaves were officially freed, continued to live as tenants or renters on the lands of their former masters. Birth or slave ancestry was not in itself a bar to advancement in jimma.⁶¹

2.4 The Legacies of Italian occupation in Sokoru District

Jimma was made of the six colonial administration centers in the southwestern Ethiopian region. Another colonial sub-provincial bureau was built at *Sokoru* town and *Abbalti* kebele in *Sokoru* area. Italian office that in *Sokoru* town was built near current *Sokoru* police office. Italian office in *sokoru* town was constructed in 1939 its construction took one year. On the construction, *Sokoru* residents like Mohammed Tire, Abba Naannoo Abba Wajji, Abba Diga Abba Godu, etc were

⁵⁹ Informants, Abba Diga Abba Bushan, Lewis "1934 Jimma, Aba Jifar"---"p.79

⁶⁰ Informants: Abba Diga Abba Bushan and Abba Hikam.

⁶¹ Ibid.

participated as a daily labourers. As soon as Italy occupied *Sokoru*, it discredited the land lords (*abba lafaa*). Before the occupation, Sokoru was ruled by landlord whose name was *Abba Foggi Abba Golee*. Even though, *Abba Foggi Abba Goolee* was overthrown by Italians from its power.⁶²

Italian office that was constructed in *Sokoru* town had ground plus one that consist five classes: prison class, levy and collecting tax center, court class, and police station class and administration office that was located on the second floor of building.⁶³



Photo captured by the researcher

In addition, Italians also built a house that served for preparing food (kitchen); bath room and wash room that was stood in the compound of present day St. Michael church in Sokoru town.

⁶²Informant, A/Oli A/Godu Abba Diga Abba Bushan

⁶³*Ibid.*



Source:3 Photo by the researcher

A person called *Araga Ayele* translate Italian language to *Afaan Oromo* in *Sokoru* town and its surroundings. Another at Italian office was also built at *Abbalti* and served as Italian military base and logistics center. Italians preferred *Abbalti* for the military base in order to attack guerella fighters in the Gibe valley, i.e along *Addis-Ababa-Jimma* highway. The guerella fighters escape in the Gibe valley and attacked Italians. The of these guerrilla fighters were led by patriotic leaders such as: *Dajjasmach Garasu Dhukii*, *Haile Mariam Gaari* and *Qagnasmach Kadiro Abba Garoo*. They strongly challenged Italians in the region.⁶⁴

2.4.1 Urbnization in Sokoru during the Italian Occupation

My informants explained that although the reign of of *Menelik II* laid the ground of urbanization it was during Italin occupation of 1936-1941 that the process of urbanization was accelated. This argument actually fit for growing history of *Abbalti* and *Sokoru* towns. As soon as, the Italian came to *Sokoru*, and chose best site which provided them with mountainous area like *Abalti* and *Sokoru* to control sorrounding areas.⁶⁵ According *Yonas*, the construction of modern roads in *Jimma* and its surroundings predates the Italian period. Prior to the Italo-Ethiopian war of 1935/36 substuntial efforts were made to built the rod between *Addis Ababa* and *Jimma* by *Dr. Workneh Martin* and his engineer, *Mr. Barleet*. But, this initial plan was aborted after some distance trade due to unfavorable physical conditions along the routes. According to *Richard Pankhurst* of completing the road was entrusted to *Mr. David Hall*.⁶⁶ Dispite *Sokoru District* in *Jimma Zone*, *Oromia Region* situated along *Addis Ababa* to *Jimma* rail way and shares at around one hundred kilometers of the road.⁶⁷

The period of Italian occupation in *Jimma* and its surrounding was also followed by the development of road construction in which an enormous amount of money was spent. (hodson) With amaizing rapidity a network goodroads were built to connect *Jimma* their towns like *Addis-Ababa*, *Nekemte*, *Gore* and *Bonga*. Italians conquered the difficult terrain between *Addis-Ababa* and *Jimma* and built iron brigde over rhe main *Gibe River* and little (*Gilgel*) *Gibe*. This removed the great obstacles against movement of goods and people, particularly during the rains season. The period connecting *Jimma* to *Bonga* to *Gore* were dry-weather roads.⁶⁸

⁶⁴ Informants, G/Silasie Milki, Abdulkarim Abba Garo

⁶⁵ *Ibid.*

⁶⁶ *Yonas*, p.117

⁶⁷ Informants, G/Silasie Milki, and Abdulkarim Abba Garo

⁶⁸ *M. Abir*, Ethiopia Era of princes, p.51 and p.92



Figure 1 Photo captured by researcher Gibe Brigde that was constructed by Italy

2.4.2 Language Adaptation

Italian generals like Kappitano who was a leader of *sokoru* Italian bureau at *Sokoru* town; *Abalti*: Italian military camp and logistics center in the Gibe valley, *Fofa* and Tiro Afata region manager at a political center *Sokoru*. Thus; Italian men inherited their language words due to social interaction with aboriginal society in the region. Even though, *Ato Arega Ayale* served as translator's of Italian language into *Amharic* and *Afaan Oromo languages*.⁶⁹ Some adopted Italian language words in the area's listed in the below table.

⁶⁹ Informants, Gabresilasie Milki and Abba Oli Abba Godu

English	Italy	Afaan Oromo	Amharic
Grassmarble	<i>Bigile</i>	“grass marbilii”	ሴ ራ ም ክ
Bag	<i>Borsa</i>	<i>Borsaa</i>	ቦርሳ
I don't know	<i>Sappere</i>	<i>Hin beeku</i>	አለቅም
Iknow	<i>Iyu-sappere</i>	<i>Nan-beeka</i>	አቃለዉ
Water	<i>Akua</i>	<i>Bishaan</i>	ዉ ሃ
Egg	<i>Inkulali</i>	<i>Killee</i>	እንቀለል
Go	<i>via</i>	<i>Deemi</i>	ሀድ / ዲ
Cammon	<i>Beninkua</i>	<i>Kottu</i>	ኛ
I know this	<i>Kuma-kuma</i>	<i>Kana-kana nan beeka</i>	እህን አቃለዉ
School	<i>Ischool</i>	<i>Mana barumsaa</i>	ት ም ህርት ቤት

Source informant Abba Oli Abba Godu

2.5. CONCEQUENCE OF THE ITALIAN RULE

A significant historical development in Sokoru was the Italians' guarantee of religious autonomy. Muslim religious practice in *Sokoru* was prohibited prior to the Italian takeover. Numerous mosques from the *Sokoru* region that built before the Italian era were discovered by mufti Sadekiyo at Sadeka Kebele. The number of mosques in the province of Sokoru was likewise extremely small at the time; among those established there prior to Italian control were *Sadeka*, *Kumbi*, and *Sokoru*. The province of Sokoru's general Islamic population had benefited to some extent from the Italian rule. Along with assisting in the building of mosques around the areas; Italians helped Muslims establish local Islamic study institutions.⁷⁰

⁷⁰ Informants, Abba Diga Abba Bushan, Abba Hikam Abba Digga, and Abba Oli Abba Didu

As some sources indicate that, not only the south Western Ethiopia but also it was one of the Islamic center in the horn of Africa, which had about sixty madarasas in 1880s.⁷¹ As a result, full-size number of Muslims from sokoru had used to attend *Madrassa* School in Jimma. However, after Italian rule they began to attend faculty in close to by village.⁷²

Sokoru Muslims were also inspired to function Haji by Italians. Despite of their curiosity to operate Haji (which one of the pillars of Islamic religion), Muslims have been not allowed to operate it earlier than Italian. Up to the restoration the monarchy, the Muslims in sokoru had enjoyed a high degree of freedom in exercising and expanding their religion. However, this relative freedom ends with the coming of the emperor's autocratic rule.⁷³

The Italians introduced a number of changes in the province, among these they outlaying corves, declaring the freedom of slaves.⁷⁴ The Italian rule for the peasants of southern Ethiopia had brought a sort of advantages in the stopping the number of the former exploitive *Gabar* system, which forced peasants to give free service for the *Naftegna* and makes them landless.⁷⁵ In fact, the need to pacify the resistance of local people and to get legitimacy or support from the people Italians were striving to introduce some policies for this purpose including withdrawing of land taxes and letting the peasants reclaim the land, which lasted until the restoration of the monarchy.⁷⁶

The Italians appropriately allowed the gebbars the right to land ownership in Sokoru and other nearby provinces. Italians declared that the province's whole land mass belonged to the Italian government. They nevertheless let the peasants to use the land they had been given to rent from the landowners. Peasants in Sokoru were grateful to the Italians for bringing some relative freedom in land use under their control.⁷⁷

However, following the introduction of ongoing land proclamations by the emperor, the situation drastically changed after the restoration of the monarchy, and peasants started to exploit. Additionally, the Italians supported a variety of craftspeople that had previously been disregarded. Elders indicate

⁷¹ Yonas Seifu, pp. 75-76

⁷² Informants, Abba Diga Abba Bushan, Abba Hikam Abba Digga, Abba Oli Abba Didu

⁷³ *Ibid.*

⁷⁴ *Ibid.*

⁷⁵ Guluma, p. 265

⁷⁶ *Ibid.*, pp. 235-236

⁷⁷ Informants, Abba Diga Abba Bushan, Abba Hikam Abba Digga, Abba Oli Abba Didu

that for a long time, those who practiced what is known as ogeyyi (craft) in their community were marginalized because of the social belief that undermine these craftsmen's.⁷⁸

2.5 THE END OF ITALIN PERIOD IN THE DISRICT

The British commander lieutenant General Sir Alan G.Cunningham, who led attack from Kenya and entered Addis-Ababa on April, 1941, ordered the 11th African Division along with 22th the East African Brigade and 23th Nigerian Birgadeto advance towards Jimma and crush the Italian 22th Brigade stationed there. However, the swelling of streams and rivers, the break up of roads by erosion and the mud delayed their move.⁷⁹ As the Italian deliberately destroyed the bridge they had built over Gibe River at night when they heard the coming of the British troops, crossing the Gibe River was a great obstacle for the infantry especially the Ethiopian patriots. Nonetheless, the 23th Nigerian Birgde Air Force (NBAF) constantly attacked and destroyed the big concrete at *Abbalti* by air porter and by the second day small foot passage was discovered and the local soldiers began to cross the River. 11,000 Italians were captured as prisoners and the nine guns were gained as booty. General Gazera (Kericera) hope after he saw the situation, but Italian troops and collaborators fought hard against the patriot and British soldiers.⁸⁰

⁷⁸ *Ibid.*

⁷⁹ Gabayo Tamasgen, "A History of Jimma Awuraja, 1941-1991" (M.A. Thesis, Department of History, Jimma University, 2002), pp. 15-16

⁸⁰ *Ibid*



Figure 2.source (photo by researcher) Italian weapons that distructed by British army at Abalti kebele in 1941

CHAPTER THREE

3. SOCIO-ECONOMIC HISTORY OF SOKORU DISTRICT (1941-2010)

3.1. Marriage System

3.1.1. Marriage

According to Abba Zinab Abba Gojam and Dheresa Dhebu, Hulle Seera (Hullee law) accentuated exogamy (marriage outside one's *sanyii*, clan, in group) for wider networks and to express sexual feeling among close affines to avoid instinctive horror or abnormal degenerated offspring from its sub-group or family union. Ahead, the parents of the would be couples had to search back at least seven penetrations on paternal side or five descendants tracing back on maternal line to make sure that the families have not been related by blood. *Hulle* assembly emphasized monogamy in which a woman married a man, but in case of a wife's infertility, polygamy in which a man was allowed to marry two or more wives. Later, polygamy was widely spread as the number of wives depended on one's prosperity. Marriage had been taking place for men in thirties and for women in twenties in the earlier times, and later not earlier than 18 and a 16 year's, in *Gada* system respectively. When parents considered that their daughter had reached maturity, they had performed operation on her, shaving garree (hair style) to ensure like hairstyles as a sign youth.⁸¹ The assembly recognized the following modes of acquiring spouses or suitors:

3.1.1.1 *Haasa'anna* (Betrothal)

This has been mostly arranged by the parents of the couples that great deal of negotiation. Though individuals might have chance to select their mates, one of the essential points for which every one should be careful had been *milki*, an sign of good or evil to come, not only an indicator of success or failure of marriage at the initial stage, but also throughout the partners' life. Then the boys' *olla* (neighborhood) elders could be sent to ask (*kadhanna*) consent of girl's parents, who would of ten impose conditions and the elders would take message to the boy's parents, arrange a date for both parts friendliest at mutually convenient location.

⁸¹ Abba Zinab Abba Gojam, Dheresa Dhebu, "Historical Ecology and Ethnography of Gibe-Gojeb-Dhidhessaa Triangle: From 1933-2010" (PHD Dissertation, Department of History, AAU, 2018), p.57

Night before the appointment, the girls mother would put to equal size pieces of stick (one for her daughter and one for son-in law) in foxfire and cover it by ash/ *ibiddadibaa*).⁸² The giving mother would wake up early in the next morning and look at the stick if both sticks have not turned in to ash; she would call the daughter and bless her as follows:

Iddeen keesitti haa tolu--Be incomfort, where you go
Rafnaan sitti haatolu-- Be incomfort in a place you will go to marry
Kanaan sitti haa tolu-- Bee incomfort when you sleep
Ilmoon gaadi'ami--be incomfort when you wakeup
Horrun gafaree ta'i-- you become wealthier
Bonaan andodee ta'aa-- you look like soapberryin the winter
Gannaan coqorsata'aa-- you look likegrass in the summer.⁸³

If the marriage got approval, the elders would go to the home of the bride with the bridegroom's father, who would kiss the knee of the bride's father and announce ' *mucaa keessan ilmoo taasifachuun dhufe, mucaa koo ilmoo taasifadhaa* ' means 'I come to make your daughter my daughter, make my son your son. "The father of the girl's responded saying" *Ilmi keessan ilmanaaf haata`u intalli Koo intala isinif haa taatu, hintala Koo ilma keessanif kenneera*, (your son be my son, my daughter / be your daughter, I gave my daughter to your son) on this ceremony known as *barcuma teessisa* (setting on a stool they would also decide the day of *Jimaa qaamsisaa* (chewing chat, at which bridegroom's father would buy chat (chat) to be chewed with seven elders went with him and relatives of the bride, and the two sides explain each other.⁸⁴

Mean while, the groom could not show himself to his father-in-law while the girl could not see her fiancée hiding themselves in the bushes in case of fixing the date of meeting, when the parents have reached unanimous agreement, the *qeerro* (boy) and the *qarree* (girl) get engaged */naqata/* with *amartii* (necklet) or *qubeelaa* (ring). After some time bride group of father would go to home of the bride with *buna killaa* (coffee) and salt bar. The two parents would drink the coffee by adding the salt and eating a wedding date. Substantial gift (*gabbara*) would have been given by the husband or often

⁸² *Ibid.*

⁸³ *Deresa, 2018, p.58*

⁸⁴ *Ibid*

his lineage group to the wife and her relatives before, at or after wedding while tools have been prepared by the bride or her family for her future house on the wedding date, a feast was held at houses of both parents. The bride room with Jaala (Waahiyaa) best men *hamaamotaa* (companions would go to the girl on the horses or a mule's back. After returning he would perform the slaughtering of a sheep with discharging virgin of the girl to legalize the nuptials.⁸⁵

3.1.1.2 Aseenna (Entering the House of a Boy by Sole Choice of a Girl)

This means 'entry' and parallel *toraraa*. When a girl has been left un married in to her twenties or her father wanted to give her to someone whom she no liked she would run to he chosen lovers house without his knowledge mostly in the evening. She would do this mostly when the boy's mother and some members of the house hold have been at home on arrival, she would enter in to *dinqa* (bedroom or goal) utensils room disperse five *hiddi* dividing line way she collected on her watt wishing breeding with the family and hold *qodabukoo* (dough container ground as expression of status as house wife. The rejection of this marriage could result in exclusion and the man would slaughter *dullacha* old ox to legitimize the wedding. The next day, boy's parents through mediators could inform to girl's parents that she has become to their house, and send elders for arbitration and recognition.⁸⁶

3.1.1.3 Dhaala (Levirate)

The widowed was obligated to stay indolently thinking her husband for at least one or two years and then inherited to the deceased's full or half youngster parental brother to save children of the deceased from mistreatment by the step farther. If the man married before, he should work for the two households, but if he was *qeerro* (a bachelor), he would later marry a young unmarried girl and have her *qarree*. If there were no children of the previous couple the widow would return to her parents and get married unless she was beyond child bearing age, levirate would also no be arranged for older widow, but her adult sons would support her generating.⁸⁷

3.1.1.4 Buti (Abduction)

As the girl's years of age incomprehensibly rolled beyond the marriage, the society would stigmatize her as *haftu* (staying un married). The girl would try to escape *abarsaa* (curse of her family arranging for her abduction by the boy whom she loved informing him suitable

⁸⁵ *Ibid*

⁸⁶ *Ibid*, p.60

⁸⁷ *Ibid*.

situations. The second one has been settled forcefully by the boy with his bold friends waiting the girl in a secretive place combat would occur between the boy and his friends and the persons with the girl, but the former would likely succeed. Then the boy would take and place the girl in his relatives house or bush so that no one from her family might discover her whereabouts.⁸⁸

3.1.1.5. Abballii/Fedhii/Sossobbii/Hawwii (Elopement) Persuasion

This has been a prior agreement between boy remained unmarried either because he is handsome or from a family of low social status and the poor. The girl's mother might be involved, but she should keep the secret to make it unknown to girl's father to lobby and acted as so between. Then the boy's representatives would negotiate with the girl's family.⁸⁹

However, a person who married a girl by the force without her and her family's willingness or married other's wife would be considered as *gomee*/crude sanctioned *haraa*/*eerrannaa*/property dispossession. In the case of discovery of duty, the husband could for the most part, exact a fine from the offender though bad habit has been very rare. Once married, dissolution has been discouraged permanently, but cancellation and divorce were legalized if certain conditions missed and if the couples decide to be separated respectively.⁹⁰

3.2 AGRICULTURE

3.2.1 Renting Land /Land Holding

Agriculture was for long period of time served as source of income for majority of Ethiopian people in general and Sokoru district people in particular. However, the land tenure system was used as a means of operation towards the majority Ethiopia peoples and a means of fame and prestige for aristocrat classes. Land tenure was on acceleration of the process of privatization of land, the Northern provinces did the old communal kinship system of land tenure continue to wage defensive struggle against the pervasive influence of privatization. In the south private tenure increasingly become the norm. The process had three factors. Firstly northern settler who had acquired tributary right over southern peasants, the *gabber* ended by owning the land actor there through purchase from the distressed *gabber* or through compulsory seizure secondly, *madera* land given to those in government service in live of

⁸⁸ Ibid.

