



**SCHOOL OF GRADUATE STUDIES**

**DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT**

**A HISTORY OF WANCHI DISTRICT FROM 1941-1991**

**BY**

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**AUGUST, 2022**

**Jimma**

# **A HISTORY OF WANCHI DISTRICT FROM 1941-1991**

A THESIS SUBMITTED TO THE DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT SCHOOL OF GRADUATE STUDIES OF JIMMA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN HISTORY.

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**COLLEGE OF SOCIAL SCIENCES AND HUMANITIES**

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**SEPTEMBER, 2022**

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## Key to the Transliteration used for the Study

I.The Seven Sounds of Ethiopian Alphabets are represented as follows:

Value	Symbol	Symbol
1 <sup>st</sup>	Ä	ጠ=Bä
2 <sup>nd</sup>	U	ጡ=Bu
3 <sup>rd</sup>	I	ጢ=Bi
4 <sup>th</sup>	A	ጣ=Ba
5 <sup>th</sup>	É	ጤ=Bé
6 <sup>th</sup>	E	ጥ=Be
7 <sup>th</sup>	O	ጦ=Bo

II- Palatalized Sounds are represented as follows

Symbol	Example
ሸ=Šä	ተሸመ=Täšomä, ሸwä
ቸ=Čä	ቸርነት=
ኸ=Nä	ዳኸ=Danä
ጸ=Jä	ደጸዝማሽ=Däjjäzmač

The proverbs, lyrics and place-names, personal-names, etc., are from Oromo and Amharic languages. I have used the recently introduced Oromo Alphabet for the Oromo proverbs and the like. Mean while, most of the place names, titles and so on whose origin are Oromo and Amharic are used in the thesis.

III. The Oromo Vowels

Short vowels	Long Vowels	English Equivalent
A	AA	a-are
E	EE	e-were
I	II	i-he
O	OO	o-for
U	UU	u-you

#### IV. Consonants

Oromo consonantal phonemes are germinated or stressed by doubling similar phonemes and clustered by devoicing two different consonants. For example, 'm' in '*damma*' honey; "d" *baddaa* – humid wet

There are six phonemes used in the thesis which represented by paired alphabets. These are ch, Dh, ny, ph, sh and ts.

Ch- palatal, affricate, voiceless, example in Bachoo, qabale name; sadacha/sadača the three;

Dh-alveolar, implosive, example in *dhaamsa*'message;' dhadhaa 'butter;'

Ny/gn/ñña-palatal, nasal, example in *nyaata*'food;'

Ph-bilabial, voiceless, ejective, example in *buuphaa*'egg;' hirphuu – pay damage;

Sh/s -palatal, affricate, voiceless: example in shanacha/sanača 'jury'

The consonantal phonemes of Oromo included the following ejectives in addition:

C-palatal, voiceless, affricate, example *Macca*'Oromo sub-group name

Q-velar, voiceless, example in *qaldhaa*/thin.

X-alveolar, voiceless, example in Qilxuu/personal name'

Length in vowels results in meaning changes: example: *Laga* – River *Laagaa* – Palatalized.

The sequence of more than two vowels is possible if separated by glottalized ('). Example:

*Re'ee*-goat

## ACRONYMS

BVSC	Bachelor in Veterinary Science
DÄĠ	<i>Däjazmac</i>
E.C	Ethiopian Calendar
ENALA	Ethiopian National Archives Library
ERA	Ethiopian Roads Authority
ETB	Ethiopian Birr
FITA	<i>Fitawrari</i>
GDP	Gross Domestic Product
GNP	Gross National Product
GC	Gregorian calendar
GTC	German Technical Corporation
GRAZ	<i>Grazmac</i>
IES	Institute of Ethiopian Studies
KM	Kilometer
LIT	Literally
NGO	Non-Governmental Organization
PA	Peasant Association
PC	Producers Cooperatives
PDRE	Peoples Democratic Republic of Ethiopia
PMAC	Provisional Military Administrative Council
PMGE	Provisional Military Government of Ethiopia
RP	Resettlement Program
SC	Service Program
SIM	Sudan Interior Missionary
TTI	Teachers Training Institute
W/oR	<i>Wäyzäro</i>



## ACKNOWLEDGEMENTS

First and for most, I would like to thank the Almighty God who has given me courage and helpful advise to begin and finish the thesis. Among many individuals and institutions that contributed to the successful completion of this work, in the first place, my deepest thanks go to my advisor Dr. Dhereesa Dhebu. I thank him not only for his careful reading the thesis and provide constructive and invaluable suggestions for the progress of the work but also treating me patiently, respectfully and kindly in the process of the study and until the completion of the thesis. I would also want to thank my Co-Advisor Hailu Gelana (Ph.D Candidat) for his valuable support and Jimma University for funding my research. I am also very much indebted to thank all my informants like *Obbo* Nega Endale, *Obbo* Asefa Abdisa, *Obbo* Moroda Tolera, *Obbo* Daniel Guta, *Obbo* Worku Jebessa, and also the various governmental and non-governmental offices in the District for the patience and cooperation they showed me in providing with what they know and have about the historical development of the District for the period under discussion. My deepest gratitude also goes to my best friends Alemayehu Leta and Solomon Kuma who introduced many informants to me and continuously supported me to use my computer effectively and searched various papers, books and journals where wireless network was available. My special thanks also extend to my wife Kidist Lema for the encouragement she offered me and the care she took for my three children throughout the four summers and until the completion of the thesis.

## **ABSTRACT**

*This thesis was geared to conduct a study on Wancii District so as to present historical facts about social, economic, political and cultural aspects of the people of the District and change and continuity happened on the aforementioned issues of the people of the study area. Moreover, the thesis researched the detail of the district's socio-cultural and economic changes through time and endeavored to identify the major threats of life, the major features of relation between Wanchi District and neighbouring districts, how did the changes bring impacts on the culture of the district's and changes, and continuities in the District in areas of social services and facilities during the period under study. The thesis employed different methods of gathering data such as primary and secondary sources. The first category of sources included both archival documents and oral traditions, collected from the deliberately selected people, who have a good memory on the past events in the study area. The secondary category of sources utilized to the maximum were both published and unpublished documents, which were available in Wancii Warada, South West Shawa Zone, Addis Ababa University, Institute of Ethiopian Studies and Welde Meskel Tariku's Archival Center. The thesis was presented using qualitative-narrative method.*

*The study also covered from the period of Italian occupation of 1936-1941 and its impacts on national level as well as on the study area. Moreover, the thesis investigated the formation of Waincii District and administrative reforms, the imperial taxation system applied on the District and the reform that opened the door for corruption of government officials and local *bäläbat*, who exploited the resources of peasants, the form of land ownership and its burden on the life of tenants in the District.*

*The study included the down fall of Emperor Haile Selassie's government and the new military regime's first radical measurement of the February 1975 land reform which abolished tenancy and land lordism. These reforms like other parts of the country eagerly awaited and warmly accepted by local people of the District. Some of the reforms of the military regime were like the establishment of PAs so as to strengthen its power and local people by using different institutions to control the rural society. However, the Darg reforms were not accepted all in all by the District's people as the government plan, especially, among its reforms, the villagazation program was opposed by the people for its policy exploited the peasants more.*

# CHAPTER ONE

## GEOGRAPHICAL AND HISTORICAL BACKGROUND OF WANCII WÄRÄDÄ

### 1.1. Geographical Setting of Wancii Wärädä

In offering social and economic interactions and activities, the specific geographical setting was very significant. Geographical information about the study area was given priority since it was the major factor for the productivity, types of crops, animal husbandry and other activities.<sup>1</sup>

As a result, it was very essential to provide readers of my thesis a brief summary of the geographical background of the study area. Wanchi district is found in Oromia regional state of south west š äwä zone. South west š äwä zone is one of the eighteen administrative zones of the Oromia Regional state. It was separated from west š äwä zone between 2002.<sup>2</sup>

This zone is bordered by Oromia special administrative zone around Addis Ababa and west š äwä in the north, by the Nations, Nationalities and peoples of the southern administrative region in the south, by east š äwä zone in the east, and by Jimma Zone and West š äwä in the west and south west.<sup>3</sup> Currently South west shäwä zone has eleven districts and one urban administration such as Wanchi, Goro, Bacoo, Illu, Waliso, Amayya, Dawo, Qarsa Malima, Tole, Sadaan Soddo, Soddo Dacii, and Waliso administrative town.<sup>4</sup>

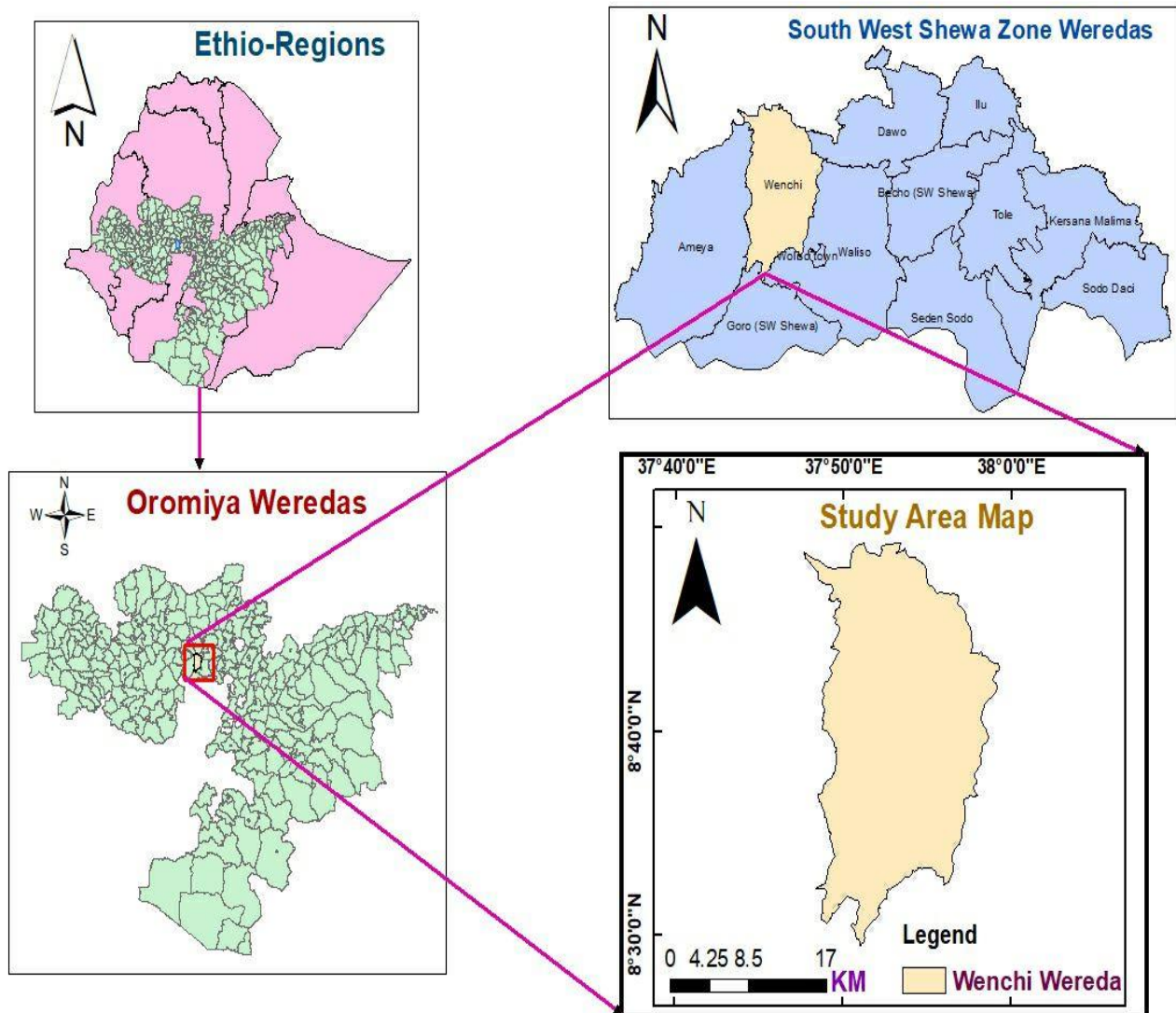
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<sup>1</sup>Alula Yohannis, "A History of Dämäca Wärädä to 1991" (MA Thesis of Social Science: Addis Ababa University, June 2011), p.1.

<sup>2</sup>Wytze Brandsma *et al.*, "The Major Ethiopian Milksheds: An Assessment of Development Potential, *Livestock Research Report 735*", December, 2013, p.30.

<sup>3</sup>"South West Sawa Zone Cultural and Tourism Office, The First Development and Transformation program, Special Bulletin" (April 2014, Waliso), p.7.

<sup>4</sup>Bekelech Tasfaye, "The effective Farmer Training Centers in Economic life of Rural Adults," the Case of Oromia Regional State of South West š äwä Zone Wäncii Wärädä (MA Thesis, Addis Ababa University; Addis Ababa Ethiopia, 2014), p.39.



From the above listed eleven *Wärädä* and one urban administration of south west Š äwä zone, the researcher selected Wanchi district for this study. Wanchi district is located at a distance of 123 kilometers to the south west of Addis Ababa and found at 9 kilometers from the zonal capital wäliso. Its adminsrative center is Citu.<sup>5</sup>

It is bordered by Waliso District in the east, Amayyaa district in the south, Goro district in South and Tokkee Kuttayee and Dandii Districts in the North West and north east respectively.<sup>6</sup>

<sup>5</sup> *Ibid*, p.10.

<sup>6</sup> Bekelech Tesfaye, “The Effective Farmer Training Centers in Economic Life of Rural Adults.” The Case of Oromia Regional State of South West Shäwä Zone Wänci Wärädä” (MA Thesis, Addis Ababa University, Addis Ababa Ethiopia, 2014), p.39.

The District consisted of 25 *qäbällès* with 23 rural *qäbällès* and 2 administrative towns. The *qäbällès* are Haro Wancii town, Haroo *qäbällè*, Maarga Abbayi, Dahe Wandimtu, Sonqolee Qaqè, Cäbo *Sänsälät*, Dagoye Galeeyii, Maati Walgaa, Haro Kono, Echa Dibdibe, Waldo Talfam, Damu Dagalè, Dulellè Bilacha, Shagag Gafare, Fitè Waato, Lèman, Azar Qaransa, Dimtu, Dulelle Qori, Balbala, Odo Fura, Haro Basaqa, Kurfo Gutè, Warabu, and ciitu administrative town.<sup>7</sup> The highest point in Wanchi *Wärädä* is the Wancii volcano mountain that is about 3380m above sea level. There is Crater Lake called Wancii Crater Lake that found at 38km to the south west of Waliso town.<sup>8</sup> The lake is found in the village of Haro Wancii at a distance of 29 kilo meters and 155 kilo meters away from district capital, Ciitu and Ethiopia's capital Addis Ababa (Finfinne) respectively.<sup>9</sup>

Based on the 2007 National Census conducted by the central statistical agency, this *wärädä* has a total population number of 93,624 from which 46,915 were men and 46,709 were females. Only 2.04% of their populations were urban dwellers. The average family size of Wancii *Wärädä* is six with a population density of 237 persons per km<sup>2</sup>. According to the above census data, the majority of the inhabitants were the followers of the Ethiopia Orthodox Christianity that constitutes 58.9 % while 39.6 % were Protestants and 1.3% is Muslims.<sup>10</sup>

Besides, indigenous Oromo religion, *Waaqeffannaa*, has small number of followers.<sup>11</sup>

## 1.2. Climate and Soil of Wanchi District

The climatic condition of the District is varies depending of the topography of the area. Wancii district has two major agro-climatic zones: *Baddaa* (humid wet) which covers 60% and *Badda Daree* (intermediate or moderate temprate) zone 40% of the *Wärädä*. The altitude of the district ranges from 1700-3380m above sea level. In terms of rainfall, the District gets the mean annual of 1200mm. The duration; amount and spatial distribution of rainfall follow the pattern of the place in relation to Atlantic and Indian Ocean and variation

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<sup>7</sup> “Wänçi district Rural and Agricultural Development office, *Land use and Land Cover of Wänçi*” (Hand Written, Chitu, 2012), p.1-15.

<sup>8</sup> *Ibid*, Informant; Moroda Tolera Interviewed on 20/10/2022 and also see “the Celebration of Mäskäl Festival in Wänçi *Wärada*, (Hand Written, (2016), p.3.

<sup>9</sup> *Ibid*.

<sup>10</sup> *Ibid*, p. 47.

<sup>11</sup> Informants; Moroda Tolera and Refera Bayisa and Malasa Baqqala Interviewed on March 1, 2013 and nov. 25, 2014 Respectively; Cultural, Tourism and Communication Office, (Hand Written, 2011), p.3.

in elevation. As a result, the District receives maximum rainfall in summer (*ganna*) and *Arfasa* (spring) seasons.<sup>12</sup>

The long term average temperature of the *Wärädä* is between 10<sup>0</sup>c-30<sup>0</sup>c. The highest temperature of the district is from December to May where as the lowest temperature is extends from April to September. The amount of annual rainfall the district receives ranges from about 1650-1800mm. Most part of south west Šäwä zone in general and Wancii district in particular receives relatively higher annual rainfall that begins from May and ends in September. When compared to other districts of Oromia, the districts of south west Šäwä zone including Wanchi, the shortage of rainfall is not a problem for crop and livestock productions. Instead of its shortage sometimes, there is excessive rain that has a negative impact on the harvesting of wheat, teff, maize and sorghum. It is because of this that during harvesting time in the zone all students of different levels have to stop learning for a week and gather the crops with their families. This harvesting week has official recognition in all districts' education offices in the zone.<sup>13</sup>

In terms of settlement, the *baddaa* and *badda daree* (humid wet) climate constitute 57% and 43% of the populations of the *Wärädä* respectively. The two types of agro-climatic zones help the people of the *Wärädä* to grow different kinds of crops and rear different livestock types. Enough amounts of rainfall and moisture in the district support continuous agricultural productions and permanent people settlement in the *Wärädä*. The soil types and the climatic conditions of this *Wärädä* help the people for the cultivation of various crops and growing vegetation. The three major soil types found in the district are black soil (11%), red soil (46%), and mixed soil (43%). In terms of temperature, the hottest and driest are the last two weeks of December, January and February and the coldest are October and November that sometimes extends to the first two weeks of December. The average mean annual temperature of the district is around 21<sup>0</sup>c.<sup>14</sup>

### **1.3. Topography, Land Cover, and Rivers of the District**

The topography of Wanchi *Wärädä* is not uniform which ranges from gently sloping to hilly lands with ridges and valleys. To this end, the *Wärädä* largely characterized by the features

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<sup>12</sup>Hultman E, & Nastron R, *the Impact of Natural Conditions on Farmers Livelihood Situations: in the Slope of Mount Wānci, a Rural Ethiopia* (Guttenberg: University of Gottenburg, 2012), p.1.

<sup>13</sup>Wānci District Agricultural and Rural Development office: *Annual Report, Chitu* (2015), pp.1-

<sup>14</sup>*Ibid.*

like high land area (50%), plateau area (12%) and low-lying field area (30%). Accordingly, the topography of the district ranges from about 1700 - 3380m above sea level.<sup>15</sup>

The data obtained from the district Rural and Agricultural Development office indicated that the land covered in this district is about 45959.137 hectares. From this, an area of 28752(62.6%) hectares is arable or cultivated, 24250(52%) under cultivation, 4802(10%) hectares for grazing land, 5461(11.8%) hectares with forest land, 462(1%) hectares covered with water, 4086.37(8.9%) hectares used for building various houses and 2396(5.2%) hectares for other purposes. Cultivable and grazing land together constituted the largest proportion (72.6%) of the total land use and land cover of the *Wärädä*. This contributes to the *Wärädä's* livestock, grain, cereals and vegetable productions among the districts of south west Š äwä zone.<sup>16</sup>

Concerning the water resources of the district, there are many rivers and springs in the *Wärädä*. Most of the rivers are active throughout the year and some of the important rivers are *Walga Tokkoffaa* (first), *Walga Lammaffaa* (second), *Dälänä Gudaa*, *Dälänä Tika* (the small grievied, *Barochu Gannato*, *Bede*, *Dedebē'a* and *urgesson* which were named long in the history of the study area since time immemorial. According to one of my informants, the Italians constructed the bridge across *Walga Tokkoffaa* during their occupation of Ethiopia and *Barochu River* was by *Därg* government. However, *obbo Moroda* argued that Italians did not contribute to the infrastructures of the district due to the frequent patriotic opposition in the district.<sup>17</sup> From the south of *Wancii Lake* and other parts of the districts, there are springs that naturally offer hot and cold mineral springs usually used by local people for the curative purpose. The known springs are *Alaba*, *Hedansa*, *Qoqa*, *Sanqalle*, *Jale*, *Kota*, *Kora (Canco)* and *Dawala*. In general, there are springs on the spot that are functional serving about 28233 people of the district inhabited in different *qäbällès*. The waterfall gushing out just from the foot of the hill and many others are the important resources of the district.<sup>18</sup>

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<sup>15</sup>“Authors field observation on 22/11/2014.see also Taye Bayene, ‘Assessment of the Performance of Wanci Beekeepers, Association’; A case of Wanci District, South West Shoa Zone of Oromia (Adami Tulu Agricultural Center Zeway, Ethiopia, 2014), p.17; Author;s field observation.

<sup>16</sup> “District Rural and Agricultural Development office”, *Annual Report* (2015).

<sup>17</sup> *Ibid*, Informants, *Moroda Tolera and Rafera Bayissa; Wänçi Wäräda Water, Mineral and Energy office*, hand Written Document,(2009 E.C),pp.1-10.

<sup>18</sup> *Ibid*.

#### 1.4. The History of Forest Coverage in the District

Even though there are different natural resources in the district, both in the area of *Baddaa(humid wet)* and *Badda Daree(humid wet)* agro-ecological zones, there was the problem of soil erosion that affected its productivity. Especially the red and mixed soils were vulnerable to soil erosion. Natural features of the landscape and man-made problems in the district accelerated this problem. As the researcher indicated above, the topography of the study area ranges gently sloping to hilly land with ridges and valleys. In addition to these natural features of the land, soil erosion became the major sources of environmental deterioration due to deforestation and land degradation. Deforestation was the changing of forested areas to non-forest land use. It was caused by the deliberate removal of forest cover for agriculture, urban development or it might have been the outcome of grazing animals, wild or domesticated. As a result, the above man made and natural problems caused land degradation. Concerning *Wancii wärädä*, the main causes of land degradation included overgrazing of range land, over cultivation of crop land and clearing forests for different purposes. The efforts made to combat soil erosion and land degradation were terracing, planting endemic trees, appropriate land use, and forbearing inappropriate cultivation. To preserve the fertility of their soil, the farmers of this district had been using organic fertilizers like compost (dung and crop residue). However, recently they have been using both organic and inorganic fertilizers that in turn reduced biodiversity.<sup>19</sup>

The land degradation problem, was not only affecting agricultural lands but one of the *wärädä's* tourism potential, the *Wancii Crater Lake* is also in danger. The study conducted in this area shows that the land around this area very sensitive to land degradation and erosion. Since the land scape of this area is highly rugged, highly affected by the soil erosion as a result, it is not supporting the local community as expected. The rugged topography and the absence of improved roads make the area inaccessible to visitors. This is affecting the ecotourism potentials of the area and the community is not the beneficiary. The sloped path ways conventionally used by the community are inappropriate.<sup>20</sup>

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<sup>19</sup> Bethlehem Engideworkn, "Land Degradation and its Implication on the Sustainability of Wenchi Lake and Possible Environmental Planning Solution"(MSc Thesis, Addis Ababa University: Addis Ababa Ethiopia, 2016),

46. Website: Documents, worldbank.org.

<sup>20</sup> *Ibdi*, "Wanchi District Agricultural and Rural Development Office, Land Use", Information: Qonjit Gäbrè.



## 1.5. Agriculture, Plants and Livestock

Economically, farming and rearing livestock has been the backbone of the people of south west Š äwä zone in general and Wanchi *wärädä* in particular. In this district, agriculture production mainly depends on the *Mähär* rainfall that under normal condition effectively commences in June and extends to the end of September. However, most of the farmers practice producing maize using the residual moisture in the wet lands “bone” (crops or vegetables produced during dry season winter by irrigation) after the cessation of the main rainy season from December to end of May prior to the onset of the rainy season. The rainfall is said to be mono – medal but with erratic nature of distributions.<sup>21</sup>

The suitable climatic conditions and fertile soil types in the district help for the cultivation of a variety of food crops, pulses, vegetables and cash crops. The most known cereal crops are maize, barley, teff, wheat, sorghum. This was evidenced by the elders’ informants that they lived long in the study area.

The people of this area used *boqqoolloo* (maize) for making local beer (*tälla*) and *enjära* (Ethiopia’s distinctive thin flat sour fermented large local bread).<sup>22</sup>

In the *Baddaa* (humid wet) climatic areas maize, taff, wheat, barley, millet, and most vegetables and pulses are cultivated and the data obtained showed that the widely grown-up crops are wheat (dominant cereal crop), barley and täff.<sup>23</sup> Both wheat and barley are the major ones in the study area. Barley has been widely and commonly cultivated in areas where the climate is relatively *Baddaa* (moderate climatic) condition *Badda daree* (humid wet) and rainfall are abundant. The majorities of the *wärädä* farmers produced barley for consumption and as a means of cash to sustain their living expenses.<sup>24</sup> It also plays a key role in making local beer (*tällä*), modern fabricated beer, for making a cultural drink called *jikita* – an Afan Oromo term meaning crud and

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Interviewed on Jan. 20, 2022, Elsabet Kābādä interviewed on Dec. 29, 2021 and Moroda Toléra.

<sup>21</sup> *Ibid.* “Wenchi District Cultural and Tourism Office, the Documentary Work on Haro Alaba Unpublished.”

Official Document, Chitu, (2009 e.c), pp. 48-49.

<sup>22</sup> *Ibid.* Informants: Lamma Abdisa, Workinesh Gemechu and Daniel Guta, interviewed on Apr. 21, 2022, Feb. 25, 2022 and March 25, 2022 respectively.

<sup>23</sup> “Wenchi District Cultural and Tourism Office: the Documentary works on Haro Alaba,” p.9. See also Federal Democratic Republic of Ethiopia, Ethiopian Road Authority: Environmental and Social Impact Assessment Report of Ambo-Wäliso project, (March, 2012), pp. 39-41

<sup>24</sup> Informants: Qonjit Gabre, Yāmāññuṣal Waqè, interviewed on Apr. 3, 2022 and Asāfä Abdisa, interviewed on 15/02/2022; Author’s observation of the area.

unrefined local beer that can stay for a long time particularly in Čabo cultural of the study area. Its straw has been used to feed animals and for making a local mattress.<sup>25</sup> In addition, the farmers in the study area have been producing wheat for many years ago. It covered the largest percentage of the crop next to barley and sometimes its cultivation exceeded that of barley. The farmer produced many types of wheat based on the fertility of their land. They used it as a home consumption and cash to increase their income.<sup>26</sup>

The major pulse produce in the district are chickpea, bean, pea, lentils, *gayyo* (other species of pea), different types of cabbages, potato, carrot, tomato pepper, *qullubbii* (garlic), *salaaxaa* (lettuce) *shunkurtii diimaa* (onion), sweet potato, beetroot, *ensät* (false banana), swiss chard and the main vegetables are peach, mango, papaya, apple, lemon, avocado, orange, banana, citron and sugarcane. The major oil crops included *tälb* (flax), *nug* (*Gztia abyssinica*) and *gomän zär* (seed of indigenous cabbage).<sup>27</sup>

About the vegetation coverage of the district, the common vegetations in the study area are forests, grasses, and shrubs. The autochthonous (native) trees in the *wärädä* are *waddeessa* or *wanza* (cordial Africana), *shimala-rod* (see axle), *bisana* (croton macrostachas), *harbuu* (ficus surrsk) or Fig tree, *heexoo* or *koso* tree (*hagenia abyssinica*), *laaftoo* (*acacia abyssinica*), *gaattiraanaannoo* (*juniferrus procera*), *warka* (sycamore), *birbirsaa* (pine-pedocarpus falcatus), *dodota* (*acacia atbaica*), *bakkanniisaa* (*croton macrostachyus*), *kombolcha* (*maytemus arbutifolia*), *gawwisaa* (*nuxia congesta*), *ejersa* (*olea europae;a*), *hoomii* (*prunus Africana*), *adaammii* (*euphrbia amphiphylla*), *qiltuu* (*ficus kaccitrus*), *odaa* (*ficus sycomorus*), *geeshoo* (*rhammus prinoides*), *qobboo* (*ricinus*), *goraa* (*rubus apetalous*), *baddeessaa* (*syzygium guineense*) and some foreign trees are *bargamoo* (eucalyptus tree), *gaattiraa faranjii* (*cupressus lusitanica*), *diimaa bargamoo* (eucalyptus camaldulenss) *gravillia*, *shawaashuwee*, *omeezaa*, *niimii*, *omedula* and others are grown in the district.<sup>28</sup>

Currently these trees are decreasing in their number because the people of this area have been clearing them to make away for cropland, fuel wood, charcoal making and for the

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<sup>25</sup>.; *Ibid* Gašé Worku Jäbessa, Abära W/Rufael, Mäsärät Mäkonän and Emabet Ababa, interviewed on: may 4, 2022, Fem.20,2022, May 5,2022 and sept 19,2021 respectively

<sup>26</sup>. *Ibid*.

<sup>27</sup>*Ibid*, p. 9; for the scientific names the author used see the Website: [WWW.tropicalresearch.com](http://WWW.tropicalresearch.com) and <http://WWW.academicjournals.org/jmprs>.

