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**A HISTORY OF GIDOLE TOWN FROM
FOUNDATION TO 1991, SOUTHERN ETHIOPIA**

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A History of Gidole Town from Foundation to 1991, Southern Ethiopia

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This is to certify that the thesis prepared by Yohannes Damene, entitled: A History of Gidole Town From Foundation To 1991, Southern Ethiopia and submitted in partial fulfilment of the requirements for the Degree of Masters of Arts in History compiles with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Acronym

A.D----- Anno Domini, Latin for “in the year of the Lord”

AKGM-----Argubatao kebele Gebere Mahiber

AWYA-----Arguba Walaite Yayibe Association

CBE-----Commerial Bank of Ethiopia

CSA-----Central Statistical Agency

DIKUMAMO-----Dirashe, Kusume, Mashole and Mosiye

FDRE-----Federal Democratic Republic of Ethiopia

KM-----Kilo Meter

LDT-----Long-Distance Trade

NLM-----Norway Lutheran Mission

P.M.A.C-----Provitional Military Administrative Council

SIM-----Sudan Interior Mission

ST. Georgies-----Saint Georgies

W.P.E-----Worker party of Ethiopia

Glossary

Appa---title was provided to ordinary people equivalent to Mr

Awraja---an administrative unit below the level of the province

Balabata---originally the hereditary owner of the rist land

Balambaras---title for local rulers appointed by Emperor Haile Selassie

Djjazmach---Imperial period title was given to a war commander who resided near the gate of the emperor

Edder--- self-helps voluntary association in the case of disaster

Equb---a form of rotating saving association

Fitaurari---Title for the center and front commanders during the war

Gabbar--- Tribute paying peasant

Nafteгна--- name of Menelik troops who came to southern Ethiopia

Qegnazmach--- Commander of the right; a politico-military title above Grazmach

Hitta---Village

Sanja---A sword or knife used for prevention during war

Worada---District

Woyezaro--- a title of married or adult women equivalent to the English title Mrs

Dirasha---A name of people who founded and live in a southern Ethiopia particular in Dirashe woreda

Dirashe---A land of Dirasha people

Dha 'ama---Title for kings in Dirashe

Dha 'amitet---Title for Queen's in Dirashe

Dirashitata---Language of Dirashe people

Hada---Traditional practice, people went to get a solution

Hawda---Craftsman

Hormaqalo---Mountain

Kashana---Long rain season from February up to April

Gidole or *Kitole*---moderate weather conditions

Komole---Cool weather conditions

Lama 'a---Family

Poldha---Clan chiefs in Dirashe

Sinda---Urine

Soyo---hot or temperate

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ABSTRACT

This thesis investigates a history of Gidole Town from foundation to 1991. Gidole is located in the Southern Ethiopia particularly in Dirashe Woreda. For this study, primary and secondary sources were consulted. Collected sources were critically evaluated, and historical facts were analyzed qualitatively through chronological analysis and presented in written form. The finding indicates that, as a result of Dirashe's incorporation into the Ethiopian empire, its people encountered many new things. Before Gidole town was founded, Emperor Menelike's II soldiers garrisoned in Horma Qa'alo Mountain. Later, it was renamed "Gardulla Town" in the 1890s, and it served as an administrative and trade center for a long time. But during the Italian occupation (1936–1941), they arrived in Gardulla town in June 1936 and bombarded the town. Because Italians assumed the town was a source of food, water, and an information channel for patriots. Instead, they founded a new Gidole town two kilometres away from Gardulla town in the 1936. The main factor in its foundation was that it was chosen as a defense camp for the Italians and the suitable climate of the area. During the Italian's stay in Gidole town, both positive and negative changes were seen. From 1941 to 1974, government and private organizations were established in Gidole, which made the town the center of Gamo Gofa Province (Tekilay Gizat). As a result, trade and the establishment of social services are better than before. The establishment of memorial monuments for Gardulla Patriots and the foundation of various government and private associations in town had a significant effect on the growth and expansion of the town. Post-1974 marked the end of the old feudal system with the socialist ideology that liberated gabbars from the feudal yoke in Ethiopia in general and in Gidole in particular. Illiteracy, the traditional evil practice of Hada and Sohaya, was abolished. The amalgamation of craftsmen (Hauddah) with other social classes and urban cooperative association was another change. The development of Peopling, ethnic interaction and municipal administration and revenue in Gidole town was another development. Finally, the Growth and expansion of religious institutions and social services in the town was boldly reflected in the period we investigated to 1991.

PREFACE

The main objective of this study was to investigate a historical evolution of Gidole town from foundation to 1991. Gidole town was located in Southern Ethiopia particularly in Derashe woreda.

To meet my objective, I used different sources. These are unpublished sources, published sources, oral informants, and some archive materials. A qualitative method has been used to explain the data and reconstruct a history of Gidole town. This study has four chapters. The first chapter contains an introduction to the study area. The second chapter contains the historical foundation of Gidole town. The third chapter contains the peopling of Gidole town and the growth of socio-cultural interaction among its inhabitants. The fourth chapter contains the religious institutions and social services in Gidole town. The study is focused on the historical foundation of Gidole town. Therefore, it is important to create a better understanding of a history of the town. The study also serves as a reference for those who want to study further on a history of Gidole town.

Key to the transliteration system

It's a method of helping non-native speakers pronounce words. The Dirashe people speak a language called Dirashitata, which has no written words. Amharic transliteration, based on the Institute of Ethiopian Studies' standard, is used to write non-English terms throughout the text.

A. The seven sounds of the Ethiopia alphabet are represented as follows

1st ቦ = Ba

2nd ቦፕ = Bu

3rd ቦረ = Bi

4th ቦ = Ba

5th ቦፎ = Be

6th ቦፋ = Be

7th ቦ = Bo

B. Palatalized:

Amharic

Transliteration

ሸ = Sh

ሻ = Ch

ጩ, ሻሽ, ሻሽ

Chiqa shum

ኘ = Gna

C. Glottal:

Amharic

Transliteration

ቀ = qa

ደጋ

daga

ደ = da

ጩ, ሻ

cha''qa

ጠ = ta

ጩ = cha

D. Dental Sounds: Amharic Transliteration

ጥ=Te' ጥፍ Te'fe

ጥ=To

E. Labial Sounds: Amharic Transliteration

በ=Ba'' ባላባት Balabat

ሙ=Mu

CHAPTER ONE

Background

1.1. Urbanization in World, Africa and Ethiopia

As show by the diversity of national definitions, there is no universal agreement on what constitutes an urban area or when a settlement qualifies as an urban. However, some scholars have provided the following definitions of urbanizations: Webster, D., defined it as the population's movement from rural to urban areas, or the percentage of the population that lives in urban areas as different to rural ones.¹ On the other hand, several scholars contended that urbanization might refer to the process of growing and expanding cities that significantly alter people's lifestyles from rural to urban societies. Once again, according to other academics, urbanization is the steady rise in the percentage of people living in metropolitan.²

In contrast to the aforementioned definitions, other scholars have described urbanization as a pattern of dense settlement and a mode of human settlement. The livelihood of the citizens depends on non-agricultural activities such as manufacturing, commerce and depends on different services. The physical infrastructure was better supplied than in rural areas. It is characterized by cultural diversities.³ Despite many scholars defining urban in different ways, a significant number of cities existed before industrialization. It played a part in the transformation from a rural way of life to a city system, followed by frequent social ties and physical nearness.⁴

It is also not a new phenomenon; it existed in ancient Mesopotamia in the Uruk Period. Historical evidence witnesses that urban centres emerged in the world between 6000 and 5000 B.C. This period was mainly associated with the discoveries of different technologies, such as the ox-drawn plough and wheeled cart, the sailboat, metallurgy, irrigation, and domestication of new plants. With these developments, the egalitarian society became a stratified society. This, in turn, facilitated the emergence of urban spaces. The first large-scale complex societies often referred to as true cities, developed in Mesopotamia, Egypt, and India

¹ United Nations, *World Urbanization Prospects: 2014 Revision*) p.3; Webster, D. "On the edge: Shaping the future of pre-urban East Asia." (Stanford, CA: Asia/Pacific Research Center, 2002), p.5

² Abraham Eraly, *The Mughal World: Life in India's Last Golden Age* (Penguin 2007), p. 4.

³ Kalkon, S. "Seeing is believing: The Power of Visual Culture in the Religious World of Atse Zarayakob of Ethiopia (1443-1468)" *Journal of Religion in Africa* Vol. 32, (2003), pp. 403.

⁴ Lewis Mum Ford, *the Culture of the Cities*. (New York: Harcourt Brace Jovanovich, 1938), p.3.

along River valleys.⁵ Subsequently, urbanization spread to other parts of the world from this area. In particular, during the 18th and 19th centuries, there was rapid urbanization in Europe and Northern America.⁶

In the middle of the 20th century, at least half of the population of industrialized countries lived in cities. But most of the developing nation's population particularly sub-Saharan Africa predominantly lived in rural areas. This trend seems to associate urbanism with industrial development. Starting in early 20th century urbanism, Louis considered cities as impressive facts of the period. It is generally accepted that improvements in agriculture were of great significance both for the emergence and sustained growth of urban centers in sub-Saharan Africa. The improvement of means of transportation was also equally important for the growth of urban centers.⁷ Factors together with a "favorable ecological base", and relative advance of technology in both agriculture and non-agricultural fields helped the rapid growth of urbanization. Again, a well-established power structure greatly enhanced the process of urbanization in human history in the various parts of the world.⁸

Urbanization has not been similar all over the world. Africa is the least urbanized continent in the world. The rate of urbanization has not been uniform; it has differed from region to region and country to country. Yet, the rate of growth of the urban population in Africa has been the most rapid in the world. People are moving from rural to urban areas as a result of this.⁹ A major factor for the emergence and growth of pre-colonial African urban centers was the internal development of African societies in response to inter-regional and international long-distance trade. These traditional African urban centers, thus served as focal points for administration, religious purposes and trade. The process of urbanization in Africa began to accelerate dramatically since the colonial period, which witnessed the foundation of many new urban centers and renewal of the old ones.¹⁰

⁵ Weber M. *The City* (New York, free press, 1966), pp.12-13; Aluko O.E," The Impact of Urbanization on Housing Development: the Lagos Experience, Nigeria." *Ethiopian Journal of Environmental Studies and Management Vol.3 No.3* (2010), p. 65.

⁶ Weber m. p. 14; Kalkon, S. "Seeing is Believing; The Power of Visual Culture in the Religious World of Atse Zarayakob of Ethiopia (1443-1468)". *Journal of Religion in Africa Vol. 32*, (2003), PP. 403-421.

⁷ James H.Johnson, *Urban Geography: An Introductory Analysis*. (Oxford, Pergamon press, 1967), pp. 12- 13

⁸ *Ibid*, p. 15.

⁹ Gideon Sjoberg, *The Pre industrial City Past and Present*. (New York, The Free Press of Glencoe, 1960), pp. 64-65.

¹⁰ Jifar Raya, "A History of Dedo Sheki Town from Foundation to present" (Jimma University 12 March, History, 2022), p.3; Nels Anderson, *Urbanism and Urbanization* (Leiden, E.J. Brill, 1964), pp. 7, 15-16; Yonas Seifu,"Jimma Town: Foundation and Early Growth from ca. 1830 to 1936" *Ethnologia Actualis Vol. 17, No. 2*, (2017), p.47.

The colonial period brought more urban developments. The European colonialists came to Africa as colonial masters of the continent in the late nineteenth century. They paved the way for the foundation of new urban centers. Almost all of Africa was colonized by Europeans, who introduced the market economy and Western business practices, which had an impact on African culture. This economic enterprise and market economy required urban facilities with which the Europeans were familiar in their metropolitans.¹¹

The building of roads and railways by those colonists contributed to the emergence of new urban centers in Africa. In the process, already existing settlement areas were absorbed into newly emerging towns, and new urban centers had also founded. Just as the earlier urban centers were generally intended to serve the needs of the new towns, they were also intended to serve the desire of the colonizers to settle their people. They are used as centers for their administrative, commercial, and manufacturing activities.¹² These towns that colonial exploited were mostly located in coastal areas, providing access to raw materials in the hinterland and manufactured goods from Europe. In some parts of Africa, due to the development of agricultural exports the resulting in the establishment of many urban centers.¹³ Furthermore, some European settlement areas gradually grew into urban centers.¹⁴ . In addition to the aforementioned development, specific economic activities such as the production of cash crops and coal mining were increased evolutions of urban centers in Africa.¹⁵

Incase of Ethiopia, it has a long history of urbanization. There is evidence of the presence of urban centers in northern Ethiopian before Aksum. However, the rate of urbanization did not rapid. Ethiopia stayed mostly a rural and under-urbanized nation for a very long time. Scholars have proposed many reasons for the slow rate of urbanization, including the nation's difficult terrain, unstable political systems, the lack of a well-organized administrative structure, and cultural influences. Yet, when Aksum evolved, it served as the center of ancient Ethiopian civilization. A few notable towns and ports functioned as hubs for trade, administration, and culture during this period. After the decline of Aksumite due to internal and external factors, prominent towns like Lalibela and, in the mediaeval period, Gondar

¹¹ Nels Anderson, pp. 17-18.

¹² *Ibid*, p.19.

¹³ Yonas, pp, 47-48; Yasmin Mohammed, "A History of Dadar Town from 1871 to 1991" (MA, Thesis, Haramaya University, History, 2021), p. 3.

¹⁴ Lewis Mumford, *the Culture of the Cities*. (New York, Harcourt Brace Jovanovich,1938), p. 3.

¹⁵ Ronald J. Harvath, "The Process of Urban Agglomeration in Ethiopia" *Journal of Ethiopian Studies*, Vol. 8, No. 2, (Erdkunde, 1968), p. 86.

were established as the permanent capital of Ethiopia in 1636. Thus, it served as a center of culture, commerce and administration in Ethiopia until the establishment of Addis Ababa as the permanent capital of the country.¹⁶

The rise and development of urban places in the southern and southwestern parts of Ethiopia have not been well studied as compared to the northern parts of Ethiopia. However, Tesema Ta'a and Yonas Seifu argue that certain settlement areas existed before Menelik's territorial expansion into south and southwest, and that these areas eventually developed into towns. This is based on internal development such as an increase in population, the development of local political power, and growth in the production of cash crops. Some of these areas are; Bonga (Kaffa), Jimma and Naqamtee (Wallaga).¹⁷

Further more, trade and trade routes also makes important contributions to the establishment of marketplaces and urban centers. In the southern parts of the country, there were important caravan routes proceeding to the coast, particularly to the port of Zayla. In addition to the aforesaid route, south and southwestern Ethiopia are the origins of other routes that reach Berbera, Massawa, and Sudan ports. The presence of such trade routes in southwestern Ethiopia makes Jimma Town a center of lucrative resources and local and long-distance trade.¹⁸ By the end of the nineteenth century, urban process started to take shape along with the expansion of those trade and trade routes. The reasons behind this new phase of urban development were numerous. These included the territorial expansion, the occupation of Italy, the development of a new administrative structure, and the advancement of trade and communication.¹⁹

Menelik's territorial expansion led to the establishment of military garrison centers in the newly conquered areas to control the conquered peoples and administer them. These conquered areas were gradually transformed from military bases into urban centers. This was especially true for Menelik's expansion area in the south and southwestern parts of the country. In controlled areas, garrisons were established; some of the garrisons later grew into towns. The naftagnas primarily lived in those towns, which were geographically located on

¹⁶ Bahru Zewde, *A Short History of Ethiopia and Horn* (Addis Ababa: Addis Ababa University Press, 1998), p. 45; Jifar Raya, p. 3; Mesfen W/mariall, "Some Aspects of Urbanization in pre-20th Century Ethiopia" *Journal of Ethiopian studies*, Vol. 3, No. 1 (1966), pp. 57-58.

¹⁷ Tesema Ta'a, "The process of Urbanization in Wollega, Western Ethiopia: The case of Naqamtee," *Journal of Ethiopian Studies*, Vol. 26, No.1 (June 1993) P. 61.

¹⁸ Yonas (2017), p. 48.

¹⁹ Ronald J, "The Process of Urban Agglomeration in Ethiopia" *Journal of Ethiopian Studies*, Vol. 8, No. 2, (1970), pp.84-86; Akalou Walde Michael, *Urban Development in Ethiopia (1889-1925): Early JES*. (Addis Ababa: Addis Ababa Universty), 1976, p. 1.

hilltops. However, later on, many of the garrisons were abandoned when their military declined.²⁰

The next important impetus or factor for the creation of urbanization was the construction of the Addis Ababa-Djibouti railway, which reached Addis Ababa in 1917. This was another factor that contributed to the development of urbanization. Many railway stations were established along the railway line, some of which later developed into towns such as Dire Dawa, Adama, Bishoftu, and Modjo.²¹

Besides, there were external factors that contributed to the rapid development of urbanization. The most important one was the Italian occupation of Ethiopia (1936–1941). Despite the process of modern urbanization started during the reign of Menelik II, the Italian occupation of Ethiopia hurried the process of urbanization. To extract extra resources, increase the market for their goods and services, and consolidate their control over the country. The Italians also built a network of roads and set up regional administrative centers. Since the Italian occupation, towns have become substances of special attention, with increasing numbers of people leaving the work of rural life for the squalor of the towns. This reflects a basic change of values that seems to have continued to the present. Thus, it may be said that the Italian period was one of the periods of a major urbanization process took place.²²

But, urban decline followed the Italians' departure during the post-liberation era.²³ Consequently, a lack of capital, a lack of technical skills, and other issues led to an economic downturn. This was reflected in the small urban centers.²⁴ Nonetheless, urban areas grew slowly during the late 1940s and 1950s and rapidly during the 1960s. During this period, a large number of people moved from rural areas to urban centers.²⁵

The relative concentration of modern economic activities, social services, and other services was town-oriented.²⁶ Also, the locations of government institutions were among the

²⁰ *Ibid*, p. 87; Akalou Walde Michael (1976), p. 2.

²¹ Akalou Walde Michael (1976), pp. 47-48; Ronald J (1968), p. 86.

²² Abebe Alemu, "A History of Bulora Town from its Foundation to 1991" (M.A Thesis History Addis Ababa University, history, 2016), p.4; Yonas, p. 48; Ronald J. "The Process of Urban Agglomeration in Ethiopia" *Journal of Ethiopian Studies*, Vol. 8, No. 2, (1970), pp. 86.

²³ *Ibid*, p. 82; Clapham Christopher, *Transformation and continuity in Revolution Ethiopia*, (Cambridge University, 1988), pp. 129-130.

²⁴ Yasmin Mohammed, "A History of Dadar Town from 1871 to 1991" (MA, Thesis, Haramaya University, history, 2021), pp.7-8; Abebe Alemu, p.13.

²⁵ Dandena Tufa, "Historical Development of Addis Ababa: plans and realities" *Journal of Ethiopian Studies*, Vol.41 No. 1/2, (2008), pp. 31-32.

²⁶ Yonas (2018), p. 48.

contributing factors in the movement of people towards the towns during this period.²⁷ But, the process of urbanization shows a decline in the post-1974 period. This was mainly due to the land policy of the *Derg*, particularly the removal of land and extra houses.²⁸ Evolution and growth of urban centers in Ethiopia in general and southern Ethiopia in particular, were not an immediate phenomenon but rather a slow and steady historical process.²⁹

As part of the southern expansion, Gardula/Gidole was incorporated into the Ethiopian Empire towards the end of the 19th century, during the partition of Africa. Since then, it has been under Ethiopian cultural and political hegemony. Gardula/Gidole has been a victim of the collapse of many aspects of its cultural values. The subsequent brief Italian occupation, the coming of the missionaries, and the introduction of a socialist government aggravated the situation of the people.³⁰ Gidole Town is the central focus of this thesis, which emerged and developed in Dirashe Land. Hence, we will analyze and gain a clear understanding of the foundation and growth of Gidole town in the next chapter.