⁸⁹ Ibid, pp.61-62

⁹⁰ Ibid

salary which was made convertible to free hold,thirdly,and these appears to have been the most prevalent pattern, the government made extensive land grant's from its large reserve which come under the conveniently value address of government land.⁹¹Land has been remained a central problem to the development of the agriculture sector and hence the issue of the land holding systems was at the core of Ethiopian economy.Land tenure systems in Ethiopia were to seen within the context of different systems of regimes in the past the feudal system and the military government.⁹²

In sokoru *district* land holding system was divided in to two.Land holding system, a peasant could plot of land as long as it could trace his descent. Hence, individual's rights over rist-land holding were decided essentially on the bases of his or her membership to the lineage. Gult: the land holding system in which, peasants became tenants (*gabbar*) of the grantee land and paid rent in addition to the usual taxa fees, in the sokoru district a contradictory land system, affected the inconomi development of peasants tellers) in post 19 41-1974. Thus, land owners/ balegult) were well usable in the economic income the major agricultural activts is the back bone of *sokoru district* economy. The main agricultural activity of the district like production inset, root crop and some cereals predominantly barley, maize, sorgum and live stock rearing.Sokoru district is comfortable for agricultural practices having various climatic conditions Sokoru *District* is luxurious in both plant animal resources steaming vegetation natural vegetation cover land in the district. This is due the fever good demotic condition and determinates of agricultural production.⁹³

3.3. AGRICULCURAL ACTIVITY IN SOKORU DISTRICT FROM 1974-2010

The 1974 Ethiopian revolution was noninvolvement that caused from long years of popular uprising opposition of feudal regime reached its peak in February1974.⁹⁴Thus, different sections of population made a serious of strikes, protest, demonstrationand demanded radical reforms.Even though, Emperor

⁹¹ Cohen,J.M and Weintraub D.,Land and peasant in Ethiopia,p.23

⁹² Taaye Guilty, the tax leiv of tithe and the new agricultural income tax dislogue,1968,p.16

⁹³ Informant,Feleke Damisie

⁹⁴ Fredholiday and Maxine,The Ethiopian Revolution(London,there ford press Ltd,1981),pp.83-85,Christopher Clpham,Transformation and continuities in Revolutionary Ethiopia (Cambrigde and Newyork,Cambrigde University Press,1988),p.38,Marina Ottaway,"The Ethiopian Land reform ,From political change to economic development",inpreeding of the Eight International conference of Ethiopian studies Vol.II(May,1989),p.389,E.J Keller,"Revolutionary Ethiopia,Ideology, capacity and the limits of State authonomy"Journal of common wealth and cooperative policies,Vol.23,No.1(1985),p.72.

Haile Silasie was failed to solve the peasant rebellion and oppositions of army, students, teachers and tax drivers opposed the despotic system.⁹⁵The agrarians were not pivotal role in the 1974 revolution.⁹⁶

3.3.1 Land Reform

Until 1974 revolution, Ethiopia had a complex land tenure system which some have described as Feudal. The existence of land tenure systems coupled with the lack of reliable data, made it difficult to give a comprehensive assessment of land ownership in Ethiopia as well as depressed the ability of peasants to improve economic life. Following the rise of Durg to power on 4, march 1975, the *Durg* proclaimed the land reform programme. It escaped smoothly and effectively from the central government to the farmers in the villages. The farmers' unions acted as a stage for the farmers to manage their own affairs. Land proceedings, once a major source of communal and individual disputes and a waste of productive time, has disappeared with proper private land ownership. Farmers' unions acted as an effective link between the government and the rural population.⁹⁷

The government nationalized rural land without compensation, abolished tenancy forbade the living of wage labor on private farms and ordered all Commercial farms to remain under state control. So Durg introduced "*Zemecha*" members campaigned for collectivization farming in a traditional way and modern way. Peasant associations often were periodically compelled to redistribute land to accommodate young families or new households moving in to their area. This process meant not only smaller farms but also the fragmentation of holdings, which were often scattered in to small plots to give families land of comparable quality. The large scale state farming was conducted by peasants association farming at Abalti kebele in Sokoru District largely.⁹⁸

⁹⁵ Halliday and Molyneux, pp. 83-85, Clapham, p. 38, Nigussay Ayele, "The Ethiopian Revolution" *Journal of African Activist Association*, Vol. 12, No. 3 (1983), pp. 38-89.

⁹⁶ Andargachew Tiruneh, *The Ethiopian Revolution, 1974-1987: A Transformation from Aristocracy to a Totalitarian Autocracy* (Cambridge, Cambridge University Press, 1983), pp. 34, 67.

⁹⁷ Tefera Haile-Selasie, p. 162

⁹⁸ *Ibid*

3.3.2 THE INTRODUCTION OF NEW POLITICAL-ECONOMY WITH REVOLUTIONARY REFORMS

3.3.2.1 Formtion Of Peasant Association in Sokoru

The subsequent Darg statement, in theory, was consistent with what the peasants had anticipated. Nevertheless, there were a number of issues with its execution in practice. As proclamation No. and 31 of 1975, also known as the "public ownership of rural Lands Proclamation," was the first and primary piece of legislation to establish the process of allocating land and organizing farmers into farmer associations.⁹⁹The formation of peasant associations was one of the most significant features of the land reforms of the *Durg* regime. According to the decrees, peasant Association organized on an 800-hectare area and membership made up of tenants, landless labourers, owners with less than 10hectares after the accomplishment of land disterbution, former land lords who were willing personally cultivate their holdings.¹⁰⁰The Provincial Peasants Association (PPA) was responsible for coordinating all lower level activities of the Provincial Farmers Associations, while at the national level the All Ethiopian Peasants Association (AEPA) oversees the activities of all national farmers associations was responsible. AEPA elected by the General Assembly of each State PAS, and AEPA members elected by the General Assembly of each State PAS, and *district* and *Awraja* orkebele Members of the latter through the assembly of the *Awraja* organization,as well as kebele levels.¹⁰¹TheSokoru *district* Peasant Association sets boundaries,promotes a sense of coordination among its members, provides ongoing guidance to support collaboration,conducts regular supervision,and adheres to rules and regulations enacted by upper management and it was responsible for communicating the regulations.¹⁰²In the province of *JimmaAwraja*, the *Abbalti* peasant association was the first peasant association established in Sokoru warada.¹⁰³

In *Sokoru* the first farmers association was *Abalti* Farmers Association, while in *Kumbi* farmers associations such as *Natri*, *Sadeka*, *Sokoru*, *Danaba*, *Cheka*, *walrmara* and *Basso* were established in

⁹⁹ Dessalegn, Agrarian Reforms in Ethiopia---p.38

¹⁰⁰ *Ibid.*

¹⁰¹ Dessalegn, "Agrarian change and Agrarian crisis:state and peasantry in the post Revolution in Ethiopia," Journal of African International Institute, Vol.63, pp.37- 38

¹⁰² Dessalegn, pp.37-39

¹⁰³ Informants ,Abba Diga Abba Bushan, Abba Hikam Abba Digga, Abba Oli Abba Didu ,Feleke Damisie

the influential fields. These duties were once performed by officials called *Ceqashum* and *Abba Qoroos*. Farmers' unions were responsible for redistributing land, resolving disputes between members, organizing cooperatives, and electing committees to oversee tasks.¹⁰⁴

The main steps taken before distributing the land were to determine the land area according to the size of the family and survey the land available for distribution (land owned beyond the determined area and land confiscated from the original landlord). No areas or region was below the specified size. Surpluses and vacancies were family-sized. Nevertheless, some farmers' associations in *Sokoru* warada were unable to accurately estimate the land available for distribution, forcing some members to acquire barren and barren land. The *Durg* government's land distribution plan was seen as one of the greatest gifts for the farmers of *Sokoru*. Indeed, sentiment among landless farmers in southern Ethiopia was similar.¹⁰⁵

In the process of the implementation of the new land declarations the warada farming expert, head of finance and additional civil servants had gambled essential component in machine which controls company of farmer partnership in *sokoru*. The farmer partnership and cooperative began their fair activities out of doors a few questions while the composition. However, disputes of their income inside the composition of farmer partnership, in accordance with the informers, people as political whole had met freedom questions that prompted each campaigners. In general the farmer partnership become a bulk-positioned participatory and self-governing organisation. But, it disruption no longer almost used in *Sokoru* warada. because, the *district* kingdom administrators and cadres disappointed far-reaching ability over the farmer partnership.¹⁰⁶

The proclamation particular that a kebele peasant association would be under the control of the peasants themselves and would provide the organizational approach for dealing with the land reform and handling the social and financial problems in the peasant community. Likewise, it formed to be involved with the development of the nicely-being of their numbers. In evaluation, in *sokoru* its functions were exceedingly influenced by means of state structures and some leaders of the relationship had been

¹⁰⁴ *Ibid*

¹⁰⁵ *Ibid.*

¹⁰⁶ *Ibid.*

biased and attempted to serve their very own and their loved ones pursuits. The authorities managed peasant association brought the birthday party administrative structures.¹⁰⁷

Infact, the cut price changed into so fascinating when it compered with the amount of tax that the peasants of sokoru used to pay at some point of the imperial length. especially for poor peasants it become a first rate comfort. The tax fee of the peasants who earned less than 30 birr in keeping with a year turned into best 1.50birr. In 1984, new taxation device brought wherein the peasants asked to pay each an annual agricultural earnings tax of 20birr unrelatedly of their age, farm length and manufacturing aswell as birr five membership payments to all Ethiopian peasant association.¹⁰⁸

The peasant association gave a extensive variety of fuctions and responsibilities. Cheif mong which were the following: to administer public belongings, to set up service co-operatives, to constructed school and clinics and roads in the villagization programme. To begin with, however, their predominant fuction was to put into effect the land the land reforms. The peasant Associations step by step transformed to neighborhood administrations with an government committee, a judicial committee and militia. The executive committee is countable to deal external family members with other kebele's and local administrations and handless economic subjects such as periodic land disterbutions.¹⁰⁹

.In 1977/78, the local patriots from sokoru joined the Ethiopian force to protect Ethiopian territory from the increasing force of Somalia. The popular revolution of 1974 turned into led through Seid Barre to expect Ethiopia as weak and divided states therefore Seid Barre turned into satisfied that the time had come to superstar and attack against Ethiopia. It turned into one of the two largest wars between African states in modern instances and its concequence felt a ways past the continent.¹¹⁰ The attack began in 1977, by means of August 1977 the the Somali normal army turned into in control of big components of *Ethiopia*. The *Somali* invasion united all Ethiopian to the against their enemy. Concequently, the Durg, which now assumed the role of a patriotic leader, efficiently prepared peasant militia pressure and rapidly sent it to reinforce the regular military.¹¹¹

¹⁰⁷ *Ibid.*

¹⁰⁸ *Ibid.*

¹⁰⁹ Informants ,Abba Diga Abba Bushan, Abba Hikam Abba Digga, Abba Oli Abba Didu ,Feleke Damisie

¹¹⁰ Gabru Tareke, "The Ethiopia-Somalia war of 1977, Revisited, *The International of African Historical studies*, Vol.33, No.3. (2000), pp.635-667, p.635

¹¹¹ Bahru Zawde, *A History of Modern Ethiopia*, ---p.254

The humiliation led to an increase of Ethiopian nationalism amongst residents particularly those no longer dedicated to the political groups. On his element, Mangistu moreover have been elevating military hundreds of masses and mobilizing the populace in to raising cash, getting equipped food and supplying logistic provision to the navy and armed forces at the war the the front and with the patriarch of the Othodox church on his side, started out out addressing rallies and winners the reason of nationalism under relatively emotive banners like “call the mom land and every component to the conflict the the front.” Consequently, patriots from Sokoru *district* had joined like Temam Abba Godu, Abba Jihad Abba Bushan, Muluken Nigate, Nigate Shibeshi, Taju Abba Bor, Abba Jihad Abba Boson, and so far have been the participated in the Ethio-Somali warfare in 1977-1978 from Sokoru district.¹¹²

3.3.2.2 IMPLIMENTATION OF VILLAGIZATION PROGRAM IN SOKORU

Villagization became the opposite measures below taken in sokoru as tool to construct socialist agriculture. villagization turned into comparable with resettlement as each worried dislocation of peasants. but, also are exclusive in that the latter concerned relocation and resettlement of peasants generally at distance place, far off from the area of their start. between 1984 and 1987, it done on a grand scale in the intire the Oromo neighborhood, however additionally continued to maximum of other Southern regions as nicely some Awraja in the north. by means of 1988, it anticipated that about 12 million people, a large majority of them Oromo peasants were villagized.¹¹³

Concequently, the Darg began the villagization program on a national huge system to trade the socio-economic condition of the Ethiopia humans as aterrible lot possible.¹¹⁴ Moreover, the authorities aimed to guarantee best land use, promoting and marketing services via this program.¹¹⁵

Despite the fact that, in Sokoru the villagization program was now not performed the proposed dreams. because of several factors that shake the implimentation this system and resistance of the peasants to the villagization.¹¹⁶ In the Jimma Awraja, the villagization programe became unpopular, it turned into a source of grievances and discontent on account that peasants had no amusement to have

¹¹² Informants ,Abba Diga Abba Bushan, Abba Hikam Abba Digga, Abba Oli Abba Didu ,Feleke Damisie

¹¹³ Makuria Balcha, “Famine as an Instrument for nation building and state consolidation Ethiopia’s Resettlement and Villagization Programs of 1978-1991 in Retrospect,” *The Journal of Oromo Studies* Vol.8, number 1 and 2, Middle Tennessee state University july 2001, p.115

¹¹⁴ Alemayo Larinso, *Villagization: Politics and Prospect*, Segfried Pauewang and etals (eds) in *Ethiopia: Options for Rural Development* (London and New Jersey: Zed Books Ltd, 1990), pp.133-138.

¹¹⁵ Ibid, p.203.

¹¹⁶ Informants A/Zinab A/Gojam, Abdala A/Fita, A/Gidi A/Godu

misplaced their reliable native land. Hence, they had been toughly resisted the implementation of the program.¹¹⁷

Moreover, the authorities turned into now not fulfilled what promised for the peasants in their new settlement web sites. As furnished, within the pointers of the countrywide villagization coordinating committee, the authorities had promised to provide centers for the peasants who left their unique website to new resettlement areas. However, in Sokoru, the authorities became not fulfilled his promise in the presenting sufficient shelter and important equipment's for the peasants of their new village. So it encourage a human beings to, disobident.¹¹⁸

The villagization program brought several problems of the peasantry. In Sokoru, it was became very difficult for livestock owners as the crowded conditions in the new village caused many problems in animal husbandery they lacked boundaries and houses. The villagization program had also impact on the wetland. Since, the sudden need to replace most of the homestead led to a major demands for building materials such as *citaa* (local material used for building huts). Villagization also reduced the productive capacity of the peasants by depriving them of the opportunity for independent organizations and actions. It also, elongated the distance peasants had travel to work on their land and graze their cattle, villagization wasted time and effort. Because of the distance between their lands, the peasants had also prevented from guarding their crops from birds and other wild animals.¹¹⁹

3.4 MAJOR ECONOMIC ACTIVITIES

3.4. Cultivation

Cultivation activity is the social and conical back bone of Ethiopian people. The economic activities and people's level was directly or indirectly related with agriculture. In 1960's more than 85% of Ethiopian population engaged on agriculture and accounted about 60% of the national Gross domestic products more than 90% of the national export had come from the products agriculture coffee took the lion share about 60% of the export. Recently conducted research indicate that agriculture contribute more than 50% of the GDP, 80% export and 85% of employment opportunity of Ethiopian citizens.¹²⁰

¹¹⁷ *Ibid.*

¹¹⁸ *Ibid.*

¹¹⁹ *Ibid.*

¹²⁰ Bahiru Zawude, *A History of modern Ethiopia, 1955-1991*, second edition (London, Athens, Addis Ababa, 2000) p.87, *International Journal of History and philosophical Research*, vol. 7, no. 3, pp29-53.