<sup>28</sup>*Ibid*, Informants; Moroda Tolera and Refera Bayissa Website: [www.tropicalresearch.com](http://www.tropicalresearch.com) and <http://www.academicjournal.org/jMPR>

construction of houses and other purposes.<sup>29</sup> The district has also various wild animals like monkey, ape, and hyena, Columbus monkey, bush duikers, antelope, crested porcupine, Abyssinian hare or rabbit, quire, hat, tiger, velvet monkey, jackal monkey and the like. Most of these wild animals in this area have been living in forests, grasses, and shrubs especially away from the town and villages.<sup>30</sup>

In terms of livestock, since more than 75 percent of Ethiopia's population is engaged in the mixed farming in the areas of the high land and middle altitude zone, Ethiopia has the largest livestock population in Africa. However, nutritional factors are the binding constraint to sustain livestock production in Ethiopia. Alamayaw Mengistu, the author of forage production in Ethiopia, indicated that livestock production contributed to 80 percent of farmers' income in Ethiopia and 20 percent of agricultural GDP.<sup>31</sup>

Moreover, honey producing one of the activities of the people of this district. There is the association called "Wancii Bee keepers Association (WBA)" which was established in 2006 by a group of local bee keepers with the support of the NGO called German Technical Corporation (GTC). This association aimed at solving the challenges associated with low production, productivity, quality, market access and the clearing of forests.<sup>32</sup>

The above NGO gave modern bee hives for the association in 2010 for the group of 40 beekeepers. Accordingly, at this moment there are 11,148 traditional hives with bees, 3,181 without bees, 960 traditional hives with bees, 179 without bees, 2406 modern hives with bees, 318 without bees.<sup>33</sup> In the case of fish production, there are six man made ponds prepared by four house holds that contain about 9200 fishes.<sup>34</sup>

(See appendix 1) as followed

According to the aforementioned letter of application, School Bureau of Education in Waliso district were asking the permission of Wanci *Wärädä* for Wancii used to serve as head of administration for Waliso and other sub-districts. Moreover, Wancii *Awrajä* during the *Därg* regime took the authority from Cäbona Guraghè *Awrajä* and acted as one the

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<sup>29</sup> "District Agricultural and Rural Development office, Land use."

<sup>30</sup> Ibid; "District cattle and Fish Development office, *Annual Report Data*" (2021), pp.1-5.

<sup>31</sup> Alamayew Mangistu, "Forage Production in Ethiopia: A case study with Implication for Livestock Production" (Addis Ababa: ESAP, 2002), pp.1-3.

<sup>32</sup> Taye Bayene, "Assessment of the Performance of Wanci Beekeepers' Association": A case of Wanci District, South West Shoa Zone of Oromia (Adami Tulu Agricultural Research Center Zeway. Ethiopia, 2014), p.17; District Cattle and Fish Development office, *Annual Report Data* (2017), pp.1-5.

<sup>33</sup> "District Cattle and Fish Development Office, *Annual Report Data*" (2021), pp.1-5; District Cattle and Fish Development Office, Folder No, 05, File No. 16/55, June 2021.

<sup>34</sup> District Cattle and Fish Development Office, Folder No, 05, File No. 16/55, June 2017

Sawan sub-provinces. This is evident from the mentioned archival letter below. File.No.Wa/Aa 348/82. Date 16/12/1990. G.C.

(See appendix 2)

The attached Letter witnessed that *Fitāwrāri* Huluqa Dagne asked the support of Wancii *Awārāja* Farmers Association that; teachers refused to give back students result and teaching material they had at hand. The letter revealed that there was a grievance of teachers for they did not get their three months salary. The letter also showed that these teachers were not a graduate of any college or did not have any certificate of teaching yet paid by the money collected from individual farmers. File no. ma|24|572|2878|37. Date 27|8|89. Currently, the district has 39 primary school, 2 secondary schools and one preparatory. Teachers' data in this year indicated that the teachers with the first degree were 68; diploma 278 and TTI were 94. The total number of students in the district were 24987 of which 13659 were males and 11328 were females. In the same year, there were 52 school directors with a diploma, eight with first degree and one with second degree (MA) holders.<sup>35</sup>

In this year, after five years (2010 E.C), the number of schools, teachers, and students shows progress. The district has 44 primary (increased by 5), 3 secondary schools (increased by 1), one preparatory, 2 kindergartens and 1 technical school. Teachers' data in this year indicated that teachers with second degree are seven; first degree are 190, diploma 332, TTI 21 and 30 teachers before training in colleges or universities and the number of directors and supervisors have been increased with the increased number of schools and students.<sup>36</sup>

In terms of education, for centuries, formal education was restricted to a system of religious instruction prepared and presented under the power of the Ethiopian Orthodox church. Moreover, church schools equipped students such as deacons, laity Christians and priests in the skills of writing and reading so as to grow higher religious positions and hierarchies. In the processes, this school also provided spiritual education for the children of the nobility, higher lords and gentry. Only finger counted numbers of tenants, farmers and servants associated with elite families. Such few schools mainly served very limited nations of the country who had political or blood ties with the ruling families. Particularly the population of the central highland regions. Toward the end of the 19<sup>th</sup> centuries, Menelik II

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<sup>35</sup>South West Säwa Zone Educational Office, *Annual Report of 2005* pp.1-8.

<sup>36</sup>*Ibid.*

also allowed the establishment of Europeans missionary Schools at the same time Islamic school provided education for a small part of Muslims population.<sup>37</sup>

At the beginning of the 20<sup>th</sup> centuries, the education systems failed to meet the need of peoples involved in state craft, diplomacy, commerce, and industry which led to the introduction of government-sponsored secular education. The first public School was established in Addis Ababa in 1908, and later primary schools were expanded to Harar, Gonder, and Aksum.<sup>38</sup>

During the diarchy, particularly since 1920s government began the plan of expanding secular education, yet ten years later; there were only 8000 students enrolled in twenty public schools. Later the expansion of education became stagnant or almost stopped during the Italian occupation from 1936 to 1941. After the restoration of Ethiopian independence; the school reopened nevertheless the system faced shortage of teachers, text books, and facilities. Expenditure on education was only 1.4 to 3 percent of the

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<sup>37</sup>“Colonialism, *Global Hegemonic and Nationalism*, 1970-1980s” (Ph.D Dissertation in Sociology in the Graduate School of the State University of New York at Binghamton, 1989).p.vii.

<sup>38</sup>Alden Whitman, *Haila Selase of Ethiopia Dies at 83* (Obituary, 1975),p.15.

gross national product (GNP) between 1968 and 1974. In relation to the influence of the country's education policy, the whole people of the country were affected by illiteracy.<sup>39</sup> Around the 1940s there was only one school in Waliso district, the Waliso Liban School that is found at 9km away from citu, the center of Wanchi on the west direction.<sup>40</sup>

The district has six health centers with no doctors, 13 health officers and 46 nurses. In terms of animal health, there are on "C" and one "O" types health centers with doctors, three with BVSC degree and 11 health assistants.<sup>41</sup>

Before explaining the early settlement and peopling of Wancii district, it is important to get the origin of the term Wancii. Information collected from knowledgeable informants and culture and tourism office of the district depict that the origin of the term Wancii drove from the name of the Crater Lake in the district. The Lake is surrounded and encircled by a mountain topography that gave it the shape of Waciitii (an *Afaan Oromo* term).<sup>42</sup> Therefore, the district named by this name. Other source narrate the naming of the district like this, the term Wancii directly named from an Afan Oromo term called "Waciit" which implies bowl in the English language. This has relation with Haro Wancii or the Crater Lake that looks like Waciit (a term borrowed from Amharic language) when we see it standing on the hills around the lake or in bird-eye-view. The elders of this area told me that Wancii Lake has a similar picture with the Waciit (bowl or earthen plate), which is full of *marqaa* (porridge) and *dhadaa* (butter), one of the Oromo cultural foods. To this end, the term Waciit (a term borrowed from Amharic language) represents the volcanic hills that surround the lake while the *marqaa* shows the islands in the lake. The *dhadhaa* indicates the water of the lake; however, the person who named this *Aanaa* (district) is not available in the sources the district and the elders of this area were not able to tell the researcher about the individual who entitled.<sup>43</sup> However, the data obtained from Moroda Tolera who is expert in the *Wärädaä* cultural and tourism office, a man called Dambel Arädo first used the word

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<sup>39</sup> 71 *Ethiopia Education during Imperial Rule Country Studies*, (US htm.70.Ethiopia, 1970), p.33; Harry Atkins (MA, F.R.G.S), *Yeitopia Tarik*, p.41; Informant: Gashe Worku Jebessa.

<sup>40</sup> Lapiso Gedlebo, *Gabber System and Early Capitalism 1900-1969* (Addis Ababa, 1983 E.C), p.132; District Education Office, *From Report to Zone in, 2017*.

<sup>41</sup> *Ibid*, District Cattle and Fish Development office.

<sup>42</sup> *Ibid*, Informant: W/Giorgis Dinsa Bati, interviewed on: Nov. 9.2022.

<sup>43</sup> Informants: Asäfa Abdisa, and Moroda Tolera, Tärafä Urgessa, Mäläsä Bäqqälä and Amdisa Dägäfa.

Wanchi. Before this name became the name of the district, most of the people near the lake used to call it Wancii.<sup>44</sup>

A study on land degradation around Lake Wancii also put for the naming of Wanchi as the following manner:

ወንጫ ሀይቅ አሰያየሙ ከመሬት አቀማመጥ የመጣ እንደሆነ የአከባቢ ነዋሪዎች የገለጹ ሲሆን አቀማመጡ ወጭት መሰል በመሆኑ ይህ ስያሜ ተሰጥቶታል። የሀይቁ መሬት አቀማመጥ በጣም ተዳፋት በሆነ ተራራ የተከበበ ሲሆን በእርሻና መኖርያ ቦታ የተከፋፈለ ነው። በዚህ ተዳፋታማመሬት ላይ ደሴት፣ የቁጥቋጦ ሽፋን እንዲሁም የእርሻ መሬት እና መኖርያ ስፍራዎች ይታዩበታል።

Its equivalent English version, “the community of the area suggested that the term Wancii comes from the land features surrounding the area that looks like waciitii. Mountainous topography surrounded the Lake and partially occupied by farming and population settlement. In this lake, there are islands, agricultural lands, and settlers.<sup>45</sup>



**Wancii Crater Lake in the study area obtained from district’s cultural and tourism office.**

### **1.6. The Etymology of the term “ Ć itu” and its History: An Overview**

It was *Fitāwrāri* Habte Giorgis Dinagde that founded Ćitu around 1882, four years before the foundation of Addis Ababa. The naming of Ćitu has its own history. Ćitu, which

<sup>44</sup> Moroda tolera, p.45

<sup>45</sup> Kemal Ali (Dr), and et al, Yā wānci Heyik Nābārāwi Wunētāw Yā genezabē māftāriya awude tenat:bä Itopiya Gebrena Meremir In Institutes of Ambo Geberina merimirna H0lata Geberina merimir mehikal Yātazāgajē sene.2011.

bordered by the north by kasibi hill, from the east by the village metii walga, from the south by the village of Balballa Bulbullo and walga, from the west by the river of Dädäbea and the village of Balballa Bulbullo founded before the towns around Gibe River and below Awash.<sup>46</sup> During Menelik territorial expansion, Habte Giorgis Dinagde was given about 120 hectares land previously ruled by Amosa Tuka for his army camp. Before Habte Giorgis Dinagde controlled it, from east, Ĉitu was ruled by Marura son Amosa Tuka, from the west by Dabal Bedassa from Haro Kono, Badhassa Garora from Maru, from the north the çabo area, rule by Wayo Abba Sharro and Hararghè Goro ruled Lëmman.<sup>47</sup>

In terms of the naming of çitu, many leaders of this area believe that it was named after the lands surrounded the town were divided among four local rulers. These rulers were those the researcher discussed above who had no interest in making the correct çitu area part of their territories. This might be emanated from the geographical feature of the land on which the town was established which has higher altitude in the center than the lands around it. However, after *Fitawrari* Habte Giorgis Dinagdè made this area his military camp, people began to settle on the area and began to build villages. These villages later became the current çitu town.<sup>48</sup>

The term çitu is an Afan Oromo term that means slice. The elders of this area told me that after the areas around çitu were given to the above local chiefs; the land on which çitu town founded was left aside which the elders of the area say “lafä cittee hafte” lit., means the land that was chunked(sliced) and left over. The land was not given to anyone of the local rulers. Çitu area is about 237.48 hectares or 2.38km<sup>2</sup>. It was from the above idea that the name çitu was given to the land that was chunked or left over.<sup>49</sup>

Çitu is located on the road that like Waliso and Ambo and Waliso and Ammayya district at a distance of 9 km from Waliso town. Ethiopian Road Authority (ERA) constructed the low level gravel road stretched between Waliso and Ambo towns during the *Därg* regime in 1981.<sup>50</sup> Though the date is unknow the Road between Waliso and Gindo (the capital of Ammayya district) was constructed during the reign of *Därg*. Recently, since

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<sup>46</sup> Ankassiou Wolde Michael, “Urban Development in Ethiopia in Time and Space perspective”(Ph.D) Dissertation in Geography, Angeles University of California, 1967), pp. 30-50.

<sup>47</sup> Informants: Moroda Tolera and Mäläsä Bäkällä.

<sup>48</sup> *Ibid.*

<sup>49</sup> Informants: Asäfa Abdisa and Worku Jabessa.

<sup>50</sup> *Ibid.*



2012, the Ethiopian Road Authority started Waliso – Ambo Road project that believed to be finished before the closure of 2018.<sup>51</sup>

The growth and development of *çitu* are not matched with its age, which is more than 132 years. In the district, the towns such as Haro Wännçii, Därian, Sonqole and others have been showing progress from time to time. However, the growth of *çitu* is very slow and sometimes stagnant because of different factors. As indicated earlier, one of the factors was lack of standard road that links *çitu* with other towns in the district and in the zone. The road that passes through *çitu*, as indicated earlier is the low – level gravel road that gave a very little contribution to the growth of this town. In this district the network of roads to connect, the town with other *qäbällès* did not get due attention from the previous governments and yet there is the problem of the medium standard road for the *qäbällès*, which are located at the remotest areas.<sup>52</sup>

In addition, the geographical location of *çitu* might be a challenge for its growth. As discussed earlier, the land scape at the center of this town is found at a higher altitude than other areas that surrounded it. As a result, it is difficult for urban planning and the construction of networked roads. Moreover, the town is very near to the zone capital Wäliso that is only 9 km. Most government and non-governmental employers have been interested to build their houses and live in Wäliso particularly since it became the capital of the Zone in 2002. Moreover, many government and non-governmental offices are found in this town.<sup>53</sup>

## CHAPTER TWO

### Historical background of the people of the district

#### 2.1. The Origin of the People of Wancii

Most evidence and oral data point to Raya as the ancestor of Tulama and Maca Oromo accordingly, the father of Tulama and Maca, Raya had two wives sire and Akito who gave birth to Tulama and Maca respectively around the previous Egidu that currently called

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<sup>51</sup>“Federal Democratic Republic of Ethiopia, Ethiopian Road Authority: Environmental and Social Impact Assessment Report of Ambo-Waliso Road Project”(March 2012p.)5.

<sup>52</sup>MäläSä Bäqqälä, Täräfa Urgessa and Kasaye Kitaba-interviewed on: March 22, 2022.

<sup>53</sup>Informant: Täfärä Rägassa, Abäbä Muldäta and Elsabät Käbädä

Mengesha Mountain. It was from the sons of Raya, Maca, and Tulama that thousands and millions of Oromos descended. As Maca refers to very wide and large number, Tulama is to heap or pile that in other way indicated a crowd or a though -a multitude or a great number of people.<sup>54</sup>

Some of my informants also argued that Raya had four branches namely Maca, Tulama, Wollo and Karayu that has acceptance among most of the elders in this area. In this case, Liban, Jawi, Caliya and Dale descended from Maca.<sup>55</sup>

Even though, sometimes Jawi considered as the elder son of Maca, the written document and most of the elders reported that Liban was the elder son of Maca. The settlement patterns of Jawi and Liban showed Liban as a senior or the elder son because when Jawi moved to other area Liban remained on the land of his father. According to the tradition of the Oromo, the elder son should remain on the land of his father after his father's death.<sup>56</sup>

On the other hand, Mohammed discussed the confederacy of the four and the confederacy of the three in his work. Accordingly, Maca and Tulama had been his area living together by making their political and religious center at Oda Nabe.<sup>57</sup>

It was from this area that the clans of Maca such as Hoko, Caaliya, Guduru, and Liban together moved to the western part of Ethiopia. Later, it was by the congruence of these fore clans that were called the Confederacy of the *Afre* (four).

According to Abba Baharey as cited by Mohammed, the confederacy of the *Afre* ( the four) was established during the Robale *Gadaa* (2570-1578) and the confideracy of Sadacha(the three) particularly among the clans of Maca like Abo, Subana and Hakako assimilated and moved to the western part of the country during the Birmadge *Gadaa* (1578-1586).<sup>58</sup>

During the movement and expansion of Maca Oromo, the Sadacha Confederacy moved to the direction of south and South east and expanded around the valley of Gibe. On the other hand, the *Afre* confederacy expanded in the west, south west (included Wanchi

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<sup>54</sup> Informants: Moroda Tolera and Niga Indale and Gase Worku Jabessa See also "the Oromo Cultural and Tourism Office the History of Oromo up to the 16<sup>th</sup> century Addis Ababa", 2006 E.C), p.172.

<sup>55</sup> Informants: Moroda Tolera, Nega Endale and Gase Worku Jabessa.

<sup>56</sup> Ibid, the Oromia Cultural and Tourism office...p. 176; Informants: Tasfaye Diriba-Interviewed on: may 7, 2022, Mäsärät Makonnän and Asfaw Mutal-interviewed on: Dec. 13, 2021. Gemechu Magarsa, 'Knowledge, Identity and the Colonizing Structure...', 206.

<sup>57</sup> Mohammed Hassan, *the Oromo of Ethiopia; a History 1570-1860* (Cambridge university press, 1990), p.42.

<sup>58</sup> Ibid.

district) and settled on the areas currently known as Illubabora , Wallaga, Wonbara and other parts of Gojjam.<sup>59</sup>

The 16<sup>th</sup> century Oromo movement was concentrated on the restoration of land that was taken away from them and expansion to new areas.<sup>60</sup>The major factors for the movement and expansion of the Oromo internally were an increase in population and cattle that inturn led to the scarcity of resources.Externally, the wars with both the forces of the Muslim sultanate and the Christian highland kingdom endangered the survival of this people.<sup>61</sup>

Prior to and after their move, the Oromo had been engaged in *butta* wars that occurred every eight years for the purpose of defensive, revenge and offensive. When they began intensively their territorial restoration and expansion through these *Butta* wars, all Oromos were organized under on *Gadaa* rule. The well-structured *Gadaa* system joined all Oromos of the time under a single stronger group that enable them to recover their territories and adaption of their increased population and a large number of their cattle to new areas.<sup>62</sup>

It established Oromia to its current boundaries from 1552-1618.The Oromo fought about twelve *butta* wars.Different Oromo clans sub –clans and moieties had been keeping their relation ship by establishing the independent *Gadaa* government particularly until the beginning of Menelike’s territorial expansion this connection among the Oromo was kept trough the office *Abba Muda* (the father of anointment).<sup>63</sup> For instance, before they started their separated expansion, Maca and Tulama Oromo had one government and used to send their delegates to Oda Nabe to attend every *Gadaa* assembly.<sup>64</sup> It was after they left Oda Nabe for the Tulama Oromo that Maca formed two confederacies (the confederacies of the *Afre* (four) and the *Sadaca* (three) and moved to the area at which they established the new center.<sup>65</sup>Both confederacies then moved and made their political and religious center at Ode Basil that was located between the Gideon, Billow and Gibe River called the area Tutee Basil.

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<sup>59</sup> *Ibid.*190.

<sup>60</sup> Darrel Bates,*the Abyssinian Difficulty: the Emperor Tewodros II and Magdala Campaign,1867-1868*(Oxford, 1979),p.7.

<sup>61</sup> Asmarom Legesse, *Gada: three Approaches to the Study of African Sociatey*, New York, the Free Press,1973),pp.8-10.

<sup>62</sup> Tesama Teha, “*The Political Economy of Western Central Ethiopia: From the Mid-16<sup>th</sup> to Early 20<sup>th</sup> Centuries*”(Ph.D Dissertation, Michigan state University,1986),p.17.

<sup>63</sup> *Ibid* pp.21-28.

<sup>64</sup> Mohammed Hassan, *the Oromo of Ethiopia*,PP.1-82.

<sup>65</sup> *Ibid.*

Tutee Bisil had been serving the “Oromo dur” as their center before the coming of the Oromo of the 16<sup>th</sup> century.<sup>66</sup> The term Bisil is an *Afaan* Oromo word that refers to fertile land, ever green plants, shrubs and grass-covered areas. Tute Bisil, also known as, Oda Bisil often mentioned in the western Oromo tradition, from jimma in the south to Gudrun in the north.<sup>67</sup>

Today, oda bisil is found in west sāwa zone, in caliya *wārädä* of Tita maro qaballe.<sup>68</sup> The movement of a group of Oromo from their center, Oda Bisil was caused by different factors. One the factors might have been the gradual increase in the population of the Mica Oromo and their pastoral life. This area accommodated the Oromo for more than five generation. Besides, the overcrowded, settlement in a narrow area began to result in the outbreak of fire explosion, epidemic diseases, conflict and other problems. These factors seem to have forced the Maca Oromo to move and expand searching for grazing lands and other areas of breathing.<sup>69</sup>

According to a traditional from the Ambo area in Š äwä the “five Gibe” who are said, once were in need of more fertile land, they went to a leader who used to climb a tree when he made speeches to Maca. This leader, whose name is not remembered by my informants, instructed the Illu to move to migrate (the region west were told to move towards the Guduru River and the Abbey River.<sup>70</sup>

The Waliso were told to move southwards along the eastern banks of the Gibe River, were Ammayya as the “senior” or elder son had moved to Gindoo district. The genealogical tradition of the Waliso suggested that they were the descendants of Liban who were in turn the son of Maca. According to Obbo Naga, Liban had three sons- Waliso, Ammayya and kutaye from different mothers. The first center of Liban, Tute Bisil was the area from where sons of Liban came to the current their settlement areas. The term Waliso serves to represent the third son of Liban, Waliso and currently represents both the name of one of the district of South West Š äwä zone, the administrative center as well as the group of Oromo people whose *gosas* (clans)

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<sup>66</sup> Nagaso Gidada, *Ya Oromo Hezeb Tarik* 13nna eska 19nna kela semen bamahrab Oromow ya sayyo maharseb wusti eska 19naw kefle zemen yetakasatu mehabaraw, economy e polotikawi lewutoch hedatenda mansa(akafafayi: yuniti metsehaft, addis ababa,2008) gasi 24; tesema ta'a the political economy of ...p.65.

<sup>67</sup> Tesema Ta'a, *the Political Economy Wallaga Ethiopia about 1730-1886* (Mega Published Enterprise Addis Ababa, 2001), pp.60-87.

<sup>68</sup> “Oromia Cultural and Tourism Office”.p.190.

<sup>69</sup> Samuel Mamo, “The Horro Guduru Oromo from 1982-1993”(MA Thesis, Haramaya University, 1998), pp.5-6.

<sup>70</sup> Informant W/Giorgis Dinsa Bati and Asfaw Mutal; kar [Elic.Kunttson, Authority and change a study a *Qallu* Institution among the Macha *Galla* [Oromo] of Ethiopia”(Gotten berg, 1967), p.134.

descended from a common ancestor.<sup>71</sup> After Liban and his three sons came to the present South West Š äwä area the settled around Hora Ayetu or Filwuha, which currently called Negash Lodge in Waliso.<sup>72</sup>

The settlement patterns of the Wancii Oromo had a rule of partial local residence. Moreover it appeared the Wancii Oromo were the descendents of Kutaye for the sibilings of Kutaye extended to Ambo areas. The connection between land and man was an outcome of the settlement among the Maca.

Individuals built their homestead where there were enough resources and social conditions expedient irrespective of their kinship division.<sup>73</sup> Accordingly, later Liban with his third

Sons, Amayya and Kutaye respectively moved to the Area around the Wancii Crater Lake<sup>74</sup>. Moreover, informants in Haro town told me that;

Following the movement of Liban and his sons from Oda Biail, they settled in the presented day Wancii area, particularly around Haro Wancii. These elder referred to the burial area of Liban the found in Haro village. They called the area “Haroo boraatii *abbaa afurii*” meaning Haro (the lake area) was the pillow of four ancestors or “Haroo *lafa ciicicha* Liiban Maca” Haroo was the sleeping area of Liban Maca.<sup>75</sup>

It was from this area that Amaya, the elder son of Liban settled on the current day of Amayya district in a south east direction, Waliso moved to the southwest of Wancii and finally, Kutaye the last son of Liban moved to north-west of Wancii *wäräda*.<sup>76</sup> The researcher argued that since the burial area of Liban is found in Haro Village, his three sons moved to different direction from their father land. According to the maca elders, Liban and his three sons Amaya was the senior son (angafa), Waliso the second, and Kutaye the last son (*quxissuu*).<sup>77</sup> The Waliso Oromo bordered the extreme east and south-east of the area of the eastern maca.<sup>78</sup>

The Waliso Oromo bordered by the Guraghe in the south, Tulama Oromo in the east, the Kutaye in the north and the Amaya in the west. They inhabited on the mountainous and

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<sup>71</sup> Informants Naga Indale, Gase Worku, Mulunah Badada and Kasaye Kitaba.

<sup>72</sup> *Ibid.*

<sup>73</sup> Dejene Gemechu, “Some Aspects of Conflict Resolution among Waliso Oromo of Eastern Maca with a Particular Emphasis on the Guma”(MA thesis, Addis Ababa university, 2007),p.11.

<sup>74</sup> Informant Moroda Tolera.

<sup>75</sup> Informants: Balata Obsu, Galana Ulfata –interviewed on: Jan. 10, 2022& may 28, 2022 respectively.

<sup>76</sup> Asefa Abdisa and Tashale Gidu- Interviewed on: Apr.13, 2022.

<sup>77</sup> Informants: Abara Ganchu, Kabada Atomsa, Mulunah Badada- interviewed on: Nov. 20, 2017, Apr 21, 2018 & Nov.30,2017 respectively and Naga Indale.

<sup>78</sup> Informants: Nega Indale

in an accessible area of south east and south of Ambo town around Dandi (Creator Lake Wanci and Waliso town).<sup>79</sup> Later Waliso had four sons namely Abu, Wale, Mugno and Lemma. Among these four sons of waliso, currently, most of the Oromo in Wanchi descended from the son of Waliso, wale Torban (the seveb wale), Lemman and Kushalamaan Cäbo (the twelve Cäbo).<sup>80</sup>

The seven sons of wale were kono, Galeyı Abadho, Maru, Dhule, Yaya, and Koye. Most of the qaballes in Wanchi district were named after the names of the sons of wale and their descendants as well as the sons of Kudhalamaan Cäbo Thus, Oromo descended from wale Torban, Lemman, Kudhalaman Cäbo and others.<sup>81</sup> However presently it is difficult to differentiate Torban Wale from the Cäbo people because they have been intermixed culturally and ethnically. The Oromo though lived in different parts of the country Ethiopia; they had common blood genealogy that Raya as a root has different sub groups, such as, Tulama, Maca Wollo and Karayu. Moreover, the Tulama has sub clans under, such as Liban, Jida, Amaya, Akako, Waliso Harsu Kutaye and Jimma. Maca also has blood genealogy under it such as Jawi, Amuru, Horo and Jimma. The sub branches of Wollo are Guduru, Malole Amile, Loya and Ebantu. Another branch of clan relationship of Kono degenerates into Badii, Galeyı Abadho, and maru, Dulele, Yayo and Koya. Liban has also Gida under it as ablood relationship. Under Lukku, we have Sirba and Andorsa. The sub group of Tume included Limu, Nonno and Dono, Elders of the area (Naga Indale, W/Giorgis Dinisa Bati, and Moroda Tolera). Specifically Č äbo area is located in the north part of wanchi *wärädä* in *bäddä* and *bäddä* daree climatic condition.<sup>82</sup> There is different on term of Č äbo .One of the explanations referred this term to an ethnic group who lived in Ethiopia in the south west and west Š äwä zones.<sup>83</sup> However, most of the elder of the study area relate Č äbo mainly with the Oromo ethnic group, which in turn indicated the land on which these people lived. As the land of Waliso Kutaye, Baco, Amaya and the like were called after their name; Č äbo was also called after one of the gooses or clans of Č äbo. The land of Č äbo is broken (*lafaa caccabaa*) which is full of highland and precipices.<sup>84</sup> The Č äbo land covered

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<sup>79</sup> informants: Gase Worku Jabessa, Moroda Tolera and Kasaye Kitaba

<sup>80</sup> *Ibid.*

<sup>81</sup> Informant: Näga Indalë.

<sup>82</sup> Cabo, "Hudada Iyyassus: Bekirstina Godana special Bulletin", (2009).

<sup>83</sup> informants: Gashe Worku Jabess, Merga Hirko- interviewed on: March 7, 2022, Monda Tolera and W/giorgise Dinsa Bati.

