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A HISTORY OF HAMDAA DIKSIS TOWN, EAST ARSII (1954-2010)

BY

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ABSTRACT

This study deals with A History of HamdaDiksis town from its foundation in 1954 to 2010. It explores social, economic, cultural and administrative issues and also tries to show the interrelationship between these themes. I have taken up this topic because no scholar has written a history of HamdaDiksis town. In dealing with these themes, I have used available archival materials, published and unpublished written works as well as oral informants. In this thesis, I have investigated documents after checking and counter-checking the sources against one another. Qualitative method has been used as it suits historical analysis and descriptions of events and phenomena. After a brief background of the chapter, it deals with three themes of social evolution, economic activities, cultural affairs and municipality. The post-liberation period (1941-74) was characterized by no infrastructural development in the town. The Derg (1974-91) was characterized by a clue of infrastructure appearance like primary school, gravel sandy-road, health service, communication and land distribution. It was especially the 1975 Darg land proclamation that contributed great inputs in changing the social and economic life of the people of HamdaDiksis town and the surrounding areas. Finally, the study finds out that despite its significant changes, the growth of Hamda Diksis was limited due to the fact that it served merely as an outpost for an extractive system that removed resources from the area, not as a place of investment or technology with development impact on the town and its surrounding rural areas.

Key words: *Hamda Diksis, Foundation, History, Teklay-Gizat, Town, Urbanization, Warada.*

PREFACE

This study presents A History of Hamda DiksisTown from its 1954 to 2010. In dealing with the above title, I have attempted to utilize available archival materials, published and unpublished documents as well as accounts collected from oral informants. During my field work, Hamda Diksis town municipality and administration office facilitated my contact with knowledgeable informants in order to gather oral information and traditions. Moreover, some materials from the town's municipality office has been utilized for this work. The archival sources are very important, especially for-post 1954 period. A History of the town during pre-1954 period largely depends on oral tradition because of lack of written documents. In addition to this, relevant secondary sources have been obtained and used.

The major historical developments that are investigated in this thesis are organized chronologically and thematically. Hence, the work is arranged in five parts. The First Chapter presents Introduction. It discusses topics like Physical and Geographical Setting of the Study area. The Second Chapter deals with topics like foundation of Hamda town, Menelik II's territorial expansion and new settlement around Arsi and the present Hamda Diksis town, early growth of the town to 1974, ethnic composition, religious and cultural institutions. The third Chapter examine Hamda Diksis town from 1954 to 1974 including economic activities. The Fourth Chapter analyzes the socio-economic reforms of the *Darg* regim and *Darg's* land proclamation and its impact on the town and the surrounding areas from 1975-1991. The establishment and expansion of socio-economic services in Hamda Diksis town have been particularly presented here. Lastly, but not least, conclusion is given.

The study among others will serve as a source for future researches on the area. It helps the local population to appreciate the so far development of their town and its surroundings so that they will work for the future. The administrators of the town and district could also take some thing from this historical work.

ACRONYMS

CADU	Chilalo Agricultural Development Unit
CSA	Central Statistical Authority
EELPA	Ethiopia Electric Light and power Authority
IES	Institute of Ethiopian Studies
TVT	Technical and Vocational Training
EPRDF	Ethiopian People Revolutionary Democratic Front
OUPI	Oromia Urban Planning Institute
NALA	National Archive and Library Agency
NGO	Non-Governmental Organization

KEY TO TRANSLITERATION SYSTEM

1. The following symbols are used for the transliteration of words in this thesis.

Vowel	Example	Ahmaric equivalent
1 st order	ቦ Bă	<i>Qäbäle</i> ቀ ቦ ሌ
2 nd order	ቡ Bu	<i>rubi</i> ና ብ
3 rd order	ቢ Bi	<i>bila</i> ቢ ላ
4 th order	ባ Ba	<i>Ras</i> ና ስ
5 th order	ቤ Bé	<i>Bét</i> ቤ ት
6 th order	ብ Bi	<i>Bir</i> ብ ና
7 th order	ቦ Bo	<i>Bolale</i> ቦ ላ ሌ

2. It must be noted that “I” will be suffixed to the letter only if the letter is vocalized or stressed. The letter “I” is not required when the six forms is the last letter of the word.

Example

ጠጥቢ ና *Mämehir*

እ ኑ ና *Iddir*

3. Afan Oromo words and expression are written according to (Qubee) alphabets

AfaanOromooVowels

Short	long	Example	English meaning
a	aa	<i>Baala</i>	leaf
e	ee	<i>beeke</i>	know
I	ii	<i>fiigi</i>	run
O	oo	<i>boora</i>	yellow
U	uu	<i>guutuu</i>	full

CHAPTER ONE

1. INTRODUCTION

1.1 Definition of Urbanization

In the mid. 20th century, modernization theory was developed. According to this theory, modernization is the term used for the transition of society from backward way of lives to civilized society economically and socially.¹ Modernization theory presents the idea that by introducing modern methods of production like the use of advanced technology, the underdeveloped countries will experience increasing in their economics and this will lead them to development.²

This theory holds that the modernization of states through economic development encourages other forms of development like social and political development. This theory focuses on individual countries for analysis and it is examined mainly with economic development as operationalized variables such as GDP per capital. According to the modernization school, which is the view shared by the classical economists, there cannot be urbanization without industrialization. In other words, the more industrialized a society is, the more urbanized it is and this is believed to be as a result of farming releasing surplus rural labor for industries located in the cities. The evolutionary perspective consists of a framework in which the social changes are unidirectional, progressive and gradual.³

Urbanization is the continuous redistribution of population from rural to urban settlement over time in order to search for political, economic and social opportunities. In relation to this, urbanization is the sizable proportion of population living in a given area. It has developed only in the last few moments of man's existence, which means urbanization is a process of population concentration.⁴

¹J.p.Gibs(ed), *Urban Research Methods*, (New York, 1961), p.14.

²Bradashowa, "Urbanization and Under Development" *In Global Study of Modernization Urban Based and Economic Dependency* American (Sociological Review, New York, 1987), p. 9

³KDav ingsley is, *The Origin And Growth Of Urbanization In the World*, American Journal Of Sociology, Vol. 60, No.5 (Chicago, 1955), p. 430.

⁴Magaret L.king, *Western civilization: A social and cultural History*, second edition, 2003, p.477.

1.2 An Overview of World Urbanization

In about 6,000 years ago, a Mesopotamian people called the Sumerians built the world's first cities. Their cities were: Eridu, Erich, Ur, and Nippur.⁵ Mesopotamians built their cities with mud bricks. They had erected walls around them for protection from invaders. Mesopotamian cities were ruled by priest-kings who lived in smart palaces. The most important buildings in Mesopotamian cities were big mud-brick temples honoring local gods. The temples are known as *Ziggurats*.

Each city controlled the surrounding land. Farmers carried crops to city markets to trade for finely woven cloth, jewelry, pottery, bronze weapons, and plows. Later cities, built by people known as the Acadians and the Babylonian, ruled all of Mesopotamia. The cities of Mesopotamia were complex, just like modern cities.⁶ They had homes, factories, warehouses, shops, restaurants, and religious temples. Wealthy families lived in houses surrounded by walled gardens. People often traveled in carts pulled by donkeys and oxen.

The ruins of spectacular stone cities still watch over parts of Mexico and Central America. A Native American people called the Maya built these ancient cities more than 1,000 years ago. The Maya created a brilliant civilization. They built large stone pyramids and attractive carved sculptures. The ancient Maya lived in independent cities.⁷ Each city was governed by its own king. Cities had the authority to lead the villages and farmland around them. For instance, Rome is the capital of Italy; this ancient modern city has many ancient monuments. Rome's history goes back more than 2,500 years ago. Because of its age, Rome is often called the "Eternal City." Rome's many art treasures and historic buildings make the city an important center of European culture. In ancient times, Rome was the center of a mighty Roman empire. The empire lasted nearly 500 years, into the AD 400s. Roman armies conquered the lands that are now Italy, Greece, Great Britain, France, and Egypt. The Romans built many roads from Rome to distant parts of their empire. These networks of roads were used as accessible logistics and means of transportation to strengthen their empire. The Greek people organized themselves into self-governing communities called city-

⁵Little Kenneth, *Urbanization, Social Process: An Essay on Movement in Change Contemporary Africa*, London, Boston, Rutledge and Kegan Paul, 1974, p.8.

⁶"National Human Settlement Situation Assessment and plan of Action" Report Prepared for Human Settlement Conference Habitat II.

⁷ Kenneth, p.8

states. Each city had homes, workshops, temples devoted to the Greek gods, markets, schools, sports arenas, and meeting places. A city-state also governed the near by countryside. During the medieval period, there was slow development of urbanization. But, there was existence of construction of palaces, banks, stock exchange, churches, and mosques and others. This finally contributed to the developments of many towns. The role of trade for the developments of towns was great as many towns have appeared around the trade lines. People moved to towns from rural area in search of jobs. The rural people brought their goods to towns.

1.3 An Overview of African Urbanization

Africa is very old, and big, and diverse continent. It has deserts, rain forests, mountains, volcanoes, waterfalls, gold, diamond, and oil and etc. The Nile, the world's longest river, runs through Africa. The continent covers almost 12 million square miles.⁸ That's more than three times the size of the United States. People have lived in Africa longer than anywhere else on Earth. Africa has been home to many clever, innovation civilizations, from ancient Egypt to great Zimbabwe. Around 800BC, Great seafarers known as Phoenicians, from the eastern shore of the Mediterranean Sea, explored the north coast of Africa. The Phoenicians set up a trading city there, called Carthage. They started trade bases in the city that became rich cities. These cities included Kilwa, now in Tanzania, and Mogadishu, in Somalia.⁹

Most Africans live in rural communities. Many raise livestock or farm. Relatively few people live in cities. But Africa does have many big cities, and they are growing rapidly. They include Cairo of Egypt; Casablanca of Morocco; Lagos of Nigeria; and Cape Town of South Africa. Archaeologists and historians have suggested diverse factors that could have prompted the growth of cities and the reorganization of society. These factors include the need for irrigation, population growth, warfare, specialized production, and large-scale trade. According to one theory, arid deltas flat where cities have developed needed irrigation to support significant, populations. The construction and maintenance of irrigation works, as well as the allocation of water, required managerial elite.

⁸ Stalling, Dikstra Ford, "Trade, and Urbanization in Sub-Saharan Africa: From the Early Stone Age to the Structure Adjustment Era," Working Paper, Vol.22, African Studies Center, Leiden, the Netherlands, 1995, pp.12-14.

⁹ Graham Connah, *Africa civilization: An archaeological perspective*, Second Edition, (Cambridge university press, 2001), p.10, Philip Curtin, *African History; from the earliest time to independence*, London, Network, Second edition, 1995, p. 509.

According to the information gathered from different sources, the towns emerged in Africa around 10,000 years ago. Egypt and the Nile Valley civilizations were defined by the rich alluvial soils that annual floods deposited along the Nile banks and in the plains and the flood plains. The use of water and the timing of flood seasons gave rise to a number of technological innovations, such as the calendar. These cultural and technological innovations also guaranteed the growth of large populations and increased the possibility that some of those populations would be located in central urban centers.¹⁰

The beginning of slavery and the slave trade affected the development of urbanization in Africa. The European colonizers established coastal towns and used them as the market of the slave trade. As a result, Portugal established towns such as Basso in Guinea, Luanda, Salvador and Bangui in Angola, and Loire, Morgues, Sena and Mozambique in Mozambique. The Dutch established Cape Town in southern Africa.¹¹ In addition to above colonizers, France and British founded Conakry, Accra, and Cape Coast and Malabar town in Africa. The role of colonization on the development of Urbanization in Africa is great.

The colonizers developed towns such as Casablanca, Oran, Ibadan, Lagos, and others and used them as base for their naval forces. The coming of white settlers in Africa developed the level of urbanization in Africa. The urban population also increased. This is true for the increments of population in the town such as Lagos in Nigeria, and Dakar in Senegal. The African people also largely moved to town in search of a job during the time. During the colonization period, colonizers establish different school, church, health center, administrative office, and constructed road in different African states. Those areas became the centers of trade and different economic activities. When compared to other continents of the world, urbanization in Africa is so late due to different reasons such as the leaders did not give due attention to the cities rather than small towns.¹² The existing small towns were not well structured. The other problems that affected Urbanization in Africa were existence of high unemployment, which cannot build a good house in the town, poverty, sporadic of internal and external war and violence.

1.4 Urbanization in Ethiopia: A Brief Historical Assessment

The kingdom of Aksum had a number of important towns. Adulis was one of the largest port of northeastern Africa and the then modern city. It combined of stone houses and

¹⁰ Philip Curtin, *African History: From the Earliest time to Independence*, London, New York, 2001), p.10.

¹¹ Kenieth, pp. 12-14.

¹² Graham Conch, *African Civilization: An Archaeological Perspective*, Second Edition, Cambridge University

temples. Latter the city probably belonging to joint center of prosperous traders. Other towns were located along the traderoute that led from Adulis to Aksum. Many stone buildings have been found away from the towns; these may have been the dwellers of rich local landlords. Wealthy Aksumites lived suitable lives and used luxury domestic items, such as ceramics, glassware, and fabrics imported from foreign countries.¹³

The residences of town and rural were likely huts made of stone or mud with conical thatched roofs, similar to rural houses in Ethiopia today. The kingdom of Aksum was not the first state in Ethiopia. There were pre-Aksumite states like Da'mat and several other ancient sites in northern part of Ethiopia. Scholars assume that well organized communities had occupied sites like Yeha, Coloe, Matara, Hawelti and Melazo. But, Aksum was the first well-structured urban center in Ethiopia. It was used as a political center for the Aksumite dynasty. Following the decline of the Aksumite kingdom, the political center was shift to southward to Roha or Adafa/ Lalibela, the political center of the next dynasty, Zagwe Kingdom.¹⁴

During the medieval period, there were little developments of urbanization because of lack of permanent seat of power for administration. The existence of continuous wars among different states of Ethiopia and inadequate natural resources such as food and firewood resulted in the absence of a permanent government center during the time. Most of the towns during the middle period were not served for economic purpose. But it was served for political services.¹⁵ There was no even capital of the country except moving camps. Between 17th -19th centuries the Gondar city became the third capital city of Ethiopia for about two centuries next to Aksum and Lalibela. The absence of government policy towards urbanization development and the isolation policy of Ethiopia known as closed door policy delayed the growth of urbanization in Ethiopia. Many sources suggested that the

13 *National Human Settlement Situation Assessment and Plan of Action*,'' Report Prepared for Human Settlement Conference Habitat II, February 1996, Addis Ababa

¹⁴ Ethiopian Wondimu, "*Rapid urbanization and Housing shortage in Africa; the opportunity within the problem for Ethiopian*" MSC Thesis KTH (Royal Institute of Technology, Stockholm, 2011), p12, <http://www.kth.se/.../>, See also Omoakin, p.10.

¹⁵ Bahru Zewude, *Modern History of Ethiopia 1855-1974*, London, Athens, Addis 1991, p.84.

independence of Ethiopia from European colonization affected the development of urbanization in Ethiopia when compared it with colonized African countries.¹⁶

In the history of urbanization in Ethiopia, the early of 20th century was taken as the landmark due to the development urbanization had seen in the country. Several factors have contributed to the development of urbanization in Ethiopia such as MenilkII was shifted his governmental seat from north shawa to south around the land of Tulama Oromo and with his mission of territory expansion, many Oromo society displaced from their native place. Addis Ababa is today one of African larger cities with a population of over 3.6 million and is the continent's premier diplomatic center as the headquarters of both the African Union and the UN Economic Commission for Africa.¹⁷

It is in fact extremely young by Ethiopian standards since it was founded a little over 120 year ago-by Emperor MenelikII the great civilized of Ethiopia. From the late 1870s Menelik II began to show an increasing interest in the region in which Addis Ababa is locationas the center of royal Garrison several sites in the area. His first major settlement was established on the slopes of Mount Wuchacha, west of the present settlement, but he soon moved north wards by set up his camp near the top of Entoto Mountain, a choice determined by strategic consideration. Here he erected a palace, put up with the help of a master carpenter and nine assistants from Gonder. Menelik's Swiss adviser and craftsmen, Alfred Ilg and two other Swiss workers were also served in the work.

The king and queen and their court paid their visit to the site in 1885. In the following year Taytu ,admiring the beauty of the scenery of filwoha from the door of her tent, and pleased with the mildness of the climate ,is said to have asked her husband to give her land on which to build her house.¹⁸ He duly allocated her an area above the hot-spring and building work is reported to have begun with in the week.She staidher there one year later. In 1887, on which occasion all the chiefs were allotted land around the royal camps, in accordance with traditional practice, and began to erect their own dwellings. Taytu, who had thus been instrumental in establishment of the new settlement, decided that it should be given the name

¹⁶Alula Abate "Demography, Migration and Urbanization in Modern Ethiopian, ", in Shiferaw Bekele (ed), *An Economic History of Ethiopia: The Imperial Era*, Volume I, Addis Ababa, 1995, p.301.

¹⁷ Richard Pankhurst, *History of Ethiopian Towns from the Middle Age to early of 19th Century*,

¹⁸John Markakis; *Ethiopian: Anatomy of Traditional polity*, (Oxford University, Addis Ababa university 1975), p.197.

Addis Ababa in 1886. Literally, New Flower, perhaps on account of the flowering Mimosa trees then prevalent in the area.¹⁹ Work on a palace for Menelik began early in 1889, some months before his coronation as Emperor, and the first stone constructions were erected in 1891.

While the construction of Addis Ababa Djibouti railway, the growth of transportation and communication in Ethiopia, the territorial expansion of Menelik II, the division of the country into the small units, which were governed by military chiefs and nobles, centralization of Bureaucracy under a ministerial system of government, and introduction of modern education and bank. During the Menelik's expansion into South, South-west, and South-east of Ethiopia different garrison centers established in different parts of the country, which were used as the political and military center, gradually evolved to market centers and later to towns.²⁰

Above all, the construction of Addis Ababa- Djibouti railway served as the cause for the emergence of towns such as Dire Dawa, Adama, Mojo, Bishoftu, Akaki, and Mi'esso. Of course, there were different urban centers in southern, northern and eastern Ethiopia before the beginning of Menelik's territorial expansion. This was due to the presence of the Ethiopian long distance trade in the 19th century passing through Bonga, Jimma, Baso, Soddo, Aliyu-Amba, Bati, Harar, Gondar, Matamma, Adwa and so on. During the Italian Occupation (1936-1941), there were developments of urbanization in Ethiopia as well.

1.4.1 Urbanization in east Ethiopia

Emergence of town's in Arsi was the result of King Menelik's territorial expansion and conquest of the southeast as a whole. In order to maintain peace and security of newly conquered regions, Menelik's military commander and his uncle, *Ras Darge Sahle Silassie* established garrison towns. Later, the garrison centers were followed by the foundation market centers and around the garrisons and later developed to *ketema* (towns). The good examples of garrison centers in Arsi include: Asallaa, Hurutaa, Siree, Abboomsaa, Xiichoo and others. The Orthodox clergymen and state officials settled here with their family

¹⁹ Richard Pankhurst, *Under Ethiopian Skies*, pp. 108-112.

²⁰ Addis Hiwet, *Ethiopian from Autocracy to Revolution* (London, 1975), p.13; Getachew Regasa, "A Historical Survey of Chilalo Awaraja," M.A. Thesis, (Addis Ababa University, History, 2006) p.71.

members and later gave the pattern of town to the settlement when trade and other activities started there and large number of population joined them in the new settlement that grew into towns.

CHAPTER TWO

GEOGRAPHICAL AND HISTORICAL BACKGROUND

2.1 GEOGRAPHICAL SETTING OF DIKSIS DISTRICT (WARADA)

Diksis is one of the districts in Oromia National Regional State (ONRS) of Ethiopia. It is one part of districts (worada) in East Arsi Zone. It was administrated for along period of time in Ticho *Awraja* within two districts of Sude and Tana from 1952-1991 and 1991-1994, respectively. It was separated from Tana district in 1994 and subsequently became district on its own with the center of administration at Hamda Diksis town. The district is located at a distance of about 76 km from Asallaa, the capital of eastern Arsi zone, 100 km from Adama city, and 200 km from Addis Ababa.

East Arsi zone shares border line with four Oromia zones: East Shawa in the north, West Arsi zone in the west, Hararghe in the east with Bale in the north. The relative location of Diksis district is that it shares boundary line with districts such as Sire in the north, Jeju in the northeast, Sude in the east, Arsi Robe and in the south and in the west Lode Hetosa district of Arsi. The absolute location of the district is extended from 7°37'08"N"- 7°57' 27"N latitude and 39°13' 36" E- 39°43' 21" E longitude. Diksis district has cool (baaddaa, Daga) weather condition. The district has four seasons. They are summer, autumn, winter and spring also called locally *Ganna*, *Makera*, *Bona* and *Afrasata*, respectively. Rainfall distribution increases as altitude increases and decrease in altitude brings decrease in rainfall. As a result, the southern part of Diksis district which is near Mount Chilalo has usually got adequate rainfall and the northwestern tip is seldom gets enough. The district has got heavy rain during summer (*gana*) season and the winter is characterized by little or no rain in low flat areas. The location of the district stretches from northwest on flat land to the southwest, its slope is increases as it climbs Mount Chilalo. The area of the district is around 28, 312 hectares. The elevation of the area is between 2600m and 3200 meters above sea level. Hence, the district gets average rainfall that ranges from 2500mm-3000 mm with an annual average of 2750 mm per-year.

The most common type of the soil of the district is black clay. This soil has nature of predominance of small particles with space between them. Particles stick together, good capillarity, high-water retention, poor porosity (do not drain easily) heavy and sticky-difficult to dig and not friable. High humus content is, not easily leached, and rich in salts. By nature

clay is stick in rainy season and crack during sunny season. Diksis district has sub-tropical climate due to high elevation of the area, the average maximum annual temperature is about 20.5⁰c while the minimum average temperature is about 10⁰c.²¹

Geographically location of Diksis district situated under foothills of Mount Chilalo to northwest of Asallaa town. - The high land area of the district is rich with water tower and source for rivers bed. There are two rivers drainages system, from around the head of Diksis district. These are the North west drainages system, and the Southeast drainages system. The Northwest drainage system which is small rivers such as Badesa, Shaya, Burqitu, Arfatu, Gura and Chanchowich join into Qalaxa River, it is the main tributary of Awash.

While the southeast of drainage system, which are small rivers, such as, Azule, Qacha, Tona and Robe which join into Magna River.²² Magna is the main tributary of Wabe. The upper catchment or lead water of those rivers belong to Diksis district and drain to nearer by neighboring districts such as Sude, Jeju, Lode Hetosa, Dodota, Sire, Amegna and Robe. Regarding to the climatic condition, due to its altitudinal increase uphill to mount Chilalo, the climatic condition of the district is dominantly moderately having highland, Cool temperature of 10⁰c-25⁰c. This type of climate consists about 47% of the total area of the district.²³ The remaining ones are cool and moderately warm accounting for 40%, and 13% respectively. Hence, the dominant type of climatic condition of the district is agro-ecological zone. The mean annual rainfall is 1000m-1500mm and the average rainy days are about 150 days in the year. The diverse climate and topographic phenomena have provided a wide range of natural environment which gave favorable habitat to a wide variety of fauna and flora in Diksis district.²⁴ The district is rich with natural resources. According to the information gathered from aged elders, in the past, most parts of the district were covered by very dense and indigenous natural forest. But, this forest was decreased from time to time due to the increasing of demands for farm land, House construction, firewood, population growth, and others.