Agriculture is the country most promising resource potential exists for self-sufficiency in grains and for export development in livestock, grains, vegetables and fruits. Many of the economic activities depend on agriculture and export of agricultural products, the most fruitful agricultural productions in the district. Agriculture is the country most promising resource potential exists for self-sufficiency in grains and for export development in livestock, grains vegetables and fruits. Many other economic activities depend on agriculture and export of agricultural products, the most fruitful agricultural productions in the district is cash crops which include coffee, chat, cereal and sugar cane. Export is almost entirely agricultural commodities and coffees the largest foreign exchange products produced in the district.¹²¹

In the *district* agricultural activity is still followed traditional way. Like the part of the people of sokoru district practiced mixed agriculture that is subsistence farming with animal husbandry. In all farming tools in district are traditional and made of from different wood materials. These tools include sickle, pick oxen, ploughshaft, and plough and plow beam. Animal force as machines. Ploughing the land using these materials to prepare the soil for requires around a year. Plunging the land to soften the land takes three months. The districts forms plough their land by combining tools for such three months together yearly consumed food never the less agricultural production is different from kebeles to kebeles in due to soil fertility and plantation difference among farmers in the district.¹²² According to Guluma, like other states, *Jimma's* economy was mainly based on agriculture. Agriculture is still the back bone of Jimma's economy and more than 90% of its economy is depend on mixed agriculture. Jimma has fertile soil and tropical highland climate, it makes possible for the people to produce various crops like teff, maize, sorghum, barley, coffee and wheat among the main crops.¹²³

The most dominant crops in the sokoru district includes sorghum, maize, and cereal crops, teff, cultivated around high land areas like sorghum, maize and teff served as staple food of the majority in the low land part of the district in addition, inset also use as food crop production that cultivated in the all kebeles of the district.¹²⁴

Climate is one of the determinant's in the production and distribution of agricultural incomes. It has predominant impact on the peoples was of life settlement pattern, recopies lively hood and the special distribution or variety of plant animals. This in turn corners of influence the economic activity and

¹²¹Informants A/Zinab A/Gojam, Abdala A/Fita, A/Gidi A/Godu

¹²²Informants, Abba, Diga Abba Bushan Abba Zinab Abba Gojam

¹²³ Seyoum, p.38, informants, Abba Zinab, Falake

¹²⁴Informants, Abba Diga Abba Bushan, Falake

development potentials of the study region. The rain fall follow of the *district* seasonal, varying in amount over space and time. There is the long and have seasonal rain fall. The district has been the four distractive rainfall season. These are summer, autumn, winter and spring. However; sokoru district is characterized by two seasons. Mainly winter and summer specially. Winter rain fall is available randomly due a human made, dam; *Gilgal Gibe* number one is located in the sokoru *district*. The summer vain also rain on the May, July and August months that similar to central and south- western Ethiopian rain fall range.¹²⁵

3.5 FOOD CROPS PRODUCTION

3.5.1 cereals

3.5.1.1 maize

Is mostly productive at an altitude ranging from 1400-2000 Masl with moderate heat (warm) and moisture requirind a large amount of water, about 500mm or atleast 150 days successive rain in the growing season (summer). Since it is acceptable to forest, it could not be grown at very high altitude. It is situated to the nitrogen and humus-rich red soil of the Triangle, but up land soil is better than bottom lands to avoid water logging. maize was preferred to be the initial crop on widely cleared plots in the distant past.¹²⁶

Post 1995, government used and advanced so far agricultural production increasing program was introduced in order to achieve sustainable maize production in the Sokoru district. Thus, using fertilizers and technological way planting increased maize production as a *district*.¹²⁷

According to Dheresa and informant, 95% of maize is definitely consumed by humans rather than by lives took in Africa while the latter counts for about 66% in other regions of the World chiefly the new world. Almost all produces are used for local consumptions, in rare cases, small amount are sold in the study area. The total area under maize is the highest of all food crops in the area, where it is customers to grind is essential part for flour to make and eat *marqaa harkisoo (gonfoo)* porridges with better and

¹²⁵ Sokoru agriculture and environmental protection bureau, Folder No. 7, File No. 5/75-83

¹²⁶ James C. Maccann, From poverty to famine in the north east Ethiopia: A Rural history 1900-1935, Philadelphia: University of Pennsylvania, 1987, p. 76, informant, A/Garo Sadacha, Abba Dima Berana

¹²⁷ Informant, Feleke, A/Moga A/Gissa

cheese with spoons made of horn at dawn before going to work. *Qixxa qoshee* (unleavened) flat cakes prepared from maize with cooked cabbage is the main staple food at other meals. Women also prepare *buddeena* (injera) Ethiopia's distinctive thin flat sour fermented batter flat cake (bread) from maize. Totally, more than fifteen food types are produced from maize alone. Maize consumption has increased due to its cheapness for food deficit and low-income households.¹²⁸

3.5.1.2 Teff

Which was domesticated in Ethiopia some millennia ago (about 10,000 years B.P) is main small grain widely grown between altitudes of 1700 and 2200 masl (partly plain land) mostly a black soil. Teff grown at *dannaba, baso, ceka, gangalata* and *wongasho* kebeles teff cultivated widely. According to Dheresa, among several types of teff *algasi, dellasso* and *gommaajor* were grown in small area and preferred their tastiness and early maturity while *qocee* (a white-seeded) was most popular its high market than maize.¹²⁹

3.5.1.3 Sorghum

Which is reported to have been domesticated in Ethiopia over 5000 years ago, is relatively drought-resistant and could be grown in places where rain fall is short and irregular almost in all of both the low lands and mid-lowlands, but not in extreme highlands. It has a root structure that helps to break down clods of virgin soil, but it often follows maize or teff and its grown on fields that are thought to be unproductive since compared to other cereals, sorghum output per hectare is considered the lowest. The most widely grown varieties, *anciro* (highly palatable with high market value), sorghum widely grown in all kebeles of *Sokoru District*. And it served as food and consumed at home might be sold.¹³⁰

3.6 Horticultural Crops

3.6.1 Enset

Is well adapted to close management with special requirements around homesteads' in contrast to the expensive cultivation of annual crops that makes it suitable in places where the opportunity to obtain arable land is difficult. It also involves minimum seasonal and gendered allocation of labor as men conduct cultivation, removing weeds and transplanting of suckers using a hand hoe or two-pronged

¹²⁸ Dheresa Debu ,p.115, informant, She Nassir Abba Moga

¹²⁹ Ibid.

¹³⁰ Dheresa ,pp116-117

digging stick after the main rainy season. Its seeds are clean and could be spread only vegetatively (rhizome planting). Enset does not inflict damage on crops inter sown and not harmed by those crops. It has capability to resist drought remaining to its capacity to collect and retain soil moisture. It never dries and does not lose water through evaporation. It was a higher and more dependable yield than any other crop and can be preserved for many years. Its large quantities of starch are safe guard against famine and during the heavy long constant rainy season popularized the early maturing variety as most of enset varieties take 7-8 years and some even up to fifteen years to grow.¹³¹ In this case, enset is a staple food next to maize, teff and sorghum.¹³² In addition, horticultural crops that are inter cropped with coffee and shade tree such as, banana, avocado, mango. Hence, it taken as an auxiliary horticultural crops in the woreda's. These crops are cultivated on the quarter of farming land in the kebeles.¹³³

3.7 Cash Crops

3.7.1 Coffee Plantation

Ethiopian coffee is mainly grown under the shade of trees (shade or forest coffee). coffee plant is grown in different kebeles of woreda's that its altitude of 1500-1200msal and hot temperature (17-25 degree centigrade mean annual) deep slightly acidic soil with fair moisture holding and the kebeles that have 1400-2550 mm. coffee plantation was not conducted in 1970's rather food crop production was common. But, 1990's coffee plantation got emphasis, specially, CIP (coffee Improvement Program) as Oromia region, Jimma Zone. Due to, CIP coffee plantation became stimulus matter as a District. Agriculture bureau workers were took CIP training the way of planting coffee by professional supporting. In addition, development of agriculture workers encourage farmers in order to plant coffee.¹³⁴

So, 1990's CIP programme accelerate coffee plantation in quantity in the sokoru district. This planted coffee farmed under favorable conditions, for shade trees temperature regulation, suppression of the major weeds of coffee, cheaper production, reduction of burst damage and better growth under high altitude conditions.¹³⁵

¹³¹ Dheresa, p124

¹³² Informant, Tasfaye Mamo

¹³³ Informants, Tasfaye Mamo, Abba Jobir Abba Malu

¹³⁴ Appendix I, II, III, IV,

¹³⁵ *ibid.*

3.7.2 Coffee Production

According to Guluma states that coffee seems to have been used in Ethiopia as food and beverage. For this purpose, not only the beans but also some times the whole beans and leaves were/are consumed in different ways. It became an important item of trade after the second half of nineteenth century. Until this period the matured and the best quality beans of the wild coffee planted in the many kebeles of the Sokoru district. District mainly, high land areas of the District coffee cultivated and used for drinking at the morning, lunch and at the night time and served as an important of trade good. In the process of making coffee, testing the smell of roasted coffee women prayed saying:

Yaa waaq mootii Koo akka buna naa urgeessi!

Yaa waaq biyya isaa (mootii) isaatti urgeessi!

Yaa buna jabaa! Mootii Koo naa jabeessi!

*Yaa waaq mootii naaa naa bulchi!*¹³⁶

Oh! God! Make good smell to my kings seems like this coffee!

Oh! God! Make good smell of people to the king!

Oh! Strong coffee! Make my king strong enough!

3.8 Fishing (Aquaculture)

In the study area the society who have had water bodies, especially large rivers have been making effort to conduct fishery. Fishery conducted on the *Gibe* River and *Gilgel Gibe* one dam by fisherman through a traditional way and modern way. Hence fresh fish have been available that catch by fisherman in the *Gilgel Gibe* lake that located between sokoru, Omo Nada and Tiro Afata as a human made boundary. Fisherman consume fish at *Bore* kebele *Danaba* town. Yet, fishing activity is not practiced due to minor of demanding and low demand to export. Even though it is one of economic activity and source of income but not properly utilized, which is of course true at a national level, where fishing contributed less than one percent of the gross domestic product from 1990's-2010 in the *Sokoru District*.¹³⁷

Two factors account for this low level local fish consumption. First, fish has not been integrated in to the diet of population. Second, because of religious influence, on consumption patterns, the demand for fish is only seasonal. During lent for example, and Christians who stop from eating meat, milk and eggs

¹³⁶ Ibid.

¹³⁷ Informant, Abba Zinab Abba Gojam,

consume fish.¹³⁸ Although, the second five year plan Agricultural Development Plan (2001_2005) laid down a number of targets to improve the yield of Ethiopia's fisheries, a number of problems remain to be overcome. Federal and State laws regarding commercial fishing did not exist until 2003.¹³⁹

3.9. Livestock

Livestock Production is another income, generating for the district, cattle rearing the main activities in the district. Its resistance of drought during the dry season. Livestock production is the second major source of generating income for inhabitants of the district. Agricultural activity mostly practiced in the district, in a traditional way. The peasant in the district mainly keep cattle not only for milk, meat and hides, rather they keep cattle in order to secure their farming and transportation. Incomes from the sales of animal product subsidize the district economy. Livestock production contributes a lot of the economy of district. Another, important roles of livestock in the district especially pack animals are used transport action in the district. Among these horse and donkey have been used for sake of transportation in the district.¹⁴⁰

3.10 Chat (*Catha Edulis*)

Is the most cash crop production in Ethiopia towards coffee. Chat is among stimulant plant in Ethiopia. It got a commercialization program was basically started in Eastern Ethiopia and growing other areas. This plant grows in the wide range of Agro-ecological zone between 1500 and 2700 meters above sea level. Chat is planted in different kebeles of *Sokoru District*. It is mainly cultivated by small holder farmers on average of less than half hectares of each of peasants. Again the property of chat is quite different peasant to peasant in terms of its conservation and from kebele to kebele in the *District*. The price of chat might increase during the sunny season but not in the summer season. Hence the price of chat is different based on its quality and degree of stimulant. Chat obtained from villages of sokoru District. The well producers of chat kebeles *sadaka, walmara, wongasho, bagiso, saajaa, qumbi, gangalata* etc.¹⁴¹

¹³⁸ www.ethionation.com/Ethiopia-articles/4000-fishing-in-Ethiopia.html on 5/4/2022

¹³⁹ *Ibid.*

¹⁴⁰ Informants, Abba Diga Abba Bushan, Abba and Zinab Abba Gojam.

¹⁴¹ Informant, Yazid A/Moga, A/Zinab Abba Gojam

3.11 Infrastructural Development

3.11.1 Education

Sokoru residents taught their kids about their native knowledge. Children are supposed to learn a basic indigenous skill of their ancestors from an early age. The Oromo people of Sokoru were able to maintain their traditions, values, customs, and other significant cultural characteristics because to their indigenous knowledge.¹⁴²

Initially there was some of a people would reject the expansion of modern education. The local people feared that modern education would undermine the Christian and Muslim religion faith. Modern education and schooling was began in Sokoru in 1939. At the begin the number of student enrolled in the school was 10-15 and those students were took teaching and learning materials as insentive by the government in order to attract others. This, the first modern education was opened by Italy in in 1939. Since Ethiopia became failed under Italian army except rural areas of Ethiopian region.¹⁴³

Sokoru primary school was fist opened at sokoru Town that had four class room. Among this four class three class was teaching and leaning practice center and the rest one was served as director and teachers buereau. This, four class was basically constructed by Italy in 1939 and repaired by Italy up to 1941. Additional teaching and learning classes were built in 1950 and 1950.¹⁴⁴

There was no junior secondary in Sokoru *District* up to 1970's. As a result promoted students to grade seven were attend school at Asandabo and Jimma junior and secondary school. A junior secondary school was opened in 1980's at sokoru town. As soon as, grade seven and eight was opned at Dannaba, Natri, Kumbi, Saja, ceka, Gebjiro, Basso *and* Idget kebeles up to 2010 in Sokoru District. These schools were decorated mainly its wall by Karl Marx and Leninsm to advocate "Socialism" in the Ethiopian educational centers.¹⁴⁵

¹⁴² Informants, A/Diga A/Bushan, A/Zinab A/Gojam

¹⁴³ Informant T amane Markaabu, Gabresilasie Milki

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.



Figure 3.1 Sokoru Elementary school that constructed by Italy at first time

From 1980's-2010 a number of primary schools were constructed by both people's participation and government in order to eliminate illiteracy as a national agenda to firm "Education for all" that was among one of Ethiopian Millennium goal as a Sokoru District.¹⁴⁶

3.11.2 Health Care service in Sokoru

In Sokoru *District*, the practice of modern medicine and the construction of health facilities are relatively recent developments. Indigenous medicine was utilized by the inhabitants of *Sokoru* to treat health issues before modern healthcare services were introduced there. The *Oromo* society had their own system for defending health issues before the advent of modern medicine. The *Oromo* society's understanding of health is based on their faith in Waaqa (God) and their intermediary spirits.¹⁴⁷

¹⁴⁶ *Ibid.*

¹⁴⁷ *Ibid.*

The first health center was established in 1964 in Sokoru town. This health center was the oldest in the Sokoru district. Thus, it served a people in the case of health and gave medical service to the ill man/woman to be cured. Sokoru town dwellers and its surrounding local areas used Sokoru health center. During the time of Federal Democratic Republic of Ethiopia a number of both government and non-government clinics, pharmacy and additional health center were served in the Sokoru district and its surrounding i.e geographical relatedness areas like Yem people used at Sokoru health center.¹⁴⁸

3.11.3 Water supply

The main water supplies prior to the installation of pipe water and water tanker supply was constructed at Sokoru town in 1994. The present water supply of Sokoru was built by the Italian company, Zubulin since the first Gibe Dam construction was started in 1990's, but *Sokoru* pipe water later on failed to supply water and repaired. The amount of water in Sokoru town would increase in the month of June, July, August-December. There is a sufficient water supply effectively. But from January-March water supply scarcity occurred. Besides, to solve this tentative shortage of water supply, at Sokoru town and its surrounding additional hand pump water supplies were constructed by World Vision Ethiopia, *Sokoru* center at different kebeles. In all from 1990's to 2010 pure water supply distribution mainly rural areas such as, Gangalata, Daka, Kore, Natri, Qumbi, Dannaba, Saja etc kebeles got pure water supply an accessibility estimated to 62% as a District.¹⁴⁹

¹⁴⁸ Informant, Gizachew Alemayew

¹⁴⁹ Informants, Abba Mogga Abba Gissa and Ato Akuma Tiku



Figure 4 (photo captured by researcher) Sokoru town water tanker that constructed by Zubulin in 1994

3.12 Other public cervice

3.12.1ELECTICITY

Gilgel Gibe Dam I (with gilgal meaning little) is major tributary of the larger Gibe River is south westEthiopia in the western Oromia region. The Gilgal Gibe I dam is a rich filled embankment dam on the *Gilgil Gibe* River. It is located about 75km north east of jimma in oromia regional state.The primary purpose of the dam hadro electric power production. The *Gilgil Gibe* hydroelectric power plant an installed capacity of 184MW enough to power over 123,200 house holds, The dama is 17000M (5600 FT) long 40 M(130 FT) tall.Consumption dam begun in 1988, but work has halted in 1994. It flows in bend through the south of the Jimma Zone,difining part of the the Zone's.The first *Gilgel Gibe* I Dam is bounded by the three warada'sof Jimma Zone, Sokoru in North East,Omo nada in the East and TiroAfata(currently,Nadhi Gibe) in the West.¹⁵⁰

¹⁵⁰Informants, NigateShibeshi,Mangistu Mokonin,www.com.Gilgel Gibe Dam I haydro electric power Retrived on 7/3/2022

Construction of the *Gilgel Gibe I* power station in 1986 and was completed in 2004. The Gilgel Gibe river flows are returned to the natural river bed after having transformed the energy of the water in to electricity through a power plant equipped with three Francis turbines. Gilgel Gibe I hydro electric power station was constructed at Gangalata kebeles or substation. Sokoru kebeles like Dannaba gangalata, kore, sokoru town and saja got twenty four hour in 1992. Thus, gradually natri, kumbi and abalti also got electric power service up to 2010.¹⁵¹

3.12.2 TRANSPORTATION

Is one of the major factors affecting the development of urban area. The development of transport has revolutionized town life. The major that run Jimma to Addis Ababa center of Sokoru district. Even though, along this rail way line fruit, vegetable, bulla (enset powder) and other goods sent to Addis Ababa.¹⁵²

3.12.3 postal Service

In Ethiopia postal service was started on 9 March, 1894. So, it is thus one of the oldest post services in Africa. In the beginning, the purpose of the Ethiopian postal service was to help people exchange messages, especially letters through postal office. The act of allowing these services to take place initially started as a need for the Ethiopian people to communicate on a nation wide scale. Postal service was opened in Sokoru town in 1980; just very recently. And it served as postal agent of other postal offices of the country and sent and receive from abroad as well. But in these days it has not been giving active services as communication technology advanced much replacing the past means of communication like mobile phone like postal office.¹⁵³

¹⁵¹Informants, Lelisa K abata, Tasfaye Mamo

¹⁵²*Ibid.*

¹⁵³Informant, muluken, Gabresilasie Milki



Figure 5: Photo by researcher Posta center at Sokoru District in front of Wereda Education bureau

3.12.4 Telephone Service

The Sokoru people, like all other Ethiopians, relied on traditional techniques prior to the development of modern communication systems. According to elders, one of the most significant institutions that people in the *district* employed for communication before the advent of modern communication systems was markets. People from many locations came together at a fixed market to not only for buying and selling goods and conduct trade by merchants but also to exchange messages and information.¹⁵⁴

Telecommunication office was opened in Sokoru town in 1983 and wireless telephone could not be enough and effective and subsequently replaced by mobile phone networks that is simple and sophisticated to communicate in many forms eitherwith nearby or farway friends, acquaintances, relatives and insitutions.¹⁵⁵

¹⁵⁴*ibid*

¹⁵⁵*ibid.*

CHAPTER FOUR

4. SOCIO-CULTURAL INTERACTIONS IN SOKORU DISTRICT (1941-2010)

4.1 Traditional Religions in Sokoru District

The Oromo have standards to maintain societal moral and ethical values called *safu*. The *safu* (morality) could enable the people to differentiate the good from evil or the moral principles related to the wrong and right doing. Moreover, the *ekera* and *erecha* also specified as the customs of the society.¹⁵⁶ The *ekera* is the belief existence of individuals after death, not of course physically as he was alive but in the form of spirit, for good relationship between the dead and his spirit, the surviving family had to pray butchering animal near the residence of the person or his family. The *erecha* was however, a praise giving festival to the supreme god this was conducted annually before harvest.¹⁵⁷ Society is has been in constant need of living condition relieved from any calamities occurred occasionally, the catastrophes could only be checked by the sky god. The prosperity, health and peace, have been to the nation and had been attributed to ceremonies and rituals coined with smooth attachment to the god. Oromo of the Sokoru district have had similar cultural customs with the rest of Oromo society.¹⁵⁸ The traditional religious or non-religious practices like *atete*, *abdari*, *sanbata* and *safu* are discussed as (4.1.1-4.1.3) below.

