



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

HERITAGES AND THEIR CONSERVATION IN THE GIBE REGION
(SOUTHWEST ETHIOPIA): A HISTORY CA.1800-1980

BY
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JUNE, 2023
JIMMA, ETHIOPIA

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Abstract

This study attempts to reconstruct A History of Heritages and their Conservation in the Gibe region (Southwestern Ethiopia).1800 –1980. The researcher purposefully selected the title as much has not been researched on the topic. This is one the many neglected topics in the Ethiopian historiography. The researcher has used both primary and secondary sources, and the collected data were analyzed using qualitative research method. The qualitative method provides rich and detailed analyses and descriptions for a history research. The primary sources of data were gathered directly from the field work through direct observation; interview and photography Secondary sources include oral traditions and the existing literature that have been collected over a long period of time from different areas. Sources are evaluated for their reliability and authenticity. The researcher found out that though the Gibe region, present Jimma Zone, has had a number of heritages, they could not be well preserved or conserved. This is true for both manmade or cultural and natural heritages of the society in the region. The study also finds out that many of manmade and natural heritages are in bad shape and they deserve proper and immediate interference. The study has tried to recommend possible solutions for this deficiency so that heritages will be maintained for posterity as they could serve many purposes including maintaining up of one's' identity, tourists attraction and for the development of the region and the country in general.

Preface

This study is conducted to reconstruct a History of Heritages and their Conservation in Gibe region of Southwest Ethiopia, present Jimma Zone, from about the first half of 19th to the late 20th centuries. The researcher purposefully selected the title because little scholarly works have been done on the subject. To write this history, the researcher used various sources such as unpublished documents, oral information and traditions, as well as archival materials. The researcher has collected data of primary and secondary sources from Jimma Zone and Jimma town Culture and Tourism offices (JZJTCTO), Jimma Zone Administration Bureau (JZAB), Ethiopian National Archive and Library Agency (ENALA), Institute of Ethiopia studies (IES) and Authority of Research for Conservation of Cultural Heritage (ARCCCH) of the city. Additional sources were acquired from culture and tourism offices of districts of Gomma, Limmu, Gumma and Gera. The diligently gathered sources have been evaluated for their reliability and authenticity. They have also been checked and counter checked against one another. Qualitative research method has been applied as it suits historical analyses, discussions and descriptions of historical of studies of such kind.

Yet, the researcher has faced several challenges during data collection. Of the challenges: lack of adequate literature related to the topic of the thesis, lacuna of archival sources, finding knowledgeable informants and covering the needed expenditure of field work. Be that as it may, utmost efforts have been exerted by the investigator to gather sources and put this study in the present shape.

This study has four chapters. The First Chapter assesses introduction of the thesis, the geographical and historical background of the study area. The Second Chapter investigates the Heritages and the heritage sites of Jimma Zone and the overview of historical sites in Ethiopia. The Third Chapter focuses on the investigation of conservation and its challenges in Jimma zone. In addition, the chapter presents an overview of the history of conservation of heritages in Ethiopia. Lastly as warp up conclusions and recommendations have been provided. This study hopefully serves as springboard for future research and helps the society to identify rich heritages of the region. It could also serve tourists to know the heritages of the area so as to visit.

Acronyms

ARCCH-	Authority for Research and Conservation of Cultural Heritage
CSA-	Central Statistical Agency
ENALA-	Ethiopia National Archive and Library Agency
EOC-	Ethiopian Orthodox Church
FDRE -	Federal Democratic Republic of Ethiopia
JZJCTO-	Jimma Zone and Jimma Town Culture and Turizim
JZAB-	Jimma Zone Administration Bureau
REYA-	Revolutionary Ethiopia Youth Association
REWA-	Revolutionary Ethiopia Women Association
IES -	Institutes of Ethiopia Studies
ICOMOS -	International Council of Museum Organization
ONRG-	Oromiya National Regional Government
TPLF -	Tigray people's Liberation Front
SPAB-	Society for the Protection of Ancient Buildings
UNESCO-	United Nation Educational Scienfic and Cultural Organization
VC-	Venice Charter
WBLSPP-	Woody Biomass Inventory and Strategic plan

KEY TO TRANSLITERATION SYSTEM

The overriding principle of using transcription is to render words without diacritics into Latin script in a manner which allows the reader to reproduce the pronunciation accurately.

A. Afaan Oromo and related words are spelled according to the writing and reading system in an Alphabet known as *qubee*.

I. Qubee system has basically five *dubbachiiftuu* (vowels), each of which is written in *dheeraa/* long and *gabaabaa/* short as follow:

Short Equivalent	Long	Example	English
A	aa	<i>Abbaa</i>	Father
E	ee	<i>Gennee</i>	Queen mother/lady of royal blood
I	ii	<i>Hidhaa</i>	Dam
O	oo	<i>Obboo</i>	Mr.
U	uu	<i>Qaalluu</i>	Oromo religious priest

*The Above examples show short at their first syllable and long in the second.

II. Length in vowels results in meaning changes

Examples: **Afaan Oromo English**

Short	<i>-Laga</i>	River
Long-	<i>Laagaa</i>	Glottal

III. Sequence of more than two vowels is possible if separated by *udhaa/*glottal voiceless stop/ Apostrophe (") as in *bu"aa* (profit), *du"e* (died), *mi"aa* (sweet) and *re"ee* (goat).

IV. *Dubbifamaa* (Oromo consonants) are stressed (*jabeessuu*) or germinated by doubling Similar phonemes and clustered by devoicing two similar consonants as in *Aaddee* (Mrs. Or

Respected elder sister) and *Obboo* (Mr. or respected elder brother).

V. Germinating of consonants can change the meaning as in *raafuu* (cabbage) versus *rafu* (slip) And *sodaa* (fear) versus *soddaa* (in-law).

VI. Most of the consonants have almost the same sounds as the English consonants, but C, Q and

X have different sounds from the English consonants.

C/c’/: represents ejective, palatal; voiceless ch as *cabbii*-ice; *cululle*-swallowed tailed kite.

Q/k’/: denotes ejective, velar; voiceless k as in *qarree* (river edge/single ox/unmarried girl).

X/t’/: represents alveolar, ejective; voiceless t as in *qixxee* (equal); *xinnaa* (little).

VII. There are five paired phonemes that are formed by combining two different affricate letters. These are ch, dh, ny, ph and sh, from which, Ch and Sh have English equivalents.

Examples

Order	A/Oromo	English
Ch/ʧ/	<i>Irrechaa</i>	thanks giving
Sh / ʃ /	<i>Bishaan</i>	Water

The remaining three Dh, Ny and Ph have no English equivalents

DH: alveolar, dental, implosive; voiceless as in *dhadhii* (mead); *dhandhama* (taste).

Ny / /: nasal, palatalized; voiceless n as in *nyaata*/food, and *sanyii* (clan).

Ph /p’/: bilabial, ejective, stop; voiceless p as in *buuphaa* (egg).

VIII. *Irrabutaa* (non-vocalized consonant) is not required to be followed by a vowel, but Followed by dissimilar consonant as in *arba* (elephant) and *jirbii*/cotton

II. The seven sounds of Ethiopic alphabet are also represented as follows:

1 st	በ	Ba
2 nd	ቡ	Bu
3 rd	ቢ	Bi
4 th	ባ	Bä
5 th	ቤ	Be
6 th	ብ	Bi
7 th	ቦ	Bo

Regarding the sixth form in the above list, it must be noted “i” is suffixed to a letter only if it is vocalized. Otherwise it is not required at all. As a general rule also, “i” is not required when the sixth form is the last letter of a word as in መግቢር/*Mamher*; ብድር/*Biddir*; *Tikur/ black*. III. Palatalized sounds are represented as follows Consonant Symbo.

Examples

ሸ	Sh		
ቸ	Ch	<i>Dajjāzmāch</i>	ቶጀዝማች
ኸ	Gn		
ዠ	Zh		
ጆ	J	<i>Awräjjä</i>	አጠራጃ

IV. Glottalized sounds are represented as follows Consonant Symbol Examples

ቀ	Q	<i>Qannāzmāch</i>	ቀኝአዝመች
ጠ	Ṭ	ጠ	ጠ
ጸ	Ṗ		
ጸ/ፀ	TS	Tsiʿon	ፀዮን

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CHAPTER ONE

INTRODACTION

1. Geographical and Historical Setting of Gibe Region

It is evident that the cultural and historical evolution of a society may be influenced by the natural environment and geographical location of the region. In light of this, this chapter delves into the physical features, demographic makeup, and historical background of the study area like State formation and economic activities of Jimma Zone and settlement patterns. Additionally, it explores the intricate relationship between human beings and the natural environment in the study area.

Jimma is Located at a distance of 352 km from Addis Ababa (*Finfinnee*), the capital of Ethiopia, Jimma Zone is one of the zones in Oromiya Regional State. It shares boundaries with Southern Nations Nationalities and Peoples' Regional State (SNNPRS), now the new Southwest Ethiopian Region (Kaffa Zone) in to the south, Ilubabor Zone to the west and northwest, West Shewa to the east, and Omo Zone of SNNPRS to the east. Its absolute location is 7040' 0" North Latitude and 36049' 59" East Longitude. During the eighteenth century, Jimma Zone was one of the Five Gibe states that flourished. Each assembly had its own independent chief and dealt with matters of supreme importance such as making laws, declaring war, concluding peace arguments, electing new officials, and having executive power. The major force behind Gada government in the implementation of the assembly dissensions was strong public opinion.¹

Concerning administrative structure, Jimma Zone is into twenty one districts each with its administrative structure and capital. The Zone has been bounded by two mighty rivers, the Gibe and Gojeb, the Zone is the origin of many perennial rivers dissecting, deranging and watering it. These are Tunjo Gibe, Gilgel Gibe (Gibe Xinnaa), Nada Awetu and others, these rivers are categorized into Tow basins: the Omo-Gibe and Abbay Basins.²

¹Mohamed Hassen, *The Oromo of Ethiopia A History 1570-1860*: Cambridge University press ,New York ,1990,p.94

²*Ibid.*

The Jimma zone, from a geological perspective, is marked by a distinctive presence of volcanic rocks dating back to the Tertiary period. The predominant rock type in the area is basalt, according to the Ethiopian Geological survey report. This rock unit comprises medium to acidic

Jimma zone, from a geological perspective, is marked by a distinctive presence of volcanic rocks dating back to the Tertiary period. The predominant rock type in the area is basalt, according to the Ethiopian Geological survey report. This rock unit comprises medium to acidic lava and tuffs of what is known as the trap formation. The three main types of soil found within the Jimma zone are eutric verisols Humic Alisos and Nitosols. The region benefits from abundant rainfall, which typically ranges between 1,200-2,800 mm per annum. In normal years, the rainy season lasts from February to October. As stated in the report, most districts within Jimma zone experience belg rains from February, with intermittent precipitation continuing through October. Additionally, the zone boasts numerous perennial rivers that flow year-round due to its topography, vegetation cover, and rainfall patterns. Prominent rivers in the area include Cheseche, Kota, Awetu, Bore Urgessa, Fite, JunJie, and Sunde.³

Jimma Zone has an agro-ecological setting with 15% of highland and 67% of midland area, It lies in the climatic Zone locally known as *Woyinna Daga* which is considered ideal for agriculture as well as human settlement, Although The Zone is known by its natural resource, the degradation of natural resources base and conserve the environment, based on studies of Oromiya Regional state by WBISPP, 2001, Shows as the highest rate of deforestation it was 2.6 per annum in the zone. The rivers drain to Ghibe/Omo to the east and Dedesa River to the north. In addition to this, Gibe is the greatest river that cross Jimma zone and flows east and joins Omo River, then to Lake Turkana of Kenya.⁴

As far as the environment is concerned, Jimma Zone has an agro-ecological setting with 15% of highland, 67% of midland and 18% of lowland areas. It lies in the climatic zone locally known as *Badda Dare (Woyinna Daga)* which is considered ideal for agriculture as well as human settlement (Ministry of Agriculture 2007). According to the survey conducted by Mineral and

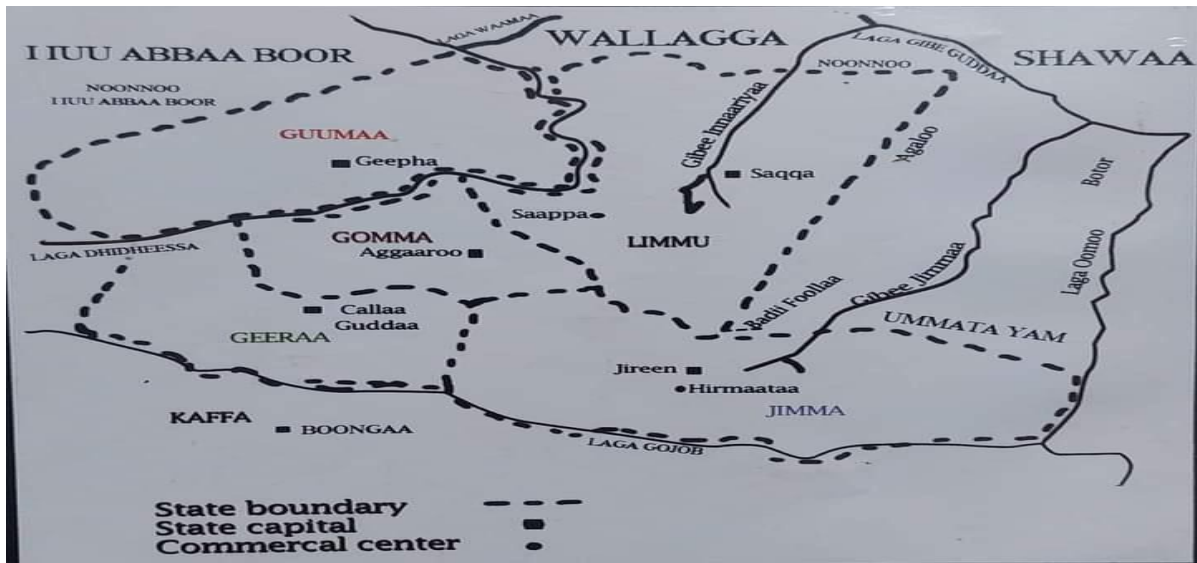
³Jimma Agricultural research center ,Arable land of Jimma zone ,Assessment paper ,Jimma mineral and land resource, management Bureau .ONRG, Document,2010,p.5.

⁴Seyum Merga, "An Archaeological survey of Islamic Shrines in Jimma Zone, south western Ethiopia," MA Thesis, Addis Ababa University: History Department, 2012, p.32.

Land Resource Management Bureau of Oromia Regional State (2009), the highest point in Jimma zone is Mount Maigudo (2,386 m).⁵ Although Jimma zone is known by its rich natural resources, the degradation of natural resources has accelerated in recent years without commensurate measures being taken to protect the resource base and conserve the environment. Based on studies in Oromia Regional State by WBISPP (2001), the highest rate of deforestation was 2.6% per annum in Jimma Zone. Moreover, the study shows that 27% of the Oromia Regional State's forests in 1990 will have been turned to cultivation by 2020 and the greatest forest losses will be in Jimma zone (225,500ha).⁶

The rapid rate of deforestation implies the dramatic degradation of the environment and natural resources of the Jimma Zone, according to the Jimma agricultural center, 2010, deforestation in the zone is mainly caused by expansion of agricultural and settlement expansion because of population growth and firing. The rapid expansion of cultivation and agricultural settlement has resettled in the extensive fragmentation of biologically rich natural habitats and widespread environmental degradation.⁷

MAP.1.Five Gibe state



Source: Photo taken by the resarcher from Jimma museum,2021.

⁵ Ibid.

⁶ Ibid

⁷ Ibid.

1.2. Population

Based on the 2007 Census conducted by the Central Statistical Agency (CSA), the total population of Jimma Zone was recorded as 2,486,155. This figure represented an increase of 26.76% over the 1994 census. Of the total population, 1,250,527 were males and 1,235,628 were female. The population density of the zone was calculated to be 159.69, indicating a relatively low population density. Regarding ethnic composition, the Oromo, Amhara, and Yem constituted 94.7% of the total population of the Jimma Zone.

Afan Oromoo was identified as the primary language spoken by 90.43% of the population according to the report. Interestingly, even non-Oromo individuals living in the Jimma zone spoke Afan Oromoo as their first language, representing 5.33% of the population. The remaining 4.24% of the population reported speaking all other primary languages. The majority of the inhabitants within the Jimma zone practiced Islam, with 85.65% of the population identifying as Muslims. Orthodox Christianity was the second most commonly practiced religion, with 11.18% of the population following it. The remaining 2.97% of the population practiced other religions.⁸

1.3 .Economic Activities of Gibe Region

Economically, Jimma zone is one of the major coffees growing areas of Oromia Regional State and well endowed with natural resources contributing significantly to the national economy. According to Ministry of Agriculture (2007), Jimma zone is one of Ethiopia's richest and most important agricultural areas, producing much of the country's coffee, a wide variety of arable land and substantial quantities of livestock production.⁹ The emergence of different trade centers in the south western Ethiopia in the 19th century. Among these local centers of trade, the famous were Bonga (in Kaffa), Saqqa (in Limmu), and Hirmata (in Jimma). These market towns, located on the busy long distance trade routes, also served as political centers. They had both administrative and economic significance.¹⁰

⁸Central static Agency, population and housing census, Assessed on 10, January, 2017.

⁹ Richard Pankhurst 1968; Mohammed Hassen 1990; Asafa Jalata 1993.

¹⁰ Mohamed, p.123.

Bonga was the capital of the Kingdom of Kaffa and the biggest centre of exchange in that kingdom. According to Guluma Gameda the importance of trade in Bonga had attracted the *Jabarti* traders from the north, the Omotic traders from the south and the surrounding *Afkala* (Arabs) traders. This implies that Bonga was important commercial center of south western Ethiopia in the 19th century. ¹¹In addition to Bonga, Saqa also emerged as an important trade center of south western Ethiopia in the 19th century. Regarding this, Mohammed Hassen claimed that Saqqa, the capital of Limmu Ennarya kingdom, was the most important commercial center which developed in the Gibe region prior to Menelik's conquest of southwest.¹²

Ethiopia. It emerged both as a capital of the kingdom of Limmu Ennarya and as a trade center in the nineteenth century. It was the greatest emporium in the region up to the 1850s. Mohammed Hassen states that the Oromo state of Limmu Ennarya promoted trade by protecting and encouraging long distance merchants and local traders. In mid nineteenth century, Saqqa was already a major commercial center between Kaffa and the other Oromo kingdoms of the Gibe valley on the one hand and Guduru, Gojjam, Gondar and other locations in the north on the other (Guluma 1984). By the third quarter of the nineteenth century, however, Limmu Ennarya economic predominance in the South western Ethiopia was effectively challenged by Jimma kingdom. The commercial superiority of Saqqa was rapidly dwindled because of the expansion of Jimma kingdom under Abba Jifar I (1830-1854).¹³

As noted by Guluma Gameda the kingdom of Limmu Ennarya declined militarily and commercially from about the middle of the nineteenth century mainly owing to the expansion of Jimma state under Abba Jifar I. Moreover, Abba Jifar I also invited a number of Muslim clerics to evangelize freely in his domain in order to attract Muslim traders. In relation to this, Mohammed Hassen states that “Abba Jifar I embraced Islam for political and economic motives than for religious needs.” Jimma's commercial pre-eminence was further secured after the military success of Abba Jifar I against ‘Janjero’ (Yem) and Badi folla in 1844 and 1847

¹¹ Guluma Gameda. 1984. Gomma and Limmu: The Process of State Formation among the Oromo in the Gibe Region, C. 1850-1889, M.A thesis, Department of History, Addis Ababa University. 1984, p.54.

¹² Mohamed, p.123.

¹³ Guluma.p.54

respectively.¹⁴ The victory of *Abba* Jifar I assured him of control over an important caravan route between Jimma and the northern markets (Richard 1968)¹⁵. Thus in the second half of the nineteenth century, Hirmata of Jimma kingdom became the most important center of trade in the Gibe region. Therefore, a well-organized political order, good endowment in economic resources, and strategic location on the main long distance trade routes leading into south western Ethiopia, helped the state of Jimma to quickly become the most powerful state in the region.

The most important of these routes could be summarized as follows as:-

1. Jimma – The Gibe crossing - Kembata - Alaba - Shashamane - kofale - Dodola - Adabba - Robe - Gasera or Goro - Ginir.
2. Bonga - Jimma - Saqqa - Assabdabo - Baso – Gondar – Matamma /Masawa
3. Jimma - Saqqa - Chirra - Ilubabor
4. Bonga - Jimma - Saqqa - Gurage - Aleyu Amba - Harar Zeila
5. Jimma - crossing Gibe - Dilla.¹⁶

Generally, Jimma zone constitutes important commercial centers that flourished in the 19th century along with the main long distance trade routes. In addition to its historical significance in the economic history of Ethiopia, Jimma zone is contributing significantly in the contemporary economy of Ethiopia. Accordingly, the Central Statistical Agency (CSA) reported that 26,743 tons of coffee was produced in this zone in the year ending in 2005, based on inspection records from the Ethiopian Coffee and Tea authority.¹⁷

This represents 23.2% of the Oromia Region's output and 11.8% of Ethiopia's total output, and makes Jimma one of the three top producers of coffee, along with Moreover, in addition to coffee, a wide variety of crops are grown in Jimma zone based on its altitudinal variations. As Westphalia E, (1975) classified the agro-ecological zones of Ethiopia into three, based on the altitudinal and

¹⁴ *Ibid.* 176

¹⁵ Richard Pankhurst. *Economic History of Ethiopia*. Artistic Publishers, Addis Ababa, 1968, p.123.

¹⁶ Yonas Seifu, A Historical Survey of Jimma Town: 1936-1974". MA Thesis, History, Addis Ababa University, 2002, p.43.

¹⁷ Seyoum, p.40.

temperature variations, the agro-ecology of Jimma zone can be classified into three namely, *Badda (Dega)* -cool highlands above 2300 m (15% of Jimma zone), *Badda Dare (Wäyina Dega)*- intermediate midlands with altitudinal ranges between 1500-2300m (67% of Jimma zone) and *Gammojjii (Kola)* hotter lowlands below 1500m (18% of Jimma zone).¹⁸ Accordingly, crops such as wheat, barley and pulses are produced in the highland (*Badda*) areas of Jimma zone. While, in the mid lands (*Badda Dare*) areas of Jimma zone, Teff and maize is the widely produced crops. Finger Millets and Oil Seeds are also rarely grown in the lowland (*Gammojjii*) areas of Jimma zone (Jimma Agricultural Research Centre, Special Report for its 41st Anniversary, 1993). Beside this, livestock production is also another source of economic activity in Jimma zone. Regarding this, based on the 2005 livestock census, CSA (2007) indicate the presence of 980,000 cattle in Jimma Zone. From the preceding discussion, it is possible to conclude that Jimma zone has important place in the economic history of Ethiopia and also is significantly contributing to the national economy, especially in its coffee production.¹⁹

1.4. Settlement Pattern of the Gibe region

As statistical data shows, ethnically 87.6% of the people of Jimma zone are belonging to Oromo nation and religiously, 84. 65% of the peoples of Jimma zone are also Muslims. This implies that Jimma is an area which is dominantly inhabited by Muslim Oromo²⁰.Therefore, it is now important to see history of settlement pattern the Oromo of Jimma zone. According to historical accounts, the area of today's Jimma zone was inhabited by the Oromo people following the mass expansion of Oromo in the 16th century. Before embarking to the main subject, it is perhaps important to see the 16th century history of the Oromo people. As noted by Tesema Ta'a (2004:2),²¹ the period of 16th century witnessed a great turning point in Oromo history which could be termed as *Oromo Renaissance*.²²

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ Federal Democratic of Ethiopia, *Office of Population and Housing Census Commission, Summary Reports at Country and Regional Level (Central Statistical Authority (CSA), Addis Ababa.,1994)* p.16

²¹ Tesema Ta'a,p.1.

²² Mohammed Hassen, pp.92-94; Tesema Ta'a, "The Place of the Oromo in Ethiopian History," *In The Journal of Oromo Studies. Vol.11, No.2.* pp.1-4.

Concerning ethnography, the Oromo are indigenous inhabitants of Northeast Africa and speakers of *Affan Oromo* which belongs to eastern Cushitic, a sub-family of Afro-Asiatic. As Tesema Ta'a states, "It is beyond any shadow of a doubt that the Oromo who belong to the Cushitic stock are one of the earliest indigenous inhabitants in Northeast Africa". Though the Oromo cultural identity began to develop in the earlier period of 1st Millennium BC, the history of Oromo people up to 16th century has not been well recorded (Ehret 2000). Although the period up to 1500 A.D saw the growth and development of the Oromo society as a distinct group within the Cushitic stock of people as *Afaan Oromo* speakers with their Gada institution; during this period, like that of many African societies, not much has been recorded about the Oromo in Northeast Africa.²³

Attempts have been made by scholars to study the original homeland of the Oromo before their historic movement and expansion. However, attempts by only recent studies have come up with some possible views on the country of the Oromo people. Both Lewis and Tesema claimed that the original homeland of the Oromo was in the area between and around Lake Chamo and Mount Walabu in northeastern Borana.²⁴ Others, based on oral traditions, also support the assertion that the Oromo first lived in south central Ethiopia, and continued to live there after their expansion.²⁵ However, the Jimmaa oral traditions say nothing about the original homeland of the Oromo, before the Machaa branch settled at a place called Tute Bisil Osolee.²⁶

Thus, the question of the original homeland of the Oromo has been a subject of discussion among various scholars.²⁶ Mohammed claims that some Oromo groups were living in the region of Walabu (Madda Walabu) since the twelfth century. He proposes that the ancestral home of the Oromo was both in the lowland and the cool highlands of Bale in South Central Ethiopia.²⁷ The Oromo people, in the highland area, were engaged in mixed farming while the lowlanders were mostly pastoralists. It was the pastoralist Oromo groups, who drifted away from their main group due to the nature of their socio- economic system. In those early days, the Oromo shared a

²³ Tesema Ta'a, pp.2.

²⁴ Lewis, "The Origin of the Galla and the Somali," *Journal of African History*, Vol. II, No.1, 1966, pp.27-28; Tesema, *The Oromo of Wallaga*, pp.4-6

²⁵ Yasin Mohammad, *A Historical Study of the land tenure system in Highland of Ilubabor (1889-1974)*, M.A. thesis in History (Addis Ababa University, 1990) pp.18-20.

²⁶ *Ibid.*

²⁷ Mohammed Hassen, pp.4-5.

common indigenous religion and the *Qaallu* institution and they used to be administered by the *Gadaa* system under *Abbaa*, a reflection of the unity of the Oromo people.²⁸ Some recent studies refuted the assertion that Southern Ethiopia was the only cradle of the Oromo people. According to Oromia Cultural and Tourism Bureau, the Oromo original homeland was around the Blue Nile. Accordingly, long before the sixteenth century, the Oromo lived occupy the central part of Ethiopia and the study has also come up with the idea that the Machaa and Tulamaa branches of Borena Oromo settled in the same region even before the sixteenth century. Hence, the study of Oromia Culture and Tourism Bureau, on the origin of Oromo as well as on the place where the Oromo seem to have started their expansion needs further investigation. This is because, in the 16th century, the great Oromo population movement was from south to south east, southwest, northwest, and to northeast directions.²⁹

Thus, the question of the original homeland of the Oromo has been a subject of discussion among various scholars.³⁰ Mohammed claims that some Oromo groups were living in the region of Walabu (Madda Walabu) since the twelfth century. He proposes that the ancestral home of the Oromo was both in the lowland and the cool highlands of Bale in South Central Ethiopia.³¹ The Oromo people, in the highland area, were engaged in mixed farming while the lowlanders were mostly pastoralists. It was the pastoralist Oromo groups, who drifted away from their main group due to the nature of their socio- economic system. In those early days, the Oromo shared a common indigenous religion and the *Qaallu* institution and they used to be administered by the *Gadaa* system under *Abbaa*, a reflection of the unity of the Oromo people.³²

²⁸ Mohammed Hassen, pp. 4-5; Lewis, Origin of Galla, pp.32-34; Unrick Braukamper, "Oromo Country of Origin: A Reconsideration of Hypothesis," Proceedings of the Sixth International Conference of Ethiopian Studies, Tel-Aviv, 1986, pp.135-136; Negaso Gidada, *History of the Sayyo Oromo of Southwestern Wallaga, Ethiopia from about 1730-1886* (Addis Ababa: Mega Printing Enterprise,2001),pp.46-48. The study of Negaso shows that the Oromo people lived in Shawa during the 14th century at a place known as katal, in Menz. However, this assertion still need further study

²⁹ Oromia Cultural and Tourism Bureau, *History of the Oromo to the 16th Century*, (Finfinnee, 2006) ,pp. 64-68.

³⁰ Warqineh A.Sori, Sirna *Gadaa*, Maxxansa 3ffaa, (Finfinnee, 2010) pp.12-13.

³¹ Mohamed,pp.4-5.

³² *Ibid.*

Tesema states that in the second half of 16th and the beginning of the 17th centuries, the Oromo were well consolidated under the *Gadaa* system and obtained an upper hand against all their rivals and had settled in the wealthy lands of today's Oromia and even more. The Oromo movement of sixteenth century began to expand from Bale to different areas of Ethiopia and the Horn. Therefore, the Oromo movement of the sixteenth century was from Bale to the southeast, southwest, northwest and north east of Ethiopia. According to Lewis, the political organization of *Gadaa* contributes to the success of Oromo population movements.³³

The Oromo seem to have been regularly structured in *Gadaa*. Over centuries, *Gadaa* grew finally with the actual age sets of their members. Under *Gadaa*, in every eight years, the Oromo would hold a popular assembly called the *Gumii Gayyoo*. Accordingly, it was the achievement of *Gadaa* officials which made the Oromo expansion and continuous movements successful and all officials, at the time of expansion, had united for cooperation against the external forces. Their unity for common objective of extending territorial occupation ended up in the creation of a vast Oromo territory in Ethiopia and the Horn.³⁴ It was during the 16th century that the Oromo people had settled around the areas of Jimmaa. In this regard, Mohammad state that the south western part of Ethiopia was controlled by the Machaa and Tulamaa branches of Oromo during the time of *Gadaa* Birmajii (1579-1586). These two groups of Oromo had practiced *Gadaa* system in union until the beginning of seventeenth century and their *Gadaa* center used to be known as *Odaa* Nabe with its set at Akaki (today it is part of Addis Ababa city administration).³⁵

Later, the Machaa Oromo had established its own separate *Gadaa* center known as *Odaa* Bisil with its center around Ambo and occupied the south western Oromia. Then, the Machaa Oromo had further divided itself into two groups known as *Afree* and *Sadachaa* (which means the fourth and the third). In the first half of 19th century, the *Afree* group had established the two Leqa states in Wallaga known as Leqa Qellem and Leqa Neqamte, while the *Sadachaa* group of Machaa established the five Gibe Oromo states.³⁶

³³ Tesema, p.5; Mohammad Hassan, p.11-12; Asafa Jalata, *Oromia and Ethiopia: State Formation and Ethno-national Conflict, 1868-1992* (Boulder, Colorado: Lynne Reiner Publishers, 1993)pp.19-20.

³⁴ Lewis, "A Reconsideration of the Socio-Political...", pp.139-40.

³⁵ *Ibid.*

³⁶ Mohammad, pp.38-40.

Scholars unanimously agree that *Odaa* Bisil (Tute Bisil Osole) was located between the towns of Gedo and Billo Bishe in today's Western Shawa. The place is also confirmed by the Machaa Oromo traditions as the place of the departure.³⁷ Lack of communication, single leadership and contact with non-Oromo groups living in the region influenced the Machaa Oromo. Tesema argues that the Machaa had moved and finally settled in Tute Bisil Osole. Tute Bisil was famous for its strategic importance. It remained the Centre of the Machaa for "five generations," playing the role of the old *Caffee* of *Odaa* Nabe.³⁸ However, for Tekalign, the Oromo stayed at Tute Bisil for four or five generations before starting to move into different directions of the region.³⁹

Unfortunately, scholars have not yet established the exact date of the first settlement of the Oromo in Jimmaa. Lewis and Trimingham propose that year 1700 was the first date of their settlement.⁴⁰ It is neither possible to establish the exact date of their earliest settlement, in the region in general and Jimmaa in particular, nor easy to know when the Omotic speaking people, named the Kafa seems to left the Jimmaa area. However, attempts have been made to determine the relative chronology of Machaa Oromo expansion and settlement on the basis of genealogical continuity, one generation is estimated at 25 to 30 years.⁴¹ There is also consensus among scholars that the Oromo settlement in the Jimmaa area was not sudden rather a gradual process. The earliest groups arrived in the region between the last decades of the sixteenth and early seventeenth centuries.⁴¹

Regarding the pre-Oromo inhabitants of the present Jimmaa, different scholars hold different views. Tekalign and Guluma, state that when the Oromo crossed the Gibe region i.e. prior to their settlement in Jimmaa, they found unoccupied area and settled without serious resistance.⁴² According to Guluma, the Kafa people were driven off the Jimmaa area by sixteenth century wars of Imam Ahmed Ibrahim (1527-1543) and when the Oromo crossed the

³⁷Tesema, pp.12-14 ; workinesh, p.23; Mohammad Hasan, p.42.

³⁸ Tesema, *The Oromo of wallaga*, p.23; Tekalign, p.33; Abraham, p.34. According to Abraham, all Machaa oral traditions identify Bisil or Tute Bisil as the land east of the Gibe River, were forced to cross the River in search of land.

³⁹ Lewis, p.26; Geda Melba, pp.28-30 ; Abdulkarim Abbaa Garo , *The History of Jimmaa kingdom under Abbaa Jifaar II (1877-1913) (Addis Ababa University, 1988) , p. 4 (unpublished paper)*.

⁴⁰ Tesema , " Political Economy , " pp. 46-47, 65.

⁴¹Tekalign, p.33.

⁴²Lewis ,P.39; Trimingham, p.200.

Gibe they found an unoccupied area and settled without resistance. 44 However, this view is not plausible for Tesema argues that the *Sadachaa* Oromo of the region faced stronger resistance from the “well organized” Omotic kingdoms of the Gibe region than from the dispersed Nilo-Saharan people’s refuted Guluma assertions. Perhaps the latter (Nilo-Saharan) lived in areas where the *Afree* groups settled and developed into Leqaa states. 43

According to oral traditions and some scholars, on the earliest penetration of Oromo in to the Gibe Valley first, there was a certain leader named Jimmaa Akaku, who was claimed to have been the first to settle in Jimmaa area. He lived for many years and died while he was fighting the Kafa near the present day Dedoo. His eldest son, Wayyu and younger son Hararo similarly continued fighting the Kafa people although they were defeated and retreated back to their indigenous Centre of Tute Bisil.44 Tekalign indicates that before the Oromo settlement, the Jimmaa area was not inhabited by any one so that the Oromo occupied it relatively in an easy way. He further states that, learning of the arrival of the Oromo in the region, the Kafa came from beyond the Gojeb River to drive the Oromo out of the Jimmaa area. Perhaps this was the reason why the Oromo stayed in Tute Bisil for four or five generation before they started pushing the Kafa people.45

After few generations, a strong Machaa group of the *Sadachaa* confederacy led by Diggo Jarso, the great grandson of Wayyu had fought against the Kafa people at a place called Ogdi Budo near Dedoo. At that time, the Kafa people were defeated by the Oromo and retreated back to the land beyond the Gojab River.46 Thus, the name Jimmaa, which was used interchangeably to refer to the people, the land and the kingdom, was given by the founding father of the sub-Oromo clan. The *Sadachaa* leader Diggo Jarso was apparently a person of remarkable power of leadership and intelligence. Oral sources indicate that the different Oromo clans spread out and eventually dominated the area Between the Gibe River in the north and Gojab River in the south. After expelling the Kafa people, the *Sadachaa* occupied the vast land between Dhidheessa, Gojab and Gibe Rivers. It was this group which later formed the five Gibe Oromo monarchies

⁴³ Guluma , Historical traditions p.10-11; Tekalign, pp.30-33; Lewis, p.38.

⁴⁴ Guluma, p.12.

⁴⁵ Tesema, the political economy, p.48

⁴⁶ Chala Usuye, “ A History of Islam in The Kingdom of Jimma. Ca 1800-1900.” MA Thesis. History, Debre Brhan University,2018,p.11.

among which Jimmaa was one of the dominant ones.⁴⁷ Other sources indicated that the Kafa were defeated at a place called Xiroo Afataa between the main Gibe and its tributary (Gibe *Xiqqaa* or Gibe *qalla*) which is currently known as *gelgal* Gibe Rivers. The stench of the dead bodies made it difficult for people to cross the area. As a result, the place was named *Xiroo Afataa* (which means full of stench or bad smell). The Kafa abandoned the war and retreated by destroying everything they found on their way. For instance, they destroyed the *hora* (mineral water used for cattle). The Oromo had occupied this area and settled permanently.⁴⁸

According to Oral traditions, from Bisil, the Oromo first sent people described as a hunting group.⁴⁹ Perhaps, these were what Tesema identified as *dagal-saaqii* (forest breakers or forest openers) and the *simbirtuu* (reconnaissance) probably hunters proceed to pave the way, and then the major groups followed.⁵⁰ Although there is unanimity among all scholars concerning the *Sadachaa* settlement in the region except, Tekalign, no one has attempted to identify the place, Xiroo or the direction they followed when they crossed the Gibe River and entered the area of Jimmaa. Xiroo was a site where the Kafa people had been beaten, had strong historical connection with the expansion and settlement of the Oromo in the region. Some oral informants from the Jimmaa area also support this view.⁵¹

The *Afree* and the *Sadachaa* confederacies, in Tute Bisil, entered into intense conflict with each other during the *Gadaa* Muudana (1610-1618). Probably, due to demographic factor (increase in number of population) and shortage of land, their conflict gradually led to the final collapse of their common *Caffe* at Bisil. The descendants of both *Afree* and *Sadachaa* confederacies eventually emerged as rich leaders. Subsequently, the cohesion was dissolved which led them move into different directions. As a result of the conflict, the *Afree* moved towards the west and southwest, particularly, to Wallaga and Ilubabor; whereas, the *Sadachaa* expanded to the Gibe

⁴⁷ *Ibid*, p.12.

⁴⁸ Tekalign, p.34

⁴⁹ Chala, p.12

⁵⁰ Tesema, *The Oromo of Wollaga*, p.5; Yasin, p.20.

⁵¹ Tekalign, pp.33-34; Informants: Haji Awal Abbaa Jobir, Abbaa Garo.

Region.⁵² The wealth and fertility of the land of the Gibe Valley was a fundamental factor attracting the frequent incursions of the *Sadachaa* from Tutee Bisil area into the Gibe Region.⁵³

1.5. The Nomenclature of Jimmaa

Based on historical sources, it is believed that the term "Jimmaa" was originated from the founding father of the Oromo people in the Gibe region. This individual was a member of the Sadacha branch of the Oromo and established their center at Odaa Bisil. The genealogy of the Oromo people residing in the Jimmaa area can be traced back through Jimmaa Akaku, Macha, Jida, Raya, Sirba, and Gebeto. Similarly, other Oromo communities within the larger Oromia region utilize the term "Jimmaa" to refer to specific areas such as Jimmaa Horo, Jimmaa Tiba, Jimmaa Raaree, and Jimmaa Gobo.⁵⁴ The Jimmaa Tiba, Jimmaa Raaree, and Jimmaa Gobo areas are located in the western part of Wallaga and are predominantly inhabited by the Afre Oromo branch of the Oromo people. These communities have their own unique cultural practices, beliefs, and traditions that distinguish them from other Oromo groups in the region.⁵⁵

The region known as Jimmaa Abba Jifar has been inhabited by the Sadacha Oromo group for centuries. Within this region, there are nine different clans or signs that have settled and lived together in harmony for generations. These clans include Badi, Diggo, Koroe, Lalo, Agelo, Belo, Wacho, and Butena. Their settlement in the Gibe region was marked by a council held under a sycamore tree (Odaa) in Hulle, which is now located in the Omo Nada district. This gathering served to not only celebrate their victory over enemy forces but also to uphold the continuation of their existing social structure - the Oromo gadaa system.⁵⁶

The council at Hulle was held periodically for several years, during which time the nine groups were governed by a common *Caffe*. This governing body operated under the Tuma Hulle, or "the law of Hulle." This law was a universal Gadaa law, adopted by all clans present, and passed in accordance with republican Gadaa principles. Traditional Oromo values, rules, and regulations were taken into account when creating this law. The Oromo Gada system was designed to be

⁵² Mohammed Hassen, pp.54, 63-64.

⁵³ Chala, p.13

⁵⁴ Jimma Town Municipality office, p.5

⁵⁵ Informants: Ato Taddese Dhinsa and Kedir Abba Temam.

⁵⁶ Informants: Ato Tsegaye Gbre Medin and Negash Abba Gero.

flexible enough to handle newly arising problems and encounters. As such, it was able to adapt to changing circumstances and challenges. The council held at Hulle serves as a testament to the strength and resilience of the Sadacha Oromo people and their enduring commitment to upholding their cultural traditions and values.⁵⁷

The Oromo were pastoralists and semi-pastoralist in their original Home land and during their movement. However, after their movement, they started Mixed farming agriculture which entailed a sedentary way of life, this was true for the Jimmaa Oromo, following their settlement in the Gibe region the Oromo underwent transformations that gradually culminated in the emergency of monarchial states, it is a proper analysis to underscore here that internal factors necessities above all else state formation among the Mach specifically. the beginning of the sedentary way of life which was accompanied by agriculture, this refused some old assertions which claim that the Oromo monarchies that numbered above nine clans were brought into existence by external influence, particularly, in the Gibe region as a result of interaction with the other kingdoms.⁵⁸

1.6. A Historical Overview of the Shanan Gibe Monarchies

1.6.1. Kingdom of Limmu Ennariya

Limmu Ennariya was one of the kingdoms in the Gibe region of Ethiopia that emerged in the 19th century. It shared its eastern border with the kingdom of Jimma ,its southern border with the kingdom of Gomma and its western border with the kingdom of Gumma .beyond its western border lay tribes of Macha Oromo.⁵⁹ Limmu Ennariya It was the group of the Sadacha confederacy that formed the first modern Gibe state and gave their name to the new political entity, their stat was better known by the historical name of Ennariya, the best part of the original territory which they had occupied, in order the best part of the original territory which they had occupied. In order to distinguish the new states from the historic one and at the same time maintain the popular name of the new state. Limmu Ennariya is the combination the two names which the people were given their states (perhaps to symbolize the unity of the Ennariya and the

⁵⁷ Ketebo Abdiyo, p.9.

⁵⁸*Ibid.*

⁵⁹Abir Mordecha, *The Era of the Prince: the challenge of Islam and re –unification of the Christian Empire 1769-1855*, London Longmuns,1968,p.81.

