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A HISTORY OF SABATA AWAS DISTRICT: 1941 - 1991

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A History of Sabata Awas District: 1941 - 1991

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Examiners' Approval Sheet

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ACRONYMS

EOC	Ethiopia Orthodox Church
GNCCC	Gethsemane Nunnery Child Care Center
MoA	Ministry of Agriculture
NGO	Non- Governmental Organization
EPRDF	Ethiopian Peoples' Revolutionary Democratic Front
SEM	The Swedish Evangelical Mission
SSNE	Sabata Special Need Education
IECMI	Intoto Evangelical Church of Mekane Iyesus
SMYC	Sabata Mekane Yesus Church
CSA	Central Statistical Agency
RRC	Ethiopian Relief and Rehabilitation Commission
PA	Peasant Association
UPCNAM	The United Presbyterian Church of North American Mission

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Key to Transliteration System

Key to Afaan Oromoo Transliteration System

All words of Afaan Oromoo Spelled according to the Afaan Oromoo reading and writing technique, qubee.

Oromoo alphabet has long and short words.

Short: a, e, i, o and u.

eg. Bifa- color, mala- system

Long: aa, ee, ii, oo and uu

eg. Diimaa- red, jaamaa- blind

The length of vowels may result in the change of meaning as indicated above. Using more than two consecutive vowels in a single word without the use of apostrophe (‘) is impossible.

E.g., baaa – meaningless

ba’aa – load

moaa – meaningless

mo’aa - defeater

Oromo consonants are stressed (geminated) by doubling similar phonemes

E.g., baddaa- highland area

badaa – bad

There are five paired phonemes formed by two different consonants:

Ch, dh, ny, ph, sh: of these dh, ny and ph have sounds different from English.

Dh: voiceless, dental, implosive as in dhadhaa (butter)

Ny: palatal, nasal as in nyaata (food)

Ph: voiceless, bilabial, ejective as in buuphaa (egg)

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

C: as in carraa – chance

Q: as in qara – sharp

X: as in xumura- end

ጠ = ṭä Ṭäqlay

ጨ = çä Çäräqa

ፀ = şä Şähäy

IV. General

Examples

ደጅአዝማች = *Däjjazmač*

ቀኝአዝማች = *Qäähazmač:*

ዘመቻ = *Zämäča*

ገዥ = *Gäž*

ቀበሌ = *Qäbälè*

ጠቅላይ = *Ṭäqlay*

Prefaces

The aim of this thesis is to investigate the change and continuity of Sabata District from 1941-1991. The paper is divided into four chapters. The first chapter attempts to describe the general background of the district beginning from origin of Kush and Oromo then to the subdivisions of Tulamas, the Oromo living in Sabata Awas District. It tries to assess the geographical setting, population amount and types as well as how the district was named.

The second chapter emphasizes on the administrative and land tenure system in the district. It briefly describes Italian administration system, taxation in economic activities specially agriculture from 1936-1974.

Chapter three examines the period of Derg rule in the district. It discusses the preliminary reform of Derg including land reform after 1974. It also assesses the major policies of Derg like the formation of Peasant Associations.

The last chapter concentrates on the Socio-economic development of the district up to the downfall of the Derg Regime, 1991.

The historical data used in the thesis consists of three kinds of sources. The first category is literature like books, theses, journal and articles. The second category of sources used in the work is primary sources like manuscripts and archival sources. Archival sources that found at National Archival Library Agency are used. Thirdly, the researcher has gathered oral information from knowledgeable personalities who had direct or indirect relations with the history of the district.

Generally, this study aimed at constructing the history of Sabata Awas District that is different from the earlier studies in many ways that is in terms of time, and it covers all the changes and continuities unfolded in the region from 1941 to 1991. In terms of content, it covers more of Oromo communities of the district's political, social, cultural and economic aspects that are arranged chronologically. The study thus would be a stepping ground for future studies on the district. All stakeholders could use according to their need.

Abstract

The research is a historical survey of Sabata Awas District from 1941 -1991. The purpose of the research is to reconstruct the socio-political, economic, cultural and ritual history of Sabata Awas District focusing on the periods between 1941 and 1991. The year 1941 was a turning point in the history of the district because of the foundation of the district was began as a general and particular area, while the year 1991 marked the downfall of the military regime and its command economic system. This reconstructed the history of Sabata Awas District based on archives, primary, secondary and oral sources. Appropriate data from different sources like archival materials, papers, theses and dissertations, books and oral information are gathered and organized. The collected data and oral information are carefully arranged and crosschecked and then analyzed, interpreted and narrated chronologically. It is in this way that the history of Sabata Awas District from the Italian occupation to the last decade of 20thc is constructed. The thesis offered background knowledge related to the pre-Italian occupation. Inshort, the objective of the study is to show the local changes observed in Sabata Awas district in the context of change in policy and government at the national level. Accordingly, it starts by highlighting the short Fascist Italian administration pertaining to land, food and reactions of the local people against Italians. The restoration of the imperial rule and some of the reforms that imperial government introduced, especially in relation to land, taxation, administration and reactions of the peoples of the district as well as impacts of the capital on the district that resulted from a policy through the time of the period. The research also tries to examine the development that Sabata Awas witnessed during the military regime (1974 -1991). The military regime attempted to consolidate its power by introducing several measures at a national level and in particular in Sabata Awas.

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CHAPTER ONE

1. INTRODUCTION

1.1. HISTORICAL BACKGROUND OF SABATA AWAS DISTRICT

Based on various investigations, most writers agree that the Oromo are one of the Kush people who inhabited North and North East Africa with other Kushites. According to those writers, the Kush people had begun to live on the areas from the beginning of the art of writing.¹ According to Mohammad Sayid Abdulrahman and others, Kush lived in North and North East Africa for 8000 years. This author also described that Kush began to live in Ethiopia by having cattle and farming land from 1500 years.² Alemayehu Haile in his book *Sirna Gada Oromo Tulama* put the countries included in the center of ancient Kush, which include; present Egypt, Sudan, and Mountains of present North and Central Ethiopia. They expanded to the areas such as East Africa, Centre of Eastern Arabia and North West, etc. By citing Tesema Ta'a, Haile confirmed that Kush people had been living in the areas as far as Atlantic Ocean, North of Red Sea, Arabia, and Mesopotamia expanding to Asia and Europe.³

Kushites had been ruling Kush and Egypt from Napata until the invasion of Assyrians and destroying of Napata in 670 BC. This forced them to move southward and made Meroe their capital.⁴ From about first century AD, Aksumite state begun to fight Kushites and in the mid of 4th c Ezana, Aksumite king destroyed Meroe. This pushed the Kushites South ward following White Nile and Blue Nile (Mormor). They lived in the valley of Mormor for a long period. However, because of a disagreement with Semitic peoples, the Kushites including the Oromo

¹Wondimmu Negash and Boni Tesfaye, *Seenaa fi Sirna Gadaa Oromoo Maccaa Hanga Jalqaba Jaarraa 20^{ffaa}*, Jildii 1, Biiroo Aadaa fi Turiizimii Oromiyaa, (Finfinnee Waxabajjii, 2015), p.3.

²Wondimmu Negash and Boni Tesfaye, *A History and Gada System of Macha Oromo up to the 20th c*, vol.1. Oromia Culture and Tourism Office,(Finfinnee June, 2015),p.3.)

³ Muhammad Sayid Abdulrahman, *Seenaa fi Qabsoo Oromootaa*, Maxxansaa 5ffaa, (Finfinnee, 2017), FF.. 6 and 13.(Muhammad Sayid Abdulrahman, *A history and struggle of Oromos*, 5th publishment ,(Finfinnee, 2017), pp. 6 and 13.)

⁴ Alemayehu Haile, *Sirna Gadaa Oromoo Tuulamaa*, Biiroo Aadaa fi Turiizimii Oromiyaa: Garee Qormaata Seenaatiin, (Finfinnee, 2014), F.19. (Alemayehu Haile, *Tulama Oromo Gada System*, Oromia Culture and Tourism Office:with the group of study of history , (Finfinnee, 2014), p.19.)

⁵Wondimmu Negash and Boni Tesfaye, p.4.

further advanced to South. Gradually the Oromo changed centre of their politics and culture to Madda Walabu.⁵

Wandimmu Nagash and Boni Tesfaye confirmed that the Kush people had been moved from south of Egypt and occupied valley of Mormor(Blue Nile) as far as Tanzania because of different pressure and the wars against them. By 7000 BC, they began to be expanding from Nubiya, Central and Southern Egypt to the centre of present Ethiopia. Then, they lived a long period of time in North East Africa especially between the valley of Blue Nile and Red Sea with a farming land and keeping their cattle. From about 4000 to 3000 BC, they were organized into social division based on age and conducting their rights and social responsibility.⁶

1.2. Oromo and its Home Land

Mohammed Sayid Abdulrahman described the presence of the Oromo people in the central high land of Ethiopia from 3500 BC.⁷ The Oromo had been advancing with their centre of administration from the valley of Mormor, North and Central Ethiopia to South by the influence of the above factors. The pressure between 13th C and 16th C led to the establishment centre of Gada at different areas. The revival of Gada at Madda Walaabuu was among the consequences.⁸

Many writers identified and approved the correct original homeland of the Oromo and its movement from North to South before 16th C just in congruent to the above fact of the Kushitic origin. Alemayehu Haile was one of the prominent historians who analyzed the work of writers like C. Ehret and confirmed the Southward movement of Oromo and other Kush people during fifth Millennium B.C to fourth Millennium from the areas of Red sea as far as South Eastern Ethiopian highlands across the Ethiopian high lands. He tells us how the Kush people pushed from central Ethiopia such as Shawa by the Semitic people. He added that the Oromo population of 16th C was the process of rekushing and resettling of their homeland place.⁹ The Sennar

⁵ Wondimmu Negash and Boni Tesfaye, p. 5.

⁶ Wondimmu Negash and Boni Tesfaye, p.13.

⁷ Muhammad Sayid Abdulrahman, P.14.

⁸ Wondimmu Negash and Boni Tesfaye, p.13.

⁹ Alemayehu Haile, Boshi Gonfa, Daniel Dheressa, et.al, *the History of the Oromo to the 16th C*, 2nd ed. Oromia Culture and Tourism Bureau, (Finfinne June ,2006),p. 5.

region of present Sudan is the homeland of the Oromo people, which is almost congruent to the oral tradition of Macha Oromo, which indicates their homeland South of Sennar. Charles Beke also cites the area that not far from the above. That is in southwestern part of Wallaga beyond Baro River.¹⁰ An Arabic document translated by Mohammed Hassen shows the presence of Oromo/Yejju in Ifat at Qawat when Imam Ahmed invaded it in 1531. Then; they converted to Islam and joined the Muslim force.¹¹ According to Alemayehu Haile, Dawwaro included in the present North Eastern Shewa, was the country of the Oromo clan known as Lalo and had been war field from the beginning of 13th C to the battle of Shumbura Kure (1529). Shumbura Kure is found North of Bishoftu and South of Erer Mountain. Therefore, by any means, Oromo participated not only on the side of the Muslim state, but also on the side of the Christian state. However, writers such as Merid and Tadesse Tamirat tried to hide the identity of the peoples who were living in Dawaro, Fatagar, Bali, Damot, etc and repeatedly expressing them as the tributaries of the Christian state.¹²

1.3. Pressures on Oromo and Southward movement

The Solomonic dynasty had the plan to expand its territories by destroying Islamic state and annexing the central Ethiopian peoples. Thus, there had been the political and religious pressures on the Oromo people at least for about two centuries. This converted some of the Oromo clans such as Yayya and Galan into Christianity by Abuna Takla Haymanot (1215-1312). These pressures gradually pushed the Oromo South ward from present central Oromia as far as Madda Walabu.¹³

This does not mean that all Oromo had left their homeland place. Because, there were many remnants of Oromo referred as *Orom-duroo* who did not participate in the war of expansion in 15th and 16th Centuries. Various Christian kings such as Yekno Amlak, Amde Tsion, and Libne Dingil used them in their armies. They joined the Borana and Barentu confederacies by the process of *Moggassa* and *Medhicha*. Therefore, the histories of different centers of Oromo such

¹⁰ Alemayehu Haile, Boshi Gonfa, Daniel Dheressa, et.al, p.6.

¹¹ *Ibid*, PP.8-9.

¹² Alemayehu Haile, *Seenaa Oromo Hanga Jaarraa 20^{ffaa}*, jildii 2, in Centre of Oromo Culture; with the group of study of history, (Finfinnee, 2016), pp.37-39. (Alemayehu Haile, A history of Oromo up to 20th c, vol. 2. In centre of Oromo Culture; with the group of study of history, (Finfinnee, 2016), pp.37-39.)

¹³ Alemayehu Haile, *Seenaa Oromo Hanga Jaarraa 20^{ffaa}*, p.16

as Oda Nabe, Oda Roba, Oda Bultum, Oda Bisil, and Oda Bulluq had related with 13th and 14th Centuries.¹⁴ During Amde Tsion (1314-1344), the period of serious pressure on Oromo, religious-political centre of the Oromo was Katta and transferred to Dawaro during the same period. Then, it moved to Oda Nabe and served for many years. The centre of Oda Roba formed around 1316.¹⁵

The Oromo population movement of 16th C was not only enforced by the above external factors of the wars with Christian and Muslim states that seriously affected the survival of Oromo, but also internal factors such as the increase of the Oromo people and overgrazing were other factors.¹⁶

There was competition for a long period between the states of Christian, Islam, and Kushites to occupy the center of Ethiopia that having no permanent capitals led to the renaissance of Gada system in 15th c.¹⁷

The confederacies had their own centers apart from the Borana and Barentu confederacies formed in the gradual process between 12th and 14th Centuries. This was nine gadas (72 years) before Gada Gadeyyo Galgelo (C.1456-1464 AD), around 1380s. This year referred as “Silent age or Dark Age”.¹⁸ This was the time when the pressure on Oromo became serious and this might be needed the formation of the confederacies. Madda Walabu also formed between 12th and 14th C and began to serve as the general centre of Oromo people after Oda Nabe (up to 13th C) and Oda Roba, at least from 1450s, during Gada Gadayyo, when Gada system reformed.¹⁹

At first the formation of the Oromo confederacies had mainly based on settlement division. But, gradually as other confederacies exist under the Borena and the Barentu confederacies, and Gada supports the participation of clans, the Oromo confederacies more related with clan. Therefore, Borena confederacy included: Mecha and Tulema, Sebbo and Gona, Kontoma and the universal

¹⁴ *Ibid*, p.17.

¹⁵ *Ibid*, pp.32-33.

¹⁶ Asafa Jalata, “Oromia and Ethiopia: State Formation and Ethnonational Conflict, 1868 – 2004”, Africa World Press and the Red Sea Press, 2005, p.7.

¹⁷ Wondimmu Negash and Boni Tesfaye, pp.14-15.

¹⁸ *Ibid*, pp.42-43.

¹⁹ *Ibid*, pp.49-50.

center of Madda Walabu because of the distance from Madda Welabu and the necessity of the participation of the members in Gada system.²⁰

The Oromo began to move forward into different areas leading by a group of Raba grade, that were responsible to conduct “*Lola Buttaa*” or *Butta War* and fought extensive and intensive struggle from 1522 which took 12*Gada* (96 years) to control present Oromia and others area where Oromo occupied.²¹*Butta* wars conducted every eight years at the time of power transferring from one *gada* grade to the successor one. At this time, they were prepared for revenge, for offensive or defense.²²

When they began the movement, the Oromo were under one *gada* government. Asafa expressed the role of *gada* system in providing military strength and better organizational unity for the Oromo. The ability in cavalry and surprise attack also played great role in the movement. Those and other factors enabled them to expand and recover their territories between 1522 and 1618, and formed present boundaries of Oromia. In this way, Barentu occupied Hararghe, Arsi, Wallo, Northern, and Eastern Shewa, while Borana seized Western Shewa, Kaffa, Gamu, Gofa, Sidamo, Ilu Abba Bor, Wallagga and Gibe region.

Nevertheless, gradually as they moved into different regions, various Oromo tribes or groups formed autonomous *gada* governments. Various *gada* governments kept relations via the *Abba Muda* (the father of anointment).²³

The Borana division of the Oromo was divided into three confederacies, such as Tulama-Macha, the southern Borana and Guji. The Tulama-Macha lived together having a common center at Harro Walabu about 48 to 64 kms east of Lake Abbaya. The southern Borana lived in Tullu Walal, and the Guji lived around Haro Gerja on both sides of the Ganale River.

Like Barentu, Macha and Tulama moved in two stages. During the first stage, they moved in small numbers. During the second stage the movement conducted in very large numbers. In the first stage, they got a significant advantage from the Muslim-Christian wars of 1529-1543, which

²⁰*Ibid.*, pp. 45-46.

²¹ Alemayehu Haile, *Seenaa Oromo Hanga Jaarraa 20^{ffaa}*, p.35.

²²Asafa Jalata, p. 20.

²³*Ibid.*

affected both states.²⁴ In addition to this, at this early stage, the Oromo's unique culture of adaptation of other environment and people through the process of *Moggasa* and *Guddifacha* and imparting of their language and the complex Gada system enabled them to be success in their movement.²⁵

The Macha Tulama clans concluded the process of reviving Gada system at Madda Walabu and conducted serious struggle to regain their former lands.²⁶ Alemayehu citing Bahrey tells us that it was during the period of the Melba gada (1522-1530) the Borana controlled Bali. Bahrey says that up to 1554 after every campaign the Oromo returned to their safe base area near the Wabi Shabelle River. During the Mudana Gada (1531-1538), Oromo crossed the Wabi. In the period of the Kilole gada (1539-1546, emperor Galawdewos (1540-1559), ordered his famous regiment, Adal Mabraq to stop the Oromo advance. The Kilole Gada drove Adal Mabraq out of lowland of Dawaro in 1545.

The Bifole gada (1547-1554), devastated the whole of Dawaro and began to make war on Fatagar. The second stage of the movement was accompanied by scouting, surprise attack, and settlement. Scouting was checking about enemies and surprise attack mainly conducted during night because of the enemy's possession of fire armies.²⁷

The period of Michelle gada (1554-1562) was a landmark in the whole movement because the power of both Christians and the Muslims decreased, while the power of the Oromo increased. The famous Jan Amora corps destroyed by this Gada. The Macha Tulama Oromo established their Chafe in Fatagar, at Oda Nabi.²⁸

1.4 The Separation Centre of Macha and Tulama

During Harmufa Gada (1562-1570), Macha clan began to move towards southwestern Ethiopia.²⁹ Before the separation of Macha from Tulama Oromo and their common chaffe at Oda Nabe, the Arfe confederacy that included Hoko, Challiya, Guduru and Liban formed during the

²⁴ Mohammed Hassen, *The Oromo of Ethiopia: A History, 1570-1860*, Cambridge university press, (New York 1990), P.18.

²⁵ *Ibid*, PP.20-21.

²⁶ Alemayehu Haile, *History of the Oromo to 16thC*, P.163.

²⁷ Abara Alemu, *Irreechaa fi Finfinnee Waggaa 150 Booda*, FF..16-20. (Abara Alemu , Irecha and Finfinnee Post 150 years, pp.16-20.)

²⁸ *Ibid*.

²⁹ Alemayehu Haile, *History of Oromo to the 16th c*, P.27.

Robale Gada (1570-1578) and moved into Damot. The *Sadacha* Confederacy which consisted of Obo, Suba and Hakako also formed in the Birmaji Gada (1578-1586), and moved into Damot. The two groups joined each other in Damot and founded new common Chaffe at *Odaa* Bisil (Tute Bisil) between Gedo, Billo, and Gibe Rivers; *Odaa* Nabe had been served as the only common *Chaffee* of all the Tulama for a long period of time.³⁰

The Tulama Oromo living on a vast area located between lake Danbal in the south and Wallo in the north, Macca highlands in the west and the territory of the Karrayyu in the east. Therefore, the Tulama Oromo occupied Central Ethiopia.³¹

1.5 Tulama Branches and Settlements

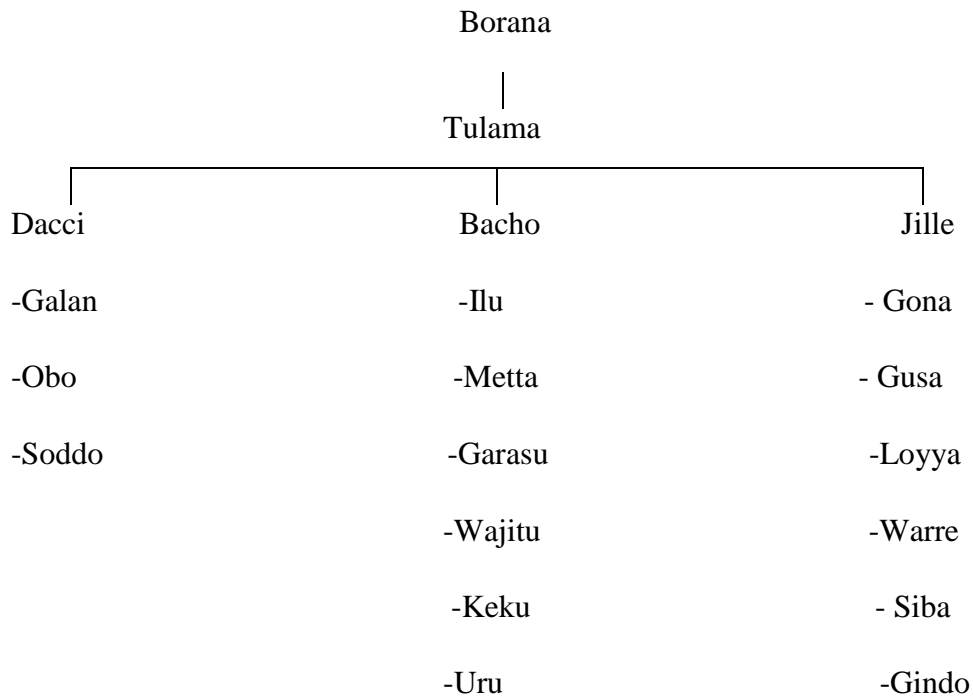


Figure 1. The geneology of the three Tulama and Sub-families.³²

³⁰Mohammed Hasen, *The Oromo of Ethiopia: A history 1570 – 1680*, Cambridge University, 1990, pp.41- 42

³¹Biratu Kenei, “A History of the Oromo in Finfinne and around Finfine (Addis Ababa) from CA 1860s – 1974” MA Thesis Addis Ababa University, History, 2010, p.9

³²Alemayew Haile, P.27.

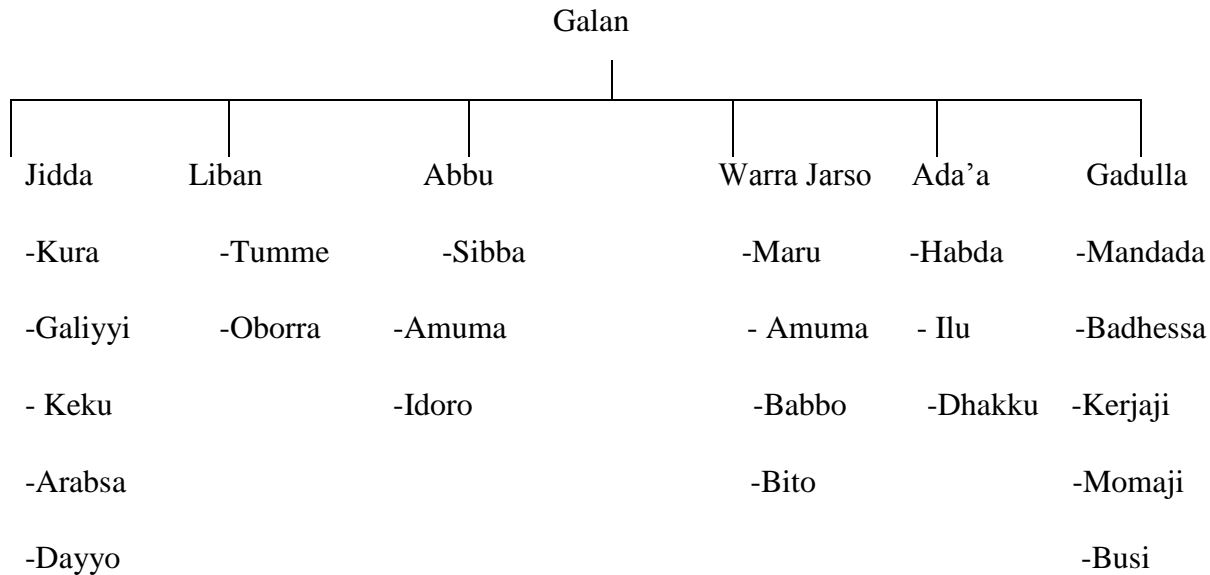


Figure 2. The geneology of the Galan families³³

Tulama had three sons known as *Saden Tulama* (the three Tulama). These were Daci, Jile and Bacho. Bacho was the second son of Tulama. He had six sons. These were Ilu, Garasu, Uru, Wajitu, Keku and Meta clans. Meta is most probably believed as the biggest of the Bacho Oromo. He had many sub-families that could expand to different areas. The Oromo of Sebata Awas districts are mainly Galan and Meta clan as well as some others of Bachosub-clans³⁴.

Regarding to the general settlement of Tulama, we can put it in different three directions. In this the Bacho settled in the West, the Dacci settled in the centre and the Jile settled in the eastern parts of the central country. During this, there was also a mixture of Tulamasettlements as a result of crossing each other in their settlement. Accordingly, Dacci had three sons that were known as Galan, Obo and Soddo. Among these, Galan has been living on the wide area including from the southern corner of the Cuqala Mountain to the Centre of Finfinnee. It also extended westward towards the Bacho territory upto Sabata, reaching the edge of the Hococa Mountain. Of the Seven Obo, three of them lived in and around Finfinnee. These were Gulale, Gumbichu and Ekka. Similar to other Tulama clans, the Gulale also settled in different areas. This one type of Tulama originated in northern Shewa in a particular place called Yaya Gulale, north east of Mogor and the area between Walo and Gumbichu. It was probably from this

³³ Alemayew Haile, P.29.

³⁴ James Brain, "Invisible Actors: The Oromo and the Creation of Modern Ethiopia (1855-1913)" PhD Dissertation, Illinois University, 2009, p.99.

area that they later moved to the present-day Finfinnee, pushing the Galan and Ekka. They largely settled from the western foothills of the Intoto range, including the western half of Finfinnee, upto Furi Mountain in sabata.³⁵

Similarly, other Bachos lived in South West and West of Finfinnee on the borders of Finfinnee. These were the areas like Sabbata, Walmara and Ejere. The northern part of Bacho was occupied by the various Meta groups. The Meta settled on a vast area from Hococa extending westward beyond Ejere and northward upto the Mogor valley. Although different Tulama clans had their own separate areas of settlement; conflicts were taking place among themselves. For instance, there were sporadic conflicts between the Meta and the Galan around the foothills of the Hococa. The Meta also fought with other Bacho subgroups like that of Garasu.³⁶ This conflict was the history took place after the decline of the Gada system which was a separation of Maca and Tulama political center and establishment of political center's sub-division of Tulama. This weakness of the *Gadaa* system began to expose them for the Shawa Amhara threat from time to time for a long years continuously.³⁷

As a result of the decline of the Gada system, Abba Dulas (military commanders) and powerful individuals, who could assemble large followers, became very important in their own localities, promoting their own interests and that of their followers. They gradually turned themselves into chiefs and started to expand their domains by launching raids against their neighbors. Accordingly, some chiefs became successful in putting relatively bigger territory under their control while others lost out. However, there was never a time when a single chief administered alone the whole of Tulama. As the decline of the Gada system became more pronounced among the Tulama after the 1840s, a number of smaller Oromo chiefs flourished in the areas of Tulama around Finfinnee. These chiefs were often in rivalry with one another and sought external assistance for the supremacy and control of a wide area.³⁸

1.6 The Shewa Occupation of Tulama

According to Alemayeu Haile, Shewa kings did continue campaigns from 1690 to 1847 over Tulama Oromos. Beginning from the Nagasi to the Wasan Sagad, the Shewa Kingdom tried to

³⁵ Biratu, pp.10 -12

³⁶ *Ibid.*, p.13.

³⁷ Mohammed Hasen, pp.41-43.