1.2 Geographical Background of the Study Area

Dirashe shares boundaries with different ethnic groups in the area like the Alle and Dabub Omo zone to the west, the Konso, to the south, the Gamo to the north and the Kore/Amaro to the east. The political and economic center of Dirashe District is Gidole. The term Gidole is the name of the Dirashe district's town. In this paper, the term Gidole is utilized to represent the name of the town. Gidole town is located in the southern Ethiopia, with GPS coordinates of 5° 30'E and 37° 30' N, respectively.³¹

The town is 550km away from Addis Ababa (the federal capital city of Ethiopia) and 50km away from the nearby Arbaminch town (center of Gamo Gofa Zone). The town is bordered on the south by Konso Zone, on the west by the Weito River, which separates it from the Debub Omo Zone, on the north by the Gamo Gofa Zone, on the northeast by Lake Chamo, and on the east by Amaro special woreda.³² In the relative locations of the north, south, east, and west of the town, Bussa killa, Girumwuha, Walaite and Layignaw Arguba kebeles are the

²⁷ Tesema Ta'a, 'The Process of Urbanization in Wollega, Western Ethiopia: the Case of Neqemte' *Journal of Ethiopian Studies*, Vol. 26, No. 1(1993), p.61.

²⁸Yohannes Tesfaye,"A History of Koshe Town in South-Central Ethiopia from 1941 to 1991" *ETHNOLOGIA ACTUALIS* Vol. 20, No. 1 (Addis Ababa, 2020), p.6.

²⁹ Yasimn Mohamed, p, 10.

³⁰ Yonas, p. 48; Frew Tesfaye" The collapse of indigenous ..." (Arba Minch University, 2017), p.2

³¹ Abdulahifatah Abdelah, *The Derashe District People culture procedure: the Derashe, Mashhole, Kusume, and Mosiye cultural rule*, (Ethiopia Just Affair office, Addis Ababa 2017), p.21.

³² *Ibid*, p. 22.

boundaries of the Gidole town respectively. Gidole is the political and economic center of Dirashe Woreda.³³

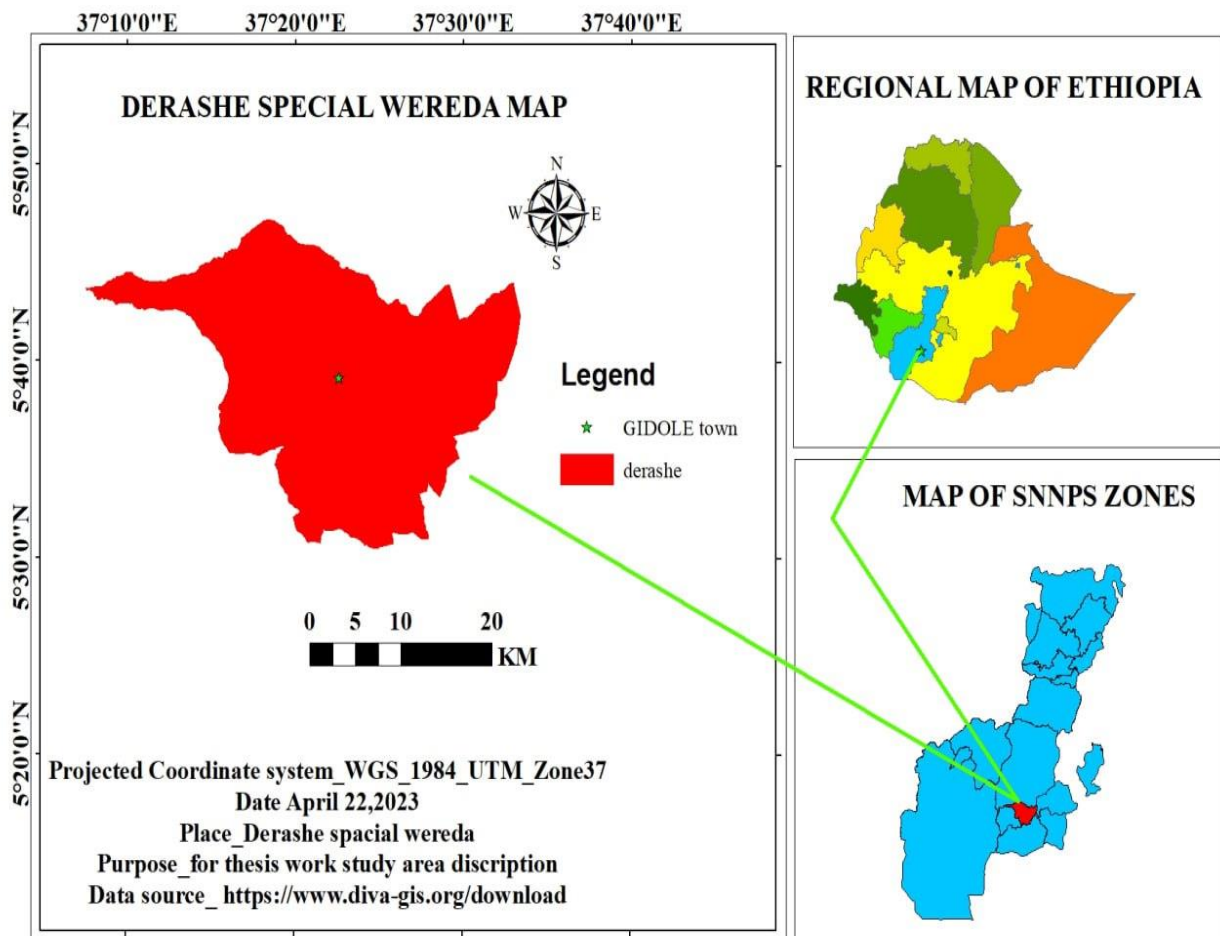


Figure 1 Map of SNNPRS and Gidole town Administration.

Sources: <https://www.diva-gis.org/download> April 22, 2023.

The altitude of the town is between 1235 and 2561 m above sea level. Topographically, the town is not uniform.³⁴ According to the research work of Hansamo Hamala and the source of culture and tourism in the study area comprises 23% highlands, 35% hills and gorges, and 42% plain surface. Moreover, highlands are concentrated at the center, while flat land areas are found on the periphery. The Gidole town highland, which comprises Mount Gardulla (*Hormaqaalo*), which reaches 2561m above sea level, and the massif chains of Mosiye, Ga'alo, and Mashole, is other highlands that bound the town.³⁵ Gidole town was

³³ Derashe woreda administration office, 2013.

³⁴ Hansamo, Hamala "Custom and Traditions of Southern Ethiopia: History and Culture of Derasha People" (M.A Thesis, Addis Ababa University, Anthropology, 2001), pp.22-23.

³⁵ *Ibid*, p. 24.

characterized by two rainy seasons. These were *Kashana* (summary) from February to May, or the long rain season, and *Hagaya* (from June to September), or the short rain season. The climatic condition of the town was classified into three categories. These were *Komol/Dega* (cold), *Kitole/WoinaDega* (moderate), and *Soyo* or *Qolla* (warm). So, *Komole/Dega* part covers 9.8%, *Kitole/Woinadega* 34.5%, and *Soyo/Qolla*, or a hot found in the lowland plain area of Dirashe, covers 55.7%. The rainfall amount in the region reaches about 649 mm. The average temperature in a year reaches about 23 °C.³⁶ The soil in the study area is primarily soil, characterized by 48% clay, 30% red, and 22% black soil with water-holding capacity. It cracks during the dry season of the year, hence its vertisoil origin.³⁷

The town is rich in underground water, streams, and rivers. In the town and its surroundings, there are more than six (6) rivers: *Hitawe*, *Tuniesate*, *Arguba*, *Bolo*, *Bayitale*, and *Arausa*. In addition to rivers and main streams, the town receives adequate rainfall during the main season of summer, or *Kerämt*, from February to May, and during the *Bälg* (spring) season, the short rain season is from June to October. Production during the short season is very important in the woreda to gain more crop seeds, and another production occurs in the summer season. The rivers are used for different purposes, such as irrigation, home, and animal water consumption. Particularly, they are very important for small-scale irrigation and the basic livelihood of the people.³⁸ Based on the Central Statistical Agency Census (CSA), the total population of the town is estimated at around 141,181 people, out of whom 51% are women and 49% are men.³⁹ The average population density is 117/km², with an area of 1,487.38 square kilometers.⁴⁰

From the above total population, Dirashe ethnicity comprises 45.01%, Mosiye 9.27%, Kusume 5.08%, Mashole 4.34%, Kawada 27.94%, Konso 2.5%, Oromo 2.16%, Gamo 1.76%, Amhara 1.62%, and others 0.32% live in the town. In addition to those in the town who were foreign citizens, those who came for the work of evangelicals and charities from different countries, such as Norway, Island, and Denmark, lived in Gidole town. They had a quarantine place called *Mission Safer*. But they entirely withdrew in the 1970s due to the political upheaval of the regime. In the town, *Dirashitata/Dirayitata* is the predominantly

³⁶ *Ibid*; Tesfaye Sisay G/mariam, "Derashe Woreda: A survey of its history from 1941-1991" (MA Thesis, Dilla University, History, 2018), P. 7.

³⁷ *Ibid*, pp. 7-8.

³⁸ Hansamo, pp. 11-13.

³⁹ Derashe woreda administration office, (2013).

⁴⁰ *Ibid*.

spoken language. This language is categorized under the eastern lowland Cushitic language family.⁴¹

Regarding the religious distribution in the town, there are different beliefs. The majority of the inhabitants of the town are Orthodox Christians, which accounts for fifty (50%) percent of the population; 40% were Protestants; 5.5% were followers of Islam; and 4.5% of the population were followers of traditional belief.⁴²

The main economic activities of the people in Gidole town are predominantly based on agriculture, trade, rare animals, and crafts. Agriculture in the area is carried out by the majority of the people. However, farming, supported by family (*Leema*) labor, has been subsistence. The Dirashe farmers practice food crop production, livestock, and beekeeping activities. Based on the climatic conditions of the district, various food crops are produced.⁴³

. The Dirashe agricultural activity has some unique features. The people are well known for their soil conservation by making *Potiteta*, *Targga*, and using an underground granary called *Polota*. *Potiteta* and *Targga* were used to protect soil erosion and maintain soil fertility. The use of *Potiteta* and *Targga*, together with the decay of sorghum leaf and steam as fertilizer, as well as crop rotation, enabled the Dirashe farmers to produce sufficient food for an ever-increasing population.⁴⁴

Dirashe community developed farming techniques that enabled them to produce a sufficient amount of food crops on a small plot of land by using *Potiteta*, *Targga*, and decaying farm plants for fertilizer. In other words, they naturally had their own experience in maximizing production through intensive agriculture and conservation of soil fertility. The making of soil tracing (*kawatta*) and the use of organic fertilizer, as well as the rotation of crops, help them use hills and mountain areas for farmland. They harvest large quantities of grain from small plots of land by using the above technique.⁴⁵

⁴¹ Hansamo Hamala, *Tradition and customs in southern Ethiopia: The history of Deashe people* (Addis Ababa: Addis Ababa University press 2001), P.8.

⁴² Tesfaye Sisay G/mariam, "Derashe Woreda: A survey of its History from 1941-1991" (MA Thesis, Dilla University, History, 2018), P, 11: Hansamo, pp.29-30.

⁴³ Frew, p.2; Hansamo, pp. 27-28.

⁴⁴ *Ibid* p. 30; Tesfaye G/Mariam, pp. 46-47.

⁴⁵ Tesfaye, G/Mariam, p. 48.

1.3. Historical Background of the Study area

1.3.1. Origin and Settlement of the Indigenous people

Before embarking on the main topic, it is relevant to see the historical background of the Dirashe people. Dirashe are one of the ethnic groups who are living in Southern Ethiopia. Having own language, culture, traditional institution and their territory. Concerning the ethnic origin of Dirashe there is no conclusive written historical information. As a result, one is compelled to rely on the Dirashe oral tradition.⁴⁶ The oral tradition and some written sources of Dirashe indicate the historical origin of the people as follows: According to J. Harison stated about Dirashe and cited by Hansamo Hamala, (1993) describe Dirashe people by their strength, blackness and hard bodies with physical stands; seem the ancestor of Bantu people.⁴⁷

Unlikely, the Dirashe Oral informants believe Dirashe had nine clans. Such as *Aregamayta*, *Kalayta*, *Kolayta*, *Malita*, *Kansita*, *Ketaya*, *Kariyta*, *Karchita* and *Elayita* are members of one family. Migrated for unknown reasons from Liben by crossing Borena, Kawada, Alai, and Acholota and settled in the current Dirashe highland.⁴⁸ However, Hansamo Hamala depend on oral information and written sources and published a book written in Amharic entitled “*Tradition and Customs in Southern Ethiopia; A History of Dirashe People*”. It stated the same view as oral informants, he said, that “Dirashe’s origin was from Borena and elsewhere”. There were nine clans, these clans respected each other and each clan had its clan leader (*Poldha*) and was organized based on their clan lines. Those clans help each other in every situation of pleasure and sorrow time.⁴⁹

However, various scholars’ assumptions and some oral sources are forwarded to shed light on the origin of the Dirashe people. Most of the assumptions presented “a clan”-based examination, which assumed that the nine clans formed the present-day Dirashe people. In general, we categorized these assumptions into two major categories. The first assumption argued that the two different migrations took place before and during the 16th century, associated with the Oromo population movement from different parts of the region. Such as

⁴⁶ Frew Tesfaye, pp. 2-3.

⁴⁷ Hansamo Hamala, p. 37; Shako Otto, “Traditional Konso Culture and Missionary Impact” *Annales d’ Ethiopie*, Vol. XX (2005), p. 151.

⁴⁸ Shako, p. 152.

⁴⁹ *Ibid*, p. 38.

from Borena, Liban, Gewada, Alle, and Ajolota, and these migrants were settled in the current Dirashe highland.⁵⁰

Based on this assumption, the *Kalata, Argamayt, Malita, and Karchita* clans migrated during that time. The second assumption argued that the Dirashe people were mixtures of different people. They were coming from different areas for unknown reasons into the areas. Even so, among Dirashe oral informants, there was no consensus on the origin of the people. According to Asnake Menbere and Hallpik, they stated that Dirashe king (*Dha'ama*) Titipa and Kalla of Konso were the sons of Matto. These two brothers once upon a time quarreled and then Kalla stayed in Konso and Titipa migrated to Dirashe land.⁵¹

Tesfaye Sisay also supports the aforementioned idea by arguing that Dirashe migrated from Sobar, then moved through the Liban, Borana by crossing the Segen River, and then arrived in Dirashe Highland and settled there. Therefore, to give conclusive information about the origin of the people, it's difficult due to a lack of sources, but some written sources and oral information believe the origin of the dirashe is from Sabar, and Liben associated it with migration.⁵² Based on this, the Dirashe people are a mixture of the different people who came to the present land in different periods. The specific origin and causes of the movement were unknown but all members of the clans today known as Dirashe people speak the same language called *Dirayitata*.⁵³

The Dirashe people settled on the Dirashe highland, and as with most Ethiopians, they developed traditional socio-political institutions and kinship.⁵⁴ The king of the Dirashe people is called *Dha'ama*. He is the head of the traditional administrative institution of the Dirashe people. The structure of the institution links society at the bottom of the social pyramid with the king at the top. The administrative positions were owned by men.⁵⁵ The power to make rain, control of fertility, and wearing of a black ring called *Michira* and a *Harawtota* (bracelet) made the king different from other people.⁵⁶

⁵⁰ Asnake Menbere, "Local conflicts and Ethnic relations Among Konso and Derashe of southern Ethiopia; case study" *Open Science Repository Anthropology* (Abra Minch University, July, 2013), p. 13.

⁵¹ Asnake, pp.13-14; C. R. Hallpike, *The Konso of Ethiopia Revised Edition A Study of the Values of an East Cushitic People* (United States of America Bloomington, Indiana, 2008), p. 66.

⁵² Tesfaye Sisay G/Mariam, "Derashe wereda: A Survey of Its History from 1941-1991" (MA Thesis, Dilla University, History, 2018), p. 10.

⁵³ *Ibid.*, p. 11.

⁵⁴ Frew, p. 3.

⁵⁵ *Ibid.*

⁵⁶ Frew, p.4; Yacob cheka, "The quest for Autonomy and political difference in Ethiopia: The case of Alle Ethnic minority" (MA thesis, University of Tromso Norway, peace and conflict transformation 2010), p. 44.

Both were made from bronze and symbolized the supremacy of the king over the land. The main roles of the king were widely confined to curing and blessing the crop, stock animals, and human beings to have more fruitfulness. The succession was inherited from the father to the eldest son. According to Hansamo, from the early beginning up to the death of Sama Sayle II in 1976, about twenty-seven (27) *Dha'ama* headed over Dirashe land.⁵⁷ The land is the property of the king. During seed planting periods, every village's contribute to him, maize, barley, sheep, firewood, and other items'. All these gifts were called contributions (*teqota*). The king had the power to appoint members below him, like *Arifayita*, *Phila*, *Horbe*, and *Karta*. This traditional socio-cultural institution and governance of Dirashe failed during the Imperial conquest.⁵⁸

1.3.2. The Imperial Conquest and Resistance

A Menelik soldiers entered and conquered Dirashe land around 1890s by a leadership of *Ras* Liulseged. Since this time, Dirashe people was a victims of the collapse of many their indigenous socio-cultural institutions towards the end of the 19th century.⁵⁹ A *Ras* Lulseged's army took the first step of attack; the defending armies in the Gardulla were combined armies of Moseye and Dirashe ethnicity. The people of Dirashe must have been surprised when they saw *Ras* Lulseged's army when they reached Dirashe for the first time. The soldiers were wearing tight clothes, so the Dirashe people mistook them for women. Dirashe had never seen a rifle before; the weapons carried by *Ras* Lulseged's soldiers would look like millstones (*Kocho Mafakiya Sanka*) for Dirashe.⁶⁰

Many lost their lives trying to capture the weapon. It was difficult for them to shoot with the weapon they had captured with so much sacrifice. When the invaders shot them down with rifles, they could not defend themselves with spears, clubs, or sticks.⁶¹ Therefore, *Ras* Lulseged's army won the Dirashe and camped/garrisoned on *Hormaqa'alo* Mountain. Which was later renamed Gardula after Menelik's soldiers controlled and garrisoned in the place for a long time. Therefore, it's important to look for the meaning of *Hormaqa'alo* and *Gardula*

⁵⁷ Informants; *Ato* Kitanyo Kato and Denebe Duballe, interviewed at Yayibe kebele on 19 April, 2023.

⁵⁸ Hansamo, pp.52-53; Frew, p. 10.

⁵⁹ Yonas Seifu, "Jimma Town: Foundation and Early Growth from ca. 1830 to 1936" *Ethnologia Actualis* Vol. 17, No. 2, (2017), pp. 47-48.

⁶⁰ Hansamo, pp. 121-122.

⁶¹ Hansamo, p. 122; Informants; *Ato* Tamo Miro and Takele Alemu interviewed in their home at Gidole on 20 April, 2023.

because these two names have been associated with important historical events for the evolution of the Town in the area.⁶²

The origins of everything come from different events, both natural and man-made. It might come from the nature of past heroes, famous clans, or the gift of nature. Such as mountains, water bodies, geological aspects, different ethnic groups, and the like. Thus, *Hormaqa'alu's* name is associated to the well-known mountain, which was a seat for a traditional king (*Dha'ama*). It was named by the native people of the area.⁶³ Among the frequently spoken sayings about the mountain are those that refer to the greatness of the oxen among domestic animals. They praise the mountain's greatness by comparing it to an ox. Taken from these sayings, we understand: First, *Hormaqa'alu's* "*Sinda Hormat*" and second, "*Torama Tolot Hormat*" sayings are often mentioned.⁶⁴

Torama is place where found southwest of the current Gidole town. Looking towards *Hormaqa'alu* Mountain from the center of Gidole town, it seems *Tolot (shagna)*. When we come to the explanation of sayings, just as the urine of Oxen does not dry up quickly because the *Hormaqa'alu* Mountain does always receive rain. The cloud created by the numerous anesthetic springs that rise from the mountain looks like the urine of Oxen; the inhabitants often say, "*Hormaqa'alu Sinda Horma*". They mean our huge mountain, which never gets separated by rain. The reason for the praise is not only that it is raining, but it had been an independent basic origin and the seat of a traditional king's (*Dha'ama's*) palace. The place believed a sacred place up until today due to its source of water and being covered by huge forests.⁶⁵

While Menelik soldiers controlled and garrisoned on the top of the mountain, the place changed from *Hormaqa'alu* to Gardula. Gardulla has its meaning; it's an Oromo or *Oromiffa'a* word. Gardula is the name of the good land born with the consolidation of the central government of Ethiopia and served as an administrative structure used to be the owner of a large territory in southern Ethiopia to the border of Kenya for more than forty years from 1890s to the end of 1935. At the time of the unification of the Ethiopian Empire, most of the

⁶² Informants; Ato Adama Burche and Woyizero Kitolate Hersho, interviewed in Gendgema on 23 April, 2023.