The type of indigenous trees found in the district includes, such as, Shato or Hasxa, acacia, ebony, mahogany, *waddeessaa*, *Hidheesaa*, and foreign tree like eucalyptus (*bargamo*).

²¹ Official report about the General Features of Diksis Warada: 6-12.

²² Obtained from Diksis District Agricultural Office of Statistical Department.

²³ Ibid.

²⁴ Informants: Ato Bekele Wolde Mariam, Obbo Borja Saddo, Obbo Hajji Isma 'el and Ato Eshetu Abebe.

Moreover the district is rich with small forest hill, which were the home for different wild animals which were lived in the district for long time. The wilds animals which are existing in the district; Hyena, Tiger, highland Deer, Fox, Rabbit, Duck, Grant gazelle; Greater flamingo, eagles, flock of birds, Bushbuck, and others are good examples. Today, there was a rapid decrease of those wild animals in size, species, and distribution due to uncontrolled hunting and destruction of natural habitat, population growth in the district and relates human activities.

As mentioned above the soil of the districts is clay, the lower flat land mark covered over with black soil is always rich with green grass. The peasants around there are mostly engaging on mixed farming. The undulating an arable land mark of the district's covered by reddish clay fertile soils. These kinds of soils are suitable for planting barley cereal. The local peasants around there are engaging on producing barley crop.

2.1.2 Geographical Setting of Haamdaa Diksis Town

According to Oral tradition and different sources, Haamdaa Diksis town was founded as small town in 1954. Afterwards for a long period of time the town had been administrated under local peasant associations. It had also been governed within Tanna, Arsi Robe and Sude successively.²⁵ These districts had controlled the town and collected revenue in the form taxation, especially from the Sunday big market turn by turn according to their sequence of governing the town and its surroundings in Ticho *Awrajja* (sub-province). After many challenging efforts, it got the status municipal town in 1986. The location of the town is under the edge Mount Chilalo in East of Arsi Zone.²⁶

The geographical feature of the town is that flat land accounts for 85%, and undulating land mark is 15%. The weather condition of the town is dominated by *badda, daga* (cool weather condition). The number of population by sex was 11,844 males and females were 10,701. The total population is 22,545. The town is surrounded by four peasant associations (*qabalees*): Asalaxxuto to the east, Haddaa Handode to the north and Haddaa-Coyoo in the south. According to information obtained from Diksis District Administration Profile report,

²⁵ Official report about the General Features of Hamda Town: 4-12.

²⁶ Obtained information From Diksis district Agriculture office, 2010, p.9.

These peasant associations were named after the name of Arsii Oromo clans and sub-clans. Which inhabit (occupied) on the area for a long period of time. The rural peasants association (qabalees) are rich in barley crop production and other cereal crops, vegetables and as well known for livestock breeding, etc. ²⁷

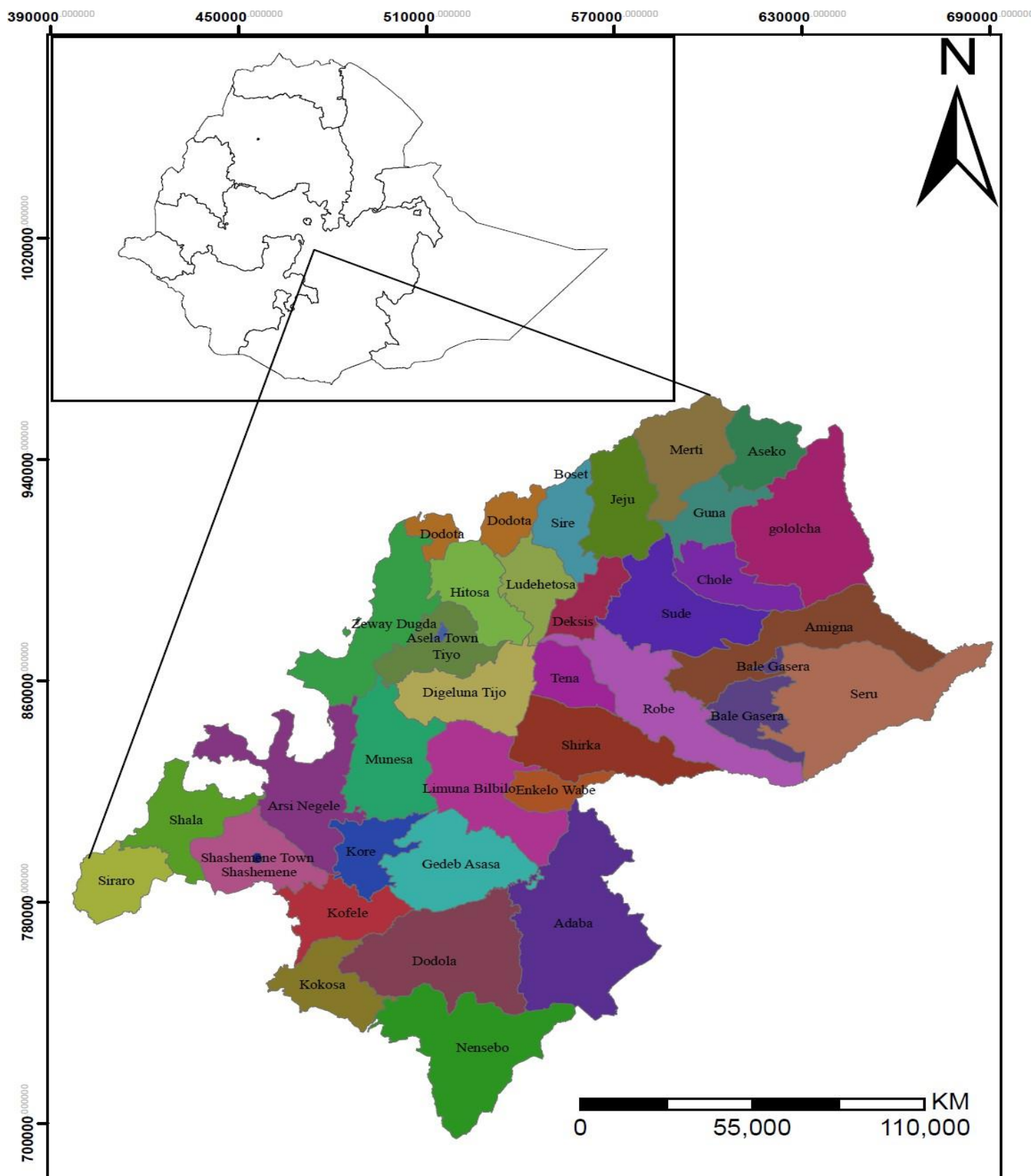
The socio-economic, politics, culture, social aspects of the town is has been interrelated with these rural farmers association. The topographical structure of the town is widely associated with flat land mark and rugged terrain, where the existing built up area of the town is found. The altitude of Hamda Diksis town is found to be about 2896 m above sea level. ²⁸

The town gets its rainfall twice annually that means, from mid-June to mid-November and from March to the end of April. From ten years observation of the National Meteorological Agency record sufficient rainfall falls throughout the year in the town and the surrounding areas. The maximum rainfall is observed in the period from June to September. That could reach 450mm.

²⁷ Socio-economic Survey of Hamda Diksis town, 2015, p.8

²⁸ Oromia Urban planning Institute, 2013 p. 36.

Figure 1: Map shows Oromia Region and Southeast and South west Arsii zone and its districts.



2.2 Nomenclature of Haamdaa Diksis Town

According to informants, the name “Haamdaa” was derived from an Arabic term, *Haamdii*, which means Gratitude. The name is related with the stone where long distance traders to and from Shewa, Bale and Arsii took rest sitting on. These stones are called Haamdii stones.

This trade was conducted in the 20th century in the form revival between the regions cited above. These regions were called then governorate generals (*Teqlay-Gizat*) the trade route was crossing, through the plateau of Arsii *Taqaly-Gizat* to join Bale and Shawa. It passed through where the town was later founded and attributed its establishment the stones upon which traders sat to take rest.²⁹ These merchants used to bring different domestic animals from Bale including fattened oxen (*tumleesaa, mukit*), breeding cows, mutton sheep, and goats and took them to Adama, and Addis Ababa cities to sell at high price getting more profit.

On the other hand, when the merchants returned back to their homes, they brought mules and horses from Shawa. They sold them along the route up to Bale. When they arrived at present Hamda Diksis town at they extended their gratitude to saying *hamdi* or *shukr* to Allah (God) under a big stone at the site of the present Hamda Diksis town. They said that, *Haamdii* or *Shukurii*. They said so because God secured them from bandits and natural disasters on their entire journey. According to sources from oral tradition, a woman called Haaliima Awno, Haddaa, Arsi clans, and her husband from Asalatu clans lived near the site of the big Hamdi stone. The nucleus of the town was laid just here.³⁰

Halima and her husband seeing merchants' conditions started selling food, coffee and availed resting house. They prepared food like bread, and cooked bean locally called *shimmo* and made coffee in their house. They sold food and drinks at their and also on edge of the road near their house. This site was at elevated place from where one can see “*hamdi stone*”. The local peoples used the place as a meeting site for *jrsauma* (arbitration square for those dispute each other).

Figure 2: *Hamdii (Shukri)* big stone, up to now it stands in the center of the market place in Hamdaa Diksis town.

²⁹Informants: H/ Abdella Haso, Mamire Debebe Kaseye, Tunaa H/ Qadiro and H/ Jemal Kenno.

³⁰ Informant: Adde Jamila H/ Ibsa, Obbo Nuguse Dinagde, Obbo Kemalo Hsein Sheh/ Hajji Esmael and Ato Mengistu Eshetu.



Source: Photo taken by the researcher in January 2022

2.3 The Population of the Area

According to informants and written materials, Arsi had two sons known as Sikko and Mando. Sikko is the eldest son (*ilmaangafaa*) while Mando is the younger son (*ilmaqxisuu*). Sikko had five sons while Mando had seven sons.³¹The five sons of Sikko were: Bulala, Wacalee, Jawwii, Wajji, and Elani. The seven sons of Mando were: Raayyaa, Kajawa, Hawaxa, Wanama, Uta, Wayu, and Beltu (Aroji). The twelve sons of Sikko and Mando have been sub-divided into different clans (*gosa*) and sub-clans (*balbala*).³²Oral tradition relates, that the Sikko branch was the first branch of Arsii Oromoo, who crossed the Wabe River and settled in eastern part of the present Arsii Zone, while Maandoo branch settled in southwestern

³¹ Informants: Borja Saddo, Tuna H/ Qadiro, and *Obbo* Abdella Haso.

³² Socio-economic Survey of Hamda Diksis town, 2006, p.9.

parts of Arsii Zone and Bale. But, there is/was exclusivity at all as anyone or any group could live anywhere even outside present East Arsii, West Arsii, Bale zones and etc.³³

There are different branches of the Sikko clans of Arsii Oromo settled in Haamdaa Diksis town and Diksis district. Haamdaa Diksis town and its surroundings were and still is largely dominated or settled by the Arsii Oromo Sikko clans of Haddaa, Heellaa and Asalaxxuu. Other clans and sub-clans (*balbala*) of Sikko branch include: Aasamagnee, Waajii, Uruu, Loodee, Tummaa, Allekkoo, Ashmiraa, Sabiroo, Suudee, Atabaa and Shemachaa and others settled in Haamdaa Diksis town for the purpose of engaging in trading activities and other businesses like any urban other urban dwellers.

Of course, after Arsii's conquest by Menilekin in 1886, the appointed officials from Shawa and other areas and others for different purposes came to settle in Arsii in general and in Haamdaa Diksis town and its surrounding areas in particular. The fertile land of the Arsii Oromo was confiscated due to the fact that Arsii fathers were forcefully subjugated by Shawa forces armed by European modern firearms whereas the Arsii had none except traditional local weapons.³⁴

The fate of the defeated indigenous peoples was first displacement from their native land and going back with their livestock to around the present Diksis district and surrounding swampy flat areas and others were also pushed to very cool areas such as the foothills of Mount Chilalo. The confiscated land was allotted to the Amhara officials, royal family, *Nach-Labash* (irregular army), church land (*samon*) and notable persons; those who honestly served the monarchical government including local chiefs, the *balabbat*.³⁵

The Orthodox clergy of the Ethiopian Orthodox churches and members of the army and police were also recipients of the land while the local population lost their ancestral land. Among other settlers; the number of Salale Shawa Oromo was and is high in Haamdaa Diksis town and its surrounding areas. After they settled in the area, they have been engaging not only agricultural activities, but also weaving and different kinds of handicraft activities. According to sources, the government also sent irregular police called *Nach-Labashto* around

³³ Informants: Kedir H/ Abdella, Kemal Husen, She/ Bayan H/ Kemal, Bulbule Ahmrd, and Mamire Debebe Kasaye

³⁴ Spencer J. Trimnigham, *Islam in Ethiopian*, London, Oxford university press; 1952, p.253 and Cerulli, Folk of literature of (Oromo) "Harvard African studies" volume viii (Cambridge, Harvard university press, 1992), p.88.

³⁵ Diribi Demissie, *Seenaa Eenyuma Oromo; History of Oromo people*, (Addis Ababa: Ellen press), 2015, p.37;

the present Haamdaa Diksis town intended to maintain peace and order of the area. The ex-soldiers were also granted land from the government (*yememgist-maret*) in the present Haamdaa Diksis town. These soldiers and new settlers had established Sunday marketplace for the purpose of purchase and selling of various items in the first place for their own benefits.³⁶

The first members of *Natch- Lebash* Amhara community came to Haamdaa Diksis town were: *Ato Gebrewold Tekle*, *Ato Melke Wole Silassie*, *Ato Tesfaye Santike* and *Ato Desta Buto*. According to oral sources, *Ato Gebrewold Tekle*, built the first thatched roof houses (*manacita, sarbet*) in the center of the present Haamdaa Diksis town. The next huts were also built by *Ato Melke Wolde Selassie* and *Ato Tesfaye Sentike*.³⁷

The children of Gebrewold: *Shiferraw*, *Yetmworq*, and *Buznesh* opened the first alcoholic drinks hoses and sold: *taj* (mead), *talla* (local bear) and *areqe* (the locally distilled strong alcoholic drink) *orkaticala* drinking houses (*Mashata Betoeh*) from 1958-1970. In time, trade in the village was intensified and subsequently the village became emerging town. According to oral informants, some soldiers and the state officials who got land, established Orthodox churches on their private land and attempted to baptize the indigenous Arsi Oromo Muslims, especially the younger generation into Christianity. The government also tried so by giving out different gifts then submitted their royalty for the government.³⁸

This was done to get the Arsi Oromo to the absolute monarchial rule of the government. What so ever, the Amhara who settled in Arsii, particularly in Diksis district and Hamda Diksis town predominated and oppressed native people of the Arsii Ooromo as well as the Shawan Tulama Oromo settlers. The Tulama Oromo adopted Amhara religion, the Ethiopian Orthodox Christianity and their culture. The socio-economoc domination of the Amhara only ended after the downfall of the military government in 1991. Like other peoples of the south, the Arsii Oromo of Hamda Diksis town and the surrounding areas were librated from such kind of yoke and use their language, practiced their cultures, and norrms without any influence.

³⁶ Informants: *Ato Bekele Wolde Mariam*, *Obbo Borja Saddo*, *Obbo Hajji Isma'el* and *Ato Eshetu Abebe*.

³⁷ Oromia Urban Planning Institute Profile, 2013, p.3 6.

³⁸ Alemayehu Haile, *History of the Oromo to the 16th Century*, Finfine, 2006, p.220; Abas Haji, "The History of Arsi, 1880-1935," BA thesis (Addis Ababa University, History, 1982), p.17; Abdurahman Kabeto, "Allo Arsi: the Institute of Customary Laws in Upper Wabe Shebele" BA Thesis (Addis Ababa University, History, 1991), p.5.

Table 1: List of ethnic groups settled in Hamda Town in 2009

No	Name of the ethnic group	Both sexes	
		Number	Persent
1	Oromo	13,722	68.1
2	Amhara	6,388	31.7
4	Guraghe	10	0.05
5	Silte	8	0.04
6	Tigre	5	0.02
7	Others	25	0.12
	Total	20,158	100

Source: Hamdaa Town Municipality report of 2010

2.4 Religion, Religious Institutions and Cultural Practices

Ethiopian is one of the countries in which different religions including Christianity and Islam have been practiced. It is true for Hamda Diksis Town where different religions have been practiced. Some of religions practiced in Hamda Diksis Town are: Islam, Orthodox Christianity, Protestant, and *Waqeffana*. The majority of the population of the Hamda Diksis have been practicing Islamic religion. It has been followed by Orthodox Christianity as far as the number of adherents is concerned. Protestant Christianity and *Waqeffanna* religions have also been practiced in Hamda Diksis town with some number of followers. *Waqeffana* is indigenous Oromo religion professed and practiced from ancient time onwards. Of Oromo peoples. However, in Asri in general and Hamda Diksis town in general the number of followers of this religion has been decreasing from time to time due to the expansion of Christianity, Islam, and Protestant religion in the area.

Table 2: List of Religions practiced and the number of followers in Haamdaa Diksis town, 1994 - 2007

The Name Religion	Both Sex	
	Number	Percentage
Ethiopian Orthodox Christianit	9,018	40.1
Islam	11,493	51.1
Protestant Christianity	1,803	8
<i>Waqeefanna</i>	150	0.67
Catholicism	12	0.05
Others religion	10	0.04
Total	22,486	100

Source: From Hamda Diksis Town Culture and Tourism Office.

2.4.1 Islam

According to the argument of different scholars and sources obtained from oral tradition for the Islamization of the Arsi Oromo, Sheikh Hussein played a prominent role in the introduction and expansion of Islam in to Arsi and Bale areas. Furthermore, the Arsi Oromo started to penetrate Dirrē Sheikh Hussein in the 16th century.³⁹ They assimilated the cult and preserved sanctuary of Sheik Hussein. This cult was constructed by the end of the 18th century by Abd-al Shakur, the Amir of Harar from 1783-794. It assumed that, the construction of Sheik Hussein sanctuary strength the Islamic mission of the Arsii Oromo.⁴⁰ The Arsi Oromo people, particularly surrounding Hamda Diksis town were. More and less attracted to Islamic religion. Besides, the existence of many holy places of indigenous religion, which were easily converted into Muslim shrines, is the other factor that facilitated the process of Islamazation this people. Therefore, as a result of the Arsii Oromo settlement in the present day Arsi and thei relations with different other peoples, they gradually lost their original religion of *Waqeefanna* and start Islamic religion. It is said hat,

³⁹ Hussein Ahmed, *Islam in Nineteenth Ccentury Wallo, Ethiopia, Leiden: Boston press, 2001, p. 56; Abbink John,*

⁴⁰ Abbas Haj “*Islam, the Orthodox Church and Oromo Nationalism (Ethiopia)*” (L’islam, l’Église orthodoxies lenationalis me Oromo en Éthiopia), Cahiers d’Études Africaines, Vol. 42, Cahier, 165, 2002, pp. 99-120.

some clans had already Islamic background and their contact with others sped up Islamization of the Arsi clans without Islamic background consequently they came to share many socio-cultural and religious activities.⁴¹

According to Hussein Ahmed and Abbink Jon, geographical location was another reason for the expansion of Islam. Accordingly, after the decline of medieval Islam, South eastern Arsi continued to be bordered along its Muslim hararghe communities, in which their Islamization goes back to eleventh – twelfth century, and later all of them adopted Islam through, the settlement of Yemen and other Arabs in the coastal commercial centers, by the beginning of sixteenth century and as well as Harar, who was the permanent center from which Islamic propaganda spread over in all direction.⁴² Moggasa and Guddifacha Institutions among Hamdaddiksis town and surrounding area. The cultures of Guddifacha and Moggasa were held among all Oromo. Similarly, Arsi Oromo like HamdaDiksis town Oromo groups integrated the non-Oromo people through Moggasa institution.

The two terms have different meanings, according to Arsi tradition. Moggasa or adoption was held at the time when person was captivated, and the process was conducted by Abba Gadaa, in which later he adapted in to Arsi clan. Moreover, the adopted one has equal right and privileges with those who are genetically related. Historically, in Oromo the process of adoption was started in sixteenth century during the course of Oromo expansion, in which they dominated the people of Balli, Hadiya, Dawaro and other provinces, Even though Islam religion was undermined by the followers of Menelik's shawan clergy men and Christiania settlement in the area. Nevertheless, they get some right during the Italian occupation. Italian encouraged Islamic religion against followers of Christianity. In Haamdaa Diksis town many mosques were built during the *Därg* regime and current federal government.⁴³

When compared with its old age, the establishment of Mosque in Hamdadiksis town is recent phenomena. The first Mosque was established in Hamdadiksis town in 1958. Its building was finished in 1960. For long period of time, the Muslims in Hamdaadiksis town asked land for mosque building, but, they could not get any response from the contemporary ruling class.

⁴¹ Ulrich Braukämper, *Islamization of Arsi the Oromo*, 1984, p.768.

⁴² Mohammed Hassen, 2016, p.19. Ulrich Braukämper, "Aspect of Religious Syncretism in Southern Ethiopia," *Journal of Religion in Africa*, "Vol.22, No.3, 1992.pp. 194-207.

⁴³ Informants: H/ Abdellah Haso, Sheh/ Bayan H/ Kemal, H/ Mamma Aliyyi, H/ Jemal Kenno and She/ Hajji Esmael and H/ Hasan H/ Mohammed.

Later, their request was accepted in 1958. *Sheikh* Kedir Burra from Asalaxxuu clan had held land for building a mosque from his private land. All Muslims who had been living in the town and round rural farmer's kebeles were participated on contributing money and as well as by labor force. The name of this mosque was known as Al-Mubarak Mosque. The first Imam of was Sheik Abdurrahman and he was followed by *Sheikh* Mohammed and Sheikh Ahmed, respectively.⁴⁴

The second mosque was founded in Hamda town known as Ambiyaa mosque. It had been established in 1982, by Hajite Halima Mohammed, first she has gone to Sued Arabia, for pilgrimage Mecca shrine and she had stayed there for about 10 years ago then, she started sending back money to Hamda Diksis Muslim communities for build mosque for their spiritual purpose. Her elder son, *H/ Jawar Aman* was served as the head of construction committee of the mosque. He had been done the project with in great commitment and responsibility and finished the construction of the mosque within a short period time (1980 to 1982) and he provided it for the town Muslims communities and surround rural area residents of Muslims for their ritual services.⁴⁵

The third Mosque is Aksaa, located in the southern part, across the road that leads to Arsi Robe town and nearby Hamda Diksis secondary high School. It had constructed on the private Land owner of *obbo Amin H/ Aliyyi* in 2002, he is the perso who belonging to hellaaclan. The area had been settled mostly by hellaaclans. The fourth Mosque is Anawar, it constructed in 2004, by participation of Muslims dwellers of Hamdan Diksis town and as well as by sponsor of foreign Muslims and the around farmers kebeles Muslim residents communities. Its location is in front of Hamda Diksis town administration office.⁴⁶

⁴⁴ Informans: *Adde Birke Telila, Obbo Jawar Aman, Adde Jamila H/ Ibsa, sheh// Hajji Esmael and Borja Saddo.*

⁴⁵ Informants: *Kedir H/ Abdella, Kemal Husen, She/ Bayan H/ Kemal, Bulbule Ahmrd, and Mamire Debebe Kasaye.*

⁴⁶ E. Cerulli, *The Folk Literture of [Oromo] Southern Abyssinia*, Cambridge: Harvard Universiy press, 1922.p. 88.