Oromo).The Limmu group was the first to form a state is not hard to understand. They were first whose made of production was transferred from pastoralism to one in which mixed agriculture was dominated .this was facilitated by the environment in which they settled.

The fertile highlands of Ennarya yield a potential cereal crop produce by the labor of the industrious people. Located at the most active center of trade. The Limmu were probably pulled in to the trade of the region early on. Without doubt by the second half of the eighteenth century under the relatively improved conditions along caravan routes. Limmu Ennariya made full use of its geographical advantages which it's located in the Gibe region offered for trade.⁶⁰ The Muslim traders, from the north intensified their trade with Limmu Ennariya with great benefit to the war leaders of that land. Jams Bruce, the most important literary source on the trade of Ennarya, depicts a lively trade by that land in the last quarter of the eighteenth century.⁶¹

However the Gibe region have during their migration to and settlement in the Gibe region, the Oromo were engaged in pastoral economy .they depended on their cattle, supplemented by exchange with sedentary groups of animal produced and forest products for grain With the transformation from pastoralism agriculture division for labor depend. For the first time after the migration, the Oromo were engaged in different aspects of production. Some are continued with pastoralism. Other embraced on mixed farming it with a short time the dominant part of the economy. Still others embarked on trading, perhaps a new profession for the Oromo⁶² it was Limmu Ennarya that the Oromo merchant class, the Afkala, was born, probably during the second half of the eighteenth century.

The state of Limmu Ennariya was created by Bofo (Abba Gommol): c, 1800-1825 is the famous Abba Dula who was known popularly by the name of his hours. Abba Gommol one in dealing with the history of Abba Gommol, one comes up against a difficult: the recorded of his rise power are adequate, but they were all written between 1843 and 1879, the oral traditions recorded by travelers and missionaries between these two dates do not give a definite year for any event s that took place at the beginning of that century. From internal evidence it would appear,

⁶⁰Mohamed, p.101.

⁶¹*Ibid.*

⁶² Abir,p.22

however that Abba Gommol founded the kingdom of Limmu Ennarya probably between 1800-1802.⁶³

Abba Rebu who is to day [1843] an energetic old man was the most important *Sooressa* of Ennariya or at least of the Limmu tribe ,Bofo the son of Bokkuu [i.e. the son of an Abba Bokkuu] was a poor noble man .he worked his land ,on the border of Nonno, who often invaded Limmu in one hand ,he raided the Nonno country always returning with booty, Abba Rebu gave his daughter to Bofa and from her Bofa had his son Abba Bogibo or Ibsa yang Bofa went on a raid to Nonno riding his famous horse Gommol and he returned with 3,000 head of cattle.⁶⁴

Nevertheless Abba Rebu who was live in 1843 and the most important and wealthy man among the Limmu and Bofo the son of hereditary of Abba Bokkuu, was a self-made successful war leder who expanded his land at the expanse of his neighbors, the Nonno. However Bofo, powerful in war quick to defend his interest, jealous of his power, and suspicious of his rivals, become a formidable war leader. The wealthy Abba Arebu may have tried and failed to defeat him. At least there is internal evidence ⁶⁵ it is probable that Aba Arebu, having failed to stop Bofo's rise to power, came to terms with the young warrior and cemented their relations with the hand of his daughters. Thirdly, this marriage in around 1802 produces Ibsa (“the light”) better known by the name of this horse Bagibo, who was to succeed his father in 1825.

Nevertheless according to Mohamed Hassen indicated that Abba Bagibo came to power at the age of twenty. According to Beka, Abba Bagibo was some were between forty and forty-five years old in 1842⁶⁶ although Antonio Cecchi specifically stated that Abba Bogibo came to power at the age of twenty-three⁶⁷ This would also mean that was born some where about 1802. If accepted ,this date is important ,not only because it establishes the year of the birth of an important figure who dominated the politics of the Gibe region between 1825and 1861,but also

⁶³Mohamed, p, 103.

⁶⁴ Anton d'Abbadie “ The Emergency and Islamization of The Galla Kingdom of the Gibe region and the north Ethiopia trade with these kingdom 1800-1850” un published Africa History seminar, SOAS,(1962-1963),p.2.

⁶⁵*Ibid.*

⁶⁶ Mohamed,102.

⁶⁷*Ibid.*

because it indirectly helps to establish the time when the kingdom of Limmu Ennariya was formed ,fourthly ,Abba Bagibo was born at the royal *Masara* of Sappa.⁶⁸

The capital of this father .Sappa perhaps an old trading center appeared as the capital of the kingdom during either the closing years of the eighteenth century or the beginning of the nineteenth. Saqqa, which was also an important trading center, become the capital of the state after 1821.⁶⁹. Hence the mode of production and radically altered political land scape arose for unifying ideology which went beyond the narrow limits of old loyalty and welded to gather the people under a single administration, anew educational system based on trading and writing, and a power for order and organizing the people ‘Islam provided him with a focus of unity transcending tribal loyalty, and helped him to justify his ruthless actions.

It also created the proper atmosphere for the hundreds of Muslim merchants and preachers in his capital and latter spread of Islam and championed the cause of the king. Though, his acceptance of Islam may not have had profound effect on his spiritual life. On the country, the old religion and Islam operated side by side for long time and the new religion limited the scope of the old only in the 1860s. there is nothing to shows that Abba Gommol himself had ever received any kind of Muslim education .however ,his capital at Sappa was teeming with Muslim merchant and teachers at the beginning of the nineteenth century.⁷⁰Abba Gommol conducted war against his neighbors, mainly the Gomma from political and economic motives .Gomma was in the process of state formation and the rival Abba Dulas had brought their conflicts in to Limmu Ennariya. Even threatening Sappa, the capital, which was not far from Gumma’s frontier. Again, the un settled situation in Gomma was a menace to Limmu Ennariya commercial lifeline to Kaffa the formation of the Gomma state Abba Gommol was able defeat Gumma time and again, but he was never able to take it over completely.

Probably because he was engaged in expansion against over neighbors such as the Nonno in the north, the Agallo in the west, the Gomma and the Jimma Badi in the south .by launching wars of conquest against his neighbors, Abba Gommol showed the seeds of future conflict for his successor. What is more, in spite of his strong personal energy, which remained un impaired up

⁶⁸ *Ibid.*

⁶⁹ *Ibid.* .103.

⁷⁰ *Ibid.* .

to 1825, when he was deposed; Abba Gommol did not complete the task of enlarging the frontiers of Limmu Ennariya. However Abba Gommol (c.1800-1825) and 1861 during the reign of Abba Bagibo, the most famous Oromo king of the first half of the nineteenth century. Yet Limmu Ennariya was secured for Shewa by Ras Gobena Dacche following the decisive battle of Embabo, without a single blow being struck; however when Ras Gobena fell from power a few years later in the mid -1880s, the entire Gibe region erupted in revolt.⁷¹ *Déjàzmach* Wolde Giorgis then re-conquered the kingdom by force; the *Dajāzmāch* afterword's built a church dedicated to St Marqos near the royal palace Abba Bogibo, the son of the last king, Abba Gomal, converted to Christian for political advantages, changed his name to Gabre Selassie, and became a *Fitawrare* in the Ethiopian empire.⁷²

1.6.2. Kingdom of Gumma

Gumma it is one of the kingdom of Gibe region located on the eastern border was formed by the bend of the Didessa River, which separated it from (proceeding downstream to upstream) Limmu Ennariya to the north east and the kingdoms of Gomma and Gera to the south. Beyond its north border were various Macha Oromo groups, and to the west Sidamo groups, its territory corresponds approximately with the modern woredas of Gechi, Boricha, and Didessa. Gumma was the second state to be formed in the Gibe region. Like Limmu Ennariya, the nucleus of the state was formed during the second half of the eighteenth century. The process of the state formation was completed only around 1810.

According to d'Abbadie, Cecchi, and the " Amharic short history of Macha kings the founder of the dynasty of Gumma was a certain Adama, a Muslim trader from Tigray " chronicle of the kingdom of Gumma. According to the chronicle of the kingdom of Gumma, Sarbaroda had tried and failed to, who was given in marriage to him. The story goes on to say that Sarbaroda and his son-in-law quarreled and in the battle that followed the " father " -in -law was killed by Adam, who made himself the king of Dagoye.⁷³ It is tempting, indeed more than tempting, to see in this tradition a power struggle between the leaders of Dagoye and Chirra. In the chronicles, Jilcha is

⁷¹ C.F. Bekeham, and G.W.B. Huntingford, *Some records of Ethiopia 1593-1654*, London Hakluyt Society, 1954, p. XXIX

⁷² *Ibid.*

⁷³ De Abbadi, pp., 152-4.

presented as the son of Adam, but this should not be taken at face value. In the tradition, a Muslim called Adam is made the father of Jilcha, so as to Islamize and exalt the origin of the dynasty founded by Jilcha. However the state of Gumma's conversion into Islam at the beginning of the nineteenth century, while in reality the ruling house of Gumma did not accept Islam before the 1830s.⁷⁴

It was then that the tradition of Adam was invented so as to Islamize the original founder of the dynasty. What all this amounts to is that power struggles that raged in Gumma during the first decade of the nineteenth century were between Sarbaroda of Dagoye and Jilcha of Chirra. Sarbaroda may have tried to come to terms with Jilcha by giving his daughter in marriage, but the political marriage seems they have failed to unite the rival contenders to the throne of Gumma. In the battle that followed, Sarbaroda was killed. Jilcha became the first king of all Gumma. Chirra, where the main *masara* (royal residence) of Jilcha was located, became the political center of Gumma Kingdom. It appears the Jilcha faced serious opposition and his sudden death after becoming the king of Gumma may have been caused by it. Jilcha was succeeded by his son Oncho (c. 1810-1830). It was Oncho who completed the processes of state formation in Gumma, by mercilessly crushing opposition. He then involved Gumma in continuous war against its neighbors, mainly Limmu-Ennarya. It was Oncho's war against Gumma's neighbors which seem to have earned the people of that land reputation for being famous warriors.⁷⁵

Without doubt Oncho was a brave warrior who possessed a daring spirit which he ignored danger and delighted in war. A leader with a vigorous mind and agile body, he infused his own intrepid spirit into his followers. And yet, his military accomplishments were stained by a licentious indulgence in acts of violence with little regard even for his own people. In addition to this, Oncho even treacherously killed the king of Geraint. The source Oncho is depicted as a monstrous tyrant, a crucial king who killed or enslaved people for minor offenses (15 even in 1879, he was remembered as a callous tyrant who caused untold miseries even to his own people. However, Oncho was succeeded by Abba Jobir in 1879.⁷⁶

⁷⁴Mohamed, p.108.

⁷⁵*Ibid*,

⁷⁶*Ibid*

In 1882, king, Abba Jubir of Gumma convinced the kings of Limmu Ennariya, Gomma and Jimma to form a confederacy known as the Muslim league, to counter the threat from some of the Macha Oromo, who in turn formed their own alliance, the league of the four Oromo; at first the "Muslim league" had success against this threat, for the other members did not support Abba Jubir against the Macha until his elder brother Abba Digir was captured. At this point the people of Ennariya came to their help, but even with help of Abba Jubir had no more success and was forced to negotiate an armistice with Macha for the safe release of his brother Abba Jubir then went to war against Jimma and sacked its capital, despite Gomma and Limmu Ennariya coming to the aid of Jimma.⁷⁷ Despite the failure of the Muslim League, Gomma remained a strong hold of Islam, and provided asylum to men exiled from the other Gibe kingdoms it was conquered by Emperor Menelik II in 1885, but the kingdom remained a "hotbed of rebellion and Muslim fanaticism against alien colonial administration". Firisa, son of the last king, had found sanctuary in the Sudan after the conquest, and returned in 1899 to declare a Jihad against the conquerors. Firisa was eventually captured in 1902, then executed in Jimma soon after.⁷⁸

1.6.3. Kingdom of Gomma

The geographical location of Gomma was shared its northern border with Limmu Ennariya, its western border with Gumma, its southern border with Gera, and its eastern border with Jimma its capital is Agaro. According to Mohamed stated that the founder of the dynasty of Gomma was a Muslim "Holy" Man and the dynasty he was founded was known as Awaalini (the holy) on the one hand, Cecchi asserted that a Somalia Sheikh Nur Hussein was the founder of the dynasty of Gomma.⁷⁹ Gomma was the first state in the Gibe region where Islam becomes the religion of the whole people. In other words, the entire people of Gomma were converted to Islam much earlier than the rest of the Gibe region during the first half of the nineteenth century.

⁷⁷ Enrico Cerulli, "The Folk Literature of The Galla of southern Abyssinia" Africa studies 3, (1922), pp.24-45.

⁷⁸ Buckingham and Hunting, p. lxxxvii.

⁷⁹ Mohamed Hassen, p.109.

While Islam was the religion of the ruling classes in the rest of the Gibe state; it was the religion of the people in Gomma. It was in order to Islamize and exalt the noble origin of the dynasty that did so much to spread Islam in Gomma that the tradition of A Wuliani was invented⁸⁰ the nucleus state of Gomma was formed by Abba Boke, he was ruled over Gomma except the region of Qattu Abba Boke was such a leader. His power was founded on the mandate conferred by the assembly however he made himself hereditary leader, thus challenging and ignoring the traditional political wisdom of rotating office. However Abba Boke was in conflict over land with other war leaders to control his state out of the struggle over possession and control of lands that Abba Boke gained total control of the land between Yacci and Degoye.⁸¹

The *Chaffee* assembly recognized the land as the property of Abba Boke, who divided and distributed it among his followers and those who sought his protection so like other Gibe states in Gomma also the power of the state became crystallized around access to the land and the struggle to control more lands. During Abba Boke Gomma was that the weak feared attack by and sought protection of the strong in the unfolding drama of anarchy. The protection which the assembly earlier had given to the weak was paralyzed, justice became the monopoly of the strong and those outside the circle of war leader and their followers suffered from lack of safety, in short, Abba Boke effectively controlled the means of protection and offered it in exchange for protection of economic surplus. Nevertheless, Abba Boke died before uniting the region of Qattu with Gomma, thus he was succeeded by his son, Abba Manno (c1820-1840).⁸²

who seems to have gained considerable experience in the army of his father, Abba Manno came to power at a mature age and quickly united the region of Qattu with Gomma, thus completing the processes of state formation. Abba Manno is remembered as the first king of Gomma, who introduced Islam to that land, he went further and proclaimed that he was the protector and defender of Islam to that land. He founded Islamic ideological justification for abolishing Oromo traditional celebrations such as *Butta* festivals. And he was intensely interested in matters of religion he seems to have believed passionately in the spread of Islam in Gomma. And the rest of the Gibe region.

⁸⁰*Ibid.*

⁸¹*Ibid.*

⁸²*Ibid.*

Hence, He patronized Muslim religion teachers by giving them land and facilitating their missionary activities. As we shall see in the section on the spread of Islam in the Gibe region. Abba Manno enhanced the activities of Qadiriyya order, which furthered in turn the spread of Islam, Muslim teachers and their missionary activity in Gomma, this had a profound impact on Gomma, so much so that by the 1830s the entire of that land were already converted to Islam. In short, during the reign of Abba Manno, Islam won the hearts and minds of the people of Gomma. Furthermore Abba Manno did much to spread of Islam in the Gibe region and that religion in turn strengthened the position of his dynasty in Gomma. It was in the course of the spread of Islam in Gomma that Abba Manno was recognized as ‘‘*Waliyi*’ (the holy) and his dynasty gained the immortal name of ‘‘*Awaalini*’’ (‘‘the holy one’’) finally in 1886 Gomma was conquered by Besha Abue on behalf of Emperor Menelik II.⁸³

1.6.4. Kingdom of Jimmaa

The beginning of the establishment of kingship in Jimma was a controversial issue among scholars. Recent works, based on oral traditions, concluded that Jimma received its first *mootii* two generations after the arrival of the Oromo in the region. Perhaps, the seventeenth century was the most likely date for the Oromo settlement in region. This date seems to go very well with the date of the Machaa Oromo clans’ dispersal from Tute Bisil in the late sixteenth century. However, Cerulli’s proposal of a different date for their settlement in the sixteenth century is too early, while Tirmingham’s date, the early eighteenth century, is too late since by this time the process of the state formation had already been underway.⁸⁴

Some scholars confidently assert that on the eve of the establishment of monarchical rule, political power was concentrated in the hands of ‘‘queen’’ named Makko Hore and Abbaa Qiriphe, local chief of Badi clan (before Abbaa Faro of Diggo clan took throne in 1742 and ruled until 1787).⁸⁵ Concerning on the decline of the *Gadaa* system and formation of state, the first reason is narrative of a certain ‘‘queen’’ named Makka Hore and the plot against her. The clans refused to pay tribute to a

⁸³ *Ibid.*

⁸⁴ Hailemariam, pp.1-4; C.F. Bekingham and G.W.B. Huntinford, *Some Records of Ethiopia, 1593-1646 1649: Being Extracted from the History of High Ethiopia [Abyssinia] by Manoel di Almeida together With Bahrey’s History of the (Oromo)* (London: Hakluyt Society, 1954), p.205.

⁸⁵ Cerrulli, p.166.

“queen”, because they became unhappy with her leadership. Thus, they issued their own law called *tumaa* Hullee at *Odaa* Hullee, the politico-religious of the Oromo of the Gibe Region.⁸⁶

According to Lewis and Abdulkerim, Makka Hore led the earlier Oromo settlers in Jimma. It was under the leadership of this queen that the Kafa peoples were pushed out of the area to the land beyond Gojeb. Thus, when the Oromo first came to Jimma the queen set a Bokku and went to the frontier of Kafa and the ground began to shake. Then the Kafa fled beyond the Gojeb River and the Oromo took their land where they settled.⁸⁷ Tekalign and Oral traditions also agree with that that the sixteenth century Kafa was not strong enough to resist the Oromo penetration. One can safely argued that the she was not either a queen or a *Gadaa* leader, as Lewis asserted that, she was Abbaa Bokku holding a bokku (scepter), perhaps she was simply *Qalluu* who had accompanied the Oromo *Gadaa* leaders during their movement and subsequent settlement in the area. Perhaps, she was Abbaa *Ulee* (Hullee) (father of stick).

The plot against Makka Hore, however, illustrated the declining of the *Gadaa* system.⁸⁸ According to Ketebo Abdiyo, there is a need to give due attention to Abba Faro, who was the first king of Jimma Kaka. He led the nucleus of his election and built a magnificent residence with the help of the Jimma clans in Kiftana, which is present-day Manna district, located to the west of Jimma town. The site where his house once stood is now known as *Malka* Aba Faro or the ford of Abba Faro.⁸⁹ Abba Megal Abba Faro, the grandson of Abba Faro, succeeded him from 1787-1827. Abba Megal used the palaces and his administration center in Hirmata and is credited with campaigning to expand the fertile areas of Diggo, including Hirmata, while also taking control of the famous commercial center that belonged to the Badi clan. Abba Megal was a gifted warrior and a capable leader, who could coordinate the efforts of his Diggo people, mobilize their wealth, and lead them to victory against the Badi. The legacies of Abba Faro and Abba Megal are still evident in Jimma today.⁹⁰

⁸⁶ Tirmingham's, p.199.

⁸⁷ Lewis, p.82; Jimmaa /TAO, p.4.

⁸⁸ Lewis, pp.38-39; Abraham, p.37. According to *seera tumaa Dubartiin hanqudha*. “Women are not equal with men,” because they are not adept at using spear. In addition, women’s pregnancy hinders the movement of the Oromo. While there was a total of eight kings who had reigned over Jimmaa kingdom, there were no female rulers.

⁸⁹ Ketebo, p.15

⁹⁰ Jimma Kayat wodet, p.4

Abba Magal had enlarged Jimma Kaka territory and paved the way towards the completion of the Jimma kingdom's formation. At the turn of the Nineteenth century, Abba Magal the ruler of the Hirmata region began a serious war against his neighbor, yet before finishing his task, he was preceded by death leaving behind the state-building processes to his successor, in a list Jimma king, the next ruler was Abba Rago, one of the sons of Abba Magal. Abba Rago ruled from 1827-1830, his brother and successor however embarked on remarkable expeditions to complete the creation of the Jimma kingdom. Abba Jifar was the first the completion of the state formation of the Jimma kingdom in 1830. However, according to Herbert Abba Jifar, the first was in Ethiopia in the 1840s, wrote Sanna was sure to name Abba Jifar as the most powerful of the Oromo man a recast and his dominations are very extensive, having been much and enlarged by acquisition lately made at the expensive of Ennariya as well as in the south and west known by his name.⁹¹

Abba Jifar was the fourth king of Jimma who played a significant role in bringing development in the overall social, political, and economic progress of a particular society which entailed state formation in the Jimma kingdom. Abba Jifar founded his seat of power at Jiren and began expanding the frontiers of the kingdom on every side, he in many respects revitalized what his predecessors already entitled. Abba Jifar was successful in many other careers, he gave Jimma kingdom the strongest and the most disciplined army in the entire Gibe region, along with commercial rivalry between Limmu Oromo state and Jimma, he ended the economic struggle in favor of his kingdom and as result made Jimma prosperous.

Abba Jifar is also the first Muslim king of Jimmaa who also encouraged the dissemination of Islam among the brood masses; he was converted to Islam in about 1835, by a certain preacher from the north, Sheik Abdul hakim Kebire Sahle.⁹²As we have already stated, Abba Jifar Gudda was not the first king of Jimma, but his achievements made him the first and most successful king of that kingdom, it is apparently due to his outstanding achievements that the previous name of the kingdom Jimma Kaka, was replaced by Jimmaa Abba Jifar, his immortal name is even today attached to Jimma up on his death in 1855. Abba Jifar I was left to his successors a wealthy

⁹¹Herbert ,p.41

⁹²Takalegn Wolde Mariam, " Slavery and Slave Trade in the Kingdoms of Jimma, ca, 1800-1915", MA Thesis, History, Addis Ababa, University, 1984, pp.29-30.

kingdom, a new capital, a new religion, a great desire of dominating the politics of the Gibe region as a whole and a number of administrative and political innovations.⁹³

Brief power strife over succession took place between his eldest son, Abba Gommol, a legitimate heir to the throne and the younger one, Abba Rebu, the latter was able to pick up the gold ring, (*amarti*), an emblem of kingship and subsequently succeeded his father. Abba Rebu (1855-1858) was only twenty when he came to power; he has been characterized as “a lion and a hero” “Abba Rebu means “the father of the chaser by itself”. He was a good looking man, brave and a gallant fighter who sought to wage war of consequence on all the Gibe states turn by turn. He had opened war of conquest to this effect and had already beaten some of them as a result of which a secret coalition was built to support each other fearing his move.⁹⁴

Abba Rebu was a warrior, not a diplomat like his main rival, Abba Bogibo of Limmu Ennariya whose plot consumed the life of the Jimma King, it is said that he was treacherously killed by his own slave warrior, Aba Dima Birama who’s stabbed him to death during one of the campaigns against Gomma while was fighting side by side. As a result, the Gommans said “*Mukatu Muka Muree dhagaran muka Muree*” meaning “the wood cut off wood, the axe did not cut off the wood” the assassin of Abba Rebu is said to have been bribed by the Jimma Nobility predominantly, the kinsmen of the deceased king who disliked his warring policy.

Nevertheless, Mohamed Hassan stated that the nobles were instigated against Abba Rebu by the subversion policy of Abba Rebu died untimely and was succeeded by his uncle, Aba Boqa (C.1858-1862), an old man of 70 years of age.⁹⁵ The successor was the exact opposite of his immediate predecessor in his policy and character, Aba Boka halted the policy of subjugating Jimma’s neighboring and sign peace treaties with them. Through, Aba Boka devoted his short reign and he used Jimma’s resources to the spread of Islam and its taking root in the society. He built many mosques, introduced Zakat (an Islamic tax for Poor), he reserved land (*Woqfi*) for Islamic clergy near Jiren, among the mosques constructed by Aba Boqa. He designated his son as heir to the throne ahead of time. His death was followed by peaceful transition of power as

⁹³Ketebo, p.20.

⁹⁴*Ibid.*p.21.

⁹⁵*Ibid.*p.22.

Abba Gommol succeeded his father. During the reign of Abba Gommol (c.1862-1878) Jimma continued to grow both territorially and economically. He conquered Garo, the mini kingdom to the southeast of Jimma in today's Omo Nadda district and embarked on the absorption of its people in to the Jimma Oromo by marriage and policy of settlement. This policy was intensified under his son and successor, Abba Jifar II, the most famous of Jimma kings.⁹⁶

Aba Jifar II was born in 1861 at Jiren in the palace (*masara*) of his father, Abba Gommol. Although, according to informants, the birth year of Abba Jifar II was 1860 and he took the throne at the age of 15, he was born of the marital union between King Abba Gommol of Jimma and *Genne* (princes) of Gumma kingdom, this wedlock is said of Aba Gommol who sought to spread Islam into his kingdom. Thus religious consideration was behind the marriage alliance between the Digo dynasty and the Adami dynasty of Gumma. The daughter of Gumma king *Geene* Gummite, the mother of Abba Jifar II, Her father Abba Dula, the king of Gumma, after lofty discussion and consideration, preferred Aba Gommol of Jimma, because the latter accepted the demand of the Gumma King, who agreed to make an heir to the thorn the son of the *Genne* in question. There was only one precondition set by Aba Gommol; the firstborn offspring of *Genne* Gummites must be male.⁹⁷ Thus, it is evident that the marriage ties between Jimma and Gumma were not solely based on economic benefits but also political considerations. Abba Jifar II's ascension to the throne was a smooth transfer of power, following the death of his father, Abba Gommol. As the first-born son of his mother, he automatically became the heir to the throne of his father, in accordance with the principle of primogeniture prevalent in Oromo society.

Growing up in the palace of his father, Abba Jifar was accorded the honor and respects of a prince. Upon his coronation, he took the name Aba Jifar to honor his predecessor's reign and repeat its glory. Although young and unmarried at the time, his agents ruled on his behalf until he could effectively govern. His tomb bears inscriptions of both his Islamic family name, Mohamed Ibn Dawed, and his Oromo name, Tullu. He is popularly known by his thorn name, Abba Jifar II (Abba Jifar *Xinnaa*), and was also called Abba Bulgu until his coronation. Ketebo suggests that Abba Jifar II's reign was from 1875 to 1933, based on other oral and written sources. His reign was marked by notable achievements and developments, including the

⁹⁶Herbert,p.43

⁹⁷*Ibid*, p.26.

establishment of trade relations with European powers and the modernization of his kingdom's infrastructure. The special seat and dining table kept at the Jimma museum are reminders of the high regard with which he was held even at an early age.⁹⁸

1.6.1. Jimma from Incorporation to 1936

The victory achieved by the Shewan forces over the Gojjame at battle of Embabo in 1882 became the turning point in the process of Menelik's territorial conquest under his military leader *Ras* Goobana Daacci. After the battle of Embabo, the Oromo states of Gibe region were became under the influence the Shewan forces.⁹⁹ Abba Jifar II, unlike other Gibe Oromo monarchies, chose a path of peaceful submission rather than engaging in war with the Shewan forces. Both oral and documentary sources attest to this fact. What is particularly interesting is that this decision was heavily influenced by Abba Jifar's mother, *Geene* Gummite. It was reported by informants that *Geene* Gummite dispatched a message to Menelik at her son's suggestion, indicating a desire for peaceful resolution rather than Jihad against the Shewa force. However, after the dispatch of the letter, Menelik took Abba Jifar II into custody and imprisoned him in Ankober.¹⁰⁰ In Addition to this Ketebo Abdiyo indicated that, Abba Jifar II submitted to Menelik for piratical reasons after the preliminary studs of the Showan power,¹⁰¹ one of such studies was under taken when Abba Jifar II tested his force combating strength first against the King of yam which fought back fiercely repulsing the forces of Jimma. Understanding the imbalance of power between his force and that of Shewa, Abba Jifar II submitted to Menelik 'Ras Gobena Dachi, in 1882 without fighting.¹⁰²

Already in 1881, the Gojam force of Negus Tekle-Haymanot led by his remarkable general, *Ras* Darso reached the Gibe region, the aim of the Gojame force conquest was to expand *Negus* Tekle-Haymanot' suzerainty over the areas to the south of the Abbay River mainly in to the Oromo land,¹⁰³ Gumma kingdom put the stifles resistance and lost its King Aba Jobir and was

⁹⁸ Ibid,29.

⁹⁹ BahiruZewde, *A History of Modern Ethiopia1855-1991,2nd edition*, Addis Ababa,2002,p.62

¹⁰⁰ Informants: Aba Faji Abba Dula Abba Jifar II. And Abba Oli Abba Godu

¹⁰¹ Ketebo, p.32.

¹⁰² Guluma,p.27.

¹⁰³ Ketebo,p.31.

subsequently looted and left in waste, other Southwestern Oromo kingdoms submitted without combating because of their disunity and mutual mistrust, Jimma was one of them where by its King Abba Jifar, agreed to submit peace fully and consequently paid tribute to Gojam.¹⁰⁴

yet ,the Gojame Influence was brief and the impact was not paramount ,in a time of not the southwestern troops expelled the Gojame force out of the southwestern Oromo areas as a result of the decisive battle of Embabo(6 June 1882) and the Showan's replaced the Gojame supremacy in the region.¹⁰⁵ As a balance of power altered in favors of Shewa, the Oromo leaders wavered their allegiance to Gojam .likewise; it was apparently after the battle of Embabo that Jimma's tributary states to King Menelik of Shewa was defatted by the agreement signed between Moti Aba Jifar II and Ras Goban on Menelik behalf, the repercussion were lasting and fundamental. We have no original document that embodies the terms of agreement at our disposal; According to Ketebo stated that the agreement of Abba Jifar and *Negus* Menelik was agreed:-

1. To respect the full internal Autonomy of Jimma kingdom were as Abba Jifar II would remain intact in His position.
2. Not to station (settle) troops in the kingdom.
3. Not to construct churches in the kingdom

On his part King Abba Jifar agreed to:

1. Acknowledged Menelik as his overlord
2. Pay fixed annual tribute (*quert-geber*); and
3. Assisted and if necessary (*Zemacha*) of conquest to other areas.¹⁰⁶

The treaty signed between Jimma and the kingdom of Shewa marked a significant turning point in the relationship between the two kingdoms. It laid the foundation for future relations between them, and also for the Ethiopian empire as a whole, which later incorporated both kingdoms. In the aftermath of King Abba Jifar's submission and the implementation of the terms of the

¹⁰⁴*Ibid*,31.

¹⁰⁵Bahru Zewde *History of Modern.....*pp.60-62.

¹⁰⁶ Ketebo,p.33

agreement, there were several changes that took place within the Jimma kingdom. However, it is worth noting that according to informants, Abba Jifar II was the last sovereign king of the Jimma kingdom. He was the eighth king in a series of rulers who had led the kingdom before him. As such; the end of Abba Jifar II's reign marked the end of an era for the Jimma kingdom.¹⁰⁷

He effectively assumed power in 1875 and ruled only for three years when the Gojame arrived but the predominance of Gojam was brief flowing to Abba Jifar' submission peacefully. He remained the only autonomous ruler in the region whose authority prevailed almost intact under the Shewan kingdom and subsequently in the Ethiopia Empire.¹⁰⁸The indigenous hereditary leaders who peacefully accepted Menelik over-lordship were accorded new Amhara military title and were promoted to rule autonomously, thus was in case of with Moti Kumsa Moroda and Moti Jote, both Motis (Kings) were granted the title of *Déjàzmach*.¹⁰⁹But, in cases of King Aba Jifar II, the number of written source mentioned entitled him Sultan and Moti simultaneously.¹¹⁰ Despite this, Aba Jifar continued to maintain a positive relationship with Emperor Menelik and Queen Tayetu Butule. He sent them various Jimma technological materials and products such as shoes, armchairs, and blankets (*Buluko*) in addition to sending skilled weavers to Entoto in 1890. These actions helped to establish cultural ties between the two parties. Interestingly, many of these historical materials can still be found today in museums such as the Entoto Museum and the Jimma Museum. For instance, the appreciation letter sent from King Menelik and Queen Taitu Butule can be viewed in the Jimma Museum.¹¹¹(See Appendix 1&2)

Abba JifarII complied with the agreement reached in 1882 to pay *quert-geber* (annual fixed tribute) In addition to this according to Mahteme-sellasse a sum of 29,065 Maria Theresa Thalers.¹¹²Abba Jifar was not an exceptional in this regard; there were other fixed tribute payer regional hereditary lords in exchange for international autonomy. Although thus, the payment of fixed tribute, *quert-geber*, was a mere propaganda as the tribute changed from time and was ever

¹⁰⁷Informants: Abba Fogi Abba Dula Abba Jifar II and Abdulkereim Abba Gero

¹⁰⁸J.Terminham, *Islam in Ethiopia, Oxford: Georfforg, cambering for the university press*, 1952, p.203.

¹⁰⁹Ketebo, p.35.

¹¹⁰Trimingham, p.203.

¹¹¹ Informants: Taddese Densa and Abba Gero Abba Macha.

¹¹²Mahteme Selassie, "The Land Tenure system of Ethiopia "in *Ethiopia Observer* Vol. INo.9, 1975, p.288.

growing. A. Franzoj, an Italian traveler, who witnessed the tribute Abba Jifar paid to King Menelik he submitted, in 1882 as follows: "Sixty horses, thirty mules, hundred large vases of honey, hand red sacks of coffee, twenty, hides of lion and leopard, thirty Sixty slaves, thirty elephant tusks and unknown amount of Thalers."¹¹³ Abba Jifar sustained the tribute payment into the 1920 after the death of Emperor Menelik as the agreement between Abba Jifar and Menelik was largely observed. According to Cerrulli cited the annual tribute paid to be 87 Thalers and another 25,000 for army in accordance with Menelik declaration of 1901 which demanded extra-payment holder to pay for his army¹¹⁴. Lipski stated 200,000 thalers payment during this time.¹¹⁵

Abba Jifar did also make other contribution for Emperor Menelik. According to Ketabo Abdiyo Abba Jifar did also make other contribution for plenty of payments to cover the expense of the campaigns of Ras Wolde Giyorgis's to Gamo in 1889. He also backed personality and materially Walaita's companion in 1894 and that of Kaffa in 1897 and Yem, also assisted Menelik force restore peace in neighboring and helped in subjugation of Limmu Ennarya. Beside of this After Jimma kingdom submitted to Shewa, the major aim of collecting tax was to generate annual tributary paid to Menelik beside covering Jimma own expenses.¹¹⁶ Thus in the aftermath of submission, the amount of tax continued to grow. Many types of taxes were introduced during Abba Jifar II one replacing the other with time, crop tax was the earliest form of tax collected from maize, teff (ergot is), wheat, oats and nearly, thereafter came land tax forever very short time before giving way to cattle, the later was followed by property tax and in addition to this Abba Jifar has paid off mostly Honey tax and paper tax for the imperial palace (see Appendix.3)

In addition to this, King Abba Jifar had during the campaign of Adwa from the other southwestern leaders like *Dajach* Gebre-Egziabher and *kawo* Tona of Welayta accompanied Menelik to the war front. It was Emperor Menelik II, (1889-1913) who ordered them to return to their respective regions to look after their frontiers. However about 550, selected troops from Leqa-Neqamte, Leqa-Qaellam, Benshangul and Jimma did fight at the battle of Adwa. For this

¹¹³Herbert, p.96.

¹¹⁴Mahteme, p.295.

¹¹⁵Herbert, p.99.

¹¹⁶Ketabo, p.49.

campaign, the only southwestern leader who sent both troops and the financial sum was Abba Jifar. He sent 60,000 Marterasa Thalers.¹¹⁷

Figure1: This picture was taken in 1896 when the recruits of Abba Jifar II marched to the battle of Adwa, in front of the Getaway of the palace of Abba Jifar II at Jireen. Kella Abba Serban



Source: Photo taken by the Researcher in 2021

Based on my sources, it seems that after the passing of King Abba Jifar II, his grandson, Sultan Aba Jobir Abba Dula, was sent to Emperor Haile Selassie with tax and a letter from Abba Dula Aba Jifar. However, when Sultan Aba Jobir Abba Dula arrived at the imperial palace in Addis Ababa, Emperor Haile Selassie reportedly stated that the agreement was only between Emperor Menelik and King Abba Jifar. This misunderstanding caused offense to Sultan Aba Jobir Abba Dula and he was subsequently taken into custody and imprisoned in Addis Ababa. It's unclear exactly how long he remained in prison or what ultimately happened to him after this incident.¹¹⁸ But, according to some scholars, like: Paul B. Henze stated that towards his later years, Abba Jifar II succumbed to send. His grandson Abba Jifar attempted to take control and re-assert Jimma's independence.¹¹⁹

However, Emperor Hailleselases responded quickly and sent military forces against Abba Jobir the soldiers brought Sultan Abba Jobir back to Addis Ababa where he was imprisoned. In 1930, Haile Selassie removed an enfeebled Abba Jifar II from power and installed his son-in-law, *Ras Desta Damtew* in his place. *Desta Damtew* ruled as Governor (*Shum*) of Jimma, while Abba Jifar II was allowed to remain as King (*Negus*) as titular head. When Abba Jifar II died in 1932, the

¹¹⁷ *Ibid*, p.49.

¹¹⁸ Informants: Abba Fogi Abba Dula and Abdulkarim Abba Gero

¹¹⁹ Informantes: Abba Faji Sheik Mohamed Nure and Abba Fogi Abba Dula.

Kingdom of Jimma was officially ruled directly by the Emperor.¹²⁰ In 1932/33 *Déjəzmach* Wolde Amānuel was appointed by the Emperor as the first governor of Jimma.¹²¹

1.6.2. Gibe Region During the Italian Occupation (1936-1941)

On the fateful day of May 5, 1936, the Ethiopian capital of Addis Ababa fell under the control of Italian forces. This defeat paved the way for Italy to declare Ethiopia a colony of its empire, marking a dark chapter in the country's history. As part of their colonial expansion, Italy divided its colonies in East Africa, which were collectively known as Africa Orientale Italiana, into six administrative divisions. One of these six divisions was created by merging the territories of Dilla, Oromo, and Sidama, with Jimma being chosen as its political capital. This region was established as one of the many administrative regions in Italy's newly-formed East African Empire, solidifying Italy's grip on the region and furthering their agenda of colonization.¹²²

The Italian forces undertook several measures in the aftermath of their conquest. One of the most significant steps they took was to change the seat of power from the old capital city of Jiren to Jimma, where they established their administrative and other buildings in the oldest commercial center of Hirmata. The selection of Jimma as the new capital city of the Oromo and Sidama administrative units was primarily motivated by its favorable landscape and environment, which made it an ideal location for the Italian forces' agricultural pursuits.¹²³

Despite this move, Jimma remained the main seat of the Commissariato and the Italian governor, solidifying its position as a critical hub of Italian colonial power in East Africa. The Italians continued to exert their influence over the region, implementing policies and initiatives that furthered their agenda of colonization and exploitation.¹²⁴ The Italians left Jiren to the old local ruling family and developed Hirmata the former trade center of the Jimma kingdom developed as the chief administrative and commercial center, the first and the most important measure taken by the Italians was the establishment of a military camp.¹²⁵

¹²⁰Paul B. Henze, *Layers of Time, A History of Ethiopia* New York: Palgrave, 2000, p. 208.

¹²¹Yonas Seifu, "A Historical Survey of Jimma Town: 1936-1974," MA Thesis, History, Addis Ababa, 2002, p.15.

¹²² Informants: Aba Fogi Abba Dula Abba Jifar II and Sheik Musa Ali Dunge.

¹²³ *Ibid.*

¹²⁴Yonas, p.18.

¹²⁵ *Ibid.*

The Italian army consisted not only of a large number of Italian soldiers but also Eritrean and Somali *Ascaris* was stationed at the northern edge of the town.¹²⁶In 1937, the Italians prepared the first master plan for Jimma, but mainly for Hirmata, it was drafted on the basis of fascist segregation policy aimed at avoiding the grave consequences resulting from the promiscuous living of Italians and natives, according to this master plan, the town was divided into two distinct parts: the black and White quarters. The master plan designed Hirmata as the quarter for whites. It was made to include today's Faranj Arada, Shewa *Bar*, Mantina and part of Mandera main avenues and streets were laid out for Hirmata.¹²⁷

nevertheless, according to this master plan, areas located to the South, South -East and South-West of Hirmata were collectively designated as the black quarter these includes areas which are presently known as "*Kullo bar, "Saratenna" Safar" and Maryam Safar.*" These areas were then marshy stretches of land. Hence, breeding sites for malaria mosquitoes. The Italians removed the scattered settlements of indigenous people for Hirmata and Mandera to this quarter. They reclaimed parts of these marsh lands and provided some medical services for the natives in the rather poorly built in neighborhood of *Maryam Safar*. After that, the Italians also erected a number of office and residential buildings in Hirmata .the most remarkable of these included the residence of the regional governors' .the building that was erected to house civil and military tribunals, the building of civil military hospitals, the municipal building, the office building for the Fascist labour office, schools for Italians and Ethiopians and for Islamic studies and residential buildings for lower officials.¹²⁸

So the Italians have constricted different buildings, especially the military camp and their residence place from those buildings now a day the Jimma University during that time was built for the military camp. This military camp is known by the name of "Batorya" Batorya means Mortar camp. In addition to this, the Italians built all roads of Jimma which were constructed by two Italian organizations, that were called "*Deta Parajola*" and "*Deta Samiche*" and although the building of the Jimma University was constricted by "*Deta Jermanya*".¹²⁹It is true that during the

¹²⁶*Ibid*,p.19

¹²⁷*Ibid*,p.19

¹²⁸ Guluma Gameda, " An Outline of the early history of Jimma Town," proceeding of The Fourth Seminar of the Department of History ,Addis Ababa University,1989,p.32

¹²⁹*Ibid*.