⁶³ Jifar Raya, "A History of Dedo Sheki Town from Foundation to present" (M.A thesis, Jimma University, History 2022), p.5; Birru, p. 9; Informants; Ato, Mulugeta Kebede and Denebe Dubale, interviewed at mission safar on 22 May, 2023.

⁶⁴ Bru Simalo, *A history of Gardula from 1883-1983 E.C.*, (Hawasa: Hawasa Apeni printing press 2016), p. 3; Informants; Tayech Demisse, interviewed in Yayibe kebele on 24 May, 2023.

⁶⁵ *Ibid.*, p. 4.

army that marched to the south spoke *Oromiffa'a*, and they were said to have called it *Gardula*.⁶⁶

The word *Gardula* is associated with two Oromo words: *Ga'ara* and *Dula'a*. *Ga'ara* means mountain, and *Dulaa* means campaign. Based on this, when we translate the Oromo word *Ga'ara dulaa* into English, it means a mountain, which is the center of a campaign. This was the name of the mountain, which was shortened to *Gardulla*. The army did not stop at naming the mountain *Gardula*.⁶⁷ They named the town they founded on the same mountain as the town of *Gardula*. Again, they named *Gardula's* territory as well as the vast region that they controlled below the town of *Gardula*. Since then, the word *Gardula* has been used as the name of the town that was founded on the top of the mountain, the name of a large territory, and the name of the mountain.⁶⁸

As we said earlier, the Territory of *Gardula*, at the time when Emperor Menelik II strengthened the central government of the country, was covering the vast southern territory of Ethiopia, which was from the border of *Walyita* to the border of Kenya. The historical structure of this mountain is that it is the center of a vast territory. Around 1897, *Djjazmach Amen* and *Djjazmach Geneme* administered the army of Emperor Menelik, who camped on the mountain *Gardula*, and testified to its reputation.⁶⁹ The following reasons are mentioned for the fame of *Gardula* town and its being the center of a vast territory that extends to the border of Kenya.

First, *Gardula* town was associated with two known persons: *Djjazmach Amene* and *Djjazmach Genme*, who administered the town of *Gardula* and expanded their territory to the north to *Gamo Gofa* territories, regardless of the place they occupied, as the center of *Gardula* town. For this reason, the town of *Gardula* was named by *Fitaurari Habte Giorgis*, who was the country's minister of war at the time. The proof of this was that many old people said that, until recently, *Gardula* was the town of *Fitaurari Habte Giorgis*. It was said that

⁶⁶ Abdulahlifatah Abdelah, *Cultural Law System Derashe District: Cultural Law System of Derashe, Mosye, Mashole and Kusume*. (Ethiopia Justice System center and Derashe District Culture, Tourism, and Government Communication Affairs Office, 2017), p. 21.

⁶⁷ Bru Simalo, *A history of Gardulla from 1883-1983E.C.* (Hawasa: Hawasa Apeni printing press, 2016), pp. 3-4; Feleke Dese and eta al. "First Edition of *Gardula's* Tongue" (Dashen Media Communication PLC, 2019), pp. 17-19.

⁶⁸ *Ibid.*

⁶⁹ *Ibid.*, p.5; *Gidachu Muntaz*, p.4

Gardula town was named by *Fitaurari* Habte Giorgis, but actually, he did not administer over Gardula; rather, he often visited the soldiers who live in the town.⁷⁰

The second reason for the fame of Gardulla town was that emperor Menelik was to be in Gardulla town and delimitation southern border of Ethiopia, which stretches from Somalia to Sudan, with the British, which was the colonial power of Kenya at the time. Therefore, the presence of the British Consulate Office in Gardula town until the Italian invasion (1935/6) shows its truth.⁷¹ The third reason for the fame of Gardula town is that it served as an administrative center in southern Ethiopia up to Borena for forty years, from the end of the 1890s up to the Italian occupation (1935).⁷² After *Djjazmach* Amene and Genme headed the town of Gardula, *Fitaurari* Habte, Giorgis was appointed for the second time *Fitaurari* Wolde Abanigat in the town of Gardula, who administered the vast territory of Gardula town.⁷³ To support this with real information, the *Nagadras* officer of the Teltele, Mekonnin, the Alawiyen, who was called at the time *Balambaras* Degefu, the Mecaw Eyasu, the Kedaduma *Fitaurari* Ankaso, and other officials who ruled in the Liban area were under the control of *Fitaurari* Wolde Abanigat, the governor of Gardula town.⁷⁴



Figure 2 British Consuls built in Gardula town in the 1890s.

(Source: Hansamo Hamala, 2001)

⁷⁰ Hansamo, p.121; Informants; *Ato Zeleke Abebe* and *Alemu Bonkoro*, interviewed at *Gidole* in *Shakre safar* on 10 May, 2023; *Ato Amanuel Mamo* and *Datiko Kitalo*, interviewed at in *Gidole Market* on 11 May, 2023.

⁷¹ *Ibid*

⁷² *Ibid*

⁷³ *Ibid*

⁷⁴ *Birru Simallew*, pp. 7-8

The above picture shows the British consulate office established in Gardula town during Emperor Menelik, and British colonial power delineated the southern border, which stretched from the border of Somalia to Sudan with the Ethiopian government. This vast empire of Gardula town was slowly weakened, and some areas of the vast territories started to be autonomous. Eventually, conditions entirely changed in the town of Gardula when the Italians bombarded the town, due to the assumption that the town was a source of food, water, traditional medicine, and information for the patriots. After the Italians bombarded Gardula town, they established a temporary camp two kilometres (km) away from Gardula town in the current Gidole town. As a result, Gardula has now become the permanent name of the mountain, which was founded west of the current Gidole town.⁷⁵ Gardula town is a land where many historical episodes took place; in the early period, one of my informants testified to the fame of Gardula as follows:

The town of Gardula was destroyed by the fascist Italian's aircraft. The town was considered a hero because the patriots ended their lives there and died there. Mount Gardula was known as the land of patriots for the reason that it was a breeding ground for patriots and dangerous to the enemy. As a ruler, Gardula was known as owner of a large territory. It was fertile land, rich in water, plants, and animals, and was known as the hunger stick. There is no part of our country where there are no knowledgeable persons from leading educational institutions. Therefore, it was also known as a source for scholars. It was hence notoriously known for its plateau of undeveloped production, which is not much talked about by many who lament the fact that. Finally, Gardula's land, after this fame, had backwardness.⁷⁶

As stated above, Gardula's town had a vast territory that gradually shrank and entirely changed when the Italians arrived there. Then, Fascist Italians bombarded/destroyed the Gardula town and established their camp two Kilometers (km) away from Gardula town, in the current Gidole town. During they camped at Gidole, they execute the ruthless act of crushing Gardula's patriots through the capture of a protected area.⁷⁷

There was a strategy Italy used to do this. The strategy they implemented was to announce that Italy was no longer at war, so they went back to peaceful living. It was these Ethiopians who announced the proclamation; at this time, many patriots had returned to a peaceful life, saying that the country was at peace. However, the reaction of the defenders of the Patriots

⁷⁵ Abdulhifatah Abdelah, *Cultural Law System of Derashe District: Cultural Law System of Derashe, Mosye, Mashole and Kusume*. (Ethiopia Justice System center and Derashe District Culture, Tourism and Government Communication Affairs Office, 2017), pp. 21-24.

⁷⁶ Bru Simalew, pp. 5-6; Informants; Ato Shankre Alemu, Kitanyo Ka to and Damene Ulika, interviewed in Yayibe kebele, on 27 April, 2023.

⁷⁷ Birru, p. 6.

was not good. After being disarmed, Italy collected all the weapons. Also, all the patriots who disarmed were tied back and massacred by sword (*sanja*) in Gidole. Due to this ruthless event, a 1960's memorial monument was erected for Gardulla patriots in the current Gidole town's St.Gebriel church (see figure 3 below).⁷⁸



Figure 3 Commemorative monument erected for Gardula Patriots.

Source: Photo collected by the researcher during fieldwork.

⁷⁸ *Ibid*, p. 4.

CHAPTER TWO

2. THE FOUNDATION OF GIDOLE TOWN

2.1. Naming of Gidole Town

As written and oral information confirms, the name Gidole comes from Dirashe's word "Kitole," which refers to the highland area.⁷⁹ It was to mean a central highland area near the village and consists of a full of wind, clouds, rain, security, etc. Since such an area has low evaporation and high water-retaining capacity of the soil, the area is also free from tropical diseases like malaria.⁸⁰ As a result of the suitability of the climatic conditions, the area was convenient for the settlement and palace construction by the local king (*Dha'ama*) in antiquity.⁸¹

According to Abdulahfetah, the name Gidole is derived from the local word "Kitole." But later, the inhabitants, who could not speak the local language, called it Gidole and it became a permanent name of the town. However, the rural residents calling the town up until now it Kitole. We also support the previous name, Kitole, which was named by the rural community. This is because the first names of the town have their own meanings. In the local language or word, "Kitole" means an area with moderate weather condition (*weina-dega*). Culturally, the native people of the area divided weather properties into three groups: *Komole* (*Dega*), *Kitole* (*Weyna-dega*), and *Soyo* (*Kola*).⁸²

These three weather properties we mentioned above had local names given based on where they were found. Even the residents of the district call each other by the name of the weather in the area where they live. Those who live in the mountains (*Komole*) are called *Komola* after the weather where they live. In the same way, those who live in the *moderate/weina-dega/gidole* are called *kitola*. Those who live in hot weather (*Soyo*) are also called *Reha*.⁸³ In the ancient period, the weather in *Soyo* was full of wild animals, malaria, and other parasites and was not suitable for living. Thus, people settled in the mountainous (*Kitole*) area and used hot (*Kolla*) without living there, only for cattle and beekeeping then, slowly for crop

⁷⁹ Abdulahfetah, p. 22.

⁸⁰ Informants; *Ato* seid Ahmed interviewed at Gebrial sefer in town on 10 May, 2023 and *Ato* Alemayehu Haile, interviewed at Gidole on 10 May, 2023.

⁸¹ Informants; *Qes* Mamo Beyene and Mamo Gantelo, interviewed at church compound in Gidole on 8 May, 2023; Tesfaye G/Mariam, p. 16.

⁸² Abdulahfetah, pp. 22-23; Frew Tesye, p. 2.

⁸³ *Ibid.*

cultivation.⁸⁴

In general, despite the presence of different views among oral informants and written sources to understand the original naming of "Gidole" Oral informants and written sources agreed on a similar view. They agreed that "Gidole" had its connotation in local words, as everything had its meaning in local terms or languages. Therefore, the name *Gidole* implies moderate weather types, a Highland area consistent to live in, a densely populated area, and a place free from tropical diseases such as malaria, as well as a suitable place for crops produces.⁸⁵

2.1.2 Historical Foundation of the *Gidole* Town

The area where the town of *Gidole* was founded was covered with native jumpers and other large tree species. According to my informants, he described it to me: the area of *Gidole* town was a place where various ritual ceremonies were performed in the early period. It was not utilized for farm purposes or served as a settlement up until its foundation. Yet, there were various contradictory ideas regarding the historical foundation of *Gidole* town among written sources and oral informants.⁸⁶

Here below are some arguments regarding the historical foundation of the town: According to Birru Simallew, the historical foundation of *Gidole* town has a long history. Before the founding of *Gidole* town, Emperor Menelik's soldiers founded *Gardulla* town around 1897.⁸⁷

Then, it was serving as the center of administration until fascist Italians invaded our country and arrived in *Gardulla* town. When the Italians reached the area, they bombarded the town of *Gardulla* in June 1936, which was founded by Menelik soldiers. The aim was to bombard this town; Italians believed the town was a source of food, water, traditional medicine, and a channel of information for the patriots.⁸⁸ Those Fascist-Italian troops on their way to *Gardulla*, following the footpaths of patriots starting from *Borana*, were welcomed by *Kusia Salito*. He joined them at *Hagremariam* (*Bulhora*); *Kusia Salito* was *Konso* in their origin. *Kusia* planned to save the *Konso* people from looting and devastation by *Guji*, *Somali*, and *Hamasen* collaborators. The Italians began to use subversive activity; they said our ambition is to eradicate the *Naftegna*, abolish slavery, and abolish the *Gebbar* system. So, *Kusia Salito* informed them that the *Naftegna* was founded in *Gardulla* town and governed up to *Borana*

⁸⁴ Tesfaye G/Mariam, P. 46.

⁸⁵ *Ibid*, p. 2; Bru Simalew, pp. 12-13.

⁸⁶ Birru Simalew, pp. 13-14.

⁸⁷ *Ibid*, p. 15.

⁸⁸ Informants; *Ato Mergia G/migiel*, *Alemayehu Haile* and *Ato Kudaito Tehe*, interviewed at *Gidole* on 9 May, 2023.

territory. He again promised to show them the exact location of *Naftegna* in Gardula town and elsewhere, in Gumaide.⁸⁹

They also promised him that their objective was not to fight the untrained people of Burji, Amaro, Konso, Dirashe etc. Then, Kusia began to show the road to fascist Italians by crossing the Gala'ana and Segen Rivers through Gumaide, and then they reached Gardula town in 1936. After they arrived in Gardula town, they started fighting against the patriots and the influence or challenge of the patriots' struggle on the Italians around Gardulla town was severe. As a result, the old town of Gardula was bombarded and burned into ash by Italian air forces.⁹⁰

Then some of the patriots escaped; some were massacred, and others surrendered. After the Italians did this ruthless thing, the Italians themselves feared the guerrilla fighting of the escaped patriots. Then, after moving two kilometres away from Gardula town, and established a temporary camp in the current Gidole town in 1936. However, some information's contrary that shows the establishment of Gidole town is that some say it was during Emperor Menelik because Gardula town and current Gidole are located at the same area. Other scholars says it was founded alone by Italy during the Italian occupation.⁹¹

Again, Abdullah argued that the king (*Dha'ama*) shifted his palace from *Hormaqalu* to the foot of the mountain, like Ethiopia's mobile capitals, for unknown reasons. Proof of this historical event was the presence of *Dha'ama's* palace before the Italians founded Gidole town. Moreover, the main worship, justice, and rituals performed in the compound of the *Dha'ama* were evident. But this ritual performance house was destroyed during the *Derg* regime when the government declared a campaign at the national level called *Ye'edget Be'hibret Zemecha*. Currently, the place is used for the slaughtering of cattle for the town's hotels, bars, and restaurants. But a small remnant ritual performance house had been until today in a village called *Gorigora* near the Kitawa River (see figure 4 below).⁹²

⁸⁹ Wondu Argaw, "History of Konso Wereda from 1941-1991" (MA Thesis, Addis Ababa University, History, 2011), p. 23.

⁹⁰ Informants; *Ato Mergia G/mikial* and *Ato Alemu Bonkora* interviewed at Gidole on 9 May, 2023; gidachu, - Munitaz and eta al. "A Model of Solidarity and Green Development Gidole/ Gardula Inclusion for the Prosperity of Ethiopian Cities" *Eighth Ethiopian Urban Forum*, (2018), pp. 4-5.

⁹¹ *Ibid.*

⁹² *Ibid.*, p. 24.



Figure 4 Dha'ama's worship and ceremony performing house.

Source: Dirashe district office of culture and tourism communication photo album (2017).

Therefore, as Abdullah argue, the foundation of the town was moved from the top of the mountain, Gardulla, to the current place by the king (*Dha'ama*). When did *Dha'ama* move his center from Gardula to Gidole? Although we couldn't find the exact period, information indicates that it was after Emperor Menelik's army took control over Gardula town and before the arrival of the Italians. Thus, it is important to understand that the age of the town was long. Therefore, Abdullah believes the founder of Gidole town was King *Daha'ama*; he drew basic rock, not Italians.⁹³

⁹³ Abdulhifatah Abdelah, p. 23; Seide Ahimed, *A Short History of the Struggle of the Children of the Determined by Derashe/Gidole* (Arba Minch: Arba Minch Fb-W printing press, 2015), pp. 7-8.

Again, other scholars argue that Gardulla, the former *Dha'ama* palace, and Gidole, the later *Dha'ama* palace, are part of the same area. Like the capital of Ethiopia, Mount Entoto and Addis Ababa. The Gidole and Addis Ababa formations were similar in some cases. As Addis Ababa was first founded on Mount Entoto, Gidole was based on Mount Gardulla. Addis Ababa later came down from the mountain to the hot springs and the area where Emperor Menelik's palace is now called Addis Ababa. Gidole came down from Gardulla and called Gidole town. Addis Ababa was founded by King Menelik II, whereas Gidole was founded by *Dha'ama* Sama Sayle II. The history of the Addis Ababa Foundation began when it was on Mount Entoto, and the history of Gidole also began when it was on Mount Gardulla.⁹⁴ Despite the existence of debatable notions, many written sources and oral information were believes, testifies and support with evidence about the foundation of Gidole. The founder of Gidole was Italian. As various sources indicates: according to Seid Ahmed, when fascist Italians invaded Ethiopia in 1935/6, they moved to the southwest and used Jimma as the first town and Gardula as the second town. At this time, the brave patriots were not happy with the regime. Patriots did not want to sit quietly and start deprived the invading enemy of the way out and ambushed them in the surrounding forest. Due to this reason, the Italians massacred many Gardula people who cared about the country and burned many houses, looted a lot of resources in Gardula town, and turned their center to the current Gidole.⁹⁵

Then, the next step they took was to build a new town, “Gidole”, on the ruins of the mountain. The place where Italy founded this new town of Gidole was believed to be the palace of King (*Dha'ama*) Sema Sayle II. So, here is one situation that makes the establishment of Gardula and the new Gidole town similar. This is because the army of Emperor Menelik II founded Gardula town in the palace of King Titbba, on the top of the mountain. The same is true: the Italians founded the new Gidole town in the palace of *Dha'ama*, Seman Sayle II.⁹⁶ Gidachu and et al. thus, support the idea of Seide by arguing that Gidole is a center of antiquities founded by the Italians. The Italian buildings that tell Gidole are the oldest of the Italian period. Nowadays, these buildings serve as the town's administrative offices. Some of these buildings are: a current Dirashe District Office of Culture and Tourism Communication, Office of Council, and the Office of Finance and

⁹⁴ Abdulahlifatah, p. 25.

⁹⁵ Seid Ahmed, *Ashort History of ...* pp. 7-8; Informants; *Ato* Merkia Gebre Migiael and *Qes* Mamo interviewed in their home at Gidole on 12May, 2023; *Ato* Hailu Datiko and Tamo Miro interviewed at Gidole town on 14 May, 2023.

⁹⁶ Bru Simalew A History of Gardula...p. 12.

economy Revenue.⁹⁷ Furthermore, my informants support the historical foundation of Gidole town by Italians as follows:

The area where Gidole town was founded previously covered with native jumpers and other tree species. It was a place where various ritual ceremonies were performed in the ancient period. Likewise, today it is not utilized for farm purposes or residences. Then Italians quickly started to establish key buildings for administrative offices and living houses from mud bricks and jumpers (tides). These are the buildings that stand out even today. According to my informants, he stated to me that we were young when the town was founded and we were forced to do free labour services. He said we sadly remembered the jumper (tide) that was taken from the Gidole and Sirige areas to an unknown place by the Italians. However, after the Italians' departure, the administrative offices were left to local communities. Those were: the current district's and town's culture and tourism office buildings, district council office building, district finance, and economy revenue offices. Also, a big building that is used for the Gidole municipality during Derg regime was Italians legacy, but nowadays it serving native societies as administrative offices.⁹⁸

In general, according to written documents and oral informants that we interviewed during fieldwork, they support, elucidate, and testify that the founder of Gidole town was Italian in June 1936. Accordingly, as we state earlier, the major factor in the establishment of Gidole town was the Italian occupation. Italians used Gidole as important strategic and defense location and it can be main factor for its foundation. Gidole was also a place where Italians observed the movement and approach of the Patriots. The invaders stationed their military base (military fortification) at the front of the present district administrative office in the eastern parts of the town. As a result, later on, large numbers of people migrated from surrounding rural areas to the town and were employee.⁹⁹

Another factor in the establishment and growth of Gidole town is the existence of a suitable climate and the abundance of natural resources in the area. Because of the existence of a suitable climate, the Dirashe people used to live in the highland areas even before the Gidole town was founded. In the past, the aim of living in the highland areas was to save them selves from malaria disease caused by mosquitoes in the lowlands. They prefer the highlands areas to defending them selves from the enemy. It is also real that the Italians established Gidole

⁹⁷ Gidachu, Munitaz and eta al. "A Model of Solidarity and Green Development Gidole/ Gardula: Inclusion for the Prosperity of Ethiopian Cities" *Eighth Ethiopian Urban Forum*, (2018), p. 5.