4.1.1 Safu (Moral Standard)

Safu is not spiritual celebration in the sokoru districts by which society give protection to the status i.e. respecting elders. In the Oromo culture, elders, elite men's are respected by youngsters wife, also respecting, her husband, by giving protection and lovely submit to her husband further, young child respect its father, mother, and elders.¹⁵⁹

4.1.2 Abdari (Local Spirit)

According to Trimingham, *abdari* is expressed as protector or savior, however, it seems *qolo* to a certain extent in *sokoru distinct*, whenever the *balabat* believed that his guarantee was responded by the lord,

¹⁵⁶ Gada, p.20

¹⁵⁷ *Ibid*, p.26

¹⁵⁸ *Ibid*.

¹⁵⁹ Informant, A/Hikam A/Diga

he is going to conduct *erefana*.¹⁶⁰ Finally the strainers praise the lord by saying “*abdari nagaan nu oolchite nagaan nagaalchi*” meaning that our lord survived us for this day, get us home peace, compute and dispersed from the center of *erefana*, but a Muslim soviet couldn’t practice and respecting *abdari*, but respected by small number of society.¹⁶¹

4.1.3 Atete (Female Spirit)

It is popular in *sokoru district* more of culture to the women.¹⁶² The girls can be either Christian or Muslim this turned into to child, specially male in any other case if a lady become overall barren her meetings invoked virgin marry to reply her request in the course of ceremony. The girl prepares the important substances for the ceremony of *atete* articulates of bean, filtered higher, least of getting perfume and a few different components. The ladies’ insist her colloquies to have their suitable places to start the ceremony. The ceremony is known as *buna qala* and *fachasa’ buna qala* is completed simply placing to sated expressed in the warm butter blended with ingredient to be eaten, *fachasa* then again is spring hot butter up on a chest of ladies with smell lead soaked in the butter dinking and ingesting observed the *buna qala* and *fachasa*.¹⁶³

4.2 JUSTICE SYSTEM AND INDIGINOUS MECHANISM OF CONFLICT RESOLUTION

The *Qaalluu* had played a key roles in conflict resolutions. Knutson pointed that the *qaalluus* were also involved in administering justice by applying religious principles, social norms and value, as well as the traditional system of reconciliation of the Oromo society.¹⁶⁴ This indicates that the *qaalluus* played important societal functions in conflict settlement and maintaining peace and stability in addition to their religious services. In an Oromo society, there were elders *Abbaa Jaarsaa*, according to local customs and *Guluma*. Who were in charge of informing the local leaders of the community's unique issue. They were responsible for mediating conflicts within the community.¹⁶⁵ Even though the contemporary court system is already in operation in *Sokoru*, the majority of disputes are being resolved through traditional means, with the help of local elders who serve as mediators. Local customs encourage disputants to resolve their differences directly through negotiation, but if they are unable to

¹⁶⁰ Tringham, p.261, informant, A/Diga A/Bushan

¹⁶¹ Informants, A/Hikam A/Diga and ,Lelisa Qabata

¹⁶² Tringham, p.261,

¹⁶³ Informants, Ayisha Asefa, and Yade Akuma

¹⁶⁴ Knutson, Authority and---, pp.96-110 and A/Hikam A/Diga, and Lelisa Qabata

¹⁶⁵ Guluma, "Gommaa---" p.124, Deresa, Historical---, p.65, Informants A/Hikam A/Diga, Lelisa Qabata.

do so, they may turn to a third party known as a *Jaarsa araaraa*, which is a combination of the words "Jaarsa" and "elder," and reconciliation. *Jaarsummaa* hence refers to rapprochement through elders.¹⁶⁶

Jaarsummaa can be started by one of the disputing parties, both disputing parties, or even a third party who knows the disputing parties and wants to mediate the conflict. The elders typically start the *jaarsummaa* procedure with a du'a prayer, in which they ask the creator God/Allah to be the proceeding's appeal to him for peace, health, rain, etc., after which they advise both sides to be honest in presenting their claims. If the situation is particularly serious and could potentially lead to further heated argument, the elders may decide to hear each party's claims separately from the other party. They would then report each party's claims to the other party using carefully chosen language without, of course, distorting the argument's main points. The elders may also request witnesses if necessary in some situation.¹⁶⁷

Elders present a solution they believe will be beneficial for all parties or the peace in their community after hearing from all sides. In other words, *Jarsummaa* place more importance on preserving societal harmony than they do on a short-term conflict. Thus, the elders make an effort to meet part of the applicant's wishes without doing too much harm to the defendant. At the conclusion of the proceedings, Reconciliation is symbolically indicated by the disputants shaking hands and/or kissing one another and pardoning each other's mistakes.¹⁶⁸

4.3 Monothistic religions in Sokoru District

4.3.1 ISLAM

The rise and spread of Islamic faith and its eventual constitution of Muslim principalities in the Ethiopian region and the horn of Africa was preceded by long age Aksum had already built fame by giving protection for the early adherents.¹⁶⁹

After dangerous persecution of the Quraish tribe, Muhammad addressed a speech to his followers and soon exile was began in to the king of Abyssinian in 615. As some Muslim scholars claimed it as the

¹⁶⁶ Informants A/Hikam A/Diga, and Lelisa Qabata

¹⁶⁷ *Ibid.*

¹⁶⁸ *Ibid.*

¹⁶⁹ Tringham, p.44, Dheresa, p.88

Hijira/ migration) by the time group of immigrants wants to *Negashi* (perhaps king of Aksum) the king asked them what their faith was, jafar b.abi Talib answered him in words that it was Islam.¹⁷⁰

In the meantime, a number of Muslim sultanates were rose in the horn of Africa between the 9th and the sixteenth countries. The notable ones were *shawa, ifat, adal, fatagar, hadya, dawaro, Bali* and *shakara*. Islamic faith was introduced to the *Gibe* area by Muslim clevises and merchants came from central and northern Ethiopia to conduct trading activities.¹⁷¹

Since the early 19th century however three agent clerics, merchant and local rulers, worked tother facilitated the process of Islamization. This process tallies with the three stages of conversion out lined by J.s Trimmingham. The period before the 1830s corresponds to Trimngham period of crisis during this period the number of more it many sheikhs from the north, Islam weredeliberately adapted by the rulers and the local merchants for the different reasons. Islamic institutions and law were incorporated in to the traditional belief system. Mosques and koranic (kuranic) schools were incorporated all over theregion. In some places, Muslim prayers were made obligatory. According to Trimmingham's classification this is the period of crisis and religions dualism.¹⁷²

The survival of pre-Islamic practice among the Muslim communities in the gibe region indeed was not unique. Dualism in religious practice is common among Muslims of Ethiopia. Like the rulers of the medial Sudan, the monarchs of the consolidation of their political powers but they retained some offices and the state structure in this region remained essentially non- Muslim. Inspire of this, we can mention, the gradual process of Islamization in the *Gibe* region.¹⁷³

There are several reasons why Islamization was successful in this region by the end of the 19th and early 20th c first, there was a natural increase in the number of Muslim families second the early conversion of the ruling elite also made Islam socially prestigious and politically and economically rewarding third, after the 1860's the emergence of the local Sheikhs ispiried and influenced new generation of students as well forth, the increasing volume of long distance trade facilitated the process of Islamization.¹⁷⁴

¹⁷⁰ Tringham, p.4

¹⁷¹ Mohammad, 151

¹⁷² Tringham, p.43

¹⁷³ Lewis, A Galla Monarchy, p.132.

¹⁷⁴ Braukmper, The Islamization of Arsi-Oromo" p.773.

Trade made contact with Islamic centers in north east more regular. Fifth, the political situation in the northern Ethiopian also contributed to the consolidation of Islam in the south and south west in the northern 1880s drove away many devoted Muslims out of the region many sheikhs held from Gondar and wollo to Jimma and other southern provinces where the emperors were discontented from wollo were given protection and support by the rulers of the Islamization through out of the some result after Menelik's conquest, peasants in reaction to the not rule and the orthodox church finally, the success of the mahadist movement in the Sudan in the 1880s and the coming of al- faki ahmed Umar at- tijani, a West African religious leader, to the region in the early 20th century helped the consolidation of Islam in the Gibe valley.¹⁷⁵

4.3.1.1 Sadeqiyo: an Islamic shrine centre in sokoru district

An Islamic Shrine Centre in Sokoru *District Sadeqiyo* is an Islamic shrine centre located in *Sokoru district, Sadeqa* kebele. Sadeqiyo's cult lies on the *Jimma-Addis Ababa* road 15Km away from the place called *Qumbi* to the eastern direction. *Qumbi* is another Kebele of *Sokoru district* located on the Jimma-Addis Ababa main road at a distance of about 155km from Jimma town. Through the way from *Qumbi* to *Sadeqiyo* shrine, there is a road which is not suited for vehicle about 15Km long. Most of the area located between *Qumbi-Sadeqiyo* is mountainous and broken land.¹⁷⁶

¹⁷⁵ Informant, Abba Diga Abba Bushan

¹⁷⁶ Informant, Abba Hikam



Figure 6 Mountains and broken lands between Qumbi and Sadeqiyo

The shrine was established in 1893 for the dedication of a Muslim saint called Mufti *Sadeqiyo*. However, there is no tomb of *Sadeqiyo*, the saint (awaliya) in the shrine site. As the respondents said the shrine was built on the place where Mufti *Sadeqiyo* settled for 20 years. Though the saint died in 1892 and buried at a place called *Bure, Illubabor zone*, his former residential area became a shrine in 1893 to his commemoration. The respondents said that the area of the present shrine was the resident of Mufti *Sadeqiyo* and it was also the area where he preached Islamic religion.¹⁷⁷

¹⁷⁷Informant Abba Hikam A/Diga, and Abba Takka Abba Fogi

According to the informants, the residential area is the place where the devotees of the saint settled since the time when Mufti Sadeqiyo lived there during his life time. The shrine is encircled by fenced enclosure and the fence has one door that lies in the northern direction. In the fenced compound of the shrine, there is one big circular hut built from wood and grass. According to the local informants, the hut is particularly built for the dedication of Mufti Sadeqiyo; it is named by the local people as Mana Abiyo (Father's house). The informants said that the memorial hut was once burnt in 2005 by the Salafis (Wahhabis) and it was rebuilt by the local people in the same year. Note that this memorial hut was rebuilt after it was burnt by the Salafis in 2005.¹⁷⁸

The hut has three doors lying in different directions and each door has its own function. The first door is to the North and it served for male entrance. The second is found to the West and it is a female entrance. The third is to the East and it is entrance of the elites. Though the cottage consists of three different entrances for male, female and the elites, all attendants conduct ritual performances within the cottage together, without any status and gender exclusion. The internal roof of the cottage is decorated by the local style of house building. A total of 52 pieces of wood aligning the pillar with the roof as seen in the figure below.¹⁷⁹

¹⁷⁸ Ibid

¹⁷⁹ Ibid.



Photo captured by researcher the house used to resting as well as supporting guest house.

The flat rock determined within the former market area has numerous shaped holes. The local community knowledgeable that the holes on the rocks were prepared for the traditional ancient *Oromo* game referred to as *Sadeqa*. At some stage in the time while the area become used as commercial centre, *Sadeqa* sport was played by means of the merchants of the slave. The holes on the rock are varying in variety. Although the holes are not completely visible, one of the located rocks has 51 holes and the alternative rock has sixty seven holes. The nearby elder informants said that, a distinctive rock is composed of different wide variety of holes in keeping with the styles of *Sadeqa* recreation performed. To restate what the informants said in different words, there were unique forms of *Sadeqa* sport and every form of game required different variety of holes. But, today, the custom of playing *Sadeqa* is totally disappeared from the place and the informants said that it's miles unknown with the aid of the dwelling era of the locality.¹⁸⁰

¹⁸⁰Ibid



Figure photo captured by thereasercher (holes of the rock on which Sadeqa game was played)

4.3.1.2 History of the sadeqiyo shrine

According to, Mohammed Hassen, states about the importance of oral traditions in historical reconstruction of the *Oromo* people as follows: “The *Oromo* oral art provides us with ample information about the entire society, including the myths from God’s attributes, through the relation of God to man to the complimentary aspects of man’s relation to him”.Therefore, it is important to mention history of the shrine site and other related issues based on the oral information of the respondents.¹⁸¹ As it has been mentioned above, Sadeqiyo shrine emerged for the dedication of the Muslim saint called Mufti *Sadeqiyo*.The former name of Mufti *Sadeqiyo* was Abubakar al-Adam. Later, he was named by the

¹⁸¹Mohammad Hassan,p.16

local people as Sadeqiyo, to demonstrate his role as saviour and protector over the Muslim *Oromo* of the Sadeqa area. According to the informants, Mufti Sadeqiyo came to the area from *Bale*. They believed that he was one of the descendants of Sheekana Huseen (Sheikh Hussein) of Bale, who came to the area of *Gibe* to teach Islamic faith. Regarding this, written documents Mohammed, also assert that Islamic religion was initially introduced and later expanded among the *Oromo* of *Gibe* states by Muslim merchants and clerics from Sudan, Gonder, Wallo, Harar, South western Wallega (*Dembi Dollo*) Arsi and *Bale* areas.¹⁸² Specifically, M. Ishiharo mentioned that “the descendants of Sheikh Nur Hussayn (Sheekana Huseen) of Bale were settled in different parts of Gibe *Oromo* states and played important role in the dissemination of Islamic religion in the area.¹⁸³ The teaching of *Sadeqiyo* is highly valued by Muslim *Oromo* of the area. There are some aged books owned by the descendant of the saint, Abba Hikam. These books are ten in numbers. Nine books are written in Arabic. However, the tenth book is written by unknown letters.¹⁸⁴

According to the informants all the books were written by Mufti Sadeqiyo. The researcher doubts some of the books were not written by hand. Regarding the book written by unknown letters, the respondents claimed Mufti sadeqiyo was prophesied that “the one who interprets the book would come from other place”. On the basis of this prophesy of the Mufti, the peoples are waiting for the translator to come.¹⁸⁵

¹⁸² *Ibid.*

¹⁸³ Ishiro M., p.8

¹⁸⁴ Informant, A/Hikam A/diga

¹⁸⁵ *Ibid*

Figure 7



Photo captured by reasercher unreadable book of Mufti Sadeqiyo

The local people used the manuscript to demonstrate the religious intelligence of Mufti *Sadeqiyo*. The informants said that though there were many religious teachers in the area, none of their teaching was as valuable as the teaching of *Sadeqiyo*. Regarding this, the respondents stated that “the teaching of other Muslim scholars brought a little light, just like the light of moon, while the teaching of Mufti Sadeqiyo brought a great light, just like the light of sun”. In addition to this, the informants said that the people living around the shrine of *Sadeqiyo* has great respect for the tree known by the Oromo people.¹⁸⁶

‘Oda’ According to the informants, during his life time, Sadeqiyo used the shade of ‘Oda’ to teach Islamic religion and to performance. Consequently, the community living around the shrine site occasionally gathered for religious and social meetings under the ‘Oda’ tree. Despite the claim of the respondents, it might be possible that the ritual significance of the ‘Oda’ tree 68 at the site continued

¹⁸⁶*ibid.*

from traditional belief practiced by the Oromo people before the coming of Islam into the area. To sum up, in considering both oral and written information, it is logical to conclude that Mufti Sadeqiyo was one of the venerated descendants of Sheekana Huseen (Sheikh Husein) of Bale who took part in the dissemination of Islamic religion among the Oromo of *Gibe* states.¹⁸⁷



Figure 8. *Photoby researcher the earliest mosque that erected as study area*

4.3.1.3. Pilgrimage (Ziyara) and Ritual Performances at Sadeqiyo Shrine

In the case of the shrine of Abba Arabu, pilgrimage to the shrine of Sadeqiyo is conducted during the annual Muslim festivals i.e. the Arafa (idal-al- Adha), the Mawlid (Mawlid an-Nabi), and the Mi'raj. According to the informants, a minimum of 30,000 people conducted pilgrimage to the shrine per year. The religious practice, hadra is regularly held on Thursday. The *hadra* program at *Sadeqiyo* shrine starts on the Thursday noon and continues all the night. The ritual performance of hadra is accompanied with lunch program which is followed by coffee ceremony. During the field work, the researcher observed when the attendants of hadra gathered in the ritual house for lunch after the mid-day prayer. The

