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MANAGEMENT

A SOCIO-CULTURAL HISTORY OF SADEN SODDO

OROMO (1941-2010)

BY: LUCHA TESFAYE

JANUARY, 2023

JIMMA, ETHIOPIA

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BY: LUCHA TESFAYE GUMO

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ADVISER; TSEGAYE ZELEKE (PhD)

CO-ADVISOR; NAOL GETACHEW (MA)

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JIMMA, ETHIOPIA

Declaration

A SOCIO- CULTURAL HISTORY OF SADEN SODDO OROMO (1941-2010)

BY; LUCHA TESHAYE

APPROVED BY BOARD OF EXAMINERS:

_____	_____	_____
Advisor	Signature	Date
_____	_____	_____
Internal Examiner	Signature	Date
_____	_____	_____
External Examiner	Signature	Date

Key Transliterations Works for *Afaan Oromo*

Length in vowels result in meanings changes.

Example: Baantuu- Town of Tole Woreda

Bantu- key

Oromo consonants are stressed or graminated by doubling similar phonemes and this also result in meanings;

Example: Gadaa- Oromo socio-political organization.

Gada-sorrow

Example: There are paried phonemes that are formed by two different consonants and read different of two consonants. These are ch, dh, ny, ph sh and ts

Dhaadhaa- butter

Nyaata-food

In Oromo alphabets, consonant like C, Q and X have different sound while the rest have almost the same sound as English consonants.

Afaan Oromo	Example	English Meaning
C	Caffee	Oromo parliament; meadow
Q	Qaalluu	high priest
X	Xaafii	teff

Key to Amharic Transliteration System .The seven sounds of Amharic alphabets are represented as follows

በ	Bä
ቡ	Bu
ቢ	Bi
ባ	Ba
ቤ	Bé
ብ	Be
ቦ	Bo

II. Palatalized sounds are represented as follows

ሸ	šä
ቸ	čä
ጸ	ňä
ጸፑ	zhä
ጸፎ	Jä

III. Glottalized sounds are represented as follows:

ቀ	qä
ብ	ṭä
ጭ	chä
ፀ	ṣä

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ABSTRACT

The thesis, attempts to investigate the Social and Cultural History of Saden Sooddoo Oromo of South West Shoa Zone of Oromia Regional state from 1941 to 2010. Until they were conquered by the shoans, in the last quarter of the 19th century, no new order was imposed on the socio-cultural lives of the peoples except for the emergence of monarchical chiefs whose powers had weakened the Gadaa system. Therefore the people of Saden Soddo, who had different clans, sub-clans and lineages had lived by practicing their indigenous religions and other socio-cultural practice. Throughout the period under the study, different historical developments had been experienced and transformed the socio-culture of the people under the study. Among these, the newly designed administration system that weakened the power of gadaa system following shawan conquest and impact of the newly introduced religions are the major one. The legacies and the consequences of conquest accompanied by these two historical developments as well as other changes and continuities brought the socio-cultural transformation among the inhabitants of the area. Among the newly introduced religions, Orthodox Christianity and Protestantism brought remarkable Socio-cultural transformations. As people adopted and added the ideologies of the new religions to their own, many of them modified their social lives, food and food habits, marriage practices, funeral system and their attitudes towards different rituals to the extent that the ideologies of the two religions of the people had already been internalized. Therefore, the newly designed administration system and the newly introduced religion faced hardship in snatching the principle of indigenous culture. Therefore, the people retained some aspects of their value system and indigenous religion.

PREFACE

Social history at large and history of Socio-Culture in particular has not yet comprehensively studied. Social history is the history of ordinary people. Socio-Culture is one among many elements of social history. It focuses on the study of certain societies, their culture, change and continuity observed in socio-cultural aspects. The existing historical and anthropological works are fragmented and concentrate on particular aspect of socio-culture.

This thesis is a socio-cultural history of Saden Soddo Oromo from 1941 to 2010. The year 1941 is taken as a landmark, because it was the period when Emperor Haile Sellassie returned to Ethiopia and the re-assertion of the oppression on the socio- cultural life of the people was took place. However the closing period 2010, is selected for further investigation of the current Socio-cultural history of the people under the study. The thesis has four chapters. The first chapter deals with the Background and Early History of Saden Soddo Oromo. The second chapter deals with the Saden Soddo Oromo (1930-1974).

Chapter three, deals with Saden Soddo Oromo during Military Rule (1974-1991). The last chapter is devoted to the Socio-Cultural Condition of Saden Soddo Oromo (1991-2010). For this study the researcher used both primary and secondary sources. Among the secondary sources, literature is one of the most widely used sources. Most of these literatures deal with the general history of Shoa. It does not investigate Socio-cultural history of these people under the study. Among Primary sources, few archival sources were also used in the reconstruction of the thesis. In addition to Primary and Secondary Sources the researcher tried to use some Oral Source well known among the peoples under study area.

ACRONYMY

EOC- Ethiopian Orthodox Christianity

EPRDF-Ethiopian People Revolutionary Democratic Front

OLF- Oromo Liberation Front

OPEC- Oil Petroluem Exporting Countries.

PMACC-Provisionl Military Administrative Council Comitte

GLOSSARY

Abba Muda- the spiritual head of traditional Oromo religion.

Arbegnoch-patriots

Ayyantu- one who served as high priest or the same meaning with *Qalluu*

Arraqe- a type of local beer with high alcoholic content.

Balbala-door

Balabbat -land lord

Bokkuu- a material used by *Abbaa Gadaa* as the sign of authority

Caaccuu-sacred material in *Gadaa* system of Oromo peoples

Caffee-Gadaa assembly, who had main decision making body

Chechebsa-cultural food

Chikashum-The village head during the monarchial period

Chukoo- cultural food

Coqorsa-a type of grass, needed during bless and other purpose

Cuuphata-filtered butter

Dega-mountain

Dejjazmach-Military tittle, below to ras

Derg- Ethiopian military government system (1974-1991)

Dhangaa-food

Durbaa duudaa-virgin girls

Faloo-solution

Fitawrari- The military title given to below the Dejjazmach

Foolle-one of the *Gadaa* grade aged from 16-24

Gabbar-Paid tribute to the state during imperial period

Gadaa-The egalitarian ruling system of Oromo

Gasha-Forty hectares of land

Grazmach-Commander of the Left

Hadhaa Siinqee- mother of Siinqee

Hangafaa-elder

Hayyuu Gosaa-experts of the clans

Hora-water body where Oromos celebrate *Irreecha* ceremony

Izgoo- forgive us

Jaarsumma –elders who wants for mitigation to any disagreement

Jarsa Biyya- elder of the country

Kadhaa-marriage arranged between the family of groom's and bride.

Kallachaa-one of sacred objects in *Gadaa* system

Karaa Saaqaa- opens ceremonies

Kebele-Administrative unit below district

Lam-Fertile

Lam taf-Semi-fertile

Limat Mahber-Development Organization

Mana-house

Malka-Wider part of the river

Melkegna-A name which the local people used to recall the northerners who are settled in the Area following the conquest, they used it interchangeably with the word *neftagna*

Miju Farso-local beer

Neftagna-The one who carries the gun/soliders/ and settled in the area following the conquest

Odaa- sycamore tree

Qagnazmach-Commander of the right

Qalluu-The one who served as the priest that links the Oromo peoples with Waaqa (God)

Qolla- lowland

Rakoo- a sheep slaughtered by the groom on the wedding day

Rest-Hereditary ownership of land

Sadeen-three

Sadeen Tulama –the three Tulama

Saddeeta- the day at which the girl's family announce the date of marriage ceremony

Safuu-Social Norms

Sirba-song

Shenoye yashenoye-title of music that the girl's were song on Ethiopian new year.

Siinqee- Institution (thiny stick held by married women on special events)

Teklay Gizat-An administrative unit which is equivalent to the province

Woreda-District

Woyna dega-plateau

Table of Contents	Page number
Key to Transliteration	I
Acknowledgements	III
ABSTRACT	IV
PREFACE	V
ACRONYMY	VI
GLOSSARY	VII
Lists of Figure	XII
Lists of Map	XII
CHAPTER ONE	1
1 BACKGROUND AND EARLY HISTORY	1
1.1 Origin and Settlement	1
1.2 population Composition of Saden Soddo Oromo	7
1.3. Geographical Land Scape of Saden Soddo Oromo	8
1.4. The Socio-Cultural and Political Institutions among the Saden Soddo	10
Oromoo	10
1.4.1. The Gadaa System	10
1.4.2. The performance of Oromo Blessing	12
1.4.3. Conflict Resolution Systems	16
1.5. Institutions of Adoption	20
1.6. Economy	20
CHAPTER TWO	22
2. SADEN SODDO OROMO (1930-1974).....	22
2.1. Italian Occupation and the Response of Sooddoo Oromo (1936-1941).	22
2.2 The Saden Soddo During Imperial Regime	28
2.2.1 Religious and Socio-Cultural Condition	28
2.2.2 Land Tenure System and Taxation in Sadeen Sooddoo.....	31
Oromo	31
CHAPTER THREE	34
3. THE SODDO OROMO DURING MILITARY RULE (1974-1991).....	34
3.1 Administration System.....	34
3.2 The Socialist Reforms of the Derg Regime	36

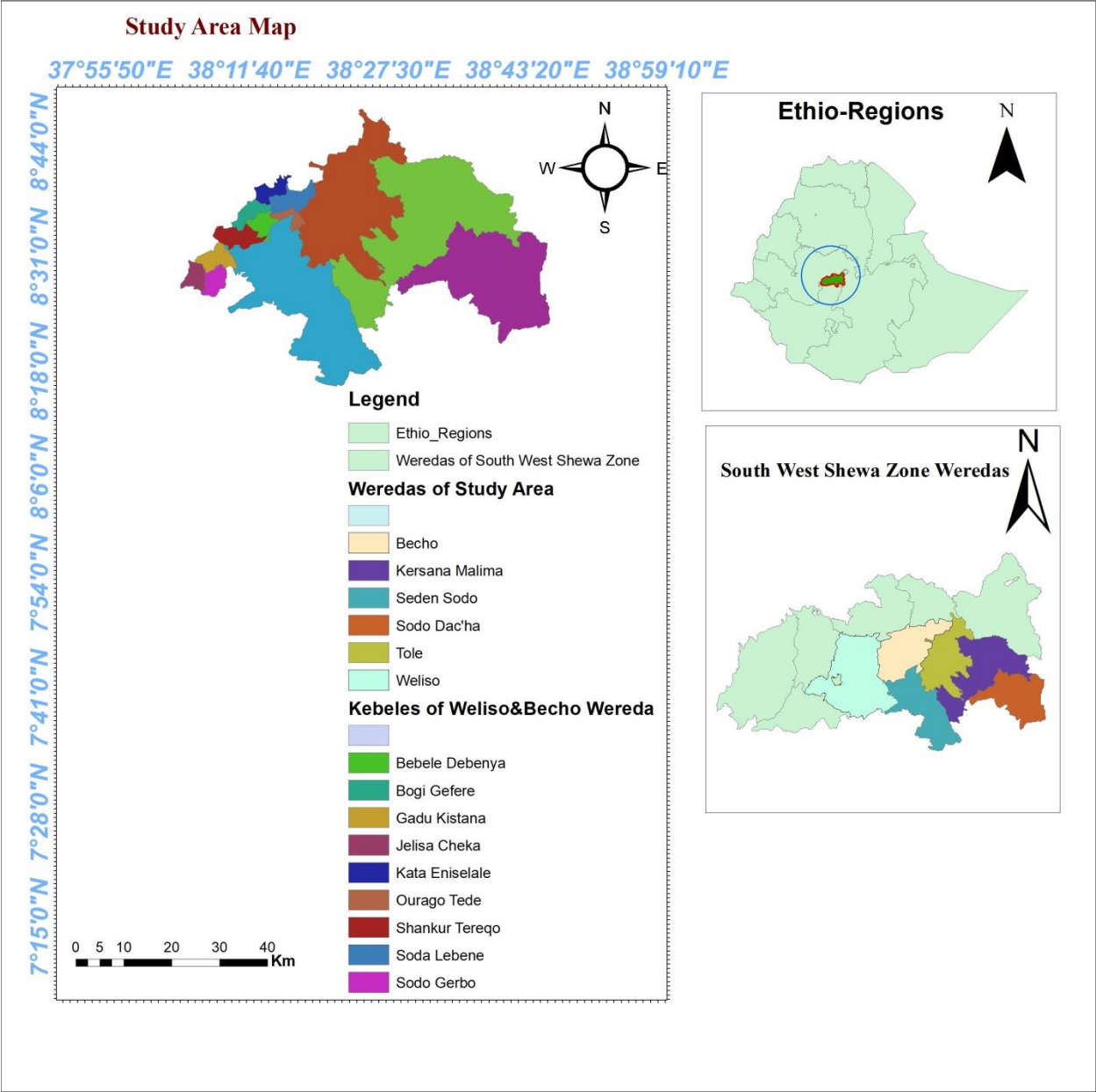
3.3 Infrastructural Development	39
3.4 The Socio-Cultural Condition of Saden Soddo Oromo during the Derg	40
Regime (1974-1991)	40
3.5 Land Reform and Emergence of Peasant Associations.....	41
3.6 The Oromo of Soddo Aftermath of the Fall of <i>Derg</i>	43
CHAPTER FOUR.....	46
4. SOCIO-CULTURAL CONDITION OF SADEN	46
SODDO OROMO (1991-2010)	46
4.1. Definition of Culture.....	46
4.2. THE <i>IRREECHA</i> CEREMONY	47
4.3. Marriage Practice in Saden Soddo Oromo	49
4.4. The wedding ceremony.....	52
4.4.1. Minjedebis (congratulation) ceremony	55
4.4.2. Deebisaa (The coming of the groom and bride with their best man to the House of the bride).....	55
4.5. Funeral ceremony.....	58
4.6. Cultural Food	61
4.7. Cultural Dress	62
4.7. The Value of Cattle among Saddeen Sooddoo Oromo	64
4.8 Safuu (norms) in Sadeen Sooddoo Oromo	64
4.9. Labor Organization	66
4.9.1 Daboo (working through cooperation).....	66
4.10. Religion Explanation in Sadeen Sooddoo Oromo.	69
4.10.1 Impact of Orthodox Christianity on Socio-cultural History of Saden Soddo	70
Oromo	70
4.10.2 The Expansion of Protestantism in Saden Soddo Oromo	74
4.10.3. The Impact of Protestantism on <i>Gadaa</i> system	75
4.10.4 Impact of Protestantism on Marraige.....	76
4.11. The Relation between Protestantism and Waqeeffannaa	80
4.12. <i>Waqeeffannaa</i> Religion Post the Expansion of Alien Religion	80
Conclusion	84
List of Informants	94
APPENDIXS.....	99

Lists of Figure

Figure 1. The Tulama Family Trees.....	6
Figure 2: Statue of Dajjazmach Balcha Abba Nabso stood in his birth place, Bantu district; Tole Town.	26
Figure 3. Pictures taken during <i>Irrecha</i> celebration at Oda Kallacha, Sadeen Sooddoo, South west shoa, 2022.	48

Lists of Map

Map 1: Map of Ethiopia, Oromia, South West Shoa Zone	
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Map 1: Map of Ethiopia, Oromia, South West Shoa Zone.

CHAPTER ONE

1 BACKGROUND AND EARLY HISTORY

1.1 Origin and Settlement

Even with some sort of clarity, 16th C was known in history as the period when Oromo people began to settle around their permanent settlement which they live today. According to Biratu Kenei, the settlement of Oromo during this period was based on their genealogical ties. In another way, the clan or *gosa* settled around the same area. Accordingly the Tulama Oromo settled over vast territory that stretches from Lake Danbel in the south and Wollo in the North, Maccaa highland in the West and territory of Karayyu in the east. Therefore Tulama settled around the center of Ethiopia, dominating the former province of Shewa.¹

According to oral tradition Tulama had three sons namely, Daaccii, Bachoo and Jiille. The descent of these three sons again divided into *Ibidda* (hearth), *Balbala* (sub-sub lineage), *Warra* (sub-lineage), *Mana* (lineage) and *Gosa* (clan) respectively.²

Daaccii was said to be the largest branch who occupy a wider areas of the Tulama settlement pattern that stretches up to Gurage in south and Wallo in north. Oral and written evidences confirmed that Daaccii had three sons namely; Galaan, Obo and Soddo³.

Galaan in turn had six sons commonly known as *Jahan Galaan* (the six Galaan). These were Jidda, Liiban, Abbuu, Ada'aa, Warra Jaarsaa and Gaadullaa. Daacii was said to be the elder son (*hagafaa*) of the Tulama. That is why blessing and curse on any occasion before or prior to the Dacci descent among the Tulama genealogy is strictly forbidden. It was due to this and their domination of ritual and cultural center (Finfinnee), where the Tulama were blessing (believed to

¹ Biratu kenai, "History of the Oromo in and Surrounding Finfinnee 1860's-1974", (MA Thesis, Addis Ababa University, History, 2010),pp,9-12

² Alemeyehu Haile, *Seenaa Oromoo Hanga Jaarraa 20^{ffaa}*, (History of Oromo to the Twentieth Century), Vol.2 (Finfinnee;Bole Printing Enterprise, 2016),pp 345-349.

³ Girma Geda, "A History of The Torban Obo Oromo in Boset Woreda 1855-1991", (MA Thesis, Addis Ababa University, History,2018),pp,3-5

be an important element by the Oromo for the welfare and prosperity), Galaan is the elder son (*hangafaa*) of Daacii.⁴

For example, according to tradition, the Finfinnee (including the *Hora* Finfinne) originally belonged to the Galaan. It is reported in their tradition that the Galaan were the first to see rising smoke the area. When they approached it, the smoke was from a natural hot spring. They did not find any one or any kind of habitation around it. When they tested the water, it was salty and good for health and as a result they began to settle around it and hence, the Galaan were considered as the original owner of it.⁵

On the eve of Menelik's conquest of the area, the Gulallee had, therefore, well established around Finfinne and hence, Finfinne become largely associated with them. They largely settled from the western foothills of the Intoto range, including the western half of Finfinne, up to Mt.Furii. Their domination of the area of Finfinne was strong and their name Gulallee remains to be a name of a section of the city. They also lived in the southern part of Sulultaa, including Intoto. Some of the Gulallee also settled between Adaamaa and Karrayyuu after they were displaced.⁶

The Oromo of Soddo (Odituu [the elder], Tume'e and Liibaan) are also collectively known as *Saden* Soddo, because of his three sons. Three of them had their own branch branches called *balbala* (door). Accordingly Oditu had five sons namely; Siba, Abadho, Sole, Adore and Malima. According to tradition Malima are considered as spiritual leader or *Ayyantu* (*Qallu*) and the eldest Malima among the five oditu families. According to this oral tradition, Malima did not gain elderly (*angafumma*) by natural birth. They gained by blessing of *Waaqa* (God) and *Qallu*. For Further explanation, the father of Malima, Oditu has two wives. The first wife of Oditu has four children; Siba, Abado, Adore and Sole, while the second has only one child called Malima.⁷

Oral tradition confirmed that Oditu got the status of being elder son and ayyaantuu (spiritual father) by occession not by birth. The tale goes as follows: in the very distant past (dur-durii), the descents of Sooddoo were said to have faced a very serious disaster caused by prolonged

⁴ Biratu kenai.....p,11

⁵ *Ibid.*

⁶ Tesgaye Zeleka, "The Oromo of Salale A History, c.1840-1936"(MA Thesis,Addis Ababa University, History,2002),pp,6-7

⁷ Negash Tamiru, *Seenaa Oromo Sooddoo fi Haaqa Tulama*, (Finfinne, 2022),p,10.

drought. Due to this drought a number of human and animal lives were lost. In order to solve the problem, people came together and discussed the issue. Finally they agreed to bring Oditu's son as scarification (*faloo*) to *Waaqa* on Mount Chukala (Tulluu Cuqqaala).⁸

In Oromo tradition it was the elder son who took the overall responsibility of the family in the absence of his father. Thus, Oditu who had attended the public and elder discussion warmly received the question of the elders and told his elder wife about the discussion. Nevertheless, she refused and evacuated with her children. Unfortunately, Oditu turned his face to his younger wife to accept the elder's discussion. Unlike his elder wife, who has four children, she accepts the elder's decision. Meaning she decided to bring her sole son (Malima) as scarification in order to solve Soddo's problem.⁹

On the other day, Soddo's descents brought Malima to Mount Chukala for slaughter. After all the necessary rituals took place, Malima was ready for slaughter. Surprisingly; heavy rain had started before they slaughtered him. Within the rain they also saw sheep in the forest and very amused. Elders considered this as a fascinating direct message from *Waaqa* as a sign of excuse. They commanded the attendants to capture and bring the sheep for slaughter instead of Malima. However, the sheep was run away to the Malima's mother Kraal. The youngsters captured it there and retook the sheep to mount Chukala where still the people attending the miracle in the rain. Lastly, the elders, and the attendants slaughtered the sheep after they thanks their *Waaqa* for all miracle did for them. It was onward this incident that the Malima got the status of being the elders son in the genealogy of the Soddo.¹⁰

As an elder many things were expected from Malima. They led the mediation in the conflict resolution. They also call up on any ceremonies for blessing. According to the tradition of Saden Soddo Oromo the Malima was *Karaa Saaqaa* (pioneer) i.e the bless frist. During the blessing the malima requested the birth elder (Siba) and others for the willingness or excuses him by saying *Na oofkaalchaa* (the elders in birth excuse), they responded by saying *Hoofkali* (we gave excuse, continue it up). Not only for the mediation and open ceremonies by blessing, they also correct

⁸ Informant; Berhanu Merga, Workineh Abebe, A Historical Survey of Qarsa Malima District, South West Shawa, 1936-1999, (MA Thesis, Jimma University, History, 2019), pp, 18-19.

⁹ Workineh Abebe, p, 19.

¹⁰ Informant; Sime Badada and Negsh Gudata.

the incorrect law like unexpected deaths among families and others relative problems in the family, clans and tribe member ¹¹

Tume'e the second son of Soddo had two sons. They were; Guusaa and Hiddoo. Tume'e was blessing next to Malima since the second son. He would request the willingness of Malima by saying *Qaallummaa na oofkalcha* (the anointed excuse me).¹²

Libaan the third of Soddo had also two sons, namely; Boodhaa and Lukkuu. The Soddo Oromo are generally settled in the areas to south and south west of the overall settlement of the Tulama with an extension to the area of the South of the Awash river as far as Arsi.¹³

According to Ararso Badasa Saden Soddo Oromo were bordered by Jiille Oromo in the east, Maccaa Oromo in the west, Bachoo Oromo in the north and by Guraghe people in the south. As indicated by him, the relation of Soddo Oromo and Soddo Guraghe, accordingly, the Kistane Guraghe were lived in Soddo Oromo from the direction of Masqaan, Marqoo and Jiillee .These kistane Guraghe when they goes everywhere they said we are from Soddo. From this time onwards, it become complex to differentiate Saden Soddo Oromo and Soddo Guraghe to the others including most of Oromos. But Saden Soddo Oromo as I try to explain above was the Oromo of Tulama and one of the three sons of Daaccii. Regarding Soddo Guraghe they were one of the Guraghe who lived close to Saden Soddo Oromos.¹⁴

Bachoo was the second son of Tulama. He had six sons (the *Jahan* Bachoo). These were Iluu, Keekuu, Garasuu, Urruu, Waajituu, and Meettaa .Thus in turn were further divided into smaller groups. Meettaa is probably the biggest of the Bachoo Oromo, having many sub-families and extending over a wide area.¹⁵

The Jiille clan of Tulama also occupies the area around Lake Ziway, Maqi River and Wanji. The other clan of the Tulama Oromo called Bacho mainly occupied Western Shewa including Bacho

¹¹ Informant; Mirgisa Gemechu, Sime Bedada and Bonsa Bedaso

¹² Eebisaa Gammada, Sirna Boo'icha Oromota Sooddoo / The Condolence Ceremony of Sooddoo Oromo (MA Thesis, Addis Ababa University,2018),pp,18-19.

¹³ Ararso Badassa, *Seenaa fi Hidda Dhalota Oromo Sooddoo*, Finfinne, Finfinne Printing Enterprise,1999),pp,6-11

¹⁴ Ararso Bedassa ,pp,10-11

¹⁵ Tsegaye Zeleka,pp,30-34

and Kuyyu districts. Therefore, since the Tulama are divided into three main clans, it commonly known as *Sadeen Tulama* in Afan Oromo which literally means the three Tulama's¹⁶

¹⁶ Alemayo Haile, *History of the Oromo to the Sixteenth Century* (Finfinne; Oromia Culture and Tourism Bureau, 1996), pp, 138-139.

The Tulama Family Trees

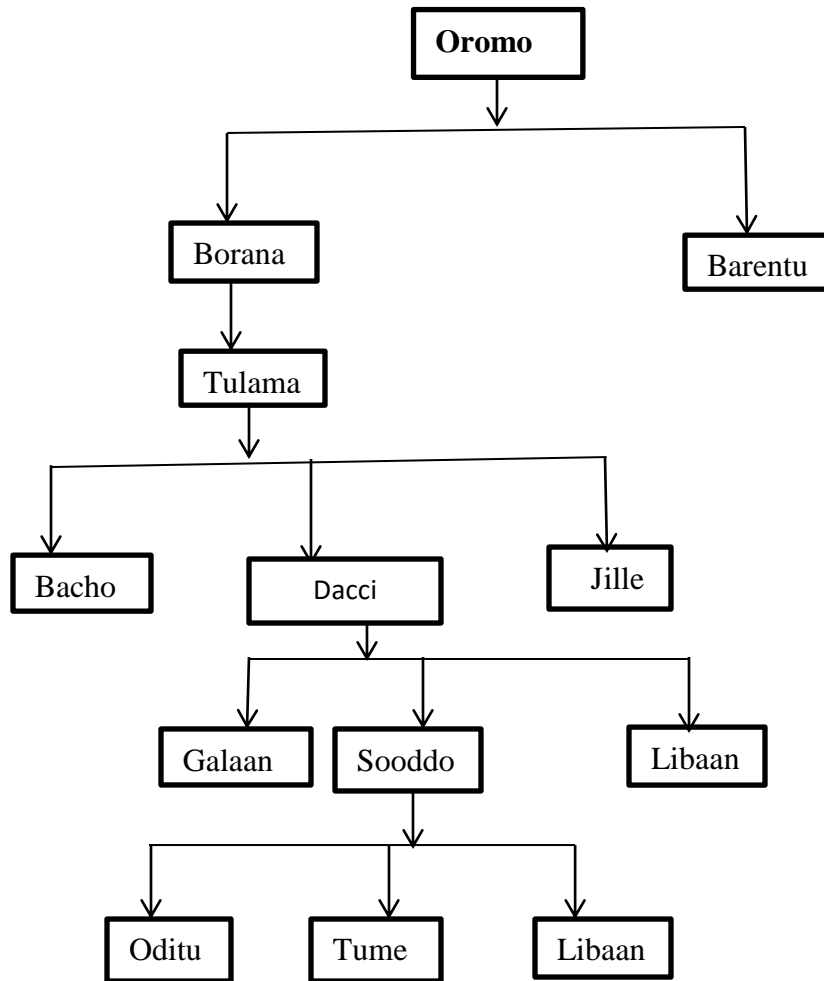


Figure 1.The Tulama Family Trees

1.2 population Composition of Saden Soddo Oromo

Various ethnic groups inhabited the area known by Saden Soddo. Oromo, Guraghe and Amharas were to mention few. The Oromo (Soddo), since they were the owner of the area, they dominated the area in population size.¹⁷

Eventhough Saden Soddo Oromo dominant of the area, Guraghe, the Semitic speakers who inhabit mainly in the highland of the southern part of Shewan province were the major ones. Traditionally it is believed that the Guraghe were originated in the northern part of Ethiopia. They came and started to settle in their present day area around fourteenth century.¹⁸

Different written and oral sources revealed the existence of a strong relationship between Saden Soddo Oromo and the Gurage people. According to these sources, the geographical proximity between the northern Gurage (i.e Kistane) and that of the Soddo Oromo caused confusion over the name Soddo. In order to indicate their locality, both branches always said they came from Soddo vicinity. Gradually, this caused misunderstanding between the Saden Soddo Oromo and that of the Kistane branch of the Gurage who lived on the Soddo's land. The birth of the concept Soddo Gurage also appeared here for the first time in history.¹⁹

Regarding their relationship, Soddo Oromo and Gurage were characterized by both conflict and cooperation. The conflict between Soddo Oromo and Gurage goes back to the sixteenth century. Within century's relationship, raids and counter raids took place between the two groups until the beginning of the nineteenth century. Especially, around the 1830s and 1840s the confrontation between the two branches reached its peak. During this time among the Saden Soddo Oromo that invaded the Aymalal, Guraghe land was Malima and Abado from the northern members of Soddo Oromo.²⁰ Despite the history of confrontation, the two groups also witnessed the time of cooperation. Specially, their affinity in languages, trade, marriage, common cultural food (*enset*), way of dancing and system of house construction, etc, indicate their amicable relationships.²¹

¹⁷ Informants;Shibru Bekelcha and fereja Gumo

¹⁸ *Ibid*

¹⁹ Informant; Fekadu, Ararso Bedassa, *Seenaa fi Hidda Dhaloota Oromo Sooddoo*,(Finfinne, Finfinne Printing Enterprise, 1999),p,11.