<sup>84</sup> *Ibid*; Nubara p. 17; Balabaras Jabessa, Ejeta ye Oromo Hizib Acher Tarikna Bahil, Andegna Metsihaf, (1985), p.24.

the areas started from fite wato *qäbälle* to the border of Haro Wanchi that includes Č äbo *Sanasalat*, warabu Massi, Darian Lanqisa, Waldo Qalla, Kurfo Gute and the like.<sup>85</sup>

In terms of the origin of the Č äbo people, there are controversies among the elder of the area. One of my informants told me that the Č äbo people were the descendants of the Gurage; people who came to this area probably after three ethnically Gurage thereby their number eventually increased.<sup>86</sup> According to the informants: Gase Worku Jabessa, Merga Hirko- interviewed on: March 7, 2018, Monllyda Tolera and W/giorgise Dinsa descendants of kudhalamaan Č äbo (the twelve ancestors of Č äbo) might be Bogo, Waldo, chekani warajaro, Abibi, ongorcha, namajara, jaramukara, Tallawarati, Bojji, Gajjo and konasi bulletin, in addition to the twelve above, Tarame, Dendge, Teche, Abado, Kodgi, Dayye, Kutaye and the like were mentioned probably due to their social and marriage interaction.<sup>87</sup> Different indicators in the study area support this idea. One of these indicators is that there was a person called Gajjo among the ancestors of Č äbo whose descendant was from Karayu of Barantu confederacy. In addition to this, there is an ark in one of the Orthodox Church in Wanci that is called Giorgis Adare that is believed to be brought to this area during the war of Ahmed Gragni in the 16<sup>th</sup> centur. Among the Č äbo descendants, who brought the ark of Giorgis Adare refused the forceful Islamization of the Turkish army who came to support Ahmed Gragni in the 1520s. According to this data, it was during this time the Barentu Oromo clan, the Č äbo Warranasha came to the current Č äbo area to hide their ark in the strategic land of this area. To this end, the Č äbo clan probably descended from the Karayu sub-clans called Warranash. On the other hand, other elders related the ancestor of Č äbo to the Guarghè people. For this idea, they tried to give different reasons as their evidence. One of their evidences is that there was a person called weldo who came to this area from Guraghè land and believed to have had 12 sons from onemother. Accordingly, his sons later became the ancestors of Kudhalamaan Č äbo (the twelve to this area. The elder related ensat, the main source of food in Wac, to the coming of Wedo to this. The elder believe that ensat has been the major source of food for the Guraghè people for centaurs hence weldo brought that ensat to Č äbo land.<sup>88</sup> However, most of the Č äbo elder argued that weldo is not descendent of Guarghè. According to the documentary

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<sup>85</sup> Informant: Gase Worku Jabessa, Tadala Jabessa- interviewed on; Jan. 18, 2008, Yamannusal Waqe Cabo “Hudada Iyyessus: Brkiristina Godana Special Bulletin”, (2009), p.2.

<sup>86</sup> Informants: Nega Indale.

<sup>87</sup> Nubaru Bulletin, p.18.

<sup>88</sup> Tigstu Amsalu- interviewed on Feb. 27.2022, waqotola Tassu- interviewed on: Dec. 23, 2021 Abara Wolde Rufael.

bulletin entitled ‘Nubara’ that was written on the short history of Č äbo people of south west and West sawa Zones , a writer called Asene Giorgies related Bogo, walso and Habib, the Known ancestors of Č äbo as they descended from alan of Amhara people. Atseme as cited by the writers of Nubara, forwarded on theor about the Maca Oromo As follows: “maca means foreign, he has no similarity with Tulma, his origin is distinctive when compared to other Oromo clans; his appearance looks very handsome and manner is of government. His livelihood based on his knowledge of farming and trading activates. However, Tulama’s deseendabts had intermixed with sanqilas of Wabi shabale (Nilo-Sharan’s descendant). As a result, he had blood ties with these and his language only is common with Maca.”<sup>89</sup> However, historically it is difficult to accept the explanation of the Aseme on the history of Č äbo and of Maca and Tulama. This is because his hypothetic document is not supported by oral traditional and other written documentary sources of history. On the other hand, a writer called Tringham linked the origin of Č äbo with the people of Sidama and Guarghe. According to him, during the early domination of Hadiya, an Islamic state, from Awash to the Gibe areas, the Č abo clans intermixed with the Sidamas and Guraghès which idea is also not supported by convincing evidence.<sup>90</sup> Eventhough there are various opinions on the origin of Č äbo, the writers of Nubara documentary Bulletin after study concluded that the Č äbo people decended from Barantu confederacy of Waranasha clan.<sup>91</sup>

The declared that meaning, “from their origin until today the Č äbo have descended from Oromo”<sup>92</sup> The writers concentrated on the following issues as evidence for their conclusion. One of their evidence is that the Č äbo people speak Afan Oromo language is an important instrument in described the indentity of the people of different races; it is difficult to relate the decendents of the Č äbo out of Oromo clans.

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<sup>89</sup>Nubara, “the Documentary Bullten on the Cambo People of South West and Shewa Zones, p. 16. Note Nubara Bulltien was written by a group associated for the development of cabo area. Nubara is an Afan Oromo terms that literally means “know us” in Amharic this term was used to deconstruct the idea that says?? “Cabo people previously descended from either Guraghe” These associations strongly by the Cabo forwarding various evidence traditions or legends and any writtern document relate to the descendants of Cabo people to their Gurage or Amhara peoples. As a result, they document the summarizing history of cabo people in the bulletin entitled “nubara” to indicate “know us, Cabo, we all are belong to Oromo from the beginning to still today.” For further information read the Nubara bulltin in Amharic language; ya Ato Asime. Ya Galla [Oromo] tarik ka Abba Tesfa Eji ka tegene sihuf layi ya takada 1936 tesafe Gesi, id 6. Source: ENALA, Abba Tenat Kifil. This page talks about origin of Maca and Tulama.”

<sup>90</sup> J. Spencer, Trimmingham, *Islam in Ethiopia* (London: Frank Cass & Co.Ltd, 1965), P.66.

<sup>91</sup>Nubara, p. 19

<sup>92</sup> *Ibid*, p.19



<sup>93</sup>Besides, when the Č äbo people count back the names of their ancestors, most of names are associated with that the Oromo. In addition to this, the other Oromo people in Wanchi and the Č äbo people have been practice common culture for many centuries, despite the introduction of title cultural aspects from other areas such as Guraghè and other southern people through the practice of religion. Furthermore, some elder and the writers of Nubana argued that there was no migration made to this area since the 17<sup>th</sup>centaury that was documented and told by the elders. Moreover, the geography location of Č äbo land his surrounded by the land settled by Oromo people and in the previous regimes until the current government have registered ethnically a Oromo during the national population censures for instance, according to the population census of the 1976 E.C or 2984, from 67, 146 of residents of the Wancii *wäräddä*, the numbers of registered oromos were 63,469. Those who did want not went to tell their citizenship as others were 3367 in district.<sup>94</sup>

## **2.2 A Socio-Cultural History of Wanchi District: Marriage among the Wancii people**

Marriage is one of the most important rituals in the Oromo culture. The Oromo talk about three things namely birth, marriage and death. Since the ancient period, the Oromo have practiced unique marriage ceremonies. Among the Oromo of Wancii *Wärädä* in general and the Č äbo Oromo in Particular; Marrige and wedding ceremony have serious attention. Among Maca Oromo, there are many forms of marriages. The *naqata /naqoo* (betrothal), *irra dhaabaa* or *sabata marii* on the same day).<sup>95</sup> *Aseennaa* (another form of marriage where the girl goes to the house of the man she loves and refuses to go out until he marries her) and *butii* (abduct or kindnap a girl unexpected with the intention to marry her)<sup>96</sup>. However, in this study, the researcher has focused only on two of them that still practiced and have a long history. They are *naqoo naqata* (betrothal marriage)<sup>97</sup> and *irra dhaabaa* or *sabbata marrii*.<sup>98</sup>

### **2.2.1 Naqoo /Naqata (Betrothal) Marrige**

The betrothal marriage is mostly based on the responsibility of the parents of the boy and girl. The parents arrange the ceremony of the marriage with a great deal of negotiation.

<sup>93</sup> *Ibid*

<sup>94</sup> *Ibid*; Gase Tebessa, W, Giorgis Dinsa and Moroda Tolera

<sup>95</sup> Oda –Afaan Oromo- English-Amharic dictionary, p.372; informants: Adde Ayalenh Lemma-interviewed

on: 19/02/2022, Emabet Abba and Dida Galata- interviewed on: Dec20, 2021.

<sup>96</sup> *Ibid*, p.47; 111

<sup>97</sup> Informants: Ayalech Lemma, Daniel Guta and Masarat Makonnan.

<sup>98</sup> . *Ibid*, literally means rolling or folding a sabbata long step of cloth which is worn by women Oromo of Wancii round their waist.

According, the girl is selected based on her behavior, the moral standards of the society particularly durbummaa (the virginity of the girl) has special attention among the Čäbo people.<sup>99</sup> According to my informant Ġasē Worku, there are many criteria for selecting one Čäbo girl for marriage. He argued that since his birth especially, biologically after he began to know himself. In Čäbo culture any girl should stay with her virginity until her wedding day. If she has missed Her virginity in any case, she has only two options. one is living her birth place for another area before marriage to escape the punishment awaits her in the night of wedding day, secondly, in Čäbo culture, if one girl not yet married lacked /being deflowered/ her virginity day. Secondly, in Čäbo culture, if one girl not yet marriage lacked/ being deflowered/ her virginity, in the night of her wedding day, she would physical be punished. Undressed or nude and sent immediately back to her parent’s home.<sup>100</sup> This in another way would affect the honorable relationships between the girl’s and the boy’s parents. In the study area, there is a moral or ethical measurement called “qaanii of safuu Čäbo (embarrassment or moral, traditionally respected, value).<sup>101</sup> ” Having missed virginity before marriage causes qaanii or leads to the breaking of the safuu of Čäbo. When one Čäbo person sees someone doing an immoral things, he says “safuu hinbeeku/hin beektu” meaning he/she who makes somebody feel ashamed or shameful.<sup>102</sup> In addition, honoring or respecting each other particularly elder men, women, mother-in-law, and father-in-law is another criterion in selecting girls marriage. In the study area, even in Waliso, the zonal center which is under the influence of Čäbo culture, down their head otherwise they are seen as those who do not want to respect the elders.<sup>103</sup> Furthermore, in connection either marriage, either the parents of the girl or the boy should make another physical observation. In the Čäbo culture, house, clothes, food, and water should be kept clean. The girls should have knowledge of preparing food that the guests eat, keeping always her house and clothes clean. The clothes they wear should be divided in to three: lagoo (informal cloth dressed every day, uffata boo’aa (the cloth dressed during burial day to expresses mourn) and uffata kittii (the close dressed at special day such as wedding day,

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<sup>99</sup> Informant: Gase Worku Jabessa; Getahun Hiras- interviewed on March 10, 2022 and Emabet Abba “Marrige Practice among the Gidda Oromo in Northern Wollega Ethiopia {the first author, Gemchu Beyene Tuskegee University, Alabama, USA. And the 2nd Assefa Tolera, Addis Ababa, 2006) *Nourdic Journal of African studies* 15(3):240-255(2006).

<sup>100</sup> *Ibid*

<sup>101</sup> Oda-Afaan Oromo-English-Amharic Dictionary(2007), p.537; Informants: Refera Bayisa, Qonjit Gebre and Elsabet Kebede.

<sup>102</sup> *Ibid* Chebo, “Hudada Iyesus: Bekiristina Godina” special Bulletin(2009)”, p.3; Informants 74. Welcome or a word of reception with great respect or in general showing respecting

<sup>103</sup> Informants; Dida Galata, Emabet, Ababa and Gashe Worku Jebessa.

at special days such as wedding day, a celebration of holidays and church time).<sup>104</sup> On the other hand, the boy should have the house being fenced, a house that has at least three rooms –one- for the family, one for the guests and the other for the living room (salon) and the Knowledge of cultivating courtyard vegetable and pulses.<sup>105</sup> In Č äbo area, there is no house that is fenceless. Influenced by their culture most of the people of the area interested in marrying Č äbo girls or boys. The culture of this area beyond Wancii district has been influencing the people of Waliso and the neighboring districts.<sup>106</sup>

Another criterion for the practice of marriage ceremony in Wancii area checking the blood relation between the boy's and girl's parents even both the marriage metes' forefather should be checked by counting back up to seven in confirming their blood relations. Marriage among the relatives is not permitted. Having the above criteria in mind, the boy's family can make contact with the girl's family through a mediator. After both parents reached at an agreement, the boy and girl engaged naqata (betrothed).<sup>107</sup> Finally, on both sides wedding expenses made ready for ready for the preparation of feast that includes farsoo (is called tälla in Amharic) prepared from grain and the leaves of small shrub or herb used to ferment local beer or mead called geeshoo).<sup>108</sup> Daadhii an intoxicating honey beer) haraqee (home-brewed alcohol) and kannato or local coca (prepared from roasted barley-non –alcoholic drink). Then, the boy escorted by his *miinzota*(best men),his friends and other youngsters who are invited at the wedding ceremony , brought the girl to the home of the boy using many horses as a means of transportation, however, currently cars are also used.<sup>109</sup>

### **2.2.2 Irra Dhaabaa or Sabbata Marii Marriage**

Next, to the naqata (betrothal) marriage, the sabbata marii has been practiced in the study area. It sometimes called the marriage, ceremony that can be concluded in a hurry condition in this type of marriage, the families of the girl have no knowledge what have already planned by the boy family. *Sabbata marii* literally means rolling of folding the *sabbataa* (women belt made from cotton) that has the message that the specific time set for a marriage is fold and the case is needed to get its conclusion right there.<sup>110</sup> In this case, the

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<sup>104</sup>*Ibid.*

<sup>105</sup>Informants Gase Wrku Jebssa, Abara Gutama- Nov.28, 2021 and w/giorgis Dinsa Bati.

<sup>106</sup>*Ibid*

<sup>107</sup> Informants: Daniel Guta Lamma Abdisa and Asefa.

<sup>108</sup>*Ibid.* Oda-Afaan Oromo-English-Amharic Dictionary, p.259; informants: Ayalech Lamma, Galana Tarissa- interviewed on: Feb,9,2018, and Yamannush Awael.

<sup>109</sup>*Ibid.*

<sup>110</sup>Elsabbet Kebed and Qonjit Gabire.

parents of the boy begin prepare feast secret breaking the appointment of the betrothal day. Besides the family of the buy has to buy for the girl's shoes, clothes, umbrella, and uwwisa (wearing) for her parents.<sup>111</sup> The boy on his part secretly gathers the men like the best men accompanying him and prepares all that needed for the hurried ceremony.<sup>112</sup> Then, they travel to the home of candidate bride taking kallachaa with them that has a special position in the Oromo *Gadaa* culture. Since refusing the kallachaa brought to the girl's home may cause another problem according to the belief of Maca Oromo, the girl's parent permits the people who come escorting the bridegroom to enter their home.<sup>113</sup> Following this, the representatives from both sides discuss the issues of the marriage and the parents of the girl may ask the boy's family to pay huge money to buy the things mentioned above. Finally, after the parent of the girl make an agreement on the issue, the neighboring people will be invited and eat, drink and then the bridegroom and bride will be blessed with the best-known blessings of the Oromo of the area and begin traveling to the home of the boy.<sup>114</sup>

### **2.3 Warqe (Ensat or False Banana) and Ensät Culture**

Agriculture is the most important industry in which over 80% of Ethiopians are occupied. To produce family consumption, the farmers of Wanchi district plow small farm using old fashion tools. In this *wärädä* in general and *Ĉäbo* land in particular, there is the scarcity of land to support a large number of the population. For example, on 1km<sup>2</sup> it estimated that about 160 people are permanently settled. In *Ĉäbo* area, one farmer has an average of two hectares of Land to support the life of about eight family members.<sup>115</sup> The authors have mentioned the most important crops growing Wanchi district in until one of this work. One of these crops is ensät that is grown in southern Ethiopia in general and Wanci warada in particular. Warqe is very similar to banana plant and traditional called false banana. The plant has been serving as food and other service in Ethiopia for more than 4000 years.<sup>116</sup> It is also the most important source of food for most of the people of Wanchi in general and the *Ĉäbo* in particular.<sup>117</sup>

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<sup>111</sup>*Ibid.*

<sup>112</sup>*Ibid.*

<sup>113</sup> Informants: Gašē Worku Jäbessa and Asäfa Abdisa.

<sup>114</sup>*Ibid.*

<sup>115</sup>*Nubara*. P. 26.

<sup>116</sup> Reporter Gezeta, Study Itimmiyaziya, 21, September 2010 No.1878, part one, p. 15

<sup>117</sup> Gase Worku Jebessa Galana Ulfata- interviewed on: May 28, 2018 and W/Giorgis Dinsa Bati.

The elder of the study area indicate warqi as their food, cloth, beds, house, cettle-fed and plates. Therefore, the consumers of its products gave the name warqi to the plant That literally means golden plant. A poet that shows the appreciation the people of the area have for Waqe says:

ወርቁ እኮ ወርቅ ነህ ከሰም ሁሉ ከቡር	My Warqi is gold and genter than golden
መከታ ነህና ለሚሊዮን ፌጠር	It is barricaded for millions creation
አሎታ አምቾ ቁሙሲ እንፍርፍርነ ቅ	thesourcesofconsiderable delicious ነቅጽበት ደራሹ ቡላ
እንኩላን ሳይቀር	like hallota, amicho, qumusi, infirfir
ለጤና ሁሉ ተስማሚ መጎርነጥ ሳይኖር	including bulla being ready momentarily
እያበረከተ ያላንዳች ማስታጎል	Congruous for a healthful life
ፍጥረተ አዳሙን ሲመግብ ይኖራል	it has benediction frequently
ወይነተ ብዙ ጥዑም የምግብ ዘር	it lives feeding creation continuously”

This is because all the mentioned things are the products of ensät in one or another way.<sup>118</sup>

However in this section, an attempt was made to discuss a few traditional foods (nayaata aadaa) prepared from the products of Warqi. One of my informants told me ensat was the most important producer of food in keeping the food security of Wanchi people that and other people of the southern and south west shawa during the shortage of food (famine) of 1997 E.C since the agro-economical zones (*dega* and *wayna daga*) stretches between Amaya, Dawo, Wanchi and Waliso *Wärädä* in important for his plant, its products are used as stable and co-stable for millions and supported the survival of Ethiopians during the famine. The borrole (grey soil) in the area is clayish and therefore has the ability to hold water and usually used for the Warqi palnt.<sup>119</sup> Wancii *Wärädä*. On the other hand,one root of th0e plant serves for food of fore persons in two monthes.For instance, when the disease affected the plants of ensat and destroyed them, the farmers had to buy one root of warqi that might cost more than 600 ETB.<sup>120</sup> One of the extremely severe problems that can attack the warqi plant is bacteria at any stage its maturity that need farther investigation.

The plant of warqi is grown in most qaballes of Wancii *wärädä* but mostly in the northern part of Č äbo area.<sup>121</sup>

When walking around the villages in Wancii District, it easy to understand how much the farmers care about their ensat plant. They always keep close to their houses and carefully take care of it.<sup>122</sup> There are many forms of food prepared from ensat products such

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<sup>118</sup>*Ibid.*  
<sup>119</sup>Ashenafi Ch, Tädäsä k. and Girma G, “Value Chain Analysis of Warqe Food Products in Ethiopia”(Department of Energy and Technology,Swedish Universty of Agriculture Sciences),(IJMVSC), Vol. 8, N. 1, March,2017,pp. 23-24.  
<sup>120</sup> *Ibid*,p.38; moroda Tolera.  
<sup>121</sup> Gash warqu Jabessa and Moroda Tolera.  
<sup>122</sup> Author’s field observation on 29 February 2022.

as hollata (which is a white, high-quality kocho made from the important parts of leaf sheathes and corn after scraped and grinded). It is prepared on griddle made up clay and the well-cooked hollata looks like thick enjera (large, local bread). Hollataa is a special food eaten with different kinds woti (sauces/stews) on the celebrations of holidays such as Maskala (lamp fire in celebrating of the spring), Fasikaa (Ethiopian eastern) and sometimes during Ethiopian Christmas<sup>123</sup>. Mostly the food made from hollata is given highly honored guests in Ĉ äbo culture; *Qixxaa* (pancake, unlived bread) is prepared after or before warqi products changed to hollata. It serves as local food that eaten particularly by the people of the area. *Marqaa* (porridge) is one of the most known Oromo traditional foods in general and Wanchi people in particular. Porridge is mostly prepared from an amixii (gruel like obtained from the ensat being scraped/ whittled, squeezed and immediately changed to solid), hunkuroo (mashed or flour of roasted grain) made also from the amixii of waeqe. It is eaten as a roasted grain after combined with salt, different types of special and butter. It is the well-known cultural food in the district and the person who eats hunkuroo can stay for a long hour without having additional food. Amicoo (corn) is a root of warqe, which simply boiled and eaten with woti locally. This part of warqi is the main source of food and eaten during a shortage of food.<sup>124</sup>

Moreover, kocho (made from the stem pulp and underground corn fermentation and *bulla* (the flour made from a warqi product that is finely ground, carefully prepared from the unfermented product of the pulverized underground corn and decorticated stem) are the two major types of foods that are product for markets from ensat. From *bulla*, porridge and soup are commonly prepared combining with cereals' flour.<sup>125</sup>

According to Gebreyesus Hailemariam, ensat provides a higher portion of food stuff per unit area than other cereal crops. In addition, it is also for its higher starch content. The other common characteristic because of its deep roots and capacity to store water in its seristics of ensat is its drought resistance. <sup>126</sup> Warqi also mainly used for many purposes, such as making rope, construction of fences, its leaves for banking bread and animal food. Moreover, it played a very pivotal role in maintaining environment balance, preventing soil erosion since its leaves can hold moisture and its stem reduced the surface runoff. The

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<sup>123</sup>Informants: Bera Bikila- Interviewed on; Dec. 16 2022, Warkinash Gamachu, Elaset Kabada and Malasa Bakala

<sup>124</sup>.Ashenafi Ch, Tadesse K. and Girma G “Value Chain Analysis of Warqe Food products in Ethiopia,” (Department of Energy and Technology, Swedish University of agriculture sciences), (IJMVSC), VOL. 8, NO. 1; March 2017, pp.23, 27; Informant; Gasè Worku Jäbessa.

<sup>125</sup> .*Ibid.* Mäsärät Mäkönnän and Warkinäsh Gämächu

<sup>126</sup>Gabreyyesus Hailemariam, the Guraghe and their culture(USA; Vantage press, 1991),pp 73-74

leaves and residues of ensate are also important to increase soil fertility.<sup>127</sup> A study that conducted on the value analysis of warke food pointed out the one of the main routes of kocho and bulla supply to central market is waliso to Addis Ababa market route. The waliso market has been supplied with warke products from the areas such as Č äbo Darian, Č itu Haro wnachi, Marga Shagaga and Tepi. In Addis Ababa, there is a marketplace in markato (the largest market in Africa) called “kocho Tara or kocho beranda.”<sup>128</sup>

## 2.4 *Gadaa* System in Wānci District

In the life of Oromo people, *Gadaa* system had been playing a significant role in the case of economic, social political and ritual instauration. The time when the traditional *Gadaa* government emerged is not clear to most of the scholars. However, many scholars believe that *Gadaa* system existed before the 19<sup>th</sup> century. In this century, the Oromo organized under comprehensive democratic republic even organized and existed before the few European pilgrims arrived from England on the shores of North American and only later formed democratic government.<sup>129</sup>

The *Gadaa* system includes the principles of check and balances through the periodic election of eight years. This was important in avoiding the falling of power in the hands of despots.<sup>130</sup>

Where ever you go in the Oromo society, you can observe the common *Gadaa* of the Oromo. Thus, the Oromo, in general, has the same *Gadaa* system, this system had five *Gadaa* classes' ladder through which the generation should pass according to their ages. These classes were melba 1522-1530, Mudanna 1531-1538, kilole 1539-1546, bifole 1547-1554 and michile 1555-156., on the other hand, the youngest had also five classes or steps namely Harmufa 1563-1573, robale 1571-1578, Birinjii 1579-1586, Muleta 1587-1594 and Dulo 1595-1602.<sup>131</sup> Accordingly, in the first five *Gadaa* classes mentioned above, the members had been equipping with the knowledge and skill of military, political, economic, social and ritual activities. At the fifth level, members of the *Gadaa* system began to present their qualities of leadership to the society to be

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<sup>127</sup>*Ibid.*p. 73; Dida Gäläta, Täräfä Urgässa and Ayalēch Lämna.

<sup>128</sup>. Ashenafi Ch, Tadesse K. and Girma G, alue Chain“Analysis of Warqe Food Products in Ethiopia,pp. 29-30 and 35.

<sup>129</sup>Bonnie Holcomb, *Akka Gabaatti; the Unfolding of Oromo Nationalism-KEYNOTE Remarks*.

<sup>130</sup> Harold G. Marcus, *A History of Ethiopia, Updated Edition* (Berkeley: University of California Press, 2002), p.35.

<sup>131</sup> Herbert Lewis, *a Galla [Oromo] Monarch of Jimma Abba Jifar, Ethiopia, 1830-1932*,(Addis Ababa,1990),pp.58 60. See also Negaso gidada, *Ye Oromo Hizbi Tarik* (2008),p.222. And Tesema Ta'a the Political Economy of California press, 1994),pp.35-36.

elected by them a leader.<sup>132</sup> The one who wants to be a leader mentioned his agenda for the society for a week or a month in Wanchi district. At the sixth grade or level, among the members, different *Gadaa* officials who would serve the society were democratically elected after they explained their agendas.<sup>133</sup> The *Gadaa* officials were evaluated by the society based on their abilities to persuade or oratory and his knowledge of the society's history and of other experiences that he gained from each level and his leadership qualities.<sup>134</sup> During the elections, the people first elect *Abba Gadaa* or *Abba Bokku* who would hold the top position of the *Gadaa* rule. For the position of *Abba Gadaa*, The Wanchi Oromo first elects three individuals and they identify and select the one who would hold the *Abba Bokku* position. The remaining two *Abba Gadaas*' would serve as the deputies of the first *Abba Gadaa*.<sup>135</sup> Under the *Abba Gadaa*, there were also different officials who had democratic power to exercise the activities that were different from that of the *Abba Bokku*. For examples; the one who performs the activities of the present day cleric of justice was named *Abba sera*. Moreover, *Abba Alänga* and other officials in charge of this office perform currently this other work. Unlike *Gadaa* institution, the spiritual power of *qallu* was transferred from one person to another through blood relation. This was because the *Qallu* institution by itself was an organization that had its own religious ceremony and principles.<sup>136</sup>

The Macca Oromo in general and the Wanchi *warada*'s Oromo, in particular, have been practicing the principles of *Gada* system even after the incorporation of south west sawa zone into Manalik territory. From the Odda Bisil, the Macca Oromo *Gadaa* center, the confederacies of the *Afre* and *sadaca* moved based on the laws of *Gada*. According to *Gadaa* principles the descendant of Macca, Liban remained on the former land of his father as explained earlier. From this idea, it is understood that after movement and

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<sup>132</sup>Informants: Abära Gutäma, Gétahun Hirpäsa and Gétachäw Dämäkä-interviewed on: Apr.15,2022.

<sup>133</sup>*Ibid.*

<sup>134</sup>Informants:Moroda Tolëra,Bäläta Obsu,Tashale Iticha-interviewed on: May 15,2014 and Dida Gäläta.

<sup>135</sup> *Ibid*; "South West Shewa Zone Cultural and Tourism Office",History of Eastern Macha, Unpublished Official document, Waliso,2007),pp.52-53.

<sup>136</sup>Martial De Slaviac, *An Ancient People. Great African Nation: the Oromo*,(Translated from the Original French Edition by Ayalew Kano, reprinted with permission by Oromia Culture and Tourism Bureau Finfinnie, May 228),pp.212-214.



expansion, Maca Oromo have been continued to use the principles of *Gadaa* system in their day-to-day life.<sup>137</sup>

The written source shows that the *Gädaa* system existed for six thousand years.<sup>138</sup> To Gutäma Imana, the lecturer at Harmaya University, the role of *Gadaa* system was more than the role of the modern democratic government. He believes that in *Gädaa* system all male members of the society can enjoy the opportunity to become Abba *Gadaa* or Abba Bokku (father of the scepter). They can also serve in other offices such as Abba Dula (war leader), Abba Sera (in charge of Oromo traditional law), Abba Sa'aa (father of the cow) and the like, after passing through the *Gädaa* classes. However, the principles of democracy do not give to all the male members of society the opportunity to become the leader of the people. Among the members of the society, only a few people compete based on the principles of democracy.<sup>139</sup> On the other hand, the system includes the principles of a balanced representation of all clans, lineages, regions, and confederacies.

In this system, the council of elders, traditionally called *Jaarsummaa*, settled disputes through the reconciliation which yet at work in the study area.<sup>140</sup> In the culture of the study area, previously women were expected to accomplish the activities such as livestock rising and activation. Since the women were not entered into *Gadaa* age grade to participate in public activities, they were provided with labor works like transporting goods to and from market, milking taking care of calves and other domestic animals that also true in the case of Wanci warada.<sup>141</sup> In addition, the preparation of food for family and guests, taking care of children, managing means of consumption and other minor activities were on the shoulder of the women.<sup>142</sup>

Currently, *Gadaa* system has been attracting the attention of scholars, artists, and other people. It seems the time to write and study about the system due to its importance

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<sup>137</sup> "Oromia and Cultural Office", pp.189-190.

<sup>138</sup> Asmarom Legesse, "Oromo Democracy, *Presented to the Conference on the Oromo Revolution*", Washington D.C, August 16, 1987, p.2.

<sup>139</sup> Gutama Imana, From the Interview with him by the Oromia Media Network, Date, 16/09/2010 E.c. and sees Tesema Ta'a, the political Economy of Western..., p.20.

<sup>140</sup> *Ibid.* Baissa Lammu, "The Political Culture of Gada: Building Blocks of Oromo Power," Paper Presented at the Oromo Studies Association Conference, University of Toronto, Canada, 31 July-1 August 1993.

<sup>141</sup> Asmeron Legesse, *Gada: Three Approaches to the Study of African Society*, (London: the Free Press, 1973), p.19.

<sup>142</sup> Informants: Elsabet Käbäda, Qonjit Gäbre and Warkinash Gämächu.

in the case of modern Administration. The Ethiopia Great poet, Loret Tshegay Gebremedhin described the *Gadaa* system, as cited by Dejene, as follows.