³⁸ Biratu, p.13

occupy the Karayu. After the death of Wasan Sagad, his son Sahle Silassie (r.1813 -1847) came to power in Shawa.³⁹ During this period of Negasi to Wasan Sagad, Amhara peasants were settled on the territory of Karayu. When the successor of Wasan Sagad, Sahile Sillassei, came to power, there was high imposition of Amhara over Oromo.⁴⁰ However, during this, Oromo attacked Amharas. One evidence was the Jiru Oromo resistance of Amharas. This resistance was the time from the death of Wasan Sagad for three decades. Later on, Sahilesillassie reorganized shoan forces to against Oromo. During this time the Shewa forces were making expansion in three times annually during no rainy season. Accordingly, Sahile Sillassei was banditing Tulama cattles by increasing his military forces⁴¹. Some of the well known chiefs of the Tulama during the reign of Menilek were Tufa Muna, Tufa Oba, Dula Hara'e, Gobana Daci, Biru Nagawo and many others.⁴²

Minilik when he was in Ankober, before he came to Tulama, he was doing diplomatic relation with a different Abba Dulas of Tulama like Tufa Muna of Gumbichu, Biratu Gole of Meta and others to incorporate them peacefully. Accordingly, on the first Gobana was submitted, and Biru Nagawo was submitted to Minilik through Gobana. Minilik could occupy others of Tulama through Gobana and Biru. Then Minilik settled on Intoto Mountain in 1867.⁴³

What experienced in previous continued on others chiefs of Tulama in Meta, Dhamotu, Ejere, Bacho, Sodo and others were surrendered to Minilik and commanded *neftegna* soldiers. These Tulama commanders began to be mixed with the Minilik warriors came from Gondor and Wallo. These *neftegnas* were feeding by Tulama peoples. However, *neftegna* settlement acted a lot of challenges. More than feeding them; raping females becomes high problem. As a result, Gulale Oromo began to oppose them.⁴⁴

Oromos of the area discussed on the *chaffe* for the problems happened. The assembly decided to kill *neftegna* soldiers lived in their hand. But they did not take measure in all areas on *neftegnas*. But among them, Gulale were completely destroyed the *neftegna* forces lived in their

³⁹ Alemayew Haile, pp.356-358

⁴⁰ Tsegae Zeleke, "The History Oromo of Salale: (Ca 1840 – 1936)", MA Thesis, Addis Ababa University, History, 2002, P.54.

⁴¹ *Ibid*, pp.55-56.

⁴² Alemayew Haile, p.382

⁴³ *Ibid*.

⁴⁴ *Ibid*, p.383.

area. Thus, Minilik and Tulama forces (Habebe Tufa, Tikse Jima and others commanding for Minilik) campaigned to conquer Gulale. This war resulted exile, death and others over Gulales.⁴⁵

Finfinnee is a capital of the country which located in Oromia region particularly on the area of Tulama Oromo and surrounded by Tulama Oromo including Sabata district. By the name of the capital, different ethnic groups highly Amhara people were settled on through different ways. Because of this, the study examines long processes of impacts of Finfinnee on the study area.⁴⁶

1.7 Wargeh People

The Wargeh are exceptional people in the Sabata Awas District because of their history was controversial. However, present day most studies trusted us to include in to the Oromo ethnicity. At the end of 13thc, Shewa and Ifat Muslim Sultanates fought together to dominate the Shewa. Umar Walasima, the Ifat leader defeated the Shewan Sultanate. Thus, Muslim power in Shewa was collapsed.⁴⁷The weakening of Shewan Sultanate had probably paved the way for easy penetration of Christian Communities in Shewa.⁴⁸

The Imam of Muslim Sultanate, Ahmad Gragn won a remarkable victory at the battle of Shembrakure in March 1529. Muslim community called wargeh had survived all historical dynamic changes in Shawa. The Wargeh were successful in defending their territory from the southward expansion of the Amhara in this early period in 1128.⁴⁹ The wargeh fought once again against the expansion of the Christian king. In this account, they are described as herdsmen, more specifically as camel keepers.⁵⁰

The following describes the history of Wargeh people after the medieval period with their location, activity and identity.

Later, the wargeh were described as Muslim types of Oromo or as Muslim traders. The Italian explorer, A.Cecchi, supports this idea when he narrates

⁴⁵*Ibid*, pp.383-384.

⁴⁶Abara Alemu, P.11

⁴⁷Deresse Aynachew, "A history Overview of the Wargeh Muslim Community in the Christian Highland of Shewa", p.5.-<https://doi.org/10.4000/afriques.1944> (retrieved on – 9/8/2022).

⁴⁸*Ibid*, p.6.

⁴⁹*Ibid*, pp.7-8.

⁵⁰*Ibid*, p.10.

his encounter with a man called Turro-Wariyo around 1880. Turro-Wariyo was the chief of the Muslim community of Wargeh. Cecchi identified him as a merchant from Oromo origin and he precised even his physical and commercial ability.⁵¹The Wargeh are described as inhabitants of the lowlands in the South-East of Shawa as far as the Awash River valley.

In the very earliest time, the Wargies were pastoralists. However, in the 16thc, they began to change their economic activity in to trading. Additionally, they were wonderful in war.

As a result of the Oromo people's expansion the Wargies were separated in to two directions, in North West (Dire Dawa) and the highlands of Shewa. The Oromo expansion towards the North West was inspired by pastoral demographic and environmental pressures. This forced many to change their livelihood.⁵² Thus they participated in the Gada military. The Wargeh were probably one of the few remnants of this historical incident and thus they changed their lifestyle from camel keepers to merchants.⁵³

Most of the villages of Wargeh in Shewa began their southward direction from a place called Abdallo, derived from Abdella located to the west of Sano town, 80 km north of Addis Ababa. Abdella is said to be the founder of the first Wargeh village. The Oromo and Wargeh conflicts became high during the southward expansions of the Shewa. It seems that the wargeh would have allied with the new expanding Christian kingdom of Shawa to preserve their prominent role in the great caravan trade of this period. Firstly they allied with King Sahile Sillassei of Shewa in the early 19thc.⁵⁴

It is possible that the Oromo local chiefs and Wargeh were in conflict due to the expansion of the Shewa Kingdom in this area. Totose was located on the great caravan trade route of the 19thc. This route was of interest to the Christian Shawa kingdom in its efforts to gain economic control of the area, with a rebellious Wargeh community to isolate the contending Oromo chiefs. The alliance reached its maximum point when king Menelik II agreed to resettle the wargeh in Daletti. Because of Addis Ababa city brought pressure on Rogge, the famous trade centre of

⁵¹*ibid*, p.14.

⁵²*ibid*, pp.16-18.

⁵³*ibid*, p.19.

⁵⁴*ibid*, pp.23-25.

Wargeh, the Emperor solved their problem by providing Daletti, a village located in Sabata Awas. During this time, the chief of Wargeh Ture-Wariyo called up on the support of the King Menelik II, saying his people needed an urgent substitute of land because the shift of the trade route of Wargeh had ruined the livelihood of his people. King Menelik thus allowed the resettlement of the Wargeh in Daletti, present day the vast land in Sabata town.⁵⁵

1.8 Sabata Awas District

As a Document of Culture and Tourism Office of Sabata Awas District, Sabata Awas is one of the districts located in the hinterlands of Finfinnee.⁵⁶ It was founded in 1930s.⁵⁷ It has been the territories of Bacho and Galan Oromo. Among the Bachos, Meta sub-clan of Oromo is more settled on the area while the priority is given for Galan.

Sebata Awas (previous in the west Shoa zone and south west shewa zone respectively) is one of the districts located in a special zone of surrounding Finfinnee. It is located at a distance of 25 km south west of Finfinnee, on the Addis Ababa-Jima road.⁵⁸ As a document of culture and tourism of Sebata Awas Office, Abba Jifar king of Jimma had been travelling on the road. During this time, he had given different names for different areas he crossed come. Accordingly, during this time around of Sebata town is agricultural land that farmers of the area were cultivating *teff* and others crops on it. Because of this the king named it in Amharic term, “*Alemgena*”, to mean the future is better. According to the statement, during this the area is nearest to the city, but agricultural land, no urban settlement. So, he predicted the expansion of Finfinnee in to the area for the future. The district was calling by this name for a long year that was until to 1998.

However, based on the different ideas generated from peoples, the name of the district was tried to be changed in to a historical name of the area. For this, three names were proposed. These

⁵⁵ *ibid*, pp.27-28.

⁵⁶ Sabata Awas District Tourism office, 2009, p. 5.

⁵⁷ Tafa Diriba, “Sabata City History and Heritage Study, Sabata City Structure Plan Revision; The National Regional Government of Oromia” Oromia Urban Planning Institute, Finfinnee, 2018, p.7

⁵⁸ Jane Barder, “Some Suggested Trips in and Around Addis Ababa”, 24.11.83, pp.3-4.

were Sabata District, Sabata Awas District and Sabata Mogile District. Among these, Sabata Awas District was approved to be the name of the district.⁵⁹

1.9 Geographical Setting and Population

The Sabata Awas District ruled under the West Shewa zone with 26 districts until 2001 while beginning from the 2001 the district ruled under the South West Shewa district. After 2009 it was under the Oromia Special Zone Surrounding Finfinne. The district has 36 rural *kebeles* and 4 towns. The district is bounded in the north by the Walmara district, Burayu town administration and Finfinne city, in the South by Qarsa Malima, in the east by Akaki district and in the west by Illu, Tole, and Ejere districts.

The district is located on 1700 altitude of sea level. The area is located on the 875.3 km². Among this, 88% is high land and 12% is low land. As a woreda Agriculture and rural development, 87.2% is agricultural land, 4.2% is for grazing land, 1.86% is for industry, 1.28% is for construction, 1.68% is water bodies and 2.9% is covered by forest.⁶⁰

⁵⁹Sabata Awas District Tourism Office, 2009, p.2.

⁶⁰*Ibid.*,p.3.

Figure 3. The Current Sabata Awas District Map.

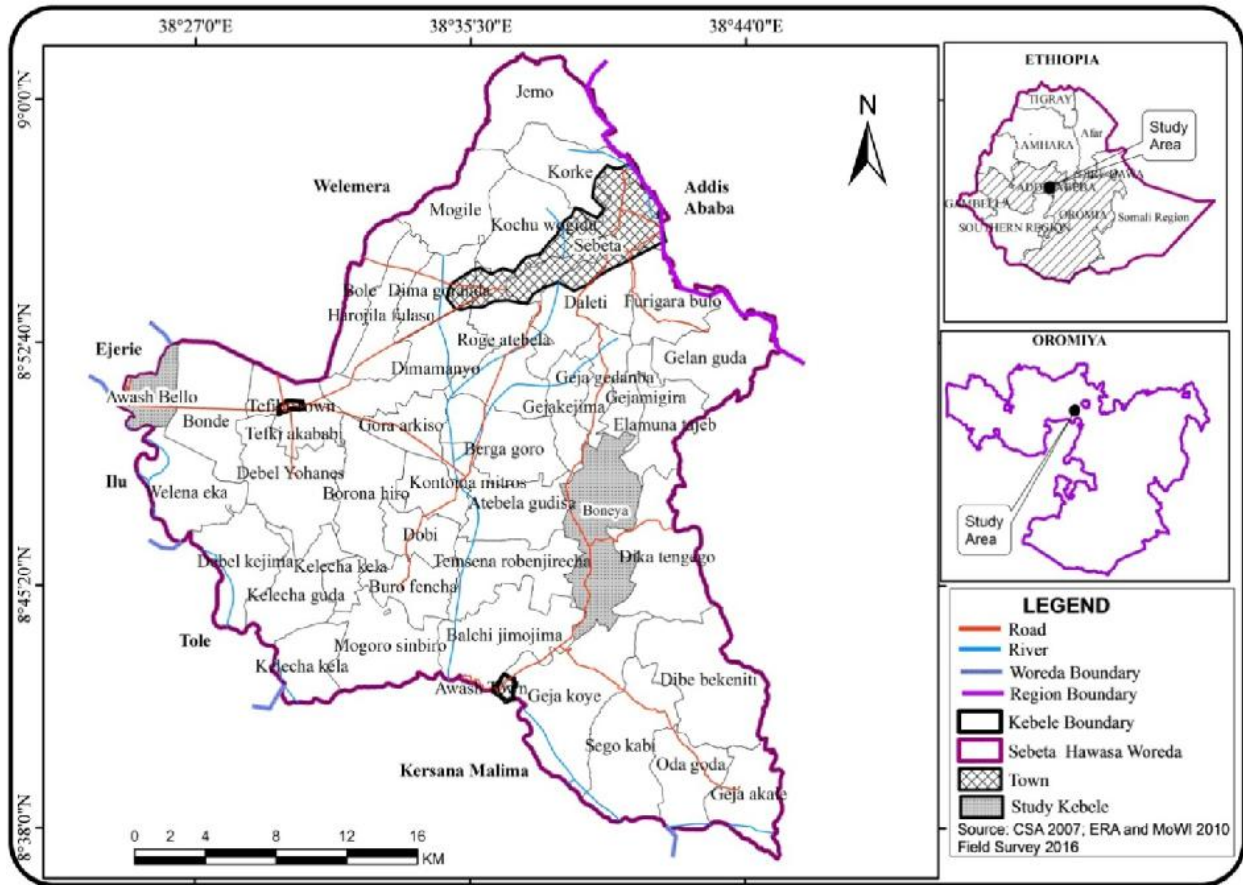


Figure 1. Study area map (Source: CSA 2007, ERA and MoWI 2010)

In Sabata Awas District there are different nations, nationalities and peoples of Ethiopia. These are Oromo including Wargeh, Amhara; Sabat bet Gurage, Soddo Gurage, Gamo and others few. According to my informants who work in the office of cultural and tourism of the district information they have from the Central Statistical Agency (CSA), 2015, the population amount is 68,133 male, 64,161 female and 132,294 totals.⁶¹

⁶¹ Informants: *Obbo* Tolasa Kumsa, *Obbo* Million Tesfay and *Aadde* Lelo Bakana ; Sabata Awas District Tourism Office , 2009, p.3

CHAPTER TWO

2. SABATA AWAS DISTRICT FROM POST LIBERATION TO REVOLUTION

2.1. Factors for the Districts' Centre Establishment.

Sabata Awas District has four towns. These are Tafki, Awash Malka Kunture, Alem Gena and Sabata town. Among them the establishment of Alemgena and Sabata towns was factors of Sabata Awas District foundation. So, it is possible to understand from the following discussions located under the Alemgena and Sabata town topics.

2.1.1 Tafki Town

Because of a lack of sources, the researcher has described a few histories of the town. Tafki is one of the towns in the Sabata Awas Districts located in south west direction on the Jimma Road. It was said to have been named *Mootii Abbaa* Jifar II of Jimma. According to informants, it was named by *mootii Abbaa* Jifar II. When he was coming to the capital, one evening he had slept in the mentioned area. During this time, the parasite insect called *tafki* (flea) was penetrated his foot. As a result, the area got the name known as *Tafki*. This town had been a village for long years. Later, through its urban growth in time developed into municipality.⁶²

2.1.2 Awash Malka Kunture Town

The town is named from the Awash River that flows around the town. Before a long years, the area of Awash Malka was covered by different types of forests with various animals like that of lions, hyena and other animals that restricted relationship of the peoples in Sabata with southerners.⁶³

Gradually when forests become decreased from its density, merchants from Sidama, Wolaita and others began to travel on foot for the purpose of trade coffee and skins to Finfinne. These merchants took a rest on the Awash River during the journey. Based on this, *Qagnasmach* Haile Wassine built one house in 1938 and started to sell food and *tella* for the merchants stationed there during their travelling between the capital and their areas. This initial activity was developed during the Italian occupation. Italy constructed a bridge on the Awash River to connect

⁶² Informants: *Obbo* Abebe Belay and *Obbo* Shabbu Dadhi.

⁶³ *Ibid*

roads from Sabata and Sidamo to achieve their goals. They built camp for workers until the construction was ended. This contribution of Italians could sustain the growing of the town. Because of those original peoples of the area and others people began to open shops, hotels and others in the area. As a result, from time-to-time residential houses and population increased in the village. However, this area was stayed in the hand of land lord until 1973/74. In 1974/75 transferred from land lord domination to *kebele* administration.⁶⁴

2.1.3 Alemgena Town

Tafa Diriba tells us in his study that the Centre of the district was founded in 1930s at the site that the first market of *Alemgena* was established on the fief of Menen Asfaw, wife of Emperor Haile Sillassie I. Before the emergence of *Alemgena* market, there were the only two rural market places in the region which people from nearby and distance places used to visit weekly with their local products. These rural markets were *Riqate* market and Friday market. Finally, Itege Menen Asfaw decided to establish a town on her *rist-gult* and began to discuss with local lords. According to elders, this decision was made in 1934. According to my informant, the two separate market places in the area were merged in to one major *Alemgena* market by the order of the Empress Menen. In order to realize the emergence of this town Itege Menen made the transfer of both Friday and *Riqate* rural markets to the newly emerging rural town village site and named the town as *Alemgena* (the future is better). Hence, the current Sabata town was emerged as a town in 1935 at this first nucleus of the town-*Alemgena* just a year before the Italian occupation of the country.⁶⁵

Once rural market of *Riqate* and Friday merged together and shifted to *Alemgena* to the newly emerging rural town village, the Town of Sabata was realized, merchants from local and distant places regularly began to visit this *Alemgena* market. This market met both the needs of the town dwellers and of the surrounding Oromo people, and very soon the market became gradually one of the important markets of the local area (region). Merchants who traded in the market were attracted to the town and in many cases established residences. Even foreign merchants from Arab, Somalia and Turkey including local merchants began to migrate to this emerging town. Some of these early merchants who were remembered in the memory of my informants and had

⁶⁴ The Awash Malka Kunture town, 2002 E.C., P.7.

⁶⁵ Tafa Diriba, pp.7-8.

been established shops selling different trade items in *Alemgena* were included Ali Nofe, Mutafir, Ahmad Matani, Abba Shuwee, Abba Shama some others. They were participated in different trade activities of Sugar, Tea, pastry, food, skin and hides, hotel, clothes, and shops. This increased number of merchants and items of trade that consequently increased the amount of population settlements in the quarter. As a result, many residential and business houses were constructed that realized urban form of permanent settlement followed from slow progress and consequently to have a character and shape of future Sabata town.⁶⁶

2.1.4 Sabata Town

After twenty years of its stay a shift of *Alemgena* market to Sabata Awas declared by *Qagnazmatch* Demese Ume, the then governor of *Alemgena* District. Immediately after the news of the shift of *Alemgena* market to Sabata was heard in the year of 1954. A movement had been erupted among groups those who against and supported the decision. There was no clear evidence why the shift of the market was decided and made to its new site, but according to informants there were notable and influential land lords in Sabata area who exerted pressure on local governors including the emperor and the royal family even empress Menen via their delegates at different occasional times.⁶⁷

According to these informants, from the very beginning these powerful land lords were blaming *Alemgena* market, and the seat of administration was far away from their residence, hence, the shift of the market must be made to respond to the requests to their places of settlement. They did all the efforts they can to convince consecutive governors assigned to the area for the shift of the market to their place of residential area. Finally, *Qagnazmatch* Demese Ume decided and shifted *Alemgena* market to Sabata in 1955. According to this tradition, even before the transfer of *Alemgena* market to its new site, Sabata was the seat of some governors like *Fitawrari* Badhane. Sabata town continued its growth and expansion from this second nucleus after 1955.⁶⁸

The study area is located in Shoa which is one of the administrative divisions of Oromia. The word Shoawas found in Portuguese literature of the 16thc Portuguese travelers, soldiers and

⁶⁶*Ibid*, p.8.

⁶⁷*Ibid*

⁶⁸*Ibid*, p.7.

missionaries who were visiting Ethiopian regions. For a long period of time European countries including Italy were using the word Shoa as a mean to Ethiopia.⁶⁹

However, in 1936 when Italians occupied Ethiopia, they destroyed all about of references call Shoa as a result of their shameful of Adwa battle. Thus, Italy in their reorganization of the empire, eliminated the word Shoa for a time being. During this time, the Italian Empire divided Amara, Eritrea, Somalia, Oromo-Sidama and Addis Ababa (the largest Shewa reduced in to a small administration).

In 1938, Viceroy Amedeo d'Aosta re-established the former Shewa. This was a political flexibility they used in attempt to handle the people. It was also an ideological negotiation for a bloody repression of Graziani Massacre. However, before that, during this early time of Italian occupation there was a great conflict between different Shewan patriots and Italy. The Shewa area immediately welcomed Italian risks. Because of that Italians founded different military stations to control Shoa. The divide and rule policy structure of Italy in all regions of our country organized in 1936 was continued until 1941 except, in Shewa. The name of Shewa and territorial limitation that was destroyed in 1936 was re-established in 1938 with its former position. Because of this, the historical foundation of Sabata district was beginning from the intra-Italian occupation of Ethiopia.⁷⁰ During the Italian occupation, there were different major developments in our country. Among these, some of them were development of towns founded before Italian occupation and an establishment of new urban centers. In this condition Addis Alem and Holata, and Kalliti, Akaki, Dukam and Bishoftu were founded before Italian period around of the capital as a result of rail way construction. During this Italy used the centers for military garrisons and market centers.⁷¹ These military garrisons' stations were additionally expanded during Italian Occupation period. They settled military garrisons on a new area in a village around the capital to control the movements of patriots. These stations could be developed in to urban centers. Different towns founded around the capital during the Italian occupation period were like that of Alemgena, Sabata, Sululta, Sandafa and other towns.⁷²

⁶⁹Alain Gascon, "Shawa, Ethiopia's Prussia; Its Expansion, Disappearance and Partition", Proceedings of the 16th c International Conference of Ethiopian Studies Vol.1-4, Tondheim, 2009, p.85.

⁷⁰*Ibid.*p.86.

⁷¹ Biratu, P.90.

⁷²*Ibid.*p.91

In the early towns of surroundings of the capital; soldiers, government leaders, priests and deacons with their families and some job seekers from nations and nationalities were living in. Additionally, these towns consisted different offices of the governors, a prison house, EOC, some shops and *tajbets*. Therefore, the Oromo living around these early towns had started little business in these towns.⁷³

These new towns were facilitated by an infrastructure development with the previous centers founded. The supply of electricity, water and the construction of factories and roads were contributions of Italy in these areas. Eventhough no more development in the period, Sabata and Alemgena towns could be factor for the center of the district as a result of Italian occupation⁷⁴.

2.2 Italian Administrationin Sabata Awas District

Before the Italian occupation, there were different socio-economic conditions of land using system. Even though the land of Oromia is fertile for cultivating on, oppression and exploitative types of ruling system limited the right of using their land. As a result of this Oromo people who were living on the area were reduced into tenants and exposed for high problems in social and economics. Additionally, the capital expansion to the surrounding areas was also another problem for the peoples.However, Italians tried to improve this problem in their land policy. ‘Because, Oromo tenants were now allowed a freely use of the land which they had previously rented from the land lords.The Italians had also distributed the land that belonged to the state, the church and the Amhara land lords to the Oromo tenants’. The harsh feudal exploitation was improved.⁷⁵ That means, there were no more obligations during Italian occupation period. Italians received different gifts like eggs, chickens and others from the peoples. So, the Italian rule was relatively better for Oromo farmers.

Additional change during the Italian period was the promotion of *Afan Oromo* (language of Oromo) as a literacy language. In this period, *Afan Oromo* gained an opportunity to be a media, publishment, court, and thought in schools. This could be factor for the next moral development

⁷³*Ibid*, p.108.

⁷⁴*Ibid*, p.91.

⁷⁵*Ibid*, p.88.

of *Afan Oromo* through the speakers of the language. In case of power, though the Italians were opposed by the whole peoples of the country, locally Oromo could come to power.⁷⁶

Despite of some bright marks, Oromo peoples faced problems from Italy. In this we do not have forget that they were foreign colonial powers.⁷⁷ Because of the Italians used harsh administration system, their legitimacy or authority was never accepted by the Ethiopian population at large.

Italian fascists invaded Ethiopia using to their *bandas* in Eritrea. Because of they had revenge in their first defeat at Adwa; with in a short period they invaded Ethiopia and challenged our peoples. There was forcefully loading of their mission. They used modern war materials like a poison gasses and areal bombings over Ethiopia. Accordingly, a number of Ethiopian people's life was passed. The right of worshipping own religion was suffered. Norms were destroyed. Highly raping practices were taking place in different regions of the country.⁷⁸

Their land policy had another kind of characteristics. The Italians received and reserved the most important lands around Finfinnee for themselves. Moreover, they had confiscated the lands that belonged to the royal families, absentee landlords, exiled officials, the state and the patriots. Based on this Sabata areas were exposed to this problem during Italian period.⁷⁹ As a result, when various patriots struggled from different angles of the country in the north, south, East, West and Central parts, a well-known patriot as a country level was in Sabata Awas. Hewas *Dejesmach* Tekele W/Hewariyat (Haile Mariam) (1896-1970).⁸⁰ He fought Italy with others patriots in Sabata and others area during his life. Later on after liberation, the *Dejasmach* disagreed with the Emperor H/Selassie I on administration system of the period.⁸¹ The Ethiopian patriots were fighting Italians during the time from Italian occupation of 1936 as a guerilla war in the countryside. After the Emperor come back in 1941 with the help of British, he did not acknowledge rather treated them very bad example. He ignored most of these nationalist rebels except, the patriot leader Abebe Aregay, who was very nearest to the emperor. He doubts the patriots for his power because of the reality they contributed for the country while he was exiled.⁸²

⁷⁶*Ibid*, p.90.

⁷⁷*Ibid*, p.88.

⁷⁸*Ibid*.

⁷⁹Biratu, p.88.

⁸⁰Appendix. II.

⁸¹Informants: Diacon Dawit Alemu and Teacher Zawudu Garedeu.

⁸²Jan Abbink, p.63.

Because of this, one day when the emperor came to Sabata Awas, the *Dejezmach* attempted to kill him. The emperor could understand a measure going to be taken over him through his dogs. Then H/Sillassei returned back to the capital and sent his forces to the *Dajasmach*. The *Dajasmach* and the central forces met at a place, present day, called *Mazoria*, around of St. Michael Church in Alem Gena town. After that the *Dejasmach* took a decision of committed Suicide rather submitted to the Haile Selassie's forces in 1970.⁸³

Figure 4.A Photograph of Patriot Tekele Wolde Hawariat.



The Wargeh had also played their role in resistance of Italian colonialism. The Wargeh those who experienced to using military protection for their trade route and the security of their community

⁸³Informant: Diacon Dawit Alemu and Appendix II

were struggled for the independence of Ethiopia through their own type of resistance.⁸⁴ Moreover, the Wargeh in Dalatti were proud by their contribution in the struggle. One richman gave 12,000 thalers to support the defense budget against the Italian colonial power in 1896. This contribution could be a good example demonstrates to what extent every Ethiopian was involved in winning a war that became a landmark for the independence of Ethiopia and shed a new inspirational light for the freedom of colonized Africa. The same to that this experience continued by Wargies during the second Italian invasion of Ethiopia.⁸⁵

2.2.1 The Finfinne (Addis Ababa) Expansion to Sabata Awas District

During the early foundation of Finfinnein 1887, only Dalatti(4 kilo), Arada, Gulale Badhaso (Qera), *Dejezmach* Wube, Aware, *Serategna Sefer*(Gatira) and Qabana were included in the town of Finfinnee while others of todayFinfinne’s territory are rural areas used for agricultural activities.⁸⁶ As Dajane Tafa has interviewed with ‘FiB TV’ on 25/08/2014 (A.E.C), the land area of Finfinne was only twenty-one square kilometre (21km²) until 1995.⁸⁷ Another informant said that Finfinne territory was limited by the river flows near Alert Hospital in the area known as Zenebe werqih in the south west direction with *Alemgena*(Sabata Awas) district. Until the end of Dergue regime, more places located in Kolfe sub-city of Finfinne town were included in the Alemgena(Sabata Awas district). This territory of Sabata Awas district extended through here up to Gafarsa (present day in Burayu). Gafarsa and others place like Tatak, Guje Karsa, and Siga Meda that were previous *Kebeles* of Sabata Awas District; present day located in the Burayu Municipal Administration City. This was beginning from zonal administration division time between West Shoa and South West Shoa. Burayu is not a territory of Finfinne however because of different areas in kolfe, Gafarsa and others mentioned kebeles in Burayu were separated from Sabata Awas needed to express them in one position. Therefore, Finfinne expansion reduced Sabata highly in to very small district. This was taken place at different times up to post 1991 itself. Despite the points provided were not satisfactory, it is possible to get further understand from the old map of Sabata Awas District.⁸⁸ In this study, when it rises about of Finfinne, it is talking about of Sabata Awas. They had great integrated relationship together in

⁸⁴Deresse Aynachew, p.30.-<https://doi.org/10.4000/afriques.1944> (retrieved on – 9/8/2022).

⁸⁵*Ibid*, p.29.

⁸⁶Alemayew Haile, *Seenaa Oromoo Hang Jaarraa 20ffaa*, p.28

⁸⁷ Informants: *Obbo*Dejene Tafa and *Obbo*Tola Dabale.

⁸⁸ Appendix, II.

their history after their establishments that caused from their locations. This was because of the capital is the seat of governments, Embassies, Main offices of NGOs', projects and different institutions as well as the earliest land policy started from emperor Menelik II up to 1974. Additionally a number of absentee landlords in Finfinnee were owning land in Sabata Awas as a result of the district location was the nearest to the capital and fertile land. To get these opportunities; settlement in the capital was reached maximum point. Even, expanded in to the peasants' land of sabata area.⁸⁹

The domination of lands by absentee land lords was expressed as the next.

