



**SCHOOL OF GRADUATE STUDIES**

**DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT**

**A HISTORY OF SAYILEM DISTRICT KAFA ZONE**

**1941-2000**

**By**

**BINIYAM TAMIRU TESSEMA**

**JULY, 2023**

JIMMA, ETHIOPIA

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BINIYAM TAMIRU TESSEMA

A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF  
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APPROVAL SHEET OF THE THESIS

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As thesis research advisor, I hereby certify that I have read and evaluated the thesis prepared, under my guidance by Biniyam Tamiru entitled” A history of Sayilem district; at Kafa Zone 1941-2000 recommended that be accepted as fulfilling the thesis requirement for the degree of Masters of Art in History and Heritage Management

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## TRANSLITERATION

**The Seven Sounds in Amharic and Afaan Oromo are represented as follows**

Amharic	Afaan Oromo	Transliteration
1 <sup>st</sup> በ	ba	ba
2 <sup>nd</sup> ቡ	bu/bb	bu
3 <sup>rd</sup> ቢ	bi	bi
4 <sup>th</sup> ባ	baa	baa
5 <sup>th</sup> ቤ	be/bee	be
6 <sup>th</sup> ብ	bi	b
7 <sup>th</sup> ቦ	bo	bo

**I palatal sound are represented as follow**

Amharic	Afan Oromo	Transliterations
ሸ	Sh	she
ጮ	Ca	che
ኘ	Ny	gne
ሸ		zhe
ጵ	j	je

**II Glottal sounds**

Amharic	Afaan Oromo	transliteration
ቀ	Q	qe
ከ	K	ke

**III Dental sounds**

Amharic	Afaan Oromo	transliteration
ጠ	X	xe
ጸ	Ts	tse
ደ	Dh	dhe

**IV. Labial sounds**

Amharic	Afaan Oromo	Transliteration
---------	-------------	-----------------

ጠ

M

me

ጸ

Ph

phe

NB. All words of Afaan Oromo origin are spelled according to the writing and reading system in Afaan Oromo Alphabet, Qubee, to ease the problem of reading some words. Afaan Oromo has ten vowels, five short and five long.

### Short Vowels

a

e

i

o

u

### long vowels

aa

ee

ii

oo

uu

The length of vowels results in the meaning of changes

For example, *Lafa*-----Land

*Laafaa*-----Soft

A sequence of more than two vowels is possible only if separated by glottal ('). For example; Re'ee Afaan Oromo consonants (phonemes) are geminated or stressed by doubling the similar phonemes and clustered by devoting these different consonants

For example, 'b' in Gabbar is geminated.

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

- ch - palatal, affricate, voiceless, example in diinticha 'enemy'
- dh - alveolar, implosive, example in dhadhaa 'butter'.
- ny - palatal, nasal, example in nyaata 'food'.

- Ph - bilabial, voiceless, ejective, example in hirphuu 'pay damages'.
- Sh - palatal fricative voiceless, example in shan 'five'.

The consonantal phonemes of Afaan Oromo include the following ejectives in addition to ph:

- c - Palatal, voiceless, affricate example in Cawwaa 'name of the minority group.'
- q - Velar, voiceless, example in qaallu.
- x - Alveolar, voiceless, for example in Xoobsi.

## KEY TO KAFINOONOO TRANS LITERATION SYSTEM

### KAFINOONOO

- The seven orders of the Ethiopian alphabet are represented as follows:

Amharic	Kafi noonoo	Transliterations
1 <sup>st</sup> order ቤ=	Ba	Ba
2 <sup>nd</sup> order ቦ=	Bu	Bu
3 <sup>rd</sup> order ቢ=	Bi	Bi
4 <sup>th</sup> order ባ=	Baa	Baa
5 <sup>th</sup> order ቤ=	Bè	Be
6 <sup>th</sup> order ብ=	Be	Bee
7 <sup>th</sup> order ቦ=	Bo	Bo

- **Palatalized Sounds are represented as follows:**

ኸ

Ŝ

ቸ

Ĉ

ኻ

Ň

ዠ

Ž

- **Glottalized Sounds are represented as follows:**

ቀ = Q

ጠ = Ṭ

ጬ = Ç

ፀ = Ş

#### **IV. Germinations should be indicated by doubling consonants:**

Example: ከበደ = Kābāda

በቀሌ = Bākāla

ታደሠ = Tādāssa

VI General Example

ወረዳ = Wārāda

ጤቶ = Ṭeff

ፀሀይ = Ṭähäy

ደጃዝማች = Däjäžmäč

ወይረ = Wäyžäro

## GLOSSARY

The meaning of Afaan Oromo, Amharic, and Kafi noonoo was explained in this thesis

### Afaan Oromo words

*Abbaa*----- Father

*Abbaa Duula*----- War commander

*Abba Gadaa*----- The leader of the Gadda council

*Chafee*-----*Gadda* assembly

*Calaliqa*----- Fertile area

*Ebissa*----- Wish of heaven for died person.

*Gada*-----an age-grade socio-political system of the Oromo.

*Garsumma*----- Elders to resolve any kind of conflict.

*Gurrachaa*-----Black

*Moti*-----King.

*Odaa* ----- A sycamore tree chosen for the performance of religious rituals as well

As political action.

*Qaalluu*-----Oromo religious leader He leads ritual performances and prayers and anoints the participants in religious piety. His *Gosa* and he Are believed to be the ‘eldest’. He is seen as a custodian of the *Waqeffanna* and the guardian of the harmonious Functioning of the Gada system.

*Taziya*----- Sitting for died person for a certain day.

*Tokummaa*-----Unity.

*Tuumtu*-----Blacksmith.

*Waaqa*-----God in Oromo.

*Waaqeffannaa*- -----a belief in *Waaqa*

#### **Amharic terms**

*Abiyot*-----Revolution.

*Awurajja* -----Sub-province of Ethiopia Iperial period 1941-1974.

*Asrat*----- One-tenth of the harvest paid to the state in the form of Produce tax, later replaced by Agricultural income tax.

*Astebabari*----- Coordinator

*Astedadari*----- Governor.

*Ato*-----Equivalent to Mr. in Amharic.

*Balabbat*----- Landlord.

*Ballambaras*-----Head of Amba low-level administrative level.

*Birr*-----Official state currency Ethiopia.

*Ciqashum*-----Governor of a district under Geji during the reign of The Emperor Haile Silasie.

*Dejjazimach*-----a higher warrior title of the feudal period.

*Derg*----- Literary means committee, but later grows to a  
Governing in Ethiopia from 1974-1991.

*Etege*----- Political title that was given to the wife of the Emperor.

*Fitawurari*----- A warrior title means’’ leader of the vanguard army’’

*Gabbar*-----Tribute paying peasants either in kind or cash.

*Gada*----- An Oromo indigenous, traditional socio-political system  
through which the Oromo society exercises self-governance.

*Gasha*----- Unit of land management, equivalent to 40  
hectares.

*Geji*----- Administer of District.

*Gibir*----- Taxation.

*Gebregeb*----- Moral education

*Grazimach*-----A warrior title of the feudal of Ethiopia literary means’’ left side’’

*Haji*-----Muslim religious title is given to those who made a pilgrimage to  
Mecca.

*Kebele*-----The lowest administrative, structure in the district, sub-city  
Post-1974 name for a Village.

*Kifle Hager*----- Province.

*Lem*----- Cultivated land.

*Lem-teff*-----Semi-cultivated land.

*Nafṭagna*-----From naṭṭ refile name given to Emperor Menelik’s  
Warriors of northern origin, who later settled in the south.

*Qegn*----- Right side.

*Qegnazimach*----- Warrior title literary means ‘right’ leader’’

*Mitkil Woreda* -----From 1941 to 1970 sub-districts.

*Ras*----- ‘Head’ is the highest traditional title next to *Negus*

*Siso*----- Literally, “one-third”, of land left to the *ballbats* by the state up.

*Samon*----- Land under the control of the Church or land over which  
Church exercised taxation right.

*Sayi*----- Seen.

*Sii'l*----- Pictures.

*Siso*----- One third.

*Teff*----- Uncultivated land.

*Woyzero*----- Civil that *has* given to the married ladies.

*Woreda*----- District.

*Zemecha*----- Campaign.

### **Kafinoonoo words**

*Allamo*----- The leader of the traditional religion of Kafa

*Daddo*----- Labor contribution for the cultivation of a crop.

*Dafo*----- Labor contribution in Kafa.

*Dejjoo*----- Scarification for traditional religion.

*Effo*----- Crying in a funeral ceremony.

*Eqqo*----- Father of spiritual leader in Kafa.

*Gumbo*----- Group of one clan in Kaficho peoples.

*Geeno*----- Elders.

*Hakko*----- Feeding that given to the family of funnier.

*Hiichoo*----- Types of songs in the funeral ceremony.

*Shaago*----- Marriage.

*Sharara Asho*-----Ordinary people in Kafa Zone.

*Shuruboo*----- Person who is long hair.

*Shochoo*-----Abduction.

*Tato*----- The royal king of Kafa.

*Worasho*----- Confiscation.

*Worrafo*-----Province.

*Yaro*-----Clan .

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## ACRONYMS

APDM-----Amhara People's Democratic Movement

AZAC----- *Abiyotina Zemecha Astebabari* Committee

CSA-----Cetera Statics Agency

CELU-----Confederation of Ethiopian Labor Union.

EPDRF-----Ethiopian People’s Democratic Front

HPR-----House of People Representative

IES-----Institute of Ethiopian Studies

MTU-----Mizan Tepi University

NALA-----National Archive and Library Agency

OPDO-----Oromo People’s Democratic Organization

OLF-----Oromo Liberation Front

PA----- Peasant Association

PMAAC----- -Provisional Military Administration Council

SIDA-----Swedish International Development Agency

SNNPR-----South Peoples Nation Nationalities and People Region

SEPDF-----South Ethiopian People's Democratic Front

SWEPR-----South Western Ethiopian People Region

TPLF----- Tigray People's Liberation Front

URRAP-----Urban-Rural Road Access Program

## **ABSTRACT**

*This thesis is concerned with the history of the Sayilem District from 1941-2000. In the present time, this district is located in south western parts of Ethiopia in south western Ethiopia region in the Kafa Zone. The main purpose of this study is to document the major social, economic, and political transformations in the Sayilem district from 1941-2000. The year 1942 was demarcated in which the land found in Sayilem district was given to the wife Emperor Haile Selassie known as Etege Mennens government land and the year 2000 was demarcated as this district gained its current administrative structure by separating from Gesha district. In dealing with the subject, the researcher has attempted to collect and utilize the available archival materials, letters, published and unpublished works like articles, thesis, and dissertation as well as oral information collected from selected informants. Based on the collected sources, the present study attempted to assess when and how the district was formed, and in what way the people of*

*Kaficho made a settlement in this district. After the consolidation of Emperor Haile Selassie his throne in 1941 the thesis assesses the major administrative feature of this district up to the end of 1974. During the Derig period, there was better socio-economic development in the district. Various proclamations were vested in this area like, the nationalization of urban land and the extra house being the major one. But the other proclamation like Villagization and resettlement was taken by the people of Sayilem. In this study there are various changes and continuity in the socio-cultural were examined by the researcher well enough. Researchers believe that historical reconstruction will fill the gap of a missing element in the reconstruction of Ethiopia's history and serve as a base for future study.*

## **PREFACE**

This study concentrated on the reconstruction of the history of the Sayilem district from 1941 to 2000. It was too hard to find earlier historical reconstructions specific to the study area. To fill this gap, the researcher assessed all available earlier historical reconstructions done at Illu Aba Bora and Kafa Zone. But almost the available secondary historical reconstructions have insignificant coverage about the district so the researcher used archives available at NALA and the hands of the private individuals in the district to supplement the major source of the research which was oral tradition extracted from selected, well-informed informants of the society.

The historical facts and concepts gathered from oral informants, archival sources, and various prior historical reconstructions are arranged both thematically and chronologically in four chapters and each chapter contains its topic and sub-topics.

The First chapter deals with; The General and historical background of the district highlighting the early Oromo and Kaficho peoples' Settlements, the nomenclature of the district, the demographic profile, and also other issue was narrated.

The Second chapter deals with, The period from the 1900s-1974 In this chapter, the Incorporation of Sayilem district in the Ethiopian empire, the formation of Sayilem district the administrative system form 1941-1974 of the district was detail explained, the other was land tenure and taxation during the reign of the Emperor Haile Selassie were highly narrated.

The Third chapter deals with the Era of *Derg*. In this chapter, the issues like resettlement; nationalization of urban land and extra houses, and other related issues of the *Derg* government were narrated.

The Fourth chapter assesses the year of EPDRF from 1991 to 2000. Under this chapter, The separation of Sayilem district from Illu Aba Bora to Kafa Zone was narrated, and also under this chapter the economy of the district as well as various changes and continuity in socio-cultural activities of the district during the period 1941 to 2000 also deeply narrated.

## List of Maps, Figures, and Tables

### List of maps

Map 1-----Map of Sayilem district concerning Ethiopia.

Map 2.-----Map of Kafa Zone Administration.

Map 3.-----Map of the Study Area.

### List of figures

Figure 1-----The Kafa Kingdom Administration Hierarchy up to 1897.

Figure.2.-----The political-administrative hierarchy of Sayilem district 1941- 1974.

Figure.3-----The *Abiyot Adebayi* of Sayilem during the *Derg* regime.

Figure.4-----The place where the people of Sayilem gave scarification.

Figure.5-----The image of Yadota St, marry the church.

Figure.6-----The image of Bilali Mosques.

Figure.7-----The Photo of *Mekane Eyesus* church.

Figure.8-----The image of the first tower of the study area.

Figure.9-----The first School Established by SIDA.

Figure.10 -----The Image of the Former Sayilem Clinic.

Figure.11-----The Photo of the former Yadota clinic.

Figure.12-----The Water reservoir of Yadota town.

Figure.13-----The photo of Sheko water fall and cave.

## List of Tables

Table.1-----Major forest trees found in Sayilem district.

Table.2-----The *Gumbo* of Kafa people clans belongs to it.

Table.3 -----The rulers of Minjo dynasty and their Ruling years.

Table.4-----The name of Orthodox churches found in the study area and  
Their Establishment year.

Table.5-----Number of Schools found in Sayilem district.

Table.6-----Health center data Sayilem district.

Table.7-----Some major crops produced in the Sayilem district.

## CHAPTER ONE

### 1. INTRODUCTION

#### 1.1 Geographical setting of Sayilem district

Sayilem District is located in the recently created eleventh regional state of Ethiopia in the Kafa Zone in Southwest Ethiopia Regional State (SWERS).

Yadota town serves as the district's administrative center. It is far from the main city of Ethiopia, Addis Ababa, which is located 621 kilometers to the Southwest, as well as 170 kilometers to the north of Bonga, the Kafa Zone's seat.

The relative location of this district is bounded by Gesha district in the south direction, Becho district which has part of the Illu Aba Bora Zone in the north, Sigimo district in part of the Jimma Zone in the east direction, and Didu Lalo district in the part of the Illubabor Zone at the west direction.

The district was administered under the Illubabor province at the Gore *Awurajja* as one of the seven districts namely Didu Lalo, Hallu, Sayilem, Buree, Mettu, Becho, and Allee from its founding until the end of autocracy in 1974. However, after the formation of Sorina Gaba

*Awurajja*, the Becho and Mettu districts were placed under this *Awurajja*, and the remaining five continued under Gore *Awurajja*.

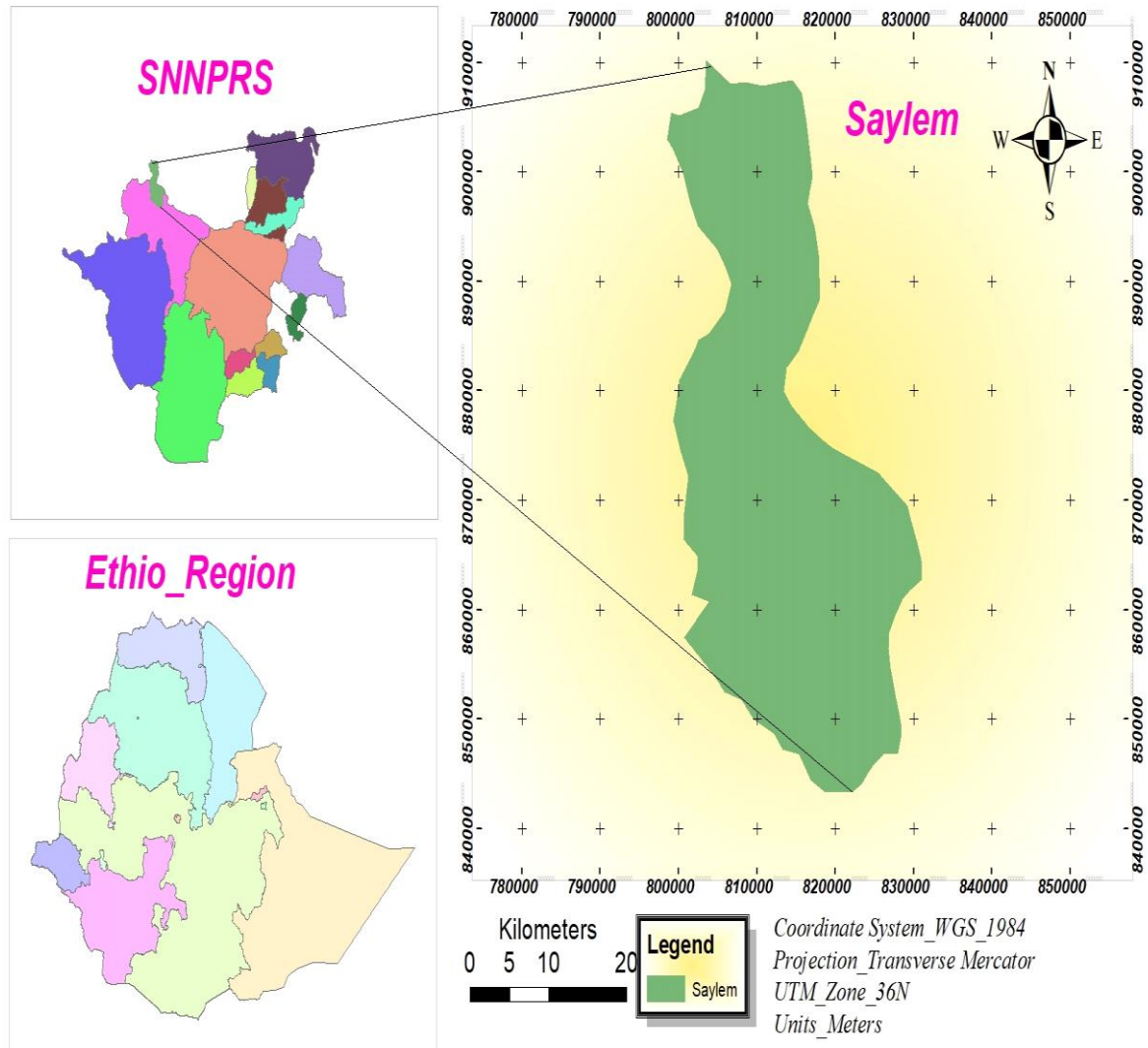
The administrative restructuring and reforms carried out by the *Derg* military government which led to the establishment of the Ethiopian People's democratic republic resulted in the promotion of the status of *Woreda* bounded about Six kebeles namely Ongosenqela, Kejjeto, Tebella, Shenkora, Cellesheki, and Yinemadda from the neighboring district of Didu Lalo and also Yunaginda and Homi From Allee to the Sayilem district. At this time the district was also administered under Illubabor province At the Gore *Awurajja*. At the same time, the town of Yadota was made the capital of the district.