²⁰ Ararso, p,7,; Workineh Abebe,pp,34-35.

²¹ Workineh, p,35

The Soddo Oromo branch had also the history of cooperation and fight with that of the Amahara settlers in the study area. Most of the Amahara settlers in Soddo came with Menlik's annexation of the area in the last quarter of the 19th century. The groups largely settled around awash valley.²²

1.3. Geographical Land Scape of Saden Soddo Oromo

As we have seen above Soddo Oromo live in South west Shoa, particularly Saden Soddo district, Qarsa Malimaa, Soddo Daaccii, Tolee, half of Bacho and Quarter of Woliso.²³ Therefore the climatic condition of Saden Soddo Oromos includes all dega, woyna dega and Qolla. Most of the people of Saden Soddo were located around dega and woyna dega. But some of them live in *qolla* area of awash starting from the Kebles of Ganyo, Golam, Bada Sonbo to Tullu Liban (mountain Liban).²⁴

Most of the people Saden Soddo live on mountainous land of the area. The area was endowed with mountain i.e Dubata, Shankur, Dawali Dera, Chukalla, Wallaga and Adare were the major mountain located in Saden Soddo land.²⁵

There were also numerous rivers located in this area and serves as the major tributary of Awash and Gibe River. Some of the tributary of Awash were; Tolee, Gonnann, Urago, Mamo, Leman, Tegaba, Ejersa Chilfa and so on. While the others lakes i.e Gongga, Hula, Ariyo, Danshe, Homamo and others were serve as the major tributary of Gibe river.²⁶

In spite to its suitable in climatic condition the area is endowed with number of tourist attraction site. Among the major tourist attractive site, Melka Kunture which was the earliest home of human being was discovered by G. Decker in 1963. Decker was hydrologist who came to the area to study and prepare research on the Awash River. During his study he was able to observe remains of different human beings, animal and plants at the Melka Kunture. After his observation, Decker invited other archaeologist from French to made further investigation in the area. Accordingly, the French archaeologists whose named G.Bails and Jean Chavaillon were

²² Informant; Adino Hirpho and Sime Bedada.

²³ Biratu Kenai, p, 13.

²⁴ Negash Tamiru, p, 24-26

²⁵ *Ibid.*

²⁶ *Ibid.*

organized a survey in the area collected many artifacts on surface of the area. Especially, Chavaillon made some limited excavation. In his Excavation he was able to discover the remains of Homo erectus at Melka Kunture. The remains of this species were account 1.8 million years old. Recently this area came under Italian archaeological mission, for further investigation.²⁷

Another archaeological site found in Saden Soddo, Adadi Mariyam Church. According to Informants, the age of the Church, its construction very similar with the Monolithic Rock-hewan Church of Lalibela this dates back to 12thc AD. It is located at a distance of 55 kilometer from Addis Ababa in Qarsa Malima district.²⁸ According to tradition, king Lalibela came to the area and curved Adadi Mariam Rock Hewn Church. But there were no clear information about the foundation of the Church. What ever the case, the Church had a number of attractive parts like that of Lalibela rock-hewn Church. Regarding the structure of the cave, it has three main gate ways. The priest used the eastern entrance while the northern gate allowed for the male followers of the religion. The south gate was used only by the women. Around the outer part of the church, there were a number of holes. The holes were excavated horizontally and there was different explanation regarding excavation of these holes. Some of the informants related it as the cave was excavated for priests as rest place after they pray for a long time in church, while the others were associated it with the bandits, before the construction of Adai Mariam on this place. According to these informants, the ages of the holes were older than the age of the church and it was used by the local banditry before the construction of the church.²⁹

In addition to these, the hot spring of Taji water (Taji Abo *tsebel*) also serves as a tourist destination area. The people from different sections of the country came to this area for two purposes. One was to treat themselves from the disease they caught through this hot water. The other came to this area for recreational purpose.³⁰

Odaa which is located at Urago Kallacha, with a standing figure the same with what Oromos used on their flags was another attractive site of the area. The cave which had eight sections that

²⁷ Jean Chavaillon and Arlette Barthlete, *Archaeological site of Melka Kunture*, 2004, pp 58-62; Rossalini Galloti and Marcello Pipperno, *Recent Activities of the Italian Archaeological Mission At Melka Kunture (Ethiopia); The Open Air Museum Project and GIS Application to the study of the Oldwan Site*, 2001, pp,1-3.

²⁸ *Ibid.*

²⁹ Informant; Lelo Tesfaye and Sime

³⁰ Negash Tamiru, p,27

located in Bantu town, Tole woreda, and the kind of ellipse rock and Zena markos cave which were located in Qarsa Malima district was to mention only the major one. The above mentioned and others were used as the major source of tourist attraction and means to generate income for the governments as well as for local people. But it needs especial protection.³¹

1.4. The Socio-Cultural and Political Institutions among the Saden Soddo

Oromoo

1.4.1. The Gadaa System

The first half of the 16th c saw the commencement of the expansion of the Oromo people. Accordingly when Maccaa and Tulammaa started their expansion by organizing themselves under the *Gadaa* system; it helped them to render effective leadership, military and social organization for the Oromo during this period. According to Asmarom Legesse *gadaa* is the system of sharing power peacefully. It was under *gadaa* system that the member shares responsibility in domestic labor, to participate in the war, to lead their people as well as make the laws. It is effective method of sharing power among the whole member.³²

All this age groups have their own different role in different *gadaa* age grade. From the very beginning Saden Soddo Oromo organized themselves under *gadaa* system. They had strong relation with the *Abba Muda* at *Odaa Nabe*, and conduct their social-cultural practice at both *Malkaa* and *Tulluu*. But in the 19th c the conflict between Guraghe and Saden Soddo Oromo was reached its peak. Therefore it was too difficult for the people to perform their *Gadaa* system at *Oda Nabe*. If they left the area for the celebration of *Gadaa* at *Oda Nabe*, the Guraghe raided their area. Then the people send Malima, the elder of Saden Soddo through anointment to *Oda Nabe*, to ask the permission from Tulama to perform it nearby the area. Accordingly the Malima was went *Oda Nabe* and present his message as follows;

³¹ Rosolia Glotti and Carmine Colline, The Early Middle Pleistocene site of Gombore I (Melka Kunture, Upper Awash, Ethiopia) and the Issue of Acheulian Bifacial Shaping Strategies (Rome, Valbone, Talence etc, 2010), pp,3-4.

³² Asmarom Legesse, Oromo Democracy; An Inigenous African Political System (Trenton; The Red Sea press Inc.,2000),pp,127-129.

*Gadaa keenya godhachuuf rakkinatu alaa nutti dhufaa jira. yoo, godaanuu dhiifne gadaatu nu jalaa hir'ata. Rakkina alaa fi keessaa keenya nuuf hubadhatii Odaan waan naannoo keenyatti argameef akka achitti gadaa godhanuuf nuu eebbisaa seeraan nu galcha*³³

Lit... to perform our gadaa system, we face challenge from internal and external. Internaly if we did not perform the *Gadaa*, we fear for our God. Externally if we went *Odaa Nabee* to perform it, the neighbouring Guraghe, who were on war with us raided our land and wealthy. Therefore we ask the Tulama to give us permission to perform it nearby *Odaa, Odaa Kallacha* since it is seen recently in the area. Then the Tulama blessed them to perform their *Gadaa* sytem under *Odaa Kallacha* which is located in Saden Soddo district. From this time onward *Oda Kallacha* began to serve as the center of performing *Gadaa* system for the people under the study.

It was under *gadaa* system that Saden Soddo Oromo solves their own problems.

As it commonly known among the Oromos and others, *gadaa* grade is eight years in the area under the study.³⁴

There was a ceremony during the transition from one age grade to another. Therefore the *gadaa* system governed every aspect of Oromo's life.³⁵

The Saden Soddo Oromos performed their ritual practice in autumn and spring season at *Gara* (mountain) and *Malkaa* (river) to pray their God (*Waqaa*). In fact the praying place differs from place to place, since Saden Soddo Oromo settled over vast territory. For instance the people of Daaccii and Qarsaa pray their god (*Waqaa*) on Mountain Chukala and *Malkaa* Awash (River Awash) while the other people of Saden Soddo pray their god around *Malkaa* kallacha (river) and Montain xerko located the area. For all the objective of their praying during this period is to protect themselves from all hazards to be come. Inaddition to that they usually pray to get rain, peace, prosperity, healing and to get childern.³⁶

Qaalluu is the one who played significant role during the ritual practice. According to Assefa Jalata, *Qaalluu* was the one who perform sacred feature that enable him to act as intermediary between people and God (*Waqaa*).The people thought that *Qaalluu* have the power to influence their life through directl or indirectly in day to day human activities, through the sprit called

³³Ararso Bedaso , pp, 19-20,Workineh Abebe,p,24

³⁴Informant; Bonga, Negash Gudata Asmarom Lagese, *Gadaa; The Three Approachto the Study of African Society* (London,1973,),pp, 172-173.

³⁵P.T.W.Baxter, et al (eds.), *Being and Becoming Oromo; Historical and Anthropological Enquiries* (Uppsala Afrika institute, 1996),p.150.

³⁶Informant; Sime and Negash Gudeta.

Ayyanaa. *Ayyanaa* delivered message through *Qaalluu* and *Qaallitti* during blessing time. The believers conduct it to get peace for their family, country and rain to get good harvest.³⁷

1.4.2. The performance of Oromo Blessing.

Among the Oromo's all blessing were come from *waqaa* (God) is depicted in the people's worldview as compassionate towards human beings and nature. Blessing is ubiquitous experience in the culture performed at almost every life occasions whether formal or casual. The Oromo's were performing blessing in their every day life. This blessing might be general or specific context of blessing. The general blessing performed at any time.³⁸ It conducted any time without the need to attach the acts to certain groups of people or ritual. Therefore such type of blessing is known as general blessing. The way general blessing is conducted is different from one area to the others. In most of Oromo's it conducted through responding the call. But in other area attendants response were; "amen".

³⁷Asefa Jalata, "My Conversation with Sisai Ibsa," *The Journal of Oromo Studies*, Vol.18, No.1 (A Publication of the Oromo Studies, 2011),97-98.

³⁸Informants; Shibru Bakalcha and Bonsa Badaso

According to informant the Oromo's blessing is conducted through call and response while the later one indicates cultural imitation of the others' to Oromo's.³⁹ This Oromo's call and response, is as follows:

Manguddoo; Nagaan nu bulchite, nagaan nu oolchi

Elder; as you did night help us to pass

The day in peace

Hirmatoota: Nagaan nu oolchi

Audience; Help us to pass the day in

Peace

Manguddoo; Irraa- gora nu oolchi, dogoggora nu oolchi

Elder; Deliver us from evil and committing mistakes

Hirmattota; nu oolchi

Audience; deliver us

Manguddoo; Hamaa nurraa qabi

Elder; Spare us from dangers

Hirmattota; nurraa qabi

Audience; spare us

Manguddoo; Tolaa nutti qabi

Elder; Direct good things toward us

Hirmattota; nutti qabi

³⁹*Ibid.*

Audience; direct them towards us

Manguddoo; Xiqqaa nuu guddisi

Elders; let the young to grow

Hirmattota; nuu guddisi

Audience; let them to grow

Manguddoo; Guddaa lubbuu dheeressi

Elder; let the old to live long

Hirmattota; dheeressi

Audience; let them live long

Manguddoo; Barri quufaa gabbina

Elder; let the year be of satisfaction and prosperity

Hirmattota; Gabbisi waaq

Audience; Make it prosperous, God⁴⁰

Those general blessings were expression to address issues which are common. While special blessings are performed for specific contexts. For instance, blessing performed during, Wedding Ceremony, Irreecha Ceremony and other ritual ceremony at which blessing performed in Oromo culture. This blessing are performed by the elders based on the seniority of their clans. Borana is

Considered as the elder in the whole Oromo and no one allowed to perform blessing before them. While in the area under the study Malima is considered as the elders and no could not perform blessing before their permission.⁴¹

From this Specific blessing, Wedding is one of the major cultural occasion at which blessing are performed among the Oromo people. Therefore they bless as follows;

⁴⁰Shibru Bakalcha and Bonsa Badaso

⁴¹Informants; Girma Dejene and Chala Daba

Waqaa uumaa, Waqaa abbaa hundumaa	God the creator, God the master of all creation
Cidhaa kana eebisi, Cidha nagaa godhii	Bless this wedding, make it a peaceful union
Cidha Milkii taasisi	Make it a lucky union
Hamaa oolchi	Save them from bad incidents
Tokkummaa bara dheeraa taasisi	Make this union, the one that sustain most
Cidha maatii walitti fidu taasisi	May the marriage promote the tie between both sides
Cidha tikfamu haa ta'u	May the marriage be protected
Waliin jaaraa, badhaadhaa ijoollee horaa	May the couple live long in unison, Prosper and be get children
Turaa ijoollee, ijoollee argaa	May they stay long to see grand children
Aannan tahaa, eebuu wal baasaa	May satisfy each other as milk satisfies Thirst
Daraaraa tahaa, walitti urgaa'aa	May you perfume each other as flowers perfume the air
Damma tahaa walitti mi'aawaa	May you be delicious to each others like honey
Wal danda'aa	Be patient toward each other
Qaroomaa, gorsitoota tahaa	be wise to be able to advise others
Badhaadhaa rakkataa gargaraa	Prosper well so that you could lend Money to other
Loon horaa, ilmaan horaa	Breed many cattle, have many children

Akka hurii samii uwwisa	Cover the sky like fog
Akka coqorsa lafa uwwisaa	Cover the earth like Coqorsa
Akka odaatti daddagaagaa	Bloom ever like odaa tree
Humni keessan hin dadhabiin	May you be not weakned
Kan halkaan dalagdan ilma haa ta'u	May what you do at night become a Child
Kan guyyaa dalagdan bu'aa haa ta'u	May what you do at light become a Profit
Gabbisi waaq	Make it prosperous, God. ⁴²

1.4.3. Conflict Resolution Systems

The *gadaa* system includes variety of institution which enable the Oromos to solve their social, economic and political can be resolved. The Saden Soddo also used the *gadaa* to solve their socio-political and economic problem through peaceful means. The social value of *gadaa* system is to mitigate conflicts. These conflict resolution system were *Jaarsumma*, *Gumaa*, *Siinqee*, *Kallachaa*, *Caaccuu*, *Bokkuu* and *Qalluu*. *Jaarsummaa* is a common practice in conflict resolution among the Oromo in general and the Saden Soddo Oromo in particular for a long period of time. *Jaarsummaa* is a mediation by which the community elders to solve the conflict among the groups. The elders accomplish such task through their institution called *Jaarsa Biyyaa*, the elder of the country.⁴³

According to Alemayehu *Jaarsumma*, mediation by the elders was applied to solve all complex as well as minor conflict in the country, individuals, families, husband and wife. If the case as not resolved by these elders were transferred to the *Hayyuu Gosaa* (expert of the clan). Therefore, among the Saden Soddo the elder have a greater responsibility to settle disputes and establish peace in their community.⁴⁴

⁴²Informants; Bonsa Badaso and Shibiru

⁴³ Informant; Adino and Melese Neguse

⁴⁴ Alemayehu, *Gadaa system*, Politics of Tulama, p, 193.

In Saden Soddo Oromo another conflict resolution method is *Gumaa*. *Gumaa* (compensation) is the process of paying compensation for the loss of the life. In *gadaa* system the great respect is given for the soul of a human being. Not only human soul, even the soul of an insect had great respect. But *Gumaa* is highly related with the soul of a human being. *Gumaa* conflict resolution had its own process. As *gadaa* system prohibited killing, the society never tolerated the killer. Therefore there is the punishment for the killer. The killer did not pay *gumaa* from what he had (property), instead he ordered by *Jaarsaa Biyyaa* (country elders) to beg money for *Gumaa* (compensation) from his clan or another member of the society. It is considered as one mechanism to punish the killer.⁴⁵

⁴⁵Solomon Emiru, "Harnessing Gadaa System as A Black Covenant in Modern Constitutional Administration; Appraisal of prospects and Challenges" (Wollega University, Nekemte, 2017), pp.52-55

In order to bring peace the elders follow different mechanisms. First of all the killer could not stay around his residence and go far away from his area. Then he had to report the case to the elders. Then the killer family selects highly respected and accepted elders and sends them to the family whose relative was murdered to settle the disputes. The elders had to wait for negotiation until the response been given to them. During this time the elders could not get close to the nearby area of the killed person, but they start their mediation by staying far from the killed family by saying *Izgoo*.⁴⁶ It means that we are waiting for your, forgive, please forgive us. We are waiting for your response please say something to us and so on. But the killed family remained silent until the elder repeatedly came and said *Izgoo*. This process did not conduct only by the elder. It includes *farda luugamaa*, *Jaartii cifiree*, *Durbaa duudaa*, *Bookuu* and *Caacuu* that highly respected in the society.⁴⁷ Finally after they get response from the killed family they, start the next step, that is *Gumaa* payment (*Faloo bafannaa*). In this process, the killer ordered to give the cattle for the killed families. The number of cattle varied from place to place, but its range from five to nine. From these cattle some of them slaughter and the others were left for the family of victims.⁴⁸

Another means of conflict resolution in Tulammaa Oromo is *Siiqee*. According to Dirribi Damissie, *Siiqee* literally described as straight and thin stick held by the married woman on special events. In Oromo *Siinqee* has a great respect. *Siiqee* is not only a term used for material symbol; it also refers to an institution.⁴⁹

It was the mechanism that used in the *gadaa* system to fight for the right of married women. A woman holds *Siinqee* in all ceremonial events as the sign of honor and indication of married status. A woman that holds *Siinqee* was known as *Haadha Siinqee*, the mother of *Siinqee*. Therefore *haadha siinqee* was highly respected and the power to stop conflict among individual or

⁴⁶Alemayehu, *seenaa Oromo Hanga Jarra 20ffaa* ...p,338

⁴⁷Tony Karbo, "Religion and Social Cohesion in Ethiopia," *International Journal of peace and Development Studies*, " Vol. IV(3),2013,p,45.

⁴⁸*Ibid.*

⁴⁹Dirrib Demissie, *Oromo Wisdom in Black Civilization* (Finfinne; Finfinne Printing and Publishing S.C, 2011), PP,122-124.

groups. However, recently the power of *Siiqee* is in danger of extinction after the introduction of Christianity in Saden Soddo Oromo.⁵⁰

Another mechanism of conflict resolution is *Kallachaa*. According to informant *Kallachaa* is a kind of metal, that is obtained from fallen thunder. It used for settling disputes. The people had great respect for the *Kallachaa*, not only respect they fear for it. It also used in the process of *gumaa* payment. Therefore it had significant role in conflict resolution among Saden Soddo Oromo.⁵¹

Another Sacred material or highly respected object in Saden Soddo Oromoo was *Bookkuu*. It respected material that used by *Abbaa Gadaa* as the sign of authority. *Abbaa Gadaa* had the power to stop conflict by the name of *Bookkuu*.⁵²

Caaccuu was also another object used for conflict resolution in Saden Soddo Oromo. It was used by the woman to show their authority during praying and resolution.⁵³

Eventhough recently diminished by the introduction of Christianity, *Qalluu* is a religious leader as well as the one who played a significant role in settling disputes among the society under the study. According to Alemayehu, The conquest of Menelik II aggravated problem of cultural disintegration among tthe Oromo. This process of occupation was followed by the devastation of the indiginious Socio- political institution. This political situation highly affected the religious practice of the Oromo people.⁵⁴

⁵⁰Kuwee Kumsa, “The siiqee Institution of Oromo Women” *Journal of Oromo Studies* (Vol.4, No 1 and 2, 1997) ,pp, 120-122.

⁵¹ Kuwee Kumsa, p,121

⁵²Informant; Bonsa Dirirsa and Shabu Assefa

⁵³Informant; Abebe Hirko and Fereja.

⁵⁴ Alemayehu Haile; *Gadaa*; The politics Oromo p,190

1.5. Institutions of Adoption

Institution of Adoption is a common practice of Oromo in general and Saden Soddo Oromo in particular. They practice both *Guddifichaa* and *Moggasssa*. Both of them are important institution through which Oromo include the member of other society into the family. In Saden Soddo *Guddifichaa* is practiced due to several reasons. Firstly it is the mechanism through which childless parents can get the chance to get the child. Secondly another type *Guddifichaa* practiced outside of the family member. This type of *Guddifichaa* is conduct to provide care and shelter to helpless individual among them. During *Guddifichaa* ritual practice is made. In all case the adopted child have equal right in the family.⁵⁵

Another Institution of Adoption is known as *Moggassaa*. It is the system of adopt non- Oromo to their clans. It played significant role in solving socio-economic problem by including member of non-Oromo families into Oromo. But those institutions of Adoption declined gradually in Saden Soddo with the decline of *gadaa* system.⁵⁶ The period when the *gadaa* system began to decline would be discussed in the next chapter.

1.6. Economy

The Economy of the society is highly depending on Agriculture and trade. Among the major agricultural products, barely, beans, Chick pea, wheat, teff, maize, potato, cabbage, onion, Enset, and chat were some major agricultural product of the area. These agricultural activities of the area highly depend on rainfall. But recently some individual farmers began to use irrigation activities on River Awash and Leman in Qarsa Malima district. River Urago in Saden Soddo district and Lake Mammo in between Saden Soddo and Bacho district.⁵⁷

In addition to Agricultural activities, the people were engaged in animal husbandry. Since Saden Soddo has vast land used for raring of animals. Among these animals, Cattle, sheep, goat, horse and so on.⁵⁸

⁵⁵Makuria Bulcha , “Survival and Reconstruction of Oromo National Identity,” *Being and Becoming Oromo:Historical and Anthropological Enquiries* (Uppsala;Nordiska Afrikainstitutet,1996),pp,54-55.

⁵⁶Tesema Ta’a, “Traditional and Modern Cooperatives among the Oromo,” In P.T.W. Baxter, Jan Hultin and A.Triulzi (eds.), *Being and Becoming Oromo*,(Uppsala:Nordiska Afrikainstitutet,1996),p,207.

⁵⁷Negash Tamiru, p,68.

⁵⁸*Ibid.*

Next to Agriculture, trade is another major economic activity of the area under the study. Among those agricultural products of the area, *Chat* is used in trade activity of the area. Chat highly produced by the people who lived in the Saden Soddo district, particularly around Garbo Agamjay, Qorke around the birth place of Girma Biru, (former minister of finance), Badda Qeerroo and Shankur Terako area.⁵⁹

The people of Saden Soddo were well known in trade activity. The most outstanding individual from these area that serve as major import-export were discussed as follows; Haji Badada Chali (Dire Tower); He is one of the strong person who engaged in trade from Saden Soddo Oromo and the owner of Dire Tower in Addis Ababa, Addis Ketema area. His major trade activity is Leather Industry. He established leather industry in 1972 and he is the leader of East African Leather Industry. By using leather as raw material in his industry able to manufacture “*Pikok*” shoes for internal and external markets.⁶⁰

Geetuu Galate Dugda ; (Getas International Tower) He is the owner of Getas international tower in Addis Ababa, Bole area. His major trade activities were Horticulture Investement, Dugda construction plc, and the owner of “Best water”. He is exporter and importer and he contribute a lot for his birth place especialy by ful filling infrastructure.⁶¹

Duguma Hunde Gadaa ; (DH Gadaa) Among those prominent personalities who engaged in trade activities, he was the one. His trade activity was focus on Grain mill industry, textile industry, Painting industry (Nefas silk color factory) and roof factory and so on. He was the major importer of the area. Following his death his companies were run by his families.⁶²

Sabir Araga and Nasir Jamal (Alsam Group Holding) they were importer and exporter. They were owner of “Alsam Group Holding” located in Addis Ababa between *Lideta* and *Mexico*. Their major trade activities of these individual were, Raphi soap detergent industry, Sakur real estate and construction industry were the major one.⁶³

⁵⁹Informant; Guta Kornu and Adugna

⁶⁰Negash Tamiru, p,60.

⁶¹Informants: Berhanu, Fekadu and Adino

⁶²Negash, p, 90.