⁹⁸ Informants; Ato Merkia Gebre Migiael and Qes Mamo interviewed in their home at Gidole on 12May, 2023; Ato Hailu Datiko and Tamo Miro interviewed at Gidole town on 14 May, 2023.

⁹⁹ Seid Ahmed, p. 7; Informants; Ato Alemu Bonkoro and W/ro Messelech Mamo, interviewed at car station in Gidole on 15 May, 2023.

town on the highland area for two reasons: due to a suitable live and defend themselves from patriots.¹⁰⁰

The other factor is that the area is rich in natural resources, which include dense forest, abundant water resources like *Kitawe*, *Baliko*, *Tunsate*, and *Baitale* (irrigation water), fertile soil, and an attractive climate. And land features of the area, which are important requirements for agricultural crops productions and dense population settlement. Therefore, the agricultural potential of the area included sorghum (*Qonota*), maize, teff, Morengga/Shifera (*Halekota*), coffee, chat, and cereal crops. Any other export items, like ivory, musk, wax, skins, and hides, are factors in the establishment of the town.¹⁰¹

The further factor was, as we said earlier, the territory of Gardula town covered the vast southern territory. The historical structure of this town is that it's a center of vast settlement, yet when Italian troops destroyed the town, many residents and Patriots of Gardula migrated into the different areas: Kenya, Gumade, Danamosa (Gamba), Koira, and Segen Plain because of feared ruthless massacres of Italians. However, when things turned to peaceful in Gidole, they turn to the town. This process increased the population, as the population was one of the protocols for the growth and development. Furthermore, some interrelated factors led to the growth and expansion of the town, including the existence of political, economic, social, and cultural factors.¹⁰²

In conclusion, we can say that Gidole Town was founded in 1936. The town dates back about 88 years, and it is the oldest and most historic town. It got modern municipality administration after 12 years of its foundation in 1946. It was categorized as a town administered by the mayor and *Shum* according to Proclamation Number 1/19, August 1942. Also, *Ato* Bekallu W/Gebriael and other succeeding administrators were headed over it. The above proclamation explains that the town should have a plan to put it under town administration. However, the town got its master plan lately during the *Derg* period. During *Ato* Kegnalew Haile, Derkaso Hagia, and Lalesa administered over the municipality. Starting from 1947–1956, the town served as the administrative center of Gamo Gofa province (*Tikilay Gizat*). But later, the town's status was reduced to the center of *Awraja* from 1957

¹⁰⁰ Hansamo, "Custom and Traditions: A History of Derasha People in Southern Ethiopia" (M.A Thesis, Addis Ababa University, Anthropology, 2001), pp.22-23; Abdulahfetah, pp. 28-29.

¹⁰¹ *Ibid.*

¹⁰² Bru Simalew, pp. 5-6; Informants; *Ato* Alemayehu Haile, and Merikia G/Mariam interviewed at Gidole on 8 May, 2023; *Ato* Zeleke Abebe, and Adama Burche, interviewed at Shakire on 16 May, 2023.

onward, consisting of Konso, Gumaide, Bonke, Gerese, and Dirashe surrounding Woredas because the seat of the province was transferred to Chenchā.¹⁰³

Since that time, Gidole town has had three weekly markets due to its huge trade potential. The weekly markets were held on Tuesday, Thursday, and Saturday. All of those weekly markets are held at different places. During the Italian period, the market was located in the northern part of the town, in a place called *Shakre*. But after the departure of the Italians, the market shifted to a place called *Akida Bare* in the center of the town.¹⁰⁴

However, currently, the major market center is located near the Kitawe River in Gorgora village is called *Adissu Kabaya* or *Koyinana* in the center of the town. The former market center was changed to car station. From the surrounding villages, some of the agricultural products were brought to the market includes: sorghum, maize, teff, coffee, chat, and other cereal crops; vegetables; root products; and fruits. Traders in the market day largely came from Gamo, Chenchā, Konso, Borena, Moyale, Wolaita, Burchi, Alei, and Amaro. Local women prepared local drinks and food and sold it for the marketers. Native relatives or customers (*mottahs*) received merchants who came from remote areas.¹⁰⁵

2.1.3 Development and Expansion of Gidole Town

The expansion of Gidole town is growing from time to time, due to population growth; a large number of people are emigrating from surrounding rural areas to the town. Other factors, including social, economic, cultural, historical, and physical, hurried the growth. Gidole town expansion took place from three different nuclei. The first nuclei from which the town expanded were from around the present prison (*Maremia Bate*) in the northern part. It follows the main road of Arbaminch and grows in a south direction.¹⁰⁶

The second nucleus from which the town expanded was from the central part, which connected with the first nuclei. Then it continued expansion in the south, into *Botolani Safar* and *Gabriel Safar*. This was due to the increasing demand for agricultural products and other export items in this area, which created competition between the traders. This competition contributed to the construction of houses in the major nuclei of imported agricultural

¹⁰³ Feleke Dese and Zerihun Tesfaye, "First Edition of Gardula's Tongue" (Dashen Media Communication PLC, 2019), pp. 19; Informants Ato Degsew Getu interviewed at Gidole Municipal office on 10 May, 2023

¹⁰⁴ Informants; Ato Kitanbo Tanto and Weizero Mestewat Mamo, interviewed at Gidole on 2 June, 2023.

¹⁰⁵ Abdulahfetah, p. 28.

¹⁰⁶ Gidachu, p. 8; Seid Ahimed, p. 12.

products: teff, sorghum, chat, coffee, and other export raw materials.¹⁰⁷ The third nuclei (Gorgora and Altiko), which are found in the southwest parts of the town, expand in south and west directions due to the presence of a market in Gorgora village. This area is also characterized by the transportation of many crops and different kinds of vegetable items. Agriculture products coming from these nuclei are teff, onion, cabbage, carrot, beetroot, enset, etc. From this nucleus, the coming of agricultural products and also, it's a main road travel to Alle Woreda due to this increased the growth and expansion of the town. Furthermore, the presence of a large shops and restaurants in this nucleus increases the growth and expansion of the town.¹⁰⁸

The coming of a Norwegian Lutheran missionary to Gidole around the 1950s and the establishment of some social services were other developments in the town. Missionaries established a church and health institution in Gidole town to fulfil their mission. This health institution was primarily a clinic and slowly upgraded to a hospital; this development made it the largest hospital in Gidole at the time. Because of this, Gidole Hospital served as a referral hospital for a long period of time. The establishment of this hospital attracted several people to come to the town for medical treatment from the surrounding area. These developments increased the immigration of people for searching jobs and live permanently from the surrounding rural area to the town and accelerated the expansion of the town.¹⁰⁹

The establishment of government school called *Fitaurari* Gebeyo School in 1945, it is located south of the town, was also another development. After it was founded, students came from rural areas for enrollment and live in the town, adding some rate to the growth and expansion of the town. As we discussed above, incomers' people were many of them live permanently; some of them were hospital workers, teachers, and some of them were traders. In the compound of the hospital, missionaries were permanently live, and their quarantine is called *Hositel Gibee*, or *Mission Safer*. This development further enhanced the growth of urban settlements around the hospital and school. Again, people were attracted by these social services and immigrated to Gidole town for searching jobs from Gamo Gofa, Guimayde, Konso, Borena, Alei Burjji, Amaro, Seyize, etc.¹¹⁰

¹⁰⁷ *Ibid*, p13; Informants; Ato Seid Ahimed and shankre Alemu interviewed at Gebriel Safar on 13 May, 2023.

¹⁰⁸ *Ibid*

¹⁰⁹ Informants; Qes Mamo and Qes Laqew, interviewed in compound of church at Gidole, on 4 June, 2023.

¹¹⁰ Hansamo Hamala, *Customs and Culture of Derashe in southern Ethiopia*, p. 145.

2.1.4 Early Quarters (*Safars*)

During the occupation period, the Italians controlled the local people, and they initiated settlement in the new Gidole town. They set up villages as they needs, in their own words: Botoloni, Kambo, Shakre, Italian pipe, Pizza, Gorgora, and the Italian stone axe "*Safar*". The naming of these villages was directly related to the places where the Italians came from. It was purposely done in remembrance of the settler's places of origin. Furthermore, local people later named it after observing the Italian legacy. The other is a Norwegian missionary who came to the Gidole town with the permission of Emperor Haile Selassie in the 1950s. To succeed in their missions, and constructed a church and hospital in the west of Gidole town and named it *Mission Safar*.¹¹¹ Those we mentioned above, Quarters (*Safar*), became the town's permanent name for the village. Therefore, we can see it in detail as follows:

1. *Botoloni Safar*: Italian police stations, prisons, military (army) houses, other warehouses, and various houses were built in place. It derives from "Talio," a place where a large number of troops were camped in Italy. It was located south of the current Gidole town. In *Botoloni Safar*, there were two government schools: *Fitaurari* Gebeyo School, which was established during Emperor Haile Selassie's era in 1945. It served as an elementary school, enrolled in grades one to eight (1–8). The other in the area is a preparatory school enrolled in grades ten to twelve (10–12). It was also established during the end of the imperial era in the 1970s with the support of the Japan Embassy.
2. *Kambo Safar* is the place where the houses for the Italian army were built, and it derives from "Cammne," a place where the soldiers live in Italian. A place located east of the town and after Italian departure right, the Kambo served the district administrative offices; now the place is renamed *Gabriel Safar*.
3. *Shakre Safar* is named after an Italian military leader whose name is Shakre. The place where he was buried as soon as he died by natural death and where the first monument was built for his memorial was named *Shakre Safar*. Until now, it's been the permanent name of the place, which is located north of the town.

¹¹¹ Culture and Tourism Office, 2022 “**ስለጋራችን አደዋ ከጋርዱላ ጋራ ሥር ጋርዱላ**” Report prepared to celebrate 127th Adwa day (2022), pp.3-6; Informants; *Ato* Desalegni Qiwe and Alemu Adama interviewed at culture and tourism office in Gidole, *Ato* Seide Ahmed and Eddirs Ali, interviewed at Gebriel Safar, on 13 May, 2023.

4. Italian Pipe *Safar*: A place near the current *Fitaurar* Gebeyo School, where Italians constructed clean drinking water was named Italian *Pipe Safar*. It is located south of the town, near the main road takes to *Tachegnaw* Yayibe.
5. Italian stone axe *Safar*: A place where selected stones are extracted for the construction of buildings in the period of Italia is named the Italian stone axe. It was until today called the Italian stone axe *Safar*, mainly forefathers using this term. The place was founded northwest of Gidole town and is now called *Kobaye Safar*.
6. Gorgora/Catholic church *Safar* is found in the center of the Gidole town, and Italians built a Catholic church while they live in Gidole. Moreover, in the area in the past, the palace of the king (*Daha'ama*) Samma Sayle was founded.
7. *Piazza* is considered the center of the town. It is the area found in front of the current Commercial Bank of Ethiopia. It lies along the main road crossing to the municipality and at the meeting place of two main roads, which come from the car park (*Manarria*) and St. Gabriel Church. The name was adopted from the Italian word “Piazza”, which means a public square, and in Gidole until today, this place was called Pizza.
8. Mission *Safar*: as we mentioned earlier, a place was found west of the town. This name was given by Norwegian Lutheran mission. After they got permission from Emperor Haile Selassie, they came to the Gidole and established churches and hospitals in the 1950s in the west of the town, calling the site *Mission Safar*. Many foreign citizens, doctors, nurses, missionaries themselves, teachers, students who came from remote areas, and students who had no fathers and mothers (parentless) were living there; see figure 5 below.¹¹²

¹¹² *Ibid*; Hansamo Hamala, p. 145.

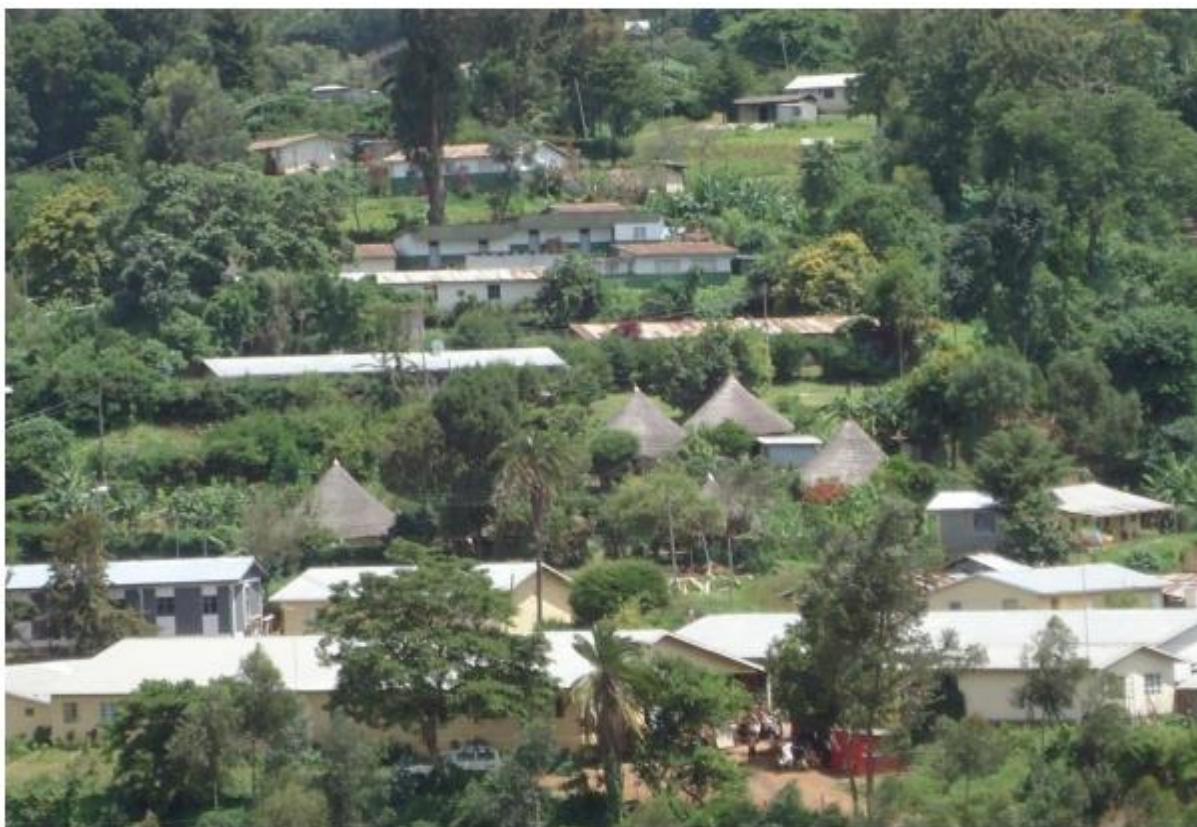


Figure 5: Gidole Hospital with Mission Safar established in the 1950s

Source: (Office of Culture and Tourism, Photo Album, 2018).

2.2 Gidole Town during the Italian Period (1936-1941)

The Italians promoted urbanization in Ethiopia in several significant ways, such as new towns being founded and existing towns adding new functions. Reorganization of the economy was promoted, and land was given freely to the new urban settlers. The Italian administration in Ethiopia also engaged in some developments and improvements in public services tied to road construction, bridges, hospitals, and schools. According to informants, he tells us that when the Italians came to the Dirashe area on June 27, 1936, they attempted to control the former town/Gardula. But because of the Brave patriots' resistance and challenges, Italians destroyed the entire Gardula town and in steady, they established a new town two kilometers away from Gardula town. The area Italians settled in at the beginning was named *Kambo*, as we saw under the quarter (*Safar*).¹¹³

Then, after native people started settling around the *Kambo*, they gave different services to the Italians. Gradually, commercial activities started in the area, which resulted in the

¹¹³ Ronald J.Horvath, "Towns in Ethiopia (Stfidtische Siedlugen in Athiopien)", (Erdkunde, Bd.22, H.1, 1968), pp. 45-46; Informants; *Ato* Desalegni Qiwe and Seid Ahimed interviewed at Gidole on 15 May, 2023.

emergence of urban features. Italians also increasingly established their residential houses and administration offices in the new area they controlled. The head of Italian at the time was *Colonel Monitare*; he left *Gidole* and moved to *Goffa*, then to *Jimma* and *Addis Ababa*. After he left *Gidole*, instead of him, *Shamble Kante* replaced him and administered the Italians. The Italians had stayed in *Gidole* for five years, and many changes were seen, mainly on the infrastructure side. Italians built various houses, including the current district office building, which is located east of the town. The building had five rooms of different sizes in the front and back. The sheet metal is thick and does not make a sound if you hit it with a stone, and it is called "asbestos." This building was used for the government office during the Italians' headed over *Gardula-Borena State*. During the reign of Emperor *Haile Selassie* until February 12, 1956, the building served as the office of the head of *Gamo Gofa province (Tekilay Gizat)*. Again, from 1956 to the collapse of the *Derg*, it was the office of the head of *Gardula Awraja*. From 1991 to the present, it served as the district's administration and the district's council head office.¹¹⁴

Another was the current culture and tourism office building; this building was different in terms of its construction. It had been designed as a residence for the Italian governors. It had a shower with a modern and spacious villa where the dining room is assembled, built with clay bricks, and has a chimney from the roof. After the Italian departure from *Gidole* town, the building was given to *Fitaurari Shiferaw Agegneu*, the head of government. After the *Gamo Gofa's Province (Tekilay Gizat)* seat shifted from *Gidole* to *Chencha*, the building was be without service. But in 1947, *Djjazmach Gersue Duki* moved the seat from *Chencha* to *Gidole* and lived in this building. In 1956, for the second time, the seat again turned to *Chencha*. Then, after *Gidole's* status was reduced to *awraja*, the appointed governors lived in this building, including *Colonel Tefera Mariyam*, governed *Gidole Awraja* until the fall of Emperor *Haile Selassie* in 1974. The services of this Italian building were continued during the *Derg* period; it served as a branch of *Commercial Bank of Ethiopia*. Then after, that the building served as the district's health office, and currently it serving as the culture and tourism office.¹¹⁵

Another building of the Italian was the current District Finance and Economy Revenue. This building was built for the office of the Italians (*Bejrond*). Due to its high quality and beauty, the government of *Derg* used it as an office. After the collapse of *Derg*, from the end of 1991

¹¹⁴ Derashe Culture and Tourism Office, (2021), p. 4.

¹¹⁵ *Ibid*, p. 6.

until 1993, it served as the EFDR representative camp. Currently, it is serving as finance and economy revenue office. A big building, which is located in the center of the town and used as the Gidole municipality and it, is the most massive in the town. It had three rooms, and it is a very big building with a beautiful shape and a beautiful appearance in the town. However, this building was totally destroyed during the *Derg* regime because of a lack of conservation. The other thing the Italians left us was a wood sawing machine (industry). This machine was built in the north part of the Gidole town, above St. Giorgis church, but it dropped working during the imperial era around 1967 due to misuse.¹¹⁶



Figure 6 Woreda Administrative and Council office front view, built by Italians during the Occupation Period

Source: Photo collected by the researcher from the compound of Derashe administrative office during fieldwork.

¹¹⁶ Informants; *Ato Mergia G/migael* and *Woyizero Kayido Datayita* interviewed at his home in Gidole on 8 May, 2023; Hansamo, pp.138-139.



Figure 7: Woreda Finance and revenue office front view built by Italians during the Occupation Period.

Source: Photo collected by the researcher from compound of Derashe administrative office during fieldwork.