¹⁸⁷ *ibid.*

peoples sat for lunch in groups which consisted of four to ten people. According to the informants, the sitting arrangement is called *Dawrii* (brotherhood circle in Arabic) and peoples sit according to intimate relationship they have with each others in circular shape. The sitting arrangement would enable friends to discuss on their common issues. Most of the attendants of the program eat their meal on the leaf of *qocco* and others on the plates. According to the informants, the peoples eat food on the green leaf of *qocco* to show their gratitude to Allah for he makes their land green and fertile.¹⁸⁸

4.4 Orthodox Christianity

Christianity has been a sequence of persecution for hundreds of years by using Roman emperors till the time of Emperor Constantine the extremely good (r, 312-337). In 313, the emperor Theodosius, (r, 379-395) had loose propagation of Christianity in his empire another emperor Theodosius; (379-395) had proclaimed Christianity turned into professional religion of the country. Solidarity of Christianity had no more final long due to dis agreements most of the genuinely up on doctrine of the trinity and the nature of the Christ. Series of espacial council of bishops have been below taken over the years; discussion turned into held in 325 at the council of Nicaea up on doctrine of the trinity i.e. there's one God in three man God the Father, God the son and the Holyspirit this was ratified in 381 at the council of Constantinople. Any other doctrine, the character of Christ i.e. each divine and human was advocated in 541 at Chalcedon.¹⁸⁹

After split of the Roman Empire into west and east, ideological difference were intensified between the western and eastern roman empires and this in turn exerted stress (pressure) up on Christianity in 1054, Christianity was separated between western catholic and eastern orthodox churches.¹⁹⁰ Christianity held its footsteps in Ethiopia before the middle of the fourth century A.D when the kingdom of the Aksum was in the political power two Syrians: Frumenties and Aedisius (also brothers) come to Aksum accidentally. This was to get respite to arrange their future journey stabled due to sheep wreck. The contemporary king of Aksum Ezana welcomed the strangers and eventually Christianity was introduced in the kingdom towards 340s Aksum had got the first frumenties commonly known as *Abba Selama* (Father of peace) who was appointed by patriarch of Alexandria.¹⁹¹

¹⁸⁸ *Ibid.*

¹⁸⁹ Shenk, p.23, Edward Ullendorff, the Ethiopians: An Introduction to country and people (Oxford University Press, London, New York, Toronto, 1996) p.102, Curtin, p.61

¹⁹⁰ Shenk, p.25, Curtin, p.61

¹⁹¹ Getachew Gabrekristos, Gadel Wayis Gadal (salvation or Eternal salvation), 3rd ed (Addis Ababa, 2005), p.1 Ullendorff

In the begging Christianity was expanding slowly in the kindom. With the coming of the Nine Saints who were from Byzantine Empire, churches and monasteries were built and the Holy Bible was translated to Geez.¹⁹²

4.4.1 The establishment of the Orthodox faith in the Sekoru district

Ortodox Christian faith followers in the Sokoru *District*, had no prying center and burial site up to 1950's. There was no St. churches that erected in the wereda's. So, a group of christian religion follower elders asked Hailesilasie representative person in area, Ras Masfin Silashi who was a leader of Gibe valley. Perhaps, those dedicated group of elders got a permission to erect church house where an ark might sit. Thus, in 1951-1952 Orthodox Christian faith followers built a church house that Ras Silshi Masfin funded 45,000 Ethiopian birr to construct St. Kidane Miret Church at *Abbalti*. Each of daily workers got 25 birr up this church construction came to ended in 1952. As soon as St. Kidana Miret Church of *Abbalti* was set up at *Abbalti* kebele. It, served as center of indoctrination preaching center, praying in group, evangelizing Christian center and became a bury center that in the former time take corpse to burial from *Abbalti* to Fofa or Gurage where the churches were built in the former time. *St. Kidana Miret church* of *Abbalti* clergy, laity and other workers were got 20-25 birr monthly as a permanent salary.¹⁹³

After the establishment of *Abalti* Holy Covenant Mercy Church in 1952-1974, it is said that those who were guarding the church were also guard Gibe Kela, which was guarded by the (*Neche Lebash*) or white robes. It also has a history of the establishment of St. Michael Church of Kumbi. When the prince sent an ark to Agaro. The car carrying an ark was going from Addis Ababa to Agaro. When it reached Kumbi, the car stopped moving. After that, when asked what it was carrying, he said that he was carrying an ark. Then the preist asked a Kumbi people to be construct house. Finally, St. Gebrel church was set up at *Kumbi* kebele. In addition to this church, there are churches in Sekoru *district* in invarious kebeles, such as Sekoru city, Deneba, Baro, Dobi, Wangesho and Saja.¹⁹⁴

It has been established and is providing services to the followers of the Orthodox faith. In this way, priests, adults, elders and followers of the faith are being served. On the other hand, it has been stated that there is also a place where baptism, prayer program and baptism ceremony are performed in all the

,pp.100-101

¹⁹² Ullendorf, 102

¹⁹³ Informants, mamire Habtamu Bereseb, Mangistu Mokonin, marigeta Getachew Yohnnis, Tamae Markabu, Zawude Chere

¹⁹⁴ *ibid.*

churches where the baptism festival is celebrated on January 11 every year. In general, the followers of Orthodox Christianity are found in the urban and rural areas, but the followers of the Orthodox faith are mostly found in *Sekuru, Deneba, and Saja*.¹⁹⁵



Figure 9 (Photo captured by the researcher), Kidane Mihret Church of Abbalti, the first built church as Sokoru District in 1952.

4.4.1.2 LAND GRANT

SAMON MERET IN SOKORU DISTRICT

Land was the goverment had granted to the government had granted to the Ethiopin orthodox church in perpetuity. Traditionally, the church had claimed about one third of Ethiopia's land, however, actual ownership probably never reached its figure. Peasants who worked on church land paid tribute to the

¹⁹⁵ Informants, mamire Habtamu Bereseb, Mangistu Mokonin, marigeta Getachew Yohnnis, Tamae Markabu, Zawude Chere

church(or monastery)rather than to the emperor.Kidena Mihiret church of Abbalti had its own church land that was given by Ras Masfin Silashi.so,Kidana Miret church of Abbalti had around twenty hectares behind church up 1974.¹⁹⁶

4.4.2. PROTESTANTISM IN ETHIOPIA

The 1054 division of Christianity in to the Eastern Orthodox and Western Catholic church was not the only separation.In 1517 extrimely, the church of west was further divided in to Roman Catholic and Protestant churches due to rising of reformation in Western Europe.This was limited from doctrinal differences and authority of the pope over the masters of doctrine churches and states.¹⁹⁷When Martin Luther stood to protest the western church in the sixteenth century he opposed attempts to connect words of lord with to the early institutions (churches). He insisted that return in to Gospel is compulsory since God is the only author in the matters of faith.The core message of the Bible is that a sin is get rid away by faith alone and the role of church is unconditional to fellowship.¹⁹⁸

The notable protestant churches were the Lutherans including the Culvinists and Presbyterians, the mannonite and seventh Day Adventist as well as numerous nominations under them.¹⁹⁹Protestantism was introduced to Ethiopia througha Missionary Society came to Ethiopia from western states in the late 19th century.Gradually it spread in Southern and Western part of the country but Protestants remained minority in the country. The eariest three dominations shaped the Ethiopian protesant churches were the Lutherans, the sudanese Interior and the Minorite mission.²⁰⁰ In the early 1860'sMakane Yesus in Eritrea,aroused revival among the few clergies of the Othodox Christians of the region.The clergies were well aware of gospel is generous of God for Christ's sake. Like wise the clergy and the swedish Evaglical Mission in Eritrea stood for mutual objectives to corporate for their future tasks.Besides,Ethiopians in Eritrea working with the Swidish Evangelical Mission were inspired to bring Protestantism in to Wallaga.The two devoted Ethiopians: Gebre-Ewostatewos Za-Michael and Daniel Dabala had traveled long distance in 1898 and reached Bojji (small town in *Wallaga*).²⁰¹

¹⁹⁶ *Ibid.*

¹⁹⁷ Shenk,p.25

¹⁹⁸ Shenk,p.29

¹⁹⁹ Ullendorff,p.115

²⁰⁰ Bekele,p.65

²⁰¹ Lapiso,p.107

Another Swedish missionary a physician Karl Sedarkavist started his evangelical mission and secular activity (school) simultaneously in 1904 in Addis Ababa being licensed by Emperor Menilik.²⁰²

4.4.2.1Qalehiwot Church

Dr.Thomas A.Lambie and Dr.Bonghame established the first Sudan International Mission, latercalled Societyof International Missionaries (SIM) station (the current Qale Hiwot church) at Jiren.In the compound brought from Armenian coffee merchantin 1928.Swidish Industrial Mission led by Mr.Hogland was stationed in the northern side of Awwetuu River,at the center of the purpose of evangelizing the local people.Protestant churches were also set up in Agaaroo and other towns in the 1950's and 1960's.²⁰³

It was added to by way of German and American missionaries that come to the place below the banner of organising SIM number one school and health facility within the present-day Sajja town in 1953.They began indoctrination of students paying a month-to-month income of twenty birr and other incentives to use them as preachers of the network and a few individuals who went to get service within the hospital they also tried using documentary movies and increased to wargo(13km) from sajja Gadamita, maro and Sokoru but Protestantism couldn't enter Fofa city since it turned into inhabited by using fanatic orthodox political and neighborhood leaders who violently threatened fans of the new religion as a end result, there has been no protestant church and burial center for protestants in fofa. for that reason, it a positive protestant died in fofa,the body turned into expected to be buried in his/her very own farm land or taken to the nearby protestant areas. This difficulty of burial places affected the enlargement of Protestantism in the district in popular.²⁰⁴

4.4.2.2 Mulu Wengel Church (The Full Gospel Church) In Sokoru District

Another sect of protestant Christianity church added to Ethiopia is the total Gospel Church (*Ya Mulu Wangel Betakiristiyān*). This religion brought to Ethiopia by Finland Missionaries round 1945 and the Sweden Missionaries who came later in 1961.It emerged from notion known as Pentecost known in united states of America and expand inEurope later.This sect of protestant Christianity in Ethiopia basically acknowledged by way of the call called“Pēntē”.The particular characteristics feature of this

²⁰² *Ibid.*

²⁰³ Gulumaa, "land, Agriculture and Society....." p.136

²⁰⁴ Nigusu Adem, A History of Yam, Southwest, Ethiopia, ca.1843-1974, MA thesis, Department of History, Jimma University, 2025, pp.14-15

protestant spiritual institution is that it believes within the anointment of Holy Spirit. In Ethiopia, the EECMY recognised for its walking all the church's past time by using Ethiopians instead of the usage of overseas missionaries.²⁰⁵ Countrywide stage, the full Gospel association mounted in 1970. The believers of the religion faced several hardships and persecutions at some point of the Darg Regime. Even greater, in 1971 the church banned from carrying out its church ministry and made closed. No matter how the fans of this faith faced these all troubles, the church has endured evangelization in secret even at some stage in those hard times till they enjoyed their rights in view that 1991.²⁰⁶

All through its establishment, there has been remarkable confrontation among the total Gospel believers and the Orthodox Christianity in Ethiopia. To resolve this troubles the authorities had intervened in the battle numerous times. This religious institution officially started non secular exercise in Addis Ababa round 1967.²⁰⁷

Sokoru mulu-wengel church based or mounted in 1984 E.C with the aid of few believers of the church. These believers had been coming from specific areas due to the fact they had been government employee some of them were teachers, a number of them were from agricultural workplace of sokoru had been in (district) regarding the function of foreign mission rise up in the established order technique of the church it changed into completely movable from foreigners from the be the church was founded or set up by using preceding Addis Ababa university Ethiopian students 1958 in Addis Ababa with out the hand of foreign missionaries. The function of leaders in the basis of the church become very strong unless those leaders have been very strong it changed into difficult the church to attain here.²⁰⁸

In the time of the establishment process of the church were many and strong because the protestant way of believing or style was totally new, so the other previous believer of the area did not accept it easily and the hate it too much, even it was difficult for believers to interact with the surrounding community easily anyhow with the hard pray of the headers and members and to the main the great help of god the church showed a good growth to 2010.²⁰⁹

²⁰⁵ Kucha, p.43.

²⁰⁶ Taffese, p.105.

²⁰⁷ *Ibid.*

²⁰⁸ Informant, Akilile Nigatu, Gazahagn Gissa, Falake Damisie, Birhanu W/tsadik, Ayisha Asafa

²⁰⁹ *Ibid.*

The church's achievement and growth to 2002 as mentioned above in economy, members number in church and other facilities of a church and also, great achievements that means, the numbers increases around three hundred, it has enough amount of money and will organized hall for members that they in worship their good comfortably and enough rooms for offices and used for different purposes.²¹⁰

4.4.2.3 The Ethiopian Evangelical Church –Mekane Yesus (Eecmy)

The source of EECMY is Norwegian Mission and the base of this church is the Lutheran religion.²¹¹The EECMY added into Ethiopia;Gonder around 1829 by means of the Germans,Samuel Gobat and Christian Kugler who subsidized by the Anglican church.earlier than he got here to Ethiopia,Samuel Gobat stayed for three years in Alexanderia, Egypt and studied Amharic language thoroughly.As he got here to Gonder,he partially translated the new testament into Amharic.despite the fact that there has been an try to translating the gospel and make new testimony made by the German,Missionary in 1647,Abba Abraham,a preist in Gojjam additionally Translated the Bible in 1818. The earliest Misionaries and followershad delivered big wide variety of Holly books into Ethiopia and had been capable of spread the gospel were now not preached.²¹²

The Sweden Missionaries who came to Ethiopia through Massawa additionally tried to baptize as well as evangelize the encircling humans in 1866.That they had also deliberate to spread their evangelizationwork in to the Oromo vicinity but their endeavor became unsuccessful do to the Oromo regions had already dominated by means of Othodox Christianity.similarly tothis,Shawan king,Sahla *Sellasa* prohibited the preaching different Christian faith in this areas.Futher extra, Menilik of *shawa* unnoticed any support of these Missoinaries.But, the Swidish Missionaries persevered their evagelization within the frontier regionsof Northen Ethiopia.For that reason,they able to baptize an Oromo Wallaga mainly Najjo and Naqamte society.²¹³

Onismos was baptized, and renamed Heka.Heka was given possibility to study inside the school of the Missionaries openedin the frontier place of Northern Ethiopia.Onismos sent to Sweden for in addition schooling.After returned to Ethiopia, he translated the Holly Bible into Afaan Oromo. He additionally

²¹⁰ *Ibid.*

²¹¹ Kucha Dewele Alemu, "The Impact of Religion and Churches on the Ethiopian Revolution"(BA Thesis,Yakatit 66 Polotical Education,philosophy,1988),p.41.

²¹² Tafese,pp.95-96

²¹³ *Ibid.*

preached gospel around Najjo and Naqamte. Beyond spreading the gospel, the Sweden and German Church missionaries had been doing distinctive sports.as an example, that they had built exceptional schools and hospitals in *Wallaga* at some point of the reign of Emperor Menilik. Typically the interest of rulers of Ethiopia turned into that the missionaries render healthful contributions,supplying training for talent development and different social services than evangelization.Due to persistent activities of the missionaries,the Ethiopian Evangelical Church Mekane-Yesus (EECMY)was capable of spread in Northern Ethiopia and around Wallaga.in a while,the EECMY were given the permission to built church within the capital,Addis Ababa.The Sweden,Sudorku Yeast who commenced to evangelise the gospel in Addis Ababa.He had preached the gospel inrespecting and confirming to the Ethiopian Orthodox church.This device helped him to live for long years in Addis Ababa and enabled him to benefit three Muslims and four Orthodox Christian converts for the first time in 1921.quickly ,this interest persevered in Wallaga particularly in Najjo and Bojji as well as in other regions.²¹⁴

Church buildings erected by missionaries in Ethiopia's anomalous regions now require a collective demand. As a result, these churches received the name known as the Makana Iyusus Church. The name was nominated in 1951 by a priest named Vadema, a former priest of the Tawed Orthodox Church in the town of Boji, Waraga. Bademma was a frequent coach of his EECMY, was baptized and became a fan of the EECMY religion. For this reason, to this day, the name has become the name used for the entire church of the Makana Iyusus Church (Jesus'.²¹⁵

4.4.2.4 Betel Mekane Yesus Church in Sokoru

The status of the establishment of the Betel community is as follows: the Christian government workers who are members of the Ethiopian Evangelical Church Mekane Jesus from different districts and zones have been transferred to Sekoru district in *Sekoru* city because of government employment at warada.Among these government job employers around five members cooperated with each other and bought a place of worship with money from an individual and started worshipping God in one service. This formation lasted from 1980 to 1993. Because the early founders of the Ethiopian Evangelical Church Mekene Yesus were replaced by the Christian government workers who were members of the Ethiopian Evangelical Church, some of them were transferred from different districts and zones. In addition, according to the service call from the Jimma Presbytery administration office to

²¹⁴ Ibid, p.97.