Table 3: Name of ofthe Mosques (Masjids) in Hamda Diksis Town and year of their foundation

S. No.	Name of the Mosque	Its location in the town	Year of establishment
1	AL-Mubark	Asalaxu Safer (01)	1960
2	Ambiyaa	Adda Safer	1982
3	Aksaa	Infront of High School	2002
4	Anawar	Near Diksisdistictadmistration office	2004

Source: Hamdaa Diksis Town Municipalty Office Profile

Figure 3: Al- Mubarek Mosque, which was first Mosque (Masjid) in Hamda Diksis Town in1959



Source: Photo taken by the researcher in June 2022

2.4.2 Christianity

Arsii resisted the invader forces of Menelik; *Negus* (king) attempted six solid fighting years to conquer Arsi region. who used to fight with back ward war equipment, spears and shields. Fighting expanded in the nineteenth century when the Shawa king mobilized troops to gain control of the land and to draw tribute from Arsi. ⁴⁷The Arsi offered furiously resistance; as a result emperor Menelik had settled a number of soldiers in the area, to withstand the heavy burden on the Arsi. Many Arsi men and their families were forced to labor and house services for the military men living in the garrisons camps. The last decisive battle between Arsi Oromo and Menelik's force was took place at the battle of Azule in 1886. .Azule is the cited which found in Sude district (Woreda) strategically near by Hamda Diksis town at east direction 15 km distance. Menelik succeed in defeating the Arsi, he established the feudal system called the Malkegna and mislanes system in which, Menelik's soldiers were given the authority over the people and that each clan was required to provide annual tribute in kind and cash that were paid to Government and as well as for village *chiqashum* and for local *balabats*. Furthermore, Menelik realized that there were no many Arsi forces to resist occupation and he used land grants to convince northern farmers to settle there.

They had brought from Arsi for the plough plan and seized the fertile soil area. Following Menelik's conquest of the late 19th century other groups of the people mainly the Amhara and the Shawa Oromo moved to Arsi land and later become inhabitants of the region. When we coming to Hamda Diksis Town Menelik's soldiers had totally controlled the hinterlands of Diksis and Sude area around 1897s and in the first decade of the 20th century according obtained sources from oral tradition and archives collected from the district administration office, the people of the area acknowledged Menelik's over lordship and paid tribute after the above privilege mentioned. Menelik's conquest of Arsi had brought a radical transformation in the life of all the Arsi Oromo and the present East Arsi Zone in particular and Hamda Diksis area. ⁴⁸The introduction of Orthodox Christianity faith to Hamda Diksis town and surrounding area was directly linked to Menelik's territorial expansion in Arsi, Bale and Hararghe regions. Following these events the soldiers and respective nobilities

⁴⁷ Informants: Ato Bekle Woldemariam, Wozero Fanaye Abebe, Ato Mengistu Tsegaye and Ato Aberra Gaddisa.

⁴⁸ Marcus, pp. 420-25.

started to construct churches in their different parts of their garrison site. *Ras Darghe* the commander in chiefs of Menelik II had been played significant role for this mission.⁴⁹

As a result, various churches had been established in different parts of eastern part of Arsi *Takelay--gizat*. The first Orthodox churches founded at eastern Arsi by *Ras Darghe* were: Koloba Saint Mariam, Change Saint Mikael, Huruta Saint Mariam, Ligaba Saint Madhanialem and Sire Saint Giorgis can mention which established in 19th century for the mission to use religion as political weapon to dominate the indigenous Arsi. According to accounts obtained from oral tradition. The government sent priests in order to give ritual services for Christian's new settlements in the area. The priests had served the soldiers and the Tulama Oromo Christians. However their main mission was to baptize none Christians: Muslims and indigenous followers. As mentioned above, the priests had converted some *Balabats* and their family to Orthodox Christianity. The land owner, *Nach-labash* Amhara, *Ato Desta Buto* had established the first Church on his private vast land in 1941 on the summit of Choyyo hill (Tulluu Choyyoo). Its roof was covered by stalks not corrugated iron. The local Christian people nominated the church named after the name of the hill and called Saint *Abbo-choyyo* Church.

The church served for many years before establishment any other churches in Hamda Diksis town and its surrounding areas. The church has been giving ritual and funeral services for the surrounding rural farmers' residents and Hamda Diksis town dwellers Christian communities. On the other hand, the priests who came from Gondar taught there religious education that was excluded girls. It gave education only for the boys of the nobility and other notable individuals.⁵⁰

According to oral tradition, another Amhara *outstanding* person, *Ato Shiferaw Gebrewold* played a great role for the development and expansion of Hamda Diksis town from the imperial, the *Darg* regime. He was the chairman of 01 kebele administration of Hamda Diksis town during the latter period. All along there was no Christian church in the town. The Hamda Diksis town dwellers used *Abbo Choyyo* church cited above as it was then located near the town in eastern direction. *Ato Shiferaw* mobilized the town's Christian communities and subsequently gave land for Church construction in his capacity as Kebele Chairman.

⁴⁹ Bahru Zewde, *A History of Modern Ethiopia 1855-1991*, Addis Ababa, Addis Ababa University Press, 2005. p. 6

⁵⁰ Informants: *Ato Bekele Wolde Mariam*, *Ato Kebde Tolcha*, *Ato Emayyu Shiferraw* and *Ato Eshetu Abebe*.

Consequently, he established the first church in the town in 1975. This church was called *SaintEgzihabher-ab*. It came to serve the ritual purposes for Christians of the town. After long period of time, due to the factor of Christian communities demographic rate was increasing in the Town, in recent time additional church had been constructed in 2005 in 02 kebele. The source of construction budget contributed by willing dwellers and Orthodox Christiannatives Diaspora of hamda Diksis town. The name of the church called, DiksisGebremelokot Saint SillassieChurch. The location of the Church is on the southwest part of the town near to foot of Hellaa hill.

Figure 4: Egizihabiher'ab, the first Church in Hamdaa town in 1975



Source: Photo taken by researcher in June 2022.

Protestant is another branches of Christianity practiced in Hamda Diksis town next to Orthodox religion. Protestant was introduced to Hamda town, by great role of Swedish missionary. As they come to HamdaDiksis town in 1980s, great reaction was come to

followers of protestant from the followers of Orthodox Christianity. They established small forms of church and try their best to convert the local people to protestant. In addition to providing religions service, they taught children about religions and other subject. The first church established by followers of protestant was known as Muluwengelchurch, it was established in 1996. Various branches of protestant such as MKC, Kali Hiwot, Mekanayesusand others were established in Hamdaa Diksis town.

The large proportion of population of the town were the followers of Islam and Orthodox Christianity and with 11471(53.8%) and 9539 (44%.7), respectively followed by Protestant and traditional religion which account for 227 (1.3%) and 19 (0.1%) respectively. There are 12 (0.01%) Catholic religion 13 (0.1%) and other religion in the town. Those all religion followers tolerated among them selves and live together for long period of time. They shared different social values without division based on religion

Table 4: Name of churches in Hamdaa Diksis town

Name of the Church	Location in the town	Year of establishment
Saint Egziabiher Ab Church	Center of the town	1975
Saint Sillssie Church	Southern part of the town near hella hill	2005

Source: Manuscript of Hamda town Tourism and Cultural office

2.5 Cultural Institutions in Hamdaa Town and the Surrounding Areas

2.5.1 Introduction

According to oral tradition unique and rich cultures have been practiced by the Arsi Oromo in genera and Hamda Diksis town inhabitants in particular. These cultural practices have been expressed among others in marriage systems and other indigenous cultural practices and institutions. The Arsi Oromo society have been endogamous for so long till Islam limited this marriage system. Couples had to be non-relations and from outside their clans. In Hamda Diksis town and the surrounding areas there have been different marriage systems and different indigenous Arsi Oromo institutions.

2.5.1 The Marriage System in Hamdaa Town and the Surrounding Areas

2.5.1.1 Gabbara (Wealth given out to marry Wife)

According to oral sources and written, the most common marriage type among the Arsii Oromo in general and Hamda town in particular. *Gabbara* is/wasa type of marriage whereby the family of a boy (groom) would give in cattle or money to the family of the daughter. In return for the bride money or other hand outs as requested. In return, the family of the bride or marrying daughter would give heads of cattle and other domestic animals known as *Geegawoo* and furniture among others; usually consisting of cultural utensils. Recently this type of marriage and items given and taken have come under changes.⁵¹ This has been the case in Hamda town and its vicinities as well

2.5.1.2 Walgara (Exchange Marriage)

Its literal meaning is exchange of wombs. It has been another form of marriage system in Hamda Diksis town and its surroundings. This marriage system involved when the would be in-laws families involve in exchange of their daughters. This could happen when both or more families had affection for one another and wanted intricate wedlock. This kind of marriage also would save the bride money and other hand outs. It was particularly favourable for non-wealthy families sometimes the fathers also exchanged their daughters with other girl to be new wife. This kind of marriage system has been under pressure in many parts of Arsi including Hamda Diksis town and its localities.⁵²

2.5.1.3 Buttaa (Abduction)

It is other types of marriage system. In this marriage system, the girl is taken by forcefully by the husband and his accompanies without her interest. After Abduction took place, the families of the boy send elders to the girl's family. According to their culture and norms the boy was broke down the local culture and norms so that, the family of the boy's must be punished by local arbiters elders decision.⁵³ The family of the boy provide money to daughter's family and both side settled peace and agreement between them and as well as

⁵¹ *Ibid*, p 74-75.

⁵² Informants: H/ Abdellah Haso, Adde Birke Telila H/ Mamma Aliyyi, H/ Jemal Kenno and She/ Hajji Esmael and H/ Hasan H/ Mohammed.

⁵³ Asme Giyogris, ye Galla Tafrik (*History of Galla*), p.9. G.W.B, *Hunting ford, Galla of Ethiopian ; The kingdom*

postponed the weeding day. On the weeding day the family of daughter's provided gift (*Geega'oo*) for their daughter's husband.⁵⁴

2.5.1.4 Aseena (Elopement)

It is a condition whereby the girl out of her own choice and without the knowledge of a boy, entered the house of a boy in order to marry in to him. In the ethical culture of Arsi Oromo, it is shameful to return back to her family the girl. The boy's family and local Arbiters-elders pushed and to appease the boy to marry the girl. After the boy accepted the marriage, the boy's family sends the local Arbiters-elders to the girl's family, they tell to them; said that your daughter is present in our house. Then the arbitrating elders facilitate good condition for peaceful agreement between two families. In Hamda Town and surrounding area this kind of marriage system is rarely practice. However today in Hamda Diksis town and surrounding area there is sometimes controversial action was done like as the same as Aseena marriage system.⁵⁵

2.5.1.5 Dhalaa (Levirate)

It is a condition where the wife of dead person is inherited to the brother or Relatives of dead person. Today, this types of marriages practicing in Hamda town and surrounding area

2.5.1.6 Hawata (Persuasion)

It is a kind of marriage both boy and girl marry each other's by depend on their interest. In *Hawata* (persuasion) marriage system, the family of boy sends the elders to the family of girl after they married within three days. The elders told to the family of girl as their daughter is present there. Later, the families of boy gives cattle's and amounts of money depend on their agreements. *Hawata* marriage system is widely practice in the Hamda town and its surrounding area today.⁵⁶

2.5. 1.7 Manbeetoo (Hirpha), Sororate

It was and rarely still is a kind of marriage system in Arsi, take place up on the death of someone wife, his family and his father's in-laws are immediately meeting together and to give solution for wifeless person before any funeral take place for the death woman. They decided to give for him

⁵⁴Informants: *Adde Birke Telila, Jemila H/Ibsa, obbo Borja Saddo, Bulbule Ahmed, Kedir Abdella and Obbo Chala Robi.*

⁵⁵ Mohammed Hassan, 2016, p. 19; Jeylan W. Hussein, 2004, pp. 103-147; Teshome Amenu, 'The Rise and Expansion of Islam in Bale of Ethiopia: Socio-cultural and Political Factors and Inter-religious Relations,' M.A Thesis, Norway University, 2008, p53; G.W. BHuntingford, 1955. p.74.

⁵⁶Informants: *Adde Birke Telilaa and Adde Jamila H/Ibsa, Hawa Husen, Fanaye Abebe and Lomi Sagni.*

another daughter (younger girl) unsteady of their preceded died daughter as a replacement without any payment. This kind mode of marriage was an ancient Arsi Oromo culture, its consequence is continuous and to strength their relation for a long and to help the children whomlost theirmother with dead, the motherless children consider that the new coming woman as if she is their mother.⁵⁷

2.6. Socio-cultural Institutions

Atete ritual: Every society has its own history that shaped bymuch socio-cultural activity. Accordingly, HamdaDiksis town Arsi Oromo developed their own socio-cultural institutions for a long period of time. The development of these pattern of institutions were as long process which begun far back in the history at the time which cannot be dated. Among these cultural institutions, atete is one. Atete is a meeting of women who assemble in order to celebrate their success in doing so in sang dances, prayer, blessing and sacrifices, in which they express their cases in the word and gesture. There are two main objectives of atete ceremonies; one is to protect the right of women and the second is the regulatory function of religion.⁵⁸

Atete ritual was annual sacrifices. On this ceremony a number goats have been slaughtered to invoking *Waaqa*, the Oromo Supreme Being to grant numerous progeny, lengthened year and abundant crops. Moreover, atete as goddess of fecundity appeased annually and practiced whenever natural disasters fall, women gather and perform the ritual. However, atete is not only a divinity but it is a flouring festive meetings held by women of neighboring against men who offended women of their neighborhood. Effective membership of atete institution depend on the being wife or the mother of any male resident in that neighborhood. The Participant are only wives, unmarried girl don't participate in atete. According to KuweeKumsa explain, in religious ceremonies, when women pray to *Waaqa* or to atete the female deity, they hold their *Sinqee*. Oromo women in general and HaamdaaDiksis town in particular used to practice atete as a way of strengthening their solidarity.⁵⁹

According to oral tradition, in Haamdaa Diksis town and the surrounding areas, the Atete ceremony, was especially practiced by the Tulama Ormo womenon the eve of celebrationof

⁵⁷Ibrahim Tunal, "A History of Oromo in the area of Arsi (1600-1880)," *M.A thesis*, Debere-Birehan University, 2002.,pp, 44-51.

⁵⁸Informants: *Obbo* Bulbule Kedir, *Addee* Fantu Dibaba, *Addee* Hajjo Huseen and *ddee* Hawa Usule.

⁵⁹ Mohammed Hassen, 2016, p.23.

the Ethiopian New Year, *Qammee* and *Maskel*, the Finding of True Cross in September. They prepared *Qinche* cultural food with butter from local produced barely crop and wearing tiny like T-shirt cloth made by local weaver and also put around their neck like necklace object that made from different coulters beads and oiling the *Challe* object by fresh butter and as well as sprinkling around the object by two fingers of their hands with eating butter taking from *Qinche* food and Catching *sinqe* stick on their hand. a great respect is given to a pregnant woman. They sing songs that praise, women, cows and mothers. The ceremony would take night and days of festivity. As seen before, one aspect of *atete* is religion, so in the ceremony they thank God for the good things accorded for them; for children, peaceful life, cattle and fertility. ⁶⁰

During *atete* ceremony, husbands don't instruct wives to do repetitive things. Rather they serve the women by slaying animals killed for the occasion, decorating the house and dooryard and jewel with *callee* (a necklace usually worn by Oromo women). A woman who had been offended calls *atete* by standing outside her house and ululating *ill-ill-ill* loudly until, her immediate neighbors came and join. The offended women then either proceed immediately at *atete* or more commonly agree on time and places for a subsequent meeting which all the women can attend after they have made suitable house arrangements. However due to Christianity expansion and developed in *Hamda Diksis* town and surrounding area, the acceptance of *Atete* ceremony decrease and *atete* ceremony is considered as idol believed. ⁶¹

2.6.1 *Sinqee* (Ceremonial Women's Stick)

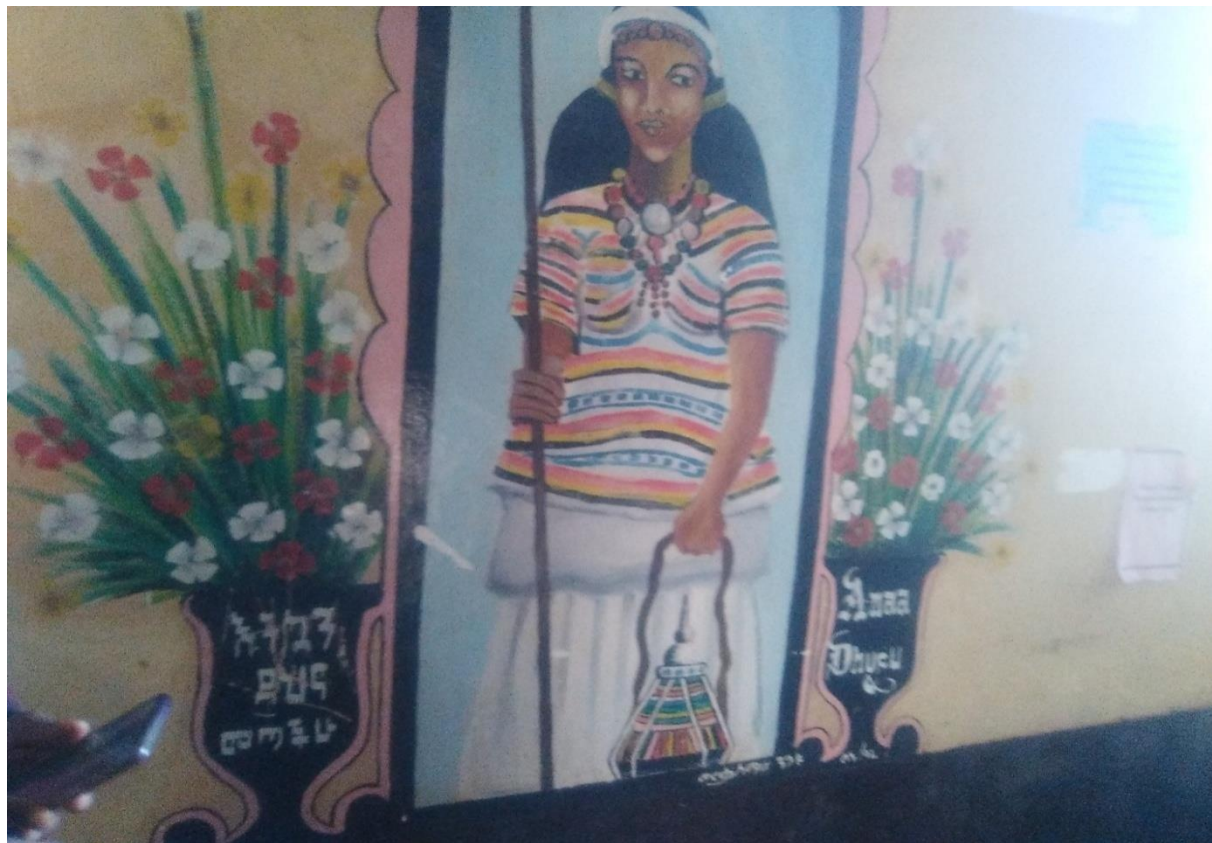
The institution represents the over all aspects of Oromo women and it is the symbol of their authority of marriage. *Sinqe* is a stick symbolizing a socially sanctioned set of rights exercised by Oromo women and a symbol that can be used to organizing them. *Dirribi Demisie* note that the ways *Sinqe* started to be used by depend on oral traditions. According to him, on the old day, some active women ruled Oromo society which was known as *Alkoo Manoyyee* or *Haadha Sonkoo-roo*. However, her power was taken by men later. During this time she managed to retain some powers for themselves, one of the

⁶⁰ Kuwee Kumsa, 1997, p.115

⁶¹ *Dirribi Demissie*, 2011, pp. 171-172.

expressions of this matriarchal power is *Sinqee*. According to written sources and oral traditions of study area,⁶²

Figure 5: Portrait of the Arsii Oromo woman holding *Sinqee* and *Cicoo* (milk container)



Source: Photo taken by the reasecher in June 2022

Sinqee is a straight, thin stick given to a married girl by her mother on the day of her marriage, to indicate mother is not any more a protector of the girl, that the daughter is able to handle things by herself.⁶³ Though, beginning from the day of her marriage, the girls assumed wifehood. On the other hand, even though, *Sinqee* is literary described as straight stick, it is not used for drive cattle or not used as support for walking. Since, it is used as a symbol of pride for a married woman and holds it on only special occasion's day. So, they give great respect for *Sinqee*. For instance, if a man comes across a women carrying *Sinqee*, he does not directly cross/ interrupt her. In the same time, if a man is on horseback, he debarks from the horseback until those women passes. Moreover, *Sinqee* is a ritual stick used for praying and institution of conflict resolution, which considered symbol of cease fire in war

⁶² Dirribi Demissie, 2011, p.174; Kuwee Kumsa, 1997, p.118

⁶³ Informants:: *Obbo* Bulbule Kedir, *Addee* Fantu Dibaba, *Addee* Hajjo Huseen and *ddee* Hawa Usule.

situation. Today in HamdaaDikisis town and surrounding area the sinqe institution culture was supported by the reformation government and as well as anybody gave more credit for its activities.

2.6.1.1 *Qanaafaa (a piece of wood tied to the forehead of recently delivered Women)*

There are different socio-cultural activities performed among HamdaDikisis town and surrounding Arsi Oromo society.⁶⁴ *Qanaafaa* was and is still to some degree one of socio-cultural activity held in Hamdaa Dikisis town society. According to DirribiDemisie, *qanaafaa* is common in Arsii Oromo. *Qanaafaa* is an ornament tie on forehead by a woman who delivered a child. It is symbol of pride for woman who has got a child they wear qanafa for five months if the baby was boy, four month if the baby was girl after delivery.

A husband would not beat up a wife who wears qanafa. However, if he beat, the abused woman would cry out for help and women from the neighbor would come by carrying Sinqe and present the matter to saddeettanhanfalaa (council of senior mothers). Moreover, the village women consider the crime committed against a single woman as violation committed against them as a group. As result, no woman in the villages is excused from the protest.⁶⁵

A woman who disregards the request for protest is considered as one who has weakened the group unity and usually penalized in various ways. The women gather in the compound of the misbehaving husband and sing songs of resentment. They may also imprecate the husband for the offense he has imposed on them. A man that abused a wife with qanafa would be ready to accept whatever the groups of Sinqe impose on him. He would expected to slaughter an animal to clean himself from the sin he had committed.