*As the Gadaa system was an engine to operate the social and political of the Oromo people, it is impossible to detach it from the society. Every member of the system stays for eight years. Then, at the end of the mentioned period, power passes over to the new one peacefully. Gadaa is the source of proud, the anchor of truth and stream of love and equality. Even it is the source of proud, the anchor of truth and stream of love and equality. Even it is a gift from God for the Oromo*<sup>143</sup>.

The *Gadaa* system is the most amazing event that took place through evolution. The Oromo is as if the Muslims were not interested to call their leader sultan and to give him power for a lifetime. In addition, the Christians were not interested in bringing to power by choosing from a higher clan. However, similar to a democratic society, they preferred to choose their leader from those who presented their agendas to their people. Hence he serves them only for eight years.<sup>144</sup> One can state that *Gadaa* was a social organization. This social association also proclaimed the laws that governed the whole society.<sup>145</sup> *Gadaa* also appears to be a ritual institution. It was first a political institution or mode of government. The elder of the society appear to have had great power in this form of government before the 19<sup>th</sup> century. During the 19<sup>th</sup> century the “big men” succeeded not only in influencing the *Gadaa* system but also they began to replace the system with the rule of *Mooti* (king).<sup>146</sup> Before the beginning of the rule of *Mooti*, every male individual in Wancii area was members of the five groups that took their name from the five *Gadaa* period. All brothers performed the *Buttaa* together under the leadership of the senior brother.

Those who did not perform the *Buuttaa* were referred to as *Gadaa gattee* or “those who have thrown away or dropped the *Gadaa* culture”.<sup>147</sup> They did not only loose membership in the *Gadaa* group but also all right in the community.<sup>148</sup> It was thus the responsibility of every family to work hand save enough resources so that their male members could perform the *Butta* ceremony. All members eagerly tried to work for the “slaughtering) of the *Buttaa*

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<sup>143</sup>Dejene Gemechu, “the Wäliso Oromo of Eastern Mächa, the Case of the Guma,” Unpublished Document (2007),pp.18-20.

<sup>144</sup> *Ibid.*

<sup>145</sup> Jebessa Ejeta, “the History of Oromo from the Beginning up to Now,” (N.P 1995),pp. 168-169.

<sup>146</sup> *Ibid.*

<sup>147</sup> Inrormants:W/Giorgis Dinsa Bati, Märga Hirko-interviewed on: March 7, 2022 and Dämässa Gäläta-interviewed on:Jan. 25, 2022.

<sup>148</sup> *Ibid.*

of one's father" and to "keep the *Gadaa* of one's father".<sup>149</sup> All brothers were circumcised together. By so doing; one did not only become a member of a group but also became Luba.<sup>150</sup> Being a Luba Meant being a free person i.e. one who had fulfilled the duties and that the family and society expected of him. Only a Luba, one who had become emancipated from the right of his father had rights and privileges in the society. To be a Luba meant a "ritual expert" or priest in the family and in the society.<sup>151</sup> It was then from the Luba that the *Abba Bokuu* or the chief ritual leader and his council would be chosen. The *Abba Bokuu* was at the same time the leader who represented the whole society without having executive power.<sup>152</sup>

## 2.5. Conflict and Conflict Resolution Mechanisms and Gumma Institution

The term *guma* can serve for several concepts. For the Oromo or the speakers of Afan Oromo language, the term has meaning of vengeance and revenge. For instance, when one Oromo says, "*Gumaa koo hin hafu*", literally means, my revenge will be inevitable.<sup>153</sup> Contextually means, "I will avenge". The term also refers to the cost to be paid as compensation (*hirphuu*-to pay damages) after serious bodily injuries, damages or harms.<sup>154</sup> According to the semantic analysis of the term *gumaa*, it was derived from an Afan Oromo term, *gumaa'uu* that means to come together, to unite or cooperate.<sup>155</sup>

Even though the term *guma* has different and several meanings, in this section the researcher discussed in the case of the compensation should be paid after someone kills a person or an animal belong to any family in the Oromia in general and in Oromo of Wanchi in particular. In Oromo culture in general and Wanchi Oromo in particular, *guma* ceremony has been the best way practiced avoiding revenge that follows the loss of the soul of man or animal in the hands of someone.<sup>156</sup> Few of my informants told me that yet the Wanchi Oromo have been practicing the ceremony of *guma* in connection *Gadaa* system for the loss of man or animal's soul.<sup>157</sup> It was the law of *Gadaa* that put clear direction how to pay

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<sup>149</sup> Informant: Moroda Tolera, Ababa Muldata and Tafara Ragassa-May 24, 2022.

<sup>150</sup> *Ibid.*

<sup>151</sup> Oda, Afan Oromo-English Amahara Dictionary, (Kurazi International publishers, 2017), p.282.

<sup>152</sup> Informants: Asfaw Mutal, Bayera Kuma, Bäläta Obsu and Tasfaye Dirriba.

<sup>153</sup> Informants: Daññä Machassa, Asirat Ooma and Lammaa Abdisa.

<sup>154</sup> Nubara, p.37.

<sup>155</sup> *Ibid* Informants: Ababa Muldata and Tarafa Ragassa.;

<sup>156</sup> Dejene, p.55. Harold G. Marcus, *a History of Ethiopia*, p.54.

<sup>157</sup> Informants: Kabada Atomsa, Galana Ulafata, Mulunah Bdada and Tigistu Amsalu; IES Nägarit Gazeta, No. 2-25<sup>th</sup> Sep. 1952-p. 10.

compensation for the loss of the lives of man and animal in the hands of someone as well as for the injured bodies and theft.<sup>158</sup>

However, there are controversies among the elders on the number of animal to be compensated and the amount of money to be paid for loss of man's soul. One says hundred, others eighthly and the others reduced to ten cattle.<sup>159</sup>

According to Dejene, the compensation payment among the Maca Oromo in general and Waliso Oromo, in particular, had been to cash since the first half the 19<sup>th</sup> century following the introduction of the silver coin of Austria into Ethiopia. Accordingly, at an initial of this change, the among *gumaa* or blood cost was hundred dhagaraa (the silver coin of Austria).<sup>160</sup>

This Austrian coin alone had served as currency in Ethiopia until the 11 September 1952 proclamation no. 105 of 1949. The proclamation no. 112 of 1950 established the Ethiopia dollar the monetary until and the currency notes and coins that become the legal medium of exchange in 1952.<sup>161</sup> One of the outcomes of *Gädaa* system observed in the culture of Wanci Oromo is the accomplishment of guma ceremony. When *Gadaa* system had been fully exercised among the Oromo, the ceremony of guma was accomplished under the leadership of Abba *Gädaa*. For the accomplishment of the ceremony, the elder chose the place where they would discuss the issue of guma and the types of killings done in the society.<sup>162</sup>

In general, there are two types of killings observed in the society such as a deliberately and accidentally killings of man or animal<sup>163</sup> According to most of my informants, after the replacement of *Gädaa* system by the rule of mooti in the study area, guma ceremony has been accomplished after issues of accused and accuser on the killing of man or animal is decided at the court. To this, end the person first end, the person that killed someone's son, daughter, father, mother relatives or animal taken to the tribunal and judged according to a

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<sup>158</sup> *Ibid.*

<sup>159</sup> Informants: Dida Gäläta Abäbä Muldäta and Täräfa Rägassa.

<sup>160</sup> Informants: Moroda Tolera, Asfaw Mutal, Dañña Machässa-interviewed on: May 10, 2022 and tasfayä Diriba.

<sup>161</sup> Informants: p.55. Harold G. Marcus, *a History of Ethiopia...*, p. 54.

<sup>162</sup> Oda-Afaan Oromo-English-Amharic Dictionary (2007), pp. 91, 115 and 408. See also Tesema Ta'a, *the Political Economy of Western...*, p.20; Informants: Waqtola Tasu, Abärä W/Rufael and Gétahun Hirpäsa.

<sup>163</sup> Informants: Dida Gäläta, Abäbä Muldäta and Täräfa Rägassa.

crime he has done. After the judgment, he has to come back local elders to pay the guma based on the ceremony of *Gadaa* culture.<sup>164</sup>

It is during this time elders and the relatives of the killer (criminal) begin their journey to the home of the family or relatives of killed person and when they approach their home, they beg the relatives of the killed person by saying “*Isgoo! Isgoo! Isgoo!*” This is the type of begging which is full of respecting and requesting Marcy for the serious crime done to the family of the killed. The begging by isgoo begins early in the morning particularly from 12:00-3:00 o’clock local time. In this case, in the Oromo religious belief the waqa (sky god) hears perfectly scase the Oromo religious belief, the Waqa (sky God) hears perfectly the praying of early morning before eating the breakfast. In addition, they believe that God can change the hateful mind of the relatives of the killed person to merciful.<sup>165</sup>

Accordingly, the elders and the relatives of criminal continued to beg by saying “isiniif saganna, baleessaa qabna, oofkaltii keessan gaafanna” meaning, “we bow ourselves before you, we committed a serious crime, we need your forgiveness or absolution” and this begging should be continued for seven days. During this time, the beggars should take the following things to the relatives of the killed person. Such things are, bokkuu (club scepter), caaccuu (necklace of beads) kallaca (an object belived to be revered and feared, phallic-like symbol made of ivory worn on the forehead by Abba Geda)<sup>166</sup>, the oxern being yoked, the harnessed, virgin girl with qaree (tonsureLike hair-style) and say isgoo frequently.<sup>167</sup> Later after seven days, the relatives of the killed person willingly give response saying to beggars, “okay, we all the clans of the lost soul will disuses on the issue and give you answer as possible. Now you can place the kullachaa to its original position, take off the harness from the mouth of the horse, release the oxen from the yoke and take the tonsure from the virgin girl.<sup>168</sup> This response shows the willingness to receive guma (compensation). This is followed by the evolving of the criminal around market seven times after his two hands being chained he saving, Lubbuun Baase!, harkatu na xuraa,e! Gumaan baasa! Na gargaara!” meaning “the soul of a man lost in my hands, my hands are dirty (unclean), I will

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<sup>164</sup> Nubara,p.37.

<sup>165</sup> *Ibid*; Informants: Ababa Muldata and Tarafa Ragassa.

<sup>166</sup> *Ibid*.

<sup>167</sup> Oda-Afan Oromo-English-Amharic Dictionary (2007),pp’ 91, 115 and 408. See also Tesem Ta’a, the political economy of Western...p. 20; Informants: Wqtolla Tasu, Abära W/Rufael and Gétahun Hirpasa.

<sup>168</sup> *Ibid*.

pay compensation, please help me, make me free.”<sup>169</sup> Then, the elder and other popular old men who have experience on the accomplishing of the guma ceremony tell the criminal to present the following things: new knife, soap a piece of new cloth made from cotton, young bull, water in a small jar and the money to be paid for compensation.<sup>170</sup>

In addition, the ceremony would accomplish based on the type crime done. The above my explanation is mostly about guma ceremony done on the loss of the soul of man.<sup>171</sup> Finally, the bull brought by the criminal’s would be slaughtered by the person selected by the elders who did not belong to either of the two groups. Then, the elder would pierce one of the ribs of the bull and one person from criminal relatives and one from the relative of the killed shake their left hands trough the pierced .<sup>172</sup> This would be followed by washing hands from both sides by the soap and dry their hands by the piece of cloth that the criminal hand brought. The slaughtered bull, knife, soap and piece of cloth are left there and the guma (compensation) is paid to the family or the relatives of the killed. Later, other new sheep would be berought and slaughtered by the relatives of the killed person and eaten to express that they received guma for loss of the soul of the man.<sup>173</sup>

According to the Oromo culture in general and Wanci Oromo in particular, the ceremony of huma has been practiced and considered as the best of resolving basically serious conflict happened among deferent Oromo clans. The ceremony is an important lesson for other ethnic groups in avoiding serious revenge that may cause mass killing or ethnic massacre in the future.<sup>174</sup>

## **2.6. Moggaasaa and Guddifacha (Adoption) among the people of Wānci**

In the *Gadaa* system, previously the Oromo have practiced many traditional ceremonies. One of these ceremonies was that of the Moggaassaa. Actually, the term Moggaasaa is an Afaan Oromo term that means to name or give a name.<sup>175</sup> However, moggaassaa in the case this works the meaning that is wide particularly in the social history of the Oromo. Tesema Ta’a wrote, “Guddifachaa literally means an adoption in the case sense of bringing up a child. It is synonymous with moggaasa (lit. naming) –used also among the Oromo as social

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<sup>169</sup> Dejene.p.55. Harold G. Marcus, a Histoyy of Ethiopia....p.54.

<sup>170</sup> *Ibid.*

<sup>171</sup> *Ibid.*

<sup>172</sup> *Ibid* Informants: W/Giorgis Dinsa Bati, Asfaw Mutal, Tashale Gidu and Tolcha Damme-interviewed on: Apr. 23, 2022,

<sup>173</sup> *Ibid.*

<sup>174</sup> *Ibid.*

<sup>175</sup> Oda, Afan Oromo-English-Amharic Dictionary, p. 497.

adoption.<sup>176</sup> The institution of Moggaasaa or Guddifachaa was very important in the process of adopting other people to the Oromo clan. In this case, there were individual and group adoptions. Some of May informants told me that individual adoption was for sterile couples or a childless window in order to continue the clan to whom the new individual was adopted.<sup>177</sup>

The group adoption was aimed at adopting the clan or tribe particularly during the Oromo expansion In general and the Maca Oromo's expansion in particular.<sup>178</sup> The process of Moggaasaa has its own ritual or traditional ceremony. During and before the Oromo population movement, this ceremony was accomplished to adopt the submissive group, the refugees and others who were interested to share a kinship with the Oromo clans moggaasaa institution that closely associated with *Gadaa* system was primarily developed to manage the changing conditions during their expansion and settlement. The Oromo were interested in adopting other groups of people instead of killing or persecuting them.<sup>179</sup>

In this case, the Oromo were interested in moggaasaa for the following three reasons firstly, during their expansion and movement; they have been increasing their number through moggaasaa adoption for military purpose. This type of adoption was based on the interest of the requested non-Oromo. Secondly, they adopted based on the will of the non-Oromo people and finally, as indicated earlier, or the adoption done for the sterile or childless windows for the continuation of their family or for social security.<sup>180</sup> Accordingly, the Wänçi Oromo have been accomplishing the ceremony of moggaasaa or guddifachaa as follows. To accomplish the Moggaasaa ceremony, *Gadaa* officials and the appointed elder were invited particularly for ratification and blessing, On both sides, people together to be introduced to one another before the accomplishing of the ceremony, the person or the group to be adopted should agree on the case of moggaasaa.<sup>181</sup>

In the process of the ceremony, alangaa (whip) bokkuu (scepter), Kallachaa (phallic-like symbol made of ivory worn on the forehead by *Abba Gadaa*), caaccuu (bead?) and spear

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<sup>176</sup> Tesema Ta'a, *the Political Economy of...*, p.65,

<sup>177</sup> Informants: Märga Irko, Tädäla Jäbessa, and Moroda Toëra. See also Tesema Ta'a, *the Political Economy of...*, p.51.1

<sup>178</sup> *Ibid.*

<sup>179</sup> Informants: Näga Indale, Gaše Worku Jäbessa and Hundessa Qabata Tasu –interviewed no: feb.17, 2022.

<sup>180</sup> *Ibid.*

<sup>181</sup> *Ibid*; Horald G. Marcus, *A History of Ethiopia* (Berkeley: University of California press. 1994), p.35.

should be presented in the eve of ceremony.<sup>182</sup> In addition, the entire relative from from both sides should come to escort and attend the ceremony. Then, old male cattle would be slaughtered on order to indicate the person who to be adopted was not an elder son. Following this, the blood of the slaughtered cattle was touched to that person and as the symbol of the newly established unity of two groups. Then, representatives of the adopting clan placed meedhichaa (piece of skin cut freshly with flesh from limns of an animal slaughtered at the guddifachaa ceremony) on the wrists of the representative of the adopted clan or hand of the adopted person or persons.<sup>183</sup>

To conclude the ceremony, the *Gadaa* officials and elders blessed both groups of the people with the known Oromo blessing and confirmed the relationship between the adopter and the adopted by declaring:

“Tumnee seera tumaa kana	“we decreed this decree
Gungummiin hin jiksumurmur	could not break out
Kenni hin balleessu	corruption could not destroy it
Hara’a malee diina miti	from this moment the adopted is son not alien
Fira malee diina miti	he is relative not enemy
As luuka malee achi hin luuku	he inclinedtothefamilyhe adopted to not outside
As hiddatahe	claims his genealogy to the new family he adopted to
Ajjeesu gumaa baafna	if he kills, we pay gumaa
Du’u gumaa nayaanna	if he is killed, we will receive gumaa
Ajjeefamnu gumaa nyaata	if are killed, he receives gumaa
Ajjefanu nu wajjin gumaa baasa”	if we kill, he will pay gumma with us. <sup>184</sup>

Though the role of *Gadaa* system declined after Oromo move far and wide. Then, a new Oromo name was given to the adopted person or group. Finally, the adopted person would have the same privileges as the Oromo and fully integrated into the *Gadaa* system.<sup>185</sup> It is very significant that to underline that the Oromo claim they descended from a common ancestor, they do not want to bound their kinship only to biological but also to social descent. There are no different between the biological and social descent since they know that Oromo people hood was based on blood and social descent.<sup>186</sup> As a

<sup>182</sup> Informants: Moroda Tolera, Gashe Worku Jäbässa, Täshale Iticha and Niguse Lägäsa-May 19, 2022.

<sup>183</sup> Informants: Moroda Tolera and Näga Indalä; Täsäma Ta’a *the political Economy of...*, pp.52-53.

<sup>184</sup> *Ibid.*

<sup>185</sup> Informants: Shimalis Tufa, Abära Bikila, And Asirat Oma-interviewed on: 19/02/2022.

<sup>186</sup> P.T.W.Baxter, *The Creation and Constitution of Oromo Nationality’: Ethnicity and Conflict in the Horn of Africa*, Karsuyoshi Fukui and John Markakis,(eds.)(Athens: Ohio University Press,1994),p.174 Informants:Daniel Guta,G/Giorgis Dinsa Bati, Niguse Lägäsa and Tädälä Jabässa.



result, the adopted groups trace their descent to Oromo moieties and to the original Oromo.<sup>187</sup>

Currently, the *Gadaa* culture of adoption through the ceremony of *moggaassaa* is not fully done like during the rule of *Gadaa* system among the Wanci Oromo. It is only based on the will of the individual or a group who are interested to be intermixed with the Oromo clan. In addition, the Adoption by the sterile or childless widows has been practicing in the Oromo of Wanchi district, particularly for social security.<sup>188</sup>

## Chapter Three

### Historical Development of wānci district from, 1870s -1974

#### 3.1 Menelik's Incorporation of South West part of Shawa to his Empire

The territorial expansion of Menelik towards the south, southeast, and southwest had started long before his coronation as an emperor of Ethiopia. Motivated by various factors Menelike and his generals expanded to south West Ethiopia.<sup>189</sup> After he inherited the agenda of building the empire of Ethiopia from his predecessors, Menelik became successful in forming the current Ethiopian empire. He first subdued the Oromo of show in the 1870s before peaceful submission of Northern Guraghe. His expansion to the south West part of Ethiopia aimed at strengthening military power by possessing the valuable resources and items of trade in the region<sup>190</sup>.

After the incorporation of south West part in general and Wanchi area in particular, they became the part of the central government. The incorporation had great impact on the social, economic and political life of the people of the area. However, it is difficult to discuss all the detailed impacts in the area due to the absence of documentary works. Here, attempts have made to include the prominent impacts of the incorporation of Wanchi based on the available data. It was the above economic reason that dragged the forces of shewans and the Gojjam in to the war at the battle of Embabo (2 June 1882). At this battle, the forces

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<sup>187</sup> Ulrich Braukamper, "Oromo Country of Origin: a Consideration of Hypothesis", *Proceedings of the Second International Conference*, April 1980, p.25.

<sup>188</sup> Informant: Tādāla Jābēssa and Hundesa Qābāta.

<sup>189</sup> Harold G Marcus, *A History of Ethiopia* (Berkeley; University of Los Angeles press, 2002), p.104.

<sup>190</sup> Bahru Zawde, *a Modern History of Ethiopia 1855-1913* (Second ed. (Addis Ababa; Addis Ababa University press, 2001), pp.60-71.

of the shawa became victorious and Embabo victory paved the way for the southward territorial expansion of Menelik.<sup>191</sup>.

The significance of natural resources such as fertile soil, ivory, slaves, gold, coffee and many other items in the region made Manlike stronger than ever before. Having in mind an intention to become the emperor of EthiopiaS, Menelik need to make him ready with modern weapons through purchasing with a large amount of tribute he would coiiect from the newly incorporated areas.<sup>192</sup>. The major reason for menelik's expansion to the south west was exploiting the resource of the regions and checking Europeans expansion to the area by establishing abuffer zone<sup>193</sup>. The south west ward expansion of Menelik cleared the way for thee movement of the Northerners to the incorporated areas pushed by the outbreak of the Great Famine in Ethiopia (1888-1892).<sup>194</sup>

During the forceful expansion of Menelik, the peoples and states of the South and Southwest part of the country had only the traditional Weapons that could not help them to withstand that of the Menelik. Due to the Superiority of Menelik's army, at the first, the people usually had given the chance of their peaceful Submission in different parts of the area under discussion. Some notable local rulers like Abba Jiffar II of Jimma, Jote Tullu of Leqa Qellem and Kumsa Moroda of Leqa Naqamte persuaded to accept peaceful incorporation and rewarded by internal administrative autonomy.<sup>195</sup>

The occupation of Wancii area by Menelik became Successful after his expansionist, army made two attempts. Firstly, the people in the district, particulary from Cäbo area, did not welcome the army of Menelik.According; the army of menelik came to Wanchi under the commandership of Biru Nagow (the then governor of Salale, the brother-in-law of Ras

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<sup>191</sup>Ibid,pp.61-62; Teshale Tibabu,*the Making of Modern Ethiopia 1896-1974*,(Lawrenceville; the Red Sea press,Inc. 1995),pp.44-45; Harold G Markus,Menelik II ;Leadership in Africa's six Harold G. Marcus,*A History of Ethiopia* (Berkeley; University of California press, 1994),80.

<sup>192</sup>Harold G. Marcus, *Imperialism and Expansion in Ethiopia from 1865 to1890*; in Colonialism in Africa,Eds. H. Gann and peter Duignan,(Cambridge;Cambridge University press,1969),pp.57-76; Richard Pankhurst,*An Inquiry in to the penetration of firearm in to Southern Ethiopia in the 19th century Prior to the Reign of Menelik,in Ethiopian Observer*(Addis Ababa,VOL.6, No. 2,1967),pp.135-150.

<sup>193</sup>Harold G Marcus, *A History of Ethiopia*(Berkeley:Universty of Los Angeles Press,2002), pp.104-105..

<sup>194</sup> Richard Pankhurst, " the Great Ethiopian famine 1888-1892; A New Assessment" *in the Journal of the History of medicine and Allied science*,(New Haven, Vol. 21, No. 2 and 3, 1966),pp.271-294.

<sup>195</sup> Informants ; Gashe Worku Jebessa and Naga Indale.

Gobana Dachi who married Biru's daughter). Biru was killed in battle fighting with the Wanchi people<sup>196</sup>. Following this, the huge army under Ras Gobana arrived in the district to avenge the death of Biru but the people of the area continued their struggle aggressively against his army. As a result, Gobena ordered his soldiers to burn houses and cut down enset on which the livelihood of the people of the area was based. Moreover, he warned the Č abo people saying, "If you were not interested in submitting yourselves through peaceful wov, cutting the hands of men and breasts of women would follow your disobedience". Then, he left Č abo area for other places<sup>197</sup>. However, when he came back to the area, he found the cut enset sprouted, the warned men being bandits. In addition, women came in front of Gobena and sneered saying,

"Kaleessa warkee murtee warqeen kan cabittiiti "previously you cut enset which belongs to the chabo

Hara'a harka murta harkimmoo mirga dhiiraati	now you would cut the right hands of men
Halkan yoo nagaan bulte booreen Kan cabittiiti	if you pass a night, obstinacy is for the chabo
Booreen kancabittiiti"	Obstinacy is for the Chabo

Then, Gobana expressed his acclamation saying,

"after came here I had observed two strange things; yesterday I Cut enset which feeds the people of this area but it sprouted and the women sneered on me, what an audacity happened here"

The above idea has the message about the opposition Gobena had encountered in Wancii when he came to control it for Menelik. This indicated that the forces of Menelik could not easily conquer this area<sup>198</sup>.

Ras Gobena played a great role in facilitating the incorporation of Wānci area to Menelik as follows; "Menelik enjoyed the service of the ever faithful Gobana (ca. 1821-1889 *dagazmach* and *ras*), a high born Oromo who submitted to the king when he returned to shaw in 1865. By 1876, Gobana was devoted to conquering his fellow Oromo with his formidable cavalry and infantry<sup>199</sup>.

Finally, the current Wāncii area and the neighboring districts had fallen under the rule of menelik in the late 19<sup>th</sup> century<sup>200</sup>. For effective control of other areas such as the current Dandi district, Tokke kutaye, Bacho and Ambo area, the soldiers of Gobena

<sup>196</sup> Informants; Moroda Tolera and Naga Indale.

<sup>197</sup> *Ibid*; Nubara bulletin.p.20.

<sup>198</sup> *Ibid*.

<sup>199</sup> Harold G. Marcus. *A History of Ethiopia* (Berkeley; University of California press, 1994). p.79.

<sup>200</sup> Informants: W/GiorgisDinsa Bati, Gäläna Ulfata and Bäläta.

preferred the Wāncii Crater Lake area as their camp that is strategic since its location is at high altitude.<sup>201</sup>

### 3.1.1 *Fitawrari* Habte Giorgis (Quse) Dinagde (1851-1926)

In the 1880s, Menelik appointed a member of the governor of sub-provinces of shawa, *Fitawrari* Habte Giorgis Dinagde to administer locally called Quse Dinagde this area in place of Gobena. Habte Giorgis, locally called qurse Dinagde (Dinagde is an *Afaan* Oromo term, means economy)<sup>202</sup>. *Fitawrari* Habte Giorgis Dinagde Was born in Dandi district in 1851 and belonged to the Maca group. According to the available Menelik, since the bite data, the army of Gobena plundered him during the conquest of South West Shawa. Then, he acquired the important skill of using horse and modern weapons from Gobana during the war.<sup>203</sup> Before his heyday, Habte Giorgis became a military employer of Menelik. Since the birth place of his mother is in current Wancii, in Ā abo Sanseleti, Habte Giorgis become more successful in diplomatic relation through his relatives with the people of the area than Biru and Gobana. He is known by the nickname called “abbaa malaa” which it means one who is skillful, smart and tactician.<sup>204</sup> Influenced by the Political and religious ideologies of Menelik, he began to change the names of key person to *Qāññāzmac* and *Dağāzmac* and to religious baptismal names though my informants were not able to tell me the then entitled persons.<sup>205</sup>

After Menelik carefully observed his cavalry skill and his ability to use modern weapons; he made him learn modern education and with in a short time, he began to read and write. Later, he become one of the important persons next to manlike and Ras Mekonnen in 1907.<sup>206</sup>

After Habte Giorgis made Chitu area his military camp, he encouraged the expansion of the Orthodox religion in the district. The establishment of many Orthodox churches in the area played a crucial role in strengthening Menelik’s political administration and the application of his land policy. For instance, Gobana established the churches called Michael Haro in Fite Wato qabale in 1868 in the North of the study area and Cirri Giorgis

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<sup>201</sup> *Ibid*: Asāfa Abdisa and Moroda Tolera.

<sup>202</sup> Oda-Afan-Oromo-English-Amharic Dictionary, p.179.

<sup>203</sup> Informants: Asfa Abdisa and W/Giorgis Dinsa Bati; Horald G. Marcus, *the Life and Times of Menelik: Ethiopia 1844-1913*, (Lawrenceville: Red Sea press, 1995), p.166.

<sup>204</sup> Gashe Warku Jabessa.

<sup>205</sup> *Ibid*.

<sup>206</sup> *Ibid*.

in the South, the S westelase Cave, Monastery in Warabu and the like were established under the rule of Fit.Habte Giorgis in the 1880.<sup>207</sup>

After he established effective administration on the area, Habte Giorgis changed his military camp to the present Chitu area, the center of the district. As indicated earlier, he was the founder of Chit<sup>208</sup>. Following the territorial conquest of menelike, several strategic areas became garrison centers of Menelike.

(See appendix 3).

We whose name were Listed below were working as mesclane honestly and vowed to serve our community being trustful to our majesty Emperor Haile Selassie.

Name	Father Name	There respective administration area
Fitawrari Damassa.	Gemessa.	Bacho keku.
Ba Š a Mekuria.	Daba.	Bontu Liban.
Ba Š a Woldayes.	Jumma.	Soddo Abadho.
Lij Asafa.	Arada.	Tole Meselene.
Lij Ambaye.	Begna.	Kokir Gadabeno, Acabar, Geto Gida.

It was these garrison centers that later evolved to Kätämäs (towns) which is also true in the case of Chitu<sup>209</sup>. Fitawrari Habte Giorgis, Dägäzmač Balcha Saafu, and Dägäzmač Gäräsu Duki, were from the same area. As a result, most of the soldiers under them were recruited from south west and west šäwa areas to fight the Italians at Adwa.<sup>210</sup> In general, Habte Giorgis played a crucial role as the minister of war particularly during the reigns of emperor Menelik, Empress Zewditu and Lij Iyasu (1909-1926). In his participation in various wars including the war at Adwa, he is remembered with Däg.Gäräsu Duki and *dägäzmač* Balcha Safo (the veteran of the battle of Adwa).

### 3.1.2 Land Tenure during the Reign of Menelik

As it clear to most of us, the land is everything for the people of rural communities.

<sup>207</sup>Informants: Moroda Tolera and Gašè Worku Jäbessa..

<sup>208</sup>Informants: W/Giorgis Dinsa Bati..