1936-1940 period of Italian colonial rule, several factories were established in Jimma, including the *Muliro Toska* factory in Ferustale and the Aqua-minerale mineral water factory in Ginjo Kable. These factories played an essential role in the region's economic development, processing food products and producing mineral water for export to other countries. The Muliro Toska factory, owned by the wealthy Italian businessman Gonderad, was a significant producer of food products such as olive oil, canned fruits, and vegetables. The Aqua-minerale factory, on the other hand, specialized in the production of high-quality mineral water, which was exported to various countries.¹³⁰

During the Italian occupation, the town of Jimma saw significant development in infrastructure and architecture, particularly in the neighborhood of Hirmata. The Italians constructed numerous buildings in this area, including several modern hotels such as Gibe and Gojeb Hotels, which are still major landmarks in Jimma today. In addition to hotels, restaurants, supermarkets, and rows of shops were also built, mainly rented out to Arab merchants. These structures were primarily erected in the adjacent Shawa *Bar* district, many of which continue to exist and serve various purposes. Italian colonial architecture has left an indelible mark on these buildings, clearly visible even today. Along with developing the town's commercial center, the Italian occupation also brought some much-needed urban amenities to Jimma. Two branch offices of Italian banks, Banco di Roma and Banco di Italia, were established in 1938.¹³¹

The Italians recognized the strategic importance of Jimma in connecting various parts of the country for their colonial interests. To facilitate communication, they established their own postal and telegram services, which were available to both native and local people. In addition, the Italians invested in improving the road infrastructure in and around Jimma, with a particular focus on the road connecting Jimma to Bonga, Gore, Addis Ababa, and Neqamte. Furthermore, the Italians also provided white quarters near Jiren springs, an area where a lot of foreign workers were stationed. An Italian company installed electricity for this part of town, powered by diesel generators.¹³²

¹³⁰ Informants: Ato Negash Ibsa and Widad Abba Fita

¹³¹Yonas,p.21

¹³²*Ibid*,

In 1938/39, the Italians created a new plan for Jimma that involved rebuilding the town center to the east of the Awetu River. The Mandera settlement, which had been almost abandoned, was identified as the new center of town and slated for redevelopment. This new plan involved transferring main government offices, residential quarters for Italian officials (including the governors), and other official residences to the new center of town. To support this development, the Italians planned to build standardized hotels, hospitals, stadiums, churches, car parking facilities, and military camps. These efforts were part of a broader strategy to modernize and expand Jimma in line with Italian colonial interests.¹³³

It is noteworthy that Jimma, a region located in the Southwestern part of Ethiopia, holds the distinction of having the highest population density during the Italian administration. In 1938, the population of Jimma stood at fifty thousand, with five thousand Italians and the rest comprising of Indians, French, Armenians, Greeks, and indigenous people. During this period, the Italian government prepared a new settlement area called *PaboreBore* in Bore Keble to accommodate their poorer South Italian emigrant population. The settlement area was constructed with scattered residence houses for natives, as well as agricultural lands for the migrants. It is worth mentioning that despite the efforts made by the Italian government, they were evacuated from Jimma before the completion of the settlement project.¹³⁴

Towards the end of 1941, the Italian force in Jimma found itself surrounded by Ethiopian patriots under the leadership of Gerasu Duki. In an effort to avoid bloodshed, Gerasu Duki sent a dispatch to the Italian military leader, Colonel Foxe, urging him to surrender his force to the Ethiopian patriots without violence. Despite initial resistance, Colonel Foxe eventually capitulated and agreed to evacuate from Jimma without a fight. As a result, the Italian force left behind significant resources, including 1700 military personnel, 500 cars, a large supply of ammunition, and 20 heavy and lightweight artillery pieces.¹³⁵

¹³³*Ibid.*p.24

¹³⁴ Jimma Keyat wedat,p.6

¹³⁵Tabor Wami, *ABBA BORA, 1897-1988*, Addis Ababa, 1986, p.91.

1.6.3. Jimma during the Post- Italian Imperial Rule (1941-1974)

In 1941, the British and Ethiopian forces joined hands to overthrow the Italian army. The victory marked a significant turning point in Ethiopian history. With the evacuation of the Italians, Emperor Haile Selassie returned to his rightful place on the throne and began to rebuild the nation that had been ravaged by war. To ensure a strong and efficient central government, Emperor Haile Selassie introduced several measures aimed at consolidating his authority and administration. One such measure was the introduction of a new administrative structure. In proclamation no. 1/1942, he announced the division of the country into twelve provinces, each with its own governorate or general, known as *Teqelay Gezat*. The emperor's move to restructure the country's administrative setup was a bold step towards strengthening Ethiopia's governance and promoting greater accountability and transparency. This new system ensured that power was devolved to the grassroots level, where local leaders could manage their regions more effectively. In conclusion, Emperor Haile Selassie's decision to introduce a new administrative structure was a vital part of his efforts to rebuild Ethiopia after the war. The twelve provinces, governed by *Teqelay Gezat*, allowed for a more decentralized form of governance that promoted greater development and progress at the local level.¹³⁶

The region of Jimma boasts a complex administrative system that is comprised of Awrajas and Woredas, each with its unique structure. The officials in charge of overseeing the administration of Jimma include the Tax Officer, Bujat Collector, *Teqelay Gezat* leaders, and *Awraja Gezat* leaders. It is worth noting that these officials' coronation ceremonies were typically presided over by the emperor himself, highlighting the critical role that imperial authority played in governing not only Jimma but other regions across Ethiopia.¹³⁷

The Tax Officer's responsibilities include collecting taxes and ensuring compliance with tax regulations in Jimma. Meanwhile, the Bujat Collector oversees the collection of land rent and manages the distribution of land to farmers. Finally, the leaders of *Teqelay Gezat* and *Awraja Gezat* are responsible for the overall governance of their respective areas, including maintaining law and order, promoting development, and resolving disputes. With the establishment of the *Teqelay Gezat* system, the responsibility for overseeing provincial administration in Jimma

¹³⁶ Teshale Tibebu, *The Making of Modern Ethiopia: 1896-1974*, the red sea presses, 1995, p.115.

¹³⁷ Jimma Keyat wodet..p.11.

underwent a significant change. The Ministry of the Emperor took over this important role, and it was headed by a powerful official known as the *Enderase*. This individual acted as a representative of the emperor and held considerable authority within the region. To prevent the people of Jimma from being burdened with excessive tribute, restrictions were put in place to limit the powers of the Enderase. These measures aimed to ensure that the Enderase ruled justly and did not abuse their position of authority¹³⁸.

In 1942, during the reign of Emperor Haile Selassie I, consequential changes were made to the administrative structure of Jimma. The Italian-built structures, which had been erected during their five-year occupation, were utilized as both administrative offices and residences for the rulers of Jimma *Awraja* (*Awraja gazhi*) and other officials. New leaders were also appointed to the region at this time. As a result of these changes, a proclamation was issued in 1954 that established the governance of six towns - Addis Ababa, Harar, Gondar, Jimma, Dessie, and Dire Dawa - under *MazegajaBet*. The remaining nine towns were simply referred to as 'the town. 'These moves were made to streamline and improve governance in the region, ensuring greater accountability and fairness in the management of local affairs.¹³⁹

The year 1942 marked a significant turning point in the administrative structure of Jimma. The introduction of a new system divided the town into four branches - Bosa, Hirmata, Mendera, and Jiren - which together formed the *Kifla Ketema*. Each branch was administered by an appointed official coroneted by the *Awraja Gezies*, making it easier to collect taxes, administer land, and control sanitation in each mini town within the *Kifla Ketema*. While there were other mini towns surrounding Jimma, such as *Shewa Ber*, *Serategna Sefer*, *Ferenj Arada*, and *Mentina*, the *Kifla Ketema* system only applied to the four branches within the town itself. Despite this, these other mini towns were famous places and continue to be recognized by their original names to date. The implementation of the new administrative structure brought about improved efficiency and organization in Jimma's governance, paving the way for sustainable development and growth in the region.¹⁴⁰

¹³⁸ *Ibid.*

¹³⁹“Jimma kayat wodet”...p.11.

¹⁴⁰ Informants: Abba Fogi Abba Dula Abba Jifar and Shek Mohamed Abba Muzamil.

The reign of Emperor Haile Selassie in Jimma witnessed remarkable growth and prosperity, particularly in the area of commerce. The success of the town's commercial activities was made possible by the contribution of neighboring mini-towns such as Hirmata. Hirmata played a vital role in facilitating trade due to its impressive infrastructure and accessible buildings. This multi-complex hub was home to a large marketplace, including other mini-towns such as Shewa *Ber*, Serategna *Sefer*, Kullo *Ber*, Mentina, and Ferenj Arada. Additionally, it hosted key administrative buildings, big hotels, post offices, and various government offices, making it a bustling center of commerce and administration in the region. The availability of modern facilities and infrastructure in Hirmata acted as a catalyst for commercial activities in Jimma and its environs. It attracted traders from far and wide, thereby boosting the local economy and creating employment opportunities for the people. This development was a significant milestone in the history of Jimma, contributing to its growth and development into a prosperous town that continues to thrive today.¹⁴¹

In 1967, the foreign minister of Ethiopia for Jimma developed a second master plan with the primary objective of reducing the burden on Hirmata and extending the town's reach into Mendera, Jiren, and Bosa. The second master plan aimed to upgrade the town's infrastructure and extend the eastern part of Awetu River. However, it is important to note that the initial plan did not include the former historic and political center of Jiren during Abba Jifar Time. Despite this limitation, the second master plan was a significant step forward in the expansion and development of Jimma, contributing to the region's economic growth and progress.¹⁴²

The implementation of the second master plan led to the construction of new roads, buildings, and other key infrastructure, which facilitated the smooth flow of goods and services within Jimma and beyond. Additionally, the expansion of the town's reach into Mendera, Jiren, and Bosa created more opportunities for investment and trade, further boosting the local economy. Overall, the second master plan played a vital role in positioning Jimma as a vibrant and dynamic hub of commerce and administration, paving the way for sustained growth and

¹⁴¹ Informants: Ato Alemayew Genemo and Tsegaye Gebere

¹⁴² Informants': Ato Abba Alemu and Ato Gezahagn Birhanu.

prosperity in the region.¹⁴³ During the implementation of the second master plan in Jimma, the estimated population of the region at the beginning of 1968 was around 45,000. However, this figure had been impacted by the evacuation of Italians from Ethiopia, including Jimma, prior to this period. Despite this setback and the Italians had left behind a significant legacy in the form of various market places in Jimma, which proved critical in facilitating trade activities for the district. As a result, Jimma became one of the most important trade centers in southwestern Ethiopia, attracting merchants and traders from all over the region.¹⁴⁴

1.7. The Kingdom of Gera

The kingdom of Gera was a kingdom in the Gibe region of Ethiopia that is emerged in the late 19th century. It shared its north border with the kingdom of Gumma, its eastern border with the kingdom of Gomma, and was separated from the kingdom of Kaffa to the south by the Gojeb River. With its capital at Chala (Cira), the Gera kingdom's territory corresponds approximately with the modern woreda of Gera. According to Buckingham and Huntingford, it is stated that there is evidence that the monarchy of Gera existed before the Great Oromo migration in the 16th century¹⁴⁵ however according to Mohamed Hassen, he stated that the nucleus of the state of Gera was created by Gunji, he was a successful war leader who made himself king. He is reported to have been a wise leader, who defended and protected his people. However, he died shortly after becoming king and he was succeeded by his son, Tullu Gunji (c.1835).¹⁴⁶ According to oral history, Tullu was an intelligent man, a clever politician, a warrior king and a good administrator¹⁴⁷ Tullu was popular with Gera and famous in the Gibe region. His popularity excited him in to bold adventures of expansion at the expense of his neighbors. Gumma his relation with Oncho Jilcha, the king of Gumma was particularly bad, to the border conflict between Gera, Gumma and Limmu added Oncho's ambition to place a man of his choice on the

¹⁴³ Ye kaffa Lemat, "ye kaffa Teqelay Gezat ye Lemat Deriget Ena Ye Jimma Mazegajabet Bet" ke Mastaweqeya Minister Gar Be Metebaber ytezegaje (The Kafa Teqelay Gezat Development organization, Municipality of Jimma, and Ministry of communication prepared, within coordination) 1973, p.39.

¹⁴⁴ Jimma kayat...p.13.

¹⁴⁵ Enrico, pp.24.

¹⁴⁶ *Ibid.*

¹⁴⁷ Mohamed, p.112-13.

throne of Gera, though popularly with Gera.¹⁴⁸ Tullu Gunji seems to have a serious challenge from one of his half -Brothers, Abba Baso; Abba Baso was the daughter of Oncho Jilcha .in the straggle of between Tullu and Abba Baso side with his grandson. In the battle that followed, it appears that Tullu was captured the leader of the surrounding state sent their ambassadors to Gumma to beg Oncho to spare the life of Tullu Gunji. It is said that Oncho treacherously killed the king of Gera after the death of Tullu Gunji, Abba Baso become the king of Gera.¹⁴⁹

According to Cecchi claimed that Abba Baso was the first king of Gera. However, this is true only in the sense that Abba Baso was the first man to put on the Gera by the action of Oncho Jilcha whether it was because of the way he come to power or not, Abba Baso was an unpopular king, his reign was short-lived. Around 1838, he was overthrown and exiled to Jimma by his brother Abba Rago.¹⁵⁰ However according to Trimingham, stated that, the kingdom enjoyed its greatest prosperity under king Abba Magal, who had been converted to Islam, although a number of his subject still professed Christianity, it unclear which Gibe king was responsible for this conversion: Terming ham attributes this achievement to Abba Jubir of Gomma.¹⁵¹

However Mohamed Hassen gives the initial credit to Abba Bagibo of Limmu-Ennarya, who offered to support Abba Magal in his fight for the throne if he allowed Muslim missionaries in to this kingdom and only later did Abba Jubir convert him ¹⁵² on king Abba Megala death, his wife *Geene* Fa acted as reagent for their son, According to Hunting ford noted that the queen mentioned by different names in different literature. In the tradition of the Gibe kingdoms kings may have two or more wife, the chief wife got the title of Genne Fa. As a result, since she was the chief wife of Abba Rago II, she got the title of Genne Fa and was named by it. At the same time, she was from the kingdom of Gumma and she had another title known as Genne Gummiti. Similarly from the Dagoye clan and named as Genne Dagoyyiti; the birth name of the queen also known as Artiitti¹⁵³ that, Towards the ends of 1883, the queen regent was about 59 years old and very energetic. She was intelligent and had impressive capacity in holding the reign of

¹⁴⁸ *Ibid.*

¹⁴⁹ *Ibid.*

¹⁵⁰ *Ibid.*

¹⁵¹ *Ibid.*

¹⁵² *Ibid*, p.113.

¹⁵³ Huntingford, *The Galla of Ethiopia: The Kingdom of Kaffa...*, p. 56

government in her own hands. At the same time; she was notorious for her cruelty and oppressive government. Her oppressive acts antagonized the dignitaries at her court, some of them in fact thrown into jail for minor offences. Her tyrannical tendencies created so much chaos and divisions in Geeraa that some of her own leading officials assisted *Ras Gobena* in his expedition. The well-known brave warrior of Geeraa, *Abba Simal Karano*, was in prison until the final conquest of Geeraa by the kingdom of Shawa due to quarrel with the queen.¹⁵⁴ Both of whom become prisoners in Jimma when was Gera was conquered by *Besha Aboye* in 1878.¹⁵⁵

CHAPTER TWO

2. AN OVERVIEW OF HERITAGES AND HERITAGE SITES IN ETHIOPIA

2.1. Historical and Archaeological Heritage Sites in Ethiopia

Ethiopia is one of the homes of both cultural and natural heritage sites in Africa. UNESCO's registration of these heritages attests to this reality of course. UNESCO was established in 1975. Two years later, the members of the Organization ratified the convention of UNESCO on 6 July 1977. The Ethiopian heritage sites were first registered in the UNESCO list at the second session of the world heritage committee held in Washington, D.C. in 1978. During the meeting, Ethiopia could get registration of nine heritage sites. The nine heritage sites registered in the list of UNESCO are Aksum, Harar Wall, Lower Omo Archaeological sites, Rock Hewen Churches of Lalibela, Tiya Steles, Semen Mountain National Park, Fasil Gibbi (the Castles of Gondar), Lower Awash archaeological Sites, and Konso Cultural landscape.

2.2. Heritages of Gibe region before Menelik conquest

Gibe Region has several significant historical heritage sites. The heritage sites in the Gibe Region were/are the result of many factors. To mention some of the factors: the Oromo population movement of the 16th century, the process of transformation of the Oromo livelihood from pastoralism to sedentary ways of life the formation of monarchical states in the 19th

¹⁵⁴Guluma Gameda, "Gomma and Limmu: The Process of State Formation among the Oromo in the Gibe Region C.1750-1889." MA Thesis Addis Ababa University. 1984.

¹⁵⁵ Termingham, J, p.202.

century, the long-distance trade of the 19th century, the introduction of Islamic religion and the coming of Muslim merchants to the region following trade routes, incorporation of the region to the Ethiopian empire, Italian occupation, and post-Italian development in the country.¹⁵⁶ Among the historical heritages site of the Gibe Region has, Odaa Hulle, Masjiida of Sheik Abdul hakim Masjiida of Afurtamaa, Masjiida of Abba Booka, Qubbaa Abba Arabu, Masjiida of Sediggiyo, Palace of King Abba Jifar II, Palace of Abba Borena, Palace of Abba Mecha Abba Quba Sheik Naseralla, Shekota Gumma, Tabbā Arga and Coocee Keta Muduga¹⁵⁷ These listed heritages are briefly discussed here under.

2.2.1. Odaa Hullee (The place where the law is assembly)

Odaa (Sycamore tree) is customarily the most respected and the most sacred tree of the Oromo society whose shade is believed to be a source of tranquility. The shade of the Odaa was/is both the central office of the Gadaa government where the Gadaa assembly (*Caffee*) met and was a sacred place for ritual practices. Even though in oromiya regional state there are Odaa Robaa, Odaa Nabee, Odaa, Bisili, Odaa Buliuqii and Odaa Bultum. Odaa Hullee is the sixth after the above major ones. In addition to this, Odaa was considered a place of truth, sacred and used to serve as the religious and political center for the Oromo. Because of the historical and cultural connection, the Odaa tree had come to represent and related to the genealogical tree of the Oromo.¹⁵⁸

In Oromiya regional state there are five main such centers: Odaa Robaa, Odaa Nabee, Odaa Bisili, Odaa Bulluq and Odaa Bultum. Odaa Hullee of the Gibe region is the sixth after the above major ones. Odaa Hullee is one of the historical heritages of the Jimma Zone located in Ommo Nada Woreda (District) in Beyyam Kebele. This historic place is on the distance of 319 km from Addis Ababa (*Finfinnee*) to the southwest and 86 km from the capital of Jimma zone, Jimma City, to the northeast. It is just situated 18km from the district's seat of administration, Naada

¹⁵⁶ Informants: Ato Abdulkarim Abba Gero, Ato Ahemed Abba Simal, and Ato Nejib Abba Jebel.

¹⁵⁷ Informants: Ato Zakir Abba Bore and Ato Zenu Abba waji.

¹⁵⁸ Hinnat J.Tomas, "The Gada system of the Guji of Southern Ethiopia, PhD, History, 1975.

town. Odaa Hullee is an important historical place where the Sadachaa Maccaa clans of the Oromo settled around and founded their Gadaa center (*Caffee*) in the 17th century.¹⁵⁹

Figure.2. Odaa Hullee in Omo Nadaa District in Beyyam *qabalee*.



Source: Photo taken by researcher from Jimma Museum.2021

According to oral and written sources, before the Mecha Oromo settled and established the Oda or Gada system in the Gibe Valley, Gadaa system was practiced at Madda -Walabu, the two main moieties of the Borana Confederacy the Maccaa and Tulama had completed the work of reviving the Gada system at Mada-Walabu. By the 16th century, they undertook a life-and-death struggle for regaining their old settlement area in the present Oromiya region at large. These two brothers Oromo groups indeed established another political-religious center at Odaa Nabe near present-day Dukam town, where they stayed together for several decades. Eventually, the Maccaa left Oda Nabe for Tulama and made advancement to the southwestern direction and established a new politico-religious center at Oda Bisel. The *Caffee* of Odaa Bisel is invariably known by many other names like Ute Bisel, Kobe Bisel, Buddo Bisel, *Caffee* Bisel and Horro Bisel. But it is ideally referred to as Oda Bisel.¹⁶⁰

The Maccaa were eventually separated from the Tulama and established their center at the hill of Tute Bisili Osole, Odaa Bisili is located in the upper Gibe basin between the Gedo Bilo and Gibe rivers. This site was used as a strategic place to further expand into the areas they finally dominated. With further expansion of the Macha, Odaa Bisili no longer served as a common Gada center for the group; instead, various local Bokkuu centers (Odaa centers- like Odaa Bulluq

¹⁵⁹Oromiya culture and tourism Bureau, *History of Oromo the Sixteen centuries*, 3rd ed.Finfinne, June, 2014, p.194.

¹⁶⁰*Ibid.*.

and others) were established. Currently, the Macha dominated the land between the Abbay River in the north, the Gojeb River in the South, and the Dabus River and Tulu Walal in the west.¹⁶¹

After they were separated from the Tulama, the Maccaa Oromo formed two confederations: the Afre and the Sadacha who began to intensify their expansion in all directions west and Southwest. The Sadacha settled to the South and Southeastern of Oda Bisili (in the present-day Western Shewa) and spread over the Gibe region and established the five Oromo Gibe kingdoms in the first half of the nineteenth century. The Afre, on the other hand, settled to the south and Southwest of Oda Bisili. Accordingly, it was said that an able leader called Makko Billi played a crucial role in the life of the Macha branch of the Oromo in establishing central *Caffee* at Odaa Xuuxee Bisili Osolee around Ijjajji in about 1570, as a great lawgiver he interacted the Macha in Gada law like the importance of performing Butta (slaughtering of bull, korma). Bulls and circumcision by a number of the new Gada set every eight years and the observance of New Year ritual annually, as Raagaa prophet the spoke to Macha in the name of *Waaqa* (God) and instructed them to follow the way of God. Makko Billi drafted different laws during his time for the Macha Oromo.

There is universal respect for every law drafted and ratified besides the Gada system evidence that confirms this fact is a saying, which was considered a general rule among all Oromo people. A law that is drafted and ratified beside one of the Gada systems likes Low of Walabu. Could never be distorted twisted or detained.¹⁶² The law of Maka Bili was followed by Macha Oromo as a guiding principal of Macha clan. The Macha lived to gather under a common Bokkuu for three decades and indie course they were divided in to the Afre four calliyaa, Guduruu ,Hoke and Liban and the Sadacha)three Akkaakoo, Oboo and Suubaa ,confederacy ,Well the Afire established there in dependent caffee at Odaa Bulluq in Horo ,Guduru and Odaa Doogii in Ilubabor Sadacha, at the time the Macha tribes moved out of Odaa Bisel taking the south western and waste direction, and it is established its own Odaa and it will the other clan found in Oda Hullee as major center in the Triangle.¹⁶³

¹⁶¹ Mohamed Hassan, *The Oromo of Ethiopia A History 1570-1860*Trenton NJ, the Red sea presses, 1994, pp.44-45.

¹⁶²*Ibid.*p.202.

¹⁶³*Ibid.*p.203.

The Oromo trekked shout word from Bisili via, Ammayaa, and tried to conquer the route to *Odaa Hulle* after the hunters had discovered the un inhabited land except for the Kafficho and the clan group similar to the Kafficho proper, who had temporarily visited in search of Horaa (mineral) water for their cattle.¹⁶⁴ Nevertheless, the Kafficho and the kingdoms are said to have driven to words the north east and compelled the Oromo return to Bisili were they remained for four or five generations then intelligent Oromo commander Diggo Jarsoo brought in reinforcement that utilized a combination of power and strategy to defeat the Kafficho at xiroo Afataa. The cadaver of the Kafficho covered the entire area; the stink of it gave the place this name (*Xiroo* meaning bad small Afataa means covering like mat) while the Kafficho were reorganizing themselves to prolong their resistance one evening the Oromo lit fire across all over the entire place each person being ordered to make ten fire. The Kafficho were terrified and were forced to retreat to the kaffa kingdom that was restricted to the area beyond the Gojeb devastating everything in clinging Horaa in their path.¹⁶⁵

Although The Oromo also crushed the thought resistance of the Gaaroo (Booshaa) people under their rule Bador and Pushed them, across the cave like Hulya Bonga to the hills in the southeast then the Oromo searched and discovered the only Odaa in the area Odaa Hullee, It was under the shade of Odaa Hulle that there Abbaa Gadaa Leader Bobboo Koyyee. According to informants the name Hullee derived from the founder of this Gada system Booboo Koyyee from Gulutan the first time he said that for his society “*Koota as teenyee seera haa tumnuu, Odaan kun Odaa seera Tumaatii*(Came on and set on this Odaa, Odaa is one of the places of Making (drafting) place of law.¹⁶⁶ According to Deressa Debu stated that Boobno Koyyee laid the foundation of Odaa Hullee, but the leader who play a great role in seating *seera tumaa* (the guiding legal framework was Abba Deeb annoo, Hullee laws were mainly derived from the general Gadaa laws through Jilla Makkala (delegates) who were sent to Abba Muudaa (anointment father) center (madaa walabu war Ribuu (taken out or revised) amended or added.¹⁶⁷

¹⁶⁴Deressa Debu, “Historical Ecology and Ethnographic of Gibe Dhidheessa Triangle (From 1933-2010), PhD, History, A.A.U, 2018, p.25.

¹⁶⁵Takalegn Wolde Maryam,” Slavery and Slave Tread in the kingdom of Jimma ca.1800-1935”, MA, Theses Department of History, A.A.U, 1984, pp.32-34.

¹⁶⁶ Informants: Abba Gada Abba Hilam Shak Mohamed, Shek Mohamed Abba Jobir and Yahiya Mohamed.

¹⁶⁷Deressa, p.26.

During the transfer of the low on Odaa Hullee Abba Debenoo he was facilitated and played for great rule the low when we passé on this Odaa Hullee, on this Odaa Hullee was passed there are different lows from those lows suchlike *Gummaa baasuu*, (Indemnity) ,*Gaa'elaa* (Marriage),*Lukoomii* (Bandit) *Qabeeyyee* (property)*Hanna fi Sobaa*(Robbing and false) ,*Saggaagalu*, (prostitution) and *Agiyoo ballesuu*, (Greasing land of Animals) it is drafted on this place In 1730.¹⁶⁸Odaa Hullee was one of the well-known *Caffee* in the Jimma Zone especially, for five Gibe states and it was explained by different sources, this Odaa Hullee it has *Ardalleejjilla (Caffee)* is found in the Zone among those *Odaas*:-

1. Odaa Gumii is far from Hullee in the Southern direction 100 meters from Odaa Hullee.
2. Odaa Jahanii is found in the western direction of Odaa Hullee 400 meters, this Oda Jihanii is the place where it was found for it was interring Oda Hullee it arrived and for break time for participation.
3. Odaa Jaallele it is found 100 meters from Odaa Hullee; a place where it was prepared food for participators they were invited to different drinking and food and it was expressed strengthened their loves
4. Siidaa Aabbaa is found next to the Gibe River, the Abbaa Gadaa when he finished his coronation time and was transferred to the new coroneted Aba Gada and it is given on their Oath. 5-Malk Abba Gada is far from Hulle in the Southern part and in this place, the new Abba Gada was prepared he was wisig his body to prepare for Abbaa Gada.
5. *Caffee* Abba Gada This place where it used for Abba Gada's Horse it is used for grass it forage
6. Gulenta Abba Gadaa is the place where the same as *Caffee* Abba Gada it is used to grease land for Abba Gada s Horse.

¹⁶⁸ Biroo Aadaa fi Tuurizim Magaalaa Jimmaa,” Odaa Hullee fi Ardaalee Biroo Shanan Gibee” English version culture and tourism office of Jimma Town, Odaa Hulle and different caffè's in five Gibe state, 2010 .p.11.

All the above Odaas were found around the historical place of Odaa Hullee it is used to give the service for different celebration Gada system at that time and in addition to this currently used by the Jimma Region society.¹⁶⁹

The Odaa Hullee Gadaa system was characterized by a unique feature were each age group was assigned specific rights and responsibilities the Hullee Assemblies law, similar to those of other Gadaa centers, bestowed the heights degree of authority up on a select group of individuals who had attained the stage of Luba. Typically ranging from 40to 48 years age .the individuals were recognized as experienced and matured members of society, and were entrusted with significant decision-making.¹⁷⁰

Table.1.Nine principal members of the entire Odaa Hullee Caffee

Title	Duets	
1	<i>Abba Bokkuu / Hayyuu</i>	Father / keeper of Bokkuu of authority
2	<i>Abba Bokkuu II</i>	First vice president
3	<i>Abba Bokkuu III</i>	Second vice president
4	<i>Abba Caffee</i>	Chairman of the parliaments (<i>caffee</i>)
5	<i>Abba Dubbii</i>	Speaker of who presents residuum decision
6	<i>Abba Seeraa</i>	Memorizer of laws results of council deliberations
7	<i>Abba Alangaa</i>	Judge who executes has decision
8	<i>Abba Duulaa (Moti)</i>	In charging of the army (commander of in chef of the army)
9	<i>Abba Sa'aa</i> (Sooressa)	In charge of the economy.

Table 1. The principal Member of *Odaa* Hullee.

The Booranaa Assembly had a group of nine prominent officials who were responsible for its functioning at Odaa Hullee. Similar to other parts of Oromiya, the assembly followed a cycle of five Gadaa, known As Goggesa, were power was peacefully transferred between them, a kin to the modern multi-party system. At Odaa Hullee, Michille, Muudana, and Duuloo/these officials

¹⁶⁹*Ibid*

¹⁷⁰*Ibid*.p.27.

would take turns in holding power for eight years, ensuring that the transfer of power was orderly and systematic.¹⁷¹

As per the source, Makka Hore was a prominent leader of Geda who hailed from the Digo Clan in Badi; she served as both an adept lawmaker and a knowledgeable personality whose wisdom was respected by the society. Makka Hoer's reign over the Gada system at Tuma Hulle was marked by her exemplary leadership and shrewd decision-making skill. According to legend, when the Oromo community first arrived at Jimma, they were led a remarkable queen and sorceress named Makahore, who posed a powerful artifact known as Boku. It was said that when Makahore placed the Boku on the ground, the earth would tremble and instill fear in the hearts of men. As the Oromo approached the frontiers of Jimma, Makahore set the Boku down, causing the ground to shake and vibrate with immense power.¹⁷²

Makahore, despite being subject to different laws, was granted equal decision-making power for all participants in the Gada system at Odaa Hulle. Here laws, which included the *Fugga* (Clay maker), *Tumtuu* (iron maker), *Duugduu* (skin maker), *Saamanoo* (weavers), and *Gaguurtuu* (Honey maker) were implemented to give recognition and respected to these members of the society both within and outside of Odaa Hulle. This was a significant step towards inclusivity and equality for traders and society as a whole. The wisdom and knowledge of Makahore have been passed down from generation to generation through Oral traditions, and they continued to be reflected in the proverbs of Odaa Hulle's society:

Nama uffaaata Xuurii hin Miciccanee irra

Namaa qullaa deemuu wayyaa.

A person who goes naked is better than

The one who wears dirty clothes.

Beekaa namaan hin mariyannee mannaa wallaalaa wayyaa

¹⁷¹*Ibid.*

¹⁷²Herbert.p38.

Ignorant person is better than a wise person who ignores discussion.¹⁷³

Odaa Hullee served as the center of Gadaa for over two centuries. However, in the last centuries of existence, Makka Hore's rule ultimately failed. According to Herbert Lewis, as the Jimma Oromo grew more prosperous, they became unhappy with Makahore rule. They represented playing tribute to her and plotted to destroy her control. Ultimately, they succeeded by using a tactic that resulted in Makahore losing her virginity and thus her power. After his nine groups were free to follow their own independent.¹⁷⁴

According to informants suggest that the last leader of Odaa Hullee was Abba Booso, who was Hullee clan he migrated to Dedo and settled in the place of Qoree *Maanxaatii*. Abba Booso ruled until 1742, and his chair is still present in Dedo, specifically in the Arsu clan on the House of Obbo Temam Abba Fogi. However, from around 1800 onwards, a series of processes and events led certain men to positions of supreme power and gave rise to a monarchical state in the Gibe region, one institution that emerged alongside the Gadaa system, which primarily followed the rise of kinship, was the office of Abba Dula or the father of the war lord. Initially, Abba Dula had an elected officer who led voluntary warriors a *ganestenemis* only during the course of a campaign. However as xlan moved farther away from the Gada center, the new generations of Abba Duulaa radically transformed and struggled for supremacy.¹⁷⁵

2.2.2. Mosque of Sheik Abdul Hakim Kebire and his *Quba*

The historical mosque of Sheik AbdulHakim Kebire Salih is situated in the Northwest of Jimma town, approximately 9.km away from the town center. it is located on Jiren Hill, which was formerly the capital of the Jimma kingdom. The place where the mosque is situated was known locally as Saffara Xireeiignii, which is about 2.5 km's away from the palace. The introduction of Islamic religion to the Gibe region is not precisely dated, but it is believed to have been brought through trade by Muslim Oromo traders, particularly the Jeberty. This trader crossed the Gibe

¹⁷³Culture and tourism office of Jimma Town...p.6.

¹⁷⁴Herbert, p.38.

¹⁷⁵Deressa, p.28.

state and arrived into the Kaffa Kingdom, spreading the Islamic faith along the way.¹⁷⁶ The decline of the Geda system in the Gibe region led to the emergence of new political structures. For instance, the decline of the system was followed by the emergency of the five petty kingdoms: Gera, Gomma, Gumma, Jimma and Limmu. These kingdoms arose as a result of the weakling of the central authority and the need for local leaders to assert their power. Overall, the sixteenth century witnessed significant changes in the political and religious land scape of the region. At the onset of the nineteenth century, the small-scale kingdoms were deeply embroiled in incessant bickering with both their neighbors and each other, all while seeking to expand their political influence. Unfortunately, in this tumultuous climate, the Gada system offered little to no support. From a political standpoint, there was little incentive to sustain the system. In fact, many rulers favored dismantling the Gada system as it served to impede their authority, and breaking free from its traditional constraints offered a way to consolidate their power. Apparently for this reason, the rulers were attracted to Islam.¹⁷⁷

Nevertheless, the expansion of long distance trade in the early nineteenth century contributed to this process of islamization .Internally, both their ties and the non-elites were prepared to embrace a new faith for different reasons. and the readiness from within was met with favorable external circumstances: the coming of clerics and Muslim merchants from the north .Increasing commercial ties of the southwestern region within worth their Ethiopia brought in Muslim merchants and clerics who initiated the preaching process instated a successful process of islamization on the Gibe region.¹⁷⁸ Now let us turn to the agents who facilitated the process of conversion .Three groups of people can be identified in this regard. These are merchants, clerics and local rulers. Beginning with the early nineteenth century, many Muslim merchants were able to penetrate in to Southwestern Ethiopia. Some of these merchants came from Gondar, Adwa, Wollo, the Red Sea coast, Harar or even from the Sudan and Arabia .As most of the highly sought trade items- ivory, civet, gold coffee were found in the Gibe region, these merchants

¹⁷⁶Mohamed , The Oromo of Ethiopia...p.112.

¹⁷⁷ Guluma Gameda, the Islamization of the Gibe Region Southwestern Ethiopia From C. 1830s To the Early Twentieth Century, *Journal of Ethiopian Studies* 1993, Vol, Xxvi, No 2. December, 1993, p.67.

¹⁷⁸*Ibid.*68

visited the market enter so of the Gibe monarchies. While doing business, they spent several days or months at the major market places in the Gibe valley.¹⁷⁹

During those days, Muslim merchants who spent several days in a particular area not only visited to sell their commercial items, but they also took the opportunity to spread the teachings of Qur'an. While the frequency of Muslim traders visiting the area reduced over time, they still maintained their commercial interests, which coincided with those of the local clan leaders who were also itinerant traders themselves. As long as the Muslim traders gave gifts, the Oromo leaders provided protection and extended hospitality towards them. This mutually beneficial relationship allowed both parties to thrive in their respective pursuits. The conversion to the new religion was crucial for the people, and it was facilitated by three key factors. First and foremost, the Jeberty traders hailing from North Ethiopia, which included Oromo traders from Shawa and Wallo, played an indispensable role in spreading the religion across the region.¹⁸⁰

During the initial phase of Islam's spread in the region, a third important factor emerged - the dual character exhibited by all Gibe states. While the majority of the common people continued to adhere to their traditional religion and belief in *Waaqa*, the sky god, the wealthy class embraced Islam and became its staunch advocates. This duality was pervasive across the region as the rich sought to consolidate their power and influence by embracing the new religion while the ordinary folks held onto their long-standing beliefs.¹⁸¹ In the Gibe region, Islam did not gain immediate popularity, but it gradually extended its reach over time. One notable cleric who made a significant impact was Sheik Abdul Hakim Kebire Sahili, Hailing from the northern part of Ethiopia, specially a place known as Gonder Wollqayite Tsegade; Sheik Abdul Hakim was instrumental in promoting Islam within the Gibe regions. As recounted by Tesema Taha, before Venturing to Jimma, Sheik AbdulHakim resided in his home town of Gonder.¹⁸²

¹⁷⁹ *Ibid.*

¹⁸⁰ Mohamed, p.123.

¹⁸¹ *Ibid*, p.150.

¹⁸² Gulema, p.70.

It has been relayed by informants that prior to his arrival in Jimma; Sheik AbdulHakim Kebire Sahile had been studying the Holy Qur'an under the tutelage of Ulema of Sheik Ali Gonder. In fact, he had already completed the first round of the Holy Qur'an and was preparing to embark on the second round when he was asking whether he needed further guidance. to this ,Sheik Ali Gonder responded with high praise, stating that Sheik AbdulHakim was a respected man who posed all the knowledge that was bestowed upon him by Allah. Moreover, Sheik Ali Gonder spoke about Sheik Abdul Hakim 'character to his students, referring to him as a "respected man" and advising them not to ask him for assistance with any tasks. During this time, the Deresa (students) who lived at the mosque alongside Sheik Ali were responsible for various chores such as gathering firewood, washing clothes, fetching water, and cooking food, they would do these tasks for Sheik Ali Gonder, who recognized Sheik Abdul hakim's contributions and abilities.¹⁸³

Once upon a time, there was a tale of a wife of Sheik Ali Gonder who ordered Sheik AbdulHakim to wash clothes on the river. The diligent Sheik took all the clothes and proceeded to wash them thoroughly. After during them, he returned home and put the clothes in a traditional Jar-like box. The following day, Sheik Ali Gander's wife reveled to him that Sheik AbdulHakim had washed the clothes. Sheik Ali Gonder was perplexed as to why his wife had given such an order to him. he then discovered that all the clothes had turned into ash when he opened the traditional jar-like box. At this point, Sheik Ali Gonder summoned Sheik AbdulHakim and said to him, "The two lions cannot live in the same home. I was ordered to do so by my Almighty Allah." It was a cautionary tale that illustrates the importance of being careful about whom one invites into their home and to always follow the orders of Allah.

As per the information provided by the informants, it was reported that Sheik AbdulHakim was directed to meet Sheik Ali Gonder and inquire about his destination. Upon being asked, Sheik Ali Gonder mentioned that he was sent to Jimma *Saddii* (Jifar, Jiren and Jimma) and handed over an iron cane as a symbol of indication. He instructed Sheik AbdulHakim to take this iron cane with him to Jimma *Saddii* and build a mosque at that location. The informants further reveled that Sheik AbdulHakim arrived in Jimma when he was just 15 years old, around the year

¹⁸³Informants: Abdulkerim Abba Gero , Abba Faji Abba Dula Abba Jifar II and Sheik Musa Ali Dunge.

1830. He was directed to go to the palace of Abba Borena, who was the brother of Abba Jifar I and was located in close proximity to his residence.¹⁸⁴

Upon his arrival at the palace, Sheik AbdulHakim knocked on the gate and inquired about the owner of the compound. He was eventually introduced to Abba Borena, who he greeted before explaining his purpose for being there. Sheik AbdulHakim then confidently declared that the place belonging to him Abba Borena was understandably skeptical and asking for proof to support Sheik AbdulHakim pointed to his iron cane, which he claimed had been left below the Oromo tree as an indication of his rightful ownership. Abba Borena ordered his servants to search for the iron cane, which they eventually found exactly where Sheik AbdulHakim had indicated. Upon retrieving the iron cane, Sheik AbdulHakim was granted ownership of the land by Abba Borena, who vacated the premises to make way for him.

This event marked a significant change in the region's history, with Sheik AbdulHakim taking over the place and relocating in to Buyyo in 1830. Despite his acquisition of the palace and the land, Sheik Abdulhakim had a great purpose in mind. He began to work towards converting Abba Jifar I and his family to Islamic religion.¹⁸⁵ It is worth noting that upon receiving the original location of Abba Borena, Sheik AbdulHakim had also constructed a small hut house for himself. This mini-hut was built in front of the *Omo* tree using mud brick, wood and a grass roof. The flooring of the hut was made from the waste of animals like cows and oxen. Sheik AbdulHakim took this humble dwelling as his base of operations and began teaching the Qur'an and spreading the tenets of Islam. Despite the challenges he faced while making these efforts, he continued to work tirelessly towards accomplishing his goal of spreading the message of Islam throughout the region.¹⁸⁶ According to Mohammed Hassen and Guluma Gameda, it is said that Sheik AbdulHakim was received warmly by Abba Jifar I, the King of Jimma during his reign between 1830-1854.¹⁸⁷

¹⁸⁴ Informants: Abba Fogi Abba Milki Abba Jobir, and Shak Ahmed Wollo.

¹⁸⁵ Informants: Abba Faji Abba Gero and Abba Fogi Abba Lole.

¹⁸⁶ Informants: Abba Fogi Abba Milki Abba Jobir, and Shak Ahmed Wollo.

¹⁸⁷ Guluma Gameda and Mohamed Hassen, p.170.

He was permitted to teach the Holy Qur'an to the children of court dignitaries known as *Sooressa*. However, despite this favorable treatment, informants suggested that Sheikh AbdulHakim Kebire faced some challenges during his time in Jimma. When he first arrived in 1830, most of the local people were still adhering to the traditional religion of *Waaqeezana*, making it difficult to convert them to Islam. As a result, he returned to Gonder for a brief period. It was only offering advice from his former Sheik that he decided to return to Jimma in 1831.¹⁸⁸ Unlike other mystical clerics and itinerant Sheikhs, Abdul Hakim did not attempt to perform miracles to earn his reputation. Instead, he patiently taught the Quran to the children of the dignitaries. It was through his dedication to teaching that he gained respect and admiration from those around him.¹⁸⁹ His strategy proved to be highly effective, as he was able to successfully convert the children of Sooressa Islam without causing any resentment from their parents. Sheikh Abdul Hakim had sought permission to teach the Holy Quran and upon receiving it, he requested that the sooressa - referring to the dignitaries or wealthy individuals - send their affluent children to him. The sooressa obliged and sent their children to the Sheikh for Quran lessons. As time passed, the students were greatly influenced by Sheikh Abdul Hakim's teachings and became more devout in their religious beliefs.¹⁹⁰

One day, upon returning home, the children refused to partake in mead - a significant departure from the usual customs of their community. When they next encountered the Masara - or court of the king - it became evident that Sheikh Abdul Hakim's lessons had truly made an impact on the children's faith. The *sooressa* discussed about their children and their refusal to drink mead. As the Sheikh was also there with his students, they asked him why he forbade their children to drink mead. Abdul Hakim said "let the students answer your question." Then the students said "Why should we drink mead? Is it not *Haram* the parents were surprised and asked again," Who told you that? "The students replied "The Book." Then they opened the Quran and showed their parents the pages that forbid drinking alcoholic drinks. The sooressa turned to Sheikh Abdul Hakim and asked " Why didn't you tell us about this earlier?" The Sheikh replied " I waited until your children were able to communicate it to you."¹⁹¹

¹⁸⁸Informants: Shak Mohamed Seraj Abba Temam and Abba Fogi Abba Milki

¹⁸⁹Informants: Ato Nejib Abba Jebal and Abba Gero Sheik Ahmed.