⁶³*Ibid.*

CHAPTER TWO

2. SADEN SODDO OROMO (1930-1974)

2.1. Italian Occupation and the Response of Soddo Oromo (1936-1941).

The Italian under the leadership of Benito Mussolini were determined to have Ethiopia as their colony and went to avenge the scar of humiliating defeat of Adowa in 1896. Benito Mussolini promised for the Italian society to have avenged on Ethiopia and openly announced that as Italy went to colonize Ethiopia. Therefore he started the journey with modernized war material and trained enough Italian soldiers. In order to achieve their goal the Italian took the Walwal incident of 5 December 1934 as the pretext for the war.⁶⁴ However they went to use the walwal incident to inter into war with Ethiopia, but the fact was that in 1925, Mussolini gave orders for military preparation with the view of waging war against Ethiopia, but not until 1934 did plans for the conquest of Ethiopia receive his full attention. Early in the October 1935 the Italian made a rapid advance towards Adwa, which was 30 kilometers from the colonial frontier that divided Eritrea and Tigray, the northern region of Ethiopia. Despite their military superiority the Ethiopian resistance fighters who came to be known as locally known as *Arbegnoch*, began to regroup themselves in their respective districts under their local leaders to confront the enemy force.⁶⁵

While resistance proliferated nationwide, the different groups of patriot were, however operating on their own, some in traditional ways (raiding, hit and run attacks) and the other employing modern tactics. There was no unified, central command structure. In most provinces including Tigray, Gondar, Gojjam, Showa, Wollo, Arsi and Wollega, similar act of resistance could be observed.⁶⁶

Like other society in the country, Saden Soddo Oromo contributed a lot in Italo-Ethiopian war of 1936-1941. According to Bahru Zewde, the Oromo of Saden Soddo engaged in the war after the arrival of Italian to this area in 1937. But other sources and ground fact shows that the response

⁶⁴Ezkel Gebisa, *The Italian Invention, The Ethiopian Empire and Oromo Nationalism: Significance of the Western Oromo Confederation of 1936*, Vol,1, No.3(North East African Studies, 2002), pp, 76-77.

⁶⁵Calvitt Clarke.J, "Feodor Kononov and the Italo-Ethiopian war (part II)," *World War II* (Quarterly 5, 2008) , pp, 28-33.

⁶⁶Takelign WoldeMariam, "A City and Its Hinterland: The political Economy of Land Tenure, Agriculture and Food Supply for Addis Ababa, Ethiopia 1887-1974", (Ph.D. Dissertation, Boston University, History, 1995), 34-45.

of Saden Soddo to the Italian response was as it started from the battle of Ambalage, Adwa and upto arrival of Italian to Soddo land. Saden Soddo's outstanding personality like; Bekele Waya, *Qajazmach* Beyene Gudata, *Fitwarari* Mardasa Gadaa and his brother Jamama Gadaa, Gabra Mariyam Gari, *Colonel* Galan Urgessa, *Dajjazmach* Balcha Safo and so on. During the war the Saden Soddo Oromo began to divide their force to attack Italian tactically.⁶⁷

The first confrontation of Saden Soddo Oromo with the Italian troops was started at *Baddaa Qeerroo*. At this battle the force Garasu Dhuki killed about fifty Italian soldiers and scored their initial success. However, after this initial success the patriot began to divide themselves to different direction in order to minimize the devastating attack from well organized Italian army and to enhance their patriotic resistances from multi directions.⁶⁸

The patriots division was in order to attack Italian from all direction. According to this division, Bekele Waya, Beyene Gudata, *Colonel* Galaan Urgessa organized themselves under one front under the leadership of *Colonel* Galaan Urgessa. On the other hand *Fitawarari* Mardasaa Gadaa and Obsaa Jimma became under the other front and continued their fierce patriotic resistance. Balcha Safo also began to train his force on Wacaca Mountain that found in the West of Addis Ababa. Balcha Safo was born in South West shoa in Tole Woreda.⁶⁹ Balcha was fought Italian at different battles starting from the battle of Ambalage, in December, 1895 to the battle of Adwa in 1896. During this period, Ethiopian force was led by *Fetewarari* Gebeyehu Gurmu, while the Italian force was led by major general Tosseli. Gebeyehu was killed at the battle of Adwa in 1896 and the fate of saving Ethiopia from Italian occupation left on the hand of Balcha. Accordingly, Balcha began to repair mentally and physically suffered Ethiopian soldiers. He began to show his real ability which was difficult to believe at the time.⁷⁰ His military skill and leadership quality enabled him to save Ethiopia from Italian occupation. People began to appreciate his ability by following proverbs;

Amaharic

Gloss

⁶⁷Gemechu Kenea and Surafel Adisu, Patriotic Resistance against Italian Invasion in Saden Soddo Oromo (1936-1941), *Palarrh's Journal of Archaeology of Egypt/Egyptology* 17(9), Bule Hora University, History

⁶⁸Shalama Kabe; *Seenaa Gootota Oromo fi Kaan*, Finfinne 2007, pp, 28-2

⁶⁹Bahru Zewude, *History of Modern Ethiopia 1855-1991* (Addis Ababa, Addis Ababa University, 1991), pp, 152-153.

⁷⁰Sabacchi A, *Ethiopia under Mussolini: Facism and the Colonial Experience* (London, 1985), pp, 123-128.

Gebeyew bimotim

following the death of Gebeyehu

Teteka be Balcha

Balcha was replaced

Medf agelebech

the one who manipulate mortar

Bicha le bicha

Alone by himself⁷¹

Later he appointed as the governor of Sidamo by Zawditu. Conflict between Balcha and Taferi was goes back to 1924, when Ras Taferi returned from his tour in Europe. At a time Taferi was called several administrators to share them what he observed from European tour. But Balcha was refused to come to Addis Ababa. At the end he came to Addis Ababa by the request of Zewditu with his 500 soldiers. When he reached

Palace he shacked hands of Zewditu and refused to shake hand of Tafari Mokonnen. The conflict became serious when Taferi decided to prison Balcha. Starting from this time Tafari was irritated to him. Sidamo was taken away from Balcha by Taferi Mokonen due to the disagreement between the two.⁷² Taferi decided to prison Balcha. Balcha was surprised by the act of Tafari and he says the following words;

Amaharic saying

Literaly

Itophiya Enate mogninesh telala

Ethiopia, my nother, you are fool giant

Ya motelish kerto ya gedelesh bela.

You are not for the one who sarfice himself

For you, but you are for the one who kill

You⁷³

In 1935/36 Balcha Safo marched to fight Italian force led by Rudolf Grazziani from the southern front. During this time Italy took military superiority over Ethiopia and Balcha goes back to his birth place to Soddo and continued his resistance against Italian colonial power in Soddo When

⁷¹Informants:Berhanu and Asnakeh, Worrkineh Abebe, p, 29.

⁷²Informants: Shibiru and Asnakeh. Bahru Zawude, *History of Modern Ethiopia*, p,53

⁷³Gemechu Kenea and Surafel Adisu, p, 7 and Negsh Tamiru, p, 43.

he reached at a place called Habebe, the Italian force whose heard the news about the arrival of Balcha to the area encircled his army and bloody battle was fought between the two forces at place called Habebe. At this battle both side lost man power and Balcha was killed by the enemy forces.⁷⁴



Source: Photo taken by researcher

⁷⁴Calvitt Clarke.J, p,29, Gemechu and Surafel, p,7

Figure 2: Statue of Dajjasmach Balcha Abba Nabso stood in his birth place, Bantu district; Tole Town.

Even though Balcha lost his life at the battle of Habebe, other patriots force led by Bekele Waya, Gerasu Dhuki, Galaan Urgessa and *Fitwarari* Mardasa Gadaa continued in the war of resistance against Italian in the area. The Italian faced surprise attack from Soddo Oromo patriots on their way from Addis Ababa to Jimma to give additional support for the Italian force stationed in Jimma. Again the patriots divided their force into two flanks. The right flank was led by Garasu Dhuki and the left was led by Bekele Waya, *Colonel* Galaan Urgessa and Fitwarari Mardasa Gadaa.⁷⁵

They opened sudden attack on Italian army in Gibe Mountain. During this time Italian force were completely defeated. It was after this unbelievable attack that the people of Soddo commemorate his patriots by saying;

Afaan Oromo

Gloss

Oh, Soddo oh Soddo Yaa Sooddoo

Yaa Sooddoo

the country of Bekele Waya

Biyyaa Baqgee Wayaa

I burned for you

Siifan guggubadhee

like a clay stone used for smoking

Akkaa Dhagaa Gaayyaa

Itti cuuqeessanii nyaatan marqaa wayya!

If you eat well, porridge is better!

Sooddoo keessaa dhufaa yaa Baqqalaa Wayaa

the one who came from

*Sooddoo is Bekele Waya!*⁷⁶

Their victory at Gibe encouraged the patriot for additional attack against Italian force at Lemman a place currently located in Kersa Malima district. At Lemman they opened surprise attack on Italian army. Even though Italian forces were large in number Saden Soddo Patriots led

⁷⁵MoCT/NALA: The patriots of Ethiopia and place of their death, Appendix No, VI & VII.

⁷⁶Informants: Berhanu and Tezera. Gemmechu and Surafel, p, 8 and Shelema Kabe, p ,23.

by Bekele Waya scored twice victory over the Italian force. However the victory went on the side of Saden Soddo patriots, they lost Beyene Gudeta and Jamama Gadaa in the battle. The death of Beyene and Jamama was deep shock for the people of Saden Soddo. It was during this period that one says;

Amaharic saying	Gloss
<i>Yemay mot Sewu mote</i>	<i>the strongest or undead man would died</i>
<i>Yemay belash</i>	<i>Undetroyeble</i>
<i>Qagnazmach Beyene</i>	<i>Qegnazmach Beyene was left alone.</i>
<i>Kere be bilash</i> ⁷⁷	

The death of his friends left great scar on Bekele Waya. He made an avenge by bombarding the Italian force at a place called Itanne. Those patriots fought the Italian force starting force starting from the battle of Machew to the final clear of Italian from the country in 1941. The resistance of Saden Soddo Oromo was not bounded to merely the area; they fought from local to national level. For instance Balcha was the one who led the battle of Adwa following the death of Gabayew Gurmu.⁷⁸

Not only was this one Colonel Galaa Urgessa the one who participated in Korean War in 1950. During this war Galan able to score decisive victory and he able to change the image of Ethiopia to external World. After he returned to the country, he was able to gain reward as the hero of the year”. In 1954 again he was sent to Korea for political mission for the second time. He returned to the country after one year, by accomplishing his mission and started to work as *Keburzabegna*, later he was thrown to the prison by undecided if he was, participated in coup d’état with Germame and Mengistu Neway. He stayed in prison for three years and punished him

⁷⁷Workineh Abebe, p,36, Gemmechu and Surafel, p,8.

⁷⁸*Ye Shalaka Bekele Waya Ye Tiwilid Hager/The Historical Birth Country of Sheleke Bekele Waya/*, (Addis Ababa, Negid Metamiya Dirijit,1993),34-36.

as *yequmisera* for four years. When other got permission to be released from prison,⁷⁹ Haile Selassie did not allowed it for Galan Urgessa. After he finished his penalty for four years, He excludes himself to work with emperor and began to live as ordinary person.⁸⁰

In 1965 Galan Urgessa was sent to Eritrea as the special force and won over Amadin Nahim the then struggle force in Eritrea. It was after this time that Haile Selassie appreciated his work and earned him the title of *Colonel*. Later he was appointed as commander chief of Eritrean military force. He worked in different part of the country until his retirement time in 1973. From this time, he began to live in his birth place, Saden Soddo up to his natural death in 2010.⁸¹

2.2 The Saden Soddo during Imperial Regime

The military success of the shawa's was followed by the establishment of their own Social, Cultural, Political and Economic system among the Saden Soddo Oromo. Saden Soddo Oromo in particular and Shoan *Teqlay Gezat* in general came under the shoan control in the initial phase of the shawan expansion.⁸²

As explained below.

2.2.1 Religious and Socio-Cultural Condition

However diminishing of the indigenous religion was started during Menelik II, the abandonment of *Waqeffannaa* religion was highly increased during the imperial regime. Before the abandonment, *Waqeffannaa* was considered as source of power, rain, fertility and peace. Therefore, it was during imperial regime the people of Saden Soddo began to convert themselves into Orthodox Christianity.⁸³

Emperor Haile Selassie through his agent or *Balbbat* began to enforce the people of the area under the study to accept the Orthodox Christianity. Those who converted to Christianity suddenly began to get different advantage. For instance, they become landlords work with governments and get promotion to work with government on different activities. The major *Balbbat* of these areas during this period were namely, *Basha* Makuria Daba of Bantu, *Basha*

⁷⁹Shelama Kabe, p, 173, Negash Tamiru,p,63.

⁸⁰Shelama Kabe, pp, 173-178.

⁸¹*Ibid.* p,175.

⁸²Girma Geda,p,31.

⁸³Mohammed Hassen, "A Short History of Oromo Colonial Experience: Part Two, Colonial Consolidation and Resistance 1935-2000," *Journal of Oromo Studies*,(Volume 7, No 1 & 2,(2000),pp, 117-119.

Woldeyes Jima of Sooddoo Abdo, *Lij Bayu Shugute* of Soddo Agamjay and *Basha Gizaw* Lisena Wark of Bacho and Ilu were the major ones.⁸⁴

The vast land of Saden Soddo Oromo came under the land lords of the area during this period. Those land lords began to own vast portion of the land. The peasants were become tenant. Therefore, in order get the land they began to convert themselves to Orthodox Christianity. Until their conversion to Christianity was proved, they could not get even burial place.⁸⁵

The process of forceful Christianization of Oromo which was started earlier with the shoan expedition reached its peaks during Imperial regime. The baptismal process could not limit itself only to the Soddo people. Rather the process of Christianization went as far as the Oromo land to Christian names. Among the Oromos land that got baptismal name, Woliso changed to Ghion, Ambo to Hagara Hiwot, Bishoftu to Debre-Zeit, Adama to Nazreth, and so on.⁸⁶

However the regime gave high emphasis for forceful Christianization of the people with their own indigenous religion, but it was not an easy task for the then church leaders. The priests ordered the peoples to practice the Orthodox doctrine which includes: fasting meat, butter, cheese, milk and egg, of all animal products. Since it was the new trend for the people, they could not perform it seriously. The one who converted to religion themselves practice their own ritual practice side by side in secret ways. This shows that how the people accepted Christianity half-heartedly. They used their sacred object like; *Callee, Caaccuu, Kallacha* and so on.⁸⁷

In saden Soddo Oromo this practice was started from the very beginning of Orthodox Christianity in the area. One of my informant memorize one incident happen during Menelik II, priest baptized one person who was called Nagwoo Wushi in the area and ordered him to follow all doctrine of Orthodox, including fasting of animal product which was not known in the area before this period. The priest told to him to fast two days per week, Wednesday and Friday, in summer month, August and two month in the winter. Nagwoo accepted what he advised by the

⁸⁴MoCT/NALA; see Appendix No,IX & X

⁸⁵Daniel Mokennon and Getu Degu, “ Values, Beliefs and System Related to Lidara Indigenous Security Alliance and Conflict Resolution Institution Among Sodo-Gurage, Libido-Mareko, Oromo, Meskan Gurage and Silte Ethnic Groups”, *International Journal of Current Resarch*,(Vol, 11 No 2, 2019),pp,1431-1435.

⁸⁶Briatu Kenai, p,89.

⁸⁷Alemayo Debelo, “The Indigenous Oromo Religion, Waaqeffannaa: The Case of Warra Gibinaa, Notheastern Wallaggaa, Limu District,”(B.A Thesis, Deepartemant of Sociology and Social Administration, Addis Ababa University),pp,28-29.

priest. He promised to the priest to conduct accordingly he advised by him.⁸⁸ But after days it was too difficult to Nagwo to fasting animal product above the all. Nagwo was a cattle herder of the area. One day he called his cattle keeper to take cattle nearby the river. He also went to the river with the cattle's. He took all of his cattle to the river to baptize them. He had baptized them touching them with water and spears and named the bull "*Wald- Gabriel*" and cow "*Walatt-Mariam*". Then on the next day [Friday] in the morning, Nagwo drunk the milk and went to his religious father. He said to his religious father "*abba loon kiyyaa kirstinnaa kaase*" (lit; I have baptized my cattles), then when priest asked him why? Then Nagwo answered to him "*kirstinnan lama waal hin soomu jedheen aannan loon kootii dhugee dhufe*" (Lit; the two Christians do not fast each other and I drunk their milk). Then the priest very angry at his work and ejected him.⁸⁹

According to Dirribi, the process of assimilation taken place during 1940's which the Oromos were forced to abandon their ritual and cultural practices. They began to propagate as Oromos were believe water bodies, trees, rocks, and other objects.⁹⁰

The Ethiopian Orthodox Church played a pivotal role in forceful Christianization of the Oromo at the expense of their traditional ritual practices and customs. However the church was played a major role in converting the society to Christianity, even the languages which used by the church i.e Ge'ez and Amaharic did not invite the people to understand their teaching. This in turn gave the Oromo's the opportunity to attach themselves to their indigenous faith and practice despite the pressure.⁹¹

The process of forceful Christianization took place and the Tulamaa Oromo's in general and Saden Soddo Oromo in particular, the Oromo of Wollo, Arsi and Bale accepted Islam as the form of resistance against EOC. But recently, the evidence shows that as Tulamma Oromo served as the center of the revival of the Oromo culture. The major important site for the *Irreecha* Hora Arsadee in Bishoftu, the Tulamma *Gadaa* at *Oda Nabee*, the *Irreechaa* Malkaa Kallachaa in Saden Soddo and *Irreechaa* Malkaa Awash in Qarsa Malima and the other shows

⁸⁸Informant: Berhanu and Fekadu

⁸⁹Informant: Berhanu and Melesa

⁹⁰Dirribi Damise ,p, 123.

⁹¹Gemechu Megersa, "*Oromumma: Tradition, Consciousness and Identity*," In P.T.W. Baxter, Jan Hultin and A.Triulzi (eds.) *Being and Becoming Oromo*,(Uppala: Nordiska Afrikainstitutet,1996),p,94.

that the revivals of the Oromos indigenous culture in the area that they faced previously high abolishment.⁹²

2.2.2 Land Tenure System and Taxation in Saden Soddo

Oromo

The land holding system of shoa Oromo was goes back to their subjugation into Ethiopian Empire during Menelik II. The distribution of land in shoa was started in the late 1870s. Menelik distributed land because; all land was controlled by the *Malkegna*. Due to this Menelik controlled all land of shoa in 1879. It was followed by the measurement of land in shoa in 1879-1880. This land measurement which is started in within few areas began to dominate all land of shoa.⁹³

It was after this time that Menelik ordered land measurement in shoa through different form of tenure.⁹⁴ The unit of measurement employed was *gāsa*. Thus measurement of land was based on quality of land as *Lam* (fertile), *Lamtaf* (semi-fertile) and *taf* (uncultivated). The land holding system of Saden Soddo Oromo changed following inclusion of the area to Ethiopian Empire. The people forced to leave the land in most case and land was begun to over taken by land lords .This changed the system of land holding in Saden Soddo Oromo.⁹⁵

The coming of Haile Selassie to power further aggravated land holding system of Saden Soddo. *Gabbar* system was begun to take a shape in the area under the study. Therefore Saden Soddo was come under the feudal system of Ethiopian Economy.⁹⁶

Several land measurement system were taken place in shoan *Teqlay Gezat* (governorate General of shoa). The main system of land tenure were; *gabbar*, *Samon*, *madariya*, *Siso* and *quter gabbar*. This land tenure system and system of tax collection passed through different changes.The first tax collection decree was taken place in 1942. It classified into three categories namely; cultivated, semi-cultivated and uncultivated .The government introduced land tax decree

⁹²Makuria Bulcha, "Beyond the Oromo-Ethiopia Conflict," *The Journal of Oromo Studies*, Vol.1, No.1 (1993), p, 12.

⁹³Paul Brietzke, "Land Reform in revolutionary Ethiopia" *The Journal of Modern African Studies*, Vol.14No.4 (Cambridge University Press, 2009),pp, 142-144

⁹⁴Informants:Negash Gudeta and Fereja

⁹⁵Harbans Singh Mann, *Land Tenure System in Chore (Shoa): A Pilot Study* (Addis Ababa: Institute of Ethiopian Studies ,Departemant of Law,1965),pp,39-40.

⁹⁶Informants:Bifa and Beshada

with fixed tax charge. Accordingly he imposed on *gasa* measured land fifteen Ethiopian dollars, for cultivated ten Ethiopian dollars for semi-cultivated and five Ethiopian dollar for uncultivated. The Church had also the right to collect land tax.⁹⁷

Another land tax decree was taken place in 1944, which increased the amount of land tax paid per *gasa* was raised from fifteen to fifty for cultivated, from ten to forty for semi-cultivated and five to fifteen Ethiopian dollars for uncultivated. It was said, during this decree that the dues and provision of labor service was abolished from the peasant. According to this decree the *rest-gult* orderd to pay land tax directly to the government.⁹⁸

Similar to above explanation there were different land tenure system in Saden Soddo Oromo. These were; *gabbar*, *samon*, *resta-gult*, *madariya* and *hudad-rest*. *Madariya* was the land that given to government servant in return for their service or as pension for life.⁹⁹

Later in 1960s, the major land tenure system in Saden Soddo were; *gabbar*, followed by the *samon* and *rest-gult*. *Gabbar* was one of the land tenure system in which an individual acquired land through inheritance, purchase or grant. They paid land tax to the government. In addition to that they were required to give personal service to the government officials. However the dues and service later abolished in land tax proclamation No 70 of 1944. Instead the owner of *gabbar* land paid land tax, *asrat*, (tithe) education tax and health tax directly to the government. Land tenure on the area under the study was *Samon*. *Samon* was the land given to the church by the law. Therefore the church had the right to collect land tax, *asrat* (tithe) and education tax from the people who had settled on the *Samon* land, since the church right to collect tax legalized by the proclamation of 1942.¹⁰⁰

Rest-gult was another land tenure system applied in Saden Soddo Oromo. It was land tenure system which person got the right to collect land tax from land owner who settled on it. *Rest-gult* collect land tax from land owners through fixed tax charge or fifteen Ethiopian dollars for

⁹⁷Paul Brietzke,p,143.

⁹⁸Ann K.S. Lambton, "Ethiopia: An Approach to Land Reform," The School of Oriental and African Studies Vol.34, No.2(Cambridge University Press,1971),p,225.

⁹⁹*Ibid.*

¹⁰⁰James C. Mc Cann, *People of the Plow: An Agricultural History of Ethiopia, 1800-1900* (University of Wisconsin Press,1995),pp,204-205.

cultivated, ten Ethiopian dollars for semi-cultivated and five Ethiopian dollars for uncultivated per *gasa*.¹⁰¹

However in 1964 another proclamation for the abolition of *rest-gult* was issued by parliament. According to proclamation landowner or *gabbar* who hold land within *rest-gult* were obliged to pay land tax, education and health tax to the government treasury.¹⁰²

Following such type of land tenure system, the relation between land lords and tenant was established in the area under the study. Their agreement was either in written or informal but in both case the land lords can modify his agreement whenever he want.¹⁰³

In Saden Soddo the majority of peasants were the owner of *siso* land. The term *siso* literally mean one third of the product was shared with land lords as rent. In addition to that tenant were also expected to render labor and other special service to their land lords, i.e the responsibility to construct land lords granaries, constructing fence and houses, visiting the land lords on holidays. On this holidays they expected to bring some special food and animal to be slaughter such as bull, sheep, goat, cock and so on. The other tenant brought butter and honey during this holiday.¹⁰⁴

Therefore land tenure system of imperial period had far reaching effect on Saden Soddo Oromo. One of major effect was landlessness that harmed the peasant and the peasant's families to feed themselves as they want. The tenant again forced to provide labor service to the landlords. This in turn affects the tenant's lives.

¹⁰¹*Ibid*,p,205, Informant: Negash Gudata

¹⁰²Boshera Jarbo, "Land Tenure System in Limmu Woredaa, Northeastern Wallagga (ca1870-1936),(BA Thesis,Departement of History, Addis Ababa University,1988),p,69.

¹⁰³Informants:Soresa Hunde and Chala Daba

¹⁰⁴Informants: Zerihun Urgessa,Chala Daba and Geresu

CHAPTER THREE

3. THE SODDO OROMO DURING MILITARY RULE (1974-1991)

3.1 Administration System

The last decade of the imperial period was mostly characterized by the popular opposition. The political turmoil reached its momentum mainly during the 1960s and early period of 1970s. During this period the opposition was included the attempt of unsuccessful coup d'état took place. Different factors such as the rise of oil price in Oil Petroleum Exporting Countries (OPEC) and the recurrent famine 1973-1974 aggravated the opposition.¹⁰⁵

Accordingly, the 1974 Ethiopian revolution was the out come of the long year's popular discontent and dissatisfaction with the imperial government. The grievance of the students, teachers, army, taxi drivers and peasant were accelerated the downfall of Imperial regime.¹⁰⁶

Therefore, the major objectivity of the revolution was to put down the oppressive imperial rule and made radical change and to meet the ambition of mass population. To achieve its mission, the early opposition was started in Addis Ababa. As mentioned, the resistance was come from taxi driver, the students, and the teachers. Especially the students and the teacher's demonstration targeted against the educational program that the emperor formulated the educational policy known as educational sector review. This reform was not balanced with educational supply and attended class. It also not centered poor society. Therefore, teacher, students and parents resisted the implementation of the educational sector review.¹⁰⁷

In addition the land regulation of land owner system was another key caused their opposition. In this way land to the tiller was the strong motto of the students and teachers. Taxi drivers opposed the rise of the petroleum price and need its reduction. Further the living condition of the army was another problem that needs solution. Due to this and other the whole societies were

¹⁰⁵ Bahru, PP,229-236.

¹⁰⁶ Marina.Ottaway, "Land reform in Ethiopian History 1974-1977," *African Studies Review* .Vol.20, No .3. African Studies Association, 1977),p,79.

¹⁰⁷ Tefera Haile Selassie, *The Ethiopian Revolution from a Monarchical Autocracy to a Military Oligarchy*,(London: Kegal Paul International,1997),pp,170-172.

interested on the end of imperial rule. Mult direction opposition resulted in the dawn fall of Emperor Haile Sillassie and his regime by the revolutionary government in 1974.¹⁰⁸

Following the down fall of the monarchial rule, the military officers who were sent to Addis Ababa were established the Derg (committee) on June 24, 1974. The Derg established the provisional military government in September 1974. The government took different measurement. Accordingly the new government was arrest the high ranking officials, execute those who seriously resisted the new reform as well as replacing the corrupted official in the different part of the country. Specially the attacked and kill of Aman Andom was the popular news of the period. The measure was to eliminate opponent against the government and the win the heart of mass society.¹⁰⁹

Moreover, the deposition of emperor from the power was contributed a lot for the people of the Saden Soddo. The inhabitants become the owner of land and other individual property right which are isolated from it under the absolute monarchy. The deposition of imperial government was also brought an end to the old political supremacy of the feudal aristocracy in the study area. In this way, the Derg government put down the former political position of big lords of the district.¹¹⁰

In addition to the measure of provisional government, the peasant of Saden Soddo were also took some physical measure against local *balabbat*. According to my informant, following the overthrow of Haile Sellassie I the tenants of the district were confiscated the properties of their local *balabbat*. They were also destroyed the house of the land lords mainly, those who were severally treat them under the monarchial rule. Accordingly, strong groups were revived.¹¹¹

In fact Derg abolished both feudal structure in general and the *balabat* system in particular. The revolution ended the relation between land lords and tenancy. The peasants were liberated from operation and injustice. Following over through of the imperial regime, the Provisional Military

¹⁰⁸Bahru, PP,235-236.