Figure 8: Woreda culture and tourism office front view built by Italians during the Occupation Period.

Source: Photo collected by the researcher from the compound of Derashe administrative office during fieldwork.

Italians also, gave priority to road construction. They forced Gidole people to construct roads from week to week without any payment. The Italians constructed roads from Wozeka to Gidole and from Gato to Gidole, about 30 km each. In addition to road construction, the Italians forced the people to prepare all that they wanted, for instance, the construction of houses, bridges, and any other labour force. This excessive exploitation of human labour caused people to take an anti-Italian side.¹¹⁷ My informants briefly state the excessive exploitation of the labour force during the Italian period as follows:

*We were gone to dig stones for buildings for an entire day without any break. There was a man behind us with a lash when we dug stones for buildings. Also, when we were going to build roads, we stayed for weeks to construct the road with our expenses, and in the workplace there was no proper shelter, we slept outside. The Italians and Naftegna became one for us. Therefore, Italians put pressure on us and exploited our labour throughout five years while they live in Gidole.*¹¹⁸

¹¹⁷ Informants; Ato Tamiru Kitalo and Mergia G/mikiael, interviewed at Gidole on 8 May, 2023.

¹¹⁸ Ibid; Informant; Ato Merikia G/Mikael and Tamiru Salano interviewed in Gidole on 12 May, 2023.

2.3 Gidole Town during Imperial Era (1941-1974)

In Ethiopia, the fascist Italian forces were defeated by the combined forces of local patriots and the British. Leading this victorious force, Haile Selassie entered Addis Ababa on May 5, 1941. The restoration of imperial power marked the end of fascist rule in Ethiopia. When Haile Selassie was restored to power, the reality of Ethiopia was not as it had been before 1935. The emperor inherited a country whose administrative framework had been laid down, like Western colonial powers. He was also accompanied by the British, who played a dominant part in the country's military, financial, educational, and administrative sectors.¹¹⁹

After that, some government and private organizations were established in different towns in Ethiopia. Similarly, from 1941 to the mid-1970s, government and private organizations were established in Gidole, which made the town the center of Gamo Gofa Province (*Tekilay Gizat*). The head of Gamo Gofa *Tekeleye Gizat* (province), Zewdu Abba Kora, shifted the political center from Gidole to Chench. ¹²⁰ Later on, *Djjazmach* Gersu Duke was appointed as head of the province and again shifted the seat for the second time from Chench to Gidole. *Djjazmach* Geresu Duke was the pioneer of change in Gamo Gofa province in general and Gidole/Gardulla in particular. He solved the social, economic, and political problems of the people; he introduced the concept of developmental association. During the reign of *Dejjazmach* Gersu Duke, local elders demarcated the total area of Gidole town in eighteen *gasha*. Big trees, mountains, private houses, and villages were used as demarcation points.¹²¹

Dejjazmach Gersu Duke was replaced by Ato Asfaw Wolde Giorgis in 1957, he rules for a month. After him, *Dejjazmach* Tsehaye Enqu Selassie was appointed. *Dejjazmach* Tsehaye Enqu Selassie shifted the seat of Gamo Gofa *Taqelaye Gizat* (province) from Gidole to Chench on February 20, 1957. This historical event reduced the status of Gidole town from the center of the province to *Awraja*. In 1965, *Dejjazmach* Aemiro Selassie Abebe also shifted the center of the province from Chench to Arbaminch. Following in the paths of the *Dejjazmach* Gersu Duke, *Balambras* Neqatsibebu Bekele was the second pioneer in the continuation of the establishment of various government and private associations. This association had a significant change on the growth of Gidole town. The most important historical event implemented under *Balambras* Neqatsibeb Bekele was the construction of a

¹¹⁹ P.B.Henze, *Layers of Time, A History of Ethiopia*. (Addis Abeba: Shama Books, 2004), p.229; R.Greenfield, *Ethiopia A New Political History*. (London: Pall Mall Press, 1965), PP. 271-276.

¹²⁰ Seide, pp. 7-8.

¹²¹ *Ibid*, p. 9.

memorial monument for Gardulla patriots. The monument was built in the Gidole St. Gebriel church compound in 1968. During this period, postal services were established in 1958. The Gidole Natives Association was headed by *Ato Degu Gebryes*. Members of this association were: *Qes Terefe*, *Ato Tefera Goskora*, *Qes Qiwe*, *Ato Tesera Tashu*, and *Ato Yimam Godale*. The opening of telecommunications was another development in 1959. This telecommunications system was not seems modern, but an ancient that works by moving or rotating. However, regarding financial institutions, it founded in recent time.¹²²

Another important development after the restoration was the expansion of road construction across the *Awraja*. It facilitated commercial activities more than before in the town and the surrounding area. Under *Balambras NeqiaTibebu Bekele* in 1965, roads linked Gidole *Awraja* with Kamba, Bonke, Gumaide, and Konso districts. This leader bought one dozer and two trucks/lorry cars for the advanced road facility. This change contributed to the development and expansion of the service sector in the town. The development and expansion of hotels and bar services, on the other hand, played a leading role in income generation in Gidole town. All aforesaid developments after the restoration played a role in the immigration of people to Gidole town from different parts of surrounding woradas.¹²³

Commercial activities in the town also expanded more than before. In 1941, for instance, the coffee, teff, sorghum (Qonoda), and other agricultural products trades were expanded in the town. My informants state that, before the construction of the road in Gidole, producers who brought agricultural products from the surrounding area were upset by road barriers. However, with the construction of the road in 1967, agricultural products and other items were supplied easily and start export to Wolaita, Chench, and disseminated to Addis Ababa. As many people and merchants have said, the fame of Gidole or Gardula is as follows: “*Gardula Yarahab Dulla*,” which means literary Gardula is a hanger stick. Because farmers produce excess product and supply it to the market. This in turn enhanced the economic growth of the town as well as contributed to gaining foreign currency.¹²⁴

For all of the aforementioned developments, Gidole town became a hub, and people from Gamo Gofa, Burji, Gumaide, Konso, Yavelo, and Borna came to visit Gidole town on market days and engage in the purchasing and selling process.¹²⁵ Administratively, Gidole, based on

¹²² Seide Ahmed, pp. 11-12; Informant; *Ato Amanuel Haile*, and *Alemu Bogoro* interviewed at Gidole on 13 May, 2023; *Ato Merkia G/Mikael*, interviewed at Gidole on 14 May, 2023.

¹²³ Seid Ahmed, pp. 8-9; *Hansamo Hamala*, p. 139.

¹²⁴ *Ibid.*

¹²⁵ *Ibid.*

Proclamation No. 1/1942, defined the role and functions of the Ministry of Interior. The then-modern administrative system included the province (*Teqlay-Gizat*), sub-province (*Awraja*), *woreda/district*, *mekitil-woreda*/Sub-district, and *kebele/village*. Gidole town served as the seat of Gamo Gofa Province (*Teqlay-Gizat*) from 1947 to 1956. In 1957, *Dejjazmch* Gersu Duke was substituted by *Ato* Asfaw Wolde Giorgis and he rules for a month. Then *Dejjazmach* Tsehaye Enqu Selassie was appointed after him. *Dejjazmach* Tsehaye Enqu Selassie shifted the seat of Gamo Gofa *Taqelaye Gizat* (province) from Gidole to Chenchu on February 20, 1957. This historical episode reduced Gidole's status from the seat of the province to *Awraja*.¹²⁶

Table: 1 List of Awraja's and its major seat

No	Number of <i>Awraja</i>	centers of each <i>Awraja</i>
1	Gofa felege neway <i>Awraja</i>	Bulki
2	Gamo Goffa <i>Awraja</i>	Chenchu
3	Gelebe and Hamer Bako Gazer <i>Awraja</i>	Bako
4	Gardula-Gidole <i>Awraja</i>	Gidole and it was the main seat of all the <i>Awrajas</i> that we mentioned above.

Source: Seide, 2015.

The above table shows several *Awrajas* based on the reorganization of administration after 1941.¹²⁷ Gidole/Gardulla served as the main seat of those aforementioned *Awrajas* after 1957.¹²⁸ During this period, Emperor Haile Selassie was visit Gidole *Awraja* on December 11, 1967, and a warm welcome held to him by *Djjazmach* Aemiro Silase Abebe, the governor of Gamo Gofa province (*Takila-Gizat*), in compound of St. Gabriel church in Gidole town (see figure 9 below).¹²⁹

¹²⁶ Tesfaye G/Mariam, p.41.

¹²⁷ *Ibid*, p. 42: Seid Ahmed, pp.7-8.

¹²⁸ Tesfaye G/Mariam, pp.42-43; Hansamo, pp. 143-144; Wibke Crewett, Ayalneh Bogale and Benedikt Korf, *Land Tenure in Ethiopia: Continuity and Change, Shifting Rulers, and the Quest for State Control*, (International Food Policy Research Institute, 2008), p.6.

¹²⁹ Tesfaye, p. 43.



Figure: 9 Photo of Emperor Haile Selassie and Djjazmach Aemiro Ssilassies Abebe the governor of Gamo Gofa province

Source: (Seid Ahmed, 2015)

2.4 Gidole Town during Derg Era (1974-1991)

In Gidole town, the reform had positive consequences. As the elders of the town tell us, after the military government took power, land was given to farmers and urban extra houses and private assets were nationalized.¹³⁰ In December 1975, *Derg* government declared the *Zemecha* program (Development through Cooperation Campaign), which deals with many socio-cultural questions. During the *Zemecha*, many universities and high school students were sent to implement socialist policies. The operation of *Zemecha* in Gidole was led by *Ato* Tadesse Gebre Egziabher, and big changes were seen in Gidole town.¹³¹

Gidole was, at the time, under Gamo Gofa *Kiflehager*, the campaign command center. According to informants, campaigners dressed a gray-colored uniform and entered to Gidole town from Ariba Minch in 1975. During their stay in Gidole town, they identified four major problems that hurt the social, economic and political conditions of the people in Gidole town in general and in rural area in particular.¹³²

¹³⁰ Biru Simalo, "A History of Gardula from 1883-1983" (Awasa press, 2015), pp. 135-137; informants; Ato Damene Ulika and Taye Torobayita interviewed at Yayibe Kebele on 15 May, 2023.

¹³¹ Birru Simalew, p. 136.

¹³² *Ibid*, p. 137.

The exploitative feudal administration of the *Balabbats* was primarily mentioned. The campaigners told the people about the exploitative and oppressive nature of the imperial government as the main issue in the backwardness of Ethiopia in general and Gidole in particular. Before the campaign, *Ato* Molu Koresha and his members, such as *Ato* Haude Kosha, *Ato* Kinbabo Gnore, *Ato* Damite Tinao, *Ato* Mulatu Bonda, and others oppose the feudal exploitations and had not got successful responses.¹³³ But, the announcement of the slogan “Land to Tiller” turned their lost hope into happiness and the backbone of the *Balabbats* had broken. Land was distributed to the landless peasants during the *Zemecha*.¹³⁴

Removing illiteracy was the other program of the campaigners. It was a program that makes people will able to read and write. The campaigner said, “Illiteracy is the yoke of anti-development and the journey of darkness.” As a result of this period, eighteen learning centers were opened, in the town.¹³⁵ Youths were able to get a chance for formal education, and adults of both sexes learned the alphabet to read and write their names. Teachers taught the basic Amharic alphabet, arithmetic, and the state philosophy. Students who have attended the program were able to write their names, applications, letters, and reports. Also, read state pamphlets and newspapers and eighteen learning centers were established in Gidole town.¹³⁶

The elimination of *Hada* and *Sohaya* practices was the third program. *Hada* and *Sohaya* were traditional practices in which individuals had the power to run the practice. He exploited people for solutions he provided to their cases. People paid money and give gifts according to the needs of practitioners. Besides exploitation, it increased enmity and instability among the people. The campaigners understood the influences of these two practices clearly and were able to get enough support from the people strongly affected by it. Then, campaigners identified the runners and their materials they working with, and destroyed it by fire and announced the abolition of the two practices.¹³⁷

During this abolition time, campaigners did not handle a Bible or weapon; they handled only a stick to prevent beating Dong. During and after the campaign, no problems occurred no the campaigners from *Hada* and *Sohaya* practitioners. Coupled with *Hada* and *Sohaya*, ritual practices of *Dha’ama*, *Shella*, and *Poldha* were banned.¹³⁸ The amalgamation of craftsmen

¹³³ *Ibid.*

¹³⁴ Hansamo, p. 143.

¹³⁵ Tesfaye G/Mariam, p. 42

¹³⁶ Tesfaye G/Mariam p. 73.

¹³⁷ *Ibid*, p. 74.

¹³⁸ *Ibid*, pp. 74-75.

(*Hauddha*) with entire society was the fourth program. Craftsmen (*Hawddha*) such as tenners, ironsmiths, potter makers, and furniture makers amalgamated with entire societies. They were segregated from society during imperial regime. This issue was resolved during campaigner had been in Gidole town.¹³⁹

2.4.1 Urban Cooperative Association in Gidole Town

Under the umbrella of the urban cooperative association both male and female associations were formed at administrative levels in Gidole town. According to *Woyizero Zemebech Charkos*, the members of the cooperative associations were divided in to three: adult, youth and infant youth. National songs, slogans and newspapers like new life (*Addis Hiwot*) and pamphlets such as September (*Maskerm*), struggle (*Tateke*) and *Yakatite* were distributed to the youth to read.¹⁴⁰

All members of the cooperative associations in town were engaged in improve infrastructure: by repairing road, bridges, houses, offices, dig toilets ,garbage , propagation of the basic education, planting trees, sport, theatre, cleaning streams, opening and supporting kindergarten schools and participation on 12 September anniversary program of the revolution.¹⁴¹ For females training's were given to improve their own way of life: on shopping, craft, barber, on handling of mothers and children, abolition of the harmful traditional practices and others that contributed for the revolution to achieve its final goal.¹⁴²

Service cooperatives were service organizations established during military regime to supply daily needs like consumer goods. Government encouraged the establishment of the cooperatives by slogan of “Ye Ageligelot Hebrat Sira Mahebrat Yeberetatalu” (service cooperative organizations were encouraged). In Gidole town, *Kanama* cooperative consumer goods shop was opened in the town. Similarly in the south parts of the town AWY shops was opened in front of ST. Gabriel Church.¹⁴³ Most of these consumer goods shops supplied: soap, salt, fuel, sugar, dry cell, blade, exercise books, pen, pencil and others to the consumers. The government also, established different economic and political institutions in Gidole, such as Kashale cooperative association, cooperation marketing etc.¹⁴⁴

¹³⁹ Informants; *Ato Gudaito Tehe* and *Kitambo Tanto*, interviewed in Girum wuha at Gidole on 18 June, 2023.

¹⁴⁰ Informants; *Ato Alemayehu Asefa* and *Kitolate Hersho*, interviewed at Gidole on 17 June, 2023; *Wezero Damekech Tegegni* and *Kudeto Tehe*, interviewed at Gidole on 19 June, 2023.

¹⁴¹ *Ibid.*

¹⁴² *Ibid.*

¹⁴³ Birru Simalew, p. 140.

¹⁴⁴ Informants: *Ato Mamo Gantelo* and *Datiko Gato*, interviewed in Yayibe kebele on 29 June, 2023.

According to Ato Alemu Bongoro and Ato Tamiru Salano, service cooperatives began to decline due to: lack of support from the government, excessive taxation, push of the peasants to sell their grains at fixed price for marketing corporations, absence of the infrastructure.¹⁴⁵ The government issued proclamation on private investment (businesses) which states a 500,000 birr ceiling on private investment. These proclamations negatively affected the development of the private sector in Ethiopia; particularly in Gidole town. The economy of the country in general and Gidole in particular was very weak and underperforming due to various reasons such as dependence on unstable agricultural sector, political instability, inappropriate usage of funds and corruption in some institutions and this also had a negative impact on Gidole town.¹⁴⁶ Some of urban cooperative associations, owners due to aforesaid problems, they lost hope and started secret opposition to the Derg regime, and some of them were arrested. As my informants narrated briefly to me, the opposing group is as follows:

Among the different arrested people, Kusse Qaranta was one of them. Kusse Qaranta was a teacher and lives in Gidole town with his two children and wife in a rented house. He opposes the cooperative association, and for this reason, he was arrested and punished in jail. After his salary interrupted, his wife and two children were in hardship because his wife was a housewife, and she had no job to pay rent and feed her children. Then one old man advised her, and she started preparing local drinks (chaqa), and she administered her children until her husband was released. After her husband released from prison, he became unemployed until Derg's regime finally fell.¹⁴⁷

¹⁴⁵ Tesfaye, p. 75; Lijalem, p. 73.

¹⁴⁶ Lijalem Taye, p. 75

¹⁴⁷ Informants: Ato Shankere Alemu and Denebe Dubale interviewed at Yayibe kebele on June, 2023: Seid Ahimed, pp. 16-17; Bru Simalew, pp. 136-138.

CHAPTER THREE

3. The Peopling of Gidole Town, the Growth of Socio-Cultural Interaction among its Inhabitants and Municipal Administration and Revenue of the Gidole Town

3.1. The people of Gidole town

In Gidole town, predominately Dirashe and other ethnic groups are settled. Among these ethnic groups, Dirashe was a large ethnic group. However, this dominance cannot be determined because of the intermixing and movement of different groups of people into the area.¹⁴⁸

During the incorporation of Dirashe into Menelik's empire, a population from Amhara immigrated to the region. From an early time, the town was known by settlers came from different areas, including foreign citizens, who came to the area for humanitarian and missionary work. These foreign citizens came from different parts of the world, such as Finland, Norway, Denmark, etc. Those foreign citizens built infrastructure that created economic computation among different ethnic groups that helps to the growth of the town.¹⁴⁹

Currently, the population of the town is a mixture of different ethnic groups. These are Derashe, Mosiye, Mashole, Kusume, Gamo, Konso, Alei, Wolaita, Oromo, Amhara, Gurage, Tigre, etc. As a result of this, there is a greater degree of people's interaction in the town. This manifested in wearing style, marriage, trade, various religious practices, and the adoption of various languages and cultures.¹⁵⁰ According to statistical data, from the total population of 104,868, Dirashe ethnicity comprises 45.01%, Mosiye 9.27%, Kusume 5.08%, Mashole 4.34%, Kawada 27.94%, Konso 2.5%, Oromo 2.16%, Gamo 1.76%, Amhara 1.62%, and others 0.32% live in the town. All aforementioned ethnic groups, except Dirashe, they were depending on trade and other urban-related occupations. These ethnic groups are living together with native ethnic groups' through love, peace, equality, and tolerate each other without any discrimination and live in Gidole town.¹⁵¹ The major religions in the town are Orthodox Christianity, Protestantism, and Islam. There are three Orthodox churches in the town, namely, St. Gabriel and Mikael Church, it were established in one church compound in the southeast parts of the town. St. Mariam Church was founded in recent times, near the

¹⁴⁸ Derashe Culture and Tourism communication file NO, 5, 2018.

¹⁴⁹ Hansamo, pp, 8-9.

¹⁵⁰ Fekede Dese, PP. 12-13.

¹⁵¹ Hasamo, p. 128.

main roads of *Tachagnaw* Yayibe and Kolla Mashole Kebele in the southwestern parts of the town. St. Giorigis Church was located in the center of the town. Muslim's mosque was built in 1938; it located in the north of Gidole town at the back of the current commercial Bank of Ethiopia in the *Shakre Safar*. Also, around six (6) protestant churches are established in Gidole town.¹⁵²

3.2. Ethnic interaction in the town

As historical documents indicate, the relationship between the Dirashe and the other ethnic groups before the second half of the twentieth century was harmonious. This is attributed to the socio-economic developments in the region during that period. The main way that strengthens friendly relationships between Dirashe and other diverse ethnic groups is through trade in the town and in the surrounding area. Since the town's economy is mainly based on trade and agriculture, it is common for all ethnic groups to equally participate in trade and agriculture activities without discrimination. During long-distance trade, they moved together, ate together, and came back together, increasing the communal bond.¹⁵³

Due to this reason, trade could be mentioned as a major attribute of the development of ethnic interaction. The trade that is held to the south and southeast of Gidole town is attributable to ethnic interaction in the town. Before the growth of northern trade contact with the Arbaminch ethnic group, the south and south-eastern parts of Gidole town trade interaction were mostly known. Gidole communities had a long historical interaction to the south and southeast with the neighboring ethnic groups of Konso and Borana by trade.¹⁵⁴ Before the Menelik territorial expansion, these ethnic groups had been trading one with others. They had been using the common words "*Mota*" and "*Jalla*," which mean literary trade customer; *Mota* is a Konso word/term and *Jalla* is a Dirashe word/term respectively. These are common words among the Gidole, Konso, and Borena ethnic groups. During the purchasing and selling process, this word was repeated again and again, to call the customer (*Dambegna*). The trade items were bar sult and cattle from Borena, sheep and goats from Konso, and they were brought to Gidole town. Also, they purchase from Gidole leaves of coffee, maize, sorghum, and vegetables.¹⁵⁵

¹⁵² Lijalem Taye, "A Historical Survey of Derashe People from 1890s to 1991" (MA Thesis, Haramaya University, History, 2023), pp. 46-50.