The new federal restructuring of the country that followed the fall of the *Derg* military government which led to the establishment of the EPDRF resulted in the promotion of this district was put under the Kafa Zone as twelve districts namely, Sayilem, Gesha, Gawatta, Gimbo, Adiyo, Catta, Tello, Goba, Chenna, Decha, Bitta, and Shishoinde districts.

EPDRF took control of the power by military overthrow of the *Derg* regime in 1991. It bordered Santeria, Shuniti, Techibi, Agarogiti, and Emiriki Kebeles in the Gesha district. The district also lost some of its former *Kebeles*, such as Denbo, Bilanbilo, Tuli, Gubiya, Buludo, Kaphina Woral, and Gaweta who moved to the Becho District and the Didu Lalo District, respectively. This district's exact location was above the equator, spanning 70 67° north latitude and 35 59° to 35 93° east longitude on the Greenwich meridian.

In the entirety of the district, there are twenty *Kebeles*. Rural villages such as Dino, Delli, Senteria, Shuunit, Agarogiti, Celleshekinaqakera, Sori, Qoci, Dabinagemi, Ji'i, Guracha, Gechiti, Techibi, Yunaginda, Homi, Tebella, Yinemadda, Kejjeto, Shenkora, and Emiriki are located among these twenty *Kebeles*. Additionally, this area included Yadota and Mashami municipality towns, two municipality towns.

Map.1 shows the study area concerning Ethiopia.

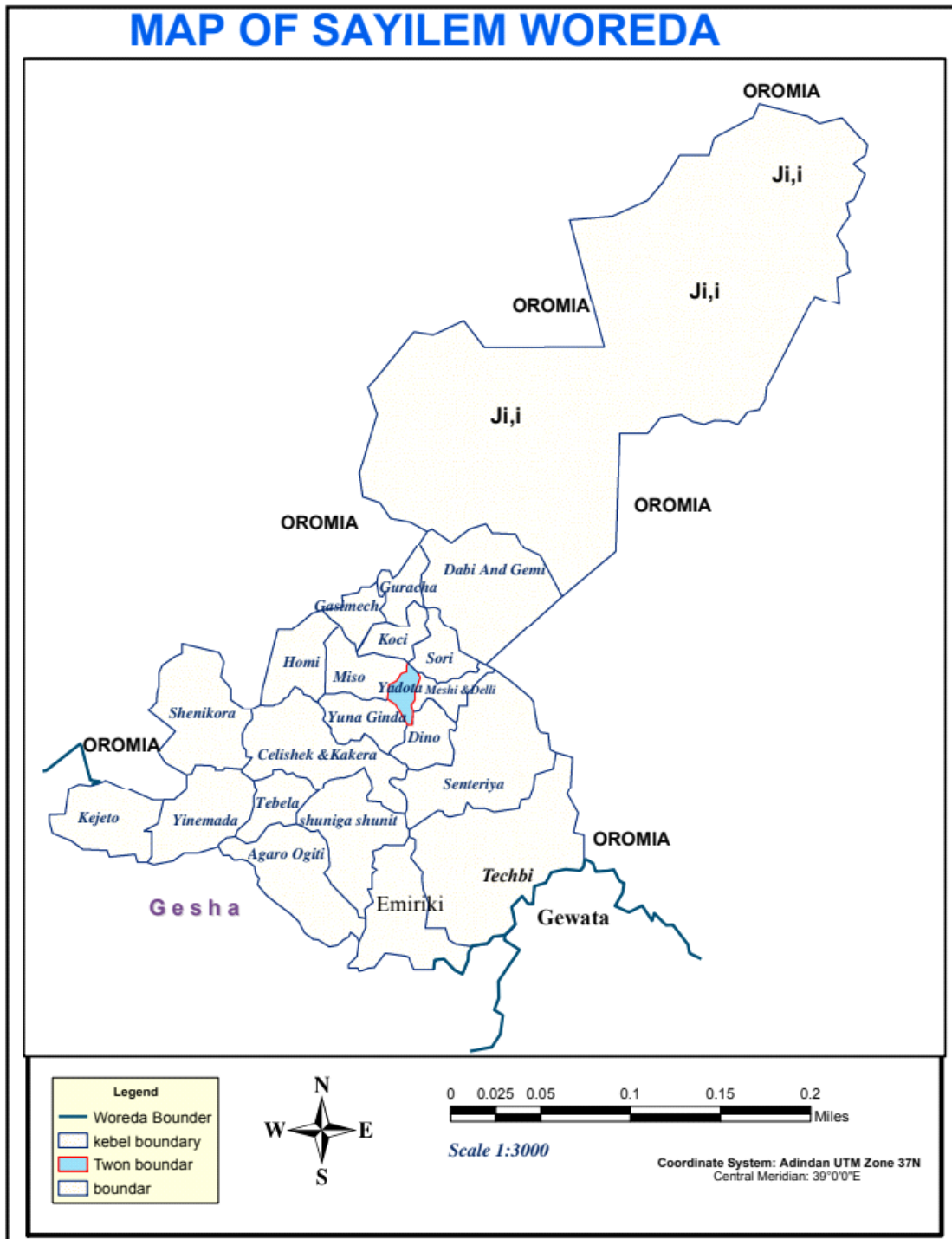


This map is prepared by Andinet Ayele for the sake of this thesis he was a GIS lecturer at Mettu University.

Map.2. map of Kafa Zone



Map.3. Map of the Study Area.



Sources, this map was taken from the Sayilem district Administration Office.

## 1.2 Physical features and climate

The district contains a variety of landscape features. The district is plain in its extreme east and west. This district area, which makes up 61% of the entire area, is between 1800 and 2300 meters above sea level. The district's highland area was Emiriki Kebele, while the district's lowland area was the *Kebeles* of Kejjeto, which were both located at an elevation of 1800 meters.

This district has 85,414.25 hectares of land in total. A total of 66543 hectares of the overall area were covered by natural forest, 5052.125 hectares by swamps, 11900 hectares by coffee, and roughly 15000 hectares by arable land. This area of the district is generally between 1800 and 2300 meters above sea level.

The climate condition of this district is divided into two climatic Zone; 9.6% *Dega* and 90.4% *Woina Dega*. All of the climate experts explained that the parts of Ethiopia which are Illubabor, Kafa, Jimma, and Sheka Zone received about all year rainfall. The annual range of rainfall in this area was ranging between 900 to 1400mm.

The different parts of the district experience different temperatures based on their altitude. The mean annual temperature of the district is 18c.c. The temperature reaches up to 25cc in the lowland areas of Kejjeto area which are the highest coffee production area.

Various rivers like Sori, Hasho, Dibbo, Hauri, and Gabba are crossed about Sayilem district and go to the Didu Lalo Mettu and Gumma. The soil type of the district is, most of it, which accounts for around 80% of the total soil, is red soil. The rest 5% and 15 % of soil which is found in the district is black soil and sand soil respectively. The district was very suitable for agriculture and animal husbandry.

## 1.3 Demographic profile

As it was discussed earlier the province of Illubabor where Sayilem is one district was part of Illubabor *Taqalay gezat* (provincial governorate) from the 1940s to 1995 with the status of

*Woreda* and *Awurajja, Woreda* as well as *Mitakil Woreda Ggizat*. It was considered the remotest and most inaccessible part of the empire by the imperial government of Ethiopia.

The patterns of settlement of the people of Illubabor were largely determined by climatic variation. The highland part of the Zone is settled by a large number of people. Sayilem is one of the highland districts of Sayilem that has suitable climatic conditions and arable lands that attracted several people to settle in the district.

The district had a total population of 40840 as of 2007, according to the results of the third housing and population census conducted by the Central Statistics Agency (CSA). 2025 of the district's total population lived in urban areas, while the remaining 38,815 people resided in rural areas. Interims, of the total number of religious adherents, Orthodox Christians made up 57.61%, Protestants 22.39%, and Muslims 20%.

The Sayilem district finance office's Socio-economic profile data reveals the district's current demographic information. The office explained the information, noting that Sayilem's population is now estimated to be 70,563 persons. Out of the total population, 37455 (53%) were men and 33108 (47%) were women; 61349 individuals lived in rural areas and 9214 in urban areas.

Ethiopia is home to several different nations, ethnicities, and peoples with intricate cultural makeups, each of which defends its species through geopolitical, historical, sociocultural, legal, and linguistic practices. Although it is beyond dispute that these nations, ethnicities, clans, and peoples exist along with their identities and worth, it is still unknown how many people there are in total and what their actual lifestyles are. While some people maintained a large portion of their traditional and original way of life, others underwent socio-cultural and political changes.

In my study region, there are people from many different nationalities are found. The government office archive, informants, and also in my observations all indicate that there were primarily four nations present in this area. Kaficho, Oromo, Amhara, and Tigre are four nations and one marginalized group Manjo was found.

Oromo was made regarding the first settlement in the study area. Amhara, and the people of Tigre, had made the settlement in the area via the case of a resettlement program that was vested

by the *Derg* Regime from 1985 the people of Kaficho were made Settlement from the Kafa province.

The aforementioned nations all coexisted happily. Except for the Manjo, all other nations were built around romantic alliances. For a very long time, the Manjo clan did not establish marital ties with the aforementioned four countries. Marriage between Manja and people from other countries is now rather prevalent.

#### 1.4 Vegetation and wild life

In each of the district's climatic zones, Sayilem is home to a variety of wildlife and vegetation. The two main groups of junipers proceri (*Tid*) and *BahirZaf*, as well as other natural vegetation present in this region, make up the majority of the district's natural vegetation. The major trees that can be found in the research region are listed in the table below.

Table1. Major tree types found in the study area.

No	Amharic name	Local name	Scientific name
1	<i>Wanza</i>	<i>Dio</i>	Cordia Africana
2	<i>Woyera</i>	<i>Yaho</i>	Olia Africana
3	<i>Sesa</i>	<i>Cattoo</i>	Alibizia Gumffera
4	<i>Bisana</i>	<i>Waago</i>	Croton Microstachyus

5	<i>Girar</i>	<i>Girare Mixo</i>	Eucalyptus species
6	<i>Sholla</i>	<i>Canno</i>	Ficus Shur
7	<i>Bamba</i>	<i>Bambo</i>	Adansoia Digtat
8	<i>Warka</i>	<i>Mello</i>	Ficus Vasts
9	<i>Birbira</i>	<i>Yaago</i>	Milletia ferrugine
10	<i>Cebah</i>	<i>Chebo</i>	Acacia nilotica

Sources, Book of the Dr, Azene Bekele.

According to the above table, the district of Sayilem had home to a variety of trees that were used for several purposes.

There are a variety of wild animals in the district. Some of the wild animals in the district are lion, leopard, fox, rabbit, pig, ape, monkey, and hyena. There are also varieties of birds in the district. The district shares a boundary with the Oromia regional state.

Some areas such as Sori, Guracha, Orobo, Tadhee, and Bossa Mountains are considered sanctuaries by the resident of the district. The area is very known for its dense forest example the forest of the Ulimaya, Gati Goda, and others are used for hunting and gathering as well as for the production of Honey.

## 1.2 Nomenclature of the district

Local sources explained that the name of this district before 1954 was Sayiqegn. However, before the current study, there had not been any scholarly research on the nomenclature of the Sayilem district, and almost all previous historical reconstructions had left researchers unable to say how, by whom, or when the name Sayiqegn came to be used as a district name. The oral tradition of the culture is the primary source of information to address this issue. Regarding the name given to the Sayiqegn, sources have provided two different perspectives.

The First view explained by informants was, before the formation of population settlement in this district, the area was covered by a dense forest. Zewude Dubale in his memories stated that the forest that covered the area told Sayi forest. The people of the surrounding area used this

forest for hunting and gathering but through gradual time people of the Oromo made settlements in the current area of Yadota and its surrounding by remove about the forest of Sayi.

The establishment of this small village was at the direction of the right side of the Sayi forest due to this case the name Sayiqegn was given to the district. The name was derived from two Amharic words *Sayi* and *Qegn* the meaning was I see and right respectively. In general, the meaning of this district was the area which is found at the right of the Sayi forest.

According to the Second account provided by the informants, the name of this region was given since it was governed by the government for a considerable amount of time before the Italian period and reliable tax payments were made to the government. However, when people moved in, villages began to form, and because the residents of these villages were dependable on their tax payments to the government, Sayiqegn became the name of the region.

According to informants, this district's name changed from Sayiqegn to Sayilem around 1954. Informants briefly stated that this district's name was given to it this year by *Dejjazimach* Tasewu Wallelu, the leader of the Illubabor province.

According to reliable sources, *Dejjazimach* Tasewu Wallelu, the leader of the Illubabor province, visited the entire territory in 1954. The provincial head paid a visit to both the locals and the general operations of the local administration. He wanted to connect the district's name with the vast forest of Sayiqegn, which he had witnessed on his tour.

In this instance, Sayilem's name was altered to Sayilem. Two Amharic words, *Sayi*, and *lem*, were combined to create the name Sayilem. *Lem* means "fertile," while *Sayi* means "when I see." As stated above, Sayilem was the name given to this neighborhood from 1954 to the present.

### **1.3 General Background**

The major theme of this study was to assess and reconstruct the history of the Sayilem district from the year 1941 to 2000. The year 1941 was taken as a landmark in our country because in this year Emperor Haile Selassie consolidated his throne after the fascist army was defeated by the British force in 1941 and inner patriots. In this year the whole land which found in the Sayilem district was given to the wife of Emperor Haile Selassie *Etege* Mennen because the government of Emperor Haile Selassie divided the land tenure of Ethiopia into three those are

land *Ballabats* landlord, government, and the church land due to this the land of Sayilem was under the control of the government during the reign of emperor Haile Selassie 1941-1974.

Scholars argued that the reconstruction of Ethiopian history mostly emphasized the northern part more than the rest of the country. This might have various justifications. Some attributes are the problem with the scarcity and absence of written primary and secondary sources. The other was the southern parts were not out late in which foreigners studied this area. The other was in ancient times the language of the southern part of the country was not developed into a written form. The other problem was the language of the southern parts was not developed into written. Concerning this issue in general terms, Bahiru Zewude stated that;

...the time when the non-literate societies of the south were considered as having no history because of the absence of the written record is long gone. Parallel with development in other parts of Africa, critical use of oral sources has made a possible reconstruction of their past and hence liberation from the northern (or Semitic) fixation that had characterized Ethiopian studies for a long. The greatest single beneficiary of this shift has been the Oromo who since the late 1960s have been the subject of investigation at both undergraduate and graduate levels.

In my study area, one person reconstructed the historical thesis in this district. That person was Kero Alemayewu on the topic of the history of Yadota town 1941-1991 but, his thesis is limited to the town and gives information on the formation of Yadota town.

Various persons had conducted about thesis in this area but their thesis had not given about the historical development of the area. For example, Tamirat Tadesse, Matios Kifile, and also others were asses about their thesis on agriculture, land feature, demography, etc. but the person Yassin Mohamed Bekele Kene'a and others reconstructed the history of Illu Aba Bora in general which district is its part until 1995. However, the above not all research had not fully given historical

information like socio-culture, the economy as well as others to the Sayilem district from establishment to now.

In the reconstruction of this historical thesis, the researcher invited various people to interview to gather suitable historical data in a systematic way of data collection methods, and also those data were highly interpreted by the researcher. In this interview method, the researcher used primary data which means the persons who were selected for the interview had directly known the historical events.

In the past time, some theses had been conducted in this district but they had not given full information about the history of the study area the researcher fills the gap that came from the scarcity of historical sources. The researcher assessed the archival center of NALA and IES were the main tributary sources

#### **1.4 Historical Background of Oromo and Kaficho in Sayilem district**

Oromo is the largest group of Cushitic people, who had lived in the northeast of Africa for a century. Most scholars and historians agreed that Oromo is culturally homogenous with common genealogical ties. According to several scholars, anthropologists, and others, mentioned in their works, the original homeland of the Oromo was in Bale in the area of the current Madaa Walabu.

It seems a reliable truth that the Oromo are the single largest ethnic group both in Ethiopia and the horn of Africa. Despite statistical differences, a substantial number of historians, anthropologists, and other authorities also agree that the Oromo people are one of the most numerous people in Africa.

The Oromo had also a religion known as *Waaqefannaa*. They believed in one Supreme Being called *Waaqa* (God). The religions leader of the Oromo was known as *Qallu*. He was respected in society and was influential and had also the right to involve in non-religious matters.

According to numerous historical accounts, the Oromo people moved to a new region in Ethiopia in response to various natural and man-made circumstances. Due to the aforementioned factor, the Oromo were relocated to the regions of southwest and southeast Ethiopia in the middle of the 16th century to occupy new territory.

Before the formation of the population movement of the Oromo, they are classified into the two confederacies known as the Borena and Barentu. Even though there is still an argument about exactly why the Oromo moved out from their homeland; the separation of these two groups probably occurred before or during the 14<sup>th</sup> century.

During the Oromo population movement, the two confederacies which are the Borena and Barentu had followed two different directions. The Borena moved in the north-western direction and the Barentu moved in the northeastern direction.

Gradually the Boranaa was further sub-divided into two branches namely the Maccaa and the Tuulamaa branches and the Macca confederacy had a common chafe assembly, at *Oda Nabi* in Fatagar.

The Maccaa section of the Borena was divided into two major confederacies namely the *Afre* which is composed of the Hoko, Tchaliya, Guduru, and Liban. This confederacy was formed during the Robale *Gada* (1570-1578). The Second was *Saddecha* composed of Obboo, Suba, and Hakako this was formed during the period of Birmaji *Gada* (1578-1586).

When I narrated on the preliminary page, The *Maccaa* families are subdivided into the two clans known as the *Afre*(four) and *Saddecha*(three) by breaking the chafe assembly at *Oda Nabi* in 1570 and they formed their own independent Chafee at the *Odda Bisilii* Damot in the 1580s. On the eve of the 17<sup>th</sup> Century, both clans were moved in two directions. The *Sadecha* family made settlements in the Gibe region and the *Afre* clan forward in the direction of the Illubabor and the Wollega region.

Numerous historical Sources also indicate that the Oromo of Illu Aba Bora is the family of Maccaa which is one of the two sons of Boranaa. After they were separated from the Tulema Oromo, the Maccaa Oromo formed two confederacies during the time of the Robele Geda (1570-1578), which were known as the *Afre* and the *Sadacha*. Out of these two confederacies, it was the *Afre* confederacy which was traveled and settled in Ilu Aba Bora during the Oromo population movement and the *Saddacha* clan arrived in the Gibe region.

Yassin and various scholars explained that; the Oromo of the Illubabor was one of the Macca groups known as the Tume clan. These Tume families' had settled in the area of the Haddeso,

Bacho, Saphera, Leqa, and Allee. On Wollega, Birbiso, Buuno, Darimu, And Suphe. In this case, the Oromo people inhabited the Illubabor area.

In the 1900s Oromo of Illubabor especially, in the area of Didu Lalo, Allee, and the Leqa made the settlement in the study area at Sayilem and formed this district in the 1900s from the clan of Oromo Suttefa, Tullema, Coorraa, Hinano as well as from the Gumma direction Genji, Dinu and other were made about the first settlement in my study area in the Sayilem district on the year of the around 1990s.

The *Gada* system was a system by which *Gada* classes succeeded each other every eight years by having political military, economic, and ritual responsibilities. Each *Gada* held power for terms of eight years and no one had the right to stay in power for more than eight years or to transfer power hereditary.