¹⁰⁹*Ibid.*

¹¹⁰Informant: Asnekah and Tazera

¹¹¹Informants: Bonsa Bedaso and Shibiru

Administrative Council Committee (PMACC) known as Derg began to carry out series of reforms at the national level.¹¹²

In 1974 the government declared the national campaign for development through cooperation. The campaign includes both students and teacher from high school and higher institutions. In 1975, Government introduced a land reform which was intended at bringing a transformation in land tenure system and political structures. The Government also established number of peasant associations that served as lowest bodies of the the country. These peasant associations were expected to implement the proclamation of land reforms in their respective areas. The land tenure system of the people under the study was changed following downfall of the imperial regime.¹¹³

3.2 The Socialist Reforms of the Derg Regime

The derg government made serious social reforms. Among those reforms national campaign development through Cooperation in 1974. As I explained earlier those *Zamachoch* includes students and teachers from the senior high school to higher institution. The objective of this reform was aimed at promoting policies of derg to the majority of people in rural areas. The teacher and student take part in disseminating the policy of Derg government among the rural population.¹¹⁴

According to one of my Informant it was during this campaign that the Adult and children of Saden Soddo Oromo able to learn Amharic. This Literacy campaign was known as Adult education (*Golmasa Timehert*). The campaigners (both students and teacher) thought local people about health and agricultural education (*yeirsha Temehert*). However there were no or rare formal schools before this time, but the campaigner's gives the education in temporary center prepared for this program. The campaigners also teach under the trees, tents, and in individual house, that enabled Adult and children in rural area to read and write Ge'ez and Amharic Alpabet and number.¹¹⁵

¹¹²Paul Brietzke, "Land Reform in Revolutionary Ethiopia," *The Journal of Modern African Studies*, Vol.4 No.4, (Cambridge University Press,1976),p 12.

¹¹³M. John, Cohen, *Revolution and Land reform in Ethiopia*. New York: Cornell University Press,1976),pp, 157-58.

¹¹⁴*Ibid*, p,158.

¹¹⁵Informant : Mirgisa and Negash

Even though, its own limitation the campaign through development cooperation was relatively successful in the area under the study. Among those limitation, Literacy campaign did not teach Adult and Child through their language. Lack of adequate healthy institution and absence of modernization in Agricultural developments were another major problem. The people began to think as the intention campaigners were merely to promote policies of the government rather than to solve the major problem of the society. Due to this and other factor the campaigners failed to bring the expected change in the area under the study.¹¹⁶

Another major problem of Derg government was villagization. It was the program that the peasants were forced to leave their former settlement area to newly selected village that aimed at settling number of peasant around one village. The government of Ethiopia is said to have introduced a nation wide villagization program in 1985. The officialy declared objective of this program were enhancing extension to increase agricultural productivity; promoting more rational land use patterns and conserve natural resources; facilitating access of rural population to social service such as education, health, water supply, elecrcrucity and transport services; strenghting security and self-defence; advancing the socialist revolution and promoting collectivization of agriculture, and so on. The motive behind villagization program was to enhancing its control over the peasant population. Presumably, in addition to socio-Economic motives, villagization had also some political motive.¹¹⁷

Villigazation program taken place in Saden Soddo Oromo around 1986. As it was the case at national level, the implementation of villagization in the area under the study was preceded by the establishment of coordinating committees at different level of administration such as *awrajja*, *woreda* and *qebele* levels. The committees at *qebele* level were the one that played the pivotal role in selecting sites for villagization. In their attempts to convince the local people about the importance of villagization, the local officials pledged tha the new villages to be formed would be equipped with all the necessary infrastructures such as clean water, electricity, health stations, school, roads and so on. However, all of these initiates were not materialized except the relatively better achievements made in terms of expanding schools.¹¹⁸

¹¹⁶Girma Geda, p, 64-65

¹¹⁷*Ibid*,pp,64-65.

¹¹⁸ *Ibid*.Seketa Akuma,p,57.

The villagization program was remained fruitless in the Saden Soddo Oromo due to different factors. This was firstly the village were not choosen based on the will of the peasants. Secondly the farmers were forced to walk long way to their former field land. According to informants, “the peasants were expelled from their priveous homes with a relatively closer water sources, and to the new villages we had to walk far more distance just to fetch the water, as well as they walk more than an hour to their former field. The peasant began to loose their energy and time. Thirdly people began to fear if epidemic disease broken out it becomes danger to protect them, since they lived in condensed area. Fourthly, since the people under the study area well-known in cultivation of *enset* plant, it was too difficult for them leaving their *enset*. They were totally abandoned and left to wild animals and any passer-by who could take them without any sense of guilt. One can imagine how how long it took each peasant household to grow all these and leave them behind, onlyto restart it again in new villages.¹¹⁹ Due to the above mentioned factors and else villagizaton proramm was remained fruitless in the area under the study. However, in the late 1990, the farmers began to abandon the new villages at alarming rate, and with the down fall of the regime in 1991, most farmers returned to their original sites.¹²⁰

Collectivization program was also another major program of Derg government. It was the process that involve peasant in large collective farms by leaving their own farm lands. They were forced by the peasant association in disimmenting the program to rural area of the whole country. Some peasant joined the collective farmland but other was not willing to leave their own lands. This process of collectivization forced the peasant of Saden Soddo to leave their fertile land The fertile agricultural land was taken by the cooperative and the peasant were left to unfertile land or to landlessness. Thus in turn resulted in decrease agricultural productivity and made the lives of individual farmer under difficult circumstance.¹²¹

¹¹⁹Informant; Sime and Goro Gonfa

¹²⁰*Ibid.*

¹²¹ Workineh Abebe, 48.

3.3 Infrastructural Development

There was relatively infrastructural development during Derg regime was better than before. According to informants, Eventhough it was not enough, the government ambition for the expansion of infrastructure was seen during Derg regime.¹²²

To some extent, the introduction of modern education in the area under the study comparatively was goes back to Derg perod. The regime succeeded in opening some school and literacy campaign centers. Some of the students from different *qabales* of the woreda enrolled to get modern education in town. In Saden Soddo area children attended modern education in major town of the area i.e Harbu culullee, Leman, Bantu and Tulu Bolo town. Moreover, education reached mass of the people through the literacy campaign. They thought Ge'eez and Amaharic letters through literacy campaign. Therefore in addition to the school in the major town, the literacy campaign center in Eebisa Lakuu, Gidano Xaraqoo, Hacaber, Adadii and others were serve the society as literacy campaign center.¹²³

Eventhough, there was the introduction of health care center to some part of the area under the study during Derg rigeme, shortage of medicine were the common problem in all health center. According to Informant, in 1981 when the people of Boset *woreda* was highly infected by malaria disease, Melka Awash Clinic center was faced the shortage of medicine.¹²⁴

There was an attempt to construct the road that link woredas of the area as well as *Qabales*. But it takes long period of time. Some sources indicate that, the construction of Tulu Bolo to Harbu Culullee town was decided to built through the support of Bacho and Kokir Gadabano *woreda* with the support of neighbouring *woreda*'s and the governments with in short period of time, but the source indicate as it did not constructed within the given time. As the letter written by Administrator of kokir Gadabano *woreda*, Adugna Galatu to Goad Urgessa Wakene, Coordinator commite, shows that the main reason that made the construction of road to late was, those individuals from these area who lived in Addis Ababa and promised to support the construction of this road did not brought what they promised to do on time, was the reason for too late of the

¹²²Informant: Bifa and Fereja

¹²³MoCT/NALA/10929/682/29: A letter from Military of Public Health to the Imperial Ethiopian Police Office in 1965 E.C

¹²⁴MoCT/NALA/ see Appendix-VII, VIII, XI and XII.

road for long period of time. The same is true for the people Leman Town who asked the question to get Telephone service in the town in 1974.¹²⁵

Tanks to the richest individuals of these areas, the development of infrastructure was begun to taken place during EPDRF. They were tried to facilitate infrastructural developments under this area. Among these individuals the major ones were Getu Galate, Haji Bedada Chali, Duguma Hunde Gadaa, Sabir Araga and Nasir Jamal.¹²⁶

3.4 The Socio-Cultural Condition of Saden Soddo Oromo during the Derg

Regime (1974-1991)

The decline of *gadaa* system which was goes back to Menelik II period continued during the imperial regime and followed by the Derg government. How ever the people expected a lot from the end of the so called “Solomonic dynasty” and the coming of derg government for the revival of their culture which was highly discriminated by the predecessors, but the result that the people saw was only new government.¹²⁷

Culturally, Derg was found to be more aggressive than Haile Sellassie I, various forms of cultural practice began to be forbidden by the Derg Government. The regime put strong pressure on *Gadaa* system. Even though undermined the significance of all religions, Derg was very severe towards to *Waqeeffannaa*. It had shown some recognition for other religions including Orthodox Christianity and Islam. This was clearly manifested in its proclamation of the 1975. According to the proclamation, Observance of public holidays of both orthodox religion and that of Islam was legally recognized. For instance, Meskel, Epiphany, Chrstimas and Easter were proclaimed to be observed wit the the program issued by the Orthodox Church. In similar manner, Id Adeha, *Mwelid* and *Id Alfetir* were proclaimed to be observed in accordance with the program issued by the Imams of Mosques. However no indication and recognition was given for *Waqeeffannaa* and Protestant religion.¹²⁸

¹²⁵MoCT/NALA: A letter from Adugna Geletu, the Woreda Vice Administrator to Goad Urgessa Wakene, the commites Coordinator. See Appendix No, VI, XI & XII

¹²⁶Negash , p,70

¹²⁷Informant: Zerihun, Abebe and Bonsa Dirirsa.

¹²⁸S.Herbert,Lewis, “*Gadaa, Big Man, Qalluu: Political Succession among the Eastern Mecha Oromo*”, *Northeast African Studies*, Vol.12, No.1.(Michigan State University Press, 1990),p

Education in formal school and other literacy campaign began to expand during this period, but the problem is that the people unable to learn by their own mother tongue. The people were prohibited to perform their rituals practice at Malkaa and Tullu. The government imprisoned several *Follee* while they practice their *gadaa* system. This affected the socio- cultural practice of Oromo in General and The Saden Soddo Oromo in particular. The cultural instrument of the society under the study began to taken away from them. For instance the drum which used by the society on different ritual occasion taken away from them and given to the government music association known as *kinet* ¹²⁹

Socially the regime exploited the Saden Soddo Oromo in different ways. The regime affected the people the study by exploiting productive force for national military service. The compulsory song known locally as *Kinet* was sung on the meeting by the selected individuals in order to motivate everyone to go to battle field. They were recruited from the society forcefully without their consent. The regime left the Scar on the society in general and on the mother of Adult on particular. The other forced to cultivate land which belongs to the official of the peasant associations. ¹³⁰

3.5 Land Reform and Emergence of Peasant Associations

The coming of provisional Military Administrative council or Derg abolished Land tenure system of imperial regime which resulted in landless peasant become the owner of the land. As soon as he came to the power he began to introduce series land reforms. Accordingly in 1975 government nationalized land and other properties. This reform was considered by the society as the government was one the way to bring radical change. This land reform was announced under the proclamation No 31 of 1975 of land reform. ¹³¹

The Saden Soddo Oromo were benefited from the reform and landless peasant got the land began to produce on their own land. According to my informants, the peasants were very happy, because they got their own land on one hand and they freed from the *Balabat* discriminaton on the other hand. ¹³²

¹²⁹Informant: Negash Gudeta and Gashew Tesfaye.

¹³⁰*Ibid.*

¹³¹Tefera H/Selassie,pp,158-60.

¹³²Informant:Fereja and Berhanu

Another reform was the formation of peasant association. It was the association that formed by the previously suffered danger (tenant and landless peasant). These peasant association were formed by the society with different responsibility. Among the responsibility of peasant association; distributions the land to landless peasant, Land administration, resolving conflict among the peasants were the major one.¹³³

In addition to that peasant Association had the responsibility to administering public property, conduct villagization and collectivization in different part of the country. Eventhough peasant association played significant role in promoting land reform of derg government in rural area, but some peasant were blamed peasant association of the time.¹³⁴

The problem from the very beginning the government did not conduct further study. Regarding the responsibilities, power and transparency of the associations. The association was formed within short period of time and suddenly they started their mission. Whith the start of land distribution, they did not conduct fair and equal distributiof land .If one had close friends or relative among the peasant association, he could got enough land. The other whose did not got the same opportunity with the former were forced to have small scale of land. This lead to the source of conflict among the the peasant. Beacuse of this and others peasant refused the system from this time onward.¹³⁵

Derg also made urban land reform in 1975. It was during this time that derg nationalized urban land and other urban properties such as urban house. This nationalization of urban land and urban house brought another chance for landless and homeless society to become owner of the land and house respectively.¹³⁶

According to one of my informant Derg government reform was challenged by drought of 1984 and 1985. This drought neglects the government to bring another reform to the society. As the result of drought, price inflation was began to take place this lead to the death of large number of cattle. Eventhough the drought was so serious and the rise of price of crop and death of cattle

¹³³Informant: Kalbesa and Teshale

¹³⁴Deresu Getachew, "Resettling the Discourse on Resettlement Scheme Towards a new Approach." In Svein Ege and et al (eds.). *Proceedings of the 16th International Conference of Ethiopian Studies*. Vol.3 (Trondheim,2009), pp, 867-880.

¹³⁵*Ibid.*

¹³⁶Tefera H/Selassie,p,159.

was taken place in different part of the country, the people of Saden Soddo did not lost their lives as the result of drought. This was because of their culture of *Enset* plantation. *Enset* is the plant that resist drought for long period of time. They ableto resist food shortage due to the existence of *enset*. Not only that Saden Soddo were the area that supply *enset* product for those whose highly affected neighboring people.¹³⁷

3.6 The Oromo of Soddo Aftermath of the fall of *Derg*

The Saden Soddo Oromo were were overpoweringly happy at the early days of the 1974 revolution. However the regime which they expected with a lot of change began to characterize by injustices, corruption, arbitrary arrests and extra judicial killings of their people which made them live in a state of fear.¹³⁸

The regime maladministration led him to downfall by ethno- nationalist insurgents that wged the guerilla war against the regime in different part of the country. These ethio- nationalist organizations include TPLF (Tigray People’s Liberation Front), OLF (Oromo Liberation Front), EPLF (Eritrean Peope’s Liberation Front), OPDO (Oromo People’s Democratic Organization), EPDM (Ethiopian People’s Democratic Movemant), and OLM (Ogaden Liberation Movemant). These armed force, EPLF fought to liberate Eriterea, the OLF was also fight for the independence of Oromo lands, while other, TPLF, OPDO and EPDM formed a alliance known as EPRDF (Ethiopian People’s Revolutionary Democratic Front) largely dominated and led by the TPLF.¹³⁹

It was this alliance that emerged victorious and drove the *Derg* from different part of Ethiopia. While the EPLF entered Asmara on May, 1991, the EPRDF forces entered Addis Ababa four days later on 28 May. This event marked the end of *Derg* regime.¹⁴⁰

The national Conference of all political groups held in Addis Ababa from July, 1-5, 1991, adopted a transitional charter that laid out guidelines for recognition of Ethiopia, and adopted principles for sharing power between the central and regional ethio-naional governments. Based

¹³⁷Informans: Koricho and Bacha Chaka, Workineh Abeba,p,23.

¹³⁸Informants; Sime and Goro Gonfa

¹³⁹ Daniel Gemechu, “A National in perpetual Transition: The politics of change in Administrative Division and Subdivision in Ethiopia” Papers proceeding of the 12th International Conference of Ethiopian Studies (1994),pp, 105-106.

¹⁴⁰Daniel Gemechu, p,106.

on the charter, a Transitional Government of Ethiopia (TGE), consisting of a council of representative and council of Ministers was established. Proclamation No. 7 of 1992 established fourteen self-governing regional states which were given substantial power including organizing their regional government under legislative, executive and judicial government organs. Power was shared between the central government and the regional government was established as one of the fourteen self-governing regional states.¹⁴¹

As one of the force that overthrown Derg regime, OLF began to operating through out Oromo territory. OLF began to take role in literacy program, throughout Oromo territory with Oromo alphabet known as *qubee*. First of all OLF began to teach *qubee* through literacy program. This literacy program was conducted for the first time in the Oromo language. According to informant the first person to teach *qubee* alphabet in the area under the study was Alemayo Negassa. It was after this time that EPDRF allowed the right to learn *qubee* for the Oromo people. Later Oromo language became a medium of instruction in all primary schools and a language of administration in Oromia. The time was seen by Oromos in general and Sade Soddo Oromo particular as turning point in their history, yet they couldn't get the chance to use their own language in education.¹⁴²

According to informant *Afaan* Oromo began to serve as language of education in all elementary and junior school teachers in Soddo Oromo in 1992. Curriculum training for teachers was held at Tulu Bolo Town as the center for all Saden Soddo, Bacho, Dawo and Ilu woreda. The training was lasted from ten to fifteen days. The teachers were become familiar with the Latin scripts newly adopted to be used as *Afaan* Oromo alphabets or *qubee* so that they were able to reading and writing. In addition to that teaching of *Afaan* Oromo was also given to all government employees or civil servants since the language was began to serve as the working language in Oromia. The informants confidently told me that the first opportunity of the Oromo people from ethnic based federalism is that as they get the chance to teach their children by their own language or *qubee* alphabet.¹⁴³

¹⁴¹*Ibid.*

¹⁴²Informants: Gashew and Chala

¹⁴³Informants; Shibiru and Bonsa Badaso.

Through the process of time this *qubee* alphabet began to produce educated man power in the region which collectively known as *qubee* generation. It was the result of qubee alphabet that new generation were began to ask the question of fair justice and equality in the country and they began to denied any state imposed obligatory on the citizens. It becomes another headache for EPRDF to apt with this challenge. According to Informant the major challenges of *qubee* generation to the government began to seen in the national election of 2005. In the whole part of Oromia region as well as Soddo Oromo the regime faced unexpected tackle. This challenges began extend his wings over the whole country and it finally leds to overthrow of TPLF dominated EPDRF that ruled the country for three decades.¹⁴⁴

¹⁴⁴*Ibid.*

CHAPTER FOUR

4. SOCIO-CULTURAL CONDITION OF SADEN

SODDO OROMO (1991-2010)

4.1. Definition of Culture

It is very difficult to give precise meaning for culture. Because, culture involves a very broad concept. It is the way in which one can express his or her identity. Language, Religion, way of life and social structure are element of cultural expression. Culture includes day to day activities of human being.¹⁴⁵

It was the culture that shaped human behavior in which he or she is grown. It was due to this that different historical study explains people would not be complete until their culture examined thoroughly. Scholars define the word culture, as culture is the integral part of every society. It is important in the understanding of history are dates and facts. According to Wemlinger, without cultural context, the dates are only numbers and the facts are meaningless words.¹⁴⁶

Other define Culture as it can be created,imposed, expanded, modified and or changed due to different factors.This cultural change or modification of culture would be happen due to cultural interaction, technological transformation,fusion, globalization or dynamism in other socio-cultural aspect of the society. It happens in continuous, prolonged and gradual process.¹⁴⁷

Since one of the problem in study of cultural history of the society its wide range nature. Studying every aspect of culture is too wide and it is unmanageable. For this matter, the scope of this chapter delimits to religion and dynamism in a history of culture among the Saden Soddo Oromo. Oromo peoples were endowed with their own belief system; identity and indigenous religion are given to them with birth.¹⁴⁸

¹⁴⁵Gemechu Megersa, p,94

¹⁴⁶Cherri Reni Wemlinger, "Identity in Ethiopia: The Oromo from the 16th to the 19thc. (MA Thesis, Departement of History, Washington State University,2008),pp,72-73.

¹⁴⁷ Gemechu Megersa, p,94

¹⁴⁸Informants:Taklu Tadesse and Kebeda

Therefore this chapter deals with the indigenous of peoples under the study area and the impact of newly introduced (Christian and Islam). Because socio-cultural impact of newly introduced religion is very broad, I confined to focus on only the two that I have mentioned on the above. To make clarity Christianity include both Orthodox Christianity and Protestantism.

4.2. THE IRREECHA CEREMONY

The Saden Soddo Oromo, like other Oromo they warmly participated in *Irreechaa* Ceremony. Among all Oromo in general and Saden Soddo particular, *Irreechaa* Ceremony is conducted twice a year. These are *Irreechaa* Tulluu and *Irreechaa* Malkaa. Literally thanksgiving near mountain top and river respectively. *Irreechaa* Tulluu also called *Irreechaa Arfasaa* (*Irreechaa* of Autumn). *Irreechaa* Malkaa celebrates at the end of rainy season or at the end of September month. *Irreechaa* Malkaa conducted during the end of rainy season, to strengthen the social relation among the people that highly disrupted due to heavy rain and by the increased volume of rivers.¹⁴⁹ The majority of Saden Soddo Oromo celebrates it, at *Horaa* Harsadee and recently at *Horaa* Finfinnee while the other celebrates it at *Irreechaa* Tulluu and *Irreechaa* Malkaa located at their area. During this ceremony the participant are thank ful to the God (*Waaqa*) to help them to see light after darky season. The participant of this ceremony went to the area by carring green grass and flowers. According to the tradition green grass has its own reflection or meaning in *Irreechaa* ceremony, because it indicates the symbol of productivity and fertility.¹⁵⁰

On the other hand flowers indicate the season or *Irreechaa Birraa* (*Irreechaa* of spring) when all uncultivated land beutifies by the flowers. Therefore the participants of ceremony immerse the green grass and flowers in the lake or river and sprinkle their body. At this *Irreechaa* Malkaa the participant usually sings "*Marree Woo*" during the ceremony. They praise the creator by the song on the way to the *Malkaa* for ceremony. *Irreechaa* Tulluu (mountain) takes place before or during the rain starts. Tulluu Cuqallaa (Chukala Mountain) has served as thanks giving place for Sadeen Sooddoo Oromo during this *Irreechaa* Tulluu (mountain).¹⁵¹

According to the informant, they went to Tulluu (mountain) for praying, by taking sacrificial animal. They call this sacrificial animal as *Kormaa* (bull). Afer they reached the place; they

¹⁴⁹Tesema Ta'a, "Religious Beliefs among the Oromo; Waaqeffannaa, Christianity and Islam in the Context of Ethnic Identity, Citizenship and Integration, "*Ethiopian Journal of Social Science and Humanities*, Vol. VIII, No. 1, pp, 95-97.

¹⁵⁰Informants; Zerihun Urgessa and Kalbessa Sirata.

¹⁵¹Alemayehu, *Gadaa System*; The Politics of the Tulama, pp, 192-193.

slaughter a *Kormaa*. According to informant, the sacrificial animal during *Irreechaa* Tulluu (Mountain) is different from sacrificial animal of *Irreechaa* Malkaa. Accordingly the color of sacrificial animal during *Irreechaa* Tulluu is black. The Oromos consider rainy season of summer as black. While at *Irreechaa* Malkaa the color of sacrificial animal (bull) must be white or related colour, they preferred it the season when the sun light after rainy season give bright surface or the end of rain and the coming of sunshine. It was under *gadaa* system that Sadeen Sooddoo Oromo solves their owns problems.

As it commonly known among the Oromos and others, *gadaa* grade is eight years in the area under the study.¹⁵²



Figure 3. Pictures taken during Irreecha celebration at Oda Kallacha, Saden Soddo, South west shoa, 2022.

¹⁵²Informant; Bonsa, Negash Gudata Asmarom Lagese, *Gadaa; The Three Approachto the Study of African Society* (London,1973.),pp, 172-173.

4.3. Marriage Practice in Saden Soddo Oromo

Different scholars have defined the word Marriage in different ways. Olson and Defrain defined the word marriage as it is a socially accepted sexual union of female and male for the purpose of reproduction and it serves as a certificate for the continuation of a generation through the birth of children.¹⁵³ Ferraro defined marriage as it is the union of male and female.¹⁵⁴ Nevertheless, Keesing and Strathern do not restrict their definition of marriage only to the relationship between couples; “Marriage is characteristically not a relationship between individuals, but a contract between groups (often, between corporations)”.¹⁵⁵

Like other Oromo, the Saden Soddo Oromo has different wedding and wedding arrangement process. There were different types of marriage system. These were *Kadhaa*, *Irra Dhaaba*, *Dhala* (Levirate) *Buttaa* and *Aseena*¹⁵⁶

The major marriage practice of Saden Soddo Oromo is *Kaadha*. Among Saden Soddo Oromo, in the past, boys would go to marriage at the age of fifteen and above. Nowadays, however, it is at the age of 18 and above that parents push their sons to establish their own family. Then, the boys look for the girls they need to marry. In previous times, in pre-Derg regimes, the parents fully dominated the selection of the girl. During Derg regime, the boys, at least to some degree, were given the right to select their future wives. Since early 1990s, the boys were given priority in the selection process. Indeed, this radical change, which had been observed within half of a century. According to Informant, the main reasons for the changes are the result of the access of the rural young children to modern education.¹⁵⁷

Different culture has social events that help young boys to select their wives. According to informants, for the northern part of Ethiopia, Epiphany helps the boys to select their wives. In similar fashion, in earlier times, the coming of New Year, which is celebrated once a year on September, helped the Soddo Oromo boys to observe and select their future wives.¹⁵⁸

¹⁵³David H. Olson and John Defrain; *Marriage and the Family*, 3rd edition, (Mafield publishing company; California; 1993),p,160.

¹⁵⁴Gary Ferraro; *Cultural Anthropology an Applied Perspective*. 5th edition, (Thomso Learning Inc: Canada ,2004),p,195.

¹⁵⁵M.Keesing, J Strathern; *Cultural Anthropology: A Contemporary Prespective*, 3rd edition, (Harrcourt: Brace Company,1995),p, 218.

¹⁵⁶Informants; Bifa Bekela and Beshada Bekele

¹⁵⁷Ashenafi Zenebe, Change and Continuity in Marriage Practices in Bacho Woreda, South West Showa,Oromia National Regional State,(MA Thesis, Addis Ababa University, Sociology,2012),pp,38-41

¹⁵⁸*Ibid*

On the New Year, the girls of the surrounding village, being beautifully dressed and making a group and play music or “*sirba*” known as “*shenoye yashenoye*”. On this event, the boy with his friends observes the girl he needed with her every action. If the boys get interested, he then informs his family about the girl. Nevertheless, this tradition is now declining. Recently, the young boys do not wait for the annual celebration to choose girls of their interest.¹⁵⁹

He simply observes the activities of the girl during schooling. Indeed, among the study community it is the boy’s family who sends elders for marriage proposals, not the girl’s family. However the girl has the right to accept or reject the marriage proposal. If the girl meets the boy’s criteria, he tells his family about her. As a the result, to decide the boy’s choice, the family looks four perquisites, which serve as marriage rules among Saden Soddo Oromos.¹⁶⁰

According to Zeneba, marriage rules were varying from one culture to the other. Among Bedouins, Middle East Arabs, a man can marry the daughter of his father’s brother and among the Azande of Africa, brother-sister and father –daughter mating are common. Nevertheless incest taboo is one of the criteria to established marriage among the study area.¹⁶¹ Among the perquisites for marriage, firstly the family counts generation. It is impossible to establish marriage until seven generations. Due to this an individual is forced to practice exogamy. If there is no blood relation, the economic background of the girl’s family is considered as other criteria for marriage. Economically, the boy’s family should at least equivalent with the girl’s family. If boy’s families are very poor and the girl’s families are rich, there is a probability that the girl’s family may not offer their consent. The question of family descent is also another issue that is taken as criteria for marriage. If girl is from socially segregated, from *Tumtu* (smith), *Faqi* (Tunners), and *Garba* (Slaves), that the boy’s family could not match in marriage with the girl. It is an age old tradition, which is also exercised at this time even with the influence of education.¹⁶²

Another significant criterion for marriage is *Milkii*. In earlier time, *Milkii* (Omen) had played a major role in the process of establishing marriage as it was the case for other socio-cultural activities of the society. *Milkii* is an omen or sign of good or evil to come. They had traditionally been considered as sign markers. Parents of both bride and groom need to consider these sign

¹⁵⁹Arthur Philips, *Survey of African Marriage and Family Life*, (London; Oxford University Press, 1953),pp, 58-59.