*According to a survey of land tenure published in 1967 by the ministry of land reform and administration, nearly 35 percent of all land owners in shoa were absentee, the highest for the whole country.*⁹⁰

*The historical and spatial dimensions of Addis Ababa's influence on its hinterlands when broken down further by province (Awrajas), the Managasha, and the province immediately around Addis Ababa had the highest percentage (56%) of absentee land owners.*⁹¹

The Italians played a great role in foundation of towns in different parts of our country and promoted with their social development. The same to that they started different important urban features in the capital. These were an establishment of industries, hotels, residential quarters and an infrastructure like road, telephone services and the supply of electricity in the capital resulted or increased an interest of people's settlement in the capital. Accordingly, the capital expanded to south direction that brought a challenge on the land of Sabata Awas district.⁹²

During the early period of Italian occupation, there was great separation of Finfinnee and hinterlands. This was because of intensively resistance in the surrounding areas; Italians isolated the capital from the rural. Districts around of the capital including Sabata highly resisted Italians. Because of the areas were a nearest to the capital whether they like or not for the seek of daily livelihood; there was a reaction between Italians and patriots. When patriots' resistance on Italy's

⁸⁹ Informants: *Obbo Tola Tufa, Obbo Tola Dabale and Obbo Zawudu Garedeu.*

⁹⁰ Tekalegn, 1995, pp-299-300.

⁹¹ *Ibid.*, p.301.

⁹² Biratu, p.104.

movement in the surrounding of Finfinne had been increased, the relations of peasants and traders had with the capital been interrupted. In this Italians were more challenged than the peasants those who lost advantageous of market.

In addition to this in February 1937, the Graziani massacre that took place for a revenge of wounded Graziani by two Ethiopian brothers Abraham Dobocho and Mogos Asgedom again isolated peasants and traders of the district from the capital again. During this, not to supply crops to the capital was not part of resistance only but also there was a fear of Italians. However, Italians considered it that peasants or traders purposefully limited themselves from the capital to punish Italians through stopping of supply food. Italy outlawed a decree for these restrictions about. On September 29, 1937, a decree was issued to sale of grains to military authorities, and others officially recognized companies only. However, despite the peasants could come to a capital based on a decree; again they faced different problems like confiscation of put in prison and others risk.⁹³

Economic policies of Italy in the trade activity were also another problem between Italy and peoples as a country in general and surrounding of the capital in particular. During this time, though there was a specific problem of food supply for Italians in the capital besides there was a struggle from Italians until to feeding their peoples in Europe, Italy. To solve it, firstly they decided to replace a *Mareathereza* currency by *lire* in Ethiopia. However, because of the people did not accept using to the money in selling and buying in the market, again it separated Oromo of Sabata Awas district from the capital.⁹⁴

Another point of Italian period was the land issue in the area. Before Italian occupation, the Southern part of our country's land was dominated by the royal family and nobility. These lands were confiscated by Italy based on various conditions. The groups dominated land at the time was disliked by the local peoples of the Oromo people. Italy used this gap appeared between Oromo peasants and the land owners to achieve their divide and rule policy.

Those who involved in a resistance were also lost their land. These actions intensively taken place in different districts of Shoa that surrounded to the capital.

⁹³ Tekalegn, p.220.

⁹⁴ *Ibid*, pp.221-222.

In general, during this time the previous relationship between land lords and peasants of the areas were cut away whether through direct or indirect way. This was more it can be said, that it was indirect way. Because, resources gained through rents and payment in kind absent by Italy was that discouraged the absentee land lords rather, no more about of killing and evicting them directly. Taxation was centralized. There was no instruction through royals in districts and sub-districts.⁹⁵

In case of food supply, again there was a measure taken by Italy which was a reintroduction of *asrat* collection for a certain period of time. Because during this time; Italian administrations structure in Ethiopia was not organized. There was a lack of agreement among their workers. There was no beginning of tax in *lire*. In case of *asrat*, there was no transportation of loading crops to the capital.⁹⁶

However, Italy outlawed another secret method to encourage food production in Ethiopia. This was more for Italians in home country those who were insufficient employment. They began to use Italians in Ethiopia. They settled in different sites of the area located in the hinterlands of the capital.

But to achieve a program different cases obstructed them. Leadership among the Italians it was the main problem. Besides, there was highly resistance in the country including the hinterlands. However, Italians did not return back rather decided to start a program with gaps they had. Italian government chose strategic areas for Italian settlements in Ethiopia, particularly in the surrounding. Italian immigrants promised great food supply for their people and military forces. Because of this they selected settlement areas located around of the major urbans of the country. From this we can understand that the hinterlands were more challenged by Italians case because of colonial penetration for their daily basic need purposes.⁹⁷

There was official declaration of property rights of Ethiopian farmers but practically that took place was land confiscation, displacements and coercive and fair less situation of share-cropping were widely happened in all districts selected for settlement. The reality, their agenda was to establish a vast boundary of white settlement around the capital through different methods

⁹⁵ *Ibid*, pp.224-225.

⁹⁶ *Ibid*, pp.226-228.

⁹⁷ *Ibid*, pp.229 -230.

including displacement and dispossession. Accordingly, their first minister of colonies, Alessandro Lessona visited the areas around the capital. Among them he selected two sites, Bishoftu and Holeta. These two sites were followed by other projects at Tafki and Makanisa in Sabata Awas.⁹⁸

Italians settled on a Tafki plateau. They constructed a compound with a good fence that had been serving the area since the time to now.⁹⁹ Italians used as a garrison center in Godetti and Muteh Mountain, an area located on a boundary between Sabata district and Qarsa Malima, located on the Awash Melka Kunture River.¹⁰⁰ A local Oromo patriot who was born in Sodo Tulama Oromo and a famous national patriot was Dejesmach Bekele Wayya /Shaka/ (1910-1957) wounded Italians moving in Awash Melka Kunture.¹⁰¹ Then peoples of the area feared Italians for that they might revenge for the incident. They exiled to different local areas in Waliso, Amaya and others to save their life until Italians released the country.¹⁰²

As a result of different additional cases, Italians could not be successful completely. As it was tried to be mentioned above, there were technical and administrative problems. There was a lack of knowledge in case of environmental and physical conditions of Ethiopian landscape. These types of problems reduced their hope, even they could not store crops accumulated because of the anti-crop insects.¹⁰³

2.3 Post-Liberation Period (1941-1974)

After 1941, the expansion of Finfinnee was very high. It was because of continuous movement of people from rural to urban and the urban behavior growing of the capital. The introduction of different international organizations, OAU, Bole International Airport, etc., further stimulated the capital. Most of the absentee land owners also preferred to reside in the big city.¹⁰⁴

⁹⁸ *Ibid.*, pp.231-232.

⁹⁹ Informants: *Obbo* Shebu Dadhi and *Obbo* Tafa Badhadha.

¹⁰⁰ Informants: *Obbo* Desta Robi and *Obbo* Mitiku Hordofa.

¹⁰¹ Bekan Sarbessa, *Mallima* (Finfinnee, 2021), pp-97- 98.

¹⁰² Informants: *Obbo* Kebede Alemu, *Obbo* Desta Robi and *Obbo* Mitiku Hordofa.

¹⁰³ Tekalegn, p.232.

¹⁰⁴ Biratu, p.104.

During the small period of Italian occupation of Ethiopia, highly expansion of transport infrastructure developed in different capitals of the country. As a result of this, relations between capitals and surrounding areas were increased.

During the post Italian period, the administration power system was highly centralized. This closed the advantageous of the local offices which increased settlement of people in the capital. Additionally, there was personally coming to the city to be employed on a various jobs. Therefore, these types of conditions developed the agenda of increasing market to supply the city from the rural, and urban dwellers owning the lands around the capital.¹⁰⁵

The system of landownership began to be followed after the war was that had been before the war which dominated the rural lands of the hinterlands by absentee landownership. However, before Italian war, peasants had the right to own land and paid taxes as *asrat* in kind of their produce. Instead of it, government gave a protection service in military for peasants. But during post liberation period, this tax system was changed in to the other. Taxes payment was changed from product type payment to money payment. During this tax paid in more measurable way. Peasants' payment was in ratio.¹⁰⁶

Urban land seekers achievement was based on the principles of Amhara land tenure. Amhara through these principles they did complex operation on the hinterlands. Continuously, in the post-liberation period, the principles were highly developed. Strengthening of the principle facilitated conditions in the land holding by Amhara people during the monarchical government of H/Sillassei I. During this period privatization property was increased. The principles of Amhara land tenure helped them to urban domination in the capital to get land in amount that considered as for commercial.¹⁰⁷

In Ethiopia, the highest population region is Oromia. The capital has established on the land of Oromia. Its location is in the center of the region. However, its population in the city has been very low. The largest population of the capital as well as Oromo towns is composed of the Amara. According to the demographic sources published by the Ethiopian central statistical office in 1985, the Oromo constituted only 17.1% while the Amhara, whose home provinces are

¹⁰⁵ Tekalegn, p.235.

¹⁰⁶ *Ibid*, p.236.

¹⁰⁷ *Ibid*, p.237.

far away from the capital, constituted 47.9% of the city's population. There were some cases of the demographic how one ethnic group that dominated the political and economic position at the center limited the movement of Oromo to capital by eviction and discouraging the presence of the Oromo in the city. In this, one was the pressure on language.¹⁰⁸

In addition to the withdrawal of protection by the state, the weaknesses of peasant property rights to elite subversion were increased during the postwar period in the standardization of taxation, particularly by the replacement of flexible and proportional taxes with fixed payments not related to harvests and yields.

Furthermore, taxes had unsalutary effect on peasant subsistence because of the heavy handed and self-serving practices of tax administrators. Not to pay tax in many cases led to outright takeover of land by the state, the procedure being often provoked and encouraged by the ever-present desire to produce "free" land for land seekers. Much more frequently, however, inflexible taxes led to penalty of land by causing peasant indebtedness (often urban) money lenders at notoriously high interest rates.¹⁰⁹ The fact that Addis Ababa's did not, for obvious reasons, manage productive activities by themselves calls attention to the terms and conditions of tenancy as well as to other institutions through which they influenced decision making at the farm level.

One of the most important dimensions of absentee land ownership in the capital was its impact on rural social structure in general. Absentee land lords, both big and small, delegated the management of their lands and offices to individuals who would agree to carry out the task with as little cost to them as possible. In return the local representatives (some of whom worked for more than one absentee land owner at a time) enjoyed access to important resources, primarily to peasant labour, with which they proceeded to accumulate wealth and even capital for further investment. By doing so, absentee land ownership fed rural differentiation, helping in the creation of a layer of rich farmer's who responded to the growing food market with considerable alacrity.¹¹⁰

¹⁰⁸ Benti Getaun, "An Overview of Some Factors Limiting the Migration of the Oromo to Addis Ababa", *Oromo Journal Study*, pp.155-156.

¹⁰⁹ Tekalegn, p.238.

¹¹⁰ *Ibid*, pp.299 -300.

2.3.1 Landownership in Sabata Awas District

Breakdown by district or sub-district would have been even more revealing of the fact that landownership by Addis Ababa was much higher in those districts where prestigious and commercially valuable crops like teff, wheat and oil seeds were extensively cultivated. Thus, in the teff producing district of Sabata Awas District, which lay between Addis Ababa and the Awash Malka Kunture River, about 60% of all land was owned by absentee land owners.¹¹¹

The land granted in the surroundings of the capital was classified in to different categories. In the Sabata Awas district, the classification included *gebbar* land; *siso*, *madariya*, government land; *warraganu*, *semon* and *rest-gult*. Empress Menen in particular was the leading landowner in the Oromo areas around the capital. She had extensive *rist* lands around the capital. To the south west, she had a number of *rist* lands around sabata and Alemgena. Some of her *rist* lands in these areas included Axaballa, Furi, Andode, Dalatti and Hana Mariam area in Sabata Awas District. Her *rist* of Dalati was more than 55 *gashas*.¹¹²

Prince Asfaw and Teregnawark had huge tracts of land as their *rist* in the surroundings of the capital during this period. Prince Asfaw had lands in Tafki, Furi- Dalatti, Dillu, Meta Siba and others area. Forexample, the *rist* in Furi Dalatti was about 56.5 *gashas* while that of Metta Siba was 162.5 *gashas*. Some of these *rist* lands were gifts from the Empress. Thus, with the increased privatization of land around the capital in the hands of the royal family and other dignitaries, the Oromo became increasingly landless tenants which continued to be the major problem in the area throughout the imperial era.¹¹³ To become a tenant, the peasant should apply to the land lord either directly or through elders. Besides the farming activity, the peasants were also made to work in the fields or house of the land lord or the *balabbats* (local governors).

¹¹¹ *Ibid*, p.301.

¹¹² Biratu, pp.94- 95.

¹¹³ Biratu, p.96.

Table 1. Balabbats, Melkegna and Qoro in Furi Gara Bollo-Atebella Sub-districts¹¹⁴

The List of *Balabbats*, *Ciqashumi*, *Qoros* and *Melkegna* in **Furi Gara Bollo Atebella** Sub-districts.

No	<i>Balabbat</i>	<i>Semi-balabbat</i>	<i>Qoros</i>	<i>Melkegna</i>	Land owned in <i>Gasha</i>	<i>Madaria</i> Land	Monthly Salary	<i>Rist-gult</i> / <i>Siso</i> land	Areas held by the <i>Qoros</i>
1	<i>Etege</i> Menen	No	No	<i>Etege</i> Menen	160	no	no	no	Furi and Dalati
2	<i>Ato</i> Areda Elemo	“	“	“	27.25	“	“	3 <i>gasha</i>	Qorke
3	Hunde Badane	“	“	“	17.50	“	“	3 <i>gasha</i>	Menagesha
4	<i>Ato</i> Abdi Gurmu	“	“	no	28.50	“	“	3 <i>gasha</i>	Jamo
5	<i>Ato</i> Desisa Ifa	“	“	no	31	“	“	3 <i>gasha</i>	Bole and Wale Eka
6	Gutama Wantalo	“	“	no	18	“	“	1 <i>gasha</i>	Qajima and Bole Dillu
7	Badhadha Horsa	“	“	no	24	“	“	7 <i>gasha</i>	Dabal Qajima
8	<i>Wezaro</i> Bekelech Gizew	“	“	no	14.50	“	“	2 <i>gasha</i>	Qajima and Dabal Qajima

¹¹⁴ File, No. 17.1.1.17.05, Appendix.XIV.

A. Dalatti Sub-District

Table 2. The name of power holders as *Melkegna, Atibia Dagna and Ciqashumi*

No	1 st level	2 nd level	3 rd level	Power Place	Land owned		Tax Amount		
					Measured land	Unmeasuredland	Mesereta Gimit	State Land	Church Land
1	“	Ato shiferew Dadi	AtoDhaba Badane		589.2298	no	8163.29	no	12105.17
2	“	Dadi Shuma	Meta Wayecha	Bole	43.24.82	no	3380.9	no	133.16
3	“	Haile Wasane	Dado	Dobi	43.14.82	no	3380.09	no	133.16
4	“	Ragasa Dadhi	Agafire	Guranda	“	“	“	“	“

5	“	-	-	Gora	“	“	“	“	“
6	“	Badhadha Fayisa		Tafki	“	“	“	“	“
7	“	-	Indale Barecha		“	“	“	“	“
8	“	Debisa Gurmu	Tadese Dejene	Bole	“	“	“	“	“

The division of *Melkegna, Atibia Dagna* and *Ciqashumi*.¹¹⁵

B. Ballo Sub-District

No	Title			Power Place	Land owned		Tax
	1 st level	2 nd level	3 rd level		Measured land	Unmeasuredland	
<i>Melkegna</i> governmet appointed pointed	<i>Atibiya</i> <i>Dagna</i>		<i>Ciqa</i> <i>Shumi</i>		43.24.82	no	3380.85
							no
							193.09

¹¹⁵File, No.17.1.3.28.12, Appendix.XII.

1	“	No	Badhadha Reba	Ballo	“	“	“	“	193.09
2	“	Igu W/ Amanuel	Abera Mas	Dabal	“	no	“	“	

Table 3. The names of *Melkegna*, *Atibia Dagna* and *Ciqashumi* in Bolo Sub-district¹¹⁶

C. Ateballa Sub-District

No	Title			Power Place	Land held		Tax		
	1 st level	2 nd level	3 rd level		Measured land	Unmeasured land	Mesereta Gimmit	State Land	Church Land
1	<i>Melkegna</i> government appointed	<i>Atibiya Dagna</i>	<i>Ciqa Shumi</i>	Jimjima	310.07.62	no	23981.56	no	2054.24
	“	<i>Qagnasmach</i> Lema Wasane	no						

¹¹⁶ File No. 17.1.3.28.12, Appendix.XIII and XIV.

2	“	Ato Beyene Banti	Kibiret Robi		46.07.68	“	3654.57	“	342.39
3	“	Teshome Bashachew	no	Kalacha	“	“	3654.55	“	342.37
4	“	<i>Balamberes</i> Tufa	“		“	“	“	“	“
5	“	Bekele Wolde Yohanis	“	Hurufa	“	“	“	“	“
6	“	Bayecha Horsa	“	Dabal Kajima	“	“	“	“	“

Table 4. *Melkegna, Atibia Dagna and Ciqashumi* in Axebella Sub-District.¹¹⁷

¹¹⁷ File, No. 17.1.1.17.05, Appendix.XVII.

D. Furi Sub-District

No	Title			Power Place	Land Owned	Tax		
	1 st level	2 nd level	3 rd level					
	<i>Melkegna</i> government appointed pointed	<i>AtibiyaDa</i> <i>gna</i>	<i>Ciqa</i> <i>Shumi</i>		Measured	<i>Meserete</i> <i>Gimmit</i> State Land Church Land		
1	“	Haji Musa Qalicha	no	Daletti	538.17.46	26071.61	no	3603.61
2	“	Biru Dabala	“	Around of Sabata	32.60.18	2496.04	no	400.41
3	“	Robi Kalecha	Nagash Welde	Gararsa	“	2496	“	400.40
4	“	<i>Abba</i> Tekle Mariam W/ Yohannis	no	Ateballa and Dima	“	“	“	“
5	“	Wube Badhane	“	Around of Dima	“	“	“	“

6	“	Ato Badhadha Areda	“	Qorke	“	“	“	“
7	“	No	“	Dima	“	“	“	“
8	“	Ato Wadajo Takele	“	Sabata town	“	“	“	“
9	“	Badhadha Malka	“	Furi Feres Maseria	“	“	“	“

Table 5. *Melkegna, Atibia and Ciqashumi* in Furi.¹¹⁸

There was no agreement written or verbal regarding the continuity of tenancy. The peasants had to work hard because of the suspicion of eviction they had, especially after the introduction of eucalyptus plantation on large scale. It was, however, believed that the tenancy to terminate when one of the parties withdrew most of the time, it was the peasant who will be evicted from the land.¹¹⁹

In the Dima village, nine farmers lived on the land of two absentee land lords, while the tenth (owner-cultivated) lives on own land. Six of the nine tenant farmers lived close together. The settlement pattern of most of the selected farmers was nucleated. These systems from the need to live together were to share the same facilities. The water walls which farmers used collectively can be cited as an example. The living standard of the selected tenant farmers was such that they could not afford to have their own water walls individually. Dispersed settlement means that farmers either have to have their own facilities of this nature or incur extra time and energy in order to enjoy these and similar facilities. Beside these, tenant farmers were not allowed to build their house more scattered, since they would occupy the land allotted for cultivation.¹²⁰

The type of the house they live in was divided into three. 1) The ordinary *tukul* (circular *tukul*). This had a cone shaped roof. The roof was covered with grass. The walls had circular in shape

¹¹⁸ Appendix. XV.

¹¹⁹ Nuredin, 1984, p.15.

¹²⁰ Assefa, 1973, p.22.

and had a diameter of about six to seven meters. The ordinary tukul didn't have any foundation. 2) The rectangular *tukul*. This differs from the ordinary tukul only in shape. As the name indicates, the walls were rectangular in shape. 3) The corrugated metal roofed houses. The shape of these houses was similar to the rectangular tukuls. They had foundations but not well constructed. In all tukuls where the farmers live, windows were not available. Each *tukul* had only one door. In most houses, sheep, goats, donkeys and calves are kept in the same room where people live. All of the three types of houses last from about 5-10 years the average being 7 years.¹²¹

2.3.2 Land Ownership Taxation and Peasant Social Structure

2.3.2.1 Farm of Land Tenure

Despite fertile soil and potentially energetic farmers the tenure system was quite discouraging. In an area where the large majority of the people were landless and thus at the mercy of a land lords, little could be expected to improve production.

The land held by the respective land lords was legalized through writing by the tax they pay in the *woreda* administration. The land owners themselves went to the *woreda* administration for payment of land tax. In other cases, the land owners depute relations or their agents or tenants went to the *woreda* treasury and did the payment on their behalf. Whoever went to the *woreda* treasury, to make payment, the tax was always paid on the behalf of the land owner and the receipt issued in his name. Among the three landowners two purchased the land and the land of the third was inherited. The most common system of all land tenure was the *gebbar*. In this system of land tenure, a person who had acquired land by purchase, grant or inheritance pays land tax to the government as prescribed by law. According to the informants, the owners of such land were subjected to various dues in addition to land tax and were required to render personal services to government officials.¹²²

However, the land tax proclamation no.70 of 1944 eliminated these dues and services. Accordingly, the owners of *gebbar* land did not pay land tax, education tax and health

¹²¹*Ibid*, p.23.

¹²² Informants: *Obbo* Zawudu Garedeu and *Obbo* Bekele Midheksa.

tax direct to the government. They could sell, lease and did loan their land as well as they got the right to inherit land.

2.3.2.2 Duration of Lease

There was no any exact time agreement of land lord - tenant relationship. But logically what they did know is that one of the two parties had the right to end it at any time. That means, it was generally accepted that the land owner can force the tenant to leave his land at any time he/she feels so. But such measures did not happen and of any misunderstanding arise termination will be after harvest. Through the long duration of the time, they stayed together had good relationship, duration of lease would be long.

The total area that the merchant rented from the absentee was 54.04 hectares. It was for 4 years that he had rented it. Each land lord holds more than half of a gasha. It was from this land that the tenants hold some area for cultivation and settlement. One absentee land lord held 30.04 *hectares* in the area. She/he rented her/his land to the merchant and got 17(seventeen) *quintals*. It was from three kinds of crops that were known as *teff*, wheat and chickpeas. The seventeen *quintals* had to be paid every year.¹²³

2.3.2.3 Condition of Lease

The lease had its own fixed share of the tenants produce. At the end of the production, peasants paid 50% of their produce to the land lords. Plus, they paid one-tenth (1/10) for government.

According to this calculation above, half could not be for the peasants or they left with only less than half. However, this system was known as *equal arash* (equal share) because of 50% (fifty percent) was provided for land lords and 5% (five percent) was considered as the tax obligation of the tenant.¹²⁴

When crops were destroyed by domestic animals, it was taken as the fault of the tenant and the landlord had the right to claim his normal share according to their agreement. In such cases, the amount that goes to the land lord was fixed according to the assessment of the landlord on his

¹²³ Assefa, p.25

¹²⁴ *Ibid*, pp.25-26.

agent on the total produce that would have been obtained, if it were not destroyed. Sometimes, neutral people were selected by both parties to assess the amount of the obtainable product.

In all the above cases, the agreement was such that the land lords provide the land and seeds. The tenants were responsible for all other inputs.

The land lords were not very strict on their tenants. A tenant was not driven out for not paying his land rent at least for two cultivation years. Although the land lords were lenient in some aspects, the tenants feel insecure. This brings the general atmosphere in the past; the tenants were however, developing a sense of insecurity. This insecurity had a risen because of the rising of land value in the vicinity of the village especially in the well urbanized zones of Sabata. The lack of legal agreement between the land lord and the tenants of being forced to leave the land owner in the future had created unfavorable situations. In addition, the questions of compensation for whatever improvement was made on the land had never been left to the sympathetic considerations of the land lord and to the judgment of the public's common sense.

At present, the tenants did not have any bargaining power over their land lords. If a tenant was displaced from the land of any land lords, he had very limited alternatives to depend on. Once he is displaced, his very survival is not stake.¹²⁵

2.3.2.4 Taxation and Tenant-land lord Relationships

During this period, taxation was mainly classified in to two parts namely and each had sub divisions as the follows.

- i) Taxes based on the area of land comprising: a, land tax b, education tax c, health tax
- ii) Taxes paid on the basis of produce consist of: a, tithe b, income tax.¹²⁶

i) Taxes paid on the Area of Land

It was based on the land tax proclamation that the land owners pay the land tax. The three owners two of them absentee and one who was in his farm pay the land tax as follows. Two of the absentee land lords each holding more than half a *gasha* pays \$49. This consists both "*Frei Geber* and agricultural income tax (which was called *asrat* before 1967). As *Frei Geber* for

¹²⁵ Informants: *Obbo* Zewudu Garedeu and *Obbo* Bekele Midheksa.

¹²⁶ Assefa, p.29.

landtax was \$7.50. For education tax was \$7.50. For health tax was\$7.50. The total tax payment for *frei geber* was \$22.50.¹²⁷

In the agricultural income tax which each absentee landowner pays for \$ 49.00 for land tax. The tax assigned for each land owner in the area was by estimated, not by accurate measurement. That was why both land lords in the area surveyed pay equal amounts of land tax when the amount of land each hold was not the same. The striking point about taxation was the third farmer-owner who has 23.99 hectares which was more than half of a *gasha* pays \$ 29.50 for both *frei geber* and agricultural income tax. Here agricultural income tax counts \$18.00 and FreiGeber \$11.50. The land registered by the government (*wereda* administration office) when he purchased the land was as one quarter of a *gasha* (10 hectares) which in reality was not true. The owner personally believes that the land was bought if measured accurately would be more than half of a *gasha*. As he said, according to the study made it came to be 23.99 hectares. The fertility of the land of this farmer is better than that of the other land owners, but the amount of money that this farmer payment was lower than that of the other land owners.¹²⁸

i) Taxes paid on the Basis of produce

A)Tithe- Commonly known as “*asrat*”was introduced in to the village during the reign of Menelik II.According to this source, it started as a substitute of supporting soldiers in the peasant’s house. “One-tenth of the produce of the farmer was collected and given to the soldiers in the form of salaries. According to the land tax proclamation of 1942, tithe was to be paid in cash to the government. But the land lords in Dima claim that it was their right to demand a one-tenth proportion from each produce. Thus, the tenants pay tithe despite its abolition by proclamation number 255/67.¹²⁹

B) Income Tax- This tax was introducedin the “*gebbar*”of thevillage in 1967. According to the income - tax proclamation no. of 255 of 1967 taxes from agricultural activities should be collected from anybody based on the amount of his or her taxable income. Ay power or tenant cultivator who exploits the land and gets a certain amount of income was supposed to pay the income tax. The taxable income and the corresponding tax were to be assessed by a local

¹²⁷*Ibid.*

¹²⁸*Ibid*, p.30.

¹²⁹*Ibid*,p.31.

assessment committee which should be elected by the residents of the locally by majority vote. This committee was to be composed of three members of which two are to be from the residents of the area and the third an official from the district as a chairman of the committee.¹³⁰

Before 1967, according to one informant the payment of land tax and *asrat* was on the basis of *gasha*. Any person in that region who was one *gasha* was paying \$80.00 both land tax and *asrat*.¹³¹

After the 1967, when the agricultural income tax law was passed the tax that each owner pays increased. Before 1967, each absentee land lord was paying \$40.00 and the farmer-owner was paying \$20.00.¹³²

There were various petitions and questions related with land and the payment of *gibir* from the tenants. One of such protest was between the representatives of the Empress and the Dalatti people. The Dalatipeople, who were living on the *rist* of the Empress, also opposed the heavy *gibir*unfairly imposed on them besides to the question of the land.¹³³

There were also oppositions against the project around Aqaqi-Basaqa and Sabata. Because of their land was taken by the Abba Samuel Water Dam which was constructed for the generation of hydro-electric power. The other one was that of the Dillu people, near Tafki. They opposed the land invasion taken over them by a farming enterprise. This was because of the land from time to time entered into the hands of private owners; the majority of the people around the capital were became landless. In Alemgena, the rate of tenancy reached 80% of the total population.¹³⁴

The challenges of tenants around of the capital increased as the land privatization in the area increased. Moreover, lands in Sabata Awas invaded by eucalyptus trees. During the eucalyptus trees plantation, the land lords began to shift their system from the tenants to others. The land lords began to follow their own advantageous than the previous. They continued to use contract laborers for the eucalyptus trees cultivation. This action faced the tenants for additional problem.

¹³⁰ *Ibid*, pp.31-32.

¹³¹ Informant: Obbo Kebede Alemu

¹³² *Ibid*, p.33.

¹³³ Biratu, p.96.

¹³⁴ *Ibid*, p.97.