¹⁹⁰ *Ibid.*

¹⁹¹ *Ibid*, p.70.

According to sources, Sheikh Abdul Hakim played a crucial role in the conversion of the people of Jimma from their traditional religion to Islam. However, it was reported that he faced difficulties in teaching certain practices such as fasting, alms-giving (giving wealth from the rich to the poor) and the Haji pilgrimage. Despite these challenges, Sheikh Abdul Hakim continued his spiritual teachings in his mosque after successfully converting the people of Jimma to Islam by 1855. Following the death of Abba Jifar, the first Muslim follower of the region, his son, King Abba Rebu Abba Jifar I, succeeded him as the ruler. Sheikh Abdul Hakim's teachings continued during this period, but after the death of King Abba Rebu on the battlefield in 1858, he was succeeded by Abba Magal's son, Abba Boqa. Nonetheless, Sheikh Abdul Hakim's impact on the spread of Islam in Jimma remained significant and during the reign of Abba Boqa, Sheikh Abdul Hakim continued to teach and preach Islam in his mosque.

He was also known for preparing different manuscripts for his students while simultaneously establishing the first Sheria court in the Jimma kingdom. The Sheria court was presided over by Ulema or *Qadi* who handled family cases such as marriage, divorce, inheritance, and property disputes. In the 1860s, at the behest of King Abba Boqa, Sheikh Abdul Hakim built sixteen *Qoros* or sub-districts and 305 mosques within the Jimma kingdom. Sheikh Abdul Hakim's impact on the spread of Islam in Jimma was significant and far-reaching. His teachings and establishment of religious institutions allowed for the growth and development of Islam in the region, leaving a lasting impression on the people of Jimma even to this day.¹⁹²

In 1862, following the passing of King Abba Boka, his son, King Abba Gommol Abba Boka ascended to the throne. However, it was during King Abba Gommol's rule that the Islamic religion movement gained momentum, and this was largely thanks to the efforts of Shek Abdul Hakim and his son, Abba Gole Shek Abdul Hakim. Their teachings continued to flourish even after Shek Abdul Hakim's passing in 1876, well into the reign of Abba Jifar II. Interestingly, Sheik Abdul Hakim led an interesting personal life as well. He had two wives, with whom he shared different cultural backgrounds. The first wife hailed from Gojam Geene Gojametti, while the second was from the Oromo Sadacha clan in Mana. His legacy lives on, and to this day, Shek Abdul Hakim is remembered as a prominent figure in the Islamic religion movement upon his

¹⁹² Informants: Abdul Kerim Abba Gero and Abba Faji Aba Dula Abba Jifar II

passing, he was laid to rest in Jiren at the *Quba* of Shek Abdul Hakim, in front of his historic mosque - a testament to the impact he made during his lifetime¹⁹³ This historic mosque at the site was a community effort, built with wood and iron coil. The entire structure was made from mud brick and wood, with an iron sheet roof in a rectangular shape. The mosque was quite spacious, measuring around 40 meters in width and 7 meters in length it contained two rooms; the first one was used by male Muslim followers for their five daily prayers and for celebrating the birthday of Prophet Muhammad (PBUH). The second room was designated for women to pray and celebrate similar occasions.

The mosque also held numerous manuscripts, prepared by Shek Abdul Hakim Kebire between the ages of 108-150. These manuscripts were written on goat skin using ink made by mixing various pigments from leaves. Unfortunately, due to improper management, these valuable historical artifacts have been damaged by rats and pests. Despite the damage, the presence of these manuscripts still serves as a testament to the rich cultural history of the area and the impact that Shek Abdul Hakim Kebire had on the local Islamic community. Efforts should be made to preserve these artifacts so that future generations may learn from them and appreciate their significance (see Figures A and B).

Figure 3: Manuscript of Shek Abdul Hakim Kabire wrtten befor 150 years ago



Source:Photo taken by the researcher,2021

¹⁹³Informants : Abba Biya Abba Moga and Abba Fogi Abba Milki

Furthermore, in close proximity to the esteemed mosque of Shek Abdul Hakim lies a grand *Quba*, situated approximately 80 meters northwards. Within this *Quba* rests a remarkable tomb belonging to none other than Sheik Abdul Hakim himself, which is accompanied by a house constructed upon it. Although this sacred site is not enclosed within its own fence, it is surrounded by a lush green cover of diverse vegetation and an assortment of trees including the Omo and *Woddessaa* varieties.¹⁹⁴ Sources have revealed that this magnificent tomb or *Quba* is opened every Monday to all Muslim members of society who wish to make Du'a and offer their prayers for themselves, as well as for the revered Sheik and his family members. Furthermore, those who seek blessing from him may visit this sacred site and make *Nazere* in his honor. Despite being the final resting place of Sheik AbdulHakim, his family, and followers, this historic *Quba* continues to serve as a burial ground for the local Muslim population.¹⁹⁵

2.2.3. Masjidaa Afurtama (the Mosque of Afurtama, Forty)

Masgida Afurtama is a historical and important site situated to the North of Jimma town in Jireen Kebele. It is located at a distance of 5 km from the center of Jimma town and is known for its iconic mosque. The site is also significant because it is located close to the palaces of King Abba Jifar II, just 2 km to the south. According to local informants, the historic mosque of Afurtema was constructed during the reign of King Abba Boqa Abba Magal under the supervision of Shek Abdul Hakim Kebire. Legend has it that Shek Abdul Hakim was teaching the children of dignitaries in his mosque when some court officials accused him of disturbing their peace. Despite this, King Abba Boka decided to transfer Shek Abdul Hakim to another location. Upon hearing this news, Sheik Abdul Hakim requested permission to go to Limmu to collect his materials. King Abba Boka granted his request soon after, the six kings of Jimma, fell ill with a urinary problem. This event is believed to have occurred right after Shek Abdul Hakim left for Limmu.¹⁹⁶

It is said that when King Abba Boka fell ill, he sent his cavalry to bring back Sheik Abdul Hakim from Limmu to Jireen. According to the informants, when the cavalry of King Abba Boka arrived at Limmu, they were informed that Sheik Abdul Hakim had already departed for Gera. The cavalcade then proceeded to Gera to try and intercept him there. However, it is believed that

¹⁹⁴Informants: Shak Mifta Abba Adem and Sheik Ahmed Abba Gero.

¹⁹⁵Informants: Sheik Ahmed Wallo and Kibiru Tesfaye.

¹⁹⁶ Informants: Abba Faji Abba Dula Aba Jifar II and shak Mohamed Abba Gero

Sheik Abdul Hakim had already left Gera by the time the cavalry arrived. He was apparently on his way to Kaffa. The king's cavalry continued their pursuit, going all the way to Gera but to no avail. They were unable to catch up with Sheik Abdul Hakim.¹⁹⁷

According to the informants, after the cavalry of King Abba Boka finally caught up with Sheik Abdul Hakim in Kaffa, they explained his situation to the Kaffa king. It is said that Sheik Abdul Hakim then asked one of the Kaffa king's servants to find a calabash for him to put water in. After obtaining the calabash, Sheik Abdul Hakim prayed over the water and then gave it to the cavaliers to bring back to King Abba Boka. The cavalry returned to Jimma with the calabash full of water and presented it to the king. Upon drinking the water, it is said that King Abba Boka immediately returned to normal health. After a few days had, Sheik Abdul Hakim was brought back to Jimma. Upon his arrival at the royal palace, he was greeted with great fanfare by none other than King Abba Boka himself. The King prepared a grand celebration in honor of Sheik Abdul Hakim return and bestowed upon him official recognition to teach Islamic religion and the holy Quran within the royal court of his kingdom. This was a great honor and a testament to Sheik Abdul hakim's immense knowledge and wisdom in matters of faith.¹⁹⁸

According to reliable sources, King Aba Boka showed great generosity towards his trusted Sheik Abdul Hakim by asking him what he could do for him. In response, Sheik Abdul Hakim humbly requested that land be granted to build a mosque in the *Waqqef* area of the kingdom. It is said that King Aba Boka readily agreed to this request and even went further by ordering the construction of mosques in all sixty provinces of the kingdom. The first mosque, built in 1862, was a significant accomplishment for the kingdom, with the Afurtema Mosque being one of the largest. Initially, the mosque was constructed as a simple chalet house made from mud, grasses, wood, and mud brick, covering an area of 360 square meters and standing at a height of 3 meters.

After completing the construction of the historic mosque, King Aba Boka asked his trusted Sheik, Sheik Abdul Hakim, about its usage. Sheik Abdul Hakim replied that he had gathered forty people to pray Friday prayers at the mosque every week. According to informants, traders from different parts of the kingdom, such as Seqqa, Limmu, Dedo, and Gumma, came to this

¹⁹⁷ Informants: Gali Abba Oli and Abba Sanbi Abba Godu.

¹⁹⁸ Informants: Shak Mohamed Abba Adem and Abba Sanbi Abba Godu

mosque to participate in the weekly Juma celebrations This shows the significance of the mosque not just within the kingdom, but also beyond its borders.¹⁹⁹ Although accordingly, Sheik Abdul hakim was again ordering king Aba Boka and he was needed a permanent people who was living and keeping and teaching Islamic religion in the mosque Although king Aba Boka was ordering and different *Ulemas* from different areas, according to informants, Sheik Kebire Rofe he was the first neighboring had started to teach Islam in the mosque permanently.²⁰⁰

According to Mohamed Hassen, there were also Muslim merchants, known as Negades, who had settled in the north and came to pray at Jiren Mosque for the health of the King and his kingdom. This further highlights the importance of the mosques within the kingdom and how they served not just as places of worship, but also as important community centers where people from different parts of the kingdom could come together and strengthen their bonds. The fact that even merchants from outside the kingdom came to offer prayers at the mosque speaks to the high regard with which it was held by all those who know of its significance.²⁰¹ As per the sources, King Abba Boka had inquired Sheik AbdulHakim about his recent activities. The Sheik responded by stating that he was allocating the Wokfs land for Ulema to use as farmland. Additionally, he also recommended the King to collect taxes (*Zeka*) from the individual's residing with his jurisdiction.²⁰²

Mohamed Hassen has claimed that during the reign of Abba Boka, he established poor tax (*Zeka*) and also reserved land (*Woqfi*) near Jiren. This was the first instance where taxes were collected from wealthy individuals or *Sooressa* and distributed among the underprivileged people in the state. As result of this, King Abba Boka was affectionately referred to as *Mehadi*. It is noteworthy that Islam becomes the dominant religion in Jimma during Abba Boka's rule.²⁰³ It has been reported that King Aba Boka played a major role in promoting and consolidating the Islamic faith in Jimma and the Southwestern part of Ethiopia. He sent Muslim scholars to various provinces for proselytizing and teaching, which resulted in the widespread dissemination of the

¹⁹⁹ Informants: Shak Ahmed Abba Gero Abba Macha

²⁰⁰ Informants: Abba Faji Abba Dula Abba Jifar II and Abdulkarim.

²⁰¹ Mohamed, *The Oromo of Ethiopia's*.p.150

²⁰² Informants :Abba Faji Abba Dula Aba Jifar the second

²⁰³ Tesema Taha ,p.72

religion. Even after his death in 1864, his successor King Abba Gommol Abba Boka continued to uphold the influence of the Mosque of Afurtema and Sheik Abdul Hakim. This trend persisted up until the reign of King Abba Jifar II. However, it is noteworthy that in 1876, Sheik Abdul Hakim passed away due to natural causes. A year later, King Abba Jifar II ascended to the throne and continued to support the mosque and the Ulema who ran it. The mosque remained an important institution, catering to the spiritual needs of the sooressa and other residents of the state. However, after a few years, King Abba Jifar II felt the need to modernize the old mosque and improve its facilities. He ordered his people to collect wood, stone, and iron from Dakano (in Omo Nada district), and initiated the renovation process to transform the oldest mosque into a modern one.²⁰⁴

Sources report that when King Aba Jifar II began the renovation of the Mosque of Afurtema, he received support and participation from the Ulemas, different Negades, and local community members who lived in the state. Interestingly, during the construction process, the king used the forging engineer of Tikam Lalimoche and same local materials on his palaces as he did on the mosque. It is believed that when he was attaching wood with stone to construct the mosque, he used a mixture of egg, wheat, and limestone as a type of cement. This mixture was buried for three to six months to increase its stickiness. Additionally, he covered the roof of the mosque with iron sheet, similar to his palace. The renovation work on the mosque took approximately one year to complete, according to sources. By the end of this process, the oldest mosque in Jimma had been transformed into a modern, functional religious institution that continued to serve the needs of the local population.²⁰⁵

Figure 4: The historical Mosque of Afurtama; the present appearance at Jiren in front of the Royal Cemetery.



²⁰⁴ Informants: Mohamed Abba Didu and Gali Abba Oli

²⁰⁵ Informants: sheik Ahmed Abba Milki and Sheik Musa Ali Dunge

Source: Photo taken by the Researcher, 2021

While according to Mohamed Hassan stated that, during his long reign many orders flourished there. Land of Muslim sent, who were the mountain of knowledge,²⁰⁶ although in addition to this ,during the past on the reign of Emperor Yohanns and Menelik this mosque have given service for persecutor of immigrant of those *Ulemas* from Wallo and Shewa. Even though, accordingly the first under Tewoderos (1855-67) and then under Yohanns a number of Muslim were forced to feel from Wollo some of these refuges seem to have come to Jimma, although accordingly the immigrant to Jimma increased the number of Muslim teachers in the capital and give Jiren added luster, although in addition to this during the reign of king Aba Jifar become the center of Islamic learning and religious culture.²⁰⁷

The Afurtema Mosque is a historical site that has stood the test of time. It boasts of one spacious room, covering an area of 630m² in its original location. The mosque stands tall with a height of 7.5 meters above the ground level and is adorned with six doors. Among these six doors, two are functional and used for the Friday prayers, commonly known as Juma. These functional doors have mini glass windows that provide natural lighting to the mosque. In addition to this; the mosque has a wooden partition along with a tissue material, which serves the purpose of separating men and women during prayer times. It is customary in Islamic culture not to pray in the same room as the opposite gender. Therefore, therefore, this partition was built to ensure that everyone can pray in a comfortable environment. Furthermore, the mosque's walls contain two shelves that are exclusively used for the sitting of these shelves serve as a sacred space for preserving and respecting the holy book. During the reign of King Abba Jifar the second, the mosque underwent a series of overhauls. The king spared no expense and went on to collect forty *Ulemas* from different regions such as Wallo, Gonder, Harar, and Shewa. Upon their arrival at the Jiren Mosque, the king provided them with land and also arranged marriages between his family members and the *Ulemas*.

This gesture aimed at encouraging the scholars to stay and continue the propagation of the Islamic faith within the region. In conclusion, the Afurtema Mosque is a testament to the rich Islamic history of Ethiopia. It has played a significant role in promoting the Islamic faith and

²⁰⁶ Mohamed ,p.158

²⁰⁷*Ibid.*

continues to do so even today. Following the passing of the King Abba Jifar II, the Afurtema mosque has been utilized as a place of worship and prayer five times a day. Additionally, it has served as a venue for celebrating the birth of Prophet Mohamed (P.B.U.H) Mowelid, and various Sheiks have imparted teachings of the Holy Qur'an within its walls. Remarkably, despite its historical Significance, the mosque site adjacent to a cemetery reserved for the royal family, which includes graves for King Abba Jifar II, his father Abba Gommol Abba Boka, his grandfather King Abba Boka Abba Megale, his wife, and to the distinguished figures

Figure .5. The Tomb of King Abba Jifar II found in front of the Masjidaa of Afurtama



Source: Photo taken by researcher, 2012

2.2.4. Masjidaa Abbaa Boqaa (The Mosque of Abba Boqa)

The historic Abba Boka Mosque is situated in the northwestern region of Jimma town, specifically in Mendera Qocii. It is approximately 3km away from the town center and 4 km west of the palace of (King) Abba Jifar II. According to sources, King Abba Boqaa oversaw a significant conversion of Jimma Oromo to Islam during his reign. Known to be a devout and religious leader, he ordered the construction of mosques in all sixty districts or "*Qoros*" as part of a wider campaign. The Masjiida Abbaa Boqaa was the first mosque built in the Kingdom of Jimma during his reign, with Sheik Abdul Hakim playing a pivotal role in its creation. A story related to the Masjidaa Abba Boqaa sheds further light on this historical site. It is said that Sheik Abdul Hakim questioned the people about their beliefs in Allah. When they responded by saying that Allah had a mother, father, and son, the Sheik refuted their answer, becoming angry at their misunderstanding. He urged them to seek forgiveness from Allah and stated that building mosques in their communities was essential to avoid punishment for their wrongdoings and

attain salvation. As a result of this conversation; King Abba Boqaa began building mosques across his kingdom, including the Masjidaa Abba Boqaa and the Masjiida Afurtama.²⁰⁸

The historical mosque of Abba Boka. It appears that there may be some discrepancy regarding the exact time and location of its construction. While some sources suggest that it was built during the reign of King Abba Boqaa, others indicate that it was constructed earlier, in 1860, during the reign of King Abba Megal Abba Faro. What is clear, however, is that Sheik Abdul Hakim Kebire played a significant role in the construction of this important religious site. As the first Sheik of Jimma, he is credited with laying the foundation for Islam in the region and establishing a strong tradition of mosque-building that continues to this day. Whether built during the reign of King Abba Boqaa or earlier, the historical mosque of Abba Boka remains a testament to the enduring legacy of both the Sheik and the kings who oversaw its creation.²⁰⁹

Even with its humble beginnings as a main hut house made from mud brick, wood, and covered with grass, the first mosque of Abba Boka served as vital religious center for Negades, or caravan traders, who traveled from all corners of the country including Wollo, Gojjam, Qaellam, Kaffa, Shebe and Limmu. Additionally, the Jiren people also frequented this mosque for prayer services. It is worth noting that this mosque was counteracted using locally sourced materials, demonstrating the resourcefulness and ingenuity of the community at the time. The first Imam of this mosque, Sheik Ahmed Worjii was entrusted with the significant responsibility of teaching the holy Qur'an to the community, there by solidifying the mosque's role as a spiritual hub for the area.²¹⁰

Despite the mosques continued service and significance in the community, tragedy struck during the reign of Abba Jifar II. In a cruel twist of fate, the historical mosque of Abba Boka was destroyed by a fire that was said to have been caused by lightening striking from the sky. his catastrophe occurred during the same year that the palace of King Abba Jifar II caught fire leading some informants to speculate that the two events may have been linked. the loss of this ancient mosque was undoubtedly a significant blow to the local community, as it represented an important symbol of their religious heritage and cultural identity. Nonetheless, the legacy of

²⁰⁸ Informants: Abba Macha Abba Gisa and Mohamed Anwar

²⁰⁹ Informants : Shak Ahmed Abba Mecha Abba Wari and Zakir Abba Bore

²¹⁰ Informants: Musa Sheik Ali Dunge and Abdulkirim Abba Gero

Abba Boka and his successors in consolidating Islam in their kingdom would continue to endure despite this tragic setback.²¹¹

When the first mosque was destroyed by fire during the reign of Abba Jifar II, the King ordered his officials and society to undertake the task of reconstructing it. The rebuilding process was entrusted to the foreign engineer Tikam Lalimoche, who hailed from India and was already well-known for having designed the impressive palace of Abba Jifar II. As an experienced architect, Lalimoche was instrumental in designing the new reconstruction of the Abba Boka mosque; this marked a significant departure from the Original construction, which had been built using locally sourced materials and traditional methods. Nonetheless, the new mosque would continue to serve as a place of worship for generation to come, reflecting the enduring legacy of Abba Boka and his successors in spreading the teachings of Islam throughout their kingdom.²¹²

When Tikam Lalimoche was designing the new reconstruction of the Abba Boqa mosque, he chose to use materials similar to those used in the construction of king Abba Jifar II's palace. These materials included wood, mud, carved stone, and lime stone, with the upper part of the roof being covered by iron sheet. This gave the mosque a more modern and refined appearance, while still retaining elements of the traditional local architecture. It is also worth mentioning that while Abba Boqa himself had built an impressive 305 mosques across sixty different sub-districts in his state, his successor Abba Jifar II had only constructed five mosques during his reign. These included the Mosque of Abba Gisa Abba Gojam, the Mosque of Abba Jifar (located on his palace grounds), the Mosque of Abalti, the Mosque of Qanqeti, and the Mosque of Abba Boqa - the latter being the only one to feature an iron sheet roof. Despite the relative rarity of mosque construction during Abba Jifar II's reign, the rebuilding of the Abba Boqa mosque represented an important continuation of the legacy of Islam in the region, and a testament to the enduring influence of its early proponents.²¹³

²¹¹ Informants: Musa Sheik Ali Dunge and Sheik Ahmed Abba Wari

²¹² Informants: Musa Sheik Ali Dunge and Sheik Ahmed Abba Wari and Sheik Abba Oli Abba Gero.

²¹³ Informants: Abba Macha Abba Gero and Abba Madad.

This historical mosque boasts a total width of approximately 16 meters and a length of around 16 meters, making for a grand total area of 256 square meters. This mosque features a solitary door situated on its eastern side, which acts both as an entrance and an exit point exclusively for men. To let in natural light, the entryway is flanked by two windows, providing ample illumination for the interior space currently, the original structure has undergone some changes since its constructed from iron sheeting, is situated roughly seven meters away from the original Abba Boka mosque, intended to serve the local community's needs for daily prayer. While the Abba Boka mosque served the community until 2010, it present role sees it functioning as an institution for religious education, teaching the holy Qur'an to the local populace.

Figure 6: The recent portrait of *Masjidaa* Abba Boqaa



Source: Photo taken by the researcher, 2021.

2.2.5. Quba Abba Arabu

The historic Quba Abba Arabu site can be found towards the east of Jimma town, spanning a distance of 9km from the center. This site is situated on Darru Mujja hill, which boasts an average elevation of 2155 meters above sea level. Interesting, it is in close proximity to the palaces of King Abba Jifar, located just 2.5 km away. According to local informants, the Walleye (sent) of Abba Arabu can trace its origins back to the Arabian Peninsula, specifically Ijaze (formerly known as Mecca). Abba Arabu himself was a descendant of the Hassaniy clan from the Sehaba of Prophet Mohamed, who were followers of the prophet.

While the Bany Moweya and Sheriffs clans had previously engaged in a power struggle for political dominance in Ijaze (Mecca), both clans had migrated to various areas around the world including Morocco, Egypt, Yemen, and Bagdad (now present-day Iraq). The family of Abba Arabu had migrated to Egypt, where he was born in the city of Medinatul Zaqaziqey, as per informant accounts. Interestingly, Saint Abba Arabu and Saint Sheik Nesrela Abba Ayuba were

both born in the same place in Egypt, yet Sheik Nesrela later traveled to Jimma zone and settled in Gumma²¹⁴ As per the accounts of local informants, Saint Abba Arabu initially traveled from Egypt to Sudan, eventually arriving at the border town of Matamma. From there, he made his way to Gonder and settled in a cave located in the area known as Maher Zeneb.

While living in the cave, he Subsisted on honey and cabbage, occasionally venturing into the nearby market during the daytime According to sources, those who saw Abba Arabu in the market believed him to be from an Arab clan, hence the name Abba Arabu. His original name, however, was Seyid Ali Bin Mohamed. After some time in Gonder, Abba Arabu journeyed to the historical site of Dirree Sheik Hussein Sherin in Arsi, where he lived for a few years. Eventually, he crossed over to Wellega and arrived in the Gibe Kingdom at Gumma. Seyum Merga further noted that the first tradition suggests Abba Arabu came from Dembi Dollo in South Western Wallaga.²¹⁵

Upon arriving at Gumma, Saint Abba Arabu discovered that the people there practiced traditional religion. As such, he continued his journey and eventually arrived in Jimma, settling at Holqqaa Dakka Lenchaa during the reign of King Abba Gommol Abba Boka. It is worth noting the religious relationship between Dembi Dollo (South Western Wallaga) and Jimma, as Islam was introduced to the Gibe state from regions such as Bale, Arsi, Dembi Dollo, and others, as stated in relevant literature²¹⁶. It is interesting to note that the two orders of mystical Islam, Qadiriyya and Tijaniyya, were introduced into the Gibe Oromo.

According to J.S Trimmingham, the Tijaniyya order from West Africa, influenced by Dembi Dollo (Sayo), undoubtedly reached Jimma²¹⁷. During the reign of King Abba Gommol, his wife Queen Gummiti granted land at *Woqfi* to Abba Arabu, where he built the first mini cottage mosque using local materials such as wood, mud brick, and grasses. This was around 1868²¹⁸ The historic mosque built by Saint Abba Arabu at *Woqfi* has a total width of approximately 68 meters and a length of about 3 meters. It had only one door, located on the eastern side, which served as the

²¹⁴ Informants: Shak Mohamed Abdul Wahid. and Abba fogi

²¹⁵ Seyum Merga, p.54.

²¹⁶ Ibid.p.55

²¹⁷ Trimmingham,p.24.

²¹⁸ Informants: Sheik Abba Gommol Abba Fita and Abba Sanbi Abba Godu

entrance for male worshipers during Saint Abba Arabu's time. The mosque also featured one window that provided lighting. According to local informants, Saint Abba Arabu taught religion to his students (*Dheressa*) and prayed in this mosque. He was supported by *Genne Gummite*, the mother of King Abba Jifar II, until his death around Hijira 1329. After he passed away, he was buried about 20 meters from the *Quba* Abba Arabu historical mosque. Overall, this historic mosque serves as a symbol of the rich Islamic history and heritage present in Jimma and the wider Gibe.²¹⁹

Figure.7. The *Quba* (Tomb) of Abba Arabu



Source: Photo taken by the researcher, 2021

The *Quba* of Abba Arabu also features a tomb with a house built around it. The house on the tomb is constructed using wood, stone and iron sheet for the roof, and has a rectangular plan. It is surrounded by a wooden fence enclosure. The total width of the *Quba* is approximately 72 meters, with a length of about 4 meters. The house on the tomb of Abba Arabu has only one door, located on the western side, serving as the entrance and exit for both male and female devotees of the saint. There are no windows in the house, resulting in a very dark interior. Additionally, a curtain covers the tomb, depicting various icons and flowers attached to it however; no one is allowed to enter the tomb covered by the curtain. The house on the tomb of Abba Arabu serves as a significant pilgrimage site for many devotees who come to pay their respects and seek blessings at the tomb of this revered saint.

Located about 20 meters to the east of the burial chamber is a mosque with a cupola-shaped roof, whose walls and roof are covered by iron sheeting. According to Seyum Merga, this mosque near Sherin was used by people for regular prayers. Local informants claim that the mosque and

²¹⁹Informants : Shake Abba Mecha Abba Gero and Shak Mohamed Abba Wari

the *Quba* serve different functions. While the mosque is primarily a place for Muslim prayer and devotion to Allah, particularly seeking mercy through the intercession of the saint, the *Quba* serves as a pilgrimage site for devotees seeking blessings from Saint Abba Arabu.²²⁰

The *Quba* holds a special place in the hearts of Muslims as it is a site where they memorize and venerate saints. The people believe that by mediating through the saint (*awaliya* in Arabic), they can receive the will of Allah. At the compound of *Quba* Abba Arabu, there is a large mosque located on the western side, which has served the purpose of Jemea praying for people who come from different areas. On the western side of the *Quba* Abba Arabu, there is a small hut called Mana Nazir located between the residential area and the Muslim community. This hut was used to keep the votive offerings made by pilgrims who visit the site. These offerings usually include incense, matches, sugar, coffee, and cattle. Adjacent to the Mosque in the eastern direction lies a residential village formed by the Muslim Oromo who revered at *Quba* Abba Arabu and settled around the current *Quba* during Abba Arabu's life time. The residents are responsible for maintaining the *Quba* site and serving the descendant of Saint Abba Arabu.

The historic site has also been used for celebrating Mowelid, the birth day of Prophet Mohamed P.B.U.H every year. During the celebration, people from different parts of Jimma Zone, including Limmu, Chora Botor, Gomma, Asandabo, Serbo, Addis Abeba (Shewa) and Wellega, gather here. An estimated 15,000-30,000 pilgrims participate in the festival each year. Furthermore, the historical site serves as a place where people go to offer Nazer and pray for their life's problems. Despite being one of the religious and touristic attractions, it is not well developed and preserved correctly by the government, causing it to lose its originality.

2.2.6. Historical Mosque of Sidiqiyo

The mosque of Sidiqiyo is situated in the Sokoru district, Sediggiyo Kabalee. The site of the mosque is located near Qumbii town and is approximately 155 km away from the zonal capital, Jimma city. It can be easily accessed through a dry season road from Qumbii town. There are no written documents available about the history of the Sidiqiyo historic site. However, most of its history is based on oral traditions. As per the informants, Mufti Sidiqiyo came to this location for the first time from Bale area. Local people believe that he was one of the descendants of

²²⁰ Seyum Merga, p.52

Sheekana Hussein (Sheikh Hussein) of Bale. His original name was Abu Baker Al-Adam, but he was later named Sidiqiyo by the locals to demonstrate his role as a savior and protector over the Muslim Oromo of the Sidiqiyo area. Though there is not much information available about the history of the site, it remains an important religious and cultural attraction for the community. The mosque of Sidiqiyo serves as a place of worship for the Muslims living in the surrounding areas.²²¹

Regarding to this, they are some scholars stated that the Islamic religion was initially introduced and later expanded among the Oromo of Gibe State by Muslim Merchants and clerics came from Sudan ,Gonder, Wallo, Harar South Western Wellega(Dembi Dollo) Arsi and Bale areas, Although, according to M. Ishiaro stated that, the descendants of Nur Hussein (*Sheekana Hussein*) of Bale were settled in different parts of Gibe Oromo state and played important role in the dissemination of Islamic religion in the area.²²²

Even though, according to informants the Mufti of Sidiqiyo was coming to Seddeqa and he was established the first mosque around 1835, for the dedication of a Muslim and in addition to this Mufti Sidiqiyo was prepared the first mosque was built it was medium hut mosque by using local material from wood, mud and the roof was covered by the grasses, on this mosque he was teaching Holly Quran and preaching the Islamic religion for the society.²²³ Although, according to Seyum Merga stated that this historical mosque was built for the dedication of Mufti Sidiqiyo, which was named by the local people as *Mana Abdiyo* (Fathers House) even through, according to informants, Mufti Sidiqiyo on this first historic mosque he had settled for 30 years and during his stay on this mosque he had prepared different Handy Manuscript for teaching of the society.²²⁴

²²¹ Informants: Sheik Adem Abba Gole and Abba Hikam

²²² M.Ishiharo “Spirit possession and Pilgrimage: The Formation and Configuration the Tijaniya Cult in Western Oromo Land “In Proceedings of the 16th International Conference of Ethiopia Studies, Trondheim, 2009.

²²³Informants: Sheik Adem and Abba Gero Abba Macha.

²²⁴ Seyum Merga, p.61.

Figure.8.The Manuscripts of Sidiqiyo



Source: Photo taken by the researcher, 2021.

The Sadeka Mosque, where ancient religious manuscripts were discovered. These texts, penned by the renowned Imam Sheik Sidiqiyo, were inscribed onto goat skin using ink that was created by blending various pigments from leaves. What sets these books apart is that they were written in three languages across separate volumes. While Arabic dominated most of the text, some books and letters were scribed in Mandarin-related spellings. Despite such a remarkable discovery, there has been no one who could decipher the contents of these books. This highlights the need for further investigation to unravel the mysteries that lie within these ancient texts.

According to local informants, Mufti Sidiqiyo devoted much of his life to teaching and compiling religious texts for the community. He passed away in 1892 and was laid to rest in Bure, Ilubabor Zone, which became a shrine in his honor. After his death, the historical mosque continued to serve Muslim pilgrims from various regions until it was unfortunately burned down by Allel Suna (Wahhabis) in 1998. Thankfully, the mosque was rebuilt that same year by the local residents, preserving its rich history for future generations to appreciate.²²⁵ The magnificent Mosque of Sidiqiyo, located in a rural area, was built using traditional materials such as wood, bamboo, and grass for its roof. This awe-inspiring structure boasts a width of 30 meters and a height of 3.5 meters. Three entrances were provided to accommodate all who wished to visit the mosque. The northern entrance was designated for males, while the western entrance welcomed females. For the elites or Ulemas, the eastern entrance served their purpose.

²²⁵ Informants: Sheik Ali Abba Gero and Abba Macha Abba Didu

It is worth mentioning that the cottage house did not segregate attendees based on gender or status. All could gather within the walls of the mosque to perform their religious rituals without prejudice. The interior of the roof was adorned with an exquisite local style of house building, which handed to the mosque's distinctive beauty. The Mosque of Sidiqiyo held significant importance as the center of pilgrimage and the site for performing ritual practices such as Quba Abba Arabu. During the annual Muslim festival, many pilgrims would come to this holy place to seek blessings and offer prayers. In summary, the Mosque of Sidiqiyo is a testament to the artistry and skill of traditional construction techniques; it continues to attract visitors from far and wide due to its historical, cultural, and spiritual significance.²²⁶

In The Mosque of Sidiqiyo the birth day of Prophet Muhammad (P.B.U.H) was celebrated in the mosque once a year in December, and that such a large number of people, upwards of 20,000-30,000, would come to participate in this religious carnival. It's also noteworthy that the mosque has other branches located in various parts of the Jimma Zone, including Abalti, Dobbi, and Illu Abbabor zone. This highlights the significance of this holy site and the widespread impact it has had across the region. The Hadra program at Sidiqiyo is also an intriguing aspect of the mosque's religious practice. The program commences on Tuesday noon and continues through the night, featuring the ritual performance of Mowelid accompanied by a lunch program and concluding with Du'a. These religious practices serve as a reminder of the spiritual importance of the Mosque of Sidiqiyo and its role in promoting Islamic traditions and culture throughout the region.²²⁷ The Mosque of Sidiqiyo. It is unfortunate to hear that the site was once used as a market place for slave trade, but it is heartening to know that the teachings of the Ulema Sidiqiyo contributed to the abolition of this practice. The message of equality and the value of all human life, as taught by the Qur'an, helped to bring an end to this cruel activity. It is fascinating to learn about the traditional game known as Tapaa Sadeqqaa or Seddeqa Game, which was played at the former slave trade market. This game, with its 20 holes and little pieces of stone, was primarily played by adults and renowned individuals who came from different areas of the kebele. It

²²⁶Seyum, p. 68.

²²⁷ Informants: Abba Hikam Shak Adem and Sherfu Abba Gero

served as a means to improve the thinking capacities of the players and the group as a whole, with the winner being considered a patriot.²²⁸

While the game had the potential to cause conflicts, judges were elected to oversee the proper management of the game and avoid any disagreements. They also had the responsibility of selecting the next player. The winner of the game would receive not only verbal praise but also physical recognition, such as clapping of hands, while the defeated person may feel discouraged.²²⁹ It is disheartening to hear that the historical site of the Mosque of Sidiqiyo has lost its originality due to natural factors, and the lack of conservation efforts by the zone culture and tourism offices, as well as the conservator of the government. This loss of authenticity can diminish the significance of the site for religious tourists and those seeking spiritual solace.

2.2.7. Masara Motii Abba Jifar Lamafaa (the Palace of

King Abba Jifar II)

The magnificent palace of King Abba Jifar II, also known as *Masara* in the local language of Afaan Oromoo, is situated in the north region of Jimma town, approximately 7.5 km away from the heart of the city. This stunning piece of history can be found atop the hill of Jiren, at an average elevation of 2100 meters above sea level.

Jiren served as the political hub of the Jimma kingdom and was the primary seat of power for its rulers. During the reign of King Abba Jifar I, Jiren emerged as a crucial political center within the kingdom, superseding Kiftana in the district of Manna. The name "Jiren" is believed to have been derived from "*Jirennya*," although some sources suggest alternative origins. Historical accounts indicate that during the reign of King Abba Jifar I, a significant conflict arose between the Digo Clan and the Bad Folla for control over the kingdom's political authority. The war ultimately resulted in the Digo Clan conquering the Bad Folla. The location where this battle took place holds great historical significance and it was here that King Abba Jifar I famously declared, "*Jerrengni Kegnna Amaan Booda Assi*" - meaning "Here is our residence" in honor of his victorious warrior.²³⁰

²²⁸ Informants: Abba Maded and Abba Macha

²²⁹ Jimma Zone culture and tourism ... p.6.

²³⁰ Informants: Abdulkarim Abba Gero and Abba Fogi Abba Dula Abba Jifar II

According to Yonas Seifu, the first tradition claims that the word “Jiren ” is derived from the expression by the Diggo ruler and clammers “*Jirenni Kenna Asi*” (here is our residence) and the second tradition identify Jiren with a certain Women called “*Jirra*” who they say was the ruler of the area around the present site of Jiren at the time of Oromo settlement in the region.²³¹ It is important to note that Abba Jifar I (1830-1855) played a significant role in expanding the Jimma kingdom's territory and establishing his seat of power at Jiren. Prior to his arrival at Jiren, he built palaces in three different areas: Kiftana, Dogoso (*Xiroo Afataa*), and Seqqa.

However, after Abba Jifar I achieved victory over the Badi clan, he decided to relocate the kingdom's political center from Kiftana to Jiren. This move was a strategic decision that helped solidify his authority over the kingdom and further expand the kingdom's influence. As such, Jiren became the new seat of power for the Jimma kingdom and remained so for many years to come.²³² It is fascinating to learn more about the strategic considerations that led Abba Jifar I to build his palace on the hill of Jiren. It appears that Abba Jifar I had several reasons for selecting this location. One factor was his desire to control the nearby market place of Hirmata, which was a crucial economic hub in the region. The palace's position on the hill of Jiren would have given Abba Jifar I and his administration a vantage point from which they could monitor the flow of goods and people in and out of the market.²³³

This large hut palace, named *Sangqa Gelitto*, was built under Abba Jifar I's leadership. The palace was constructed using locally available materials such as wood and mud, with bamboo used for the fences. The roof was covered in grasses, which would have provided insulation from both heat and cold. The size and shape of the palace are also noteworthy. It had a cone shape and was approximately 200 meters wide. Inside, it was divided into 18 rooms and had 10 windows and 6 doors. These features would have enabled easy movement of guests and courtiers throughout the palace.

This palace would have functioned during Abba Jifar I's reign. As the seat of power for the Jimma kingdom, it would have served as an important center of administration, diplomacy, and culture. The palace's unique design and construction reflect the creativity and resourcefulness of

²³¹Yonas, p.8.

²³² Informants: Abba Faji Aba Dula Abba Jifar II and Abdulkerim Abba Gero.

²³³Yonas .Ibid.

its builders, as well as the importance placed on hospitality and comfort for guests and courtiers alike.²³⁴ Yet, after the establishment of this palace at the Jiren hill, the importance of the it was sustained and the people were settled here near to the palace of king Aba Jifar I. Nonetheless, the service of this palace was continued until Abba Jifar II. Following the establishment of the palace at Jiren hill, its significance continued to be sustained as people were settled in the vicinity of King Aba Jifar I's palace. The service of this palace persisted until the reign of Abba Jifar II, during which, according to informants, it was extended and huts were built for various purposes including accommodating special guests, tax collectors, mosque, weavers, woodworkers, basketry, and iron workers.

Unfortunately, during the reign of Abba Jifar II, the historic palace fell victim to a fire that was said to have come from the sky. It is said that the fire first burned down the market place of Hirmata and the Mosque of Abba Boqa. When the king heard of the disaster, he went to visit Mandera, but upon his return to Jiren, he found his palace engulfed in flames. At this time, the king Abba Jifar II uttered the words:

Jimmaa Iyyee Iyyaa Debarssi

*Mana Chitta dhaa Bissaannin Fi Ballaan Naan Birmmeduu.*²³⁵

Oh! People of Jimma I cried and cry and pass on the cry

The houses of that stalk roofs have been burning

Come to me with water and leaf.

According to informants, after the fire had subsided, he ordered his officials to reconstruct a new and modern palace at the present site around 1870. It is said that this palace was built with more durable materials than the previous one, such as stone and cement, to prevent such disasters from happening again.²³⁶

²³⁴ Informants: Abdulkerim Abba Gero and Abba Sanbi Abba Godu

²³⁵ Informants : Shak Ahmed Abba Macha and Abba Sanbi Abba Godu

²³⁶ Informant: Abba Macha Abba Gisa and Shak Musa Shake Ali Dunge

Figure.9.The Palaces of King Abba Jifar II it was built in 1870s



Source: Photo taken by the researcher, 2021

Despite being constructed in 1870, the historical palace of King Abba Jifar II boasts a unique design that sets it apart from other architectural marvels of its time. The mastermind behind this impressive structure was none other than Tikam Lalimoche, an Indian architect who also served as a foreign diplomat and advisor to the king. With his expertise, Tikam Lalimoche introduced innovative materials and designs that revolutionized architecture in the kingdom. In fact, he was the first foreign engineer to build a palace for King Abba Jifar II at Jiren.²³⁷ According to Ketebo Abdiyo stated that, foreigners did have their own contribution in this process. The incipit of modernization in Jimma kingdom apparently with the foundation of Jiren particularly, the construction of the palaces of Abba Jifar II there.²³⁸ Although when this historic palace of king Abba Jifar had built it, the engineer of Tikam Lalimoche used different arts on this palace. Even though, according to informants, when the palace it was build it, it had participated the King, his official and additionally 3000, Jimma community at that time.

Although according to informants ,when the palaces of King Abba Jifar II, was built it, it was used local material, so for this palaces for attaching the stone and wood ,it could be used like a cement , a mixture of mud ,lime stone, *Chiid* and egg. After mixing it had buried from three up to six months, even though, according to Ketebo Abdiyo , actually most materials were used to build the palaces were locally fabricated, Nails, bricks, soil used as cement for windows and doors fall in this category.²³⁹Even though, before importation of the corrugated iron, the palaces was said to have been covered with attach which subsequently changed to strong brick like

²³⁷Ketebo, p.65.

²³⁸ Informants': Kibiru Tesfaye and Kedir Abba Temam.

²³⁹Ketebo, p.67.

coverage, although according to informants, the palace have its own roof the iron sheet which came from England through Kenya in 20th century. Even if, some scholars stated that, corrugated iron was imported in the early 20th century and substituted it.²⁴⁰

The palace which is one store building had twenty nine rooms, fifty four windows and sixty five doors. It formed the nucleus of the capital²⁴¹ Every room of the palace of King Abba Jifar II had a unique purpose, serving as a family mosque, reception area for guests, dining hall for both his family and visitors, a court room, an Islamic library, a bath area, as well as recreational areas such as wrestling (similar to the Romans). In addition to these functional spaces, the palace also included dormitories for the king's family, as well as a tower that served as a lookout point in all four directions²⁴².