²¹⁵ Lucha Wayessa,"The Contribution of Ethiopian Evangelical ChurchMekane Yesus(EECMY)in the expansion of Educational servise"(BA Thesis,Addis Ababa,Sociology and Social Administration,1988),pp.9-10

respected pastor Waktole, have been serving as pastor at Bethel Mekene Yesus of Sokoru from November 11/3/1993-2010.²¹⁶

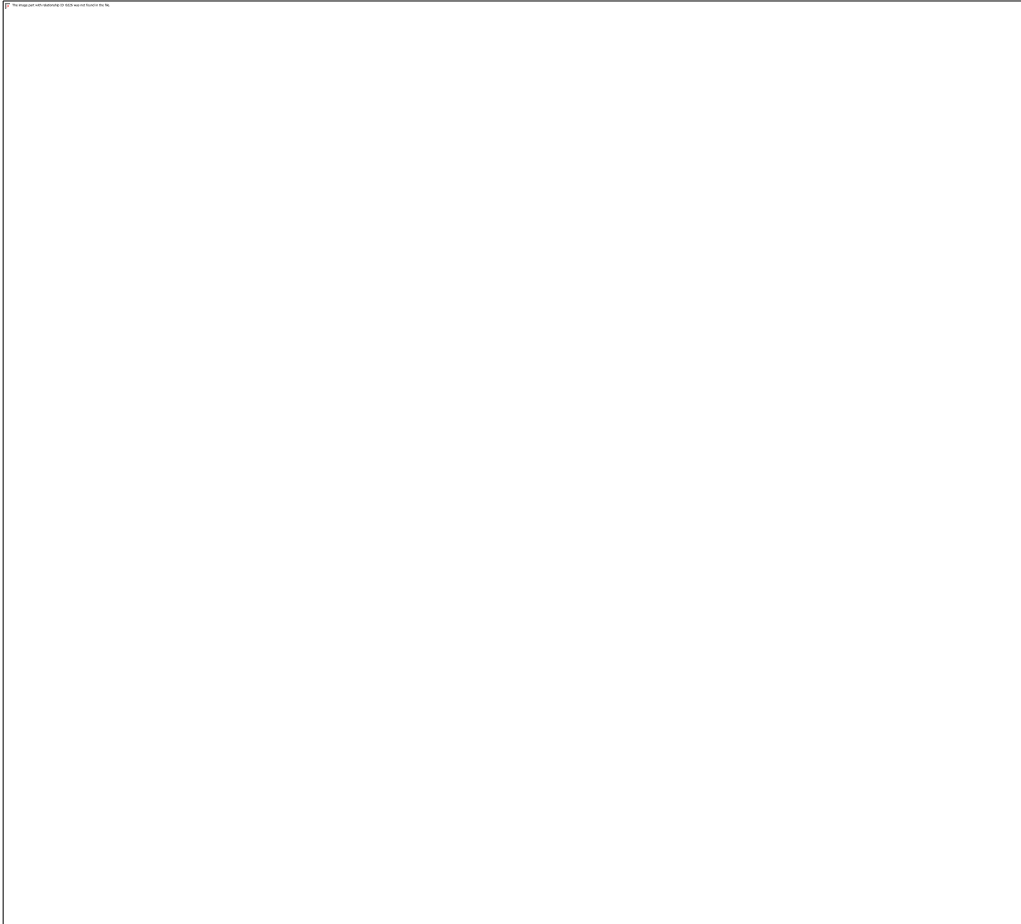


Figure 10 (photo captured by researcher Sokoru Bethel Makane Yesus Church)

²¹⁶ Informants, pastor Waktole Abetu, Anbawu tsagaye, Idosa Gamachu, Tasama W/snbat, Zalalem Mankir

4.4.2.4 The Sokoru Meseret Kristos Church

This church started its church ministry first in the USA. In Ethiopia the Masarata Kristos Church established in Adama/Nazret/town in the 1950's. It got the name Masarata Kristos (Christ is foundation) after the 1974 Ethiopian revolution.²¹⁷ They have been the foreigners who had been Mennonite and operating within the Hayla Mareyam Mammo hospital of their element time had preached the gospel and succeeded in getting numerous converts. These converts studied the Holy Bible thoroughly, strongly pray to God and showed miracles. The practice of the converts made them suspected by using the foreigners. Due to this purpose, the foreigners detached their relation with the Ethiopian converts due to the fact they connected religious exercise of Ethiopian with Ghoul. To this stop, the Ethiopian obliged to rent a house in which they pray in it independently and unfold the faith their very own. Nevertheless, in a while foreigners began to accept and agree with within the spiritual practice of the Ethiopians and began to cooperate with them. Despite the fact that the Masarata Kristos church confronted numerous challenges in the course of *Darg* regime, it abled triumph over the problems it encountered and became one of the most important sects of protestant Christianity functioning in Ethiopia.²¹⁸

The founding of the Sekoru Christ Church (Kristos Masarata Church) in the city of Sekoru. When the local church was founded in Sokoru, it was known that there were a few members of other gospel believers. Lord helped them and it started in 1988 in their private residence. Sokoru Foundation Christ Church was first started by Gogu Nedi and Winshet Indalu. At that time, the Lord helped them and a few or up to five brothers testified to the Lord and praised the Lord as their personal savior. The Sekoru Founded Church has increased in number of believers who have accepted the Lord as their personal savior through many intercessions and prayers to fulfill the mission of the Gospel. As the pressure with government work and spiritual service increased, Ms. Gogu Nedi and sister Winshet were sent and the service increased with those who came to the Lord with their testimony. The elders also played a great role in establishing various sector services by organizing elder Watch.²¹⁹

²¹⁷ Kucha, p.42.

²¹⁸ Taffese, p.109.

²¹⁹ Informants, Worku Fogi, Tashome keti, Alemitu Mamo, Menta Taklu

Business From the beginning, that is, since 1988, the organization of the structure of the church administration has been organized by the Church Administration Leaders' Conference, and by organizing the Evangelism, Shepherding, Teaching and Development Committees, it has developed the church by advising and teaching in general. In summary, from the year 1988 until 2010, when the Sokoru Foundation Christ Church was founded, the strong side (Angbo) preached the gospel to all the people with the motto of bringing salvation (the word of the Lord) to a large number of people from the world to God's union. With the help of God, she left her website and those who grew up in her church are serving as messengers of the Lord's gospel in different areas.²²⁰

The Federal Democratic Republik of Ethiopia government assured freedom of worship in 1995 constitution. since then on worshipping and getting burial places were ensured. Protestants in Sokoru District own membership similar to the methods other churches employed. Mekana Yesus, Mulu Wangel, Meserata Kristos, Qale Hiwot etc are the small number of protestant Christian religion followers.²²¹

4.5 THE YEM-OROMO INTERACTIONS

4.5.1 YEM-OROMO INTERACTION IN SOKORU DISTRICT

Yem was wider than its present and it's sad that its northern frontiers had reached Abalti which is found today in the northern part of Sokoru, Saja Special Woreda of Southern Nation's Nationalities and People's State. In the Sokoru *district*, Sokoru town, Bagiso Kebele, *danaba* town and Baro Ceka Kebele. So social interaction marriage interaction economic interaction, language inheritance (bilingualism) was common between Yem-Oromo interaction in the Sokoru *district*.²²²

As written material states, Yem people were identified by their different language, customs and tradition from their in-fire neighbor. The people had also their own system of calendar which did not have any relation with the present national calendars of Ethiopia. They practice a fairly well developed craft man

²²⁰ *Ibid.*

²²¹ Informants, Gazahagn Gissa, and Waktole Abetu

²²² Informants, Tasfaye Mamo, Gabresilasie Milki, Abba and Digga Abba Bushan

ship mainly in the making of cotton clothes and also in iron smiting, pottery and the production and making use of time.²²³

4.5.1.1 CULTURAL PRACTICES AS INTER- ETHNIC CONNECTIONS

According to informants, there is a language, religion, wedding in similar-style, dressing mode, and other inter- ethnic connections between the Oromo of Sokoru the Yem people. The Yem could speak both of afaan Oromo and *Yamsa* (the Yem language).²²⁴ In addition Nugusu states that most people in adjacent areas like Sokoru and Tiro Afata have spoken both Afaan Oromo and Yamsa (Yam language). However, Afaan Oromo has been more popular language in day to day conversation. From the total population of Yam, 20% could speak Afaan Oromo and 60% have been bilingual while most Oromo could not speak Yamsa.²²⁵

Table 1. Similarities in the naming of seven days of week

No.	<i>Afaan Oromo</i>	<i>Yamsa</i>	<i>Amharic</i>	English
1	<i>Qajeeloo</i>	<i>Kajelo</i>	ሰኞ	Monday
2	<i>Qarsaa</i>	<i>Qarsa</i>	ጥኅሰኞ	Tuesday
3	<i>Arbii</i>	<i>Arbi</i>	ሳኢት	Wednesday
4	<i>Kamisa</i>	<i>Kamisa</i>	ሀጃሳ	Thursday
5	<i>Jimaata</i>	<i>Jimaata</i>	አርባ	Friday
6	<i>Xinnaa</i>	<i>Xinna</i>	ቅዳሜ	Saturday
7	<i>Guddaa</i>	<i>Gudda</i>	ዕሁድ	Sunday

Source: Nigusu, P.8

²²³ Getachew Fule, p.83

²²⁴ Informants, Tasfaye Mamo, Gabresilasie Milki, Abba and Digga Abba Bushan, Nigusu, p.8

²²⁵ Nigusu Adem, pp.44-45

Table2. Language similarity between *Afaan Oromo* and *Yamsa*

English	<i>Afaan oromoo</i>	<i>Yemsa</i>
Hello	<i>Ashami</i>	<i>Ashamini</i>
how are you	<i>Akkam</i>	<i>Akkan</i>
house door	<i>Gaamibaala</i>	<i>Gamaala</i>
News	<i>Oduu</i>	<i>Oduu</i>
Watta	<i>Itto</i>	<i>Utto</i>
Funny	<i>Koosaa</i>	<i>Qoosa</i>
Peace	<i>Naga</i>	<i>Naga</i>
ill-treatment	<i>Mieraamaa</i>	<i>Mieraama</i>
Proverb	<i>Mammaaksa</i>	<i>Mammaksa</i>
Spirit	<i>Ayyana</i>	<i>Ayyana</i>

Source (wandimagn, p. 11 and getachew, 1995, p.126, Nigusu, p.8)

From above table we can understand that there is language interaction between the *sokoru Oromo* and *yem*. *Afaan Oromo* was commonly people's language between sokoru of Oromo and yem. However, informants mentioned that the people of yem are bilingualism (speaks *afaan Oromo* and *yamsa*).²²⁶

4.5.1.2 Socio -Economic Interactions

The Oromo of Sokoru and the yem are neighboring peoples living in the south western part of Ethiopia. The peoples of these two states have long history of interaction and interdependence on one the other. One of factors for this interaction and inter dependence is having adjacent territory the intraction sokoru of oromo and yem is mainly social, economic and language regarding to their social life, yem and sokoru of oromo people are closely interacting through idir, ikub and others.²²⁷

According to Assebe Regassa, the economic relation between the eastern Guji and Gedeo is interdependent on one another for the food stuffs like wheat, barley, teff and animal products.²²⁸ The same is true for Jimma and Yem, because there is an interdependent between

²²⁶ Wandimagn, p.11, Getachew, 1995, p.126, Nigusu, p.8

²²⁷ Informants, Tasfaye Mamo, A/Diga A/Bushan

²²⁸ Asabe Ragasa, p.59

them, the later depend on the former as well as the former depend on the later to get products like barley, wheat, bean, pea, chickpea, ethino (products of enset). Sometimes, from Yem they usually took coffee, maize and sorghum from Jimma.²²⁹

Oromo Sokoru of and Yem are living in the south neighborhood western part of Ethiopia. These peoples have long history of interaction and interdependence on one the other. One of the factors for this interaction and interdependence is having adjacent territory. The interaction between *Sokoru* and *Yem* is mainly social, economic, cultural and political. Regarding to thier social life, *Yem* and *Sokoru* Oromo people are highly interacting through *iddir*, *ikub* and others. Informant stated that, the Yem people are sharing a large territory with the Sokoru District. In addition, a huge number of Yem people inhabit outside their homeland in the current Sokoru town, Danaba, Barro-ceka kebele, sajjaa (Yem special wereda), wongasho, bagiso and Abbalti kebeles. For instance, the Yem people largly found in Sokoru District. The Yem people economic activity was much more dependent on mixed farming. Moreover, trade and craft supports the economy of the Yem people. The same are also true for Sokoru Oromo.²³⁰

From this, we can understand that there are a large number of Muslim populations in Yem which might have its own significance for the religious interaction of the two peoples. The wars between Jimma and Yem facilitate the condition for the religious interaction between the two states; according to informants these wars were mostly followed by religious expansion.²³¹ According to informants, especially after the war of Abba Jifar II and Yem, the Abba Jifar II send religious teachers to Yem in order to teach Islam which might have significant role for the expansion of Islam in the area. However, during the Feudal administrative system, Jimma was not in a position to send religious teachers to the area; as a result, Islamic education began to decline in Yem. This affected the intensification of Islam in Yem and people prefer to be Orthodox Christian than a Muslim. But, currently they prefer to persist either in Orthodox religion or accept Protestantism than Islam. As indicated by informants, because of different factor the peoples of Yem who were influenced too much than the peoples of Sokoru in the religious interaction between two people.

²²⁹ Informants, Tasfaye, A/Diga A/Bushan

²³⁰ *Ibid.*

²³¹ Informants, A/Diga A/Bushan, Nasir A/Moga

Keeping constantly those all things until today indicates religion do not affect the peaceful social life and interaction of the two peoples in their day to day activities.²³²

4.5.1.3 Inter -Marriage

The horn of Africa's country was well known by inter-ethnic marriage, inter-ethnic culture exchange, share language, and so on. The east African inters-ethnic marriage has its own significance for dragging together different ethnic groups.²³³ Jimma Oromo and yem are married to each other; in particular around saja and Erato. Mostly, the Oromo marries women from yem; but Oromo were not preferred to go and settled in the yem. Some of the yem marry from an Oromo and migrate to the Oromo land. Not only the couple who formed marriage, but their respective relatives can also go and make life in the two areas (yem and oromia) because of the marriage alliance.²³⁴ There are also marriage relationships between the yem and the Oromo around saja and sokoru who recently joined the ysw because of the majority presence of the yem in these areas adjacent to the yem. However, it is mostly the Oromo who marry yem women; but yem men rarely marry an Oromo woman.²³⁵ On the other hand, intermarriage between the two peoples was mostly established between the male sokoru of Oromo and the women of yem. Whereas, the men of yem were not allowed to marry a woman that undergoes genital mutilation; because of this, the males of yem were not largely preferred to marry the women of sokoru of Oromo.²³⁶ If a man of Yem married circumcised women he was punished ritually slaughtering ten oxen and jumping in to fire hole which is equal to his height for purification. But, after this punishment, he was not forced to divorce with his wife. In the inter-marriage between the two people, the most difficult point was the attitude of the people from both sides. The cooperation between them to exchange labour services and gifts during crucial periods in their life such as circumcision, wedding and mourning, etc.²³⁷ The Yem social group among whom there is marriage alliance also forms a *dabo* (work group) to assist each other during agricultural practices.²³⁸

²³² Ibid

²³³ Asabe Ragasa, p.62

²³⁴ Informants, A/diga A/Bushan, A/Zinab A/Gojam, Tasfaye mamo, Gabresilasie milki W/giorgis Naga

²³⁵ Ibid.

²³⁶ Ibid.

²³⁷ Ibid.

²³⁸ Getachew, Agriculture and social organization...p.119.

Conclusion

The general address about general back ground of study area. In all, it deals about population settlement and Oromo and non-Oromo peoples interaction that national census of 1994 and 2007 indicate the occurrence of Oromo and Non-Oromo peoples in the sokoru District. According to 1994 and 2007 national census report Afaan Oromo language is dominant and Yem, Amharic and Gurage languages are sparsely spoken in the study area. Another issue is geographical setting, climate and agro-ecological Zones of Sokoru District also, address about socio-economic activities in the study area. This discusses about major marriage system: haasa'anna (betrothal), aseenna, dhaala (linerate), butii (abduction) and ababbalii (persuasion). Further, in this theme renting land/holding land during the reign of emperor Hailasilasie and major economic activities in the sokoru district from 1974-2010 also discussed. In addition infra-structure development, availability and its progression in Sokoru District up to 2010.

The last theme deals about, socio-cultural interaction in the study area. It mainly focused on, traditional religion in, the introduction and expansions of Christianity and Islamic religion in the sokoru District and the role of mufti Sadekiyo in the Islamic religion expansion in the sokoru District and its surrounding area's. As far as, sadeka playing and its historical site at around Mufti Sadekiyo Islamic religion teaching and learning center at Sadeka keabele. Hence, in the study area there is multiculturalism (diversity) in language, religion and culture, but there is inter-tolerance and beatifullness in their diversity among nations and nationality. There is no inferiority and superiority in the social community rather there is social adaptations of respect and social generosity in Sokoru District. Despite interms of religion tolerance between Christian and Islamic religion there is strong tolerance among both religion followers. Further, in annual religion ceremony in both religion there is job supporting, facilitating, similar to bride room ceremony among both religion followers.

In this case, according to my informant Abba Hikam Abba Diga Mufti Sadekiyo thought to anybody, Islamic religion through a harmnous way without any discrimination among a society in the Sadeka Kebele and its surrounding. And also, thought and generate the idea of equality and liberality of man kind in nature, on order to stop slave and slave trade in areas. So, the practice of slave trade came to ended. In addition, Oromo-Yem socio-economic and language interaction and bilingualism in the Sokoru District in all mentioned.