<sup>209</sup> Donald Don Ham, *Work and power in Malle, Ethiopia* (New York: Colombia Universty Press, 1985), p.33.

<sup>210</sup> Horlad G. Marcus, *the Life and Times of Menelik: Ethiopia 1844-191* (Lawrenceville: Red sea Press, 1995), p. 166.

Agricultural land is continuously the source of livelihood, capital, and insurance for the people. The land is also the crucial property that the parents transfer to their children. In addition to this, agricultural land is a source of raw materials for industries, foreign exchange earnings, and agricultural production. To this end, the diversified importance of land always attracts the attention of the Governments.<sup>211</sup>

Since, in the last quarter of the 19<sup>th</sup> century, most of the communal lands in the district in general converted to government property. The ruling elites and their co-workers gave a large portion and they allocated a small portion of the land to the *balabbats*. Through this system, the local people lost their rights to the land previously belonged to them. The majority of the people of the area that lost their communal ownership rights over the land later converted to *gäbbar*<sup>212</sup>. According to some of my informants, the land division in Wänçi district put to effect when Fitawrari Habte Giorgis became the governor of the area. By the land policy of Menelik, which later Emperor Hailä Selase also inherited, like different parts of Ethiopia, the land in the study area divided based on the then land measurement policy.<sup>213</sup>

(See appendix 4).

The Letter of application of Wancii people to Dejazmach Bekele Beyene, the governor minister of Addis Ababa. We, the community of Wanchi Carkos, have presented their complain that they had been under Cabona Gurage, yet now forced to be part of Jibatena mecha Awraja. The notion of the letter was that they did not go to be ceded in to Jibatena mecha Aworaja. Date 13|1948 G.C.

After the incorporation of South West in general and Wänçi area in particular, the conquerors immediately applied *gäbbar* system and slavery. Initially, the Oromo people tried all their best to escape the system.<sup>214</sup> After the people of the area fell under the rule of Menelik, they said a poem as follows;

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<sup>211</sup> Informants: W/Giorgis Dinsa Bati.

<sup>212</sup> Donald Don ham, *Work and power in Malle Ethiopia* (New York: Colombia University Press, 1985), p.33.

<sup>213</sup> Horlad G. Marcus, *the Lifes and Times of Menelik: Ethiopia 1844-191* (Lawrenceville: Red Sea press, 1995), p.166.

<sup>214</sup> Hussein Jemma, "Politics and Property Regimes in Land in Arsi Nagele and Hetossa, South-Central Oromia, Ethiopia late 1880s-2006" (Ph.D Thesis, Norwegian University of Life Sciences: South Africa University, 2010), p.6.

Fiigicha fardaan qabatee qawee  
 Miniliki dhufee Goobanni Mo'ee  
 Yaa Oromo bade  
 Yaa Oromo Badde

accompanied with running horse and rifles  
 Gobana became victorious udder Mänälik  
 Oh; Oromo you were going to disappear  
 Oh; Oromo you were going disappear

This poem was to indicate the aggressive territorial expansion of Menelik that the people of the study area did not recognize even after the forces under Gobäna occupied the area. Following this, different land measurement systems applied to the area. These were qaladi, gaša, *yäbalabbat* siso, and *yämälkäñña* siso and samon lands. The incorporated lands measured into *gaša* (1 gaša equivalent to 40 hectares) and divided to the officials of menelik and to who came as soldiers, priests, governors, irregular fighters and others. It was this distribution of land that led to the beginning of the system of *Gäbbar* (in Amharic word means one that pays tax or tribute) which system later abecame similar with serfdom<sup>215</sup>. For instance, the baddaa are of Čäbo land in wänči divided in to gaša, qaladi and then to quxur *gäbbar* in the period of Emperor Hailä Selasé.<sup>216</sup>

According to Dechasa, the person who had the opportunity to become balabbat was someone who locally had the position of leadership (like clan leader) from his father. Menelik was the commander of the army during conquest that inhabited a vast uninhabited land and made it state ownership meaning ‘a powerful person who inhabited a massive territory of vacant land’ in 1880.<sup>217</sup>

Sometimes both *bäläbät* and *mälkäñña* were entitled to one-third or one-quarter (hirbo) on the land of their clan and the inhabited respectively. To Gabra wold as cited by Dechasa, “both the *bäläbät* and *mälkäñña* were one and the same”. To him, a person could become a balabbat after he took one-third of the conquered land and when the local chief peacefully submitted to him. Possessing one-third of the land that called ya balabbat marät (the land that belonged to the *bäläbbäts*), he cultivated himself or gave the land to the tillers who would pay tribute in the forms of butter, honey, harvested crops and later in cash.<sup>218</sup> The *bäläbbäts* locally recruited from among the clan leaders who had been serving as the intermediaries between the central government and the local people. To facilitate the land

<sup>215</sup> Hussein Jemma, “Politics and Property Regimes in Land in Arsi Nagele and Hetossa, South-Central Oromia, Ethiopia late 1880-2006” (Ph.D Thesis, Norwegian University of Life Sciences: South Africa University, 2010), p.1.

<sup>216</sup> Informants: Moroda Tolera, W/Giorgis Dinsa Bati and Näga Indalé.

<sup>217</sup> Makuria Bulch, “Flight and Integration: Cause of Mass Exodus from Ethiopia and Problem of Integration in the Sudan,” (Uppsala: Scandinavia Institute of the African Studies, 1988), p.42.

<sup>218</sup> John Markakis and Nega Ayele, *Class and Revolution in Ethiopia* (Nothinham: Spokesman press, 1988), p. 24.

tenure in the study area mänälik brought a *bäläbbät* called *Fitäwräri* Dägäfu Kidanè and *Dägäzmac* Lamma and gave for each of them about 12-gaşa lands.(see appendcies 5).

Appendcies Five indicated that the community in the Carkos Monastery was divided in paying taxes. Thus they were confused to whom thay would pay taxes for sometimes they were asked by Jibatena mahe other time by Cabona Gurage Awuraja administration. The resident of the monastery also complained that they could not pay the accumulated taxes and wanted tax exemption and were ready to pay from now onwards (1961-1970) G.C.File no, 2540|82.Date 1964 G.C.





The emperor probably brought them from the Northern or Southern part of Ethiopia.<sup>219</sup>. After he came to Wānci area, F. Dāgāfu established two Orthodox Churches called Madnealem abd Amanuel and assigned priests, and deacons he brought with him to the churches.<sup>220</sup>

When the people of the area opposed the, Menelik made the native individuals balabbats particularly those participated in the war at Adwa.<sup>221</sup> Accordingly, the peasants who did not hold any property right over the land called Ćesaññas (tenants). Under this system; the landholders leased lands to the tenants<sup>222</sup>. The tenants had faced difficulties in providing corvee labor, constructing fences, supplying fat oxen, sheep, goat and agricultural prpductions such as honey, butter and the like to the officials of Menelik.<sup>223</sup>. On the other hand, there were the lands that appropriated to the churches of the time that named samon Orthodox Church became the dominant institution in this area. Concerning the land possession of the church in various parts of the district, less than one third appropriated to the Church<sup>224</sup>. In general, gaša, a *Qäññäzmac* (commander of the right) 150 lands. Like in Northern, part of Ethiopia, before the introduction of Protestantism in the area under discussion, most parts of Wānci inhabited by the Orthodox Christians (almost 98%). Then gradually, the gaša and soldiers according to their rank from one to three gaša and captain of 50 men was granted up to 5 gaša, Mäto Halläqa (commander of one hundred) received up to 20 gaša of land<sup>225</sup>.

### 3.2 The Italian period (1936-1941)

The major objective of the Italian aggression was to establish a vast colonial territory in East Africa and avenge their defeat at Adwa<sup>226</sup>. The Italians had well prepared in their colonies of Eritrea and Somali for the war against Ethiopia. Accordingly, it was the defeat of the Ethiopian troops in the south together with their defeat in the North that brought the exile of Emperor Hailä Selasë in may 1936. This, in turn, marked the Italian occupation of

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<sup>219</sup> Informants: Gashe Worku Jäbessa and Asäffa Abdisa; Dechasa Abebe, “A Scio-Economic History of North Shewa, Ethiopia 1880s-1935”(Universty of South Africa, 2015).p.68.

<sup>220</sup> *Ibid.* 84-85.

<sup>221</sup> *Ibid.*

<sup>222</sup> Informant: Moroda Tolera and Näga Indle.

<sup>223</sup> *Ibid.*

<sup>224</sup> Informants: Asäfa Abdisa, Bäläta Obsu and Tashale Iticha; Wondowossen A/ Selassie. “Historical Survey of the Arsi-Karayu Conflict”(B.A Degree, Addis Ababa University, June 1987), p.7.

<sup>225</sup> *Ibid.*,p.91.

<sup>226</sup> Desta Roba, p.36.

Ethiopia in 1936.<sup>227</sup> Soon after their occupation, the Italians made Ethiopia part of their colony of East Africa and they established the Oromo-Sidama and säwa provinces with their capitals at Jimma and Addis Ababa respectively. In a similar manner, the Italians established different administrative structures in the country<sup>228</sup>. Since the fascist occupation was a military rule, racist, violent and highly centralized, they encountered a nationwide patriotic resistance particularly in most rural areas of the country. According to Bahru Zäwdè, it is difficult to find the province or the area where the Italians administered without challenge (opposition) during their occupation.<sup>229</sup> The patriotic resistance movement in South West Shawa zone in general and Wāncii *Wäräda* Particular that Did Not Receive Attention from Many Scholars Had Played. A Significant Role in The Liberation Of Ethiopia.<sup>230</sup> During Italian occupation of Ethiopia, the district due to its mountainous nature had served as resistance fortification. It was during this time that the strongest and known patriots began to appear in south west säwa zone in general and in wānci in particular<sup>231</sup>. One of my informants told me that for the emergence of Däg. Gäräsu Duki as a famous patriot in wäliso area, the local patriots in wānci contributed much to him. (See appendix 6)

We the community of Wanchi had received a letter about administration of our people. Formerly we had been under the administrative unit of Jibatena –mecha Aworaja, however, later we became under Cabona Gurage Awuraja. These community asked to remain part of Jibatena-Mecha Aworaja for it was convenient and suitable to pay tax and get legal justice. File no, Lawa 317|1. Date February 1975 G.C.

He was a strong man in the skills such as using a spear, cavalry and animals hunting which made him famous, lovely by many people and rewarded him with many appreciations. He had a known horse that named bora and some people used to call him by a nickname Abbaa bora.<sup>232</sup> The Italians could not capture him because most of the time he used the caves in Čäbo particularly the selase monastery cave as forts with his friends. The Čäbo land that is full of vicissitudes served as an important strategic area for guerrilla war against the

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<sup>227</sup>*Ibid.* Bairu Tafla (Ed. And trans), *Atsime Giorgis and his Works: History of the Galla [Oromo] and the Kingdom of Shewa*, (Stuttgart, 1987), p. 528; Alula Yohannis, *a History of Damacha woreda*, p.67.

<sup>228</sup>*Ibid.*, pp. 161-163.

<sup>229</sup>Bahru Zewde, *a History of Modern Ethiopia 1855-1991*, p. 171; Harold G, Marcus, *a History of Ethiopia*, Udated edition, (2002), p.148.

<sup>230</sup> Informant: Gashe Worku Jäbessa.

<sup>231</sup> Informant: W/Giorgis Dnsa Bati.

<sup>232</sup>“Bedebub Mierab Shewa Zone, Yewaliso Warada Behilina Turizm Tsefatbet”(Unpublished Official Document, 2006), p.21.

Italians. Gäräsu mobilized the following patriots from Wänçi area against the Italian fascist rule. They were Fitawrari Dälässa Gobu, Fita Rägässa wayëssa, Abba Fanno Muldäta Gaha Qërro, Fit, Moroda sona, Fit. Moroda Huluqa, şambal sarbessa Moa, şambal sarbässa Abdi, Gidädä Gurara sabbo, Angessa sanna and the like from different qäbällës of the district.<sup>233</sup>

Hiddati Dose and Muldäta Gaha Qërro remembered by their strong opposition against the Italian occupation in Wänçi in the 1930s. The patriots like Grazmaç Nakura Tässäma, Ato Mamuye Eräräo (from Čitu) and Qërro remembered by their strong opposition against the Italian occupation in Wänçi in the 1930s. The patriots like Grazmac Makura Tässämä, Ato Mamuyè räräo (from Čitu) and Qäññäzmaç Habtäwold Čala (from Waldo Täläm) and Mäto Halläqa Abäbä W/Sämäyat from Haro Kono fought the Italians with determination. In addition, after the Italians had arrived in the area under discussion, they immediately began to slaughter bull, goats, and sheep of the community for their food.<sup>234</sup> As a result, the people of the aresssa did not want to tolerate their actions. Later, the Italians moved their military camps to the current Amäya and Goro districts.<sup>235</sup>

It was during this time that various important patriots began to appear in the area under discussion and in Wäliso area. One of the known patriots was mutal Wayessa Barissa who was born in 1910 to his father Wayessa and his mother Hatatu Gahessa in Wänçi district in sonqole Qaqè Qäbälle. He grew up in a rural area obeying his family in accomplishing various activities. When he became young (bachelor), he was interested in galloping horses and gärsa (war song, praise song)<sup>236</sup>. Following the Italian invasion of Ethiopia in 1935, the Emperor heard about the military skill of Mutal through his agents in the area and called him with his friends such as Grazmaç Mammo Northern part of Ethiopia<sup>237</sup>. However, the then Ethiopian soldiers supplemented by the better-trained army of the Imperial bodyguard under the emperor could not withstand the well-equipped and trained Italian modern army. As a result some of the friends of Mutal killed and others wounded in the battle field (probably at Mayčaw).

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<sup>233</sup> Informants: Moroda Tolera, Rafera Bayisa, Abara Gutäma and Dañña Machäsa.

<sup>234</sup> Informants: Asäfa Abdisa and W/Giorgis Dinsa Bati.

<sup>235</sup> *Ibid.*

<sup>236</sup> Informant: Moroda Tolera.

<sup>237</sup> *Ibid.*

patriots under the commandership of Dägäzmaç Gäräsu Duki. In the battle, some of our friends were killed, others wounded and finally we the rest returned to our birthplace...<sup>238</sup>

As a matter of chance, Mutal and some of his friends, after they missed the battle returned to their birthplace.<sup>239</sup> According to some of my informants, Mutal did not want to continue usual life with his family after he arrived in Wänçii. Even, since he was at the age of marriage, he did not want marriage instead he continued to observe carefully about the actions of the Italians. When the Italians took Serious action (massacre) on the Ethiopians following the failure of assassinating Graziani by Mogas Asgidom and Abraham Däboch, he was Provoked and reentered in the war since 1937.<sup>240</sup> Mutal and his friends commanded by Dağ. Gäräsu Duki, moved throughout Wäliso, Goro, Dawo, and, Soddo they continuously harassed the Italians throughout the five years of their occupation.<sup>241</sup>

In the last days of the Italian occupation, Mutal together with his friends like Qaññäzmaç EjjätaSäfära, from Dimtu Godeti Jebessa Itana, Mammo Zäläkä and Ifa Ocha from Korfo Gute, Fitawrari Guluma Kume from Haro kono, Tona Godäna and the like went as far as Jimma though they did not know Amharic, saying “Fanno Kebabaw’ Fanno Kebabaw”,-meaning fanno encircle the enemy: fanno encircle the enemy;”. And they fought the Italians in the desert area called Oche (in Jimma). In this desert, two of the patriots attempted to burn the Italian tank. However, both of the patriots immediately killed in the desert and buried there<sup>242</sup>.

During this time, the people of this area divided in to three in the case of their reaction to Italian Fanno occupation, such as fanno, banda, bargessa. Fano was the title given to the patriots who strongly opposed the Italians colonial attempt in different parts of Ethiopian in general and Wänçi in particular. The bandas were the collaborators who served the interests of the enemy faranji (the nickname, the Oromo gave to the white foreigners) and the bargessa were neutral people of the area under discussion.<sup>243</sup>

Among the fanno patriots, Dägäzmaç Gäräsu Duki mobilized and organized the local patriots like a Ĉäbo member Qaññäzmaç Dälässa Gobbu, Dägäzmaç Gänänä Bädänë from soddo descendants and others crushed the forces of the Italians at a place called Bäda Qëro

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<sup>238</sup> NALA, No Folder No, File No.17.1.3.32.06; see appendix about the issues of the people of Wänçi monastery.

<sup>239</sup> Informants: Beyera kuma, Abära Gämächu, Käbäda Atomsa and Mulunäh Bädäda, Bahru Zewde, A history of Modern Ethiopia 1855-1991, p.158; Atkins (M.A, F R.G.S.), Yeitophiya Tarik, pp. 39-40.

<sup>240</sup> Informant: Moroda Tolera; Harry Atkins (M.A.F.R.G.S.) Yeitophiya Tarik, p.4.

<sup>241</sup> Informants: Näga Indala, Kasaye Kitaba and W/Giorgis Dinsa Bati.

<sup>242</sup> *Ibid.* Moroda Tolära.

<sup>243</sup> Informants: Märga Hirko, Tigistu Amsalu and Waqtola Tässu.

near Wäliso.<sup>244</sup>. After this war, Dägäzmaç Gäräsu and his friends moved to Ĉäbo area to organize a guerrilla war. When the Italians heard about this, they followed the group under Däg.Gäräsu but they could not get them because they fortified the inaccessible Ĉäbo land.As a result,the Italians killed about 34 civil people like the Ĉäbo balabbats; Qorico sores,Jiru Hunde, Tolassa ibsa and others.<sup>245</sup>.

In general, concerning the contributions of the Italians to the community oh this are most of my informants have common memories. In infrastructure, they constructed the road that connects Addis Ababa with Jimma and the bridge on the Gibe River.<sup>246</sup> .

The construction of this road has grayly been contributing to the growth and development of the towns it passes through such as Aläm Gänä,säbäta, Tullu Bollo, Wälisa, Wälqite,and Jimma. However, the frequent patriots' struggle in the area under discussion did not allow the Italians to contribute to the growth of its infrastructures. It was only the Italin administrative system, which made the people of the area free from the power of the balabbata. Throughout the period of the Italian stay in Ethiopia, most of the peasants of Wänci began to cultivate on their respective lands.As a result, the feudal mode of production become very weak in this period (1936-1941).<sup>247</sup>The Italian period also brought a brief period of revival of the local leadership of the people of the district by themselves. In addition, the dominion or the ideological supremacy of the Ethiopian Orthodox church that was the bsse of the näftännä-gäbbar system as well as Asirat and tax collection weakened throughout the period.<sup>248</sup>.

### **3.3. Wäncii District from 1941-1974**

#### **3.3.1 Administration**

The combined forces of the patriots together with the British troops destroyed the Italian plan of colonizing Ethiopia in 1941<sup>249</sup>. Following this victory, Emperor Haile Selase who had been in Europe for five years re-entered Addis Ababa on 5 may 1941. The Imperial power restoration ended fascist rule in Ethiopia<sup>250</sup>. After the Emperor Entered his country,

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<sup>244</sup> Nubara p.21.

<sup>245</sup> *Ibid.* Tabor Wami, “ the Life and Career of Däjjäzmaç Gäräsu Duki” (BA Thesis in History, Haile Sellassie University,1972), pp.23-24.

<sup>246</sup> *Ibid.* Informants: Dinsa Bati and Moroda Tolera.

<sup>247</sup> Informants: Nega Indale, Gaşë Worku Jäbëssa and Mulunah Badäda.

<sup>248</sup> P.T.W. Baxter, “ Ethiopia’s Unacknowledged Problem: the Oromo, African Affairs”:*a Quarterly Jurnal of the Royal African Society*(1978),77 (308): 283-296.

<sup>249</sup> P.B.Henze, *Layers of Time, A History of Ethiopia* (Addis Ababa: Shama Books, 2004).p.229.

<sup>250</sup> R. Greenfield, *Ethiopia: a New Political History* (London: Pall Mall Press, 1965), pp.271-276.

he did not find everything as it was before. The Italian created various administrative changes in the country. In addition, considering the support they gave to Ethiopian, the British began to play their key role in the military, administrative educational and finance sectors of the country. Since 1942 to 1944, the British domination over Ethiopian affairs continued and the emperor could not exercise real power.<sup>251</sup> However, it was in this condition since 1941 that the emperor began series reforms and proclamations on various issues of the country. To establish a firm centralized government brought a new governmental structure (e. Before 1936, the three administrative divisions were awrajja (province), *wärädä* and meslane (sub-district)<sup>252</sup>.

It was in 1936 than the radical administrative change was established in Ethiopia under the Italian Fascists rule. They made new administrative structures by dividing the country into five administrative division based on ethnic differences. In 1941, after the restoration of Imperial rule, the country was divided into 12 provinces, 60 *wärädäs*, 339 sub-districts (meslanewoc), 1176 deputy districts (mikitl meslanewoc). Once again, in 1946, based on the number of population and their extent the sub-districts were divided and some of the deputy districts were folded up to meslane (sub-districts).<sup>225</sup> by the administrative arrangement of post-1941, Wāncii had been serving first as deputy district and sub-district<sup>253</sup> Before Wānci became sub-district, it was under Wäliso gizat and its number of population at this time was 13696 males and 16145 females, and totally was 41096<sup>254</sup> Like other parts of the country, in 1944. Based on the number of population and other criteria Wānci was organized as mikitil *Wäräda* in cäbona Guraghe awrajja of säwa täklay gizat (province)<sup>255</sup>. Following this, in Wāncii mikitil *wäräda* administration and police were established. The administrator of sub-district dealt with minor judicial issuss. Accordingly, Wānci continued to serve as mikitil woreda throughout the government of Hailä sellase<sup>256</sup>.

In 1965, the government canceled most of the mikitil wärädas and upgraded to *wäräda* Level. In this year, mikitil *wäräda* were abolished and additional wärädas were

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<sup>251</sup>Greenfield, p.273, D.Crummy, *Land and Societ in the Christian Kingdom of Ethiopia from theThirtieth to the Twentieth Century* (Addis Ababa: Addis Ababa University Press, 2000). P.237.

<sup>252</sup> National Archives and Library Agency(ENALA) from the file outlines,(2008),p.iii; Kenneth RRedden, *The Legal System of Ethiopia*(Virginia, Charlottes-ville: Michie Company, 1968),p.95.And see also Teshale Tibabu, *the Making of Modern Ethiopia, 1896-1974*,(New Jersey: the Red sea Press,Inc. 1995),p.155.

<sup>253</sup>National Archives and Library Agency, from the files uoutline,p. Iv; Cristopher Clapham, *Haile Sellassie Government*(Frederick A. Proeger Publisher, 1969),p. 21; Alula Yohannis, a History of Damacha Woreda, p.65.

<sup>254</sup>*Ibid.*

<sup>255</sup>*Ibid.*

<sup>256</sup>*Ibid.*

established in many parts of the country. Especially, the *wärädas* that were economically poor that tax revenue was below 17,000 ETB were not promoted to *wärädas*. In this case, again, the government did not upgrade Wänçi mikitil *wäräda* to full *wäräda* level<sup>257</sup>.

The next 30 years rule of the emperor was the previous autocratic system of rule that the Italians interrupted during the five years of their occupation. The strong centralized government of the emperor did not permit the provincial governors to exercise autonomous power<sup>258</sup>). Accordingly, the governors-general who were appointed from the center of Addis Ababa headed the whole structure of the government.<sup>259</sup> Soon after the restoration of the Imperial power, the people in different parts of the country did not get the chance to oppose the centralized form of government of the Emperor. The right to organized themselves for struggle was not allowed to the people of the country. In this case, for example, after the emperor appointed Dag. Gäräsu as the governor of Chabona Guraghe awrajja, he suspected him that he might mobilize the people of the area with the weapons he took from the Italians against the centralized rule of the time<sup>260</sup>. One of my informants told me that the emperor gave authority for the previous patriots to rule other areas that are far away from their birth places. This political strategy aimed at weakening the power of the patriots who could mobilize and organize the people against the emperor's autocratic rule.<sup>261</sup> For instance, the emperor had sent Dag. Gäräsu first to the sidamo province as a governor of Wälamo sodo awrajja and then to Gofa awrajja in Gämu Gofa Täklay gizat<sup>262</sup>, this mainly intended to make the strongest patriots in the country bargässa (passive or neutral) towards the undemocratic rule of the Emperor.<sup>263</sup> According to John Markakis, after the withdrawal of the Italians from Ethiopia, Emperor Haile Sellase was preoccupied with the consolidation of his power. He started to appoint ministers, the restoration of provincial and local governors as well as he made reconciliation with the *bandas*<sup>264</sup>. By the support he

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<sup>257</sup>Informants: Moroda Tolera and Naga Indale.

<sup>258</sup>*Ibid.*

<sup>259</sup> D. Donham, *Work and Power in Maale: Ethiopia*, (New York: Colombia University Press, 1985), p.39.

<sup>260</sup>Bahru Zewde, " *In the Proceedings of the Eighth International Conference on Ethiopia Studies*," Vol.I,(Addis Ababa: 1988),p.277.

<sup>261</sup> Tabor Wami, *ya Dägazmaç Gäräsu Dukina yä léloç Arbänñioç tarik*(Addis Ababa, 1986 E.C) p.98.

<sup>262</sup> Informant: Moroda Tolera.

<sup>263</sup>Tabor Wami, *ya Dägazmaç Gäräsu Dukina yä léloç Arbänñioç tarik* (Addis Ababa, 1986 E.C) p.98.-99; IES: Nägarit Gazëta, No. 6, Nov.28, 1953, p. 42.

<sup>264</sup> Informants: Gašë Worku Jabëssa, Bäläta Obsu, Gäläna Ulfata and Käbäda Atomsa.



obtained from Britain and America, Emperor Haila Sellase was engaged in building a modern civil and military bureaucracy<sup>265</sup>.

### 3.3.2. Land Tenure after the Restoration of Imperial Power

Following the introduction of the new administrative structure, the emperor started to appoint various officials and balabbats who had a close relation with the central government. During this time, Bekele H. Mariam was appointed as the governor of Wānci mikiti warada. The balabbats like G/Mikael Gutama from Cabo, Ato Baqe Duki from Maru, Basha Noru Eta'a from Wanci W/or Atalye Worki from Amhara, Ato Katama Tato and the like were few of the appointed ones to facilitate the administration of the area under discussion.<sup>266</sup> (See appendix 7)

According to the report from Wancii mikiti *Wārāda* to Cabona Guraghe awarajja in 1968, 36 *bālābāts* were assigned to the qaballes of the district. The land under them was divided in gasa, qalad (1951) and the other was Qutur gabbar. However numbers, the of Ceqa sum were not indicated in the report because the system was introduced into the district later.<sup>267</sup>

According to the report, most of the land of Quxur Gabbar was found in Cabo and few of it was in the warada in general. For instance, the land in Chabo Sansalat appropriated to those who had been administering Quxur Gabbar (UN measuring gabbar land) under the government of Bekele H/Mariam. In this district, since there was the scarcity of land to support a large number of the population, the Quxur gabbar land divided for many people. The division of Qutur land was undertaken by one person from the ministry of interior in Addis Ababa, the governor of mikiti *wārādā*, 2 elders chosen by the local inhabitants and the malkanna.<sup>268</sup>

The property owners who had been collected tribute called Ceqa sum (village headman).<sup>269</sup> In addition, about 39% of the *bālābāts* were assigned from Cabo clan and balabbats from Amhara clan were given very wide gasa lands that followed by Cabo

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<sup>265</sup>John Markakis, *Ethiopia: Anatomy of A Traditional Polity* (Addis Ababa: Berhanena Selam Printing Press, 1972), pp, 205-206; J. Greenfield, *Ethiopia: A New Political History* (London: Pall Mall Press, 1965), pp.269-272.

<sup>266</sup>Markakis, *Ethiopia: The Last Two Frontier*. pp.119-121; C. Clapham, *Haile Sellassie's Government* (London: Longman, 1969), p.21.

<sup>267</sup>*Ibid.*

<sup>268</sup>Informants: Bayera Kuma, Tolcha Damme, Asafa Abdisa and Abera Bikila.

<sup>269</sup>IES, *Negarit Gazeta*, the Classification Unmeasured Gabbar Lands, No. 6, 29 Nov. 1952, p. 43; Informants: Bayera Kuma, Tolcha Damme, Asefa Abdisa and Abara Bikila.

balabbats clan. For Instance, the balabbats from Amhara like W/or Ehite Debay (51.50 gasa,) W/or Askala Balachew (151.63 gasa), Lij Seyum Zalaka (57 gasa)<sup>270</sup>.

Under the governors of the *wärädä* and mikitil *wärädä*, there were government bureaucrats who facilitated the administration. There were also legal traditional rulers, the balabbats, Ceqa sums, and malkennas. From this, the researcher concluded that the administration was the combination of the traditional and new administrative systems.<sup>271</sup> For example, the balabbats such as W/ro Ehite Debay, Ato Katama Tato, Qann. G/Michael Gutama, Ato Sayiki Tara, Dag Wolde Leul, Qan. Hundesa Heyi, Graz. Desta Awaji and Fita. Dagafu Kidane played their own key role in administration and facilitated tax collection processes in the areas such as Dagoye Leman, and Cabo, Maru, Darian and Maraga Gagure respectively.<sup>272</sup> Accordingly, the key *bäläbäts* had common responsibilities such as collecting the tax, resolving conflicts, and serving as judges at the local level (sometimes-called atabiya danna) as organizing the people for development of the work.<sup>273</sup> The balabbats who had active participation in the war of liberation from the fascist rule enjoyed close relationship with the provincial government and other officials and they were the representatives of the district.<sup>274</sup> According to my informants, W/Giorgis Dinsa Bati and Naga Indale, the territories of the *bäläbäts* were divided among the Ceqa Sums and malkannas. In the case of Wanci *Wärädä*, the appointment of the Ceqa sums and malkannas followed the traditional administrative system that was the combination of the previous Menelik's rule and the Oromo of the area.<sup>275</sup>

The Ceqa sums had the responsibility to report various to the official above them. For instance, they should report the police crime that could not be solved at the local level. In addition, they should provide support to the *bäläbäts* in making sure payment of taxes by the peasants under them. Furthermore, it was their responsibility to keep peace and security of the area under their administration. They also passed the information they received from the higher officials through the *bäläbäts* to the presents. By accomplishing these, they would receive a percentage of the tax they collected from their respective area.<sup>276</sup> One of the relatives of the Ceqa Sum told me that during the region of Emperor Haila Sellase, Ceqa

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<sup>270</sup> Informant: Asafa Abdisa, Tasfaye Diriba, p, iv; Alula Yohannis, p,68.