The *Gada* class that is going to hold political power was expected to carry a war known as the Buta war and to occupy a new territory that had not been occupied by the Oromo people before. This traditional is said to have contributed to the expansion of the Oromo territories.

The Oromo *Gada* system was strangely altered by this slow transformation, and the region came under the rule of monarchies. *Abba Dulas* eventually acquired both the political power and personal ownership of much of the land occupied, similar to most Oromo land in the southwest. As a result, the *Moti* system-oriented kingdoms began to replace the *Gada* system when it began to fall apart.

According to several sources, many landowners in the majority of the Southwestern section gave up their plots of property and submitted to the warring parties in exchange for security. As a result, the desire to rule as *Mooti* (king) emerges. Hurumu Mattu, Alle, Buree, and Suphee were able to join the powerful warrior Iuu clan around the Second part of the 19<sup>th</sup> Century thanks to Caalii Shone. Buunno, Coorraa, and Darimuu to his realm.

Several Oromo clans are believed to have established the first settlement in my study area. The Oromo of Coorraa established a hamlet near the Becho border the current Coorraa village depraved this name from the settled people. The clan of the Tullema and Suttaffa established a hamlet in the area that is now home to Yadota, Yunaginda, and Miso Bulchata in the direction of Didu Lalo. The third was in the direction of the Gumma area, where the Diinu clan was

established near the current Dino area's Kebels In general, the Sayilem region's original settlers were Oromo both from the Mecca section of *Afree* and *Saddecha*.

In regards to the Kaficho people, they were presently located in the South West of Ethiopia in the territory of the southwestern Ethiopia regional State, and their language was classified as being part of the Omotic family. The name "Kafa" meant the region where the Kafa people had resided, while the word "Kaficho" implied the Kafa people themselves.

Lange, Curreil, and Crummy, as well as Ethiopian scholars, revealed that the peoples of Kafa were one nation found in the group of the Gonga peoples, namely, Kaficho, Shekkicho, Boroshinasha, Na'o, Chara, and Anfilo. These peoples were also referred to as the peoples of Gonga in the past.

The Gonga people originated outside of Ethiopia in Egypt and Syria, as described by Lange, Bekele WoldeMariyam, and others. Due to both natural and man-made circumstances, the Gonga people were made about the population movement regions of Ethiopia in search of farmland. Because of this, the Gonga people established the first permanent settlement in northern Ethiopia, particularly in Gojjam, Gondar, and portions of Tigray for a considerable amount of time.

According to several historians, through the gradual process, the Gonga people were made about the population movement in the south of Ethiopia and controlled the huge territory of agricultural land. But throughout time, the Gonga peoples split into two groups known as Southern and Central Gonga as a result of the Oromo population shift and Imam Ahmed's battle. The Kaficho, Shekkicho, Na'o, and Chara clans are those of Southern Gonga. The Boroshinasha, Bosh, Anfilo, and other peoples were found in the central Gonga.

Both Ethiopian and foreign scholars concurred that the Oromo population movement and Imam Ahmed's war caused the breakup of the Gonga people. The other countries that were present in Ethiopia in this instance left them out. For instance, the Anfilo now resided in the Oromia regional state in the Wollega area, the Boroshinasha in the Beneshangul Gumuz regional state, and the others in the Jimma region. Beqqele Wolde Mariam described the language relationship of the Kafa, Sheka, and Boroshinasha in his work, stating that those Gonga people spoke about the same and related language.

The people of Kafa after the disintegration of the Gonga peoples made their settlement in the south Gojjeb River up to the Washi River which was the boundary of the Sheka and Bench Maji Zone. This region was containing about some nations except Gonga which were Na'o and Chara in its part'.

The Kaficho people were divided into several *Yaro* or clans. Every clan had formed a single line known as the *gumbo*. It indicates calm regarding the aforementioned *Yaro*. According to this, the Kaficho people were divided into ten *gumbos* and several clans.

Table.2 Shows the *Gumbo* Kaficho and clans

No	name of gumbo	Clan belongs to it.
1	Aki	Agiwato, Gadoo, Hinimachoo, Matto, Waho, Wollo Boro, etc
2	Godi	Minjo and dugo
3	Gucho	Amaro, Dijeeno, Hindato, Amboo, Maco, Giyo, Gawato, etc.
4	Mahi	Dokimano, Diido, Gucho, Yato etc.
5	Mari	Aregepo, Guribo, Hinaaro, Shoko, hinamadoo, etc.
6	Mawo	Iro, Meneko, and Yolato
7	Shecho	Damo, Dingero, Turo, Yofo, Hataro, and Yettacho
8	Sheli	Ishibilo and yahalo
9	Kuli	Kafa kulli
10	Ati	Clan of Boshu

Source, Beqqele Wolde Mariam book p.211.

Regarding the above table, the people of Kaficho had divided into ten major *Gumbo* and Each of the *Gumbo* consisted of several clans.

Historians explained that Kafa was formed as a strong kingdom in the southwestern part and ruled its independency territory until 1897. In this period, Kafa ruled three dynasts which were the Manjo dynasty which ruled the area before 13c, the second dynasty the Matto dynasty took power by overthrowing the Manjo power. The third was the Minjo dynasty which ruled the peoples of Kafa for a long time until 1897. Several people ruled during the Minjo dynasty, the table below shows the king and their ruling time of the Minjo dynasty.

Table.3 shows the ruler of the Manjo dynasty and the reign period

No	Name of kings	Time of ruled
1	Minjiloch	1390-1425
2	Shonge Tato	1425-1460
3	Adiye Tato	1460-1495
4	Shade Tato	1495-1550
5	Madi Gafo	1550-1565
6	Bonge Tato	1565-1605
7	Gibenecho	1605-1640
8	Gali Gafoch	1640-1675
9	Gali Ginoch	1675-1710
10	Gaki Gayoch	1710-1742
11	Gali Gayoch	1742-1765
12	Shagi Sharoch	1765-1768
13	Abeti Henocho	1768-1776
14	Beshi Ginoch	1776-1798

15	Hoti Ginoch	1798-1821
16	Gaki Nechochi	1821-1841
17	Kawi Eroch	1841-1843
18	Kaji Sheroch	1843-1868
19	Gali Sheroch	1868-1890
20	Gaki Sheroch	1890-1897

Sources, Lange W 1982.Oreint 1969

Regarding the above table, the Minjo dynasty ruled the Kafa area from 1390 to 1897, and twenty rulers ruled during this dynasty.

Figure1. The Kafa kingdom administration hierarchy

Source, Book of Beqqele Wolde Mariam page 129

After the victory at Adwa in 1896, Menelik II who acquired more guns sent his army under the leader ship of *Ras* Wolde Giyorgis to conquer Kafa province in 1897. according to this, the people of Kaficho lost their independency.

Twelve regions made up the kingdom of Kafa, which controlled its population from 1847 until 1897. Up until 1897, these provinces were Adiyo, Buta, Carra, Decha, Gawata, Gita, Gimbo, Goba, Shasha, Tello, Dakiya, and Gesha. My study area, Sayilem district, did not become a part of the Kafa kingdom until 1995, according to the sources mentioned above.

### **1.5 Incorporation of Sayilem District into the Ethiopia Empire**

The last quarter of the 19<sup>th</sup> century was a period of MenelikII territorial expansion toward the south, southeast, and southwestern Ethiopia region. MenelikII territorial expansion to the south preceded the incorporation of the Oromo that surrounded the Shawan state by the predecessors of

Menelik II. The incorporation of the Oromo in Shawa was followed by the south ward expansion in which the Gurage became the first victim next to the Oromo groups in Shawa.

In his southward expansion, Menelik II used two policies based on the advice presented in *Fetha Negest*. These were a policy of peaceful submission and forceful subjugation. In his policy of peaceful submission, the local officials were persuaded to submit peacefully by convincing the local people and it was the first option presented to the local chief before any military confrontation in return for maintaining their political position by paying annual tribute. This policy was more effective in the southwest and western region where local chiefs accepted the request for peaceful submission in the regions like Jimma and Wollega.

The Second policy was applied in the region like Wolayta, Kafa, Arsi, and Harar where the locals refused the question of peaceful submission. In his expansion to south eastern Ethiopia region, Menelik faced a serious challenge from Arsi, who fought against the army of Menelik at different battles until their defeat by the army of Menelik II led by *Ras Darge Sahle Selassie* at the battle of Azzule in 1886. The next victim was Harar, where the Harari and the Oromo of south eastern Ethiopia, who turned down Menelik II, request peaceful submission. The refusal of the Harari and the Oromo forced them to carry out military conquest. The military conquest finally resulted in the defeat of the Harari and the Oromo at the battle of Chelanqo in January 1987.

As a result of one of Emperor Menelik's conquests, the Sayilem area was incorporated into the Ethiopian imperial state. Menelik II was able to conquer the Ilu Abba Bor kingdom by the 1880s' end. Before its incorporation into the Ethiopian empire, the Sayilem area was a part of the Ilu Aba Bora kingdom, which was controlled by Caalii Shonee and his descendants.

After the incorporation of the parts of Illubabor *Ras Tesema Nadew*, Menelik's II war leader whose name was associated with controlling this area started his campaign to Ilu Aba Boora in general and to Sayilem district in particular, by organizing his forces from Guma. Sources indicated there was no strong resistance from the study area during this campaign he faced strong resistance. All stated three Oromo clans living in the district had tried their best to resist the expanding Shawan forces separately with less organization. But they were unable to stop the

Shawan forces who were well equipped, well organized, and also had soldiers with war experience.

Various factors had been forwarded by scholars as a cause for the expansion of Menelik II to the south western part of Ethiopia. Most historians agreed that the basic motive of Menelik's expansion to the southwestern part of present-day Ethiopia was the need to control the lucrative trade items and trade routes which were found in the area.

The major impact of the Menelik II territorial expansion to the south resulted in the introduction of a new socio-economic and political system in the newly incorporated areas. This system was the *gabar –naftana* system. The introduction of this system in the southern Ethiopian region resulted in the eviction of peasants from their lands and the denial of the right to self- rule by local officials. The political and economic measures taken against the newly incorporated regions were more severe in the regions where the army of Menelik II faced strong resistance from the local people in the process of occupation. In the regions where the policy of peaceful submission was successful, the local chiefs were able to maintain their economic and political positions.

## **1.6 Sayilem district during the Italian period 1935-1941**

The Italian invasion of Ethiopia in 1935 was the result of the Italian interest to establish a vast Italian colonial empire in Africa. The attempt to establish a vast colonial empire was started in the last quarter of the 19<sup>th</sup> Century. The attempt to make Ethiopia part of their colonial empire in Africa in the late 19<sup>th</sup> Century was unsuccessful due to their defeat at the battle of Adwa in March 1896. Their defeat at Adwa resulted in opposition against the government of Italy and forced them to renounce their colonial ambition and recognize Ethiopia as an independent country. This was followed by the opening of the Italian legation in Addis Ababa and the establishment of diplomatic relations with Ethiopia. However, the Italian interest to colonize Ethiopia did not die totally. The Italians reflected their interest to colonize Ethiopia in a tripartite treaty of December 1906 and by the Allied power discussion of 1915. By the tripartite treaty Italy's interest to merge the hinterland of Ethiopia with her colonies of Eritrea and Italian Somali land was recognized by Britain and France and by allied discussion of 1915 Italy presented her plan to take over British and French Somali land Bank of Abyssinia and Addis Ababa Djibouti rail way. These are signs that indicate the revival of Italian in Ethiopia.

The Italians used different strategies before they invaded Ethiopia in 1935. In the four decades that followed the victory of Adwa Italy carried out military preparations at home and her colonies in Africa that shares boundary with Ethiopia, Italian Somali land, and Eritrea. On the other hand, the Italians were involved in subversive activities to win support and disappointed local chiefs with the different measures taken by the emerging autocratic government of Emperor Haile Selassie. The Italians used ethnic and regional discontent against the government of Emperor Haile Selassie as the best opportunity for their subversive activities. After completing the necessary preparation Italy invaded Ethiopia in October 1935 by using the Walwal incident of December 1934 as a pretext. The invasion came from two directions, in the north from their colony of Eritrea and from their colony of Italian Somaliland.

According to sources, the Sayilem district was utilized by the invaders as a crossing point from the Kafa province to the Illubabor area in the direction of Cellesheki and Tebella to the area of the Didu lalo area during the Italian time. The fascists had not made any preparations for their campaign or used their power in this region.

According to informants, as the Italian forces moved through the region, the locals were terrified and took refuge in the cave for a short while. The caves of Faci, Sheko, and others were used as shelter, as I indicated in chapter 1. I observed the cave and discovered a lot of cooking and feeding supplies there.

According to local reports, the military of fascist Italy was known as *Shurubo*, which is Italian for "the person with long hair." The fascist troops, based on informed sources, had long hair. They left this region without inciting rebellion or offering any threats to the Sayilem people.

Some informants mentioned that the forces of Italy slaughtered sheep, goats, cows as well as other animals to eat. They went in the direction of the Didu Lalo area they reach the town of Gore.

### **1.7 The formation of Sayilem district**

According to historians, the state's emergence in Ethiopia and the horn of Africa, as well as the rest of the world, took place over an extended period. From one location to another, state formation processes vary. This implies that certain states were founded by following different

land characteristics, while others were discovered by following the river valley. When humankind first began to practice civilization, various states emerged, including ancient Babylonia, Rome, and Persia in addition to other

Various historians described that the ancient historically well-known state which emerged in the part of Ethiopia, as well as the horn of Africa, was Punt emerged in 3<sup>rd</sup> c BC. But historians have not described the absolute location of the Punt. After the formation of the Punt, several states emerged in the parts of the horn of Africa like Aksum, Damat, Yeeha, etc. in ancient times.

There are no documented records from the past that describe how, when, or by whom the Sayilem district was established. However, several primary and secondary sources of oral tradition provided the information needed to build this district's knowledge base. According to local reports, this area was covered with thick forest before the 20th century.

In his memories, Zewude Dubale also recalled that Sayilem was highly known for its deep forest before people began to live in this neighborhood. Zewude claimed in his memories that the forest in Sayilem was nothing beyond a bar of gold that had been found in a bank, indicating that the region was well-suited for the production of honey.

Before they established settlements in the area, the Oromo of Didu Lalo Guma, who live in the present-day Sigimo district, Allee, and the Kaficho people from the Gesha area, used this forest for hunting, gathering, and the production of honey.

According to local sources, tiny communities were established on the Oore Gudo in the early 1900s under the guidance of the Tebella and Gumma by the Kaficho people from the Gesha region and the Oromo people from Didu Lalo to use the forest for the aforementioned purposes. This marked a turning point in the development of the local population settlements. In Yadota town's eastern section is where you'll find Oore Gudo.

The Oore Gudo served as the border between Kafa and the province of Illubabor at the time the Oromo and Kaficho peoples wanted to administer this region under landlordism (*Ballabats*) because this region was not under the control of the *Rist* because of this case both nations made rebellion in that area and sent about their delegations for their respective province leaders for the above-mentioned case.

According to local sources, in the preceding instance, *Ato Roro Jilcha*, an Oromo Hinano clan chief who dominated the Tebela region, and *Qari Nebi*, the Kafa leader at Gesha, each dispatched a delegation to the head of their respective provinces. To dominate these regions through landlordism, *Ato Roro Jilcha*, an Oromo, sent a mission to the chief of the Illubabor people, *Tessema Nadewu*, and *Qari Nebi*, a Kafa, sent a delegation to *Ras Woldegiyorgis*.

The two province leader had sent their delegation to solve the problem in this area. Lastly, the Illubabor side *fitawurari* *Biratu* and the Kafa side *fitawurari* *Gebere Yohanis* came to this area to solve the conflict *Orore Gudo* but the conflicts were not solved peacefully the first time and the delegations were appointed about the other day. But in the case of the Italo- Ethiopia war (1935-1941) the incident in the area was stopped.

Some local reports said that Oromo residents first settled in the district during the *Orore Gudo* incident. The *Yadota* area in the *Sayilem* district was the first Oromo-populated area to be settled. There was a developed forest there. According to informants, the Kafa clans of *Hinabiro*, *Allato*, and *Addamo* afterward settled in the village of *Yadota*, which the *Suttefa* clan family *Aba Gemta Suttema* had previously controlled. Both peoples had long since coexisted amicably.

After the end of the Italo- Ethiopian war in 1941, the government decided that the land of *Sayiqegn* was given to the government and this area didn't control by landholders. Informants described during the reign of Emperor *Haile Selassie* (1941-1974) the land of *Sayilem* was known as the land of *Etege Mennen*.

## CHAPTER TWO

### 2. SAYILEM DISTRICT 1941-1974

#### 2.1 Administration Reform and Role of Local Chief

The Ethiopian history demarcated in the year 1941 was the consolidation of Emperor Haile Selassie his throne by the defeat of the fascist by the patriot of Ethiopia and forces of Britain. According to various sources, Emperor Haile Selassie came to Addis Ababa on 25 May 1941 and restored his old feudal regime once again. The acceptance of the restoration of the Solomonic dynasty and its old feudal order was not uniform in the country.

Various inner patriots were opposed to the restoration of Emperor Haile Selassie's power among them Belay Zeleke and other inner patriots had made challenges to over through about the Emperor but the Emperor assassinated some of them and sustained his regime by having several measurements to rule about the country for political administration.

As we know, in 1941 Italy was defeated and the whole of Ethiopia regains independence with the help of the British. And Emperor Haile Selassie restored his feudal regime once again. The response and acceptance for the restoration of the Solomonic dynasty with its old feudal order were not uniform all over Ethiopia. Concerning the study area, Sayilem district, there was no resistance against the restoration of the old feudal order.

The liberation of Sayilem district is associated with the liberation of Ilu Aba Bor which became successful, by the forces of *Dajjazmach* Kabada Yohannis, *Balambaras* Gadamu Gizaw, Jagama Kello and *Dajjazmach* Masfin Silashi in the last battle at Sambe.

After the liberation of Ethiopia from Vasiect Italy the province of Illubabor was ruled by Shewan Feudal by *Dejjazimach* Mesfin Sillashi. Then after *Dajjazmach* Tassawu Walelu came to power

and was succeeded by *Dajjazmach* Gerasu Duki in 1957. He appealed to the Ministry of Interior for the re-measurement of land to increase government control of the land and to increase government revenue. As a result, excess land is said to have been found and sold to individuals. In 1964 *Dajjazmach* Garasu Duki was succeeded by *Dajjazmach* Girmachew Teklehawariat and he was also replaced by *Dejjazimach* Worku Enqusillsie.

The Italian occupation came to an end in 1941 and the country was liberated from the Italian occupation and the Emperor was restored to his former position in the same year. The liberation of Ethiopia from the Italian occupation and the restoration of the monarchy was followed by the administrative restructuring that reduced the former 34 administrative units into Twelve *Taqlaygezats* (provincial governorates) and decided to be ruled by appointed officials. According to the new administrative restructuring Gore was made part of the Illubabor provincial governorate with the status of *Worada* (district) and sub-district (*Mitkil Woreda*) the last was *Kebeles*.

Following the liberation of the country the restored monarchy appointed officials that administered the district that was established as administrative consisting of ten *Ballabats* during the Italian occupation. In the post-liberation period, the government continued to appoint officials with Shawan background, the policy that was adopted by Emperor Menelik II. Accordingly, the first governor to be assigned as a governor of Sayilem district in the post-liberation period was *Ballambaras* Dilnesawu Desta. He was a man from that locality with a Shawan background. The official is said to have governed the district for about eight years. On the other hand, local Oromo and Kafa chiefs were also recognized over their respective clans and regions.