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3. LIST OF INFORMANTS

No.	Name	Age	Interview		Remark
			Date	Place	
1	Abba Diga Abba Bushan(Ato)	78	5/3/2021	Natri	He has a good memory to recall the past and he is very happy to answer my questions.
2	AbbaMoga Abba Bor(Ato)	57	13/4/2021	Sokoru	Memorable respondand of recent events.
3	AbbaFita Abba Wari(Ato)	56	14/3/2021	Gangalata	He has a good memory to recall about the naming of Gangalata the others.
4	AbbaBor Abba Mato(Ato)	61	28/2/2021	Gangalata	He has a good memory to recall the past.
5	AbbaZinab Abba Gojam(Ato)	59	19/3/2021	Ceka	He is a good memorable respondand and said you came back additional information.
6	AbbaJabalAbba Gojam(Ato)	57	9/2/2021	Walmara	He is good respondant and kindness to answer my MA interview.
7	AbbaDidaAbba Bushan(Ato)	58	7/4/2021	Gangalata	He is a good respondant.
8	Gizachew Alemayew (Ato)	42	15/3/2021	Sokoru	He is sokoru health station workers and gave me information that related to sokoru health station and its cervice.
9	Sheik Abdala Husen(Ato)	78	15/3/2021	Sadeka kebele	Resident around the shine and he was supporter's of A/Hikam Mufti Sadekiyo archieve preserving.
10	AbbaHikam Abba Diga(Ato)	56	15/4/2021	Sadeka kebele	He has a good memory to recall the past about the material in the Museum that was collection of the six ethnic groups it express their culture, customs, value and so on. He was very happy to answer my questions.
11	AbbaOli Abba Godu(Ato)	73	15/3/2021	Natri	He was good informants and promised me to come back for further information in the future.
12	Tammane markabu(Ato)	60	06/4/2021	Sokoru	He was good informants and promised me to come back for further information in the future

13	AbbaGidi Abba Godu(Ato)	55	08/4/2021	Qore	He was memorable respondant to telling historical events as gangalata kebele's foundation.
14	AbbaGaro Sadacha(Ato)	62	06/3/2022	Gangalata	He was memorable respondant to telling historical events as gangalata kebele's foundation
15	AbbaDima Berana(Ato)	59	22/2/014	Walmara	He has a good memory to recall about the naming of Gangalata the others
16	NigateShibeshi	62	25/3/2022	Sokoru	He was electrician and memorable respondant that gave me about Gilgel Gibe I haydro electric power installation.
17	Mangistu Mokonin(Ato)	47	08/2/2022	Doobbii	He was educated respondant, kindness to support any researcher, sociable and devotable man that have a memorable about historical sites as Sokoru District.
18	Tasfaye Mamo(Ato)	63	06/3/2022	Sokoru	He was voluntary to give any evidence about ethnic interaction in Sokoru.
19	AbbaJobir Abba Malu(Ato)	56	25/2/2022	Gangalata	He was voluntary to give any evidence about ethnic interaction in Sokoru
20	obo Akuma Tiku(Ato)	58	14/3/2022	Sokoru	He was voluntary to give any evidence about ethnic interaction in Sokoru
21	Gabresilasie Milki(Ato)	67	05/3/2022	Sokoru	He has a good memory to recall the past and he was volunteer to answer my questions.
22	Abdala AbbaFita (Ato)	62	14/3/2022	Walmara	He was voluntary to give any evidence about ethnic interaction in Sokoru.
23	AbbaGidi Abba Godu(Ato)	58	15/6//2022	Qore	He had a good memory to recall the past.
24	Ato Jamal AbbaBulgu(Ato)	73	14/4/2022	Denaba	He has good memory about the Italians fascist occupation in Jimma
25	AbbaDiga Abba Bushan		05/3/2022	Natri	Sokoru Knows much about land issue and the life of peasant in Jimma and its surrounding border.
26	She Abdala Abba Diga(Ato)	66	10/3/2022	Liban	He has good memory about agriculture history in the Sokoru District.

27	mamire Habtamu Bereseb(Ato)	62	9/4/2022	Abbalti	He was good informants and promised me to come back for further information in the future abboter at St.KidaneMiret church of Abbalti.
28	Zawude Cher(Ato)e	61	8/2/2022	Abbalti	He was good informants and memorable informant about the foundation of St.Kidane Miret church of Abbalti.
29	marigeta Getachew(Ato) Yohnnis	57	18/2/2022	Abbalti kebele	He was good informants and memorable informant about the foundation of St.Kidane Miret church of Abbalti.
30	Sheik Seyid Guluma(Ato)	76	25/4/2021	Sadeka Kebele	. He has a good memory of the past and social life of ethnic groups in Sokoru and about Mufti Sadekiyo history.
31	Akilile Nigatu	58	29/4/2022	Sokoru	He was educated a good story teller about th foundation of Mulu Wengel church at Sokoru.
32	Birhanu W/tsadik(Ato)	65	25/4/2022	Saajaa	He has a good memory to recall the past and he was volunteer to answer my questions.
33	Falake Damisie	58	26/3/2022	Sokoru	He has a good memory to recall the past and he was volunteer to answer my questionsthat related to agricultural activities in sokoru Disrict.
34	Gazahagn Gissa	62	15/3/2022	Sokoru	He has given me valuable historical materials and evidence.
35	pastor Waktole Abetu(Ato)	57	25/3/2022	Sokoru	He has a good memory to recall the past and he was volunteer to answer my questionsabout the foundation of Betel Mekene Yesus at sokoru.
36	Zalalem Mankir(Ato)	67	13/3/2022	Sokoru	He has a good memory to recall the past and he was volunteer to answer my questionsabout the foundation of Betel Mekene Yesus at sokoru.
37	Tasama W/snbat(Ato)	59	17/2/2022	Sokoru	He was good informants and promised me to come back for further information in the future.
38	Idosa Gamachu(Ato)	54	25/3/2022	Sokoru	He has a good memory to recall the past and he was volunteer to answer my questions about the foundation of Betel Mekene Yesus at sokoru.
39	Anbawu	64	16/2/2022	Sokoru	He was good informants and promised me to come

	tsagaye(Ato)				back for further information in the future.
40	Worku Fodi	63	19/2/2022	Sokoru	He has a good memory to recall the past and he was volunteer to answer my questions about the foundation of Meserata Kristos at sokoru.
41	Menta Teklu (Ato)	55	14/2/2022	Sokoru	He was memorable respondent to telling historical foundation of Meserata Kristos Church
42	Alemitu Mamo(a dde)	51	14/2/2022	Sokoru	She is the valuable informant on the history of Meseret Kristos Church at sokoru.
43	Tashome keti(Ato)	56	16/3/2022	SSokoru	He is the valuable informant on the historical foundation of Meseret kristos church at sokoru.
44	Abba Takka Abba Fogi	54	05/3/2022	Sokoru	He had a good remembrance about ethnic interaction starting from the early time in sokoru and its surrounding.
45	Gabresilasie Milki(Ato)	67	08/3/2022	Sokoru	He has a good memory to recall the past about the material in the Museum that was collection of the six ethnic groups it express their culture, customs, value and so on. He was very happy to answer my questions.
46	Abba Jobir Abba Malu	59	10/3/2022	Daka Kebele	He was memorable respondent to telling historical events as gangalata kebele's foundation.
47	Ashanafi Milki(Ato)	57	16/3/2022	Sokoru	He was memorable respondent to telling historical foundation of Kalehiwot church at Saajaa.
48	Yazid A/Moga	54	19/2/2022	Sokoru	Chat seller at sokoru and its areas.
49	Muluken Nigatu (Ato/Abbo)	56	13/2/2022	Sokoru	He had a good remembrance about ethnic interaction starting from the early time in Sokoru and its surroundings and also he was the veteran of Ethio-Somali war and remembers much about this war.

APPENDICES

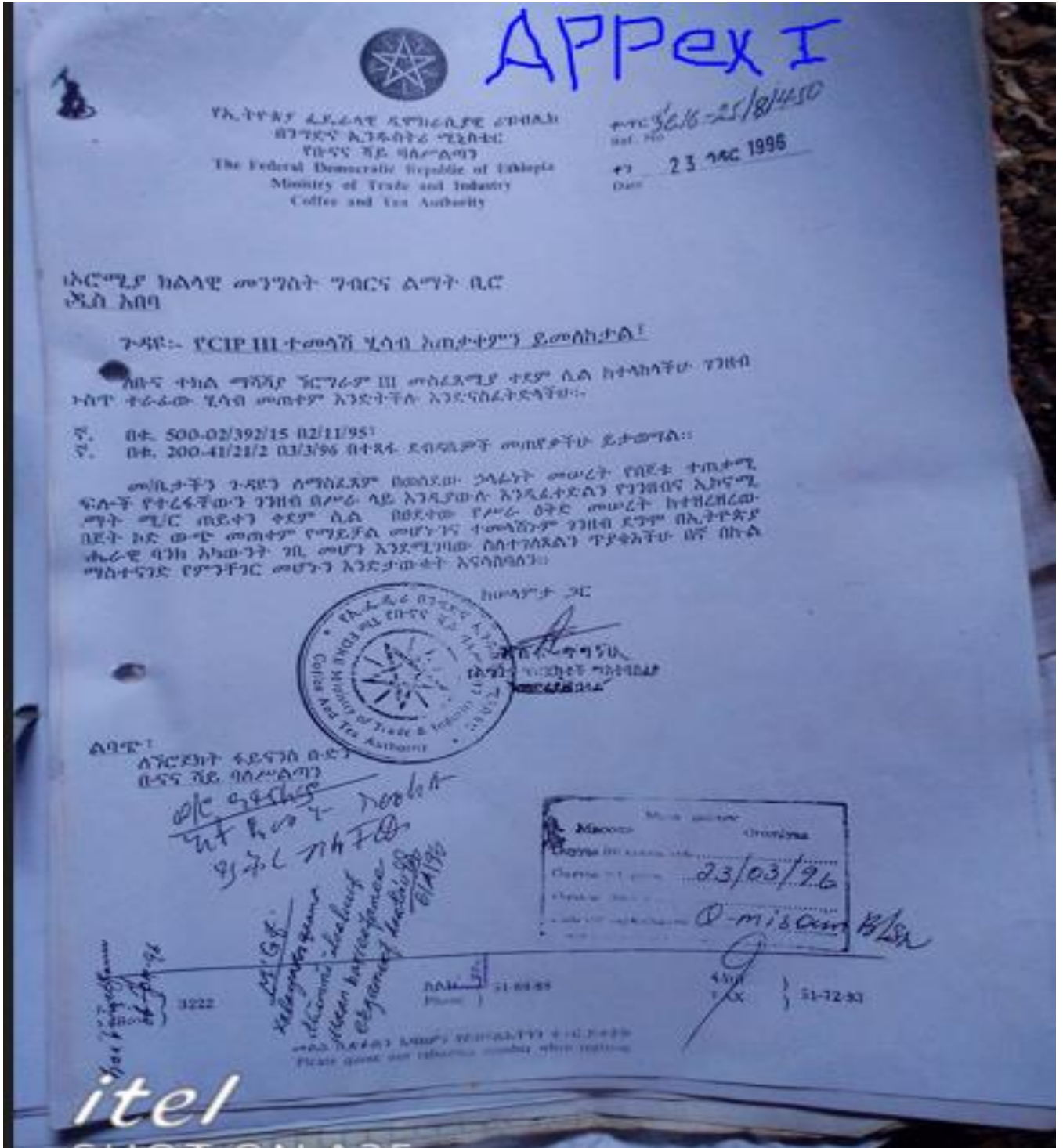
Brief Discription about appendences

Appendix No.	Date	Highlight	Remark
Appendix 1(IA&IB)	12/6/2014	Jimma Zone agriculture and environmental protection bureau sent a letter to Sokoru agriculture and environmental protection bureau to plan and prepare suitable fertile land to plant coffe seedlings in a district in 1995	A letter that officially sent to Sokoru Agriculture and Environmental Protection bureau to be plant coffe from Jimma Zone of the same Office.
Appendix 2	21/6/2014	Sokoru agriculture and environmental protection bureau ordered by Jimma Zone agriculture and environmental protection bureau in order to give training how to planting and preserving coffee from diseases.	An official letter that sent to give CIP program in order to plant and preserving coffee.
Appendix 3		Jimma zone agriculture and environmental protection bureau ordered or sent an official letter to Sokoru District the used CIP program baget and surplus berr should be return to Commercial Bank of Ethiopia. In addition CIP program was coffee Improvement Program.	An agenda that training was a crucial one to develop farmers' coffee plantation skills.
Appendix 4	14/7/2014	CIP program as Federal level that eas ceent an official letter to Jimma Zone in order to mobilize peasants to coffee plantation program s a Jimma Zone, Sokoru District in	A letters that was officially sent to Sokoru District agriculture and environmental protection bureau to return a surplus berr to from CIP training.

		1996	
Appendix5	24/7/2014	A readable books and notes that were thought by Mufti Sadekiyo at A/Hikam A/Diga personally documented still now.	To some extent this Holy Quran books and clients notes were documented by A/Hikam A/Diga.
Appendix 6	17-19/8/2014	A unreadable books that couldn't be readable by some body (translated in to any language) still now.	Untranslated Mufti Sadekiyo books also available at Sadeka mosque by A/Hikam A/Diga.
Appendix 7(VII-VIII)	17-19/2014	A written notes that Mufti Sadekiyo wrote notes by liquid leaf as pen on piece of papers.	Mufti Sadekiyo Who was Sheikh and teachers of the Holy Quran doctrine at Sadeka mosque.

APPENDICES

APPENDIX I



APPENDIX IA



APPENDIX IB

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Lakk 0004.3/04-71
Gurras 22/6/94

Wajjira Nisocaa Qonnaa Isaas Sokorran tiif

Sokorran

Hiisni isaa:- Karoorra agarsiisuu kan qophii biqiltu bunaa fi hirta manyii bunaa bara 94/95 boqsisuu.
Afaala


Bara 1994/95 keessa soochiin qophii biqiltu bunaa ilaalchisee dura bu'aanee qophiin barbachiisaa akka godhamu karora agarsiistu Aanaa Aanaatiin kan hiraase fi hirta manyii kan ibnu walumatti fuula 2 boqqeesitu xalaaya kanaan wajjin qobxisamee engineers.

Kanaafu

A. Baa rabsa manyii bunatiin banda'uudhaan yeeroon isaa ees hin darbiin fudhattonii akka itti fayadantamu.

B. Biqiltuu bunaa qopheessuf fedhiin qotee bu'aa barbachiisaa ta'ee akka argamu manyiin bunaa yeeroo isaatti hiraase biqiltuun sadarkaa gaddina isaa keessaa akka qophe'uu

Haluma kanaan galman gahndhaaf amma jalqabee soochii cimaa fi barbachiisaa akka godhamu ni boqsisnaa.


 Magaa Wajjin
 Salay Ababba
 It/Ga/Damee Nisocaa
 Zogumma Mihaani fi Bunaa

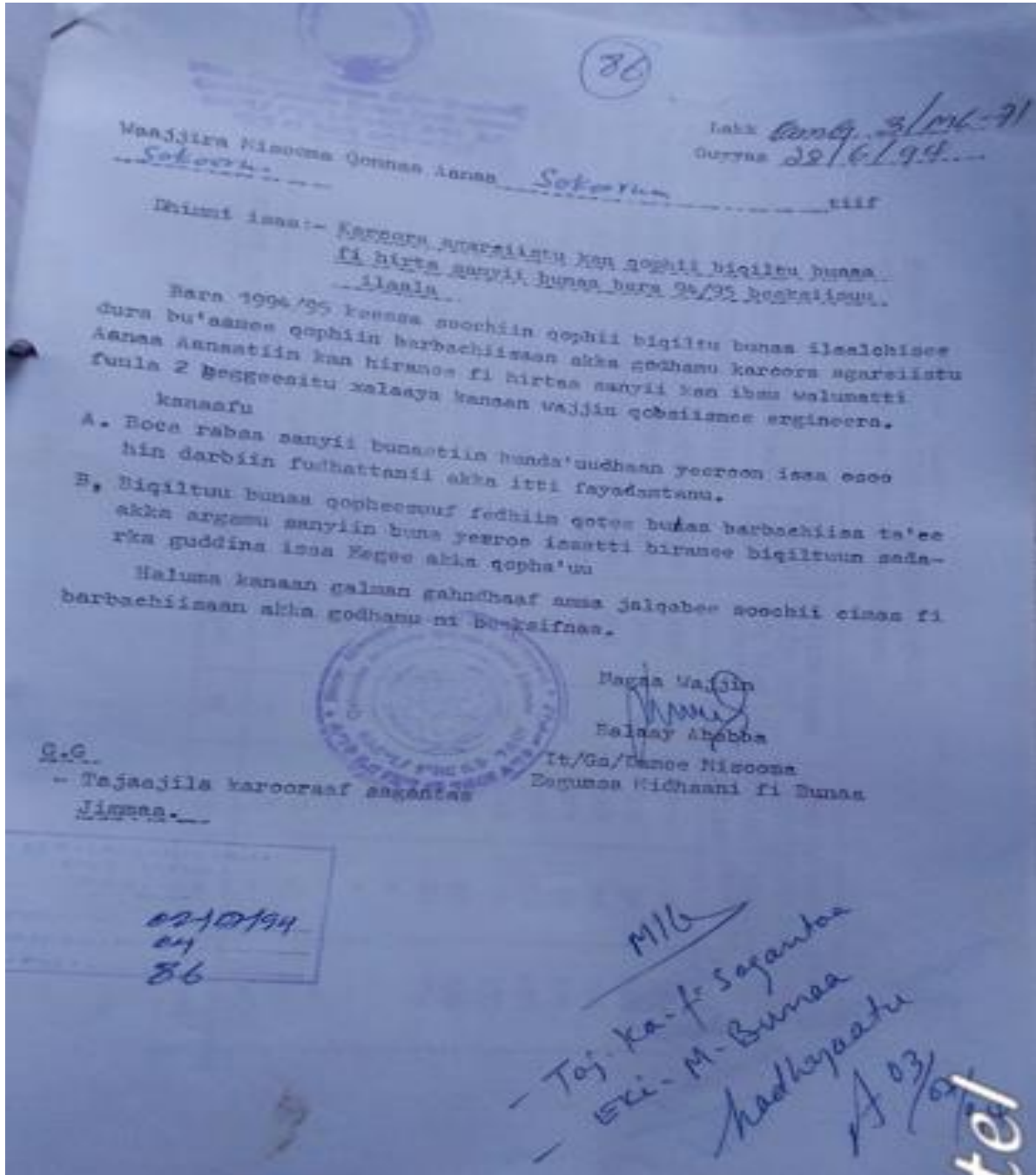
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- Tajaajila karoorraaf sagantaa
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 - Exi. M. Bunaa
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APPENDIX II