However, if he is unable to give bull for them for slaughter, he would buy a cloth locally known as bulloko (homemade traditional cloth) and give to wife he had hurt. In this ways they punished the person who made crime on them. Generally, as any other cultural activity of Arsi society, qanafa culture was also affected by teaching of Islamic law, which did

⁶⁴ K.E. Knutson, *Authority and Change: A Study of the Kallu Institution among the Matcha [Oromo] of Ethiopia* (Guthenberg, 1967), p. 32.

⁶⁵ Informants: H/ Jamal Keno and H/ Mamma Aliyyi, Ato Bekele Wolde Mariam and Mohammed Bahmud.

not support the activity. As a result of this and the other factor this activity is decrease in Arsi general and as well as in HamdaDiksis town.⁶⁶

2.7 Qalluu Institution

Like other Oromo people who live at a different places, HamdaDiksis town Arsi Oromo have had a ritual leader called *Qallu* with the *Qallu* institution. The function of this institution was connected with religion. According to Lambert Bartles, qallu is a person who leads religious concern among society and regarded as being near to [Waaqa] in special way such as those who have the gift of prophecy or knowing the secret meaning of things that happen to others. In saying so, he further elaborates the function of qallu. Qallu served the societies during religious rituals by providing them with a number of blessings, wishing peace, fertility and prosperity for the society.⁶⁷

Muhammad Hassan also confirms that, qallu was a high priest who was the spiritual leader of Oromo traditional religion, and they interpreted the laws of Waaqa (the name of God used by Oromo) and served as link between Waaqa and people. More over Asmeromlegesse states, qallu is men with the highest ritual authority, men of blessings and men of peace. According to him. Today in Arsi and Around HamdaDiksis the qallu ritual Activity is decreased the factor of Islamic teaching.

2.8 Gumaa (Blood Compensation)

According to oral tradition, almost all types of conflicts were resolved through JaarsaBiyyaa or elder on one hand and Abba Gadaa on the other hand. However, the case of guma was completed by Walane (a person who has a responsibility to complete Guma), elders and Abba Gadaa. In tradition, after a person murdered anyone, the killer and his relatives must leave the area and move to another place.⁶⁸ This was the custom of the society for the respect of the killed clan members. Furthermore, the murder was isolated from ordinary people and located in what locally called mana onaa (empty house) despite the fact that he did criminal. Consequently, guma mechanism target is to solve a conflict by punishing the criminal a person or party. The type of guma is different according to punishment of that person. For

⁶⁶ Dereje Hineu, ‘*Historical Significances of Odaa with Special Reference to Walaabuu*,’ Science, Technology and Arts Research Journal, Vol.1, No.2, 2012, pp. 81-90

⁶⁷ Muhammad Hassan, 1990. p.8; see also Jeylan W. Hussein, 2004, p.113.

⁶⁸ Teshome, p. 30.

instance, guma for person is different from animals; in the same case guma from person body like teeth, eye and leg has differences. Moreover, the function of guma was mainly to avoid the revenge and to help the murdered family. Guma for person is paid by cow, its one hundred cows. But if the family of the killer agreed, they give their girl to the female who their son, to mean the killer sister was given to die brothers. However, at first, the family of killer prepared old cow known as Dullachakeraa, second, they came with black ship. The family, killer prepared the girl with local drink known as hexo. Later, the prepared ship was slaughter and the killer jump on blood at the same time the girls through hexo on him. Then after, process was ended by walane through this method.⁶⁹

On the other hand, there was a condition leading to the death of a person, like murdered for third time as well as killer of one's own mother, father, Abba Bokku and Qallu. In the same time, killing based on the revenge was considered as the most serious crime and it resulted in a penalty of about one hundred fifty cattle. The person generally regarded as Nama guma or person of compensation. In the process of Guma, there was Walane as well elders; they say the follow oath one after another. Today in Hamda town and in surrounding Keble's guma institution was established and the local guma representative's elders are doing their activities now.⁷⁰

⁶⁹ Jeylan W. Hussein, 2004, p.113

⁷⁰ Informants: *Obbo* Bulbule Kedir, *Addee* Fantu Dibaba, *Addee* Hajjo Huseen and *ddee* Hawa Usule.

2.9 The Gadaa System (the Oromo socio-political organization)

The *Gadaa* institution is an ancient Oromo institution which their society was guided by it. The main principle was unwritten code of law which Gada leaders were giving justice for their people. The Gada administrative system was taking place, according to Oromo's; Customs, Moral, and religion. According to Saleroom Legesse, who made a research on the *Gadaa* indicated that, prior to and during the 16th century the *Gadaa* classes had been administering the whole society of Oromo. According to him, *Gadaa* stands for several related ideas. It is first of all, the concept of standing for whole way of life, military, economic, political and ritual responsibilities.⁷¹

The egalitarian Gada institution was collapsed during the country was led by Monarchy, Dergue and Federal system. Nevertheless, in recent time after reformation government took the power in Ethiopia, the *Gadaa* institution was encouraged, and as well as renewed. Today in Haamdaa town and the surrounding areas, *Abba Seeraa* ("legal representative") tradition law maker so does, to give fair justice was established in Hamda Diksis town and started giving services. This institution is led by group Abba Gada members.⁷² This group was created from different kind of Haamdaa Diksis societies.

The town of Abba Gada is as the head and the town of sinqe mother is as vice head. They give justice for town's abused dwellers as well as surrounding qabeles people. They also to review the decision that had been given by high law court and they give fair and real decision. Their decision becomes lawful, so that, the government gave recognition for them. However, when Abba Gada (traditional law) was established in Hamda town, the dwellers of the town and surrounding area peoples were becoming law-abiding. As aged elders gave their witness, the society did respect the decision of *Abba Gadaa*.⁷³

Traditional law has sound than modern high law court. Because, if somebody abused by someone, the former hurtful would accuse the later to the Abba Gada, (traditional law) before given any justices, order both (accused and accuser) to be oath by catching each other, Bible, or Quran, bullet, stone and other things. On the other hand the, nine Arsi Assemblies started meeting at a place known as *Qixxibbe*. The word *Qixxibbe* is derived from Afaan Oromoo

⁷¹ Mohammed Hassen, 2016, p. 7; Kuwee Kumsa, "The *Siiqqee* Institution of Oromo Women," The Journal of Oromo Studies, Vol. 4, No. 1 & 2, July 1997, pp. 115-152.

⁷² Alemayehu Haile, *Sirna Gadaa; Siyaasaa Oromo Tulamaa/ Gada; political system of Tulama*, (Addis Ababa: Berhan and Selam printing press), 2007, pp. 36-37.

Asmarom Legesse, *Gada: Three Approaches to the Study of African Society*, (New York: Free Press), 1973, p. 81. Dirribi Demissie, 2015, p.150.

⁷³ Ibid.

word known as *Qixxe*, which means equal or the central point of a given distance. *Qixxibbeis* located at the distance of 5km far away from Huruta town and 15 km from HamdaDiksis town. In the area, there were about fourteen trees, which are locally known as *Dhaddacha*. According to information gathered from elders, this tree account about 600 years. These trees are not use for house materials and cooking fire rather provided pilgrimage under aged trees and as well as the places is surrounded by stream. The nine Arsi Assembly met every eight

Years for one month from 15 January to 15 February from all parts of Arsi. They have usually articulated different laws at this *gadaa* center. The judgment of this law was finally approved at *OdaaRobaa*.

Table 5: The name of Nine Arsii Oromo Assemblies met at Qixxibe

No	The Name of Assembly	Location
1	Araaraa fi Nagenyaa	Malka Ejersa, Aminya district
2	Mura- Murti Malxo	Suudee district
3	Gananii fi Gammachu	Abba-Jamma, Arba-Gugu district
4	Aanaa fi AannanCaancoo	TulluuSaddiinii, Sire district
5	Seeraa fi HeeraaSalganArdaaQixxibe	LoodeeHetosa district
6	Kakuu- Amanit	TulluuDoddoti, founder of Harar and Goloch district
7	Banaa- Bantii	Malkkawakkanaa, Sirka and Gadeb , district
8	Yaa,ii-lallabaGiraaramoo	Kofel district
9	Guutaa- Goodaa	ArsiNegale district

Source: Manuscript from Diksis district turisim office, 2017

Figure 6: The Nine Sikko Mando and Assembly of Dhadacha in Qixxibe

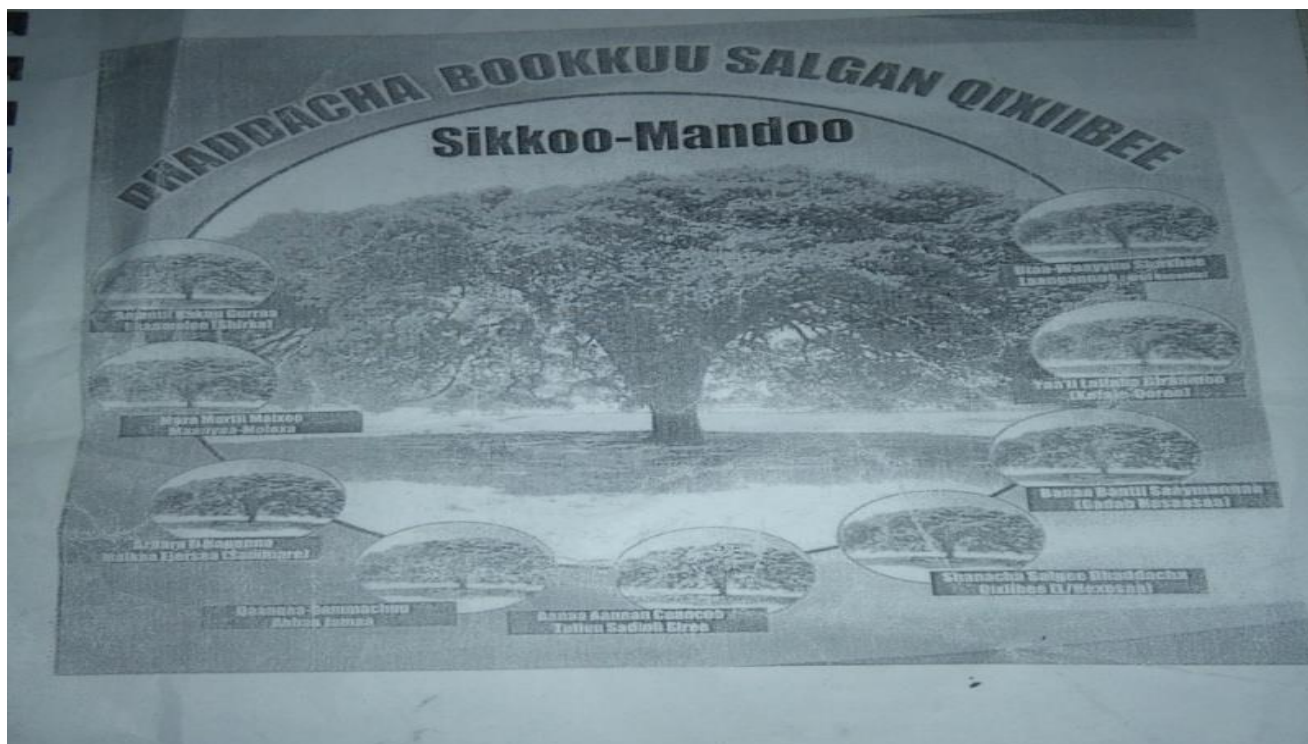


Photo: Photo taken by the researcher in June 2022

According to oral sources and written documents, the *Gadaa* system eventually lost its acceptance following the coming of Menelik's followers or *Naftagna* into Arsi region order to control Arsi people. Menelik's forces led by *Ras* Dargheshalesilassie fought with Arsi Oromo Fathers for many time and with different direction. The war had started in 1882 and ended at the battle field of Azule in 1886. Azule is located on eastern part Hamda Diksis Town, it is 15km far from Hamda. During the war time, Arsi Oromo Fathers had fought fiercely and briefly until the final defeated.⁷⁴

This battle was followed by incident and victims were occurred in eastern Arsi Oromo in particular and in general area of Arsi Oromo. For instance, Hasen Negesso (Qeerro Nageessoo) was one who had been struggled against Darghe's invading soldiers. For the first term Menelik's infantry men, when they attempt to cross Awash river were defeated and chased by the Arsi Oromo fighters even until dropping their Royal drum (*nagarit*) around the present Dheeraa town. So did Menelik himself who a little bit escaped.⁷⁵ Nevertheless, the uncle of Menelik, *Ras* Darghe Sahle Selassie had taken responsibility to fight Arsi Oromo afterwards. Subsequently, his soldiers had broken off the fortification of

⁷⁴ Mohammed Hassan, *The Oromo of Ethiopia a history 1570-1860*. Cambridge: Cambridge University Press, 1990, p. 1.

⁷⁵ Kemal Hussien, p. 25.

the Arsi Oromo at Dheeraa town and penetrated to the interior land of Arsi. They continued the expedition to Azule via the present Sire town .When the contingent arrived Qeerroo's village (Uruu Qadidaa *kebele*), Hasen Nagesso and his friends organized together and decided to fight against the invaders.⁷⁶

The invaders had beat him and his companions in 1885 at the battle of TulluuQadida (small hill). *Ras Darghe's* followers (the *naftagna*) avenged he and his followers. HasenNageessoo was particularly targeted and subsequently castrated. After such a cruel action, immediately he started digging *Haaroo* (pool) so as to be remembered by it as he could not have an issue. Thus, according to informants of former Qeerroo's village and elders, the pool is called Haaroo Qeerroo (after his name as he wished up to now). HamdaDiksis town today is surrounded by historical tourist attraction sites, i.e. Azule and HarooQeerro, which are very near to Hamda Diksis town, 15km and 10km away, respectively.⁷⁷

Qeerroo's new founded village which is connected with the main road and hydro-electric power from Hamda Diksis town and first primary school (1-8) which is also called after his name. Many tourists have been coming now to Hamda Diksis town to visit Haroo (pool) and Qeerroo's village. The town thus has become the center of tourist attraction.It has been also become a center of trade and its revival and later connected to socio-economic facilities. This development and moving in the right direction.This created a hope for growth and expansion of the town.⁷⁸

⁷⁶ Informants: *Obbo* Sultan Aman, *Obbo* Tassa Mohammad, *H/Jawar* Aman and *Addee* Birke Talila.

⁷⁷ Habib Kassim, 001, pp. 3-4

⁷⁸ Abbas Haji, 1982; Ketebo Abdiyo, 1999.

Figure 7: MemorialStatue of QeerrooNageessoo (HasenNageessoo) and some of his fourth generation relatrives



Source: Photo taken by researcher in February 2022

Figure 8: HarooQeerroowhich was dug by KerroNageesso himself located in Uruu-Qadida rural *qabale*



Source: Photo taken by the researcher in June 2022

2.9 Language

According to informants and written sources in Hamda Diksis town and the surrounding areas, the two main languages that spoken are: Afan Oromo and Amharic. The majority residents of the town and surrounding areas speak however Afaan Oromoo language. Nonetheless, the latter language was not used for medium of instruction and official work until EPRDF took power in 1991. Rather, Amharic the language of minority in the area was given this official status like other parts of Ethiopia after Menilek's conquest.⁷⁹

Amharic language more than one century dominated all parts of the Ethiopian regions in general and Arsi area in particular, Hamda Diksis town and the surrounding areas could not be exceptional. Afaan Oromo language was suppressed during the imperial government and as well as by military government rule until 1991. After EPRDF took power, Afaan Oromo has become the language of instruction and official duties in Oromia in general and Hamda Diksis town in particular. In addition to the above mentioned two languages, there have been also a few speakers of Guragana, Somalana, Tigrana and others in the town. But, these people also speak and write in Afaan Oromo and Amharic. We can thus say that, they have become multilinguals, especially those live in Hamda Diksis town.⁸⁰

⁷⁹ Informant: *Ato* Bekele Wolde Mariam, *Ato* Abera Gaddisa, and *H/Kemal H/ Mohammed*.

⁸⁰ Abdurrahman, p.15.

CHAPTER THREE

3. SOCIO-ECONOMIC CONDITIONS OF HAAMDA DIKSIS TOWN (1954-2010)

3.1 Haamdaa Town during the Imperial Period (1941-1974)

In 1941, the Italian forces were expelled from the soil of Ethiopia by the British forces with the help of Ethiopian patriots. Following the expulsion of Italians, Emperor Haile Sellasie came back to Ethiopia from exile and restored to his imperial throne. He began to establish an absolute monarchy and strong central government. To achieve his mission, he formulated different laws and decrees, and administrative reforms.⁸¹ He formed new administrative proclamation of 1943 issued on *Negarit Gazette*. Accordingly, Ethiopia was divided into 12 provinces (*awrajas*), 60 districts, 339 district meslanes and 1176 meketilmeslanes. Later this proclamation was replaced by another proclamation of 1946.

This new proclamation was followed by the revised constitution in 1955 that accommodated the newly federated Eritrea with Ethiopia and paved way for consolidation of centralized autocratic rule of the absolute monarchy.⁸² The constitution was basically promulgated to strengthen the power of the Emperor. It clearly defined the relation between the autocracy and the nobility and the people. It was also promulgated to serve as an instrument for securing national unity under the Emperor's centralized rule and reflecting the traditional principles of imperial supremacy without limitation of power. Hamda Diksis town was founded in 1954 within then Arsi Taklaygizat and sub-province of Ticho. Ato Shiferaw GebreWold became the Chairman of Hamda Diksis town.⁸³ The first houses were earthen and covered with stalks, *citaa* (*galaba*) locally called *mana citaa*, *Sar-bet*.

Those individuals with better income and wealth high living standard were started building houses of corrugated iron sheet. The people earning low income built and lived in the grass roofed houses. But time they gradually their houses reformed into corrugated iron sheet by helping one another and also involving institutions such as *iddir and Ikub* (local mutual supporting institutions). The foundation year of the town as cited above is said to be 1954. Ato shifaraw had played significant role for its expansion in different directions by moving

⁸¹ Siegfried Pausewang, *Peasant, Land and Society: A Social History of Land Reform in Ethiopia*, London, 1983, P.25. and Teshale Tibabu, p. 80.

⁸² Richard Pankhurst, *An Introduction to the History of Ethiopia*, (England, 2006), p260.

⁸³ Informants: Ato Bekele Wolde Mariam, Ato Abera Gaddisa, and H/ Kemal H/ Mohammed.

government offices and markets to other places. The town expanded from *north direction* to the southeast. The settlers mostly the peoples from Amhara and the Shewa Oromo and indigenous Arsii Oromo came to live and work there together.⁸⁴

During this time Emperor Haile Selassie strove to produce the necessary skilled man power for the imperial bureaucracy. The opening of primary and secondary schools and universities was given attention to produce government functionaries to run bureaucracy and serve the imperial government and the Emperor not the broadmasses. During that time in the 1960s, Ato Bekele Wolde Mariam the representative of the Hamda Diksistown dwellers directly sent petition to the emperor appealing to open the school for the children in Hamda Diksistown. The emperor immediately responded positively by sponsoring 17, 000 Ethiopian birr. In 1962, the site was selected and in 1963 construction was started. In 1964 the project was completed and Diksis Primary School (1-6) was opened. This school served Hamda Diksis town and the surrounding rural kebele communities. Ato Kasahun Kare was the first director of Diksis primary school.⁸⁵

In 1966, Haamdaa Diksistown was connected to Arsii Roobee town by wire telephone via Siiree. In Haamdaa town and the surrounding areas the *Neftgna* (northern settlers) settled and held different administrative posts in the town. They had acquired more land from the rural area and as well as in the town. The land owners (*bale-rest*) had had their own tenants. They forced the tenants to pay more amount of tribute. While tenants were unable to pay tax to land owners, they punished them in different ways. According to sources obtained from local elders in addition to soldiers and officials, the clan chiefs of Arsi Oromo who were loyal to the monarchy government was gave the land by giving title name of *Balaabbat*, *Qangazmach*, *Grazmach* and *Baraabaaras*. *Balaabbat* was the head of one village (cluster) Some of the then well remembered *Balabatas* include: Ato Miiloo Maamaa from Heexoosa, *Qangazmach* Usman Kebeto from Sabiro, H/Abdullahi Ogate from Loodee clans. The socio-economic of Ethiopia under the absolute monarch was mainly depends up on Farming for both subsistence and cash crop. During the reign of the emperor Haile selassie, Hamdaa Diksis town was ruling and paid annual tribute and taxation for Ticho Awurajja.⁸⁶ The economic activities of the town and surrounding area were depending up on farming crop production and animal husbandry.

⁸⁴ Informants: H/ Temam Aman, *Obbo* Jetlal Temam, and *Obbo* Mohammed Bahmud.

⁸⁵ Alemayehu Haile et al., 2006, p.203.

⁸⁶ Informants: Ato Bekele Woldemariam, *Adde* Birke Telils and H/ Kemal H/ Mohammed.

However, the feudal land tenure, which oblige the peasants to give up 75% of their annual yield to the land lords, severely hindered the growth of farming sector and as well as the growth of the town. The soldiers, their origins were from Amhara and elites from local people were living in luxury life in the present Hamda Diksis town, on contrary the surrounding peasants and the town lower dwellers were severed for miserable kind's life. During that time, the above mentioned privilege groups were not worry for expansion and development of the town, rather accumulated money and built their house in others cities.

3.1.2 Socio-economic Reforms of the *Darg* Regime (1974-1991)

Ethiopian Revolution of the 1974 collapsed the power of Imperial rule. On 20 September 1974, Darg announced its policy clarifying its aim to build *Hibret-esebawinet* or Ethiopian Socialism, whose goal was equality, self-reliance, and the dignity of labor and to strength the supremacy of common good and indivisibility of Ethiopian unity.⁸⁷ The military government also made clear its determination to work for the people of Ethiopia under slogan of: Ethiopian *Tikdemkaleminim dem* ('Ethiopian First'). Soon after this, the military government started to introduce its manifesto that was the most radical in economic and political reforms. Among these reforms, the 1975 land proclamation was the most important one. The proclamation ended the private ownership of land and abolished the practice of serfdom. The end of serfdom and free labor service for feudal together with land nationalization was great important in eradicating the political economy of feudal administration.⁸⁸

Moreover, Proclamation No.31 of 1975 (proclamation to provide for public ownership of rural lands), the former feudal production and property relations were nationalized and replaced by the state and cooperative private sector. According to the proclamation all rural lands shall be collective property of Ethiopian people and no person or business organization or any other.⁸⁹

Organization shall hold rural lands in private ownership. Hence, gave only the right of use of land clearly stated in Article 5 that no person may sell, exchange, mortgage, lease, ootherwise Transfer his holding to another. Military governments ruled Ethiopia and

⁸⁷ Siegfried pause wang, *peasant, land and society; A social History of land reform in Ethiopian*; London, 1983, p.25. and Teshale Tibabu, p,80.

⁸⁸ Socio-economic survey of Hamda Diksis town, 2014, p.13.