Illubabor Province, located in the southwest of Ethiopia, was one of the provinces under the rule of Emperor Haile Selassie from 1941 to 1974, according to numerous sources. The five *Awurajja*, Gore, Sorinagaba, Gambella, Bunno Beddele, and Mocha *Awurajja*, made up this province. The lower administrative level, including *Woreda*, *Mitkil Woreda* *Gizat*, and the lower administrative level up to the *Kebeles*, was incorporated in each of the *Awurajja*.

The Sayilem district was governed from 1941 until 1974 under the administration of Gore *Awurajja's* Illubabor province, according to the NALA Archive and other highly detailed historical sources.

In general, speaking after the conquest of this province by the force of Emperor Menelik II, the district of Sayilem came the parts of Ethiopia around the year 1880s. The part of Illubabor was conquest by the force of Menelik II to Ethiopia and was demarcated into the district to the Ethiopian part of Ethiopia.

In the post-liberation period, a new arrangement in the administrative structure of Sayilem district was introduced in the aftermath of the liberation period in 1942. According to the new arrangement areas which were formerly divided among the local *Qoros* into three different areas were brought together and came to be known as the Sayilem *Mitikil Woreda gizat*. Sayilem became one of the five *Woredas* under Gore *Awurajja*.

Under this new arrangement, the district came to have Fifteen *Kebeles Ballambaras* Sahile Asfawu was the first district leader under the title given by the *Geji* for Afew years and they were replaced by other Shewnas family Dilinesawu Destas.

According to NALA sources, the Gore *Awurajja* contained many *Woredas* inside before the formation of SorinaGaba *Awurajja*, including Becho, Mettu, Illu Aba Samba, and others. However, after the formation of the Above *Awurajja*, the above area was moved to the newly formed area, and the remaining was continued under the Gore.

The Sayilem district was long controlled as *Mitikil Woreda Gizat* under *Woredas* of the Allee during the era of Emperor Haile Selassie, according to the archives of NALA. Becho, Didu Lalo, Didu Goridomo, Illu Abasambi, Sayilem, Fugo, Metu, Hallu Hamuma, Didu Geberedima, Allee Borusa, and Allee Kima were among the eleven *Mitkil Woredas* contained in this Allee *Woreda*.

Sources of NALA mentioned this district gained the sub-district or *Mitikil Woreda* title in the year 1940s by the case the people of Kaficho crossed about Hauri River which is the boundary between Kafa and Illubabor province and they stole the property of the settled area due to this case the province leader was unable to control about the area.

In this case, they gave about the *Mitikil Woreda Gizat* administration level for the people of Sayilem to eradicate the robbery of Kafa they opened about police and another government office in the Yadota town the old *Tej Bet* that opened in this town was *Weyzero* Kebebush Abebe who was the wife of *Balambaras* Dilnesawu Desta who the district leader after Sahile Asfawo.

Local sources mentioned that Yadota was the administrative center of this district during the reign of Emperor Haile Selassie from 1941-1974. The officials appointed from the province lived in this town by opening the government offices like police offices, courts, and administrative offices as well as others to rule the area.

During the reign of Emperor, Haile Selassie 1941-1974 the police force came from the center namely, *Wotader Akalu Seifu*, *Asira Aleqa Tilahun Wolde Yesus*, and others came to the area to keep the peace and security of the area.

As we discussed in chapter one, the Administrative territory of Sayilem district was changed by the changing of the government of Ethiopia which means during the reign of Emperor Haile Sellasie and the *Derg* regime the administrative territory of the district was not the same. This means the territory of the district was changed by the change of the central government.

According to the above idea, the territory of Sayilem during the reign of Emperor Haile Selassie from 1941 to 1974 was demarcated south at the Dibo river and to the north at the Sori Dabo River currently found in the Becho district. In the West direction from Dakili River to the eastern part of the Dino River.

In other words, the current Yadota, Dino, Delli, Sori, Qoci, Guracha, Dabinagemi, Gectit, Ji'i, Buludo, Gubiya, Denbo, Kaphinaworali, Misobulchata, and Billanbilo were part of Sayilem during the reign of the Emperor Haile Sellasie 1941-1974 but remaining of current *kebeles* were during that time administered under Allee, Didu Lalo, and Kafa province. For example, the current Cellesheki, Tebella, and Yinemadda were administered under Didu lalo. But the land of this area was covered by the forest people of the Kafa and Oromo had used it for hunting and gathering as well as for the production of honey.

The memories of Zewude Dubale deeply described the areal coverage of the Sayilem district in Gasha, hectare, and kilometer. Zewude explained during the reign of Emperor Haile Sillase the total area of this district was covered about 2711.3 in Gash's, 1084.33 hectares, and interims of kilometers square it covered 1084.53.

## 2.2. Administration hierarchy of Sayilem from 1941 to 1974

After the emperor restored his old feudal order the Shewans nobility were the higher officials in the country and they ruled about every province found in Ethiopia. The Shewans broke about the indigenous socio-political system and exercised the new feudal order imposed on the peoples of Ethiopia. Interims of these the whole Illubabor which was given to the *Dejjazimach* Masifin Sillashi and made his sit in the town of Gore and ruled the old feudal order in the parts of Illubabor usually appointed the local chief who ruled him in the process of conquest as *Qoros*.

During the reign of Emperor, Haile Selassie 1941-1974 the two Shewans rulers came to the area as governors to apply about the Shewan's old feudal system in the district those were *Balambaras* Sahile and Asfawu, *Ato* Dilnesawu Desta ruled this area twice but there was no sources indicated about their ruling period. All of the district rulers were appointed by the province leader. In this case, the peoples which inhabited the Sayilem district were not got a chance to administer his area.

Scholars explained that the whole part of Illubabor was visited by Emperor Haile Sellasie in 1951. In this year the Emperor gave different political titles like *Ballambaras* to the selected people of Sayilem in the town of Gore. According to the local sources *Ballambaras* Shano Nibo, *Ballambaras* Gebre Dilbo, *Ballambaras* Feyisa Debi and others were taking their title and they ruled the district as the local title of *Qoro* during the reign of Emperor Haile Selassie 1941-1974.

During the period of autocracy in this area (1941–1974), *Geji*, who was chosen to govern the province leader and rule the entire district, was at the top of the administrative pyramid. This political figure maintained general authority by appointing various local political figures with the titles of *Qoro*, *Laga*, *Ciqashum*, etc.

The *Geghi* chose various local *Qoros*, who oversaw the district as a whole by possessing a sizable area of land. Taxation was under the control of *Qoro* at that time. He managed a situation that occurred and was not resolved by the *Laga*, as well as collecting and overseeing the taxation from the *Laga*.

*Abba Laga* was the title of the political authority who presided over *Qoro* in the Sayilem region during the period of autocracy from 1941 to 1974. *Laga* is the Afaan Oromo word for water. The *Laga* government received the taxes that the *Laga* authorities had collected from the peasants.

Local sources stated that the region between the rivers, or the river's line dividing one *Aba Laga* from the other, was the area under one *Aba Laga's* rule.

The *Tetari*, or owner of the small plots of land allocated to the peasantry, was the other political figurehead in that region from 1941 until 1974 under Emperor Haile Selassie. The higher-ranking political figure asked this question of Teteri for each issue that arose in that region.

*Tula/XUXXA*, which stands for the village chief, was the last administrative hierarchy in the Sayilem area during the rule of Emperor Haile Selassie. Tula was a village chief who oversaw the political power in that village. According to village informants, when issues arose, those issues were first brought to Tula's attention, who attempted to address them but ultimately had to turn them over to a higher political official. The district governor granted the supreme authority.

Figure3. The Administrative hierarchy of The Sayilem district from 1941 to 1974

Sources, the Researcher gathered from informants.

According to local sources, this district was separated into three local *Qoros* and different *Lagas* to administer the area's large land and to regulate the feudalism of Emperor Haile Selassie from 1941 to 1974. The names of the *Qoros* and the regions they oversaw were also revealed by informants; in this case, the first *Qoros* was *Ballambares* Shano Nibo, who was assigned to Misobulchata, Dabinagemi, Sori, and Gasimaciqoci.

The other *Qoro* who ruled the Sayilem district was *Ballambaras* Gebire Dilbo who was the other *Qoro* ruled over a wide region that included the Gubiya, Denbo, Buludo, Gaweta, Gasimaci Miso, and Gasmaci Guracha under his control and he ruled this area at the end of autocracy.

The last *Qoro* who ruled the Sayilem district was *Ballambaras* Feyisa Debi, who ruled over the regions of Yadota, Kaphina Woralii, Dino, Deli, etc. My sources claim that the *Qoro* was specifically chosen by the district *Geji* to carry out the Sayilem district's previous Autocracy time.

Under the *Qoro* various *Aba Laga* were appointed to the district for governor. This political official was collect about *Asirat* and taxation from the peasants. According to the informant,

Sharo Shano the land given to the *Laga* was not counted in *Gasha* and hectare but he ruled about the area between the rivers in this case the political boundary of each *Laga* demarcated by rivers.

Informants described the title of *Aba Laga* which ruled Sayilem district under *Qoro* during the reign of Emperor Haile Sellasie 1941-1974 and their ruling area. For example, *Aba Laga* Tucho Nibo ruled the area between Sori River to Dabi River; the other Dibaba Shemi controlled the area of Sori in the East direction up to the Meshi River.

The other was *Laga* Geberemedhin Nibo ruled the area of the current Dabina Gemi area. This area was found between the River of Danio River to the Guracha River. Not only these but also several *Laga* was appointed in Sayilem district to rule the people of Sayilem during the reign of Emperor Haile Sellasie 1941-1974.

Local sources stated that, after 1941, the peasant of this district became not *Gabbars* with multiple obligations. The district was divided into the *Qoro* to which numerous *Ciqashum* were assigned under them. The *Qoro*, *Laga*, and the *Teteri* were the owner of the land and the peasants hadn't got a chance to rule the district also they weren't the owner of the land until the end of the old feudal from our country for one and last the year of 1974 it replaced by the *Derg* regime.

### **2.3 Taxation and Land Tenure System in Sayilem district**

The question of land tenure has been a pivotal issue in the contemporary history of Ethiopia since the livelihood of the majority is based on it. Most scholars forward that the majority of the indigenous society in southwestern Ethiopia was deprived of their traditional land right because of the new arrangements. Emperor Haile Selassie the land was given to three bodies those are for the landlord, government land, and church land, during this time the government collected taxation either in cash or kind.

In the post-liberation period, the autocratic government introduced three land tenure policies. The first land measurement by *qalad* was completed in 1953 and the measured land was divided into four categories based on the ownership of land. They were *Gabbar* (private land), *Samont* (Church land), Government land, and *Madaryad*. Due to the above land tenure policy, the holly land of the Study area was put under government land up to the end of the Autocracy period in 1974.

According to the above description, during the reign of Emperor Haile Selassie 1941-1974 the total land found in Sayilem district was known as the land of *Etege Mennen*. Local sources indicated that the peasants of Sayilem district was taken the arable land from the official of the district known as *Tetari* and they cultivated various crops on that land local sources indicated that every tax from land, from the local officials of this district, had the owner of that land by paying taxes to the government in cash.

In 1942 the government introduced a new tax proclamation that established uniform taxation to be paid in the newly introduced Ethiopian currency. This proclamation also classified land into three categories fertile, semi-fertile, and poor based on cultivability. A land tax of 15, 10, and 5 Ethiopian Birr was decided to be paid for fertile, semi-fertile, and poor land respectively.

As it was discussed in the preceding topic the government carried successive land measurements as one means of increasing the state revenue from land. The province of Illubabor was selected as a testing ground for the new land measurement. The district of Sayilem was one of the districts where the land measurement was carried. Following the visual land measurement of 1944 the peasants in the district of Sayilem started to pay land tax after Emperor Haile Selassie consolidated the power. This brought to an end the former tax based on the number of cattle owned by individual peasants.

The officials like *Qoro*, and *Laga*, as well as others, had also taken the land from the top officials to cultivate. Most of the time, their land was free from taxation which mean they had not paid taxes to the government by their leading title. They also controlled the vast forest area for the production of honey.

The peasants of Sayilem paid their taxes in cash, not in kind, under Emperor Haile Selassie's rule in this region from 1941 until 1974. According to a local informant, there are three different amounts of money used to collect taxes from local peasants: the least amount is 5 Birr, the middle amount is 7 Birr, and the highest amount is 10 Birr. One who levied a tax on the peasants based on their wealth.

Local sources stated that the taxation was imposed by the local ruler *aba Laga* by the measurement of each peasant's wealth like the home of the peasant as well as the property of the

peasants were measured by the local rulers and imposed about the annual taxation to the peasants of the district in cash mode.

Local historical accounts mentioned that *Laga* imposed taxation on them due to this, during the taxation period he calculated the wealth of the peasants the owner of the half-ox, which was utilized for land cultivation, received payment of approximately 5 birrs.

The peasant who was the owner of One ox that seed for farming activity had paid approximately 7 birrs, and for the cultivation of land, the last was a person who had around two oxen used for farming and was paid about 10 birrs.

The local sources described that during the tax collection time, the *Ciqashum* was told to all *Lagas* collected about the taxation from the peasants. The *Laga* collected and gave to him and they deposit to the *Bejjeronds* of Gore and take the payment receipt from the office and give it to peasants.

Local sources stated that the owner of the forest had paid for the result of the forest to the government. The study area was much known for its dense forest and the settled people used this forest area for the production of honey they paid the honey to the forest bureau at the capital of the province the Gore.

Informants explained that the peasants of this area were responsible to give about the labor service to the officials of the area like *Qoro* and *Laga*. Local sources indicated that during the time of cultivation, they cultivated the land of the officials and they collected the farms during the time of the farm the officials prepared food and other local drinking for the peasants and they receive labor services from the peasants.

## **CHAPTER THREE**

### **3. SAYILEM DISTRICT DURING DERG PERIOD**

At a country level, the 1974 Ethiopian revolution ended the power of Emperor Haile Selassie. It also brought about lasting change in the political and economic landscape of Ethiopia by making an end to the Solomonic dynasty from the country. At the initial stage of the revolution, the movement for change was centered on urban centers except for some areas like Gojjam and Bale the vast majority remained passive. Concerning this, Andargachewu in his Ph.D. dissertation stated that;

The rural population of Ethiopia was not involved in the uprising which prevailed over the first six months of 1974 despite that, leftist observers of the events have maintained that the peasant had always been involved in insurrectionary protests against the exploiting class and continued to do so during the uprising under consideration. In support of their claim, they often cite the armed struggle of Oromo in Bale from 1960s to 1970, the resistance of farmers of the north western province of Gojjam.

But the result of the change has not confined the towns and urban centers. Soon it was disseminated to the rural area of the country. After the creeping process of the coup, by using the advantage of its military superiority, the army took the situation had appointed itself as the agent of the people. The *Derg*/ A committee/ selected from all the army branches established negotiating things with the emperor and bringing corrupt officials to the ancient regime of justice. This committee which was known as the *Derg* collection of junior officers later removed the emperor from his throne in September and took power for itself promising the election of popular government in the future.

As it came to power *Derg* issued a decree that banned any attempt of opposition against the new regime and warned that participation in any form of opposition against the new government including peaceful demonstrations and meetings will result in punishment. Despite the decree and warnings from the *Derg* people went to the streets and expressed their opposition to the *Derg*. The confederation of Ethiopian labor union openly opposed *Derg* by passing a resolution that demanded the replacement of *Derg* by provisional people's government. The students were among the groups that opposed *Derg*. The students of Addis Ababa University and Alemaya Collage of agriculture adopted the resolution passed by CELU and opposed the *Derg's* decision to send them to the countryside to educate the rural population about basic health and development problems. The military government also faced opposition from the early years of the revolution come the then political organization namely, the Ethiopian People's Revolutionary Party (EPRP) and the All Ethiopian socialist party (Meison) whose demand was also provisional peoples' government.

The apposition to *Derg* was not limited to Addis Ababa. Then were also opposition to *Derg* in the countryside. Concerning the political situation in the district Sayilem it is important to see the general political condition in that province of Illubabor in the early years of the revolution. As it was discussed earlier the province of Bale was among the regions where the Imperial government of Ethiopia faced serious challenges in the 1960s.

Initially, the committee of *Derg* established about provisional government, and until 1987, the country was ruled by this Provisional Military Administration council (PMAC). Immediately

after assuming political power the *Derg* started to take radical socio-economic reforms which had a Marxist base in our country by abolishing the former old feudal administration of Shewans.

In the study area, there was no kind of opposition observed from the officials of Emperor Haile Selassie. Informants deeply explained that the urban and rural societies were under the yoke of the feudal system. There was a chance to struggle with the old Shewans feudal system in Sayilem district but most of the time a few people went to the bandit to stolen about the property of *Laga* as well as *Qoro*. The other was the people of this area were changed their village too told unsatisfied with the feudal order Shewans.

### **3.1 Reforms on the land tenure system**

Historians as well as scholars described that after the overthrow of the emperor Haile Selassie from the throne by the *Derg* committee, the *Derg* introduced a new land proclamation in the year 1975 to abolish landlordism from the whole parts of Ethiopia which implemented the redistribution of the most important asset land among the ordinary people. According to this, the former ordinary people had the owner of the government confiscate land from the former feudal leader.

After Emperor Haile Selassie was deposed from power by the *Derg*, the transformation of the country to socialism was announced in December 1974. The situation was better explained by Andargachewu in his Ph.D. dissertation as follows

It was on December 20, 1974, the *Derg's* first fundamental political and economic program Ethiopian socialism, was issued the *Derg* policy statement explained that it was derived from an interpretation of Ethiopia first from the Ethiopia culture and religion. It further explained that even though it was a twelfth-page document, it was capable of being subsumed under five basic principles, sovereignty, and the Absolute nous of Ethiopian unity.....

On 20 September 1974, the military government declared its manifesto clarifying its aim to build *Hibersebawinet* or Ethiopian socialism, whose goal was ‘ equality, self-reliance, and dignity of

labor, the supremacy of common good and indivisibility of Ethiopian unity” the military government also clear about its motto known as (*Ethiopia Tiqidem*).

Reforms were also made to the land tenure system. Proclamation No. 31 1975(A proclamation to provide for the public ownership of rural land) this proclamation ratified that the land controlled by the former feudalism was abolished and replaced by the state and cooperative private sector. The other was under this proclamation also gave the landless peoples of the rural area the owner of the land the right to use but article 5 no person may sell, exchange, mortgage, lease, or otherwise his holding to another.

Concerning my study area, informants provided a brief explanation of how the land tenure system underwent a thorough transformation after 1975 and conformed to the aforementioned communist proclamation. To implement the land declaration fairly, it must not have interfered with the fundamental rights and dignity of the followers and officials of the former ruler.

The former old feudal political leaders of the district, especially the *Qoro*, *Laga*, *Tetari*, and *Ciqashum* their related families were the first casualties of the revolutionary government in the study region immediately following the move from the feudal administration system to continue the slogan. Why because *Derg* officials believed that those former Haile Sillase leaders had not fully embraced the nation's recent revolution, as described by informants, and the new leadership had referred to them as "*Gotach*" (those who hinder the revolution).

According to trusted sources, *Qoro*, *Laga*, and other former officials of Emperor Haile Selassie had their property confiscated by the military administration. In these situations, the relatives of the former officials' families lost their lives in Bishari and also lost their former property. The relatives of the former officials' families were held captive in this area, which is located in the town of Mettu. The sources also mention how the officials and their families went to the Bishari and were imprisoned for one to four years because there was no other legal court system available.