¹⁶⁰Informants; Kebeda Mecha and Taklu Tadesse

¹⁶¹Zeneba Ashenafi,pp,39-40

¹⁶²Informants; Chala Heyi and Geremaw Teresa.

markers in order to establish healthy and successful marriage. *Milkii* gives warnings of factors or indications that could make or break the marriage union after it were formalized. Therefore both families must consider *milkii* before conducting marriage between bride and groom. However, recently *milkii* is negated in the area under the study after the introduction of Christianity.¹⁶³

When the criteria are fulfilled, the boy's father sends elders with the letter to the girl's family. The elders usually sent on Sunday. This is because on Sunday, the farmer usually stays close to their house since there could be social gatherings and absence of market in the area on this day. If the girl father is not at home, the elders leave the message for the coming of another day.¹⁶⁴

This tradition continued from the past. With the arrival of the elders at the girl's house, the father of the girl ask the elders by saying "*Eessaa deemtu?*" literally it means, "where are you coming from?" The elders respond by saying; "*muka keessaa muka filatama, Nama keessaa namatu filatamee muudama akkuma jedhamu aniis isiin filaadhe*" literally it means, "we are here to ask you to match in marriage with you". Having saying this, the elders give a grass known as "*Coqorsa*" and a letter to the girl's father. *Coqorsa* transmit the message that the elders came to the girl's family for peace. In addition, the elders orally explain the purpose of their coming.¹⁶⁵

On the next appointment day, the girl's family prepares a local alcoholic drink called *Miju Farso* and food for elders. Upon their arrival, the elders will be required to sit. Immediately they will be given *Miju Farsoo* to drink. Nevertheless, the elders refuse to drink. After short break of silence, the girl's father asks them "what brings you here?" The elders respond by saying "*ofkalti*", meaning "prestige for you" we are here in your house, looking for your daughter for a marriage with our son. This is the reason we are here in your house. The girl's father then respond by saying "Up on the will of God, it is our pleasure to become your relatives, but we need the time to discuss with relatives". Saying this, they prepare coffee for the guest and both the elders and family discuss about contemporary issue of their family and environment. After the end of coffee ceremony, the last appointment day will be determined so as to announce the consent on marriage.¹⁶⁶

On the next appointment day, usually known as "*Saddeeta*", which is the day when the consent will be announced, the girl's family makes preparation of feast. On that day, the boy's father

¹⁶³ Ashenafi Zeneba, p, 17.

¹⁶⁴ Informant; Berhanu, Tezera and Asnakeh

¹⁶⁵ Informant; Bonsa Bedaso

¹⁶⁶ Informants; Fekadu and Tezera Befkadu

goes with the elders to the girl's family. Up on their arrival, greeting is exchanged. Then, after they entered to the home the boy's family refused to sit and when the elder's from the girl's family ask them "where are you coming from? Then the boy's father responded by saying; "we came to your house to ask you to give your daughter named _____ to my son named _____. Then the girl's father responds, "Our family has not yet finished studying your background, and therefore, we still need additional time". The boy's father replies, "Until now you have studied us and the time is rushing. Therefore, the information that you have is enough to judge our background".¹⁶⁷

Furthermore, the boy's father says "*Nakaadhimachiisa*" to the girl's father, meaning "Give us your daughter as a wife-to-be for my son". At this time, the girl's father express his willingness by saying "*kaadhimadha Abba ilma*" meaning, you can engage her as fiancée (ok, you can father of son". Then in order to show his respect and excitement, the boy's father stands and kisses the knees of all elders. After this the girl's father gives his blessing followed by the boy's father. Then the elders from both sides and guests ordered to have food and drink. After the all the boy's and the girl's father decided about the marriage date.¹⁶⁸

4.4. The wedding ceremony

It is the ceremony that is conducted to confirm that the boy and the girl are to be husband and wife. On the day close relatives including the neighbors are invited. Different traditional food items like *chechebsa*, *chuko* and local drinks like *Aarqee* and *Miju Farsoo* are prepared. After eating and drinking the food prepared in the groom's house, the groom with all his best man and close friends marched to bride's house. Some elders were also ordered to go with them in order to leads the grooms and his friends as well as to fulfill what the families of the bride expect from the groom's families.¹⁶⁹

When the groom reached the bride's house, the bride's brother engaged in *Karra cuufaa* "gate guard". At this time, the groom pays some amount of money, then the groom and the people who accompany the groom invited to enter to the compound. During this time the bride's friends and close relative were song .particularly the song was stared before and on the eve of the wedding. They sing by saying the following song;

¹⁶⁷Zeneba Ashenafi, p, 40.

¹⁶⁸*Ibid.*

¹⁶⁹Informant; Soresa Hunde and Temesgen Kalbessa

<i>Eemmoo yaalashoo, lashaalashii</i>	<i>the beauty bride</i>
<i>Gasagasi biyya ormaattii</i>	<i>You are on the way to separate from your Family</i>
<i>Eemoo yaa lashoo lashaalashii</i>	<i>the beauty bride</i>
<i>Baala qarshii caala jedhe abbeettu</i>	<i>your father said, the bride wealth is better</i>
<i>Yaa mura shunkurtii</i>	<i>cut the onions into pieces</i>
<i>Qarshii caala jettee atii ilmoo gurgurtii</i>	<i>your mother preferred the bride wealth than You</i>
<i>Kooraa roobee kooraa sholee</i>	<i>it rained over there, kora of shole</i>
<i>Siinkennu gabee</i>	<i>I do not depart you with the groom</i>
<i>Gufuu Kara duraa sossobii buqqisi</i>	<i>remove the obstacles in front of you</i>
<i>Mucayyoon daa'ima sossobii guddisi</i>	<i>Take care of her, the bride is child</i>
<i>Geeshoon waan ulfaatu</i>	<i>as buckhom is heavy</i>
<i>Dalga galchi badhu</i>	<i>Carry it horizontally</i>
<i>Yaa aayyoo jabaadhu</i>	<i>Mother, be strong</i>
<i>Diinqa keessa kaadhu</i>	<i>Work in the kitchen.¹⁷⁰</i>

The above listed song was sung when the groom came to bride house as well as when groom prepared to return back to his home. After they entered into the compound of the bride's, the elder from the groom and bride meet each other to count accept bride's wealth. This bride's wealth include the marriage agreement of the groom's for the bride, *Keenaa* "the future property of the groom and the bride given by the groom family", *Dara* (clothes of the bride) and others were arranged by the elders from both sides.¹⁷¹

After this the groom with his companion allowed to enter the house and their seats, the attendant invited to eat the prepared food known as "*Dhangaa*". At the last, the elders ordered the bride

¹⁷⁰Informants; Tashale Dadi and Zerfu Dadi

¹⁷¹Informant; Lemma Sirata and Soressa.

and the groom to stand on the skin of the cattle they slaughtered for the wedding purpose. After the got blessing, the first best man puts the bride on the horseback prepared for the bride's. The attendants, on their arrival to the groom's family, warmly accept the groom and the bride. However, the groom's sister and their friends insult the bride through songs. They song

<i>Afaan Oromo</i>	Gloss
<i>Yaa hababoo habaaboo lattee</i>	<i>Flower, the growing flower</i>
<i>Yaa misiroo бага hoofkalte</i>	<i>well come the groom</i>
<i>Nagaan batte nagumaan galtee</i>	<i>You go well and back in peace!</i>
<i>Yaa habaabo giindoo seetee</i>	<i>Ababo threw away the sieve</i>
 	<i>taken away the basket</i>
<i>Gingilchaa hatte</i>	<i>the mother of the groom become happy</i>
<i>Haati mucaa ilichaa baate</i>	<i>the mother of the bride in sorrow</i>
<i>Kan mucaayyoo himimsaa baate</i>	
<i>Masaa gamaa maatarriini</i>	<i>Why was the plot over yonder not?</i>
	<i>Ploughed</i>
<i>Mucaan bahe astamariini</i>	<i>the groom is a teacher</i>
<i>Yaa mucayyoo ma tamarriini</i>	<i>the bride why didn't you learn¹⁷²</i>

The bride on the gate of the house slaughter a sheep known as “*Rakoo*” in which it is a symbol done to remove future obstacles to their life. Then, the bride and the groom enter the house by walking on a slaughtered sheep. After they entered the house the elders blessed them, the attendants in the groom's house began to eat the food prepared and drink the local beer.¹⁷³

In the mid night the groom's best man leaves the couples for a while. It is the time that given for the groom to prove the virginity of the bride. To avoid any form of scratch that came from the

¹⁷²Informants; Shibiru and Fereja. Ashenafi Abebe, p, 63

¹⁷³*Ibid.* p.63. Girma Geda, pp,16-18.

bride, her fingers' nails used to be cut. At the same time, she was also forced to drink *Heexoo* so as to exhaust her. However recently it is on the way to extinct. During this first day of their sexual intercourse, the girls would remain not harmful. If the bride is proved to be virgin, the best man expected to prepare "*Minjedebis*" ceremony meaning "congratulation". In earlier times, if the groom was unable to take the virginity of the girl, his best man keep it in secret and start to sing as he took the virginity of the bride and then the groom ordered to do that on second day midnight.¹⁷⁴ If she is not virgin, the groom would beat the girl by "*Alenga*"(traditional tool made of cattle skin) and she ordered to return back to her family, but, the best man protect the bride, even though, she hasn't virginity. Because, Best mans were considered as the brothers of the bride not the groom's in the study area. According to my informant, recently, not that much expectation of virginity from the bride; this is because of globalization, followed by the expansion of education.¹⁷⁵

4.4.1. Minjedebis (congratulation) ceremony

It is a ceremony in which the families of the couples express their inclination about the virgin status of the bride and celebrated that with their families. The best men and the younger relative of the groom without the groom go to the bride house by singing songs. When they reached the girl's house, they delivered the white scarf with blood stain on it to the bride's mother. This symbol shows that the bride was a virgin. This tradition continued until recently, especially in uneducated family.¹⁷⁶ After two weeks of wedding ceremony, the bride's friend including her brother, sister and close relatives visits their daughter and this ceremony is known as "*Dibaa*". *Dibaa* is done to see their married daughter is in a good situation physically and emotionally.¹⁷⁷

4.4.2. Deebisaa (The coming of the groom and bride with their best man to the House of the bride)

In Kaadha type of marriage, the family of the bride calls the groom or their son in law and bride their daughter, with their best man and close relative six to ten month after mirage time. This

¹⁷⁴Ashenafi Abebe ,pp,60-63

¹⁷⁵*Ibid.*

¹⁷⁶Informant;Lata Warku and Balcha Gonfa

¹⁷⁷Informants;Bonsa Bedasoand Lemma

because, until these days the groom couldn't meet with his wife's mother and father. He can get her brother and sister out of their house.¹⁷⁸

Especially in earlier times if the groom meet his father and mother -in- law before *deebisaa*, it was considered as *Safuu* (norms) in the society. But recently *deebisaa* began to conduct in one week after their marriage day. According to my informant, recently, it began to conduct with in short period of time, because, the groom and the bride parents maight be meet each other in market place, on other person funeral ceremony, on their way to go somewhere unintentionaly. Therefore during this time, two of them feel sheme. It was due to this that *deebisaa* began to conduct from one week to one month after marriage day.¹⁷⁹

On *deebisa* the bride's family calls their entire close relative, neighbors, friends and others like that on marriage day. But the size of the ceremony is less than marriage day. On this day the groom with his wife, best man and close friends come to the bride's house on the evening. When he come to the bride house for the first time on this day, He was expected to bring *Bullukkoo* (Blanket) for the bride's father and mother, if they alive. Before they enter the house, they have to had the grass, known as *Coqorsaa*, the bride must be the front of the whole. Then after they enter the house the bride and groom were kiss the knee of the bride Father and mother by clothing them *Bullukkoo*, it followed by the best man and they ordered to have a sit after they kiss the knee of the whole attendant.¹⁸⁰

After a few minutes of their coming the bride and the groom and the guests who came with them order to sit in separate classes, then the mother of the bride's bring the food with cheese for them. Then after they eat this food, the other attendant is allowed eat the food, which prepared for the ceremony.¹⁸¹ After this, the father of the bride expected to bring the bull that was prepared for groom to slaughter it. Then the groom is called to come out of the house with all his guests and asked to slaught the bull. Then the groom discusses with his friends about the price of the bull and he gives it to the father of the bride. Then after, the groom slaughtered the bull and they began their songs in the house of the bride. The groom and his entire guest were allowed to staying two to three days in the bride's house. After this time they considered the family not as

¹⁷⁸Informants; Fekadu and Asnake

¹⁷⁹Informants; Chala and Geremaw Teressa

¹⁸⁰Informants; Geremew and Lemma

¹⁸¹Informanta; Chala and Adugna Koricho

guest with the groom. The groom can come to the house of his father and mother in law as well as the bride father and mother can go to the house of their son in law.¹⁸²

Another marriage type widely known among the Oromo of Saden Soddo is known as *Buttaa* (Abduction). It is the marriage conducted by the wish of the groom without the consent of the bride. The groom with his colleague abducts the girl without her willingness. This type of marriage is conducted when the girl is alone. It might be when she goes market alone, fetches water alone, and collect firewood and so on.¹⁸³ After abduction, the boy sent the elders to the family of the girl. The elder's interfere in the matter to bring peace among the girls and boys families. *Buttaa* (Abduction) was highly conducted among Saden Soddo Oromo recently, because of several factors. The major factor for *buttaa* was the amount of *kennaa* (compensation) for the family of girls increased from time to time. Therefore in order to reduce the amount of compensation given for the family of girl's *buttaa* highly conduct among the Oromo of Saden Soddo.¹⁸⁴ However, recently after *buttaa* become serious threat in the area *Abbaa Gadaa* introduce laws that reduce amount of *Keenna* (compensation) given to the family of the girls. After this law, the amount of *kennaa* decreased to five thousands to six thousands birr only from twenty to thirty thousand birr. The one who violated the law is punished by *Abbaa Gadaa* of the area and violation of this law is considered as curse.¹⁸⁵

Another factor for *buutaa* in the society under the study is when the boy's family was from socially segregated class and the boys fell in love of the girls, he was forced to conduct *buttaa*. Because if he asked the family of the girl's, he know their response must be no. In addition to that, *buttaa* is conductrd in the area under the study, if the boys fell in love and the girls refuse him to be his wife. According to the informant such type of marriage has its own negative impact on the life of the feature life of the bride and groom, since it conduct out of girl's willingness¹⁸⁶

Irra Dhaaba was also another type of marriage arrangement that was conduct suddenly. In this type of marriage the families of the girl had no information. The grooms and the elders stand at the gate of the bride's families. The bride families were forced to give their daughter. In this case, if the horse of the groom retuned back without bride it considered as curse for the bride and

¹⁸²Informants; Chala and Girma Dejene

¹⁸³Informant, Melesa Negesa, Girma Geda, p,17.

¹⁸⁴Informant; Mirkena Kushani and Temesgen

¹⁸⁵Informant; Teshoma Wakjira and Tezera

¹⁸⁶Ashenafi Abebe ,p, 65 Girma Geda,p,17

her families. If they accept positively it considered as blessing for the whole life of their daughter and her families.¹⁸⁷

In Saden Soddo, *Dhaala* (Levirate) another type of marriage arrangement. It conducts between a widow and her deceased husband's brother. This type of marriage is conducted in order to save child's who lost their father, since they had close blood relation with the one who married their mother. This type of marriage is recently diminished; because of its negative impact. Above all it paved the way for sexual transmitted disease such as HIV/AIDS.¹⁸⁸

There is also recently introduced marriage in Saden Soddo Oromo. It is known as *feedhii* Marriage (marriage by the wish of groom and bride). In fact it is begun to conduct from earlier between educated groom and bride. But recently it becomes common marriage practice among Saden Soddo Oromo for both educated and uneducated. In such case of marriage, the fate of the family is only approving the marriage.¹⁸⁹

4.5. Funeral ceremony

It is the ceremony that is conducted after the death of a person. After this, the families of the dead person need to discuss with each other by taking a few minutes. Then after, they decided the date of the funeral ceremony. Before the introduction of mobile phones, they were obliged to write the letter to and send a message to close relative about the death of the person and to reach the funeral on time. But recently, thanks to globalization it does not need to take time and energy after the introduction of mobile phones, those close relative of the dead person who live far apart from him can hear the news within seconds.¹⁹⁰

The person who receives the death of his or her relatives did not go alone. If the died person is the relative of wife, the husband announce to his neighbors as well as to his Idir's to go together with them. But he couldn't tell to her, because she leads to heart felt condolence. Since it considered as *Qaannii* (sheme) all neighbors and Idir goes with them and this practice is known as *walleelsaa* (being with them).¹⁹¹

¹⁸⁷ Girma Geda, p,17

¹⁸⁸ Workineh Abebe, p,23.

¹⁸⁹ Girma, p,17.

¹⁹⁰ Informant; Sime Bedada and Adino

¹⁹¹ Ararso Badasa, p, 19.

As soon as they reached their, they began to cry by moving here and there. The way of express their condolence different from one place to the others. For instance in the area under the study, the people who live around *Dega*, *Geto*, *Gibiso*, *Bubisa*, *Dubata*, *chalalk* and other express their condolence in the form of song by saying; “hoo-oofan”, it mean “we lost you”, while the people who live in the *woyna dega* and *qola* i.e *Ebisa*, *Tole*, *Qarsa malima*, express their condolence by saying; *Ani badee, Ani bade yaa.....* by calling the name of died person, It mean “I lost you”¹⁹² While the other people express their condolence in the form of *Dhaadannoo* or *Fookorsuu*, “expressing their complaint about his/her death” .During this time people began to cry in groups, while the other cried up on his horse. Those who ride the horses were, expected to decorate with uniform clothes and use loudspeakers (*xurumbaa*) and began to cry in the form narrating the story of the person, the other cry by listening what the horse rider says.¹⁹³

After the coming of the whole relatives, the elder’s ordered the neighboring youngster to take the dead body to burial place. But if close relative of the dead person i.e his/ her children, brother or sister, too late due to different factors, the family were forced to look after them.¹⁹⁴ Finally, after the coming of all relatives, the dead person taken to burial place. After it reached to there religious elders conduct some ritual ceremony based on the religion of died person. Following to this ritual ceremony dead body was allowed to taken to the hole prepared for it. Then if the dead person is the father of the family, elder son ordered to throw the soil to box carry died body in the hole. Because of this in *Saden Soddo*, the elder son not allowed to be educated as well as to live far apart from his father and mother. They said *yoo jirannee nu soorittaa, yoo dunee nu awwalta*, literly mean “If we alive, you feed us, if we passed, you buried us”. This tradition continued still today in the people under the study. But if the died is children or the wife the husband or the father threw the soil to died child.¹⁹⁵

After funeral ceremony, all attendant of the ceremony ordered to have a sit nearby the burial place by the elders. Then the elders ask the family of the died person, *Ijoollee duti Kun Aaddaa moo Aaddaa maleedha?* Literally “Hay guys/ladies is it this death is natural or not” The family response is depend on the nature of the death. That means if the died is the fether, his elder son says *Aaddaadhuma*, and it means “natural law”. Then the attendant says “ok, let the Gods bless

¹⁹²Eebisa Gammada,pp,18-19.

¹⁹³Ibid.

¹⁹⁴Ibid.

¹⁹⁵Eebisa Gammada, p,19.

you”. But if they say *Aadd-maleedha*, literally means “out-of natural law” then the attendants says; “we ask our God to correct it, the death never repeat up on you”. Therefore according to the society under the study the death had its own rules.¹⁹⁶

After funeral ceremony the elders from died person asked the attendants to drink coffee prepared at house of the dead person. Then the attendant returned back to the house of died person and drink coffee and eat the prepared food for the ceremony. Later the relatives whose come from far away began to prepare themselves to their homes. During this time they said *jabbadha*, literally mean “be strong”, then they respond “let it be for the dead”.¹⁹⁷

Starting from the death of the person up to one or two month there neighbors had great responsibility to take care of these families. Especially the neighbors were expected to be play with the families whose lost the person day and night, they were also expected to prepare food and drink for this family, since they are on depth condolence, and they help them in receiving relative that came from far away lately. But this condition is depending on the manner of the person who lost the dead person. If the family, who’s lost the person, had active participation in the society during such condition, the neighbors participated warmly without the order of anyone. But if it is not, they did not show their willingness to help them.¹⁹⁸

After twelve day of the death, the ceremony which is known as *Kudha lama* “twelve day of the death” is conduct. On this day male parents of the dead person visited and build guard on the burial place. If the died person is youngster or the elder his/her families were allowed to construct the tomb. But it depends on the financial capacity of the families. Following twelve days of the death, the families decided to strengthen themselves.¹⁹⁹

On this *kudha-lama* (twelve day of the death) all close relative were expected to attend on it. After this day the families of the ddied person not allowed anyone to cry. They said *qabanneffanee*, “We left condolence”.²⁰⁰ Another death ceremony is known as *Taskar*, which held on the year of the death. At this day the relatives, neighbors and the surrounding communities, were called to participate on it. The difference between twelve day of the death and *Taskar* is that, the former did not need informing of the families for relative, neighbors and surrounding community, while the later, need to be informed by the families. Therefore the

¹⁹⁶*Ibid.*

¹⁹⁷*Ibid.*

¹⁹⁸Informant:Geresu Gobana and Bonsa Bedaso

¹⁹⁹Informants: Berhanu and Asnakeh

²⁰⁰*Ibid.*

families inform the other relative, neighbors and the surrounding community. During this day huge preparation is expected from the families of the dead person. They expected to slaughter the cattle as well as other local beer. Due to this the society under the study is known by one saying; *Cidhaa hiyyeessaa dhaqurra, Taskara dureessaa dhaqu waya*, literally “it is better to go *taskar* of the rich person than going to the wedding of poor person”. After they performed *taskar*, the family could not wear black clothes which are the sign of condolence. But until that they wear black clothes. Therefore after *taskara*, no more condolence in the people under the study.²⁰¹

4.6. Cultural Food

The Oromos in general and Saden Soddo in particular gifted with different culture. Among these, Cultural food is one. In Saden Soddo Oromo the well-known foods were;

Caccabsa; It is popular food among the society under the study. It prepared from red teff. The bread made the flour of red teff is immediately shaken very well with. Then it mixed with the butter that filtered before long period known as *Cuuphata*. It is the most delicious food that prepared on the holiday as well for respected gusts.²⁰²

Cuukkoo; is a type of food prepared from the floor of barely. It prepared during wedding ceremony, as well as cultural holiday. It had its own material that kept in it. This material is known as *Qoorii*. *Qoorii* helped *Chuukkoo* to stay for long period of without losing its color and smell.²⁰³

Marqaa (porridge); It is one of well-known cultural food in the people under the study. It made from the flour of barely, wheat, *teff*, *Dagussa* and sometimes from maize. This food prepared especially during *Meskel* holiday, during wedding ceremony as well as it prepared for guests. The preparation of the porridge (*Marqaa*) depends on certain situation. For instance *Marqaa* of red teff prepared for woman whose gives the birth. This type of *Marqaa* is known as *Bulluqa*. While, *marqaa* of barely prepared at normal condition.²⁰⁴

Gaanjira; It is a kind of food that well known in Saden Soddo Oromo. It prepared from the product of *enset* and flour of barely. Different spices were added to it during its preparation.

²⁰¹*Ibid.*

²⁰²Informant: Turu Dadi and Helen Tefari

²⁰³Informants :Helen and Tadelu Gumo

²⁰⁴Informants : Galane Bekela and Turu,

Hongolcha; it a kind of food prepared for children as it is comfortable with them. It prepared from teff flour in the form of Enjera but it had some difference from the Enjera.²⁰⁵

These and other foods were prepared in the people under the study area. In the preparation of these dities the ability of woman took special places. Some women had special gifts in preparation of these cultural foods. Therefore the people under the study area give special respects for the woman that had great ability in preparation of those foods. Sometimes this culture of producing food influence marriage status of their girl's. The societies express this ability by saying the following; *Haadha ilalli intala fudhii*, literally “look at the mother, marry the daughter”. In fact this word does not show only her ability to prepare the food; it also used by the society to expresses the manner of the girl whose one wants to marry with her. That means if the mother had the ability to produce cultural food and good manner the girls were follow their mother in all aspect.²⁰⁶

4.7. Cultural Dress

The Oromo of Saden Soddo had their own dressing from earlier time to present day. However this dressing style of the people under the study area shows some modification through the path time and technological developments. Those cultural dresses of the people under the study area were different according to their age-groups.²⁰⁷ Accordingly, Adults and Elders were worn a clothes like; *Waaroo*, *Bullukoo*, *Lagoo*, *Wandabboo* and etc. *Lagoo* was the type of clothes, that worn by married and adult women. It covers from their neck- to foot of the legs.²⁰⁸

Accordig to informant, dress known as *Dibbiqqoo*, was worn by the women from earlier time to present day, during *Atete* ceremony. *Atete* ceremony is a ceremony that attended by the women on fourth or Fifth day women deliverance of child. *Dibbiqqoo* is worn by woman blow their neck to above their waist. It worn with the neck jewellery known as *Cale*²⁰⁹.

Waaroo was also used as another cultural dress in the people under the study area. It was highly used by elder and adult men. This dress was made up of sheep hides. According to informant this dress was worn by individuals that had special status in the society. Forinstance those clan

²⁰⁵Informant :Kuru and Tadelu Gumo.