The mosque of the royal family, built before all other structures in the palace of King Abba Jifar II, is a fascinating piece of architecture. With a width of 11.30 meters and a height of 8.07 meters, this room occupies a total area of 91.19 square meters. Within the mosque are four smaller chambers - three for women's prayers and one larger chamber for men's prayers. Interestingly, the iron wire used to protect against lightning striking the palace was imported from Egypt during that time, and it extends over the length of the mosque. The attention paid to every detail of the mosque's design - from its dimensions to its protective features - is a testament to the importance of religion and safety in the life of King Abba Jifar II and his family. This section of the palace boasts three main gates. The upper part serves as the court of the king, while the ground portion is comprised of two entrances. Within this space lies a reception room, adorned with stunning Arabic calligraphy. The adornment details the greatness of the Almighty Allah and his messenger, along with the successors of the revered Prophet Muhammad and the name of King Abba Jifar II. After guests have been welcomed into the reception area, and they are then ushered to the *Mana Sanqa* (the House of the Table). It is within this grand hall that they will be treated to an exquisite dining experience. The king ensures that all of his guests are well-fed, inviting *Qoros*, officials, Negades, and even up to thirty individuals from among his brothers and ministers.

²⁴⁰ *Ibid*

²⁴¹ *Ibid*.p.66

²⁴² *Ibid*.

In the *Mana Sanqa*, the principal table sets the tone for the rest of the seating arrangements. Next to the king's table, other diners are seated according to their rank. These include the tables of *sooressa* (wealthy individuals), *Jeberty*, and *Jagna* (soldiers). Each table is graced with a diverse and plentiful selection of food, with up to forty-five different dishes prepared for a single meal. This level of hospitality is truly remarkable and speaks to the generosity of King Abba Jifar II. It is no wonder that his kingdom was renowned for its grandeur and wealth during his reign.

The upper room's division into four separate areas demonstrates the level of consideration given to the use of space within the palace. The theological area was undoubtedly critical for the king and his family, as their faith was an essential aspect of their lives. The library's presence further emphasizes the importance of education in this royal household. The shower room's inclusion speaks to the attention paid to hygiene and self-care, even in a time when such amenities were not necessarily commonplace. The dormitory rooms located nearby show how the palace was designed to accommodate the various needs of the royal family from spiritual teachings to restful sleep. On the ground level, the King and queen's reception room was likely one of the most significant spaces within the palace. Here, they would conduct official business and receive guests, showcasing their power and authority over the kingdom. The adjacent storage room for their clothing and jewelry attests to their wealth and influence, while the utensil storage area underscores the practicality required to maintain a palace of this magnitude.

Figure.10.The Watching Tower of the palace of King Abba Jifar II



Source: Photo taken by the researcher, 2021.

This part of the palace is situated on the Ground+ two levels and measures 13.45 meters in width and 1.90 meters in height. It features four windows, named *Shewa Bar*, *Keffa Bar*, *Limmu Bar*,

and Dawuro *Bar*, that were used to observe activities outside of the palace. These windows also served as a means of keeping watch on potential enemies who may approach from different directions. The palace was surrounded by gates through which people could enter or exit.

Each gate had its own gatekeeper who controlled who was allowed into the palace compound. Additionally, according to Ketebo Abdiyo, soldiers guarded every gate, with fifty assigned to the principal gate, *Kella Gudda*. The construction of this grand palace was a massive undertaking, with King Abba Jifar II reportedly using 400 kilograms of gold and 65,000 metric tons of other building materials. The king spared no expense in the construction, resulting in an iconic structure that serves as a symbol of Jimma Oromos' history and culture. Despite its historical significance, the lack of proper preservation has led to the loss of some of the palace's originality. However, it remains a popular destination for visitors seeking to experience the grandeur of Ethiopia's past.²⁴³

2.2.8. Masara of Abba Booranaa of Saqqa (the Palace of Abba Booranaa of Saqqa)

These historical palaces of Abba Borena are situated in the scenic North East direction of Jimma town, at a distance of 15km. This breath taking site is also located 6.5 km away from Seqqa town and can found in the picturesque locate known as Buyo Qachema. The rich cultural heritage of this historic Despite the lack of written records about the history of *Qoros* and administer of Seqqa Chekorsa, much of its history has been passed down through generations as Oral tradition. According to Fekadu Andualem, one of the most famous Abba *Qoro* in Seka Chekorsa was Abba Macha Abba Dura. He was appointed by Abba Jifar I(1830-1854) around1830 and rule the Buyoo Ushanee area as Abba *Qoro*. Abba Macha Abba Dura was not only the ruler of one villages, but he was also governed many other villages in Seka Chekorsa. He was a wealthy man who owned approximately ninety *Gafoos* (hectares) of land across different villages' in the region. While there may be limited written material about the *Qoros* and administrators of Seqqa Chekorsa, the oral traditions passed down through generations offer a fascinating glimpse into the rich history of this region.²⁴⁴

²⁴³Ketebo, p.7.

²⁴⁴ Fekadu Andualem , “ A History of Seka Chekorsa Woreda (District) Jimma Zone:(1880-1991) ,” MA , Thesis ,History, Jimma University,2018,p.39

Moreover, it is worth noting that he was a landowner in both Gomma and Sokoru. Abba Jifar I, the ruler at the time, granted permission to the Abba *Qoros* to construct their palace, which served as the basis for the construction of the palace owned by Abba Macha in Seka Chekorsa, his palace was located in Buyoo, near the town of Seka. According to sources, the first hut houses were established by the initial Abba *Qoros* Abba Macha in the 1830s using locally sourced materials such as wood, mud, and grasses. Fikadu Andualem also confirmed that Abba Jifar I allowed them to own their lands, slaves, and other forms of wealth.²⁴⁵

Abba Macha, on the other hand, built his Masara or palace in Buyo, approximately three kilometers from the town of Seka. The palace incorporated the same architectural as the palace in Jiren, but this similarity was opposed by Abba Jifar I, who felt that it resembled his own palace too closely which created a hierarchical administrative structure. This administrative system helped to establish the authority of the King throughout the state of Jimma, including Seka Chekorsa.²⁴⁶ Under the leadership of Abba Jifar II, the state of Jimma experienced a period of prosperity and development, which is often referred to as the Golden age of Jimma. The ruler maintained good relations with other Oromo states, which allowed for peaceful trade and exchange of ideas. This approach was a departure from the previous rules and reflected a new approaches' to governance that shaped his successors. Abba Jifar II's political approach was unique and contributed significantly to his popularity among the Oromo people. During his reign, he had 60 Abba *Qoros*, 10 of whom were located in Seka Chekorsa. The king appointed Abba Gurmu as his prime minister and assigned the Abba *Qoros* to manage officials who were under them. This administrative structure helped to established a more efficient and effective system of governance, which ultimately contributed to the growth and success of the state of Jimma.²⁴⁷

In the past, Jimma state was ruled by a system that consisted of several positions of power. These positions included Abba Gendas, who were the heads of Sub-villages, as well as Abba Lagas and Abba Shanis, who were the heads of families. The role of the Abba *Qoros* was also significant, and at times, these individuals were chosen for their ability and skill in leadership. In

²⁴⁵ *Ibid.*

²⁴⁶ *Ibid.*

²⁴⁷ Informants: Ahmed Abba Jebal and Ahemed Abba Wari.

some case, hereditary rules were selected to take charge. King Abba Jifar played a crucial role in the appointment of officials within Jimma state. While he did select some individuals himself, he often allowed other officials to assign her relatives as Abba Ganda and Abba Shanni. Interestingly, a majority of the appointee's were from the Digo Oromo clan it is worth noting that Abba Jifar's brother, Abba Dula Abba Macha, held power over the Dado area, other members of the Digggo family ruled villages and sub-villages as Abba *Qoro* and Abba Ganda, respectively.²⁴⁸

During Abba Jifar II's reign, slavery in Jimma state and Seka Chekorsa operated differently than in other parts of the country. Slaes had the right to establish a family through marriage and live like any other ordinary person. Additionally, Slaves had the right to wealth and get land that had been transferred from their family. Despite this, the ruling class supported the slave trade, seeing it as a source of revenue for the state.²⁴⁹ It is worth mentioning that the people of Jimma, as well as those living around Seka Chekorsa, enjoyed a happy life during this period. There were many wealthy families in the region, and Abba Jifar played a key role in ensuring that his officials governed through consultation and negotiation. He also advised the Abba *Qoros* of Seka Chekorsa to administer their people in a similar manner.

Among the notable Abba *Qoros* were Abba Mecha Abba Dura and Abba Borena Abba Mecha of Buyo Ushanee. These two individuals were father and son, and they served as consecutive Abba *Qoros* in the Seka Chekorsa district. Their center was located in Buyyo, which was situated near the town of Seka. It is said that Abba Mecha even built his own Masara, or palace, in Buyyo.²⁵⁰ Abba Jifar II, a well-known figure in Ethiopian history, shared a strong bond with Abba *Qoros* of various regions. Notably, Abba *Qoro* Abba Garo Abba Bulgu of Qudha and Abba *Qoro* Abba Garo Abba Bushen of Saadaro up to Shebe were among the esteemed individuals who enjoyed a close relationship with him. However, it is worth mentioning that Abba Jifar I and Abba Jifar II had a particularly favorable association with two Abba *Qoros*- Abba *Qoro* Abba Macha Abba Borena and Abba *Qoro* Abba Borena Abba Macha.

²⁴⁸ *Ibid.*

²⁴⁹ Harold G. Marks, *A History of Ethiopia*. Los Angeles, 1994, p.p.79-82.

²⁵⁰ Informants: Abba Zinab Mohamed and Abba Zinab Abba Gisa

According to reliable sources, the father of Abba Mecha, Abba Dula, hailed from the town of Limmu, although Abba Mecha himself was born in 1820 in the village of Buyo. It is noteworthy that Abba Mecha was appointed as Abba *Qoro* while Abba Jifar I reigned between 1830 and 1854. During his time in prison, Abba Mecha likely faced various difficulties and challenges. However, after his release, he continued to thrive and pursue various ventures. He remained active in the long-distance trade and maintained his connections with Middle Eastern merchants. Abba Mecha's palace at Buyo. According to Fikadu Andualem, an Indian carpenter named Tikam Lalimoche was responsible for building the palace. Lalimoche was a skilled and versatile person who lived in Seka along with the people around Abba *Qoro* Abba Mecha. The materials used for constructing the palace were obtained from several rural areas within the district.

Wood was sourced from the villages of Mexi and Abalti, while mud and rocks were also transported from other locations by the people who lived in these areas. The construction of the palace took place over a period of three years, between 1835 and 1838. Despite the challenges faced during the transportation of materials, the people's hard work and dedication helped to bring this project to fruition. The palace at Buyo was similar in design to the one built at Jiren, a testament to the architectural prowess of the time. It served as a symbol of power and prestige for Abba Mecha and remains a significant historical landmark to this day.²⁵¹

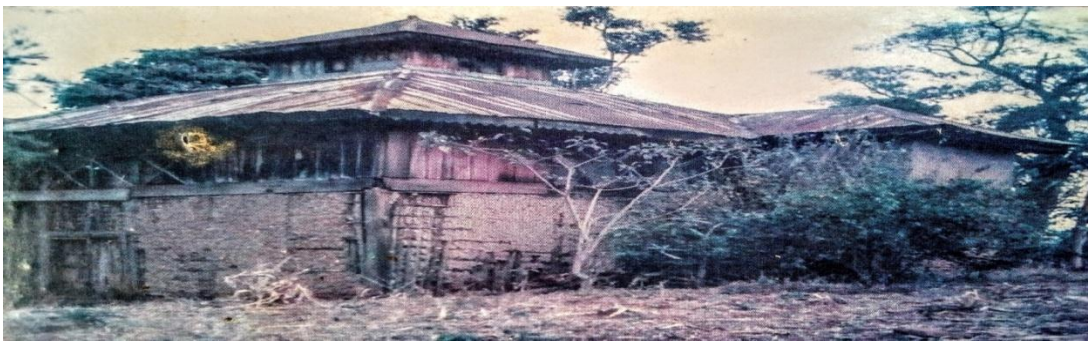
According to Fekadu Andualem, Tikam Lalimoche was a skilled architect who resided in Seka Chekorsa for a significant period of time. He played a pivotal role in the construction of both the palaces of Abba Jifar I at Jiren and the palace of Abba Mecha Abba Dura in Seka Chekorsa at Buyo. Throughout his working life, Tikam Lalimoche supported Abba Jifar I the II and the Abba Qoros of Seka Chekorsa in every technical activity. Following his passing, Tikam Lalimoche was laid to rest in Buyo where he spent much of his life. His son, Abdu (Mamo) Tikam Lalimoche, took up his father's mantle and endeavored to continue his profession and trade activities. Despite the loss of his father's expertise, Abdu (Mamo) Tikam Lalimoche remained committed to preserving his family's legacy in architecture and design.²⁵²

²⁵¹Fekadu, p.41.

²⁵²*Ibid.*

Abba Mecha was a wealthy Abba *Qoro* who held possession of approximately 99 gafaos in Seka and Mana. In addition, he also had trade relations with the Sokoru area where he owned several plots of land. Due to the substantial amount of production he received from his land, Abba Mecha earned a significant income annually. However, it is worth noting that he also possessed a large number of slaves who worked on his lands in Seka, Mana and Sokoru. Abba Mecha's wealth and status led him to compete with Abba Jifar I in constructing a similar palace and compound at Seka Chekorsa. Possibly aware of Abba Mecha's riches and the need for competition, Abba Jifar I imprisoned him at Jiren. Despite this setback, Abba Mecha's legacy continued to be felt throughout the region due to his extensive land holdings and trading connections.²⁵³

Figure.11. Masara of Abba Borana of Saqqa (The Palace of Abba Borena in saqqa)



Source: Photo taken by the researcher, 2021

Based on information from informants, it is said that when the Abba Borena palace was built, Indian architecture was used in its construction. Similar materials were reportedly used to those found in the palaces of King Abba Jifar II. However, according to these same informants, when the palace was actually constructed, local materials such as wood, chide, limestone, wheat, iron, curved stone and egg were used. In order to attach the wood and stone materials together, it is said that a technique similar to cement was employed whereby the materials were buried in the ground to hold them in place. This approach allowed for the use of locally-sourced materials in the construction of the palace, which was likely more practical and cost-effective than importing materials from afar.²⁵⁴

²⁵³ *Ibid.*

²⁵⁴ Informants: Sheik Ahmed Abba Wari and Kibiru Tesfaye.

Despite the fact that it took three years to construct this magnificent palace, its grandeur is undeniable. With a sprawling 190 kilometer expanse and an impressive height of 4 meters, this architectural masterpiece is divided into three distinct parts. The ground floor consists of two rooms - the reception and guest house - which were utilized by traders and officials alike. Moving upwards, there are two sizeable rooms on the upper levels which served as the living quarters for the monarch and his family. The pinnacle of the palace is marked by a small room which was positioned as a tower, complete with four windows that offered breathtaking views in all directions (North, South, East, and West). This tower was built to provide a strategic vantage point from which the king could observe the surrounding areas and monitor potential enemy movement.

Historical records indicate that Abba *Qoro* Abba Macha Abba Dula ruled over this kingdom until his passing in 1887, after which his son Abba Borena ascended to the throne. Abba Borena continued to rule from this palace and was even more popular than his father. In addition, he commissioned the construction of a mosque and *Zawiya* (prayer house) located in close proximity to the palace. This mosque served as a focal point for the family and other individuals who were close to the Abba *Qoro*, providing a space for both pilgrimage and prayer. Like his predecessor, Abba Jifar II, Abba Borena was a modern thinker and heavily invested in technological advancements during his reign. He embraced new ideas and practices, much to the benefit of his kingdom. Abba Borena lived in this palace until his death in 1976, leaving behind a legacy that will forever be remembered in the annals of history.²⁵⁵

The palace described above holds immense touristic value due to its unique architectural design, making it a highly sought-after destination for tourists and researchers alike. Despite this, the Culture and Tourism office of Jimma Zone, along with the government, have not given much attention or protection to this historical site. This lack of preservation poses a significant threat to the palace's longevity and could lead to the irreversible loss of an important cultural heritage site. It is therefore crucial that the heritage conservator of the state takes necessary steps to protect and preserve this historic palace for future generations to appreciate and learn from.

²⁵⁵Fekadu, p.42.

2.2.9. The Palace of Abba Maccaa Abba Wajji

The historical palace of *Abba Qoro* Abba Mecha Abba Wajji is a remarkable site located in the northeastern direction of Jimma Town, situated at a distance of 25 kilometers from the town and 8 kilometers south from the Woredas (District) of Dedo. This awe-inspiring site is perched on the hill known as Waggamo, which is found in Abba Koyyi Keble, with an average altitude of 2100 meters above sea level. The Palace of Abba *Qoro* Abba Mecha is situated in close proximity to the palaces of Shiek Elleni and Shake Musa, which are about 25 kilometers away.

Despite the lack of written sources about this historic place, most of the origins of its history were gathered from the oral traditions that have been passed down through generations within the society. According to informants; Abba Wajji Abba Gommol was one of the brothers of Abba Jifar II, born at Jiren on the palaces of King Abba Gommol Abba Boqa.²⁵⁶

It is interesting to note that Abba Wajji, despite being the brother of Abba Jifar II, was assigned the title of *Qoro* in Dedo when he was around 20 years old. This was due to the submission of Arsu of Dedo, which led to the dynasty of the *Motis* (King) of Jimma assigning their Abba *Qoros* to the Dedo administrative area. Abba Gurmu, who was directly responsible to the King, was appointed as minister and had regulatory contact and administrative relations with Abba Jifar II. Most of the vice Abba *Qoros* were from the families of the main Abba *Qoros* or from the clan of Diggo members. However, according to Fikadu Andualem, since the appointment of Abba Magal Abba Faro Gunjila as *Moti* of Jimma, Abba *Qoros* were also appointed from other Oromo clans besides the Digo clan. Abba Wajji was one of the Abba *Qoros* of Dedo and governed many towns within his district, instead of just ruling one village. Despite this, the main Abba *Qoros* still held the right to lead and give orders to the vice *Qoros*.²⁵⁷

It is fascinating to learn that Abba Wajji was not only an important figure in the governance of the region but was also a wealthy man. According to informants, he owned around ninety-nine *gafoos* (plots of land) in Dedo. Furthermore, it was common practice at the time for the main Abba *Qoros* to build their palaces in their administrative areas or *Qoros*. Abba Wajji followed this tradition and built the first palace in his *Qoro* around 1873. It is evident that he was a man of

²⁵⁶Informants': Abba Gero Abba Macha and Sheik Abba Gero Sheik Adam

²⁵⁷ Informants: Abdulkarim Abba Gero and Shake Mohamed Seraj Abba Macha.

great influence and power, both politically and economically.²⁵⁸ As per the accounts of reliable sources, Abba Macha Abba Waji was born in 1900 in Koyyi. Despite residing with his father in the same place, he inherited his father's title at the palace after his demise. It is worth noting that upon his father's passing, Abba *Qoros* title was bestowed upon him. However, Abba Macha did not fancy this title; he aspired to become a religious figure akin to Sheik Abdul Hakim Kebire and Al-feqe Ahmed Umer. Moreover, according to these same sources, Abba Macha received an education in the Holy Quran from his father, and also learned from renowned Ulemas such as Shekota Abbal Faydi, Shekota Chekorsa, and Shekota Abba Jemal. Due to his extensive knowledge and training in Islam, he did not feel the need to claim the *Qoro* title. Instead, he desired to advance the teachings of Islam throughout the region.²⁵⁹

The arrival of Al-Faki Ahmed Umer, the Tijaniya West Africa Religious Leader in the early 20th century, played a significant role in consolidating Islam in the Gibe valley.²⁶⁰ However, it should be noted that Abba Macha Abba Waji was also instrumental in promoting religious teachings at his father's palace. According to reliable sources, Abba Macha was renowned for his expertise in cultural medicine. He treated people suffering from various illnesses such as liver ailments, tuberculosis, kidney problems, skin cancer, leprosy, and even those afflicted by supernatural afflictions. Despite operating within the confines of the palace, patients from far and wide sought out Abba Macha's treatment. He had earned a reputation as an expert healer, and people came from Gonder, Gojam, Shewa, and Wallaga to receive treatment at the palace. Such was his renown that people held him in high regard not just for his religious teachings but also his medical expertise.²⁶¹

During the reign of Abba *Qoro* of Abba Macha Abba Waji, Dedo gained immense popularity for his expertise in teaching religious and cultural medicine. As a result of his commendable skills, people started referring to him as the Palace of Abba Macha or Abba Macha Goyta. Although Abba Macha Abba Waji replaced the clay sheet roof of his father's house with iron corrugated ones, and continued to reside in these palaces, the title of *Qoros* eventually ceased during the Derg regime. This was due to the brutal killings of numerous Balle Abbat at that time.

²⁵⁸ Informants: Mohamed Abba Nega and Mohamed Nur Abba Bore

²⁵⁹ Informants: Zakir Abba Bore and Shak Abba Zinab Mohamed

²⁶⁰ Guluma, p.53.

²⁶¹ Informants: Zakir Abba Bore and Sheik Mohamed Seraj

Eventually, Abbaa Macha passed away in 1994 and was laid to rest in Koyyee, which was closest to his palace.²⁶²

Figure.12.The palace of Abba Macha Abba Waji.



Source: Photo taken by the researcher, 2021

Despite the distance, people from far-off regions such as Gonder, Gojam, Shewa and Wallaga would seek treatment in the palace for various ailments. Dedo's proficiency in teaching religious and cultural medicine during the reign of Abba *Qoro* of Abba Macha Abba Waji earned him widespread recognition. As a result, he came to be referred to as the Palace of Abba Macha or Abba Macha Goyta. Despite Abba Macha Abba Waji's efforts to modernize his father's house by changing the clay sheet roof to iron corrugated ones, the title of *Qoros* came to an end during the Derg regime. This was due to the mass killing of Balle Abbat at that time. In 1994, Abbaa Macha passed away and was laid to rest at the nearest place to his palace, which was Koyyee.²⁶³

Within the *Quba*, there lies a tomb of Abba Mecha Abba Waji that is enclosed by a wooden fence. The house built on top of the tomb features a rectangular plan and is constructed using a mix of materials including wood, stone, clay, and iron sheets for the roof. The width of the *Quba* spans around 60 meters while its length is approximately 4 meters. The house on the tomb of Abba Macha Abba Waji has two doors that are aligned towards the western direction. These doors serve as entry and exit points for both male and female devotees of Abba Macha. There are three windows in the house, allowing ample natural light to enter the interior. The curtain that covers the tomb features various depictions of icons, and it has its own separate entrance. However, no one is allowed to enter the tomb covered by the curtain or the house itself.

²⁶² Informants: Abba Zuber Abba Nega and Abdulkarim Abba Gero.

²⁶³ Informants: Abba Zuber Abba Nega and Abdulkarim Abba Gero.

After Abba Macha Abba Waji's passing, numerous individuals from various regions such as Gojam, Gonder, and Gida Kiramo (Horo Guduru) began to flock to his *Quba* to celebrate the Mowelid of the Prophet Mohamed (P.B.U.H) and to act as Nazir. During the celebration of Mowelid on the day of Arajab 27 according to Hijira, it was recorded that 2000 pilgrims were present. This historical site is considered a significant heritage of Dedo and the zone in which it is located. However, due to a lack of protection and conservation efforts by the Culture and Tourism Office of Jimma Zone, this important site has suffered significant damage.

2.2.10. *Quba* Sheik Naseralla

The historical site of *Quba* Sheik Naseralla is a prominent location in the District of Coora Botor, located approximately 256 km from Addis Ababa and about 118 km from Jimma Town, in the south-western direction. The site is situated on the hill known as Waggamo, in Jemattula Kebele, which is 7km from the district of Baggie. Although there are no written sources about the historical place of *Quba* Sheik Naseralla, information about this site was obtained through oral tradition passed down by the local society. According to these accounts, Sheik Naseralla was born in Egypt to his father Abduselam and his mother Shamsiya. However, the exact date of his birth is not known. It is believed that Sheik Naseralla came to Ethiopia from Egypt and settled in Bale, where he began teaching Islam. Later, he moved to the region around Harar, continuing his preaching of Islam. Finally, the Sheik settled in *Aaddaa Ganjii* Village of Limmu Kosa District at Cora Botor, where he established the historical site of *Quba* Sheik Naseralla.²⁶⁴ Prior to the arrival of Sheik Naseralla, it was believed that the Gibe region had no significant presence of Islam. However, historical accounts suggest that the first half of the nineteenth century saw the arrival of clerics who came to the area with the primary purpose of preaching Islam. These clerics were different from the Negades and often joined the courts of local rulers, carrying their teachings with the support of these rulers.

According to Guluma Gameda, these itinerant clerics arrived in the Gibe region alongside merchants. While the merchants usually preferred to camp at the market places, the clerics immediately joined the courts of local rulers, where they received support for their teachings. The Islamization of the Gibe region is widely attributed to these itinerant clerics, who played a

²⁶⁴ Informants: Abba Fixa Abba Yirga and Abba Biya Abba Magal

significant role in spreading Islamic teachings and building Islamic communities throughout the area. Sheik Naseralla was among the clerics who came to the Gibe region to preach Islam. His efforts, along with those of his contemporaries, contributed significantly to the growth and development of Islam in the area.²⁶⁵ According to reliable sources, Obbo Kuraa was among the residents of Cora Botor who donated land to build a mosque for their Sheik, Naseralla. With the *Waqqef* (gift) land granted by Kuraa, Sheik Naseralla erected the very first mosque in the neighborhood. The Sheik utilized this mosque as a place for teaching Islamic religion and hygiene practices to the people of the region.

The residents of Cora Botor warmly embraced his teachings, which were highly regarded by all. Despite being constructed using grass huts and a combination of wood and nails, the historic mosque built by Sheik Naseralla was approximately 400 meters with a single large room. This space served as a venue for praying Juma Selat (weekly celebration) and teaching Holy Qur'an during the Sheik's tenure. Located just 100 meters away from the historic mosque is a big *Quba* named after Naseralla Abduselam, the visionary behind the propagation of Islamic religion in Cora Botor. He had two wives, Kalkidan and Kuleedaa, both of whom he married while in Egypt. According to reports, he sired two sons, Ayubi and Mohamed, with his first wife at Bale, and three sons, Arun, Aliyi, and Abdurrahman, with his second wife in Cora Botor.

In total, Sheik Naseralla had five children and lived to be 120 years old before passing away in Cora Botor. He was laid to rest in his *Quba*, a testament to his impact on the religious and cultural development of the local community.²⁶⁶ The *Quba* where Sheik Naseralla Abduselam is laid to rest is a historic tomb covered by a cone-shaped house. The site, surrounded by foliage and different types of wood such as *Omo Woddessaa* and eucalyptus trees, is not enclosed by a fence. Informants have revealed that the site has been used for the celebration of Asura and Shaban twice a year. During winter, the Asura is celebrated while the Shaban is celebrated during summer.

²⁶⁵ Guluma,p.70.

²⁶⁶ Informants: Abba Macha Abba Gero and Abba Buluti Abba Magal

The celebrations have attracted people from Jimma Zone, Limmu area, Bale, Wollega, and even Addis Ababa (Shewa). Approximately 15,000 to 20,000 pilgrims attend these celebrations twice a year. The site also serves as a place where people come to pray and seek solutions to their problems. his historical site is one of the religious and touristic attractions in the region, drawing visitors from different parts of the country at different times.

2.2.11. The *Quba* of Waarukkoo

The *Quba* of Waarukkoo is located at Quudaa Qunaaco, West of Yaacii, 5 kms from the main asphalted road connecting Jimmaa with Beddelle. There were different legends about Waarukkoo. Most of them might have been invented and reinvented after his death in order to exalt the saintly status of the man whom the local community considered as the *qutb* and the first saint of Gomma. Members of the Awaalini clan, who ruled over Gomma kingdom from its inception to its incorporation 1886, might have deliberately exalted the saintly nature of Waarukkoo (who was also from the Awaalini clan). This was done to strengthen and glorify their position among the people whom they ruled over. Indeed, an elaborate genealogy was constructed directly linking the Awaalini clan to the family of the Prophet in Arabia. According to some informants Waarukkoo was a scholar-saint²⁶⁷ who spent most of his time teaching the basic principles of Islam. However, other informants argued that although Waarukkoo was responsible for the introduction of some basic Islamic principles into Gomma and surrounding areas, he was more of a saint than a scholar.²⁶⁸

The *Quba* of Waruko is it inside a wooden enclosure measuring 4853.10 sq.m²⁶⁹ there are shrines of Waarukkoo, Alyi Husayn (Abbaa Jobir Abbaa Bulguu), and *Sheikh* Ahmad Abbaa Jobir, a mosque known as *Masjidaa* Muhammad Anwār, *khalwas*, graves, three eucalyptus trees, a coffee house, and smaller houses which serve as resting rooms for pilgrims. The enclosure has two *kellaa* (gates), namely, ‘*Kellaa Gummaa*’ and ‘*Kellaa Gomma*’. While the pilgrims from Gummaa and the surrounding areas entered the enclosure through the *Kellaa Gummaa*, those from Gomma, Jimmaa and the nearby areas used the other gate. During important festivals, the

²⁶⁷ Aman Sayfadin, ‘‘ Islamic and The Muslim Community of Gomma A historical Survey (1886-1974), MA, Thesis, History, Addis Ababa University, 2006, p.53.

²⁶⁸ *Ibid*, p.54.

²⁶⁹ *Ibid*, p.54.

whole enclosure and the gates were strongly guarded by men assigned by the custodian of the shrine. Special guards were assigned to keep off dogs, which are normally considered unholy in Islamic traditions, and birds, which polluted the grounds with their drops. Since everything inside the enclosure is considered sacred, a man without *wudu*' (ritual ablution) could not pass through the gates. Near the shrine of Waarukkoo, there are three eucalyptus trees not far from the shrine of Waarukkoo; there are cordiana and sycamore trees side by side.²⁷⁰

The momentous of Waarukkoo is found in a cemetery which has two small containers in which incense is burnt. The cemetery is covered with a linen cloth. A simple thatch roofed hut was erected over the grave probably around the last part of the nineteenth century. The *Quba* has two windows, a door and symbols of the star and crescent on the top of the roof. The *Quba* and the three eucalyptus trees are separated from the surrounding structures by a wooden enclosure. The *Quba* got its present structure during the 1940s when the thatch-roofed hut was demolished and a new corrugated iron roofs were built in its place. Abbaa Jobir Abbaa Bulguu (Alyi Husayn, d.1925) was the protector of the *Quba* during the last part of the nineteenth and the early part of the twentieth century's. Since he was considered a saint and distant relative of Waarukkoo, a *Quba* was constructed on his cemetery, not far from the eucalyptus trees. Nevertheless, no attempt was made to construct a new memorial when the first one collapsed a few years ago. According to some local elders, the *Quba* of Abbaa Jobir collapsed because the spirit of Abbaa Jobir did not like it.²⁷¹

In the event of a serious drought, the local people read the *salawāt* (intercessory prayer book) prepared by Abbaa Jobir. Near Abbaa Jobir's tomb, there is a *Quba* of *Sheikh* Ahmad Abbaa Jobir who composed an Arabic *manzumā* (a didactic religious poem) and *madh* (panegyrics), which glorify the Prophet and Waarukkoo. Near *Sheikh* Ahmad's shrine, there are two graves of Abbaa Jobir's sons, namely Abbaa Maccaa (d.1994) and *Hajj* Abbaa Diggaa (d.1992). Abbaa Maccaa was the shrine's custodian from 1925 to 1992. Springs, caves, hills and streams outside the enclosure are also considered scared. For instance, the stream at the foot of the hill is called *bishaan haadha* Waarukkoo (literally stream of Waarukkoo mother). Three water springs found

²⁷⁰*Ibid.*

²⁷¹*Ibid*,55

in the nearby village are called *zamzam*.²⁷² This might have been another attempt to imitate the *zamzam* water found in the holy city of Mecca). The pilgrims believed that water from these springs had healing power. Thus, during their stay, they frequently drank and bathed in it. Some of the pilgrims carried *zamzam* in containers when they returned home, and gave small quantities to their relatives, close friends and neighbors. Indeed, some of them kept *zamzam* for a long time in tightly closed containers and drank or rubbed parts of their body with it whenever they fell ill. There is a cave in the middle of the hill where some of the pilgrims prayed and meditated.²⁷³

According to local elders, large numbers of people came annually from Gomma and the surrounding areas to the shrine of Waarukkoo. Besides *Mawlid* and Islamic festivals, another important occasion which attracted large numbers of pilgrims was the celebrations of the “Night of Record” (*Halkan Walakkaa Sha’abaa*). Local ‘*ulamā*’ stressed that every action of man in the coming year, whether good or bad, is recorded on the night of the 14th or the 15th of the Islamic month of *Sha’ban*. Thus, every Muslim who aspires to succeed in life, remain in good health, and gain materially and spiritually in the coming year, must pray to Allah on that night. Moreover, local Muslims used to visit the *Quba* of Waarukkoo on Fridays and during important Islamic holidays. Some local pilgrims to *Anaajinaa*, either on the start of their journey, or on their return, visited the *Quba*. Locally it is believed that the pilgrimage to the *Anaajinaa* is complete when a pilgrim visits Waarukkoo *Quba*, either at the start or the end of his/her journey.²⁷⁴

The pilgrims who came with votive offerings gave in their gifts outside the main enclosure to the *khādims* (literally, servants of the *shaykhs*) who were assigned for this purpose. The *khādims* announced to the *Quba*’s custodian the name of every pilgrim, the type of gift he brought, and what in particular he wanted. Then, the custodian offered his blessings to the pilgrim. In order to enter the enclosure; the pilgrims were expected to perform *wudu*’ (ablution). Under no circumstances were women allowed to enter the enclosure. They handed in the votive offerings

²⁷² Lambert Bartle’s, “ Anthropological Study in Limmu Awraja ”, 1974,(Manuscript, Institute of Ethiopian studies,no,2290.

²⁷³ Ibid,55.

²⁷⁴Guluma, p.25.

to the wife (wives) of the *Quba*'s custodian. The custodian's wife asked every woman about her particular problem or her wish, and she reported this to the *khādims*.

The latter informed this to the custodian of the *Quba*. The custodian's wife provided rooms for all female pilgrims. The cattle and sheep brought by the pilgrims were slaughtered outside the enclosure and, the meat was distributed first among the pilgrims and then among the local people. The hides were collected and sold in distant markets.²⁷⁵ Throughout the nineteenth century pilgrims to Quudaa Qunaaco performed numerous pre-Islamic practices (such as sacrificing an animal, throwing food and milk) around the *Quba* and under the trees. The *Quba* of Sheik Waarukkoo is one of the largest religious and tourist attractions in the Gumma Kingdom, drawing many visitors throughout the year. During the Mowelid, the birth date of Prophet Mohamed (P.B.U.H), the site sees an influx of 20,000-30,000 people who come to celebrate the festival annually. Despite its cultural and historical significance, the *Quba* of Sheik Waarukkoo has not been adequately developed or preserved by the government. This lack of preservation has resulted in the loss of its uniqueness over time, which is a great loss to the heritage of the region.

2.2.12. Shekota Gumma and His *Quba*'s

Shekota Gumma is widely recognized as one of the most esteemed Islamic *Ulema* in Gumma. He was born in the year 1852, around 1282 according to the Hijira calendar, to his parents Abdella and Geene Buyyaa in a place called Dhedesa, situated in Shewa Araadaa, Gumma. Shekota Gumma is known by various names such as *Haji* Adam Gumma, Abba Wari, and Shekota Gumma himself. According to the Manuscript of Gumma, Shekota Gumma left for Dawee (Daanaa) located in Wallo when he reached full maturity. During his stay in Dawee Wallo, he spent an extended period learning about the Holy Quran and religious courses from his Sheik.

After completing his religious studies, some informants say that Shekota Gumma's Sheik in Dawee prearranged some *Dārāsā* for him. When Shekota Gumma returned to his realm, he started teaching the Holy Quran to his community. Many students came to Gumma from the Gibe states and Illu Abba Bor to receive their Qūrānic education under Shekota Gumma's guidance. Shekota Gumma built several religious centers outside of Jimma and Gumma,

²⁷⁵*Ibid.*

including those in Sokoru, Dedo, Manna (Garuke), Gomma, Ilbūū, and others.²⁷⁶ Shekota Gumma, like many societies of the time, had a number of slaves who worked for him. Among these were Bilal Abba Dikoo, who acted as Shekota's representative in buying and selling goods with *Häji Umer*, a relative of Shekota, and Abba Waganno from the Waata clan, who was responsible for taking care of cattle. Another slave was Gibbo or Abba Magale, affectionately known as "*gaguraa Gaguurtuu*", who was highly skilled in bee farming and honey extraction. This was particularly important to the Gumma Oromo as they considered honey to be a crucial part of their diet. Shekota Gumma also made traditional candles from beeswax, which required the expertise of someone like Gibbo or Abba Magale. Additionally, honey was used in the Qūrānic schools of Shekota Gumma as an alternative medicine. Bee farming provided the wax used to light the madrassas, or Islamic schools, where students would learn about the Quran and other subjects. Among oral informants, the most remembered slaves of Shekota Gumma are *Kellaa egdu*, who played an important role in the community.²⁷⁷

However, the holding of slaves by Shekota Gumma were criticized by some of his students, since the Quran teaches the equality of man before *Allah*, however the slaves of Shekota were raised to some position in *Qūrānic* schools, there were also slaves who were engaged in teaching the holy *Quran*. Later following the further expansion of Islam in to the kingdom of Gumma slavery and slave holding as well as slave trade abolished. According to an eye witness account, most of them were volunteers to become slaves, even if they were labeled as slaves but actually they enjoyed every thing as a free man. Shekota Gumma was also known in preparing traditional medicine, however the knowledge has not inherited by his students since some traditional knowledge has commercial value in the local and wider economy it should therefore be protected. As oral informants indicate, Shekota Gumma had written the manuals on traditional medicine, the manual is still founded in the house of his families especial at the home of Rayya.²⁷⁸

²⁷⁶ Seenaa Shekota Gumma, A Manuscript Found at the culture and Tourism office of Gumma ,2007,pp.2-3

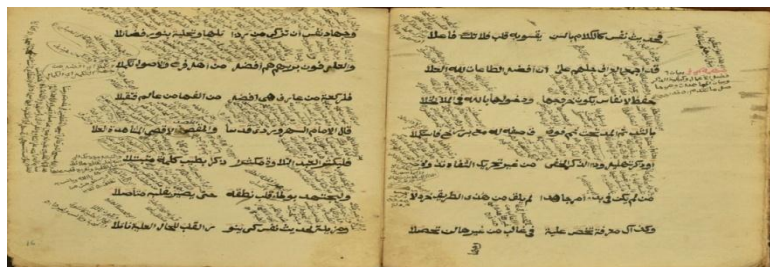
²⁷⁷ *Ibid*

²⁷⁸ Anteneh, p.45.

In the kingdom of Gumma Shekota highly expanded his *dārāsä*, he established the *Qūrānic* schools in *Ayno, Dedo, Waruko, Quf, Illu Bore, Dambure, Sama, Nuurallach, Xa"o masara, Quudaa* commonly known as *Quda Shekota, Obbo Waarukkoo, Bore, Bara qulubii, Gaba Arga, Saxxamma, Segemo, Cora, Gera, Limmu* and still there are also other places yet identified.²⁷⁹ Sheik Hāshēm Deya, Sheik Abdurrahman, Sheik Hussein Abba Magale, Sheik Taha from Gera, Sheik Kader from Limmu, Sheik Abshru from Illu (Gumma) were the most remembered students of *Haji Adam Gumma* and this individuals also highly contributed for the further expansion of Islam in the kingdom of Gumma and its surroundings.

For instance, Ibsa asserted that, for the expansion of Islam in Gera, Shekota Gumma also played a great role. He preached the people only to follow Islamic law, which [he] condemn the mass of the society to stop the ritual practice of *Qaallu* and to prey to one Good, Allah. He also reaches nearly 1500 individuals in the west of Gibe to the Sudan border. From Gera, individuals like, sheik Kadir Man Gide, *Haji Taha, Abba Gumbul* and *Haji Kalifa* were the pivotal figure who received the teaching of the Sheiks of Gumma.²⁸⁰ During his teaching what had been challenge to *Shékötä Gumma* were shortages of the copies of *Quran* and other religious manuscripts. To solve this problem *Shékötä Gumma* with his active *dārāsä* started to copy the *Quran* in their own hand writing. *Shékötä* with his students fought with their traditional pens which had different colours, the favorites colours of Shekota were black and white colours.

Figure 13. One of the manuscripts of Shekota Gumma



Source: photo by research, 2021

²⁷⁹ *Ibid*

²⁸⁰ Ibsa Hurisa. "A History of Gera Oromoo (Jimma Zone), South West Ethiopia 1830s- 1974" MA Theses in History Jimma University, 2015

Haji Adam, along with Mohamednur and Sheik Abdusammed Abba Lafto, played a significant role in the intellectual and religious life of Shekota Gumma. *Haji* Muhammad *Haji* Adam, the son of Shekota Gumma, followed in his father's footsteps and contributed greatly to the community. One of his most notable achievements was copying and translating the Quran and other manuscripts from Arabic into Afaan Oromo.

This was a significant accomplishment as it allowed those who spoke Afaan Oromo to have access to important religious texts in their native language. This helped to spread knowledge and understanding among the Gumma community, and also helped to preserve their cultural heritage. The work of *Haji* Adam and others like him helped to shape the intellectual and religious landscape of Shekota Gumma for generations to come.²⁸¹ Most of these manuscripts were brought to Gumma from Dawwi (Dawway) Wallo. Regarding this Hussein Ahmed reported as follows: “The Däwwäy wealthy merchants were also noted for the support they gave to local Muslim scholars they produced for them books and other types reading and teaching materials these were either sold at reasonable prices to the students... or they were given force of change to some of the well-established teachers ”.²⁸²

Regarding great Islamic religious work Ishirah maintains: *Shääfiyätü azhan* written in Arabic language and Arabic script, *kūxbätü-indäyeñe* written in Arabic language and Arabic script. According to oral informants, some of these manuscripts are taken to Oromo cultural center at Addis Ababa. The other manuscripts that are found in the hands *Shekota* Gumma’s families and relatives are in bad status of some parts of them are destroyed by rain and rats.²⁸³ After the death of Shekota Gumma four brothers were very known in propagating and expanding Islam in the kingdom, they are Sheik Abdulqader Abba Magale, sheik Abba Didha Abba Magale, sheik Hussein Abba Magale or commonly known as *Shekota Boree* to mean the sheik of Boree and sheik Mohammed Abba Magale. Boree Abiyo mosque in the kingdom of Gumma were founded by the efforts of this four sheiks. Sheik Hussein Abba Dejee became the first caliph of Shekota Gumma.²⁸⁴

²⁸¹ Seenaa Shekota Gumma, pp.2-4

²⁸² Seenaa Shekota, pp.4-6

²⁸³ Ibid ,pp.2-3

²⁸⁴ Anteneh, p.50.