⁸⁹ Informants: Ato Bekele Woldemariam, Adde Birke Telils and H/ Kemal H/ Mohammed.

embarked on the process of development and transformation that would affect the peoples with wide spread over the country. Then after, in the revolution all universities and secondary schools students were closed, and the students were sent out into countryside to teach the socialist values of the new government.⁹⁰

The government mobilized the students under *EdgetBehibretyesrannayewuket Zemecha* (Development through Cooperation Campaign Program). The *Zemecha* of students heralded the end of serfdom and private ownership of land. In HamdaDiksis town and surrounding area peoples were accepted *Zemecha* with great inspirations. Because of Arsi Oromo particular in HamdaDiksis town area was exploited by feudal administration during Imperial rule. The *Zemecha* Students began to gathered local people and teach them its importance how to change their lives through cooperation campaign or *Zemecha*. The role of the students through this campaign was to nationalized rural land and extra houses in the town, build schools, bring basic health, education and teaching peasants how to used plot of their land in mechanized way.⁹¹

They also teach to abolition the bad habit of traditional practices and abolition of all traditions as well as Protestant religious practices except Orthodox Christianity and Islam. Furthermore, the students teach the manifesto of *Darg* and its reform as a unique for the people that were suffered under feudal exploitation. *Zemach* students in Haamdaa Diksis town and the surrounding areaa declared the end free labor service to feudal and payment of any kind of tax to landlords together with the nationalization of private lands. They also promised the revolution would bring modernity and development in the town and its surrounding inhabitant. The military government began to establish large scale agricultural State Farm in order to expand sustainable cereal crop production in districts of Diksis, Siiree, and Jaju and Suudee districts.⁹²

This also followed the villagization campaign on Surrounding Hamda Diksis town from the year 1977-1979, as the result most of peasant's lands was taken by State Farms. The houses and other provision facilities were constructed by the government support. The Arsi-Bale Wabe villages become the model for the villagization process later conducted all over Ethiopia.

⁹⁰Ibid.

⁹¹ Tefera Degaf, Berhu Zewude, *society, History and state*, p.428.

⁹² Informants: ATo Bekele Wolde Mariam, Ato Abera Gaddisa, and H/ Kemal H/ Mohammed.

This condition was also taken as a better for nationwide villagization program. The State Farm was established near Hamda Diksis town village in Gesala Amuxa in 1980. The large scale agriculture started in the area was by evicting the peasants from their holdings. The objective of establishment of State Farm was to ensure food self-sufficiency, to provide raw material to food processing industries, to save and generate foreign currency. However, farms brought negative impacts on the local population because of evicting the peasants from their lands. In addition to this, the anti-pesticides and herbicides damages the vegetation of the areas of Hamda Diksis Town.

3.1.2.1 The Darg's Land Proclamation and its Impacts on Hamda Diksis Town

The Darg government proclaimed the most important provision of the legislation of all urban land and extra houses would become the property of government. It provided, further, that the government would pay the compensation for nationalized extra houses but not land. The extra houses those which are in excess of what the legislation allowed a person to own. It allowed the person or a family to own one dwelling house needed to run business or dwelling houses for employees of organization. The Minister of Urban development and Housing was authorized to determine the actual size of land to be allotted for the construction dwelling houses, but it was not time to exceed five hundred square meters.⁹³

Similarly, selling was placed on the size of land on which business premises or dwelling houses or houses for employees of an organization were built; the same Minister of Urban development and Housing was authorized to determine the appropriate size in each case. The owner of a house could transfer into another by way of sale, barter, succession and the like, but he could not do the same to the land that went with house because that belonged to the government.⁹⁴ The nationalizations of urban land and extra houses that was organized under urban residents into associations called Co-operative Societies and later changed to Urban Dwellers associations. They were organized at three levels; at local or Kebele, the higher, and central levels. The central urban dwellers in the same municipal council established in each city and the other two exist at zonal and district level of cities and are subordinate to it in general and particularly in Hamda Diksis town.⁹⁵ All the urban inhabitants are members of UDA's (Urban Dwellers Association) except exlandlords who were prohibited from

⁹³ Temam Hajji "A History of Amigna," B.A. Thesis, Department of History, Addis Ababa University, 1996 .pp.20-30.

⁹⁴ Informants: Obbo Bulbule, Ahmed, Kedir Abdalla, Kemalo Husen, Tuna H/ Qadiro, Alemu Asfa and Chala Robi.

⁹⁵ Ibid.

voting in election of UDA leaders. The organs of urban dwellers associations at levels included an executive committee, a public warfare committee and judicial tribunal. The first of these directly elected by all members and the other two are established by executive committee. The size of each committees and the establishment of controlling committees decided by and organized by the Minister of Urban development and Housing. Similarly peasant and urban dwellers association are the same powers and responsibility over local matters.⁹⁶

The executive committee of urban dwellers associations had responsibility to follow up land use and building, set up education services, providing health services Market, road and similar services collect land and house rent per a piece of land and per month from rent collects and subsidy its receives on building economical houses and on improving the way of life of its members. The above mention urban dwellers association organizations in the in its sense was positive, but in its application was less importance.⁹⁷

During military government, many proclamations were publicized but, all of these proclamations were designed to serve the revolutionary government which guided by Marxism Leninism Manifesto, which become negative impacts on the development of the town and its dwellers. Among major proclamation; all urban lands and extra houses were nationalized become under public and government ownership, land to tiller, abolished municipality and form —Urban Dwellers Associationl was formed throughout the country in general and particular in Hamda Diksis town. These proclamations was become the major setback on Hamda town development in all aspects. Similarly, the status of the municipalities became diminished, socio-economic problems were aggravated, such as; housing problem, unemployment, inadequate provision of social services and the magnitude of poverty level in the urban had been increased in the area.

According to oral information, the dwellers of Hamda town negatively memorized the administration of military government for its outcomes. As the result of proclamations, like, Land to tiller and nationalization of extra houses and urban land some of owner of business in the town and those had better economic status forced to live out from Hamda town to

⁹⁶ Katebo Abdiyo. *The Political Econmy of Land and Agrarian Development in Arsi:1941-1991*, (Ph.Dissertation).Addis Ababa University, 2010. P.6

⁹⁷ Teshale Tibebu. *The Making of Modern Ethiopia, 1896-1974*. Lawrenceville, New Jersey: Red Sea Press Inc., 1995.p. 115.

another towns. In addition to this, peasants were abandoned to construct residential houses in the town, the town dwellers were also impossible to have more than one house, banned any individual trade instead farmer service cooperatives established, reduced the autonomy of town and structured under TichoAwaraja, failure to reinforce individual capital accumulation and redistricted revenue base of the town with a little autonomy of administration.⁹⁸

3.1.2.2 Haamdaa Diksis Town in Post- Dàrg Era to 2010

The post-Dàrg period was the time when Hamda town saw improvement physically and indevelopment of social services. Following the coming of Ethiopian Peoples' Revolutionary Democratiront (EPRDP E) to power, the people of Hamda town and its surrounding area requested the status of district. The people made committee from town and its surrounding rural areas. The committee had the responsibility to request to get district and collect money to build office in the town. After long time toiling and bureucratic processes, the government promised to give district (*warada*) whose seat of administration was Hamda Diksis town in 1996. Following this, the district of Diksis was inaugurated and Hamda Diksistown became the capital of Diksis district (*Woreda*).

When compared with the previous government, there are relatively better developments of different social services in the town. The government opened in Hamda town two primary schools, two secondary high schools, one health center, and branch of one commercial bank, bus station and others in the town. The trade system and activities were strengthening as a result of different Hotels, bar, restaurant and service industry was emerged.⁹⁹

3.2 Economic Progresses of Haamdaa Diksis Town

The economyof of Haamdaa district was and still is based on mixed agriculture. The lively hoods of the rural population of the town are depending on farming and trading. Before the incorporation of Arsii into the Ethiopian empire the livelihood of the Arsi Oromo generally and the Oromo of Diksis district in particular was largely depended on cattle breeding. Following the coming of the Amhara and the Shewan Oromo into the area, the Arsi Oromo Hamda Diksis changed their economic activity from pastoralism to mixed agriculture.¹⁰⁰

⁹⁸ R. Greenfield, *Ethiopia: A New Political History*. London: Pall Mall Press, 1965. p. 273; Donald Crummey, *Land and Society in the Christian Kingdom of Ethiopia, from the Thirteenth to the Twentieth Century*, Addis Ababa University Press, 2000. p. 237.

⁹⁹ Informants: Ato Bekele Wolde Mariam, Ato Damtew Nuguse, Mangesha Tsegaye and Birehanu Geremew.

¹⁰⁰ Teshale Tibebu. *The Making of Modern Ethiopia, 1896-1974*, Lawrenceville, New Jersey: Red Sea Press Inc. 1995. p. 115.

3.2.1 Trade

According to information obtained from oral informant, there was a trade route which joined Bale to shawa. It was passed through eastern Arsi, through the present Hamda Diksistown. The trade route was the main socio-economic, religion and cultura, interaction between Arsi, Bale and Shawa. The local residents were trading with surrounding people and others neighbor districts. In order to run the trade, the Merchants of hamda Diksis town were used to pack animals for transportation system, like mule, donkey, and horse.¹⁰¹

From residents of the town, some persons were mentioned for the beginning of trade in the town. These were: *Obbo* DawdAliyi, *Obbo* Abdurro Ibrahim, *Obbo* Qasim Husen and *Obbo*, Tuna Ediris. These persons were started trading by buying barley crop from Bulala market and brought it Huruta, dhera and wonji towns by onfoot journey and by pack animals transportation to get some profit, The above mentioned persons were played *significant* role for foundation Sunday market and trade first time by showing action on the site, for the rest of the town peoples and surrounding farmers. Next Sunday the local peoples had been purchased their products each others.¹⁰²

According informants, the person his name called, *H/* Hammu Bisola had begun trading stock-goods in hamda town. He had brought items like, coffee, salt, soap, and others, from Asella, Huruta, Sire and others towns. Later hamda market time after time expanded. The local and near by districts' peoples were preferred Hamda market than any other. The preceded neighbors market places like, Jeju, Huruta, Sire and Ticho which were established as Naftagna camps (Garrisons) lost their famous due to the factor of Hamda Diksis market (*Gebaya Hamda Diksis*) attracted many merchants and became the center of commerce.¹⁰³

The officers of garrisons were whom their markets lost its prominent had submitted their petition to Ticho Awurraja Administration, in order to give up the Hamda Diksis market. Ticho Awuraja official *Ato* Asfaw Dagnachew had been come to Hamda town on Sunday day and announced that "Hamda Diksis Market dissolved and folded in to Bulala market".

¹⁰¹Harold Marcus. "Haile Selassie's Developmental Policies and Views 1916-190." In the tenth International Conference of Ethiopian Studies. Paris, 1994. 641-648.

¹⁰²Informants: *Obbo* Hussen Ahmed, *Obbo* Shiferra Sagni and Alemu Badhane.

¹⁰³Informants: *Obbo* Juneydi Said, Nuguse Dinagde and *She/* Kemal Mohammed.

He called some local elders and clan's chiefs' discussing on the issue. The representatives of clans were, include; *H/ ShekoKimo*, *Obbo BulbuleKarra*, and *Obbo Kimo Urgesso*, were participated on that meeting. According iformants the official seriously told to them. ¹⁰⁴

The representatives of the clans had rejected by great sounds. However, *Ato Asfaw* was returned back to Ticho after gave great warning; the people will not meet again. When, he returned back to Hamda Diksis to check that whether the peoples meeting or not at market site. While the surrounding peoples were flocking on the road with great sense to arrive Hamda Diksis Sunday market. When he saw, the passengers on the road on the way to Hamda market, he was very surprised; he said that "the market which was established by the will of God, I could not give up it"! Immediately he gave recognition for Sunday fixed market of Hamda Diksistown. ¹⁰⁵

The surrounding rural peoples heard information about new Sunday market established and this information speared all over neighbors' districts, the trade system in Hamda Diksis town intensified, Hamda Sunday market was expansion and flourished. The local peasants and well neighbors peoples were exchanged their materials. On other way, the dwellers of the town were engaging on different kinds of trade activities on Sunday market day, like selling local Beer (tella), food, and Yellow (Taj), Areke (Catikala) and the first butcher house was opened by *Ato Shiferaw Gebrewold* and the first Hotel was began by *WeizeroBuzunesh Gebrewold* in 1960.

After Haamdaa Diksistown got its status of town nine successive persons had been administrated the town as the head of chairman ship. The first chairman was, *Ato shiferraw Gebrewold*, the second, *Ato Tadesse Imam*, the third, *Obbo Juneydi Said*, the fourth, *ObboKedir Buna*, fifth, *Obbo Kimo Urgessa*, Seventh, *Obbo ShekoKimo*, Eighth, *H/ Kemal Gurbo* and *H/ BulbuleKaraa* administrated the town from 1961 to 1991. In market trade conduct with others region and districts such as, Bale, Sude, Robbe, Ticho, Huruta, Sire, Jeju and Shirka, Adama, and as for as Addis Ababa. They brought forward to the market traditional medicine, spice pepper and others items. The merchants of Bale brought forward

¹⁰⁴ Informants: *Obbo Alemu Badhane*, *Obbo Jarso Tola* and *Sheh/ Hajji Esmael*.

¹⁰⁵ Informants: *H/ Mamma Aliyyi*, *Ma/ Debebe Kasaye*, *Ato Alemu Asfa*, *Ato Bekele Woldemariam*, *Kemal Kedir*.

to hamda market live stock, fattend oxen, mutton Sheep, Goat and honey from Bale and sold on hamda Sunday market.¹⁰⁶

The peoples of local and neighbors have been selling on Sunday market items like, livestock, fatted oxen, Sheep, Goat and Chicken, egg, butter, horses, Donkey and vegetables. Sheko Wado from sasamagne clan, was introduced the first scale-cereal in hamda market. He was bought cereal crops from local producer's farmers. The introduction of currency was a recent phenomenon into the area of hamda town and its surrounding area. Before the introduction of currency as a medium of exchange into the area, the people used barter as medium of exchange.¹⁰⁷

¹⁰⁶ According to information obtained from Haamdaa Diksis town municipal office profile report and source from Haamdaa town tourism and cultural office.

¹⁰⁷ Informants: *Ato* nBekele Wolde Mariam, *Ato*Damtew Nuguse, Mangesha Tsegaye and Birehanu Geremew.

Figure 9: The first vast livestock market place of Sunday in Hamdaa Diksis town



Source: Photo by the researcher taken in February 2022

Figure 10: The second market site for fattened oxen, Sundaymarket in Hamdaatown



Source: Photo taken by the researcher in January 2022

In addition to this, Wednesday has been serving for local peoples as a market day. The difference between the market days of Sunday and Wednesdays is that; Wednesday market is attended by few peoples and mostly retailers.¹⁰⁸ On Sunday market of Hamda town traditional cultural house furnitures are selling now which made by local hand crafts men, such as, Qori, horn spoon, horn cup, and others.

As I have seen by my necked eye; Merchants came to Hamda market from Addis Ababa, Mojo, Adama, Asella, Dhera and Huruta were bought fattened Oxen and carried them by modern style on Isuzu cars and bring forward to Adama, Dukam and Addis Ababa cities for their high profit. This market is very big and known when it compete from the rest of Oromia towns market. Hamda town, is the commercial center, due to the market places are separated in to four parts. The first market place is the place where different kind of cereal food, crops such as barely, teff, wheat, bean, peen, maize, millet, and as well as oil crops such as,

¹⁰⁸Information gathered from Hamda Diksis town municipal office.

linseed are selling. This site located at the center of the town. The cereal crops merchants and food supplies persons come to this market from different direction. The second market place is located beyond to the main road that crossing the town in to two parts enters to Bale - Robe.¹⁰⁹

This market place is the place where the items such as, vegetables, fruits and chicken, eggs, honey, poetry, banded of Olive wood are selling. Merchants come to this market place from different direction. The third market is the live stock market; this market place was giving service for long periods of time. Nevertheless the new modern fattened oxen market was separated from it in recent time. This old market place is giving service for selling, any cattle, sheep, horses, Goats, Donkey, and mules. The site is located at eastern part of the town, left to the main road near to Mubarekmosque.¹¹⁰

On this market place merchants and consumers are coming from different direction. The fourth market place is surrounded by modern wall; this market gives services only for fattened oxen which are selling to Merchants of Addis Ababa, Hadama, and Dukam. However According to gathered information from Hamda Diksis town municipal Mayor, Hamda town new modern wall market place will be export fattened oxen to neighbor foreign countries.¹¹¹

It located on southwest part of the town near by Qidusselassie Church and close to Mount Diksiso. The new wall market is surrounding by two dense forest mountains, and as well as it decorated by white small tents. In the tents jobless ladies organized and engaging on selling, beer, Talla (local beer), bread, coffee, tea, katicala. This modern market was established by separated from old market in 2009. Due to the factors of the place is narrow and did not convert for the merchants and as well as for the purpose of create work for jobless town's women. Diksis district is rich with livestock and cereal crops. As mentioned above the surrounding peasants and the town a reinter related each other with socio-economic sharing each other. The consequences was played significant role for the expansion and development of the town. In hamda diksis town, the first shop was opened in 1964. The first established was known as *Obbo* Hasan Umer from Hada clans. He established the shop in the grass roofed house. He sold materials such as salt, sugar, coffee, soup match, close, boat shoes, and

¹⁰⁹ The Researcher's observation of the activities of the market of Hamda Town on Sunday market.

¹¹⁰ Bahru, p.62. Informants: *Obbo* Damtew Nuguse, *Obbo* Abdella Sheko and *Obbo* Nuguse Dinagde.

¹¹¹ Bahru, p.62.

Garment, as my informants gave information to me, there was no shop before in hamda diksis town. The restoration of monarchy played the way for establishments of town in Ethiopian country side. However during the time of the redevelopment of hamda Diksis town scarcity of shop was happened in the town.¹¹²

In order to solve the problems of shop during the Darg time the government established *Qäbäleshops* and provides material such as sugar, soup, salt and other material by low prices. The Qäbäle shops were unable to solve the demand of urban dwellers. Following declined of Därg regime from power, the changed of economic system from commandment market system to free market was resulted with the emergences of many shops in the town. Today, the trading activity of Hamda town with its neighbors is increasing from time to time. This is due to improvements of transportation network that connect the town with neighboring district towns.¹¹³

3.2.2. Cottage Industry

Ethiopia is one of the countries that have no more heavy industry. The existing industry is not distributed equally all over the country. This is true for Hamda Diklsis town where there is the absence of large industry in the town. But In Hamda Diksis town, there are also other forms of small scale industry which includes; metal work and wood work. Traditional metal work has long history in Hamda town. Woodwork and traditional metal work has long history in Hamda town. The early metal workerinHamda town was AtoYigletuMammo. He made different house hold and agricultural material by traditional method. He made knife, arrow and construction material.¹¹⁴

In recent time, another form of small scale industry of wood industry is widely established. The first wood industry founded in Hamda Diksis town is known as kasim wood industry. The owner of this factory is known as kasim Mohammed.¹¹⁵ He established the first wood work house in 1992 in a specific area known as AddisuSefer. From time to time different wood work industry emerged by different person at different time by at different parts of the town.

¹¹² Marcus, ,pp. 420-25

¹¹³ Mohammed Hassen, "A Historical Survey of Arbagugu 1941-1991, MA Thesis, Department of History of Addis Ababa University, 2006. pp. 10-11.

¹¹⁴ Informants: Obbo DamtewNuguse, Obbo Abdella Sheko and Obbo NuguseDinagde.

¹¹⁵ Ibid.

Table 6: Types and number of cottage industries found in Hamdaa town

Industry type	Number
Cereal Grain mill	-
Wood work	4
Metal work	2
Total	6

Source: Survey of trade and market development Office of Hamda town, 2004, p.4.

Hand craft is another form of small scale industry founded in Hamda town starting from the time of its establishment as a town, one of such hand craft (weaver) is making cloth traditionally. The well remembered weaver in the town for long period of time was known as A to Degefa Wadajo. He organized groups of weavers under himself and makes types of clothes from traditional cotton such as *Gabi*, *Tibab*-dress and other types of clothes and distribute to dwellers of Hamda town and its surrounding area by low price¹¹⁶

3.2.3 Agriculture

Before the conquest of Arsi by Menelik, most of Arsi people practiced pastoralist economic activities. With the coming of Menelik's armies to the area, mixed agriculture was introduced into Arsi. This is true for Hamda Diksis town and surrounding area where mixed agricultural was introduced largely by Shoa Oromo and Amhara who come following annexation of Arsi by force.¹¹⁷

Urban agriculture can be defined as the growing of plants and the raising of animals for food and other uses within and around cities and towns. It also involves processing and distribution of a diversity of foods and non foods products, using large amounts of human and material resources, Products and services found in and around those areas. Hence, urban agriculture comprises of a variety of production systems, ranging from subsistence production and processing a household level to fully commercialized agriculture.¹¹⁸

Local economic development is essential in order to generate employment opportunities for the people and income for local governments that help carry on the provision of public services and improve the quality of life of urban community. The chief development strategy

¹¹⁶ Yilama, Kebede. "Chilalo Awraja." *Ethiopian Geography Journal, Ethiopian Mapping Institute* Vol.5, No.1, 1967: 25-36

¹¹⁷ Informants: Obbo Damtew Nuguse, Obbo Abdella Sheko and Obbo Nuguse Dinagde

¹¹⁸ Information obtained from Haamdaa Diksis Town Cultural and Tourism office profile.

of the country states that development of the agricultural sector is vital to industrial development to ensure sustainability and develop effective linkage with agriculture sector. This policy specifies that, agricultural development contribute to the expansion of the secondary activities in urban areas; because activities like processing, marketing, financial transactions and transportation are carried out in urban areas. ¹¹⁹

Urban agriculture is generally characterized by closeness to markets, high completion for land, limited space use of urban resources such as organic solid wastes and water, low degree of farmer organization(mainly perishable products),and high degree over specialization. Urban agriculture has multiple roles and functions from which some of them are: enhancing urban food security, nutrition and health center. Urban creating jobs opportunities and generation of income especially for urban poverty group and provision of a social safety net for these groups; contributing to increase recycling of nutrients (turning urban organic wastes into resources); urban greening and maintenance of green open spaces. ¹²⁰

Urban agriculture is a widely practiced activity that is taken as a means of livelihood of people in Hamda town. It is an important income supplement for urban families and families and it is an integral component of urban economic and ecological systems. It comprises a diversity of agricultural production systems in and around the town often specialized in perishable products such as; vegetables, fruits, eggs and meat. These activities are undertaking various scale that range from relatively large farm with modern production of technology to traditional practices. It is worthwhile to note the currently there is no government. Organization office took responsible for urban agriculture in the town. Agriculture is carrying out in traditional and modern ways. However, traditional way of farming covers the largest shares.

¹¹⁹ Information gathered from Hamda Diksis town municipal office.

¹²⁰ Ibid.