They were already poor. When the previous system was converted to this one, tenants were more challenged. As a result, the tenants were exposed for the eviction from the land to other areas.¹³⁵

The same to the above, in the well-known *teff* producing areas of Sabata Awas in Furi, Dima, Dalati, Meta including Awash Malkaand in some others land lord wanted most of their land to be cultivated for crops for that they could get share of production. As a result, many land lords, limited their tenants not to reared many animals because they wanted to get high number of crops by reducing the number of animals, they could not enter share. So, this brought negative affect on the livelihood of the tenants and the agricultural activities. Because, every of land farming had resulted great reduction of grazing land and animals. Thus, through such ways the land lords could challenge the tenants and showed their exploitation and oppression. During this period the local Oromo and *naftagna balabbats* themselves became as harsh as the absentee land lords against the people.¹³⁶

Locally, *Qagnasmach* Abate Anbarbar had 5 *Gashas* in Hurufa Dillu, near Tafki town. Ras Masfin Silashi had 7 *gasha* in Hurufa Mina, near Tafki town. Additionally, in the area around of Tafki a number of local *balabbats* had high number of lands in hectare. They were like that of Banti Barrage, Boru Ture, Badhane Shamba and Badhaadha Fayisa and some others while others left were *chisagna*. The system of tenancy existed in the area was more *siso* farming. Under this system the tenants earn one-third of the produce while the remaining two-third was to be given for the land owner.¹³⁷

By these and related factors the peasants were decided to move in to the neighborhood regions of Oromia. In detail, the movements of the peasants to these areas were inspired by a number of reasons. Some of the major factors in Shewa obviously were the high pressure of harsh feudal exploitation, shortage and infertility of land. Since the system was allowed the land control for the lords, they used to the advantage wanted to exploit the peasants through whatever ways they could.¹³⁸

However, in other way there was also another factor that forced the Shewa Oromo peasants to move to the Arsi. They were attracted by the conduciveness and fertility of land as well as their

¹³⁵ Biratu, pp.98-99.

¹³⁶ *Ibid*, p.99.

¹³⁷ Informant: *Obbo* Shabu Dadhi.

¹³⁸ Biratu, p.99.

fair treatment in Arsi. In Arsi the tenants were largely *equel arash* (half share) unlike in Shawa that had various additional challenges. As a result, Arsi and Bale in particular became the major favorable destinations for the Oromo tenants around the capital.¹³⁹

Some of the songs which appreciated Arsi and Bale in one way or another were as follows.

1. *Yaa adii jorooroo too daalee damma qallaa*

Beenu Arsii buunaa Asallaatti gallaa

Oh, my tall white gray thin honey

Let us go to Arsii to live in Asallaa

2. *Yaa Abarraa maa akkana Fardeen garaftaa*

Yaa dammatoo biyya Arsii Baaletti gallaa naaf sooramtaa

Oh, Abarraa why you hit horses like this hard

*My honey is you willing if we go and live in Arsii-Baalee.*¹⁴⁰

The movements took place from Shawa Oromo peasants to Arsi-Bale resulted in the invention of strong socio-economic relationship between them. The opportunities of the Oromo tenants who continued to live in hinterlands of Finfinnewas left with the deterioration because of the harsh exploitation of the feudal system. It might be as a result of this that theft and banditry became frequent after the 1940's in the areas between Sabata and Walmara because of the survival life was difficulted. Since the area was nearest to the seat of the government, the complain was impossible rather they take measure over themselves to escape from the exploitation. The movement to Arsi-Bale and other areas in the south was happened. There fore, the movement to Arsi-Bale was not only to escape their heavy burden imposed on them but also as an action of resistance against their exploitation.

When opposition became intensive in against the imperial rule and the feudal system, the hinterlands people of Oromo were also closely watching developments in the capital. They also expressed their hope as the next paragraph.

¹³⁹*Ibid*, p.100.

¹⁴⁰Biratu, p.101.

Abbaa Lafaa yaagirgirtichaa
Ammaa Shuboon dhufee wal nu qixxeechaa
The overacting landlord
Land distribution would soon come and make as equal.

This was the implication of great oppression they were welcoming involuntary but now wished to see another better one. So, it likes that the peasants of Sabata completely supported the revolution of 1974. Though the feudal system effect was more seems about of rural land but that of our country had also an effect in urban itself because of their settlement was in the capital.¹⁴¹

2.4 The Finfinne (Addis Ababa) Impacts on Sabata Awas District

Since they were powerful by an assistance of European war materials the Shewan rulers used different techniques to dominate Oromo. They divided Tulama Oromo in that they fought among themselves. They evicted and expelled them to others areas of Oromo. Then many *neftegnas* were campaigned from Intoto to Finfinne. They began to share land among themselves while Oromo of the area was to be a chance of *gebbars*, slave (commodity), mixed to *neftegna* and death. These *neftegna* forces planted eucalyptus tree on a fertile land of Tulama.¹⁴² Eucalyptus tree was introduced to our country in the 19th c. Individuals mentioned for the introduction of the tree were a French man, Mondon-Vidailhet and a Britain, Captain O'Brien. According to this source, Manden-Vidality introduced it in 1894.¹⁴³

In the first decade of 20thc around of European residential houses were dominated by a production of the tree. In the next decade, landowners in the capital began to growth the tree around of their houses for that they thought to be beneficiary. The government itself from its side, encouraged peoples in production of the tree through minimizing tax payment for those who were growing eucalyptus tree on their land. During the early introduction of eucalyptus, Finfinne land was inherited by the eucalyptus tree.¹⁴⁴

¹⁴¹*Ibid*, p.103.

¹⁴² Alemayew Haile, *Seenaa Oromoo Hanga Jaarraa 20^{ffaa}*, p.387.

¹⁴³ Ronald J. Horvath, "Addis Ababa's Eucalyptus Forest," *Journal of Ethiopia Studies*, Vol.6, No.1 January, 1968, p.15

¹⁴⁴*ibid*.

This was obviously nothing was not to be happened without a result. A tree was needed for different types of purposes in the capital that related to solving some demands of urban dwellers. Among these the most important were furniture, telegraph, telephone, fences, decoration and shading of the capital.¹⁴⁵ Despite, they were achieved to solve social services problems; they exposed the area for other problems. Using eucalyptus for fuel purpose polluted climate of the area. Highly plantation of the tree reduced water in the land and also minimized a quality of soil. Thus, it was beginning to be opposed by different experts. Because of this in 1913 the Ministry of Agriculture (MOA) decided to reduce the amount of eucalyptus trees.¹⁴⁶

The capital was established at the Centre of Oromo land as the imperial government seat. However, the land provided for the federal and still expanding on it was Oromo land only. The expansion of the capital mostly dispossessed the surrounding Oromo, reduced their agricultural land and grazing lands. City expansion was the experienced at all but Finfinne expanded by challenging her original people. Others migrated to Finfinne while Oromo of the area was moved to outside of Finfinnee. This was because of he/she was unhappy that resulted from their former livelihood destruction. Thus, in almost all directions the capital continued to expand urbanization through settlement expansion and establishing factories while the Oromo were evicting from there without any instructional and law-based system.¹⁴⁷

These long years, the surrounding areas were supporting the capital in different services. These were the basic needs, especially food; the capital gained from the surrounding areas. Accordingly, the capital replaced the surrounding for her transportation problems of the country that might limit them to get resources. Since Ethiopia had a great shortage of transportation to get basic needs from remote areas the surrounding areas remained important for the capital, especially for its immediate needs. These were wood, food, water and other necessities of life. In the post liberation, after 1941 the capital based on firewood and cow dung for fuel from these areas. In terms of food, right from the very beginning, the districts around the capital were made '*mad bet*' and hence, made to directly feed and serve the palace. Due to its closeness, this area also continued to supply the city with fresh products like meat and dairy products.¹⁴⁸

¹⁴⁵ *Ibid*, p.16.

¹⁴⁶ *Ibid*, p.19.

¹⁴⁷ Biratu, p.105.

¹⁴⁸ *Ibid*, pp.105-106.

In spite of the provision of market, Addis Ababa's expansion, and the nature of growth had impacts on its surroundings in different ways. Pollution of rivers in the town flowing to the south had affected the study area. These rivers were the Aqaqi and labu rivers which in turn affected the life of the peasants who lived in the area. The major factor for the pollution of these rivers was the establishment of different industries and abattoirs located in the area. The factories deposited different materials to these rivers. These materials might be chemicals and other waste materials. The abattoir mixes blood of animals with the rivers. These all collectively damaged the life of the people in the area who live near the rivers. So, they had large opportunity to be affected by the water. The polluted water exposes them for various diseases like skin and intestine. Not only that but also the animals of the people drink these rivers. Again, these are easily affected by the rivers. Indirectly all people who consume the meat and milk of the animals had a chance to be challenged for diseases. However, mostly it was the people of the area that affected these rivers because of its lack of sanitation resulted from Finfinne.¹⁴⁹

The dumping site known as *koshe* or *koshasha sefer*, taking to very far from the villages but since recently the municipality of Addis Ababa has been giving out lands around repi (southern part of Kolfe), and the people has started to constructing houses in group or individually. One can also witness that the dumping site and the living area of people is near to each other and the garbage that are disposed are in front of their houses. During the rainy season, the dumping site gets mud by that prevents the garbage collecting trucks from going in. Thus, trucks dump the garbage in the middle or nearby of the residents' areas. In this worst case the residents are forced to take their children and elderly to other relatives or friends house so as to avoid the bad smell that causes *asthma*, *sinus*, *flu* and others health problems. Additionally during dry season, the other difficulty they face is flies, which prevent residents to enjoy or do some other outdoor activities, and seldom have they skipped their meals because of the flies all over their houses.¹⁵⁰

Even though the capital was facilitated by various social services; Sabata Awas district was living lower-level life at its neighborhood. There was no access of these social services to the Sabata Awas. Education, health, road and electric services are excess in the capital while these services were difficult in the Sabata Awas district. The single asphalt road rises from Finfinne crosses to

¹⁴⁹ *Ibid*, p.107.

¹⁵⁰ Selamawit Getachew, "The Problem of Addis Ababa City's Solid Waste Management and Its Impact: A case Study of the Repi Area", BA paper, Addis Ababa University, June, 2003, p.23.

Jimma and southern part of the country was constructed during Italian occupation. There was no widening this road to provide solution for transportation between the area and Finfinne.¹⁵¹

Education service was providing properly in the capital according to its necessity for the people of the capital. But this service was not included the children of the *madbet* of the capital. This could be from the relationships between peasants and absentee land lords. Children of the peasant had no a chance of attending the class as a result of harsh feudal exploitation. To survive their families, they could not learn with the children of the absentee landlords. A scarcity of road between the area and the capital again could be a factor limited children of the area from the capital. Thus, 'it is possible to argue that the capital appeared to develop like an "Island" inside Oromo region inhabited territory contrary to what it ought to be.¹⁵²

Accordingly, the capital was living isolate without the integration with the Sabata Awas and the people of the surrounding. Because of this, the capital developed language and cultures of Amhara only while the indigenous language and culture of the capital was resisted to outside of the capital. These language and culture destruction in the capital was because of highly migration of Amhara taking place up to 1950's. These Amhara people, using to their position, settled in the capital. During the time, since they were dominant on all positions of administration, the way was open to do whatever they wanted. These migrations were not only to the capital but also including the surrounding. In 1967 about 60% of its dwellers were reported to have been Amharic speakers in Sabata Awas, Holata, Bishoftu and Ejere. Generally, without any positive effect welcoming negative effects were continued that including environmental problems like deforestation, air and water pollution, disease and harmful behaviors like alcoholism were experienced for the surrounding areas that received from the expanding capital.¹⁵³

¹⁵¹ *Ibid*

¹⁵² Biratu, p.107.

¹⁵³ *Ibid.*

CHAPTER THREE

3. SABATA AWASDURING DERG REGIME: 1974-1991

3.1 Resettlement and Villagization

During the mass relocation program of northern people to the south, the military regime aimed to achieve a variety of social, political, ideological and economic programs. In the various statements made by the ministers of the Dergue, and particularly its leader Colonel Mengistu Haile Mariam, relocation was presented as a solution for Ethiopia's main Socio-economic and political problems.¹⁵⁴

Resettlement was the movement of people from the northern part of Ethiopia to regions in the south and southwest, mainly Oromo land.

From 1978 up to 1986 over 800,000 mainly Amharic speaking people and Tigreans from North and Central Ethiopia were relocated in the South and South West.

The Over plan of the military regime was, according to Mengistu Hailemariam, head of the Dergue, to relocate up to seven million people i.e about a third of the population inhabiting the northern Amhara and Tigray regions-in the south within a decade.

As the resettlement and villagization programs were parts in an overall state-building platform, they were interconnected in several ways and were implemented simultaneously.¹⁵⁵ When the government got on these programs for a high decision aimed the 1984-85 famine crises, it was visualized that aid from private humanitarian agencies and bilateral and multilateral development assistance would cover at least the initial costs of their implementation.¹⁵⁶

The relocation was even justified in the eyes of the global community, who were surprised by the crisis and human disaster caused by the famine. Thus, many of the international organizations

¹⁵⁴Mekuria Bulcha, "Ethiopia's Famines as an Instrument for Nation Building and State Consolidation: Resettlement and Villagization Programs of 1978 -1991", the journal of Oromo studies Vol.8, numbers 1 and 2, Middle Tennessee State University, July 2001, p.114.

¹⁵⁵*Ibid*, p.115.

¹⁵⁶*Ibid*, p.116.

and NGO aided resettlement, although most of them began to doubt its humanitarianism when it became clear to them how it was carried out. Most importantly, the famine made, available substantial international aid, which the regime could use to implement massive relocation. According to Dawit Wolde Giorgis, head of the Ethiopian Relief and Rehabilitation commission (RRC) at the time of the devastation in 1985, 'Mengistu wanted a political advantage of this situation and launched a massive resettlement involving 1.5 million people or 300,000 families.' As Mekuria, an aid fund diversified to the implementation of the resettlement program. In other words resources donated for relief were used for moving famine victims from their home areas instead of first feeding them and saving their lives to the advertisement.¹⁵⁷

During a time of the emperors, the land of the fertile south which was confiscated from the indigenous peoples at the time of expansion for occupation, was given not only as reward to those who participated in the expansion or who governed and controlled the occupied territories on their behalf, but was also used as a bait to lure northern peasants to leave their home areas and move south in order to establish strong royal settler communities that could restrict any uprising by the subject peoples. The land reform did not make the indigenous people, the tillers, and owners but made the state the sole land lord, replacing northern land lords who exploited the peasants of the south in the past. Consequently, the Dergue could push aside the peasants to give way to state-run projects- state farms and resettlement schemes. Despite the land reform, land remained under the control of the local population in the north, as it was before the revolution.¹⁵⁸

In case of the study area, the resettlement took place through urban expansion method in that some policy issues the Addis Ababa City Administration has prepared to deal with future urban expansion on to the surrounding rural agricultural lands and suggests some options for the future of this issue.¹⁵⁹

Chapter two has broadly discussed settlement of northern people in the capital. Their population becomes large in the capital. While the northern were settled in rural areas of the south; north peoples already living in the capital settled in surround of Finfinne systematically.

¹⁵⁷ *Ibid*, p.117.

¹⁵⁸ *Ibid*, p.120-121.

¹⁵⁹ Kenate Worku, "The Expansion of Addis Ababa and Its Impact on the surrounding Areas: preliminary studies of the Nifas Silk Lafto District", *Journal of Oromo Studies*, vol.15, number.2 July 2008, p.101.

The southern peri-urban areas of Nifas- Silk-Lafto, Labu and Dhertu areas are sites where the Addis Ababa expansion program was actively operated and farmhouse holds have been dispossessed from their land. The former Independent Peasants (PA) of Labu, Dhertu and Kotari, were reorganized in to Kebele 01 of the NSL sub-city.¹⁶⁰ The dislocation highly affected original peoples. Among these, joblessness, homelessness, scarcity of food and others were well known problems.¹⁶¹

Historically, scattered and fragmented developments dominate the general structure of Addis Ababa. Formal and informal settlements stretch out horizontally from the center. Land is ineffectively used and new developments, such as the real states, are taking place on the fertile agricultural land on the periphery of the city. But the pattern of development and expansion was intensively being pursued. Thus the *kebele* was undergoing land use cover change as urban expansion project was consuming what was previously agricultural land, open spaces, and forest land. The 1986 Addis Ababa Master Plan proposed a compact urban expansion in three major directions to the east(kotebe), to the south (Akaki and Mekanisa) and to the west (Kolfe Karanio). This was that to be happened in achieving the northern people's settlement program in the capital.¹⁶²

In the year of 1987, the '*shango*' (parliament) of the country reformed the administrative division of Greater Shoa in to four regions. These were Addis Ababa, West Shoa (Waliso), South Shoa (Batu) and North Shoa (Dabra Brehan). Lateron, the later onewas divided in to North Shoa and South East Shoa (Adama).¹⁶³

The proclamation declared in 1975 was the boundary for the future economic system. After this, individuals could hold rural land without any limitation that not based on class or coloras well as sex or cell. The proclamation neutralized the life standard.It allowed up to 10 hectares for one family.And also, allowed to setup peasant Association with a boundary of 800 hectare on an average.¹⁶⁴

¹⁶⁰*Ibid*, p.104.

¹⁶¹*Ibid*, p.102.

¹⁶²*Ibid*, pp.108-110.

¹⁶³ Alain Gascon, "Shewa Ethiopia's Prussia: Its Expansion, Disappearance and partition", Proceedings of the 16thc International Conference of Ethiopian Studies, Vol.1-4, Trondiem, 2009, p.87.

¹⁶⁴ Nuredin Jemal, p.13.

In most parts of the country where producers' cooperative farms have been set up to the ratio of cultivated land to the peasants is unsatisfactory.¹⁶⁵

3.1.2 Taxes Payment

During the Dergue regime, all taxes paid based on the capacity of the individuals. According to the instruction proclaimed by the law every individual those who were in the association and individual peasant had the obligation of pay tax. But their difference was in all each individual shall pay birr 20 if he/she was an individual peasant and birr 15, he/she was a member of producers co-operative Association. There was a great difference of increasing tax payment between the pre-revolution and post-revolution. There was a great increase of money in taxation system of the post revolution period. Although it may have some reasons behind, it seems that this was devised to increase the productivity of the people by intensifying the land use system.¹⁶⁶

3.1.3 Theoretical Basis of producer's co-operatives Farms

Producers' co-operative organization was an economic enterprise formed by peasants for their mutual economic and social benefits. Before setting up the producers' co-operative Association peasants have to get a lot of lessons; it was formed willingly by poor peasants through socialization of their means of production.

The communal social and economic relationships and voluntary self-help organizations had been common among of the Oromo. Oromo did not like of loneliness life which it considers as a nearest of death. So, because loneliness is bad, a lonely person is pitted. 'Hence, being together possessed a value of its own, irrespective of its output in terms of achievement'. Sociologically, because they are social and sociable transactions, all traditional forms of Oromo cooperation are characterized by an underlying mutuality and hence the absence of cash payments.¹⁶⁷

¹⁶⁵*Ibid*, p.15.

¹⁶⁶Tasama Ta'a, "Traditional and Modern Cooperatives among the Oromo: Being and Becoming Oromo; Historical and Anthropological Enquiries", Nordiska African Institutet, Uppsala 1996, p.202.

¹⁶⁷*Ibid*.

i) Pastoral cooperation

Oromo Pastoralists have learned from experience that cooperation and collective labour are vital for vital success and productivity. For example well digging, regulating access to grazing, burning of vegetation, the selective grazing of herds, the provision of veterinary care and many other tasks are most effectively performed by working groups which were larger than the immediate family. When the Oromo were predominantly pastoralists there was a division of labour according, in part, to *gadaa* grades and responsibilities. Some selected appropriate grazing sites, some made sure that the stock got *hora* (minerals) and some protected the stock against predators and raiders.

ii) Farmers Associations

It was true that many Oromo families which settled to sedentary mixed farming relied basically on the labor of their own household, but cooperative economic and social activities were strengthened by the collective efforts which ploughing, sowing, weeding, harvesting and house construction required.¹⁶⁸ The collective appropriation of plant and water resources and the forms of extended cooperation were realized among the Oromo by communal forms of land holding and the existence of a variety of neighborhoods voluntary self - help associations. These helped Oromo to generate surplus production, food security and self- sufficiency. One of the main associations that help was *Iddir*.¹⁶⁹

Iddir- is the most common type was the community *iddir* which was for a relatively small size composed of inhabitants of a village. Its functions were primarily to defray the cost of burial ceremony, assist families in the event of death, illness, and imprisonment losses due to fire. To do this, a member pays a small subscription fee every month. Among the common mutual aid associations are *Jigi* and *Wonfal*.

Jigi-in this the farmer invited his friends to come and help him in farming on a particular day. For ploughing the members bring their pars of bullocks and plough with him. For harvesting and weeding, they bring their sickle and hoes with them. The host prepares food and drinks in advance for the occasion. He gave lunch and dinner to the farmers who had come to helphim.

¹⁶⁸*Ibid*, p.203.

¹⁶⁹*Ibid*, p.204.

Work and feasting are combined in *jigi* and the farmers were generally very happy working together on this occasion.

Wonfal- is a formal mutual aid association of a number of farmers. All the members of the *wonfal* work on the farm of each of the members in turn generally on three occasions in a year for ploughing, weeding and harvesting. When the *wonfal* is formed, the members decide whether the host will provide food and drinks for lunch and dinner. In *wonfal* where food is not provided, the farmers work on the farm of the member who is having *wonfal* upto lunch time, after which they return to their houses. Mutual aid in *Jigi* was voluntary but in *wonfal*, it was compulsory once a farmer becomes a member. During this time, there were no cooperative arrangements for marketing rather farmers individually brought their produce to a market.¹⁷⁰ However, inefficient they might appear; these institutions had contributed to the continuity of the people life. However, the co-operative Association was to be assisted by the government. It was managed under a centralized plan. These should be a contrast follow up by the governmental agencies.¹⁷¹

The imperial regime sought to create institutions to support financial and product markets: Central, commercial and development banks; and import substituting industries. This was by promoting capital formation; this effort appears to have contributed to the growth of performance of the economy. The exploitation during the pre-revolution time provoked the poor masses both in rural and urban Ethiopia to wage struggle and overthrow the feudal regime. As a result, the country adopted the socialistic path of development.

The nascent development of previous institutions was interrupted by the 1974 revolution and *Dergue*'s rise to power. The *Derg* nationalized all financial institutions and firms, and biased the collection of foreign exchange and credit against the private sector. It also maintained a fixed exchange rate.¹⁷²

While considering the origin and development of the co-operative, it was necessary to look at briefly the living condition of the peasantry in this particular area. Prior to the formation of the

¹⁷⁰ Informants: *Obbo* Bekele Midheksa, *Obbo* Tafa Badhadha and *Obbo* Warku Mulata.

¹⁷¹ Alemayew Gada, *The political Economy of Growth in Ethiopia*, vol.2, (Cambridge 2007), p.11.

¹⁷² *Ibid.*

co-operative the members were tenants, house workers, workless people and small land proprietors.¹⁷³

It was under these circumstances that the present producer's co-operative association emerged in the year 1975. It was organized as a primary form of farmers producer's co-operative enterprise by the then EPID. At this time there were no scientific guidelines for the administration of the co-operative. The income was distributed equally there was no consideration of the principle "From which according to his ability to each according to his work." The cooperative began with a membership of 11 members owning 11 pairs of oxen and tools with 80 hectares of land. However, the land was not cultivated yet, because partly it was under eucalyptus tree and partly it was not ploughed. Therefore, the people have to farm the 'virgin' land with the help of tractor; otherwise it could not be ploughed easily. In addition, it demands more human labor, time and animal power. For this reason, the association hired one tractor from EPID by paying Birr 8 /hr. The initial investment came from three different sources. These were membership registration: birr-368. Collection registration: birr-1200. Credit from EPID: birr 800. By utilizing this capital, the co-operative bought 22 Oxen, farm implements, seeds, fertilizers and hired one tractor.¹⁷⁴

3.1.4 Developmental Levels of Co-operative Association

According to the directives of the government, farmer's producers co-operative Association has three developmental phases.

i) Malba- This was a primary form of co-operative organization. At this stage peasants bring all of their land to the co-operative association whereas the labor value of oxen was paid to individual owners. Here, each family will have 0.2 hektare of land as garden place. In *Malba*, the principle "from each according to his ability to each according to his work."

ii) Welba—It was the second phase of development. Here both the land and instruments of labor were owned by the co-operative association, it was a full socialization of means of production. The area allotted to a family was about 0.1 hectare. The above-mentioned principle starts to operate here.

¹⁷³ Informants: *Obbo* Taddasa Adugna and *Obbo* Mitiku Hordofa.

¹⁷⁴ Nuredin, p.19.

iii) *Weland*- This was the highest form of Co-operative Association. At this level of development on average 5 produces co-operative associations would be merged together. Each of the former association would be the bridge of the new establishment.¹⁷⁵

3.1.5 Size and objective of Co-operative peasant Association

The size of the organization was considered in terms of area and members. The area of a co-operative farm could range from a hectare or two to the whole area of the peasant's association. The size of the cooperative association in terms of members can range from 3 persons to all peasants in the peasant association. The main objectives for its foundation were firstly to prevent regeneration of capitalist exploitation. Increasing productivity was another objective. This could be achievable through the using of technology. Through this association they planned to keep up the political, economic and social rights of the land tiller.¹⁷⁶

Directed towards the attaining of the objectives stated and could functioned as the following.

1. Socializing the means of production owned by members and to share income according to work done by each member.
2. Utilizing the land under control of the co-operative for different agricultural activities.
3. Establishing handicraft enterprise
4. Constructing collective village and rendering of social and economic service.
5. Helping the elders and parentless children.
6. Struggling against exploitation in the country side struggling for the triumph of socialism, unity and democracy.

In Dalati, the first initial establishment was not the form of producers' co-operative. It was in the form of peasant association with a membership of 368 people. The members were merchants those who were not original for the area but they had a property in Daletti and owned land occupied by the eucalyptus tree.¹⁷⁷

¹⁷⁵*Ibid*.p.17.

¹⁷⁶*Ibid*,p.18.

¹⁷⁷*Ibid*, pp.18-19.

3.1.6. Factors for the emergence of the co-operative

The Daletti peasants were wargies. These peoples were hurry to achieve government policies might advance them.

'The Daletti peasants' producer's co-operative association is the first socialist oriented co-operative enterprise in the country'. Its first rise was not government motivation rather it was as the result of the peasants need. The following different points could be a factor for that they preferred farming in co-operation rather than working individually¹⁷⁸. These were because of the tenants and house workers were poor, they had no means to till the land by themselves. There was no possibility of improving the condition of cultivation individually. Hence, a group of poor peasants thought that if they organize an association, they would overcome their problems. Thus, after organizing they borrowed money from EPID, utilized the money contributed through registration and collection. The next was an example they got during the Zemecha – 'Development through co-operation' campaigners regarding the benefits of co-operative work.¹⁷⁹

The land condition to plough was also another factor to establish the cooperation. That means the land had eucalyptus trees, stones. As a result, they could not be ready for cultivation at the same time individually. Their traditional experience that has been known as *Jigi* and *Debo* was also encouraged them.¹⁸⁰

¹⁷⁸*Ibid*, p.24.

¹⁷⁹*Ibid*, p.224.

¹⁸⁰*Ibid*,p.225.

In terms of increase amount of members, Cultivation area, oxen and tractors in cooperatives in Daleti:

Year	No. of members			Area cultivated (ha)	Oxen (No)	Tractor (No)
	M	F	T			
1975	11	-	11	80	22	-
1976	17	-	17	120	34	-
1977	33	-	33	140	60	-
1978	121	37	158	160	80	1
1979	135	65	200	200	110	1
1980	140	80	220	320	110	2
1981	140	80	220	320	110	2
1982	140	93	233	320	34	2
1983	126	94	220	402	16	2
1984	126	94	220	402	27	2

Table.6.Number of members, area cultivatedby oxen and tractors in Daleti.¹⁸¹

¹⁸¹*Ibid*, p.22.

CHAPTER FOUR

4. GENERAL SURVEY ON THE SOCIO-ECONOMIC HISTORY OF SABATA AWAS DISTRICT

4.1. RELIGION

In case of religions followed in the area, 87.44% is orthodox Christianity, 5.37% is Muslims, 2.44% is protestant and 4.57% is *waaqeffannaa* religion followers.¹⁸²

Oromia reflects all diversity of Ethiopia. Because of the region is located in the center of the country, all about of the country appear in Oromia. It bounded with many regions. It has large population including others nations and nationalities of Ethiopia. This was because of its resourceful and job opportunities. As a result, it is the only society where various religions of Ethiopia like Christianity, Islam and *Waaqeffannaa* have been flourished together peacefully for a long year. The same to that people of the study area are followers of different types of religions that are known as *Waaqeffannaa*, Orthodox Christianity, Islam and Protestant religion.¹⁸³

4.1.1. *Waaqeffannaa* (Indigenous Traditional Religion)

Waaqeffannaa is not animism. Before Oromo accepted Christianity and Islam religions, Oromo people follow *waaqeffannaa* religion. They believed in one *waaqaa*, God. They never worshiped gods.¹⁸⁴

Before describing *waaqeffannaa* religion in the district let discuss the difference between *Ayyaantuu* and *Qaalluu*. Most of the time peoples of the district whether *waaqeffataa* or others, use the terms for the same definition. However they have different meanings. Before the long years *ayyaantuu* in *waaqeffannaa* is currently known as *Qaalluu*. But it is an error. *Ayyaantuu* were professionals who know and obey the rules and regulations of God or who know norm of God and earth. These are people who are obeyed for God. If they pray God, he heard them

¹⁸² Sabata Awas District Culture and Tourism Office, 2009 E.C, p.11.