After the coming of *Derg* into power, create a committee known as *Abiyotina Zemecha Astebabari Committee*, in the country to decide on almost all politically related issues. In Sayilem district the committee of AZAC contained seven members from various bodies. The

head of this committee was Adinewu Zelke who was the first district *Astedadari* of Sayilem district appointed by the *Derg*.

The other members of this group are known as the Ethiopian Peasant Association (PA). Tariku Burayo was the initial PA leader in the Sayilem district, but Hussein Mohamed eventually took over, and after a short while, Meshesha Geleti. According to sources, Meshesha Geleti oversaw the Ethiopian Peasant Association in the Sayilem district for a protracted period between 1974 and 1991 under the *Derg* regime.

The other members of the AZAC committee were the female association of the Sayilem known as Ethiopia *Setoch Mahiber*. In Sayilem district female association was formed after the coming of *Derig* into power. Various ladies ruled this association namely; Askalech Nura, Asgedech Zewude, Woliya Gobena, and Yenealem Reta participated in this association during the *Derg* regime in the Sayilem district.

The other members of this AZAC were the office of the agriculture bureau of Sayilem district leader according to informant Dicha Gichlo, during this time various bodies have ruled this office namely, Muluneh Tadesse, Mosisa Ambisa, Tilahu Wolde the last was Demise Dembel all of them were appointed by the *Derg* government from every corner of the country and they came to Sayilem district, the other member of the AZAC committee was the office of health during AZAC the health professional that membered about this committee was Abdisa Tucho but later he was replaced by Ingida Wolde Mikael.

The other member of this AZAC was the office of finance leader namely; the first leader was Eliyas Zebena but later replaced by Irenu Negeo the other was Ethiopian youth association was another member of this committee and two bodies were lead about this association namely, Demesewu Zewude later replaced by Tariku Taffese. The last member was the *Woreda* police office the other member of this committee during the *Derg* regime 1974-1991 in Sayilem district.

Generally, the member of the *Abiyotina Zemecha Astebabari* committee was composed of seven members namely, the Ethiopia farmer association (EFA), the Ethiopia youth association (EYA), the health office, the finance office, the Ethiopia women association, the sector of agriculture and he last was police office the board of this committee was the district *Astedadari* during the *Derig* regime there several persons were elected by the *Derg* and ruled about this district namely;

Adinewu Zeleke, Sahile Feleqe, Amanuel Geligelu, Abera Desta, Teshome Degefa, Feleqe Teferi, Yoseph Geberesillase the last was Tamirat Jemberu.

At the initial time this AZAC committee was given about various decisions on the former officials of Emperor Haile Selassie rein 1941 to 1974. They confiscated their land and other property of them. Informant Imiru Tucho described that this AZAC committee was arrested various families of former officials, for example, He arrested in Bishari Mettu for one year case of his father Tucho Nibo was the *Laga* of this area during the reign of Emperor Haile Selassie 1941-1974.

The other authority of this committee member was they selected youth for the training military most of the time informants describe the AZAC committee sent about the youth to the military purpose (*Biherawi wutidirina*) forcefully. The females were singing a song by forming about *Kinet Budin* when the youths went to the military camp; they were giving motivation to the persons with the song. The place of this *Kinet Budin* can provide about their works known as *Abiyot Adebabay*.

Figure4. The *Abiyot Adebabayi* of Sayilem during the *Derg* regime



Sources; this photo was taken by the researcher

### **3.2 Nationalization of Urban land and Extra Houses**

The other reform that was brought by the *Derg* was the nationalization of the land of urban and extra houses. Sources indicated that it was started on July 1975 on proclamation no 27. Based on this proclamation urban land and extra houses were nationalized. The *Derg* allowed ownership of not more than one dwelling house and 500m<sup>2</sup>.

The *Derg* administration initially confiscated the additional homes and urban property owned by former officials in the Sayilem district, particularly those of *Qoro*, *Laga*, and other authorities. According to the local informants, the *Laga* Duguma Jilcha seized roughly nine properties that were discovered in Yadota town. The other was Roro Jilcha, one of the Shenkora region authorities responsible for seizing several eleven homes in Yadota town.

The *Derg* government had taken possession of the homes of several former Haile Selassie officials, including Tucho Nibo, Duguma Moreda, Shano Nibo, Gezihagn Roro, the other *Qoros*, *Laga*, and others. According to local reports, the *Derg* confiscated the agricultural land for 83 former officials' homes that were found in Yadota town during this era.

Local sources also explained that, not only the officials of Haile Selassie but also the ordinary people also confiscated about their property by the *Derg* Officials for Example Defari Aba Gero and his brother Alemu Aba Gero confiscated their huge grinding machine from the Delli kebeles by the proclamation of *Derg*.

The other person Aba Ifa Kumsa who lived in the Yunaginda Kebele was an ordinary person who also confiscated about five houses from Yadota town, not him but also several people were lost their property by the *Derg* proclamation.

Local sources stated that after the coming of *Derg* in power the former officials were faced with the poverty of the loss of their former property and they settled in their families for a long time. But gradually by buying land and other property, they continued about their life up to death.

Generally speaking, with the arrival of the *Derg*, the former officials were morally assailed, and the locals were burned at the torch for their psychosis; as a result, they chose to live in a remote location as a haven from society. Their families avoided the market and other social gatherings for a considerable amount of time.

### **3.3 Service of Cop-operatives**

The other new development of this period was the introduction of cop-operatives. Service of co-operatives was organized, according to the base on proclamation number 71/1975, to protect the peasants from possible exploitation. Various basic needs materials and goods were distributed by this cooperative and were given to the peasants at a fair price. For a long time in the study area, the person Imiru Tucho was ruled about this co-operative service. The local informants described that the various materials were brought from the town of Mettu and distributed to the people of the Sayilem during the *Derg* regime 1974-1991.

According to the local sources, basic need like sugar, oil, and others was given a fair price to the people, not only these but also other factory materials like battery cell, soap, and other were sold from this cooperative service.

The people mentioned that these cop-operative services were very advantageous to the people of the area but some of the limitations were raised by the community. The first limitation was the communities were enforced to bought about unwanted materials, the second limitation was the basic materials and goods were not in regular time the case of lack of adequate transportation in the Sayilem area during that time these and others were raised by the society in the service of the cop-operatives.

### **3.4 Resettlement**

Resettlement implies to process of moving people to a new location for various reasons like drought, famine, and others. In Ethiopia, the resettlement period was counted during the reign of Emperor Haile Selassie. But in the year of 1980s the *Derg* period, the major resettlement took place by the government.

The scholars of Ethiopia as well as the world explained, by the case of the famine in northern parts of Ethiopia especially the parts of Wollo and Tigray, the government of Ethiopia launched a resettlement program in the western and south-western parts of Ethiopia part on the year of 1984/85.

Sayilem district was one of the districts in which the resettlement program was implemented. The local sources indicated that less agriculture population density with the abundance of free fertile agriculture plots of land made to the district to be selected for the program of resettlement in this district.

The local sources indicate that the people of the Wollo and Tigray came in the direction of Mettu and arrived in the Yadota town, the society had made about warm reception and they provide feeding to the new settlers of the area.

In the implementation of this resettlement program in this district, There are five *kebeles* were selected for the resettlement program in the Sayilem district, namely, Qoci, Sori, Miso, Gasmacimisoo, and Guaracha. This program implemented area.

Informants described that in the above-mentioned kebeles, each of the new settlers takes about land 100 x 50m at the back of the home for the initial cultivation. Informant Dicha child who was the head Ethiopian worker party of this district explained that the community of the area had

to help the new settlers by giving about the materials used for the cultivation of the land like a plow, yoke as well as oxen were given by the community of the area.

After the resettlement program was implemented in this district, the people of new settlers were made about the marriage alliance in the community of Sayilem both Kaficho and Oromo according to this made about the family hood.

Trough out the history of the resettlement program has been stated up to the present day study is conducted there is no record of inter-ethnic conflict between the local and the new settlers. The life of the peoples of Sayilem and the settlers were raised as a good example and they still have a harmonious relationship for more than three decades.

### **3.5 Villagization**

The other important issue which was related to the *Derg* was the Villagization program which means the process of transferring the peasants from a scattered traditional way of life to a clustered village. According to the informants, this Villagization started in the Sayilem district around 1975.

Most of the local sources stated that this program was very fine for the people who lived in the hamlet and they did about various development issues but few people were explained by the negative attitude because of the forceful measure that was taken by the government was dissatisfied. This means some people did not want about forcefully out of their birthplace.

Local sources excavated from the informants stated that by this policy various hamlets were formed and different infrastructures were built around this area like, schools, health centers as well as others. For example, the schools of the Sorina Genji, Fugo Homi as well as others were the result of this program.

Informants also stated that this program was bit by bit failed of the weakness of the government. On the government side, no effort was made to understand and comprehend some of the benefits of ways of living near farming and did not try to accommodate the implementation of Villagization. According to this, the people went to their former land.

### 3.6 Peasant Associations

After the introduction of the proclamation of urban land and extra houses, other proclamations were also issued that guide the various activities of the government, such as the rural land proclamations of 1975 which eliminated private ownership of land. This proclamation was implemented by the organizing of senior high schools, colleges, and Universities under the umbrella of the *Zamacha* program.

In the Sayilem district, they arrived and settled in the open field found in the current Secondary school of Sayilem. Various people led this program namely, Dicha Gichilo and Tariku Burayehu Meshesha Galiti the leader of this program this member of the committee was organized to facilitate the *Zamacha* and they collected money from the people to pay.

Local sources stated that people who inhabited this district learned about basic Education through a literacy campaign under this program. Not only the basic education but also they were also tried to agates and gave about socialist ideology based political education from this program. In this district, 20 twenty kebeles were assigned areas to give about this program.

According to the local sources, the leader of PA maintained about arable land and also they made local laws to the peasants they cultivated about their land. The peasants that are not cultivated about their land were confiscated their land. Informants stated that many peasants were lost about their lands by poor work habits.

Local sources stated that the *Zamacha* program was very important to the local community. Several persons had known about the writing and reading in this case the peoples of Sayilem were unhappy with the cut of this *Zamacha* program after the coming of the EPDRF government in 1991.

## CHAPTER FOUR

### 4. History of Sayilem District 1991-2000

The year 1991 was remarked in Ethiopian history as the end of the *Derg* regime. At this time the forces Ethiopian people's Democratic Revolutionary EPDRF front was taken about the political power of our country by over throw about the *Derg* by the army race.

The force of EPDRF was formed by combining about four fronts like Oromo People's Democratic Organization (OPDO), the Tigray peoples Liberation Front (TPLF) Amhara people democratic movement, and others were struggled about for the power to overthrow *Derg*. According to this, the arms of The TPLF and others were controlled in Addis Ababa on May 1991 and they embraced the rule of the Mengistu Haile Mariam fled from the country.

Even though the Illubabor region was not entirely under the authority of the EPDRF in May 1991, they used the unrest in Ethiopia to further their political goals. The demise of the *Derg* dictatorship coincided with the emergence of federalism and the termination of the unitary system of government.

The EPDRF government had written the new constitution in 1995 and implemented ethnic-based federalism by dismantling the *Derg* regime's system of geographical administration. This EPDRF was developed with the *Kilili*,(Regional State) Zone Administration system in our county

via social interaction between different ethnic groups according to the constitution of 1991 initially the country was divided into nine regions.

In 1991–1992, Sayilem district was not accessed by any military or EPDRF government organ in my study region. According to informants, during the years 1991 to 1992, the majority of civil servants did not receive their salaries for six months, and some of them, including a teacher, as well as others, fled the district for salary-related reasons. Additionally, during this period, no tax revenue was collected in this district because no governmental representatives were present there. In this situation, the locals formed alliances with one another and obeyed each other.

Engida Wolde Mikael clarified that the OPDO's personnel were in charge of the Illu Aba Bora region and that they had written the letter to me in 1992. In the letter, you stabilized your knowledge of the area up until we arrive in the Sayilem district. This is what Ingida Wolde said. People in Sayilem read the letter that came from OPDO after Mikael relayed the word to them. People at this time were exceedingly content and supportive of others from all angles.

The elected official had measured several areas in the district. He began by reopening the closed schools and the health center by recruiting teachers from the Sayilem district. By designating the Kebele chairperson, vice chairperson, and secretariat, he also changed the way that kebeles were organized. The majority of the informants said that at the time, this district lacked trained police. However, a local militia was sent to a particular village to protect its residents' safety.

The military and civilian representatives of OPDO visited Sayilem at the end of 1992 to meet with residents and have a conversation. The *Selamina Meregagat*, or Sayilem's Peace and Stabilization Committee, was established by the people of Sayilem on February 20, 1992. The size of this committee was around nine people.

The residents of Sayilem raised their hands to directly appoint the members of this *Selamina Meregagat* committee. According to informants, the committee was chosen based on social acceptance, excellent behavior, and educational level, which meant that each member could read and write in the Amharic language. According to this, to bring about normality in the district, the following individuals were chosen to the *Selamina Meregagat* committee in Sayilem district in 1992.

The members of this committee were;

- *Ato* Tamiru Haile.....District leader
- *Ato* Lemma Aba Lafto.....Vice district leader
- *Ato* ImiruTucho.....Secretariat
- *Ato* MamoGebre Mikael.....Member
- *Ato* Bezabih Haile Mariam.....Member
- *Ato* Kebede Gebre Mikael..... Member
- *Ato* MekuriaMecha..... Member
- *Ato* AberaShigeto.....Member
- *Ato* Shifera Aba Waji.....Member.

The members of the abovementioned committee comprised individuals from both the Oromo and Kafficho peoples; for instance, *Ato* lemma Aba Lafto was from the Oromo people. The second was religious interims, which were all gathered from Protestants, Muslims, and Orthodox Christians.

Imiru Tucho and Lemma aba Lafito, two of the committee's members, explained that after the group was established, our first task was to reorganize each Kebels' officials. To do this, we appointed new Kebels leaders, who typically consisted of five people: the chairperson, vice chairperson, secretariat, and two members to oversee each Kebele.

During the *Selamina Meregagat* period, the district was divided into twenty-three Kebels, namely Denbo, Gubiya, Buludo, Dino, Deli, Kaphina Woral, Bilanbilo, Tokuma, Gudina, FugoHomi, Cellesheki, Yunahomi, OngoSenqeli, Tebela, Kejjeto, Guracha, Yadota, Dabinagemi, Qoci, Ji'i, Sori and Calaliqa. Each Kebeles was organized using the aforementioned administrative system.

The source claims that the *Selamina Meregagat* committee also chose delegates for the *Woreda* House of People, which had roughly twenty members. Each Kebele had dispatched roughly one person for the member in this situation. Twice a year, a meeting of the member of this house's people's representative was required to review and balance all of the committee's activities.

The *Selamina Meregagat* committee's other responsibility was to organize a trained police force and a local militia to protect the community from any additional damage and maintain peace and security as well as the possessions of the population and the district government. The other was that they provided the people with sugar and oil from the Mettu, as well as collecting tax from the merchants and depositing it to the Gore Finance.

*Selamina Meregagat* handled the majority of the administrative tasks for the government. But in 1994, the *Selamina Meregagat* committee was transformed into the transitional government, and it now consisted of roughly twelve people after the former *Selamina Meregagat* committee had about four more members added to it. This states that a transitional administration that administered the region from 1994 to 1995 had thirteen members elected.

The members of this committee were;

- *Ato* Tamiru Haile.....District leader
- *Ato* Lemma Aba Lafito.....Vice district leader
- *Ato* Imiru Tucho..... Secretariat
- *Ato* Mamo Gebre Mikael.....Member
- *Ato* Bezabih Haile Mariam.....Member
- *Ato* Kebede Gebre Mikael..... Member
- *Ato* Mekuria Mecha..... Member
- *Ato* Abera Shigeto.....Member
- *Ato* Shifera Aba Waji.....Member
- *Ato* Tefera Geda.....Member

- *Shiek* Faris Abawaji.....Member
- *Ato* Abate Kebede.....Member
- *Ato* Kebede Gemita .....Member

Informants justified that, the transitional government bodies did several activities of government by collecting taxation from the people they also distributed the government house confiscated by the *Derg* from the former officials of the old feudal to houseless people they also pay about salaries to the civil servants and so many governmental works were done by the above-mentioned committee until 1995.

#### **4.2 The Shift of Political Administration of Sayilem from Illu Aba Bora to Kafa Zone**

Following the fall of the *Derg* regime, the Government EPDRF dismantled the previous unitary government and established ethnic-based federalism in the nation. Based on this, the nation's internal administrative boundaries were established. Nations also refined their native tongues to a point where they could function as academic, professional, and mass media languages. Amharic predominated among Ethiopia's many languages throughout Emperor Haile Selassie's (1941–1974) and *Derg's* (1974–1991) regimes.

Observe my study space According to this; the Amharic language dominated the Kafinoono Afan Oromo language for a long time because it was used for all official business and other matters. This suggests that the language was not raised to the degree of education required for a government function. According to sources, we received information regarding various services from the government institution for a prolonged length of time in Amharic.

Informants said that the abrupt was what triggered the separation from Illu Aba Bora to the Kafa Zone. This demonstrates that the query was not intentionally posed. The Oromo and Kafa residents of Sayilem and the neighborhood coexisted harmoniously, and both groups had agreements on marriage alliances and other matters.

Informants of the Oromo and Kaficho people indicated that there had previously been some sort of uprising between the Kafa and Oromo people. The informants who knew about that region in-depth detailed this circumstance.

According to insiders, a member of Takele Fufa addressed the issue in the meeting hall, which was a crucial factor in the decision to move Sayilem's political administration from Illu Aba Bora to the Kafa Zone. This individual was sent by the OPDO of Illu Aba Bora to convey information regarding the Sayilem of the general population for their future. He gathered information about the conference from farmers, merchants, intellectual people, and senior citizens. On the day of the meeting, he stated that the Afaan Oromo had provided the region with government services, education, and other services up until that point.

People in this region had not known Afaan Oromo beyond just speaking, so the Takele received praise from the crowd. However, the Takele did not accept the crowd's proposal on this day, and the gathering was not successfully concluded. On the designated day the following week, the crowd was given another suggestion for the gathering.

The following day, informants revealed that Teacher Eshetu Desta had proposed the idea for Takele Fufa. He proposed that we have a Kafa but the people of Kafa had not at the time but for a long time the people of Oromo and Kafa had peacefully coexisted in this area. Since we cannot be separated from my brothers, you decided that every task was given to this area by Amharic, according to the informants. However, Takele did not agree with this notion, and in the end, the Kaficho residents of the Sayilem area organized a political movement to secede from the Illu Aba Bora to the Kafa Zone.

Informants described that the movement was started by five educated persons of Sayilem those are mentioned below

- *Ato* TamiruTessema-----Nurse
- *Ato* Tariku Mecha-----Teacher
- *Ato* IngidaWolde Mikael-----Nurse
- *Ato* Mitiku Gemita-----Lawyer

- Ato Girma Abebe-----Police

Tariku Mecha, a committee member, described the circumstances of the time. We divided the questions into three categories and offered two solutions for Illu Aba Bora Zone management. The two questions, however, were not accepted by them as this instantly announced a movement in the Sayilem district. The first question was continued in Illu Aba Bora Zone using the Amharic language, and the second has also gained the status in this area as a special *Woreda* (*Liyu Woreda*).

The movement committee explained that we first addressed our concerns to various government entities, including the former Kaficho Shekicho Zone at its headquarters in Bonga Town, the former *Kilil* eleven or *Kilil Asira Andi* region of Ethiopia, and the South Ethiopia People Democracy Front (SEPDF), which has its headquarters in the former Mizan Teferi and current Mizan-Aman Town. After that, we organized a population meeting in both urban and rural areas to discuss our ideas for people.