Table 7: Type and number of enterprises engaged in urban agriculture

Type of Enterprise	Number	Number of people engaged
Dairy farming	-	-
Fruits and vegetables	1	5
Poultry	1	4
Sheep and goat fattening	1	12
Cattle fattening	2	10
Nursery	1	2
Horticulture	1	50
Total	7	83

Source: MSE of Hamdaa Town office, 2005 E.C (2012/13)

Among agricultural practices, mixed farming and barely production took the largest part. The type of crop grown in the influence area and peripheries are dairy farming fruits and vegetables, poultry, sheep and goat fattening farming, nursery, and horticulture. The agricultural calendar: land preparation, planting, weeding, and harvesting are during *meher* (spring) and *Belg* (autumn). Some residents are also using oxen to plough crop land holding about the peripheries. Milk production is also supplied to the market for consumption even if not significant. Fruits and vegetables and horticulture production is also having large economic contribution in supplying.¹²¹

Also poultry products like egg and chicken to the urban community and also it is amongst the major income sources for the community. Cattle fattening and sheep rearing is also practiced. The primary objective of keeping cows in the study area was for milk production. Fresh milk, fermented milk, whey and butter were among the common milk products produced and consumed. However, local cheese was also produced among the survey households. Culturally, fermented milk is not sold; rather cow fresh.¹²²

Variation among rural *Qäbäle* in milk consumption patterns from different species of dairy animals is presented in observation; cow milk consumption is a common practice in Hamda town. According to the dwellers of the town respondent, priority in milk consumption is given to the husband guests, children and then the wife sequentially. Children are the major consumers of cow milk in the household. Cow milk is often sold at the farm gate or contracted to neighbor for feeding children. It is believed that children who drink cow milk

¹²¹ Information obtained from Haamdaa Diksis Town Cultural and Tourism office profile.

¹²² Information gathered from Hamda Diksis town municipal office.

grow well and become healthy. Dairy farming is the most source of income for the dwellers to change their livelihood.

Table 8: Inhabitants of Hamdaa town with their occupation

Type occupation	People engaged
Farming	879
Trade	2400
Government Workers	355
Daily Workers	1500
Others	1200

Sources: MSE Office Hamdaa Town Administration

3.3 Service Industry

Service industry is old phenomena in Hamda town. Following the incorporation of Arsi by Menelik's army, Amhara people come to the area. Later, shewa Oromo was added to the area through trade. As they settled there permanently, and introduced a form of drinking servicesuch as *Tella (localbeer)*, *tejandkatikala* house in the town. They started it in the grass roofed houses, later these traditional drinking houses developed in to modern hotels. ¹²³

3.3.1 Hotels

The first hotelwas established in Hamda town in1968 by *WoizaroBuzuneshGebrewold*.The hotel was established at specific area on the center of the town .¹²⁴The hotels which were giving, the services such as drinking and food selling. It is the place where different officials were resting and meeting, who came from central government, *kiflaagar* and *awaraja*. Today, this hotel is not give service because of the owner of the hotel shifted her life to Asella town and because of many better modern hotels opened in the town, the hotel lost importance, and this led to declined and the house became changed to tea house. The second hotel is *AberraGaddisa* hotel itwas founded in 1988, the owner of hotel was known as *AberraGaddisa*andthe Hotel has been giving service in Hamda Diksis town to began night club and provide prostitution service in the town. In addition to this, the hotel provides service such as beverage such as, beer and gin and different types of food service such as food from meat. The third hotel founded in Hamda is known as *Birke Dersu Hotel*. It

¹²³Informants: *Obbo* Bekele WoldeMariam and *Obbo* Aberra Gaddisa.

¹²⁴ Information gathered from Hamda Diksis town municipal office.

founded in 1989 beside to AberraGadisa Hotel. The owner of the Hotel is Birke Deresu. By this time the hotel has been giving its service but its quality is lower because of the owner of hotel died.

Table 9: Hotels in Hamda town with their owners' name and years of their establishment

S. No.	The name of hotel	The owner of the hotel	Year of establishment	Location of the hotel
1	Karamara Hotel	Buzush Gebrewold	1968	Center of the town
2	Birke Hotel	Birke Deresu	1989	In front of bus station
3	AberraGaddisa Hotel	AtoAbrraGaddisa	1988	In front of bus station
4	Fikreselam Hotel	Ato Alemu Bedhane	1991	Hamda 01 kebele.

Source: Survey of Trade and Market Development Office of Hamdaa town, 2004

Figure 11: Karamara Hotel, the first hotel, in Hamdaa Town in 1968



Source: Photo taken by researcher in June 2022

Table 10: Restaurants in Hamdaa town, their owners and year of establishment

Name of Restaurants	Owner	Year of establishment
Abiyot Restaurant	<i>Ato</i> Abiyot Abebe	1992
Tsigu Restaurant	<i>Ato</i> Tsugu Abebe	1991
Bezu Restaurant	<i>Ato</i> BezuBeyene	1995
Kasahun Restaurant	<i>Ato</i> KasahunMendistu	2002

Source: Trade and Market Development Office of Hamdaa Diksis town

In addition to hotel, there are also different bar and restaurants that have old ages.¹²⁵ Tea service and bread service have long age in Hamda town. According to the information gathered from elders, the tea service had been started pre-Italian occupation of Ethiopia. The

¹²⁵ Information obtained from HaamdaaDiksis Town Cultural and Tourism office profile.

first tea house was opened by W/roAskelechmabrate. She started tea house with bread in the grass rooted house.¹²⁶

3.3.2 Tourism

Due to the presence of attractive natural resources in Diksis district in generally and Hamda town in particularly made Hamda town sources of tourism attraction. Hamda Town location level is at high land area which, very close to mount chilalo and as well as encircled by three mountain chain hills, which are covered by dense forest. The mountains hills and its forest made the town became attractive and selective. The mountains chain hills which were served for different wild Animals home of their life.¹²⁷

On the other hand Kerro's village that is founded in diksis district, it located north part of the district and very nearby to Hamda town was made the town, one of Tourist attraction town from the rest of Arsi Zone district's towns. So does, many Oromo peoples tourist came to Hamda Diksis town per- a week, from different parts of Oromia region. These assets contribute to larger partition to the economy of Hamda town than other services. The attractive places founded in Diksis district and area of Hamda Diksis town are surrounding by four hills (*Tulluwan*) which are with dense forest. (*Tulluwan*) many hills which were close to mount Chilalo are rich with wild animals. Which are included, Hyena, high land beer. Lion Fox, Tiger, Different kinds birds and so on, but no more conservation was given to protect it.

3.4 Urban Socio-economic Institutions

One of the systems in which societies help one another is thought urban social institutions. Like others Parts of Ethiopian, urban social institutions have been widely practiced in Hamda town. The most common types of institutions include; Ikub, *iddirandmahber*. Those Urban social institutions is not indigenous to Arsi in generally and Hamda town in particularly. According to oral tradition and written sources, urban social institution is the result of Menelik occupation of Arsi. Amhara and ShoaTulama Oromo, whom settled in Arsi, had introduced such social institution to Arsi Oromo.¹²⁸

¹²⁶ Information obtained from HaamdaaDiksis Town Cultural and Tourisim office profile.

¹²⁷ Ibid.

¹²⁸ .T.W.Barter, "Butter for Barley and Barley for Cash: Petty Transactions and Small Transformations in an Arsi Markets" *In the Proceedings of the Seventh International Conference of Ethiopian Studies* " Universit of Lund, 1982. 459-468.

Before introduction of such institution to Arsi the societies of Arsi Oromo were supported each other through a system known as Arsooma (Arsi hood) and Olloma (neighborly) ways. *Iddir* is the common institution introduced to Hamda Diksis Town following the coming of Amhara and Shoa Oromo into the area. *Iddir* is a self association that was established to give mutual benefit to its membership during the time of problems. The people established *iddir* based on location, religion, ethnicity, occupation and others.

The first *iddir* established in Hamda Town was known as *Abboiddir*. It was named as *Abbo* due to its nearness to *Abbo* church. The first leader of *abboiddir* was known as Solomon Getachew, They collect money on the 5 month, which means on the day of *AbboIddir*. It was established in 1970. At the beginning of its establishment, the members collect about 0.10 Cent per months. This *iddir* also have its own rule and regulation regarding to their *iddir*. The second *iddir* established in Hamda Diksis town was known as *Silassies* *iddir*. It was named as *Sillassieiddir* because, it was located near by *Silassie* church. They collect money on the 7 day of month which means on the day of *silassie*. The majority Muslims dwellers in Hamd Diksis town also, like Christian dwellers established their own *Idir* (*shango*) named after local mosques¹²⁹

¹²⁹ Ibid.

CHAPTER FOUR

4. ADMINISTRATION, INCOME AND SOCIO-ECONOMIC SERVICES

4.1 Administration

The popular uprising of 1974 that started in February brought to an end the old imperial regime in September.¹³⁰ The new regime soon introduced a number of successive radical reforms. One of the reforms was the nationalization of urban land and extra houses. On 26th July 1975, the military government issued a proclamation which provided for government ownership of urban lands and extra houses. The proclamation also provided for formation of cooperative societies of town dwellers.

The evolution of post-Revolution urban administration policies issued in other series of proclamations: 1975, 1976, and 1978. The power and duties given to urban *kebeles* are: solving their own problems and directly participating in political, economic, and social activities. They were also organized in a way they could unreservedly back the dictatorship of the military government. According to gathered information from oral sources, at that time, the administrative system of Hamda Diksis town was different from the recent one. The town was then divided into two Kebeles. Each kebele had its own *Firdeshengo* (local courts judges). The chairpersons of each *kebele* had the responsibility of administering his own respective kebele with the help of *Firdeshengo* (local court judges). The latter was a council, which had the power to give judgment on the issues related to socio-economic disputes or conflicts in their particular *kebele*. Besides, they highly participated in the political affairs of the town.¹³¹

These two *kebeles* were administered under two *woredas* (Districts) those Sude and Tana, the road which crossing the town and entered into Arsi Robe was separated these kebeles each other. That event was occurred due to the factors of the Suudee and Heellaa clans were unwilling to administrate under *Xaannaa Woreda* (district). This administration system was changed after EPRDF took the power in 1991. Hamda Diksis town got its status of the

¹³⁰ Greenfield: p. 273. Crummey, p.237.

¹³¹ Informants: *Ato Bekele WoldeMariam, Obb Mohammed Bahmud, Aberra Gaddisa and Tamam Aman.*

capital of independent of Diksis district since 1994. Ever since, it has been administered having municipal status town 01 and 02 kebeles.¹³²

Since Diksis has been a status of district with its capital at Hamda Diksis town, the administrators of Diksis district include: *Obbo* Ahmed Said, *Obbo* Aseffa Mammo, *Obbo* Kedir Abdella, *Obbo* Birehanu Adere, *Obbo* Ganna Said, *Obbo* Abdella Jamal and others. In 1992, Hamda town had got municipality administration status. Starting from this time, the town began to administer by mayors. The mayors of Hamda town include: *Obbo* Kedir H/ Abdella, *Obbo* Melese Tola, *Obbo* Birehanu Hailu, *Obbo* Kemal H/ Sultan and *Obbo* Damtew Nuguse (from 1992-2010)

4.1. 2 Municipality

Hamda Diksis town obtained township status and independent structure in 1986. Hamda Diksis town municipality was founded in 1994. Hamda was divided into two *Kebeles*: Hamda 01 and 02. Both of them have had their own administrators; but, centrally administrated by one Mayor.¹³³ This was realized through common interest and the pressure of urban dwellers and the district administrator. The first appointed administrator (mayor) of the town was *Ato* Shiferraw Wolde Mariam. Thereafter, the town has shown remarkable development than ever. Many corrugated iron sheets houses were built and replaced grass roof houses.¹³⁴ Different roads lines were constructed and a number of alcohol drinking houses (*Tella and Tej-betoch*) were built out of plan.

The number of urban dwellers was also increased from time after time. The increment of population had created over crowding only around market place. As the result, the town had expanded towards the southern and Northern part. However, the Northern and southern part of the town was owned by individual landholding. Hamda Diksis town has got a partial plan in 1992 and the boundary of the town was resurveyed. However, the town has got the first master plan in 1994 by Minister of Interior Town Planning Department.¹³⁵ Hamda Diksis at the time situated around four gashas of land most of houses were built out of master plan. Before new master plan the town has already finished the total land allocated for it.

¹³² Informants: *Obbo* Manngistu Ashetu, *Obbo* Fantu Debebe and She / Bayan H/ Kamal

¹³³ Ibid.

¹³⁴ Ibid.

¹³⁵ Information obtained from Haamdaa Diksis town municipal ity office.

The houses, which built out of the master plan, become the challenge for urban workers and the newly designed master plan. The partial plan of 1994 completed after ten years in 2002. This year paved the way to guide the town in line with modern urban planning. According to my informants, the municipality of Hamda town had a great contribution on the development of the town by collecting tax from the urban dwellers and the merchants during the market day for the effectiveness designed plans of the town. In Hamda Diksis town, there are two market days, which held on Sunday (*Sanbataa Guddaa*) and Wednesday (*harbaa*) in a week. On the market of days of Sunday a large number of people come to the market from different direction with different item of trade. The municipal workers collect taxes from cattle market, traders and peoples who brought goods to the market. ¹³⁶

The markets day held in Hamda Diksis town held in a week had its own contribution for the development the town having a modern shape and size. With regarding to the urban economy, as my informants stated that, urban economy was depending on tax collection from urban dwellers, traders and market tax on market day. The highest income got from cattle market especially during Sunday market. The animal's product which brought to the market was; Steer (*Sangaaa*) bull, cow, goat, sheep, horse, and donkey. Sanga was brought from Hamda Diksis market to Huruta, Dhera, Modjjo, Adama and Addis Ababa. The municipal tax collector, collect tax for the salary of the workers, for infrastructural development and other social services. Those contributed more for its increment of urban revenues and development of the town. According to the elders of the town, the municipal also collected tax from land, cattle market, grain market, —tellal, —tejbetochl, —meshatabetochl and —araqebetochl. The amount of tax collected from item around 1990s was, from cow, —sangall, horse. Donkey and mule payment ranged from 0.75 cents to 1:00 birr because of an increment of price market of cattle. The payment price of goat, sheep and calf was taxed from 0.25 cents to 0.50cents. Figure 12: Photo shows the northern part of Hamda Diksis town

¹³⁶ Ibid.



Source: Photo taken by the researcher in June 2022

Table 11: Amount of revenue generated from major sectors of Hamda Diksis town, 2005E.C/2012/13/

No	Revenue title	Planned	Achieved	Percentage
1	Roof and hall	310,775	193,285	62.19
2	Urban land tax	790,444	439,578	55,61
3	Residence rent	48,864	32,221	65,94
4	Trade tax	498,335	246,968	49,56
5	Shade rent	404,386	42,615	10,54
6	Livestock market	130,460	54,378	41,68
7	Machinery rent	61,307	34,510	56,29
8	Other revenue	454,386	575,077	126,56
9	Traffic punishment	13,128	2,890	21,86
10	Law punishment	20,324	10,785	53,07
11	Trade place rent	111,931	528,307	471,99
12	Bus station service	80,254	33,098	4124
13	Sanitation service	24,722	13,475	54.51
14	Rent and sale broad	18,150	1970	10.85
15	Agreement revenue	370,254	259,680	70.14
16	Profession service	136,401	32,334	23,71
17	Hall service	151,150	90	0.59
18	Urban agriculture	59,170	40,500	68.45
	Total	2,621,686	2348,476	89.58

Source: Hamdaa Town Municipal report, 2013, p.10

4.2. Development of Socio-economic Services

4.2.1 Education

According to oral sources and written documents, Schooling in the Christian area were mainly held in the church, and carried out by the clergy medieval period education. Which were exclusive girls from boys that were based on reading recitation of reading religious books and as well as for the purpose of training deacons to become priests. In the case of Hamda Diksis town, following the establishment of Orthodox Christian church at Abbo Choyyo hill in 1964, Church education, which were mainly inclusive boys, began to carry out by the early clergy men at Abbo Choyyo church, its location short distance from Hamda Diksis town. Many of the pupils were selected from the children of church men and notable

persons. By which mostly anybody argues that church education was laid a foundation stone for the beginning of modern education in Hamda Diksis town and its surrounding area.¹³⁷

According to oral tradition in *Abbo-Choyyo orthodox* Church priests their names were *Mamire* Haile Selassie Zerefa and *Mamire* Mulatu Welde Giorgis were had been begun church education and put the first foundation base for the established of modern education in Hamda Diksis town. The expansion of modern education was strengthening during the reign of emperor Hailasilassie. It was the time when different secondary school college and University were opened in Ethiopia, In case of Hamda Diksis town, traditional education was took place by both Orthodox Church and Islam played significant role, According obtained sources from aged elders.¹³⁸

The town officials and notables persons were organized made committee and appealed their petition directly to emperor Haile sillassie to open modern school in Hamda Diksis town for their children learning in it. *Ato* Bekele Welde Mariam was the representative of committee, he was submitted the petition to Emperor Hailesilassie. The Emperor was responded the issue by positive attitude and supported; 17,000 Ethiopian birr, for school building. The foundation stone was put in 1964 and immediately the implementation had been begun and in 1965 some parts of the class which was finished.¹³⁹

The School was opened in Hamda town in 1965. The name of school was known as Diksis primary school. The first director and teacher of the school was known as Kasahun Kerre, Students were enrolled from the town and surrounding area by the system of appealing giving little incentives and teaching begin from grade 1-4 Later 1-6, the number of student increase time after time.

Junior and Secondary school in the town is not opened on the time. Due to this, the students of Hamda Diksis town who finished grade 6 were forced to learn in the neighboring junior and secondary school, such as Sire, Arsi Robe, Huruta, Asella and others. Those students with low income were unable to learn junior and secondary school.¹⁴⁰ To overcome the problem, the urban dwellers Hamda Diksis town and surrounding area appealed to

¹³⁷ Behru, pp, 108-109.

¹³⁸ Teshome G. Wagaw, *Education in Ethiopia: Prospect and Retrospect*, Ann Arbor: University of Michigan Press, 1979. p

¹³⁹ Informants: *Ato* Bekele Wolde Mariam, *Adde* Birke Telila, *Obbo* Bulbule Ahmed and *She/* Bayan H/ Kemal.

¹⁴⁰ Informants: *H/* Jawar Aman, *Obbo* Kedir *H/* Abdo, Kemalo Husen, *Adde* Jamila *H/* Ibsa and *Obbo* NUguse Dinadde.

government. The government opened the junior secondary school (7-8) in 1985 in Hamda town and as well as secondary high school (9-10) in 1998

Table 12: Number of students' enrollment in Hamdaa Secondary School from 1998 to 2010

S. No.	Year	Males	Females	Total
1	1998	45	20	65
2	1999	120	40	160
3	200	200	80	280
4	2001	250	95	345
5	2002	260	120	380
6	2003	300	125	425
7	2004	310	135	445
9	2005	315	138	448
8	2006	320	140	460
9	2007	325	135	460
10	2008	330	140	370
11	2009	335	145	480
12	2010	340	150	490

Source: Diksis District bureau of Education Office

Table 13: Name of public schools: Hamdaa town

No	Name	Amount	Year of foundation	Grade
1	HamdaPrimary School	1	1999	1-4
2	DIksisPrimary School	1	1965	1-8
3	Secondary High School	1	2001	1-8
4	Preparatory School	1	2005	9-12
5	Kindergarten	3	2006	1-4

Source: Diksis DistrictBureau of Education

4.2.2 Health Service in HaamdaaDiksis Town

The inhabitant of Hamda town was exposed of by killer disease like, pneumonia, diarrhea, malaria, typhus and other water born disease that commonly results from lack of adequate and safe water supply and sanitation. Hamda town and its surrounding areas do not have appropriate service from small size clinic. According to my informants, the people who have money was goes to its neighbors town in order to get available service, whose who have no money use traditional medicine. But in the late 1960s and 1970s some private and Lutheran missionary clinic were founded in the rural village (Abukoy) surrounding to Hamda town. The military government had been achieved a great role by enhancing health services in Hamda town and neighbors towns. ¹⁴¹

There are different health institutions and clinic was established in surrounding to Hamda town, under the period of discussion, namely, Robe Health center, Huruta and Ticho Clinics, However, the established clinic and health center which were not adequate source from Hamda health center indicated that before 1974 there was no health center in the town, instead residents of the period health services from illegally circulated medicine provides. The first clinic was opened in 1975 in rented private house with one person, *Ato* Bekele Tona. The increase in the number of population and the need of medical care forced the built up of the first health center called Hamdadiksis health center in 1978 with majority government support. ¹⁴²

When compared the population and health care professionals, it's not balanced. There is a great gap on quality of health service in the town and work load on health professional. In addition to this, here are the absences of some required health professionals type like pharmacist, sanitation x-ray technician, sewerages and west disposal management, in appropriate use of retire shortage of bathing facility, low level of clean water supply and presences of health risk behaviors practice like drug abasing, alcoholism and multi sexual partnership. The most known diseases in Hamda town includes: to anilities, AFA (acute febrile illness), figure ting case, gastritis, skin diseases, Romantic pain, sexual transmitted diseases, acute upper respiratorinfection, typhoid fever and other ¹⁴³

Table 14: Different health institutionsin Hamdaa Town

¹⁴¹ Obtained information from Hamda Diksis town's health center.

¹⁴² Obtained information from Haamdaa Diksis town's municipal profile report.

¹⁴³ Ibid.

No	Health institution type	Owner ship		Total
		Private	Governmental	
1	Hospital	-	-	-
2	Health center	1	1	2
3	Clinics	5	1	6
4	Pharmacy	4	-	4
5	Drug store	-	-	
6	Rural drug vendor	-	2	-
	Total	10	4	12

Source: Diksis Town Health Center Office, 2014, p.3

4.2.3. Transportation Services

During the Darg regime, there were important activities undertaken by the government in the field of road construction. Initially, the administrators of Darg attempt to construct feeder road which connect Hamda town with the neighbors districts and towns.¹⁴⁴ One road was constructed which passed through Hamda town entered to Arsi Robe. This road has been connecting Hamda town with Assella, Adama, Eteyya and Hurta.

This road had a long lasting significance in promoting the economy of Hamda town and its surrounding inhabitant in changing the socioeconomic of the peoples in the areas. Transport system is the most important factors affecting the quality of life and safety of town's residents. Transportation is important both for promoting the movement of goods and people within an urban area and for providing a strong supportive role in attaining the objectives of the community.

Transportation was one of the great problems in Hamda towns for long period of time. In traditional, Hamda, people was used to dandi (path) to travel from one village to another, to get market center. Merchants and peoples were used to pack animals like horse, donkey, and mules for far distance journey.¹⁴⁵ It was also difficult to travel in summer locally (*Ganna*) season because heavy rain dropping throughout three months. The road became muddy and as well as the rivers are full of water and no bridge was constructed, it was difficult to cross the rivers. Many people were lost their life during summer season per a

¹⁴⁴ Information obtained from Hamda Diksis town Municipal profile, pp. 26-28.