¹⁸³ Daud Ibsa, "Exploring New Political Alternatives for the Oromo in Ethiopia: Prospects of Oromo Struggle under the prevailing Situation", Norway, 2009, p.59.

¹⁸⁴ Dirribii Demissei, *Oromo Wisdom in Black Civilization*, (Finfinnee April, 2011), p.180.

because of they respect norm.¹⁸⁵The *Qaalluu* custom is an unknown exercise which penetrated recently in to the Oromo culture, which doesn't describe *waaqeffataas*.¹⁸⁶

Gemechu stated that the *waaqeffannaa* religion is constructed from collectives of norms. However according to Gemechu, in *waaqeffannaa* religion, there is respecting God and respecting *safuu* in social life then God blesses his people and rewarded or prosperous by *ayyaanaa*. This is a bless. But this one is mixed with white God of Abyssinia. This mixture of Amharas' culture reduced the Oromo belief, *Waaqa Gurraacha*, to a form of devil worship.¹⁸⁷

According to Benti Getaun, when other regions of Oromia like wollo, Arsi and Bale followed Islam religion to refuse that brought by Amhara, and the Tulama Oromo accepted Christianity. However, the silently taking Christianity religion by the Tulama had its own characteristics. These people went to Orthodox Church. They observe holydays of Christianity with others. They respected for church elders. In short, externally they follow every feature of the church however internally they did not forget their indigenous religion, *waaqeffannaa*. Like that they went to church; they went to their ritual sites and followed their previous customs. For natural factors like that of drought, famine, flood and lack of rain faced the people, prayed their God known as *waaqaa* according to their traditional customs. They went to Malka or *irreechaa* and slaughtered bulls to get mercy from *waaqaa* which was known as *Izgota*.¹⁸⁸

Irreechaa is a religious Holy day. It is the process of putting wet green grass or flowers on decided sites for ceremony to express thanks and respect for God by holding materials (plants) he created.¹⁸⁹During *Izgota* they went to the site with holding animals. These were horses, calves and cows. They used horses to saddle on the ceremony while others animals gave their various voices on the site. For such types of dangerous they never went to church rather they solve as tried to be described. But they had no burial site rather they buried at church. It was to get burial site the reason why they stand on both places. For life they went to Malka while they went to church for their dead body.

¹⁸⁵ *Ibid*, p.127.

¹⁸⁶ *Ibid*, p.128.

¹⁸⁷ Gamachu Magarsa, "Being and Becoming of Oromo: Oromumma, Tradition, Consciousness and Identity", Nordisca African Institute, Uppsala, 1996, p.97.

¹⁸⁸ Benti Getaun, p.112.

¹⁸⁹ Dirribi, P.87.

So, though they practice the orthodox Christianity, majority of the Oromo in Sabata were practically followers of *waaqeffanna*. In Sabata areas majority of the Oromo remained attached to their indigenous faith though they also went to churches, observed holydays and respected church leaders. They went to the river Awas and also to *galma* (house of *Ayyaantuu*), made prayers, told their problems and sought solutions. One of such *galma* on *Irreechaa* ceremony took place annually. Other minor *galmaas* also existed in the area which clearly indicated the survival of the traditional Oromo faith and culture in the vicinity of the capital. Moreover, there were annual sacrifices at the foot of Moglee and Hococa mountains.¹⁹⁰ These are known as *Irreechaa Tulluu* (Hilltop thanks giving). *Irreechaa Tulluu* celebrated in the autumn when the rains start to rain. Elders were slought grey bull to pray to God for blessed rains for living things.¹⁹¹

Mekuria Bulcha rightly concluded that ‘whether they became Muslims or Christians, the underpinning of Oromo religious belief remained their traditional religion’

According to the Makuria Bulcha, excluding Oromo religion, language, culture and life style as well as traditional clothes were remained in Sabata. i.e they were not destroyed by Amhara culture and language. This was when compared with the Macca those located on a distance from the capital where Amhara were collected together. Through their own method they could save their identity. Gada practices like *foollee* and *sigabaa* were practicing in the area. Elders went to Malka for annual ceremony. Therefore, these areas should be concerned as special outlooks for that they survived their norms and culture by living in the mouth of others identities.¹⁹²

Tulama Oromo worships eight Gods’ Irecha Tullu. These are Tullu Herer, Cuqqala, Boset, Furi, Egdu, Foata, Muteh Galan and Wato. Among these Tullu Furi found in Sabata and known by the name Tullu Muda Furi. It is also known as *Huluko Furi*. The reason why it gained *Huluko Furi* name was that two stones is standing in pair and contact together at the upper which created a cave shape. It is through this cave that *Qaalluu* or *Abbaa Muudaa* pass in. So, *hulluuqoo* means pass in. The universal *Irreechaa* ceremony happens in March while in May and June was separately used in different clans. However, this *Irreechaa* place was limited to give worship service for the followers of *Waaqeffannaa* during Emperor Haile Sillassie I’s reign. This place is

¹⁹⁰ Benti Getaun, p.112.

¹⁹¹ Dirribi, p.87.

¹⁹² Mekuria Bulcha, pp.55-56.

a mountain area. Because of its setting location the emperor selected the area for different communications like Radio, telephone and etc., that use to distribute in to different angles of the country. However, this place is divided into upper and lower *muudaa*. The taken site by project was upper *muudaa*. Indigenous trees of the area were cut away. Then, where both indigenous trees were cut, and field places used to saddle horses were replaced by eucalyptus tree. These eucalyptus dried different water sources of the area like that of Dabi water, Kuti mountain water and Malka Godo. These challenges limited worshipers come from far area except those who can hiddenly worship from the nearest people. Additionally, insulting and demoralizing the followers of the religion was also other challenges through the years of Hailesillassei to the end of Dergue regime.

Another *Irrecha* was *Irrecha Malka* known as *Irrecha Malka Sabata*. Eventhough this one had no a recognition as *Irrecha Tullu Furi*, it was using Oromo of the area as *Irrecha Malkaa* before the coming of EPDRF government.¹⁹³

4.1.2. Orthodox Religion

During the first century the followers of Christianity had grown up in North Africa including Egypt. In this country by Constantine (306-337AD) the high amount of people had accepted Christianity. Christianity was introduced into the kingdom of Axum in the early time through trade relations with the Byzantine Empire but the actual founders of the Axumite Church were the exile Syrians, Friminos and Aedesius in 4th c.¹⁹⁴

Friminos went to Alexandria and accepted a title of bishop from Athanasius to serve the Christians in Axum. Then, Athanasius appointed Friminos as the most influential man to build up the church in the Axumite kingdom. Accordingly, Christianity during the reign of Ezana, besides its introduction, became the official religion of Axum.¹⁹⁵

In 480 AD, the Christianity more encouraged when the monastic movement reached Ethiopia. The nine Monks came from Syria as missionaries to reform the faith in Axum. They spread to

¹⁹³ Informants: *Abbaa Muudaa* Magarsa Midheksa and *Obbo Warku Mulata*

¹⁹⁴ J. Spencer Tringham, *Islam in Ethiopia*, (Oxford University, 1952), p.38.

¹⁹⁵ *Ibid*, p.39.

other parts of Ethiopia. They built permanent centers of learning, translated the bible and other religious books in to Geez.¹⁹⁶

The Christian expansion in the Horn took place fundamentally by conquest. The story of Yekuno Amlak's revolt against the Zagwe was substantial military support from Shewa. After the period of the Zagwe, both Christian and Muslim traditions were in agreement in showing that Yekuno Amlak conducted a strong offensive against the kingdom of Damot which gave the Christian kingdom a dominant position in the Shewan plateau.¹⁹⁷

The policy of strong Christian offensive against Damot and the Muslims in the Shewan region was seriously interrupted by the internal conflicts following the death of Yekuno Amlak.¹⁹⁸ Amdetsion inherited the military and political problems of the regions of his predecessors. These included the final consolidation of the powers of the new dynasty in all the Christian provinces in to the Agaw districts in the northwest, the kingdom of Gojjam in the West, and Damot in the South west; and the more important struggle with the Muslims.¹⁹⁹

The expansion of the state and the incorporation of more human and material resources were the ideologies of the clergy and the feudal order. The unity of the church and the state in the newly occupied territory was more consolidated than previous.²⁰⁰ Especially, the church position was more promoted by emperor Menelik II. He had transported the *tabot* by priests into newly incorporated Oromo areas.²⁰¹

When orthodox Christianity introduced to Oromia, they established churches around of *galma*. Accordingly, they tried to encompass Oromo into the religion. Nevertheless, by this attempt they could not be successful. More during this time, the threat of religion was over the chiefs of different Oromo areas and their families. These actions were taking place before 1941.

However, after 1941 the process of converting Oromo from their original religion to Christianity was very high. This continued up to destroying the ritual and cultures. During this time the

¹⁹⁶ *Ibid*, p.40.

¹⁹⁷ Taddese Tamrat, *Church and State in Ethiopia (1270-1527)*, Clarendon Press (Oxford, 1972), p.122.

¹⁹⁸ *Ibid*, p.130.

¹⁹⁹ *Ibid*, p.132.

²⁰⁰ Abbas Haji Gnamo, "Islam, the Orthodox Church and Oromo Nationalism (Ethiopia)," *d'Etudes Africaines*, vol.42, Cahier, 2002, p.103.

²⁰¹ *Ibid*, p.104.

church gave service in Amharic and Geez languages that Oromo could not understand. It was as a result of this that the Tulama Oromo opposed the religion and in turn began to encourage their indigenous religion through different methods.²⁰²

The earliest orthodox churches established in the study area were Hococa Mariam and Meta Felaga Hiwot Abun G/Menfes Kidus Churches respectively. The second one was introduced during the reign of Menelik II. By the instruction of the emperor, Heleka W/Hawaryat, Abba Basha and *Mamire* W/Mikael brought the *tabot* from Fitcha to a particular area, in Guranda (in Dima *kebele*). The church lived here for 15 years. Next, the *tabot* stayed in the hand of a local *balabbat*, *Grasmach* Bekele Taffese for 10 years. It was after 25 years, in 1882 that it was introduced. During this year the church gained permanent settlement on the area between Guranda and Dima when Menelik II gave it for a local Oromo *balabbat*, Yai Galdas as a gift to develop his relationship with the Oromo of the area. Accordingly, Yai Galdas and his family were baptized. These were where a number of *galma qaalluu* were found. *Galma Qaalluu* family of *Abbaa* Bachoo was one of them. However, this one *galmaa* continued its service while others were destroyed and reduced in to ideological acceptance of devil spirit.²⁰³

²⁰² Benti Getaun, p.110.

²⁰³ Deacon Dawit Alemu and *Obbo* Zewudu Geredew.



Figure 5. Photograph of Meta Abo Church taken by the researcher.

4.1.2.1 Sabata Bete Denagil Tebabat Nunnery Women’s Convent

According to the regulation of Ethiopian Orthodox Church men distance themselves from women and keep their sanctity and lead a life of hermitage, and in the same way women distance themselves from men and keep their sanctity and lead the same kind of life.²⁰⁴

The Ethiopian Orthodox Tewahido Church has over one thousand monasteries and one of them is Sabata Getesemani Bete Denagil Nunnery.²⁰⁵ It was established in 1961. The nunnery named Sebeta Getesemani Bete Denagil Tebabat was the former palace of Empress Menen; wife of Emperor Hailesillassie I. Empress Menen donated thather palace in her usual kindness to the Ethiopian Orthodox Church so that it can be used as a nunnery where the nuns were bringing up the Orphans nurturing them with academic and Christian moral education.²⁰⁶

²⁰⁴Website: <http://www.sebetabetedenagil.org.et/>, p.37.

²⁰⁵*Ibid*,p.41.

²⁰⁶*Ibid*,p.41-42.

Emperor Menen was the first queen to donate her palace for a nunnery in Ethiopia. After the palace was donated for a nunnery it was began to be followed under the administration of Holy Trinity Cathedral with the responsibility of Hailesillassei I foundation for its continues development.

The nunnery was put in question when the *Derg* came to power. This was so because as mentioned above, the nunnery was under Haile Sillassei I Foundation with budget support from The Holy Trinity Cathedral and Beata Monastery. The sources of income for the nunnery were from house rents which Empress Menen donated to the Church with the palace, and other property such as big garden, livestock farms, and a school up to grade 8 which all constituted the property of the former palace. As the revolution heated up the nunnery was almost closed. This was the case as most of the palace property was sold and some damaged. The cattle were confiscated. The school was denounced to nationalization. The remaining 3 nuns left the nunnery because of they faced different problems.²⁰⁷

4.1.3 Protestant

The Swedish evangelical mission (SEM) grew out of the revival movement in the Church of Sweden under the influence of the Evangelical Revival in the British and in Europe. On 7 May 1856, Peoples those had similar ideas met in Stocholm under the leader of Lundberg. He formed asociety for promoting the bible in Sweden that was later called the Swedish Evangelical Mission. The mission on its fifth annual conference resolved to form a special department for foreign mission with an idea of sending out missionaries.²⁰⁸

However, due to the politico-religiuos of the time, they changed their mind to sending missionaries to Ethiopia.²⁰⁹ Later, by accepting advice of Johann Ludwig Krapf, a famous German Missionary, and the SEM started an outreach to the Oromo people, which formed an integral part of their mission. The first SEM missionaries arrived at massawa on the Redsea in 1866 and started to preach the bible to the Kunama people. Later in 1869, a group of nine other

²⁰⁷*Ibid*, p.42.

²⁰⁸Banti Ujulu Tesso, Some of the Consequences of the Christian Mission Methods and Contextual Evangelism among the Oromo of Ethiopia with Special Focus on the Ethiopian Evangelical Church Mekane Yesus (EECMY) 1880-1974, MA Thesis in Theology, University of Natal , Pietermeritzburg, November 1999,p.28.

²⁰⁹*Ibid*, p.29.

missionaries came to Kunama village to reinforce the work. However they withdrew from Kunama and went back to Massawa on 26 Feb. 1870, due to the problems faced them from Egyptian attack, illness and the death of some missionaries.²¹⁰

Gabra-Ewostateos was among the young EOC preists who learned the New Testament from the SEM in Eritrea and became member of the Lutheran church in Eritrea. He wanted to be a missionary to the Oromo people. He learned the Oromo language from Onesimos Nesib. Gabra-Ewostateos and his wife Gumesh and Daniel Dabala, one of the liberated Oromo slaves, and his wife were sent the fifth Oromo expedition in 1897.They arrived in Bojji, Wallaga in 1898 and preached the bible in Oromo.

After the death of these evangelical pioneers, other indeginous missionaries led by Onesimos arrived in Wallaga on April 15, 1905 and contineud the work by opening a school, preaching the biblel in Oromo. In 1923, the first missionary from the SEM, arrived in Wallaga and settled in Naqamte. These more expanded in case of education, especially by opening modern school and hospital in Wallaga.²¹¹The other one was the united Presbyterian Church of North America (UPCNAM). It is a protestant church organization. Like SEM it opened up the Board of Foreign Missions.²¹²

He was John Ludwig Krapf (1818-1881), who in 1868 brought Ethiopia to the attention of the UPCNA mission in Egypt. But this resolution could not be realised because of the difficult political situation in Ethiopia. In 1913 the UPCNA mission in Egypt extended its work in Sudan. Later, in 1918 Dejesmach Biru Wolde Gebriel , the governor of Sayodistrict, invited Dr. Thomas Alexander Lambie (1885-1954) to come and serve in Ethiopia as a missionary for the seek of teaching and medical treatment.Dr. Lambie and his group arrived in Sayo on July 11, 1919. This was the beginning of work of the united presbyterial church of North America (UPCNAM) in Ethiopia.²¹³

Italy invaded Ethiopia in 1935 and the evangelical missionaries left for their respective countries. When Italy left Ethiopia in 1941, the persecution of Evangelical Church was wide spread throughout Ethiopia. So, some of the leaders came to Addis Ababa to accuse the emperor. This

²¹⁰*Ibid.*

²¹¹*Ibid*, pp.29-30.

²¹²*Ibid*,p.30

²¹³*Ibid*,p.31

gave them the opportunity of knowing each other. In 1944, the evangelical Christians in Wallega and Addis Ababa gathered in Naqamte. The meeting resolved that not church should be referred to as America, Swedish or English.²¹⁴

The presbyterian group came together and got official permission as a church from a court of Emperor Haile Sillassei of Ethiopia in 1954. On Jan 24, 1959, the delegates from Finfinne, Adawa, Desse, Neqemte, Gimbi and Sidamo met in Addis Ababa and officially founded the Ethiopian Evangelical Church Mekane Yesus (EECMY) as a national church.²¹⁵

According to its constitution, the EECMY organized her congregations into different Synods. Different mission societies came to Addis Ababa and established congregations. These congregations were organized into Addis Ababa synodose in 1974.²¹⁶

In 1970, one of the Intoto Evangelical Church of Mekane Iyesus (IECMI) members came to Sabata. He began to live in Sabata in a slam house. Then he struggled to opening school and to teach a bible in Sabata. To achieve his plan, he presented application for IECMI. Then his application was accepted. The institution bought a land holds one house in the town. In Sabata to make the same with that of Kolfe, Qacane and Qirkos that had literacy class, hand craft training and different education programs planned to eradicate social problems like adult unemployment and homeless people live on the road. However, because of the land shortage, they diverted their decision to open elementary school from grade 1-4 known as a Sabata Mekana Iyesus School. During the opening of the school; biblical teaching also began to be provided with this literacy class at the same time. So, for the establishment of the church, the school could be a factor.²¹⁷

Because of no protestant church in Sabata, the founders of the church *Obbo* Hailu Amoosa and his partners tried to solve different diseases, devil spirits problems faced peoples. They contacted Mr John, a member of Intoto Evangelical Church Mekane yesus. Mr. John also contacted another protestant Germany man, Mr. John. The later Mr. John began a process through Intoto Evangelical Church Mekane yesus to buy land in Sabata. A number of sites were gained but orthodox priests tried to be obstacle for the program. They advised peoples not to sale their lands

²¹⁴ *Ibid*, p.34

²¹⁵ *Ibid*, p.35

²¹⁶ *Ibid*, p.36

²¹⁷ Ayyaana Waggaa 50^{ffaa} Waldaa Makkaana Yesus Sabbataa, 2014, p.6 (Sabata Mekene Yesus Church Fifty – Year Anniversary of 2022, p.6)

for protestant. However later on they could buy church land from an individual man known as Haile Kiraga from the money aided from IECMI.²¹⁸

As the handout of the church cited one informant known as *Obbo* Alemayew Difabachew, he told as he came to the school in 1972 to learn in it. During that the school he was learnt in was where the building of the church is locating today. In the school they were taking subjects like *Qubee* (Afan Oromo letters), a discipline subject and bible education. Some senior students were inviting to sing spiritual sings including him. A bible preacher, Tafara came from seminar and teaching bible in the church. From elders *obbo* Hailu Amosa and his wife, *Aadde* Askale Tadase, *Obbo* Lata Tulu and his wife *Aadde* Alemitu Ijigu as well as from special need school *Obbo* Abiyu Tuloro and *Obbo* Tomas were participating on the church programs on a weakened Wednesday night and weakened Sunday preaching bible and praying. Because of they were founders of the church these elders were known as ‘missionary society’ in the Sabata Mekane Yesus Church.²¹⁹

Obbo Lata Tullu was a director of the school sent from Intoto Evangelical Church. Before the establishment of the church, different individuals were hiddenly worshiping in the Meta Abo Forest. But later on, at the end of 1970 when they heard the information of the church’s foundation they came to the school and asked *Obbo* Lata Tullu to get the permission of working bible service and teaching students. These individuals could be successful for their question. Then after, they continued to serve in the church with amount of 60 members.

When Sabata Mekane Yesus Church (SMYC) grew in to believers’ church; its first elected elder leader was Paster Yamane Birhanu. In 1976 a priest Abbose Dinka came from Wallaga to serve as a priest and worker of the church.

In 1977 the SMYC elected her elders and gained recognition as one independent church in Ethiopia. Continuously, bible worker and a priest Shuma Aga respectively provided service for the church. These workers did different contributions for the church in case of teaching basic education, administration and facilitated security of the church through government to sustain its development.²²⁰

²¹⁸*Ibid*, p.8.

²¹⁹*Ibid*, p.6.

²²⁰*Ibid*, p.10.

4.1.4 Islam

The seventh century was the birth and expansion of Islam.²²¹ Islam introduced Ethiopia through trade. Though the expansion of Islam was through trade, mostly it was through cultural contacts with Islamized neighbours by the intermediary of *ulamas*.²²²

When the Muslim followers were being persecuted in Mecca by the Quraish, the prophet Mohammed sent them to Aksum in 615AD.²²³ Muslims then exiled to Ethiopia with prophets' wife, Umma Habiba. Ethiopia received the refugees of Muslims.²²⁴ Because of this in the expansion the prophet reported 'leave the Abyssinians in peace.' During the early great expansion of Islam, *nojjihad* was directed against Ethiopia.²²⁵

In order to protect the sustenance of the Red sea commerce they occupied the Dahlak low land which connected Massawa. Thus Islam established the first bridgehead which was to lead to the occupation of other coastal bases and the gradual penetration of Islam in to East Africa.²²⁶

During the Zagwe period, eastern Shewa was the seat of a Muslim Sultanate under a Makhzumi dynasty which had been founded in 896AD.²²⁷ The period between the 10th and 12th centuries was the time of the Abyssinian kingdom weakened and their continuous war with the Agao. This period was the first period of systematic expansion of Islam in to north East Africa.²²⁸

The port of Zaila had been the most important direction of Islam penetration in the Ethiopia region. The main road ran in a south westerly direction crossed the districts around the present sites of Harar and Diredawa and continued eastwards. As it approached to the Awash River crossing, it probably divided in to two main branches: one branch went in a south-westerly direction to Dawaro. The other branched once again in to two main roads. One of these proceeded in a slightly north-easterly direction difficult country in the eastern slopes of the

²²¹Tringham, p.42.

²²²Abbas Haji Gnamo, p.108.

²²³Tringham, p.44

²²⁴*Ibid*, p.45

²²⁵*Ibid*, p.46.

²²⁶*Ibid*, p.47.

²²⁷*Ibid*, p.58.

²²⁸*Ibid*, p.60.

Shewan plateau to the Muslim municipality of Ifat. The second branch probably passed near Mount Fantalle, and passed over the plateau directly westwards.²²⁹

Other routes connected the Christian kingdom eastwards with Damot and Southwards with Guraghe land and with Hadiya. It is also apparent that some branches of the eastern route from Zaila proceeded in a south-westerly direction to eastern Dawaro, Bali, and further inland to Hadiya and the lake region and served as the lines of further penetration in to the interior of South-eastern Ethiopia, where small and mutually independent muslim settlements had already been flourishing in the first half of the 14th c.²³⁰

Islam was reinforced after the council of Borumeda in 1878, which provoked the persecution of learned Muslims from the province of Wallo during the reign of King Yohannis IV (1870-1889). A number of Muslim Sheiks established their centre of koranic learning in Wargeh villages such as Abdallo, and Totose.

Similarly, another group of sheiks was said to have established an Islamic learning school at the village of Totose.²³¹ Among these Wargeh villages, Muhamude is said to have been the main Islamic learning centre of the community in Shawa from the middle of the 19th c. The graduates of the school of Muhamude played a vital role in the villages of Islamic learning among the Wargeh people, and he added that when travelling with Wargeh traders, they were agents of Islam in different regions in the Oromo Ghibe States, Gurage and Aymalal.²³²

During this early period, they had no visible mosques in their villages, praying in the *kalawa*, a house reserved only for family or village worship.²³³ Similar to this the first mosque established in the district was a mosque of Sheikh Mohamed Abba Abdo, the first *sheikh* of the mosque. It was founded in a Dalati village around of 200 years ago. According to an informant, it was contrary to Orthodox Christianity not for political purpose rather to teach Quran in expansion of the religion for the people of the area.²³⁴

²²⁹Taddese Tamrat, pp.83-84.

²³⁰*Ibid*, p.84.

²³¹ Deresse Aynachew, p.31.-<https://doi.org/10.4000/afriques.1944>(retrieved on – 9/8/2022)

²³²*Ibid*, p.33.

²³³*Ibid*, p.31.

²³⁴ Informants: *Obbo* Bayan Tura and *Obbo* Tola Tufa.

4.2. Culture

4.2.1 Marriage

According to Oromo, marriage must be done outside one's clan of lineage. Marriage is not allowed within one's lineage because people of the same clan should not circulate. A man has to select a girl from outside of his lineage counting down to seven generations.²³⁵

There are different kinds of marriage in the Oromo society. Among them the three common ones are; arranged marriage, which is done through parents' negotiations; the flight marriage, which is done in agreement with the couple without informing the parents and the abduction marriage. Abduction marriage is condemned by the society, but can be accepted only if elders settle the case through reconciliation.²³⁶

There are some types of marriage systems in Sabata Awas District that tried to be described as follows.

i)Kadhannaa: In this type of marriage system, two opposite lovers do not know together before their families. Father of the son search wife for his son after he is matured enough for marriage. In this there are some criteria of selecting the girl will be good for his family. Among these one of the traditional exams for the lady was putting down a stick on the road that she will become passing in the house. This taste was to know whether she passes over or take it from the road before she passes on. Based on this, they come to decision for promotion or fail of marry to the son.

Kadhannaa marriage system is a well-known type of marriage among Oromo people. Through the nearest relative people of the families of a lady, the guys' family asks questions. During travelling to the family of lady, the elders go with identifying various indicators face them. Based on those indicators they try to guess whether they will be lucky or not. This elder should hold green wet grasses and *arooressaa* /tree kind/ stick in his hand. When he arrives there; he calls her father and tells the message. The father appoints them for the next time. Then the father with his wife followed an investigation of the guys' family life conditions and clan. After he

²³⁵Benti Ujulu, p.16.

²³⁶*Ibid*,p.17

identified how about of them and if they are nice, on the second coming of guy's elders, he says "If the God give you, yes I am". Then *mana seenuu* step follows it. This is when elders of the son go to the house of lady's family. Family of a lady welcomes them by preparing food and drink. However the guests preceded an interview happens between the two groups before invitee. After various interviews or questions they come to agreement and continued their invitee.²³⁷ On this lunch invitation, there is blessing ceremony from both groups, first from the family of lady while the guys' elders finalize it. On this day they decided the next appointment day known as *saddeetaa* day.

Saddeetaa day is the third step day of making all necessary laws. This day has also lunch invitation that all of the ladies are invited on it. On this day when the son's elders comes; the lady's family says "Where do you come." They give a response "we come to have a permission of marry my son to your lady". On this day they decided all about of facilities given by the guys' family. This day is also ended by blessing from both groups. Until the day of wedding will be arriving there is a preparation for wedding ceremony and buying clothes needed on the day.²³⁸

Not only that but also there was personal preparation of the guy contributed for him by his family. It is a feeding to give power for the final day when both of them will do the first sexual intercourse while the lady starts fasting during on the eve of wedding ceremony because of it was assumed as she might restrict him using to force.²³⁹

Finally, when the elders come with the guy; the lady's family asks them the same to the above questions and they respond as the above. Elders of the lady's family check all materials they brought. If it is not completed, a decision might be taken is payment of cash on the day of *aggaamaa* (mini ceremony after a few days of wedding day). They bless them and allowed to enter in the house with *amaamotaa* (participant friends on the wedding day). The decorated lady also mixed to them. Again her family asks friends of the guy about of his family. After food ceremony, the lady climb on a back of female horse while her relatives and friends cry, and others sing a song on her well go to reflect the love they have for her.²⁴⁰

²³⁷ Informants: *Obbo* Tadasa Adugna, *Obbo* Tafa Badhadha and *Obbo* Warku Mulata.

²³⁸ *Ibid.*

²³⁹ Bekan Sarbeessaa, pp.59-61 and informant: Tafa Badhadha

²⁴⁰ Informants: *Obbo* Mitiku Hordofa, *Abbaa Muudaa* Magarsa Midheksa and *Obbo* Kebede Alemu.

ii) *Marannoo*: It is a type of marriage which is known as a short type of marriage system. Mostly, it is practiced in the family of economically low. If the guy had no enough property for wedding ceremony, his opportunity is *marannoo*. In this system, they go with some young friends go to the lady's family residential area specifically in front of a door in the early morning. As soon as they open the door, the boys enter their house. However, in the previous the son told to one of the neighborhood people to stabilize the lady's family when the young boys will enter house. The *marannoo* stays in the house until the family of the son will send elders. When the elders come, there was discussion and rich on agreement. The son returns back to his house and come to the lady's family with some materials decided by elders on their appointment day of wedding.²⁴¹

iii) *Aseennaa*: This is similar with *marannoo marriage* that the boy acts. Most of the time, this one was practiced by ladies those who could not get husband on time. She goes to enter a house of the boys' family and refused to get out from the house. During this action takes place the guy might refuse her however neighbor people treats the boy in establishing their marriage relationship.²⁴²

iv) *Dhaala*: It is marrying a wife of died husband. This might be allowed for brother, if there is no brother, the nearest relative. Among these, the lucky is processed through sending elders to the woman or to her nearest family. This marriage type takes place after one year of her former husband death. However she might select one from the brothers of her husband but since the norm restrict her the oldest has the right to marry.²⁴³

4.2.2. Traditional Food, Beverage, Females' Decoration and Ritual Celebration

ii) *Cuukkoo*: *Cuukkoo* is one of the traditional foods eaten in Tulama including sabata Awas District. It is made up of a white barley, butter and different spices.

iii) *Caccabsaa*: It is prepared from *teff* crop. This food is prepared for husband, brother son, relatives of husband and wife.