²⁰⁶Informant: Negash Gudeta and Girma Dejene

²⁰⁷Informants: Chala and Negash

²⁰⁸Informants; Turu and Chala

²⁰⁹Informants; Turu and Chala

leaders and heros were allowed to wear this type of dressing.²¹⁰ Another dress that used in Saden Soddo Oromo males during wedding or other ceremony was known as *Gambaallee*. It was made up of Cotton and *Kaki*. This dress has its own coat that made up of cotton. Those Adult and married women worn a dress known as *Balasee* above their *Wandaboo*. It was made up of cotton and had wider embroidery of red color.²¹¹ Another traditional dress or clothes that used lately by women of Saden Soddo was known as *Shaamaa burree*. This dress was worn with *guftaa* (gauze) on their head and *Shaamaa burree* below their neck to their legs.²¹²

As I stated befor childrens were their own traditional dress. Those children birth to five years old had no their own traditional dress. It does not matter if they did not worn clothes. But to protect them from could they wear a type of dress raiment at homes from *Wandaboo* or others. The children from five years to youth of thirty years wear types of traditional clothes known as *Kittaa*. This dress was mmade up of *Abujadee*.²¹³

In Saden Soddo Oromo this traditiona dress were decorated by different kind of Jewellery and hair tyle. This jewellery was for used by women. Among this necklaces jewellery known as *cale* were the most common especially for married women. They used cale on different occasions. Forintance, during Atete ceremony and other holiyday. There is also another jewellery including, ear- rings and finger- rings. Ear rings are highly used by unmarried female while finger-rings highly preffer married women.²¹⁴

Like that of culturl dress, Hair style of the society under the study area is also different according to their age-groups. Forinstance, hair style male children is known as *gammee*. While the female children hair style is known as *gunfura*. The hair making style of *Qeerroo* (youth Oromos) known as *goofaree*. The mother or grand mother hair style is known as *daabee*.²¹⁵

²¹⁰*Ibid.* Negash Tamiru, p, 156.

²¹¹Informants; Turu and Chala

²¹²*Ibid.*

²¹³Negash ,p, 156.

²¹⁴Informants; Bonsa Badaso and Turu

²¹⁵Informants; Bonsa Badaso and Turu

4.7. The Value of Cattle among Saden Soddo Oromo

The Oromos in general and Saden Soddo Oromo in particular had special respect for his cattle. This is due to different factors. Firstly since our agriculture was based on ploughing the land by the Oxen Oromos gives special thanks to his ox. Secondly, all the above listed cultural foods were prepared by the milk product; therefore, the people had great respect for his cattle or cow. Thirdly the people under the study area use the cattle as source of his income throughout his life. Due to this and other factor the people under the study area had special respect for cattle.²¹⁶

Therefore, they show their respect through this song as follows;

Afaan Oromo

Literally

Loonirraa kaasa cirri

protect bird from cattle

Loon malee wabii namaaf ta'uu dide firri

there is no friendship without cattle

Yaa qamadii baalaa

Oh the leaf of wheat

Loonii fi lammii kamtu namaaf caalaa

Cattle or nation is the greatest

Itti rafii ilaali yaa abbaa hundaa caala.

Think the owner of the above

Generally, the lively hood of the people under the study directly connected with the livestock. Because of this they care for their cattle. In addition to that, in people under the study cattle considered as the symbol of the status and gave great respect for the owner cattle (*abbaa loonii*). These were the major factor why Saden Soddo Oromo gives great respect for his cattle.²¹⁷

4.8 Safuu (norms) in Saden Soddo Oromo

Safuu (norms) was one most commonly known Socio-Cultural practice in Oromo people in general and Saden Soddo Oromo in particular. Oromo people believe that human beings were differentiated from other animals due to awareness and recognition of *Safuu*. According to Oromo Philosophy, *safuu* guided human relation with the creator. Living according to *Safuu* not only means to give respect to culture. It is also the sign of respecting *Waaqa* and its laws.

As Tesema stated there is *Safuu* between parents and children, young and old, guest and host, God and earth which regulate activities of human being. Tesema state that one who knows *safuu*

²¹⁶Workineh Abebe, pp,24-25.

²¹⁷Informant: Mirgisa, Workineh Abebe,p,25.

means, he/she is well respect and aware of how to act and perform according to laws of our ancestors.²¹⁸

Saden Soddo Oromo like other Oromo had special places for *Safuu* (social norms).²¹⁹ Among these *Safuu* (social norms) the peoples under the study give special respects for the followings;

Safuu Hadhaa and Abbaa (Mother and Father Norms) In Saden Soddo Oromo it considered as the most respected *safuu*. Father and mother respect had special places. Their child had the responsibility to respect and fulfill what their mother and father need from them. If child (sons and daughters) did not respect this *Safuu* (norms), it leads them to *Abarsa* (curse).²²⁰

Safuu Obboleessaa Hangafa (elder brother norms); elder brother must be valued like father and mother. In the absence of father and mother, elder brother had responsibility to offer (feed) the children with the whole what they need until their age reached to lead themselves. This is why elder brother need to be respected like mother and father.²²¹

Safuu Harma hoodha (breast feeding's norms); It is social norms that conducted if one being alone or poor, he/she wants to ones houses with sheep and honey and feed the breast of man's wives. He/she asked him I would be your son/daughter/ please be my father. Because of the social norms a person who asked to be a father could not reject the questions. Following this time onwards, the two begin to act as father and son/daughter/ through their life time.²²²

Safuu ilmoo durbaa (daughter's norm); In Saden Soddo Oromo the married daughter had no power to share the wealth of their families. The right to have the share of their familie's wealth given to male childrens. Instead of this when the married daughter goes her father or mother homes, she had the right to take whatever she want. If she forbidden to take what she need, it was considered as one against the social norms or it considered as curse. Because of modernity, these norms were diminished in the society, because the daughter began to take her share in the family law of 1952 N_o 826-842, state that the children had the right to have the share of their family's wealth²²³. Therefore the introduction of those laws and modernization was the major factor the decline of daughter's norms. In addition to the above mentioned there were several norms that had special recognition in Saden Soddo Oromo. For instance Women with empty pot could not

²¹⁸Tesema Ta'a,p,207

²¹⁹Informant: Adino and Asnakeh

²²⁰Ararso Badassa, p,24.

²²¹*Ibid.*

²²²*Ibid.*

²²³Informant:Geremew and Adugna

cross the elders as well as grooms that go to bride house on the marriage days. In Saden Soddo Oromo one could not marry close relative of his father, if it happen it considered as *Safuu* (norms) and it needs *faloo* (solution) by the elder of the area. In Saden Soddo Oromo conflict resolution system one can reject the compensation paid for him but he could not reject *Jarsummaa*, if it happens it is considered as *Safuu* and again it need solution.²²⁴

4.9. Labor Organization

4.9.1 Daboo (working through cooperation)

The word *daboo* refers the habit of working through cooperation, in Oromos in genral and in the study area in particular. Among the people under the study *Daboo* is the well-known Socio-Economic practice. The Oromo's conduct *Daboo* to help each other under difficult condition of work load. *Daboo* has its own rules and regulation. The one who call for *Daboo* have to have his own reason. It may maight be called or asked when one lacked man power. Again one ask *Daboo* when he/she is elder and could not do labor work. It also asked or called when one had the load of the work at the same time.²²⁵

Daboo is called during harvesting and trashing the grain, harvesting the grass to build house, to plough the land during summer season and to build the house for one else. It had its own song, criticism and different plays.²²⁶ *Daboo* might be asked or called through different way. One way of calling for *Daboo* is the one that called by the person who need the help of the other by himself. The other way for calling for *Daboo* is telling to other person might be best friends or relative, as he brought the number of individual that needed by the person who asked the *Daboo*. This type of *Daboo* is known as *Baana* (promise).²²⁷

The owner of *Daboo* expected have to prepare all what workers eat and drink. According to *Daboo* rules, one who asked or called for *Daboo* must be create confortable environment. The workers have to get what they need on time. To facilitate this and other the workers asked the owner of *Daboo* to give one representative from the workers. This person is known as *Wabii* (representative). The main duty of this representative person to full fill what the worker asked him. Forinstance bringing local beer i.e *Farsoo* and *Araqee*, bread during breakfast and lunch

²²⁴Ararso Badassa,p,24.

²²⁵Seketa Akuma, Historical Survey of Socio-Cultural Interaction Among The Peoples of Gida Woreda, Eastern Wallaga 1936-2000,(MA Thesis,Addis Abab University, History,2018),p,82.

²²⁶Negash Tamiru,p, 67.

²²⁷*Ibid.*

time were the main responsibility of representative person. He is also expected to arrange break time and comfortable situation for the worker. If he is not in a position to do that the worker had the mandate to ask him according to the rule of *Daboo* and they can replace him by the person.²²⁸

In *Daboo* the worker were motivated themselves through song. Among those songs of *Daboo* one is as follows;

Yaa haamile hamtuutu si dide moo

Haama wallaltee?

Asiin gadii kaadhu

Kaattee hin fagaatiin

Hamtu rogaan hamii

Nyaattee hin dhaabbatinii

Sareen teepha nyaattee

Bitimaa keessatti

Gadheen duubatti haftee

Hamilee biraayii

Hoo hee irra sararuu

Goonni doowaa dhufee

Gadhee naasisuufi

Akkoon marqaa gootee

Goota nyaachisuufi

Kaleessa galgalaa

Yaa galgaleessituu

Anuu jira jeette

Na hin jajjabeessituu

Yaa haamilee

”

”

”

”

”

”

”

”

hoo hee

hoo hee

”

”

”

”

”

”

”

²²⁸Informants: Girma Chala, Tadesse Chala and Bonsa Dirrirsaa

Literaly

<i>Yaa haamilee, is the blade refuse you to cut</i>	<i>Yaa haamilee</i>
<i>Or you loose the pwer to cut it</i>	”
<i>Run here to there</i>	”
<i>Do not go far</i>	”
<i>Please if you want harvest</i>	”
<i>Harvest it properly</i>	”
<i>You eat well</i>	”
<i>So don't stand after you eat the food</i>	”
<i>The dog eat the rope</i>	”
<i>Around the garden</i>	”
<i>The week let back</i>	”
<i>From the strong one</i>	”
<i>Hoo hee, do not touch his line</i>	<i>hoo, hee</i>
<i>The heros were the way to came</i>	”
<i>What will be the response of gadhee</i>	”
<i>My grand mother/ father prepared porridge</i>	”
<i>It prepared for the hero's</i>	”
<i>Yesterday mid-day, yes mid day</i>	”
<i>Please make me the strongest, by saying I'm with you²²⁹</i>	”

Eventhough it translated contextually, if there is an error I would like to say excuse.

Another form of working through cooperation is known as *Daadoo*. Unlike *Daboo*, *Daadoo* is working together turn by turn or through curcular way. It is usually a form of cooperation for work between individual according to their age as well as their working abilty. In the people under the study area express it; *Daadoon haada Nama aramsisa!* Literaly, “In *Daadoo* one can command you what ever he want, you can do it when it is your turn”.²³⁰

²²⁹Negash Tamiru ,pp,89-90.

²³⁰Informants : Negash Gudata ,Shibiru and Beshada

4.10. Religion Explanation in Saden Soddo Oromo.

There were three main religions in Saden Soddo Oromo. They were Indigenous religion (*Waqeeffannaa*), Christians and Islams. As it stated in different written sources, Oromo were neither Christian nor Muslims in the 19thc, up to then, the socio- cultural history of Oromo people were depend on *Waqeeffannaa* and *gadaa* system without any other externaly introduced religion system.²³¹ *Waqeeffannaa* religion was indigenous and popular in Oromos in general and Saden Soddo Oromo in particular. *Waqeeffannaa* is a monotheist's religion were people belive in one supreme God known as *Waaqa* or *Waaqayyoo*. The Oromo belive that their customs, practice, day to day activities were determined by the will of *Waaqa*. For Oromos *Waaqa* is the creator of the universe, capable had the power of doing every thing without any limitation.²³²

Within the passage of time different religion were introduced mainly after the last quarter of 19thc. The major one was Islam and Christianity. They were non indigenous and alien religion to Saden Soddo Oromo. Until they introduced into the area, the society practices their own Indigenous religion.²³³

The socio- cultural history of the people under the study began to modify with the coming of Christianity and Islam. This modification of culture began to seen in their marriage, funeral ceremony, traditional songs and social life and formation of cooperation. From the alien religion, Islam and Catholicism had no profound influence on socio-cultural of the society under study due to their limited number and size. However the introduction of Islam to the area was a long period, but it does not brought profound impact on socio-cultural impact among the society under the study.²³⁴

It was due to different reason. Firstly Islam did not target to the transformation of indigenous culture of the area. They did not ignore the traditional way of life or refrained from working against the indigenous socio- cultural practices. More than the others the Muslims appreciated

²³¹Daniel Ayana, "The Concept of *Waaqa* and the Missionaries" A Peliminary Study in the Grafting of Christianity on a Traditional Belief in Wallaga," In papers Read at the History Seminar, 1983, p.114.

²³²Dirrib Damise, pp, 122-124.

²³³*Ibid.*

²³⁴Daniel Ayana, p,11.

the celebration of *gadaa* system. Secondly the intention of Islam was about economic domination rather than cultural domination.²³⁵

4.10.1 Impact of Orthodox Christianity on Socio-cultural History of Saden Soddo

Oromo

During the reign of Haile Sellassie I conversion to Christianity was not choose rather than preventing oneself from humiliation. In fact conversion to Orthodox Christianity was goes back to Menelik II, but it was too serious during the reign of Haile Sellassie I. As the result people began to convert themselves to Orthodox Christianity in order to save themselves from the disaster imposed by the government. It was after the expedition of Menelik II to Saden Soddo Oromo Orthodox church was began to establish in the area.²³⁶

Among the then established Orthodox Church, Tole Giyorgis, Taji Abo, Terako st.Michael are the major ones. Following its introduction, Orthodox Christianity they began to work against indigenous religion and other traditional practice. Through the government agent the abolishing of indigenous religion instead of orthodox Christianity was become the duty of those agents. Through these systems orthodox Christianity began to dominate cultural and social life of Saden Soddo Oromo. It was continued with the system until the dispose of imperor Hile Sellassie I in 1974. Even though Derg government did not give high emphasis for religion and ritual practice, but the people could not perform their religion openly.²³⁷ That means orthodox Christianity domination over indigenous religion was continued even if during Derg regime. Those earlier established church began to work hardly on hoe to demoralize the indigenous culture and religion to bring the status quo of the newly introduced religion.²³⁸

According to Mohammed Hassen, The conversion Oromo into Orthodox Christianity was through organized way. That means the clergies, the states and the church worked in

²³⁵Informant: Shibiru and Berhanu, Biratu Kanei, pp,109-111.

²³⁶Alemayehu Haile, *Gadaa system. The Politic of Tulama*, pp,140-141.

²³⁷Surafel and Addisu, pp,8-9

²³⁸Informants: Berhanu and Tezera.

collaboration with soldiers and priest of imperial period work together in breaking the Oromos indigenous religion. Due to this, Orthodox Church and orthodox to expanded in the area.²³⁹

However the conversion of the society was through organized way, but it lacked technicality. They did not provide people with different public infrastructures and other service like protestant and catholic. They use only their force in converting the people. Even if they did not allow the peoples that converted to Christianity to thought through their own language, no attempt to translate language from geez to *Afaan Oromo*. The impact of orthodox Christianity was not only psychologically threatening the people. It had also economical impact that converted people were ordered to pay money to the church and provides priest with what ever they want. Above all *Waaqeffannaa* religion and *Gadaa* system were considered as the ceremonies conduct for the evil spirit. Before the coming of orthodox Christianity the Oromo people burial place was around their homes. But, after the coming of orthodox Christianity their burial place was shifted to grave yard of the church.²⁴⁰

The Oromos were converted to orthodox christianty. But orthodox Christianity did not give any attention to the Oromos. The church give special attention to the peoples who speak Amharic language were considered as a better people and superior than those who couldn't it.²⁴¹

The church and the regime forced the people to be assimilated to Amhara culture under the banner of orthodox Christianity²⁴². According to Makuria, the assimilated Oromo and others spoke Amharic among themselves, taught their children only Amharic and behaved as they were Amharas. Because those who couldn't speak Amharic was consedered as the one who did not civilized or less civilized than those who speak it. The best authority to attach orthodox religion to Amharic languages before 1991 came from the government influence. This psychological makeup that was imposed on the people pre 1991 was continued with the same character even post 1991.²⁴³

²³⁹Mohammed Hassan, "A Short History of Oromo Colonial Experience: Part Two, Coloniall Consilidation and Resistance 1935-2000," Journal of Oromo Studies. Vol.7.No, 1and 2, pp, 189-198.

²⁴⁰Informants: Berhanu and Tezera.

²⁴¹*Ibid.*

²⁴²Biratu Kanei, pp, 109-111.

²⁴³Makuriya Bulcha, pp,48-66.

According to Tesama Ta'a Unlike the cooperation during *Gadaa* system, new forms of cooperation system were introduced to the people following the expansion of orthodox churches. This newly introduced cooperation was alien to Oromo people. This new cooperation includes *Mahiber* and *Senbete*. Tesama stated that this cooperation were more or less consumption based in which the members met and celebrated monthly. In such cooperation there was any or few were engaged in cooperation works.²⁴⁴ *Senbete* was cooperation that usually attended by the men. While, *Mahiber* was attended by both men and womens. *Senbete* was the ritual ceremony conducted on Sunday per month. It was conducted through rotating order arranged by the agreement of the members. Each member of the *Senbete* must prepare what would be consumed on the day. Food and local drinks provided by the order owner would be eaten and drunk after prayers was conducted usually by the priest of the church.²⁴⁵ On the other hand *Mahiber* were held on days identified with particular saint recognized in Orthodox Church. Among those saints that the people prepare food and local drunks were include Abbo, Sillassie, Michael, Gabriel, Mariam, Giorgis, Madenalem, Balewolde, and so on. These saints were held on the day 5, 7, 12, 19, 21, 23, 27, 29 respectively. These were not the only saints celebrated in Orthodox Church but they were the few known on the area under the study. Therefore, various *Mahibers* were celebrated by different group based on the church located around their area. In addition to monthly celebrated their were annual commemorations for saints conducted for respective *tabots* (ark of covenant) of the saints during this days the *tabot* came out of churches and goes around nearby river and different ritual ceremonies including baptizing process accept sacrifices and other endowment from the followers. The day was decorated with their own traditional dances and songs.²⁴⁶

The introduction and expansion of orthodox Christianity had its own negative impact on working habit of the people of Saden Soddo Oromo. Before the introduction of Orthodox Christianity, the people under the study work on their agricultural fields all days except Sunday. Sunday was commonly known as the day which the people took rest, wash their clothes, visited their sick relative or close friends as well as who were detained in prison. But within the introduction and expansion of Orthodox Christianity *Laguu* days were also introduced. It is the days of the saints

²⁴⁴Tesema Ta'a, "Traditional and Modern Cooperative among the Oromo," In P.T.W.Baxer, Jean Hultin and A. Triulzi (eds.).*Being and Becoming Oromo*.(Uppsala:Nordiska Afrikanstitut, pp,207-209.

²⁴⁵ Informants: Berhanu and Tezera

²⁴⁶ Informants: Berhanu and Tezera.

and people began to forbidden to work on their agricultural fields.²⁴⁷ Working on this day considered as taboo practice and it bring God's punishment. Even though protestant expansion was recent phenomena in the area under the study, social division and discrimination happened between Orthodox who's declared lagu days and protestant who's refused to accept the *laguu* days. In such way Orthodox Christianity reduced the working days and habit of working hard of the people.²⁴⁸

But majority of rural people converted to Orthodox Christianity because of two main reasons. Firstly it was the official religion. Secondly people were obted to get burial place, which become order of the day. However, the coming of Orthodox Christianity had numerous negative impacts on socio-cultural life of the people; it had its own some positive values. Forinstance some orthodox church plays a role in settling various conflicts. Accordingly Conflict between husband and wife, were presented to their *Neseha abbat* (father confessor) from the Ethiopian Othodox Church.²⁴⁹

In addition to that the church delivered some ritual services, such as healing through *tsebal* (anointment), advice and conflict resolution for its member. Generally the advent of Orthodox Christianity interrupted the traditional religion, belief system, and practice and cooperation system of the local people. The people accepted the religions halfheartedly were not satisfied with Orthodox Christianity and they remained open to accept other religion. Because people considered Orthodox Christianity as the religion of oppressors.²⁵⁰ This paved the way for the introduction of protestant religion in Saden Soddo Oromo. The later replaced the former in the area under the study. Protestantism became successful in Saden Soddo Oromo especially after 1991. Many people welcomed Protestantism, since they did not accept Orthodox Christianity from bottom their heart. Therefore they began to consider Protestantism as liberating oneself from the ambiguities, hardship and exile from orthodox Christianity.²⁵¹

²⁴⁷ Seketa Akuma, pp,98-99.

²⁴⁸ *Ibid.*

²⁴⁹ Tesema Ta'a,p,208.

²⁵⁰ Seketa Akuma, pp,98-99.

²⁵¹ Informants: Berhanu and Temesgen Kalbesa.

4.10.2 The Expansion of Protestantism in Saden Soddo Oromo

According to informants Protestantism began to introduce in the area under the study starting from 1975 onwards. The religion was introduced to this area by foreign missionaries in 1975. These missionaries were come from Sweden. They began to give both social and spiritual service for the inhabitant of the area. They constructed health centers, Clinic, elementary and high school as well as water service at different place of the area under the study.²⁵²

Besides the free service they also preach the gospel to society. Through a time the people accept their preaching. They began to build church in the area. Within short period of time the religion gained acceptance among the mass inhabitants. The conversion to Protestantism was led the society for another presecution by the then Ethiopian government. Several years' later Dreg government also began to take harsh measurement against the follower of Protestantism. Even though persecution was too sever during this time, the number of the followers increase from time to time in the area. Because of the great determination of protestant followers, which they did not gave up when they faced persecution or another challenges.²⁵³

According to my informant, protestant followers belived that supporting God through its holy sprit had assumed to have helped these early protestant to stand against any hardship and presecution. From the beginning 1970s to the coming of EPDRF government, the evangelists and new converts had practiced prayers of Protestantism began to meet each other in individual house in secret way. They performed their praying in such manner, in order to save themselves from the presecution by the government authorities.²⁵⁴

Persecution of protestant followers was continued during both Haile Sellassie I and Derg government. For this matter protestant followers were unable to propagate their religion openly as they went. Above all the protestant followers began to threatned to put down their ideology and return back to Orthodox Christianity. But the followers continued to preach religion, carried

²⁵²Informant: Berhanu and Temesgen.

²⁵³Seketa Akuma,p, 99.

²⁵⁴*Ibid.*

out testimony and ordered to converts about the need of stopping the traditional religion and other form of socio-cultural practice.²⁵⁵

It was post 1991, the religion freedom was allowed by the EPDRF government and establishment of many protestant churches began to taken place. In addition to permission of government to establish protestant church, government also allowed protestant followers to have their own burial places. It was after this time that the follwers of protestant church were began to increase at alarming rates. The main reason for which the peoples were converted to Protestantism was because the religion had been belived to have possessed the power of healing them from every kind of disease and evil sprits.²⁵⁶

4.10.3. The Impact of Protestantism on *Gadaa* system

Like that of Orthodox Christianity, the advent of Protestantism has its own influence on socio-cultural or indigenous religion of Oromo in general and Saden Soddo Oromo in particular. Frankly speaking the influence of protestanism on *gadaa* system was relatively insignificant, because, it was advent to the area under the study, after *gadaa* system was weakened by predecessors, Orthodox Christianity and successive government of the country.²⁵⁷

The impact of Protestantism on *gadaa* system was after 1991, when *gadaa* system shows some sign of revival. It was during this period which Protestantism imposed overwhelming challenge on the system. The protestant themselves had different outlook regarding *gadaa* system and its celebration. Some of them opposed *gadaa* system and did not participate in any *gadaa* ceremonies. While, the others, appreciated and attended the *gadaa* ceremonis. The latter *gadaa* system is non- religious, secular and national affairs system while religion is of personal matter.²⁵⁸

According to this group, their participation on *gadaa* system did not oppose with their doctrine. More significantly Protestantism affected *gadaa* system in reshaping the mind of their children according to their doctrine. But long before the decline of *gadaa* system, the Oromos brought

²⁵⁵Kumilachew Shiferaw, “The Socio-Economic Roles of Religion: The Case of Ethiopian Orthodox Tewahedo Churches in Addis Ababa,” (MA Theis, Departement of Social Anthropology, AAU,2015),p,45.

²⁵⁶Seketa Akuma,p,99.

²⁵⁷Nega Jibat, “Socio-Cultural Impacts of Protestantism on Wallagga Oromo: The Case of Ifa Biyyaa Evanglical Church Mekane Yesus (Jimma-Raaree),”(BA Thesis, Departement of Sociology and Social Anthropology,Addis Ababa University,2005),p,31.

²⁵⁸ Nega Jibat, p, 31.

their children with the value of *gadaa* and *waqeeffannaa*. Each and every Oromo child had grown up from their childhood accordance with the values and norms of their parents as well as neighboring elders. After introduction of Protestantism, the protestant Oromo parents brought up their children by adjusting their mind towards the doctrines of Protestantism. As a result, skill gap had happened regarding the awareness of the *gadaa* values.²⁵⁹

The religion had interacted every aspect of socio-cultural life of the people. Therefore *gadaa* system and *qalluu* institution, which were began to decline during coming of Orthodox Christianity were already diminished during the coming of Protestantism. Even though protestant did not met *qalluu* institution, what it met was *qaallichaa*. To make the clarity the difference between *qalluu* and *qallicha*, *qalluu* in traditional Oromo was popular. It was considered as high priest and *beekaa* (intelligent).²⁶⁰ It was humiliated by the impact of expansion of EOC. It had neither exploited nor threatened the Oromos. While, *Qaallichaa* had been dishonorable and self-centered divinity which had exploited the people after the conquest of the area under the study. People were visited *qaallichaa* for different purposes were obliged to give sacrifices unless they would be threatened by ruthless punishment of the sprit.²⁶¹

When the people meet them, to find solution for the problem they faced with, *qaallichaa* ordered the people different socio-cultural practice and rituals which were exploitative and ambiguous in the lives of the society. For instance a practice called *galchii wareegaa* (submission of vow) exploited the society for long period. It was a form of sacrifices paid to the *qaallicha* and different saints of the Orthodox churches. Although the type and amount of sacrifices was based on the promises that individual entered in many people opted to do so because they were seduced psychologically.²⁶²

4.10.4 Impact of Protestantism on Marriage

According to Seketa Marriage can be defined as personal association, union and relationship between a man and a woman, so that both parties would live together as husband and wife. After its establishment, marriage becomes an institution. The successful marriage is believed to be

²⁵⁹Seketa Akuma,p,99

²⁶⁰*Ibid.*

²⁶¹Informants: Berhanu and Tezera.