¹⁴⁵ Informants: Ato Bekele Wolde Mariam, Ato Aberra Gaddisa and Adde Birke Telila.

year. The second road which was constructed that connected Hamda town with with neighbor district's capital Kulla town. This road was started in 2002 and completed 2003. In the construction of the road, government provides about 60% while the community shared about 40% of the construction. ¹⁴⁶

The length of the road is about 20Km. The first individual car ¹⁴⁷which gives service to the dwellers of Hamda town is the car of AberraGaddisa. It gives services between Hamda to Adama town. The Bus station of Hamda town which is located left to the main road near to Diksis Administration office.This bus station was ruled by HamdaDiksis district transportation Agency. Even though Hamda Diksis town account old age and center of economic activity there is no asphalt road in the town. Most of the road is made from gravel. The major problems of transportation in Hamda town includes; limited and inefficient motorized public services, absence of proper parking, congestion of the main route to the general market by predestination and animals on the market day. ¹⁴⁸

4.2.4. Water Supply

Haamda Diksis town is surrounded by mountains in southern, eastern and southwestern directions. These mountains serve as a source of streams and rivers that pour down providing pure and cool perennial streams. As a result, two perennial rivers formed in the catchment, which pass through the town from the eastward direction to western direction. ¹⁴⁹These rivers are known as the Tona, Qacha and Azule rivers. This makes Haamdaa Diksis town rich in water resources. Those streams which were/are used by the urban dwellers were/are always also by animals. As a result, many water diseases such as cholera, ameba, typhoid and other disease affected the dwellers. To overcome the problems, the urban dwellers of Haamdaa town asked government to get modern water supply distribution at different time. In 1986, government installed modern water supply distribution centre (*birka*) which supplied certain section of the dwellers with pure potable water. According to the data obtained from Haamdaa town water supply office, the majority of housing units are using this potable tap water.

¹⁴⁶ Informants: Ato Bekele Wolde Mariam, Adde Birke Telila, Obbo Bulbule Ahmed and She/ Bayan H/ Kemal.

¹⁴⁷ Oromia Urban Planning Institute: Southern Branch Office. Hamda Town revised...p.45.

¹⁴⁸ Oromia Urban Planning Institute, S. B.(2015). Hamda diksis Town revised....p.67 Akalou Wolde Mikeal.p.4.

¹⁴⁹ Ibid.

4.2.5 Telecommunications Service

Telecommunications Corporation is the oldest public communications operator in Africa. Telecommunication was introduced into Ethiopia in 1894.¹⁵⁰ In the same year, the technological scheme contributed to the integration of Ethiopian society when the extensive open wire line system was laid out linking the capital with all the important administrative cities of the country. The first telegraph line in Ethiopia was constructed in the year 1897-1899 between the cities of Harar and Addis Ababa. In 1904 a line also extended to connect Addis Ababa with Asmara through Tigray to Massawa; and the next year a line again connect Addis Ababa to Gore and Jimma.¹⁵¹

In the post-1941 after the end of Italo-Ethiopia war, telecommunications network was re-organized the telephone, telegraph and postal services because it was destroyed by the war. In 1952 the Imperial Board of Telecommunications (IBTE) was established by a proclamation No. 131/52 in 1952. The board had full financed and administration autonomy and was in charge of provision and expansion of telecommunication in Ethiopia. In 1981 the board became Ethiopian telecommunication authority.¹⁵² Telecommunication service begun in Hamda during the second phase of Imperial Hailessallise rule, the first telecommunication service was started in Hammda town in 1974 under the Imperial Board of Telecommunications in the form of manual and it was upgraded into digital recently. Hamda town got automatic telephone services including mobile service.¹⁵³

4.2.6 Postal Service

In Ethiopia postal service was started on March 9, 1894. In 1908, Ethiopian became the member of the Universal Postal Union (UPU) and the Ethiopian were printed and sold around this time. In 1936, the General Post Office (GPD) and two branch offices were established in Addis Ababa and thirty-six post offices throughout the country.¹⁵⁴ The postal and telecommunication office were separated in 1953.¹⁵⁵ The Ethiopian post independently established following postal establishment proclamation number of 1966. Postal service was introduced in Ticho town in the early twentieth century. At the time, Ticho was the

¹⁵⁰ Oromia Urban Planning Institute, S. B.(2010) Haamdaa Diksis Town Revised, pp.31-34

¹⁵¹ Akalou, , p.16.

¹⁵² Information from Haamdaa Diksis town principality office.

¹⁵³ Information from Haamdaa Diksis town principality office.

¹⁵⁴ Information obtained from Hamda Diksis twon Municipal provile, pp. 26-28.

¹⁵⁵ Informants: *Ato* Bekele Wolde Mariam, *H/* Ahmed Hasen, *H/* Jawar Mohamed and *Ato* Abera Gaddisa.

provincial capital of Arsi. The postman brought the mails (letters) from Addis Ababa to Ticho. In this way, the landlords gave the postanna used to put the mails on a stick and protection to him in each region. After he reached Ticho province (*Awurajjaa*) districts (*Woradas*), the postal service was continued like this until the collapse of Emperor ¹⁵⁶Haileselassie's regime.

According to my informants and the document which I observed in the document which I observed in the documentation of Hamda Diksis municipal office, postal service was started in the town as the same to others province of Arsi districts. In the 1973/74, sub-postal office was established in the town, in front Diksis elementary school. In 1975, there was some improvement during the Darg regime (Provisional Military Government of Socialist Ethiopia) was allowed the opening of permanent sub-post office under the Ministry of Transport and Communication. The establishment of postal service in the town was much importance for Hamda Town and its surrounding peoples. However, the service delivery of post office was not as much as possible, because of the available of facilities was not fulfilled until know.

4.2.7 Power Supply

Before the establishment of hydroelectric power in Hamda town the people used lights locally which was called, kurraz, Fanos, Tawaf and masho...etc. The electric service introduced in Hamda in 2008 connected with Gobesa town via Robe Arsi Town. Power was interrupted for many times not give available services. Later Hamda town was connected with Huruta hydropower station district. ¹⁵⁷ Similarly the electric supply of the town was also non existence. There was no sustainable electric supply in the town of Hamda until 2008. It was in 1995 one generator begun to give service to town residents of Hamda. The generator was giving service for four hour per a day from seven pm eleven pm. However, electric power did not bring that much significant change in the socio-economic life of the people. It was due to low capacity, the available electric power unable to ensure the operation of mills and different individuals' service in the town. Hamda electric power was founded under Huruta district in 2007. ¹⁵⁸

¹⁵⁶ *Ibid.*

¹⁵⁷ Information from Hurutaa Town, District Hydro - power center profile.

¹⁵⁸ Informants: *Adde Faneye Abebe, Adde Hawa, Obbo Umar Said, H/ Jamal Kenno and Obbo Jarso Tola.*

4.2.8 Abattoir Service

In 1980, E.C (1987/88) Haamdaa Town got abattoir services. The abattoir service is located in the eastern edge of Hellahill. Since it is situated in the periphery of the town, the suitability and existing location with environmental aspect is not appropriate. Hence, because of the location of abattoir site it has an adverse impact on the future development of the town. The wind has been also bringing stinky smell to the town as it was built without considering wind blow direction. Be that as it may, the abattoir has been serving since its establishment. It is small slaughter house for the town with an area of 1 - 1.5ha that with slaughtering capacity up to 10 heads of cattle per day.¹⁵⁹

4.2.9 Financial Institutions

Financial institutions have great contribution for the development of the economy a country. According to Bahru Zewde in Ethiopia a history of bank was started with the Bank of Abyssia, which was established in 1905. It was given 50 years concession by Emperor Menelik II. This launched its service with the capital of \$100,000. This institution was engaged in the notes and minting of coins. In 1930, Emperor Haile Sellasie decided for its nationalization. After the liberation of Ethiopia, it became the State Bank of Ethiopia (in 1943). It was renamed in 1963 Commercial Bank of Ethiopia. Banking service in Hamda town is a recent phenomenon. By the tireless effort of the people of Haamdaa, the government opened the branch of Commercial Bank of Ethiopia in 2003 in rented private house. Thus, despite its old age, not many financial institutions are still now found in Haamdaa town. It is located at the center of the town. Private Banks were also opened afterwards. The table below shows this.¹⁶⁰

¹⁵⁹ Information obtained from Hamda Diksis town Municipal office, pp. 26-28.

¹⁶⁰ Obtained information from Hamda Diksis town Municipal office.

Table 15: Banks found in Hamda town in 2008

Name of Bank	Year of establishment	Number	Location
Commercial of Bank Ethiopia	2003	1	Center of the town
International Bank of Oromiya	2007	1	Infront of the main road
Cooperative Bank of Oromia	2006	1	01 <i>Qäbäle</i>

Source: Socio-economic Survey of Hamdaa town, 2007, p.14

4.3 Housing Services

When compared with its old age, Hamda town is not well developed as regard to houses and buildings. Most of the house was built from local wood, mud and roof covered by iron tin. According to data gathered in 2005; about 97.9% of the total housing unit well was constructed from mud and wood. About 73.7h form mud. There are only few housing unit which have constructed from good construction material like cement, concrete, and bricks. According to the data gathered in 2005, there were about 4424 houses in Hamdaa town.

Table 16: The type of houses and their owner in Hamda town

No	Ownership	Quantity	Percentage
1	Privatehouses	4300	97.2%
2	Government	-	-
3	<i>Qäbäle</i>	104	2.4%
4	Others	20	0.4%
5	Total	4424	100%

Source: Socio-economic Survey of Hamdaa Diksis town, 2015, p.16

Table 17: Housing units by ownership and their uses in 2015

No	Use	Housing units	Percentage
1	Residences	3885	87.8
2	Commerce	420	9.6
3	Mixed use	52	1.2
4	Office	27	0.6
5	Industry workshop	6	0.1
6	Worshipping	9	0.2
7	Others	25	0.6
	Total	4424	100

Source: Socio-economic Survey of Hamdaa Diksis town, 2016, p.16.

According to the above table, most of the houses found in Hamdaa town are private owned houses.¹⁶¹ They were followed by the *qebele* houses and governmental houses, respectively. Out of the total housing units, about 3885, which contain about 87.8% are residential houses and 420, about 9.5% housing units are serving for commercial functions. About 52 houses, about 1.2% housing units served mixed purposes; for both residential and commercial purposes at same time.¹⁶² There are also different governmental, non-governmental and faith based organizations in the town. These would be about 27 houses; about 0.6% of the total houses found in the town. Hamdaa town was and is still the town, where different necessary socio-economic facilities were not fulfilled yet. In the town, there was and still is the problem of kitchens, toilets and other facilities¹⁶³

¹⁶¹ Information obtained from Hamda Diksis town Municipal profile, pp. 12-3

¹⁶² Oromia Urban Planning Institute, S. B.(2015). Hamda diksis Town revised....p.67 Akalou Wolde Mikeal.p.4

¹⁶³ Information obtained from Hamda Diksis town Municipal profile, pp. 14-18.

CONCLUSIONS

The study investigates A History of Hamda Town from its foundation to 2010. The objective of this study is to document the growth and development of Hamda Diksis town from small village to recent times. Before its foundation, the present site of the town was an open space fully covered with grass that served for its surrounding population as grazing field for their livestock. This was mainly because of the mode of life of the people whose livelihood predominantly depended upon breeding of domestic animals. Menelik II conquest of Arsii seems to have brought radical transformation in the socio-economic, cultural and political life of the Arsii Oromo.

This is true for the Arsii Oromo of Hamda Diksis town and the surrounding areas. For instance, the *gadaa* institution was ignored and replaced by aggressive Shewan administration. Churches began to be built for new settlers in the region. Land was alienated from the local population under different pretexts. Consequently, the local people were turned into *gabbar* and landless tenants of the *neftegna* settlers under the new socio-economic system of *gabbar--naftagna*. They were exposed to heavy exactions through tribute, labour service and other forms of exactions. These and other socio-economic and new political economy antagonized the Arsii Oromo against the new settlers and the whole system in general.

Studies on urban development suggest that various factors could be attributed to the foundation of towns and cities. Politico-military factors, trade and rail way construction could among some of these factors. The south and southeastern parts of Ethiopia could not be exceptional to these factors. Hamda Diksis town was founded along local trade route that ran between Arsii, Shewa and Bale. After its foundation it came under different districts. It was later on that it became capital of separate district of Diksis and called Hamda Diksis. This administrative limbo no doubt slowed its development. It was lately that in 1986 that it got urban status founded in 1954. After that, there were tremendous changes as a result of infrastructural development in Hamda Diksis town. The construction of roads, establishment of schools, clinic and hydroelectric power and tap water installation as well as the establishment of modernized cattle breeding center had brought significant changes on the social and economic life of the people in Hamda Diksis town and its surrounding inhabitants.

However, religious education which was given during the imperial period was only favored the sons of nobility in the Hamda Diksis town and surrounding areas. The majority Arsii Oromowere excluded along with the Tulama Oromo settlers from Shewa. Darg regime (1974-1991) introduced land proclamations that had also tremendous impact on the economic, political and social life of the people in the Hamda Diksis town and its surrounding inhabitants. Private ownership of rural land was abolished and urban extra houses were confiscated and given the broadmasses. Consequently, the town could belong to its majority inhabitants than being that of few notable peoples.

Large state farm was established in the area and brought new mode of production to the local communities. Socio-economic facilities like transportations system, roads, health and education institutions, etc. could be expanded. The major change occurred in the direction of social aspects was abolition of traditional practices and abolition of all religious practices except Christianity and Islam, and replacing them by socialist ideology, intensifying literacy campaign by building a number of schools. But, villagization, nationalization of rural and urban land affect some sections of society in the area while it served the majority. Its post-1991 developments have a bit fast and more inclusive in social, administrative, economic, infrastructure development, etc.

In case this study could add a brick to urban studies in general and that of East Arsii in particular, the investigator hopes that study has achieved its objectives as future studies could take something from it.

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III. List of Informants

No	Name of the informant	Age	Date of interview	Place of interview	Remarks
1	<i>Ato</i> Bekele W/Mariam	89	2/05/2022	Hamda01 kebele	He has been living in Hamda Diksis town for long time, he knows about historical background, foundation and development of the town since the reign of the Emperor, darg, and federal administration, so that he provided full information about the town.
2	<i>Obbo</i> Bulbule Ahmed	56	3/5/2022	Hamda01 kebele	He was known merchant of the town he knew about historical motivation commerce of Hamda Diksis town from background.
3	<i>Adde</i> Birke Telila	70	3/5/2022	Adama /Nazrat/	She is a merchant and farmer she has lived in hamda for about forty years. She gave full information to researcher about the Därg regime nationalized the extra house of individuals in Hamda Diksis town and distribution land to landless.
4	Mangesha Tsegaye	60	3/5/2022	Hamda 01 kebele	He has been teaching in hamda town for long period of time and as well as he is religious man and he knows about establishment of orthodox churches in Hamda Diksis town, so that he gave full information for researcher about expansion of orthodox religion and construction churches in hamda town.
5	<i>Obbo</i> Kedir H/ Abdella	70	26/05/2022	Hamda 01 kebele	He was local land owner, later become the dweller of the town, he described long history of the town.

6	<i>Obbo</i> Kamalo Husen	75	27/05/2022	Hamda 01 kebele	He lived in Hamda Diksis town for long period of time. He served in Telephone house. He knows well about the development of infrastructures of the town, so that he gave full information to researcher.
7	H/Jamal Kenno	76	27/05/2022	Hamda01 kebele	He has served as a leader of the Hamda town after the declined of Därg; he knows the process of Hamda town independent town and he also led as a mayor Hamda town, so that he gave full information.
8	Aberra Gaddisa	87	27/05/2022	Hamda 01 kebele	He has been living in Hamda town for long period of time and he engaged no the occupation of trade system and he is the owner of Aberra Gaddisa Hotele, he knows about development of the town.
9	<i>Obbo</i> Damtew Nuguse	65	28/05/2022	Hamda 01 kebele	He has served a mayor of Hamda town and he knows about the economic activities of town, so that He gave full information about Socio-economic of the town for the researcher.

10	Birhanu Geremew	62	29/05/2022	Hamda 01 kebele.	He has been teaching in Hamda Diksis town for long period of time. He has knowledge about expansion of schools in Hamda Diksis town and provided full information.
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11	<i>Obbo</i> Jarosso Tola	80	29/05/2022	Hamda 01 kebele	He is hamda town resident for long time, so he known the events occurred in Hamda Diksis town during the emperor and the darg regime.
12	<i>Obbo</i> Abdella Sheko	68	30/05/ 2022		He has been serving in the office of Hamda town municipal. He has the knowledge of expansion and developments of Hamda Diksis town and land distribution in Hamda town.
13	<i>Adde</i> Jemala H/ Ebsa	72	30/05/2022	Hamda 01 kebele	She is aged woman who well knows about traditional cultures has been practicing in Hamda Diksis town and surrounding area and about historical Hamdi/shukri/ stone.
14	<i>Obbo</i> Nuguse Dinagde	88	1/06/2022	Hamda 02 kebele	He has been living in hamda town for long time; he came to around the area from shawa before the foundation of the town and him well known about historical establishment of the town.
15	<i>Obbo</i> Kamalo Husen	77	1/06/2022	Hamda 02 kebele	He is the resident of Hamdatown, he well knows about historical background foundation of Hamda Diksis town, since the Emperor regime to the federal government.
16	<i>She/</i> Hajji Ismael	79	2/06/2022	Hamda02 kebele	He is religouse father, He had been struggled to get land for building mosque in the town, and he gave information bynarrating the contemporary challenge and bureaucracy.

17	Ato Mangistu Ashetu	76	2/06/2022	Hamda 02 kebele.	He was come from shoa Oromo to the area. He participated on the cloth making in the town for long period of the time. He explains how Shoa Oromo comes to the Arsi in generally and Hamda Diksis town in particularly.
18	Ato Emayyu Shiferraw	85	3/06/2022	Lode hetosaa worada (Huruta, town)	He is aged person he knows in detail the history of eastern Arsi since the emperor regime to now, he gave real information.
19	Obbo Durri Haso	78	3/06/2022	Hamda02 kebele.	He merchant. He knows well how trade was started in Hamda town.
20	Ato Kebede Tolcha	80	4/06/2022	Sude Woreda (Sammar Ulagadi Kebele)	He is aged person he knows in detail the history of eastern Arsi since the emperor regime to present.
21	Obbo Jeylal Roba	73	4/06/2022	Hamda 02 kebele	He is dweller of Hamda town. He provides full information on History of Hamda town from its foundation.
22	H/Jawar Aman	80	5/06/2022	Adama	He is the founder of Ambiya mosque in Hamda town. He knows well about the history of Islam religion introducing in Hamda Diksis town.
23	H/Temam Aman	77	5/06/2022	Adama	He was lived in Hamda town for long time, so that, he knew about the marriage arrangement and cultural institution practiced in Hamda Diksis town and surrounding area.

24	Mohammed Bahmud	75	6/06/2022	Hamda 02 kebele	He participated on trade for long period of time in Hamda Diksis town; he informed information about history of trade in the town.
25	Obbo Tura H/ Adam	84	6/06/2022	Adama	He was a merchant, he traded between Hamda Diksis and Adama City., He knows well about the establishments of <i>Tejji</i> , <i>Arake</i> and <i>tella</i> in the town.
26	Obbo Umar H/Said	77	10/07/2022	Adama	He was opened the first shop in the town, he brought stocks from Adama, and provided for dwellers of Hamda Diksis town; he knows the history of trade in the town.

27	Obbo Sulti Aman	80	25/08/2022	Uru -Qadida	He is aged perso from the rest of kbele's redent elders, he narrated about the historical biography of Hasen (<i>QeerrooNageessoo</i>).
28	Obbo Jemal Genale	60	5/09/2022	Huruta town	He was born and grew around hamda Diksis town, when he complete his education, he appointed became the head of Administration of diksis woreda for about three years, he attempt work for reformation and transformation of the district and town, so that he gave good information about expansion and development of Hamda Diksis town.
29	Adde Hajjo Husen	60	!0/09/2022	Hamda 01 keble	She has been teacing in Hamda primary school for lond period of time, she well known the cultures which are practicing in Hamda Diksis town and surrounding area, so that she gave true information about Qanafa and Atete women ritual practicing.
30	Adde Hawa Husen	70	!0/09/2022	Hamda diksis 01	She Has been living in Hamda town for about forty years, she well known about Arsi Oromo women ritual culture practicing in Hamda town and surrounding area, so that she gve full information to researcher.
31	Adde Fanaye Abebe	65	11/10/2022	Hamda 02	She has been living in Hamda town she well knows about the cultures practicing in Hamda town and surrounding area so that she gave full information to researcher.
32	Lomi Sagni	65	11/10/2022	Hamda 01	She has been living in the town for long time informed real information.
33	H/Tessa Mohammed	75	11/10/2022	UruuQadiida kebele	He is aged person he knew historical biography of Keerroo Nageessoo.
34	Obbo Borja Saddo	75	12/10/2022	Huruta 02	He is aged person he knew the east Arsii history from the Emperor regime to presnt, he can narrate real chronological events.