¹⁵³ Tesfaye Gebre Mariam, pp. 49-50.

¹⁵⁴ *Ibid*, p. 52.

¹⁵⁵ Informants; *Ato* Taye Mekaro and Taye Torabayita, interviewed at Yayibe kebele on 4 June, 2023; *Ato* Tamiro Salano and Kusse Kansayo, interviewed at their home on 4 June, 2023.

At the same time, merchants from Gidole went to Bakawle (former name of Karat town) and Borana, purchased what they want there. The medium of exchange in this period was the bartering system or goods-by-goods exchange. In this period, between Gidole and Konso, three major trade routes connected the people such as Charso bare, its Borna trade route; Patngalto bare, its Gidole trade route; and Dokato Bare, which was for those who came from Alei and around Hamer baka (south Omo zone).¹⁵⁶

However, this trading system was improved in Gidole after 1941 due to the use of money instead of the bartering system as a medium of exchange. The effective trade interaction with the nearest neighboring districts grew the market for various agricultural products. Gidole town's merchants were strong trade interactions with neighboring Konso merchants in the south, Gamo Goffa merchants in the north, and Galab and Hammer Bako in the west after 1941. One of my informants briefly stated to me that money in the form of paper, coins, and also, during the Italian lire was introduced to the Gidole town. Due to the introduction of paper and coin money, trade began to accelerate and opened three different trade outlets in the north, southeast, and west. The first northward trade route connected Gidole with Arbaminch and Walayta. The second Southeast trade route linked Gidole with Sidamo province (*Kiflehager*) through Bakawile (former Karat town).¹⁵⁷

The third westward trade route connected Gidole with Geleb, and the Hammer-Bako sub-province (*Awraja*). Among the known merchants from Gidole town were Ahmad Dakar, Kamal Ahmad, Yimmer Ali, Ali Mohammed, *Balambaras* Tadese Engida, Engida Qitata, and Tefera Wolde.¹⁵⁸ The Gidole/Gardula area was known for being the home of different ethnic groups who lived together and shared both good and bad without any discrimination. The peaceful relations that exist among the different communities have a long history. There were other different ways in which a friendly relationship was established between Dirashe and another ethnic group in the town. Gidole, as a part of the South Nation Nationalities, was a place where different ethnic groups, including foreign settlers, live together peacefully in the past. This could be explained in many ways.¹⁵⁹

¹⁵⁶ Informants; *Ato* Tamo Miro interviewed at Yayibe kebele on 5 June, 2023 and Adama Burche interviewed at Gorgora *Safar* in Gidole town on 5 June, 2023.

¹⁵⁷ Tesfaye, p. 55; Mamo Aushecho, "A History of Interaction between Dawuro and the Surrounding Communities (1800s-1990s)." (M.A Thesis, Jimma University, History, 2017), p. 60.

¹⁵⁸ Informants; *Ato* Merikia Gebre Mikael and Kitanyo Kato, interviewed at Gidole on 5 June, 2023; *Qes* Mamo Beyene interviewed at Oyoma on 5 June, 2023.

¹⁵⁹ *Ibid.*

Certain points next to trade strengthened the relationship between Dirashe and different ethnic groups in the town: Major Dirashe, Amhara, and Tigre are followers of the Christianity religion, while minor Dirashe and other ethnic groups like Wolaita and Gamo are followers of the Protestant religion. Despite religious differences, these people could invite each other during a wedding ceremony. In this case, when the Dirashe Christians invite protestant and Muslim communities of other ethnic groups, for example, during a wedding ceremony, they prepare all necessary items equally for them. They also share happy and sad things. Both religious groups help each other by contributing money to a wedding ceremony. This reduces the burden of expenditure.¹⁶⁰ The same is also true for Protestant and Muslim communities they invite Christians to their wedding ceremonies. Moreover, both groups can participate in each other's various cultural ceremonies, festivals, and different religious holidays.¹⁶¹

For instance, Dirashe Christian, on the Christian holidays of Ethiopian New Year (*Zemen Malewecha*), Finding of the True Cross (*Meskel*), Christmas (*Gena*), Epiphany (*Timikat*), and Easter (*Fasga*), invites the Protestant and Muslim communities of different ethnic groups to prepare food items as well as eat together. The same is true for Protestants and Muslims during their holidays. The other way that expresses their relationship is that different ethnic societies participate in building infrastructure. These are schools, health centers, sports, roads, and other institutions that provide service to all members of society and equally benefit from an institution without discrimination.¹⁶²

Furthermore the various ethnic groups in the town would interact through different institutions like *Edder*, *Equb*, *Mahiber*, and *Teskar*. As in many other parts of the world, Ethiopia had and still has some indigenous voluntary associations that engage in self-help and other social activities. Self-help associations were created mainly to deal with a major social problem that affects members. The major aim of the self-help association was to finance funerals, support poor members in times of hardship, and host weddings, as well as improve the well-being of members. Those self-help associations were formed among relatives, friends, neighborhoods, or individuals who work together in the form of *edder* or *Awlah* (welfare association), *Mahebar* (social/religious association), *Equb* (credit association), and

¹⁶⁰ Informants; *Ato* Seid Ahimed Eddirs Ali, interviewed in Shakre Safar on 6 June, 2023; *Ato* Amanuel Datiko and Hanua Halawge, interviewed at Ahikidabare on 6 June, 2023.

¹⁶¹ *Ibid.*

¹⁶² *Ibid.*

Teskar (deceased family help association). It has been practiced both in rural and urban areas since ancient times.¹⁶³

Edder is believed to have begun in Addis Ababa in the early twentieth century. It began to show significant development during the Italian occupation, when life became risky and many people were killed where no relatives were left to bury them. In this way, voluntary self-help associations have emerged in large numbers during the Italian occupation. This continued expansion in the post-1941 period.¹⁶⁴ As compared to other indigenous self-help associations, it was established primarily to provide mutual aid for members in burial matters. But, finally, they came to address other community concerns. It comprised a wide range of community members, regardless of their sex, ethnicity, religion, social, and economic status. In Gidole town, the first *edder* was established in the 1950s, known as the *Sokete edder*; later, it was split into different *edder* categories. It was dominant among the different ethnic groups that lived in the town. It served as a means of interaction between different ethnic groups.¹⁶⁵

The third mechanism by which different ethnic groups interact is *Equb*. *Equb* is formed mainly to help each other by saving money and using it when it is most needed. The criteria for being a member of *Equb* were based on the interest and income of the individual. An *Equb* association was mostly based on economic status but not on religion or ethnic background. Its main aim was to save money and pay money at a fixed time. This is the most important indigenous mode of saving and integrating different ethnic groups in Gidole town.¹⁶⁶ Another mechanism by which various ethnic groups in the town interact is through *Teskar* (*Arbba*). According to informants, the exact period when *Teskar* was started is not clear; however, it was suggested that it might date back around the second half of the 20th century. One of the major functions of the *tasikar* is to support the deceased person's family in consolation ceremonies.¹⁶⁷ *Teskar* has some similarities with *Edder* but has some differences. *Edder* is mainly used for burial services at the immediate time of death and for disasters. The *Teskar* ceremony is only prepared after the burial ceremony, which lasts for forty days. The practice of *teskar* was held by Christians but was not supported by protestant

¹⁶³ Informants; Ato Tesfaye Odaite and Woyizero Kayido Datayita interviewed at mission Safar on 6 June, 2023; Ato Alemu Bonkoro and Kenyan Kusulo, interviewed, at Addisu Kabaya on 7 June, 2023.

¹⁶⁴ Alula Pankhurst and Damen Haile Mariam, "The "Iddir" in Ethiopia: Historical Development, Social Function, and Potential Role in HIV/AIDS Prevention and Control." *Northeast African Studies*, New Series, Vol. 7, No. 2 (2000), pp. 8-9.

¹⁶⁵ *Ibid*, p. 10; Informants: Ato Merikia G/Mikael and Mulugeta Kebede interviewed near Commercial Bank in Gidole town; Ato Damene Uluka interviewed at Yaiybe kebele on 6 April, 2023.

¹⁶⁶ Informants; Wizero Adama Bantarshe and Mestewat mamo, interviewed at Gidole on 7 April, 2023; Ato Gutema Asefa interviewed at Pizza on 7 April, 2023.

¹⁶⁷ *Ibid*.

followers because they believe it a traditional and backward practice. *Teskar* participants were not subject to rules and regulations, and no fixed money was decided for payments among the members.¹⁶⁸

It was strong and had a large number of ethnic groups that interacted and shared religious and social life. During this ceremony, the families of the deceased person, together with their neighbors prepare the party by both drinking and eating items, then provide specific appointments for the ceremony. Then, members of the *Taskar* participants and neighboring people, without identifying their religious, ethnic, or social status, engage in the ceremony. During the day of the ceremony, the family of the deceased person, relatives, neighboring communities, and people who were invite from remote area cried for at least two hours in the morning by remembering the deceased person's honesty, bravery, and generosity. Then after that, a religious father brays with the deceased family to stop sorrow and then turns to party with what the deceased family has prepared. As a result, people of different ethnic backgrounds meet in that ceremony and eat together, sharing the deceased family's sorrow together. Finally, help deceased family with what they have, either cash or kind.¹⁶⁹

3.3.1. Municipal Administration and Revenue of the Gidole Town

The municipality of Gidole town was established in 1946, after 12 years of its foundation. It was categorized under a town administered by the mayor and *Shum* according to Proclamation Number 1/19, August 1942. Before that the town didn't have a municipality. This meant that before this year the town's mode of life and taxation must have been similar to that of the surrounding rural units. The municipality was established by *Ato* Bekallu W/Gebriael. Then, after subsequent administrators were heads over it.¹⁷⁰

According to proclamation Number 1/19, 1942, a town should have a plan to be under town's administration. However, Gidole town got its master plan lately during the *Derg* regime. *Ato* Kegnalehu Haile play major role in setting up the master plan of Gidole town. Later on, *Ato* Derkaso Hagia, and Lalesa modified it through time to time and administered one after the other. Since its establishment the municipality was headed by a mayor who was responsible to the administrator of Dirashe worada. His activities were supported by a municipal council.

¹⁶⁸ Informants: *Ato* Merkia Geremikael and Nigatu Bekele, interviewed at Gidole on 3 June, 2023; *Ato* Saide Ahimed and *Woyizero* Sayibba Kedir, interviewed at Gidole Ediget School on 6 June, 2023.

¹⁶⁹ Informants: *Ato* Tamiru Kitalo and Shanko Mudule, interviewed at Botoloni on 7 June, 2023; *Wizero* Zenebech Charkosa and *Ato* Taye Kansite, interviewed at 01 Kebele on 8 June, 2023.

¹⁷⁰ Feleke Dese and Zerihun Tesfaye, "First Edition of Gardula's Tongue" (Dashen Media Communication PLC, 2019), pp. 19.

Members of the council consisted of different responsible persons of the town. They were responsible for issues related to taxation, budget allocation and control of the municipal expenses. There were also different departments which were run by officials within the municipality.¹⁷¹

The main revenue of the municipality was generated from taxes. Under the 1945 proclamation, a municipality was empowered to collect varieties of taxes, and allowed to use the income to improve the quality of life in the town. Although a great deal of revenue was collected every year from the town, the municipality failed to improve the facilities in the town. Corruption was raised as a case in the 1978/80 reports, which indicated that there were officials who used the municipal revenue for their personal use.¹⁷²

The major source of income to the municipality was generated from commercial activities followed by land tax and agricultural output taxes. The other source of income was derived from livestock tax. By the 1980s Gidole became the main market center of livestock and many merchants and peasants from surrounding kebeles and towns came to Gidole. When the exchanges became very strong in 1980s, the municipality arranged a separate cattle market center. It was well-fenced which helped the municipality to collect charges easily from all livestock.¹⁷³

During the Darg period the municipality was successful in facilitating collaboration from each individual to construct roads, health center and school. Most of the roads in the town which developed in the center were constructed through contribution and popular participation of the town dwellers. During this period there was a campaign of cooperative working in the town often on fixed days. This campaign had a great contribution to the growth of the town and the municipality played a major role in the facilitation process.¹⁷⁴

¹⁷¹ *Ibid.*, p. 20.

¹⁷² *Ibid*

¹⁷³ Informants: Ato Degsew Getu and Tamene Datiko, interviewed at Gidole Municipal office on 10 May, 2023; Feleke Desse, et al p. 18.

¹⁷⁴ Informants: Ato Lalessa Haile and Gunaso Garchite interviewed at Gidole municipal compound on 15 May, 2023.

CHAPTER FOUR

4. RELIGIOUS INSTITUTION AND SOCIAL SERVICES IN GIDOLE TOWN

4.1. Orthodox Christianity

In the introduction of Orthodox Christianity in Gidole town, there are two concepts. Tesfaye G/Mariam state that the introduction of Orthodox Christianity was directly related to the Derashe People's incorporation into the Ethiopian Empire. *Fitawrari* Habte Giorgis, the war minister of Emperor Menelik II, commanded a force to incorporate southwestern Ethiopia, but the commanded force was stopped at Wolayita by the force of King Kawa Tuna.¹⁷⁵ It was unable to get a chance to enter Gamo Gofa province. Then it shifted in the direction of Sidama and moved as far as Geleb and Hamer Bako (South Omo). On their return from South Omo, the Dirashe people were incorporated in the 1890s under the leadership of Liulseged.¹⁷⁶

In September 1895, a mobilization order was issued for war against the Italians. More than a hundred thousand soldiers were from all regions to fight the Italians that were already occupied northern parts of Ethiopia. Two Saint George Arks were carried to the war front against the Italians, during which the Ethiopians secured victory. After the end of the Adwa War, the two Arks were carried back to the capital, Addis Ababa.¹⁷⁷ On the ruin of the older Orthodox Church, a new church was built for one Saint George Ark, but it was not built for the second Ark. It was during that time that the wife of *Dejjazmach* Geneme Woyizero Walate Yohannis requested from Emperor Menelik II a place where a church would be built for the second Saint George Ark. He answered by saying that it was taken to Gardulla. According to this order, the second Saint George Ark was carried to Gardulla, and the church was built here in 1897.¹⁷⁸

The second view, according to Hansamo, Orthodox Christianity was introduced in Gidole/Gardula by a seven-year-old boy. When this boy wants to fetch water, he was captured by *Naftgna* and taken to Shawa. However, later on, he got a chance to turn to Gardula/Gidole. This seven-year-old boy was named Tuyo Tsiqala. He was of the Mossiye ethnic group, but he grew in the Gardda village, in his relative's house. Similar to Tuyo

¹⁷⁵ Tesfaye, Gebremariam, "A Historical survey of Derashe Woreda...", p. 55.

¹⁷⁶ Lijalem Taye, "A Historical Survey of Derashe People from 1890s to 1991" (M.A Thesis, Haramaya University, History, 2022), p. 47.

¹⁷⁷ Bahru Zewde, *A History of Modern Ethiopia from 1855-1991*, (Addis Ababa: Addis Ababa press), p. 76

¹⁷⁸ *Ibid*; Informants; Ato Bogale Mamo and Weizero Tirunesh Datiko interviewed in Gidole, on 8 June, 2023.

Tsiqala, many young people became captives and were taken to Shawa as slaves. However, Tuyu Tsiqala was the only one who got a chance to turn to the former village.¹⁷⁹

In Shawa, Tuyu Tsiqala was a sheepkeeper, and he was baptized as Gebre Selassie. During his rest time, he went to the compound of one Orthodox Christian priest to learn the alphabet. The priest understood and interested in the skill of the Tuyu, and the priest told the slave owner to send him to Empress Taytu Palace. Moreover, Tuyu Tsiqala gets an opportunity to take church education. After he completed his church education, he left Addis Ababa and moved to Ziway Monastery in the current Oromiya Regional State, particularly to Ba'atu. Abba Gebere Mariam's instruction led him to become a deacon, and he was able to get a certificate from Abuna Mattheos (1889–1926).¹⁸⁰

Hansamo Hamala and some informants said the soldiers of Gardulla were led by *Fitawarari Wolde Abba Nigate*, and these soldiers went to the war front to fight against the force of *Ras Michael* of Wollo in 1916. After the end of the war, most of the soldiers started to return to their areas or villages. It was during this time that Gebre Selassie/Tuyu joined the soldiers of *Fitawarari Wolde Abba Nigate* and arrives at Gardulla/Gidole.¹⁸¹ After that, Tuyu Tsiqala started teaching youth and provided attention to the expansion of orthodox Christianity in the Gardula area.¹⁸²

There is difference between the ideas of Tesfaye G/Mariam and Hansamo Hamala regarding the introduction of Orthodox Christianity in Gidole town. Hansamo Hamala affirms that Tuyu/Gebre Selassie introduced Christianity to Gardulla. But the Tesfaye G/Mariam idea associated it with Derashe's incorporation into the Ethiopian Empire, and northern soldiers/*naftgna* introduced Orthodox Christianity.¹⁸³

Informants *Ato Taye Mekaro* and *Tesfaye G/Mariam* agreed with the idea that Emperor Menelik soldiers introduced Christianity around the Gardula/Gidole town. Then *Djjazmach Geneme's* wife *Woyizero Walate Yohannis* was built the church on Gardulla. However, they distinguished Tuyu Tsiqala (Gebre Selassie) as a religious teacher who contributed a lot to its expansion into rural communities. Many oral informants agreed with

¹⁷⁹ Hansamo, pp. 128-129.

¹⁸⁰ *Ibid*, pp. 130-131.

¹⁸¹ *Ibid*, p. 132.

¹⁸² Lijalem Taye, p. 48; Birru Simmallew, p. 10.

¹⁸³ Tesfaye, pp. 56-57.

the idea of Tesfaye G/Mariam, and they addressed similar views; Tuyo Tsiqala played a major role in the expansion of the religion to rural communities but did not introduce it.¹⁸⁴

During the Italian occupation, the Italians made an air attack on Gardulla town in 1936. It was during this war that the church was destroyed. But before the war, the ark (*tabbot*) of the covenant and other religious figures of St. Georgies were taken away from the church. A brave old person kept it in the cave until the withdrawal of enemies. After the Italians exited, St. Georgie Orthodox Church was rebuilt in the current Gidole town in 1952. In 1953, another church was constructed called St. Gabriel Church. It was located southeast of Gidole town. The St. Gabriel Ark (*Tabbot*) was carried from the Oromia regional state from a specific place called Woliso. *Abba Alemu Kassa* carried it to Gidole town by the command of *Djjazemach Geresu Duke*, the governor of Gamogofa *Tikilagizat* (province). Then the residents of the town constructed a church for the St. Gabriel Ark (*Tabbot*) in the town.

The construction of these major two churches, namely St. Georgies and St. Gabriel churches in Gidole, played a part in the expansion of Christianity. After those church followers played a role in the conversion of people in Gidole, gradually conservatives' and indigenous ruler king (*Dha'am*) Sama Saile II and some clan leaders (*Poldalaha*) were baptized. Following the conversion of *Daha'ama*, the number of followers increased from time to time after the 1950s. However, some opposition arises from conservatives. These conservatives are opposed to the conversion of the king (*Dha'ama*) to orthodox Christianity. They did not want the collapse of their indigenous socio-cultural authority and traditional ritual powers. The conservatives favored the king (*Dha'ama*), who continued the older power as the father of rainmakers and blessings. Again, they did not want transformation and changes.¹⁸⁵

On the other hand, *Dha'ama* and some *Balabat* wanted to get loyalty and honor from Christianity's followers, and they did not want to turn to the old authorities. But post-liberation, the conservatives became energetic and forced the *Dha'ama* to continue in his old way. The *balabat* was assigned to the *Dha'ama's* clan by the name *Enderase*. Due to this opposition, followers of Christianity decreased and supervised only by northern settlers.