²⁶²Kuwe Kumsa, "The Siiqee Institution of Oromo Women" Journal oof Oromo Studies, Vol 4, No.1 and 2,1997,p,23.

blessed by God in that a husband and wife are got children. The impact of newly introduced religion in general and Protestantism in particular had affected the traditional marriage practice in various ways.²⁶³

Protestantism highly affected marriage and its process. In fact we couldn't say all change that seen in marriage is not the result of Protestantism. It was due to globalization and modernization that had played their roles in modifying the traditional marriage practice of the people. The traditional process involved in the formation of marriage has changed or atleast modified and replaced by Christian (canonical) marriage. The formerly dominant participants and neighboring elders ere replaced by the elders of the churches.²⁶⁴

In this type of marriage the bride and the grooms gets the chance to decide whom and how to marry. The church only interferes after the the groom and bride agreed upon their affairs and presented it to the churches elders. The case is looked carefully by the church elders, then, the church elders conduct prayers by themselves and ordered the parties to make prayers. The parents of both parties only hear the cases from the church elders if the marriage is decided to arrenge between the two. According to this newly introduced religion, the bride and the groom must be co-religion.²⁶⁵

Under the control of protestant churches, the marriage is conducted out of the observance of *Milkiii* which has special consideration in the Oromos marriage process. The churches were free off from the observance of *Milkii* and negated at least for the followers of protestant chrstians. In accordance with the doctorines of protestant churches, there were no *milkee* that tell us an evil or good to come.²⁶⁶

However the Oromos conduct marriage in different ways, but the only one which got the approval of the church became the marriage which conducted under the supervision of the churches. Other types of marriage such as *butii* (Abduction), *hawwii* (marriage through voluntary of bride and groom), *aseenaa* (girl's sudden entry to the homes of her future groom's parent) and *Dhaala* (Levirate) were totally considered as taboo and could never get the approval of the

²⁶³Seketa Akuma, p,99.

²⁶⁴Ashenafi Zeneba, p,17.

²⁶⁵Informants; Berhanu, Teklu and Fereja.

²⁶⁶*Ibid.*

church. More significantly, the doctrine of Protestantism are against polygamous marriage of Oromo. Traditionally every Oromo men can marry as many wives as his wealth, capability and interest allowed to them. However Protestantism not allows any one to be polygamous.²⁶⁷

In Oromos marriage ceremonies, the weddings were often accompanied by the invitation of relatives, close friends, and neighbours with food and drinks. Among common invitation, Injera was usually provided with meat. A marriage of betrothal types has been planned to be conducted on except Wednesday and Friday, or out of month with Orthodox Christians were not fast. Because, it enables every bodies to eat meat. In rare case, casual decision would make the day of marriage on the fasting days or in the fasting months. In this case particular feedings were prepared for those who fast.²⁶⁸

Traditionally, most kind of drinks had been provided on the ceremony were often those which intoxicate the guests, Introduction of orthodox Christianity had not brought remarkable changes of cultural invitation during the ceremonies except for the fact that animals were slaughtered in accordance with their doctrines, after prayers taken place. As Protestantism neglecting the use of Alcoholic beverages, it resulted in decline in the number of drinkers who were from early been from engaged in various kinds of quarrels among themselves as well as with other individuals.²⁶⁹

Although, traditional marriage is different from a marriage established under the domination of the churches, but in some case both of them shared common features. For instance, both traditional and more or less canonical marriages believed and taught the importance of blessing, honesty, transparency and purification for establishing successful marriage. Therefore wedding and every activities of the marriage were preceded by blessing of all elders. In both case, bride and groom were not allowed to conduct sex before their actual marriage. The celebration of marriage practice or other socio-cultural celebration of marriage practice of Oromo had been accompanied by different song as well as food and feedings. The song and feedings were not beyond the impact of newly introduced religions.²⁷⁰

²⁶⁷Informants: Berhnu , Tezerea and Fereja

²⁶⁸*Ibid.*

²⁶⁹Seketa, p ,96.

²⁷⁰*Ibid.*

4.10.4.1 Transition from Song to Mezmur

Traditionally, the Oromo people in general and Saden Soddo Oromo in particular had used song to praise or blame, to motivate or demoralize, insult or appreciate individuals, groups or other things like events. For instance, there had been songs for the patriots, rich, soliders and other personal qualities. In addition, the Oromo had their own songs which motivate the people towards hard work. Forinstance, they song during harvest. Contrary to these, there had been song which shown phrase of attacking other prsons.²⁷¹

However after the introduction of Christianity (both EOC and Protestantism) some of those traditional songs were began to transform into Hymn. Forinstance, the traditional Oromo woman were admiration for *Atete* after the women deliverance of child on fifth day. To Oromo's, *Atete* refers to the divinity of women who had been belived to help pregnant women in deliverance of children. Therefore, the ceremony and commemoration is undertaken, the *Atete* is being invoked and addressed in chorus. On this day, women of the same neighborhood met each other in the home of the woman who had delivered child. Then after, they undertake prayers and sung for the excellence of *Atete*. The song of this day shows the lucky that the parents got and happiniess for the new born.²⁷²

In due process of time both, *Atete* and the song for *Atete* was replaced by *Mariam* and *Mezmur* respectively. The case has strong attachement with Orthodox Christianity rather than Protestant. Because, *Mariam* had special respect in Orthodox Christianity rather than in protestant. Those protestant know only as she was the mother of Jesus Christ and who became pregenant and delivered Jesus while she was yet virgin. The only things that resemblances between *Mariam* and traditional Oromo *Atete* is that both of them identified it as female and recognized that she was characterized by some good qualities. Those song wich were sung during the *Atete* ceremony was transformed to *Mazmur* after the introduction of Ortodox Christianity.²⁷³

Another transformation of song is seen in wedding ceremony. In traditional marriage, songs and dancing were conducted in the home of bride's and groom's parents. But it was the introduction

²⁷¹Informants; Taklu and Berhanu. Lambert Bartels, *Oromo Religion: Myths and Rites of the Western Oromo of Ethiopia-An attempt to understand* (Dietrich Reimer Verlag , Berlin, 1983), pp, 124-125.

²⁷²Max Dashu, *Atete, Goddess of the Oromo people and her role in Women's resistance to battering*, 2010, p,11.

²⁷³Informants; Berhanu, Asnakeh and Tezera.

of Christianity in general and protestant in particular that resulted for the transformation of song to *Mazmur* began to takes place during weddindg ceremony. Unlike traditional song *mazmur* became less inclusive and only used to demonstrate peoples' feelings, prayers and thanks for their God or admirable sprits in their respective religions. In traditional marriage one can song about personal case of bride and groom. This might be their personal quality, conduct, respect and maturity of bride or groom. In fact, there have been *Mazmur* during the canonical or church dominated marriage ceremonies. However, it is gospel oriented and took its verse from the Bible than expressing the personal and biological relationship of the two parties.²⁷⁴

4.11. The Relation between Protestantism and Waqeffannaa

The similarity between Protestantism and indigenou religion is that, doctrines of both Protestant and *Waqeffannaa* religion are monotheistic. Their culture resembled on some of the socio-cultural aspects. Both of them believe in the importance of prayers, blessing, and love, respect of parents or elders, and human cooperation. In order to develop cooperation among the peoples, local institution like *idir* and *iqub* were established in most cases, between co-religious groups.²⁷⁵

Even though the advent of Protestantism had its own impact on socio-cultural life of the people, but it had its own positive impact. For instance Protestantism paved the way for the restoration of the *gadaa* system in most case. To list some, doctrines, are against the existence of *laguu* days. According to the doctrines, there are no *laguu* days than Sunday. In this case it had similar with the *gadaa* system.²⁷⁶

4.12. Waqeffannaa Religion Post the Expansion of Alien Religion

As I try to discuss in unit one *Waqeffannaa* religion had been indigenou and popular in Saden Soddo Oromo. It is monotheists religion were people believe in one supreme God known as *Waaqa* or *Waaqayyoo*. The Oromos customs, practice, rituals, ceremonies and day to day activities of Oromo peoples where determined by the will of *Waaqa*. *Waaqa* is the creator of Universe, powerful and had the power to do everything without any limitation.²⁷⁷

²⁷⁴Informants; Teklu, Kebeda nd Chala.

²⁷⁵*Ibid.*

²⁷⁶*Ibid.*

²⁷⁷Dirribi Damise,p,172

Waqeeffannaa religion had its own unique features in which one distinguish it from the other religion. According to Bedassa Gabissa *Waqeeffannaa* had no individual (s) who were considered as the prophet (founder), reformist or missionaries of the religion. Unlike other monotheistic religion it has no unusual person who engaged themselves in its expansion. *Waqeeffannaa* does not need to enforce other to accept their religion in the form of propagation. Unlike other religion it does not promote (teach) about the second coming of God at certain time.²⁷⁸ The followers of religion believe that the only *Waaqa* would know what would happen in the future and particularly after earth life. The religion had no written scriptures, it was belief which grown in human personality and have been transmitted by the traditions. In the absence of church *Waqeeffata* used to practice different kind of their ceremonies in other alternative places. The Oromos were well known society to conduct their social, political and ritual in the *gadaa* center. They used the *gadaa* center and shade of *Odaa* (sycamore tree) as place of their meeting to discuss their socio-cultural and political matters. The meetings start with blessing.²⁷⁹

Before the introduction alien religion people had gave good recognition and respect towards big trees and dense forests. They refrained themselves from cutting the big trees and clearing dense forests. This was due to the big trees and dense forest had believed to possess remarkable power and *ayyaana* given to them by the *waaqa*. It was after the coming of Christianity that special recognition given to big trees taken away from them and people began to cut the trees. Christianity has given no recognition for such spirits.²⁸⁰

Indigenous *Waaqeffannaa* religion highly suppressed by successive Ethiopian governments and by other monotheistic religion turn by turn. However the suppression to *waaqeffannaa* was continued day and night, it could withstand with the challenge of heavy handed government and other religious intervention because of various reasons. *Waaqeffannaa* is able to with stand with enemy challenge because of its indignity and popularity. Therefore those suppressive

²⁷⁸Bedassa Gebbissa, "Oromo Indigenous Religion Waqeffannaa", *IJRSI, Volume,III,Issue,IV*, 2016 ,pp, 5-7

²⁷⁹*Ibid.*

²⁸⁰Assefa Tolera, "Ethnic Integrarion and Conflict: The Case of Indigenous Oromo and Amahara Resettlers in Haaroo Addis Alem, Kiramu Area, North Eastern Wallagga (ca 1870-1936),"(B.A Thesis, Departement of History, Addis Ababa University, 1995),p,28.

governments of Ethiopia's and the challenge of alien religion could not stop the mind of Oromo people from their own indigenous religion.²⁸¹

None of the Ethiopian government did not encourage *Waaqeffannaa* religion. Emperor Haile Sellassie I was the one that took sever measurement in abandonment of the religion. Derg government was also followed the same steps. Above all EPDRF, the one who allowed freedom of religion by himself, did not recognized *Waaqeffannaa* as religion. When recently introduced Protestantism got the permission of getting burial places as the religion, *Waaqeffannaa* unable to get both recognition and burial places.²⁸²

EPDRF recognition for equality of religion was the 'roar of paper Lion'. The one who ask for the recognition of *Waaqeffannaa* began to consider as the member of OLF (Oromo Liberation Front) and the government began to threaten the followers, forbid them not to pray together, not to ask any question regarding burial places. The banner of religions equality did not included *Waaqeffannaa* yet in EPDRF.²⁸³

One of my informant memorized what he saw in 2010. He told me that the students of different University that return back to their homes to take rest, rent one house from individual in Tulu Bolo town and they began to pray on Sunday in that homes. After three or two weeks the news reached the government bodies of the area and those students were taken to prison while the other was arrested by the police force. When the families of the students ask what happened for the concerned bodies, they replies them as the intention of the students were not for the sake of religion but their intention is to form political association (OLF) and the word *Waaqeffannaa* was how they achieve their secret objective. Later the elders of the area resolve the disputes and the government was put order for the student 'not conduct it again' as the precondition for negotiation.²⁸⁴ Therefore EPDRF government that brought the equality of religion but imposed severe persecution on indigeneous religion. The followers were not confident with the

²⁸¹ *Ibid*, p,28.

²⁸² Bedassa Gebbissa, pp,6-7.

²⁸³ Informants: Chala Heyi and Geremew

²⁸⁴ Informants: Berhanu and Fereja

recognition of government and government in turn not happy with *Waaqeffannaa* religion. Both of them did not have good attitudes towards to each other.²⁸⁵

²⁸⁵Informants; Teklu, Kebede nd Chala.

Conclusion

The Sadeen Sooddoo Oromo had predominately Settled in South West Shoa. They live in Saddeen Sooddoo, Tole, Qarsaa Malima, Soddo Daacii, half of Bacho and Quarter of Woliso. The Saden Soddo Oromo belongs to the Tulama Oromo branch. The Tulama Oromo divided into three main clans known as Daaccii, Baachoo and Jiillee. The Daaccii clan also divided into three sub-clans namely Galaan, Obboo and Soddo. Soddo had three son's namely, Odituu, Tume'ee and Liibaan. From the three, Odituu considered as the elders, through bless not through a birth. Again three of them have their own *balbala* (door).

The Saden Soddo Oromo had long practiced the *Gadaa* system. They used to practice their political and religious affairs at *Odaa* Nabee, and after time being they began to perform it at *Odaa* Kallachaa. They began to perform it *Odaa* Kallacha fter they get the permission of *Abbaa Gadaa* Tulama at *Odaa* Nabee. This was after they faced threat from the external neighbouring people, particularly from Guraghe Kistane in the 19th Century. The Saden Soddo Oromo overwermingly celebrate *Irreechaa* ceremony. This *Irreechaa* Ceremony includes both *Irreechaa Malkaa* and *Irreechaa Tulluu*. The Saden Soddo has used to solve their social, Cultural, political and economic problems according to *Gadaa* laws. They had significant value of mitigating conflicts. The conflict resolution systems were *Iaarsummaa*, *Gumaa*, *Siinqee*, *Kaallacha*, *Caaccuu*, *Bokkuu* and *Qaallu*.

They have their own system of wedding system and wedding arrangement process. It has its own rules and regulation from the start to the end. The peoples have both hostile and peacfull relation with the neighbouring peoples. The hostile relation refers to the Saden Soddo relation with Guraghe kistane during the 19th c. But after this time onwards the people has peaceful relation with the whole neighboring peoples.

As different written sources indicate, In the early 18th c, the Tulama Oromo under went in *Gadaa* decline in Socail, Cultural, Political and Economic aspects due to various reasons. The power of began to decline in Central part of Ethiopia. The main factor for the decline of *Gadaa* in Tulama Oromo during this period was the division among different Tulama Oromo Clans. It paved the way for the attacks of Shawan. The Shewan repeatedly overrun the area. They used different techniques in order to achive their goal. Before the period under the study they create different conflict among the Tulama Oromo. It was followed by the expansion of their own cultuere

during Menelik II to the end of Solomonic dynasty. Eventhough the dynasty was desposed from its power after long period of time, their successors followed similar thecnique to weakned the *gadaa* system. For instance emperor Haile Selassie continue to rule for around the half of century, by imposing his groups culture through One religion and one language. Derg which was said to be out of the group was not far aprt from his predecessors. Not only that, during EPDRF, which was said to be democratic government and recognized religious and cultural equality, but it had its own impact on indigenou religion of the people under the study. In fact the influence is better than the former.

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List of Informants

No	Name	Age	sex	Place of Interview	Date of interview	Remark
1	Abebe Hirko	52	M	Tole	23/09/2014 E.C	He gives me enough information about <i>Gadaa</i> system, <i>Qallu</i> during Derg and EPDRF
2	Adino Hirpho	63	M	Lemman	09/10/2014/ E.C	He has reliable information about <i>Safuu</i> (norms) of people under study area as well as about Weddding process of the area.
3	Adugna Koricho	57	M	Tulu Bolo	18/10/2014/ E.C	He has a good knowledge about therelationbetween Bacho Oromo and Sooddoo and their marriage practice.
4	Asnakeh Alemayo	61	M		19/10/2014/E.C	He is rich enough about the norms of Saddeen Sooddoo,wedding andFuneral ceremony.
5	Ayela Hailu	63	M	Tulu Bolo	18/10/2014/E.C	He has a good knowledge about imperial regime and the system impact on the people under the study.
6	Bacha Chaka	73	M	Saddeen Sooddoo	12/09/2014 E.C	He has valuable information about <i>Bookkuu</i> and <i>Kallacha</i> as well as sacred object of the society.
7	Bado Daba	75	M	Saddeen Sooddoo	12/09/2014/ E.C	He has enough knowledge about elderly of Malima
8	Balcha Gonfa	67	M	Saddeen Sooddoo	12/09/2014/E.C	He has enough knowledge on <i>Gumaa</i> and iits process.
9	Berhanu Marga	59	M	Saddeen Sooddoo	26/10/2014/E.C	He helped Me as a Library in my works in all aspect, the align religion and indigenous religion and so on.
10	Beshada Bekela	55	M	Woliso	14/09/2014//E.C	He has good knowledge about the Sadee Sooddoo relation with

						neighbouring Woliso and other people.
11	Bifa Bekela	61	M	Woliso	14/09/2014/E.C	He is rich with cultural practice of Saddeen Sooddoo Oromo of Sooddoo Agmjay area.
12	Bonsa Bedaso	76	M	Saddeen Sooddoo	25/10/2014/ E.C	He has profound knowledge about the Socio-Culture of the people under the study.
13	Bonsa Dirrirsaa	57	M	Tole	28/10/2014/ E.C	He gives important information about the expntion of infrastructure during derg and about social cooperation, <i>Daaboo</i> and <i>daadoo</i> .
14	Chala Daba	76	M	Qarsa Malima	05/11/2014/E.C	He has good knowledge about transformation of culture from imperial period to present day.
15	Chala Heyi	50	M	Tulu Bolo	12/08/2014/E.C	He has good knowledge about Wedding ceremony.
16	Dabale Koricho	64	M	Tole	12/08/2014/ E.C	He has available information about villagization during derg period.
17	Fekadu Bari	57	M	Saddeen Sooddoo	16/09/2014/ E.C	About richest people of the area who lives in different part of the country and their contribution for the area.
18	Fereja Gumo	54	M	Woliso	20/10/2014 E.C	He has enough knowledge about the gadaa system and the coming of advent religions.
19	Galane Tefari	52	M	Sooddoo Dacii	08/10/2014/ E.C	She has good knowledge about preparation of cultural food.
20	Gashew Tesfaye	70	M	Sooddoo Daacii	08/10/2014 E.C	The social condition of the society under the studyfrom imperial period to present day
21	Geremu Teressa	52	M	Sooddoo Daacii	08/10/2014/E.C	Briefl informed me about indeginous religion and marriage

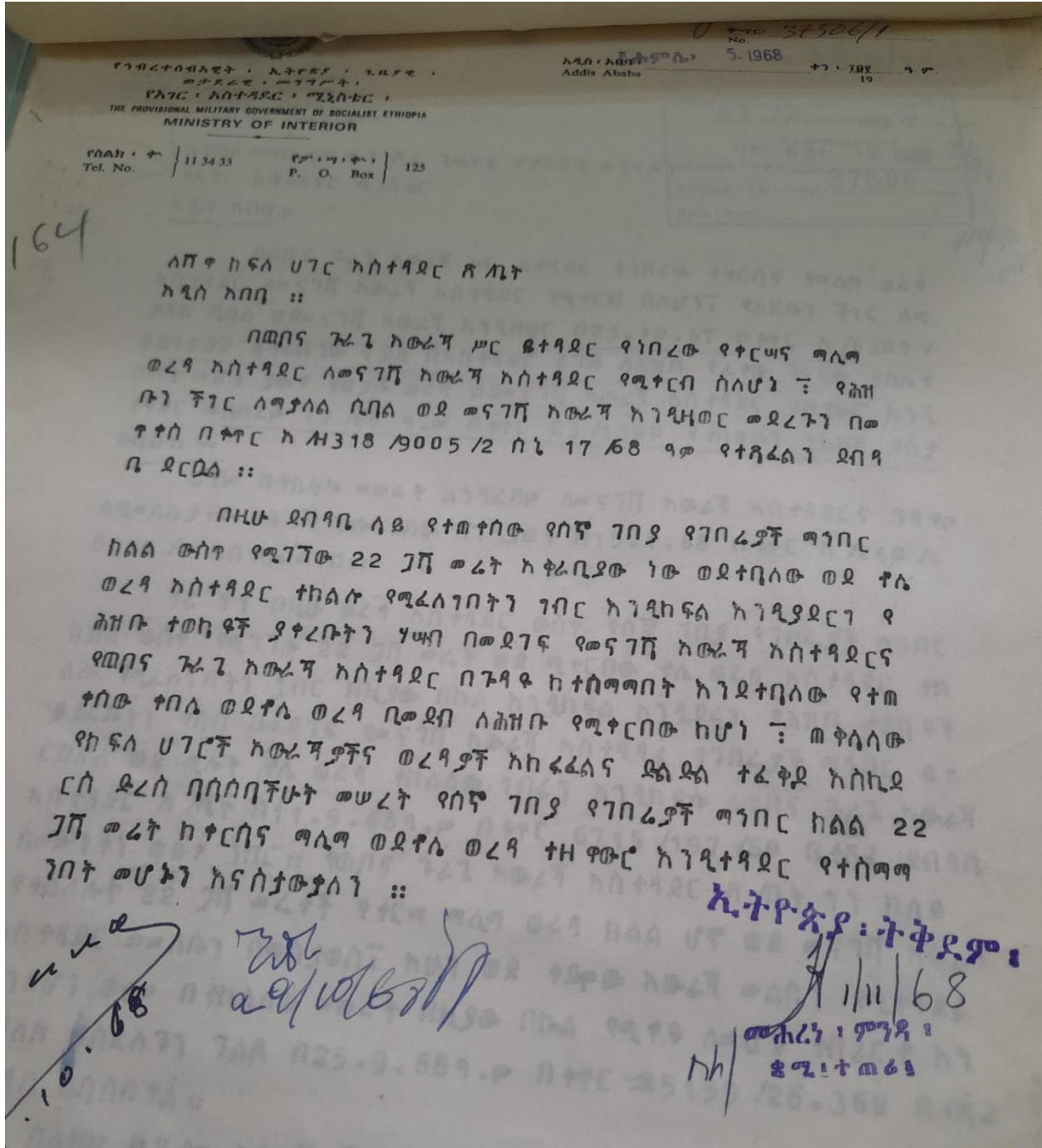
						process of the area.
22	Gersu Gobana	64	M	Woliso	14/09/2014/E.C	He has a good knowledge about funeral ceremony of the people under the study
23	Girma Chala	71	M	Qarsaa Malima	05/11/2014/E.C	He had valuable knowledge about Labor organization of the people under the study.
24	Girma Dejene	50	M	Qarsaa Malimaa	05/11/2014/E.C	He has good knowledge about the eliderity of Malima and historical site of the area.
25	Goro Gonfa	74	M	Saddeen Sooddoo	29/09/2014 E.C	He is the son of Abba Bookuu and enough knowledge about the gadaa system and sacred objects.
26	Guta Kornu	51	M	Woliso	14/09/2014/ E.C	He gives me enough information about the major economic activities of the people under the study.
27	Helen Tefari	51	F	Tole	12/08/2014 E.C	The process of preparation of cultura food and its value in culture
28	Kalbessa Sirata	70	M	Sooddoo Daacii	10/11/2014 E.C	Enough gives me knowledge about villagizatiion during derg regime and drought
29	Kebede Mecha	60	M	Woliso	15/09/2014 E.C	He has good knowledge about the marriage practice on the boarder of woliso and Saddeen Sooddoo Oromo
30	Kuru Gumo	52	F	Sooddoo Daacii	30/10/2014 /E.C	She has good knowledge about the preparation of cultural food and how it had its own social status
31	Lata Worku	56	M	Tole	12/08/2014/E.C	He gives me enough information about patriots of the area.
32	Lelo Tesfaye	54	F	Saddeen Sooddoo	25/10/2014 E.C	She has enough knowledge on the preparation of cultural food and time when each cultural foods were

						prepared.
33	Lemma Sirata	63	M	Woliso	04/10/2014/ E.C	Marriage practice and change seen in it
34	Melesa Negessa	59	M	Saddeen Sooddoo	26/10/2014/ E.C	Marriage practice and its type in the area under the study
35	Melesa Niguse	56	M	Tole	06/10/2014/E.C	He has good knowledge about the gadaa system, Jaarsumaaand Gumaa in the people under the study
36	Mirgisa Gemechu	64	M	Sooddoo Daacii	08/10/2014 E.C	He has good knowledge about literacy campaign, adult education and villagization.
37	Mirkenah Kushani	69	M	Saddeen Sooddoo	29/10/2014	Marriage and its process in the study area.
38	Negash Gudeta	74	M	Saddeen Sooddoo	29/10/2014/ E.C	He is the elder of the area he informed above what I asked him about socio-cultural condition of the area.
39	Shabu Assefa	57	M	Sooddoo Daacii	11/11/2014/ E.C	He gives me enough information about gadaa system
40	Shibiru Bekelcha	73	M	Tulu Bolo	12/08/2014 E.C	He has profound knowledge in every aspect
41	Sime Bedada	76	M	Qarsa Malima	11/11/2014/E.C	He has good knowledge about the patriots' resistance in the area.
42	Soresa Hunde	60	M	Saddeen Sooddoo	10/10/2014 E.C	He has good knowledge about the relation between Balabbats and tenants of the area
43	Tadessa Chala	58	M	Saddeen Sooddoo	10/10/2014	He has enough knowledge about labor cooperation and its laws.
44	Taklu Tadessa	60	M	Woliso	24/10/2014 E.C	He has enough information on the introduction of Protestant religion on the area.
45	Tashala	55	M	Saddee Sooddoo	10/10/2014 E.C	He has enough information on

	Dadi					marriage ceremony of the area
46	Tashoma Wakjira	61	M	Tole	06/10/2014 E.C	Elder of the area and he provide me enough information about <i>Gumaa</i> and marriage practice.
47	Temesgen Kalbessa	53	M	Sooddoo Daacii	11/11/2014 E.C	He has good knowledge about OEC and protestant religion
48	Tezera Befkadu	64	M	Saddeen Sooddoo	11/0/2014 E.C	He is the Priest of EOC and has enough information about the religion.
49	Turu Dadi	50	F	Tole	05/10/2014 E.C	She has good information about siinqe and womens roles in it.
50	Zerfu Dadi	49	M	Sadeen Soodoo	18/10/2014/ E.C	He is the son of Balabbat of the area and enough information about feudal system
51	Zerihun Urgessa	58	M	Sadeen Sooddoo	18/10/2014/ E.C	He gives me enough information about the abolition of <i>Waqeeffanna</i> during Derg period

APPENDIXS

APPENDIX I



APPENDIX II

ገ/ሥ 7/0387/8217/2
23-12-67 ልግ

ለኢትዮጵያ ህዝብ ዲሞክራሲያዊ ጠቅላይ ሚኒስትር
የአገር አስተዳደር ሚኒስቴር
አዲስ አበባ።

ጉዳዩ፣ የተርሣና ማሊካ ወረዳ አስተዳደር ወደ መናገሽ አጭረኛ አስተዳደር ተዛውሮ ስገዳ አስተዳደር ስለተረጋገጠ ጥያቄ፣

በአርባ አባብ ለተቀረጸው ጉዳይ ሰጠላ 28 ተን 1967 ዓ.ም በተገኘ 23/45 ህጻን የተጻፈውን አድራሻ ለመጠየቅ።

በአርባ የተርሣ ማሊካ ወረዳ አስተዳደር በአተማየው ሆነ በጎጂ ገንጠሎች አገገር ሲታይ ከወጣና ጉራጌ አጭረኛ አስተዳደር ይልቅ ለመናገሽ አጭረኛ አስተዳደር የሚቀርብና ወደ መናገሽ አጭረኛ ተዛውሮ ሲታይ የጨዋታ ችግር በቀላሉ የሚያስወገድለት መሆኑን የምናምን ነው።