Glossary

S. No.	Term(s)	Meaning
1	<i>Aaloo Arsii</i>	Arsi customary code
2	<i>Aanoma</i>	Blood relation
3	<i>Abbaa Seeraa</i>	Legal representative (in charge of Code of law)
4	<i>Abbaa Alangee</i>	Attorney general.
5	<i>Abbaa Bokkuu</i>	Father of the scepter
6	<i>Abbaa Caffee</i>	Father of legislative assembly
7	<i>Angafaa</i>	First born
8	<i>Areqe(Katikala)</i>	Very strong local alcoholic drink made by distillation)
9	<i>Arsooma</i>	Arsihood
10	<i>Ateetee</i>	Traditional Oromo female deity
11	<i>Ato</i>	A title of an adult civil man equivalent with Miste
12	<i>Awurajja</i>	Administrative unit below province equivalent sub-province.
13	<i>Ayyana</i>	Holiday /Oromo religion spirit
14	<i>Bale gult</i>	Glut owner
15	<i>Bale rest</i>	One who owned land in freehold
16	<i>Balabat</i>	Local chief served in the south during the imperial times as middleman between the government and the local conquered population
17	<i>Balg (Tibi)</i>	A short rainy season usually occurring during February, March and April. Harvest of sown crops this time takes place in July/August
18	<i>Birr</i>	<i>The currency of Ethiopia.</i>
19	<i>Butta</i>	<i>Gadaa</i> class that wage war against non-Oromo people every eight years in order to occupy new area
20	<i>Ceqashum</i>	Village chief
21	<i>Daga</i>	Cool climate zone
22	<i>Darg</i>	Military junta, committee or council that governed Ethiopia from 1974 -1991

23	<i>Equb</i>	Traditional saving whereby contributors take in turn what they contributed
24	<i>Grazmach</i>	Politico-military title which means commander of the left wing
25	<i>Gult</i>	A plot of land that given by state for officials in lieu of salary
26	<i>Guma</i>	Reparations of blood paid the killer side
27	<i>Iddir</i>	Traditional institution for mutual support during the death of a member or his/her family members
28	<i>Kantiba</i>	Governor of a town or city like Mayor
39	<i>Kudad</i>	Land given to officials worked on by forced labour
30	<i>Lej</i>	Title given to the son's of lords and royal family
31	<i>Nach-Labash</i>	Irrigular local policeduring the imperial times
32	<i>Nufro</i>	Cooked grain as food like rice
33	<i>Qebele</i>	The low level local unit of administration below district; rural or urban
34	<i>Qagnazmach</i>	Politico-military title to mean the commander of the right wing
35	<i>Ras</i>	Politico-military title just below b king.
36	<i>Rest</i>	Hereditary land right; private land owning right
37	<i>Safar</i>	Restricted local area within neighbourhood
38	<i>Naftegna</i>	Those possessed arms; the follower of Menelik who conquered the south, southwest and southeast.
39	<i>Obbo</i>	Acivilian title the same with version Mr
40	<i>Qalad</i>	Traditional unit of land measurement or land measured by such unit usuallr rope for land distributionor taxationa
41	<i>Qanafaa</i>	A piece of wood tiedto forehead of a woman who gave birth recently
42	<i>Saafuu</i>	Moral code
43	<i>Shanan Sikko</i>	The Five sons of Sikko; today one of the two major moieties in Arsiiland

44	<i>Shifta</i>	Bandit
45	<i>Shimmoo</i>	Boiled cereal for food
45	<i>Shukuri</i>	Gratitude in Arabic; Thanks extended Almighty God (Allah
47	<i>Sinqee</i>	Straight stick which are/werehold/held by married Oromo women
48	<i>Soddooma</i>	Relation through marriage
49	<i>Talla</i>	Beer (localhome made beer from barley and other cereals)
50	<i>Taj</i>	Yellow local dirnk made from honey; mead
51	<i>Teff</i>	Its scientific name is <i>Eragrotis tef</i> used to make injera, which is staple food in Ethiopia
52	<i>Torban Mando</i>	The Seven sons Mando; the descendants of one the major Arsii Oromo mieties
53	Warada	District administration Unit
54	<i>Waaqa</i>	The name of God in Afaan Oromoo

Appendices

Appendix I

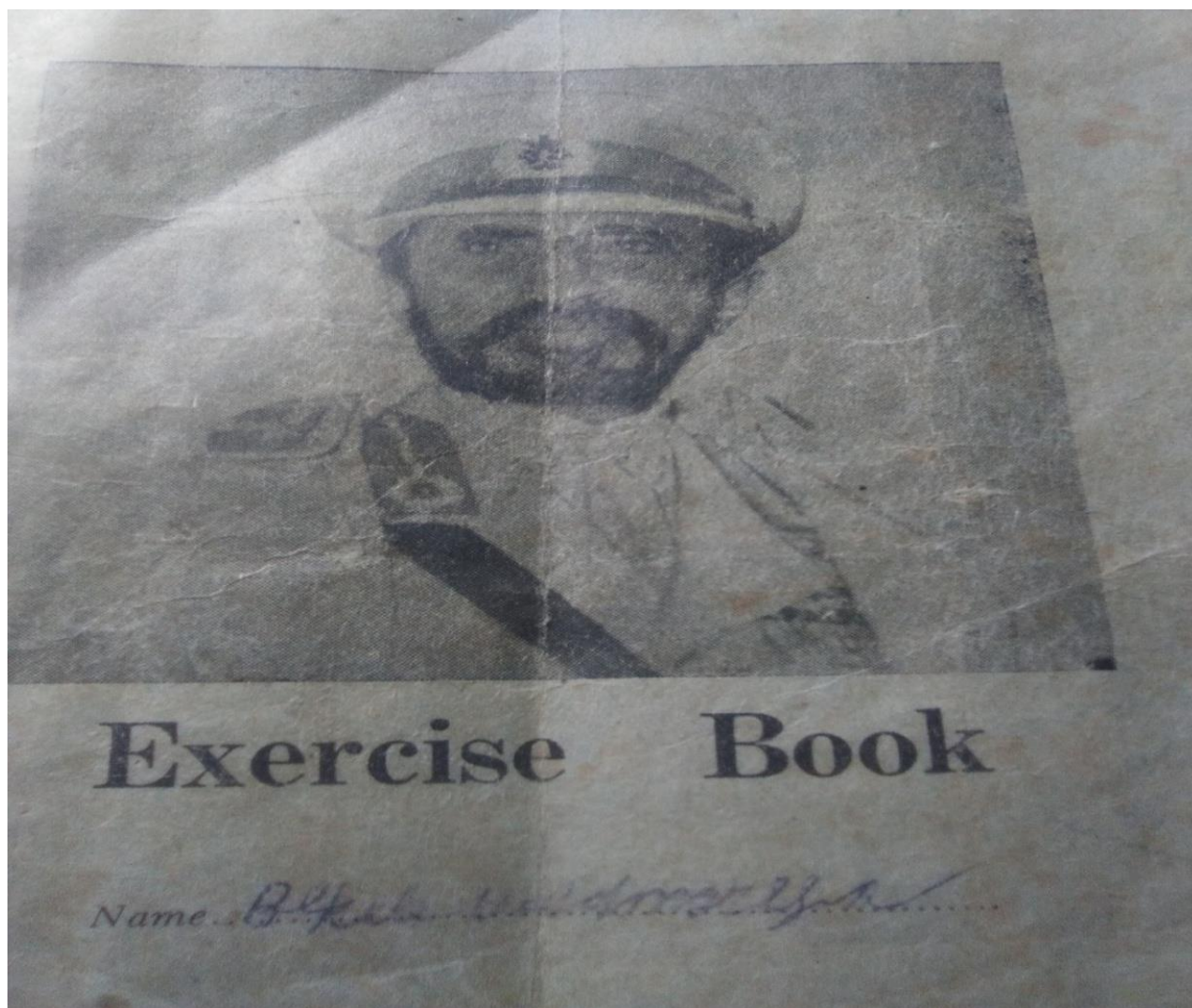
This is a photo of *Ato* Bekele Wolde Mariam, who played significant role in opening modern education in Hamdaa Diksis Town. He has been living in the town as resident since the reign of Emperor Haile Sellassie. He had been working hard to give many social services to the dwellers of Hamdaa Town.



Source: Photo taken by the researcher in 2022

Appendix II

This is a cover of an Exercise book used as ledger when *Ato* Bekele Wolde Mariam was a head of Iquband also the head of iddir for residents of Hamdaa Diksis town in 1959 E.C. (1966/68)



Source: Photo taken by researcher in May 2022

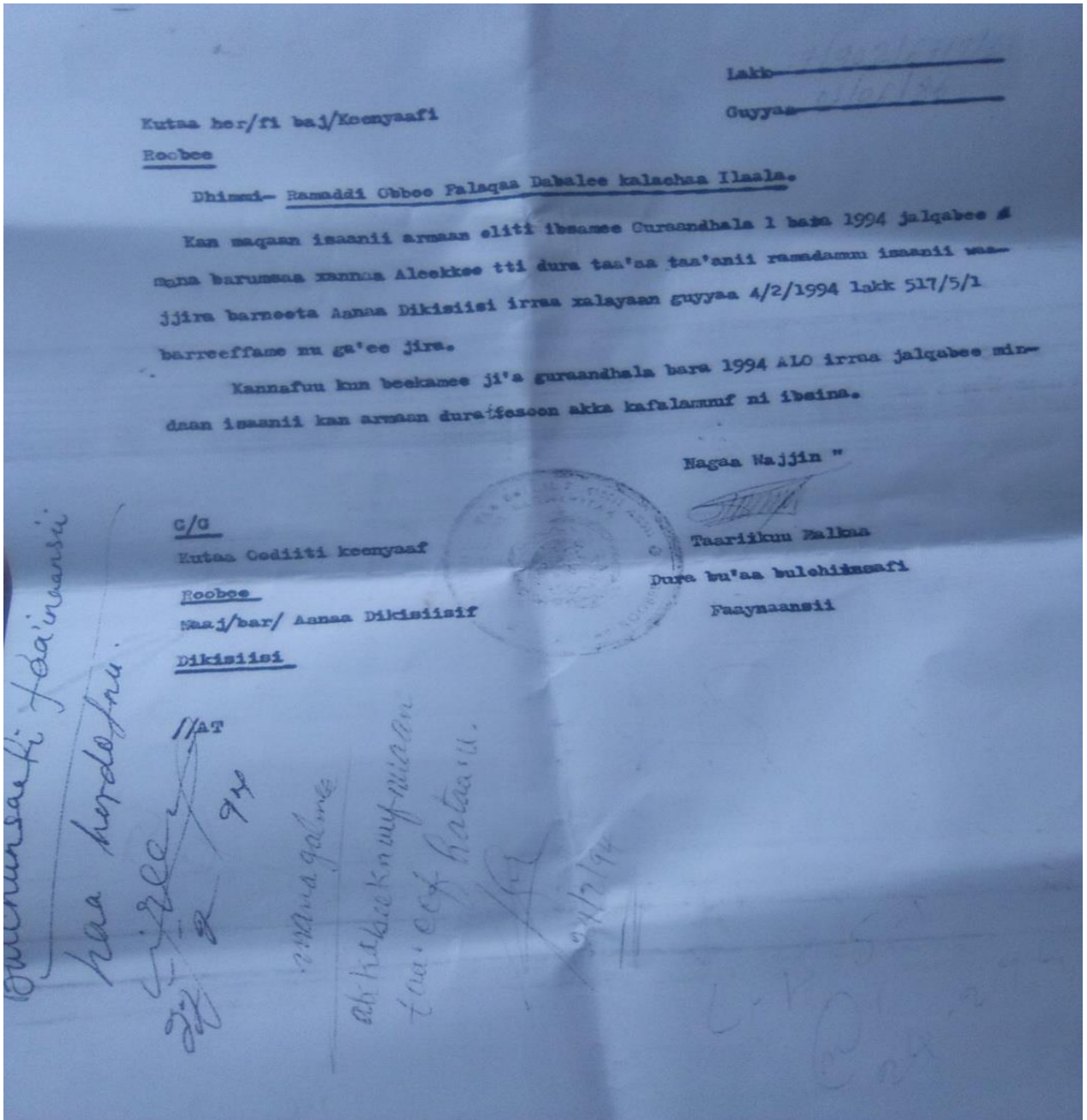
Appendix III

Weapons used by King Menelik during his campaign in Arsii (1882-1886)



Source: Photo by reasercher in June 2022

Appendix IV



64-13

Lakk 9/2171/FA-3/9/11
Guyyaa 21/9/94

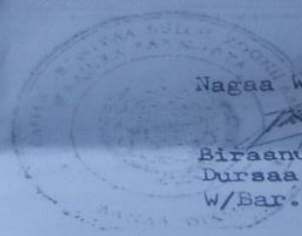
Qajeelcha Barnoota Godina Arsiif
Asallaa

Lakk. Faa'ela Aanaa FA-3
Lakk. Faa'ela Zoonii _____

Dhimma:- Madaala dura taa'ota manneen barnootaa erguu ilaala.

Madaala Obte/Aadde/ _____ kan bara 19
94 marsaa 27 hojjanee xalayaa gaggeessituu kanaan erguu
kayya kataajaan ni beeksifna.

09/10/94
24/10/94
16/1/97




Nagaa wajjini

Biraanuu Dalasaa Anasta'as
Dursaa Inspeekshinii
W/Bar. Aanaa Diksiis

Appendix V

ደ.ረ.ጃ

ፕ.ደ.ሌ-002



የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ ግንባታ ሚኒስቴር
የላገር ውስጥ ገቢ አስተዳደር


ቁጥር	59178
ቀን	17-4-79
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የምርመራ ቁጥር	

የሽያጭ ታክስ ውሳኔ ማስታወቂያ

ለ ወ.ገ.ገ. ገንዘብ ልማት
 ለድራሻ (የላካባቢ) ገ.ሪ
 ከፍተኛ _____ ቀበሌ ደብረ የቤተ ቁጥር _____
 የሥራው ዓይነት ጠገን ግንባታ
 የግብር ዘመን 1979
 በትራንዛክሽን ታክስ አዋጅ ቁጥር 205/55 ዓ. ም. (እንደተሻሻለው) መሠረት ፍሬ ግብር 73
 መቶ 36.00 በድምሩ የኢ.ት. ብር 109.00
 በ ፊ ደ ል ገንዘብ ልማት ማህበረ ሰባት
 የሽያጭ ታክስ እንዲከፍሉ መወሰኑን እናስታውቃለን ።

«ኢትዮጵያ ትቅድም»

ለግብር ከፋይ የተሰጠበት ቀን 22-4-79
 የተቀበለው ሰው ፊርማ _____
 ስም _____
 ግንኙነት _____
 የሰጠው ሠራተኛ ስምና ፊርማ _____



Appendix VI

Photo shows the cartridge belt of Menelik's soldiers during the Arsii war



Source: Photo taken by researcher in May 2022

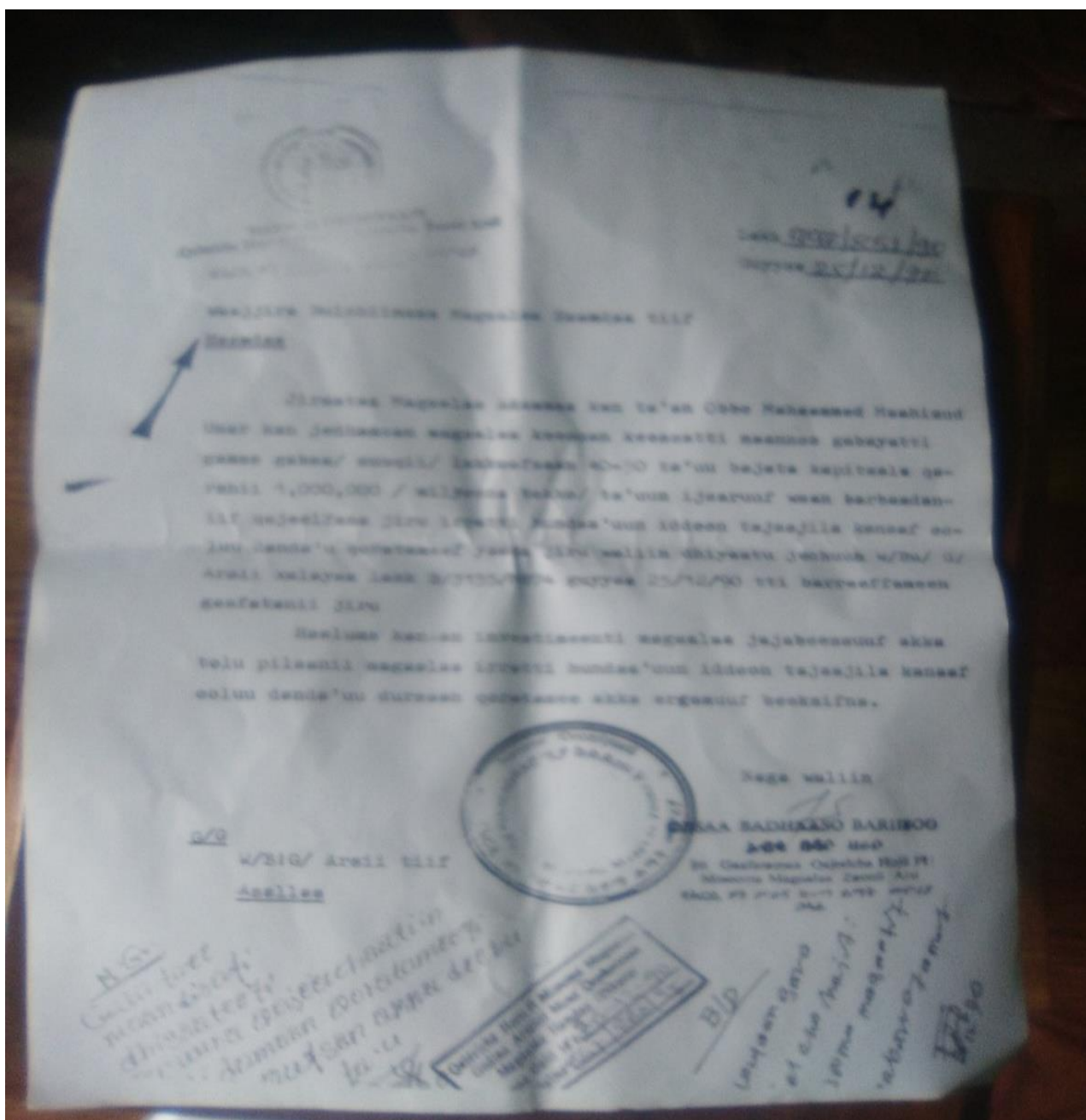
Appendix VII

Photo shows Menelik's traditional weapons which were used for fighting the Arsii Oromo: sword and shield



Source: Photo taken by researcher in May 2022

Appendix IX



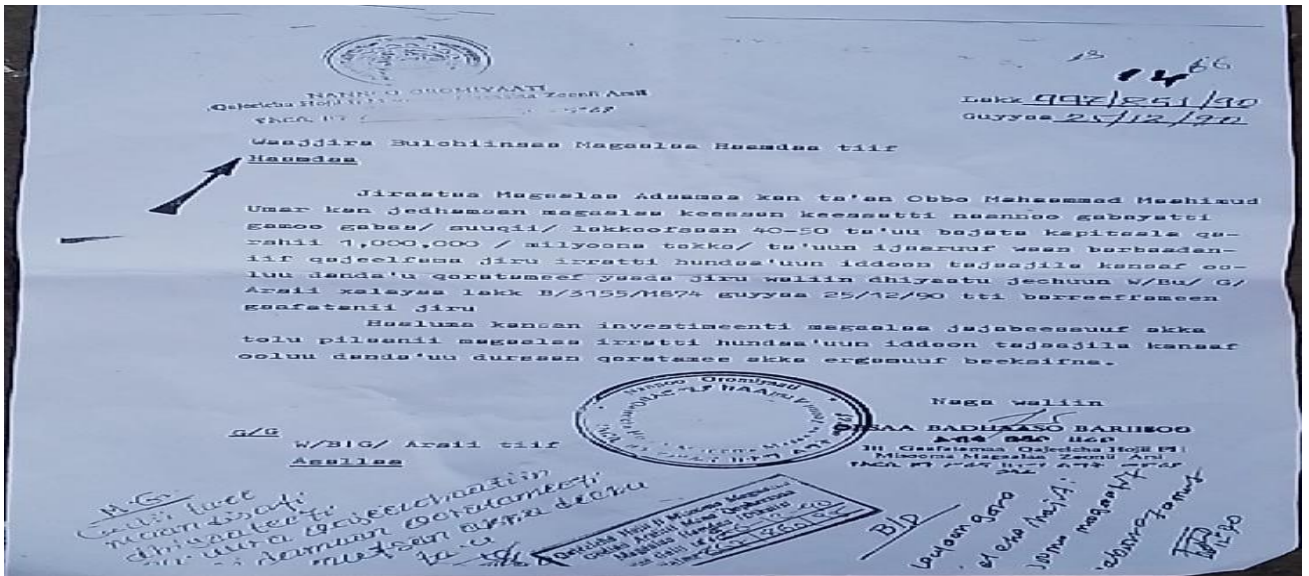
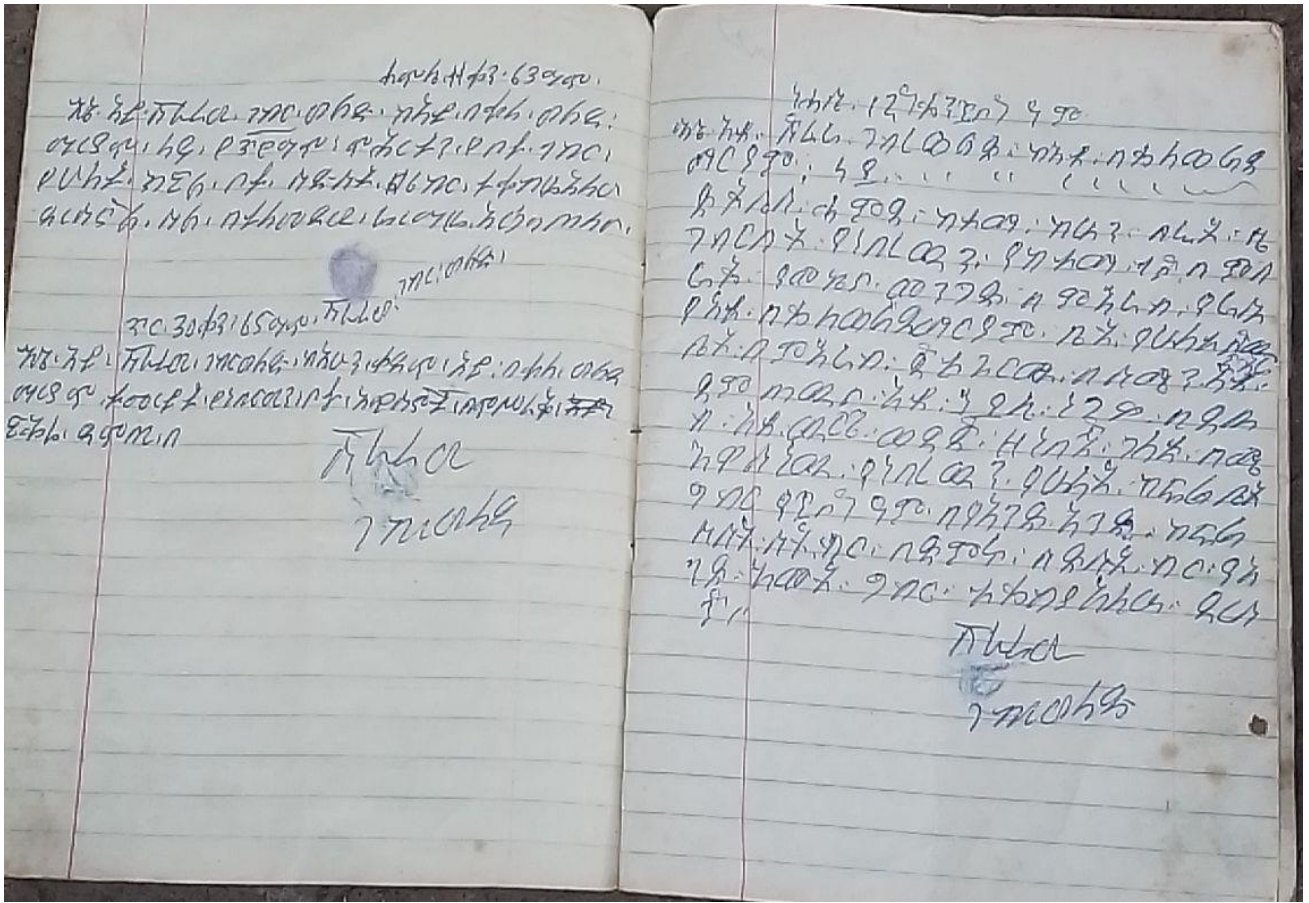
Appendix X

Photo shows Menelik's drum that signaled an important event beating it: it was also used to call for mobilization to go to war front



Source: Photo taken by the researcher in June 2022

Appendix XI



Appendix XIII

Photoshows horse decoration, these horse materials were fabricated in Hamdaa Diksis town by the Shawa Oromo handcrafts men



Source: Photo taken by the reserarcher in June20

Declaration

I, the undersigned, do declare that this thesis is my original work and all ources used for the thesis has been duly acknowledged.

Name: Abiti Getachew

Signature_____Date of submission_____