²⁴¹ *Ibid.*

²⁴² Bekan, p.83-84 and *Obbo* Mitiku Hordofa

²⁴³ Informants: *Obbo* Tadasa Adugna, *Obbo* Tafa Badhadha and *Obbo* Warku Mulata.

iii) Marqaa/porridge: It is prepared from various types of crops however traditionally made from white barley. It is prepared for husband, *irreechaa* and *ateetee* ceremonies as well as for a female gave birth.²⁴⁴

iv)Booka (unfermented drink made of honey): It is not alcoholic beverage. A beverage is important especially on the Sunday/Saturday ritual (fathers' day/guardian of the father) or *Dilbata Dhaabbachuu*. *Dilbata Dhaabbachuu* (Sunday/Saturday votive) is a ceremony conducted to thank God of One's father.²⁴⁵ This is held on Sunday/ Saturday. Additionally the purpose of this drink is for wedding time. When processes of marriage is taking between both families, and on final time as well as after marriage relationship times they invite each other *booka*. Blessing also takes place with *bookaa*.²⁴⁶

v) Callee/Beads: *Callee* is a type of beautyrenders for female and worn to signify fertility. The beads are prepared from different colors to have an attraction of eyes. 'The *callee* is worn on neck, forehead and on head. It is believed that ornamenting with *callee* was started looking at the pattern of figtree fruits.' It is an interpretation that woman blessed with children and cattle. In ancient time women collected fig tree fruits, put them together with thread and wore it as ornament. The implication was that God would bless them with children.²⁴⁷

The *Waaqeffataa* women in the Sabata Awas District like *callee* the bottom of their hearts because they know that they inherited it from grandmothers and mothers. It is a memorial item²⁴⁸. There is no factor to attach it with devil. It is similar with rosary of Christians and prayer beads of Muslim's *stasbii*. They don't accept these beads as evil items rather they have a respecting for it.²⁴⁹

vi) Ibsaa/Lit (Daamotii Birraa) Torch: Orthodox Christians in Ethiopia burn *demera* during the spring season but they consider burning *demera* is to find Christians cross, which was buried by Jews in the early time of Jesus Christ death.²⁵⁰ However, burning torch had been taking place long before the birth of Christ. In the law of Makko Bili, Makkoo was a wonderful Oromo leader

²⁴⁴ *Ibid.*

²⁴⁵ Diribi, p.142.

²⁴⁶ Informants: *Obbo* Worku Mulata and *Obbo* Kebede Alemu.

²⁴⁷ Diribi, p.123.

²⁴⁸ Informants: *Obbo* Worku Mulata and *Obbo* Kebede Alemu.

²⁴⁹ Diribi, p.123.

²⁵⁰ *Ibid*, p.88.

or Gadaa leader who is known to have created model law in 1580. Accordingly, *Ifaa* (torch burning) celebrated annually and *Buttaa* (initiation for entering to one's *Gadaa* (party) respected every four year. But Makko was not a Christian.

Despite the wet is loved by Oromo, it concern summer as a time of darkness while *Birraa* (spring) is considered as a season of brightness. Because, the spring season is the end of rain and a transition to the harvest season. Thus, the *waaqeffataa* foundin sabata Awas District follows this culture that inherited from generation to generation in Oromo people.²⁵¹

4.2.3. Conflict Resolution

i) Gumaa / Blood Price: It is a system made by *Gadaa*. i.e. how to conflict resolution for crimes like death and extreme crimes. It serves as a base of negotiation and peace. It is not for human life compensation only but also for tame animals.²⁵² *Gadaa* culture holds that the person who killed another person should pay a ransom to be reconciled to the relatives of the dead person. There should be a ritual of washing the blood from one's hands called *halu basu*. If not done, *waaqaa* is angry with the *ayyaanaa* of the killed and the *ayyaanaa* of that man's lineage.²⁵³ Biratu said in his study, mostly because of territorial aggrandiment there were conflicts between the Galan and Meta, Meta and Bacho.²⁵⁴

In spite, the Oromo in most cases resolved their conflicts according to the *Gadaa* system through compensating each other. If conflict resolved death; the Oromo of Tulama had an old tradition of conflict resolution by compensating the victim's relatives mainly with cattle through the payment known as *gumaa* (blood price).²⁵⁵

4.2.4 Funeral Ceremony

Wargey peoples were dominated by Islamic religion. However, what made them from others Muslim followers was that they do not link their culture with religion. The signs and symbols of wargey funery were not similar with Islamic culture. They may still with their traditional

²⁵¹ *Ibid*, p.88-89.

²⁵² Informants: *Abbaa Muudaa* Magarsa Midheksa.

²⁵³ Benti Ujulu, p.21.

²⁵⁴ Biratu Kenei, p.13.

²⁵⁵ *Ibid*, p.14.

customs. For example, wargeh tombs style was a unique of others Islam followers that reflects their identity. These customs were similar with the identities of Shewa people.²⁵⁶

When some body die or separate from this planet there is burying the death immediately and not to bury immediately based on his or her relatives found on far area. To express their sad for the dyed person they stayed in the house and stop all activities for three days as well as five and nine days some times. But the most known culture in the area was three days. The other ceremony for this culture is a type of food eaten and clothes worn. During the very long period of time, they wove *wachu* tree to paint its color on face. But later on, this culture developed in to black clothes. During this ceremony, there were certain types of foods. Previously to express sad, peoples and family turned back from the burying have a '*shumo*' (a traditional food made from maize or wheat or Sorghum crop). But this one culture began to be mixed with a culture of slaughtering animals.²⁵⁷

4.3 Economy

4.3.1 Agriculture

The soils that dominate in the area are black, reddish brown, clay and dark gray soils. According to the farmers, the soil is mainly divided in to two types. The *Gonbore* soil, which dominates the northern and north-eastern parts of the study area, is somewhat red. This soil type is considered to be relatively poor in fertility. This is partly attributed to the fact that it dries up quickly and thus it does not retain water. The Black soil *koticha* is prevalent in the southern and western sections of the study area. Farmers' experience tells that the soil in the *Koticha* is very fertile and is also known for water logging in the rainy season; while that of *Gonbore* region is less fertile and of low capacity to hold water. Since drain age is a problem in the rainy season in the *koticha* zone, the farmers are formed to make furrows from the highest to the lowest part of the farm.²⁵⁸

4.3.1.1 Agricultural Implements

The peasants in the area are using both traditional and modern implements. They are using traditional tools of ploughing in lesser degree than the modern tools. This was resulted in the

²⁵⁶ Deresse Aynachew, p.15.-<https://doi.org/10.4000/afriques.1944>(retrieved on – 9/8/2022)

²⁵⁶ *Ibid*, p.33.

²⁵⁷ Informant: *Obbo* Kabada Alemu.

²⁵⁸ Informants: Teacher Dejene Jaldy and Teacher Teshale Adugna.

decrease of oxen from 110 in 1980 to 16 in 1983. This is divided into the two tractors bought by the association in 1978 and 1981. However, harvesting, weeding and partially threshing are done traditionally.²⁵⁹

4.3.1.2 Ploughing and seeding

Under normal conditions ploughing is done from March through July during this period. Farmers practice the following processes of cultivation.

- i) “*Sintako*” - is the first processes of cultivation breaking up the soil.
- ii) “*Kurta*” - the second stage of ploughing in which the soil is cross ploughed against the direction of the *Sentakofurrows*.
- iii) “*Buko*” - the final processes of ploughing, called ‘*Gulgalo*’. Along with the *buko* clearing away of all leaves and other materials that hamper healthy germination and growth of the teff seed is done. Just after the clearing and the ploughing are done, cattle are driven over the fields in order to level the ground.²⁶⁰

4.3.1.3 Weeding

This starts in late August and ends roughly in late October. The number of times a field is to be ploughed or cleared from weeds depends on the type of crop to be grown on it.

4.3.1.4 Harvesting and Winning

Harvesting of crops that ripe early begins in October. Such crops are barley, peas and beans. Wheat is usually harvested in November. *Teff* needs more growing months than others. It is harvested from December to January.²⁶¹

²⁵⁹ Asefa Deresso, p.31.

²⁶⁰ *Ibid*, p.37.

²⁶¹ *Ibid*.p.38.

4.3.1.5 Cultivation system for major crops Produced in the Area

Crops	Ploughing	Seed and Sowing	Harvesting and winnowing
Teff	April, May, June	July	Dec. to Jan.
Wheat	April, may	July, August	Nov. to Jan.
Barley	March, April	June	Oct. to Dec.
Chickpeas	June, July	September	February
Guaya	July	September	December

Table.7 Cultivation periods for the main five Crops.²⁶²

4.3.1.6 Irrigational Activity

Irrigation is practiced in order to overcome the problem of water shortage. In the area under study and its surrounding irrigation is used for cultivating vegetables only. The irrigated area is situated on the western fringe of the co-operatives land, near *mezoria* between Sabata and Alemgenatowns. The practice of irrigation started in 1981. The water is drained from Sabata River and managed to enter a well dug by the peasants. The area allotted for irrigation was four hectares but the actual cultivation is done on two hectares on account of unsuitable topography. The motors became ineffective due to the weak power they have. Therefore, the peasants are forced to transport water for the unpraised land, annually. They produce onion, carrot, reddish and cabbage.²⁶³

4.3.2 Trade Activity

In describing trade activity of Sabata Awas District, Wargeh people those who based on trade economic activity precedes all. These people came from the north of Addis Ababa in 19thc. They were settled in Dalatti, particular area in Sabata town, by Menelik II to solve their livelihood that based on trade. Before they came to Daletti, their trade center was Rogge, located at the foot of Yarar Mountain, which was destroyed as the result of capital establishment in 1879. Ture Waryo,

²⁶²Informants: *Obbo* Kebede Alemu, Teacher Dejene Jaldu and Teacher Tashale Adugna.

²⁶³ Asefa Dereso, p.30.

a chief of Wargeh, asked Menelik II a substitute of land because the shift of the trade route of Wargeh had ruined their livelihood. King Menelik thus granted the resettlement of the Wargeh in Daletti today a vast area in Sabata town. These peoples were well known in trade activity in Sabata Awas District.²⁶⁴

The Sabata market was held on Friday that involved local people and foreigners. Through the years the market increased in to Monday, Wednesday and Friday Market. The local farmers brought their surplus produce individually to Sabata by the transportation of animals. Small quantities were also carried by the farmers from the village to Sabata town. The tenants sold their share of the agricultural produce after keeping what they need for family consumption. These farmers consume different types of alcohol beverages including both traditional and modern alcoholic drinks based on their economical consumption limitation. Cereals are mostly used to merchants in the Sabata those who based on various kinds of trade activities including the above-mentioned types of drinks. According to this, local trading activities were taking place between rural and urban peoples of a Sabata Awas district.²⁶⁵

This market met both the needs of the town dwellers and of the surrounding Oromo people, and very soon the market gradually became one of the important markets of the local area (region). Merchants who traded in the market were attracted to the town and in many cases established residences. Even foreign merchants from Arab, Somalia and Turkey including local merchants began to migrate to this emerging town. Some of these early merchants who were selling shops of different trade items in *Alemgena* included: Ali Nofe, Mutafir, Ahmad Matani, Abba Shuwee, and Abba Shama. They were participated in different trade activities of Sugar, Tea, pastry, food, skin and hides, hotel, clothes, and shops.²⁶⁶

However, as the town developed, and industries were expanded, consumers of both the farmer's cereal, drinks and others increased. These more developed the trading activity in the Sabata town through the years.²⁶⁷

²⁶⁴ Deresse Aynachew, paragraph.28.-<https://doi.org/10.4000/afriques.1944>(retrieved on – 9/8/2022)

²⁶⁵ Informants: *Obbo* Tola Tufa and *Obbo* Bekele Midheksa.

²⁶⁶ Tafa Diriba, p.9

²⁶⁷ Informants: *Obbo* Tola Tufa and *Obbo* Bekele Midheksa.

4.3.3 Industry

Sabata district is one of the industrial zone areas of surrounding the capital. There are a number of industries in the district; some of the early industries are Meta Abo Brewery Factory, National Alcohol Factory, Tanner Factory and Mama Agro-industry. However, among these industries, the researcher tried to study on some about of Meta Abo brewery National Alcohol and Liquor Factory, and Tanner Factory.

In Ethiopia modern brewing was started in 1917 in Addis Ababa which was known as St. George brewery factory. Later, in 1967 the Meta Abo Brewery started to produce beer for local consumption. The Meta Abo Brewery was established in Sabata by an Italian Company, Freck Berbery.²⁶⁸ Meta Abo Brewery has attractive restaurant and a waterfall recreational place.²⁶⁹ The company invested 2,024,000 birrs on Meta Abo Brewery firm of establishment to the beginning of service.²⁷⁰ During this early time, its capacity of production was 15,151,515 bottles of beer per years or 50, 000 Hecto litres. The number of workers during its establishment was 178. From these workers, ten were foreigners while the rest being Ethiopian. In the early 1990 when the factory has 854 workers all being Ethiopian. From this 694 are males and 10 females. Its capacity of production is 23,230,000 Hecto litres per year or 66,700,000 bottles of beer per year.²⁷¹

The factory could be used as exile place for young families of farmers during high oppression was taking place. As a result of this there was in and out migration. The out migration was to Addis Ababa while in migration was to Alemgena town, Sabata town and Meta. As a result of industrial job opportunity establishment, the migration of the young to Addis Ababa, nearby factories such as the Meta Abo Brewery is significant. It seems that in the future a young energetic landless person prefers to earn more money at the factory or as servant rather than tilling the soil fruitlessly.²⁷²

²⁶⁸ Derese Alemu, p.111.

²⁶⁹ Jane Barder, p.7.

²⁷⁰ *Ibid*, p.111.

²⁷¹ *Ibid*, p.11.

²⁷² Asefa Dereso, p.4.

Meta Abo beer distributed to different towns located around of the factory. Among these Sabatas' urban and rural people began to consume it.²⁷³

The National Alcohol and Liquor Factory of Sabata branch was the earlier in producing alcohol and liquor drink. Despite lack of complete sources, its establishment and production history were presented as the follows.

The factory was firstly established in Addis Alem, a distance of 67 km from Addis Ababa in west shewa, in 1906. It was founded by a Greece woman, Ms. Anafi. She was producing alcohol until to the Italian occupation of the country, 1936. During Italian Occupation from 1936 -1941, the factory closed its production. During post liberation from 1941 the factory was transferred to Sabata town. It was founded on 27500 care land. In Sabata two women, Etege and Shewareged Gedle rented the factory and produced alcohol until 1943. Again another Greek man Mr. Atanasios Zowufilos rented by 1500.00 birr monthly and produced alcohol for 24 years until 1976. Mr. Atanasios Zowufilos brought great changes on the factory as the follows:

- He innovated a boiler from a tree to produce alcohol liquid.
- He constructed storage room of alcohol.
- He built production room of alcohol.²⁷⁴

Continuously through fulfilling various materials production of the factory, increased the step of the factory. The man thought good experiences for the next coming development of the factory though he died in 1976. He buried in Addis Ababa city, Gulele subcity, Catholic Church. After the death of Mr. Atanasios Zowufilos, the factory was closed for four years. Then, from 1980-1985 *Obbo* Birhane G/ Medhin rented the factory and produced alcohol. *Obbo* Birhane used to raw crops to produce *molasse*, from *mollasse* he produced alcohol.

As a result of command economic reforms of *Dergue* military regime all branches of the factory situated in different areas in Mekanisa, Mexico and Saris were confiscated and mixed together under one umbrella that named in to National Alcohol and Liquor Factory by the government. During these years despite the factory did not show an expected result, or up and down

²⁷³ Derese Alemu, p.11.

²⁷⁴ "National Alcohol and Liquor Factory, since 1906", February, 2020, p.4.

development, its popularity was not interrupted in front of the consumers.²⁷⁵ However, a liquid waste disposal of the factory released at night to the river that flows in the town, impacted the residents. This problem was resulted from both National Alcohol and Liquor Factory and the Tanner factory. Their impacts described in the following in one place.²⁷⁶

The Tanner factory is one of the industries located in Sabata Awas District. Normally, industries have negative impacts for the residents like they have various uses in case of creating job opportunities in multi directions. Here, the Tannery factory was helping the society through employing young persons and elders on different positions. However, the factory exposed the people for environmental pollution. The waste materials of the factories, national alcohol and Tanner, were mixed with a river known as Sabata River. As Mesfin cited Alemgena wereda agricultural office, SebataRiver crosses two kebeles, perhaps threatening /endangering/ the lives of 4677 people and 5973 livestock. The same river, still crossing other five *kebeles* of the Alemgena *Wereda*, of course joining another river called “Atebela River” which eventually joins up with the Awash River. This polluted waterand waste materialfrom the factory exposesthe people for different diseases that related with respiratory organs. Particularly, peoples of Dalati are the most affected people because of the factoriesare located in it. This one experience was shared by the society rather to come to the solution. General residents located around of the river throw them personal home waste materials in to the river thatthey additionally developed environmental pollution for the around and for the areas below Daleti.²⁷⁷

4.4 Expansion of Infrastructures

4.4.1 Transportation

According to the country level Italy expanded different infrastructures in the country. Among this, road was the great contribution of the time. This road construction was not for the development of the country rather to facilitate and quick exploitation resources of the country in

²⁷⁵*Ibid*, p.6.

²⁷⁶*Ibid*.

²⁷⁷ Mesfin Bogale, “The Pollutions of Environment in Ethiopia: A case Study of Alemgena Wereda Tannaries,” BA paper, Addis Ababa, 2002, p.36.

achieving her competition with her friends of European country. Additionally, the program was to transport her military forces in to various regions of the empire in controlling the patriots.²⁷⁸

However present day the asphalt roads are as a heritage describing the name of Italy using the people of the country. By this advantage the asphalt road extended from the capital to Jimma passes through Sabata Awas was constructed during the Italian occupation. As a result of this the people of the area easily traded to Finfinnee. Merchants of the capital also could get their basic commodities. When we think about of Finfinnee and Sabata we don't have forget the crops supply from Sabata to Finfinnee. In this, road was the basic for the purpose besides of its nearest location. In this construction a bridge of Awash Balo that connected Sabata district with Ilu District has a great recognition in the district. It is one of the tangible heritage resources in the Study area.²⁷⁹

4.4.2 Water Supply

Previous before the establishment of a pure water supply, the peoples of the district were using water from river for all services. Among them peoples of Sabata town including Dalati village were using to a river now called *Filuwa* water around of Gethsemane Orthodox Church.²⁸⁰

Beginning from 1974 by an organized way the clean water supply was prepared to give service for the areas people. An enterprise of pure water and liquid of Sabata from 1974-1987 (for 11 years) was ruled under a Sabata town municipality as one sector. Beginning from June 1/1987-1991 ruled under middle zone. After 1991 it was ruling in west Shoa and south-west Shoa zones.

As the population of the district is increased from time to time and their need for a pure water is increased as well as their purposes of consumption is increased like for industrial activities, hotel expansion and expansion of different institutions; customers of the enterprise are increasing. As a result, majority of the rural and urban residents proved their healthy that might expose them for various disease problems came from polluted water.²⁸¹

²⁷⁸ *Obbo* Warku Mulata and *Obbo* Kabada Alemu

²⁷⁹ *Ibid.*

²⁸⁰ Informants: *Obbo* Bayan Tufa and *Obbo* Bekele Midheksa.

²⁸¹ "Sabata Town Administration Water Supply", p.3.

4.4.3 Education

Throughout much of the twentieth century, Ethiopia was one of the most educationally disadvantaged countries in the world. The majority of its current population has had little access to schooling, a legacy that continues to affect the country's human resources.²⁸² Ethiopia has a long and rich educational history. Indigenous education in the country remains an important transmitter of cultural identity from one generation to the next among all ethnic and linguistic groups. Ethiopia's early Christian heritage represents a second important element of education in the country.²⁸³ The Ethiopian orthodox church developed and spreaded a system of learning in ancient Geez language and later on in Amharic as early as the fourth century.²⁸⁴

The primary purpose of Ethiopian church education has been to get church workers like deacons and priests those who serve the people in the church in preaching and others church services. However rarely, there was also to serve as the main educational preparation for civil servants.²⁸⁵

Islam is another source of educational provision. It was more practiced in the southern and southeastern parts of the country, where an informal school system was established to teach the ethics and theology of Islam with schools managed by local communities. It did spread the reading and writing of Arabic, the study of Islam, philosophy and law, and the teaching of the Koran.

In addition to the two forms of traditional religious educational systems, the practice of ensuring the continuity accumulated wisdom and cultural heritage was orally passed from generation to generation by some societies using systematic pedagogical constructs and without the involvement of the church and the mosque. This process had its own institution, which is in an age-grade system known as *gada* that ensured the continuity of experience organization.²⁸⁶

In Sabata Awas District including the government, different institutions found in the district has provided education to generation according to their own programs. These are religious

²⁸² Joshi, Rajendra Dhoj, and Adriaan Verspoor, *Secondary Education in Ethiopia: Supporting Growth and Transformaton*; World Bank, (Washington, DC: 2013), p. 22, doi: 10.1596/978-0-8213-9727-5.

²⁸³ *Ibid*, p.23.

²⁸⁴ Melaku Mekonen, "Some features of Traditional Oromo Education", *The Journal of Oromo Studies*, vol.8, numbers 2and 2, Middle Tennessee State University, July 2001, p.99.

²⁸⁵ Joshi, Rajendra Dhoji, and Adriaan Verspoor, p.23.

²⁸⁶ Melaku Mekonen, pp.99-100.

institutions from both Orthodox Church and protestant church of Christianity as well as others NGO's.

4.4.3.1 Sabata Special Need Education (SSNE)

This SSNE School is the school for blind students. This type of school was firstly established in the capital particularly in Kasanchez in Ethiopia in 1948. From the capital expanded in to the surrounding area in the Sabata Awas District areas of Sabata town and Meta. During this early attempt in the district, only 15 students were attended from both sexes in both sites.²⁸⁷Continuously a good attempt started was developed in that emperor Hailesillassei I founded the stepping stone in 1963.²⁸⁸

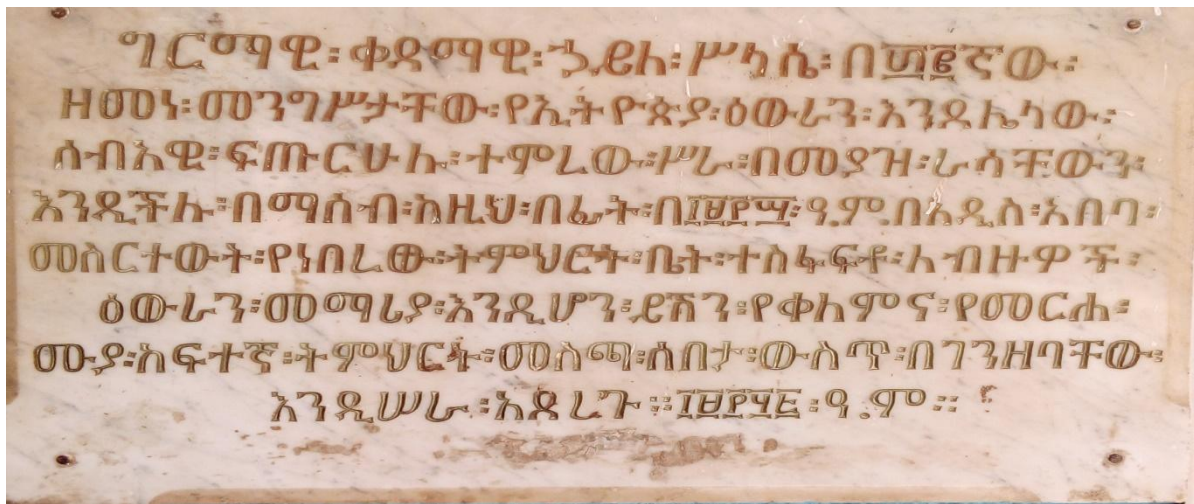


Figure.6 The stepping stone of Sabata Special needs School.

At the same time, Selabon Company of Israel built 12 buildings for various services. Next year, on 6 September 1964 the school inaugurated and welcomed 90 male students and 15 female students from various regions of the country. The number of teachers was 12 and supportive or administration workers were 28 (twenty eight). From these teachers five of them educated in Israel in department of Special need education. They were teachingbrail education students of grade 1-6. In 1965 the encouragement of brell education services began to taking place. Accordingly in Africa including Ethiopia publishing literature in brail started through an aid of German government. A king of Zambia, Kenneth Kaunda visited SSNE in 1966. By this

²⁸⁷ Informants: Teacher Biranu Bobo and *Obbo* Nagara Anbasse

²⁸⁸Figure 4.

opportunity he contributed music material called Ork. In 1967, King of Iran, Shah with his wife visited the school and rewarded 200 compasses, 200 hand watches and 200 canes. England Queen, Elizabeth also visited the school in 1967. In 1968, the SSNE funded 1 million Ethiopian birr from Evangelizing church of Germany. This aid implemented on the constructions of dormitory, residential rooms and clinic where students were treated their eyes.²⁸⁹

However, from 1975-1991 because of some problems appeared, the school development was collapsed. The compound of the school was inherited by military forces. The regime used it as a military station. This was because of the government gave attention for military than education sector. But, when the military regime failed down and EPRDF replaced, the school reformed in to education service only with a basic facility needed for the school. The level of education grade grew from 6 to 8. Like that, attendance of the students particularly in Oromia at the school increased from 20% to 100% during this period.²⁹⁰

²⁸⁹Teacher Biranu Bobo and *Obbo* Nagara Anbasse.

²⁹⁰*Ibid.*



Figure.7 Photograph of Sabata Special Need Education School taken by the researcher.

Before the beginning of the organized social welfare, the Ethiopian people help poor through religious, culture social customs.²⁹¹

Gethesemane Nunnery Child Care Center (GNCCC) is one of the 36 EOC increased the number of child care centers. Then GNCCC was established in 1976/77. The center started its activities of providing child care service with 25 children. The center has been two programs namely

²⁹¹ Hizbayesh Getaun, "The contribution of Ethiopian Orthodox Church to Child Welfare Services: With Special References to Ghetesemane Nunnery Child Care Center," BA Paper, Addis Ababa University, 2004, p.12.

residential care and scholarship (family support) through the family reunification of child. The church has been different objectives.

- It is to render social services for those who are orphan due to frequent drought and famine.
- To help orphan children, meeting the physical, intellectual, emotional, spiritual and social needs.
- To make children a good citizen by educating them discipline, spiritual and social matters.
- Eventually, all these might result in the empowerment of women in the social, economic and political affairs.²⁹²

The children could come to the church were orphan female their age is five and above. Accordingly, Gethsemane Orthodox Church has been contributing great role in this sector that receive orphan children from different areas and any types of religion.

GNCCC was rendering adequate education and educational materials for these children. This was done to empower women in the society and to enable them to become good citizens. It provides elementary, junior secondary, high school, and vocational school training for these children. The school also serves students from the other surrounding area by charging them only a small amount of school fee. The children who have already finished their elementary education move on to attend the government run high school in Sabata town. Besides academic education, bible education is given.²⁹³

Additionally, the children take vocational training like weaving, tailoring, mounting, Computer skills, typing, watering and food processing. These children had recreational services as and above others student of government.

These students will be reintegrated in to society individually or in groups after they are above 18 years. Because, this age is matured time and the time after they thought vocational training to hold job. There was also a rehabilitation fund during well go of the children.²⁹⁴

²⁹²*Ibid*, p.21.

²⁹³*Ibid*, pp.24-25.

²⁹⁴*Ibid*, pp.26-28.

4.4.3.2 Government School

i) Modern Education in the Twentieth century

Modern education introduced Ethiopia toward the end of the nineteenth century with the establishment of a centralized government authority and a permanent capital, Addis Ababa. Additionally, the opening of foreign embassies and the development of a modern economic sector could be factor for the beginning of modern education.²⁹⁵ Modern Education officially launched in 1908 when the Menelik II School was opened in Addis Ababa.