At *Quba* Shekota there is a tomb of Shekota Gumma with a house built on it. The house of the tomb itself is surrounded by a fenced enclosure and the fence is built from wood, the house on the tomb of the renowned Yemen resident, Ali Hayeder, is a well-known landmark in Gumma. Historical records suggest that after the completion of the tomb's construction, the people of Gumma paid one thousand Ethiopia birr to him. The tomb itself is an impressive structure, with a width of approximately 72m and a length of around 5m. Interestingly, located on the eastern front of the tomb is the Masgida Shekota mosque, which is used by the local community for daily prayer. While the *Quba* Shekota Gumma site serves as a center for ritual performance, it is particularly significant during major Muslim festivals such as the Arafa (Idal adha) and the Mawlid (Mawlid an-nabi). The festival of Mauilid an-nabi is especially significant, attracting not only Muslims but also Christians and followers of traditional religions from various territories of the kingdom of Gumma.

As part of the festival, oxen and cows are slaughtered, and both Muslims and non-Muslims participate in the festivities. Interestingly, even the followers of traditional religions and Christians contribute money towards the event. Prior to the main festival, on Thursday nights, religious programs known as Hadra are held. These gatherings involve the chewing of *Catha edulis* (chat) and offering supplications (Du'a) in a ceremonious manner. Overall, the *Quba* Shekota Gumma site is a significant cultural and religious landmark that plays an important role in the lives of the people of Gumma. Its historical significance, combined with its continued use today, highlights the enduring power of tradition and the importance of shared cultural heritage.²⁸⁵

2.2.13. Tabbā Arggaa (Arga Mountain)

Tabba Arggaa, also known as Tobba, is a natural heritage site that can be found in Jimma zone at Gumma. This historical site is situated approximately 1km away from the town of Tobba and boasts an altitude of 1200-1500 meters above sea level. According to ancient manuscripts discovered in Tobba, the historic mountain of Arga served as a meeting place during the nineteenth century. These gatherings had a primarily socio-economic and political purpose, bringing together representatives from the five Gibe states of Limmu-Ennarya, Gumma, Gomma,

²⁸⁵ Informants: Abba Rayya Sheik Kamil and Abba Gero Abba Macha.

Jimma, and Gera. Anteneh's account suggests that the league members began holding conferences at Tullu Arga, which is located approximately 1km from Gumay/Toba. Tullu Arga is considered to be one of the most significant historical sites in the kingdom of Gumma and the Gibe states as a whole. It has served as a venue for important discussions and gatherings over an extended period.

According to oral sources, Tullu Arga even became known as the "*chäffëe*" or gathering place for the Gibe states, highlighting its importance as a site of cultural and political significance. Today, *Tullu Arga* remains an essential destination for those interested in understanding the rich history and heritage of Ethiopia, providing a unique window into the social and political traditions of the region.²⁸⁶ As per the accounts of some informants, the Arga Mountain has a flat top and is wider than one stadium. During the meetings that were held on this mountain between the representatives of the five Gibe states, the community members also participated. This led to the site being referred to as "*Chaffee shanan Gibe*" by the local community.²⁸⁷

This name indicates the importance of Tullu Arga in the social, political, and cultural life of the Gibe region. The participation of community members in these meetings highlights the democratic tradition of the area, where the voices of all individuals were heard and considered. Today, the legacy of Tullu Arga lives on, continuing to inspire generations with its rich history and cultural significance.²⁸⁸ According to historical manuscripts found in Tobba and oral informants, the kingdom of Gumma was established during the reign of King Oncho Jilcha. He extended his territory to five different places, including Dhidheessa, Sigmo, Sanxama, Gumma, and Gechi. The town of Tobba was then established between Tabbu Arga and Yaangaa Mountain.

During the nineteenth century, Yaangaa Mountain was used as a meeting place for the neighboring kingdoms of Gumma, Gomma, and Gera. They would gather on this mountain to discuss territorial disputes, tiffs, robberies, and rules and regulations. According to the manuscript found in Tobba and oral informants, there was a border dispute between the kingdoms of Gomma and Gumma that could have led to war. However, they were able to resolve

²⁸⁶ Anteneh, p.52.

²⁸⁷ *Ibid*

²⁸⁸ Informants: Abba Bor Abba Magal and Abba Waji Sheik Kalifa

the issue peacefully through a *Chaffee* held on Yaangaa Mountain. During this *Chaffee*, it was decided that the two territories would be divided by the Yaacii River, resolving the border dispute without violence²⁸⁹The significance of Tabba Arga and Tabba Yaangaa is not only limited to being important sites for holding *Chaffee* in the Gibe state, but they also played a significant role in maintaining rules and regulations for strengthening the *Chaffee*. Through these gatherings on the mountains, representatives from the different states worked together towards common goals.²⁹⁰

However, according to the manuscripts found in Tobba and oral informants, the last leader of the *Caffee* of Tabba Arga was Abba Jobir Abba Dula. After his natural death, his wife Aadde Fatuma Abba Tigiti succeeded him and led until the 1880s. During the end of the nineteenth century, when the Menelik force took control over the Gumma kingdom, the *Chaffee* of Tabba Arga came to an end. Despite this, the legacy of Tabba Arga and Tabba Yaangaa continues to inspire and educate people about the rich history and heritage of Gibe region.²⁹¹

2.2.14. Coocee Kattaa Muuduuga,a

The historical site of Coocee kattaa Muuduuga,a is located in the Gomma district of Jimma Zone, approximately 48 km away from Jimma town and 15 km from the main town of Agaro. It can be found at Coocee Keble and is situated about 406 km away from Addis Ababa.

Despite the lack of full written materials about the historical and natural heritage site of Coocee kattaa Muuduuga,a, oral accounts from local informants provide some insight into its history. According to the manuscript of Gomma and oral informants, the first coffee Arabica plant was discovered at the "God" blessing place of Coocee Lammi at Kattaa Muduga around the seventeenth century. It is widely accepted that the Gibe region, where Coocee kattaa Muuduuga,a is located, is the home of coffee Arabica.²⁹² Coffee Arabica spread from this region to Southeast Asia and then to Latin America, transforming it into one of the world's most popular beverages. The discovery of coffee Arabica at Coocee kattaa Muuduuga,a marks an important

²⁸⁹Wajira Aadaa fi Tuurizimi, p.2.

²⁹⁰*Ibid*

²⁹¹*Ibid*.

²⁹² Wajira Aadaafi Tuurizimi Anna Gomma, "Seenaa Argama Buunaa," ("The History origin of Coffee"),2014,p.1.

milestone in the history of the region, cementing its place as a significant cultural and economic hub.²⁹³

According to some oral accounts, the first coffee Arabica plant at Kattaa Muuduuga,a was discovered by a trader named Kalid, who came from Yemen. It is said that he noticed the plant's berries and decided to take them with him back to Yemen²⁹⁴.According to the manuscript of Gomma and oral informants, Kalid was a trader from Yemen who dealt in various commodities during his long-distance travels. It is said that he traveled through Shewa and arrived in Jimma (Hirmata) before making his way to Coocee kattaa Muuduuga,a. Upon reaching the area, it is believed that he began herding goats there. The discovery of coffee Arabica at Coocee kattaa Muuduuga,a may have been accidental or incidental as Kalid tended to his goats in the area. Nevertheless, this important discovery paved the way for the cultivation and trade of coffee in the region, transforming it into a significant economic activity with far-reaching global implications.²⁹⁵

As per the accounts of oral informants, when traders from Gonder and Shewa arrived at Kalid's home, they engaged in playful activities at night. However, one of Kalid's goats was causing a disturbance among the other goats and guests. Curious about its diet, the guests asked Kalid what he fed the goat. Unable to provide an answer, Kalid and his guests agreed to investigate the next day while the goat was grazing in the forest. The following morning, Kalid released his goat and together with his guests, they began to follow its movements. They observed the goat feeding on a plant with small leaves covered by red hairs. Kalid tasted the plant's leaf and upon returning home, he cut the plant and put it in the fire, producing a pleasant aroma.²⁹⁶

The manuscript of Jimma Museum reveals an intriguing account of Kalid's goat, which exhibited suspicious and enthusiastic behavior after consuming bright red cherries from nearby trees. In a curious turn of events, Kalid decided to try one of these berries himself and was amazed to discover that they had the same energetic effect on him as they did on his goat. Excited by this discovery, Kalid rushed home to share the news with his wife, who shared in his enthusiasm and

²⁹³Guluma Gameda, "Land, Agriculture and Society in the Gibe region, South Western Ethiopia, c1850-1974, Michigan state university, 1996, p.91.

²⁹⁴Ibid.3.

²⁹⁵ Ibid,p.2.

²⁹⁶ Informants: Shak Mohamed Abba Dura and Sharifa Abba Gisa

believed that the berries were a divine gift from God. They took the berries to their local monastery to seek the advice of the monk residing there. However, the monk was skeptical of this "miraculous" discovery and declared the berries to be from the devil, proceeding to throw them into the fire. To everyone's surprise, an enticing aroma began to fill the room, drawing in other curious monks.²⁹⁷

The story of coffee's origins in Jimma, Ethiopia is a fascinating one. After Kent discovered the roost berries, he decided to preserve them by covering them without water. The monks then brewed the berries and found that it produced a rich, fragrant brew that gave them a sense of elation and energy. They started drinking this brew every night to help them stay awake during night prayers. Over time, the legend of coffee spread throughout the world, with the indigenous coffee bean making its way north to Yemen and eventually becoming a staple drink in Arabia. From there, the legend of coffee spread throughout Europe and was eventually exported to various corners of the world. Today, Jimma Zone coffee (*Kettaa Muduga*) is still considered the birthplace of Arabica coffee.²⁹⁸

The manuscript of Gomma, combined with oral informants, has uncovered fascinating information about Coocee Kattaa Muuduuga,a. Not only is it a natural heritage site, but it also boasts a rich historical significance. The ground in front of the museum of Coocee is adorned with various rock art, ranging from footprints of goats belonging to Kalid, to maps of Africa and the world, among others. Of particular interest are the rock arts that provide evidence of the historical significance of coffee in the region. Jimma Zone, and specifically Coocee Kattaa Muuduuga,a, is believed to be one of the birthplaces of coffee Arabica. The depictions of coffee in the rock art suggest its significance in the lives of those who lived there, including the goats belonging to Kalid, which were said to have discovered the coffee plant. These rock arts stand as a powerful testimony to the cultural and historical importance of coffee in the region. It is regrettable that despite being a popular destination for both local and foreign tourists, Coocee Kattaa Muuduuga,a has suffered from neglect and a lack of conservation efforts. The site has lost much of its originality due to exfoliation and damage to the ground rock art. This degradation

²⁹⁷Jimma Museum, "Coffee Discovery Legend reminder", 2000, p.1.

²⁹⁸*Ibid.*

can be attributed in part to a lack of preservation and conservation efforts by the Zone culture and tourism office, as well as other stakeholders.

CHAPTER THREE

3. HERITAGES OF GIBE REGION AFTER MENILIK II CONQUEST

3.1. Historical site of *Bakkaa Ganjii*

Beka Gunji, located in the Gumma Woreda of the Jimma Zone, is a place of significant historical importance. Situated approximately 82 kilometers northwest of Jimma town, this site is renowned for being the location of a decisive war that took place towards the end of the eighteenth century between the Gumma Kingdom and King Menelik. According to local sources, the conflict between King Menelik and the Gumma Kingdom occurred at Beka Gunji in the year 1882. This event holds immense historical significance as it symbolizes a critical moment in Ethiopian history - marking the beginning of Menelik's rise to power and the eventual unification of Ethiopia.

However when Ceruli, Guluma and Makuria reported that Gumma were fought with the troops of Emperor Menelik II at three places, Mohammed's work only told as the war at the battle of *Baakee Ganjii* which was fought in 1902, again the manuscript of Toba/Gummay presented the Gumma fighting not in clear way. According to Makuria and Ceruli, the war of 1882 at Gumma was fought between the forces of Emperor Menelik II which was led by *Ras Darsso* who had invaded Jimma in 1881; this was recorded as the first battle that the Gumma fought against Emperor Menelik II forces at the battle *Bakka Gunji*.²⁹⁹

Before the invasion of Jimma kingdom, Abba Jifar II has been called all the Gibe states for support, at the crucial time; it was Abba Jobir of the kingdom of Gumma who quickly responded to the call of Abba Jifar II. Abba Jobir, the king of Gumma ordered his hero brother Abba Digga to command the Gumma military that were sent to save Jimma from Menelik II invasion. However, his military reached after Jimma failed under Daraso's control. According to Makuria and Abdulkarim, Abba Jifar II had been advised by *Ulemas* and *Ganne Gummiitti* to submit peacefully to the forces of Menelik II.

²⁹⁹Ceruli, pp.22-27, Gulumma Gameda, *Islamization of the Gibe Region*, p.155,

An oral informant of Gumma also tells as that, it was Shekota Gumma from all *Ulemas* who did not support the peaceful submission of Abba Jifar II to Menelik II fighters.³⁰⁰ 1882 After the submission of Jimma was heard Abba Digga returned to his home for military mobilization and preparation, because Gumma would be the future target of the invasion. The expectation of Abba Digga was true, the forces of *Ras Darso* after receiving tribute from Abba Jifar II of Jimma triumphantly started to distract the Gumma resistance. When Darso reached Dhidheessa (river) after receiving tribute from Abba Jifar II of Jimma he faced a fierce resistance from Gumma. The two forces fought at *Baakee Ganjii* near the Dhidheessa River. After fighting for a whole day, Gumma was defeated many of her forces were either killed or were taken prisoners. Both Abba Jobir and his brother's Abba Digga died in the battle field, and thus ras Darso entered Gumma victoriously.³⁰¹

After the death of Abba Digga and Abba Fogi the two brothers of the last king of Gumma, the state of Gumma existed as the hot bed in the resistance against Menelik's control of the Gibe region, the kingdom of Gumma become the symbol of Muslim keenness.³⁰² The written documents are clearly presented the death of Abba Jobir, the manuscript that is found in Tobba and the oral informants also tells as he was died in actual fighting at *Baakee Gaanjii* what was interesting after his death one of his three son Firrisa (Bulii and Caalii were born from Amhara *qexxoo*)³⁰³ march to massewa through the red sea coast. In massewa he was joined by learned immigrant from Gumma by the name of Sheik Abdurrahman. Firrisa and Sheik Abdurrahman made many *Jilla* to Mecca. And two of them are back to Gumma to raise revolted against Menelik's control or in the words of Makuria "Menelik's "ethnocide" (that is the distraction of their religion and culture)"³⁰⁴.

Mohammed narrated these historical events as follow: Firrisa went through Eretria to Kassala and then to Sudan gathering some followers when most probably were refuges who had from the Abyssinian conquest along the way. He and his followers entered Oromo land from the west heading to Anfillo and from there they wants through Leeqaa *Sayyoo* and arrived in Gumma.³⁰⁵ Firrisa after entered to his mother land called all Gumma Oromo chiefs to a meeting and

³⁰⁰Anteneh Washihun, " A religious History of the kingdom of Gumma ,Southwest Ethiopia (ca.1855-1970),MA ,Thesis, History ,Jimma University,p.53.

³⁰¹Mohamed, p.160.

³⁰² Anteneh,

³⁰³*Ibid*p.54

³⁰⁴*Ibid*.

³⁰⁵ Mohamed, p.160.

at the end he proclaimed himself king of Gumma. Fighting was ongoing between the Gumma Oromo chiefs which were led under the last prince of Gumma and *Dajāzmāch* who became latter Ras Tesema forces. The Gumma Oromo scored military victories at the initial stage; this is at the battle of *Laga Saanxoo*.³⁰⁶ Firrisa exacerbated the Abyssinian armed forces from most of the Gumma lands. Makuria stated “at the battle of *Lagaa Saanxoo* Firrisa derv out Shagirede and his troops out of Gumma and beyond the *Dhidheessa*”.³⁰⁷ In the course of Gumma Oromo opposition the battle of *Lagaa Saanxoo* was the second battle while it was the first battle for Firrisa, the last prince of Gumma The battle of *Baakee Ganjii* was the last decisive war in the course of Gumma Oromo resistance against to Menelik’s ethnocide. The battle of *Baakee Ganjii* remembered among oral informants of Gumma “*lolaa Baakee Gaanjiitti dhigni Farad jilba ga’e*” to mean that at the battle of *Baakee Gaanji* the blood reaches the horse’s knee.³⁰⁸

Figure 14: A memorial Site of mass grave where King Abba Jobir of Gumma was buried along with his about 800 soldiers



Source: Photo taken by the researcher, 2021

The battle between the Gumma forces and the Shāwan military proved to be a decisive victory for the latter, thanks to their superior warring experience and modern firearms. *Dajach* Tesema, at the helm of approximately 8000 Shāwan soldiers, faced off against the traditionally equipped forces led by Firrisa of the Kingdom. Despite the Gumma forces' rallying cry of "*Gumma gumma''ii*" (meaning "Gumma bee united against the common enemy"), rumors had spread throughout the community that ultimately led to their downfall. The Gumma Oromo became divided, which hindered their ability to effectively combat the Shāwan military. Ultimately, the

³⁰⁶Anteneh, p.54.

³⁰⁷*Ibid*

³⁰⁸*Ibid*

defeat of the Gumma forces was a testament to the importance of unity and effective communication in times of war.³⁰⁹ Firrisa's war strategy played a significant role in the division and grievances among the Gumma Oromo against the Shäwan soldiers. By forcing the Ganjii and Watta clans to fight offensively while reserving and freeing his own clan from the fighting, Firrisa created tension and disunity within the local community against the invading forces. Despite this, there were reports that Firrisa's call for jihad against the new invaders received support from the natives. A manuscript found in the Tourism and Cultural office of the Gumma District describes that, "*Nutii Eenyuu gad taaneeti Kan Booda irra hirriiru?*" which means "Are we inferior to line up behind the new invaders?"

This statement suggests a sentiment of defiance and refusal to accept defeat among the natives. It also highlights the pride and confidence they had in their own abilities to defend themselves against the invading forces. Ultimately, the war between the Gumma Oromo and the Shäwan soldiers was a complex and tumultuous period in history, marked by strategic maneuvering, division, and acts of resistance.³¹⁰ Despite Firrisa's attempt, military forces and logistics tremendously increased on the side of *Dajach* Tesema, while both decreased among the Gumma fighters. Eventually, the Shäwan forces under the leadership of *Dajach* Tesema overpowered the traditionally equipped Gumma forces. After the defeat, Firrisa fled to Gabbaa in the west, which was ruled by Fatansa Iluu, the present Iluu Abbaa Boor. Although *Dajach* Tesema ordered Fatansa to fight Firrisa, he refused to comply with the order. However, *Dajach* Tesema later captured Fatansa and his large group of fighters. He took them to the kingdom of Jimma for punishment, where Firrisa was sentenced to death.

3.2. Church of Tekle Hayimanot

The Church of Tekle Hayimanot is a site of rich historical significance, located in the southwest region of Addis Ababa at a distance of 380 km. It can be found in Kossa Geeshee kebele, which is situated approximately 35 km from the zone and 30 km from the district. According to local informants, this church was established in 1816 Ethiopia calendar and is believed to be the first

³⁰⁹*Ibid*

³¹⁰Wajira Aadaa fi Tuurizimii Aanaa, Seena Aanaa Gummay, A manuscript fuod at the Culture and Tourism office of Gumay \Tobba,2007,p.11

church to introduce Christian religion in the state.³¹¹ The historical Church of Tekle Hayimanot was built during the reign of King Menelik of Shewa, who appointed former *Ras* Wolde Georges as the governor of Limmu at Kossa Geeshee. The wife of Negus *Ras* Wolde Georges, *Woyizero* Yashii Emabet, played a significant role in mobilizing the community for the construction of this historic church. The first churches in Limmu Kossa were built using local materials such as wood, chide, and grass. Irons were used to attach the wood with the wool of the house. This historical church has three front doors and two windows, symbolizing the power of the trinity. The East door is used for the entry of "*Kahinat*," while the West door is used for the entry of women. Ordinary adherents can enter through the last door. In addition to its spiritual activities; the church has also worked on developmental and societal problems, which have been solved through the efforts of its adherents. According to oral informants, after finishing the construction of the church, the noble families and different communities near the zone used it for praying and teaching their children holy teachings.³¹²

It is fascinating to know that the historical Church of Tekle Hayimanot has been in existence for 198 years, and has seen many changes over the course of its long history. The church holds a rich collection of different heritages and has been used by numerous monks for teaching and praying. The Bible played a significant role during this time, as it was used by the community for learning and spiritual growth. The teachings and principles found in the Bible were integrated into the daily lives of the adherents, helping them to live a life of faith and devotion. Over the years, the church has undergone several renovations and improvements, but its historic significance and cultural heritage have remained intact.

Figure .15. Some heritage of church of Tekle Hayimanot



³¹¹ Informants: Abba Wolde senbet Wolde Mariam and Kasahun Amare

³¹² Informants: Ato Tariku Mamo and Memehar Taye wold Amānuel

Source: Photo taken by researcher

The historical Church of Tekle Hayimanot holds great significance as a testament to the rich cultural heritage and religious traditions of in the region. According to local informants, the church is now 198 years old, and it was initially constructed as a simple hut house. Over time, the church has undergone several renovations and improvements, with certain parts being replaced or reconstructed through the years. Despite these changes, the church has retained its original shape and design, thus preserving its historic value and significance. In the year 2022, the church was restored to its original form, ensuring that future generations will be able to appreciate its beauty and understand its rich history. The restoration of this historical church serves as a reminder of the importance of preserving our cultural heritage and religious traditions for future generations to cherish and enjoy. It also highlights the enduring power of faith and devotion in shaping the course of history and shaping the lives of individuals and communities.³¹³

Figure .16.Church of Tekle Hayimanot



Source: Photo taken by the researcher

3.3. Qottaa Mikael Church

The historic Qota Mikael church is located in the Gomma District of Jimma Zone, situated approximately 38km away from Jimma town and 10km from Agaro town towards the North East. According to historical manuscripts and oral accounts from Gomma informants, the establishment of the Qota church is linked to the establishment of the city itself. The name 'Qota'

³¹³ Informants: Memeher Tsegaye Mamo and Abba Wolde Senbet

originated from the local phrase "*Sannggaa dhaan Qottaa Maale Jedhaan*," which came into being when *Ras Desta* visited Gomma and observed people using shovels to plow their land. He suggested that they use oxen instead, prompting a farmer to respond with this phrase, which translates to "Let's plow with *Qottaa*." Thus, the town earned its name from this phrase, and the Qota Mikael church remains an important historical landmark in the region.³¹⁴ According to historical manuscripts and oral accounts from Gomma informants, the establishment of Qota town can be traced back to the reign of Emperor Menelik in 1874. After the Menelik force was defeated in Gomma and Gera, *Dajach Aboy* was appointed as the Emperor's representative. However, when *Basha Aboy* died in 1878, *Ras Desta* was appointed as his successor, and it was during his tenure that the town of *Qottaa* was established for the first time.

During this time, Monk Gobeze Welde Medin Geber Wold, who was the administrator of the church of Selasse Kedus Mikael (also known as *Tabot*), relocated to *Qottaa* and established a new church there. According to oral accounts, after eight years, he was replaced by a new administrator or Sume named Waqshemo Guangul, who came from Ankober in Shewa. He brought another Qedus Gabriel *Tabot* from Bulbulo and placed it at the Church of Mikael in Qota. This marked an important milestone in the history of Qota town and the establishment of its religious institutions.³¹⁵ As per the historical manuscripts of Gomma and oral accounts from local informants, in 1928, *Ras Desta Damtew* was appointed at Qottaa Town. It is noteworthy that his wife was the daughter of Emperor Haile Selassie, Prince Tenagne Worq Hailleselases, who served as the administrator of Gomma. When *Ras Nadew*, the governor of Gembe, passed away, she traveled to Neqamte for the morning ceremony. On her way back, she fell seriously ill and had to return to Agaro.³¹⁶ During this trying period, *Ras Desta Damtew* made a promise to God that he would build a church by destroying his palace if his wife was healed of her illness and gave birth to a healthy child. Fortunately, after a few days, *Ras Desta's* wife was cured, and she gave birth to a baby girl whom they named Princess Ayda Desta. True to his word, *Ras Desta Damtew* ordered the demolition of his palace to construct a new church, which stands to this day

³¹⁴ Wajira Aadaa fi Tuurizimi Goddina Jimma, “*Seenaa Bataskaana Qottaa Mikael*” (“ The History of *Qota Mikael*”), 2008,p.1.

³¹⁵*Ibid.*

³¹⁶*Ibid.*

as a testament to his faith and devotion. This event further adds to the rich history of Qotaa and its association with significant cultural and religious practices over the years.³¹⁷

According to oral accounts, *Ras Desta Damtew* was overjoyed when his daughter Ayda was born. As a result, he made a promise to God that he would demolish his palace and build a church in Qota if his wife and child remained healthy. True to his word, he ordered the demolition of his palace and commissioned a Greek engineer who had previously built the Church of Maryam at Gurage to construct the new church in Qota. The engineer successfully completed the construction of the new church of Mikael, which stands today as a magnificent example of religious architecture in the region. It is clear from this account that *Ras Desta Damtew* was a man of great faith and conviction, who was willing to make significant sacrifices to honor his commitments to God.³¹⁸

As per oral accounts, the historic church of Qota was built using mainly local materials such as wood from the surrounding areas, nails, cement, and corrugated iron from Addis Ababa. The church served as a home to monks and deacons who provided theological services to the community. The income of the church was primarily derived from its land, which covered an area of one Gasha. The monks and deacons cultivated this land and grew various cash crops until the year 1967 E.C. However, during the military regime, when the government proclaimed the "Land to Tiller" policy across the country, the land belonging to the church of Qota was taken away by the government and distributed among the local communities. This led to a significant decrease in the church's power and influence in the area, as it lost its primary source of income and support.³¹⁹

According to the historical manuscript of Gomma and oral accounts from local informants, in 1979 E.C. the administration of the church applied to the kebele of Qota for land to replace what was taken during the military regime. The kebele administration responded by allocating ten hectares of coffee land, five hectares of eucalyptus trees, and agricultural land to the church. In terms of the leadership of Qota town from its establishment in 1874 to 1928, it was led by Ten Ager gazhis. Among these leaders were notable figures such as *Ras Desta Damtew*, *Ras Demes*,

³¹⁷ *Ibid.* 2

³¹⁸ Informants: Monk Weldegebrel Amānuel and Memehar Gezachew Alemu

³¹⁹ Informants: Haylegebrel Yegazaw and Amānuel Mamo

Waqshemo Guangul, *Dejache Azmach Weqaw*, *Dejache Azmach Wosene*, *Fitawrare Mekonen*, *Dejache Azmach Wonderad*, *Ras Desta*, *Dejache Azmach Alemayew* (whose cross still remains in the Qota church), and Belata Deresa. These leaders actively supported both the town and the church during their respective tenures, playing crucial roles in maintaining the rich history and cultural heritage of the region.³²⁰

3.4. *Masjidaa* Kebire Abba Ayuba

The Mosque of Kebira Abba Ayuba is a precious historical site located in the North East direction of Jimma Zone. This remarkable landmark is situated 47 kilometers away from Jimma Town and 12 kilometers from Agaro Town in Coocee Lammi kebele. While there are few written materials about its history, the oral history of *Masjidaa* Kebire Abba Ayuba offers some insight. According to the manuscript of Gomma and oral informants, Abba Ayuba was a well-known Ulema of Agaro. Born in 1874 to his father Abba Yanafa or Shekota Sharifa and his mother in Jimma Zone at the district of Limmu Kossa at a specific place called Buudaa, Abba Ayuba began learning the Holy Quran from his father as a child.

As he grew older, Abba Ayuba completed his first encompassing course of the Holy Quran and decided to travel to other places to teach it. He eventually arrived in Gomma in 1958 and selected the perfect spot to teach the people: Handodee in Coocee Lammi. While there is no concrete evidence in written form about the history of the Mosque of Abba Ayuba, its significance is clear through its oral tradition and its status as a cherished heritage site.³²¹ According to informants Abba Ayuba not only taught the Holy Quran but also played a significant role in building the Mosque of Kebira Abba Ayuba in Coocee Lammi. According to both the manuscript of Gomma and oral informants, Abba Ayuba ordered his *däräsä* and community to build the mosque while he was teaching the Holy Quran. With his guidance, the first mosque in the vicinity was constructed, serving as a testament to his legacy and contribution to the Islamic faith in the area.³²²

³²⁰Manuscript of Gomma, p.3.

³²¹ Wajira Aadaa fi Tuurizimi Anna Agaro ,” *Seenaa Abba Ayuba fi Masjidaa Isaani*,” culture and tourism office of Agaro ,the History of Abba Ayuba and His Mosque,2021,p.8

³²² Informants: Abba Magale Abba Gero and Sheik Adem Sermolo

The Abba Ayuba Mosque holds a significant place in history. This magnificent structure was constructed using local materials such as wood, mud, chide and corrugated iron. The mosque boasts a flat shape and covers an impressive area of 1.25 hectares. According to the manuscript of Gomma and the oral informants, Abba Ayuba was relentless in his pursuit to preach and teach the Islamic religion. He also dedicated himself to providing traditional medicine for various skin and other health issues within the community. Abba Ayuba was a renowned Sheik Coocee Lammi, who unfortunately did not have any wife or children. He passed away around the 1980s.³²³ After the passing of Sheik Kebira Abba Ayuba, the Abba Ayuba Mosque continued to play a vital role in the community. It served as a center for teaching the holy Quran and facilitating daily prayers for the local population. Additionally, the mosque organized special events to celebrate the birth anniversary of Prophet Muhammad (PBUH), known as Mowelid.

The celebration of Mowelid at the Abba Ayuba Mosque was a grand affair that attracted people from far and wide. Residents from Agaro, Limmu Genet, Limmu Saqqaa, and Limmu Kossa all came together to participate in the festivities. On any given day during the event, the mosque would be visited by 2000-3000 people who would also pay their respects at the *Qubas*. During the excavation of the historic mosque; many valuable artifacts were found inside. These items included glass cups, flacons, dishes, and other utensils that were used directly by Sheik Kebire Abba Ayuba. These artifacts serve as a testament to the rich cultural heritage of the region and provide insight into the daily lives of the people who lived there.³²⁴ The Abba Ayuba Mosque has recently been the site of a significant historical discovery.

A plethora of artifacts, both movable and non-movable, have shed new light on the life and practices of Sheik Kebira Abba Ayuba. This discovery has great historical significance, as it provides insight into a previously elusive figure. However, despite their importance; these artifacts are in danger of being lost forever. The lack of proper attention and protection has left them vulnerable to natural and human factors that can lead to their destruction. According to oral informants, some of these precious heritage items have already begun to deteriorate due to a lack of care. Without a dedicated museum, the artifacts within the mosque are at risk of being damaged by natural causes such as weathering and aging. Furthermore, human negligence or

³²³ Wajira Aadaa Anna Gomma,p.8

³²⁴ Informants: Abba Biya Abba Gero and Sheik Ali Abba Adem.

even intentional damage can also harm these valuable pieces of history. It is crucial that measures be taken to ensure their preservation for future generations to appreciate and learn from.³²⁵

3.5. Masjidaa Shekota Geenaa

The Shekota Gena mosque is a remarkable testament to Ethiopia's rich cultural heritage and holds an important place in the country's history. Located in the southwestern part of Jimma Zone, it is situated approximately 408 kilometers from Addis Ababa and 82 kilometers from Jimma town. According to sources, the historical mosque was established in 1898 by Sheik Ahmed Abba Ruski. The first Sheikh ordered the local community to build the shelter mosque using local materials such as *Africa cordiana* (*Woddessaa*) and *Bargamoo* tree, along with some nails. This outbuilding mosque had an area of 324 square meters, a length of 9 meters, and three doors for entry and exit during prayer times. Interestingly, the first Imam of the mosque was Sheik Musa, who taught the Holy Quran and Islamic religion to the community. The mosque served as a hub for religious teachings and practices for the surrounding area, and it has since become a symbol of devotion and spirituality for many.³²⁶

In 1959, according to sources, the original mosque was destroyed and a new one was constructed with the help of the local community. The current *Shekota Geenaa* mosque is built using various local materials such as wood, chide, and brick stone and mud. The roof of the mosque is covered with corrugated iron to provide protection from the elements. The mosque has two doors, two windows, and two Mihirab. One Mihirab is used by the Imam to enter the mosque, while the other is for the rest of the congregation during prayer times. During Friday prayer celebrations, a second Minber is used as a mini-stage for the Imam to deliver his weekly sermon. Another notable feature of the mosque is its twelve main stays that support the structure. These pillars have been carefully crafted and designed to ensure the stability and longevity of the mosque.³²⁷

³²⁵ Informants: Abba Bulgu Abba Gero and Ahmed Abba Temam.

³²⁶ Informants: Abba Biya Abba Gisa and Abba Gero Abba Gojam.

³²⁷ Informants: Abba Sanbi Abba Macha and Abba Gidi Abba Gojam

Sources indicate that the Shekota Geenaa mosque was not only a place of worship but also a center for education. The teachings of the Holy Quran and Islamic theology were imparted to the community, and the mosque became a university of sorts for those seeking knowledge. Many students from different regions came to this historic mosque to study and learn from its esteemed teachers. According to sources, one such teacher was Sheik Musa, who used locally-sourced materials for his lessons before the discovery of modern writing tools. Sheik Musa is said to have used bamboo as a pen, plant leaves as ink, and sharp wood resembling a blackboard for his lessons. His dedication to education and his resourcefulness in teaching with limited resources are notable examples of the importance of knowledge and learning in the community.³²⁸

Figure.17. Manuscript and Luu'ii of the mosque of Shekota Geenaa



Source: photo taken by researcher

3.6. Cave of Asfaw Wold- Hannee

A historic cave of Asfa Wolde-Hanee that is located 256 kilometers away from Addis Ababa and 111 kilometers from Jimma town, this cave is situated at a special place known as Dachaa Abba Abdii in the main town of Cora Botor at the Cora Baggee rural zone in Aradda Robobsaa. According to local informants, the natural and historical cave of Asfaw Wold-Hanee was used during the second occupation of Italy from 1935-1941. It was where the patriots of Ethiopia fought against the Italian force during that tumultuous time. Two notable patriots, Asfaw Wold-Hanee and *Obbo* Wubisheet Dikkiri, came from West Shewa and mobilized the people for battle against the Italian force before selecting this cave as their base of operations.

³²⁸ Informants: Abba Gisa Abba Sinbo and Sheik Kadir Abba Megala

Asfaw Wold-Henee was the General of the people and commanded the army of this place. He utilized the cave as a trench, storage facility for different armaments, and residence for his people. In front of the cave lay several graveyards, including the final resting place of an Italian soldier who was vanquished by the patriots of Limmu. This historic site serves as a testament to the bravery and resilience of the Ethiopian people who valiantly fought against foreign occupation. It stands today as a reminder of a difficult time in Ethiopia's history and the unwavering spirit of its people.³²⁹ It is astounding to think that such a small cave could hold up to 15-20 individuals at once. However, this historic site now faces a different challenge. The cave is currently occupied by various wild animals, including leopards, *Xaddee*, pigs, wild dogs, and bats. Unfortunately, despite its historical significance, the government has not given the attention it deserves for conservation and protection. As a result, this natural heritage site has suffered and deteriorated under the hands of nature. It is a shame that such a crucial part of Ethiopia's history is not receiving the necessary care and preservation. It is essential that the Ethiopian government take measures to protect this site and ensure that it remains a vital piece of their country's cultural heritage for generations to come.

3.7. Church of Medhane Alem

Christianity started in Ethiopia in the 4th century A.D. This made the country the first in Africa to accept Christianity. There are evidences “The first missionary who preached the Gospel in Abyssinia (the modern state of Ethiopia) was Ferments (Feriminatos). In the fourth century, he traveled to India and had to work as a slave in the administration of King Axiom (Aksum), the ruler of Abyssinia. During his term as a slave he preached the Gospel of Christ to the Abyssinians and was later set free and allowed to start a church. He started off as the pastor of the church, but later (356 AC) became bishop.³³⁰ Harold Marcus also wrote “according to Ethiopian church tradition, two Syrian boys, Aedisius and Frumentius, brought Christianity to Ethiopia. Shipwreck victims, they were brought to court as slaves and put to work by Emperor Ella Amida (r. ca. end of the third century A.D.).³³¹

³²⁹ Informants: Semachew Haile and Abba Gidi Abba Macha

³³⁰ Maine Bosman “ History of Christianity in Africa An article deals with the history of Missionary work Africa (South Africa ,2014),p.p.1-11

³³¹ H.G. Marcus.p.7.

There were attempts to convert the people of Ennariya and later the people of Oromo into Christianity by both the Christian Highland Kings and the foreigner's. In the time of Ennarya the Solomonic kings like Serse Dingil (1563-1597) repeatedly tried to convert the people into Christianity. The king had promised to decrease the amount of the tribute that the Ennarya a payif they would convert to Christianity. In addition, he attempted to change king Badancho and had given him Christian name Za-Mariam. The king attempted to convert not only the Ennarya but also the Oromo. A Portugal man Antonio Fernandez who tried to convert the royal family into Catholic Christianity. He came to the area for the same purpose to spread Christianity's some persons in the family of the kings baptized to be Christian. Mainly the former one converted the ruling family into his religion in 1588.

During King Laasonhi who succeeded King Saperu.³³² But neither of the two did achieve their goal. Among the Southwest regions a Christian king Yeshaq (1413-1430) attempted to spread the religion in Kaffa through raiding King Meneliks effort to consolidate Christianity in Wallaga seems successful that the leader of Laqaa Naqemt, Kumsa Moreda changed his name to Gabre Egziabher after baptism.³³³ The influence of Christianity on the Oromo style of living, the Gada system and *Qallu* institution was great that the Oromo was obliged to leave their culture and accept Christianity. The same event has done in the regions where Islam was spread.

Jimma is a historically significant Muslim state that can be found in the Gibe kingdom. Its population has a strong belief in the one God Almighty Allah, making it a trusted place from a religious perspective. The majority of the people living in Jimma were converted to Islam during the reign of King Abba Boqa Abba Magal in 1862 by the renowned Sheik Abdul Hakim Kebire. Interestingly, until 1922; there were no Christians or churches in Jimma due to an agreement made between Emperor Menelik and King Abba Jifar II. In 1882, Abba Jifar peacefully submitted to Emperor Menelik, and this submission was largely due to his steadfast implementation of the agreement accepted in 1882. He also took great care to carry out other orders from the central government as directed.³³⁴

³³² Ibid.

³³³ Fikadu, p.101.

³³⁴ Informants': Abba Faji Abba Dula, and Sheik Musa Ali Dunge.

According to Ketebo Abdiyo, Abba Jifar II maintained a friendly relationship with Emperor Menelik, which was largely due to his unwavering commitment to fulfilling the terms of their agreement. Despite this good relationship, spreading Christianity in Jimma was a difficult task for Menelik. Therefore, he agreed with Abba Jifar II not to build a church in Jimma. It is true that despite Menelik's agreement with Abba Jifar II not to build a church in Jimma, there were repeated attempts made by Menelik and other officials to do so. However, according to reliable informants, no churches were built in Jimma until the reign of King Abba Jifar II.

In anticipation of his poor health leading to his eventual death, two *Qoros* named Abba Bore Menjo and Abba Jobir Abba Bilo began to plot against King Abba Jifar II. They wanted to take the throne for themselves, and it was during this time that the king was accused of being involved with the imperial palace.³³⁵ It is correct that when Abba Bor Menjo and Abba Jobir Abba Bilo reached the imperial palace, they were baptized and converted to the Christian religion. Abba Bor Minjo was given the name Wolde Giorgis, and Abba Jobir Abba Bilo was given the name Birhane Sellassie. After their conversion, they returned to Jimma and brought back the *Tabot* from the imperial palace. According to informants, Birhane Sellassie and Wolde Giorgis established the first church of Mdhaniyalem at *Saffara* Limmu, which is located on the destination of Negades of Limmu, in 1922.³³⁶

According to historical documents, during the Diarchy period, Emperor Hailleselase facilitated the construction of a church in Jimma town for Christians by exchanging a letter with Abba Jifar II. As part of this effort, the *Tabot* of Medihanealem was prepared with one leader and a group comprising of different Adbarat, sixty Kahinate, seventy Kahinat, and one Bellman, totaling nineteen groups. The journey from Addis Ababa to Jimma took approximately one month, and they arrived on June 23, 1922 E.C. However, upon reaching Jimma, the *Tabot* was found to be located inwards at *Saffara* Limmu, and a log cabin house was built around it. Additionally, Ras Desta Damtew, who resided in Gomma, came to Jimma to attend the church's blessing ceremony. After the celebrations were over, the *Tabot* was placed back into its original shelter made of grasses.

³³⁵ Informants: Abba Moga Abba Macha and Sake Ahmed Abba Macha.

³³⁶ Ketebo.50.

It is important to note that some of these details may be subject to interpretation or variation depending on the source and the historical context surrounding the events. Nonetheless, this account sheds light on the religious and cultural traditions of Ethiopia and underscores the significance of the *Tabot* as a sacred object central to these practices.³³⁷

Unfortunately, during the second occupation of Fascist Italy from 1935-1941, the *Tabot Heg* was massacred. As a result, it migrated about 5 kilometers to the east of Jimma town and eventually arrived at the *Sahill Kedus Mikael* Church around 1935. It is worth noting that the historical site of the Medihanealem church also served as a store for various materials under Italian control during this time. After the Italians evacuated Ethiopia in 1941 and Emperor Haile Selassie returned to power, he appointed Ras Biru Sellashi as the leader in Jimma (Kaffa *Teqelay Gezat*). Ras Biru Sellashi then replaced the *Tabot* at the Debere Sahill Kedus Mikael with the one from the church of Medihanealem. When Ras Biru Sellashi was later replaced by Ras Mesfin Sellashi in Kaffa *Teqelay Gezat*, the church of Medihanealem was upgraded from a outbuilding house to a new building in 1949.³³⁸

Despite being built in 1949, this church has quite an interesting origin story. The construction of the church cost a total of 88,000 Ethiopian birr, which was raised through a combination of an 8,000 birr deposit and generous donations from members of society totaling 80,000 birr. Interestingly, the design and construction of the church were overseen by Italian architects who resided in Jimma at the time.³³⁹ The church of Medihanealem, built by the Italians, was constructed using various materials such as curved stone, wood, and iron. The walls of the church were made from iron and wood, while the roof was covered with corrugated iron sheets. Initially, the church was built at ground level in the *Liqawentu Mahelet* area. However, in the 1960s, Déjàzmach Tsehay Enqusellase, the leader of Keffa *Taqalay Gezat*, destroyed the ground level structure and rebuilt it to its current elevated position.³⁴⁰

³³⁷Ye Jimma Menbere Pepesena Debere Mewi Medihanealem ena Mahedere Sebeat Qedest Ledeta Lemaryam Bête Keristiyanian Metsehet, first ideation printed leopardess, Jimma, 2013.p.7.