በሌላ የተርሣና ማሊካ ወረዳ አስተዳደር ወደ መናገሽ አጭረኛ አስተዳደር ቢዛወር የተሰማገነበት መሆኑን አየገለጽን። የሰጠውን ታክሶ ጭነት አገዳደርን አድራሻ ለመጠየቅ።

ገልጻችኋለሁ።

ሰጠላ፡ 28 ተን 1967 ዓ.ም
የተርሣ ማሊካ ወረዳ አስተዳደር
አዲስ አበባ።

"ኢትዮጵያ ትቅደም"
[Signature]
ሰጠላ፡ አደባባይ
የተርሣ ማሊካ ወረዳ አስተዳደር

የአገር አስተዳደር ሚኒስቴር
የተርሣ ማሊካ ወረዳ አስተዳደር
የተሰማገነበት ቀን፡ 23.1967
የተሰማገነበት ቁጥር፡ 48947
የተሰማገነበት ቦታ፡ 110/4

[Signature]
24/12/67

[Handwritten notes and signatures at the bottom of the page]

APPENDIX III

ተ.ተ. አ/4315/9005/2

1988
19/1988
37506

ለገቢ ጠባቢዎች ኢትዮጵያ ገዢዎች ወታደራዊ ግንባታ
የአገር አስተዳደር ሚኒስቴር
አዲስ አበባ

163

በወጣና ጉራጌ አውራጃ ሥር ይተዳደር የገቢ ጠባቢዎች የሚሰጡ ወረቀት
አስተዳደር ለመናገሻ አውራጃ አስተዳደር የሚተርጎሙ ሰለሆኑት የሕዝቡን ችግር ለማ
ያለጠ ሲባል ወይም ለመናገሻ አውራጃ አገዛዝ በ23.12.67 በጥር አ/5387 /
8219/2 ላተረጎጠው ጥያቄ በአስተዳደር ረገድ ለሕዝቡ የረቀቀ ችግር ያስከት
ለበት ሆኑት ታውቶ ተጠያቂ ወረቀት ወይም ለመናገሻ አውራጃ አስተዳደር ተዘዋውሮ አገዛ
ተዳደር መስጠረም 12/68 ዓ.ም በጥር 23/1390 የተሰጠውን ትኩረት ያስታ
ውባል። -

ሆኖም በትኩረት መሠረት አገዛዝ ለመናገሻ አውራጃ አስተዳደርና ጉዳዩ
ለሚመለከታቸው ክፍሎች ሁሉ ይኸው አገዛዝ ቀን በ15.1.68 በጥር አ/240 /
8219 /2 አስተሳልፏል።

ዓፈ ገን በዚህ ወረቀት አስተዳደር ውስጥ የሰጥ ገበያ የገቢ ጠባቢዎች ማገር
ከሌለ ውስጥ የሚገኘው 22 ጋሻ መረት ወደ ሚተርጎሙ ተሌ ወረቀት አስተዳደር ተከ
ልሎ የሚረገጡትን ገቢ በዚያው በኩል አገዛዝ አገዛዝ አገዛዝ የሕዝቡ ተወካዎች
ያተረጎሙትን ሃሳብ በመደገፍ የመናገሻ አውራጃ አስተዳደር የገቢ ጠባቢዎች ማገር ይተ
ርበናል ወደ ሚተት ተሌ ወረቀት ተከልሎ ገቢን አገዛዝ ለወጣና ጉራጌ አውራጃ
አስተዳደር ጽ/ቤት በ11.9.68 ዓ.ም በጥር 6715 /197 /60 በተሻሻረ ደብዳቤ
ሰጥቶ ስላገ ጠይቆ ነበር። የወጣና ጉራጌ አውራጃ አስተዳደር ጽ/ቤት ገን በላይ
የተከለሉት 22 ጋሻ መረቶች የተርጎሙ ሚተር ወረቀት ከሌለ ሆኖ ወደ መናገሻ አውራጃ
አስተዳደር መለሱን በማስታወስ፣ አሁን ወደ ተደግጦ አውራጃ መልሰን የሚተዳደሩ
አገዛዥ ወይም በተከለሉት መሠረት በዚያው በኩል የሚተዳደሩ ለመሆኑ ተገቢ ተሰጥ
ሏል ማስረጃ ገልጾ በ25.9.68 ዓ.ም በጥር 5159 /26.362 በተሻሻረ
ደብዳቤ አሳስበዋል።

ስለዚህ ከ2 ኦክቶበር አውራጃ ስለገቢ አከራኛ ሆነ አቀራቢ ያገኘ ለሕዝቡ
አወቅ መሆኑን በማረጋገጥ የተረጎሙ ሃሳብ በሥራ ላይ ለመዋል ይቻል ዘገዶ ይኸው
ታውቶ ስምዖን ተሰጥ አገዛዝ ለመናገሻ አውራጃ ጽ/ቤት

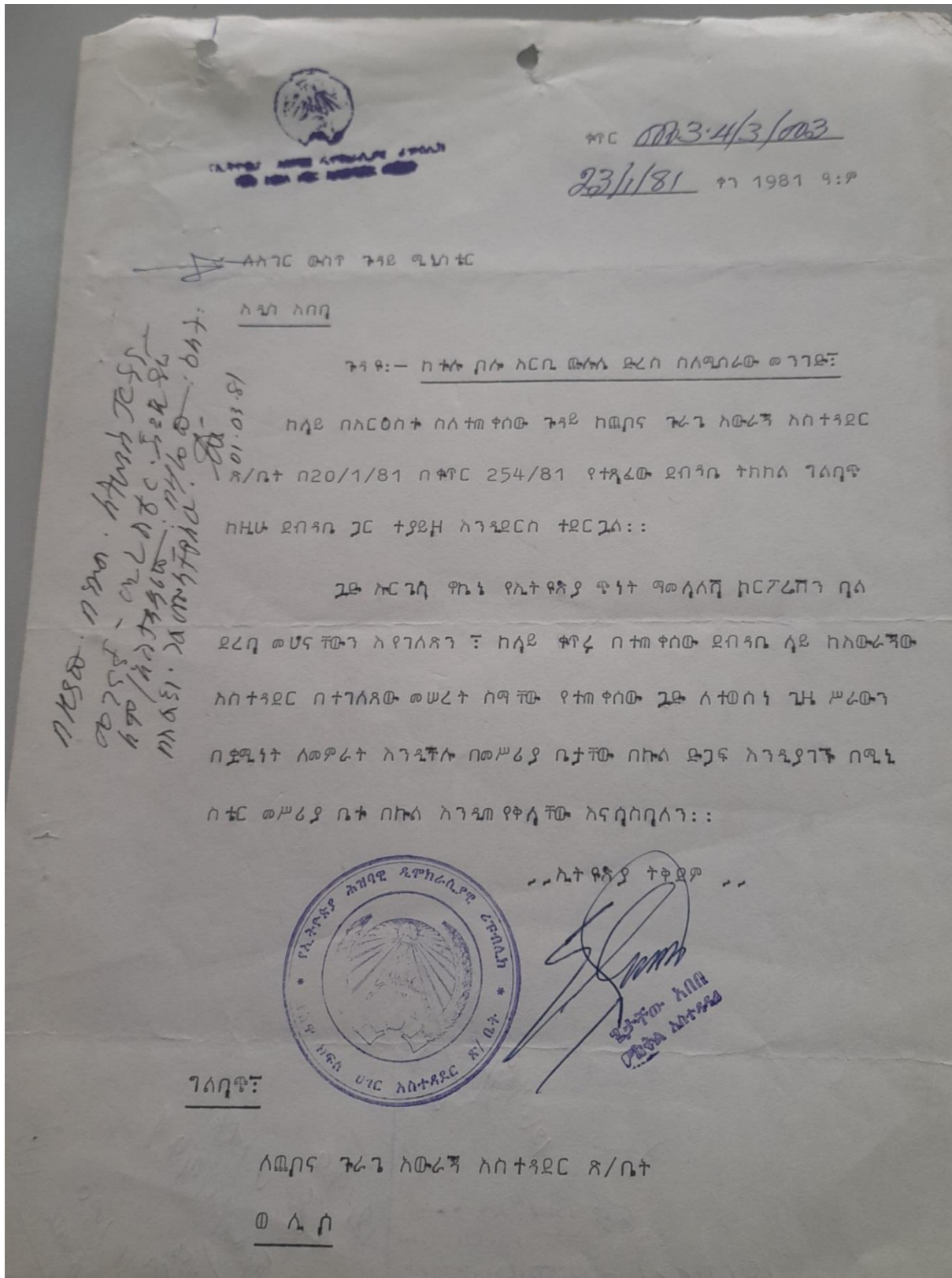
165
-62
0 ገልግሎት //

ለመናገሻ አውራጃ አስተዳደር ጽ/ቤት
አዲስ አበባ፡፡
ለወጣና ጉራጌ አውራጃ አስተዳደር ጽ/ቤት
ገዳ።

APPENDIX IV

ሰው	የጥቅም ስም	ጥቅም
ጠቅላይ ሚኒስትር	ሚኒስትር	1985
ደጋጋሚ	ደጋጋሚ	1986
ደጋጋሚ	ደጋጋሚ	1987
ግራም	ግራም	1988
ግራም	ግራም	1989
አጭ	አጭ	1990
አጭ	አጭ	1991
መስጫ	መስጫ	1992
አጭ	አጭ	1993
ቀጥታ	ቀጥታ	1994
ግራም	ግራም	1995
አጭ	አጭ	1996
ግራም	ግራም	1997
አጭ	አጭ	1998
ግራም	ግራም	1999
አጭ	አጭ	2000
ግራም	ግራም	2001
አጭ	አጭ	2002
ግራም	ግራም	2003
አጭ	አጭ	2004
ግራም	ግራም	2005
አጭ	አጭ	2006
ግራም	ግራም	2007
አጭ	አጭ	2008
ግራም	ግራም	2009
አጭ	አጭ	2010
ግራም	ግራም	2011
አጭ	አጭ	2012
ግራም	ግራም	2013
አጭ	አጭ	2014
ግራም	ግራም	2015
አጭ	አጭ	2016
ግራም	ግራም	2017
አጭ	አጭ	2018
ግራም	ግራም	2019
አጭ	አጭ	2020
ግራም	ግራም	2021
አጭ	አጭ	2022
ግራም	ግራም	2023
አጭ	አጭ	2024
ግራም	ግራም	2025

APPENDIX VII



APPENDIX VIII

ቁጥር 254/81

ቀን 20/1/81

ለሸዋ ከ/ሀገር አስ/ጸ/ቤተ

አዲስ አበባ

በሸዋ ከ/ሀገር በጤ/ጉ/አውራጃ ከተሉ ቦሎ አርቡ ወ/ኮሌ ድረስ ሥራው የተጀመረው መንገድ በ5ተ ወረዳዎች ሕዝብና በአዲስ አበባ ብተቋቋሙ አስተባባሪ ኮሚቴ በየክፍለ ሀገሩ ከሚገኙ የአካባቢው ተወላጆች በሚገኘው ገቢና በመንገሥተ ድጋፍ አንደሆነ ይታወቃል፡፡

ስለሆነም ይህ የመንገድ ሥራ በዕቅድ ከተያዘ ብዙ ዓመታት ያስቆረ ሲሆን በየወቅቱም ሥራውን ለማከናወን እየታሰበ በተለያዩ ምክንያቶች እስከአሁን የቀዩ በመሆኑ በአካባቢው ተወላጆች ይገኛል ተብሎ የታሰበውን ገቢ በአዲስ አበባ ብተቋቋሙ ኮሚቴ አስተባባሪ ጥንካ ራነት የሚወስን ሲሆን የዚህ ኮሚቴ ሊቀዋንበር ሆነው የተመረጡት ጊዳ ኦርጊሃ ዋኬኔ በአሁኑ ወቅት የሚሰተባባሩን ሥራ በማፋጠን የመንገዱ ሥራ በ1980 እንዲጀመር ተደርጋል፡፡

ስለዚህ ለመንገዱ ሥራ መፋጠንና መጠናቀቅ በአዲስ አበባ ብተቋቋሙ አስተባባሪ ኮሚቴ ዕለታዊና ወቅታዊ እንቅስቃሴ የሚጠይቅ ሆኖ በመገኘቱ ለዚህም በኮሚቴው ውስጥ በአስተባባሪ ሊቀዋንበርነት የተመረጡት ጊዳ ኦርጊሃ ዋኬኔ የአካባቢውን ተወላጆች በየቦታው እየተዘዋወሩ ለማስተባበርና ገቢውን በወቅቱ ለማስገባት አስፈላጊ ሆነው በመገኘታቸው ጊዳ በዚህ የአስተባባሪነት ኃላፊነት ላይ በቋሚነት ተወድሞ ለተወሰነ ጊዜ እንዲሠሩ መሥሪያ ቤታቸው ተገቢውን ተብብር እንዲያደርግላቸው በዚያው በኩል እንዲጠየቁና እንዲሰበሰቡ፡፡

..ሊት ዩኒቨርሲቲ ተቀደም ..

ፊርማ አዳኝ ገለቱ

ረዳት አውራጃ አስተዳዳሪ

ገልባጭ፣

ለጤ/ጉ/አውራጃ አሠጋጅ ቦ/ጸ/ቤተ

ማህተም የጨባና ጉራጌ አውራጃ አስተዳደር ጸ/ቤተ

ሰለ ት/ግ



APPENDIX IX

አፍ፡ ስማቸን፡ ከዚህ፡ ቀን ከ፡ ሆኖ ለው፡ ትንሠ፡ ነገሥታቸን፡
 አንድዮሐቀዳድ፡ በሰጡን፡ በምሐከጃ፡ አገር፡ ከገንሠ፡ ነገሥታ
 ቸን፡ በመታመን፡ ይህን፡ ገሰመ በደለ፡ አንሠጠላን
 በሐገሌቸንም፡ ወሰን፡ ገሏት፡ ለገንገን፡ ሂሳብ፡ ነገ፡
 ይህንንም፡ ይተሰጡን፡ አደሌ፡ በመታመን፡ ትንሠ፡ ነገሥታ
 ቸን፡ በመሰጠት፡ ከመሠሌት፡ ስመ፡ አጠገን፡ ገሰመን፡ ጠር
 ትን፡ ለምክርት፡

ደብዳቤ ስም፡ ገሳጽ ቁጥር፡	የሚያስተዳድረው፡ አገር፡ -
1 ለፎ፡ ገሳጽ፡ በዳጅ፡ ✓	
2 ሠታዊሌ፡ ዳመኑ፡ ገሰሣ፡	× የባቸ፡ ነገሡ፡ ምሐከጃ፡
3 ገሳ፡ መጠኑ፡ ዳገ፡	× የባቸ፡ አገር፡ ምሐከጃ፡
4 ገሳ፡ ወለደየሐ፡ ደማ፡	× የሐደ፡ አገር፡ ምሐከጃ፡
5 ለፎ፡ አሰሌ፡ አረዳ፡	× የሐደ፡ ምሐከጃ፡ -
6 ለፎ፡ አምሳያ፡ ገሰ፡	የክረር፡ የባቸ፡ አገር፡ ገሰ፡ ገሰ፡ ምሐከጃ፡
7 ለፎ፡ ገሰ፡ ገሰ፡ ገሰ፡	× የሐደ፡ አገር፡ ምሐከጃ፡
8 ለፎ፡ ሌክቀ፡ ወለደየሐ፡	× የሐደ፡ የሐደ፡ የሐደ፡ አገር፡ ምሐከጃ፡
9 ቀጥሎ፡ አገር፡ ገሰ፡	
10 ቀጥሎ፡ አገር፡ ገሰ፡	
11 ለፎ፡ ሌክቀ፡ ገሰ፡	× የሐደ፡ የሐደ፡ የሐደ፡ ምሐከጃ፡
12 ቀጥሎ፡ አገር፡ ገሰ፡	× የሐደ፡ የሐደ፡ ምሐከጃ፡
13 ለፎ፡ ገሰ፡ ገሰ፡	× የሐደ፡ ምሐከጃ፡
14 ሠታዊሌ፡ ዳገ፡ አገር፡	× የባቸ፡ ገሰ፡ ምሐከጃ፡
15 ገሳ፡ ገሰ፡ ገሰ፡	× የባቸ፡ አገር፡ ምሐከጃ፡
16 ቀጥሎ፡ ገሰ፡ አገር፡	× የሐደ፡ ምሐከጃ፡
17 ቀጥሎ፡ ገሰ፡ አገር፡	× የሐደ፡ ምሐከጃ፡
18 ገሳ፡ መጠኑ፡ ዳገ፡	
19 ሠታዊሌ፡ ገሰ፡ ገሰ፡	× የሐደ፡ የሐደ፡ የሐደ፡ ምሐከጃ፡
20 ሠታዊሌ፡ ገሰ፡ ገሰ፡	× የሐደ፡ አገር፡ ምሐከጃ፡

4043/23/11
የክቲት: 11 1974

ሰ 59 ከፍላ ሀገር አስተዳደር ስ/ጤት
ክ.አ.

ጉዳዩ: ስለ ገጠር መንገዶች መዘርጋት ::

1. በገጠር የሚካሄደውን የልማት አንቅስቃሴ በይበልጥ ለማፋጠን በየክፍሉ ሀገሩ አውራጃዎችና ወረዳዎች የገጠር መንገዶችን መዘርጋት አስፈላጊ ስለመሆኑ ጉዳይ ከኢትዮጵያ የትራንስፖርት ኮንስትራክሽን ባለሥልጣን ጥር 27 ቀን 1974 ዓ.ም በቁጥር መመ3/14/23/23 የተጻፈውን ደብዳቤ ትክክል ገልገጦ 1 ገጽ ከዚህ ጋር ተልጧል ::
2. በአባሪው ላይ አንደተገለጸው በከፍላ ሀገሩ ውስጥ በአስር ዓመት መሠረት የሚገባቸውን መንገዶች በመዘርዘር ተጠቃሚው የአካባቢው ንዝብ በበኩሉ የሚያበረክተው አስተዋጽኦ ገጭትና ዘርዘር አንዲ ለከለት መጠየቅ ተገልጿል ::
3. ስለዚህ የመንገድ ሥራ ወደኋላ አንዳይቀርና ለከፍላ ስገሩ የታሰበው የልማት ዕቅድ አንዳይገደል ቀደም ሲል በተጠየቀው መሠረት መልሱን በአስቸኳይ ለኢትዮጵያ የትራንስፖርት ኮንስትራክሽን ባለሥልጣን አንድታስተላልፎ በጥብቅ አናሳሰባለን ::

11-6-74

ገታው ወገስ

ገልገጦ

የሚሰተባባሪና ዋና ከፍላ ኃላፊ

ለኢትዮጵያ የትራንስፖርት ኮንስትራክሽን ባለሥልጣን
አዳሰ አበበ ::

APPENDIX XII

ቁጥር መወ3 /14 /23 23

ጥር 27 / 74 . ዓ.ም

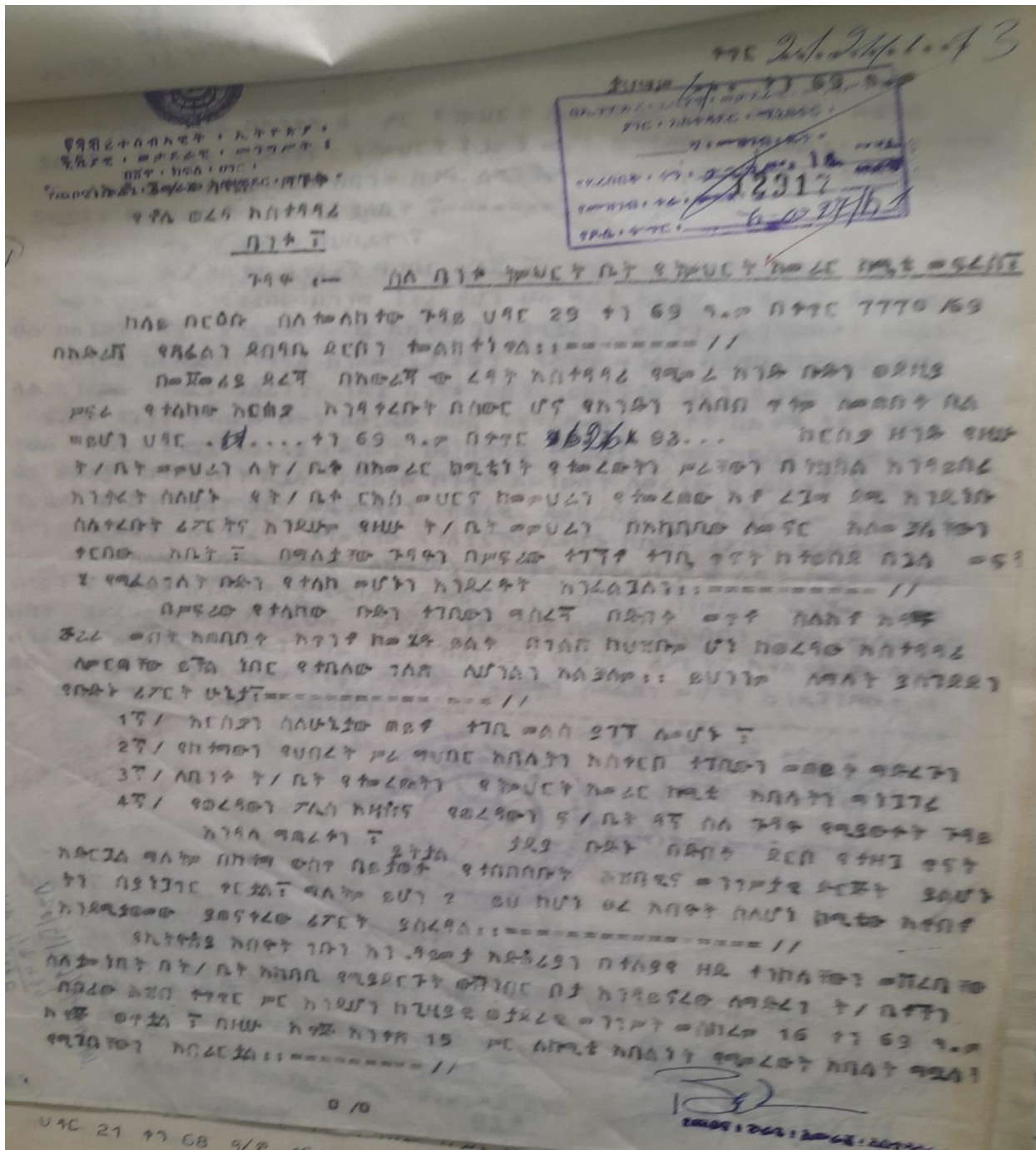
በገብረተበብአዊት ኢትዮጵያ ገዢአዊ ወታደራዊ መንግሥት
ለአገር አስተዳደር ጫኒስቲር
አዲስ አበባ ::

በገጠሩ የሚካሄደውን የልማት አገልግሎት በይበልጥ ለማፋጠን በቅድሚያ
የገጠር መንገዶች በየክፍላት ሰገሩ አውራጃዎች፣ ወረዳዎች መዘርጋት አጅግ አስ
ፈላጊ መሆኑ ስለታወቀ በሌሎች ሌሎች ሰገሩ በተዘጋጀው የአሥር ዓመት
የገጠር መንገዶች ሥራ ጠቋሚ ዕቅድ ላይ አስተያየት አገልግሎት ገንቦት 25
ቀን 1973 ዓ.ም በቁጥር መወ3 /9 /20 11 በተጻፈ ደብዳቤ ያስተላለፍን
መሆኑ የሚታወቅ ነው ::

ያስተላለፍነው የአሥር ዓመት ጠቋሚ ዕቅድ የተዘጋጀው ሰፊ ያለ ጥናት
ተደርጎ አገልግሎት ቅድሚያና ትኩረት የተሰጠባቸው መሥሪያ ስተጠቃሚው አዝብ ተገ
ቢኳን አገልግሎት ይሰጡ በሚል ገምት ከመሆኑም በላይ ባለሥልጣኑ ያሉት የሠ
ለጠነ የሰውና የመሣሪያ ኃይል በማቀናጀት በተጋሰነው የጊዜ ገደብ ውስጥ ለማ
ሰፈራም የሚገለጹን በመገመት የተዘጋጀ ዕቅድ ነው :: ስለዚህ በተለለፈው ዕቅድ
ላይ የመንገዶች ሥራ ቅድሚያ ተከተሉ አገልግሎት ወይም በጭቅጥ ሌሎች መንገ
ዶች አገልግሎት ከታሰበ ዘርዘራቸው ከነጣጠራሪያው አስከፊነት ባለመሰከር በሥራችን
ላይ ከፍተኛ ችግር ፈጥሯል :: በተጨማሪም ከአካባቢው ተጠቃሚ አዝብ የሚገኘው
የገንዘብ ሆነ የቀሰቀሰ አስተዳደር የገጠር መንገዶች ሥራ ቅድሚያ ከሚያሰጡት
ነጥቦች አንደኛው ስለሆነ በየክፍሉ ሊገኝ የሚችሉው አስተዳደር ተገምቶ ስንዲ
ገለጽልን ያስፈልጋል ::

ስለዚህ ባለተለለፍነው ዘርዘር ላይ ስንዲሁም የተጠቃሚው የአካባቢው
አዝብ በበኩሉ የሚያበረከተውን አስተዳደር ገምት ዘርዘር በአሰባሰብ ያለውን
ላለፈችሁልን ከሌሎች ክፍላት ሀገር ስና ከሚመለከታቸው ድርጅቶች ከደረሱን አስ
ተያየቶች ጋር አገደገና ቀደም ሲል የተዘጋጀውን ዕቅድ አስተካክሎን አርመን
ለበላይ አካል ለሚሰጡ ለማቀረብ የሚያገገገን መሆኑን ስንገልጽ የገዳዳን አሰባ
ቢነት አገደገና በመመልከት የተጠየቀውን አሰባ በአሰባቸው ስንዲላክልን አኖባ
ሰባለን ::

ገልባቂ ማገጫ የትራንስፖርት ከ/ባለሥልጣን ኢትዮጵያ ትቅደም
ለብሔራዊ አብዮት የሥርዓት ዘመቻ መዕ. ፕ. ጠ. ስ. ፊርማ አሥራት ማገደቢል
ለከገሰትራክብን ጫኒስቲር የገጠር መንገዶች አስተባባሪ
አዲስ አበባ ::



APPENDIX XIV

Handwritten text in Amharic, including a circular official seal, a signature, and several handwritten notes and dates.

Handwritten notes and dates:

- Red ink notes: $\frac{674}{18.4.69}$
- Black ink notes: $\frac{1974}{18.4.69}$
- Black ink notes: $\frac{1974}{18.4.69}$
- Black ink notes: $\frac{1974}{18.4.69}$

Official Seal: A circular seal with Amharic text and a central emblem.

Signature: A handwritten signature in black ink.

Text: Multiple paragraphs of handwritten Amharic text, some appearing to be a formal letter or report.