Initially, the people who inhabited the Sayilem district had not accepted our idea most of the Kaficho people had been torched about our idea by proverbs.

The proverb said by the Kaficho peoples

*Ta Inden ShagitoBuli ta Nihone.* A person who married my mother known as my father

According to this, the Kaficho people who lived in the Sayilem district presented the committee members with enormous obstacles. However, after our steady campaign to raise awareness among Kaficho's residents regarding young people and the unemployed, the vast majority of To discuss the Sayilem issue, a meeting of the Illu Aba Bora and Kafa Zone administration took place in Yadota, Sayilem.

The majority of the people made decisions about the future political administration during the census time, for instance, in one Kebele where the number of Oromo people was higher than the number of Kaficho people, which Kebele was administered into the part of Oromia following this system, which both of them agreed to do so. This decision was made during this meeting.

According to informants, the census was conducted in all Kebeles that were administered by the Sayilem district on 30 May 1992. Both the Kafa and Illu Aba Bora zone sent delegations to inspect the census process at that time, and the Kafa side *Ato Degefu Gebire* and the Oromia side *Ato Hora* arrived in Sayilem. In this case, the census was completed on June 15, 1992, in all Kebele which were found in Sayilem district.

Informants *Tariku Mecha* and *Tamiru Tessema* explained that after the census was completed, they wrote a letter, attached it to the census-held papers, and sent it to the house of the federation to inquire about the results of the census. They also responded to our questions. The house of the federation claimed that the answer was provided by the media after three years, but up until that point, the political administration at Illu Aba Bora was still being run by this method.

According to the informants; on 24 November 1995 news on Ethiopian radio had expressed the decision of the house of the federation on the question of Sayilem district in this census results in the Kebeles of *Yadota, Ji'i, Dino, Deli, Tokuma, Gasmacimiso, Misobulchata, Gudina, Sorinagenji, Ji'i, Dabinagemi, Yunahomi, Qoci, Yuna Ginda, Yinemadda, Tebela, and Celesheki* were the people of Kaficho dominated area and the administered at the Kafa Zone and the remaining Kebeles like *Ongosenqele* was given to the *Didu Lalo Woreda*. Since the majority of the populated areas were Oromo, the process of separation was terminated, and the Sayilem district shifted its political territory from Illu Aba Bora to the Kafa Zone. *Denbo, Gubiya, Buludo, Kaphina Woral, and, Billanbillo* were given to the *Becho Woreda*.

According to informants *Abde Aliy*, when this drive for secession was put to a stop, the population at large decided on a new government structure and nominated new leaders who dominate the nation by destroying the preceding leaders. The *Woreda*, a new government entity, reportedly had nine members, and the new form also appointed new Kebele officials. After the Sayilem district was partitioned into fifty Kebeles, it was detached from the Illu Aba Bora Zone.

The members of the District officials were;

- *Ato Asefa Mamudo*----- District leader
- *Ato Ayele Kochito*-----Vice district leader
- *Ato Abate Kebede*----- Secretariat

- *Ato Tesema Abadir*-----Member
- *Ato Legese Disasa* -----Member
- *Ato Melese Nura* -----Member
- *Ato Abera Shigito*-----Member
- *Ato Usman Hussein*-----Member
- *Ato Tesema Gebire Mariam*-----Member

According to the sources, Sharo Shano and the other individuals above who were elected were long-term unemployed by the time they had completed roughly grade twelve. People who were involved in the movement did participate because they work for the government and wanted to give unemployed people a chance. The authority of those authorities was used to collect taxes and other payments from the public, maintain community safety and peace, and perform other duties as delegated by the government.

Kafa Zone was decided on the new territory to be administered into the Gesha District in the year 1996 by uniting the Kebeles that were located in Sayilem and the administrative headquarters in Deka town. These claim that the Sayilem district's Kebeles were all congregated and resided in Gesha throughout the years 1996 and 2000.

According to the informants, Tadele Guttema, Zerihun Worku, and others stated that all government offices, except for the police, tax, and court offices, were located at the Gesha *Woreda*, and that Sayilem was separated into five Cluster Kebeles that were managed by the Gesha *Woreda*.

- Woditi cluster contained Sori, Guracha, Qoci, Callaliqa, Ji'i, and Dabina Gemi their administration center at Qoci
- Denbiti, which are the current Yadota the peoples who lived in Yadota were administered in this kebele
- Yinemadda cluster contained Kejjeto, Tebella, Yinemadda, Shenkora, and Cellesheki were administered their administrative center at Yinemadda.

- Yeri Halliti, in this group the kebeles of Dino and Deli,
- Hallo Ganitti, in this group Homi, Miso, and Yunaginda were collected and formed about their administrative headquarter at Homi Kebele.

On 28, December 2000 the Gesha *Woreda* HPR passed a decision that the Sayilem was formed as one *Woreda* by contained about the former after a few days the Sayilem *Woreda* house people representative was organized and held its first meeting on 14, January 2000 and appointed about the government organ of this district.

The name of the elected official's position

- *Ato* Girma Defari Aba Gero-----District leader
- *Ato* Abate Mamo-----Vice district leader
- *Ato* Alemu Adissu-----Secretariat
- *Ato* Hussein Mohamed -----Head of Education office
- *Ato* Abebe Gebire Mariam----- Head of Health office
- *Ato* Asefa Mamudo----- Head of finance
- *Ato* Getachewu Abeto-----Head of Justice office
- *Ato* Tadele Gutema-----Head of Security office
- *Ato* Zerhun Worku-----Head of Organization

The above officials were the government bodies that were elected for the first time when Sayilem district was formed as an independent *Woreda* in 2000. After this time the district reached the current Administrative structure which means it was divided into twenty-one Kebeles among them five Kebeles were given from the Gesha *Woreda* which is very nearest to Sayilem district namely; Gebalemlem which is the current Senteriya, Gabakoro which are the current Techibi, Tareqo which are the current Emiriki, Shuniga the current Shunuti which are the current Shuniti the last was the current Agaroogiti was transferred from the Gesha to the Sayilem district.

Local sources stated that after Sayilem district separated from Illu Aba Bora to Kafa Zone the changed the name of Kebeles was from Afan Oromo to the Kafi noonoo language, for example, the name Shenkora kebele was changed from the Afan Oromo name of Tokkuma. The other was the name of the Calaliqa was changed to the Gecitti the other was Gudina which means the current Yinemadda was changed about the name by the local people to the local language.

The other was the name of the Kebeles was fully or in half part changed about their name to the local Kafi noonoo, for example, the former Miso Bulchata was changed about is the name into the only Miso the other *Kebele* of Sorina Genji was changed the name to the sori by omitted about the Genji name.

During the era of Emperor Haile Selassie 1941-1974 Fugo Yuna and Yuna Homi are found in Allee but in *Derg* time the areas were bounded at Sayilem after Sayilem *Woreda* separated from Illu Aba Bora these two kebeles were changed about their names the first was the current Yuna Ginda kebele the second was the current Homi kebele.

Generally, post-1995 the district of Sayilem was divided into twenty-one Kebeles and the administrative headquarters of this district was Yadota Town.

## **SOCIO-CULTURAL HISTORY OF SAYILEM DISTRICT**

### **4.3RELIGION**

#### **4.3.1Decline of Indigenous Traditional Religion in Sayilem**

Before Christianity and Islam were introduced, the Sayilem district's inhabitants practiced a traditional religion called *Qolle Dejjo*, which meant scarifying a particular tree. The Head of the Kafa traditional religion *Eqqo* means the traditional ritual's father. In the history of the Sayilem district, this father of traditional religion had the authority to pray for peace, fertility, and other matters on behalf of his people.

Informants claim that when Sayilem residents collected new crops, they informed the *Qollo* to scarify him to prevent any such accidents. The majority of the time, the locals told how an ox, a

goat, and a ship were slaughtered in the vicinity of the hill so that the *Qollo* could preserve the area free of any other natural or man-made harm.

People were informed about the customary drunks made from the *teff* known as *Boride* prepared and given to the *Qollo* during the collection of the new *teff* in November, and they drank about that *Boride* on the hill area.

When an unanticipated issue cropped up in the Sayilem district, residents frequently advised the head of the traditional religion. For instance, when sudden death, illness, or other problems arose in certain groups of people or families, they initially went to *Eqqo's* home to ask for help and received advice from the head of a traditional religious figure. This was called *Kemiyo*.

Figure5. A place where *Qolle Dejjo* took place in Yadota town



Source; this photo was taken by the researcher During Field Work.

According to local sources, the Sayilem area had a long history of traditional religious activity. The practice of the *Qolle Dejjo* was not ceased after the introduction of Christianity and Islam in this district, but the emergence of Protestants in this district was noted for a slight abolition of this traditional religion.

#### **4.3.2. The Rise and Expansion of Orthodox Christianity in Sayilem district**

Orthodox Christianity was the second religion to emerge in the Sayilem region following the Traditional religion. This religion took a while to develop in our country, and different people helped spread it throughout the rest of Ethiopia.

Figure 6. The construction of Yadota St.Mary church replaces of old



Sources; this photo was taken by a researcher in field Work

In the region I study, orthodox Christianity began to flourish in 1930. This indicates that Moges Getahun was from the Gojjam region and made a significant effort to stay in the Tebela Kebele region for a considerable amount of time. *Woyzero* Manyalebish Wube, the wife of Moges Getahun, became very ill one day. They visited the Bure in the village to inquire about the hot

springs in the Corku region as a result of this situation. When they left this region, they resided in the Jote Roro's home in the Worebo neighborhood.

When Jote told Moges that he had the idea to start a church in the area on this particular day, Moges consented to provide priestly services to that church. As a result, the first church in Tebela was built in 1930. Tebela St, Gabriel Church.

Various bodies were appointed for the collection of the *Asirat* for this church from the people who inhabited the Tebela area. According to these,

- *Memhir* Moges Getahun collected the area of Qakeri, Akeri, Tebela,
- *Kes* Yitibarek Birhanu collected the area of Cetamo,
- Jote Roro collected the area of Worebo and the surrounding area.
- *Deacon* Taye Gebre Giorgis collected about Ongosenqele and the surrounding area.
- *Balambaras* Mecha Gawo collected the area of Menji.

Yadota Saint Mary Church, which was founded in the year 1940, was the second church to be built in the Sayilem neighborhood. This church was founded by *Mamire* Sisha, a man who originated from the Gojjam region. Currently, fifteen Orthodox churches are in this district; their names and the year they were founded are included in the table below.

Table3.The Orthodox churches of which found in Sayilem and their establishment year

No	Name of churches	Established year
1	Tebela St, Gabriel Church	1930
2	Yadota St, Mary Church	1940
3	Geciti St, George Church	1950
4	Shuniti St, George Church	1955
5	Techibi St, Gabriel Church	1960
6	Dani Kidanemihret Church	2001
7	Akashi St Mikael Church	2003
8	EmerikiMediamalem Church	1998

9	Gakamaci Abuye Church	2000
10	Dabi St, Mikael Church	2002
11	Kejjeto St, Mikael Church	1990
12	Qoci Selassie Church	2011
13	Sori St Arsema Church	2006
14	Senteriya Jesus Church	2021
15	Haro St, Tekilehaimanot	2022

Source Sayilem *Woreda* Bete kinet

According to the above information, there are 15 Orthodox churches found in Sayilem District.

### **4.3.3 The Rise and Expansion of Islam in Sayilem district**

Sources indicated that Islam was introduced in the Gibe kingdom from 1840 to 1870. It was during this period that the five Gibe Kingdoms adopted Islam as a result of their contact with merchants of Derta, Wara Sheik, and also through the agency of merchants coming to this area from Egyptians and Sudan.

The local sources put out two hypotheses regarding the growth of Islam in the Sayilem district. The first presumption was that the Dinu people, who originated in the Gumma region and helped spread Islam in the Sayilem district, had first formed this religion covertly. Since the traditional and Christian residents of the area were so closely knit together, religious sermons were not freely given.

Informant Abide Aliyi and others were raised about other historical facts they mentioned about the introduction of the religion was in the direction of Kafa direction the people of Tongola Who came from the Decha area was first this religion on the Sayilem border in the Cellesheki area. This area was the border area during the Haile Selassie and *Derg* regime for Kafa and Illubabor provinces.

In general, speaking the Tongola people had not built any mosques in the study area but the people who converted them from the Cellesheki area used the mosques of Shuniti in Kafa province.

*Haji* Mifta Awol, the first individual from the Guma region, arrived in the Dino kebele and founded the first Billal mosque in the village of Dakili. Dino residents and some Yadota residents conducted religious activities at this mosque.

Because of the followers of the people who came from the region Gumma, according to local sources, the people of Sayilem believe that this Islamic religion was the religion of the Oromo for a lengthy time. These sources claim that the Kaficho people who settled in this district were initially resistant to this religion. However, Kaficho's residents gradually came to accept this faith.

By the shortage of land at the Dakili, the followers decided to change the area mosque. Finally, they shifted the mosque in Yadota and they used the former area for burial purposes.

Figure 7. The construction stage of Yadota Bilal mosques replacement of old



Sources; this photo was taken by Kemal Shano who was the coordinator of the building

#### **4.3.4 The rise and expansion of protestant in Sayilem district**

Protestant Christian sects were the third religion to be introduced in the Sayilem area. *Mekaneyesus*, *Muluwengel*, and *Meseret Kristos* are the three Protestant sects that were founded in the study region.

According to the local accounts, Dange Bekisisa, a Mettu native and teacher at Sayilem School in 1979, brought the *Mekaneyesus* church to the region as the first one to do so. In 1980, he began talking about the emergence of a new religion in Sayilem. Mengistu Wolde was the first person to adopt this faith.

When this religion was first not secretly proclaimed, the locals in the area made threats against those who practiced it. Their homes were thrown about like stones, and additional problems occurred. Later, many people adopted this religion.

Figure8. The *Mekane Eyesus* church of Yadota Town



Sources; this photo was taken by a researcher during the field work

According to local reports, the rate of this religion's expansion greatly accelerated when Ingida Wolde Mikael accepted it. After several intelligent people, such as Eshetu Desta, Tabor Duguma, and Shiferaw Gebresilase, converted to Protestantism.

Concerning the *Muluwengel* sect of the Christian religion, various local sources indicated that on the year of 1989, the person Ayele Haile preached about this religion to the people of the area. Initially time there was no place of worship for the *Muluwengel* followers on Sunday in the house of the Ayele Haile Worshiped. After the person *Qes Abera Muleta* Came to this religion, they made their church in Yadota town in the year 1990 and they expanded to the rural area by forming *Muluwengel Hebert*.

## 4.4 Expansions of Infrastructures

### 4.4.1 Electricity

Electricity is one of the modern world public facilities which help to lead easy life for the population of the world. The introduction of electricity in the Sayilem district was a recent phenomenon. During the reign of Emperor Haile Selassie 1941-1974 as well as the Derg regime there no electricity service was established in this district.

The residents of Sayilem have traditionally used *Kuraz* at night for a variety of activities. Several people's eyes were harmed when utilizing this *Kuraz* (which was made from a bottle for illumination) due to the fuel.

In the Sayilem district, the first electrical service began in 2003 when the first diesel generator was turned on to provide power to the community. However, this diesel generator was not provided with electricity for the entire time; only the Yadota town received this service. Between 7 and 11 p.m., this diesel generator provided fuel with minimal power for the people of Yadota.

The amazing issue of energy in the Sayilem area was resolved in 2006 when hydroelectric power was started up from Leqa town to Yadota town. Except for Yadota town, Sayilem district's rural areas now lack access to enough hydroelectric power.

### 4.4.2 TRANSPORTATIONS

Transportation is the movement of people from one area to a certain area by foot, modern transportation like cars, planes, and ships, and also by the packed animal like horses, and donkey, horse as well as others for several purposes. For a long period, the people who inhabited the Sayilem district used about packed animals as well as a foot for transportation.

According to local reports, Sayilem's district received its first modern car in 1962. The governor of the Illubabor province, *Dejjazimach* Geresu Duki, visited this region this year to extend an invitation. They proceeded to a Yadota one week since the route wasn't convenient for transportation, according to all of the informants who described how this car arrived in Yadota via the direction of Tuli, which is today located in the Bilanbilo area in the Becho district after one week arrived in Yadota. This was remarked about the first vehicle car was arrived in the Sayilem district.

The first road construction in the Sayilem district began in 1978 and was completed around 1980. It connected Ehad Gebiya, which is located 10 km from Mettu Town to Yadota Town and covers approximately 78 km, and provided road service to Sayilem and the surrounding area for a considerable amount of time for the residents of Sayilem as well as those in the area.

From the Town Deka, the headquarters of Gesha District, to Yadota Town, a distance of around 38 km, the building of the second road in this district began in 2005. This route connected the residents of Sayilem with the town of Bonga across Gimbo Gawatta. And by utilizing this road, the locals could readily connect with Jimma the towns of Addis Abeba, Mizan, Tepi, and other places for various reasons.

The urban-rural road access program's URRAP road development projects were connected to all of the Kebeles discovered in the Sayilem district, according to the road transportation office's archive.

#### **4.4.3 COMMUNICATION**

Although Ethiopia has been one of the countries in the world which have acquired a telephone system a few years after its invention, it has remained far behind other countries in telecommunication services penetration rate and development of required infrastructures. Cellular mobile was introduced as late as 1999. Telecommunications service has begun in Ethiopia more than a hundred years ago and used to be administered under the Ministry of Posts Telephone and Telegraph until 1952. It was later separated from posts and became an autonomous entity under the Ministry by the enactment of Telecommunication Proclamation No. 131 of 1952. By this proclamation, a telecommunication entity, called the "Ethiopian Telecommunication Board" which exclusively regulates and operates telecommunication services was established. Without affecting its functions, the name was later changed to Ethiopian Telecommunication Authority. The Ethiopian Telecommunication Authority was working on an exclusive basis as an operator and regulator until the promulgation of proclamation No. 49/1996.

The First telecommunication service was established in our country was on the year 1887-1899 in the town of Harar and the capital Addis Ababa. Latter various parts of our country were used for this telecommunication service.

The First modern telecommunication service was started in the study area in 1988. During this time the first wire telecom was given service to the people of the Yadota area by building small buildings.

The above-mentioned telecommunication service was some limitations the first was, it had not given full service to the people of the entire people, and the second was it was a very expensive service payment that was received from the customer. The other was it had not given full-time service to people in the area.

My study area used the First telephone on the year of 2003 but later the Japanese built about tell tower on the year 2011 and people started using moveable services as much as possible this movable telecommunication was given full service for the entire area.

Figure9. The first tell tower was built in Yadota town



Source; this photo was taken by the researcher during field work.

#### **4.4.4 EDUCATION**

Education is a powerful weapon that can change the world interims of the social, political as well as economic aspect. Most of the time educated people created better wisdom for all. Before the establishment of modern education in our country there are traditional learning system was given to the people who the royal families. This type of education was known as church education. Informants explained that the traditional school had not inclusive most of the time the royal family's person the wealth parts had a chance to learn about this traditional education.

*Mamire Sisha*, a priest at Yadota St. Mary church for a long time, educated the locals about church education before modern education was established in the Sayilem district. The students who were enrolled at the time claimed that the priest provided the majority of instruction in the Amharic alphabet or through *Fidel's* teaching in the arts meant *si'l* and *gibire geb*.