³³⁸ Ibid.

³³⁹ Informants: Memehar Haile Mikael and Ato Tamerat Alemu

³⁴⁰ Informants: Memehar Bogale and Memehar Haile Mikael.

Lekana Papas Betsu Abune GerGoriyos served as the first manager of the church of Medihanealem. He was also the first pope of Jimma, having been given the title by Betsu Abune Baseleos before arriving in Jimma. Abune GerGoriyos managed the church from 1951-1966 until his passing on June 8, 1961. He was buried in the church, which serves as a testament to his important role not just in the church but also in the community of Jimma.³⁴¹ This church has played a significant role in teaching religious education to children in the Jimma region. Traditional church education such as Geez, Amharic, *Qine*, *Zema*, Dawit, and religious songs were imparted to the students. The church also educated its students on Abenat School Deacon, Monks', Friar, Popes and different teachers. For a long time, the church was managed by eight *Lekane Papas* until it was taken over by the eight managers of Abune Estifanos.³⁴²

During the Fascist Italian occupation of 1935-1941, the *Tabot Heg*, which was an important religious artifact, was massacred. The *Tabote Heg* migrated 3.k.m east of Jimma town and arrived at the *Sahill* Kedus Mikael Church in 1935. The historical site of the Medihanealem Church served as a store for different materials during the Italian occupation. When Emperor Haile Selassie returned to Ethiopia in 1941 after the Italians evacuated, he appointed his Ras Biru Sellashi in Jimma. Ras Biru Sellashi replaced the Church *Tabot* from Debere Sahill Kedus Mikael into the church of Medihanealem. When *Ras* Biru was replaced by Ras Mesfine Sellashi in Kaffa *Teqelay Gezat*, the church of Medihanealem was transformed from a Hut house into a new building in 1949.³⁴³

The construction of the church cost 8,000 depots and 80,000 birr's, which were collected from different gifts from the society. It took 88,000 birr's to finish the total building of the church. The design and construction of the church were completed by Italians who lived in Jimma at that time. The church was built with curved stone and wood, and the wall was made free of iron and wood. Only the roof was covered with corrugated iron. The church was initially built on ground one, which was later destroyed by *Déjəzmach* Tsehay Enqusellase, the leader of Keffa *Taqalay Gezat*, to make it more comfortable for *Liqawentu* Mahelet. The Medihanealem Church is one of the oldest churches in Jimma, serving as a destination for different clergymen who were allotted

³⁴¹ informants: Tsegaye Gebre and Memehar Haile

³⁴² Ye Jimma Menbere Pepesena...p.4.

³⁴³ *Ibid.*

by their Popes in different areas. Despite the challenges it faced during its history, the church continues to serve the community and educate people on religious values. (See Appendixes 4)

The Church of Medihanealem has a rich history, with its first manager being *Lekana* Papas Betsu Abune GerGoriyos. He was also the first pope of Jimma, having been prearranged by Betsu Abune Baseleos prior to his arrival in Jimma. Abune GerGoriyos managed the church from 1951-1966, but unfortunately passed away on June 8, 1961 and was laid to rest in the church. Throughout its existence, the church has played a significant role in educating children about religious practices, particularly in the Jimma area. Traditional church education such as Geez, Amharic, Qine, Zema, Dawit, and religious songs have been taught to students. The church has also provided education on various roles within the church, including Deacons, Monks' Friars, Popes, and other teachers. Over the years, the church has had eight *Lekane* Papas manage it, with the current leader being Abune Estifanos. He is a member of Yem, Konta, and North Gonder Hagere Sebeket, much like Pope Cinodos. Despite changes in leadership, the Church of Medihanealem has remained a pillar of the community and continues to provide valuable education and guidance to those seeking to deepen their knowledge of the religious traditions it represents.

3.8. Center of Radio

These historical palaces of Center of Radio it is found in the South west direction of Jimma town, at the distance of 5 km, and it is far from 13 km from Yebu (Mana District) town, This historical site of the places of Center of Radio, it is found at the place known as *Ganda Kela Gudeti* .In the annals of Ethiopian history, the advent of radio broadcasting occurred subsequent to those of South Africa and Kenya. Nonetheless, unlike other countries on the African continent, the Ethiopian government launched its broadcasting service with a unique approach - by catering primarily to local communities through the transmission of content in Amharic, the country's official language.³⁴⁴ Prior to the construction of the radio-telegraph in Ethiopia, the first

³⁴⁴ Ministry of information pattern of progress: Mass Communication, In Ethiopia, Book V Addis Ababa, Commercial Printing Press, 1966, pp.8-9.

transmitting and receiving sets of radio were brought into the country by various European legations for their own private use.³⁴⁵

Leykun Berhanu has stated that the establishment of radio transmission in Ethiopia began without any prior assessment, research or understanding of its potential benefits for the country. Nevertheless, despite this lack of preparation, there were three major forces that contributed to the evolution of radio broadcasting in Ethiopia in 1935.³⁴⁶ The three major forces that contributed to the evolution of radio broadcasting in Ethiopia in 1935 were as follows: Firstly, there was a pressing need to communicate information about Ethiopia and its leaders to the outside world, with the aim of creating international awareness and recognition. Secondly, there was a requirement for international communication to provide information and foster a sense of national identity within Ethiopia itself. Finally, there was a desire to utilize media, specifically radio, as an educational tool for the development of a healthy and literate workforce.³⁴⁷

The Ethiopian government, through the establishment of radio broadcasting, sought to connect Ethiopia with the outside world and promote social services by creating awareness among the Ethiopian society. Emperor Haile Selassie laid the first foundation stone for the building of a radio station in 1931 at Nifas Silk, with the aim of installing wireless transmitting equipment that would allow Ethiopia to communicate with other nations around the world. However, the Italian company Ansaldo was awarded the contract for the construction of the radio-telegraph station in Ethiopia. This was despite bids from German and French companies, which were offering higher costs. Ansaldo was able to reduce the cost by 20%, allowing them to secure the contract. The company completed the construction of the station in 1932.³⁴⁸

The advent of radio communications in Jimma can be traced back to the period of Italian occupation from 1935 to 1941. During this time, the Italian colonial empire was divided into six regional divisions under the umbrella of Italian East Africa, with Eritrea, Tigray, Amhara, Bagemeder, Wallo, Gojam and North Shewa, Oromo and Sidamo along with the south-western

³⁴⁵ Imperial Board of Telecommunication, 'Tele Communication in Ethiopia ; An Historical Over View ,1894-1962, Addis Ababa Imperial Board of Tele Communication, 1963..E.C p.17.

³⁴⁶ Tsigerada Siyoum, " History of Radio," MA, Theses History, Addis Ababa University, 2019, p.7.

³⁴⁷ *Ibid*

³⁴⁸ *Ibid*.p.8

provinces forming these divisions. Following their arrival in Jimma, the Italians established the "Governorate della Oromo Sidama" as one of the six administrative regions in their new East African Empire. According to historical accounts, the Italians took a series of measures during this period, including shifting the old seat of the kingdom to the newly established capital city of Jiren. It was during this time that the foundations for modern radio communication were laid in Jimma. The Italians recognized the importance of radio as a means of communication and established the necessary infrastructure to support it. This laid the groundwork for the development of radio broadcasting in Jimma and set the stage for its eventual growth into an important hub for radio transmission in the region.³⁴⁹

During their occupation of Jimma, the Italians took several measures to establish their presence in the region. One of these measures was the establishment of their administrative and residential buildings near the old commercial center of the town. Additionally, the Italians recognized the importance of agriculture in the region and selected Jimma as the capital city due to its favorable landscape and environment for agricultural products. To support their administrative infrastructure in Jimma, the Italians established a regional capital and the main seat of the Commissariato, where the Italian governor resided. They also built residential buildings for high military officers in the south of Hirmata. Furthermore, the Italians recognized the importance of radio communication and established a radio station on the road near Agaro, which is known today as *Centerado*. The establishment of the radio station played a crucial role in facilitating communication across the region and helped to spread information and news more efficiently³⁵⁰.

It also laid the foundation for the development of modern communication infrastructure in Jimma, which eventually led to its growth into an important hub for radio transmission in the region. Overall, the measures taken by the Italians during their occupation of Jimma had a significant impact on the development of the region's infrastructure and contributed to its eventual growth and prosperity.³⁵¹ Before establishing the first radio station in Jimma Zone, the Italians already had established different types of radio stations such as military and public radio.

³⁴⁹ Informants: Abba Fogi Abba Dula Abba Jifar

³⁵⁰ Member Pepesena.p10.

³⁵¹ Yonas Seyfu, p.18.

However, it was around 1936 when they established the first radio station in Jimma Zone, which was located around 5 km away on the road to Agaro. According to Tsigerada Siyoum, after the Italians entered Addis Ababa, they began broadcasting by constructing a new building at Paisa and installing a 7.5 K.W transmitting station on the road to Agaro. This station was named Italia East Africa Radio Station and played an important role in facilitating communication across the region. The establishment of this radio station marked a significant milestone in the development of modern communication infrastructure in Jimma and helped to facilitate communication across the region. The station played a crucial role in spreading news and information more efficiently, which helped to foster economic and social development in the area. Overall, the establishment of the Italia East Africa Radio Station by the Italians offered an unprecedented opportunity for residents of Jimma to stay informed about events happening not just locally, but also across the entire region.³⁵²

Regarding the establishment and operation of the radio station in Jimma Zone. It is interesting to note that it took two years for the construction of the building of this radio station to be completed, around 1938. The radio station provided services not only to the Jimma society but also to the colonial country in the Horn of Africa. Furthermore, it was one of the first radio stations in the region to broadcast in Afan Oromo, which played a significant role in facilitating communication with the local community. According to informants, the radio station broadcasted different types of programs in several languages such as Arabic, Italian, British, Kiswahili and Afan Oromo. These programs included propaganda, entertainment, music, and different proclamations.

The radio station was equipped with loudspeakers and served six places in Jimma Town, including Mendera, Qoch, Ferenj Arada, Shewa Bar, and Mantina.³⁵³ Even though, according to Tsigerada Siyoum stated that the Italians installed loudspeakers in the central cities of Asmara, Jimma, Diredewa, and Harar to facilitate their propaganda. The loudspeakers attracted the interest of many Ethiopians. However according to informants on this radio station additionally it was used for advertising different products, like coffee, this for the first time *Buunaa Miiawwaa* (Tasty Coffee of Limmu) has promoted to the world on this radio station and beside of

³⁵²Tsigerada, p.10.

³⁵³ Informants: Mohamed Nur Abba Jebel and Ahmed Abba Dura

this it was produced agricultural products at that time. Similarly according to Asefa Geremew stated that the Italians were transmitting programs that could encourages the farmer to be more productive, in the field of agricultural development, the Italians agitated the people to plant cotton, cereal crops, and coffee ³⁵⁴

According to sources, the aforementioned radio station was not only used for communication purposes but also for advertising the colonial administration of Italy in their country. This continued until 1941 when the Italians were defeated by the Births force and the emperor returned to his homeland. As a result, the station was shut down entirely and its transferable equipment taken by the British. The British went ahead to establish a new radio station known as Omdurman Radio (Uno Omdurman Al-Jamaryatul Al- Sudanya) station in Sudan. During Emperor Haile Selasse's reign, According to sources, *Qenganzmach* Shifara was appointed to head the Center of Radio (*Shantter Radioni*), which was then used as a police station in 1942. Abba *Qoro* Abba Fogi Abba Dura served as the vice president of this police station, where officers hung pictures of Emperor Haile Selasse in the hall. ³⁵⁵

Despite his efforts, Emperor Haile Sellassie was unable to implement reforms in all aspects of his feudal administration that could improve the lives of peasants and the urban poor. This led to growing grievances and unrest, which were exacerbated by drought and famine in the northern part of the country. As a result, students, workers, peasants, and the army rose against him, leading to his dethronement on 12th September 1974 by junior military officers. Following the military takeover, the center of radio was repurposed as a service for Keble. Various structures were set up within this Keble to serve society, including E.R.Y.A. (AYOMA), E.R.W.A. (ISAMA), *Kenema*, and *Kinet* Club (a cultural dancing and art club). These structures continued to use the radio station for their services for 17 years .However, in 1991, when the Derg lost power, the radio station was given over to the TPLF forces and used for the same purpose as before - to serve the Keble and its various structures, such as *Ferda Shango*, Girls League, and others. Nowadays, it is used as a military camp.

³⁵⁴Tsigerada. Ibid.

³⁵⁵ Informants Abba Jihad Abba Bore and Kadir Abba Bore.

3.9. Cinema Roma

Cinema Roma was one of the first cinemas built by Italians around 1938 in the center of Ferenj Arada. They also mentioned that this cinema was built by Asbestos, not Wall, and that it was designed to be similar to other buildings in the area such as the Luck Lake Police Memeriya and a nearby health center. It is also worth mentioning that our informants noted that Cinema Roma had a very wide and tall building, which suggests that it was quite an impressive structure for its time. This further highlights the importance that the Italians placed on cinema as a means of entertainment and cultural expression during their occupation of Ethiopia. Overall, the information provided by your informants adds valuable insights into the history of cinema in Jimma and provides a more nuanced understanding of the Italian presence in the region during this period.³⁵⁶

Notably, it boasts a variety of classes on the ground floor, facilitated by its use of projectors in transferring rays onto a white screen and storing films. The cinema also features two stages, an upper stage utilized primarily by the Italian royal family, administrators, and military leader Colonels, while the lower stage served as a seating area for the lower classes of Italians to watch movies. Interestingly, informants suggest that in addition to showing movies, the cinema was also utilized to showcase Italian theater on its stage. Furthermore, the cinema includes a ticket house with a single min-window, serving as the ticket office, and a large door used for both entrance and exit. Two windows above the door served as ventilation or air conditioning units. Although its name was changed to Cinema Ethiopia after the Italians were evacuated from the country, the cinema continues to stand as a testament to its multifaceted past.³⁵⁷

3.10. Cinema Italia

As per information provided by key informants, this cinema was constructed by the Italians following their takeover of the country in 1938. It was one of the biggest and most prominent cinemas in the area, alongside another cinema that was also built by the Italians. Unlike Cinema Roma, which used asbestos as a material, this cinema had a concerti wall. Furthermore, it featured various rooms that could function as administrative, financial, film storage, and ticket office spaces, as well as restrooms. Cinema Italia and Cinema Roma share the same structures

³⁵⁶ Informants: Ato Abdulkerim Abba Gero and Widad Abba Fita

³⁵⁷ Informants: Abba Fogi Abba Dula Abba Jifar II and Taddese Dhinsa

since they were both built by Italians, with the former having two stages for viewing movies. The first stage was reserved for exclusive audiences such as the royal family, Italian administrators, lawyers, generals, and commanders, while the ground level was meant for lower classes of Italians. Both cinemas obtained films directly from Italy, which were first viewed in Addis Ababa before being sent to Jimma cinemas for public display.

The cinema played a critical role in showcasing war movies intended to motivate the Italian army and convey the propaganda and superiority of the colony on the Horn of Africa. Despite being situated in *Ferenj Arada*, the center of the town according to indigenous people, the Italians erected several buildings around the two cinemas, including Hotel Bar Principe (Negus Palace Hotel or Gojeb Hotel) and Albergo Chaw (Gibe Hotel), which provided recreational services to the Italians after the end of each movie screening.³⁵⁸

3.11. Cinema Indigino

Indigino cinema, situated on Abba Badeg *Sefer*, was established around 1939 by the Italians for the local people who worked in their company. Despite being intended for the indigenous population, the cinema gained popularity among black communities and was eventually handed over to them. It served as a hub for displaying movies to traders, lower classes, and locals of the surrounding areas. It also transferred films from other cinemas like Roma and Italy, showcasing war movies that emphasized the Italian colonies' superiority in the Horn of Africa.

During Emperor Haile Selasseies reign, two well-known cinemas, Roma and Italy, were referred to as "*Ye Setan Bet*" (House of the Devil) by the local people. However, *Kedamawi* Haile Selassie Cinema, administered by the Indigenous people, was known for showing Indian and foreign films. The entrance fees for these cinemas ranged from 0.50 cents to 1 birr and 0.25 cents. Other theaters such as Addis Ababa *MazegajaBet*, Ethiopia Cinema, Cinema Ampere, and *Ras* Theater displayed different bands performing theatrical arts and dances. During the Derg era, two cinemas were administered by the Culture and Sports Minister of Jimma Zone. These cinemas displayed a range of moves, including Amharic and foreign ones, on the screen simultaneously. Though all three cinemas showcased foreign art and design influenced by the

³⁵⁸ Informants: Ato Abdulkarim Abba Gero and Tsegaye Geber Hagos

Italians, they hold great significance within the Zone's heritage. Unfortunately, without proper conservation and protection, the originality of these cinemas has diminished over time.

3.12. The Residence house of Ras Mesfin Silashi

The historical palace of Ras Mesfine Sellashi is a remarkable site located in the southwest direction of Ethiopia, at a distance of 413 km from Addis Ababa. It can be found in Limmu Kossa, specifically in Debello kebele, situated approximately 78 km from Jimma zone and 3 km from the district. According to local informants, the palace was built around 1948 by Ras Mesfine Sellashi with the help of the entire community at that time. This historic palace was constructed using local materials such as different *Omoo* and *Birbirssa* trees obtained from Bootor Xollay, corrugated iron, and nails from Addis Ababa. Despite being built almost 80 years ago, this palace continues to stand as a testament to the skill and craftsmanship of the builders who constructed it. Ras Mesfine Sellashi and his family lived in this historic palace, which served as their home for many years.³⁵⁹

According to sources, this historic palace boasts nine rooms and five doors. The doors were reserved for the royal family's use as an entrance and exit, while guests used a separate entryway. The nine rooms served different functions; among them were a sleeping quarter for family and guests, a reception area, a children's playroom, a kitchen, a shared bathroom, a shared rest room, and storage areas. Interestingly, when the Ras Mesfine palace was originally constructed by the local community, they were not allowed to participate in the labor force. Instead, they were punished by the governor and forced to pay fines ranging from 1 up to 50 Ethiopian dollars.³⁶⁰

In addition to its architectural significance, this historical palace holds great cultural value and serves as a representation of the administration system during the Imperial regime under Ras Mesfine Sellashi. Unfortunately, due to a lack of conservation and protection measures, this heritage site has fallen into disrepair. The local administration has neglected its maintenance, and as a result, the palace has been devastated. Recently, it was reported that the district administration had given permission for the community to use the land on which the palace stands to build residential houses, further threatening the preservation of this important piece of

³⁵⁹ Informants: Sheik Mohamednur Abba Milki and Oboo Bulgaa Sheik Mohamed

³⁶⁰ Informants: Sheik Mohamed Abba Raya and Abba Milki Abba Didu

history. It is a shame that such an invaluable piece of cultural heritage is being destroyed in this manner, and efforts must be made to protect and conserve it for future generations

3.13. Masara Abba Bor (The palace of Abba Bor)

The historical place of the palace of Abba Bor is located in Gera, 93 km away from Jimma town and 3 km from Ciiraa at Gunjii Callaa Keble. According to the manuscript of Gera and oral informants, the palace of the kingdom of Gera was built in 1835 at Calla, where it was used for administering their kingdom at that time. The first palace in the kingdom of Gera was built by Gunji from a grass house in 1835. However; the former palaces of Calla built by Gunji were destroyed by Menelik II's force. After that, in 1937, the descendant of the kingdom of Gera, Abba Bor Abba Magale, rebuilt the palace in the former place at Calla.³⁶¹

Ethiopia has been historically a decentralized state. However, in 1855, the move towards centralization started and in the 20th century became increasingly centralized and established as a stricter unitary system. Emperor Haile Selassie I issued the first written document in Ethiopia that legally removed the power of local lords in 1931. Later, by decree enacted in 1942, he centralized all political powers in the name of reforming local administration. The emperor appointed directly from the center the provincial and local administration, with security forces assigned to maintain their security.

The *Balabbats'* role continued, but they served subordinately to appointed officials, mostly from the center, becoming a tool for governing the people by the central government. Most Ethiopian peasants who lived in rural areas had limited contact with the central government. The task of provincial administration was designed based on the traditional provincial structure for administrative convenience, with the demarcation of the province carried out by denying the diversity of the population, particularly in the newly incorporated regions. In 1941, Ethiopia had twelve provinces. This centralized and unitary system had far-reaching implications for the country, affecting governance, politics, and society at large. It is important to note that this

³⁶¹ Wajira Aadaa fi tuurizim Annaa Geeraa, “*Hambalee Hinsochoonne*” (Culture and Tourism office of Gera in movable cultural heritage), 2014,p.2.

system was not without its challenges and criticisms, particularly regarding issues of representation, voice, and participation in decision-making processes.³⁶²

Yes, later on, due to the separation of Bale from Harerge and the unification of Eritrea with Ethiopia, the number of provinces increased to fourteen in 1942. The imperial government issued a decree directing the emperor into a new administrative system. According to this system; Gera (along with Gomma, Limmu Kossa, and Limmu Seka) was structured as *woreda*, while *Gezat* in Limmu Awraja was sub-provinces. This was one of the six Awrajas in the Kaffa province. In the Gibe region, the former traditional rulers were assigned as *Balabbats* to serve in their domains as subordinate to officials mostly appointed from the center. They became a tool for governing the people by the central government. These changes reflected the ongoing evolution of Ethiopia's political system and the desire to address the challenges and opportunities of a diverse and complex society. However, it is important to note that these changes were not without their challenges and criticisms, particularly regarding issues of representation, voice, and participation in decision-making processes.³⁶³

In Gera *Woreda*, the *Balabbats* rose to power with the assistance of the central government. As a result, the *Balabbats* worked closely with the governments of the *Woredas* and *Meketel Woredas* to carry out various administrative functions. Additionally, owing to their commendable conduct, they fostered cordial relations between the government and the populace. It is noteworthy that the *Balabbats* did not receive a monthly salary, unlike other government officials. For instance, the governor of the *Woredas* was paid one hundred birr's less than the *Balabbats*. Meanwhile, there were other government servants, known as *Qoros*, who did not receive cash payments from the central government. Instead, they were appointed by the *Balabbats* to communicate orders and directives to the rural people. Since *Qoros* were accountable to the *Balabbats*, they lacked the autonomy to make independent decisions. The primary duties of *Qoros* included encouraging the populace to pay their taxes on time and distributing land equitably among the people.³⁶⁴

³⁶² Zemlak Ayele, "Local Government in Ethiopia, Still an Apparatus of control?" law and democracy and development, vol.15, 2011,p.3.

³⁶³ Johan Markakis, p.358, Hawi Tilakune, "The Ethiopian State: Perennial challenges in the straggle for Development" MA Thesis, Macalester College, International Studies, 2016, p.88.

³⁶⁴Ibid.p.372.

Despite the wishes of the populace, the emperor appointed a series of governors to rule Gera Woreda. These included *Gerazmach* Ababa Asras, *Qenganzmach* Desta Baykedan, *Dajach* Seyum Negash, and Mengesha Hassan, who all served as loyal governors. Meanwhile, Abba Bora, whom the people called Mooti or king, served as *Balabbats* and *Meketel Gazhi* for a considerable period of time. In November of 1961, he was appointed as the governor of the district and remained in this position until the end of the imperial era. Abba Bor was renowned for being the largest landowner in the district, possessing over 100 *Gasha* of land in various areas consisting of farmland and coffee forests. His monthly salary was 100 birr's. Abba Bor resided in his modern home at Calla until 1974.³⁶⁵

Figure.18: Palace of Abba Bor at Calla built in 1943 E.C. (1950/51)



Source: Photo taken by researcher, 2021

Due to Abba Bor's efforts in maintaining peace and order in the region, he established a cordial relationship with Emperor Haile Selassie. The emperor was so impressed by Abba Bor's achievements that he sent a letter acknowledging his contributions. *Gerazmach* Kifle delivered the letter to Abba Bor, and it contained promises of rewards for those who were similar to Abba Bor. In 1954, when the emperor celebrated his twenty-fifth year of reign anniversary, the Minister of Interior announced that 30 aristocrats from the Keffa *Teqelay Gezat* province and five nobility chiefly Abba Bor from Limmu *Awraja* were invited as guests to attend the grand ceremony held at the grand place.³⁶⁶ In 1952, Abba Bor was bestowed with a title and he also received the title of Fitawrare in 1973, as a gesture of goodwill from the emperor. The letter

³⁶⁵ Nuru Yimam ,“ A History of Geeraa District, Jimma Zone:1941-2010”, MA ,Thesis, History ,Jimma University ,2019,18,

³⁶⁶*Ibid*, p.19.

conferring the title was written by Akililu Habte Wold. Today, the Abba Bora palace holds significant historical and touristic value for the community. However, due to the lack of conservation, protection, and heritage management from the zonal culture and tourism offices, it has lost its originality and attraction. It is important that steps are taken to preserve and protect this valuable piece of history for future generations to appreciate and learn.

3.14. Jimma Museum

Museum is a non-profit making, permanent institution in the service of society and of its development, and open to the public, which acquires, conserves, researches, communicates and exhibits, for purposes of study, education and enjoyment, material evidence of people and their environment. A museum is to be a permanent institution does also address the governing body's responsibilities to maintain and sustain the operation and its function. The obligations a museum has towards society and its development certainly seems to be a complicated duty. This means that the operation has to be oriented towards, and for the³⁶⁷Benefits of, all members of society and therefore every museum has various stakeholders with different interests. According to the definition the museum has to be able take notice of a society's development and react to it. It has to be capable to adapt to changes in the environment, but the museum can also play a role itself in the development of society, for example by protecting certain ideas and values.³⁶⁸

The development of museum in Ethiopia was contrary from that of as others African countries. Moreover, Ethiopia is an ancient country with remarkably rich linguistic and cultural diversity. According Belle, Ethiopia never stayed under European colonizers for a long time and even though Ethiopia being the immunity to colonization by western powers in Africa, early Ethiopian museum collections in the former imperial capitals still reflected an selective temperament.

However, before the foundation of the National Museum of Ethiopia, the Ethiopian Orthodox Church (here after, EOC) had/has a long history of collecting and keeping various material objects of both the church and the state as the national treasure respectively. Even today, most of the museums of the country are found under the administration or under the auspices of the EOC. Nevertheless, for a long period these material objects that have been collected and preserved by

³⁶⁷ Wegane Meskalu, "A Historical Survey of Jimma Museum And Its Heritage Collection," MA Theses, History, Deberberhan University, 2018, p.24.

³⁶⁸ *Code of Ethics For Museum Association* (n.p),p.7

the EOC were not properly managed for the benefit of the “general public”. However, point out the factor behind the development of museum in Ethiopia was the emergency of French Archaeological mission in 1952 country side. Accordingly, the aim agreement was expanding the research program in archaeological and paleontological areas. Even though the first museum was established as a national library on the exhibition by collecting the costume of royal family in 1952.in Addis Ababa.³⁶⁹

.The city of Jimma, situated in Ethiopia, has a rich history that is reflected in its many cultural landmarks. One such landmark is the Jimma Museum, which is considered one of the biggest museums in the country. The museum traces its roots back to 1972 E.C, when it was first established. The main impetus behind the creation of this museum was the *Bazaar of Ye Keffa Limat Exsepo*, which was held in *Seto Medaa* in 1965 E.C during the reign of Emperor Haile Selassie. At this historical event, various materials and artifacts were displayed, showcasing the culture and heritage of the region. Of particular interest were the exhibits related to King Abba Jifar II, which provided insights into his life and the culture of the Jimma Oromo people. These exhibits included different artifacts that had been collected over time, all of which were showcased at *Seto Semero*. Visitors to the exhibition included Emperor Haile Selassie and Queen Juliana,(the Netherlanders) who were accompanied by their ministers. After their visit, local people from Jimma were allowed to view the exhibits as well. Although the exhibition lasted for a month; its impact on the local people was significant. The last son of King Abba Jifar II, *Déjāzmach* Abba Jebel Abba Jifar II, and *Sultan* Abba Jobir Abba Dula, gave the historical objects of their family to the Jimma Society in 1965 E.C.³⁷⁰

In 1965,E.C historical objects belonging to King Abba Jifar II and his family were handed over to the Young Youth Center, previously known as *Gulltet Dance Bet* (then *Awraja Ferdebat*), where they remained until 1971. However, according to sources, when the government required the Gulltet Dance Bet for office purposes in 1971, the heritage was taken from there to Gibe Adarash. Meanwhile, in 1969-70 E.C; the Ministry of Culture was separated from the Ministry of Education and established as a separate entity. In 1971, the Ministry of Culture announced a proclamation regarding historical heritages found in Ethiopia. According to this proclamation,

³⁶⁹*Ibid.*26

³⁷⁰ Informants: Ato Nejib Abba Jebal and Abdul Malk Musa

the Ministry of Culture of Kaffa *Teqelay Gezat* took possession of the heritages found in Gibe Adarash and drew attention to them. In the same year, after public discussions with stakeholders, the Ministry of Culture decided to collect various historical objects from different areas, including Kaffa, Gimira, Maji, Kullo, Limmu, and Jimma, to establish a museum in kaffa *Teqelay Gezat*. According to sources, the manager of the Ministry of Culture, Ato Asefa Felkqe, and his vice president, Ato Admasu Welde Sellassie, relocated the heritage found in Gibe Adarash back to the former location of *Gulltet Dance Bet*. They also included the heritages of Abba Jifar II, his family, and those of the Six Awraja to create the Jimma Museum, which was launched on June 30, 1972 E.C by Colonel Mengestu Haile Mariam.³⁷¹ (See Appendixes 5)

The milk houses provided valuable services to the society after the opening of the Jimma Museum by Colonel Mengestu Haile Mariam. However, in 1975, the Ministry of Culture arranged the historical heritage found in the milk house in a chronological order, and moved them to Keble *Amest* (Hirmata Keble). In 1976 E.C, a report conducted by the Kaffa Branch showed that the administration province of Kaffa was interested in expanding modern education in the six Awraja of the province. Consequently, the first three Awraja, Jimma, Kaffa, and Gimira, were given priority for the opening of a library. According to the report, the Jimma Museum provided services for tourists, teachers, students, and guests since its foundation. However, the museum faced significant challenges such as financial difficulties, lack of human resources, and tour guides. The report recommended that the Ministry of Culture provide support to solve these problems, particularly through financial and human resource assistance. It is clear that the Jimma Museum holds tremendous historical value, and it is crucial to preserve and protect its artifacts for future generations.³⁷²(See Appendixes 6-9).

Later in 1977, the report was conducted in the Kaffa province on the Museum which is found in Jimma town. The report shows that Kaffa Museum later transferred from Milk House to Jimma temporarily in a government storage room until the other new building for Museum was founded. During the period when the report was prepared, the agents of the Museum were waiting for the responds from concerned bodies.³⁷³ Consequently, in 1978, the province administrator Kaffa had no interest to take Milk House as storage room for the Museum

³⁷¹ Informant: Ato Aserat Gebere Sellassie and Kibiru Tesfaye.

³⁷² በቅርስ ጥናትና ጥበቃ መምሪያ ለብሔራዊ መዝናኛ (ARCCH For NME)

³⁷³ *Ibid.*(ARCCH for NME)

collections. Because they argued that the building is not designed for Museum purposes and hence not appropriate for the collections.³⁷⁴ Finally, to solve the overall problems the Museum faced, the Kaffa Museum preparation evaluation report was conducted in 1979 by Mamo Bogala. According to him, the former Museum condition such as objects and collection management and comments of various reports was analyzed. When the report was presented there was no permanent building for Jimma Museum. The presentation was attended by the Ministry of Culture and Tourism, by Tesfaye Asaffa. The main problems which slow down the establishment of a permanent museum include shortage manpower, and the absence of modern architecture.³⁷⁵

It has been reported that, in 1983, during a visit to the Heritage of Keffa *Teqelay Gezat* at *Amest Keble*, by different Ministers and is noticed un-conserved heritage in the temporary museum. The ministers then decided to move these artifacts to a permanent museum. Subsequently, the Ministry of Culture, represented by Ato Asefa Welde Gabriele and Ato Welde Amānuel Chemo, allowed the Administration of Jimma Zone to launch the museum at the former office of *Ye Awraja Esepa Tsefat Bet* (Tamerat Hotel) on June 22, 1988 E.C.

The museum began providing visiting services to the society from that day onwards. This decision was crucial as it allowed for the preservation, protection and showcasing of invaluable historical artifacts. It is heartening to see that efforts were made to establish a proper museum to house these treasures, and to make them accessible to the wider public.³⁷⁶ The Jimma Museum stands as a testament to the rich cultural heritage of Ethiopia's Nation and Nationalities. Through its efforts in preservation, conservation and promotion, the museum has succeeded in showcasing the diverse cultural objects that have been amassed over time. These artifacts serve as a representative of the coexistence between different ethnic groups who have shared their lives with the Oromo People in this region. The museum have classified into seven main rooms:-

³⁷⁴ *Ibid.*

³⁷⁵ ማሞ ቦጋላ የክፋ ቤተ መዘክር ዝግጅት ግምገማ ሪፖርት ሰኔ 5 1979, 8.(Kaffa Museum Evaluation report by Mamo Bogala, June 5, 1979)

³⁷⁶ Informants: Ato Aserat Gebre selasse and Daneal Birhanu.

Room one of the museum

The first section of the Jimma Museum is the Historical Collections Room, which showcases a remarkable collection of material heritage used by Abba Jifar II and his successors. This room serves as a window into the past, offering visitors a glimpse of the opulence and grandeur that characterized Ethiopia's royal courts. The room contains various objects that were used by Abba Jifar II, including his throne, chairs, a large shelf used for storing clothes, a wooden bath, movable toilet, dining tables, and his beds.



The second Room of the museum

The second section of the Jimma Museum is known as the Traditional and Cultural Dresses Room. Despite its name, this room showcases not only traditional clothing but also various non-clothing materials that hold great cultural significance. Visitors to this room can view a diverse collection of garments worn by King Abba Jifar II, his wife, and the people of Jimma from over 150 years ago.



The Third Room the museum

The third section of the Jimma Museum is dedicated to Ethnographic and Armaments. This room features an array of war materials, religious objects, and cultural items that were used by King Abba Jifar II. Visitors can view a range of ethnographic objects from different ethnic groups, necklaces, and household materials that were used by the king. The collection also includes shoes, various iron products, wooden cups, animal horns, elephant ivory, perfumes, and cosmetics. In addition to these items, the room showcases traditional war materials and weapons, including eighteen spears that vary in length from 1m up to 70cm to 2m.



The fourth Room of the museum

The fourth section of the Jimma Museum is known as the Nations and Nationalities Material Culture Room. This room showcases a diverse collection of cultural objects made by local handcrafts used by people from Southern Ethiopia, including different types of jewelry, traditional clothes, and musical instruments. Although it was named after nations and nationalities, most of the collections in this section were objects that were used by King Abba Jifar II. Visitors can see modern weapons that were confiscated during the Dergue Period and swords used by the king himself.



The Fifth Room the museum

The fifth section of the exhibit was designated as the Photo Gallery and Archives Room. Unlike the other sections, this room exuded a moderate vibe and lacked any tangible objects. The walls were adorned with an array of photographic content, featuring both recent and ancient photos that were scattered all around. Notably, the room also featured a picture of King Abba Jifar and his family, as well as his palaces. Additionally, visitors could marvel at various letters sent by Emperor Menelik and his wife, Empress Taitu, displayed in this very room.



The Six Room of the Museum

The sixth section of the exhibit served a multi-functional purpose, serving as an office for the Director and a reception area where visitors could book their tickets. The room was adorned with various photos that were hung on the walls, adding an aesthetic touch to the ambiance. Additionally, traditional coffee ceremony objects such as a big coffee pot were placed in this very room, further enhancing its cultural significance.



The seventh Room the museum

The seventh and final room of the exhibit is the Natural History Room, also referred to as the Natural Heritage Collection Room. This section showcases the wealth of animal life that once existed in the area, with displays featuring dried heads and stuffed skins of various wild animals.

CHAPTER FOUR

4. HERITAGE CONSERVATION AND THE CHALLENGES

4.1. The Concept of Heritage Conservation

Heritage conservation means an action or process that aims at safeguarding the agreement defending elements of a cultural resources so as to retained to be their heritage values and extend their ~~its~~ physical existence or in intangible form. Heritage conservation does not mean freezing a building, creating a museum or tying the hands of property owners so that they do anything with their prosperities inside. It seeks to maintain and thereby increasing the value of buildings by keeping their originality of built form.³⁷⁷ According to Munos Vinas, heritage conservation can be defined as the discipline devoted to the preservation of cultural property for the forthcoming.³⁷⁸

Heritage conservation is currently understood not only in terms of protecting the inheritance from the past, but also it is protecting and conserving the sustainable natural future. In this paradigm shift, the reconciliation of heritage conservation and development has become a timely research topic of increasing importance for scholars and practitioners alike, especially because rapid and uncontrolled urbanization continues to cause a variety of pressure son heritages and their conservation. These pressures are particularly alarming in historic places, which range in size from small urban areas to entire cities, where new construction is sometimes designed and built in a manner that threatens to diminish heritage values and character-defining elements and appears “to erode the integrity and legitimacy” of these places.³⁷⁹

³⁷⁷ <http://www>. What is heritage conservation, Assessed to April, 10, 2021.

³⁷⁸ Munos-Vinas.” Contemporary Theory of Conservation, Elsevier, Bulter Heine Mann, Oxford, 2005, p.13.

³⁷⁹ AF Gustavo, preserving heritage place under a new paradigm, *Journal cultural heritage management and sustainable Development*.

The concept of conservation as it is currently recognized emerged in the late 19th century. It came to prominence when the Society for the Protection of Ancient Buildings (SPAB) attended a conference in Athens in 1931 which resulted in a declaration to define and draw out a responsible philosophical approach to the repair and Conservation of a major architectural monument, the Acropolis of Athens, this was called The Athens Charter.³⁸⁰ The Athens Charter influenced the International Charter for the Conservation and Restoration of Monuments and Sites that was established in Venice in May 1964. The Venice Charter began with a series of definitions which have provided a debatable issue. In Article 6 (under Conservation) it stated that „the conservation of monument implies preserving a setting which is not out of scale. Wherever the traditional setting exists, it must be kept. No new construction, demolition, or modification which would alter the relatives of figure and color must be permissible.³⁸¹

On the other hand, The Burra Charter: The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (1981) has developed the principles detailed in the Venice Charter (VC) to suit local Australian requirements. It includes a comprehensive list of definitions of items such as place, fabric, conservation, maintenance, preservation, restoration, reconstruction, adaptation, and compatible use. It also introduces the concept of cultural significance, The “aesthetic, historic, scientific, or social value for past, present, and future generations³⁸² Conservation is viewed as a “process to manage the changes while development, is the mechanism that delivers change.³⁸³ And has defined as “conservation is an activity to prevent decay, which contains all acts to extend the life of cultural and natural heritage.³⁸⁴

³⁸⁰ Pawls A.R, Repair of Ancient Building, London, Retrieved on republished by SPAN, in 1986.

³⁸¹ Ibid

³⁸² ICOMOS, The protraction and management of the archaeological heritage, 1956.

³⁸³ A. Orbasli, Architectural conservation principle and practices, U.S.A Black well science, 2008.

³⁸⁴ Felden, conservation of historic building, 3rd edition, (Great Britain Architectural, press, 2003), p.3.

4.2. Over view of Heritage conservation in Ethiopia

4.3. Early Efforts of Heritage conservation in Ethiopia

The name of the twin king called Abreha We Atsibhe which is worshiped as saint kings by the disciples of churches of the Ethiopian Orthodox Christians Church are the mystical builders of the earliest churches and monasteries in the northern highlands of Ethiopia.³⁸⁵ Hence, since Ethiopian empire, the legitimacy of power was mainly associated with the allegedly blood lineage to the son of the Legendary Queen of Shaba and the biblical king Beyene of Judah, the mighty founder of the Axumite Kingdom king Menelik .keeping the tradition of the Axumite king in the construction of church buildings was considered as the norm for the king and the means of winning the church support to consolidate and legitimize power as monarch. Therefore, the emperors were keen to construct new church, restore demolished or abandoned and maintaining old both for their religious devotion and to secure the critically important support of the church. The main driving force was then, to ascertain the legitimacy of power by the clergy, the social group with the most influential impact in this case. Among others, Ethiopia is the home of the ancient civilizations of Damot and Aksum.³⁸⁶

It is endowed with, perhaps, the most diversified and complex accumulation of cultural and architectural heritages where the significant proportion of them constitutes a living tradition.³⁸⁷ According to Beyene, Ethiopia has a long tradition of caring for and maintaining its movable and immovable cultural heritages. The transfer of the rich and yet living architectural heritages can be witnessed from the church and monastery buildings in northern Ethiopia. The architectural heritages remained in active and uninterrupted service for a period of longer than 1000 years and above are living example testimony of the existence of the tradition that cares for and preserves architectural heritages starting from antiquity.³⁸⁸

³⁸⁵ *Ibid.*

³⁸⁶ Leven D.N. Greater Ethiopia. 2nd The university of Chicago .press. Ltd. London, 2000, p.174.

³⁸⁷ Solomon G. “ A History of Cultural Heritage Management in Ethiopia .(1944-1975) Aspects of Cultural Heritage Management in Ethiopia. VDM Verlage .DR Muller GmbH and Co. KG. Saarbrucken, German, 2010, p.175.

³⁸⁸ *Ibid.*

The Ethiopian Orthodox church, which is the home of the majority of the country's architectural heritages and other cultural and literary heritages, with the generous contribution of the emperors and local lords, and the cooperation of the community, helped the preservation and protection of cultural heritages from manmade and natural disaster. However, according to Beyene Girma, the monasteries and churches of Ethiopian Orthodox Church had played a considerable role in the protection and preservation of cultural heritages for the centuries. Their role is not limited to the preservation of the movable heritages sheltered in the churches as the integral part of the churches, but buildings³⁸⁹ are evident witnesses of the presence of the shared features of the construction techniques, construction details, and architectural decorations. Similarly, spaces arrangement and layouts of the churches and monasteries buildings exhibit, how the tradition of church architecture evolved, and how the architectural preservation tradition developed over time. This needs more work to clearly determine.³⁹⁰

However, some willful efforts were in place to protect the architectural heritages, mainly the churches. The Ethiopian antiquity administration played a significant role during the Haile Selassie regime through managing, restoring, conserving, repairing, and renovating historical and cultural heritages in Ethiopia. However, it targeted mainly buildings such as churches and monasteries. In this respect, the Italian architect Sandro Angelin and the French archaeologist Francis Affray played a significant role. But, those scholars focused predominantly on heritages of northern Ethiopia and only few works were done on heritages of southern Ethiopia. Positive change came when the socialist military regime took over the power of the last Emperor in 1974. Subsequently, the monarch was denounced and removed and the status of state religion for Ethiopian Orthodox church was ended. The church lost its share from the economy of the country; its support from its major sources of income, the land was stopped as churches' and monasteries' land was confiscated by the state. As a result, it lost the power to conserve the heritages of the country.³⁹¹

³⁸⁹ Phillipson, D.W Ancient Churches of Ethiopia, Addis Ababa: Arada. Books, 2010, p.176.