In May 1961 Ethiopia hosted the United Nations-sponsored conference of African states on the Development of Education in Sub-Saharan Africa.²⁹⁶ During this initial of modern education, there were shortages of schools and teachers, as well as high dropout rates. In 1960, the primary gross registration ratio for boys was 11 percent and for girls, 7 percent. The respective rates for secondary education were much lower. In addition, many families were sending their children to schools operated by missionary groups and private agencies. The conference gave Ethiopia an incentive to focus on educational development. The government proceeded to expand the public school system more than fourfold between 1961 and 1971 and declared universal primary education a long range objective. In 1971, there were 1,300 primary and secondary schools and 13,000 teachers in the country, with total enrollment of 600,000 at both levels. Yet, schooling remained available only to small urban elite, with a primary ratio of only 16 percent (2 percent for girls) in 1971.²⁹⁷

In Sabata Awas District, one government school was teaching children for a long year. It is known as Mulgeta Gedle School. The school was established in 1950 on the land of *balabats*, a family of Mulgeta. He was a brother of female patriot during Italian invasion, Shewareged Gedle. Mulgeta was also another patriot who died on the struggle for Ethiopian independence. Thus, Hailesilassei asked her interest to reward her for her contribution on the war. Then she told him as one school is founded by her brother's name Mulgeta Gedle. Hailesilassei I accepted her option and allowed to establish elementary school. The school is calling him as his son though he died without gave birth.²⁹⁸

²⁹⁵ Joshi, Rajendra Dhoj, and Adriaan Verspoor, p.23.

²⁹⁶ *Ibid*, p.24.

²⁹⁷ *Ibid*.

²⁹⁸ Informant: Teacher Bashada Tabor and Teacher Teshale Adugna

The school is an elementary school up to grade six (6) until 1970s. In 1973, around of 1000 students were learning in the school. Almost the students are land lords' children except some of the children of the owner-cultivator that there were four students of ages between 6 to 14 years. The rest don't send their children to school, since they need the help of their children in the farm areas.²⁹⁹

After the end of imperial rule in 1974, the Derg dismantled the then existing feudal socio - economic structure through a series of reforms that also affected educational development. The new educational policy emphasized the improvement learning opportunities in rural areas as a means to increase economic productivity. As a result, primary school attendance grew from about 957,300 in 1974/75 to nearly 2,450,000 in 1985/86, while attendance in the country's primary, junior secondary and senior secondary schools reached a total of 3.1 million students, up from nearly 785,000 a decade earlier. The figure for primary attendance represents 36 percent of the relevant age group, the combined secondary registration figure (grades 7 through 12) represented only 5.3 percent of the relevant age group.³⁰⁰

Despite improved enrollment numbers, many schools did not meet minimum standards, teachers lacked basic teaching skills, and the curriculum remained deeply politicized. Further the system was highly centralized with instruction delivered in English and Amharic rather than in students' mother tongues. The challenges of educational development in the 1980's were compounded further by a civil war and severe droughts and famines.³⁰¹

In the early of the Derg regime, Sabata Secondary School was opened in the town. This school gained the name of comprehensive school because of additional subjects of education like agriculture, techniques and others known as vocational education taught in the school.

In general, the study describes how to the people of Sabata Awas District gained opportunity of education to be educated citizen.³⁰²

²⁹⁹ Nuredin, p.47.

³⁰⁰ Joshi, Rajendra Dhoj, and Adrian Verspoor, p.24.

³⁰¹ *Ibid.*

³⁰² Informants: Teacher Bashada Tabor and Teacher Zewudu Garedeu.

CONCLUSION

Oromo is one of the Kush people those who moved to the Southward direction during the Assyrians invasion of Kush and destroyed their centre, Napata. They made Meroe their center after Napata.

Oromo lived in the centre of a highland of Ethiopia from 3500 BC with their centre of administration from the valley of Mormor because of the above factors. Because of the pressure between 13thc and 16thc different gada centres including maddawalabu were established.

As a result of territorial expansion of Solomonic dynasty that begun from 13thc; they lost their lands. Thus, the Macha-Tulama clans concluded the process of reviving gada system at maddawalabu and conducted serious struggle to regain their former lands. Accordingly, the Tulama Oromo lived on a vast area located between lake Danbal in the South and Wallo in the North, where the Sabata Awas District land and Wargeh peoples are living. Later on, again in 19thc the Oromo of Tulama and others Oromo were conquered by Shewa Amhara.

The Sabata Awas District was founded as a centre during post Italian invasion of Ethiopia; where local market was established in the earlier. This market shifted from the first establishment area, Alemgena to Sabata after a few years.

During the Italian occupation, the socio-economic problem solved was the right to using land for peasants. The *gabbar* system was giving dues. Afan Oromo was a literacy language the same to that happened in the Sabata Awas. However, there was forcefully loading of their mission. They were a cruel. They received the most important lands around Addis Ababa including Sabata Awas District. Thus, various patriots from the areas were struggled. Among these, Dej. Tekele W/Hawariyat (Haile Mariam) in Sabata was a well known. The Wargeh merchants in Dalati were also involved by money resistance type.

Italy established industries, hotels, residential quarters and infrastructures that increased peoples' settlement in the capital.

The system of land ownership began to follow after the war was that had been before the war which dominated the rural lands of the hinterlands by absentee land ownership. Post liberation period tax payment was changed from product type to money payment.

In Sabata Awas District the classification of land included *gabbar* land, *Siso*, *Madaria*, government land, *Waragenu*, *Semon* and *Rist-guilt*.

The long years from 1941, the surrounding areas including Sabata Awas District were supporting the Absentee land lords of the capital in different supplies. These were wood, food and some others. As a result of this, there was highly Amhara people settlement in the town which increased urban expansion. The capital expansion impacted the surrounding and Sabata Awas.

During the *Derg* military regime government of Ethiopia, there was resettlement and villagization movement. The resettlement was from north to South. Accordingly, in Sabata Awas it took place from the capital to Sabata. Accordingly, encompassed Jamo areas in to the capital. In addition to this, taxes were based on a capacity of individuals. Peasant Associations Co-operative services were established in Tafki town, Awash Malka Kunture town and others areas of the district.

Three main religions practiced in the district. These are Waaqeffannaa, Islam and Christianity. Waaqeffannaa is an indigenous one. Islam was firstly accepted by Wargeh peoples. Orthodox Christianity was introduced by the Christian highland kingdom while protestant Christianity was introduced by Germany Protestant man in the last of 20thc.

In case of culture, Oromo people of the district practices various cultures. These are marriage like *Kadhannaa*, *Marannoo*, *Aseennaa* and *Dhaala*. Traditional foods and beverage are *Caccabsaa*, *Cuukkoo*, *Marqaa* and *Booka*. *Callee/beads/* is a decorational jewelery worn by females. Conflict Resolution and Funeral Ceremony were described.

Economically the district is based on agriculture, trade and industrial activities. The asphalt transportation system was built in Italian period while formal education has been begun to provide from post liberation period.

In general, the political, social, economic, cultural and ritual history of the Sabata Awas District from 1941-1991 were described in the study.

Glossary of Afaan Oromoo and Amharic Terms

<i>Aaddee</i>	A dignity title for married female of Oromoo
<i>Abbaa</i>	Father or dignity title for Oromo men
<i>Abbaa Qoroo</i>	District governor
<i>Aggaamaa</i>	the return back of the married lady with her husband and some groups to express her dignitary victory.
<i>Amaamota</i>	the young friends of the married guy those respect him on the ceremony day.
<i>Asrat</i>	one to ten produce sharing
<i>Awraja</i>	an administrative unit below or equivalent to the province
<i>Ayyaantuu</i>	the earliest period leader of Oromo religion
<i>Balabbat</i>	land owning chief
<i>Bandas</i>	Italian term, means a collaborators
<i>Bara dukkanaa</i>	Dark Age period in the history of Oromo
<i>Buko</i>	The third step of ploughing land in that clear decomposing soil takes place.
<i>Ciqashum</i>	official obliged to collect tax
<i>Daboo/Jigii</i>	Traditional social help during production that is not substituted at a fixed time.
<i>Dejasmach</i>	A higher warrior's title
<i>Demera/Ifaa</i>	Torch burning during the early spring season in the Oromo tradition.
<i>Dilbata Dhaabbachuu</i>	Sunday votive
<i>Därg</i>	military government
<i>Equl Arash</i>	equal sharing
<i>Etege</i>	Empress
<i>Filuwa</i>	natural water uses for healthy as a medicine.

<i>Fitawurari</i>	military title, literacy leader of the vanguard
<i>Foollee</i>	Oromo Youngs
<i>Gebbar</i>	tribute paying peasants
<i>Gadaa</i>	Oromo indigenous political system
<i>Galma Qaalluu</i>	Worship place of Oromoo waaqeffataa
<i>Gasha</i>	a unit of land measurement, equivalent to 40 hectares
<i>Gibir</i>	tribute
<i>Gonbore</i>	reddish black soil
<i>Grasmach</i>	a warrior title of the Amhara, literary means left leader
<i>Gulgalo</i>	making equivalent
<i>Gumaa</i>	Blood price payment or ransom
<i>Haluu baasuu</i>	Blood price payment or ransom
<i>Hebesha</i>	Semetic people of the north Ethiopia
<i>Hulluuqoo</i>	passing through
<i>Iddir</i>	traditional social welfare
<i>Irreechaa</i>	holly day ceremony by waaqeffataa
<i>Kalawa</i>	individual worship house of wargeh or Muslims
<i>Kebele</i>	the basic administrative division of the town
<i>Koticha</i>	black soil
<i>Kurta</i>	the second step of ploughing land
<i>Madaria land</i>	land provided for soldiers campaigned for the country.
<i>Madbeta room</i>	where food is prepared
<i>Mariathereza</i>	Austrias' caint used in Ethiopia as a medium of exchange

<i>Medhicha</i>	assimilation
<i>Melba</i>	a lower level of Peasant association during Derg military government
<i>Melkegna</i>	local official charged with collecting tribute from the gebbar
<i>Mezoria</i>	round road
<i>Muudaa</i>	anointer man in Waaqeffataa
<i>Neftegna</i>	Menelik II military garrisons
<i>Obboo</i>	A dignity title for men in Oromo people
<i>Orom- duri</i>	Oromo left on their original land
<i>Oromumma</i>	Oromoness
<i>Qaalluu</i>	the current time taking as ayyaantuu
<i>Qubee</i>	Afan Oromo letter
<i>Quintal</i>	one hundred kilograms weight
<i>Rist</i>	the right to own land by balabbats
<i>Saddeetaa</i>	the day of decision making on every facility the son of family should fulfill and appointment of marriage decided.
<i>Semon</i>	church land
<i>Sentako</i>	the initial step of ploughing land
<i>Shango</i>	parliamentary
<i>Shummo</i>	a type of food made from a collection of crops
<i>Siso</i>	one to three produces sharing
<i>Tabot</i>	a box of collective commandments in orthodox Christianity
<i>Tella</i>	traditional beverage type
<i>Waaqa Gurraacha</i>	means God, as <i>Waaqeffataa</i> Oromo

<i>Waaqeffannaa</i>	indigenous Oromo religion
<i>Wachu</i>	traditional colour painted during sad.
<i>Welba</i>	a middle level of peasant association during Derg government
<i>Warraganuu</i>	grazing land
<i>Weland</i>	a higher level of peasant association during <i>Därg</i>
<i>Wonfall</i>	traditional Social aid happens in turn during production

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List of Informants

No.	Name	Sex	Age	Place of Interview	Date of Interview	Remarks
1	Abebe Belay(<i>obbo</i>)	M	50	Tafki Town	24/6/2022	He was born and grown in Tafki. He is government worker in the area for long years. He knows factor for the naming of town in Tafki.
2	Addis Ittisa(<i>Aadde</i>)	F	48	Sabata Town	29/11/2021	Sabata Awas Tourism and Culture office worker. He discussed and described many about of Sabata District Oromo people identities. And also, he described the topography, climatic, population of the district from their documents that is not organized.
3	Bashada Tabor (Teacher)	M	53	Sabata Town	25/6/2022	He has a profession of education. He knows a history of education in the district.
4	Bayan Tufa(<i>obbo</i>)	M	59	Dalatti kebele	25/6/2022	In the Previous time, he was communication office worker. He knows a background of water service in the district and Islam Religion.
5	Bekele Midheksa(<i>obbo</i>)	M	57	Sabata Town	11/6/2022	Knows land lords and tenants relationship.
6	Biranu Bobo(Teacher)	M	54	Sabata town	9/7/2022	He works in the Sabata Special Need Scool
7	Dajane Jaldu(Teacher)	M	58	Sabata Town	10/7/2022	He knows how farmers use soils types to production.
8	Dajane Tafa (lawyer)	M	55	FiB TV	03/9/2022	He well know Addis Ababas' Political boundary.
9	Dawit Alemu (Diacon)	M	45	Meta	24/6/2022	He lives in Sabata, Meta. He knows about of orthodox church in Sabata.
10	Desta Robi(<i>obbo</i>)	M	54	Awash, Sabata	8/7/2022	Establishment factor of Awash MalkaTown that related with Italy.
11	Kebede Alemu(<i>obbo</i>)	M	93	Awash,Sabata	9/7/2022	He knows a history of Italy in Sabata Awas.
12	Lelo Bakana(<i>Aadde</i>)	F	48	Sabata Town	29/11/2021	Sabata Awas Tourism and Culture office worker. He

						discussed and described many about of Sabata District Oromo people identities. And also, he described the topography, climatic, population of the district from their documents that is not organized.
13	Magarsa Midheksa(Ayyaantu u)	M	60	Gajja Gadamba Kebele	19/5/2022	He is <i>Ayyaantuu</i> (Leader of <i>Waaqeffannaaa</i> religion). He knows about of <i>Waaqeffannaa</i> religion.
14	Masarat Bidika(<i>obbo</i>)	M	58	Sabata Town	29/11/2021	Sabata Awas Tourism and Culture office worker. He discussed and described many about of Sabata District Oromo people identities. And also, he described the topography, climatic, population of the district from their documents that is not organized.
15	Masarat Hailu(<i>Aadde</i>)	F	40	Sabata Town	29/11/2021	Sabata Awas Tourism and Culture Office worker. She discussed and described many about of Sabata District Oromo people identities. And also, She described the topography, Climatic, population of the district frothier documents that is not organized.
16	Million Tesfae(<i>obbo</i>)	M	49	Sabata Town	29/11/2021	Sabata Awas Tourism and Culture office worker. He discussed and described many about of Sabata District Oromo people identities. And also, he described the topography, climatic, population of the district from their documents that is not organized.
17	Mitiku Hordofa (<i>obbo</i>)	M	62	Awash, Sabata	7/7/2022	A Resident of Awash Malka.
18	Mulata Galalcha(<i>obbo</i>)	M	45	Sabata Town	29/11/2021	Sabata Awas Tourism and Culture office worker. He discussed and described many about of Sabata District Oromo people identities. And also, he

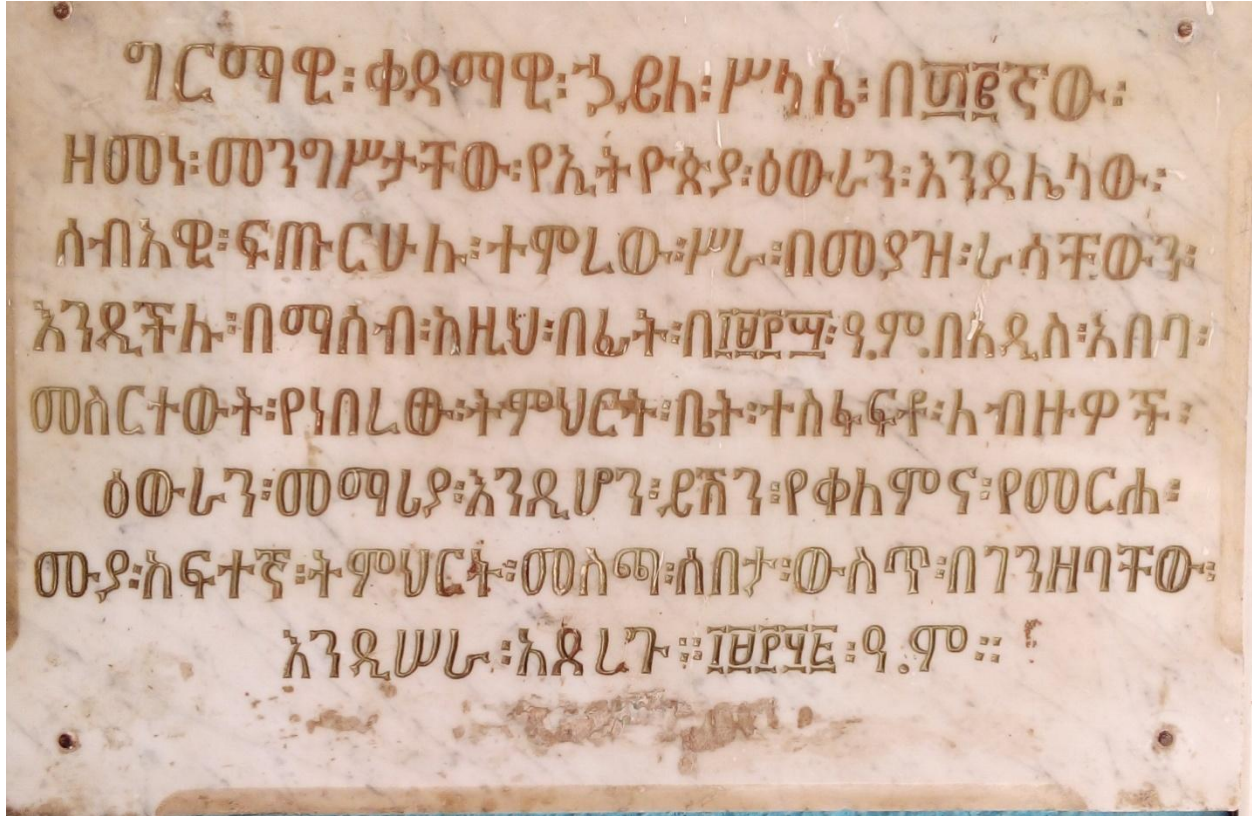
						described the topography, climatic, population of the district from their documents that is not organized.
19	Nagara Ambasse(<i>Obbo</i>)	M	52	Sabata town	9/7/2022	He works in the Sabata Special Need School
20	Shabbu Dadhi(<i>obbo</i>)	M	64	Tafki Town	24/6/2022	He was born and grown in the Tafki town. He is a Telecom Worker. He knows some about of infrastructures and service cooperation in the town.
21	Shumi Bacha(<i>obbo</i>)	M	38	Sabata Town	29/11/2021	Sabata Awas Tourism and Culture office worker. He discussed and described many about of Sabata District Oromo people identities. And also, he described the topography, climatic, population of the district from their documents that is not organized.
22	Sobboka Bekele (<i>obbo</i>)	M	60	Sabata	5/7/2022	He knows land owners about
23	Tadesa Adugna(<i>obbo</i>)	M	62	Awash, Sabata	9/7/2022	Kebele leader of Awash, Sabata during Derg regime
24	Tafa Badhadha(<i>obbo</i>)	M	86	Tafki,04 kebele	24/6/2022	He is who has been lived in the town with doing farming land for crop production. He knows an overview of Italy's history in Sabata Awas.
25	Tashale Adugna(Teacher)	M	60	Sabata Town	10/7/2022	He knows different customs of the peoples of the District and educational development in the District.
26	Tola Debele(<i>obbo</i>)	M	60	Sabata Town	11/6/2022	He knows well about of Addis Ababa and Sabata Awas District
27	Tola Tufa(<i>obbo</i>)	M	70	Sabata Tufa	11/6/2022	He knows a history of Orthodox Church and Mosque in the Sabata Awas.
28	Tolasa Kumsa(<i>obbo</i>)	M	50	Sabata Town	29/11/2021	Sabata Awas Tourism and Culture office worker. He discussed and described many about of Sabata District Oromo people identities. And also, he described the topography, climatic, population of the district from their documents that

						is not organized.
29	Worku Mulata(<i>obbo</i>)	M	81	Awash, Sabata	9/7/2022	Knows a traditional Peasant Associations and land lords about.
30	Zawude Mekonnen (<i>obbo</i>)	M	56	Sabata Town	7/7/2022	He knows agricultural activities of the District.
31	Zewudu Garedew(Teacher)	M	57	Sabata Town	28/7/2022	He knows the name of <i>balabbats</i> in Sabata Awas District, Church and education history.

Appendices

Appendix I

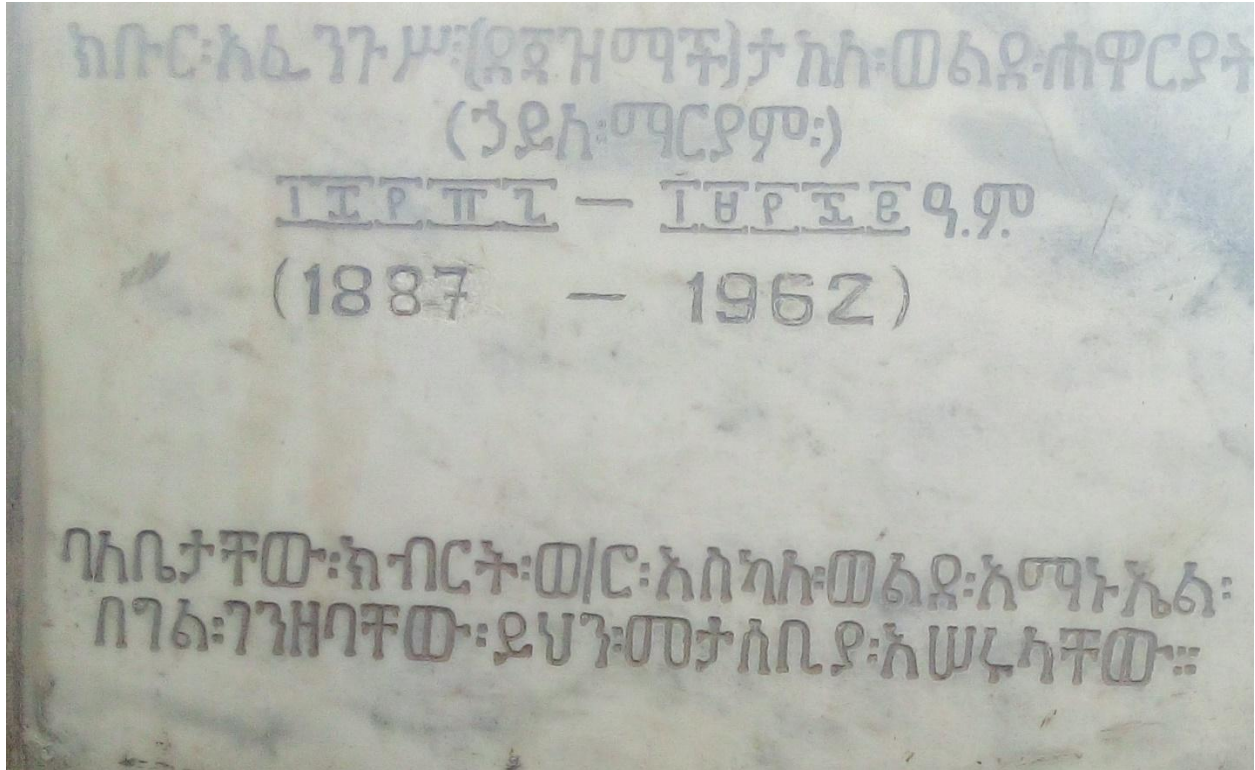
(Stepping stone for the foundation of Sabata Special Need Education by Emperor H/Sillassei I)



Source: Sabata Special Need Education

Appendix II

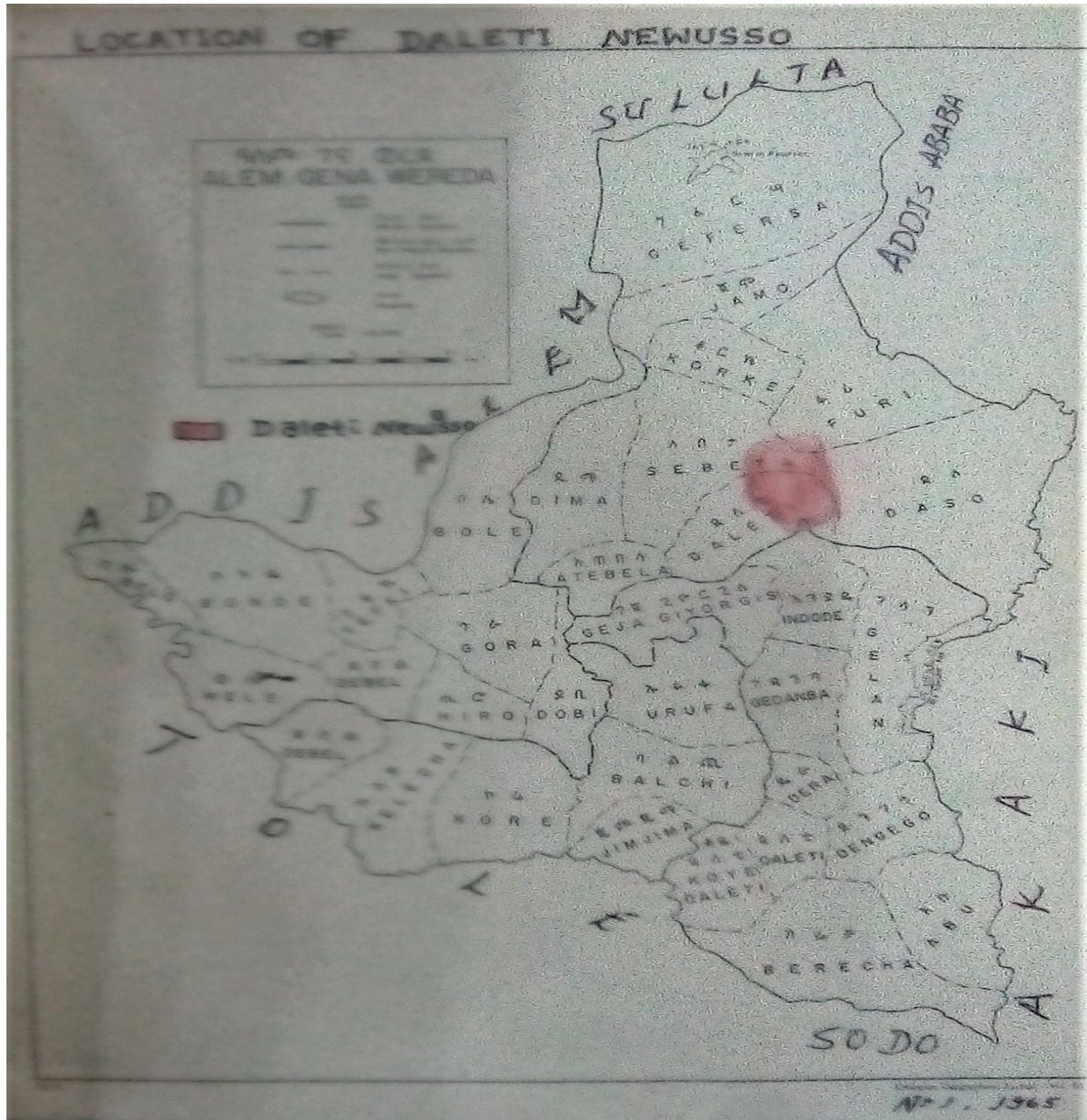
(Dejasmach Takele W/Hewariyat life years)



Source: *Meta Filega Hiwot Abuna Gebre Menfes Kidus Beta Christian* in Sabata town.