¹⁸⁴ Informants; *Ato Taye Mekaro* interviewed at their home in Yayibe kebele, on 9 June, 2023 and *Wizero Kayido Dataita* interviewed in Yayibe kebele on 9 June, 2023.

¹⁸⁵ *Ibid.*

However, after the opposition was stopped, Christian conversion gradually increased from time to time in Gidole town and nearby.¹⁸⁶

The expansion of the church and peaceful conversion to Christianity in Gidole and its neighboring communities were supported, and as a result, many people converted and the construction of the church disseminated into rural areas.¹⁸⁷ Currently in Gidole town, there are three Orthodox Christian churches, such as St. Georgies Church, located in the northwest of the town; St. Geberial Church, located in the southeast of the town, near the main road of Konso; and St. Mikael Church, also founded in the same compound with St. Gabriele. St. Marriy Church was located southwest of the town in Girumwuha Kebele. These churches were founded in the town. In general, due to Christianity having a long history of introduction in Gardulla/Gidole, many arks (*tabbots*) and churches were founded in rural areas today.¹⁸⁸

4.2. Islam in Gidole T own

Islam was introduced to Dirashe before the Italian invasion in 1935/6. Muslim merchants who came from the Jimma and Wallo areas introduced it in 1924. Merchants, namely *Abba* Garo, *Abba* Diqo, Abdi Biru, Ahmad Yasin, Firisa Feyisa, and Gudeta Ali, were said to be the pioneers in this regard. They export different cereal crops and other trade items such as ivory, civet, musk, and coffee, while they import Islam and other commodities to the area.¹⁸⁹ During this period, the followers of Islam were small, about forty, when we compare them with Christians and indigenous followers. In the beginning, Islam did not construct mosques. The king (*Daha'ama*) provided a place for them, and they built mosques in Gardulla town.¹⁹⁰

Before the fascist Italian occupation, the Muslims lived here with other communities. But after the Italians demolished Gardulla town, the mosque, church, and village were burned to ashes. In 1938, the followers of Islam, without losing hope, rebuilt a mosque in the newly founded Gidole town. *Abba* Qoyas played a major role in mobilizing the Muslim community that lives in Gidole to rebuild the mosque. *Abba* Qoyas's origin was from Wollo, and he came to Gardulla/Gidole for trade. Through his mobilization, the followers collected money and

¹⁸⁶ Informants; *Ato* Shanka Mudule and Takele Alemu, interviewed at Gidole Hospital on 9 June, 2023; *Qes* Tesema kontele and *Ato* Teshome Grima, interviewed at Addisu kabaya on 8 June, 2023.

¹⁸⁷ Feleke, pp. 25-26.

¹⁸⁸ Hansamo Hamala, p. 134; Feleke, p. 28

¹⁸⁹ Informants; *Ato* Mergia Gebremikael and *Woyizero* Tirunesh Datiko interviewed at Gidole on 20 April, 2023; Feleke, pp. 27-28.

¹⁹⁰ Informants; *Ato* mergia GebreMikael and Tamiru Kitalo interviewed at Gidole town on 21 April, 2023.

bought additional land from an individual in front of the Gidole town municipality. Then, they built a small mosque in the place.¹⁹¹

Muslim traders from Somalia and the central provinces, as well as Arabian traders, started following their faith when they stayed in Gidole town. In 1946, *Fitawrari* Wondimagegneu was the head of Gamogofa *Teqlay Gizat* (province), and he did not pay attention to the rights of Muslims. However, in 1947, *Djjazmach* Geresu Duke became the governor of Gamo Goffa province; his main seat was in Gidole town. He respected the rights of Muslims; he provided 150 square metres of land to the Muslims. Then they build a new mosque in a provided place due to an increase in the number of followers.¹⁹²

In 1975, after an increase in the number of followers and Hahgih Abidulah Jilali was considered at the mosque, and after he knew the narrowness, he contributed his land to them. It was located near the former mosque to increase mosque compound. Moreover, in 1979, followers again bought additional land from individuals located near the mosque on the west side to expand the mosque compound. Today, in Gidole town, Islam followers have 943 square metres of land in the northwest of Gidole town that has been constructed with a mosque. My informants said we would plan to build a modern mosque in the area.¹⁹³ Thus, Muslims in Gidole town traded peacefully with the native community and their neighboring districts. The trade items are coffee, chat, cereal, and manufactured goods. Before liberation, means of transportation were horses, mules, donkeys, and camels. From the central provinces, trader items imported to Gidole were hoes, iron tools, salt bars, and other commodities.¹⁹⁴

In response to Gidole exports, items were ivory, civet, musk, cereals, and coffee. As we mentioned above, Muslim merchants introduced cars. The merchants came from Wollo, mainly Kombolcha, who arrived in Gidole by travelling through Shoa, Arsi, Alaba, Walayta, and Arbaminch. The Muslim traders scattered along the trade routes and local markets. They engaged in peaceful trade interactions and, side by side, expanded their faith in the place where they were moving. They never forced the local communities, including Christians and non-Christians, but they expanded their faith peacefully.¹⁹⁵ They also pay taxes peacefully,

¹⁹¹ Informants; *Ato* Ali Mohame and Enddirs Ali interviewed at Gidole in front Commercial bank of Ethiopia on 7 June, 2023; *Ato* Seid Ahimed and *Woyizero* Yimerikinesh Endalut, interviewed at Gidole in Ediget School, on 9 June, 2023.

¹⁹² *Ibid.*

¹⁹³ *Ibid.*

¹⁹⁴ Informants: *Ato* Seid Ahimed and Datiko Karato interviewed at Market place on 23 April, 2023; Feleke eta.al, p. 28.

¹⁹⁵ Tesfaye Gebremariam, pp. 65-66

without any discrimination. The local Christian and non-Christian traders took commodities from Muslim traders by credit without any cheating and sold them to the rural communities. In Gidole, famous Muslim merchants were Haji Abdul Jalil, Ahmad Dakar, Kamal Ahmad, Yimmer Ali, and Mohammed Ahmad, who live permanently in the town and play a part.¹⁹⁶

4.3. Protestantism in Gidole Town

Missionaries in Ethiopia were establishing social services as one of the principal aims of evangelism. They used these social services as panels in front of themselves to expand their faith.¹⁹⁷ They enhance the quantity of educated manpower, expand health services, and show respect for the equality of human beings. Their teaching was also simple and reachable to the masses, communities, or the majority of society.¹⁹⁸ In the beginning, Emperor Haile Selassie welcomed protestant missionaries into Ethiopia. The three key groups of protestant missionaries were influential in the first half of the 20th century. These were the Lutheran Mission, which later developed into the Ethiopian Mekane Yesus. The Baptist Mission, formerly called Sudan Interior Mission (SIM), later changed to Ethiopian *Qale Hiwot* (Word of Life). The third was the Mennonite Mission, which later developed into two independent churches, *Meserate Kiristos* (Christ Foundation) and *Mulu Wongel* (Full Gospel).¹⁹⁹

Norway Lutheran Mission (NLM) began its work in 1949 in Sidama, Gamo Gofa, and Bale provinces, as Alemayehu Lema stated in his M.A. thesis. Mr. Toremond Vogen and Mr. Aleve Lee were members of the Norwegian Lutheran Mission who arrived in Ethiopia in 1949. The two missionaries joined Mr. Frude Highlander, a Swedish who had worked in Ethiopia as a member of the Swedish Red Cross association during the Italian occupation period. Mr. Frude Highlander knows about southern Ethiopia. He provides information for Mr. Vogen and Mr. Lee to visit Dilla, Negele Borna, and Gidole. Then the missionaries requested Emperor Haile Selassie, and he allowed them to visit these areas, including Yirgalem. Then NLM, as the Emperor ordered them, visited these areas, and embarked on the

¹⁹⁶ Informants; Ato Enddiris Ali and Denebe Dubale, interviewed at Gidole near Car station on 24 April, 2023; Weizero Saiba Kedir and Tayech Demisse, interviewed at Gidole in her Shop, on 6 June 2023.

¹⁹⁷ Bernt Lindtjörn, "The role of a mission organization in building a sustainable government hospital in Southern Ethiopia." *Christian Journal for Global Health*, 7(2), (2020), P.134.

¹⁹⁸ Abesha Shirko "Discourses on the Influence of Protestant Religious Groups on Indigenous Wolaitta Culture." *Asian Journal of Social Sciences, Arts and Humanities* Vol. 4, No. 3, (2016), p. 7

¹⁹⁹ Alemayehu Lemma, "The Introduction and Expansion of Protestant Christianity in Wondo Genet Woreda and Its Surroundings 1928-1991." (MA Thesis, Addis Ababa University, History, 2018), pp. 41-43; Tibebe Eshete, "The Sudan Interior Mission (SIM) in Ethiopia (1928-1970)" *Northeast African Studies*, New Series, Vol. 6, No. 3 (Michigan State University Press, 1999), p. 30.

work of health services and education, and introduced their faith side by side to the community.²⁰⁰

Mr. Tormond Vogen sent Umade Birgland to Gidole. *Djjazmmach* Geresu, Duke, the governor of Gamo Gofa *Taqelaye Gizat* (province), held a warm welcome. Since the 1950s in Norway, Lutheran missionaries have established churches in Gidole and subsequently in Dilla, Nekele, Hageremariam, Yavelo-Moyale, and Yirikalem.²⁰¹ In the beginning, the missionary open a prayer house and clinic in Gidole. Later on, that clinic gradually develops into a hospital in Gidole town. It was located to the west of the town and was recognized as a hospital in the 1950s.²⁰²

After the hospital opened in the 1950s, Mr. Magneuse Esture was appointed as the first administrator of the hospital. Dr. Yohannis Alefenson later joined the work of this hospital and served here for forty years. At that time, Gidole Hospital became famous as a referral hospital, and it provided health services for the residents' people and the neighboring woredas: Konso, Gamo, Alle, Borana Amaro, and Burji.²⁰³ The missionaries also provided balanced diet foods for the children to grow healthy. Missionaries provided all the above services to attract societies and convert them into new faiths. On the other hand, the aid provided in the form of enhancements has been a means of expanding their faith.²⁰⁴

²⁰⁰ Alemayehu Lema, p.43; Hansa, p.147

²⁰¹ *Ibid*; informants; *Qes* tamiru and *Qes* Tesema Kontale, interviewed in compound of the church on 21 April, 2023; *Qes* Mamo and *Ato* Tamiru Kitalo, interviewed at Oyoma on 10 June, 2023.

²⁰² Hansamo, pp. 147-148

²⁰³ Tesfaye, pp. 61-62.

²⁰⁴ Birru Simallew, pp. 36-37.



Figure 10 Photo of Missionary, Dr. Yohannes Alfeson

Source: collected by a researcher, from Gidole evangelical church during fieldwork.

Education was another mechanism that missionaries used to expand their faith. Before the missionaries open Odd Memorial School, students had been learning under the big trees. They learned the alphabet, mathematics, and gospel teachings. Then, in 1956, Odd Memorial School was opened in the compound of Mission Institution. When Odd was alive, his family saved money for his future education, but he died. Then, with this money, his family established a memorial school named Odd Memorial School. To increase school attendance, the missionaries helped students by contributing exercise books, pens, pencils, rulers, bags, and clothes. Due to this, the number of students who enrolled in this school increased from time to time. Living rooms and kitchens were constructed for orphans and students who came from remote areas, such as Konso, Alli, Amaro, Buriji, Gofa, Chench, Gerese, Zayse, Jinka, Woytso, Hamer, Omorate, and Yabello.²⁰⁵

²⁰⁵ Lijalem, p. 51; Birru Simalew, pp. 34-35.

However, the missionaries' main objective was to expand their faith through education. They had gone to rural areas to spread their religion by using the pretext of the expansion of education and health care. To resist the coming of non-protestants to the school, they adopted new rules as criteria for accepting Protestantism. The missionaries gradually preached that accepting the protestant faith was a key to joining the civilized way of life. Again, missionaries banned native converted people from drinking local beer (*Cheaqqa*). Missionaries considered this local drink an evil drink. In the Dirashe and Konso areas, *Cheaqqa* is used as a common food due to its low alcoholic volume and use as a carbohydrate. The missionaries also began to preach that the converted people should stop their deep sorrow during their deaths and instead sing their faith, *Mazimur*.²⁰⁶

Furthermore, missionaries boldly criticise the idea that the king (*Dha'ama*) has a spirit of rainmaking. They preached that the almighty God provides rain, but not the *Dha'ama*, and said traditional ritual practices are labelled as evil works of the devil. Woodland in the village was regarded as the shelter of Satan. These missionaries identified issues that aroused opposition among conservatives. The conservatives do not want to lose their old powers, authority, and glory and want to continue in the old way. They did not tolerate Protestant convertors in this period, and as a result, stagnation in conversion was seen in Gidole. The missionaries and some of their followers were undermined by conservatives. Opposition against protestant missionaries and their works, again, came from orthodox churches in Gidole town. The Orthodox Christian members accused Norwegian Lutheran missionaries, saying, "Protestant missionaries are converting our members to their faith." As a result, the Gidole Orthodox Christian priest banned burial sites for Protestants, but after many arguments, elite man *Ato Tegaye* solves the problems between the two. As a result, after the problem was solved, burial sites were allowed to the missionaries in the northwest of the town.²⁰⁷

²⁰⁶ Shako Otto, "Traditional Konso Culture and Missionary Impact" *Annales d'Ethiopie*, Vol. XX (2005), p. 165.

²⁰⁷ Ferew Tesfaye, "The collapse of Indigenous Socio-Political System in the Horn of Africa: The Case of Derashe Community in the South-western Ethiopia," *International Journal of science, Technology and Society*, vol.5, No.4, (2017), p. 8; Shako Otto, pp. 165-168.



Figure 11 Gidole town Mekane Eyesus church built by NLM.

Source: collected by a Researcher during fieldwork

After all this opposition had happened, missionaries preferred a better way of achieving their objectives rather than conventionally blaming the conservatives. After a long effort, the missionaries were able to get a few converts from bottom to top. The first converts were the poor society and parentless youths who were attracted by the medication services, aid, and support of them. Also, those who recovered from severe disease accepted faith and declared missionary miracles.²⁰⁸

²⁰⁸ Wendemagegn Mara Ano, "Protestant Led Transformation on Religion, Culture and Economy on People's Life: Case of Wolita Community in Ethiopia (1928-1991)" *International Affairs and Global Strategy* Vol.94, (2022), pp. 17-18.

In the 1960s, missionaries succeeded in conversion. The attachment of education and health services to the preaching of the gospel was the main aim. The prime aim of education was to make people able to read, write, and understand the Bible for preaching. Students of Odd Memorial School were sent to their village, and they preached the gospel to their families and relatives.²⁰⁹

In the countryside, in specific areas like Shille, the first Protestant church was established southwest of Gidole. Later on, churches were increasing in their establishment in the countryside. In the area where missionaries established churches, they taught Amharic alphabets and mathematics to make people able to read and understand the Bible and successful their mission. From Gidole, Protestantism was disseminated to neighboring woredas, Konso and Gamo Goffa, in 1955 and 1965, respectively.²¹⁰

4.4. Social Services of the Town

As the number of people and the size of the town increased, the demand for dwellers also increased. People require educational facilities, medical facilities, clean water, electricity, and physical infrastructure; those are the most important social services for urban dwellers. Thus, these issues will be discussed here.

4.4.1. Education

For many centuries, Ethiopian education was traditionally in the hands of the Ethiopian Orthodox Church. However, European missionaries in the nineteenth and early twentieth centuries took young Ethiopians abroad for study. Emperor Menelik II also sent several students to Europe for scholarship.²¹¹ However, modern education started in Ethiopia during the Menelik II regime. It did not allow to ordinary people; it allowed only the ruling classes and nobility. Emperor Menelik II was established first school in Addis Ababa 1908. While Emperor Menelik's cousin, *Ras* Makonnen, the governor of Harar, established another school in the city.²¹²

Emperor Haile Selassie continued these developments by dispatching several hundred young men and women to study in foreign countries. Furthermore, he established the second modern educational institution, called Tafari Makonnen School, in 1925. His wife, Empress Menen,

²⁰⁹ Informants; *Ato* Hanuka Halauke and Taye Mekaro, interviewed in Kendikema kebele on 7 June, 2023.

²¹⁰ Birru, p. 35; Lijalem, p. 56.

²¹¹ Richard Pankhurst, "Education in Ethiopia during the Italian Fascist Occupation (1936-1941)" *The International Journal of African Historical Studies*, Vol. 5, No. 3 (Boston University African Studies Center, 1972), p. 362.

²¹² Tekest Negash, *Rethinking Education in Ethiopia* (Nordiska Afrikainstitutet, Uppsala press, 1996), p. 78.

established the first girls, school in 1931.²¹³ In 1936, Ethiopian education was dropped by the Italian occupation, and Ethiopian graduates did not start to take up government posts. However, after the liberation period, it was resumed with the establishment of a Ministry of Education and Fine Arts in 1942.²¹⁴

Similar to our country, before the establishment of modern education in Gidole, a traditional school called *Bete Kihinet* was opened. This *Bete Kihinet* School was the first school under the leadership of St. George's Church and had a very short span. The traditional school was opened in the Orthodox Christian priest's compound. This school was opened in the compound of priest Yeneta G/Selassie. Another school was opened in the *Fitaurari* Mengesh compound. This traditional education was not spread to mass students; it was limited to the ruling class and nobility. Despite the thought that only ruling class/nobilities students, it also paved the way for modern education in Gidole.²¹⁵

Modern education was opened in Gidole by two known scholars, *Ato* Bogale Walelu and *Ato* Kebede Haile. *Ato* Bogale Walelu's origin was from the Wolaita ethnicity, and during Gidole, was the main seat of Gamo Gafa *Taqila Gizat*; he lives there. He was appointed as Gamo Gofa *Taqila Gizat's* education and wisdom minister coordinator.²¹⁶ He was encouraging Gidole people to send their children to school. According to my informant's idea, "*Ato* Bogale Walelu was preaching the use of education on Market Day, be in the center of the market and declare education is "change." Send your children to school." Many illiterate marketers considered him abnormal or mad, but literate people called him a "mobile/movable school." He also used his body as a sign of the alphabet and numeric.²¹⁷

Before the establishment of a formal school called *Fitaurari* Gebeyo School in the current area, *Ato* Kebede Haile and Bogale Walelu start formally teaching students in the west of the current pizza within three classrooms. Then, when the number of students increased after the exit of Italian, the school shifted to the Italian building in the current Gidole Municipality.²¹⁸ In 1945, *Fitaurari* Gebeyo School was established in the south of Gidole town. The name *Fitaurari* Gebeyo was provided to this school. When the Italians invaded north Ethiopia,

²¹³ Seyoum Teffera," Education and Development in Ethiopia" *Ethiopian Economic Association* Vol. 8 No. 2 (2005), p. 19; Alemayehu Bishaw," Education in Ethiopia: Past, Present and Future Prospects" *African Nebula*, Issue 5, (2012), pp. 53-54.

²¹⁴ Richard, p. 366.

²¹⁵ Birru, p. 29.

²¹⁶ *Ibid*, pp. 29-30.

²¹⁷ Informants; *Ato* Mergia Gebremikael and Kitanbo Tante, interviewed at Gidole, on 9 June, 2023; *Wizero* Yimerkinesh Endalut and Zenu Demisse, interviewed in Agidabare on 10 June, 2023.