<sup>271</sup> Informants: Abara Gutama, W/Giorgis Dinsa Bati and Galana Ulfata.

<sup>272</sup> Informants: Gase Worku Jabessa, Asafa Abdisa and Baleta Obsu.

<sup>273</sup> *Ibid*; see also the appendix that shows the table of the balabbats.

<sup>274</sup> Informants: Ababa Mulata, Tolcha Damme and niguse Lagasa.

<sup>275</sup> *Ibid*.

<sup>276</sup> Informants: W/Giorgis Dinsa Bati and Naga Indale.

Sums got two percent of the total tax they collected from the taxpayers. On the other, the *bäläbät* received more than 15% of the total tax collected.<sup>277</sup>

In time, the traditional rules in Wänči areas gradually changed to *bäläbäts*. As a result, they linked the people and the state. Based on their status of responsibility, they held large tracts of land. Besides, they forced the peasants to provide them with various provisions such as free labor services, honey, butter, products of Warke (ensat) and cereal crops.<sup>278</sup> Therefore, it is possible to argue that the former traditional rules of Wanchi were seen as the facilitators of the exploitative and oppressive system of the government. Consequently, the modern administration had clear negative impacts on the traditional administrative style of south west Šäwä in general and Wanchi area in particular. As indicated in the earlier chapter, the office term for the Abba *Gadaa* in a *Gadaa* system was only eight years' service. The *Gadaa* system did not permit more than eight years of office service. However, the *bäläbäts* and other officials that appointed by the government had been serving for many years.<sup>279</sup>

In the work of Donald Crummy, it was indicated that the twentieth century in which the Ethiopia state found itself was one of the rapid, frequent and crossing transformations that led the state to advance more in every direction.<sup>280</sup> Ethiopia is one of the poorest countries in terms of GDP that suffers from food insecurity and endless dependency. This problem stemmed from the country's dependent on very backward system of agricultural production and maladministration of land by previous regimes. The policy and politics of rural and agricultural tenure mark significant events of Ethiopian socio-economic and political.<sup>281</sup>

According to James McCann, land tenure is both an economic and political insinuation. In relation to the latter aspect, the specific rules of a tenure regime must be implemented within, and indeed be derived from a given society, and hence the political entity that governs and legislates that society must be a primary determinate of both the nature and efficacy of the tenure system.<sup>282</sup>

On other hand, Hussein Lemma in his work stressed that the question of land tenure has been a pivotal and sensitive political issue in contemporary Ethiopia. Agriculture is the

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<sup>277</sup> *Ibid.*

<sup>278</sup> Informants Moroda Tolera, Getachaw Damaka and Tashale Iticha.

<sup>279</sup> Informants: Tashale Iticha, Dañe Machesa and Asirat Oma.

<sup>280</sup> Donald Crummy, *Land Society in Christian Kingdom of Ethiopia: From the thirteenth to the twentieth century* (USA: University of Illinois press, 2000).p.226.

<sup>281</sup> *Ibid.*

<sup>282</sup> James McCann, *Agriculture History of Ethiopia*, 72-73.

political sources of the ceremony; politics played a significant role in determining property right to land in the country. This was true particularly in the southern provinces until the land reform of 1975 acts that was the fundamental measures of the Ethiopian revolution of 1974.<sup>283</sup> Initially, the economic reforms to the emperor Haila Selase were aimed at ending the *naftanna-gabbar* system. The work of Bahru indicated that the abolition of corvee labor was one of the achievements of the emperor.<sup>284</sup> However, even through the 1942 land proclamation exempted the peasants from corvee labor; it was only theoretical rather than the practical.<sup>285</sup>

The economic policies of the emperor were more aimed at facilitating the means of collecting a large amount of revenue than developing and transforming the country. The emperor inherited and consolidated Menelik's land appropriation and land division policy. Accordingly, Emperor Haila Selase revised laws many times for the above purpose.<sup>286</sup> In this case, the 1942 land grant and taxation reform of the emperor ensured the continuity of government revenue.<sup>287</sup>

During the reign of Emperor Haila Selase I, the majority of the people of Wanci werada became landless tenants.<sup>288</sup> The payment of tribute changed from kind to cash and land ownership classified into the various land measurement. The above proclamation also and the proclamation of 1956 E.C divided the land into *lam* (fertile), *lam taf* (semi-fertile). This was mainly to decide the amount of tax collection based on the fertility of the land. Therefore, the proclamation imposed the payment of tax on all the landowners of the districts, Čabo, Wānci, Amaaya and Maru, Waliso, Dululle and Azar Meslanes respectively.

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<sup>283</sup> Hussein Jemma, "the Politics of land Tenure in Ethiopian History: Experience from the South," Paper Presented to xi World Congress of Rural Sociology, Norway, 2004, p.xi.

<sup>284</sup> Bahru Zewde, *A History of Modern Ethiopia 1855-1974* (Addis Ababa: Addis Ababa University Press, 1991), pp.191-192.

<sup>285</sup> Markakis, Ethiopia: The last Two Frontiers, p.11; NALA, No Folder No File No. 17.1.3.44.03.

<sup>286</sup> Edmond J. Keller, "Ethiopia Revolution, Class and National Question, African Affairs," 80(321). Pp.519-549.

<sup>287</sup> Bahru Zewde, *A History of Modern Ethiopia 1855-1974*, p.192.

<sup>288</sup> Hussein Jemma, "the Politics of land Tenure in Ethiopian History: Experience from the South," Paper Presented to xi World Congress of Rural Sociology, Norway, 2004, p.Xiii: Informants: Gazzu Shanntam, Nigussie Legesse and Kebede Atomsa.

<sup>289</sup>In this case, it was the committee that established by the government who should check and register the land.<sup>290</sup> After the measurement of the land, Qannazmac Habtwold, Lij Dalasa Gobu, and Lij Falaka W/yas were appointed to administer. For instance, in 1945, when Cabona Guraghe awrajja was under Dag Danaw Tessama, the people of Cabona Azar in Wanci district refused to pay an equal amount of tribute and asirat (tithe) for five years because the unit of land measurement called qalad was not put on their land. The committee made up of the governor of miketil warada, member from the financial minister, one malkanna from the area, one Ceqa sum, two elders chosen by the inhabitants outside the area and one native elder, totally seven persons should measure and decide the amount of tax to be paid.<sup>291</sup> The areas such as Ć itu, Sonqolle to the border of Amaya district, Haro balabala and Basaqa divided by gasa and mostly given to Amhara clans. Only on the Cäbo land, there had been more than nine known native balabbats. For instance, the well-known *bäläbäts* in Cäbo area were Qorico Sorse, Jiru Hunde, Tolessa Ibsa and the like. The government, due to their royal services kept their economic privileges.<sup>292</sup>

There is a traditional saying in Cäbo area: “Cäbo biyya *bäläbätä* sagalii, biyya taabota 44,” literally, Cäbo is the area of nine *bäläbätäs* and 44 tabot (arks)”, which is the presence of 9 *bäläbäts* and 44 arks (tabots) only in Cäbo area. More than 75% of Cäbo land was under those *bäläbäts*.<sup>293</sup>

In different times, the emperor declared various reform proclamations that could not transform the life of the people of Ethiopia in general and the people of the study area in particular. For instance, the 1960 decree was aimed at further accelerating the development of the agricultural economy of Ethiopia. To enhance this development, the government believed that the organization of cooperative enterprise could contribute much. The organized cooperative intended to provide the economic interest of the Ethiopia people through the efficient cultivation and development of Land made available to them.

However, practically the decree could not change the life of the people of Ethiopia in general.<sup>294</sup>

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<sup>289</sup>Getachew Regassa, “ A Historical Survey of Chilalo Awraja 1941-1947”(MA thesis, Department of History, Addis Ababa University, 2006),pp.23-41; Alula Yohannis, “ A History of Damaca Warada to 1991”(MATHesis, Addis Ababa University, 2011),66.

<sup>290</sup> *Ibid.*

<sup>291</sup> *Ibid.*

<sup>292</sup> Informants: Marga Irko, Tashale Gidu and Mulunah Badada.

<sup>293</sup> *Ibid.*

<sup>294</sup> Informant: Gashe Worku Jebessa: IES, Nagarit Gazata, Decree No, 44 of 1960 (20<sup>th</sup> year no, 4), Farm Workers’ Cooperative Decree, p.8.

Beginning from the time of Menelik, except the period of Italian occupation, the people of Ethiopia encountered several challenges in the case of land tenure system. The heavy taxation imposed on the peasants had been increased from time. About the alarming increment of taxation in the previous regimes, Gabra Hiwot put it in most detailed words as “መሬት ቆፍሮ ሊበላ የሚሻ ሰው ባገራችን መከራው ብዙ ነው ፡ ገና ማረሻውን በመሬት ሳይተክል ግብር አምጣ ሹም ይመጣል።

This literally means in our country Ethiopia, tilling the agricultural land for survival was full of suffering because before the farmer began to till his land, the Ceqa sumasked him to pay tribute.<sup>295</sup>

In addition, the words of Teshale Tibabu elaborated the impact of gabbar system on the peasants as follows:

“Gebare yamibalae enjie emikafalaw ayatam (meaning the peasants ay not have anything to eat, but he always has something to pay) is a telling commendatory on the tradition of the tribute extraction from the peasants by the power that be.<sup>296</sup>

After the land in the district came under the indirect control of the central government, most forested areas were cleared to appropriate the land for cultivation that in another hand would increase state income. Since there was the scarcity of land in the district due to increased number of population, the people of the area suffered from a shortage of food throughout the regin of the emperor.<sup>297</sup>

One of my informants said that

“Rakkofi gidihraa Bara bulchiinsa Mooricha Hayila Selaasee ture sena yaasachuu hin barbbadu, yoo sirni akkasii deeb’ee naan jedhan humnan qabu hunda fayyadameen baqadha jedhe- meaning,

I do not want to remember the economic challenges and miserable life I observed and faced during the reign of Emperor Haila Selase. If such a system has come again, I will escape it using all my abilities.<sup>298</sup>

In Wancii district, the assigned balabbats Ceqa Sums, and malkannas excessively exploited the peasants particularly since the restoration of Imperial power. During this time, it was only the sons and daughters of the *bäläbäts* who would have the chance to become *bäläbäts*. All the peasants who became tenants continued their life as gabbars (taxpayers).

<sup>295</sup> Gabra Hiwot Bykadgn, *Atse Menelikna Ethiopia*, (Asmara: Birhan Yihun, 1972), p.11.

<sup>296</sup> Tashale Tibabu, *the Making of Modern Ethiopia 1896-1974* (Lawrenceville, the Red Sea Press, Inc. 1995), p.71.

<sup>297</sup> Informants: Asafa Abdisa and Hundesa Qabata Tasu.

<sup>298</sup> Informant: Gase Worku Jabesa.

According to Gase Worku and W/ Giorgis Dinsa Bati, it was very difficult for the families of the peasants to get and eat enjera to pass a night.<sup>299</sup>

Almost all the houses of the peasants in the district were houses made of grass. For example, in Č äbo area there were only four houses belonged to the families of *bäläbäts* that made from corrugated iron in the period under discussion. In Sonkole qaballe, Ato Tadassa Nagash, Tadassa Bayana, and two merchants built these houses.<sup>300</sup> During this miserable life, among the peasants someone who had one birr as a rich person. With such birr, a person could go to Gete Wole Hotel in Waliso town and a food with 25 cents. During this time, Gase Worku himself had been working with the missionaries earning 80 cents 8 hours per day. However, it was impossible to get such a chance in south west shewa zone in general and in Wanci district in particular. Even though one kuntal (100 kilograms) cereal crop was 15 birr; it was difficult for most of the peasants to buy in expect the families of the officials.<sup>301</sup>

It is reported that only one thing was very cheap during the reign of the emperor, i.e. human labor. One of my informants said, “human being in this was greater than an animal only by his ability to think.” The *bäläbäts* could buy and sell men or women of the period those who were under their control<sup>302</sup> caused opposition from the families of the patriots for more than 18 years (1941-59) in the district. Therefore, influenced by the opposition, the emperor exempted most of the families of the patriots and patriots themselves such as Dasta Awajji and Ato Tilahun Awajji Maraga Abayi area, Dagazmac Bayana Akko, Sambal Wadajo H/ Mariam, G/Sayad Suqata and fitawrari Banti Goro from Č äbo Sansalat. In addition, from Meti Walaga, Qannazmac Turuna Godana, Qannazmac Tolera Bayana, NAD Ato Dingu Disasa got huge gasa landa and exempted from taxation.<sup>303</sup> Moreover, eight other *bäläbäts* participate in the war against the Italians and rewarded with huge in the district.<sup>304</sup>

In the last days of Emperor Haila Selase government, particularly after the students movements broke out in different parts of the country in 1971 opposition started in the area

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<sup>299</sup> *Ibid*; W/Giorgis Dinsa Bati.

<sup>300</sup> Informants: Daniel Guta, Tadala Jabessa and Moroda Tolera.

<sup>301</sup> *Ibid*; Gase Worku Jabessa.

<sup>302</sup> *Ibid*: Informants: Galana Ulfata and Abara Gutama.

<sup>303</sup> Informants: Waqtola Tasu, Rafera Bayisa and Hundessa Qabata Tasu.

<sup>304</sup> Informants: Tashoma Iticha, Ababa Muldata, Dida and Marga Hirko.

under discussion by most of the youngsters including Gase Worku who was a college student during this time. (See appendix 8)

There is a person called Addisu Alemayaw in Wanci *wärädä* who still alive whose leg cut off during the opposition.<sup>305</sup>

### 3.3.3. Trade Activity

There are not recorded documents about the trading activity in Wanchi district. The available data that obtained from elders of the area indicated it was the Long distance trade of the 19<sup>th</sup> century that expanded to south west Š äwä zone in general and Wanchi district in particular.<sup>306</sup>

Between 1941 and 1974, some changes began to appear in the area under discussion. In this period, there was the shift of local trade to exporting trade items to other places outside the district and importing various items which were not produced or scarce in the area. This was the outcome of the relative peace and stability in post- 1941 and the shift of the direction of the trade from the south and southwest northern parts of Ethiopia.<sup>307</sup>

During the reign of Emperor Haila Selase, market centres had special attention from the government for the sake of tax collection. It was in 1944 that the market center in Waliso was started which was previously located 8km away from the town. The place market centers, the Date of the market and the cost of trade items were decided by the government based on the proclamation 1947.<sup>308</sup>

Since the live hood of the people of the study area mainly dependents on agricultural production, trade was at a minimum. It was after the Italians constructed the road from Addis Ababa to jimma during their occupation in Ethiopia that most market centers in south West Sawa Zone in general and Wānci district, in particular, revived and linked with the important market centers in other areas. As a result, the big market center in Wanci warada, Warabu linked with known market centers such as in Waliso Hirmata, and Suntu in Jimma, Bonga in Kaffa, Saqqa in Limmu Enaruya, Soddo and Addis Ababa.<sup>309</sup> When the coffee merchants started their travel from the above- market centres, they should have their rest at Waliso town that is only 9km away from Ć itu. Then, they sold some of

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<sup>305</sup> *Ibid.*

<sup>306</sup> Informants: Asafa Abdisa and Daniel Guta; Richard Pankhurst, "The trade of Southern and Western Ethiopia and Indian Ocean Ports and Early 20<sup>th</sup> century," *Journal of Ethiopian History Studies*, Vol.3. No.2,(1965), pp.37-38.

<sup>307</sup> Informants: Naga Indale Marga Hirko, Kasaye Kitaba and Tigistu Amsalu.

<sup>308</sup> Informants: Getahun Hirpasa, Gwtachaw Damaka and Tashale Iticha, ENALA, No Folder No; File No. 17.1.3.44.02.

<sup>309</sup> *Ibid.*



their coffee, honey, bullet, gun and tobacco in Waliso market and the next; they continued their travel to Addis Ababa with some of their items. Most of the merchants traveled on foot except few rich who used horses and mules.<sup>310</sup> The merchants of Wanci brought coffee, gun, bullet, ivory and local tobacco (tamboo) from the above-market centers of south west part of Ethiopia to Warabu. The Trade items taken from Wanci district to other market centers were butter, honey products of bulla and other local items.<sup>311</sup>

The market centers of neighboring district like Gindo in Amaya, Goro, Kutaye, Dandi, Ambo, and Dilala contributed much to the increase of the size of Warabu market. Merchants from this market centers came to Warabu to buy the items that were brought from the south west part and to buy and sell bull, cows, sheep, goat, horses, donkeys and hens.

Warabu that is found in the center of Cäbo has also been serving as the area where the Cäbo affirmed their laws and punished the criminals. Before the coming of Menelik, the people of Cäbo had their own laws and ruled by Mooti (ling). The king had the right to administer his people for years.<sup>312</sup>

The agricultural products such as what and mostly the product of Warqe (ensat or false banana) have been sold in Warabu.<sup>313</sup> AS indicated in unit two of this thesis, the products of Wraqi were taken to kocho Tara or kocho barabada in Markato-Addis Ababa. In addition, obbo Asafa remembers that his father, obbo Abdisa, from Haro Wanci, went as far as Holonkomi, Holota, Ginchi, Ambo in west Sawa zone, Bacho and Addis Ababa (Atana Tara) to sell honey and other items using horses and donkeys as means of transportation. The father of *Obbo* Asafa and other merchants were interested to go the above market centers in order to enjoy with a special drink, taji (an alcoholic drink fermented from honey and water) available in the areas.<sup>314</sup>

Before and even after the introduction of currency, most of the time the people of the study area used local tamboo (a thick resembles enjera) and amole as a medium of

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<sup>310</sup> Informants: Moroda Tolera Asafa Abdisa, Marga Irko and Tigistu Amsalu.

<sup>311</sup> Informants: Galana tarassa, Getachew Demeke and Getahun Hirpassa; Harold G. Marcus, *A History of Ethiopia* (Berkeley: University of California Press. 1994), p.49.

<sup>312</sup> Chebo, "Hudada Iyesus: "Bekiristina Godana, Special Bulletin", (2009), p.5 At Warabu the Followers of Traditional Religion, the Waqeffatas had been Practicing the Irrecha Ceremony.

<sup>313</sup> Informants: Kasaye Kitaba and Dammas Galata Dinsa.

<sup>314</sup> Informant: Asafa Abdisa.

exchange besides battering system. Perior to the introduction of modern tobacco, in most parts of Ethiopia, the people addictaed to the amoking of gaayyaa (hookah made from local materials used for smoking traditional tobacco).<sup>315</sup> Furthermore, skin and hides (of cows, goet, sheep, tiger, and lions) obtained from the south west part supplied from the area secretly like the current contraband. These items mostly sold at Addis Ababa and then exported to outside Ethiopia.<sup>316</sup>

#### **3.3.4. Craft Activity**

In most parts of Ethiopia, the traditional knowledge has been not recognized by the society and even by previous regimes; it was this attitude of the native people of our country in genral amd the study area in particular that made atagnant the cerative knowledge of the happy with their work particularly until the 1960s when the people of the area began to awars its importance.<sup>317</sup>

In this District, very few weavers have been producing cloths such as nightclothes (gaabi), local scarf, skirt and other types of cloths. The cotton for weavers was produced in the warada through mostly brought from other market centers indicated under tarde activity. There was the time when the products of cotton became the medium of exchange in the district particulary.

Before1941. Thespecial clothes such as gaabii, (homemade cotton cloth) naxalaa (cotton cloth worn over dress) and others were exchanged for sheep, goat and hens, different kinds of cereal crops and sometimes for cattle.<sup>318</sup>

The other known craftwork in this district is pottery. The clay workers in the district mostly produced utensils such as pots, bowl, tank, clay, cap, jabana (coffeepot), eelee suphee (griddle made of clay) and other many clay tools. Most of these clay products were taken to the known market center of Warabu in the district. As indicated earlier the Warabu market center have been the big and networked with other market centers.<sup>319</sup>

To some extent, there were few tanners to convert skins and hides to usable materials. Most of the time, the tanned skin had been used for sleeping materials and qalqallo for trading honey. Currently, qalaqallo dammaa (honey sack) is also used for trading honey and keeping it for a long time and there is qalqalloo midanii (crops sack).

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<sup>315</sup> Informant: Moroda Tolera and Marga Irkoo.

<sup>316</sup> *Ibid.*

<sup>317</sup> Informants: Daniel Guta and Gashe Worku Jabessa; author's own experience around his birthplace.

<sup>318</sup> *Ibid.*: Asafa Abdisa.

<sup>319</sup> Informants: Imabet Ababa, Ayalech Lamma and Moroda Tolera.

Furthermore, there was also certain caste groups specialized in iron and woodworks. The smiths who had good knowledge of metalwork have been producing metal tools or instruments such as swords, spears, hoes, axes, sickles, knives, cutlass, buttoo (tool used to clear forests), mattock, qonyee (metal staple for fastening plow) and the like were supplied to Warabu, Chitu, and Darian market centers in the district. Chitu and Darian market centers have been showing progress particularly since the construction of the road that links Waliso and Ambo in 1981.<sup>320</sup>

Previously, wood working knowledge originated in the district by the native people. Later, the advanced knowledge of making platters, stools, spades, plows, wooden forks, bed, mortar, and others were introduced into the south west sawa zone in general and wanci district from Jimma.<sup>321</sup> Even though they were looked down for long period, the products of these craft workers have been solving many challenges of farming, building houses, cooking, sleeping, wearing, and protecting themselves from rebellious wild animals and wars until the introduction of advanced tools and yet the people area are using them for various purpose.<sup>322</sup> Later, after the beginning of the export items of trade in the market centers of south west shawa Zone in general and in the area under discussion in particular, the life of the craft workers in Wānci put in a disadvantage position. This was caused by the excess importation of modern craftwork products from other areas that had previously been produced in the district and the attitude of the people towards the activity. As a result, the craft workers whose livelihood depended on the craftwork began to search for land and to till it besides their work to continue their survival.<sup>323</sup>

### **3.4. Religion in the District**

#### **3.4.1. Traditional Religion**

Before the introduction of Christianity to the study area, almost all the people of the district were the follower's traditional religion. This religion has a connection with the *Gadaa* system for many years ago. Long before the Oromo population movement and

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<sup>320</sup> *Ibid.* "Federal Democratic Republic of Ethiopia, Ethiopian Road Authority: Environmental and Social Impact Assessment Report of Ambo-Waliso Road Project" ( March 2012 p.), 5.

<sup>321</sup> *Ibid.*

<sup>322</sup> Informants: Tas *Ibid*: Asafa Abdisa.

Informants: Imabet Ababa, Ayalech Lamma and Moroda Tolera.

*Ibid.* "Federal Democratic Republic of Ethiopia, Ethiopian Road Authority: Environmental and Social Impact Assessment Report of Ambo-Waliso Road Project," ( March 2012 p.), 5.

*Ibid.*

hala Giddu and Kabada Atomsa.

<sup>323</sup> Informants: Dida Galata, Bayera Kuma, Tolcha Damme and Ayalach Lamma.

after expansion, Qallu has been the core of Oromo traditional religion Qallu played a great role in protecting the original Oromo culture, religion, and worldview.<sup>324</sup> It is also important in interpreting the laws of Waaqa. Specifically, the term Qullu was defined as “high priest who was the spiritual leader of Oromo traditional religion” Dejene stressed, “whatever its origin, the Qallu has been in function since time immemorial, as one of most important institution guarding and interpreting the law of the Waaqa (creator)<sup>325</sup> The society believed that Waaqa is the guardian of the day-to-day of the members of the society. Accordingly, Waaqa is believed to have communicated with people through an intermediary called Ayyana (spirit). In the Oromo religion and philosophy, ayyana is the organizing principle.<sup>326</sup> As a result, ayyana is seen as the most important intermediary that is believed to have contacted Waaqa human being.

Together with the religious leader of the society, spirits were considered as the representatives of Waaqa on earth.<sup>327</sup>

Earlier, they were more inclined to traditional religion than Christianity since they could not understand Geez language by which the churchman preached the religious books. In addition, even after the churchmen began to use Amharic besides Geez, only a few people who learned the language and who came from other areas understood the preaching. This later led the conversion of many of them to Protestantism in mass and individually.<sup>328</sup> In the traditional Oromo religion, waaqefannaa (thanksgiving and prayer or irreechaa) has been practiced by the waaqeffatas (prayers or worshipers of Waaqa) for many years. The elders of the area believe that the Oromo waaqefanna is the belief in monotheistic power i.e. waaqa (creator).

This thanksgiving and prayer's culture would be accomplished by its own system. In this case, the Qallu, (the spiritual leaders and the Abba Malaka (the lineal chief of the area) are at the top hierarchies. In the Qallu religious-ethics, the Qallus give instruction and

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<sup>324</sup> Tadesse Dabessa, “A History of Kallu Institution: the case of Danfa in Illamu Jellina West Shewa zone, 1890s-2000” (MA Thesis, Haramaya University, 2014), p. x; Harold G Marcus, *A History of Ethiopia, Updated Edition*, (2002), pp. 35-36.

<sup>325</sup> Dejene Gemechu, “Conflict and Conflict Resolution among Waliso Oromo of Western Macha: the case of Guma” (MA thesis, Addis Ababa University, 2007), 27; Informants: Meserat Mokonin, Tasfaye Diriba and Tadale Jabessa.

<sup>326</sup> Gemechu Magarsa, “Knowledge, Identity and the Colonizing Structure: the case of Oromo in East and North East Africa” (Ph.D Dissertation, University of London: School of Oriental and African studies, 1993), p. 95, 254.

<sup>327</sup> *Ibid*; Daniel Ayana, “Protestant Mission in Wollega, a Study of the Activities of the Missions and the Local Converts 1898-1935” (Addis Ababa University Department of History, 1984), p. 9.24.

<sup>328</sup> Informants: Dida Galata, Adde Ayalach Lamma and Abdisa Dagafa.

directives of the where about and the time of the implementation of the ritual.<sup>329</sup> Although the Ireecha ritual ceremony is conducted at different places, mostly it usually takes place at two major areas such as Irreechaa Tullu (performed at the top of the mountain) during the dry season (bonaa) according to the Oromo culture and Irreecha Malkaa (performed along the river bank).<sup>330</sup>

This Irreecha practice takes place immediately after the end of the rainy season particularly in the mid of September (fulbaana) when the darkness of rainy season with its foggy days passes and leaves a place for bright season (Birraa). Such ritual ceremony has been accomplished in the study area around the Wanchi Crater, in Warabu where there is a large Qilluu (Sycamore, oak-tree) and along the rivers in the district for a long time. This Irreecha holiday is the widely practiced and sometimes called Ayyaana Birraa (the Birra holiday)<sup>331</sup>.

### 3.4.2 Orthodox Christianity

The rapid expansion of Orthodox Christianity to the *Wärädä* dated to the period before the coming of the officials of Menelik. In this district, there is the old monastery called *cerkos* on one of the islands in the Wanchi Crater Lake. The establishment date of this monastery is argumentative among the elders of the area.<sup>332</sup> Some of my informants argued that it is very difficult to know the exact time when this monastery was established due to the destruction of the documents in the monastery. The fire used by the churchmen for religious purpose probably burned the documents.<sup>333</sup> Elders relate the establishment of the monastery to the time of Zara Yacob. To support their evidence they mentioned that reign of Zara Yacob in the 15<sup>th</sup> century.<sup>334</sup>

During his reign, Zara Yacob made attempt to centralize his government religiously and politically. His political marriage from Hadiya princess, Queen Elleni was one of the indicators of his motives.<sup>335</sup> However, other elders relate the bell with Kaleb because it was the name of Caleb that was written on it.<sup>336</sup> Even though the name on the bell belongs to Caleb, it is difficult to relate to the establishment of this monastery with the

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<sup>329</sup> Informants: Damasa Galata, Lamma Abdisa and Tigistu Amsalu.

<sup>330</sup> *Ibid.* "Oromia Cultural and Tourism Bureau (Special Bulletin)", Bishoftu, September 2008 (2015), pp. 8-9. During the Irreecha Tulluu in the dry season the Oromo pray to their Waaqa to get conventional rainfall.

<sup>331</sup> Informants: Dida Galata Tolera and Amdisa Dagafa; author's own observation.

<sup>332</sup> Informant: Daniel Guta, Abara W/Rufael, W/Giorgis Dinsa Bati and Yamagnushal Waqe.

<sup>333</sup> Informants: W/Giorgis Dinsa Bati and Moroda Tolera.

<sup>334</sup> Informants: Getachaw Damaka, Balata Obsu and Tashale Iticha.

<sup>335</sup> Harold G. Marcus, *a History of Ethiopia* (Berkeley: University of California Press, 1994), p. 29.