Appendix III

(Sabeta Wereda(Alem Gena) map with its kebeles)



Source: Addis Ababa University, Fol. No. Geo038/1984, Addis Ababa, 1984 E.C

Appendix V

(About of Peoples' life lost as a result of narrowness of the road passed through Sabata)

8/7 9284/19
መጋቢት 11, 1961

ለሽያጭ ወቅብ ገዛት ጽ/ቤት
አዲስ አበባ፡-

በሰበቻ ከተማ ውስጥ የሚያልፈው ግንባታ በገራና ቀኝ
አስከ አሥራ አምስት ሜትር ስፋት አገዳጅ ላይ የተሰጠው ትእዛዝ
ፍጻሜ ባለግንቻ በጨዘቡ ላይ ጉዳት የሚደርስ ማህተም በግለሰብ
የባደት 3. ቀን 1961 ዓ.ም በጥር አ/10024/8199/40
የተዳረው ደብዳቤ ከገባው ደርሶናል። -

ጉዳዩን በዘርዘር ለመረጋገጥና ለረዳላው ለመተባበር አ
ገደብ ግንባታ ስፋት አገኘች አገዳሚ የታዘዘበት ትእዛዝ ገልጻል
ባዶ አገዳሪዎችን አናስታውታለን። =====

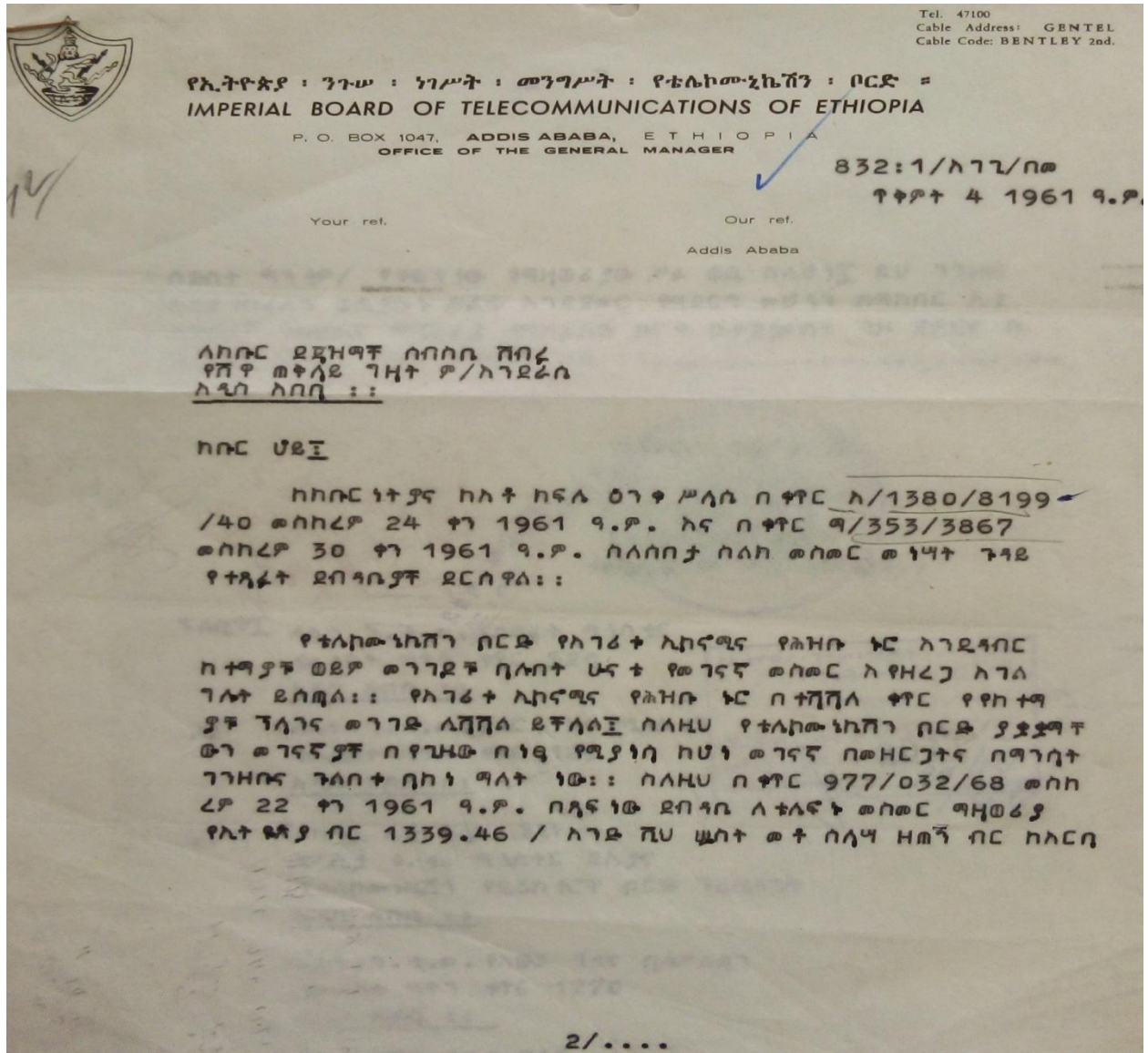
ከሰበቻ ጋር። -
ገራዊዎች፣ ታሪክ፣ ግለሰብ፣
የአገር፣ አገዛዝ፣ ርዳታ፣ ሚኒስቴር

9.7.61

Source:NALA,Folder, 17.1.3.28, File No, 17.1.3.28.07, Addis Ababa, 1961 E.C

Appendix VII

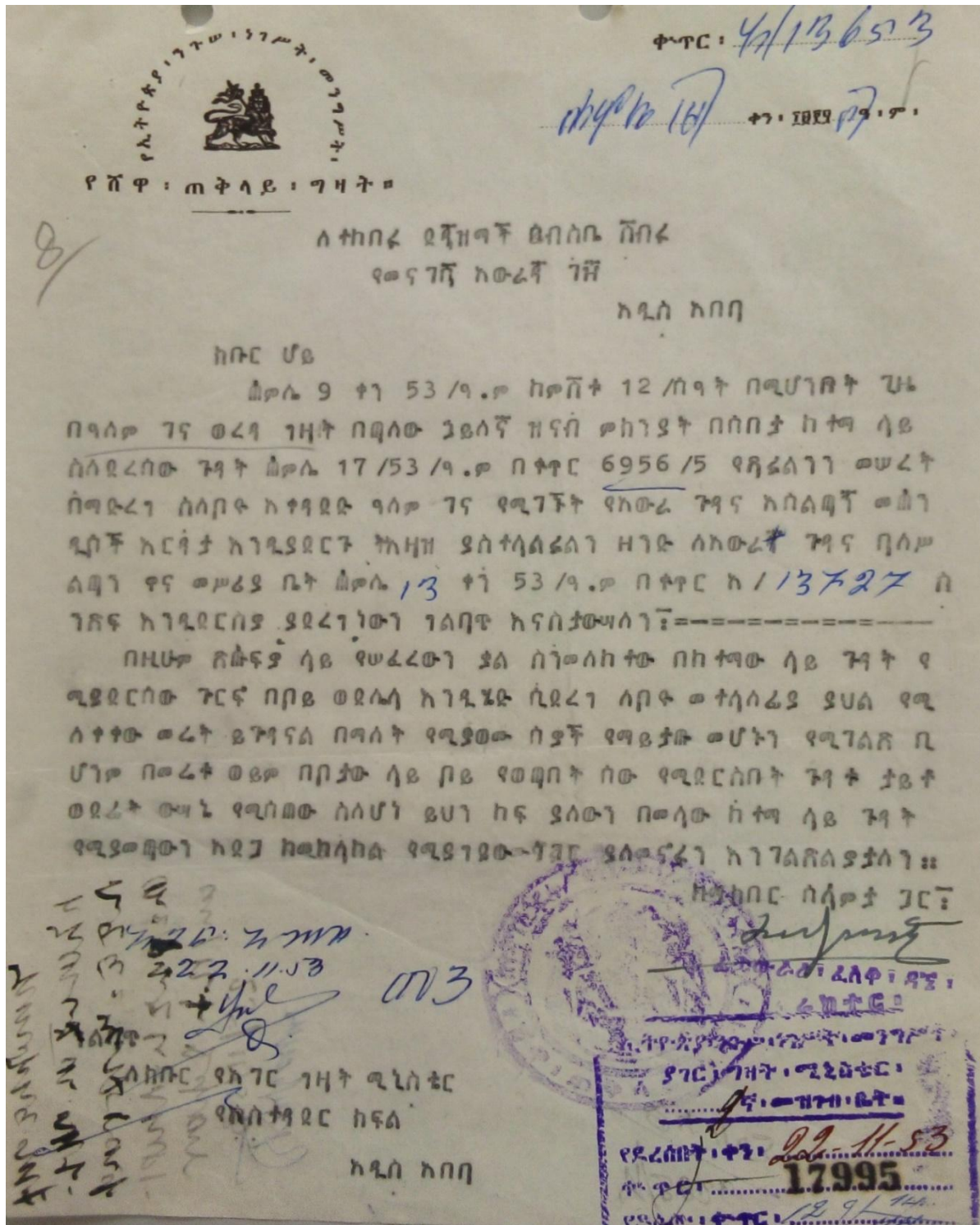
(Telecommunication service distribution)



Source: NALA, Folder, 17.1.3.28, File No, 17.1.3.28.07, Addis Ababa, 1961, E.C

Appendix IX

(A letter written from Awurajato construct ditches in the town to solve flood accident)



Source: NALA, Folder, 17.1.3.28 File No, 17.1.3.28.07, Addis Ababa, 1953 E.C

Appendix X

(The name of officials in Alemgena district and Geja sub-district)

የግዛት ቁጥር (No.)	የግዛት ስም (Name)	የግዛት አይነት (Type)	የግዛት መለኪያዎች (Measurements)				የግዛት ወጪዎች (Costs)				የግዛት ስጦታ (Remarks)	የግዛት ቦታ (Location)		
			ሰጠ (Given)	ሰጠ (Given)	ሰጠ (Given)	ሰጠ (Given)	ሰጠ (Given)	ሰጠ (Given)	ሰጠ (Given)	ሰጠ (Given)				
1	ግዛት ስም	ግዛት አይነት	455	107	125	165	34220	125	3044	125	125	125	125	125
2	ግዛት ስም	ግዛት አይነት	35				3022		305					
3	ግዛት ስም	ግዛት አይነት	69	50			50250		30522					
4	ግዛት ስም	ግዛት አይነት	52	75			4448		305					
5	ግዛት ስም	ግዛት አይነት	59	67			30418		305					
6	ግዛት ስም	ግዛት አይነት	16	50			4474		305					
7	ግዛት ስም	ግዛት አይነት	54	75			4462		305					
8	ግዛት ስም	ግዛት አይነት	74	44			5392		30522					
	ግዛት ስም	ግዛት አይነት	93	50			602		30522					

Source: NALA, Folder, 17.1.3.28, File No, 17.1.3.28.1.2, Addis Ababa, 1958 E.C

Appendix XI

(The name of officials Dalati sub-district in Sabata)

የገበያ ስራ ለማስፈጸም የሚያስፈልጉት			የገበያ ስራ ለማስፈጸም የሚያስፈልጉት										የገበያ ስራ ለማስፈጸም የሚያስፈልጉት		የገበያ ስራ ለማስፈጸም የሚያስፈልጉት				
ቀን	ስም	የሰዓት ቁጥር	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
19	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	571	12	12	3	571	12	12	3	571	12	12	3	571	12	12	3	571
20	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	572	12	12	3	572	12	12	3	572	12	12	3	572	12	12	3	572
21	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	573	12	12	3	573	12	12	3	573	12	12	3	573	12	12	3	573
22	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	574	12	12	3	574	12	12	3	574	12	12	3	574	12	12	3	574
23	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	575	12	12	3	575	12	12	3	575	12	12	3	575	12	12	3	575
24	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	576	12	12	3	576	12	12	3	576	12	12	3	576	12	12	3	576
25	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	577	12	12	3	577	12	12	3	577	12	12	3	577	12	12	3	577
26	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	578	12	12	3	578	12	12	3	578	12	12	3	578	12	12	3	578
27	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	579	12	12	3	579	12	12	3	579	12	12	3	579	12	12	3	579
28	ገበያ ስራ ለማስፈጸም የሚያስፈልጉት	የሰዓት ቁጥር	580	12	12	3	580	12	12	3	580	12	12	3	580	12	12	3	580

Source: NALA, Folder, 17.1.3.28 File No, 17.1.3.28.1.2, Addis Ababa, 1958 E.C

Appendix XII

(The name of officials in Alemgena district and Ballo sub-district)

The image shows a handwritten ledger with the following structure:

- Columns:**
 - Column 1: ID or reference number (e.g., 16, 17).
 - Column 2: Name of the official (e.g., አባይ ገብረ ገብረ ገብረ).
 - Column 3: Position or title (e.g., ስራ).
 - Column 4: A series of columns for numerical data, possibly representing different categories or years.
 - Column 5: A series of columns for numerical data, possibly representing different categories or years.
 - Column 6: A series of columns for numerical data, possibly representing different categories or years.
 - Column 7: A series of columns for numerical data, possibly representing different categories or years.
 - Column 8: A series of columns for numerical data, possibly representing different categories or years.
 - Column 9: A series of columns for numerical data, possibly representing different categories or years.
 - Column 10: A series of columns for numerical data, possibly representing different categories or years.
 - Column 11: A series of columns for numerical data, possibly representing different categories or years.
 - Column 12: A series of columns for numerical data, possibly representing different categories or years.
 - Column 13: A series of columns for numerical data, possibly representing different categories or years.
 - Column 14: A series of columns for numerical data, possibly representing different categories or years.
 - Column 15: A series of columns for numerical data, possibly representing different categories or years.
 - Column 16: A series of columns for numerical data, possibly representing different categories or years.
 - Column 17: A series of columns for numerical data, possibly representing different categories or years.
 - Column 18: A series of columns for numerical data, possibly representing different categories or years.
 - Column 19: A series of columns for numerical data, possibly representing different categories or years.
 - Column 20: A series of columns for numerical data, possibly representing different categories or years.
 - Column 21: A series of columns for numerical data, possibly representing different categories or years.
 - Column 22: A series of columns for numerical data, possibly representing different categories or years.
 - Column 23: A series of columns for numerical data, possibly representing different categories or years.
 - Column 24: A series of columns for numerical data, possibly representing different categories or years.
 - Column 25: A series of columns for numerical data, possibly representing different categories or years.
 - Column 26: A series of columns for numerical data, possibly representing different categories or years.
 - Column 27: A series of columns for numerical data, possibly representing different categories or years.
 - Column 28: A series of columns for numerical data, possibly representing different categories or years.
 - Column 29: A series of columns for numerical data, possibly representing different categories or years.
 - Column 30: A series of columns for numerical data, possibly representing different categories or years.
 - Column 31: A series of columns for numerical data, possibly representing different categories or years.
 - Column 32: A series of columns for numerical data, possibly representing different categories or years.
 - Column 33: A series of columns for numerical data, possibly representing different categories or years.
 - Column 34: A series of columns for numerical data, possibly representing different categories or years.
 - Column 35: A series of columns for numerical data, possibly representing different categories or years.
 - Column 36: A series of columns for numerical data, possibly representing different categories or years.
 - Column 37: A series of columns for numerical data, possibly representing different categories or years.
 - Column 38: A series of columns for numerical data, possibly representing different categories or years.
 - Column 39: A series of columns for numerical data, possibly representing different categories or years.
 - Column 40: A series of columns for numerical data, possibly representing different categories or years.
 - Column 41: A series of columns for numerical data, possibly representing different categories or years.
 - Column 42: A series of columns for numerical data, possibly representing different categories or years.
 - Column 43: A series of columns for numerical data, possibly representing different categories or years.
 - Column 44: A series of columns for numerical data, possibly representing different categories or years.
 - Column 45: A series of columns for numerical data, possibly representing different categories or years.
 - Column 46: A series of columns for numerical data, possibly representing different categories or years.
 - Column 47: A series of columns for numerical data, possibly representing different categories or years.
 - Column 48: A series of columns for numerical data, possibly representing different categories or years.
 - Column 49: A series of columns for numerical data, possibly representing different categories or years.
 - Column 50: A series of columns for numerical data, possibly representing different categories or years.
- Content:** The table contains handwritten entries in Amharic, including names like አባይ ገብረ ገብረ ገብረ and numerical values such as 432826, 432827, 432828, 432829, 432830, 432831, 432832, 432833, 432834, 432835, 432836, 432837, 432838, 432839, 432840, 432841, 432842, 432843, 432844, 432845, 432846, 432847, 432848, 432849, 432850, 432851, 432852, 432853, 432854, 432855, 432856, 432857, 432858, 432859, 432860, 432861, 432862, 432863, 432864, 432865, 432866, 432867, 432868, 432869, 432870, 432871, 432872, 432873, 432874, 432875, 432876, 432877, 432878, 432879, 432880, 432881, 432882, 432883, 432884, 432885, 432886, 432887, 432888, 432889, 432890, 432891, 432892, 432893, 432894, 432895, 432896, 432897, 432898, 432899, 432900.
- Stamp:** A blue circular stamp is located at the bottom right of the page, containing text in Amharic and a central emblem.

Source: NALA, Folder, 17.1.3.28, File No, 17.1.3.28.1.2, Addis Ababa, 1958, E.C

Appendix XIII

(The name of officials at different ranks in Atebella, Balo and Furi sub-districts)

Rank	Name	Rank	Name	Rank	Name	Rank	Name
1	ደርጅም ገብረመስቀል	27	ገብረመስቀል	28	ገብረመስቀል	29	ገብረመስቀል
2	ደርጅም ገብረመስቀል	27	ገብረመስቀል	28	ገብረመስቀል	29	ገብረመስቀል
3	ደርጅም ገብረመስቀል	27	ገብረመስቀል	28	ገብረመስቀል	29	ገብረመስቀል
4	ደርጅም ገብረመስቀል	27	ገብረመስቀል	28	ገብረመስቀል	29	ገብረመስቀል
5	ደርጅም ገብረመስቀል	27	ገብረመስቀል	28	ገብረመስቀል	29	ገብረመስቀል
6	ደርጅም ገብረመስቀል	27	ገብረመስቀል	28	ገብረመስቀል	29	ገብረመስቀል
7	ደርጅም ገብረመስቀል	27	ገብረመስቀል	28	ገብረመስቀል	29	ገብረመስቀል
8	ደርጅም ገብረመስቀል	27	ገብረመስቀል	28	ገብረመስቀል	29	ገብረመስቀል

Source: NALA, Folder, 17.1.1.17, File No, 17.1.1.17.05, Addis Ababa, 1958 E.C

Appendix XIV

(The name of officials in Furi sub-district)

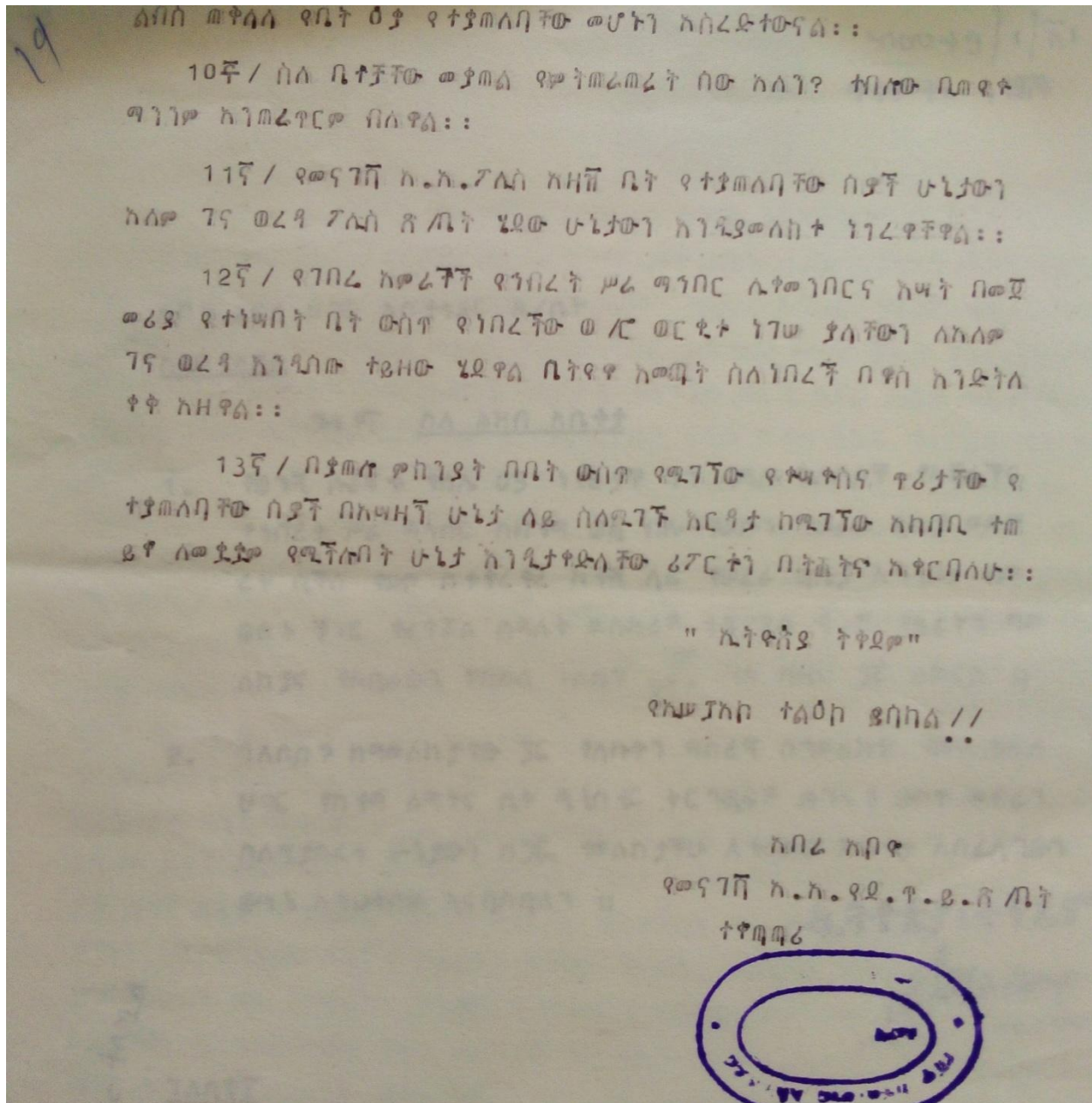
The table is a handwritten ledger with the following structure:

- Column 1:** Contains handwritten names or identifiers in Amharic.
- Column 2:** Contains names or identifiers.
- Column 3:** Contains names or identifiers.
- Column 4:** Contains names or identifiers.
- Column 5:** Contains numerical values.
- Column 6:** Contains numerical values.
- Column 7:** Contains numerical values.
- Column 8:** Contains numerical values.
- Column 9:** Contains numerical values.
- Column 10:** Contains numerical values.
- Column 11:** Contains numerical values.
- Column 12:** Contains numerical values.
- Column 13:** Contains numerical values.
- Column 14:** Contains numerical values.
- Column 15:** Contains numerical values.
- Column 16:** Contains numerical values.
- Column 17:** Contains numerical values.
- Column 18:** Contains numerical values.
- Column 19:** Contains numerical values.
- Column 20:** Contains numerical values.
- Column 21:** Contains numerical values.
- Column 22:** Contains numerical values.
- Column 23:** Contains numerical values.
- Column 24:** Contains numerical values.
- Column 25:** Contains numerical values.
- Column 26:** Contains numerical values.
- Column 27:** Contains numerical values.
- Column 28:** Contains numerical values.
- Column 29:** Contains numerical values.
- Column 30:** Contains numerical values.
- Column 31:** Contains numerical values.
- Column 32:** Contains numerical values.
- Column 33:** Contains numerical values.
- Column 34:** Contains numerical values.
- Column 35:** Contains numerical values.
- Column 36:** Contains numerical values.
- Column 37:** Contains numerical values.
- Column 38:** Contains numerical values.
- Column 39:** Contains numerical values.
- Column 40:** Contains numerical values.
- Column 41:** Contains numerical values.
- Column 42:** Contains numerical values.
- Column 43:** Contains numerical values.
- Column 44:** Contains numerical values.
- Column 45:** Contains numerical values.
- Column 46:** Contains numerical values.
- Column 47:** Contains numerical values.
- Column 48:** Contains numerical values.
- Column 49:** Contains numerical values.
- Column 50:** Contains numerical values.

Source: NALA, Folder, 17.1.1.17, File No, 17.1.1.17.05, Addis Ababa, 1958 E.C

Appendix XVI

(An experiment letter sent from Managasha Awuraja to identify the case of fire accident happened in Sabata, Dalati sub-district)



Source:NALA,Folder,17.1.3.15, File No, 17.1.3.15.03, Addis Ababa, 1974 E.C

Appendix XVII

(The name of officials in Atebella sub-districts)

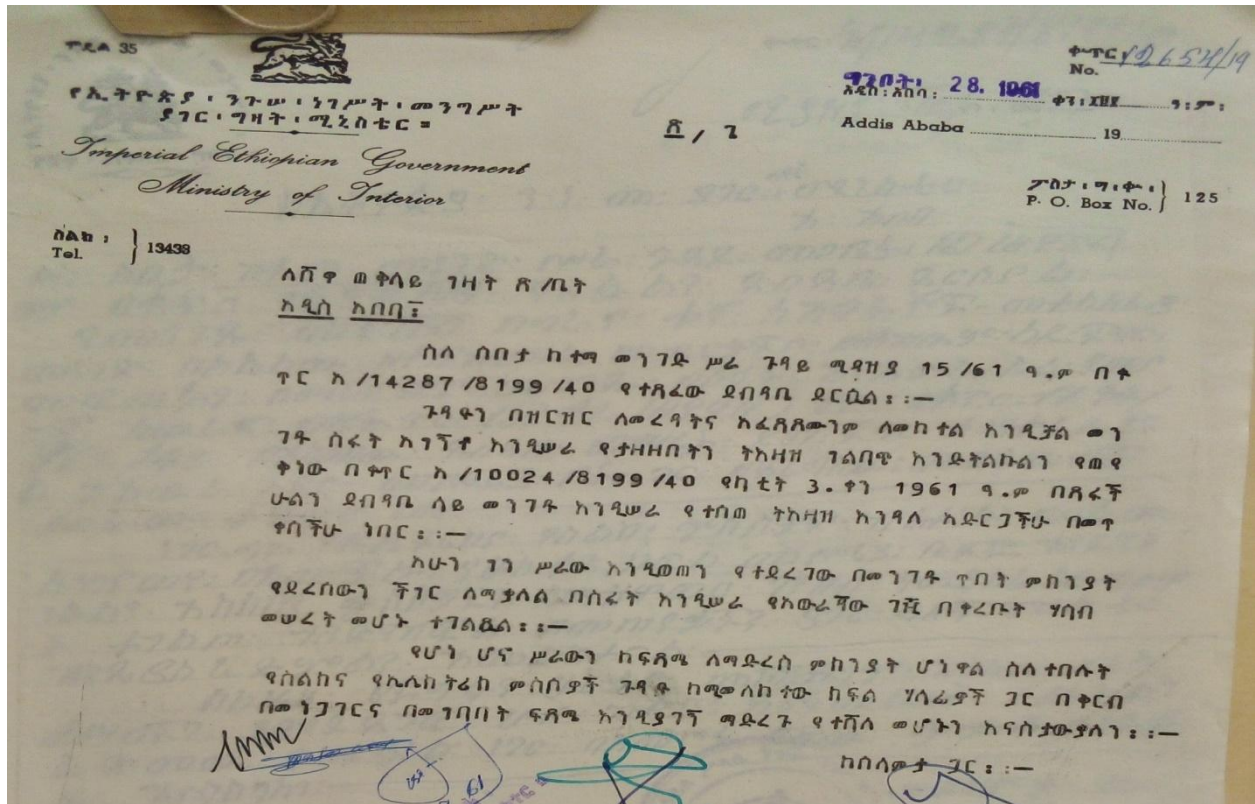
The table is a handwritten ledger with the following structure:

- Column 1:** Sub-district names in Amharic (e.g., አባይ, አዲስ አበባ).
- Column 2:** Names of officials in Amharic.
- Column 3:** A series of columns containing numerical data, likely representing population or administrative counts.
- Column 4:** Additional numerical data.
- Column 5:** Further numerical data.
- Column 6:** A column with 'x' marks, possibly indicating a specific status or category.
- Column 7:** A column with 'x' marks.
- Column 8:** A column with 'x' marks.
- Column 9:** A column with 'x' marks.
- Column 10:** A column with 'x' marks.
- Column 11:** A column with 'x' marks.
- Column 12:** A column with 'x' marks.
- Column 13:** A column with 'x' marks.
- Column 14:** A column with 'x' marks.
- Column 15:** A column with 'x' marks.
- Column 16:** A column with 'x' marks.
- Column 17:** A column with 'x' marks.
- Column 18:** A column with 'x' marks.
- Column 19:** A column with 'x' marks.
- Column 20:** A column with 'x' marks.
- Column 21:** A column with 'x' marks.
- Column 22:** A column with 'x' marks.
- Column 23:** A column with 'x' marks.
- Column 24:** A column with 'x' marks.
- Column 25:** A column with 'x' marks.
- Column 26:** A column with 'x' marks.
- Column 27:** A column with 'x' marks.
- Column 28:** A column with 'x' marks.
- Column 29:** A column with 'x' marks.
- Column 30:** A column with 'x' marks.
- Column 31:** A column with 'x' marks.
- Column 32:** A column with 'x' marks.
- Column 33:** A column with 'x' marks.
- Column 34:** A column with 'x' marks.
- Column 35:** A column with 'x' marks.
- Column 36:** A column with 'x' marks.
- Column 37:** A column with 'x' marks.
- Column 38:** A column with 'x' marks.
- Column 39:** A column with 'x' marks.
- Column 40:** A column with 'x' marks.
- Column 41:** A column with 'x' marks.
- Column 42:** A column with 'x' marks.
- Column 43:** A column with 'x' marks.
- Column 44:** A column with 'x' marks.
- Column 45:** A column with 'x' marks.
- Column 46:** A column with 'x' marks.
- Column 47:** A column with 'x' marks.
- Column 48:** A column with 'x' marks.
- Column 49:** A column with 'x' marks.
- Column 50:** A column with 'x' marks.

Source: NALA, Folder, 17.1.17, File No, 17.1.1.17.05, Addis Ababa, 1958 E.C

Appendix XVIII

(An application written to widen a road in Sabata)



Source: NALA, Folder, 17.1.3.28, File No, 17.1.3.28.07, Addis Ababa, 1961EC

Declaration

I, Matheos Mehandis, hereby declare that the thesis entitled “A History of *Sabata Awas* District: 1941 - 1991” submitted by me for the award in Master of Arts in History and Heritage Management Studies at Jimma University. This thesis is my original work and it has not been presented for the award of any degree in other university or institution, and all sources of materials used for this thesis have been duly acknowledged.

Student Name: Matheos Mehandis Tasisa

Signature: _____

Date: _____

This thesis has been submitted for examination with the approval of supervisor

Advisor: Tsegaeye Zeleke (PhD)

Co-Adviser: Anteneh Tirkasso

Signature: _____

Signature: _____

Date: _____

Date: _____