²¹⁸ Birru, p. 28.

mainly the Tigray regions, in 1895 and 1896, patriots from Gardulla were sent to the war front in Adwa. Then *Fitaurari* Gebeyo was Showa in his origins and joined with Gardulla Brave in Adwa, where he was suddenly killed on the war front. Then, after for his memorial, Menelik commanded Gardulla Brave to establish a school in Gardulla town.²¹⁹ But it was delayed by Italian occupation and internal problems and lately established by his name, called “*Fitaurari* Gebeyo School, in 1945.” This school was founded today in the Gidole town and teaches students from grades one to eight (1–8).²²⁰

Furthermore, a second modern education school was opened in Gidole Town by a Norwegian missionary in the compound of Mekane Eyesus Church in 1956, called Odd Memorial School. When Odd was alive, his family saved money for his future education, but he died. Then his family established a memorial school by his name, Odd Memorial School.²²¹ To increase school attendance, the missionaries provided dormitories, food services, and stationery goods for the students, such as exercise books, pens, pencils, rulers, bags, and clothes. Due to this, the number of students increased from time to time, and the school trained from grades one to four (1-4).²²² At this school, most of the students were from a parentless and lower-income community. Moreover, the students who came from remote areas were Konso, Gamo, Kerese, Ali, Gumaide, Burji Jinka, and Ammaro. In the 1970s, Gidole Secondary and Preparatory School was established with the assistance of the Japan Embassy. In that period, Gidole Secondary and Preparatory School was the only high school in the town that enrolled students from neighboring woredas.²²³

During the *Derg* regime, as government policy, education was given emphasis, embracing the motto “down illiteracy, education is the base for development, and education is only changing an illiterate.” Accordingly, a new national program called *idiget bahibiret zemech* (development through cooperation campaign) was promulgated.²²⁴

As a result of expanding schools in Gidole Town and the rural area, different adult education centers were opened. It provided basic educational services, and skill-developing teaching and training were given. Thus, many adult residents of the town had exercised the four basic

²¹⁹ Informants; *Ato* Seid Ahimed and *Qes* Mamo Kitanbo, interviewed at Gidole in front of Agricultural office on 22 April, 2023; *Ato* Adimasu Ababa and Abebe Zeleke, interviewed at Gorgora Safar on 23 April, 2023.

²²⁰ *Ibid.*

²²¹ Hansamo, pp. 153-154; Birru Simalaw, p. 34.

²²² Lijalem Taye, p. 51.

²²³ Informant; *Ato* Mulugeta Yimiru and *Woyizero* Messelech Mamo, interviewed at Addisu kabaya on 11 June, 2023; *Wizero* Tirunesh Kemedede and Tayech Demisse, interviewed at Botoloni Safar on 10 June, 2023.

²²⁴ Informants; *Woyizero* Meselech Mamo and *AtoKusse* Kansayo, interviewed in Yayibe kebele on June 9, 2023; *Ato* Kenyan Kuskulo interviewed at Aliteko on 10 June, 2023.

literacy skills: writing, reading, speaking, and listening. Currently, in Gidole town, there are seven elementary schools, four high schools, three preparatory schools, and six kindergartens.²²⁵



Figure 12 Gidole Primary School

Source: Collected by a Researcher during fieldwork



Figure 13 Gidole Secondary School

Source: collected by a Researcher during fieldwork

²²⁵ Derashe districts Office of education file No, 012, 2019.

4.4.2. Health Service

The primary aim of government agencies protection Public health and the improvement of the health of entire populations are served through community-wide action. The goals of public health are to prevent human disease, injury, and disability. Protect people from environmental health hazards and promote behaviors that lead to good physical and mental health. Educate the public about health and assure the availability of high-quality health services.²²⁶

Modern health care and management were not introduced to Gidole Town and its surrounding districts until the arrival of European missionaries. The Gidole and its environment's residents were dependent on traditional medicine treatment for many of the previous periods.²²⁷ There are traditional drugs made from herbs and roots by traditional physicians. The medicine could be found in two ways. The first is by visiting the traditional doctors; they prepare or prescribe how to prepare the healer herb. Second, the medicine is freely available on the market by traditional physicians. Most herbs and roots are found in forests and in places far from the community's dwellings.²²⁸

However, the first modern health service was opened in Gidole in the 1950s by a Norwegian Lutheran missionary.²²⁹ In the 1970s, the government opened a public health service center and drug storehouse located in the southern part of Gidole town in *Botoloni Safar*. This health center was not filled with modern health care logistics and had a lack of health workers when we compare the number of patients. Even the rooms of the health center did not accommodate the number of people who came for continuous follow-up and bed rest. Therefore, to alleviate the problem, the Woreda health office and the municipality discussed with the Norwegian Lutheran missionary and changed the missionaries' hospital into a government hospital.²³⁰

The hospital provides continuous follow-up medication, pharmacy service, laboratory service, wards, and minor and medium surgeries (operations) to the town and neighboring districts.²³¹ In addition, the government established in the town four health centers: Zero

²²⁶ WHO report, "Changing A History of Public Health" (Geneva, 2004), p.16.

²²⁷ Informants; *Ato Damene Ulika* and *Tamo Miro*, interviewed at their home in Yayibe kebele on 26 April, 2023; *Ato Taye Kansite* and *Deyama Torrobayita*, interviewed at Market place in Gidole on 7 June, 2023.

²²⁸ *Ibid.*

²²⁹ Frew Tesfaye, p. 10.

²³⁰ Informants; *Ato Agush Abriham* and *WoyizeroTirunesh Datiko*, interviewed at Health station in Gidole on 12 June, 2023; *Ato Esiyas Yitagesu* interviewed at Mission Safar on 12 June, 2023.

²³¹ *Gidachu Munitaz*, p. 12.

One, Zero Two, Layignaw Arguba, and Gette-Abballo Kabeles, respectively. Currently, many private and cooperative clinics have been providing services for the community. For instance, private clinics such as *Ato Tesfaye*, *Ato Alemu*, *W/ro Enat*, *Ato Qiwe*, *Ato Simalew*, *Ato Legase Geinebe*, and *Ato Tamiru* clinics are known to provide short- and medium-term health services for the community.²³²

4.4.3. Water supply

Before the introduction of the modern clean water supply, the population of the town used spring water for a long period of time for human consumption since health problems were widespread. In this case, the town was too slow in generating clean water as compared to the previous period.²³³ A pure, clean water supply was introduced to the town by the Italians during their occupation. However, it was limited only to Italian residences; the rest of the town's inhabitants used spring water and ponds. This Italian pure water pipe was dropped due to inappropriate use of the pipe after Italian departure.²³⁴

However, in 1986, Gidole town improved pure water and disseminated it over a 200-metre radius. Furthermore, a town had two deep underground water wells; according to 1986 data, a town supplied 60% of the pure water supply. Currently, including in rural areas, the problems of clean drinking water supply are being solved slowly. The Woreda's Office of Water Resources Management and non-profit organizations (NGOs) collaborate and solve the problems together.²³⁵

4.4.4. Electric power services

Gidole town before got its first electricity services, during the Italian period, Italians introduced generator lights. This generator light was limited to serving them but not disseminated to the entire town's residences. The Italians utilized it for their consumption and internal services. After they exited Gidole, the generator was not providing services because of a lack of gas, and after a long period of staying, it was damaged.²³⁶ The other huge generator that gave light services was introduced by a Norwegian Lutheran missionary in the 1950s. It was used for light and medication services in the missionary's compound. This

²³² Gidole Hospital health office, file, No, 3, 2018.

²³³ *Ibid.*

²³⁴ Gidachu, p. 5.

²³⁵ *Ibid.*, pp. 5-6.

²³⁶ Informants; *Ato Alemayehu Haile* and *Damene Ulika*, interviewed at Gidole in electricity station on 11 June, 2023; *Ato Teshome Girma* and *Taye Mekaro*, interviewed at pizza on 12 June, 2023.

generator, until today, provided services to the Gidole Hospital when electricity interruptions happened.²³⁷

Gidole town got its first modern electric service lately in the 1990s. Its source is hydroelectric power, which is supplied to the Gidole town by an interconnected system.²³⁸ According to the information we obtained from the Gidole district office of electric power, the current capacity of electric power is 0.16 MW. Whereas, the electric power capacity of Gidole town is only 4674 KW. Currently, the town has a 24-hour power-electric service. Although the town has few street lights along the main roads.²³⁹

4.4.5. Physical infrastructures

Regarding physical infrastructure, a private association established the postal service in Gidole in 1958. The leader of the association was *Ato* Degu Gebriyes, and his members were *Qes* Terefe, *Ato* Tesema Goskora, *Qes* Qiwe, *Ato* Tesera Tashu, *Ato* Yimam Goodale, *Ato* Tadese Tashibale, and *Ato* Shamble Worku Kassa. Those known people introduced postal services to Gidole town before government officials planned.²⁴⁰

While telecommunication services started work in 1959, they were located in the present district court office. Then, after being transferred to the compound of the postal office, there were only two communication machines in the system. It was an old telecommunication system.²⁴¹ However, during the *Derg* regime in 1978, when customer numbers increased, the telecommunication services were transferred from the compound of the postal office to the current telecommunication office. Nowadays, this telecommunications office is located near Pizza and provides services for the town's residents and rural communities.²⁴²

²³⁷ *Ibid.*

²³⁸ Derashe woreda office of electricity office, file 02, 2011.

²³⁹ *Ibid.*

²⁴⁰ Informants; *Ato* Nigatu Bekele and Shankre Alemu, interviewed in compounds Telecommunication at Gidole on 22 June, 2023; *Ato* Alemayehu Haile and Meriak G/Mikael, interviewed in Pizza on 25 June, 2023.

²⁴¹ *Ibid.*

²⁴² *Ibid.*

4.4.6. Financial institutions

Currently, there are four financial institutions in the town. This is the Commercial Bank of Ethiopia (CBE), which started its work around 1980s; Omo Micro Finance opened in 2002; Brahan Bank opened in 2017; Abyssinia Bank opened in 2018; and Awash, Dashen, and Omo Bank were established in recent times.²⁴³ These financial institutions contributed to the growth of investment, trade activities, and other economic activities. However, the rapid development in investment and overall socio-economic activities of the town might require additional institutions responsible for the movement of a huge amount of capital and currencies. So, it is suggested that additional banks, insurance companies, and other financial institutions be established in the town to provide such services where they are required without any risk or expense.²⁴⁴

²⁴³ Informants; *Ato* Kusse Kansayo and Alemu Bonkoro interviewed at Gidole in front of Bank on 28 June, 2023; *Ato* Tesema Kontale and Adama Burche, interviewed at Gidole in Commercial bank of Ethiopia on 29 June, 2023.

²⁴⁴ *Ibid*

Conclusion

Gidole town is located in Southern Ethiopia, particularly in Dirashe woreda. The town was 550 kilometres away from Addis Ababa. Its altitude is between 1235 and 2561m above sea level. Emperor Menelik II soldiers incorporated the Dirashe people into the Ethiopian empire in the 1890s. As a result of its incorporation into the Ethiopian Empire, Gardulla town was founded around 1890s and served as the center of administration and commerce until the Italian occupation (1936–1941). However, fascist Italians arrived in Gardulla town in June 1936 and bombarded the town. Because they supposed the town was a source of food, water, and an information channel for patriots and founded Gidole. The major factors in the foundation of Gidole Town were the choice of defense camp, resourcefulness, and the suitable climate of the area.

During the Italians stayed in Gidole town, both positive and negative changes were seen. From 1941 to the mid-1970s, government and private organizations were established in Gidole, which makes the town a center of Gamo Gofa Province (*Tekilay Gizat*). As a result, trade and establishment social services are better than before. The establishment of memorial monument for Gardulla Patriots in town and the foundation of various government and private associations in town had a significant effect on the growth and expansion of the town. Post-1974 marked the end of the old feudal system with the socialist ideology that liberated *Gabbars* system from the feudal yoke in Ethiopia in general and in Gidole in particular. Illiteracy, the traditional evil practice of *Hada* and *Sohaya*, was abolished. The amalgamation of craftsmen (*Hauddah*) with other social classes and urban cooperative association was another change in the town.

The development of Peopling, ethnic interaction and municipal administration and revenue in Gidole town was seen during the period we studied. Different ethnic groups interact with each other through trade, edder, equb, taskar, and the celebration of different holidays. Finally, the growth and expansion of religious institutions and social services in the town were another change. Religious institutions such as Christianity, Islam, and Protestant churches were established. Also in infrastructure regard, schools, health centres, water supply, electricity, and physical infrastructures were established and boldly reflected in the period we investigated to 1991.

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List of Oral Informants

No	Name	Title	Age	Place of interview	Date of interview	Remark
1	Abebe Zeleke	Ato	92	Shakire	10 May 2023	He was an aged person and during the Italian occupation, he was against Italian joining with patriots but later on submitted by the Italians and started to work with them.
2	Adama Bantarshe	Woyez aro	81	Yayibe	7 April 2023	She was a knowledgeable woman who knew about ritual performing ceremonies.
3	Adama Burche	Ato	79	Yayibe	23 April 2023	He was a village boss during Derg regime and supervised the people.
4	Agush Abraham	Ato	72	Gorgora	12 June 2023	He was a nurse and knows how the four health centers were established in the town.
5	Ali Mohamed	Ato	77	Gidole	7 June 2023	He knows about the market's import and export item that interconnects people.
6	Alemayehu Asifaw	Ato	78	GI dole	17 June 2023	He knows trade and trade interactions between Gidole people and other ethnic groups.
7	Alemayehu Haile	Ato	82	Office Electricity	10 June 2023	He was the Keeper of the office of electricity, for a long time and knew

						the introduction of modern electricity.
8	Alemu Bongora	Ato	85	Gidole	15 May 2023	He was a teacher during the Derg period and knows the expansion of education in Gidole.
9	Amanuel Datiko	Ato	90	Akidaber	6 June 2023	Known elder of the town And knew the demarcation of the town.
10	Alemanuel Mamo	Ato	86	Addisu gabeya	11 May 2023	He was a scholar who knew about History derashe deeply.
11	Bogale Mamo	Ato	66	Yayibe	8 June 2023	He was Derg militia and knew about Derg policy.
12	Damene Ulika	Ato	88	Degale	27 April 2023	He was a student during the end of the reign of Haile Selassie and knows the land tenure system.
13	Datiko Gato	Ato	91	Tibane	19 June 2023	He was a Trader and knows trade interaction in the town.
14	Degsew Degu	Ato	67	In front of municipal Gidole	10 May 2023	He was a municipal worker in the town's plan Office.
15	Demekech Tegegni	Woyez aro	40	In Derashe Woreda health office	19 June 2023	She was a health expert and knowledgeable regarding the foundation of Gidole Hospital.
16	Denebe Dubale	Ato	102	Yayibe	19 April 2023	He was the landlord during the imperial regime and knows gabar system.

17	Desalegni Qiwea	Ato	80	Office of tourism	1 May 2023	He was currently head of the culture and tourism office in Gidole town and knows the culture.
18	Elias Yitagesu	Ato	56	Galo	12 June 2023	He was a farmer and knew about the clan's ways they help each other during disaster time.
19	Enderis Ali	Ato	78	Near car station	24 April 2023	He was a teacher and knowledgeable about the establishment of a School in Gidole.
20	GutemaAsefa	Ato	76	Pizza	7 April 2023	He is a Farmer and knows how Derashe people utilize crop rotation systems.
21	Hailu Datiko	Ato	87	Gabriel Safar	14 May 2023	He was a Religious father and the town's youth adviser to those who made mistakes
22	Hanua Halauke	Ato	101	Gendgema	7 June 2023	He was an elder and knows Haile Selassie, governor system Woreda.
23	Kayido Dataita	Ato	73	Hante	9 June 2023	She was a Member of the women's association during the Derg period.
24	Kenyan Kuskulo	Ato	60	Aliteko	12 June 2023	He was an Intellectual person, who knew about the culture and traditional governing system.
25	Kitanbo Tante	Ato	112	O1 Kabele	28 June 2023	An elder who demarked the border of Gidole town during its

						foundation.
26	Kitanyo Gato	Ato	72	Yayibe	18 April 2023	He was a member of a militia clan and knows clan linkages.
27	Kitolate Hersho	Woyiz aro	67	Siltoya school	23 April 2023	She was a strong woman and she knew the coming of protestant faith.
28	Kudato Tehe	Ato	107	Giruwuha	29 June 2023	He was a patriot during Italian and knew the foundation and demarcation of town.
29	Kusse Kansayo	Ato	40	In front of ECB	28 June 2023	He was the Derg government's arms and knows how the Derg government comes to an end.
30	Mamo Gantelo	Ato	95	Tibaneh	19 June 2023	He was head of a militia clan and conservative and opposed change.
31	Merikia GebreMikiael	Ato	115	GI dole	9 May 2023	He was mature and older and had too much knowledge about the History of the entire Derashe and patriot's resistance during the Italian era.
32	Meselech Mamo	Woyez aro	56	Mission safar	11 June 2023	She worked with missionaries and known foundation of Gidole Hospital.
33	Mestewat Mamo	Woyez aro	59	Afiya	2 June 2023	She was head youth association, during the

						regime.
34	Mulugeta Kebede	Ato	89	Maleya	22 April 2023	He was a teacher during the socialist government regime and had more knowledge about the Gidole town.
35	Mulugeta Yimiru	Ato	75	O2 kabele	10 June 2023	He was a farmer and conservative man and disagreed with faith missionary.
36	Nigatu Bekele	Ato	56	In Telecommu nication	28 June 2023	He was Tele communication, keeper from the Derg period to the present and knows its formation.
37	Qes Mamo Kitanbo	Qes	104	Oyoma	10 June 2023	He was Qes of the protestant Mekane Eyesus church and knows the foundation of the church.
38	Qes Tamiru Tayigana	Qes	91	Audale/Mis sion SAfar	21 April 2023	He worked with missionaries and became a religious father/Qes and knows how missionaries interact with society.
39	Qes Tesema Kontale	Qes	88	Koyinana	13 June 2023	He had a lot of knowledge about the introduction of faith in the town.
40	Saiba, Keddar	Woyez aro	42	GI dole	6 June 2023	She was a businesswoman in the town and a known merchant of the town.
41	Seid Ahmed	Sheik	93	Shakre	26 April	He was a sheik and

					2023	knew the introduction of Islam.
42	Shanko Mudule	Ato	87	Tarkite	9 June 2023	He was head of the Kolaita clan and has traditional knowledge about the role of poldah.
43	Shankire Alemu	Ato	94	Degale	17 June 2023	He was Head of the Kansita clan and conservative.
44	Takele Alemu	Ato	86	Hante	20 June 2023	He was headed over Degale village and a supporter of the Derg regime.
45	Tamiru Kitalo	Ato	74	Gebriel Safar	8 June 2023	He knew How Menelik's soldiers occupied Gardulla.
46	Tamirru Salano	Ato	92	Yayibe	4 June 2023	He was a knowledgeable elder in the kabele and was head of the peasants association during the Derg regime.
47	Tamo Mirro	Ato	94	Yayibe	20 April 2023	He was a member of the 1960s Gardula Association and knew about the historical evolution of the town.
48	Taye Kansite	Ato	64	Market Place	7 June 2023	He was a member of the men's association in the Derg regime.
49	Taye Mekarro	Ato	90	Baltoha	20 June 2023	Intellectual elder during the imperial regime and known about the restoration emperor Haile Selassie.
50	Deyama Torobaita	Ato	78	Degale	15 May	He was the Knew

					2023	formation of the Derashe people.
51	Tayech Demise	Woyez aro	43	Okoma	24 April 2023	She was a women's association chairman during the Derg regime and knew about cooperative production.
52	Tesfaye Odate	Ato	86	Mission safar	6 June 2023	He was an intellectual person and teacher and, later on, became a woreda officer expert.
53	Teshome Grima	Ato	47	Pizza	12 June 2023	He was a current Gidole town, teachers association and knew how formal education began in Gidole.
54	Tirunesh Datiko	Woyez aro	51	01 Kabele	8 June 2023	She was an aged woman and knowledge about Dha'ama (local King) ritual performance processes and ceremonies.
55	Yimerkinesh Endalut	Woyez aro	53	Akidaber	10 June 2023	She was a Knowledgeable woman and had good views about the historical formation of infrastructure in the town.
56	Zenebech Cherkos	Woyez aro	111	01 Kabele	8 June 2023	She was a women's affairs office expert who knew women's rights and engaged in every societal issue.

Declaration

I here declare that this thesis is my original work and that all sources material, I used for the thesis have been duly acknowledged. The thesis has not also been submitted to any university for the award of any degree or other benefits.

Name: Yohannes Damene

Signature: _____

Date of Submission: _____