Several informants reported that all of the classes were constructed using local materials when the first modern school, which served grades one through three, opened in the Sayilem district in 1957. However, this school was upgraded to include grade six in 1977, and this was the year when students took the first grade six regional exams.

The student who has completed this regional exam would be attending the Gore Secondary School, which educates students in grades 7 up to 12. Briefly stated by informants, the majority of these district students discontinued their studies due to the majority's lack of aptitude in this particular circumstance. The grade level at this school was expanded to include grades up to 8 in 1985.

The area's Secondary School grades ninth and tenth both began operations in the years 2007 and 2008, respectively. Last year, this school's students took their first national examination. The development and growth of the schools were extremely modest at first, but over time, this rate of expansion increased dramatically. This district had about 41 schools at the moment. The numbers of schools in the Sayilem district are displayed in the table below per level.

Table4. Show the number of schools in Sayilem

No	School level	Number of schools	Remark
1	KG	23	Fond in All Kebeles
2	Primary school 1-8	38	
3	Secondary	3	Sayilem, Hiddase, and Techibi Secondary

	school 9-12		Schools
4	Collage		1 Yadota industrial and construction collage
5	University	0	

Source; Sayilem district education office

According to the above table, there are 23 Kinder Gardens and 41 normal schools that were built and give service to the community of the area. But there was no higher Educational level built in this district.

Figure10. The school that established by Swedish aid



Source; this photo was taken by the researcher during field work.

#### **4.4.5HEATH CENTERS**

Ethiopia recently acquired access to advanced healthcare treatments. Before the creation of the modern hospital and other healthcare facilities, the people of Sayilem relied on cultural medicine, which was created by diverse cultures to restore normal health.

Several specialists explained that using conventional medicine had both advantages and disadvantages for the patient. For instance, they adhere to the stomach when we take control, they spread other diseases, and they have other harmful effects from those conventional medications.

The modern health center was constructed in our country during the time of Emperor Menlik II, but after the 20th century, numerous hospitals and health stations as well as qualified health professionals started to exist in our country.

With due respect to the study area, the residents of the Sayilem district traditionally employed a variety of traditional medicines to treat various illnesses. According to informants, a lack of contemporary medical facilities caused many people to pass away. Before the establishment of the contemporary medical facility in the research region, all illnesses were managed by using conventional medications made by untrained individuals.

By inquiring about the leader's traditional religion, *Eqqo*, the people of Sayilem used a different cure for the ailment. In the past, this *Eqqo* was regarded by the Kaficho people as the individual who could serve as a bridge between different groups of people and *Yeri*, the sky god of the Kafa. These claim that this spiritual person prayed for sick people to fully recover from their illness.

In the Sayilem neighborhood, a modern health center opened its doors in 1980. The medical center was known as the Yadota Clinic. There were around three rooms in this clinic. Injections take place in one area, diagnoses take place in the next, and the store is located in the third room. Ingida Wolde, TamiruTessema Mikael, and Abebe Gebire Mariam, three nurses, provided nearly all health services to the populace and those in the neighborhood, including those who lived there in Denbo, Bulludo, Gaweta, Gubiya, and others from the Becho and Didu Lalo districts were taken about the health service from this clinic.

Figure11. The photo former Yadota clinic



Sources, this photo was taken by a researcher.

The clinic's limitations were reported by the informants. This health center lacked diagnostic tools such as labs, ultrasound machines, x-ray machines, and others that were not available at Yadota Clinic at the time for the investigation of disorders. The only observational techniques we can use to determine how to address the community's health are any lab experiments, as well as any that have not been carried out due to a lack of resources.

It was difficult for the limited number of medical experts to treat the local population. This indicates that the majority of services, including midwifery, pharmacy, and others, were provided by just the three clinical nurses described before. After a while, SIDA, a Swedish humanitarian organization, constructed a new clinic to take the place of the Yadota facility. The Sayilem clinic was converted from this facility. It was marginally superior to the previous clinic.

Figure 12. Photo of the former Sayilem clinic. The current health office



Source, This photo was taken by a researcher during fieldwork.

Sayilem district now has several health facilities, as well as well-trained nurses, but a hospital has not yet been erected there, and the locals have to deal with several difficulties. The Bonga Gebre Tsadiq Shawo, Mettu Carl, and Jimma University referral hospitals were currently providing care for people of the region. The following table displays the numerical representation of a medical facility and specialists located in the current Sayilem.

Table 5, Health center data in Sayilem district.

No	Level of health center	Total number	Remark
1	Kebele Health station	22	In all Kebele found
2	Health satiation	2	Yadota and Yinemadda

3	No of the private primary clinic	11	
4	No of the medium clinic	1	Major medium clinic in Yadota town
5	No private pharmacy	11	
6	No health experts	206	
7	No hospitals	0	

Source, Sayilem District health office and plan commission of Sayilem District.

According to the above Table in Sayilem district 22 Kebele Health Station and Also two huge health center as well as one medium clinic was found

#### 4.4.6 Water Service

Life was based on water. Without water, humans could not go about their daily lives. For both cleaning and food preparation, adequate water was crucial to human survival. According to local sources, the residents of Sayilem used multiple rivers for cleansing and a variety of streams for drinking.

Sayilem district did not have any water structures built under the rule of Emperor Haile Selassie (1941–1974); instead, local people used streams and rivers for a variety of uses. According to this, individuals were susceptible to diseases and some of them died from utilizing that uncleaned water.

After the *Derg* came to power in 1974, some small temporary buildings were constructed in the town of Yadota to provide drinking water, but these buildings did not provide full service for the community. As a result, during the summer, the floods were polluted by the water, and during the dry season, the streams were degraded. As a result, the local population had to deal with several issues.

After the EPDRF came to power in 1991, the water service improved. During this time, the government constructed modest structures in rural areas. However, the ratio of people to buildings was out of balance.

The first huge water service was built in this district in the year 2013 in Yadota town and it gave water service to each house. This construction had not given full service to the community by the

case of the ability of the ratio of the population and the capacity of the building had been mismatched.

In general, aid organizations like the One Wash program and the Ethiopian government built-in rural-urban area 163 on-site in Sayilem district, and the three reversers built in the area of Emiriki, Techibi, and Shunit were halted by many issues. The population ratio and the supply of water in this district are still out of balance. Buildings were not matched, the other was the buildings were giving service by the generator power according to this, it had not given about full service to the people.

Figure13. Water Tower of water which is found in Yadota town.



Sources this photo was taken at the water and irrigation office.

In the rural area, the town of Shuunit and Techibi the government of Ethiopia huge water buildings were reconstructed but several purposes like lack of budget, as well as an absence of adequate roads for the passing of building materials, were hindered by the contractor by this case the two projects were stopped.

According to the archives of the water office of Sayilem district, currently, in the Sayilem district 205 small buildings were giving adequate water service to the community and only Yadota town was used for huge buildings.

## **4.5 ECONOMY**

### **4.5.1 Agriculture**

Agriculture is the most dominant sector of the country's economy. According to sources, its contributions could easily tell how dominant the national economy is. Agriculture is the major source of food for the urban population and producers themselves, it is the most significant

source of employment, where over eighty-five percent of the population engaged directly or indirectly in agricultural activities, and it provides raw materials for industries and markets.

It is conventional knowledge that agriculture is an economic activity that engaged 75% of people in Ethiopia, which accounts for a lot more than 85% of the community, had practiced this sector to improve its life. The experts on the economy explained that the backbone of our country was this sector because our economy was highly dependent on agriculture.

The time frame for the beginning of the agricultural activity in the Sayilem district was not yet known. In the past, no form of research of any kind had been done in this area. Before agriculture was established in the region, residents of the Sayilem district made use of the vast Sayilem forest for hunting, collecting, and honey production. Later, however, by cultivating the forest, they began agricultural activities.

According to the archive, which was found in the Sayilem district agricultural office and others mentioned that there are several types of crops produced in this area for household consumption as well as for the market.

For a very long time, the Sayilem district was widely known for its honey production. The region was renowned for its dense forest. Honey production was a great fit for this forest. Many people had taken control of the forests from the government and used them for their purposes. These forests are controlled by individuals known as *Kobbos*.

Beginning a long time ago in the Sayilem district, coffee production began. In their garden area, the locals grew coffee for both personal consumption and sale. However, over time, the government started to promote the idea of mass-producing coffee and selling it at the national level. These movements suggested that the lower altitude Kebeles, such as Kejjeto, Yinemada, Shenkora, and Tebela, had temperatures that were ideal for the large-scale production of coffee. In this instance, the aforementioned companies manufactured enormous quantities of coffee and distributed it to Ethiopia's domestic market under the authority of private businessmen like Awol Aliy, Mitiku Wondimu, and others.

Table.6 some major crops produced in the Sayilem district.

No	Kafinoonoo name	Oromia name	Amharic name	English name	Scientific name
1	<i>Baaro</i>	<i>Baadalla</i>	<i>Boqqolo</i>	Maize	<i>Zea Mays L</i>
2	<i>Gaasho</i>	<i>Xaafi</i>	<i>Tef</i>	<i>Teff</i>	<i>Eragrostis</i>
3	<i>Sheqoo</i>	<i>Garbuu</i>	<i>Gabs</i>	Barley	<i>Hordeum</i>
4	<i>Teppo</i>	<i>Qamadii</i>	<i>Sinde</i>	Wheat	<i>Triticum</i>
5	<i>Gobbo</i>	<i>Lojoo</i>	<i>Boloqqe</i>	Haricot beans	<i>Phaseolus</i>
6	<i>Baqelo</i>	<i>Baaqila</i>	<i>Baqela</i>	Beans	<i>Vicia Faba</i>
7	<i>Aato</i>	<i>Atara</i>	<i>Atar</i>	Field beans	<i>Pisum</i>
8	<i>Mutto</i>	<i>Talba</i>	<i>Talba</i>	Flax	<i>Lining</i>
9	<i>Shachafoo</i>	<i>Ija raafuu</i>	<i>Gomman zar</i>	Rapeseed	<i>Brassica napus</i>
10	<i>Buuno</i>	<i>Buna</i>	<i>Bunnaa</i>	Coffee	<i>Coffee Arabica</i>

11	<i>Caato</i>	<i>Jima</i>	<i>Caat</i>	Chat	Chatha edulis
12	<i>Qoccoo</i>	<i>Warqe</i>	<i>Cnsat</i>	<i>Enset</i>	Enset ventricosum
13	<i>Qiddo</i>	<i>Godarre</i>	<i>Godarre</i>	Taro	Calogasia

Source, Sayilem District Agriculture, and Land Management Office.

## 4.5.2 TRADE

Richard Pankhurst explained that the southern parts of the Ethiopia region had started trade on 19<sup>th</sup> Century. During this year, the long trade started from Bonga the capital of Kafa and by crossing various areas they reach the Middle East, the Far East as well as the rest of the world.

According to informants, the establishment of the Yadota marketplace in the 1920s had a direct impact on the expansion of trade in the Sayilem neighborhood. After this year, the residents of Sayilem and the neighborhood began to flock to this market where they traded goods for cash. According to informants, the establishment of this market served as the impetus for the emergence of numerous traders, shop owners, and other service-providing entities and individuals.

According to sources, the merchants of Sayilem packed part of the agricultural products, including maize, teff, and others, and sent the donkey to the Mettu for exchange. The city of Mettu served as the conduit for the export of agricultural goods from this region to the rest of the country.

In response to finished factory goods brought into Sayilem district in this route from Agaro town, the second marketing line that connects with Sayilem District had the area of Sigimo district where varied agricultural products moved up to Jimma and Addis Abeba. Agaro town served as this district's primary distributor of various goods for a considerable amount of time.

The residents of Sayilem had sold numerous fatten animals in the other market region that was connected to the Sayilem district, which was the area of Kamise, which was located 18 km north of Mettu and the town of Gatta. Since Sayilem district in the Kafa Zone was well-known for fattening animals, which were then distributed to the rest of Ethiopia in the direction mentioned above due to a lack of adequate infrastructure, the vast wealth of this district was transferred to

the urban area, and the government, as well as other bodies, were unaware of the incomes from these animals them.

## 4.6 SOCIO-CULTURAL ACTIVITY

The term nation has been defined by both academics and anthropologists. It was a style of life specific to that town, demonstrating that its citizens had incorporated various cultural customs. Ethiopia is regarded as the cradle of humanity and is home to a diverse population due to the differences in cultural traditions throughout its many regions. There are more than 85 different ethnic groups in our nation, and each one has its own unique language, culture, and other traits. Additionally, each of these tribes speaks a different language in its region for social events like weddings and funerals.

The inhabitants of Sayilem practiced a variety of cultural practices that they had received from their ancestors, however in some of our cultures, globalization and other issues surfaced and changed their course from the previous period.

One of the cultures that is practiced throughout the world in many cultural contexts is marriage. The Sayilem people divided marriage into four categories.

1. *Magi Ashona Shageyo* (marriage with families' line): Traditionally, this kind of union was arranged at the family level. In this kind of union, the male partner's father appointed the female partners for his son. His first piece of work was described as looking toward his son's future when he decided to be married to traditional leader *Eqqo*. If the *Eqqo* had provided a favorable reaction, they would have moved forward; however, if he had given a negative response, the family's father would have stopped and told his son about other women.

The father male families had a cross-check regarding the female clan and with him interims of the *Yaro* and *Gumbo* after the positive response told by *Eqqo*. With the guidance of her father, he counted up the four members of the selected lady's clan.

There was no clan likeness between the girls and him; they approved of the ladies and began discussing the wedding's requirements with his parents. After the families of the females consented, they appointed approximately one day for making assign day or *Tiffo* and sent elders to talk about the family's alliance with them. This *Tiffo* always happens on a Sunday. On this

day, the two bodies are seen together; before this, they had not seen one another. The other was that *Tiffo's* program had come to an end on this day, which also happened to be the wedding day.

In the Sayilem region, weeding was primarily done in April. In this particular month, honey from the *Kobbo* was gathered to produce a variety of culturally appropriate alcoholic beverages known as *Tejj*.

According to informants, on the day of the wedding, the son's friends, the elected person, and others traveled to the woman's home while singing a variety of traditional songs that describe the son's wealth and possessions. When they got to the female's home, they consumed meals and other types of alcohol. They then go back to their home after learning about the women.

There have been many changes and continuity in these kinds of weddings as of late. First, if parents desired to arrange a marriage, they would inquire about the sons in the aforementioned form of a union from the individual who had made the request.

2. *Shochoo* (Abduction) This kind of marriage, known as a *shochoo* (abduction), is reflected as one of the most damaging customs in the rest of the world. Forced marriages performed without the girl's permission are referred to as *shochoo* or abduction. The majority of abductions that have occurred in the Sayilem district's history have occurred on Saturdays when girls walk to the market and gather water. A man who plans to abduct a girl first collects his pals to kidnap her, and he then hides until the parents of the prospective spouses come to an amicable agreement.

By raising awareness and prosecuting those who participated in the kidnapping, this kind of marriage has been abolished in modern society.

3. *Worasho* (confiscation) this type of marriage had highly practiced in the Sayilem district. Most of the time this type of marriage is conducted after one person has died in youth age from the member of the family's unmarried person has confiscated his wife.

Informants explained that the benefit of the *Worasho* marriage type was it collected about the property and the Childs from the isolation. This means after every husband has died, the wife of that person had not wanted to make other marriage alliances with other men. When she made

about with another person the property and was isolated and the child cannot live loved way for this purpose these types of marriage had recommended.

4. *Shunnona Shago (agreement of two bodies)* this type of marriage alliance is made by the agreement of both the wedded person without any interferences of their families as well as other bodies. In this type of marriage alliance when the two bodies agreed, the male informed his parents to prepare themselves for the weeding process and they appointed elders that went to the top crate about negotiation.

In this type of marriage, the two bodies disappeared for a short period from their village because the families of ladies were accepted by the elders sent by the men's families. After that, they came to his village and they made about interconnection with the families of lades and thy give about compensation for them.

This compensation was given in the form of cash most of the time up to 10,000 birrs for the purpose without the permission of her they made about marriage in the current history of Sayilem this type of marriage alliance was practiced why because the agreement was very supported by the families of them and they had not interfered.

The above all are the marriage alliance process of Sayilem that was practiced from the past to the present but from the above four types the three were abolished for a different reason and only the fourth type was very accepted by the current generation practiced by the current generation of Sayilem and surrounding area.

The inhabitants of Sayilem practiced a variety of cultural practices that they had received from their ancestors, however in some of our cultures, globalization and other issues surfaced and changed their course from the previous period.

When see in our country level every nation which lived in Ethiopia had practiced this activity in their cultural aspects. In Sayilem district the funeral activity was in its cultural aspects when the death occurred either suddenly or expected for a long period.

After one individual lost his life following this tragedy, the families of this person alerted the village head known as *Tullo/tulla/* in the current administrative level *Idir*. This is where the

process of the burial ritual began in the Sayilem district, in a specific area. They began working on the funny system, and they were given roughly a day to complete it.

After completing this process, the *Tulla* gathered the entire village community in one place and distributed information about the jobs to everyone working. They also prepared food for the attendees of the funnier who had traveled from a nearby and distant location, cleaned the area around the funnier, prepared the wood needed for the preparation of the food and coffee, and assigned other tasks to those who were found in that village and the parent organization.

Following the completion of the aforementioned work, the sobbing process began. *Eepi Gaaho* was the name given to the recent crying outbreak in the Sayilem district. Both residents of the hamlet and outsiders congregated in this place to cry. Two forms of sobbing are utilized during burial ceremonies in the Sayilem district: the first is called *Shoosho* and refers to crying that expresses a deceased person's riches, property, and behavior; the other is known as the "outstanding for peoples' crying.

The other was *Hichoo*, a tune played while people were crying. Only guys took part in this *hichoo* period, and they talked about other people and their colored heroes.

As soon as this was over, the locals had discussions about the buyer and proceeded to the prepared hall to do so. When the discussion in the prepared hall concluded, everyone turned around and returned to the home of the discussion's host, where they consumed discussions about food and coffee.

Then, after visiting the families of the dyed person, they prayed that God would grant him eternal life in heaven; this process was known as *Chacheyo/Ebisaa*; following this, the *Tulla* and the families of the dyed person set aside that day as the occasion for the last sob and then discussed it with the participants in the funnier. People of various ages traveled from distant and nearby locations to participate in the *Qeccii Effoo*, or that day's crying, which was understood to be for one person only.

The meal day was provided for the parents of the dyed person per the direction of the village head *Tulla*. It was prepared by each family. The incident was referred to as *Goppoo/Taziya* since the colored person had been sitting around being irritated for a month. The residents fed the

parents throughout this month and in other ways. Families who sat for funnier known as *Hakkoo* received meals.

There have been various changes and continuities in the funeral customs of the Sayilem district, including the elimination of the last cry or *Qeccii Effoo*, a reduction in the one month allotted for discomfort, and the current practice of them sitting for five to seven days. Changes were made to the funeral ritual used in the Sayilem district, among other things.

## **4.7 Heritage site of Sayilem district**

### **4.7.1 Manji Geta Cave and Waterfall**

This cave is located 20 kilometers from Yadota town within the Sayilem district of Kejjeto Kebele. Three rooms might be found inside this cave. The first room is 50 meters wide and can hold 1,000 people at once. People used this cave as shelter during Italo-Ethiopian (1935-41), as reported by informants who lived nearby.

### **4.7.2 Sheko Cave and Waterfall**

This historical symbol is situated 10 kilometers from the administrative headquarters at Sayilem *Woreda* Yunaginda Kebele. The cave's inside is extremely dark, making it difficult to determine its width from observation. This cave is 75 meters wide and 25 meters long on the outside. Heritage specialists have not yet examined the internal area of this cave, which contains a variety of pottery items used by people.