³⁹⁰ Ephraim Telele, "Heritage Conservation Challenges on The Rock-Hewan Church of Tigray, Ethiopia", PhD. Dissertation of Architectural and structural Design, Hokkaido, University, 2018, p.85.

³⁹¹ *Ibid.*

However, under the *Derg* (the Military Government) regime indeed in 1986; proclamation was issued dealing with the heritages of the country.³⁹² Thus, management of the heritages in Jimma area was one of the campaigns of the Derg. This heritage campaign played a crucial role for the revival of culture, norm and beliefs of the society of the whole country That proclamation supported different institutions involved in the conservation and management of the historical heritages in the country.³⁹³Hence, during the F.D.R.E the intention of the government was position and attention was given to the conservation of heritages of the country.

Therefore, according to heritage conservation in Ethiopia, more recently, the world Monuments Fund in association with UNESCO and some Ethiopia institutions to address conservation of the Rock-Hewan churches of Lalibela. The site management, presentation and training of local personnel in order to achieve sustainable conservation practices were done. International assistance of major significance including the EU-founded project came up with Temporary shelter over the five churches in Lalibela, led by UNESCO was done. It involved the building of Temporary shelters to protect the rock-Hewan churches from rainfall and erosion.³⁹⁴

4.4. Heritages Conservation of Gibe Region

Gibe Region is one of the known regions with a remarkably rich cultural and natural diversity. Among this cultural and Natural diversity heritage is the one who attract tourist and raise the income of the country. They are two types of cultural heritage and Natural heritages in our region the immovable and movable one the movable cultural heritage much in number which needs to be safeguarding. The concept of conservation is crucial, the concepts of conservation in terms of urban scale, explains the process of rehabilitation of heritage areas as the process that aims to develop these areas.³⁹⁵Conservation is the process of managing change to a significant place in its setting in ways that will best sustain its heritage values, while recognizing opportunities to reveal or reinforce those values for present and future generations. It is achieved

³⁹²Solomon G. “ A History of Cultural Heritage management during the Imperial era (1944-1974)”MA Thesis Addis Ababa University, 2007, p.84.

³⁹³ Thomas Zelalem, “Ilubabor Awraja “Encyclopedia *Aethopica*, Vellum 3, Wiesbaden: Harar Ssawizvery, 2007, p.125.

³⁹⁴ UNESCO, Conservation Concertinaing the protraction of the World Cultural and Natural Heritage, Paris: UNESCO.1972

³⁹⁵His ham Martada, preservation of urban and architectural heritage of Harar, Ethiopia Abdul Aziz university of Jiddah Saudi Arabiya,2010,p.2.

by all concerned with a significant place sharing an understanding of its significant and using that understanding to judge how its heritage values are vulnerable to change, take the actions and impose the constraints necessarily to sustain, reveal and reinforce those values, mediate between conservation options, if action to sustain one heritage value could conflict with action to sustain another and insure that the place retains its authenticity those attributes and elements which most truthfully reflect and embody the heritage values attached it.³⁹⁶It is also a general protection and preservation activity carried on a cultural heritage without changing its antique content. There is three process or stages in conservation issues: - site conservation, laboratory conservation and archaeology conservation. The first one is the most crucial stage of all and it attempts to answer problems related to site rather than material in question. While the second one is a great deal of information can be collected and recorded to produce on archive which includes photographs and radiographs.

And the third one is an understanding of the process and pre occupation of modern archaeology, knowledge of material science and early technology, combined with an aesthetic sense. There are several principles of conservations. The aim of conservation is to retain the heritage significance of place, it must be based on respecting all heritage values of the place without un warranted emphasis on any one aspects at the expense of others, it should involve the least possible physical intervention, conservation of a place should make use of all disciplines and experience that can contribute to the study and safeguarding of place, it depends on accurate recording about decision and change to the place and conservation of a place occurs when the significant elements have not been removed or destroyed except under exceptional circumstances respectively.³⁹⁷ With this regard in the conservation Of Heritage in Gibe Region there are two heritage management bodies.

³⁹⁶ Lord Bruke, conservation principles and guidance for sustainable management of the historic environment, English heritage,(April,2008),p.22.

³⁹⁷*Ibid.*

A. Local Bodies and non-governmental Institutions

Heritages of Gibe Region and the surrounding areas have been locally preserved in various ways throughout centuries. Some cultural heritages have been preserved in store halls, in mosques, churches and other houses in privately owned houses.³⁹⁸ However according to informants, in the area most cultural heritages have need preserved by the local societies, in their own stores and houses. Stores were built in the mosque compounds and private huts made up of wood and earth. As most stores and houses are/were not properly built, they are not suitable for conservation of heritages. In addition to this, the movable heritages, for instance, the bronze crosses and manuscripts are wrapped up by different materials and put in the stores and residential houses which so often exposed to rainfall and other natural calamities and subsequently lost their originality.³⁹⁹ Similarly most vestments of the heritage of the study area have been also placed in unclean store and houses.

However another traditional place of preserving religious heritages in the region have put in the interior parts of the Mosque and in the house itself, the heritage like Manuscripts, shields, spares and historic clothes of local chiefs and , made from strap, wood and metal are placed in the their home itself. Even though, the local community it have preserving the religious books store in the bag also an additional preservation method on the zone like Sidiqiyo, at Sokoru, Shek Sahill at Atnago, Quba Abba Arabu and Shak Ahmed at Mosque of Shak Abdul Hakim in Jiren it have different manuscript books especially Holy Quran and *Tembi* (Religious songs) put it in the bag and small wooden box that is protected from damaged.

B. Government Organizations in Gibe the Region

One of the government organizations responsible to conserve heritages in the region is Culture and Tourism offices, This Cultural and Tourism Offices of Jimma Zone was established in 1976, before that time it was Ministry of Culture and Sport which was in charge since its establishment in 1972 E.C./1979/80/. Even if it was emerged in 1976, and they had registered the immovable heritages in 2001 E.C and the movable heritages the same year in 2001 E.C. in the same year. However to achieve the preservation and conservation of heritage of the Zone have the office of

³⁹⁸ Historical Places of Jimma Zone, p.2.

³⁹⁹ Informants: Sherfu Ahmed and Zakir Abba Bor.

cultural and tourism designed at three major duties. The first, the office is responsible for registration of all heritages of the Zone. In this activity both movable and immovable heritages are expected to register, documented and followed. In the case of movable heritages they consider nine interrogatives with their codes. In this activity three concerned bodies are participated: - Culture and tourism office the Zone have it included the local community on this work. But those persons or the local communities who lived in and around the heritage were not willing to register those heritages but it is given the information about the historical heritage that is when we registered by the offices.⁴⁰⁰

The second duty of the office Tourism in Jimma Zone, it is creating awareness, as a result of this in this office it was giving Technical and vocational educational training with the help of the zone of cultural and tourism In addition to this culture tourism office of the Zone have after giving the tarring for the community and the stoke holders it was encouraging the launching of the mini museum on those heritage sit it was laid by the local community for preserving and conserving the heritage from disaster. However culture and Tourism offices have, they are also responsible to differentiate the deteriorating factors of the heritages. As a result of these the office tried to conserve those heritages like palaces of King Abba Jifar II, of heritage management:- conservation, preservation, restoration, reconstruction, adaptation and maintenance as the heritages current status. Although Aba Jifar Palace is a highly important structure in Oromia, and a protected historic monument in Ethiopia, its condition is a cause of serious concern. Many of the decorative wooden elements such as fascia boards, column capitals and decorated brackets, which give the structure its cultural and historical character, are disintegrating.

A restoration project carried out in the past decade replaced damaged decorative elements with unsympathetic reproductions that detract from the site's authenticity. There is evidence of subsidence in the masonry super-structure of the Palace and mosque, and much of the interior is in very poor condition. With the support of a grant from the Ambassadors Fund for Cultural Preservation, conservation at Abba Jifar Palace commenced in November 2018 with an inauguration ceremony at the Palace attended by US Ambassador Michael Raynor and the Minister of Culture and Tourism, Dr. Hirut Kassaw as guests of honor.

⁴⁰⁰ Informants: Ato Nejib Abba Jebel and Abdul hakim Musa.

On this inauguration ceremony at that time the USA Embassy have denoted 7.5 million Ethiopia birr for the restoration of the palace of king Abba Jifar II. In addition to the above responsibilities promoting tourist attraction sites of the district through different media is also the responsibility of the office. Among this the conservation of Palaces of King Abba Jifar II, was promoted on F.M Radio, 102.1, F.M .98.1, Radio of Ethiopia, 104.2 and Oromiya Television, ETV and November 2018 E.C.

4.5. Challenges of Heritage Conservation in the Gibe Region

Jimma Zone has one of the homes of both cultural and natural heritage sites. However, there are /were several threats and challenges for conservation of heritages in Gibe region. These could be classified into natural and manmade deteriorating factors. The challenges of conservation one are presented below.

4.5.1. The Role of Natural Factors

A. Climate

The climatic change it has affecting directly and indirectly the tangible and intangible features of heritage site of the region, however variation of temperature between day and night causes the deteriorating factor. Hot and cold weather condition, when the temperature becomes cold condensation might occur and some movable and immovable heritages attacked. In the region hence those heritage of the zone because of lack of the shade especially the palaces it have affected by the temperate. Due to hot temperature the palaces has found o on the region it became torn out there parts and distracted their original structure.(see picture 1,2,&3)



1



2



3

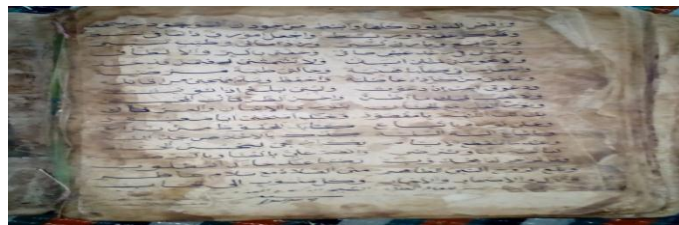
B. Rain: rain is one of the challenges of the conservation of heritage in the region. During time of rainy particularly the palaces of the manuscript and the store house woods have also druses so the heritages are deteriorated.(See Picture 1, 2&3)



1

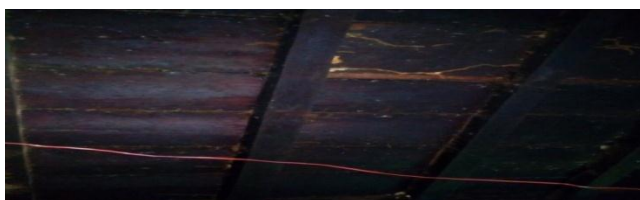


2



3

C. Birds, Pests and Insects: in Heritage conservation in Gibe region it has affected by variety of physical and biological stress damaging to heritage monuments due to this insects and pests is growing with increasing climatic condition, on the palaces are habitats to microbes, algae, fungi and insects and are unique bio diversity site due to their low temperate little to no sun light and high moister conditions it is distracted of the heritage of the region. However the palace and mosque and every historic heritage site of the region have due to their waste bats are the agents of deterioration of their original color and there texture. (See picture 1&2)





4.5.2. Human Factors

A. Lack of Heritage Awareness: heritage in their understanding means money, land and material inherited from their parents so most of the people do not consider as a heritage the society by it-self. However in Gibe Region most of the heritage it is found in the society those societies have taken those heritage it is through in heritage so as we have seen the palaces of Abba Borena it is found in Saqqa the palace it have occupied by the descendent of Abba Boren family. However those families it is found in his palace it has not allowed for conservator of the government body if we need to conserve the heritage because of suspicion. Du to this historical site and the other site and heritages of the Region because of lack of awareness it is distracted and losses the heritage site completely.

B. Financial Problem: with fund is one of the protections the cultural heritage it was made by the state parties, for safe regarding of the heritage site of the Region. however regard to financial problem the government itself when we begat for tourism sector it has not given adequate budget for this sector .due to this lack of Enough beget it is one of the challenge of heritage conservation and safe regarding heritage of the Region .in addition to this most of cultural heritage conservation projects strive in ensuring financially subsidies ,mainly riling on public subsidies ,at the same time ,the lack of fund on the conservation area like Abba Jifar Palaces it was on off the obstacle to conserving and managing this historical heritage it is found in the Gibe region.

C. Lack of specialized man power on Heritage conservation: Another problem face on the field of heritage management in Jimma zone is lake of skilled man power in various level of the heritage conservation in the region.

D. Lack of Promotion: is the most important mechanism that would helps professional to managing heritage site of their area through by mobilizing society with the conservation of the heritage.

Conclusion

At least since the sixteenth century, the Oromo have been practicing the egalitarian socio-political organization (the *gadaa* system), which governed every aspect of their life. The Sadacha Maccaa Oromo population who came to the Gibe region in the course of their movement established the *gadaa* assembly (*caffee*) center first at *Odaa Hullee* in present Omo Naddaa district. The Oromo of this area were governed from this site by the *Gadaa* system for years. Here passed laws called *Tuma Hullee* for so long. However, during the 1800s, the Oromo of the region started ignoring the *gadaa* and finally formed monarchial government. This site has become today a heritage site.

Jimma Kingdom submitted peacefully to Menelik in 1882. Subsequently, the autonomous entity of Jimma has lived with the neighbouring peoples peacefully within the Ethiopian empire. Both before submission and afterwards, different monuments were constructed for political, social, religious and economic purposes. These heritages were built by local peoples and foreigners. They are many in number. The above mentioned monuments were built because of the region's social, political and economic importance. They have contributed their distinctive architectonic style; have made Jimma zone unique heritages site and a rare blend of architectural center.

The palaces and mosques were constructed from wood, mud, stalk and limestone, local nails, etc. could attest to this. There were heritages built by foreigners like the Italian buildings used cement, mud, concerted stone, wood and corrugated iron. The work forces employed for construction of most of the monuments was cheap local labour force. For instance, during the occupation, Jimma became the capital of the entire southwestern regions. These entailed different colonial facilities and infrastructure, which today are preserved as heritages. Thus, it is possible to argue that the heritages of Jimma are largely indigenous like palaces while minority others are of foreign built ones with vested interests at the time of their construction. Today, they are all heritages of Jimma. They all need preservation through maintenance or otherwise.

Those heritages transcend the passage of time and have come down to us as heritages include mosques (Masjids), palaces, churches cinema houses, hotels and health center and media communication centers, etc. There are also natural heritages, which this paper has not studied in detail because of lack of space and time. But, some of these heritages have been in this study. But, the researcher could not say, the work is comprehensive as it is. Further study is needed.

Conservation and attempts at conservation have also been discussed and a way forward has been indicated in this study. If this study could attract attention towards conservation of these heritages and create awareness about their where about in the Zone, the study has achieved its objectives. In fact, the study could be a guide for future studies serving as a source for students of history, tourists and others interested. Policy makers in the area of heritages, tourists and heritage conservation experts could use the results of study as springboard. Moreover, the Gibe region broad masses and others could also add some knowledge and consciousness about heritages and their preservation so to conserve and pass them on to posterity.

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4. List of Oral Informants

No	Name	Age	Interview held on		Remark
			Date	Place of Interview	
1	Abdulkerim Abba Gero (<i>Ato</i>) (A title equivalent to Mister)	65	01/9/2020	Jimma	He is the fourth generation of king Abba Jifar II's descent
2	Abdulmelik Musa (<i>Ato</i>)	45	11/9/2020	Jimma	Manager of tourism office of Jimma town
3	Ali Abba Adam (<i>Sheikh</i>)	70	12/9/2020	Toba	Native of Toba
4	Ali Abba Gero (<i>Sheikh</i>)	59	13/9/2020	Sokoru	Native of Sokoru
5	Alemayew Genemo (<i>Ato</i>)	75	14/9/2021	Jimma	Native of Jimma Town
6	Ahmed Abba Macha (<i>Sheikh</i>)	60	15/9/2020	Jimma	Imam of Mosque of Rahma
7	Ahmed Abba Gero (<i>Ato</i>)	61	16/9/2020	Jimma	Native of Jiren
8	Adem Abba Gole (<i>Sheikh</i>)	68	17/9/2020	Sokoru	Native of Sokoru
9	Ahemed Abba Jebel (<i>Sheikh</i>)	65	18/9/2020	Jimma	Native of Seqqa
10	Ahmed Abba Milki (<i>Ato</i>)	60	19/9/2020	Jiren	Native of Jiren
11	Ahmed Abba Temam (<i>Sheikh</i>)	65	20/9/2020	Toba	Native of Toba Town
12	Abba Biya Abba Gisa (<i>Sheikh</i>)	69	21/9/2020	Limmu Genet	Native of Limmu Genet
13	Abba Biya Abba Magale (<i>Sheikh</i>)	69	22/9/2020	Coora Botor	Native of Coora Botor
14	Abba Biya Abba Gole (<i>Sheikh</i>)	70	23/9/2020	Jimma	Descendent of Shak Abdul hakim Kebire
15	Abba Bor Abba Magale (<i>Sheikh</i>)	60	24/9/2021	Toba	Native of Toba Town
16	Abba Buluti Abba Gero (<i>Sheikh</i>)	75	25/9/2021	Coora Botor	Native of Coora Botor
17	Abba Didu shak Adem	60	26/10/2020	Sokoru	Native of Sokoru

	(<i>Sheikh</i>)				
18	Abba Fogi Abba Dula Abba Jifar II	86	27/10/2020	Jimma	Descendent of king Abba Jifar II
19	Abba Fira Abba Macha (<i>Sheikh</i>)	79	28/10/2020	Coocee (Agaro)	Native of Agaro
20	Abba Fixa Abba yergha (<i>Sheikh</i>)	65	29/10/2020	Limmu (Coora Botor)	Native of Limmu at Coora Botor
21	Abba Fogi Abba Milki(<i>Sheikh</i>)	70	30/10/2020	Jimma	Native of Jiren
22	Abba GeroAbba Gojam(<i>Sheikh</i>)	68	01/11/2020	Limmu Genet	Native of Limmu Genet
23	Abba Gero Abba Gojam (<i>Sheikh</i>)	76	02/10/2020	Toba	Native of Toba Town
24	Abba Gidi Abba Gojam	73	03/10/2020	Limmu Genet	Native of Limmu Gene
25	Abba Godu Abba Magale	65	04/10/2020	Coocee (Agaro)	Native of Coocee Town
26	Abba Gommol Abba Fita (<i>Sheikh</i>)	72	05/11/2020	Jimma	Native of Jiren
27	Abba Hikam Mohamed	55	21/12/2020	Jimma	Abba Gada of Jimma
28	Abba Hikam Mohamed Nasr	60	21/12/2020	Sokoru	Descendent of Sidiqiyo
29	Abba Meded Abba Macha	60	01/01/2021	Jimma	Native of Jimma
30	Abba Milki Abba Didu	67	02/01/2020	Botor Xollay	Native of Botor Xollay
31	Abba Waji Kalifa (<i>Sheik</i>)	65	03/01/2020	Toba	Native of Toba Town
32	Abba Sanbi Abba Macha	70	01/01/2020	Limmu Genet	Native of Limmu Genet
33	Aserat Gebere selasse (<i>Ato</i>)	65	03/02/2021	Jimma	The first Gide and curator of Jimma Museum
34	Danel Birhanu (<i>Ato</i>)	50	04/03/2021	Jimma	Tourism coordinator of Jimma Zone
35	GaliAbba Oli sheh Habib(<i>Ato</i>)	50	05/04/2021	Jimma	A Guard of the palaces of king Abba Jifar II

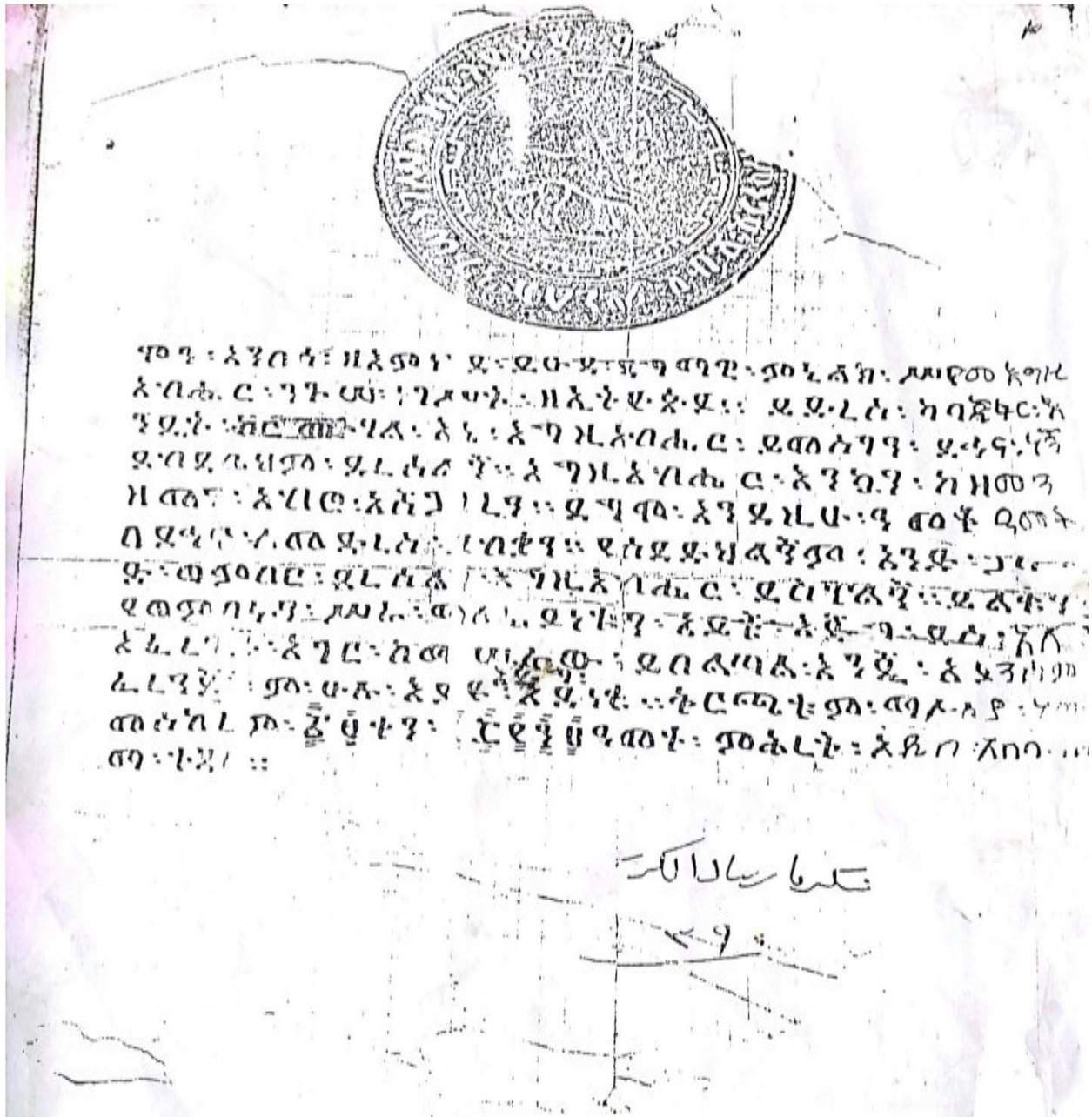
36	Abba Godu Abba Gole (<i>Sheikh</i>)	70	06/04/2021	Jimma	A native of Jimma
37	HadeTemam Shak Billal(<i>W/ro</i>)	90	06/04/2021	Jimma	The kadime of Mosque of Quba Abba Arabu
38	Kasahun Amare(<i>Ato</i>)	67	06/04/2021	Limmu Kossa	Native of Limmu Kossa
39	Kedir Abba Temam(<i>Ato</i>)	49	08/04/2021	Jimma	A tour Gide of palace of king Abba Jifar II
40	Kibiru Tesfaye Koyas (<i>Ato</i>)	40	20/05/2021	Jimma	A manager and Tour Gide of the palace of king Abba Jifar
41	Mecha Abba Gisa(<i>Ato</i>)	65	20/06/2021	Jimma	A native of Jimma town
42	Memehar Haile Mikael(<i>Ato</i>)	70	21/06/2021	Jimma	Manager of church of Medihanealem
43	Memehar Temesgen Habte (<i>Ato</i>)	70	21/06/2021	Jimma	Native of Jimma town
44	Mifta Shak Adem (<i>sheikh</i>)	50	21/06/2021	Jimma	Native of Jiren
45	Mohamed Abba Didu (<i>Sheikh</i>)	65	21/06/2021	Sokoru	Native in sokoru
46	Mohamed Abba Jobir(<i>Sheikh</i>)	60	22/06/2021/	Jimma	Native of Jimma
47	Mohamed Abba Raya (<i>Sheikh</i>)	64	22/06/2021	Botor Xollay	Native of Xollay
48	Mohamed Nur Abba Jebel	60	22/06/2021	Yebu(Manna)	Native of Yebu
49	Mohamed Nur Abba Milki (<i>Ato</i>)	56	22/06/2021	Botor Xollay	Native of Botor Xollay
50	Mohamed Seraj (<i>Sheikh</i>)	60	21/06/2021	Dedo	The descendent of Abba Macha Abba Waji
51	Musa Shak Ali Dunge (<i>Sheikh</i>)	84	21/06/2021	Jimma	Native of Jimma
52	Mohamed Abba Nega (<i>Sheikh</i>)	80	21/06/2021	Saqa	Native of Seqa
53	Mohamed Abba Simal(78	21/07/2021	Seqa	Native of seqa

	<i>Sheikh</i>)					
54	Mohamed Abba Muzamil (<i>Sheikh</i>)	80	03/08/2021	Jimma	Native of Jiren	
55	Mohamed Abba Raya (<i>Ato</i>)	79	08/08/2021	Botor Xollay	Native of Botor Xollay	
56	Najiib Abba Jebal (<i>Ato</i>)	59	21/08/2021	Jimma	An officer of culture and Tourism office of Jimma Town	
57	Negash Ibsa Wakene(<i>Ato</i>)	58	2/08/2021	Jimma	An officer of Tourism in Jimma Zone	
58	Sanbi Abba Godu (<i>Ato</i>)	92	23/08/2021	Jimma	A native and the Guard of king Abba Jifar II	
59	Shikure Shak Kadir(<i>W/ro</i>)	40	25/08/2021	Jimma	Guide of Palaces of king Abba Jifar II	
60	Sheto Abba Gisa (<i>W/ro</i>)	45	26/08/2021	Jimma	Gide of Jimma Museum	
61	Tadesse Dhinsa (<i>Ato</i>)	60	23/9/2021	Jimma	He was the Tour Gide of Jimma Museum	
62	Tariku Mamo (<i>Ato</i>)	65	23/9/2021	Limmu Kossa	Native of Limmu Kossa	
63	Taye Wolde Amauel (<i>Ato</i>)	70	23/9/2021	Limmu Kossa	Native of Limmu Kossa	
64	Tsegaye Gebere Hagos (<i>Ato</i>)	62	24/9/2021	Jimma	He was the officer of cinema Italia During the Derg regime	
65	Tsegaye Mamo (<i>Memehar</i>)	78	25/9/2021	Jimma	He was the guardian of Cinema Italia During Derg regime	
66	Widad Abba Fita (<i>Ato</i>)	59	09/6/2022	Jimma	A former Manager of tourism office in Jimma Town	

67	Wolde Senbet Wolde Amauel (<i>Memehar</i>)	67	09/6/2022	Limmu Kossa	Coordinator of church of Limmu Kossa
68	Wolde senbet Wolde Gabriel (<i>Memehar</i>)	76	09/6/2022	Jimma	Memehar of church of Mdhaniyalem
69	Yahiya Mohamed (<i>Ato</i>)	58	12/6/2022	Yebu	Manager of Culture tourism office of Yebu
70	Zakir Abba Bore (<i>Ato</i>)	60	29/6/2022	Jimma	Tourism expert of cultural and Tourism office of Jimma Zone

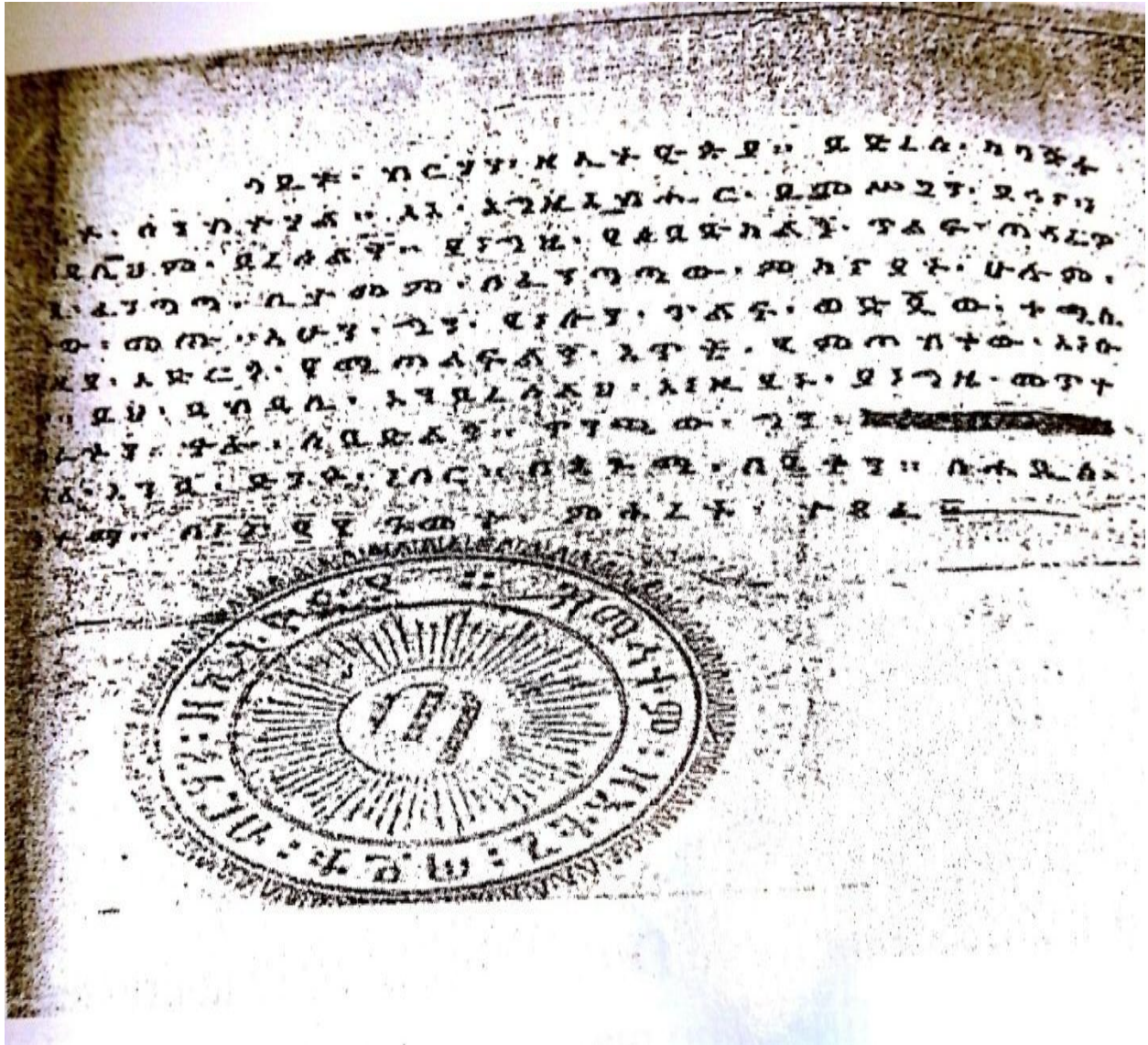
Appendices

Appendix I



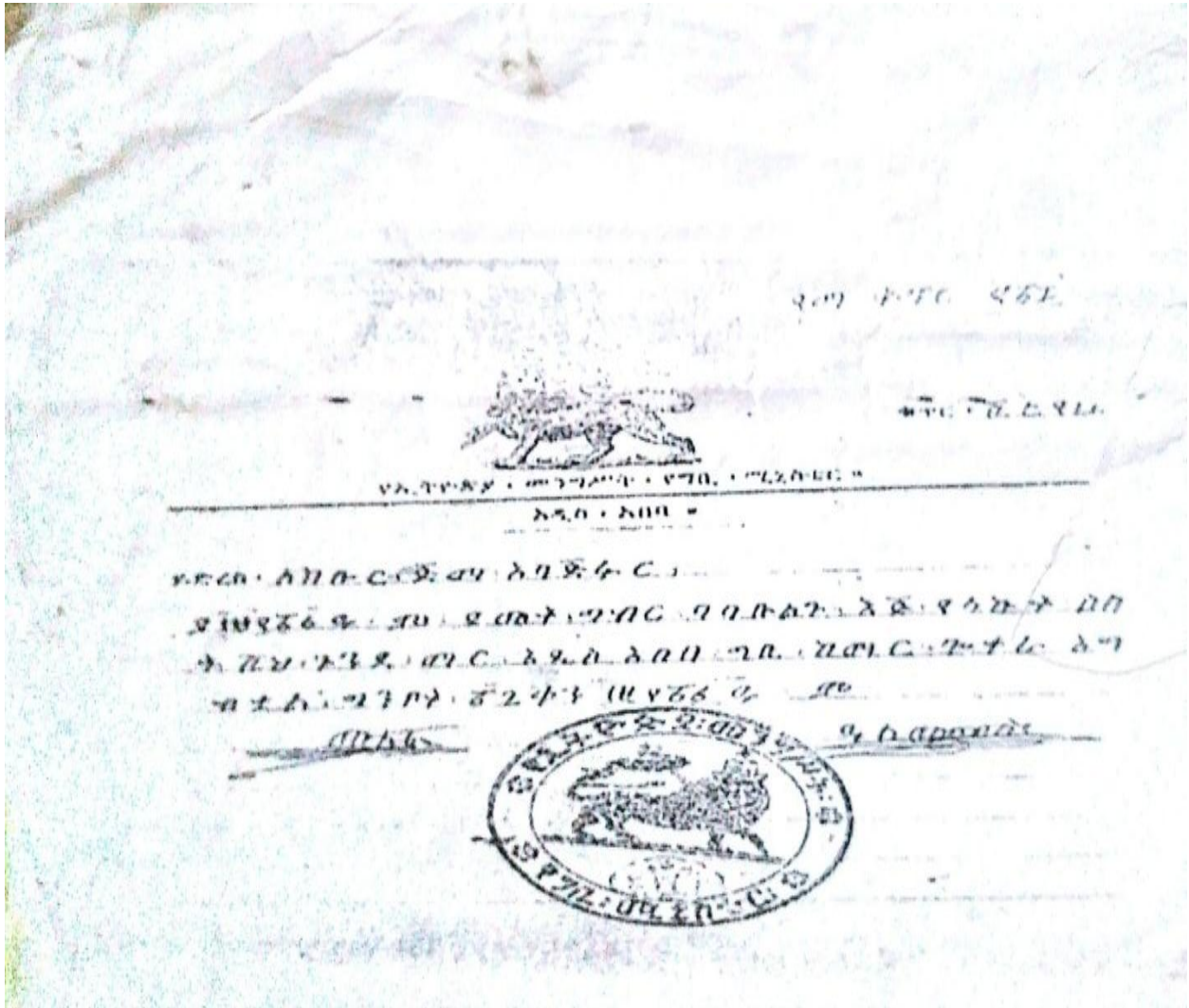
This is the letter addressed to Abba Jifar without entitling him. The sender was Emperor Menelik II to Abba Jifar II he was appreciating about the gift that is sent from Jimma Abba Jifar II in 1890.

Appendix II



This is the letter of Itage Taitu which was sent to Jimma Abba Jifar II in early sept.1885. she demanded the letter sent to her his men weaver whose skillful competence she witnessed in the past

Appendix III



This is the letter addressed to Abba Jifar without entitling him. The sender was ministry of imperial palace (Gibbi).it confirms the submission of honey-tax (yemar-geber) to the ministry by certain Abba Bulgu, agent of *Moti* (king) Abba Jifar

Appendix IV



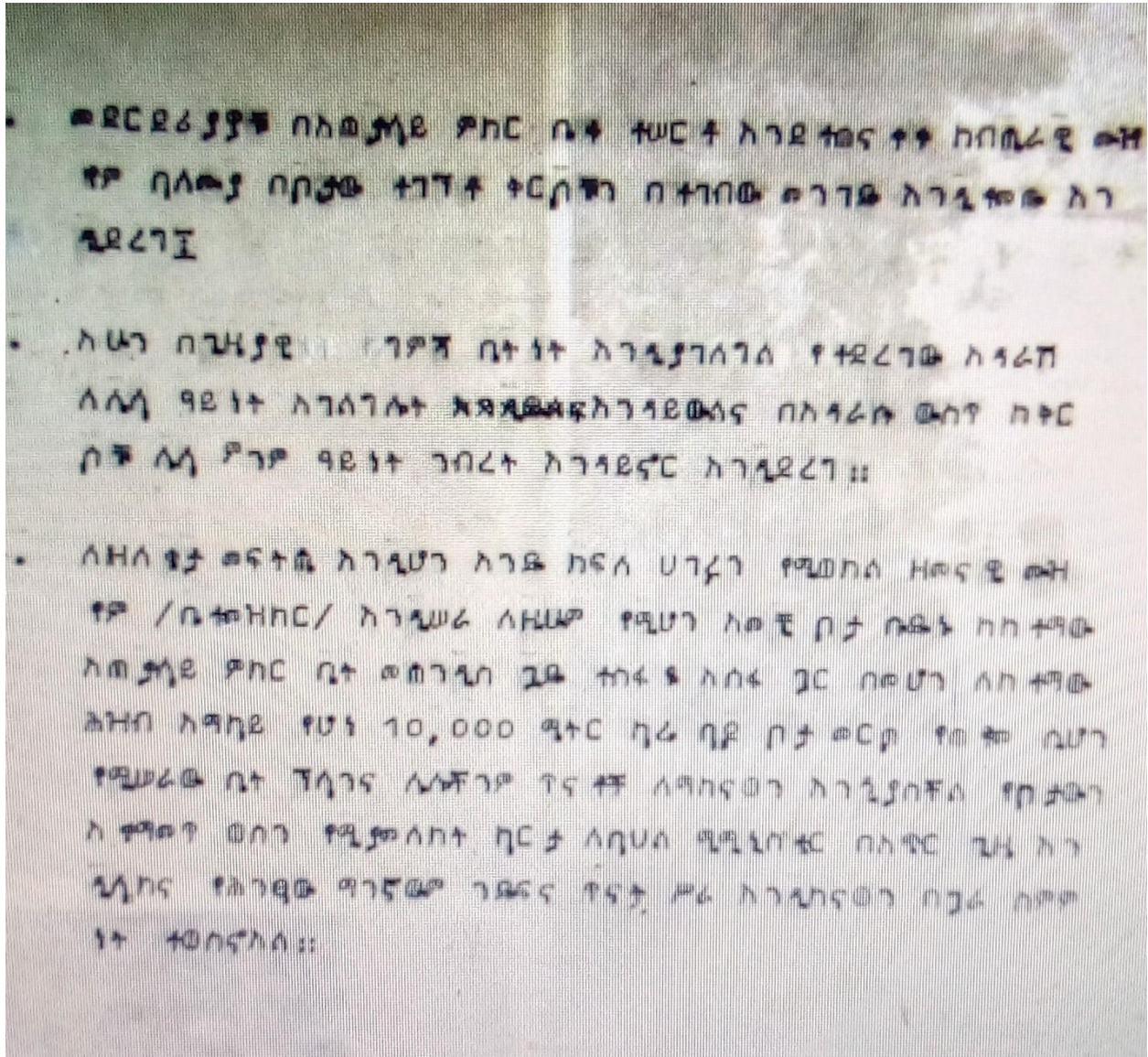
This is the latter addressed to Pop of Abune Gorgoreyose in to kaffa *Tegelay Gezat* .the sender was from the Emperor palace, it confirms about the distribution of church land administration in to Kullo konta Awraja.

Appendix VI



This letter is addressed to Ministry of culture and heritage conservation. The sender was kaffa Keffa *keflager* Jimma town to confirm the entire of the heritage of Jimma museum studies of its heritage transfer from the permanent place in to the other and identifying of the heritage in July, 18, 1977 E.C.

Appendix.IX



This is a letter that states the final decision of the committee to construct Museum in the city on 10,000sq.m to be given by Municipality for the heritages of the area.

Glossary

<i>Abba</i>	A common first name attached to another for married men of Shanan Gibe region/it also means father or owner of the family
<i>Ato</i>	A title equivalent to Mister
<i>Awraja</i>	Sub-Province
<i>Awraja Gezat</i>	Sub-province Administration unit
<i>Betemengist</i>	Palace
<i>Buunaa</i>	coffee
<i>Bitwoded</i>	The guardian of Kings
<i>Déjàzmach</i>	commander of the gate, below <i>Ras</i>
<i>Fitawrare</i>	commander of the Front
<i>Geene</i>	Queen
<i>Gerazmach</i>	Commander of the left
<i>Gezat</i>	Territory
<i>Haji</i>	A title given to Muslims went to Mecca and Medina for Pilgrimage
<i>Holqqaa</i>	Cave
<i>Kiflehager</i>	Province
<i>Kifla Ketema</i>	Sub urban
<i>Kella</i>	oll post
<i>Kinet</i>	Art club
<i>Mana</i>	House
<i>Mezegaza Bet</i>	Municipality
<i>Moti</i>	A King that is equivalent to Negus
<i>Nagadras</i>	Head of merchants
<i>Negus</i>	King
<i>Nora</i>	Lime
<i>Qedamawi</i>	First
<i>Qenganzmach</i>	Commander of the right
<i>Qoro</i>	It is the title of sub district leder

<i>Quba</i>	Tomb it is found inside of the house
<i>Ras</i>	head, just below king
<i>Saffara</i>	Residence, villagization
<i>Sheik</i>	Islamic clergy
<i>Shum</i>	It is prearranged
<i>Sooressa</i>	Rich
<i>Wetatoch</i>	Youngsters
<i>W/o</i>	<i>Woyizero</i> , married woman, equivalent misses
<i>Waaqa</i>	Sky God of the Oromo
<i>Woqfi</i>	Gift land
<i>Xireeiignii</i>	Civet cat
<i>Yemar-Giber</i>	Honey tax

Declaration.

I, the undersigned, affirm here with my own words that this thesis is my original work, and has not been presented in any other University. All sources of materials that are used for the thesis have been duly acknowledged.

Nejib Raya

Signature: _____

June, 2023