<sup>336</sup> Informants: Marga Irko and Kasaye Kitaba.

time of Caleb, the written document did not indicate about the Orthodox religion expansion during the time of Caleb in south West part of Ethiopia. The available data about Calab shows that his militaey expedition to Yemen and south Arabia.<sup>337</sup>

Other elders connected the foundation of the monastery with Emperor Libne Dengil in the 16<sup>th</sup> century. According to his data, there are Amhara people who came to Wanci area during the war of Ahmed Gragn particularly after 1529 or the battle Shimbra Kure. The elders of the area argued that the Amhara people who came during this were the followers of Orthodox religion, accordingly, they came to the area hide many tabots (arks) they brought from the Northern part of Ethiopia from the action Ahmed Gragn took in buring churches and monasteries in the countray.<sup>338</sup>

For instance, the archival source from ENALA states about the early population settlement around the monastery of Wanci Lakes as follows

እኛ የወንጌጢ ገዳም ህዝቦች ጥንታቂነታችን የአማራ ኦርቶዶክስ ትውልድ ሲኖረው፡ ግራኝ የሚባል የኢትዮጵያ ሐይማኖት ለመቃወም በመጣ ጊዜ ሐይማኖታችንን አንለወጥም በማለት የጥንት አባቶቻችንን የጥምቀት ክርስትና በማፅደቅ በአፂ ልብነ ድንግል እና በአፂ ፋሲለደስ ዘመነ መንግስት ጥንታዊታቸው በዚህ በጨቦና ጉራጌ አውራጃ ሁኖ የዘር ትውልድ ከጉራጌ ስለሚገናኝ ከዚህ ግዛት ሳንለይ ነዋሪ በመሆን እንተዳደራለን.....

(See appendix 9)

*“We the Wanci monastery people, our earlist lineage (origin) were from the Amhara people. We came to this area when Ahmed Gragn came opposing the Ethiopian religion. They refused to change or religion rather the hustifying the baptismal christiantiy we have been living in Cabo awrajja with Guraghe people of our common lineage without separating from this territory since the reigins of Ase Libane Dingel and ASE Fasilsdas.”<sup>339</sup>*

Since the above people were nearer to the previous history, from the data obtained the researcher can conclude that the Cerkos Monastery was established probably during the regns of Libne Dingel of Fasiladas particulary in the 16<sup>th</sup> or the 17<sup>th</sup> century.

<sup>337</sup> Ibid, Harold G. Marcus, AHistory of Ethiopia pp,8-10.

<sup>338</sup> Informanrs: Moroda Tolera and Asafa Abdisa; Harold G. Marcus, A History of Ethiopia pp.31-34.

<sup>339</sup> Apetition of letter from Wanchi People to Dagazmac Habte Sillassie who was an Awrajja gezyi or governor in 1956, ENALA, No Folder No, file no. 17.1 3 .32.06.



**Photo of cerkos church**

The second monastery in the district is the Selase Cave found Warabu. There is also an argumentative data on the time of its establishment like that of the Cerkos monastery. Few of my informants associated its foundation with the War of Ahmed Gagn.<sup>340</sup> Other elders argued that Fitawrari Habte Giorgis founded the monastery during Menelik territorial expansion in the 1880s which idea is acceptable to most of the elders of the area.<sup>341.</sup>

The cave had been serving as fortification area for the Wanci patriots, under Garasu Duki and others in the district during the five years of Italian occupation. Currently, it is one of the tourism potentials of the district.<sup>342</sup> After Menelik came to the area under discussion, he used two systems for the expansion of the Orthodox religion, firstly, he used the local converted people who were refused by the followers of traditional religion. Then, he brought two individuals called Fitawrari Dagafu Kidane and Dagazmac Lamma probably from the Northern part of Ethiopia. Fit Dgafu established two Orthodox Churches called Madanealem and Amanuel in the district.<sup>343</sup> Following this, the natives were forced to construct Orthodox churches in different qabeles of the district.

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<sup>340</sup> Informants: Moroda Tolera, Gase Worku Jabessa, Asafa Abdisa abd Asfaw Mutal.

<sup>341</sup> *Ibid.*

<sup>342</sup> *Ibid.*

<sup>343</sup> Informant: Moroda Tolera; “Cabo, Hudada Iyyassus: Bekiristina Godana, Special Bulletin”, (2009), p. 5. The phrase Cabo Hudada Iyyassus Association with the Land Division during Emperor Haile Sillassie.”

There were the known Cabo priests like Mamhere Gamachu, mahere Diro, mamhere Iticha and the like who also contributed to the rapid expansion of the orthodox religion during the name time of Menelik.<sup>344</sup>

Ras Gobena and Fita Habte Giorgis also established Haro Mikael and giorgis Cori in 1876 and around 1884 respectively. The church of selase Dagoye was established in the early period of the government of Haila Selase. Currently, there are several Orthodox churches and more than 51% of the local people of the district are the followers of the religion.<sup>345</sup>

The forcful payment of taxes, tributes, tithes and free labor services for the churchmen and officials of the governments followed the construction of the churches in both regimes. This indicated that the general theme of the expansion of the churches was to use them as ideological instruments for an economic reason rather for religious purpose.<sup>346</sup>

### 3.4.3 Protestantism

Emperor Haila Selase encourages the expansion of the missionary activity particularly in the southern part of Ethiopia for the sake of their contribution to the central government.

<sup>347</sup> The relationship between the emperor and the missionaries stemmed from the attempted to achive their goal i.e. the construction of modern institution such as clinics, schools, and other facilities.<sup>348</sup>

Some of the informants argued that the attitude of the emperor positively changed towards the diversified religions in the country due to the experience he had when he was an exile in Europe.<sup>349</sup> Wondu Argow also argued that the toleration of the emperor towards the expansion of Protestantism in Ethiopia was not because of the evangelical work but he wanted to exploit the resource of the missionaries in expanding modern education. In

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<sup>344</sup> Informants: Shimalis Tufa, Abera Bikila and Ayalech Lemma; Cabos, “Hudada Iyesus: Bekiristina Godana, Special Bulletin”, (2009), p.5.

<sup>345</sup> *Ibid.*

<sup>346</sup> Haber Land, “The Ethiopian Orthodox Church. *A National Church in Africa*, In Christian and Islamic Contribution towards Establishing Independent State in Africa south of the Sahara”. *Paper and proceedings of the African Colloquium (Stuttgart: Institute for Auslands Beziehenhangen. 1979)*, pp. 78-79.

<sup>347</sup> Haber Land, “The Ethiopian Orthodox Church. *A National Church in Africa*,” In Christian and Islamic Contribution towards Establishing Independent State in Africa south of the Sahara.” *Paper and proceedings of the African Colloquium (Stuttgart: Institute for Auslands Beziehenhangen. 1979)*, pp. 78-79.

<sup>348</sup> O. M. EIDE, “Revolution and Religion in Ethiopia. A Study of Church and Politics with Special Reference to the Ethiopian Evangelical Church Mekana Yesus 1974-1985”(Uppsala:Uppsala University. 1996), p.36.

<sup>349</sup> Informants: gase Worku Jabessa, Daniel Guta, Bayera Kuma and Ayalach Lamma.



addition to this, the emperor himself had exposure to one of the mission schools while he had been in Harar.<sup>350</sup>

However, the expansion of protestanism in Wancii *Wärädä* was somewhat different from the other parts of Ethiopia. The missionary work did not introduce the religion into the district. Native convert introduced it to the District in 1957. The people of the area were converted one after the other they were preached the Gospel with their own language (oromiffaa) .unlike the orthodox Christianity; firstly few people in the area welcomed Protestantism after they understood the message of the Gospel by the effort made by Wolde Balachew.<sup>351</sup> Wolde was from Č äbo who has been living in Addis Ababa doing his private work before he came to his birthplace. His purpose of returning to the district was aimed at becoming molaksee (monk) in the cave of selase monastery influenced by Biblical through about sin and the kingdom of God. In 1956, he decided to live in the monastery with his friends such as Ato Lama Bayana, Ato Karorsa Tura, Ato Gamchu Fayisa and later w/or Worqitu Taramus Joined them .<sup>352</sup> When he came to his birthplace, wolde had no plan of becoming the follower of protestatism. It was in the Selase monastery that he carefully read the Bible and began to compare in with other religious books. Later based on the revelation he had got from the one of the priests in the monasyery grumbled at wolde saying:

ገብኛ ሥላሴ ገብኛ ሥላሴ                      submit to trinity submit to trinit  
 ወልዴ በላቸዉ ዳግማዊ ሙሴ            Wolde       BalachewbecomeII Moses.

According to the words in the Bible Moses liberated the people of Isreal from Egyptians and led them to their ancestor land. As a result, wolde was suspected by the priest as the liberator of the people of the area from the sin by preaching the core message of the Bible.<sup>353</sup> It was between 1958 and 1959 that the followers of Protestantism started their separation from the Orthodox Church, which followed by presection. Accordingly, the persecution paved the way for the coming of the missionary called a Sudan Interior. After the missionaries met a Wanchi woman, Adde Likinash Liki Addis Ababa who was there for

<sup>350</sup> Wonda Argaw,“A History of Konso Woreda from 1941-1991”(MA thesis, Department of History, Addis Ababa University, 2011), p.45.

<sup>351</sup> *Ibid*; Daniri Guta, Masarat Makonnan, Tadale Jabassa and Galana Tarassa.

<sup>352</sup> Chebo, “Hudada Iyyassus: Bakiristina Godana,Special Bulletin”, (2009), p.7; Informants: Gazu Santama interviewed on:20/12/2021, Qonjit Gabre and Tarafe Urgessa. .

<sup>353</sup> *Ibid*, p.8; Exodus Chapter 10-14.

private case in 1959, they decided to come to Cäbo to encourage the protestant with the word of god.<sup>354</sup>

Following this, the missionaries supported the rapid expansion of the religion in the district by sending a gospel preacher known as Gosaye Zamadkun. After 1959, the missionaries themselves came and met with the missionaries in Obbi (Waliso) hence wet to Cäbo to encourage the local missionary work in the area.<sup>355</sup>

When the followers of Protestantism in the area under discussion showed increment, the followers of the Orthodox Church contioued harassing Protestants and marginalized them form social life. This did not stop expansion of the religion rather another preacher called Abba Wangela (Gospel preacher) Gabayaw Shalo came to the area and established the first Church in Warabu.<sup>356</sup> In 1960 , when the religious presecution reached the higher stage, the protestants presented their case to Dagamac Birhana maskel Desta the then governor of Cabona Guraghe Awrajja and then to Ras Mesfin Selash, governor of Sawa taqalay gezat.As a result, the governors orderd the *bäläb äts* in the district to solve the problem.

(See appenex 10)

In this case, the *bäläb äts* who converted to protestatism such as *Obbo* Fitum Imana, *Obbo* Lamma Bayana, and *Obbo* Mosis Fital played a significant role in bringing stability to the area.<sup>357</sup>

Between 1957 and 1996, there were only three protestant churches in boroftu, ongorcha, and Warabu in the *Wärädä*. Currently, about 49% of the people the Warada are the followers of Protestantism and there are 119 churches in the district specifically 63 Qalachiwot, 36 makana yassus, 12 mulu wongel and others.

Besides religion, one of the most important contributes of Protestantism to the people of the area was expanding secular education.The beginning of this education in the district directly assoicted with the introcution of Protestantism to the district. By the support local missionary got from the Sudan interior missionary (SIM), they started to expand secular educaton in private hoses in the qabales of Dulule, Ongorcha, and Boroftu. Then spread to other qabales of the district, Amaya District, Jibatina Macha awrajja 1960s<sup>358</sup> Gase Worku

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<sup>354</sup>Chebo, "Hudada Iyyasuss," p. 8; Gase Worku Jabessa, Asafa Abdisa, Tarafa Ragasa and Daniel Guta.

<sup>355</sup>*Ibid.*

<sup>356</sup> *Ibid*: Moroda Tolera and Tarafa Urgessa, Emabet and Damassa Galata.

<sup>357</sup> *Ibid*;Daniel Guta, Masarat Makonnan, Tadale Jabessa and Galana Tarassa.

<sup>358</sup> *Ibid*: Hudada Iyyasuss, pp. 12-13; Bedabub Mihirab Shewa zone, Yeabiyeta Kiristiyenet Hibiret Office, Woliso.

argued that masarata timhired (basic education) that was one of the main agenda of Därg was started in Wanci by Qalahiwot church in 1964.

Since 1964, the students who completed their elementary school were sent to the missionary hotel school at Obbi in Waliso. Later these students contributed much to the transform of the social life of their community. Gase Worku Jabessa is one of the student's of the time who has been serving his people around Waliso in the field of nursing until recently.<sup>359</sup>

## CHAPTER FOUR

### Wanchi District during the *Därg* Period, 1974-1991

The fall of the emperor eventually the result of a series of distorted, strikes and demonstrations, which characterized the last year of the imperial regime. The masses demanded: the sacking of corrupt officials, democracy, pay increments, administrative reforms, and the right of association, which characterized the last year of the imperial regime.<sup>360</sup>

The late 1960s and early 1970s ending in a creeping coup that saw the imperial regime increasingly discontent. Factors such as the world oil price rise, Emperor Haile

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<sup>359</sup> *Ibid.*

<sup>360</sup> Giulia Mascagni, "A fiscal History of Ethiopia: Taxation and Aid dependence 1960-2010," ICTD *working paper* 49. (2016): p,14

Selassie's government failure to deal with the Ethiopia famine of 1973-1974 coincided with more general grievances about imperial regime's inability to generate wide spread improvement in the living standards of societies.<sup>361</sup>

By the early 1970s; the student movement was the only well-organized and active social movement that maintained a pulse against the emperor. Their list of demands, which include expansion of education, freedom of speech and of demonstration, abolition of the detention act and more social welfare, measures.<sup>362</sup> Finally, the 1974 Ethiopian revolution was the outcome long years of popular dissatisfaction and discontent with the imperial government. Emperor Haile Selassie failed to solve country's problem; especially the agrarian crisis and the grievances of the army, teachers, taxi drivers and students discredited the system.<sup>363</sup>

#### 4.1 Land Reform

After overthrowing the imperial regime of Haile Selassie, the *Därg* announced agrarian reform program to declare all rural land to be the property of the state, together with the nationalization of almost all other assets in the industrial and services sectors such as manufacturing factories, financial institutions, big hotels and many residential building.<sup>364</sup> From 1975 onward, the revolutionary government forcefully undertook a radical and uniform program of land reform. The program was implemented almost everywhere, and its impact was far-reaching in most settled farming areas.<sup>365</sup>

The *Därg* passed states with far-reaching consequences-nationalization of rural, urban lands, extra-houses, factories, services and commercial farms. The public ownership of rural land proclamation of 1975 was one of these revolutionary laws routed to raise productivity by ensuring land tenure security and by ending social injustice in the countryside.<sup>366</sup>

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<sup>361</sup>Bahru Zewde, *A History of Modern Ethiopia 1855-1991*,(Addis Ababa: Addis Ababa university press, 2002), p.229- 296.

<sup>362</sup>Pable Arconada Lodosma, "Against the Emperor: Analysis of the Student Protests Evolution during the Reign of Haile Selassie(1960)," (2019):P,83

<sup>363</sup> Fred Holiday and Maxine Molyneux, *the Ethiopian Revolution*(London: There Ford press Ltd, 1981), pp.83-85

<sup>364</sup>Chala Dachassa and Terefe Tolosa, "The Contribution of Agriculture to Development: A Critical Review in Ethiopia Context".*The International Journal of social sciences* 30<sup>th</sup> March 2015, Vol.31 No.1 :p,57

<sup>365</sup>Hohn W.Bruce, Allan Hoben, Dessalegn Rahmato, "After the Derg: An Assessment of Rural and Land Tenure Issues in Ethiopia" ( 1994):p, 2

<sup>366</sup> Government Ownership and Control of the Means of Production Proclamation No. 26, 1975 and

In countries like Ethiopia a person's right, honor, status, and standard of living is determined by his relation to the land;...that several thousand gashas of land was grabbed by insignificant number of feudal lords while the masses live under serfdom; ... that it is necessary to change the past injustices and lay a base up on which Ethiopians may live in quality, freedom and fraternity;...that development could be achieved through the abolition of exploitation of many by the few;...in order to increase productivity by making the tiller the owner of the fruits of his labor;...to provide work for all rural people;...it becomes necessary to distribute land increase rural income and thereby laying the bases for the expansion of industry.<sup>367</sup>

The land reform was not considered simply as a matter of breaking up large estates, but about all as the problem of creating a new political and social organization in the countryside to defeat the land lords and allowed the peasants to control their land and their affairs. For this purpose, the first proclamation created the peasant associations, and each new decree increased their powers and sought to tie them in to the overall administrative and political system of the country.<sup>368</sup>

The reform was taken place in three stages; the first program from 1975-1978, the stated objectives of reform set out in legislation issued in 1975, were two fold: to free the masses of the rural population from oppression and exploitation by the land classes, and to promote economic development. The second period, from 1978 to 1990 the *Därg* made significant changes in the objective of its agrarian reform program; increasingly, policy makers pinned their hopes for rural development on modernization on large-scale, collective agriculture.

In March 1990, pressured by civil war, a weakening economy, and the withdrawal of soviet economic assistance, the *Därg* abandoned its attempt to socialize the rural economy and returned to small holder agriculture. These changes were received by peasants and merchants were received by peasants and merchants, but came too late to save the *Därg* from defeat in 1991.<sup>369</sup>

Following the new government proclamation of 1975, state ownership of land

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<sup>367</sup>Teshoma Chala, "Analysis of Politics in the Land Tenure System, Experience of Successive Ethiopian regimes since 1930."

<sup>368</sup> Marina Ottaway, "Land Reform in Ethiopia 1974-1977," *African Studies Review*, Vol.20. No.3 (2014):p,80

<sup>369</sup>Hoha W. Bruce, Allan Hoben and Dessalegn Rahmato Pp,2-3.

proclamation, the peasants of the Wanchi district who dominated by land lords locally named *bäläbäts* become free from tenancy and the land under the *bäläbätst* and the person who had control extra land more than limitation become under government regulation.<sup>370</sup>

In addition to this, according to proclamation the extra land distributed to the peasant by formation of peasant association. This peasant right was paved the way to apply the government decree of article 8 and 10 of the 1975, land reform proclamation regime required the peasants to be organized in to hierarchy of associations that would facilitate the implementation of rural development program and policy.<sup>371</sup>

The government tried to achieve the proclamation in the *wärädä* by using student campaign and in some area including teachers participated by provoke the peasant around the woreda and educate them how to organized, the method of production on the land and the role peasant association in addition to this, the mechanism of the problem which was happened during *Därg* regime.<sup>372</sup>

The reform also abolished tenancy, agricultural wage labor, and other forms of peasant dependency on the landed classed classes on the *Wärädä*. In general, during the *Därg* regime, in 1984 the founding congress of workers' party of Ethiopia emphasized the need for a coordinated strategy based socialist principles to accelerate agricultural development. To implement to this strategy, the government relied on peasant associations and rural development, cooperative and state farms, resettlement and villagisation increase food production, and a new marketing policy.<sup>373</sup>

## 4.2 Peasant Association

The proclamation made peasant associations responsible for the implementation of land reform. The peasant associations were given the functions of redistributing land, solving disputes between members, carrying out co-operative under takings, and electing committees to supervise the other tasks. The peasant associations had been given legal status, their main responsibility being to maintain law and order within their respective areas and the speeding up production.<sup>374</sup>

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<sup>370</sup>Taye Tesma, Ayansa Marga, Asmaara Tesfaye.

<sup>371</sup> Marina Ottaway, p,80-81.

<sup>372</sup>Mullugeta Seddsa, Tsegaye Belta, Fikadu Ayela, Teshoma Tilahun.

<sup>373</sup>Chala Dachassa and TerefeTolosa, p.57

<sup>374</sup>Negarit Gazeta, proclamation No. 71 of 1975

Peasant association was established in order to promote local democracy, justice, and peasant rights. However, in a process membership in peasant associations was established as the central element of the state's rural bureaucracy and became mandatory for all farmers.<sup>375</sup> The members of the association were a tenant, agricultural worker or a land owner with less than 10 hectares of land may become a member of the association. After compilation of the distribution of land pursuant to article 10(1) hereof, any person who had been a land owner may become a member of the association. According to the proclamation the Wanchi *wärädä* peasant to be free from the land lord influence economically and physiological when the peasant became a member of the association. Following of the membership of peasant of the *wärädä* the government reform plan supported by the majority who were the landless person, a tenant, labor on agriculture. The woreda had 60 kebele peasant associations which were to provide the organizational means for administering the land reform, and dealing with social and economic problem arising in the peasant community.<sup>376</sup>

Each PAs was to be organized on an 800-hectare area, and membership was to be made up of tenants, landless laborers, owners with less than 10 hectares, and after the completion of land distribution, former land lords who were willing to personally cultivate their holdings. PAs were given a wide range of functions and responsibilities, chief among which were the following: to administer public property; to establish service co-operatives; to build schools and clinics; and undertake villagisation programs. Initially, however, their major function was to implement the land reform. PAs were also empowered to establish judicial tribunals. These were initially concerned with cases involving land disputes among PA members, but later their powers were widened considerably.

### **4.3 Cooperatives in Wanchi District**

Cooperatives in Ethiopian sizes were first established under the imperial regime (1960s-1974), but they did not embrace cooperative principles and were exclusive to farmers with large farm.<sup>377</sup> The *Därg* abolished all types of formal cooperatives (except the urban saving and credit cooperatives) established during the imperial era. The *Därg* regime gave special attention to cooperatives as instruments for mass movement,

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<sup>375</sup>Teshome Chala, p.115.

<sup>376</sup>Lami Daba, Asmar Tesfaye, Taddasa Duga, Shalama Amdisa

<sup>377</sup>“Identifying Processes and Policies Conductive to Cooperative Development in Africa: Ethiopia Country Report”, USAID, P.5.

equitable resources mobilization and distribution (as part of land reform), for the purpose of constructing a particular brand of socialism in country side.<sup>378</sup>

The *Därg* also enacted different cooperative proclamations to realize its philosophy. The first legalizing proclamation that clearly stated the objectives, powers and duties of cooperatives was proclamation No. 71 of 1975 on the base of which three types of rural associations were established. These were: first, Peasant Associations the lowest administrative structures where membership was obligatory for farmer; second, Agricultural Producer cooperatives-established to provide preferential treatment to small holders, and third, Service Cooperatives-marketing and purchasing cooperatives that handled modern inputs, credits, milling service, consumer goods and peasants' produce.<sup>379</sup> Starting from 1976, the government encouraged farmers to form cooperatives.

Between 1978 and 1981, the *Därg* issued a series of proclamations and directives outlining producers for the formation of service cooperative and producers' cooperatives, service cooperatives provided basic services, such as the sale of farm inputs and consumer items that were often rationed the provision of loans, the education of peasant association members in socialist philosophy, and the promotion of cottage industries and small enterprises.<sup>380</sup>

#### **4.3.1 Producers' Cooperatives**

Producers' cooperatives, as the name implied, were directly involved in agricultural production, and composed of families within peasants, Associations pooling their resource to produce in common.<sup>381</sup> While state controlled agricultural collectivization caused economic stagnation and was denounced world wide, the regime followed the path of organizing agricultural collectivization in order to bring social transformation.<sup>382</sup>

Producers' cooperatives developed in to three stages. The first stage was the *Melba*, an elementary type of cooperative that required members to pool of plots land (with the exception of plots to 2,000 square meters, which could be set aside for private use) and to share oxen and farm implements. The second stage, *Welba*, required members to

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<sup>378</sup>Dagne Mojo, Terefe Degefa and Christian Fischer, "The Development of Agricultural Cooperatives in Ethiopia: History and Framework, for Future Trajectory." (2017), p.53

<sup>379</sup> *Ibid*, p.53

<sup>380</sup>Chala Dachassa and Terefe Tolosa, pp.57-58

<sup>381</sup> Tariku Dagu, "Transformation of Land Tenure and the role of Peasant Associations in eastern Arsii (1974-1991)" (MA Thesis, Department History, Addis Ababa University),(2008): p,57

<sup>382</sup> *Ibid*, p.57



transfer their resources to the cooperative and reduce private plots to 1,000 square meters. The third, *Weland*, abolished private land use and established advanced farms of cooperatives, whose goal was to use mechanized farming with members organized in to production groups, under this system, income would be distributed based on labor contributions.<sup>383</sup>

The legislation for cooperative farms went back to the proclamation No. 71 of 1975 which underlined that farmers would be organized in to cooperatives formally allowed peasant association to organize cooperative farms and proclamation No. 74/1975 in order to serve as one of the mechanisms to socialist transformation. Agricultural input prices including fertilizers, improved seeds and related items were also subsidized if they are for the producers' cooperatives, besides, campaigns of persuasion are conducted; seminars, meetings and observation tours are organized.<sup>384</sup>

The process of cooperative demanded time, technical, financial and trained man power resources. The illiteracy rate prevailing among members, problem of planning and organization, and below level of productive forces were factors which has made the task of cooperatives challenging.<sup>385</sup>

Wanchi district was not new for the modern concept of cooperative. The area experienced traditional ways of cooperative to solve the socio-economic difficulties by unit together. This kind of working together in the field of work especially, during plowing the land, harvesting, building traditional house (*mana citaa*) etc. this and other working activities took place in the area by unit together locally known as *Dabo*. When come to the modern ways of cooperative started in the area during the imperial period, but the services did not include the mass. After the *Därg* regime came to power and the government took various steps which improve the life of the peasants.<sup>386</sup> The government motivated peasants to involve in collective farming on plots of land as determined by the government. Accordingly, the government designed many ways of enforcement to make all peasants under the umbrella of producers' cooperatives.

The government provided a number of inducements to produce cooperatives, introducing priority for credits, fertilizer, improved seed, and accessed to consumer

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<sup>383</sup>Chala Dachassa and Terefe Tolosa, p.58

<sup>384</sup>Taddasa Wagi, *Negarit Gazeta*, a Proclamation No.178/1990 Providing for Admittance of Mixed Economic Policy.

<sup>385</sup> *Ibid*

<sup>386</sup>Melasa Bekele, Takalgn Garafa, Gazahgne Worku, Shallama Seddessa.

items and building materials.<sup>387</sup> The main goal of new agricultural policy of the *Därg* was improving agricultural productivity by establishing producers' cooperatives (*Ya Amrachoch yehiberat Sera Mahbar*). This was also established in different parts of the *wärädä*.

The peasants of the *Wärädä* like other parts of the country, joined the producer cooperative without their interest because, if not loses their lands. And another important reason to the membership of the producers 'cooperative to get agricultural input and other government service via producers' cooperative.<sup>388</sup>

The agricultural producers' cooperatives were greatly extended in Wanchi *Wärädä* from 1981 to 1989. According to the government measurement, the peasants joined agricultural producers' cooperatives. But, the peasants who were not interested the membership of the cooperative forced to loose a parts of their land. So, the peasant with out their interest to be the member of the agricultural producers' cooperative based on the government plan.<sup>389</sup>

In 1990, the *Därg* was forced to change its economic policy partly due to its failure to bring applied changes within the country and partially due to the international political change especially the collapse of the Soviet Union. The government introduced mixed economy which gave the right of price determination in trade for both private merchants and the central government. It was gave the chance to producers' cooperatives to determine their own fate. Many associations were soon dissolved and divided their property.<sup>390</sup> Due to the military opponents of the *Därg* control most parts of the country, the outlaw action spread in different parts of the *Wärädä*. Following this, many government store robbed by people and the officials of the *Därg* were highly corrupted. Finally, different organization of the government became weak and dissolved. This led to the disintegration of association in the *Wärädä* and the peasant divided their property.

#### **4.3.2 Service Cooperatives**

The military government adopted a command economic system in which the production, distribution and price of goods were decided by the central government. It was based on this ideology that ESDDC (Ethiopia Domestic Distribution Corporation) was set

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<sup>387</sup>Chala Dachassa and Terefe Tolasa, p.58

<sup>388</sup> *Ibid*

<sup>389</sup>Taddesa Wagi, Wolde W/Giyogis.

<sup>390</sup>Ayela Karis, The Ethiopia Economy (Principle and Practice) Addis Ababa: Brinane Selam Printing Press, 2003). P,63

up.<sup>391</sup> One of the organizations set up by the *Därg* government was to increase agricultural production were service cooperatives. According to the proclamation No. 71 of 1975, service cooperatives were to be formed by No less than three and by No more than ten PAs. The main objectives of SCs were provision of improved agricultural inputs, marketing service; renting out tractors and other machinery, supplying consumer goods,

## CONCLUSION

This study focused to examine the history of Wanchi District from 1941 to 1991. It attempted to reconstruct the history of the district giving more emphasis to local developments based on oral sources, written materials and a few archival sources. In the post liberation period, the imperial regime made major changes in the fields of administration issues and economic spheres of lives of inhabitants of the district. The objectives of re-establishing strong centralized political power and confirming the government's economic foundation attended dynamic tasks of existing administrative as well as land related issues. Regarding administration, the imperial government brought consecutive administrative reorganization that attempted to controlling the administrative system in the centralized manner. This made to make easy the realization of the existing taxation method in a better organized and simple ways. These attempted administrative changes were observed in the study area.

The study assessed the downfall of emperor Haile Selassie and the new military regime's first radical measurement of the February 1975 land reform that abolished tenancy and land lordship. These reforms like other parts of the country were accepted by local people of the District. Some of the reforms of the military regime were like the establishment of PAs that served and strengthened its power and local people by using different institutions to control the rural society. The *Därg* reforms were not accepted all in all by the District people as the government plan, especially, among its reforms, the villagazation program was opposed by the people.

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<sup>391</sup>Shimeket Lemma, "State Agrarian Policy and Periodic Market in Ethiopia" *Journal of Ethiopia studies*, Vol. *xxl X. No. June 1996*), p.82

## **GLOSSARY**

The meanings of the Afaan Oromo and Amharic words or phrases used in this thesis were explained as follows:

*Aadaa* – Customs, tradition or sometimes culture

*Aanaa* – District

*Abbaa Alangaa* – Judge

*Abbaa Bokkuu* –the head of the country in the Gada system

*Abbaa Duulaa* – Commander in chief, minister of defence

*Aadde*– Title given to women for respectation

*Abbaa Booraa* – the owner of the gray horse or a soldier who owned a gray horse

*Abbaa Gadaa* – prime councilor, master of Gada period, Gada leader.