Figure2. This photo of the Sheko waterfall and cave



Sources; this photo was taken from *seyayuwat lem* magazine

#### **4.7.3 Akusho water fall**

This waterfall is situated 15 kilometers from the administrative seat in the Sayilem District Tebella Kebele. For seeing the waterfall, this spot is quite lovely. This waterfall is 300 meters high, according to the Sayilem *Woreda* Culture, tourism, and sports bureau's archives.

#### **4.7.4 Wuriya cave**

This cave is in the Sayilem District Shenkora Kebele which is 16km far from the administration center. According to the archive of Sayilem *Woreda* culture and tourism bureau the main gate of this cave is around 50m in height and its width is around 150m.

The internal part of this cave contained four rooms: the first room is found on the left side of the main gate. Its height is 30m and its width is 200m. The second room is found on the right side and its inside parts are 30m in height and its width is 100m. The third room is located in the right direction and the width of this cave is 80m and its height is 100m long. The last room is located in the street of the main gate and it contained several woodworks like chairs, a table, etc.

According to the informants who lived around this area during the war in Italy the leader of the area had lived in this cave.

#### **4.7.5 Face waterfall and cave**

This heritage is found in the Sayilem district at Geciti Kebele which was found 18 Km from Yadota in the southeast direction. It contained both a waterfall and caves. The inside of the cave contained five rooms. Each of the rooms look like a meeting hall and they collected about 200-300 people at once. The third and fourth room is very dark and it is very challenging to take the photo.

### **4.8SOCIAL CLASSIFICATION OF SAYILEM PEOPLES**

The Manjo and Gomero are the two branches into which the Kaficho people are typically separated. The Gomero clan constituted the majority, with the Manjo serving as a minor clan. The Manjo had never discussed a marriage alliance with Gomero. The Gomero was Classified into two groups according to the clan, including *Ooge Ashi Yaro*, which refers to the relatives of the chieftain, and *Sharara Asho*, which includes the slave families.

The residents of Sayilem were separated into many groups according to their occupations. The first was the *Qemmo/Blacksmith/Tumtu*, a labor class that processed various materials by carving metal into tools including axes, knives, spears, and other equipment used for farming and chopping.

This blacksmith's work was not acknowledged for a very long time, and the people in the village had a bad opinion of him and the families of his relatives. People had formed a marriage alliance with them till recently.

The *Manno/Fuga* working class was also present in the Sayilem neighborhood. They produced various types of ceramic and skin cooking equipment, including pots and other items, which were used in the home.

Not only blacksmiths but also *fugas* also torched by the community for their occupation. People had been sewn as a minor class; people had not eaten, sat, or lived in one area for long periods. For a long period not only these but also, the community of the area had not bought about any

kind of crop production but the current time this attitude has changed the society and slightly the attitude was changed.

Carpenters who prepped the woodwork were the other. These people were not considered to be a minority. In every class, they formed marriage ties. These teams got ready for windows, beds, chairs, and doors.

#### **4.9 Social Organization of Sayilem Peoples**

Social organizations that serve a variety of goals have their benefit in our country, Ethiopia. Because of those social institutions, it distinguished out from the rest of the world. The Ethiopian people frequently had to deal with differences in terms of language, nation, religion, and other factors, but diverse values were interconnected to allow the population to live in peace for an extended period.

The residents of the Sayilem district had established several social groups for a variety of community goals, similar to other regions of Ethiopia. *Idir/Idiro* was one of the well-known social groups to emerge in this region. For the objective; this group was well-known throughout all of Ethiopia. When a death occurs in a particular area, from the first to the last, this *Idir* completes the funeral activities at the top, which means it gathers information about people and assigns jobs to its members. As a result, the leader and members of the *Idir* put in a lot of labor.

For a very long time, the formation of *Idir* in the Sayilem district was used for mortality. One village's residents gathered in one place and assigned roughly five people to a committee that made decisions regarding this organization. The leader of *Idir* was referred to as Tuullo, /Tula/ the after the other officials of this organization financed, collected around determined money from the members twice weak, and other members oversaw the organization's property.

The other group was *Iqub*, which was a repository for money meant for saving. All Ethiopians were well familiar with this group. People who worked in various places of employment were informed insufficiently about the saving program and the rotating lottery method provided for the member when the lottery was drawn.

The third social group that the people of Sayilem participated in was called *Daffo/Debboo*, which translates to "collection labor to build a house in Sayilem and the surrounding area in our

community." If someone wanted to build a big or small house, he sent out a request to the locals, and they responded by coming and sharing their labor with him. These claim that men primarily from the neighborhood come to work for this group and serve them food and coffee. In addition to the labor mentioned above, the Sayilem people provided agriculture with additional labor contribution known as *dado*, which refers to the rotating of labor for cultivating the lands.

*Otto* implies a criminal detective technique was the other social organization to emerge in the Sayilem neighborhood. When a certain town experienced criminal activity, all of the residents there immediately began to investigate the matter by congregating in that region.

In this style of criminal investigation, everyone in the community discussed their ideas and expressed them when they were discovered at the scene of the incident. The village leader *Tulla*, who served as the head of this organization, received the people's ideas undercover for this investigative technique, although occasionally the village nominated another individual to lead *Otto*.

They learn about the crimes in their neighborhood via a variety of methods. A villager had given him the embargo, which was known as *Tummo*. He was abandoned by society and spent several months living alone.

## CONCLUSION

This study deals with the history of the Sayilem district from 1941 to 2000. The year 1942 demarcated the district land was given to *Etege* Menen who was the wife of Emperor Haile Selassie as the government land. The year 2000 demarcated this district and gained its current administrative structure by separating from the Gesha district after the five-year *Kebele* administration.

At the beginning of the 1900s, all land of Sayilem was covered by dense forest and the people of the neighboring area used this forest for hunting and gathering purposes as well as for the production of honey. The Oromo which is the Guma area, Allee area as well as Didu Lalo area, as well as the Kaficho participated in this purpose but the land of Sayilem was found in the parts of Oromia which are found in the border area for Kafa, and Oromo.

In the initial time, the people of Oromo who came from the Guma area and the Didu LaLo, and the peoples of Kafa who came from Gesha and Gawatta area was formed about the little village in the edge of the district on the Orore Gudo and they were lived about peacefully but around the 1910s the two nations were wanted to control about the Sayilem district to administered under the *Rist Gult* but their demands were not successful by the case of Italo- Ethiopian war of 1935-1941. According to this, the people of the Dinu from the Gumma area were made about settlement under the current Dino Kebele. The peoples of Suttefa from the Didu area controlled the Yadota and surrounding area according to the 1910s formed the district of Sayilem.

From 1941 to 1970 this district was administrated under the Illubabor province, Gore *Awurajja* under the *Mitakil Woreda Gizat* of the Allee Until 1970 the district of Sayilem was politically administered as *Mitakil Woreda Gizat* of Allee district.

During the reign of Emperor Haile Selassie 1941-1974 this district was given to the government land which means it did not control by the landlords. The administrator hierarchy of this district was divided into the three *Qoros* and various *Lagas* and paid taxes to the government in cash the people were given labor services to the appointed governmental officials.

During the *Derg* period, it was also administrated under the Illubabor province under the Gore *Awurajja*. Various reforms were implemented by the *Derg* government among that, the Nationalization of Urban land and Extra house. Resettlement and Peasant Association was implemented.

The post-1991 history of this district was highly dominated by the separation from the Illubabor Zone to the Kafa Zone. On the year of 1995, this district was separated from the Illu Aba Bora to the Kafa zone. Until 2000, it was administered under the Gesha district as Kebele Level and after 2000 year the district was formed as *Woreda* by containing about 21 *Kebeles*.

The expansion of infrastructure was very slow it gained various infrastructure like roads, service of telecommunication; road, education as well as health centers in the recent year according to these several problems were affected by the people by the slow rate of infrastructure.

The people of Sayilem practiced different sociocultural activities like weeding and funeral ceremony. These activities were practiced by the community of this area for a long time there are various changes and continuity have occurred in the socio-cultural history of the area.

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## LIST OF INFORMANTS

NO	Name of informants	Age	Date of interview	Place of interview	Remark
1	Abebe Agefari (Ato)	71	10/4/2022	Yadota	He was a good informant and he was a well-educated person.
2	Abebe G/Mariam (Ato)	70	16/4/22	Yadota	He was pensioned Nurse and he know about the history of Sayilem.

3	Abide Aliyi (Teacher)	69	11/05/22	Yadota	He was a teacher in the Sayilem district for a long time and also the vice publisher of <i>siyayuwat lem</i> magazine for a long time.
4	Abate Kebede (Ato)	68	20/05/22	Delli	He was pensioned civil servant from the agriculture office of Sayilem and also lead this district in <i>selamina meregat</i> as well as a transitional time.
5	Amanuel Haile (Journalist)	48	15/05/22	Bonga	He was a journalist in the Sayilem district and he was a publisher of the <i>siyayuwat lem</i> magazine two times under the Office of Culture and Tourism.
6	Alemu Adissu (Ato)	52	19/05/22	Miso	He was a civil servant in the Sayilem district and he know about the history of Sayilem by asking about the elders.

7	Alemayehu Aba Dadi (Ato)	70	29/05/22	Deli	He lived in this area for a long period and knows about the history of this district.
8	Assefa Mamudo (Ato)	70	04/05/22	Cellesheki	He was the first district leader after Sayilem Separated from Ilu Aba Bora Zone.
9	Ayele Ambo (Ato)	65	05/06/22	Yadota	He was educated during the <i>Derg</i> period and he was one of the main participants in the shift of Sayilem from Ilu Aba Bora to the Kafa Zone.
10	Ayele Rudo (Ato)	78	08/06/22	Tebela	He was the district elder and he know about the history of the district up to Haile Selassie.
11	<i>Besha</i> Ceneto (Ato)	80	15/06/22	Dino	He is the elder of the district and he is very knowledgeable full the history of the district.

12	Dicha Gichilo (Ato)	70	21/06/22	Miso	He was a good informant and he was one the officials of during the <i>Derg</i> regime.
13	Eshetu Desta (Teacher)	60	28/07/22	Senteria	He was a teacher in the Sayilem district for still now and he knows about the history of Sayilem.
14	Gezihagn Gallo (Ato)	59	29/04/22	Delli	He was an educated person in <i>Derg's</i> time and know about the history of the district.
15	Girma Abebe (Ato)	60	22/04/22	Bonga	He was the main participant during the separation process.
16	Ingida W/ Mikael (Ato)	70	23/03/22	Yadota	He was a nurse for a long time and ruled about this area by the various governmental office during <i>Derg</i> and EDRF.
17	Imiru Tucho (Ato)	71	05-05/22	Yadota	He was the son of Laga and he lead the district during <i>selamina meregagat</i> .

18	Jibril Aba Cebasa (Haji)	78	09/05/22	Senteria	He was the elders of the Sayilem district and know about the history of Sayilem up to the Emperor.
19	Ijigu Fereja (Ato)	70	27/05/22	Yadota	He was a good oral informant and he came from Gore.
20	Kemal Siraj (Ato)	50	15/05/22	Dino	He was the head of the Islamic Sharia court.
21	Kifile Hailu (Kes)	57	16/04/22	Mettu	H was an Orthodox priest for a long period in this district.
22	Lema Abba Lafto (Ato)	75	27/06/22	Leqa	He was an elder of Becho district and ruled this district during the <i>selamina meregagat</i> time.
23	Mekuria Mecha (Ato)	75	27/06/22	Yadota	He was the elder of a district and had full knowledge of the history district.
24	Mitiku Giddi (Ato)	79	10/06/22	Tebela	He was a good oral informant from the Manjo clan.
25	Mengistu Wolde (Ato)	60	18/04/22	Mettu	He was first time accepted by the protestant religion.

26	Nasir Taha (Sheik)	70	09/06/22	Mettu	He was a good informant and knows about the history of the district up to the emperor. Haile Selassie.
27	Tabor Duguma (Teacher)	58	19/05/22	Yadota	He was a teacher for a long time and the son of <i>Laga</i> of Haile Selassie period.
28	Tadele Gutema (Ato)	60	03/06/22	Gesha/Daka/	He was the government official in Sayilem and the main participant during the separation time.
29	Taffese Wodajo (Kes)	68	22/04/22	Yadota	He was the priest orthodox for a long time. He knows about the history of Sayilem.
30	Tamiru Haile (Ato)	65	09/06/22	Mettu	He was the official during <i>selamina meregagat</i> time and also knows about the history of this district.

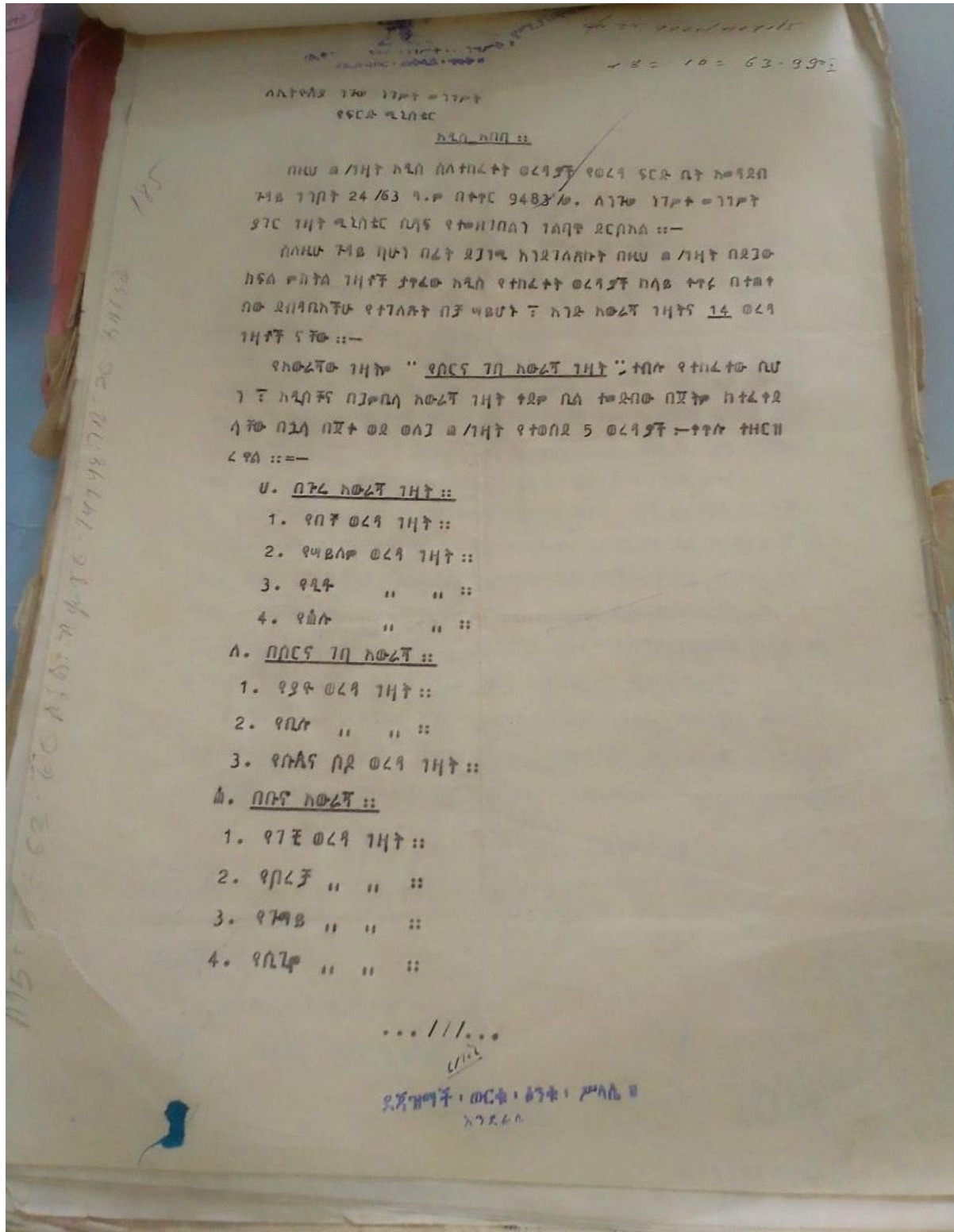
31	Tamiru Tessema (Ato)	63	09/05/22	Geha/Daka/	He was a nurse for a long time in the Sayilem district he lead and formed about the movement to separate from the Illubabor.
32	Tariku Mecha (Teacher)	59	11/06/22	Yadota	He was a teacher for a long time in Sayilem and the main participant in the separation process.
33	Taye Gemita (Ato)	77	20/06/22	Homi	He was a good oral informant

34	Tefera Geda (Ato)	65	05/07/22	Denbo	He was official during the transitional time in this district and had knowledge full on the history of Sayilem.
35	Zerhun Worku (Ato)	59	17/06/22	Yadota	He was a civil servant in the Sayilem district and he was the main participant during the separation time.

## **Appendix-I**



Appendix-III



APPENDIX IV











APPENDIX V-B

ተረፎ ስም	የተረፎው ድምር	የተረፎው ድምር	የተረፎው ድምር
<u>ሀ</u>	<u>በገሰ ወረዳ ገዛት ውስጥ</u>	1	የፊት ለፊት ገዛት ስም
1	የፊት ለፊት ገዛት	2	የገሰ ወረዳ ገዛት
2	የሰላም ገዛት	3	የገሰ ወረዳ ገዛት
3	የገሰ ወረዳ ገዛት	4	የገሰ ወረዳ ገዛት
4	የገሰ ወረዳ ገዛት	5	የገሰ ወረዳ ገዛት
5	የገሰ ወረዳ ገዛት	6	የገሰ ወረዳ ገዛት
6	የገሰ ወረዳ ገዛት		
<u>ለ</u>	<u>የገሰ ወረዳ ገዛት ውስጥ</u>	4	የገሰ ወረዳ ገዛት
1	የገሰ ወረዳ ገዛት	5	የገሰ ወረዳ ገዛት
2	የገሰ ወረዳ ገዛት		
3	የገሰ ወረዳ ገዛት		
4	የገሰ ወረዳ ገዛት		
5	የገሰ ወረዳ ገዛት		
<u>ሐ</u>	<u>የገሰ ወረዳ ገዛት ውስጥ</u>	6	የገሰ ወረዳ ገዛት
1	የገሰ ወረዳ ገዛት	7	የገሰ ወረዳ ገዛት
2	የገሰ ወረዳ ገዛት		
3	የገሰ ወረዳ ገዛት		
4	የገሰ ወረዳ ገዛት		
5	የገሰ ወረዳ ገዛት	8	የገሰ ወረዳ ገዛት

## **Statement of the Author**

I declare that, this thesis is the result of my work and that all of the sources of materials used for this thesis have been acknowledged. This thesis has been submitted in partial fulfillment of the requirement of an MA .degree at Jimma University and it deposited at the University library to be available to borrow under the rules of the library. I also declare that this thesis is not submitted to any other institutions anywhere for the award of any academic degree, diploma, or certificate. A brief quotation from this thesis is allowable without special permission provided that accurate acknowledgment of sources is made. Request for permission for extended quotation from or reproduction of his manuscript in whole or part and all other instances, however, permission must be obtained from the author.

Name: Biniyam Tamiru Tessema

Signature: \_\_\_\_\_

Place: Jimma University; Jimma, Ethiopia.

Date of submission: \_\_\_\_\_

## **DEDICATION**

I dedicate this thesis to all optimistic individuals who seek a beacon of bright hope from our  
History to move forward, not to repeat mistakes