APPENDIX III

Garaa Hiraama ri Buraana illeto hi qorqoraa qonnaa kan bara

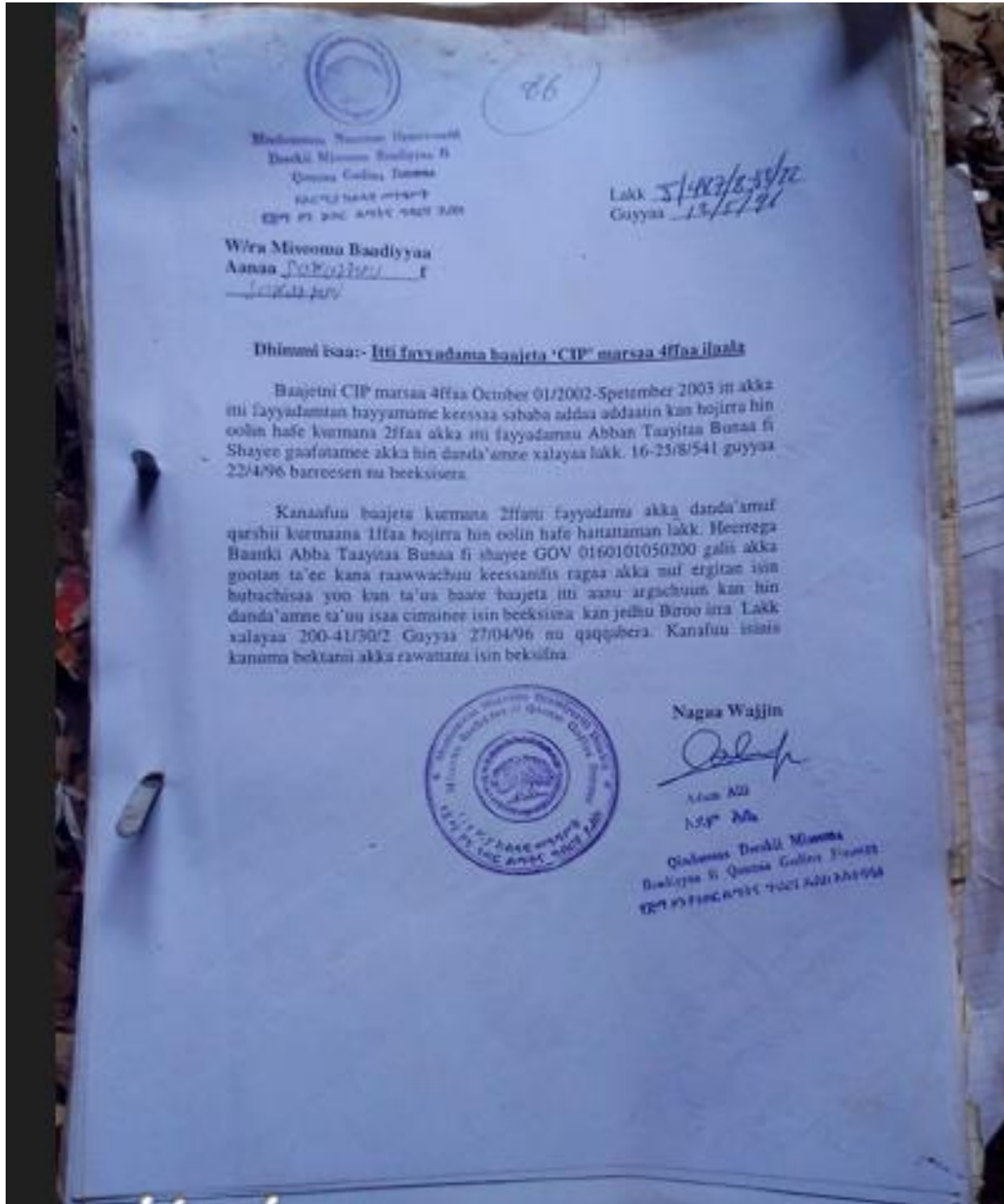
hoor. hiraata 1997/98

Karoora Irraa kan baasitama

Laba	Gama Nidhaanii	Bafa rruu	Bawa atuma	Bawa bara	Warga	Karaara		Baasitama		kan baasitama	
						ji'a kana	hanga kana	ji'a kana	hanga kana	ji'a kana	hanga kana
1	2	3	4	5	6	7	8	9	10	11	
1.0	Lilidhaan Gabaa ka n. qotama " " " " <i>Callaa argama</i>	hook	10819	7551	-	7551	2175.5	9397			
		kun.	10819				2430.5	9326			
1.1	L. Kaafii kan qotama " " Faqa'e <i>Callaa argama</i>	hook	10285	6823	-	6823	2175.5	9148.5			
		hook	10301								
		kun.	50222								
1.2	L. Kaafii Xaa'oo fi S.P. Faqa'e <i>Callaa argama</i>	hook									
		kun.									
1.3	L. Kaafii Xaa'oo fi S.N. kan Faqa'e <i>Callaa argama</i>	hook	34583	5670	-	5670	2430.5	7998.5			
		kun.	27636								
1.4	L. Kaafii Xaa'oo naalee S.N. kan. Faqa'e <i>Callaa argama</i>	hook	6646.5	1153	-	1153	-	1100			
		kun.	26175								
1.5	L. Kaafii kan qotama " " " " <i>Callaa argama</i>	hook	88	49	-	49	-	53			
		kun.	335								
1.6	L. Kaafii Xaa'oo fi Waa. S.P. kan Faqa'e <i>Callaa argama</i>	hook									
		kun.									



APPENDIX IV



APPENDIX V



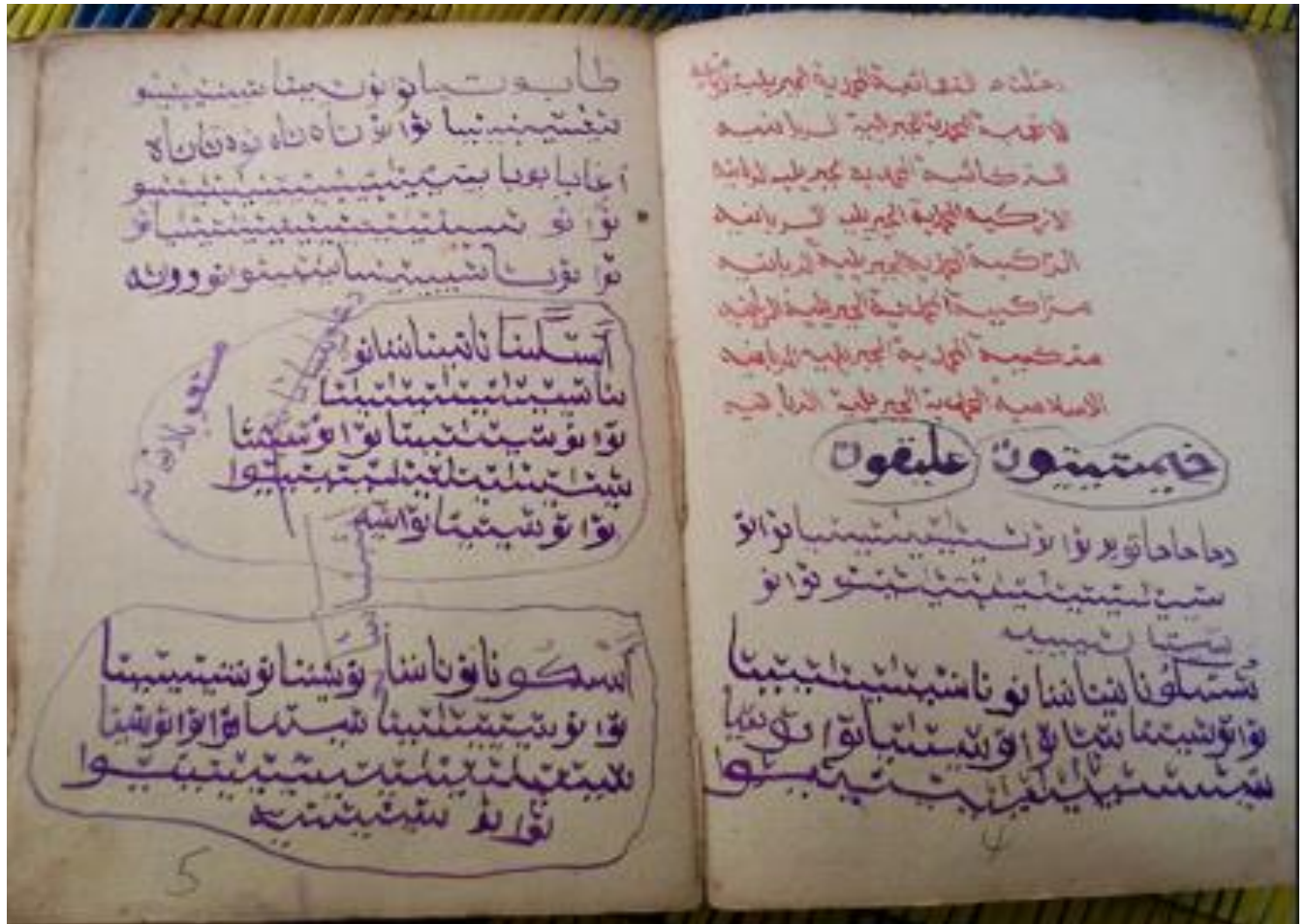
APPENDIX VIA





APPENDIX VIB







APPENDIX VIIC



APPENDIX VIII

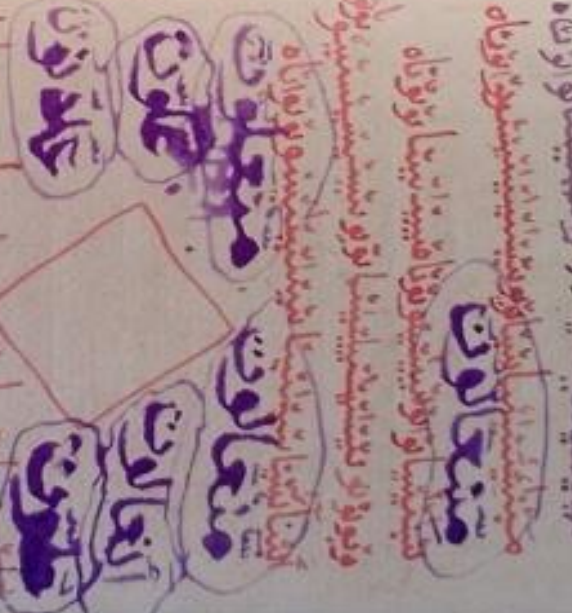


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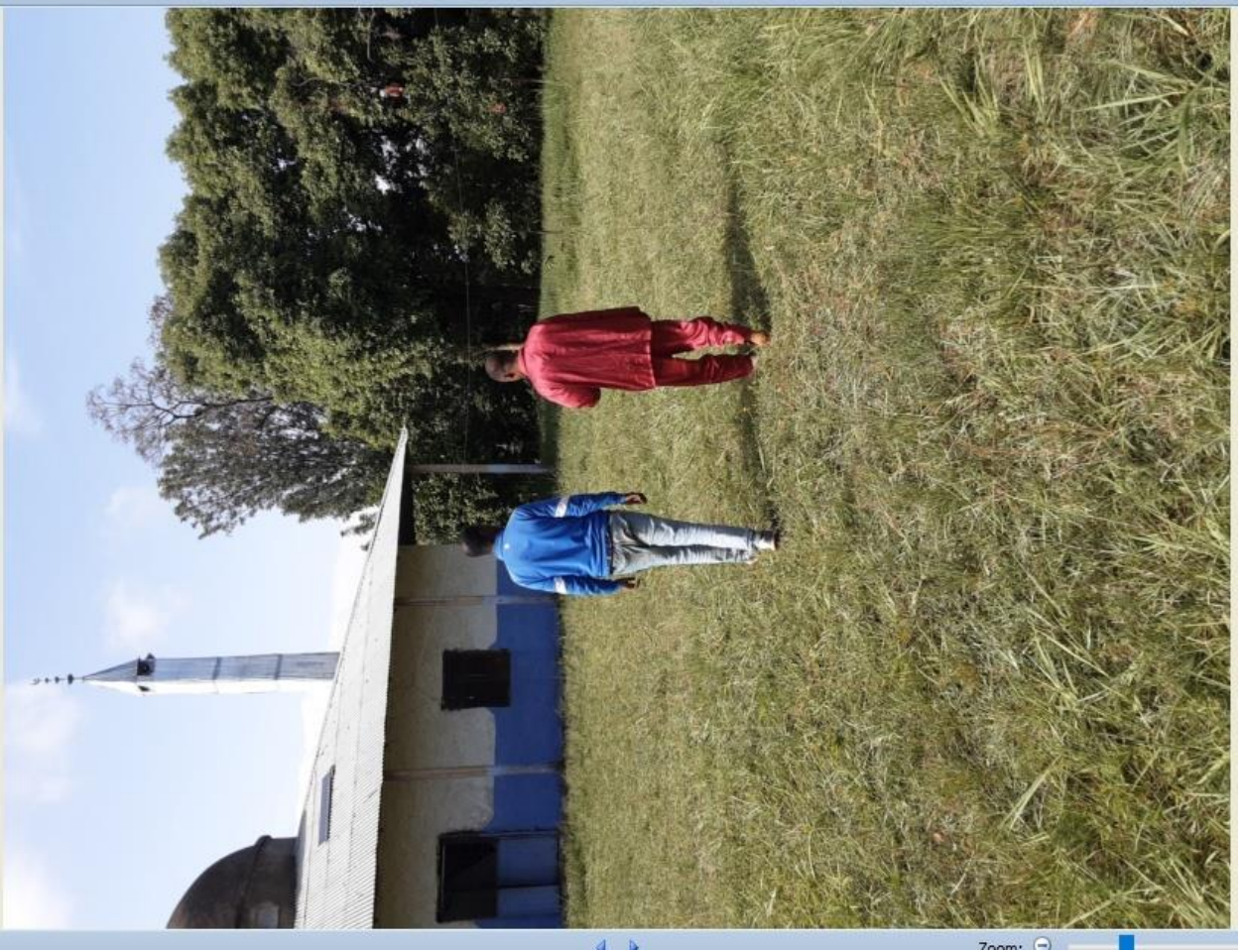


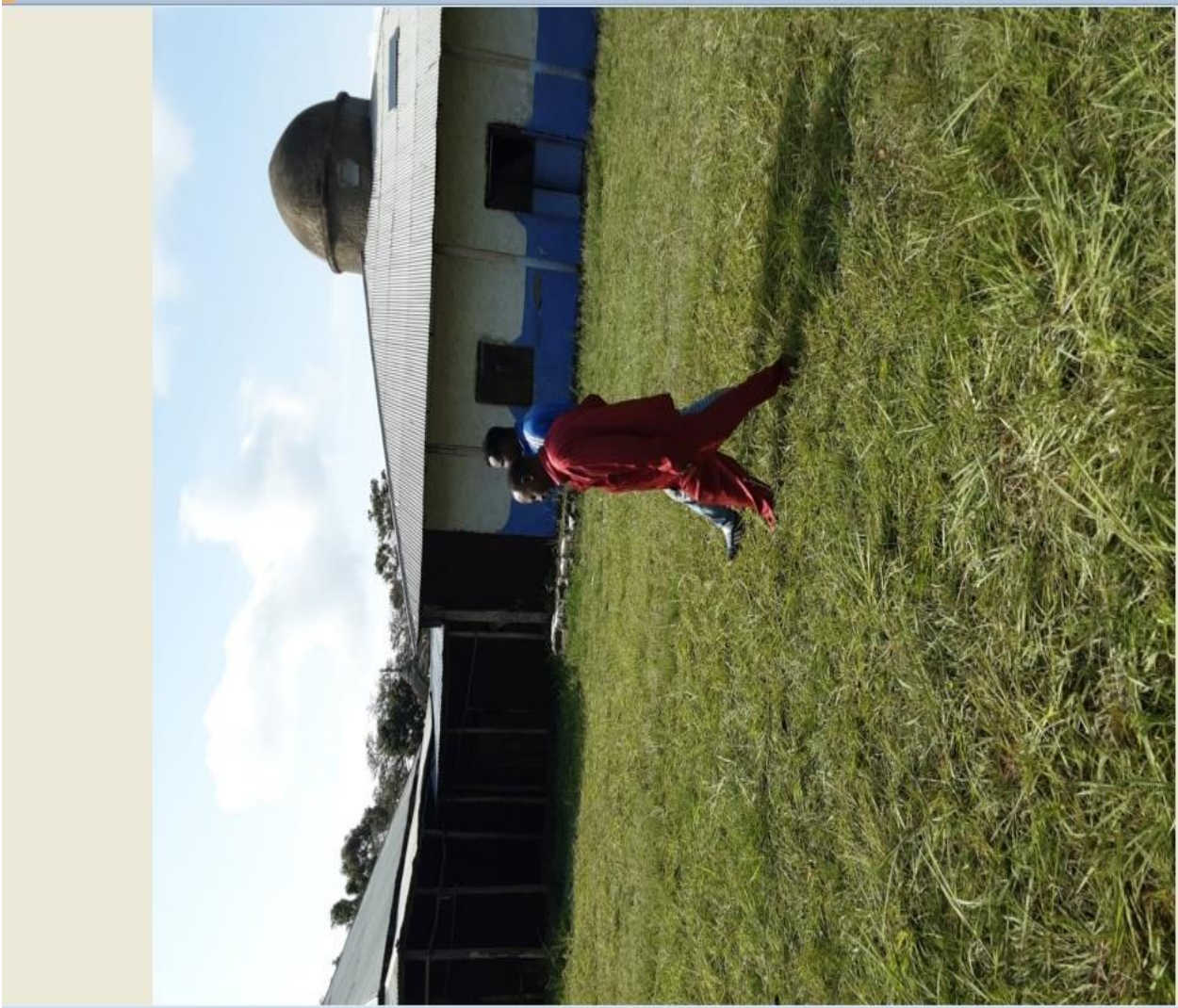
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The reasercher visiting Mosque with Abba Hikam Abba Diga at Mufti Sadekiyo, Sadeka kebele



The reasercher visiting hut room with Abba Hikam Abba Diga at Mufti Sadekiyo,Sadeka kebele.