*Abbaa Malaa* – one who is skillful, smart or tactician

*Abbaa Malkaa* – the lineal chief of an area

*Abbaa Muudaa* – father of anointing or spiritual father who anoints sects in Gada system

*Abbaa Seeraa* – in charge of traditional Oromo laws, chief judge

*Afaan* – serves both for mouth and language  
*Angafa* – senior, an elder who was born first  
*Arfasa* – spring  
*Baddaa* – high *altitude*  
*Badda daree* – mid altitude  
*Bargeessaa* – neutral people in the study area who did not oppose the Italians  
*Birraa* – bright season particularly in months of September, October and November, autumn  
*Bona* – winter  
*Bonee* – it is used to represent the crops produced during the winter season using irrigation.  
*Buttaa* – in Gada system, there is a festival of the end of eight years cycle.  
*Bokkuu* – club scepter  
*Faranjii* – the nickname the Oromo gave to the foreigners  
*Fulbaana* – September  
*Gadaa* – an Oromo indigenous, traditional socio – political system through which the Oromo society exercise self – government or to Gemechu, Megersa, “Gadaa, or the Oromo system of government, was a system in which power rotated from one generation class to another every eight years.”  
*Ganna* – summer  
*Ganda* – village  
*Gaabii* – homemade cotton cloth, a night cloth that sometimes can be worn in the day time.  
*Gaashe* – title given to a highly respected person in society (mostly for the educated ones)  
*Gosa* – clan  
*Guddifachaa* – means an adoption in a sense of bringing up a child  
*Gumaa* – blood money, money paid as compensation  
*Irreechaa* – thanks giving and pray of the Waaqeffatas of the Oromo people  
*Irreecha Malkaa* – thanks giving and pray performed along the river or lake bank  
*Irreecha Tulluu* – thanks giving and pray performed at the top of a mountain in winter season  
*Kallacha* – phallic like symbol made of ivory worn on the forehead of Abbaa Gadaa that it is believed to be revered and feared  
*Kennetoo* – local coca prepared from roasted barley served as a non – alcoholic drink  
*Luba* – meant a “ritual expert” or priest in the family  
*Masqala* – lamp fire in celebrating of the spring  
*Meedhichaa* – piece of skin cut freshly with the flesh from the limbs of an animal slaughtered at the *guddifachaa* ceremony  
*Moggaasaa* – give a name, used also among the Oromo as social adoption  
*Mootii* – king

*Obboo* – title of a respect for men or elder brother  
*Odaa* – a sycamore tree chosen for religious ritual and political action  
*Oromiffaa* – Oromo language (Afaan Oromoo)  
*Qalaadii* – unit of land measurement based on estimation  
*Quxisuu* – junior, the last son or daughter who was born after the others  
*Qilxuu* – sycamore, oak tree  
*Qaalluu* – Oromo religious leader, he leads ritual performance and prayers  
*Sadacha* – forum  
*Safuu* – moral and ethical code used to differentiate bad from good and wrong from right  
*Shanacha* – jury, sometimes the Afan Oromo term, *salgane* is used in place of *sanaca*  
*Uwwisa* – wearing, the clothes bought for the parents of the girl during the wedding  
*Waaqa* – sky, God, creator  
*Waaqeffannaa* – thanks giving or worshipping  
*Waaqefataa* – worshippers of *Waaqaa*  
*Wangeela* – Gospel

#### **AMHARIC TERMS**

*Abba* – father, title particularly given to a priest or a monk  
*Aläqa* – the head of a church, a learned priest  
*Atibya* – *dañña* – local judge  
*Awraja* – administrative sub-province  
*Ato* – a civil title given to ordinary people  
*Asè* – emperor  
*Bandas* – collaborators who served the interests of the enemy  
*Ĉeqa sum* – a village headman, the last level of village administrator in a parish  
*Ĉesaññas* – tenants, equivalent to serfs  
*Däggaazmac* – a military title a step below Ras  
*Däga* – zone with the cold climatic conditions  
*Därg* – the military government or Junta  
*Ensät* – false banana plant  
*Arbagna* – the patriots who strongly resisted the Italian occupation of Ethiopia  
*Fäsika* – Ethiopian Easter  
*Ferd shango* – court forum  
*Fitawrariy* – a military title bellow *daggazmac*  
*Filuha* – hot spring

Gäbbar – tax payers either in kind or cash (money)

Gäsa – unit of land measurement in one gassa is equivalent to 40 hectares

*Grazmac* – a warrior title of the Amhara literally means ‘left leader’

*Hibrätäsäbawinät* – Ethiopian socialism

*Kantiba* – mayor of town

*Kiflä Hagär* – province

*Läm*–cultivated land

Läm täf–semi cultivated land

*Lej* ‘child’ – title reserved for sons of the royal family and the upper nobility

*Nftagna*-iterally, rifleman

*Mamheré* – head of church or monarchy

*Mäläyo läbäs* – local militia

Marawa – tollgate or bell

*Mäsäräta temehirt* – basic education

*Mäto Alläqa* – commander of one hundred, military equivalent to lieutenant

*Mähär* – rainy season that is suitable for agricultural production

*Mesläne* – an administrative unit under *Wärädä*

*Mikitiil wärädä* – the post – 1941 deputy – district or sub – district

*Mikitiil gizat* – sub district

*Näftännä* – comes from left ‘rifle’, name given to emperor Manalik’s soldiers of northern origin, who later settled in the south

*Nagarit Gazata* – the official *gazata* (newspaper) where all legislation is published

*Nigus* – king

*Qäbälle* – lowest administrative unit

*Qutur gäbbar* – unmeasured gabbar land

*Qännäzmac* – commander of the right, a political title above *grazmac*

*Ras* – the highest traditional title next to *nigus*

*Shälläqa* – local representative of a higher authority entrusted with the collection of Tribute

*Sisso* – one third

*Täklay gizat* – province

*Wärädä* - administrative unit below *awrajja*

*Wäyna däga* – moderate climate zone

*Wäyzäro* – a civil title given to a married woman

*Zämäca* – campaign

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### LIST OF INFORMANTS

R.NO	Name of informants	Sex	Age	Interview		Remarks
				Place	Date	
1	Abdisa Dagafa( <i>Obbo</i> )	M	45	Warabu	Dec.20/2021	His father is the founder of the first church on the area. He heard a lot of information of about the church and the establishment of woreda.
2	Abera Gemechu( <i>Obbo</i> )	M	63	Wancii, Chitu .	Dec.17/2021	Avery experienced individual on Darg’s political philosophy for he was the administrator in the District informant concerning the <i>Därg</i> period about a warada history.
3	Abera Gutema Nemera( <i>Obbo</i> )	M	69	Wanchi, Haro kono	No.28/2021	He is Clearly outlining the history of the Derg period of the area. He Lived For Many Years In The Area.

4	Abera Gutema Dechassa( <i>Obbo</i> )	M	56	Haro Basaqa	Nov.28/2 021	He gives a good information on the Trade Activity in the District. He was the Trader.
5	Abera wolde Rufael ( <i>Obbo</i> )	M	73	Chitu, Town	4/20/202 1	He is a knowledgeable Informant of the area as well and served long as an elder as well as a famous <i>jaarsa biyya ararsu</i> (a councilor during conflicts among Wanchii farmers, youngsters and others).
6	Asafa Abdisa( <i>Obbo</i> )	M	83	Wanchi, Town	19/02/20 22	He has lived for about 45 years in the Wanchi woreda. He is very good informant on the historical development of the area.
7	Asfaw Mutal( <i>Obbo</i> )	M	76	Wanchi, Dariyan	May 10/2022	He is a knowledgeable informant about the social, political and development of the district.
8	Ayelech Lema( <i>Adde</i> )	F	58	Wanchi, Chitu town	19/02/20 22	She is a women merchant and gives information on infrastructural development on the woreda.
9	Balate obsu( <i>Obbo</i> )	M	65	Wanchi, Hudad	Jan.10/2 022	He is an educated person. He serves as the education office of the Woreda during the <i>Därg</i> regime. He gives relevant information regarding education in the Woreda.
10	Bira Bikila( <i>Obbo</i> )	M	69	Chitu Town	Nov. 16/2022	He gives relevant information on the taxation system of the rural area of the woreda. also he was the officer in Berro of

						Administration of the District.
11	Demasa Gelata( <i>Obbo</i> )	M	73	Maraga Abbayi	Jun.25/2022	He is a good informant about the general information of the area during the imperial period.
12	Dinsa Bati( <i>Obbo</i> )	M	65	Haro Wanchi	Mar,7/2022	He is a knowledgeable informant about the general history of the woreda the period under discussion.
13	Elsabet Kebede( <i>Adee</i> )	F	58	Wanchi, Chitu	Dec.29/2021	She is well informed oral informant about local Agricultural phonnomina.she was the worker of the Government in Berro of Agricultural.
14	Galana Ulfata ( <i>Obbo</i> )	M	75	Wancii, Odo Fura	4/20/2021	He is a knowledge informant about the impact of <i>gabbar</i> system on the life of peasant on the area during the period under discussion.
15	Gashe Worku Jebesa( <i>Obbo</i> )	M	87	Wanchi, Azar Qaransa	May.4/2022	He was knowledgeable person about a local history of the woreda.In addition he participated as a cadre of <i>Dārg</i> government in the redistribution of land to the tiller.
16	Gatahun Hirasa( <i>Obbo</i> )	M	70	Wanchi, Dibdibe	Mar.10/2022	He is native to the woreda. He gives relevant information about in fractural development of the woreda especially, during the Derg period.
17	Hundesasa	M	78	Wanchi,	Feb.17/2	He gives relevant



	Qabata( <i>Obbo</i> )			Warabu	022	information about the historical development of the area especially, on the imperial period.
18	Kasaye KitabaAngasu( <i>Obbo</i> )	M	66	Wanchi, Haro	W	He has knowledge about the social, cultural and political history of the district.
19	Kasaye Kitaba wqigera( <i>Obbo</i> )	M	67	Wancii, Dulella Qori	Mar.22/2022	He gave reveltant information about the <i>Dārg</i> regime.
20	Kebede Atomsa( <i>Obbo</i> )	M	69	Wanchi, Leman		He gives the information about on the history reforms of the Derg and the response of the local peasant.
21	Lemma Abdisa( <i>Obbo</i> )	M	75	Chitu,Tw on		He gave good information about political development of the woreda he also criticized the Imperial and <i>Dārg's</i> .governments for unjust rule and dictatorialship.
22	Melese Bekele( <i>Obbo</i> )	M	82	Wancii, Dimtu	Nov.25/2021	He is well educated person.He has very good information on the history of the woreda and the development of education during the period under discussion.This man also served the study area as a history teacher and head of Bereau of Education.
23	Melese Bekele Endebe( <i>Obbo</i> )	M	71	Wancii,C abo Sansalat	March,6/2022	He is a knowledgeable informant about the impact of the <i>gabbar</i> system on the hardship of peasant in the

						area.
24	Merga Hirko Tafessa( <i>Obbo</i> )	M	58	Wancii,S onqole	Mar.7/20 22	He is an educated person. He serve as teacher in the woreda during Derg period,
25	Merga Hirko Gareda( <i>Obbo</i> )	F	77	Wanchi, Kurfo Gutu	Mar.7/20 22	He is good informant on the Derg reforms positive and negative response of the peasants of the area. He is also good information about the life peasant Land Tenure system.
26	Moroda Tolera ( <i>Obbo</i> )	M	85	Dulella Bilacha	7/25/201 4	He gives the relevant information on the history of Italian rule in the <i>wärädä</i> <i>for he is one of the sons of</i> <i>patriots who fought against</i> <i>Italy.</i>
27	Refera Bayesa ( <i>Obbo</i> )	M	67	Wancii,B albala	25/1/201 3	He is a well-known man who narrates the history of the family of Waliso clan.
28	Taddesa Wagi( <i>Obbo</i> )	M	67	In South West Shawa zone		A good knowledgeable informant. He is the agricultural official who serves during the Derg period until now. He gives relevant information regarding agricultural sector on the military rule.
29	Takalgn Garafa( <i>Obbo</i> )	M	69	Wanchi, Chitu town		He is educated person. He has a good informantion about cooperative services on the district and worked in civil service.
30	Tashale Gidu Ayano( <i>Obbo</i> )	M	71	Chitu,To wn	15/02/20 22	He has a good informantion about the issue of land Tenure and taxation in the

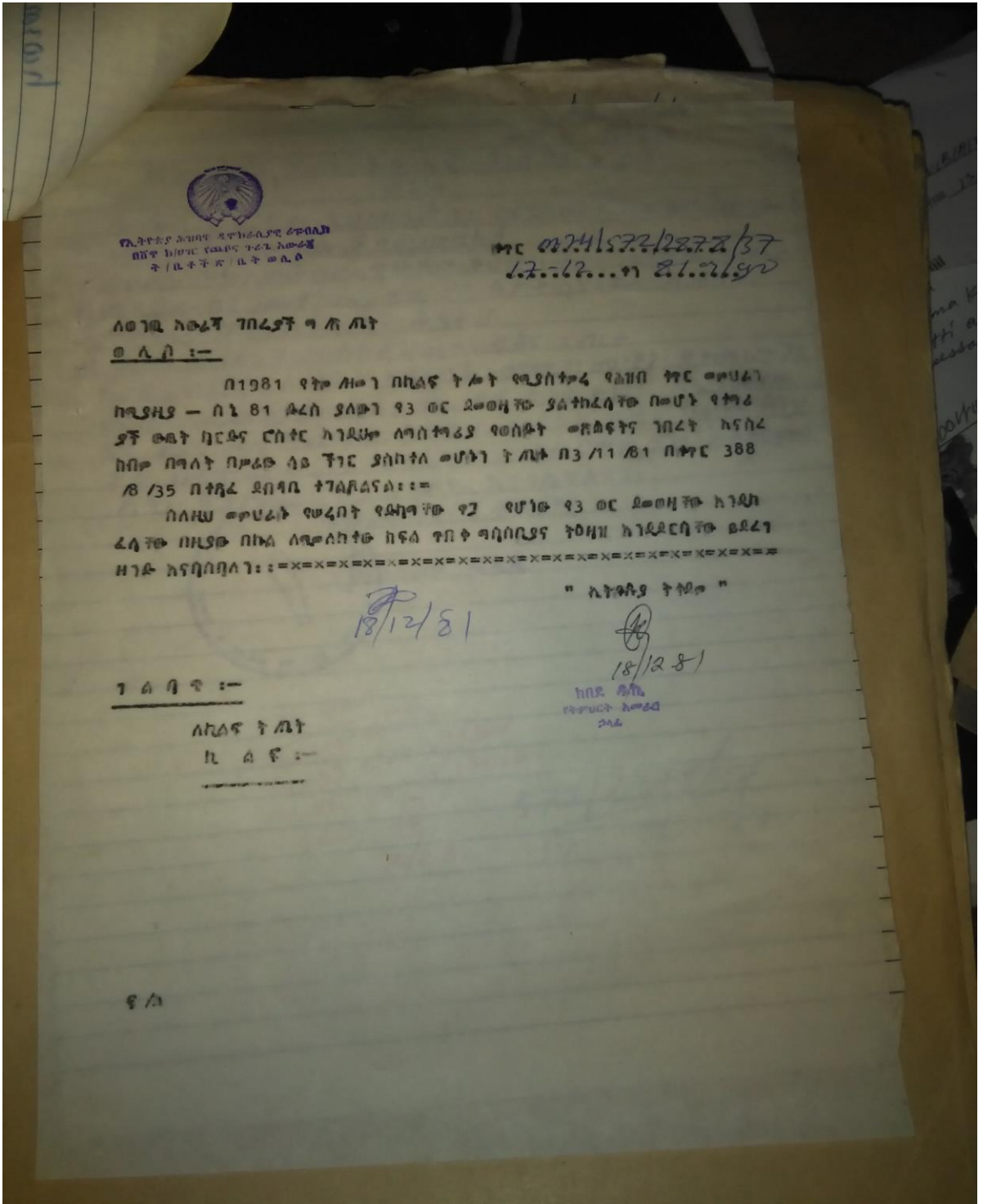
						woreda and worked as an officer of Agriculture Bureau.
31	Tashale Gidu Deme( <i>Obbo</i> )	M	62	Wanchi, Shagag Gafare	Apr.13/2022	He is educated person. He serves as head of education office of the woreda during derg regime.He gives relevant information on education sector of the woreda.
32	Tefera Regasa( <i>Obbo</i> )	M	74	Chitu, Town	May 24/2022	He is a merchant lived on area for 35 years. He is very good informant about the historical development of the woreda.
33	Tigistu Amsalo( <i>Obbo</i> )	M	68	Chitu Town	Feb.27,2022	He is educated person. He has good information on the historical developments in the woreda.
34	Tolcha Damme( <i>Obbo</i> )	M	69	Wanchi, Damu Dagales	APR,23/2022	He gives relevant information on the history of the <i>Dārg</i> regime in the area.
35	Tolcha Demma( <i>Obbo</i> )	M	81	Wancii,	Apr.23/2022	He provides valuable and interesting oral information on the general history of the woreda.
36	W/Gorgis Dinsa( <i>Obbo</i> )	M	74	May.27/2022	Wanchi, Haro Basaqas	He is a knowledgeable informant about the impact of land tenure on the area and the life of peasant on the woreda.
37	Waqṭola tassu( <i>Obbo</i> )	M	70	Dec.23/2022	Haro Wanchi Town	He is a good informant about the culture of the Area.
38	Worku	M	68	Wanchi,	Sep.19/2	He has lived for about 35

	Jabessa( <i>Obbo</i> )			L Eman	021	years in the Area. He is a very good informant on the historical development on the woreda.
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### **DEDICATION**

I dedicated this thesis to my sister, Emebet Wolde Michael (died in 2013E.C) and her husband Gebrekidan Eshetu who have greatly contributed to my success during my entire life beginning from elementary school to secondary school as well as college and university. Then to my wife Kidist Lemma, who has continuously and consistently encouraged me until I finish all my courses and the thesis.

APPENDICES



Appendix 1

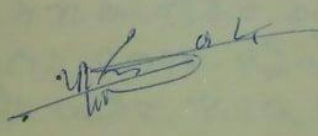
Appendix 2

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 አገረግ በጣላት ከሁሉም ክፍል ያልሆኑና ጥገት የከብር ፈታውራሪ ህብተ ገዳር ሲሆን ሽግግር የወሰነ ባላባት የሆኑ ሰዎች ታላላቅ ያገር ሽግግራዎች ተርበው ይህ ወገን የተባላውና አካባቢው አገር ከቀዳሚ ሸመር አሁን በጠባቂ ጊዜ አውራጃ ገዛት ስር በሚገኘው ቁቱ ከተባላው አገር ጋር ሲተያይድ የገደብ መሆኑን አረጋገጠው ስለመሰከሩ የተመሰከረበትን 3 ገጽ ከዚህ ጋር አያታይበት ይገባል የጣሳሰበው የሕዝቦቹን ችግር ለጣደላል የሚረዳው ወረዳውንና ወ/ወረዳ ገዛቱን ከላይ አገገግሎት ሁሉ ተረባቢ አድርጎ ከብርነት ይህንን አመዘዝና ስጦታና አሥራተኛነት ለጭታው ጠመባበቅ አስቸጋሪ አገገግን በተሉ የሚያስፈልገው ተደርጎ አገገጦቹ ለኢትዮጵያ ገጠም ነገሥት መገንጠያ ያገር ገዛት ሚኒስቴር አገገግሎትና በጣክብር የጣላተው ከጠረጎባት ጽሑፍ ውስጥ ለዚህ መሥሪያ ቤት ቀሪ አገገግሎት ለከብር ያገር ገዛት ሚኒስቴር አገገግሎት ከገንጠያ ጽሑፍ ጋር ስለተጠቃሚ በውረዳው ስጦታ በዚህ ደብዳቤ አጣካይነት ያተረጎሙ መሆኑን በአክብሮት አገገግሎት ነው።

ከጣክብር ስራ ታ ጋር፣

ሠር ማ.  
 ሠጥ ለሠራ. ሠክቀ. ያገር.  
 የ ጠቅላይ. ጣላተ. ሚኒስጥር.



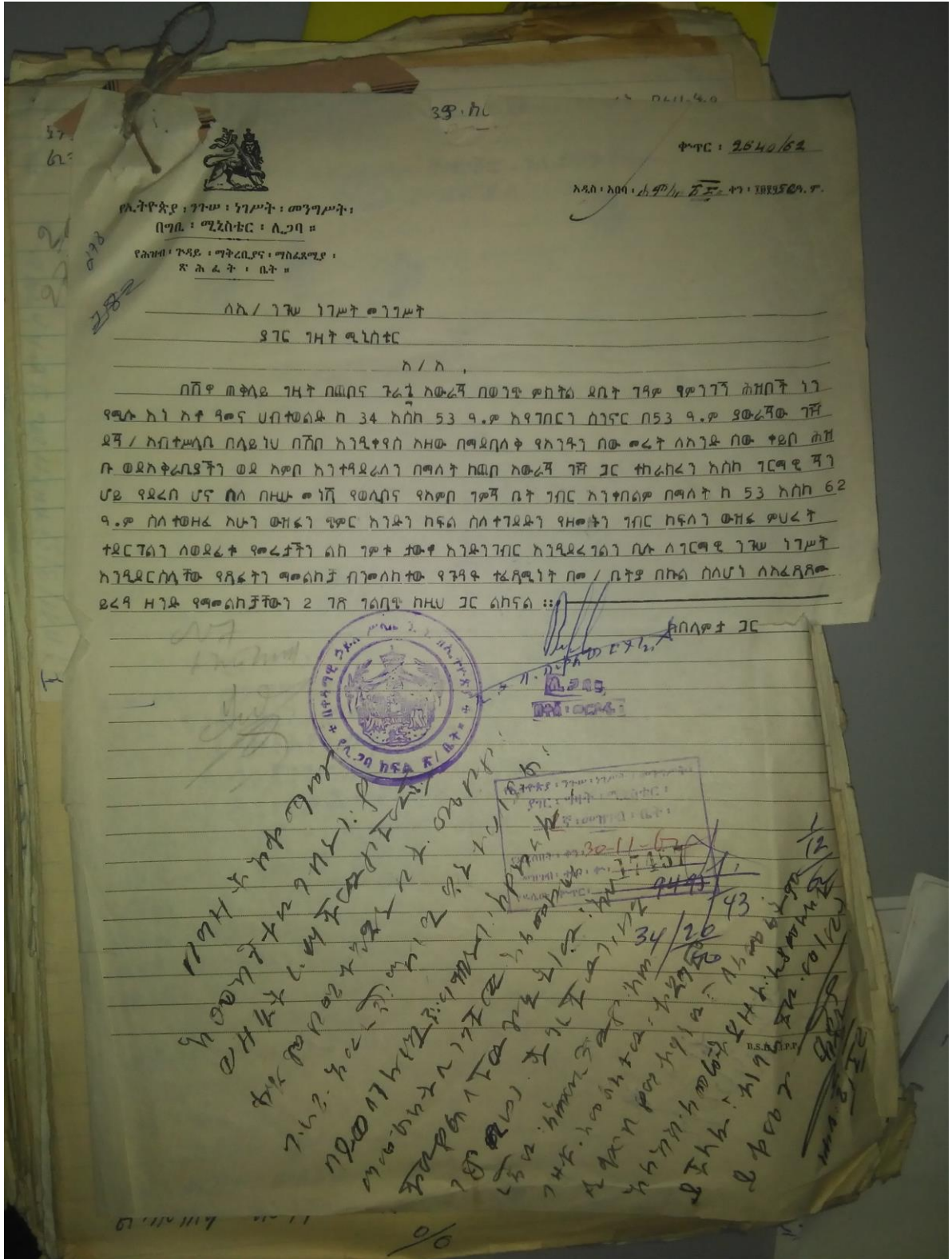
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 ቶን: ምስረት:

ዛም: ገሃአገቶ: ሀይዎሳቀይደረግ: አገር:

- |                    |                                   |
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| 1 ለጅ: ገሃአገቶ: ለደጅ:  |                                   |
| 2 ሠቀላሌ: ደመዳ: ገሀዳ:  | x ለበቻ: ገሀ: ምስክር:                  |
| 3 ገሀ: መጠጥ: ደገ:     | ፈንታ: ለገን: ምስክር:                   |
| 4 ገሀ: ወለደፈለግ: ገሀ:  | ፈታ: አገር: ምስክር:                    |
| 5 ለጅ: አሰራ: አረፈ:    | ፈታ: ምስክር: -                       |
| 6 ለጅ: አምገሎ: ገሀ:    | ፈታ: ገሀ: አምገሎ: ገሀ: ገሀ: ምስክር:       |
| 7 ለጅ: ገሀ: ገሀ:      | ፈታ: አምገሎ: ምስክር:                   |
| 8 ለጅ: ሄከቆ: ወለደፈለግ: | ፈታ: ገሀ: ገሀ: ገሀ: ምስክር: አምገሎ: ምስክር: |
| 9 ፈታ: ገሀ: ገሀ: ገሀ:  |                                   |
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| 11 ለጅ: ደሀ: ገሀ:     | x ፈታ: ገሀ: ገሀ: ገሀ: ምስክር:           |
| 12 ፈታ: ገሀ: ገሀ: ገሀ: | x ፈታ: ገሀ: ገሀ: ገሀ: ምስክር:           |
| 13 ለጅ: ተሰጦ: ገሀ:    | ፈታ: ገሀ: ገሀ: ገሀ: ምስክር:             |
| 14 ሠቀላሌ: ደገገ: አሰራ: | x ፈታ: ገሀ: ገሀ: ገሀ: ምስክር:           |
| 15 ገሀ: ገሀ: ገሀ: ገሀ: | x ፈታ: ገሀ: ገሀ: ገሀ: ምስክር:           |
| 16 ፈታ: ገሀ: ገሀ: ገሀ: | ፈታ: ገሀ: ገሀ: ገሀ: ምስክር:             |
| 17 ፈታ: ገሀ: ገሀ: ገሀ: | x ፈታ: ገሀ: ገሀ: ገሀ: ምስክር:           |
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| 19 ሠቀላሌ: ገሀ: ገሀ:   | x ፈታ: ገሀ: ገሀ: ገሀ: ምስክር:           |
| 20 ሠቀላሌ: ደገገ: ገሀ:  | x ፈታ: ገሀ: ገሀ: ገሀ: ምስክር:           |

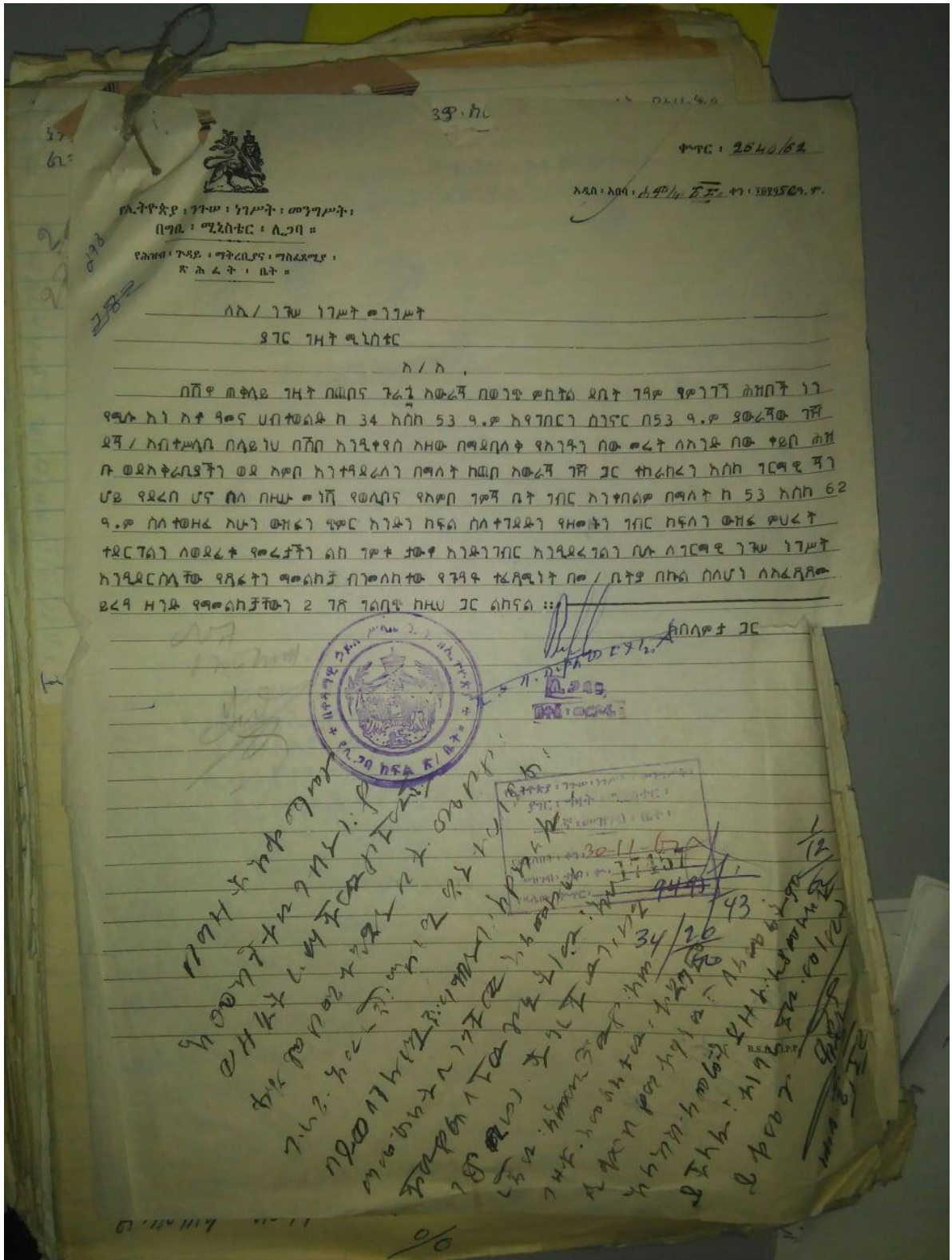
## APPENDIX 4





Appendix 5





Appendix 7







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